

WRITINGS
FROM THE
ANCIENT
WORLD

The Ancient Egyptian
Pyramid Texts

James P. Allen



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The Ancient Egyptian Pyramid Texts

by James P. Allen

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THE ANCIENT EGYPTIAN
PYRAMID TEXTS

Translated with an Introduction and Notes by
James P. Allen

Edited by
Peter Der Manuelian

Society of Biblical Literature
Atlanta

The Ancient Egyptian Pyramid Texts
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SERIES EDITOR'S FOREWORD

Writings from the Ancient World is designed to provide up-to-date, readable English translations of writings recovered from the ancient Near East.

The series is intended to serve the interests of general readers, students, and educators who wish to explore the ancient Near Eastern roots of Western civilization or to compare these earliest written expressions of human thought and activity with writings from other parts of the world. It should also be useful to scholars in the humanities or social sciences who need clear, reliable translations of ancient Near Eastern materials for comparative purposes. Specialists in particular areas of the ancient Near East who need access to texts in the scripts and languages of other areas will also find these translations helpful. Given the wide range of materials translated in the series, different volumes will appeal to different interests. However, these translations make available to all readers of English the world's earliest traditions as well as valuable sources of information on daily life, history, religion, and the like in the preclassical world.

The translators of the various volumes in this series are specialists in the particular languages and have based their work on the original sources and the most recent research. In their translations they attempt to convey as much as possible of the original texts in fluent, current English. In the introductions, notes, glossaries, maps, and chronological tables, they aim to provide the essential information for an appreciation of these ancient documents.

The ancient Near East reached from Egypt to Iran and, for the purposes of our volumes, ranged in time from the invention of writing (by 3000 B.C.E.) to the conquests of Alexander the Great (ca. 330 B.C.E.).

The cultures represented within these limits include especially Egyptian, Sumerian, Babylonian, Assyrian, Hittite, Ugaritic, Aramean, Phoenician, and Israelite. It is hoped that Writings from the Ancient World will eventually produce translations from most of the many different genres attested in these cultures: letters (official and private), myths, diplomatic documents, hymns, law collections, monumental inscriptions, tales, and administrative records, to mention but a few.

Significant funding was made available by the Society of Biblical Literature for the preparation of this volume. In addition, those involved in preparing this volume have received financial and clerical assistance from their respective institutions. Were it not for these expressions of confidence in our work, the arduous tasks of preparation, translation, editing, and publication could not have been accomplished or even undertaken. It is the hope of all who have worked with the Writings from the Ancient World series that our translations will open up new horizons and deepen the humanity of all who read these volumes.

Theodore J. Lewis
The Johns Hopkins University

INTRODUCTION

AT THE END OF THE OLD KINGDOM, the walls of the inner chambers and corridors of ancient Egyptian pyramids were inscribed with a series of ritual and magical spells, known to modern scholarship as the Pyramid Texts. These inscriptions constitute the oldest body of Egyptian religious writings; usually literary in form and language, they are also the oldest representatives of Egyptian literature. In both respects, the Pyramid Texts are primary sources for the history of ancient Egyptian thought and its relationship to that of the biblical world.

To date, Pyramid Texts have been found in the tombs of ten kings and queens at Saqqara, the necropolis of the Old Kingdom capital, Memphis:

Unis (Dynasty V, ca. 2353–2323 B.C.)
Teti (Dynasty VI, ca. 2323–2291 B.C.)
Pepi I (Dynasty VI, ca. 2289–2255 B.C.)
Ankhesenpepi II, wife of Pepi I
Merenre (Dynasty VI, ca. 2255–2246 B.C.)
Pepi II (Dynasty VI, ca. 2246–2152 B.C.)
Neith, wife of Pepi II
Iput II, wife of Pepi II
Wedjetbetni, wife of Pepi II
Ibi (Dynasty VIII, ca. 2109–2107 B.C.).

After the end of the Old Kingdom, if not earlier, copies of Pyramid Texts were also inscribed on tombs, sarcophagi, coffins, canopic chests, papyri, stelae, and other funerary monuments of nonroyal Egyptians, along with new or revised texts known as the Coffin Texts.¹ In the New Kingdom and later, some Pyramid Texts were incorporated into newer funerary compositions such as the Mouth-Opening Ritual and the Book of the Dead, and the texts continued to be used until the end of pharaonic civilization.

The Pyramid Texts were first discovered in 1880 and have been the subject of ongoing study and excavation ever since, with new finds as recently as 2001 (the texts of Ankhesenpepi II). Most of the texts of Unis, Teti, Pepi I, Merenre, and Pepi II were first published by their discoverer, Gaston Maspero. A concordance of these five corpora, prepared by Kurt Sethe, appeared in 1908 and is still considered the standard edition of the Pyramid Texts. At that time, only Unis's texts were known in their entirety; the subterranean chambers of the other four kings' pyramids had yet to be completely cleared of debris, and many of their inscribed walls existed largely as fragments in unexcavated rubble. In the first half of the last century, French expeditions led by Gustave Jéquier cleared Pepi II's chambers, excavated four newly discovered pyramids with Pyramid Texts (those of the king's wives Neith, Iput II, and Wedjebetni, and that of the pharaoh Ibi), and eventually published the complete corpus of texts from each of these five pyramids. Since 1958, expeditions under the direction of Jean-Philippe Lauer, Jean Sainte Fare Garnot, and Jean Leclant have worked at clearing and restoring the remaining Old Kingdom pyramids of Teti, Pepi I, and Merenre. The complete publication of Pepi I's Pyramid Texts appeared in 2001; those of the other two pyramids and the newly discovered texts of Ankhesenpepi II are currently in preparation.

An English translation of the Pyramid Texts was published by Samuel B. Mercer in 1952, based on Sethe's edition; another of Unis's texts alone by Alexandre Piankoff in 1968; and a third by Raymond O. Faulkner in 1969, incorporating the texts of Pepi I and Neith published by Jéquier. Though useful in many respects, each of these has its disadvantages. Since the appearance of Faulkner's translation, Egyptology has made considerable advances in understanding both the language and the religious background of the texts, in some cases leading to significantly different interpretations, and the recent publication of Pepi I's complete corpus has added substantially to the genre. Though many of the Pyramid Texts are repeated in each pyramid, research has also shown that each corpus was conceived as a unit, with the texts meant to be read from wall to wall in a specific order. Of the three English translations, only Piankoff's reflects this feature, though it has misunderstood the sequence. The other two present the texts in the artificial order of their publication in Sethe's edition, which conceals both the sequentiality of each corpus and the relationship between the texts and the walls on which they were inscribed.

The present work is intended to rectify these shortcomings, insofar as possible. It includes translations of the Pyramid Texts found in the pyramids of Unis, Teti, Pepi I, Merenre, Pepi II, and Neith, each corpus in the order in which current research indicates it was most likely meant to be read. Four

of these sources have been completely published and are presented here in their entirety; those of Teti and Merenre, still awaiting full publication, are presented here as completely as the current state of publication allows.

Considerations of space have made it necessary to omit the texts of Iput II, Wedjebetni, and Ibi. Those of the two queens, however, are represented by a collection of fragments and add almost nothing new to the corpus, and the texts of Ibi, though better preserved, stand somewhat apart from the main Old Kingdom tradition represented by the Pyramid Texts of his predecessors. To keep the volume to a reasonable size, the texts found in more than one pyramid have usually been limited to a single translation. In such cases the earliest and most completely preserved copy has generally been translated. Subsequent instances of the same text are referenced to this primary translation; those marked by an asterisk (*) have one or more major textual variants, which are recorded in an appendix.² In a few instances the number or character of the variants has been deemed substantial enough to warrant a separate translation. These exigencies aside, I hope that this new translation will make it possible for the interested reader to appreciate better not only the content of the texts but also the spatial and sequential relationships intended by their creators.

SPELL NUMBERS

The Pyramid Texts of the Old Kingdom are inscribed mostly in vertical columns on the interior walls of each pyramid.³ They are divided into spells: units of varying length, from a few words to several hundred, each usually preceded by a monogram for the direction *dd-mdw* “Recitation” and marked at the end by a sign taken from the hieroglyph for *hwt* “chapter” or “section” (literally, “enclosure”).

The sporadic history of the discovery and publication of the Pyramid Texts has had an unfortunate side-effect in the conventions used to refer to these spells. Sethe numbered the spells known at the time of his publication sequentially, beginning with Unis’s texts and appending those of Teti, Pepi I, Merenre, and Pepi II, mostly in chronological order.⁴ He also subdivided each spell into phrases, again numbered sequentially in the same order for the entire corpus. The individual spells of Sethe’s edition are thus cited by two sets of numbers, referring to spells (PT 1–714) and phrases (Pyr. or §§ 1a to 2217b): for instance, PT 511, subdivided into Pyr. 1149a–1161c.⁵ In a few cases these spell numbers reflect the order in which the spells were meant to be read: for example, PT 108–171, which are sequential in each corpus. In almost no instance, however, do they indicate the true position of the spell in the sequence of an individual pyramid: thus, the first spell in Unis’s corpus is Sethe’s PT 226.

Jéquier's publication of the texts of Pepi II and Neith added considerably more material to the corpus of Pyramid Texts. In some cases the new texts revealed that a fragmentary sequence from one pyramid to which Sethe had assigned a single spell number actually consisted of several spells, from two (e.g., PT 658) to as many as seventeen (PT 502). To preserve Sethe's numbering system, the new divisions were assigned supplemental letters (e.g., PT 658A–B)—though not, unfortunately, uniformly by all scholars.⁶ Others of the new texts did not correspond to any of the spells numbered by Sethe; a few of these were discovered to be copies of spells previously known only from the later Coffin Texts.⁷ Subsequent research and the new publication of Pepi I's complete corpus has revealed the need for yet further modification of Sethe's numbering system.

The complexity and inconsistency of the current system of PT numbers often makes it difficult to know how to refer to a particular spell or to which spell a particular number refers—a state of affairs that will persist until all the pyramids have been completely published and a new edition of the full corpus of Pyramid Texts has been prepared. Because of these difficulties, I have avoided the use of PT numbers in the translations (though not in the notes). To make it possible to refer to individual spells, those of each pyramid are numbered consecutively in the order of their appearance; a concordance of these numbers with those of Sethe's system (revised) is presented in the Appendix.⁸

EDITORIAL HISTORY

Although they are first attested in the pyramid of Unis, most of the Pyramid Texts are undoubtedly older. With few exceptions, their grammar is that of a stage of the language that disappeared from secular inscriptions at least fifty years earlier, and the architecture of the pyramid chambers that they reflect (see below) came into use at the end of the Fourth Dynasty, more than a hundred years before Unis's time. Some of the texts also reflect burial practices that are even older, in earthen graves beneath tombs built of mudbrick. Newer spells that first appear in the later pyramids, however, incorporate features of the contemporary language.

Overall, the Pyramid Texts give the impression of a corpus that had been in use for some time before it was inscribed in Unis's pyramid and one that was continually revised and amplified during the reigns of his successors. The process went on after the end of the Sixth Dynasty, in the Eighth-Dynasty corpus of Ibi and that prepared for the burial of the Ninth-Dynasty king Wahkare Khety (ca. 2030 B.C.).⁹ The Coffin Texts of the Middle Kingdom incorporate copies and revisions of some Pyramid Texts, and are mostly a continuation of the older tradition rather than a distinct corpus.

Although the Pyramid Texts of the Old Kingdom were inscribed only in royal tombs, the texts themselves give evidence of a less exclusive use. Many of them were originally in the first person, meant to be spoken by the deceased's spirit and thus not restricted to a particular individual. Those addressed to the deceased by name occasionally preserve indications of a generic original, with directions to the celebrant indicating where the deceased's name was to be inserted.¹⁰ A few spells from the kings' pyramids also seem to make reference to the deceased as someone other than the king himself.¹¹

Occasional mistakes in the use of some hieroglyphic signs indicate that the master from which the texts were transcribed to the pyramid walls was a papyrus scroll written in a semi-cursive script—in line with the comments of the preceding paragraph, probably a manuscript that was not specific to any one individual. The inscriptions in the pyramids of Unis and Pepi I, which have been studied in detail, show traces of editorial revision after the texts were first carved—in the case of Pepi I, even amounting to revision of entire sections of a wall.

Most of the editorial revisions have to do with the replacement of an original first-person pronoun by the deceased's name or a third-person referent, thus "personalizing" the texts for each pyramid. In some cases these changes took place after the original version was carved and are visible on the wall; in others, the original first person can be deduced from pronouns overlooked by the editor, from grammatical constructions left unemended, or from variant uses of the deceased's name and a third-person pronoun in different copies.¹² In translating such spells, an argument can be made both for adopting the original first person and for rendering the final third-person version. The separate treatment of each of the six corpora in the present translation has made it possible to use the latter approach, which reflects more closely the sense of the texts as it was intended in each tomb.¹³

GENRES OF PYRAMID TEXTS

The spells of the Pyramid Texts that address the deceased in the second person are ritual in nature. Originally recited by a lector priest in the role of the deceased's son during rites that probably took place at the funeral, they were carved on the walls of the pyramid's chambers to ensure their ongoing effectiveness. The Pyramid Texts contain three major groups of such spells: the Offering and Insignia Rituals, the Resurrection Ritual, and the Morning Ritual.

The Offering and Insignia Rituals always appear on the north wall of the burial chamber. Perhaps originally distinct, they are generally combined into a single ritual in the pyramids. The Offering Ritual accompanied prep-

arations for and the presentation of a great meal, beginning with a libation, cleansing with incense and salt-water, and the “Opening of the Mouth,” in which the deceased’s ability to partake of nourishment was ritually restored. In the Insignia Ritual, items of royal dress and regalia were offered to a statue of the deceased, which was then presented to the gods in procession. The two rituals generally end with a formal “Reversion of Offerings” to the deceased and the smashing of the ritual vessels.

Both rituals consist mostly of short spells recited during the presentation of an offering and generally accompanied by a direction indicating the object presented. The spells often incorporate a word-play with the name of the offering, which cannot always be rendered in translation: for example, “Osiris Unis, accept Horus’s eye, which you should embrace” (PT 128, Unis’s Spell 90), where the qualification *zlyt.k* “which you should embrace” reflects the presentation of *zlymv* “kidneys.” The offering is usually called “Horus’s eye,” referring to the mythical struggle in which the eye of the falcon-god Horus was torn out by his opponent, Seth, and later restored. Originally an explanation of the daily disappearance and reappearance of the sun, “Horus’s eye” became a symbol of permanent soundness and was evidently adopted in rituals to signify the eternal viability of the offering.

The Resurrection Ritual occupies the south wall of the burial chamber. It consists of longer spells designed to release the deceased’s spirit from its attachment to the body and the earth and to send it on its daily journey to join the gods. The title of this rite in a Middle Kingdom copy indicates that it was performed after the offering rituals.¹⁴

The Morning Ritual may reflect the ceremonies with which the king was awoken, dressed, and fed during life. In the four pyramids in which it occurs it is always associated with the east, inscribed either in the passage leading to the eastern room known as the serdab (Teti and Pepi I), or on the east wall of the antechamber (Merenre) or burial chamber (Pepi II).

The west end of the burial chamber in the pyramids of Unis’s successors (as well as the sarcophagus itself in the pyramid of Teti) is inscribed with a fourth series of ritual texts designed to commend the deceased’s body, identified with the god Osiris, to the sky-goddess Nut, mother of Osiris, who is identified with the sarcophagus. A fifth ritual, addressed to a statue of the deceased, appears on the south wall of Pepi I’s vestibule. Individual ritual texts also occur elsewhere throughout the Pyramid Texts, but the nature of the rites they may have accompanied is not always evident.

The other spells of the Pyramid Texts are personal rather than ritual in nature. These allowed the deceased’s spirit to find its way safely out of the tomb each morning and exist during the day in the company of the gods. Most, if not all, were originally composed in the first person, to be addressed

to the gods by the spirit itself. A subset of the personal spells is directed against inimical forces, particularly snakes and worms, that could harm the deceased's body or the contents of the tomb. In all of the pyramids such spells appear on the east wall of the antechamber, above the serdab; in the pyramid of Unis they are also inscribed on the west wall of the burial chamber, above the sarcophagus. Their language is often obscure, even impenetrable. Translations are offered for all of these spells in the present volume, though without a great deal of confidence in their accuracy.

THE FUNCTION OF THE PYRAMID TEXTS

The Pyramid Texts are largely concerned with the deceased's relationship to two gods, Osiris and the Sun.¹⁵ Egyptologists once considered these two themes as independent views of the afterlife that had become fused in the Pyramid Texts, but more recent research has shown that both belong to a single concept of the deceased's eternal existence after death—a view of the afterlife that remained remarkably consistent throughout ancient Egyptian history.

The ancient Egyptians believed that each human being consists of three basic parts: the physical body and two nonmaterial elements known as the *ka* and the *ba*. The *ka* is an individual's life force, the element that makes the difference between a living body and a dead one; each person's *ka* ultimately came from the creator and returned to the gods at death. The *ba* is comparable to the Western notion of the soul or personality, the feature that makes each person a unique individual, apart from the physical element of the body.

At death, the *ka* separated from the body. In order for an individual to survive as a spirit in the afterlife, the *ba* had to be reunited with its *ka*, its life force: in the Pyramid Texts and elsewhere, the deceased are called "those who have gone to their *kas*." The resultant spiritual entity was known as an *akh*: literally, an "effective" being. No longer subject to the entropy of a physical body or the limitations of physical existence, the *akh* was capable of living eternally, not merely on earth but also in the larger cosmic plane inhabited by the gods. If the *ba* could not reunite with its *ka*, it continued to exist but was no longer "alive": in contrast to the *akhs*, such beings were regarded as "the dead."

The function of the Pyramid Texts, in common with all ancient Egyptian funerary literature, was to enable the deceased to become an *akh*; in Egyptian, such texts were known as *s3lw*: literally, "akh-makers" or "akhifiers." Two forces played a key role in this transition, incorporated by the Egyptians in two gods, the Sun and Osiris. The Sun was the original and daily source of all life: his appearance at the creation and at every sunrise

thereafter made life possible in the world. Newly born at dawn, he was often called *hpr* “Beetle” by analogy to the verb *hpr* “come into existence” or “evolve”; from the latter root he was also known as *hprj* “Evolver.” Ruling over the universe by day, the Sun was identified with Horus, the god of kingship; at sunset he was seen as Atum, the oldest of all the gods. The Sun’s daily movement through the sky was viewed as a journey from birth to death, and his rebirth at dawn was made possible through Osiris, the force of new life.

Osiris represents the Egyptians’ explanation of the force through which one generation of living beings produces the next. His life-giving power existed in the floodwaters of the annual inundation, which brought renewed vitality to Egypt’s agricultural land; in the germination of seeds into living plants; in the growth of an egg or fetus into a living being; and in the Sun’s daily rebirth. Though manifest in all these phenomena, Osiris himself was envisioned as a mummy lying in the depths of the netherworld, the region through which the sun was thought to pass at night. In the middle of the night the Sun merged with Osiris’s body; through this union, the Sun received the power of new life while Osiris was reborn in the Sun.

This vision of daily death and rebirth lay behind the ancient Egyptian concept of the afterlife. Like the Sun, each person’s *ba* was seen as passing through the night of death before coming to life again with the sunrise. As with the Sun, this daily rebirth was made possible through union with Osiris: while the Sun merged with the mummy of Osiris in the netherworld, the *ba* merged with its own Osiris, its mummified body lying in the tomb, and through that union received the power to become an *akh*, a being capable of renewed life.

The concept of the afterlife in the Pyramid Texts is thus one of a daily journey from death to life, and the texts themselves were meant to ensure the success of this journey. The offering spells provided a source for the individual’s life force, the *ka*: the sustenance derived from food and drink was recognized as a manifestation of the *ka*; one word for such sustenance, *k3w*, is an abstract formed from the word *k3* “ka.” The oils, eyepaint, clothing, and regalia that were presented allowed the spirit to live as a proper member of the society of the afterlife. The Resurrection Ritual served to release the *ba* from its attachment to the mummified body, and the personal spells gave it the means to overcome the hazards of the nightly journey to rebirth and to join the gods in new life.

THE WORLD OF THE PYRAMID TEXTS

Since it was predicated on the Sun’s daily cycle of death and rebirth, the deceased’s own afterlife was envisioned as a journey in company with the

Sun. The Egyptians understood the solar circuit as a circumnavigation of the world by boat. They saw the world itself as a finite space bounded by land and sky; these two elements were personified respectively as the god Geb and the goddess Nut, whose genders reflect the Egyptian words for “land” (masculine *t3*) and “sky” (feminine *pt*). This world was thought to exist within an infinite ocean, called Nu (“Waters”), which was kept from engulfing the earth by the atmosphere, incorporated in the god Shu, whose name means both “void” and “dry.” The sky was seen as the surface of the cosmic ocean where it met the atmosphere, and the sun’s daily journey through the sky therefore required a boat, known as the Dayboat.

The sun’s apparent path across the sky throughout the year follows a 12°-wide arc from east to west, known as the ecliptic: the Egyptians saw this as a distinct feature of the sky, which they called the Winding Canal. The region of the sky to its south was known as the Marsh of Reeds and that to its north as the Marsh of Rest or Marsh of Offerings. These names reflect the Egyptians’ experience of their own country, where the marshes of the Delta gradually gave way to the Mediterranean Sea. Features within both regions were seen as islands, some inhabited by the “Imperishable Stars,” in the north, and the “Unwearying Stars,” in the south, and others known as the Mounds of Horus, Seth, and Osiris.

As the sky itself, the goddess Nut was not merely the surface across which the sun traveled by day but also the Sun’s mother. The solar god was thought to gestate at night within her womb and to be born at dawn from between her thighs. At the same time, in a complementary rather than competing view, the Sun was thought to sail by night, in the Nightboat, through a region beneath the earth, called the Duat. The latter half of this region, up to the eastern horizon, was also known as the Akhet, meaning “Place of Becoming Effective.” After his union with Osiris at the end of the fifth hour of the night, the Sun proceeded through the Akhet, where he became capable of independent life, and eventually emerged into the world in the eastern horizon. In the latter half of his nightly journey, the Sun was often called Horus of the Duat or Horus of the Akhet.

In line with these two complementary explanations of the Sun’s nightly regeneration, Osiris was thought to inhabit both the womb of Nut and the Duat. As an element of life, the force embodied in Osiris appeared after the world itself had been created; in mythological terms, Osiris was therefore the son of Geb and Nut. Within Nut’s womb, he embodied the force through which the Sun received the power of new life, to appear at dawn as Osiris reborn in his own son, the god Horus. As the primary force of the Duat, Osiris was also seen as its king, ruler of this region and its inhabitants.

The Pyramid Texts reflect this worldview not only in their vision of the after-life but also in their relationship to the subterranean chambers on whose walls they were inscribed. These rooms have a uniform plan in each of the kings' pyramids (Fig. 1).¹⁶ Beneath the apex of the pyramid lies the innermost room, known as the burial chamber, which contained the king's sarcophagus in its western end. Rectangular in shape, it has a peaked ceiling; on the west and east walls, texts are inscribed in the triangular gable beneath each peak as well as on the walls themselves. The burial chamber is joined by a short passage to a second room to its east, known as the antechamber, more square in shape but with a similar peaked ceiling and distribution of texts. Another short passage connects the antechamber to a tripartite room to its east, called the serdab. From the north wall of the antechamber a corridor leads to an exit at ground level, originally concealed, on the north side of the pyramid. The corridor is level at its innermost (southern) end, divided in two by a set of portcullises; the level corridor ends in a room known as the vestibule, from which an ascending corridor continues toward the exit.

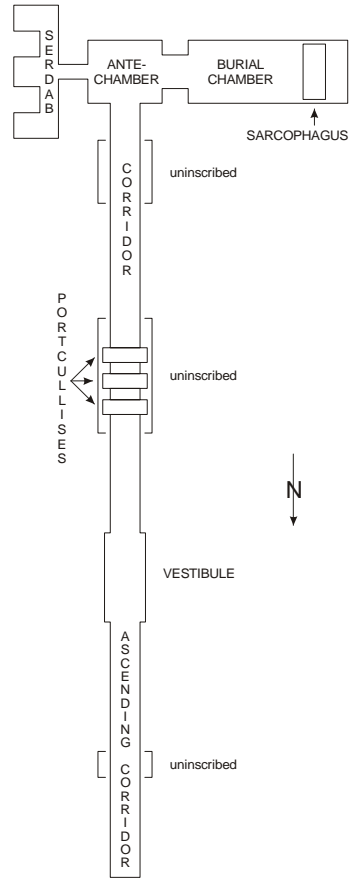


Fig 1. Plan of the Substructure
in the Pyramid of Pepi I

In its nightly journey from death to rebirth, the spirit of the deceased was thought to pass through these rooms and corridors, beginning with its union with its mummy lying in the sarcophagus and ending with its emergence from the pyramid. The subterranean layout of the pyramid represents an architectural expression of two views of this journey—like the two concepts of the Sun's nightly journey, complementary rather than competing: it represents both a womb and birth canal, and a miniature version of the passage from the Duat through the Akhet and into the sky.

The burial chamber corresponds to the Duat proper. Within it lay the mummy of the deceased, analogous to Osiris lying both as a mummy in the Duat and as the force of rebirth in Nut's womb, which was seen as the

sarcophagus itself. In Unis's pyramid the sarcophagus and mummy are guarded by protective spells on the west gable; in the other kings' pyramids the west gable and wall, and the west ends of the north and south walls, are inscribed with spells for enabling the spirit to reenter Nut's womb each night. The other inscriptions in this room are primarily those of the rituals designed to provide the spirit with the means of life and to release it from the body so that it could begin its journey toward rebirth at dawn. In these texts the deceased is addressed not only by name but also as Osiris himself—for example, "Osiris Unis."

The antechamber is the architectural counterpart of the Akhet, the region within which the newly awakened spirit received its "effective" form of existence and became an akh. The texts from here onward are primarily of the "personal" kind, meant to be used by the spirit itself rather than by others on its behalf. Their content indicates that they were read in order from west to north in three groups: (1) west gable, west wall, and south wall; (2) east gable and wall, including in some pyramids the passage to the serdab; and (3) north wall. The texts in the first and third groups are similar in content, concerned with the spirit's passage through the Akhet; those in the second group are somewhat different, consisting of spells for control over provisions and inimical forces and (in the pyramids of Teti, Pepi I, and Merenre) the Morning Ritual.

The spells of the second group are related to the function of the tripartite chamber lying beyond the antechamber's east wall. This room is known as the serdab (Arabic for "cellar"), because it was first thought to have contained grave goods or statues. More recent research has shown that it probably had cosmic significance, like the burial chamber and antechamber. Lying at the eastern end of the antechamber, it represented the eastern limit of the Akhet, the point at which the Sun, and the deceased's spirit, left the womb of the Duat to proceed into Nut's birth canal. As in life, this was an irreversible process, analogized in the pyramid architecture by the fact that the passage leading to the serdab was originally blocked off from the rest of the substructure.¹⁷ It was also the most hazardous point in the birth process, where the fetus had to become viable on its own. The texts on the east wall reflect this danger by providing the spirit with spells against forces inimical to its birth and for control over the means of independent life, together with the Morning Ritual to accompany its eventual appearance at dawn.

Moving to the north wall of the antechamber, the newborn spirit encountered spells enabling it to leave the Akhet. It then proceeded toward the sky through the corridor, vestibule, and ascending corridor. The walls of this section are inscribed with spells similar to those in the antechamber, concerned mostly with the spirit's crossing from the Akhet toward the sky

in company with the Sun and other gods. In the pyramids of Unis and Teti, only the southern end of the corridor is inscribed; in those of Merenre and Pepi II, the entire corridor and vestibule have texts; and in that of Pepi I, the beginning of the ascending corridor is inscribed as well.

From the north wall of the antechamber onward, the direction of the spirit's journey is from south to north rather than eastward with the rising sun. The reasons for this change in orientation are not entirely clear. In part it reflects the legacy of pyramid architecture prior to the end of the Fourth Dynasty, when the specific substructure associated with the Pyramid Texts came into use. The exact nature of the afterlife envisioned by the builders of the first pyramids is not known, but it may have involved the king's eternal existence in company with the "Imperishable Stars" of the northern night sky, so called because they never set below the horizon. Echoes of this stellar destiny appear throughout the Pyramid Texts, though it may have been reinterpreted there as a reference to the spirit's nightly existence before sunrise. Movement from south to north also follows the geographical orientation of Egypt itself, determined by the flow of the Nile, as well as the shift of the sun's path across the sky during the course of the year.

Perhaps most importantly, however, the spirit's northern emergence into the world reflects a phenomenon of nature discussed in later texts. Egypt has always witnessed the annual migration of birds from Europe into Africa along the Nile. In ancient times, before the existence of lands north of the Mediterranean was known, these birds were thought to come from a northern exit of the Duat. For that reason they were seen as akhs, spirits of the deceased emerging into the world.¹⁸ The northern exit of the pyramids may reflect a similar concept.

A NOTE ON TRANSLATION

The texts in each of the six pyramids translated in this volume are presented and numbered in the order in which they were most likely meant to be read.¹⁹ Within each corpus, section titles in **BOLD LETTERS**, as well as page headings, identify the location of the texts in the pyramid; subtitles in SMALL CAPITAL LETTERS indicate the general theme of a spell or group of spells. Within each section or subsection, spells are usually separated from one another by a small space, except where they share a common direction. Where directions occur, they are indicated by SMALL CAPITAL LETTERS at the beginning or end, and occasionally in the middle, of the spell.

The spells themselves are divided into stanzas reflecting both the style and the content of the text. Parentheses are used to mark explanatory additions to the translations, and square brackets indicate lost or damaged text that has been restored; square brackets enclosing an ellipsis are used where no restoration has been possible. Unless noted otherwise, restored

text is based on other copies of the same spell within the corpus of the six pyramids translated here or on parallel passages from other spells of the Pyramid Texts.

The translations are meant to reflect as closely as possible the language and style of the texts themselves. Egyptian is rich in allegory and metaphor but relatively poor in vocabulary. I have tried to reflect the latter feature by using as much as possible a single English calque for its Egyptian counterpart. I have also avoided the use of words that may connote concepts not present in Egyptian: thus, for example, *pt* is translated throughout as “sky” rather than “heaven.” The crucial terms *b3*, *k3*, and *3ḥ* are rendered as “ba,” “ka,” and “akh,” respectively, rather than by a translation, because they each carry a wealth of connotations that is often impossible to capture in a single English word (see the Glossary). In a few cases, our knowledge of the Egyptian language has not (yet) made it possible to know the meaning of a verb or noun; such words are represented in the translations by a transliteration of the Egyptian term.

The Pyramid Texts reflect not only an Egyptian vision of the afterlife but also the entire background of Old Kingdom religious and social structures, and they incorporate an ancient worldview much different from that of more familiar cultures. Two centuries of scholarship have allowed us to understand much of this background and worldview, but many of its aspects still remain obscure. Even in translation, therefore, the meaning of the texts and allusions within them are not always clear. I have tried to ameliorate this difficulty both by notes appended to the translations and by the Glossary at the end of the book; but such clarifications are not always possible in our current state of knowledge, and many passages or spells remain obscure. In such cases, I hope that the translation offered here will allow the reader to appreciate at least the language and flow of the texts, if not their precise import.

NOTES

¹ The earliest instance of a Pyramid Text outside the pyramid chambers is a copy of PT 32 on the support for a libation table in the mortuary temple of Pepi I's pyramid (Leclant 1990).

² Variant directions attached to such instances are usually translated in the body of the text rather than the notes.

³ In a few cases the texts were inscribed in horizontal lines. The sarcophagi of Teti and Ankhnesnepepi II were also inscribed with Pyramid Texts (PT 1–7 in Teti's case), and those of Pepi I, Merenre, and Pepi II with the king's titulary, which is included in the corpus of numbered PT spells (PT 8–9).

⁴ Sethe referred to each individual spell as a “Spruch,” after the heading *ḏd-mdw* “Recitation.” The same terminology has been adopted in most English translations, where each spell is called an “Utterance.”

⁵ To avoid undue proliferation of numbering systems, this book ignores phrase numbers.

⁶ The first effort in this regard was that of T.G. Allen (1950), which has been adopted in most studies of the Pyramid Texts. The primary exception is Faulkner's translation, which differs from Allen's in three respects: it does not recognize some divisions (e.g., PT 658 is treated as a single spell); it begins the supplemental lettering of others with the second spell (e.g., PT 491–491A for Allen's PT 491A–B); and it assigns completely different spell numbers to yet others. A concordance of Faulkner's system with the revised system of Allen used in this book is presented in the Appendix.

⁷ Faulkner assigned supplemental PT numbers to some of the unnumbered texts of Pepi II and Neith (PT 715–759), and the recent publication of Pepi I's texts uses the supplemental numbers 1001–1081 for unnumbered spells from that corpus.

⁸ Multiple copies of a spell within a single pyramid have been assigned a single number. The revised system of PT numbers used in this volume is based on that of Allen 1950. A complete list of the numbers revised from those of Sethe's edition is given in the Appendix.

⁹ The latter's tomb is unknown, but his Pyramid Texts are preserved in part in the Twelfth-Dynasty coffin of an official, the ends of which were inscribed with texts originally prepared for the king: see Allen 1976.

¹⁰ See Unis's Spell 148, n. 38.

¹¹ E.g., Pepi I's Spell 318, stanza 4.

¹² Later copies of the Pyramid Texts sometimes preserve the original first-person version. The texts of Queen Neith alternate between the masculine pronouns used in the texts of her husband and his predecessors and more appropriate feminine ones.

¹³ Faulkner's translation of the Pyramid Texts as a single corpus often adopts the former approach. In the textual variants recorded in the notes I have generally disregarded the variant use of the deceased's name or third-person pronouns.

¹⁴ See n. 32 to Unis's texts.

¹⁵ In the Pyramid Texts, as elsewhere, the sun was usually called *r^c*. Though often translated as the proper name "Re" or "Ra," this word means simply "sun"; when the Egyptian language acquired a definite article (nearly a millennium after the Old Kingdom), the god was often called *p3-r^c*, meaning "The Sun." The present volume reflects the Egyptian usage by translating *r^c* as "Sun" (capitalized) when it refers to the god.

¹⁶ The substructure in the pyramids of Neith and the other queens combines the burial chamber and antechamber into a single room. For the architectural relationship of the texts in these tombs, see the introductory discussion to the Pyramid Texts of Neith, p. 309.

¹⁷ See Mathieu 1997. The significance of the serdab itself is uncertain. Its three "bays" may reflect the tripartite tomb shown in the New Kingdom composition known as the Amduat, in which were buried the human head, falcon wings, and feline rear of Horus after his climactic battle with Seth (cf. Unis's Spell 181); see Westendorf 2004.

¹⁸ Both the *ba* and the *akh* were often depicted as birds, reflecting the greater freedom of movement that spirits enjoyed over earth-bound mortals.

¹⁹ Except for Teti's sarcophagus, the titularies and names of the five kings and Queen Neith inscribed on their sarcophagi and the surrounding walls are extraneous to the Pyramid Texts proper. These have been translated at the beginning of each corpus.

THE PYRAMID TEXTS OF UNIS

THE CORPUS OF PYRAMID TEXTS inscribed in the pyramid of Unis, last king of the Fifth Dynasty (ca. 2353–2323 B.C.), is the oldest, smallest, and best preserved of the Old Kingdom sources. It was also the first to be discovered and published in modern times, and its texts have received more scholarly attention than those of other sources.

Perhaps because of its priority, the corpus of Unis's texts was regarded as the most canonical by the Egyptians themselves. All of its spells except for PT 200 exist in copies of the Middle Kingdom and later, and these generally follow Unis's version of the texts where those of his successors are different; many were reproduced more often than those from the other Old Kingdom pyramids, and in the same order as in Unis's copy. The Middle Kingdom tomb of Senwosret-ankh at Lisht preserves a replica of Unis's Pyramid Texts, together with a number of the spells from later pyramids that were most often copied after the end of the Old Kingdom.¹

Despite the canonical nature of its texts, Unis's pyramid has some features not reproduced in those of his successors: the sarcophagus is not inscribed and the king's titulary does not appear on the walls surrounding it; the west wall of the burial chamber is inscribed only on its gable, and with protective spells rather than those commending the king to Nut; and some of Unis's spells lack the initial direction "RECITATION" (*dd-mdw*) regularly used elsewhere. Because of its compactness and state of preservation, however, Unis's corpus is also more uniform than those of later pyramids. The distinction between ritual and personal spells is clearest here, generally corresponding to the tomb's substructure, with the former confined to the burial chamber and the latter primarily to the antechamber and corridor.² The king is addressed as "Osiris Unis" only in the burial chamber, where his mummy was identified with that of Osiris lying in the Duat (see p. 10).

Senwosret-ankh's use of Pyramid Texts first found in the pyramids of Unis's successors suggests that these and other texts may have been omitted from Unis's corpus because of spatial considerations. This is particularly true for the burial chamber, where the ritual texts that occupy the north and south walls in larger pyramids extend onto the chamber's east wall and the walls of the passage between the burial chamber and antechamber. As in the other pyramids, however, the Offering Ritual and Resurrection Ritual are associated with the north and south sides of the room, respectively (the Insignia Ritual, which also belongs on the north wall, was probably omitted for lack of space). The main part of the Offering Ritual, from the initial libation to the dedication of offerings (Spells 19–133) is arrayed in three registers filling the north wall; the invocation of the Offering Ritual and that of the missing Insignia Ritual (Spells 134–135) are inscribed on the adjacent north end of the east wall; and the concluding spells (136, 21, 19, 137–138) fill the north wall of the passage between the burial chamber and antechamber and the first column of the south wall of the passage. The Resurrection Ritual (Spells 146–157) is inscribed on the south wall of the burial chamber, and the remainder of its east wall and the south wall of the passage.³ The east gable of the burial chamber is dedicated to a discrete series of spells ensuring the king's control over the source of his sustenance (Spells 139–145); originally in the first person, they seem to represent the spirit's response to the Offering Ritual.

The texts in the antechamber begin with a spell on the west gable, addressed to the spirit "as you emerge from the Duat" (Spell 158), and its opening words refer to the rituals that had been performed in the burial chamber: "Your son Horus has acted for you." This is the last ritual text in Unis's pyramid: the other spells in the antechamber, and those in the corridor, are all of the personal kind, originally meant to be recited by the spirit itself as it made its way out of the tomb. The remaining texts on the west gable concern the spirit's emergence from the Duat and those on the west and south walls, its passage through the Akhet.⁴

The last spell on the south wall addresses the gateway at the eastern limit of the Akhet, and those on the east gable and most of the east wall are meant to ensure the spirit's safe transition through this portal. The latter begin with the so-called "Cannibal Hymn" (Spell 180), through which the spirit absorbed the essence and power of all the forces of the universe, and continue with spells for protection from inimical beings.

A new series of spells begins with the last two columns of the east wall and continues on the north wall. These were intended to allow the spirit to leave the Akhet and proceed toward the sky. In the corridor the spirit first addresses the sky's door and its guardian, then joins the sun in the sky.

**SPELLS FOR PROTECTION OF THE MUMMY
(BURIAL CHAMBER, WEST GABLE)**

SPELLS AGAINST SNAKES AND SCORPIONS⁵

- 1 RECITATION. Plait has been entwined by Plait, the toothless calf that emerged from the garden has been entwined.⁶ Earth, swallow up what has emerged from you! Monster, lie down, crawl away!
The Sunshine's Servant has fallen in the water. Snake, overturn, that the Sun may see you!
- 2 RECITATION. The head of the great black bull has been severed. *Hpmw*-snake, I say this about you! God-expelling scorpion, I say this about you! Overturn yourself, drive into the earth, you about whom I have said this!
- 3 RECITATION. Face has fallen on face, face has seen face. The dappled knife, all black and green, has emerged and swallowed the one it has licked.
- 4 RECITATION. This is the fingernail of Atum, the one on the vertebra of Kas-Assigner's spine, the one that stripped chaos from Hermopolis. Fall down, crawl away!
- 5 RECITATION. Your two drops into the earth! Your two ribs into the hole! Shoot liquid and the two kites will stand up, your mouth will be closed by the executioner's gear, the mouth of the executioner's gear will be closed by Mafdet, and the one made slack will be bitten by Plait.
Oh, Sun! Bite for Unis the earth, bite for Unis Geb, bite for Unis the father of the one who would bite him! This one is the one who would bite Unis the instant after he sees Unis; Unis did not bite him. He is the one who came against Unis the instant after he looked at Unis; Unis did not go against him.
You bite Unis, (snake), and he will give your one (biter), you look at Unis and he will give your second (biter). Plait has been bitten by a plait, a plait has been bitten by Plait.⁷ Sky will entwine, earth will entwine, the Male who turns around the subjects will entwine,⁸ the blind god will be entwined, and you yourself will be entwined, scorpion.
These are the two spells of Elephantine that are in the mouth of Osiris, which Horus has cast on the (snake's) spine.
- 6 RECITATION. Your bone is boned and you are boned.⁹ Desires are restricted, and the pillars in the kiln's place are felled. It is Hemen.

- 7 RECITATION. Vascular one, vascular one! Seminal one, seminal one!¹⁰
You long one of his mother!—TWICE. Fluid one, fluid one, the
desert shall be washed for me: don't ignore me.
- 8 RECITATION. The cobra that came from the earth has fallen, the fire
that came from Nu has fallen. Fall down, crawl away!
- 9 RECITATION. On your face, you on his coil! Go down on your vertebra,
you in his undergrowth! Go back for me, you who jubilate with her
two faces!
- 10 RECITATION. You long one, beaten flank, beaten flank! You have mated
with the pair of goddesses at the threshold of my praised sovereign.
- 11 RECITATION. Earthen One of the Courtyard, Trampled Porphyrite,¹¹
Foot-trampled, Cord, Son of *hiffat*—that is your name.
- 12 RECITATION. The spittle is ended, what is in the (poison) sacs has sped
to the house of its mother. Monster, lie down!
- 13 RECITATION. The bread of your father is for you,¹² you whose attack
has missed! Your own bread of your father is for you, you whose
attack has missed!
The Gold of Jubilation, Apparent in Heat,¹³ that is your bull, the
esteemed one against whom this is done.
- 14 RECITATION. The White Crown has emerged and swallowed the great
one. The White Crown's tongue has swallowed the great one with the
tongue unseen.
- 15 RECITATION. Cobra, to the sky! Horus's centipede, to the earth!
The cowherd, Horus, is stepping. Unis has stepped on Horus's glide-
path only unconsciously, Unis not knowing (better).
On your face, you in his undergrowth! Be dragged away, you in his cav-
ern! Horus's oven that is all over the earth, O let the monster be off!
- 16 RECITATION. Wall spit, brick vomit!¹⁴ That which has come from your
mouth has been turned against you yourself.
- 17 RECITATION. The fire has been extinguished, no lamp can be found in
the house where the Ombite is.
The biting snake is all over the house of the one he would bite, hiding
in it.
- 18 RECITATION. Two *h̄ts*-scepters, two *h̄ts*-scepters, are for two strips of
papyrus, are for two strips of papyrus,¹⁵ as trampled bread.
Lion, go away! Whether you are here or whether you are there, ser-
vant, spit out!

THE OFFERING RITUAL
(BURIAL CHAMBER AND PASSAGE, NORTH SIDE)

LIBATION

19 Osiris, acquire for yourself all those who hate Unis and anyone who speaks bad of his name.

Thoth, go, acquire him for Osiris: get the one who speaks bad of Unis's name; put him in your hand.

RECITATION 4 TIMES: Don't you let loose of him: beware that you not let loose of him.

LIBATION.

CENSING

20 Someone has gone with his ka:

Horus has gone with his ka; Seth has gone with his ka;

Thoth has gone with his ka; the god has gone with his ka;

Osiris has gone with his ka; Eyes-Forward has gone with his ka:

you too have gone with your ka.

Ho, Unis! Your ka's arm is before you. Ho, Unis! Your ka's arm is after you. Ho, Unis! Your ka's foot is before you. Ho, Unis! Your ka's foot is after you.

Osiris Unis, I have given you Horus's eye: provide your face with it. Let the scent of Horus's eye disseminate to you.

RECITATION 4 TIMES. INCENSE (ON THE) FIRE.

CLEANSING THE MOUTH WITH SALT WATER

21 These your cool waters, Osiris—these your cool waters, oh Unis—have come from your son, have come from Horus.

I have come having gotten Horus's eye, that your heart may become cool with it; I have gotten it under your feet.

Accept the outflow that comes from you: your heart will not become weary with it.

RECITATION 4 TIMES: Come, you have been invoked.

COOL WATER; 2 PELLETS OF NATRON.

22 Condensed milk,¹⁶ condensed milk, that parts your mouth, ho, Unis! may you taste its taste in front of those of the gods' booths: the spittle of Horus, condensed milk; the spittle of Seth, condensed milk; the reconciliation of the two gods' hearts, condensed milk.

RECITATION 4 TIMES: Your natron-salt is among Horus's Followers.

5 PELLETS OF NILE-VALLEY NATRON OF NEKHEB.

23 Your natron is Horus's natron;
your natron is Seth's natron;

your natron is Thoth's natron;
 your natron is the god's natron:
 your own natron is amongst them.

Your mouth is the mouth of a milk-calf on the day he is born.

5 PELLETS OF DELTA NATRON OF SHETPET.

- 24 Your natron is Horus's natron, your natron is Seth's natron,
 your natron is Thoth's natron, your natron is the god's natron;
 your natron is your ka's natron, your natron is your natron's natron:
 this your own natron is amongst your brothers, the gods.
 Your natron is on your mouth: you should clean all your bones and
 end what is (bad) against you.
 Osiris, I have given you Horus's eye: provide your face with it dis-
 seminated.

1 PELLET OF NATRON.

THE MOUTH-OPENING RITUAL

- 25 Ho, Unis! I have fixed your jaws spread for you.
 THE FLINT SPREADER.
- 26 Osiris Unis, Let me part¹⁷ your mouth for you.
 AN INGOT OF NILE-VALLEY GOD'S-METAL; AN INGOT OF DELTA GOD'S-METAL.
- 27 Unis, accept Horus's eye, which went away: I have gotten it for you
 that I might put it in your mouth.
 NILE-VALLEY *ZRW*-SALT; DELTA *ZRW*-SALT.
- 28 Ho, Unis! Accept Osiris's *šjkw*-mineral.
ŠJKW-MINERAL.
- 29 Here is the tip of the breast of Horus's own body: accept (it) to your
 mouth.
 A JUG OF MILK.
- 30 Here is the breast of your lactating sister Isis, which you should take to
 your mouth.
 AN EMPTY JAR.
- 21 (See p. 17). GIVING COOL WATER; TAKING AROUND.
- 31 Here are Horus's two eyes, black and white: take them to your coun-
 tenance, that they may brighten your face.
 A WHITE JAR, A BLACK JAR; LIFTING UP.

THE MOUTH-OPENING MEAL

- 32 Content for you shall be the Sun in the sky, and he shall content for
 you the Two Ladies.
 Content for you shall be the night, content for you shall be the Two
 Ladies.

Contentment be what is gotten for you,
 contentment be what you see, contentment be what you hear,
 contentment be before you, contentment be behind you,
 contentment be your lot.

A FRESH BREAD-LOAF.

- 33 Osiris Unis, accept Horus's white teeth, which provide your mouth.

A BOWL OF 5 ONION-HEADS.

- 34 RECITATION 4 TIMES: A king-given offering to the ka of Unis.

Osiris Unis, accept Horus's eye, your bread-loaf, and eat.

A LOAF OF OFFERING BREAD.

- 35 Osiris Unis, accept Horus's eye, which escaped from Seth, which you should take to your mouth and with which you should part your mouth.

1 WHITE QUARTZITE JAR OF WINE.

- 36 Osiris Unis, part your mouth with what is filled from you.

1 BLACK QUARTZITE JAR OF WINE.

- 37 Osiris Unis, accept the foam that comes from you.

1 BLACK QUARTZITE BOWL OF BEER.

- 38 Sun, your dawning—you in the sky, your dawning—be for this Unis, lord of everything.

As everything is for your body, let everything be for Unis's ka, let everything be for his body.

SWEEPING THE OFFERING TABLE.

- 39 Unis, accept Horus's eye, which you should taste.

1 "LOIN" CAKE.

- 40 O you interred, O you of the dark!

1 PORRIDGE-LOAF.

- 41 Unis, accept Horus's eye, which you should embrace.

1 KIDNEY.

- 42 Unis, accept Horus's eye, which escaped from Seth and was rescued for you: part your mouth with it.

1 WHITE QUARTZITE BOWL OF WINE.

- 43 Unis, accept the foam that comes from Osiris.

1 BLACK QUARTZITE BOWL OF BEER.

- 44 Unis, accept Horus's eye, which was rescued for you: it cannot be away from you.

1 METAL BOWL OF BEER.

- 45 Unis, accept Horus's eye: provide yourself with it.

1 BLACKENED BOWL OF BEER.

ANOINTING

- 46 Osiris Unis, I have filled for you your eye with oil.
RECITATION 4 TIMES. "FESTIVAL-SCENT" OIL.
- 47 Osiris Unis, accept the foam that is from his face.
"JUBILATION" OIL.
- 48 Osiris Unis, accept Horus's eye, on which he caused devastation.
PINE OIL.
- 49 Osiris Unis, accept Horus's eye, which he rejoined.
"REJOINING" OIL.
- 50 Osiris Unis, accept Horus's eye, with which he got the gods.
"SUPPORT" OIL.
- 51 Ointment, ointment, where should you be? You on Horus's forehead,
where should you be? You were on Horus's forehead, but I will put
you on this Unis's forehead.
You shall make it pleasant for him, wearing you; you shall akhify him,
wearing you; you shall make him have control of his body; you shall
put his ferocity in the eyes of all the akhs who shall look at him and
everyone who hears his name as well.
FIRST-CLASS CEDAR OIL.
- 52 Osiris Unis, I have gotten for you Horus's eye, which he acquired, to
your forehead.
FIRST-CLASS LIBYAN OIL.

PRESENTATION OF EYEPAIN

- 53 RECITATION 4 TIMES. Osiris Unis, Horus's eye has been painted sound
on your face.
A BAG OF GREEN EYEPAIN; A BAG OF BLACK EYEPAIN.

PRESENTATION OF LINEN¹⁸

- 54 May you awake in peace! Awake, Ta'it, in peace! Awake, you of Ta'it-
Town, in peace! Horus's eye in Dep, in peace! Horus's eye in the
Red-Crown enclosures, in peace!—
you whom the made-up women receive, you who adorn the great
one in the sedan chair—
and make the Two Lands bow to this Unis like they bow to Horus,
and make the Two Lands afraid of Unis like they are afraid of Seth.
May you sit opposite Unis in his divinity, may you part his path at the
fore of the akhs, that he may come to stand at the fore of the akhs as
Anubis at the fore of the westerners.
TO THE FRONT! TO THE FRONT, WITH OSIRIS!
2 STRIPS OF LINEN.

LIBATION AND CLEANSING

20–21 (See p. 19)*

PREPARATION OF THE OFFERING TABLE

- 55 Thoth, get him with it. He has come forth to him with Horus's eye.¹⁹
THE OFFERING TABLE.
- 56 Give him Horus's eye, that he may become content with it.
O COME WITH THE KING'S OFFERING.
- 57 Osiris Unis, accept Horus's eye, with which he became content.
THE KING'S OFFERING, TWICE.
- 58 Osiris Unis, accept Horus's eye and be content with it.
2 OFFERING SLABS OF THE BROADHALL.
- 59 RECITATION: Cause it to revert to you.
SIT DOWN, BE SILENT: THE KING'S INVOCATION.
- 60 Osiris Unis, accept Horus's eye: gather it to your mouth.
THE "MOUTH-WASHING" (MEAL): 1 LOAF OF BREAD, 1 JUG (OF BEER).
- 61 Osiris Unis, accept Horus's eye: prevent him from trampling it.
1 LOAF OF "TRAMPLED" BREAD.
- 62 Osiris Unis, accept Horus's eye, which he pulled out.
1 BOWL OF "PULLED" BREAD.
- 63 Osiris Unis, accept little Horus's eye, of which Seth has eaten.
1 JUG OF STRONG BEER.
- 64 Osiris Unis, accept Horus's eye, which they diverted from him.
1 JUG OF ALE.
- 65 Osiris Unis, accept Horus's eye: lift it to your face.
LIFTING 1 LOAF OF BREAD AND 1 BOWL OF BEER.
- 66 Lift your face, Osiris; lift your face, oh Unis, who has gone to become
akh. Lift your face, Unis, esteemed and sharp, and look at what has
come from you, striking the one who is netted in it.²⁰
Wash yourself, Unis, and part your mouth with Horus's eye.
You shall summon your ka—namely, Osiris—and he shall defend you
from every wrath of the dead.
Unis, receive to yourself this your bread, which is Horus's eye.
- 67 Osiris Unis, accept Horus's eye, on account of which you have burst
forth.
- 68 Provide yourself with the foam that comes from you. 4 TIMES.
THE MEAL: 1 LOAF OF ŠNS-BREAD; 1 JUG (OF BEER).
- 69 Osiris Unis, accept the one of the shank, Horus's eye.
1 BOWL WITH A SHANK OF MEAT.

CLEANSING THE MOUTH

- 70 Osiris Unis, gather to yourself the water that is in it.
2 BOWLS OF WATER.
- 71 Osiris Unis, accept Horus's eye, which cleaned his mouth.
2 BOWLS OF CLEANSING NATRON.
- 72 Osiris Unis, accept Horus's eye; gather it to your mouth.
THE "MOUTH-WASHING" (MEAL): 1 LOAF OF BREAD, 1 JUG (OF BEER).

BREAD AND ONIONS

- 73 Osiris Unis, accept Horus's eye, which Seth trampled.
2 LOAVES OF "TRAMPLED" BREAD.
- 74 Osiris Unis, accept Horus's eye, which he pulled out.
1 BOWL OF "PULLED" BREAD.
- 75 Osiris Unis, acquire for yourself your face.
2 LOAVES OF *HT*³ BREAD.
- 76 Osiris Unis, I have gotten for you those that resemble your face.
2 LOAVES OF CONE-BREAD.
- 77 Osiris Unis, I have set your eye.²¹
4 LOAVES OF "TASTE" BREAD.
- 78 Osiris Unis, accept Horus's eye: prevent him from feeling pain from it.
4 LOAVES OF FLAT BEER-BREAD.
- 79 Osiris Unis, receive to yourself your head.
RECITATION 4 TIMES. 4 LOAVES OF *ŠNS*-BREAD.
- 80 Osiris Unis, here is your eye: acquire it for yourself.
RECITATION 4 TIMES. A BOWL WITH 4 LOAVES OF "IN THE EARTH" BREAD.
- 81 Osiris Unis, accept Horus's eye, which he carried off.
A BOWL OF 4 *HNFW*-BREADS.
- 82 Osiris Unis, accept Horus's eye: don't let it jump around.
A BOWL OF 4 *HBNN*T-BREADS.
- 83 Osiris Unis, accept Horus's eye, which he pulled out.
A BOWL OF 4 WHEAT BREADS.
- 84 Osiris Unis, here is Horus's eye, put for you in your mouth.
A BOWL OF 4 TRUNCATED *JD*³T-BREADS.
- 85 Osiris Unis, accept Horus's eye, your bread-loaf, and eat.
4 BREAD-LOAVES.
- 86 Osiris Unis, accept Horus's eye, which he pulled out.
A BOWL OF 4 TOAST.
- 87 Osiris Unis, get for yourself his white, sound teeth.
A BOWL OF 4 ONIONS.

BEEF AND POULTRY

- 88 Osiris Unis, here is the one who stole Horus's eye.
1 BOWL WITH A FORELEG.
- 89 Osiris Unis, dance: Geb will not do wrong by²² his heir who inherits.
1 BOWL WITH A HAUNCH.
- 90 Osiris Unis, accept Horus's eye, which you should embrace.
1 BOWL OF KIDNEYS.
- 91 Osiris Unis, accept the one of the shank, Horus's eye.
1 BOWL WITH A SHANK OF MEAT.
- 92 Osiris Unis, accept those who rebelled against you.
RECITATION 4 TIMES. A BOWL OF 4 RIBS.
- 93 Osiris Unis, accept the one whom you beached.
RECITATION 4 TIMES. 1 BOWL OF ROASTED MEAT.
- 94 Osiris Unis, accept Horus's eye and go toward it.
1 BOWL OF LIVER.
- 95 Osiris Unis, accept Horus's eye, against which he went.
1 BOWL OF SPLEEN.
- 96 Osiris Unis, accept Horus's eye, which is from his forehead.
1 BOWL OF BELLY-MEAT.
- 97 Osiris Unis, here is Horus's eye, which is from Seth's forehead.
1 BOWL OF BREAST-MEAT.
- 98 Osiris Unis, accept the severed heads of Seth's followers.
1 BOWL OF GOOSE.
- 99 Osiris Unis, accept all of this heart.
RECITATION 4 TIMES. 1 BOWL OF WHITE-FRONTED GOOSE.
- 100 Osiris Unis, accept Horus's eye, which he has brought.
1 BOWL OF DUCK.
- 101 Osiris Unis, accept the one who came to settle them.
1 BOWL OF GREY GOOSE.
- 102 Osiris Unis, accept Horus's eye: prevent him from suffering from it.
1 BOWL OF PIGEON.

BREAD

- 103 Osiris Unis, accept Horus's eye, which he pulled out.
1 LOAF OF WARM BREAD.
- 104 Osiris Unis, accept Horus's eye: it cannot be cut away from you.
2 LOAVES OF CUT BREAD.
- 105 Osiris Unis, Horus's eye has been allotted to you.
A BOWL OF 2 LOAVES OF NP³T-BREAD.

- 106 Osiris Unis, accept Horus's eye, the waters of which he caused to suffer.
A BOWL OF 2 LOAVES OF *MZWT*-BREAD.

DRINKS

- 107 Osiris Unis, accept little Horus's eye, of which Seth has eaten.
2 BOWLS OF STRONG BEER.
- 108 Osiris Unis, accept Horus's eye: they come rounded out from it.
2 BOWLS OF WHIPPED CREAM.
- 109 Osiris Unis, accept Horus's eye, which they enjoyed against him.
2 BOWLS OF *HNMS*-BEER.
- 110 Osiris Unis, provide yourself with the foam that comes from you.
2 BOWLS OF BEER.
- 111 Osiris Unis, provide yourself with the foam that comes from you.
2 BOWLS OF DATE-BEER.
- 112 Osiris Unis, provide yourself with the foam that comes from you.
2 BOWLS OF *PH³*-BEER.
- 113 Osiris Unis, provide yourself with the foam that comes from you.
2 BOWLS OF BOWLAND BEER.
- 114 Osiris Unis, accept the breast of Horus, which they made a gift of.
2 BOWLS OF FIG-DRINK.
- 115 Osiris Unis, part your mouth with it.
2 BOWLS OF DELTA WINE.
- 116 Osiris Unis, accept Horus's eye, which they spewed out: prevent him
from swallowing it.
2 WINE-JARS.
- 117 Osiris Unis, accept the pupil in Horus's eye: part your mouth with it.
2 BOWLS OF BUTO WINE.
- 118 Osiris Unis, accept Horus's eye, which he captured: part your mouth
with it.
2 BOWLS OF MARIUT WINE.
- 119 Osiris Unis, accept Horus's eye: it will not be released from you.
2 BOWLS OF PELUSIUM WINE.

FRUITS

- 120 Osiris Unis, accept Horus's eye as it jumps around.
2 BOWLS OF *HBNT*.
- 121 Osiris Unis, accept Horus's eye, which he carried off.
2 BOWLS OF *HNFW*.
- 122 Osiris Unis, accept Horus's eye, which he took from Seth.
2 BOWLS OF *JSD*-BERRIES.

- 123 Osiris Unis, accept Horus's white eye: prevent him from putting it on as a headband.
2 BOWLS OF WHITE *SŠT*.
- 124 Osiris Unis, accept Horus's green eye: prevent him from putting it on as a headband.
2 BOWLS OF GREEN *SŠT*.
- 125 Osiris Unis, accept Horus's eye: prevent him from wrenching it away.
2 BOWLS OF ROASTED WHEAT.
- 126 Osiris Unis, accept Horus's eye: prevent him from wrenching it away.
2 BOWLS OF ROASTED BARLEY.
- 127 Osiris Unis, accept Horus's eye: it is slipping.
2 BOWLS OF *BŠT*.
- 128 Osiris Unis, accept Horus's eye, which they have licked.
2 BOWLS OF SIDDER-FRUIT.
- 129 Osiris Unis, open your eyes and see with them.
2 BOWLS OF SIDDER-BREAD.
- 130 Osiris Unis, accept Horus's eye: prevent him from netting it.
2 BOWLS OF CAROB BEANS.

VEGETABLES

- 131 Osiris Unis, accept Horus's sweet eye: return it to yourself.
2 BOWLS OF EVERY KIND OF SWEET STALK.
- 132 Osiris Unis, accept Horus's eye: allot it to yourself.
A BOWL²³ OF EVERY KIND OF YOUNG PLANT.

DEDICATION OF OFFERINGS

- 133 Osiris Unis, may what you have endure for you with you.
DEDICATING THE OFFERING.

INVOCATION OF THE OFFERING RITUAL

- 134 RECITATION. Hey! Turn around! Ah, ah!

Ho, Unis! Stand up and sit down to a thousand of bread, a thousand of beer, roast meat, your rib-meat from the slaughterhouse, "pulled" bread from the broadhall.

As the god is provided with a god's-offering, Unis is provided with this his bread.

You have come to your ba, Osiris, ba among the akhs, in control in his places, whom the Ennead tend in the Official's Enclosure.

Ho, Unis! Elevate yourself to me, betake yourself toward me: do not go far from me, tomb-dweller, and turn toward me.

I have given you Horus's eye, I have allotted it to you: may it endure for you with you.

Ho Unis! Stand up, receive this your bread from me.
Ho, Unis! I will be an attendant for you.

INVOCATION OF THE INSIGNIA RITUAL²⁴

135 RECITATION. Hey, you Unis! Turn about, you Unis!

You have gone that you may govern Horus's mounds, you have gone that you may govern Seth's mounds, you have gone that you may govern Osiris's mounds.

A king-given offering of all your insignia in all your places, your water-lily-bud scepter at the fore of the living, your staff at the fore of the akhs, as Anubis at the fore of the westerners, as Andjeti at the fore of the eastern nomes.

How content is your situation, as you become akh, oh Unis, among your brothers the gods. How different it is, how different it is, you whom your child tended. Beware of your limit in the earth.

Get dressed in your body and come to them. 4 TIMES.

REVERSION OF OFFERINGS

136 Ho, Osiris Unis! [Turn yourself to this your bread; receive it from me].

RECITATION 4 TIMES: May Horus's eye endure [with you.

REVERSION] OF THE GOD'S-OFFERING.

LIBATION AND CENSING²⁵

21 (See p. 19). GIVING COOL WATER.

19 (See p. 19)*

137a Someone has gone with his ka:

Horus has gone with his ka; Seth has gone with his ka;
Thoth has gone with his ka; the god has gone with his ka;
Osiris has gone with his ka; Eyes-Forward has gone with his ka:
you too have gone with your ka.

Ho, Unis! Your ka's arm is before you. Ho, Unis! Your ka's arm is after you.

Ho, Unis! Your ka's foot is before you. Ho, Unis! Your ka's foot is after you.

Osiris Unis, I have given you Horus's eye: provide your face with it. Let the scent of Horus's eye disseminate to you.

137b Greetings, incense! Greetings, god's brother! Greetings, great Whoever in Horus's limbs!

You of great purity, spread yourself in your identity of the cake (of incense): let your scent be on Unis and purify Unis.

Horus's eye, may you become high and big toward Unis.

INCENSE.

SMASHING THE OFFERING VESSELS

138 This is the [firm] eye of [Horus]: it has been set for you that you may become powerful and he may become afraid of you.

SMASHING THE REDWARE.

**RESPONSE TO THE OFFERING RITUAL
(BURIAL CHAMBER, EAST GABLE)**

SPELLS FOR THE POWER OF NOURISHMENT²⁶

139 The hoers grew aroused, the heart of those who cleanse the breast²⁷ became fully uplifted, when they swallowed Horus's bright eye that is in Heliopolis.

Unis's little finger, dig out this which is in Osiris's navel,²⁸ and Unis will not thirst, Unis will not hunger: it will not be against the heart of Unis. Ha's arms are what repel his hunger.

Become awash (with joy)! Become awash, hearts!

140 RECITATION. O you in charge of the bread production, who belong to the flood, commend Unis to Fetekte, the cupbearer of the Sun, whom the Sun commended to himself, that the Sun may commend him to the one in charge of provisioning for this year, that they may grab barley and give him beer, that they may grasp emmer and give him bread.

For to Unis, his father is the one who gave barley and beer, the Sun is the one who gave emmer and bread.

For he is the great bull who struck Kenzet.

For Unis is the one who has a quintet of meals in the enclosure: a triad is for the sky with the Sun, a pair is for the earth with the Dual Ennead.

He belongs to the one who was let loose: he is the one who was let loose. He belongs to the one who is seen: he is the one who is seen.

Oh, Sun! It is better for him today than yesterday, for Unis has mated with moisture, Unis has kissed dryness, Unis has joined with fertility.

Unis has mated with the young girl of his care²⁹ when grain and liquid were absent, and the young girl of the care of Unis is the one who will give bread to Unis and make it better for him today.

141 RECITATION. A meal for me, knife-sharpener! A meal for me, knife-sharpener! A meal for me, you in the Sun's eye! A meal for me, you with access to the (sun's) boat, you in the God's-Eye (boat)!

Cupbearer, present water! Light the fire (for) a joint among the roast meat!

4 HANDFULS OF WATER.

- 142 RECITATION. Shu is fresh, for Unis does not acquire his things: Unis is fresh, for Shu does not acquire his things.
 THE EASTERN FETCHERS SHALL REPEAT: "IT IS YOUR BREAD."
- 143 RECITATION. Awake, Parter! Go on high, Thoth! Awake, sleepers! Rouse, you in Kenzet!—before the Great Heron that comes from the garden, Paths-Parter who comes from the tamarisk.
 The mouth of Unis is clean, the Dual Ennead has cleaned Unis with natron, and this tongue in his mouth is clean.
 Unis's abomination is excrement, Unis rejects urine. Unis abominates his abomination. Unis's abomination is these two: he does not eat the abomination of these two, like Seth rejects the two *mtrh* that cross the sky.³⁰
 Sun and Thoth, take Unis with you, that he may eat of what you eat of, that he may drink of what you drink of, that he may live on what you live on, that he may sit where you sit, that he may grow powerful from what you grow powerful from, that he may sail in what you sail in.
 The booth of Unis is plaited of reeds; the flood of Unis is in the Marsh of Offerings; his feast is among you, gods; the water of Unis is wine, like the Sun.
 Unis will circumnavigate the sky like the Sun, Unis shall course the sky like Thoth.
- 144 RECITATION. Hunger is Unis's abomination: he does not eat it. Thirst is Unis's abomination: he does not drink it.
 Unis in fact is the one who will give bread to those who are.
 The Milk-Goddess is his attendant. She is the one who will make it possible for him to live: she in fact is the one who bore Unis.
 Unis was conceived in the night, Unis was born in the night: he belongs to those who are in the Sun's wake, who precede the morning god.³¹
 Unis was conceived in Nu, he was born in Nu: he has come having gotten for you bread of those he found there.
- 145 RECITATION. Horus's eye dripped on the *dmw*-bush, and Foremost of Westerners came for it, having fetched sustenance for Horus, foremost of the houses.
 What he lives on, Unis lives on; what he eats of, he eats of; what he drinks of, he drinks of.
 A joint of roast meat, that is his offering.

THE RESURRECTION RITUAL³²
(BURIAL CHAMBER AND PASSAGE, SOUTH SIDE)

INVOCATION TO NEW LIFE

- 146 Ho, Unis! You have not gone away dead: you have gone away alive.
 Sit on Osiris's chair, with your baton in your arm, and govern the living; with your water-lily scepter in your arm, and govern those of the inaccessible places.³³
 Your lower arms are of Atum, your upper arms of Atum, your belly of Atum, your back of Atum, your rear of Atum, your legs of Atum, your face of Anubis.
 Horus's mounds shall serve you; Seth's mounds shall serve you.
- 147 Ho, Unis! Beware of the lake!³⁴ RECITATION 4 TIMES.
 Dispatches of your ka have come for you, dispatches of your father have come for you, dispatches of the Sun have come for you, (saying): "Go in the wake of your Sun and become clean, your bones falcon-goddesses in the sky, that you may exist beside the god, and leave your house to your son of your begetting."
 Anyone who will speak bad of the name of Unis when you go forth, Geb has decreed him a reject in the town of the pregnant one,³⁵ turning back and becoming inert.
 But you shall become clean in the cool waters of the stars and board (the sunboat) on cords of metal, on the shoulders of Horus in his identity of the one who is in Sokar's boat.
 The populace will cry out to you once the Imperishable Stars have raised you aloft.
 Climb to the place where your father is, where Geb is, and he will give you what is on Horus's brow. You shall become akh through it, you shall take control through it, you shall be through it at the fore of the westerners.

RELEASE FROM THE DUAT AND THE EARTH

- 148 Ho, Unis! Your envoys have gone, your heralds have run, to your father, to Atum (to say for you):
 "Atum, bring me up to you, encircle me inside your arms. There is no star-god without his companion: I am your companion.
 See me, as you have seen the forms of the progeny who know their spells, the Imperishable Stars, and see (in me) the two in the palace—that is, Horus and Seth."³⁶
 May you spit on Horus's face for him and remove the injury against him; may you catch Seth's testicles for him and remove his hurt.³⁷

That one has been born to you, this one has been conceived to you, for you have given birth to Horus in his identity at which the earth shakes and the sky trembles.”

This one has no hurt, that one has no injury, and vice-versa: you have no injury, (Unis), you have no hurt.

You have been born, Horus, to Osiris, but have become more ba than he, more in control than he.

You have been born, Seth, to Geb, but have become more ba than he, more in control than he.

No god's own seed has gone (from life): you, his own, will not go.

Sun Atum will not give you to Osiris: he will not claim your mind, he will not have control of your heart. Sun Atum will not give you to Horus: he will not claim your mind, he will not have control of your heart.

Osiris, you cannot control him; your son cannot control him. Horus, you cannot control him; your father cannot control him.

You belong, WHOEVER,³⁸ to that god of whom Atum's twins said: “You are distinguished,” they said, “in your identity of a god.”

You shall become completed as every god:

your head as Horus of the Duat—an Imperishable Star;

your face as Eyes-Forward—an Imperishable Star;

your ears Atum's twins—an Imperishable Star;

your eyes Atum's twins—an Imperishable Star;

your nose as the Jackal—an Imperishable Star;

your teeth Sopdu—an Imperishable Star;

your arms Hapi and Duamutef—when you demand to go up to the sky, you go up;

your legs Imseti and Qebehseuef—when you demand to go down to the undersky, you go down;

your limbs Atum's twins—an Imperishable Star.

You will not perish, your ka will not perish: you are ka.

COMMENDATION TO THE NIGHTBOAT AT DUSK

149 RECITATION. Someone has come to you, Nephthys;

someone has come to you, Nightboat;

someone has come to you, Pilot covered in gore;³⁹

someone has come to you, Place where kas are remembered:

may you remember him, this Unis.

Orion has become encircled by the Duat, as the Living One⁴⁰ became clean in the Akhet;

Sothis has become encircled by the Duat, as the Living One became clean in the Akhet:

This Unis has become encircled by the Duat, as the Living One became clean in the Akhet.

He has become akh for them, he has grown cool for them, inside the arms of his father, inside the arms of Atum.

COMMENDATION TO ATUM AT DAWN

150 RECITATION. Sun Atum, this Unis has come to you—an imperishable akh, lord of the property of the place of the four papyrus-columns.⁴¹

Your son has come to you, this Unis has come to you. You shall both traverse the above, after gathering in the netherworld, and rise from the Akhet, from the place in which you have both become akh.

Seth and Nephthys, go, announce to the gods of the Nile Valley as well as their akhs: “This Unis has come, an imperishable akh. Should he want you to die, you will die; should he want you to live, you will live.”

Sun Atum, Unis has come to you—an imperishable akh, lord of the property of the place of the four papyrus-columns. Your son has come to you, this Unis has come to you. You shall both traverse the above, after gathering in the netherworld, and rise from the Akhet, from the place in which you have both become akh.

Osiris and Isis, go, announce to the gods of the Delta as well as their akhs: “This Unis has come, an imperishable akh, as the one who is to be worshiped, (Osiris) who is over the inundation: let the akhs in the water worship him. The one he wants to live, he will live; the one he wants to die, he will die.”

Sun Atum, this Unis has come to you—an imperishable akh, lord of the property of the place of the four papyrus-columns. Your son has come to you, this Unis has come to you. You shall both traverse the above, after gathering in the netherworld, and rise from the Akhet, from the place in which you have both become akh.

Thoth, go, announce to the gods of the West as well as their akhs: “This Unis has come, an imperishable akh, arrayed on the neck as Anubis at the head of the western height, that he may claim minds and control hearts. The one he wants to live, he will live; the one he wants to die, he will die.”

Sun Atum, this Unis has come to you—an imperishable akh, lord of the property of the place of the four papyrus-columns. Your son has come to you, this Unis has come to you. You shall both traverse the above, after gathering in the netherworld, and rise from the Akhet, from the place in which you have both become akh.

Horus, go, announce to the bas of the East as well as their akhs: “This Unis has come, an imperishable akh. The one he wants to live, he will live; the one he wants to die, he will die.”

Sun Atum, your son has come to you, this Unis has come to you. Elevate him to you, encircle him within your arms: he is your bodily son forever.

COMMENDATION TO OSIRIS

151 RECITATION. Osiris, this Unis has come, the Ennead's fledgling, an imperishable akh. He will claim minds, take away life forces, and bestow life forces, as what he reckons, including whomever he associates to himself or petitions to him. There is none who will be excluded without his bread, without his ka's bread, deprived of his bread.

Geb has spoken, and it has come from the mouth of the Ennead: "O falcon who succeeds (his father) in acquiring (the throne)," they said, "you are ba and in control."

This Unis has come, the Ennead's fledgling, an imperishable akh, who surpassed you and surpasses you, wearier than you and greater than you, sounder than you and more acclaimed than you, and your time therein is no more. It is what Seth and Thoth have done, your brothers who do not weep for you.

Isis and Nephthys, assemble, assemble, gather, gather: this Unis has come, the Ennead's fledgling, an imperishable akh.

The westerners in the earth are for this Unis:

this Unis has come, the Ennead's fledgling, an imperishable akh.

The easterners in the earth are for this Unis:

this Unis has come, the Ennead's fledgling, an imperishable akh.

The southerners in the earth are for this Unis:

this Unis has come, the Ennead's fledgling, an imperishable akh.

The northerners in the earth are for this Unis:

this Unis has come, the Ennead's fledgling, an imperishable akh.

Those in the undersky are for this Unis:

this Unis has come, the Ennead's fledgling, an imperishable akh.

LITANY OF IDENTIFICATION WITH OSIRIS

152 RECITATION. Atum, this Osiris here is your son, whom you have made revive and live:

he will live and this Unis will live, he will not die and this Unis will not die,

he will not perish and this Unis will not perish;

he will not be taken away and this Unis will not be taken away:

he will be taken away should this Unis be taken away.

Shu, this Osiris here is your son, whom you have made revive and live:

he will live and this Unis will live, he will not die and this Unis will not die,

he will not perish and this Unis will not perish;
 he will not be taken away and this Unis will not be taken away:
 he will be taken away should this Unis be taken away.

Tefnut, this Osiris here is your son, whom you have made revive and live:
 he will live and this Unis will live, he will not die and this Unis will
 not die,

he will not perish and this Unis will not perish;
 he will not be taken away and this Unis will not be taken away:
 he will be taken away should this Unis be taken away.

Geb, this Osiris here is your son, whom you have made revive and live:
 he will live and this Unis will live, he will not die and this Unis will
 not die,

he will not perish and this Unis will not perish;
 he will not be taken away and this Unis will not be taken away:
 he will be taken away should this Unis be taken away.

Nut, this Osiris here is your son, whom you have made revive and live:
 he will live and this Unis will live, he will not die and this Unis will
 not die,

he will not perish and this Unis will not perish;
 he will not be taken away and this Unis will not be taken away:
 he will be taken away should this Unis be taken away.

Isis, this Osiris here is your brother, whom you have made revive and live:
 he will live and this Unis will live, he will not die and this Unis will
 not die,

he will not perish and this Unis will not perish;
 he will not be taken away and this Unis will not be taken away:
 he will be taken away should this Unis be taken away.

Seth, this Osiris here is your brother, who was made to revive and live
 that he might catch you:

he will live and this Unis will live, he will not die and this Unis will
 not die,

he will not perish and this Unis will not perish;
 he will not be taken away and this Unis will not be taken away:
 he will be taken away should this Unis be taken away.

Nephthys, this Osiris here is your brother, whom you have made
 revive and live:

he will live and this Unis will live, he will not die and this Unis will
 not die,

he will not perish and this Unis will not perish;
 he will not be taken away and this Unis will not be taken away:
 he will be taken away should this Unis be taken away.

Thoth, this Osiris here is your brother, who was made to revive and live that he might catch you:

he will live and this Unis will live, he will not die and this Unis will not die,

he will not perish and this Unis will not perish;

he will not be taken away and this Unis will not be taken away:

he will be taken away should this Unis be taken away.

Horus, this Osiris here is your father, whom you have made revive and live:

he will live and this Unis will live, he will not die and this Unis will not die,

he will not perish and this Unis will not perish;

he will not be taken away and this Unis will not be taken away:

he will be taken away should this Unis be taken away.

Big Ennead, this one here is Osiris, whom you have made revive and live:

he will live and this Unis will live, he will not die and this Unis will not die,

he will not perish and this Unis will not perish;

he will not be taken away and this Unis will not be taken away:

he will be taken away should this Unis be taken away.

Little Ennead, this one here is Osiris, whom you have made revive and live:

he will live and this Unis will live, he will not die and this Unis will not die,

he will not perish and this Unis will not perish;

he will not be taken away and this Unis will not be taken away:

he will be taken away should this Unis be taken away.

Nut, this Osiris here is your son, of whom you said: "Someone has been born to me," you said, and you wiped his mouth for him after his mouth had been parted his beloved son Horus and his limbs numbered by the gods:

he will live and this Unis will live, he will not die and this Unis will not die,

he will not perish and this Unis will not perish;

he will not be taken away and this Unis will not be taken away:

he will be taken away should this Unis be taken away.

In your identity of the Heliopolitan, enduring in his necropolis:

he will live and this Unis will live, he will not die and this Unis will not die,

he will not perish and this Unis will not perish;

he will not be taken away and this Unis will not be taken away:

he will be taken away should this Unis be taken away.

- In your identity of Andjeti, at the head of his countrysides:
 he will live and this Unis will live, he will not die and this Unis will not die,
 he will not perish and this Unis will not perish;
 he will not be taken away and this Unis will not be taken away:
 he will be taken away should this Unis be taken away.
- In your identity of the one in the Scorpion Enclosure, the Ka At Rest:
 he will live and this Unis will live, he will not die and this Unis will not die,
 he will not perish and this Unis will not perish;
 he will not be taken away and this Unis will not be taken away:
 he will be taken away should this Unis be taken away.
- In your identity of the one in the god's booth, the one in the censing, the one of the coffer, the chest, and the sack:⁴²
 he will live and this Unis will live, he will not die and this Unis will not die,
 he will not perish and this Unis will not perish;
 he will not be taken away and this Unis will not be taken away:
 he will be taken away should this Unis be taken away.
- In your identity of the one in the white palace of laurelwood:
 he will live and this Unis will live, he will not die and this Unis will not die,
 he will not perish and this Unis will not perish;
 he will not be taken away and this Unis will not be taken away:
 he will be taken away should this Unis be taken away.
- In your identity of the one in Orion, with your season at the sky and your season at the earth:
 Osiris, turn your face and look at this Unis, your seed that came forth from you active:
 he will live and this Unis will live, he will [not] die and this Unis will not die,
 he will not perish and this Unis will not perish;
 he will not be taken away and this Unis will not be taken away:
 he will be taken away should this Unis be taken away.
- In your identity of the one in Dep—may your arms be about the meal, your daughter;⁴³ provide yourself with it:
 he will live and this Unis will live, he will not die and this Unis will not die,
 he will not perish and this Unis will not perish;
 he will not be taken away and this Unis will not be taken away:
 he will be taken away should this Unis be taken away.

In your identity of the one in the Enclosure of the Eldest of Bulls—
may your arms be about the meal, your daughter; provide yourself
with it:

he will live and this Unis will live, he will not die and this Unis will
not die,

he will not perish and this Unis will not perish;

he will not be taken away and this Unis will not be taken away:

he will be taken away should this Unis be taken away.

In your identity of the one in Southern Hermopolis—may your arms
be about the meal, your daughter; provide yourself with it:

he will live and this Unis will live, he will not die and this Unis will
not die,

he will not perish and this Unis will not perish;

he will not be taken away and this Unis will not be taken away:

he will be taken away should this Unis be taken away.

In your identity of the one in Northern Hermopolis—may your arms
be about the meal, your daughter; provide yourself with it:

he will live and this Unis will live, he will not die and this Unis will
not die,

he will not perish and this Unis will not perish;

he will not be taken away and this Unis will not be taken away:

he will be taken away should this Unis be taken away.

In your identity of the one in the Town of Pools—what you have eaten,
the Eye, your belly shall grow round from it, your son Horus releasing
it to you so that you might live from it:

he will live and this Unis will live, he will not die and this Unis will
not die,

he will not perish and this Unis will not perish;

he will not be taken away and this Unis will not be taken away:

he will be taken away should this Unis be taken away.

Your body is the body of this Unis, your flesh the flesh of this Unis,
your bones this Unis's bones: you will go (from life) should this
Unis go; should this Unis go, you will go.

COMMENDATION TO THE RED CROWN

153 The Akhet's door has been opened, its doorbolts have drawn back.

He has come to you, Red Crown; he has come to you, Fiery One; he
has come to you, Great One; he has come to you, Great of Magic—
clean for you and fearful because of you.

May you be content with him, may you be content with his cleanli-
ness, may you be content with his speech when he says to you:

“How fine you look, content, renewed, and rejuvenated, for the god who is the gods’ father has given you birth!”

He has come to you, Great of Magic: he is Horus, encircled by the aegis of his eye, the Great of Magic.

154 Ho, Red Crown! Ho, Curl!⁴⁴ Ho, Great One! Ho, Great of Magic! Ho, Fiery One!

May you make Unis’s ferocity like your ferocity,
 may you make this Unis’s fearsomeness like your fearsomeness,
 may you make this Unis’s acclaim like your acclaim,
 may you make the love of this Unis like the love of you,
 may you make his baton at the head of the living,
 [may you make] his [scepter] at the head of the akhs,
 may you make his knife sturdy against his enemies.

Ho, Curl! [You] have emerged [in him and he has emerged in you].

(O Unis), the Great Thing [has given you birth], the Firstborn’s Thing has adorned you; the Firstborn’s Thing has given you birth, the Great Thing [has adorned you]: for you are Horus, encircled by the aegis of his eye.

COMMENDATION TO THE SUN

155 RECITATION. You shall stand up on it, this land [that came from Atum, the spittle] that came from the Beetle, and evolve on it and become high on it, and your father will see you, [the Sun] will see you.

He has come to you, his father: he has come to you, O Sun;
 he has [come] to you, his father: he has come to you, O Downcast;
 [he] has come [to you], his father: he has come to you, O Fertilizer;
 he has come to you, his father: he has come to you, O Rager;
 he has come to you, his father: he has come to you, O Great Wild Bull;
 he has come to you, his father: he has come to you, O One of the
 Great Reedfloat;

he has come to you, his father: he has come to you, O Sopdu;
 he has come to you, his father: he has come to you, O Sharp-teeth,
 that you may make this Unis grasp the Cool Waters and receive the Akhet;
 that you may make this Unis rule the Nine and provide the Ennead;
 that you may give in this Unis’s arm the crook that lowers the head of
 the Delta and the Nile Valley.

He shall descend on his opponent and stand up over the Great One as his greater—

the one whom Nephthys has blessed, for he has taken away opposition, (saying): “You have provided yourself as (Seth), Great of Magic in Ombos, lord of the Nile-Valley land; nothing has been

lost to you, nothing has been wanting to you: for see, you are more ba and more in control than the gods of the Nile Valley or its akhs, you whom the pregnant one spewed forth and you illumined the night, provided as Seth, whose raw (testicles) were pulled off”; the one whom Isis has blessed, (saying): “You have provided yourself as Horus the Youthful; nothing else has been lost to you, nothing else [has been wanting] to you: for see, you are more ba and more in control than the gods of the North or its akhs.”

(Unis), you shall release your cleansing to Atum in [Heliopolis; you shall descend] with him, that you may decide the needs of the undersky and stand up in the places of Nu.

You shall evolve with your father Atum, you shall go high with [your] father [Atum], you shall rise with your father Atum and release needs. Head to (Nut), the Heliopolitan in the sedan chair; go forth and part your path through Shu’s bones, that the inside of your mother Nut’s arms may encircle you.

You shall become clean in the Akhet and release your cleaning in Shu’s Lakes.

You will go up and go down: you will go down with the Sun, one of the dusk with the One Who Was Cast Down.

You will go up and go down: you will go up with the Sun and rise up with the One of the Great Reedfloat.

You will go up and go down: you will go down with Nephthys, one of the dusk with the Nightboat.

You will go up and go down: you will go up with Isis and rise up with the Dayboat.

You shall gain control of your body, without impediment, having been born to (be) Horus and conceived to (be) Seth, having become clean in the Western nome, having received your cleaning in the Bubastite nome, with your father, with Atum.

You have developed, you have gone high, you have become effective, it has become cool for you, inside your father’s arms, inside Atum’s arms.

Atum, elevate him to you, encircle him inside your arms: he is your son of your body, forever.

COMMENDATION TO THE SKY

- 156 This Unis has come to you, Nut; this Unis has come to you, Nut, having left his father on earth, having left Horus behind him, having grown wings as a falcon, feathered as a hawk, his ba having fetched him, his magic having provided him.
- (Unis), you shall part your place in the sky among the stars of the sky, for you are the lone star at Nut’s shoulder. May you look upon

Osiris's head as he governs the akhs, while you yourself stand far from him: you are not of them, you will not be of them.

COMMENDATION TO THE GODS

157 This Unis's stance as a ram with two wild-bull horns on his head has been seen. For you are a black ram, (Unis), son of a black ewe, whom a white ewe bore and four sheep suckled.

Blue-eyed Horus has come against you (gods): beware of red-eyed Horus! The one with painful wrath—his ba cannot be barred.

His envoys have gone, his hurriers have run, and they will announce to the one with sweeping shoulder in the east:⁴⁵ “This one of yours has gone, of whom the god says that he will govern the gods' fathers. The gods shall grow silent for you, the Ennead having put their arm to their mouth, before this one of yours, of whom the god says that he will govern the gods' fathers.”

Go stand at the Akhet's door, (Unis); pull open the Cool Waters' door, and stand at their fore, as Geb at the fore of his Ennead.

When they enter they will strike obstruction; when they exit they will lift up their face and see you as Min at the fore of the Dual Shrines.

Someone has stood up behind you, (Sun): your brother has stood up behind you, the one you summoned has stood up behind you.

You will not perish, (Unis); you will not cease: your identity will endure with people even as your identity comes to be with the gods.

SPELLS FOR EMERGING FROM THE DUAT (ANTECHAMBER, WEST GABLE)

ADDRESS TO THE SPIRIT AS IT LEAVES THE BURIAL CHAMBER⁴⁶

158 RECITATION. Your son Horus has acted for you.

The great ones will shake, having seen the knife in your arm as you emerge from the Duat.

Greetings, experienced one! Geb has created you, the Ennead has given you birth.

Horus has become content about his father, Atum has become content about his years, the eastern and western gods have become content about the great thing that has happened in his⁴⁷ embrace—the god's birth.

It is Unis: Unis, see! It is Unis: Unis, look!

It is Unis: hear! It is Unis: Unis, exist!

It is Unis: Unis, raise yourself from your side!

Do my command, you who hate sleep but were made slack. Stand up, you in Nedit. Your good bread has been made in Pe; receive your control of Heliopolis.

It is Horus (who speaks), having been commanded to act for his father.

The storm-lord, the one with spittle in his vicinity, Seth—he will bear you: he is the one who will bear Atum.

APPEARING AS THE MORNING STAR

- 159 RECITATION. Unis is a great one: Unis has emerged from the Ennead's thighs. Unis has been conceived by Sekhmet, and Shezmetet is the one who gave birth to Unis, a star with sharp front and extensive goings, who fetches what the above has for the Sun every day. Unis has come to his seat with the Two Ladies on it, appearing as a star.

APPEARING AS NEFERTEM

- 160 RECITATION. O you two combatants, please tell the noble one, of whatever identity, Unis is that water-lily that rises clean from the earth. Unis has been received by the one who made his seat; Unis is the one at the great controlling power's nose. Unis has come from the Isle of Flame, Unis having put Maat in it in place of disorder. Unis is the one to whom belongs the linen that the urai guard during the night of the great flood that comes from the great goddess. Unis will appear as Nefertem, as the water-lily at the Sun's nose when he emerges from the Akhet every day, the one at the sight of whom the gods become clean.

APPEARING AS PERCEPTION IN THE SUNBOAT

- 161 RECITATION. Unis is the one in charge of kas, the one who joins hearts for the great one in charge of experience, the one who carries the god's scroll—Perception, at the west of the Sun. Unis has come to his seat that is in charge of kas. Unis will join to hearts experience of the great thing; Unis will become Perception, who carries the god's scroll at the west of the Sun, who has been tended by Unis's agency; Unis is the one who says the great thing in the (Sun's) heart on the festival of red linen. That is Unis: Unis is Perception at the west of the Sun, reserved of heart, at the fore of Nu's cavern.

ADDRESS TO THE STARS AND GODS OF THE DUAT

- 162 RECITATION. O you in charge of hours, who precede the Sun, make way for Unis that Unis may pass within the circuit of Belligerent-Face. For Unis is off to his seat, foremost of seats, (as) one who is behind the god,⁴⁸ with a set head arrayed with a sharp and forceful horn like one who carries a sharp, throat-cutting knife, (a horn) that severs strife from the bull's head and makes those in the darkness quiver, a powerful horn that is behind the great god.

For Unis has repulsed those who were caught and struck down their heart. The arm of Unis cannot be barred in the Akhet.

- 163 RECITATION. Lift your face, you gods in the Duat: Unis has come that you might see him changed into the great god. Induct Unis shaking (for fear of him), array Unis as lord of you all.

Unis will govern the people and Unis will judge the living within the Sun's shore; Unis will speak with the one who parted the two gods⁴⁹ at the clean shore where he has made his seat.

Unis's (symbol of) control is at his head, Unis's scepter is causing respect for Unis.

Unis will sit with the Sun's rower, and when Unis commands something good he will do it: Unis is the great god.

CLEANSING IN THE MARSH OF REEDS

- 164 RECITATION. Someone has become clean in the Marsh of Reeds: the Sun has become clean in the Marsh of Reeds.

Someone has become clean in the Marsh of Reeds: Unis has become clean in the Marsh of Reeds.

The title of Unis is from the Sun: Nut, receive his title; Shu, raise it up; Shu, raise it up.

SPELLS FOR PASSING THROUGH THE AKHET (ANTECHAMBER, WEST-SOUTH WALLS)

AT THE ENTRANCE TO THE AKHET

- 165 The great (Akhet) will be censed for the Bull of Nekhen and the flame of the blast will be toward you who are around the shrine.⁵⁰

O great god whose identity is unknown, a meal in place for the sole lord! O lord of the Akhet, make a place for Unis.

If you do not make a place for Unis, Unis will make a curse on Father Geb, (saying) "The earth has no spokesman; Geb has no guard," and anyone Unis finds in his way he will devour. The pelican will prophesy, the Sunshine-bird will come forth, the Great One will stand up, and the Enneads will speak, (saying): "The earth is completely dammed up, for the mountain ranges on either side of the river have been joined and the two banks have been united, the roads have been made inaccessible to those who would pass, and the terraces have been destroyed for those who would go up."

The rope has been guided, the Beaten Path crossed, and the ball struck at the mouth of the Apis's canal.

"Your marshes shall be afraid, O Climbing Star, before the Star's Pillar, having seen Kenzet's pillar, the bull of the sky; the Oxherd shall be

overwhelmed upon its⁵¹ stem; fear and shaking shall descend upon the Knife-Bearers before the storm of the sky, for he has parted the earth through what he has learned, on the day when he wanted to come”⁵²—so says the god with the great plow who is in the midst of the Duat.

Look, she is coming, the beautiful West, to meet you, to meet you with her beautiful tresses, and she is saying: “Welcome, you to whom I gave birth, with rising horn, eye-painted pillar, bull of the sky: your form is distinguished; pass in peace, for I have joined you”—so says the beautiful West about Unis.

“Go and row to the Marsh of Offerings, set course to the god perched on his high tree”—so says Thighs-Forward—“and plow into the earth to your thickness, to your middle, to your shoulders. You shall see the Sun in his fetters, you shall worship the Sun in his escape from fetters by means of the Great One’s aegis, which is his red linen.”⁵³ The lord of contentment is giving you your title.”

You apes who sever heads, Unis will pass by you in peace, for Unis has tied his head on his neck—and Unis’s neck is on his torso—in his identity of Head-Tier, in which he tied the head of the Apis on him on the day of lassoing the longhorned bull.

Since Unis has allowed them to eat from their cups and drink from their inundation, so shall Unis be protected in the same by those who see him.

The jubilation uraeus, Tefnut of Unis, who supports Shu, is on her staff, widening his place in Busiris, in Mendes, in Djedut; erecting dual standards at the fore of the great ones; excavating a plot for Unis in the Marsh of Reeds; and establishing his farmland in the Marsh of Offerings.

Unis will judge between the two contestants in the Great Immersion, for his power is the power of Tebi’s eye and his force is the force of Tebi’s eye.

Unis has saved himself from those who would do this against [him]: who would take his food from him when it is present, who would take his supper from him when it is present, who would take the air from [his nose], who would bring to a standstill his days of life. Unis’s force will be against them, when he is apparent on his shore, and their hearts will fall to his fingers, their entrails to [those who belong to the sky], their red parts to those who belong to the earth, their heirs to indigence, their houses to conflagration, their portals to a high inundation.

Unis's heart is pleasant, [TWICE]. Unis is the unique one, bull of the sky, for he has removed those who would do that against him, for he has annihilated their survivors.

[That is] the seat he has, the one he took, the one he raised, [which] his father Shu [gave him] beside Seth.

166 RECITATION. The Akhet will be censured for Horus of Nekhen. A meal for the lords!

The Akhet will be censured for Horus of Nekhen and the flame of [its] blast will be [toward you] who are around the shrine, the swell of its blast will be toward you who bear the great goddess.

The Akhet will be censured for Horus of Nekhen. A meal for the lords! [O despicable one], despicable of character, despicable of form, remove yourself from your place, lay down your insignia for Unis.

If you do not remove yourself from your place [and lay down your insignia], Unis will come with his face of the great god (Horus) who is lord of wrath, who grew powerful from the injury in him; [he] will give [the flame of his eye] so that it surrounds you and puts tempest among those who do (evil) deeds and its swell among those original gods; [he] will strike [Shu's arms from under Nut]; and Unis will put his shoulder to the bulwark you depend on.

So, the great one will stand up inside his shrine [and lay down his insignia for] Unis, for he has acquired Authoritative Utterance and has control of Perception.

167 RECITATION. Unis has inherited from Geb, Unis has inherited from Geb.

For he has inherited from Atum; for he is on the throne of Senior Horus; for his eye is his force; for his protection is what was done to him; for the flame of the blast of his effective uraeus is Renenutet on his head; for Unis has put fear of him in their hearts by making discord among them; for and Unis has seen the gods naked and bowing to Unis in praise.

Row him, his mother! Pull him (in his boat), his harbor: haul your rope!

168 RECITATION. Disturbance in the sky! "We saw something new," say the original gods.

Ennead, Horus is in the sunlight. Let those who have forms terrorize for him, let Atum's Dual Ennead serve him as he sits on the seat of the Lord of All.

Unis will acquire the sky and split open its basin; Unis will lead the paths of Evolver.

When Unis sets in the west, those of the Duat will follow him; when Unis shines anew in the east, he who parted the two contestants will come to him in obeisance.

The gods will terrorize for Unis, since he is senior to the great one and belongs to the control of his seat.

Unis will acquire Authoritative Utterance, Continuity shall be fetched for him, and Perception shall be set for him at his feet.⁵⁴

Haul (the sky-boat) for Unis, for he has acquired the Akhet!

EMERGING INTO THE AKHET

169 RECITATION. Unis is Osiris in a dustdevil. The ground is his abomination: he will not enter Geb.

He will end his sleep with his bones broken in his enclosure on earth, and remove his obstructions.

Unis has become clean through Horus's eye, his obstruction has been removed through Osiris's two kites,⁵⁵ and Unis has released his outflow to earth in Qus.

His sister (Wadjet), the Lady of Pe, is the one who cried for him, (saying): "Unis is off to the sky, Unis is off to the sky, in the wind, in the wind. He shall not be turned away, and there is none who will turn away from him. He shall not sit (to be judged) in the god's court.

Unis is the one who is on his own, senior of the gods: his cake of bread is for above with the Sun, his feast is from Nu.

Unis is the one who turns back, going and coming with the Sun and embracing his enclosures. Unis will assign kas and take away kas, set obstruction and remove obstruction. Unis will spend the day and night pacifying the two (contestants with) adzes⁵⁶ in Hermopolis. His foot will not be crossed, his heart cannot be barred.

170 RECITATION. O Geb, Nut's bull, Unis is Horus, heir of his father.

Unis is one who has gone and come back; the fourth of those four gods who fetch water, administer scrubbing, and make jubilation with the foreleg of their fathers; one who wants to be justified in what he has done.

For judgment between orphan and orphaness has been made for Unis, the Dual Maat heard (the case), Shu was a witness, and the Dual Maat commanded that Geb's thrones serve him, that he raise himself to what he wanted, that his limbs that were in secret be joined, that he unite those in Nu, and that he put an end to contention in Heliopolis.

Now that Unis has emerged today in the true form of a living akh, Unis shall break up fighting and restrain commotion. Unis has emerged for Maat, that he might get her, and she is with him. Rage will depart for him, and those in Nu will serve him with life, for

Unis's refuge is his eye, for Unis's protection is (his) eye, for Unis's force is his eye, for Unis's power is his eye.

O southern, northern, western, and eastern gods, protect Unis and be afraid of him, for he has sat down in the awning of the dual courtyard.⁵⁷ That effective uraeus Djenuutet will burn for you and press your hearts.

You who would come against Unis as an impediment, come to him, come to him! Unis is the very person of his father, the bud of his mother.

Travelling in darkness is Unis's abomination: he will not see those who are upside down.⁵⁸ Unis has emerged today that he might get Maat, and she is with him. Unis will not be given to your fire, O gods.

171 RECITATION. Unis is woe to the heart, the son of Shu's heart, extensively extended, with scorching light.

Unis is the fire in the wind's top, to the sky's limits, to the earth's limit, when the lightning bolts' arms have become empty of Unis. Unis will traverse Shu, travel the horizon, and kiss the Red Crown, (being) one whom the god has cast, and those in motion will open their arms to him. Unis will stand up on the eastern side of the hail,⁵⁹ having used the ascent to the above.

Unis is the one who does the tempest's mission.

172 RECITATION. Do not be ignorant of Unis, god, since you know me and he knows you, and he knows you.

Do not be ignorant of Unis, Sun, since you know him and he knows you. Do not be ignorant of Unis, Sun, who calls you Great of Provision, Lord of All.

Do not be ignorant of Unis, Thoth, since you know him and he knows you. Do not be ignorant of Unis, Thoth, who calls you He Who Sets Alone.

Do not be ignorant of Unis, Sharp Horus, since you know him and he knows you. Do not be ignorant of Unis, Sharp Horus, who calls you Difficult.

Do not be ignorant of Unis, you of the Duat,⁶⁰ since you know him and he knows you. Do not be ignorant of Unis, you of the Duat, who calls you He Who Wakes Sound.

Do not be ignorant of Unis, Sky Bull, since you know him and he knows you. Do not be ignorant of Unis, Sky Bull, who calls you This One Who Endures.

Look, Unis has come. Look, Unis has come. Look, Unis has emerged. Unis has not come of his own accord, a dispatch having come for him. Unis has passed by his ba's house; the Great Lake's wrath has missed him.

There is no one who requires his fare for the great ferry; there is no one who bars him from the White Palace of the great ones at the Beaten Path of Stars—for look, Unis has reached the sky's height.

Unis has seen his cobra in the Nightboat: Unis is the one who rows in it. He has recognized the uraeus in the Dayboat: Unis is the one who bails it. The populace have witnessed him. The sky's hail-clouds have taken him that they might elevate Unis to the Sun.

173 RECITATION. The sky's two reedfloats have been set for the Sun, that he might cross on them to the Akhet;

the sky's two reedfloats have been set for Horus of the Akhet, that Horus of the Akhet might cross on them to where the Sun is;

the sky's two reedfloats have been set for Unis, that he might cross on them to the Akhet, where the Sun is:

the sky's two reedfloats have been set for Unis, that he might cross on them to where Horus of the Akhet is, to where the Sun is.

It has become good for Unis with his ka: Unis will live with his ka, his leopard-skin on him, his staff in his arm, his baton in his hand.

Those who have gone away have missed him. They will bring him the four senior akhs at the fore of the braid-wearers, who stand in the eastern side of the sky and sweep away with their electrum staves, and they will tell the Sun the nickname of this Unis and announce this Unis to Kas-Assigner, (saying):

“Greet this Unis's entrance into the north of the Marsh of Reeds. Let Unis cross on the Winding Canal. Let this Unis be transported over to the eastern side of the Akhet, let this Unis be transported over to the eastern side of the sky. His sister is Sothis, his female sibling is the Morning Star.”

CROSSING THE AKHET

174 RECITATION. You have your heart, Osiris; you have your legs, Osiris; you have your arms, Osiris:

Unis has his own heart, Unis has his own legs, Unis has his own arms.

Let a footpath to the sky be laid down for him, that he might go up on it to the sky. He will go up on the smoke of a great censuring,

Unis will fly as a bird and alight as a beetle. When he flies as a bird and alights as a beetle, it will be in the empty seat in your boat, Sun.

Stand up and remove yourself, you who do not know the reeds,⁶¹ that Unis may sit in your seat.

He will row in the sky in your boat, Sun; Unis will push off from land in your boat, Sun. When you are emerging from the Akhet, he, with his baton in his arm, will be the one sailing your boat, Sun, that you

may ascend to the sky and go away from the land, away from (earthly cares of) wife and kilt.

175 RECITATION. This Unis will wash himself as the Sun appears and the Elder Ennead shines.

Should the Ombite become elevated to the fore of the shrine, this Unis will take away the elite as a limb of his, this Unis will seize the crown from the Dual Ennead.

Isis will nurture him, Nephthys will suckle him.⁶² Horus will receive⁶³ him at his two fingers, cleanse this Unis in the Jackal Lake, and release the ka of this Unis from the Duat Lake. He will purge the flesh of the ka of this Unis and of his body with that which is on the Sun's shoulders in the Akhet, which he receives when the Two Lands shine and he opens the gods' faces. He will conduct the ka of this Unis to his body at the Big Enclosure.

The portals will act for him, the (Red Crown's) coil will be tied on for him, and this Unis will lead the Imperishable Stars.

He will cross to the Marshes of Reeds with those in the Akhet rowing him and those in the Cool Waters sailing him.

This Unis will become truly functional, and his arms will not go off. This Unis will become truly foremost, and his ka will reach him.

176 RECITATION. The fire has been set, the fire has arisen. The incense has been set on the fire, the incense has arisen.

Your scent has come to Unis, incense: Unis's scent has come to you, incense.

Your scent has come to Unis, gods; Unis's scent has come to you, gods.

Unis shall be with you, gods; you shall be with Unis, gods.

Unis shall live with you, gods; you shall live with Unis, gods.

Unis shall desire you, gods; desire him, gods.

The wafer has come, the cap that comes from Horus's knee has come:

the emerger has come, the emerger has come;

the climber has come, the climber has come;

the ascender has come, the ascender has come.

Unis will go up on Isis's thighs, Unis will climb on Nephthys's thighs.

Unis's father Atum will take the arm of Unis and allot Unis to those gods who are wise and experienced, the Imperishable Stars.

Unis's mother Ipy, give this Unis that breast of yours, that this Unis may transport it to his mouth and this Unis may suck that white, dazzling, sweet milk of yours.

Yonder land in which Unis goes, Unis will not thirst in it, Unis will not hunger in it, forever.

- 177 RECITATION. May you awake in peace: Face Behind Him, in peace; Sees Behind Him, in peace; the sky's ferryman, in peace; Nut's ferryman, in peace; the gods' ferryman, in peace.
 Unis has come to you that you may transport him in the ferryboat in which you transport the gods.
 Unis has come to his side like a god's coming to his side; Unis has come to his proximity like a god's coming to his proximity.
 There is no accusation of one alive against Unis, there is no accusation of one dead against Unis, there is no accusation of a duck against Unis, there is no accusation of a longhorned bull against Unis.
 So, should you not transport Unis, he will jump up and put himself on a wing of Thoth, and he is the one who will transport Unis to yonder side.
- 178 RECITATION. Unis is the land-swimmer that emerged from the lake: Unis is a fresh water-lily.
 It is Unis: be content, Two Lands. It is Unis: unite, Two Lands.
 It is Unis: join together, his mother the great wild cow on the hill of grass and the mother of Unis, the female wild cow on the hill of the stork.
 Stand up, you two uprights, and descend, you crossbars, that Unis may go up on the ladder that his father the Sun has made for him.
 Horus and Seth shall take the arm of Unis and take him away from the Duat. You with the eye-injury, beware of him with the command; you with the command, beware of him with the eye-injury.⁶⁴
 Open the god's face to Unis, for this Unis will sit on the great seat beside the god.
- 179 RECITATION. Height that will not be penetrated, portal of Nu! Unis has come to you: have this opened to his; Unis is the little one in it.
 For this Unis is at the head of the Sun's followers; this Unis is not at the head of the gods of disturbance.

**SPELLS FOR THE SPIRIT'S REBIRTH
 (ANTECHAMBER, EAST GABLE AND WALL)**

ENTERING THE AKHET'S EASTERN LIMIT⁶⁵

- 180a The sky has grown cloudy, the stars obscured; the (sky's) arcs have quaked, the horizons' bones shaken; and those who move have grown still, having seen Unis apparent and ba as the god who lives on his fathers and feeds on his mothers.
 Unis is the lord of jackal-like rapacity, whose (own) mother does not know his identity:

for Unis's nobility is in the sky and his power in the Akhet, like Atum,
his father who bore him—and though he bore him, he is more
powerful than he;

for Unis's kas are about him, his guardian forces under his feet, his gods
atop him, his uraei on his brow;

for Unis's lead uraeus is on his forehead, ba when seen and akh for
shooting fire; for Unis's powers are on his torso.

Unis is the sky's bull, with terrorizing in his heart, who lives on the
evolution of every god, who eats their bowels when they have come
from the Isle of Flame with their belly filled with magic.

Unis is an equipped one who has gathered his effectiveness, for Unis has
appeared as the great one who has assistants, sitting with his back to Geb.

Unis is the one whose case against him whose identity is hidden was
decided on the day of butchering the senior ones.

Unis is lord of offering, who ties on the leash (of the sacrificial animal),
who makes his own presentation of offerings.

Unis is one who eats people and lives on gods, one who has fetchers
and sends off dispatches.

Grasper of Forelocks in the kettle is the one who lassoes them for Unis;
Serpent with Sweeping Head is the one who guards them for him and
bars them for him;

Gory All Over is the one who binds them for him;

Courser, the lords' knife-bearer, is the one who will slit their throats for
Unis and takes out for him what is in their belly—he is the messenger
he sends to confront;

Shezmu is the one who will butcher them for Unis and who cooks a
meal of them for him on his evening hearthstones.

180b Unis is the one who eats their magic and swallows their akhs,
for their adults are for his morning meal, their middle-sized ones for his
evening meal, their little ones for his nighttime snack, their old men
and women (fuel) for his ovens;

for the sky's great northerners are the ones who set fire for him to the
cauldrons containing them with the bones of their senior ones;

for those in the sky serve him, while the hearthstones are poked for
him with the legs of their women;

for both skies go around (in service) for him and the two shores
serve him.⁶⁶

Unis is the most controlling power, who controls the controlling powers;

Unis is the sacred image who is most sacred of sacred images:

anyone he finds in his way he will devour,

for Unis's proper place is in front of all the privileged ones in the Akhet.

Unis is the god who is senior to the senior ones,
 for thousands serve him and hundreds present offering to him;
 for he has been given title as the greatest controlling power by Orion,
 the gods' father;
 for Unis has reappeared in the sky and is crowned as lord of the Akhet;
 for the vertebrae of spines have been broken up for him and he has
 acquired the gods' hearts;
 for he has eaten the red and swallowed the raw.

Unis will feed on the lungs of the experienced and grow content from
 living on hearts and their magic as well.

Unis will spit out when he licks the emetic parts in the red, for he is
 replete and their magic is in his belly.

Unis's privileges will not be taken from him, for he has swallowed the
 Perception of every god.

Continuity is the lifetime of Unis, eternity is his limit, in his privilege
 of "When He Likes He Acts, When He Dislikes He Does Not Act,"
 which is in the Akhet's limits forever continually.

For their ba is in Unis's belly and their akhs are with Unis, as the excess
 of his meal with respect to (that of) the gods, since it was heated for
 Unis with their bones;⁶⁷

for their ba is with Unis, and (only) their shadows are (still) with their
 owners;

for Unis is in this (state), ever apparent, ever set.

Those who do (evil) deeds will not be able to hack up the place of
 Unis's heart among the living in this world forever continually.

181 RECITATION. Unis has come to you, falcons, in your enclosures—
 become peaceful to Unis—with his bent tail, of the intestine of a
 baboon, at his rear.

Unis will open the two facing doorleaves, Unis will get to the Akhet's
 limits, Unis having laid down his (usual) tailed kilt there.

Unis will become the great one in Shedit.

SPELLS AGAINST INIMICAL BEINGS⁶⁸

182 RECITATION. Should you act it is against yourself; what you might do is
 against yourself, you Digger⁶⁹ in his cavern, you impediment!

183 Horus has fallen because of his eye, the bull has crawled off because of
 his testicles. Fall down, crawl away!

184 RECITATION. Baboon has stood up to meet the Foremost of Letopolis:
 let the (poison) spit stop of the one whose trampling is desired, you
 whose trampling is desired.

You are released, *wfj*-snake: let Unis be protected.

- 185 RECITATION. Unis is a trampler, who chops the canals' mud.
Thoth, behind Unis! Trample the one of the dark, trample the one of
the dark!
- 186 RECITATION. You of the (evil) deed, you of the (evil) deed! You of the
wall, you of the wall!
(Set) your face behind you! Beware of the great mouth!
- 187 Caught one of the courtyard, you! Earthen one of the courtyard, long
one, you of the foot, lion of *phṭj*, lion of *ptṭj*! *Phṭj*, *ptṭj*, give me now
your long one! Stack up the flesh! Woe, now: the pot!
The plaited snake, the plaited snake, will be conveyed away, will be
conveyed away.⁷⁰
- 188 RECITATION. O *ḥ3zṭ*-snake, the vulture's mouth—that is your attack,
ḥ3zṭ-snake: the vulture's mouth, the one belonging to the Gold of
Jubilation, Apparent in Heat and Jubilation.
This is your bull, the esteemed one against whom this is done.⁷¹
- 189 RECITATION. Shall Unis chop this left nail of his⁷² against you and set a
blow with it for Min, attacker?
O you who acquire, don't acquire!
- 190 RECITATION. The one Atum has bitten has filled his mouth, coiling all up.
The centipede has been hit by him of the enclosure, he of the enclousure
has been hit by the centipede: that lion is inside this lion; the
two bulls shall fight inside the ibis.
- 191 RECITATION. Your two (poison) drops are off to your two (poison) sacs:
let them be spewed out now, Gory!
Spew out, you with the liquid, with water! O you of the injured eye,
headband of Seshau—rain, you wretched one! Cobra, reject (it)! You
windpipe, you of the *ḥt*-plant, alum!⁷³
The lion is dangerous with (his) water. Extender, don't extend! It is
the windpipe.
- 192 RECITATION. Spray not as a long one of the lakes, you *tjt*-snake of the
jars!
The Byblites⁷⁴ have crawled off. The lake-long-one's Red Crowns
shall bring in the lake-long-one, for I shall raise the Red Crowns
and you shall praise my name.
- 193 You whose mother turned him away, you whose mother turned him
away, aren't you such, aren't you such? Lion, spit out!
- 194 RECITATION. *Hkj*-snake, *hkrt*-snake, go away, head off! Unis's eye, don't
look at him!
You shall not do your mission with Unis: spit out, don't come back!

- 195 RECITATION. The bull has fallen to the *sdh*-snake, the *sdh*-snake has fallen to the bull: fall down, crawl away!
- 196 RECITATION. Face has fallen on face, face has seen face: the knife all dappled black has emerged and swallowed for itself and acquired for itself.
- 197 RECITATION. Your jubilation has been repelled, you white one of the hole, by the one who emerged as a worm.
Your own jubilation has been taken away, you white one of the hole, by the one who emerged as a worm.
- 198 RECITATION. You are one whom the attacker attacked, you snake whose attack has missed. Your aggression is for your aggressor, you snake whose attack has missed.
- 199 RECITATION. Back, hidden one! Hide yourself, and don't let Unis see you! You should not come to where Unis is, and he will not say against you your name of Traveler, son of (the female) Traveler.
The Sunshine's Servant has fallen in the inundation, turned away, turned away: monster, lie down!
- 200 RECITATION. Unis is Horus, who came from the acacia, who came from the acacia, who was commanded: "Beware of the lion"; to whom the command came forth: "Beware of the lion."
Unis has emerged from his stoppered jar after spending the night in his stoppered jar, for Unis's appearance is at dawn. He has emerged from his stoppered jar after spending the night in his stoppered jar, for Unis's appearance is at dawn.
- 201 RECITATION. Mafdet will jump on the neck of the snake who brings his gift, and again on the neck of the snake with sweeping head. Which is the one who will remain? Unis is the one who will remain.
- 202a RECITATION. *Ttw*-snake, where are you going? Wait for Unis: Unis is Geb. *Hmt*-snake, brother of the *hmt*-snake, your father Djaamiu has died.
- 202b The hand of Unis that comes on you, accursed snake—the one that comes on you is that of Mafdet at the fore of the Enclosure of Life, striking you on your face and scratching you on your eyes, so that you fall in your excrement and crawl in your urine.
Fall down, lie down, crawl away, that your mother Nut may see you!
- 203 RECITATION. The Sun will appear, with his effective uraeus atop him, against this snake that comes from the earth.
You under Unis's fingers, he shall cut off your head with this knife, which is the hand of her who has Mafdet's face; he shall drag out

those which are in your mouth and milk your poison with those four strings that trail behind Osiris's sandals.

Monster, lie down! Bull, crawl away!

- 204 RECITATION. Cobra, to the sky! Horus's centipede, to the earth!
 Horus's sandal is treading on the enclosure's lord, the cavern's bull.
 Shunned snake, I cannot be shunned: Unis's sycamore is his sycamore,
 Unis's environs are his environs.
 Anyone Unis finds in his way he will devour.

**SPELLS FOR LEAVING THE AKHET
 (ANTECHAMBER, EAST-NORTH WALLS)**

ADDRESS TO THE FERRYMAN

- 205 RECITATION. O Kherti of Nezat and you ferryman of the *jqht* that Khnum made! Get that (ferryboat) for Unis.
 Unis is Sokar of Rasetjau: Unis is off to where Sokar, lord of Spread Lake, is.
 You two, get those (ferries) that cross the desert!

BRINGING THE SUN

- 206 RECITATION. You have your bread-loaf, Nu and Undersky, you pair of the gods, who joined the gods with their shadow;
 you have your bread-loaf, Amun and Amaunet, you pair of the gods, who joined the gods with their shadow;
 you have your bread-loaf, Atum and Dual-Lion, who made their two gods and their body themselves—that is Shu and Tefnut, who made the gods, begot the gods, and set the gods.
 You should say to your father that Unis has given you your bread-loaves and Unis has contented you with what is yours, and you should not bar Unis from crossing to him at the Akhet.
 For Unis knows him and knows his name: Continual is his name; Continual, the year's lord, is his name.
 He whose arms are a weapon, Horus at the sky's starry ceiling, who brings the sun to life every day, shall build Unis and bring Unis to life every day.
 Unis has come to you, Horus of Shat; Unis has come to you, Horus of Shezmet; Unis has come to you, eastern Horus.
 Look, Unis has gotten you your great eastern eye from the cavern. Receive it from Unis and be sound, (receive) its water in it and be sound, its gore in it and be sound, its vapor in it and be sound. Mount to it, acquire it for yourself, in its identity of the god's shawl. You should ascend to it, in its identity of the Sun. Put it at your

forehead, in its identity of first-class oil. You should redden with it, in its identity of willow; you should glisten with it among the gods, in its identity of faience; you should jubilate in it, in its identity of “jubilation” oil of Renenutet, for it desires you.

Stand up, great one of the reedfloat, as Paths-Parter, filled with your effectiveness and emergent from the Akhet. Acquire for yourself the crown from the elder and great foreigners, foremost of Libya, (as) Sobek, lord of Bakhu.

When you travel to your marshes and course the interior of your mangroves and your nose smells the fumes of Shezmet, you should make the ka of Unis ascend for him beside him just like that coursing of yours ascends for you.

So, clean Unis; so, brighten Unis—in the jackal lake of yours, Jackal, in which you cleanse the gods—ba for you and sharp for you, Horus, lord of malachite.

4 TIMES; A PAIR OF GREEN FALCONS.

ASCENDING TOWARD THE SKY

207 The sky has been bled⁷⁵ and Sothis lives, for Unis is the living one, Sothis’s son, for whom the Dual Ennead have cleaned the imperishable Striker. Unis’s house for the sky will not perish, Unis’s seat for the earth will not end.

People have hidden, the gods have flown away, for Sothis has flown Unis to the sky amidst his brothers the gods. Nut has bared her arms to Unis; the two foremost bas of the bas of Heliopolis, who spent the night making that god’s bewailing, have knelt down at the Sun’s head. Unis’s seat is with you, Sun, and he will not give it to any other. So, Unis will go up to the sky by you, Sun, the face of Unis as that of falcons, Unis’s wings as those of birds, his nails as the talons of Him of Atfet.

There is no case involving Unis at the earth with people, there is no guilty verdict of his at the sky with the gods, for Unis has removed the case involving him and Unis has destroyed the one against (his) ascending to the sky.

Paths-Parter has flown Unis to the sky among his brothers the gods. Unis has acquired arms as a Nile goose, Unis has beaten wing as a kite.

A flier has flown, people: Unis has flown away from you.

208 RECITATION. Western gods, eastern gods, southern gods, northern gods! Those four clean reedfloats that you set for Osiris when he went forth to the sky and crossed to the Cool Waters with his son Horus at his fingers that he might foster him and have him appear as the great god in the Cool Waters—set them for Unis.

“You are Horus, Osiris’s son; you, Unis, are the senior god, Hathor’s son; you are Geb’s seed,” (say the gods), for Osiris has commanded that Unis appear as a second Horus, and those four akhs who are in Heliopolis have written (it) on a title of two great gods in the Cool Waters.

- 209 RECITATION. Greetings, Anubis’s daughter at the sky’s Looking (Waters), you whom Thoth endowed, at the ladder’s uprights!⁷⁶ Open Unis’s path, that Unis may pass.

Greetings, ostrich at the Winding Canal’s lip! Open a path for Unis, that Unis may pass.

Greetings, Sun’s bull with four horns—your horn in the west, your horn in the east, your southern horn, [your northern horn! Bend down] that western [horn] of yours to Unis, that Unis may pass. “You are a clean westerner,” (they say), “for you have come from Falcon-Town.”

Greetings, Marsh of Rest! Greetings to the vegetation [that is in you! Greetings to] Unis’s [vegetation] that is in you, the clean growth therein!

- 210 RECITATION. A ladder has been tied together by the Sun in front of Osiris, a ladder has been tied together by Horus in front of his father Osiris when he went to his akh, one of them on one side and one of them on the other. Now Unis is between them.

“Are you a god of clean places?” (they ask). He has come from a clean place.

“Stand up, Unis,” says Horus; “sit down, Unis,” says Seth; “receive his arm,” says the Sun.

Akh, to the sky! Corpse, to the earth!

What people receive when they have been buried, their thousand of bread and their thousand of beer, is from the offering table of Foremost of Westerners.

Indigent is an heir who has no writing: Unis writes with his big finger; he does not write with his little finger.⁷⁷

- 211 RECITATION. “How beautiful is the sight, how pleasing the vision,” say the gods, “of this god’s going forth to the sky, of Unis’s going forth to the sky, with his bas atop him, his ferocity at his sides, his magic at his feet.”

Geb has acted for him just like he was acted for in the same event.

There have come to him the bas of Pe and the bas of Nekhen, the gods who belong to the sky and the gods who belong to the earth, that they might make for him conveyance on their arms.

So, you shall go forth, Unis, to the sky and step up on it in this its identity of the ladder.

“The sky will be given to Unis and the earth will be given to him,” says Atum.

Geb is the one who argues for it, (saying): “The mounds that are praised—that Horus praises, that Seth praises—and the Marshes of Reeds shall worship you in your identity of Morning God, as Sobek under his mangroves.”

Has he⁷⁸ killed you, his heart having said that you would die for him?

But look, you have become a more permanent wild bull than he.⁷⁹

Become established, become established, established bull, and be, Unis, established at their fore, at the fore of the akhs forever.”

- 212 RECITATION. There is a Heliopolitan in Unis, god: your Heliopolitan is in Unis, god. There is a Heliopolitan in Unis, Sun: your Heliopolitan is in Unis, Sun.

The mother of Unis is a Heliopolitan, the father of Unis is a Heliopolitan, and Unis himself is a Heliopolitan, born in Heliopolis when the Sun was above the Dual Ennead and above the subjects, Nefertem without peer, heir of his father Geb.

Any god who will put forth his arm (in opposition) when the face of Unis is turned to worship you and to call to you about Unis’s body, god, and about his nose, god—he will have no bread, he will have no wafer amidst his brothers the gods; he will not send forth (agents), he will not leap the barrier amidst his brothers the gods; the door of the Nightboat will not be opened to him, the door of the Dayboat will not be opened to him; his case will not be decided as one of his town, and the door of provisioning will not be opened to him.

Unis has come against you: it is Unis, wild bull of the savannah, a big-faced bull who comes from Heliopolis.

Unis has come against you, wild bull of the savannah. Unis is both the one who gave you birth and the one who can continue to give you birth.

- 213 RECITATION. Greetings, Horus, in the Horus-Mounds! Greetings, Seth, in the Seth-Mounds!

Greetings, Reed, in the Marsh of Reeds! Greetings, you two reconciled gods,⁸⁰ twin children of the four foremost gods of the Big Enclosure, who invoked Unis naked!

Unis has looked at you like Horus looks at Isis, Unis has looked at you like Kas-Assigner looks at Selket, Unis has looked at you like Sobek looks at Neith, Unis has looked at you like Seth looks at the two reconciled gods.

- 214 RECITATION. Unis is the gods' accountant, in charge of the sun's enclosure, to whom she whom the gods beseech, who is at the prow of the Sun's boat, gave birth.

Unis shall sit before him, (the Sun), Unis shall open his chests, Unis shall break (the seals on) his decrees, Unis shall seal his documents, Unis shall send his unwearied messengers, and Unis shall do what he says to Unis.

- 215 RECITATION. Should Unis be cursed, Atum will be cursed; should Unis be reviled, Atum will be reviled; should Unis be struck, Atum will be struck; should Unis be barred from this path, Atum will be barred.

Unis is Horus: Unis has come in the wake of his father, Unis has come in the wake of Osiris.

You (ferryman) who faces forward and backward, get that (ferryboat) for Unis!

“Which ferryboat should I get for you, Unis?,” (says the ferryman).

Get for Unis (the one called) “Whenever It Flies It Lands.”

- 216 RECITATION. See Unis, Sun! Recognize Unis, Sun! He belongs to those who know you, so he knows his lord will emerge. He will not forget the given offering, so that she who maroons whom she would maroon will open the door of the Akhet for the emergence of the Dayboat. I⁸¹ know the booth of the pavilion in the middle of the terrace of Izken, from which you emerge when you board the Nightboat.

So, commend Unis, commend him, commend him—RECITATION 4 TIMES WITHOUT PAUSE—to those four of yours who go down behind you, who see with two faces⁸² and argue painfully about the first-born with those who will have difficulty and him whom they would destroy, so that they will not cross (him with) their arm when Unis turns to you and Unis comes to you, to tell you your identity of the great flood that emerged from the great goddess.

Unis will not become blind if you put him in darkness, he will not become deaf if he does not hear your voice.

You should take Unis along with you, he who will blow away the deluge for you, drive away the clouds for you, and break up the hail for you.

Unis will make genuflection after genuflection for you, he will make praise after praise for you, when you put Unis on the vulture's body.

- 217 RECITATION. The bread has flown, the bread has indeed flown, toward him of the Red Crown's enclosures.

SPELLS FOR ENTERING THE SKY
(CORRIDOR, WEST AND EAST WALLS)

OPENING THE DOOR TO THE SKY⁸³

218 Pull back, Baboon's penis!⁸⁴ Open, [sky's door!

You sealed door, open a path for Unis] on the blast of heat where the gods scoop water.

Horus's glide path—TWICE—will Unis glide on, in this blast of heat where the gods scoop water, and they will make a path for Unis that Unis may pass on it: Unis is Horus.

SPELL AGAINST THE DOOR'S GUARDIAN

219 RECITATION. Back, gored longhorn with the horizon's fingers on his horns! Fall down, crawl away!

ENTERING THE SKY

220 Unis is a screeching, howling baboon, Unis's anus on Unis's back and Unis's back-ridge on Unis's head.⁸⁵

Unis will make ululation and sit among the youngsters.

221 O you back-turning star, Unis does not have to give you his magic. Unis will sit with his back to the swept area in Heliopolis; Unis will be taken to the sky.

222 RECITATION. Unis has come here in advance of the flood's immersion: Unis is Sobek, green of plumage,⁸⁶ with alert face and raised fore, the splashing one who came from the thigh and tail of the great goddess in the sunlight.

Unis has come to his canals in the flood-shore in the Great Immersion, to the place of rest with green marshes in the Akhet, that Unis might make green the vegetation on the Akhet's shores, that Unis might get the faience of the great eye in the marsh's midst, that Unis might receive his seat that is in the Akhet.

Unis has appeared as Sobek, Neith's son. Unis will eat with his mouth, Unis will urinate and Unis will copulate with his penis. Unis is lord of semen, who takes women from their husbands to the place Unis likes according to his heart's fancy.

223 [RECITATION. Unis is Plait-snake, the lead bull], who swallowed his seven uraei and his seven neckbones came into being, [who governs] his seven Enneads and hears the sovereign's case.

Unis will receive myrrh and become beautified with myrrh, Unis's fingernail full of myrrh.

Unis will take away your power, gods. Serve Unis, who will assign your kas.

- 224 RECITATION. Unis is a bull with sunlight in the middle of his eyes: Unis's mouth is sound with a fiery blast, Unis's head has the horns of Horus, lord of the Nile Valley.
 Unis will lead the god, Unis will control the Ennead, Unis will cultivate lapis-lazuli, and Unis will plant Nile-Valley acacia, for Unis has tied together the peppergrass cords, Unis has united the skies, and Unis has taken control of the southern and northern lands—the god of those in (his) presence, for Unis has built the god's town soundly. Unis is the third in his appearance (with Horus and the sun).
- 225 RECITATION. Now that Unis has swept away the night and Unis has sent off the hour-stars, the controlling powers will appear and privilege Unis as Baboon.
 Unis is the son of her who does not know (him): she bore Unis to yellow-face, lord of the night skies.
 (He is) your greater, lords! Hide yourselves, subjects, before Unis!
 Unis is Baboon, lord of the night sky, the bull of baboons, in whose absence one lives.⁸⁷
- 226 RECITATION. O you (ferryman) with the back of his head behind him,⁸⁸ get for Unis (the ladder called) “Salve of Contentment on Osiris's Back,” that Unis may go forth on it to the sky and Unis may escort the Sun in the sky.

NOTES

¹ Hayes 1937. The spells not found in Unis's pyramid are PT 33, 172–198, 356–367, 364–365, 593, 677, and CT 516.

² Exceptions to this distribution are Unis's Spells 139–145 (PT 204–205, 207, 209–212), on the east gable of the burial chamber, and Spell 158 (PT 247), first on the west wall of the ante-chamber. These are discussed below.

³ The distribution of these texts in Unis's pyramid accounts for the discontinuous PT numbers assigned them by Sethe (see p. 3): for example, PT 222 and 245, which are sequential in later pyramids, occur respectively on the east wall of the burial chamber and the south wall of the passage in Unis's pyramid.

⁴ Spell 170 (PT 260) spans the end of the west wall and the beginning of the south wall.

⁵ In Middle Kingdom copies this set of spells is entitled “Spells for barring Rerek in the necropolis.” For Rerek, see the Glossary.

⁶ The word “Plait” here refers to a snake, and is derived from the verb used of plaiting rope: the image is that of one snake neutralized by another. In the second clause the snake is likened to a newborn calf without teeth.

⁷ The image here is the same as that in Spell 1 (see n. 6).

⁸ A reference to the sun or the living king.

⁹ “Bone” here refers to the snake's fang. In the next sentence, the fangs are called “pillars” in the snake's mouth (“the kiln's place”).

¹⁰ The snake is likened to a penis that produces (poisonous) fluid.

¹¹ The meaning of this phrase is uncertain. The reading adopted here refers to a kind of stone (porphyry or breccia), to whose color that of the snake is compared.

¹² The snake's father is the earth, and what the earth eats (its "bread") is the snake who disappears into the ground: i.e., the snake is threatened with another snake.

¹³ The sun.

¹⁴ The serpent emerging from under a mud-brick wall.

¹⁵ This spell invokes the power of two scepters against two snakes or worms, who are likened to two strips of papyrus pith.

¹⁶ This metaphor may reflect the color and consistency of the salt-water solution, presumably similar to milk that has thickened by standing.

¹⁷ Changed from "I have parted."

¹⁸ This spell accompanies the presentation of two linen stoles; in some Middle Kingdom copies it is labeled "CLOTHING" or "RECITATION BY THE LECTOR PRIEST."

¹⁹ The first sentence instructs Thoth to fetch the bearer of the offering table; the second refers to the bearer who has brought it.

²⁰ I.e., Seth.

²¹ Changed from "I have set your eye of Horus, which you should taste."

²² Or perhaps "cannot be cut off from."

²³ Changed from "2 BOWLS."

²⁴ The ritual itself, found in the pyramids of Pepi I, Pepi II, and Neith, is omitted in Unis's pyramid.

²⁵ Spell 137 consists of Spell 20 (PT 25) plus two additional stanzas, numbered PT 200.

²⁶ In a Middle Kingdom copy the first spell of this series is entitled "Spell for making the offering table sound."

²⁷ Of the earth, by harvesting.

²⁸ The power of growth, embodied in Osiris.

²⁹ This metaphor probably refers to moisture and dryness, both feminine nouns.

³⁰ An unknown object of wood.

³¹ I.e., the stars, which appear after sunset and disappear at sunrise.

³² In Middle Kingdom copies this set of spells is entitled "Spell of Akhification after the Reversion of Offerings" or "Emerging from the Gates of the Duat."

³³ The Duat.

³⁴ A warning to the spirit to exercise caution as it begins its voyage from the Duat.

³⁵ The region of the sky in which the sun is born: the deceased's enemies will not participate in the sunrise.

³⁶ The king combines Horus and Seth in his person.

³⁷ Horus's eye and Seth's testicles were injured in their struggle against one another for the throne of Osiris. Spitting was considered an effective method for preventing or removing injuries.

³⁸ A remnant of the original text, indicating where the deceased's name was to be inserted.

³⁹ The pilot of the sun's boat is bathed in the red color of the sky at sunrise and sunset.

⁴⁰ The sun.

⁴¹ An image of the world-space, defined by four columns holding up the sky at its cardinal points.

⁴² The "coffer," "chest," and "sack" refer to the containers in which Seth hid Osiris's dismembered body.

⁴³ A reference to the meal provided in the Offering Ritual.

- 44 The curl attached to the front of the Red Crown.
- 45 The sun.
- 46 In a New Kingdom copy this spell is entitled “Spell for making the akh emerge from the Duat into the sky.”
- 47 Atum’s.
- 48 Changed from “the great god.”
- 49 A reference to the conflict of Horus and Seth.
- 50 A metaphor for the first appearance of sunlight (“the Bull of Nekhen”).
- 51 The pillar’s.
- 52 The “Climbing Star,” “Oxherd,” and “Knife-Bearers” are stars that disappear in the light of dawn.
- 53 A reference to the rising sun and the sky’s color at dawn.
- 54 These three gods accompany the sun in his boat.
- 55 Isis and Nephthys.
- 56 Horus and Seth.
- 57 Perhaps a reference to the double pavilion in which the king sits in the Sed Festival.
- 58 The inhabitants of the netherworld.
- 59 Literally, “quartz of rain.”
- 60 Osiris.
- 61 The sunboat’s pilot is addressed. The deceased claims to know better the treacherous passage through the marshes of the Akhet.
- 62 Changed from “Isis has raised me, Nephthys has suckled me.”
- 63 Changed from “Horus has received me.”
- 64 References to Horus, whose eye was injured by Seth, and Seth, who was commanded to carry the god.
- 65 Spell 180 (PT 273–274) is a single spell in this copy; in Teti’s copy the beginning of a new spell is indicated after the words “evening hearthstones.”
- 66 The term “both skies” refers to the two parts of the sky, north and south of the Winding Canal, and the “two shores” are those of the Nile: the passage indicates that sky and earth are in the deceased’s service.
- 67 The deceased’s meal is greater than that of the gods, since it was prepared with and consists of the gods themselves.
- 68 Spell 202 (PT 296–297) is written as a single spell in Unis’s copy; its two sections are separated into distinct spells in later copies.
- 69 A snake, characterized as a “digger” of the ground.
- 70 A play on the words *nꜥjj* “will be conveyed away” and *nꜥjj* “plaited snake.”
- 71 See p. 18, Spell 13 (PT 238).
- 72 Changed from “Shall I” and “this left nail of mine.” See Neith’s Spell 260.
- 73 The serpent is threatened with alum, which dries out the mouth.
- 74 A metaphor for snakes gliding like the sea-going vessels known as “Byblites.”
- 75 A reference to the red color of the sky at dawn.
- 76 In a Middle Kingdom copy this spell and the next are entitled “Spell of tying a ladder in the necropolis.”
- 77 This line refers to the transfer of inheritance by written deed. In this case the king writes his own deed of inheritance. The little finger is not used because it was employed in casting curses.
- 78 Seth.

⁷⁹ There is a play on words here between “kill” (*sm3*) and “wild bull” (*sm3*).

⁸⁰ Horus and Seth.

⁸¹ *Sic*: the original first-person subject has not been emended to the king’s name here.

⁸² I.e., who look backward and forward while piloting: cf. the preceding spell.

⁸³ Restored from Middle Kingdom copies.

⁸⁴ The doorbolt.

⁸⁵ The image is that of a baboon with its rear raised and shoulders hunched. The howling of baboons at dawn was interpreted as adoration of the rising sun.

⁸⁶ A reference to the crocodile’s skin.

⁸⁷ I.e., who can take away life by his actions.

⁸⁸ I.e., who faces forward.

THE PYRAMID TEXTS OF TETI

THE PYRAMID OF TETI, first king of the Sixth Dynasty (ca. 2323–2291 B.C.), is similar in size to that of Unis, but its Pyramid Texts are both more extensive and less well preserved. Six of the fourteen inscribed walls in its substructure have been destroyed. These include the north and south walls of the burial chamber and antechamber, which now exist mostly as disjointed fragments, and the walls of the entrance corridor, which seem to have disappeared completely. The fragments have been recovered by a series of French expeditions in the last century, but most of them remain unpublished. As a result, the spells that were once inscribed on the destroyed walls, and their order, can be understood at present only approximately. The sequences presented here are based on fragments and references that have appeared in print to date, but these will undoubtedly require revision once the walls of the substructure have been fully reassembled and published.

Teti's pyramid is the first to use the monogram for *ḏd-mdw* "RECITATION" at the top of each column as well as at the beginning of spells, a practice copied by Pepi II and Neith. Like that of Unis, the west wall of his burial chamber is inscribed only on its gable; its spells, however, are concerned with commending the king's body to Nut rather than with protecting it in the sarcophagus. These are complemented by a unique series of spells on the interior walls and lid of the sarcophagus itself; together, the two sequences anticipate the theme of the burial chamber's west end in later pyramids.

Most of the Offering Ritual was inscribed on the north wall of the burial chamber, in several registers. As in Unis's pyramid, this wall is too small to accommodate the entire ritual, which continues on the north end of the east wall (Spells 110–139). The invocation of the Offering Ritual (Spell 140) was on the north wall, and perhaps also its concluding spells. The remainder of the east wall contains the end of the Insignia Ritual (Spells 141–147), and its gable is inscribed with personal spells for the spirit's

control of sustenance (Spells 148–167), as in Unis's pyramid. The south wall of the burial chamber was dedicated entirely to Unis's Resurrection Ritual (Spells 168–180), with a unique short spell between its tenth and eleventh spells.

The passage from the burial chamber to the antechamber is lined with personal spells for the spirit's passage from the Duat to the Akhet and for access to the gate between the two regions (Spells 181–188). In the antechamber itself the west and east walls are inscribed continuously from top to bottom rather than in two separate sections (gable and wall). The west wall begins with a series of personal spells for entrance to the Akhet, identical or similar to texts on the west gable and wall in Unis's pyramid (Spells 189–195). The remainder of this wall is inscribed with new texts addressed to the deceased king and encouraging his spirit to enter the Akhet (Spells 196–205).

To the destroyed south wall of the antechamber can be assigned three groups of published fragments and three individual spells noted in preliminary publications, all concerned with the spirit's passage through the Akhet. The first of these groups, from the beginning of the wall, opens with CT 517 (Spell 206), which concludes the series begun on the west wall. Five personal spells follow (Spells 207–211), including three from the south wall of Unis's antechamber. The second group of fragments, from the middle of the wall, contains another five spells (212–216), of which two are addressed to the king; to this section also belong two unpublished spells (217–218), whose order and exact position are uncertain.¹ The wall ends with a short text announcing the king's arrival at the eastern end of the Akhet (Spell 219).

The passage leading to Teti's serdab, containing spells of the Morning Ritual (Spells 220–229), is one of only two such passages from the Old Kingdom pyramids that were inscribed (or whose inscriptions have survived). The antechamber's east wall is covered with spells to protect the spirit's rebirth from the Akhet (Spells 230–274) and ensure its control of sustenance (Spells 275–287), a number of which also appear on the east gable and wall of Unis's antechamber.

Six groups of fragments and three unpublished spells can be assigned to the destroyed north wall; only the positions of the first and last of these (Spells 288 and 301) are certain. All of the spells are of the personal kind, intended to ensure the spirit's welcome by the gods as it approached the sky. The wall ends with an injunction to Horus to allow the spirit to pass through the door leading to the sky. No fragments have yet been assigned with certainty to, or spells noted for, the walls of the southern end of the corridor, the last section of the substructure that was inscribed.

**SPELLS FOR ENTERING THE WOMB OF NUT
(BURIAL CHAMBER, SARCOPHAGUS AND WEST GABLE)**

SPELLS ON THE SARCOPHAGUS

- 1 RECITATION BY NUT. Teti, I have given you your sister Isis, that she may take hold of you and give you your heart for your body.
- 2 RECITATION BY NUT. Teti, I have given you your sister Nephthys, that she may take hold of you and give you your heart for your body.
- 3 RECITATION BY NUT, THE ELDER BUD. Teti, my son, is the one I have desired. I have given him the Akhet, that he may take control of it as Horus of the Akhet.
All the gods are saying: “It is proper. Teti is the one you have desired from among your children: escort him forever.”
- 4 RECITATION BY NUT, THE ELDER ONE IN THE MIDST OF IN THE ENCLOSURE OF SHENIT. Teti is my son of my heart. I have given him the Duat, that he might become foremost in it as Horus, foremost of the Duat.
All the gods are saying: “His father Shu knows that you love Teti more than your mother Tefnut.”
- 5a RECITATION BY NUT, THE ELDER EFFECTIVE ONE. Teti is my son, whom I caused to be born and who parted my belly; he is the one I have desired and with whom I have become content.
- 5b RECITATION BY GEB. Teti is the son of my body, [...].
- 6 RECITATION BY NUT, THE GREAT ONE IN THE MIDST OF IN THE LOWER ENCLOSURE. Teti is my son whom I have desired, the firstborn on Geb’s throne: he has become content with him and has given him his inheritance before the Big Ennead.
All the gods are in arousal, saying: “How happy is Teti that his father Geb is content with him.”

SPELLS FOR ASCENDING TO NUT

- 7 [RECITATION. Open], sky! Open, earth!
Open the door to Horus, you of the enclosure wall; pull open the door to Seth, you water-lilies—and [capsize] to him as the one at the fore of his toppled wall, for Teti has passed [by you] as Atum.
Teti is Apparent in Heat, [in the midst of] Negau.
- 8 RECITATION. Teti has become clean [with the Sun] in the Lake of Reeds. Horus is scrubbing your flesh, [Teti]; Thoth is scrubbing your feet, Teti. Shu, carry Teti [above]; Nut, give your arm to Teti.
- 9 RECITATION. Greetings, doorkeeper of Horus and gatekeeper of Osiris!
Please tell the identity of Teti [in] this manner to Horus: he has come with hair-spit for that hair of his that becomes ill [at the beginning of] the months and bald at the mid-months.

“You should soothe it,” they [say], “with the magic that is in the gods when he first comes into being.”

Greetings, beseeched she-hippopotamus! Had you [come] against Teti as the beseeched she-hippopotamus, he would have wrenched away one of Horus’s two scepters from you [and struck] you with it.

“Greetings as he first comes into being,” (she says).

Greetings, [monstrous] she-donkey! Had you come against Teti as a monstrous she-donkey, he would have struck you with the tail that grows in the lake of Osiris.

Greetings, Khnum, who is constrained to build Teti! You are that ϵm^{ϵ} -plant of his that his foot [steps on] and cannot grow back between his toes.

“You are one of the two pillars of the Big Enclosure,” (he says).

- 10 RECITATION. The sky’s doorway [has been opened], the Cool Waters’ door has been pulled open, for Horus of the gods at daybreak, that he might emerge into the Marsh of Reeds and become clean [in] the Marsh of Reeds.

The sky’s doorway has been opened, the Cool Waters’ door has been pulled open, for Horus of the Akhet at daybreak, that he might emerge into the Marsh of Reeds and become clean in the Marsh of Reeds.

The sky’s doorway has been opened, the Cool Waters’ door has been pulled open, for eastern Horus at daybreak, that he might emerge [into] the Marsh of Reeds and become clean in the Marsh of Reeds.

The sky’s doorway has been opened, the Cool Waters’ door has been pulled open, for Horus of Shezmet at daybreak, [that he might emerge] into the Marsh of Reeds and become clean in the Marsh of Reeds.

The sky’s doorway has been opened, the Cool Waters’ door has been pulled open, for Teti himself [at] daybreak, that he might emerge into the Marsh of Reeds and become clean in the Marsh of Reeds.

So, Teti will become clean, receive his metal bones, [and] extend [to himself] his imperishable limbs that are in the belly of his mother Nut.

Sun, give your arms to Teti.

Shu shall take him to be a companion of Shu, for Teti [has been suckled] with the milk of the two black cows who are the nurses of the bas of Heliopolis.

Hepatj, the sky’s belly has swollen with the force of the [god’s] seed that is in it. Behold Teti: Teti is the god’s seed that is in it.

Hepatj, Heneni, Zemnenu, Teti has become clean [and received] his god's-cloak, and Teti will establish himself through it like them as a god. Hepatj, Heneni, Zemnenu, take Teti, settle him as one of you.

11 RECITATION. You canal-swimmer of Horus with black front, who is on the Sun's neck:² you are for the sky and Teti is for the sky.

12 RECITATION. Horus's fetcher³ desires Teti because he has gotten his eye. Seth's fetcher desires Teti because he has gotten his testicles. Thoth's fetcher desires Teti.

The two Enneads have shaken (with fear) for them, for they are the very fetchers who desire Teti, the fetchers to peace, and they shall fetch Teti to peace.

13 RECITATION. Teti is (a snake) with sweeping visage and continually lifted front, a star to whom the gods bow and the two Enneads shake. Teti's hand is what will elevate him.

14 RECITATION. Teti is (a snake) with sweeping visage and continually lifted front, a star to whom the gods bow and the two Enneads shake. The face of Teti is a face that sees his elevation; Teti is a breathing nose.

15 RECITATION. Teti will go forth to the sky on the cushion in the prow (of the standard): its⁴ sandal has been grasped by the elevated hand.

16 RECITATION. Teti will go forth to the sky on the cushion that is in the prow: its sandal has been grasped. Teti is a breathing nose; the face of Teti is a face that sees his elevation.

17 RECITATION. Teti is that one who emerged from the Coiled One:⁵ Teti has emerged from his fiery blast, while he⁶ is turned away. The two skies have gone to Teti, the two lands have come to Teti.⁷ Teti has stepped on the green vine under Geb's feet, and he will trample Nut's paths.

18 RECITATION. Teti has become clean on the hill of land on which the Sun has become clean. He shall set the stepladder and erect the ladder, while those of the west are grasping his arm.

19 RECITATION. Greetings, Sun, who travels the sky and crosses Nut. You have traveled the Winding Canal and Teti has grasped your tail, for Teti is a god, a god's son. Teti is the blossom that emerged as ka, the gilded blossom that emerged in Iseum.

Teti has traveled Pe and crossed Kenmut: Teti has traveled Pe as Kherti, foremost of Nezat; he has crossed Kenmut as Shezmu in his oil-press boat, for the god desires that Teti live more than that Fetekte live.

- 20 RECITATION. How beautiful is the sight of Teti, with headband from the Sun's brow, his kilt on him from Hathor, his plumage a falcon's plumage, as he goes forth to the sky among his brothers the gods.
- 21 Greetings, longhorned bull of the bulls, as you make emergence! Teti will grasp you by your tail and Teti will grab you at your coccyx, as you make emergence with a great goddess behind you and a great goddess before you.
Greetings, greatest of the gods! Receive Teti to yourself: he belongs to you. Be informed as to the parts of Teti's corpse: they are those of a child.
- 22 RECITATION. The sky shall speak, the earth shall shake, at your ferocity, Osiris, as you make emergence.
You milk-cows who are there, you nurse-cows who are there, go around him, bewail him, beat your breast for him, mourn him as he makes emergence and goes to the sky among his brothers the gods.

**THE OFFERING RITUAL
(BURIAL CHAMBER, NORTH-EAST WALLS)**

LIBATION⁸

23 (See Unis's Spell 19)

CENSING

24 (See Unis's Spell 20)

CLEANSING THE MOUTH WITH SALT WATER

25 (See Unis's Spell 21)

26 (See Pepi II's Spell 125)

27-29 (See Unis's Spells 22-24)

THE MOUTH-OPENING RITUAL

30-35 (See Unis's Spell 25-30)

25 (See Unis's Spell 21)⁹

36 (See Unis's Spell 31)

THE MOUTH-OPENING MEAL

37-38 (See Unis's Spell 32-33)

39 (See Unis's Spell 34). RECITATION. A LOAF [...].

40-50 (See Unis's Spells 35-45)

ANOINTING

51-57 (See Unis's Spells 46-52)

PRESENTATION OF EYEPAIN

58-59 (See Pepi II's Spell 157)

PRESENTATION OF LINEN

60 (See Unis's Spell 54)¹⁰

PREPARATION OF THE OFFERING TABLE

61–71 (See Unis's Spells 55–65)

72 RECITATION [4 TIMES]; LIFTING BEFORE [HIS FACE].
(See Unis's Spell 66)73–74 RECITATION 4 TIMES; GIVE [THE MEAL].
(See Unis's Spells 67–68)75 LIFT [THE PRESENTED OFFERING].
(See Unis's Spell 69)

THE GREAT MEAL

76–139 (See Unis's Spells 70–133)*

...

INVOCATION OF THE OFFERING RITUAL

140 (See Unis's Spell 134)¹¹

**THE INSIGNIA RITUAL
(BURIAL CHAMBER, EAST WALL)**

INVOCATION OF THE INSIGNIA RITUAL¹²141 RECITATION 4 TIMES; PRESENTING HIM WITH ALL HIS INSIGNA IN EACH OF
HIS PLACES.

RECITATION. How content is your situation as you become akh, oh Teti,
among your brothers the gods. How different it is, how different it is,
you whom your child saved. Beware of your limit in the earth.

RECITATION 4 TIMES: Get dressed in your body and come to them.

RECITATION. Hey, you Teti! Turn about, you Teti!

You have gone that you may govern Horus's mounds, you have gone
that you may govern Seth's mounds, you have gone that you may
govern Osiris's mounds.

A king-given offering of all your insignia—you clad in your leopard-
skin, you clad in your kilt, you going in your reed sandals, a bull
butchered, you going in the Tura Papyrus-Column boat, in your
every insignia—in all your places, your water-lily-bud scepter at the
fore of the living, your staff at the fore of the akhs, as Anubis at the
fore of the westerners, as Andjeti at the fore of the eastern nomes.

How content is your situation as you become akh, oh Teti, among
your brothers the gods. How different it is, how different it is, you
whom your child saved. Beware of your limit in the earth.

RECITATION 4 TIMES: Get dressed in your body and come to them.

RECITATION: A Geb-given offering of all your insignia in each of your places.

THE KING'S OFFERING¹³

142 RECITATION 4 TIMES; PRESENTING THE MEAL TO TETI.

RECITATION. A king-given offering, a Geb-given offering, to this Teti: You have been given every dedicated offering and every deposited offering that you might want and with which it will be well for you with the god for the course of eternity.

143 RECITATION. Osiris Teti, Horus has come to you that he might gather you: you are his father.

ESTABLISHING THE SPIRIT AS OSIRIS

144 RECITATION. OPENING THE SKY'S DOOR.

RECITATION. Ho, Teti! Your head has been tied to your bones for you, your bones have been tied to your head for you. The sky's door has been opened for you, the two great doorbolts have been drawn back for you, the brick has been pulled for you from the great mastaba.

Your face is that of a jackal, your tail is that of a wild lion. You will sit on that chair of yours and govern the akhs.

To me should you come, to me should you come; you should indeed come to me, who am Horus who tends his father, oh Teti, and your Anubis-wrapper.¹⁴

You shall use your arm in the world and your fighting arm in the Great Mound, and move about by means of it among the akhs.

Stand up! Raise yourself like Osiris!

145 Ho, Osiris Teti! Horus has come seeking you. He has made Thoth drive back Seth's followers for you, he has gotten them corraled for you, and has turned away the desire of Seth. You are greater than he, for you have emerged in precedence to him and your character has precedence over him.

Geb has seen your character and has put you in your (proper) place. Geb has gotten for you your two sisters to your side—they are Isis and Nephthys.

Horus has made the gods join you: they shall be brotherly to you in your identity of him of the Flagpole Shrine and not reject you in your identity of him of the Dual Shrines. He has made the gods tend you.

Geb has put his sandal on the head of your opponent so that he is turned away for you. Your son Horus has struck him and has taken

his eye from him and given it to you, that you might become ba through it and take control through it at the fore of the akhs. Horus has had you seize your opponents, and there shall be none of them who will turn the back to you.

So, Horus has become ba, taking account of his father in you in your identity of him of the Sovereign's-Ba sedan chair. Nut has put you as a god to Seth in your identity of god; your mother Nut has spread herself over you in her identity of Shetpet.

Horus has seized Seth and put him under you that he might bear you and tremble under you in the earth's trembling; you have been swept from him in your identity of the Swept Land. Horus has had you take account of him in his midst: don't let him go out from you. He has had you seize him with your hand: don't let him be taken away from you.

Ho, Osiris Teti! Horus has tended you. He has acted for his ka in you, that you might become content in your identity of Ka At Rest.

146 RECITATION. Ho, Osiris Teti! Geb has given you your eyes: may you become content through the eyes of this great one in you. Geb has had Horus give them to you that you may become content with them.

Isis and Nephthys have seen you, having found you. Horus has gathered you, Horus has had Isis and Nephthys tend you, and they have given you to Horus, that he may be content with you.

Horus has become akh with you in your identity of the Akhet from which the Sun emerges, and inside you arms in your identity of the one inside the palace. Enfold your arms all about him, so that his bones extend and his heart enlarges.

Ho, Osiris Teti! Elevate yourself to Horus, betake yourself to him: don't be far from him.

Horus has come to take account of you. He has struck Seth bound for you: you are his ka. Horus has turned him away for you: you are greater than he. You will swim under him,¹⁵ as he bears the one in you who is greater than he. His followers have noticed you, for your strength is so much greater than his that they will not thwart you.

Horus has come, taking account of his father in you rejuvenated, in your identity of the rejuvenated waters (of the inundation). Horus has parted your mouth.

Ho, Osiris Teti! Do not groan,¹⁶ do not moan. Geb has gotten Horus for you, that he may allot their hearts to you. He has gotten you all the gods together, and there is none of them who will be away from you.

Horus has tended you, for he could not delay tending you. Horus has taken his eye from Seth and given it to you. This sweet eye of his, return it to yourself, allot it to yourself: oh, may it endure with you.

Isis has gathered you.

Horus's heart has gone forward with you, in your identity of Foremost of Westerners. Horus is the one who will tend what Seth has done to you.

- 147 RECITATION. Shu's firstborn, your ties have been loosened by Nu's Two Lords.

**RESPONSE TO THE OFFERING RITUAL
(BURIAL CHAMBER, EAST GABLE)**

SPELLS AGAINST HUNGER AND THIRST

- 148 [RECITATION]. Hunger, don't come for Teti! Go to Nu, travel off to the flood, for Teti is sated.

Teti shall not hunger, through this wheat bread of Horus that he has eaten, which his chief woman has made for him so that he might become sated through it and acquire this land¹⁷ through it. Teti shall not thirst because of Shu, Teti shall not hunger because of Tefnut.

Hapi, Duamutef, Qebehsenuf, and Imseti shall remove this hunger that is in the belly of Teti and this thirst that is on Teti's lips.

- 149 RECITATION. Teti's hunger is with Shu, Teti's thirst is with Tefnut.

Teti will live on morning bread that comes in its proper time: Teti will live on what Shu lives on, Teti will eat of what Tefnut eats of.

- 150–152 (See Unis's Spells 143–145)★

- 153 Teti has come to you, Enduring One. You shall turn back to Teti [like] the east wind [will turn back] in the west wind's wake, you shall come in Teti's wake like the north wind's coming in the south wind's wake.

RECITATION; SET DOWN (THE OFFERING).

- 154 [RECITATION. The face of Horus has been opened by] the horizon, the face of the horizon has been opened by Horus.

Plenty has given her arms to Teti, and Teti's arms have encircled Birdcatch. [Whatever the Lord of the Marsh might make is for] its [son] Birdcatch, and Teti will eat with him on this day.

- 155 RECITATION. It is Teti, Isis! it is Teti, [Asbet]! it is [Teti], Nephthys! Come and see your son, whom the Great Black Bull nome serves, whom the crown serves.

[The satchel of Teti is (made) of] peppergrass and the basket of Teti of rush: Teti has come carrying what is desired and given.

- 156 Come, weak goddess! Burn, brazier! Stand up, assistants! [A meal will be given to] Teti.
- 157 RECITATION. Greetings, Great Flood, cupbearer of the gods and leader of the populace! May you content people and the gods for Teti, [so that they give him a meal].
- 158 [RECITATION]. Oh, you of great ka, cupbearer of Horus, pavilion-director of the Sun, chamber-senior of Ptah! Give greatly to Teti, for Teti eats according as you give.
- 159 [RECITATION. Kas are in Pe], kas are in Pe: since kas are in Pe, the ka of Teti is in Pe.
The fire is red, glistening, glistening, [and the beetle lives]: a meal for it, knife-sharpeners!
From your giving, mistress, are love of Teti and help for Teti; [from your giving, mistress, are] help for Teti and kindness for Teti in the belly of all the gods.
- 160 RECITATION. A meal for Atum! [A meal for Atum! A meal for the one in] the God's-Eye boat!—a joint together with roast meat and four handfuls of water.
- 161 [RECITATION. The mouth of Teti is (full) of natron], Teti's lips are (full) of myrrh.
Teti shall descend from the marsh of your ka, (O god), [into the Marsh of Offering].
Teti's [...] is from off the *n^crt*-tree, the repast of Teti is like (that of) the god's boat; [Teti's life is more than the year's], the food [extended to] Teti is more than the inundation.
Oh, ka of Teti, fetch, that Teti may eat with you!
- 162 [RECITATION. Greetings, Great Flood, cupbearer of] the gods and leader of the populace! May you content the gods for Teti, [so that they freshen Teti], desire Teti, and make Teti sound.
- 163 [RECITATION. Oh, you of great ka, Horus's cupbearer], pavilion-director of the Sun, chamber-senior of Ptah! Give greatly to Teti, [for he eats according as you give greatly of] his meat.
- 164 RECITATION. Oh, great striding goddess, [who strews the green], malachite, and turquoise of the stars! As you are fresh, [Teti is fresh], and the live foxtail-rush [is fresh].
- 165 [RECITATION. The vulture has become pregnant with] Teti in the nighttime [at your horn, circling cow]. As you are fresh, Teti is fresh, and the live [foxtail-rush is fresh].

- 166 [RECITATION. Someone has come from Pe]: the fire [is red, the beetle] lives.
- 167 [RECITATION]. A meal for him, knife-sharpener! A meal for him, now! [...]. [Cupbearer], present water! [...].¹⁸

**THE RESURRECTION RITUAL
(BURIAL CHAMBER, SOUTH WALL)**

THE BASIC RITUAL

- 168–177 (See Unis’s Spells 146–155)★
- 178 RECITATION. His face is lifted, his face is [...].
- 179–180 (See Unis’s Spells 156–157)

**SPELLS FOR LEAVING THE DUAT
(PASSAGE)**

SUMMONING THE FERRYMAN

- 181 RECITATION. Horus wailed for his eye, Seth wailed for his testicles. Horus’s eye jumped and he made landfall on the other side of the Winding Canal so that it might save itself from Seth, having seen Thoth on the other side of the Winding Canal. Horus’s eye jumped up on the other side of the Winding Canal and he made landfall on Thoth’s wing on the other side of the Winding Canal.
- You gods who cross on Thoth’s wing to the other side of the Winding Canal, to the eastern side of the sky, in order to contend against Seth over that eye of Horus, Teti will cross with you on Thoth’s wing to the other side of the Winding Canal, to the eastern side of the sky, for Teti will be contending against Seth over that eye of Horus.
- May you wake in peace, Sees Behind Him, in peace. May you wake in peace, Nut’s oarsman, ferryman of the Winding Canal. Tell the name of Teti to the Sun, announce Teti to the Sun, for Teti is off to that far palace of the lords of kas in which the Sun dawns from the Horus Mounds and the Seth Mounds, the god of those who go to their kas.
- Sun, commend Teti to Sees Behind Him, the ferryman of the Winding Canal, so that he might get for Teti that ferryboat of the Winding Canal in which the gods cross to the other side of the Winding Canal, to the eastern side of the sky, and he might ferry Teti to the other side of the Winding Canal, to the eastern side of the sky, for Teti is in search of Horus’s endangered eye, Teti is off to the numbering of fingers.¹⁹

The face of Teti has been washed by the gods, male and female: Imseti, Hapi, Duamutef, and Qebehsenuf (have washed) the right side of Teti, which is Horus; Djenderu-bark-striker, at the fore of his two papyrus columns, Nephthys, and Eyes-Forward, the left side of Teti, which is Seth.

Teti has been taken account of by his seat, his rudder has recognized him, and Teti has found his seat empty in the poop of the sun's bark of gold.

AT THE GATE TO THE AKHET²⁰

182 RECITATION. Height that will not be penetrated, Nut's portal! Teti is Shu, who came from Atum.

Nu, have this opened to Teti: see, Teti has come, ba and divine.

183 RECITATION. Nu has commended Teti to Atum, Wide-arms has commended Teti to Shu, that he might have opened yonder door of the sky to Teti, now among unidentified people, (saying): "Take Teti by his arm, take Teti to the sky, that he may not die on earth among people."

184 RECITATION. Father of Teti! Father of Teti in the darkness! Father of Teti, Atum in the darkness! Fetch Teti to your side, and he will light a lamp for you and guard you like Nu's guarding of those four serpent-goddesses on the day they guarded the chair—Isis, Nephthys, Neith, and She who Aspirates Throats.

185 RECITATION. Horus's path, make your tent to Teti, make your arms to Teti!

Sun, come, ferry Teti to the other side like your ferrying of your follower Weneg, whom you love.

Whenever you give your arm toward the west, you give your arm toward Teti; whenever you give your arm toward the east, you give your arm toward Teti—like that which you have done for Benti, your senior son.

186 RECITATION. Do not be ignorant of Teti, god, since he knows you. Do not make Teti ignorant of you, since he knows you, whom he calls He Who Has Perished.

Do not be ignorant of Teti, Sun, since he knows you. Do not make Teti ignorant of you, since he knows you, whom he calls Esteemed, eldest of all who have been provided for.

Do not be ignorant of Teti, Thoth, since he knows you. Do not make Teti ignorant of you, since he knows you, whom he calls He Who Sets Alone.

Do not be ignorant of Teti, you in the Duat,²¹ since he knows you. Do not make Teti ignorant of you, since he knows you, whom he calls He Who Wakes Sound.

Do not be ignorant of Teti, Sothic Horus, since he knows you. Do not make Teti ignorant of you, since he knows you, whom he calls Difficult.

Do not be ignorant of Teti, Sky's Bull, since he knows you. Do not make Teti ignorant of you, since he knows you, whom he calls That Enduring One of the Undersky.

Look, Teti has emerged. Look, Teti is coming. He has not come of his own accord: your dispatches are what have fetched him; the god's word, what has elevated him. Teti has passed by that ba's house, having missed the Great Lake's wrath.

Teti has crossed in the great ferryboat without a fare having been taken in it; the White Palace of the great ones cannot bar him from the Beaten Path of Stars—for look, Teti has reached the sky's height and the populace have seen him.

The Nightboat has recognized him: Teti is the one who rows in it. The Dayboat will call him: Teti is the one who bails it. He has seen the cobra in the Nightboat and will recognize the uraeus in the Dayboat. The god has called Teti by name, so that he might bar the hail-clouds and they might not ascend to the Sun.

187 RECITATION. The sky's two reedfloats have been placed for Horus, that he might cross on them to the Akhet, where Horus of the Akhet is: the sky's two reedfloats have been placed for Teti, that he might cross on them to the Akhet, where Horus of the Akhet is.

The sky's two reedfloats have been placed for Him of Shezmet, that he might cross on them to the Akhet, where Horus of the Akhet is: the sky's two reedfloats have been placed for Teti, that he might cross on them to the Akhet, where Horus of the Akhet is.

The Nurse Lake has been opened up, the Winding Canal has become inundated, the Marshes of Reeds have filled with water, so that Teti's ferrying might be ferried on them to that eastern side of the sky, to the place where the gods will give him birth, so that he might be fully reborn there, new and rejuvenated.

When this time comes tomorrow, and the time of five days (from now), and the time of six days (from now), and the time of seven days (from now), and the time of eight days (from now), Teti will be called for by the Sun and given a meal by Kas-Assigner as Horus, as him of the Akhet.

When this time comes tomorrow, and the time of three days (from now), and the time of four days (from now), and Teti is standing up as the star that is at the sky's underbelly, he will render judgment as a god, having heard the case as an official.

Teti will call to them and those four gods who stand at the sky's electrum staves²² will fetch themselves to him, that they might tell the name of Teti to the Sun and bear his name to Horus of the Akhet, (saying): "He has returned to you. He has come to you that he might loosen ties and release fetters."

For he has taken Teti from that which is below and does not give him to Osiris. Teti cannot truly die, having become akh in the Akhet and stable in Djedut.

188 (See Unis's Spell 179)

SPELLS FOR ENTERING THE AKHET (ANTECHAMBER, WEST-SOUTH WALLS)

AT THE ENTRANCE TO THE AKHET²³

189-193 (See Unis's Spells 165-169)*

194 RECITATION. This Teti is Osiris in a dustdevil. The ground is this Teti's abomination: he shall not enter Geb.

This Teti will end his sleep in his enclosure on earth, for this Teti's bones have been made firm and his obstructions removed.

This Teti has become clean through Horus's eye and his obstruction has been removed through Osiris's two kites, (Isis and Nephthys). This Teti has released to earth his leather kilt's ties.

This Teti's sister (Wadjet), the Lady of Pe, is the one who cried for him, and the two attendants, (Isis and Nephthys), who mourned Osiris have mourned him, (saying): "This Teti is off to the sky, this Teti is off to the sky, in Shu with the Sun." This Teti will not be turned away, and there is none who will turn away (from him).

This Teti is the god who is on his (own) foot, eldest of the gods: this Teti will not sit (to be judged) in the god's court, for the loaf of this Teti's bread is for above with the Sun and this Teti's feast is from Nu.

This Teti is the one who turns back. This Teti will go with the Sun, this Teti will return with the Sun. This Teti will embrace his enclosures, setting obstruction and removing obstruction, assigning kas and taking away kas. This Teti will spend the day and night with this Teti releasing the two (contestants with) adzes²⁴ in Hermopolis. The foot of this Teti will not be crossed, the heart of this Teti cannot be barred.

195 (See Unis's Spell 164)*

ENCOURAGING THE SPIRIT TO ENTER THE AKHET²⁵

196 RECITATION. Ho, Osiris Teti, stand up! Horus has come, and he will take account of you from the gods.

Horus has loved you and provided you; Horus has painted his eye on you.

Horus has parted your eye, that you might see with it. The gods have tied on your face, for they have desired you; Isis and Nephthys have made you sound.

Horus will not be far from you: you are his ka. May your face be peaceful to him. Hasten and receive Horus's speech, and become content with it. Listen to Horus: it will not be dangerous for you, for he has made the gods follow you.

Osiris Teti, awake! [Geb] has fetched Horus for you, that he might take account of you.

Horus has found you and has become akh through you. Horus has elevated the gods to you: he has given them to you that they might brighten your face. Horus has put you in front of the gods: he has made you acquire all that is yours.

Horus has attached himself to you and cannot be parted from you.

Horus has caused you to live, in your identity of Andjeti.

Horus has [given] you his firm eye: it has been set for you that you may become powerful and your every opponent may become afraid of you. Horus has filled you complete with his eye, in its identity of the god's deposit.

Horus has collected the gods for you and they cannot be away from you in any place in which you have gone; Horus has allotted the gods to you and they cannot be away from you in any place in which you become immersed.²⁶

Nephthys has collected all your limbs for you, in her identity of Seshat, lady of builders, and has made them sound for you.

You have been given to your mother Nut in her identity of the burial place, she has collected you in her identity of the burial chamber, and you have been elevated to her in her identity of the tomb's superstructure.

Horus has gathered your limbs for you, for he could not let you suffer; he has joined you and nothing of you can be disturbed. Horus has stood you up: don't totter.

Ho, Osiris Teti! Bear your heart toward him, let your heart expand (with happiness), open your mouth, for Horus has tended you and cannot fail to tend you.

Ho, Osiris Teti! You are the god in control, and there is no god like you. Horus has given you his children, that they might bear you; he

has given you all the gods, that they might follow you and you might control them. Horus has lifted you up in his identity of the Sokar-boat and will bear you in in your identity of Sokar.

Be alive and move about every day, akhified in your identity of the Akhet, from which the Sun emerges, esteemed, sharp, ba, and in control for the course of eternity.

197 RECITATION. Raise yourself, Teti! Hasten, you of great strength, and sit at the fore of the gods and do that which Osiris has done in the Mast Enclosure in Heliopolis. Now that you have received your insignia, your foot has no limit in the sky and you cannot be barred in the world.

For you are an akh, whom Nut bore and [Nephthys] suckled as they joined you. When you stand up in your forcefulness, you shall do what you used to do before and be more akh than all the akhs: should you go to Pe you will find your welcome there, should you return to Nekhen you will find your welcome there, and you shall do what Osiris does, for you are the one on his throne.

Stand up, this Teti's akh, [great] of strength and arrayed as the great wild bull! You cannot be barred in any place in which you might go and your foot has no limit in any place you might desire to be.

198 RECITATION. Ho, Osiris Teti! Stand up, raise yourself! Your mother Nut has given you birth, Geb has wiped your mouth.

The Big Ennead shall tend you, having [given] you your opponent under you. "Carry the one greater than you," they said against him, in your identity of the Great Saw Shrine. "The one greater than you is distinguished," they said, in your identity of Great Land.

Your sisters Isis and Nephthys have come to you, making you sound—very black in your identity of the Great Black Wall, very green in your identity of the Great Green. Look, you have become great and round, as the Great Round. Look, you have become encircled and round, as the circuit that surrounds the External Isles. Look, you have become round and big, as he who surrounds the Big Waters That Perish.

Isis and Nephthys have guarded for you in Asyut—for their lord in you, [in] your [identity] of the Lord of Asyut; for their god in you, in your identity of the god—worshipping you so that you don't become far from them, in your identity of the God's Beard; gathering you, so that you don't become angry, in your identity of the Djenderu-Bark.

Your sister Isis has come to you, aroused [for] love of you. You have put her on your phallus²⁷ so that your seed might emerge into her, sharp as Sothis, and sharp Horus has emerged from you as Horus in Sothis. You have become akh in him in his identity of the Akh in the

Djenderu-Bark, and he shall tend you in his identity of Horus, the son who tends his father.

199a RECITATION. Ho, Osiris Teti! Geb has fetched Horus for you, that he might tend you. He has fetched you the gods' hearts, that you might not groan, that you might not moan.

Horus has given you his eye, that you might acquire the crown in it at the fore of the gods. Horus has gathered your limbs for you and joined you, and nothing of you can be disturbed.

Thoth has seized your opponent for you, beheaded along with his retinue, and there was none of them whom he spared.²⁸

199b Ho, Osiris Teti! Here is Horus inside your arms, that he might tend you. He has become akh again with you, in your identity of the Akhet from which the Sun emerges. Enfold your arms all about him, and he will not be away from you.

Horus cannot let you suffer. He has put your opponent under your feet, that you might live.

Horus has given you his children, that they might go beneath you: there is none of them who goes back as they carry you.

Your mother Nut has spread herself over you, in her identity of Shetpet. She has made you be a god without an opponent of yours, in your identity of god, [joining] you away from everything bad, in her identity of Great Sieve. You are the eldest of her children.

Geb has become content for you. Since he has loved you, he has defended you, given you your head, and had Thoth gather you, so that what is against you might end.

200 RECITATION. Ho, Osiris Teti! Stand up, for Horus has made you stand up. Geb has made Horus see his father in you, [in] your [identity] of the Sovereign's Enclosure.

Horus has given you the gods, having elevated them to you that they might brighten your face. Horus has given you his eye, that you might see with it. Horus has put your opponent under you, that he might bear you: don't let loose of him.

You shall come back to your character, for the gods have tied on your face. Horus has parted your eye, that you might see with it in its identity of that which parts paths.

Your opponent has been struck by Horus's children. They have reddened his [beating] and captured him, restrained and his scent bad.

Horus has pressed your mouth and adjusted your mouth to your bones for you. Horus has parted your mouth; your desired son is the one who has measured your eyes for you. Horus cannot let your face be downcast, in your identity of Horus at the head of the subjects.

- 201 RECITATION. Ho, Osiris Teti! Horus has had the gods join you, [fraternizing] with you in your identity of the Dual Flagpole Shrines. Elevate yourself to Horus, betake yourself to him, and don't be far from him, in your identity of him of the above. Horus has attached himself to you and cannot be parted from you; he has made you live. Hasten and receive his speech, and become content with it. Listen to him: it will not be dangerous for you, for he has gotten the gods together for you, with [none] of them who can be away from him. Horus has attached himself to his progeny and is united for you with those of his body, and they have desired you. Horus has acted for his ka in you, that you might become content in your identity of Ka At Rest.
- 202 RECITATION. Ho, Osiris Teti! Horus has put you in the gods' heart: he has made you acquire all that is yours. Horus has found you and become akh in you. Go forth against your opponent: you are greater than he, in your identity of the Great House shrine. Horus has made him bear you, in your identity of the Great Borne; he has saved you from your opponent and tended you as one who was tended in his proper time. Geb has seen your character and put you in your (proper) place. Horus has spread your opponent for you under you: you are senior to him, for you emerged before him. You are the father of Horus, the one who begot him, in your identity of Begetter. The desire of Horus has gone forward with you, in your identity of Foremost of Westerners.
- 203 RECITATION. Ho, Osiris Teti! Awake! Horus has had Thoth get your opponent for you, and he has put you on his back so that he will not thwart you. Make your seat on him! Come forth and sit on him; don't let him be taken away from you. Ho, you have been swept from him, so [give] what is his against him. Horus has selected your opponents' forelegs and Horus has fetched them to you cut up. Horus has banished their ka from them, and you shall ignite the evening meal of your desire from them, in your identity of Him of Zemeru.
- 204 RECITATION. Aha, aha! Raise yourself, Teti, for you have received your head, your bones have been assembled for you, your limbs collected for you, the earth on your flesh cleared away for you. and you have received your unmouldering bread and unrotting beer. When you stand at the doors that bar the subjects, Thighs Forward will come out to you and take your arm, that he might take you to the sky away from your father Geb. He will be aroused at meeting

you, so that he shall give his arms toward you, kiss you, and take care of you. He will put you at the fore of the imperishable akhs, so that those of inaccessible places²⁹ shall worship you, the great ones gather for you, and the Watchers attend you.

Barley has been beaten for you, emmer has been reaped for you, and things made from it for your first-of-the-month festivals, and things made from it for your middle-of-the-month festivals, as what was commanded by your father Geb to be done for you.

Raise yourself, Teti! You shall not die.

205 RECITATION. You have become great, Teti! You shall be ferried, Teti, and bear your name of Osiris.

Your foot is big, your foot has become large, and it shall traverse the Great Bed. You will [not] be seized by the horizons, you will not be barred by the stars.

The sky's door has been opened to you, that you may emerge from it as Horus, as the jackal at his side, whose form has surpassed (that of) [his] opponents, [for] you have no human father who can give you birth, you have no human mother who can give you birth.

206 RECITATION. Your father is a great wild bull, your mother is a [great] wild cow. They will guide you, and [you] will go [as Geb at the fore of the Enneads, as] Parter [at the fore of Heliopolis.

You will travel by the lake and arrive at the causeway, and legs will drum for you], arms [will wave for you], the mooring-posts will call out to you, [and the populace will hurry themselves to you.

For your mother], Begetter of the White Crown of Nekhen, Defender of the White Crown and the headcloth in the midst of Nekheb, with [long] plumage and dangling [breasts, is the one who will carry you to] the sky and not put you down, [and she will transport] her breast to your mouth, will suckle you, and will [not wean] you.

Thoth [cannot] disturb [what he has done for you.

So, sit on your metal chair, summon those of the night, and direct the Imperishable] Stars.

SPELLS FOR PASSING THROUGH THE AKHET (ANTECHAMBER, SOUTH WALL)³⁰

FERRYING AND CLIMBING

207 (See Unis's Spell 175)

208 (See Unis's Spell 174)

209 (See Unis's Spell 178)

210 RECITATION. Teti's cleansing [...] stride [...].

GREETING THE SUN AND THE GODS

211 (See Pepi I's Spell 292)

...

212 (See Pepi I's Spell 316)

SENDING THE SPIRIT THROUGH THE AKHET

213 (See Pepi I's Spell 317)

214 [... has given] her [arms] toward you [...].

SUMMONING THE FERRY

215 (See Pepi II's Spell 432)

JOINING THE SUN

216 (See Unis's Spell 206)

...

217 (See Pepi I's Spell 318)

218 (See Pepi I's Spell 322)

...

SUMMONING THE FERRY

219 (See Pepi I's Spell 323)

**THE MORNING RITUAL
(SERDAB PASSAGE)**

ARRAYING THE SPIRIT

220 RECITATION. Ho, Teti! Receive your dazzling garment, receive your bleached garment on you, and get dressed in Horus's eye from Ta'it-Town, and it will make your acclaim with the gods, it will make your recognition with the gods, and you will acquire the crown through it with Horus, lord of the elite.

221 RECITATION. Greetings, Ta'it on the lip of the great nest! Associate the god to his brother, whether you have been present or not, whether you will be present or not. Care for Teti's head so that it won't pass away, and collect Teti's bones so that they won't pass away, and give love for Teti into the belly of every god who will see him.

222 RECITATION. This which Horus has made for his father Osiris is a sound garment.

223 RECITATION. As the Great One lies on his mother Nut, your mother Ta'it will clothe you and carry you to the sky in her identity of a kite. The foundling she has found is her Horus.

This is your Horus, Isis: may you send his arm to the Sun and away from the Akhet.

- 224 RECITATION. Greetings, first-class oil! Greetings, you on Horus's forehead, whom Horus has put on his father Osiris's brow! Teti will put you on his brow like Horus put you on his father Osiris's brow.

SENDING THE SPIRIT TO THE SKY

- 225 RECITATION. Greetings, Teti, on this your day when you stand opposite the Sun as he comes forth in the east, arrayed in this insignia of yours as one of the akhs. Arms will be linked for you, feet will drum for you, hands will wave for you.

Isis has taken your arm that she might induct you inside the pavilion that arrays the earth, as your watchers mourn you. The offering that Anubis, foremost of westerners, will give is your thousands of bread, your thousands of beer, your thousands of ointment, your thousands of linen, your thousands of clothing, your thousands of cattle. A Nile goose will be decapitated for you, a white goose will be butchered for you.

Horus has repelled the bad that was against Teti on his fourth day, Seth has negated what he had done to Teti on his eighth day.³¹

The doors have been opened onto those whose places are inaccessible. Stand up, repel your earth, clear away your dust, raise yourself, and you will course amongst the akhs, with your wings of a falcon and your range of a star.

He of the night will not bow over Teti, the mind of Teti will not be acquired, his heart will not be taken away.

Teti is a great one whose crown is sound. Teti will provide himself with his metal limbs,³² Teti will stride the sky to the Marsh of Reeds, Teti will make his abode in the Marsh of Offerings among the Imperishable Stars who follow Osiris.

- 226 RECITATION. Ho, Teti! Become clean, cense yourself for the Sun. How beautiful is your cleanliness, settler. Settle yourself among the gods, settler. Settle yourself among those of the god's booth, settler.

- 227 RECITATION. Teti, you shall climb and mount the sunshine: you are He of the Sunshine, who is on the shin of the sky.

- 228 RECITATION. When the Great One fell on his side, when He in Nedit trembled, his head was raised by the Sun, for his abomination is sleep and he hates slackness.

Flesh of this Teti, don't decay, don't rot, don't let your scent be bad! Your foot will not be bypassed, your stride will not be traversed, and you will not step on Osiris's decay.

You shall touch the sky like Orion, your ba shall be sharp like Sothis. You shall become ba and be ba, you shall become esteemed and be esteemed. Your ba shall come to stand among the gods as Horus in

the midst of Iru. Your ferocity shall come to be against the gods' heart like the Red Crown atop the hereditary king, like the Pale Crown atop the current king, like the braid atop the northern beduin. You shall grab hold of the Imperishable Stars' arm.

Your bones will not perish, your flesh will not pass away, Teti; your limbs will not be away from you, for you are one of the gods.

Pe will go upstream for you, Nekhen will go downstream for you. The Moorer will cry out for you, those in the fore will put on the kilt for you, (saying): "Welcome in peace, Teti, to your father! Welcome in peace to the Sun!"

The sky's door has been opened for you, the starry sky's door has been pulled open for you. Teti has descended as the jackal of the Nile Valley, as Anubis on his belly, as Parter at the fore of Heliopolis.

The Great Lass in the midst of Heliopolis has given her arms to you, for you have no human mother to give you birth, you have no human father to give you birth. Your mother is the great wild cow in the midst of Nekheb, with white headcloth, wide plumage, and dangling breasts. She will suckle you and not wean you.

Remove yourself from off your left side; sit on your right side, Teti. Your places among the gods shall endure, the Sun shall lean on you with his shoulder. Your scent is their scent, your sweat is the Dual Ennead's sweat. You shall appear, Teti, in the (royal) headgear, your hand shall take hold of the Horus scepter, your grasp shall grab onto the mace.

Take your stand, Teti, in the fore of the Dual Shrine; judge the gods. For you belong to the enduring ones who surround the Sun and precede the morning god. You shall be born at your months like the moon; the Sun shall lean on you in the Akhet, Teti; the Imperishable Stars shall follow you.

Prepare yourself until the Sun comes, Teti. You shall become clean and go forth to the Sun, and the sky will not be empty of you, Teti, forever.

- 229 RECITATION. Raise yourself, father! You have your water, you have your inundation, you have your milk from your mother Isis's breasts. Raise yourself, you who gave birth to Horus, you who gave birth to him who is in Pe's Seal-ring as Seth in Takhbit. This great one has spent the night abed: awake, Teti! Raise yourself! Receive your head, collect your bones, and clear away your dust.

Sit then on that metal chair of yours and eat a foreleg, serve yourself a shank, and feed on your ribs at the sky amongst the gods.

**SPELLS FOR THE SPIRIT'S REBIRTH
(ANTECHAMBER, EAST WALL)**

SPELLS AGAINST INIMICAL BEINGS

230 RECITATION. You whom Teti can save or mash, you whom Teti can release or mash! Fetch your dispatch, mashed fetcher! Fetch your dispatch coolly, mashed fetcher, and don't come for Teti, the son of the Great One, the Castrator's Knife.

231 RECITATION. Castrator's Knife, Rising One, Rising One, Wenti, Wenti—to him! [Give] his garments to the Nightboat!

232 RECITATION. Should you moor in your identity of Fortress, you shall capsize in your identity of Igai, for you are the *lppjw*-snake on his belly, who lives on the hearts of those gods who are in Heliopolis. Turn back, go completely away!

233–235 (See Unis's Spells 187–189)★

236–240 (See Unis's Spells 191–195)★

241 (See Unis's Spell 183)★

242–243 (See Unis's Spells 196–197)★

244 (See Unis's Spell 186)

245–246 (See Unis's Spells 198–199)★

247 (See Unis's Spell 15)

248 RECITATION. Cobra, to the sky! Horus's centipede, to the earth! Horus's sandal has stepped, *nlyj*-snake. The *nlyj*-snake is for Horus, the young boy with his finger in his mouth.³³ Teti is Horus, the young boy with his finger in his mouth. Since Teti is young, he has stepped on you: had Teti become experienced, he would not have stepped on you.

For you are the secreted and mysterious one the gods speak of, for you have no feet and you have no arms with which you might go after your brothers the gods.

You two *fmw*, you two *fmw*,³⁴ you two uprising, you two uprising, whom the god's "cord"³⁵ made! Guard Teti and he will guard you.

249 (See Unis's Spell 204)

250–251 (See Unis's Spells 201–202a)

252 RECITATION. Your water to the sky! Your flowers to the earth! Behold, the (protection of the) utterance is around me!

253 RECITATION. You of the (evil) deed, you of the (evil) deed! You of the wall, you of the wall! (Set) your foot behind you! Beware of the Great One's great one!

- 254 RECITATION. The Great One's centipede has gone down, having encircled him of the enclosure. He of the enclosure has been encircled by the Centipede.
- 238 (See Unis's Spell 193)★
- 255 RECITATION. Skilled snake, skilled (female) snake, be far from Teti!
You who are Djaamu, Horus has gone around after his eye.
Retreating snake, make the ground's plowing!
- 256 RECITATION. Teti is the leading Plait-snake, who swallowed his seven uraei and his seven neckbones came into being, who governs the seven bows and governs for the sovereign.
The mother of Teti is the pelican: Teti is her son.
Teti has come that he may receive a fingernail of myrrh, myrrh in the fingernail.
Teti has come that he may take away your power, gods: surround Teti, for he has assigned your kas.
- 257 RECITATION. Teti is the Plait-snake, the Ennead's bull, who swallowed his seven uraei and they became his seven neckbones.
You Enneads in the presence, who hear cases for Him Who Is, Teti has come that he may remove your power and assign your kas.
- 258 RECITATION. *Ttw*-snake, *ttw*-snake, where are you going? Wait for Teti: he is Djaamu. Your father, (the original) Djaamu, has died. The Sunshine's Servant has fallen in this inundation.
You who are the *hpnn*-snake, go away!
- 259 RECITATION. This hand of Teti that has come against you is the hand of the great fettering-goddess in the midst of the Enclosure of Life.³⁶
The one it seizes will not live; the one it strikes, his head cannot be tied back on.
Fall down, crawl away!
- 260 RECITATION. The Sun has appeared against you: Horus has stretched his nine bows against this akh that comes from the ground with head cut off and tail truncated.
You sweeping snake Dedi, son of Her who Aspirates Throats, turn yourself around! Turn yourself over! Spewer, you shall be given some of the same!
Male snake, female snake, listen to him, listen to the ground, listen to your father Geb! Should you not listen to him, you will hear his brand on your head.
Severed snake, lie down! Horizon, jump up, seize him! Drive into the ground, guide your tail!

When Teti uses his arm against you, you will die, and when the arm of Teti releases you, you will not live. Your binding has been bound by Shu; Shu has come to stand on your bonds. Turn yourself around! Turn yourself over!

Teti's fingers on you are the fingers of Mafdet in the midst of the Enclosure of Life when you spit. Fall down, turn away, turn over! Horus has toppled you and you will not live; Seth has chopped you up and you will not stand up (again).

261 RECITATION. Teti has come to you, long marooner, and you shall let Teti pass in the Cleft. You turn Teti away and he will turn you away.

Horus has fallen because of his eye, Seth has felt pain because of his testicles.

Snake with sweeping head in the undergrowth, fall down, crawl away!

262 RECITATION. The Great One has fallen, the Sunshine's Servant has fallen. Monster, lie down!

263 RECITATION. Where is Horus, who escaped from the shunned snake? Behold Teti: Teti is Horus, who escaped from the shunned snake and ran.

He (the snake) shall be given no messenger; his child has been taken from him. The snake "Penis-Catch,"³⁷ Horus has clubbed his mouth with his foot.

264 RECITATION. On your face, you in his cave! Drag yourself off, you god in it, before Teti! Teti is the Great Lass:³⁸ he who sees Teti will not live; he on whom the face of Teti falls, his head cannot be tied back on. Severed snake, crawl away! You in the undergrowth, turn yourself over!

265 RECITATION. Teti is clean, his ka is clean.

Teti is sound. How sound is Teti!—Horus is sound because of his body.

Teti is sound. [How sound] is Teti!—Seth is sound because of his body.

Teti is sound because of his body between you, (Horus and Seth).³⁹

Teti is one who fires the bow as Horus, who draws the bowstring as Osiris: that one has gone, this one has come.⁴⁰

"Are you Horus?" (asks the snake). On your face! Be overturned!

"Are you Seth?" On your face! Be dragged off!

This foot of Teti [that he puts on you] is the foot of Mafdet; this hand of Teti that he lays on you is the hand of Mafdet in the midst of the House of Life. When Teti strikes you on your face, your venom will go and it [will fetch the blood] of your jaw (instead).

Severed snake, lie down! Plait-snake, crawl away!

- 266 RECITATION TWICE: On [your] side! Be prone! Be off! Be off! Go! Go!
[You whom Teti can mash] or Teti can [release] or Teti can save, your
dispatch is cool, that which is in your house is conceived, that
which is before you is calm.
- 267 RECITATION. The water of Teti is in the sky, the fledglings of Teti are
on earth: the heart is excavated.
- 268 RECITATION. Your sycamore is your grain, your grain is your sycamore.⁴¹
Your tail is in your mouth, shunned snake, your surrounding
has been surrounded, great bull. [The ... whom] he [encircled has
escaped], the Great One whom he encircled has escaped.
Ground's-son, beware of the ground! Ground's-son, beware of the
Gold!⁴²
- 269 RECITATION. Lion is behind lion for life: the two bulls are inside the
ibis.⁴³
- 270 RECITATION TWICE: Ground, beware of the ground! Ground's-son, be-
ware of the Gold! Beware of your father (Geb), who begot Osiris.
Ground's-son, beware of the Gold!
- 271 RECITATION. Dancer-snake, the scent of dragging the ground (is for
you)!
- 272 RECITATION. Djaamu, you [...]. Spew it, spew it! Shu, your arms
around Teti!
- 273 RECITATION. Ground-hacker, ground-hacker, don't hack the ground!
Beware of opponents!
Teti has been conceived to Djaamu, Teti has been born to Djaamu:
Djaamu is the one who went to (impregnate) his mother with him.
- 274 RECITATION. Your water to the sky! Your fledglings to the earth! Go
away, haul!

TAKING CONTROL IN THE AKHET

- 275 (See Unis's Spell 180)★
- 276 RECITATION. Horus's eye has dripped on Horus's *dnw*-bush.
Horus foremost of houses, lord of sustenance, great one in Heliopolis,
may you give bread to Teti, may you give beer to Teti; may you
freshen Teti, may you freshen the offering table of Teti, may you
freshen the slaughterhouse of Teti.
Should Teti hunger, Dual Lion will hunger; should Teti thirst, Nekhbet
will thirst.
Broom-plant goddess, broom-plant goddess, don't fetch the scent of
your broom-plant to Teti, for you don't have to fetch the scent of
your broom-plant to Teti.

277 RECITATION. Teti has just seen the Great Uraeus, Teti has just received the Great Uraeus, and the face of Teti has just fallen on the Great Uraeus.

Nourishment has laid down the side of his head to Teti,⁴⁴ and Teti will cross his canal with his cobra in his wake.

278 RECITATION. Teti's place has been widened with Geb, Teti's star has been elevated with the Sun, and Teti will move about in the Marshes of Rest.

Teti is that eye of the Sun that spends the night conceived and is born every day.

279 RECITATION. Oh, you whose feast is fresh, upon his marsh; oh, flower-opener, upon his sycamore; oh, glistening of shores, upon his *jm3*-tree; oh, lord of green marshes—now, hey!

Teti too will be among you, Teti will emerge in your coterie, Teti will live on what you live on.

Oh, you bulls of Atum, freshen Teti and strengthen Teti more than the Red Crown upon him, more than the flood upon his lap, more than the sweets in his fist.

280 RECITATION. O you in charge of bread production, who belong to the flood, commend Teti to Fetekte, cupbearer of the Sun, that he may commend Teti to the Sun himself and the Sun may commend Teti to those in charge of provisioning.

When he takes a bite he will give (some) to Teti, when he takes a sip he will give (some) to Teti, and Teti will go to sleep sound every day.

TRAVELING WITH THE SUN

281 RECITATION. Teti will travel with you, Traveler—4 TIMES IN SUCCESSION—who is on Wadjet's standards.

Teti is bigger than Horus of the Gory One, the Red Crown that is on the Sun. Teti is green as the papyrus-head of your eye in which heat is, and Teti will be green with you.

282 RECITATION. Oh, Sun! Oh, you of repletion! Oh, you of repletion! Oh, you of fertility! Oh, you of fertility! You are Teti, Teti is you.

Jubilate for Teti, jubilate for the ka of Teti. You will shine as Teti, Teti will shine as you. Make Teti sound and Teti will make you sound, freshen Teti and Teti will freshen you.

Teti is that eye of yours that is on Hathor's brow, which turns fully back the years from Teti.

Teti will spend the night conceived and born every day.

283 RECITATION. Greetings, Sun, in your perfection, in your finality, in your places, in your (ultimate) experience!⁴⁵ Fetch for Teti Isis's milk, Nephthys's flood, the lake's perimeter, the surge of the Great Green,

life, soundness, health, pleasance of heart, bread, beer, clothing, a meal, that Teti may live on them.

Let the brewers listen to him all day long and be content in the nights for him, who partakes of the meal when they have become content with their offerings.

Let Teti see you when you emerge as Thoth,⁴⁶ when a beaching-place is made for the Sun's boat at its marshes in the bald sky,⁴⁷ when you close up as the one at the fore of his Infinities.⁴⁸

284 RECITATION. Teti will clean himself and receive his clean place in the sky. Teti will endure, and Teti's perfect places will endure, when Teti receives his clean place in the prow of the Sun's boat.

And the crew who row the Sun, they are the ones who will row Teti; and the crew who conduct the Sun around the Akhet, they are the ones who will conduct Teti around the Akhet.

Teti's mouth has been parted for him, Teti's nose has been opened up for him, Teti's ears have been unplugged for him.

Teti will decide cases and part the two (assailants, Horus and Seth). Teti will govern for the one who is older than he.

The Sun will clean Teti, the Sun will defend Teti from that which might be done badly against him.

285 RECITATION. You night's brood, come, give Teti birth. You two whom the day conceives, extend yourselves and give birth to him who is in the egg. And Teti, when you have given him birth; and Teti, when you have reared him—the heart of Teti will be extended (with joy) at the fore of the Duat.

The heart of the gods will be extended over Teti when they see Teti rejuvenated, for the sixth-day meal is for Teti's breakfast and the seventh-day meal is for Teti's supper, and nursing cows shall be slaughtered for Teti on the Supply festival.

What is wanted to be given is that Teti give, for Teti is the bull of Heliopolis.

286 RECITATION. Teti is the bull of light, who has a quintet of meals—a triad for the sky, a pair for the earth. The Nightboat and Dayboat are the ones who row this to Teti from the god's enclave.

Excrement is Teti's abomination; [he] rejects [urine] and will not drink it. Teti will live (instead) on a date-tree and on the censuring from the earth.

287 RECITATION. Oh, Busirite, djed-pillar in His Ba's Settlement, Teti has been your eldest-begotten, Teti will be your eldest-begotten. Teti shall find you seated on the tower of the Winding (Canal) in which the gods sit, to which the owners of kas are roped, having come [...].

**SPELLS FOR LEAVING THE AKHET
(ANTECHAMBER, NORTH WALL)⁴⁹**

GREETING THE SUN

288 (See Unis's Spell 207)

...

289 (See Unis's Spell 213)

GREETING THE GODS

290 (See Unis's Spell 209)

291 (See Unis's Spell 208)

...

CROSSING TOWARD THE SKY

292–293 (See Unis's Spell 214–215)

294 (See Pepi II's Spell 31)

...

295 [...] Teti will ascend [...] Horus in the midst of the Duat [...].

296 (See Pepi II's Spell 32)

...

297 [...] Teti [...] this Teti [...] put this Teti in the midst [...]. This
Teti is the sole lord [...].

298 (See Pepi I's Spell 35)*

...

299 (See Pepi II's Spell 430)

300 [...] father [...].

...

AT THE SKY'S DOOR

301 (See Pepi I's Spell 36)

FRAGMENTS

Six unplaced fragments of Teti's Pyramid Texts have been published to date, each containing from two to six columns with a few words preserved in each column. None of the texts from these fragments has as yet been identified with known spells.

NOTES

¹ The third unpublished spell (Spell 211) concludes the first group of spells on the wall.

² Perhaps a reference to the dark line of the horizon.

³ Teti's editor has misunderstood the original first-person pronouns of this spell. For the correct emendation to the third person, see Pepi II's Spell 78.

⁴ The sky's.

⁵ This term usually refers to the serpent that tried to inhibit the sun's passage through the Duat. Here, however, it is written with the image of a game board, referring both to the successful conclusion of the game and to escape from the snake, which the game symbolizes.

⁶ The snake.

⁷ The "two skies" are the two parts of the sky, north and south of the Winding Canal, and the "two lands" are the Nile Valley and the Delta (see the Glossary).

⁸ All of Teti's offering spells begin with the direction "RECITATION."

⁹ Perhaps also PT 33 repeated, as in later pyramids.

¹⁰ Probably followed by copies of PT 25 and 32, as in other pyramids.

¹¹ The final reversion of offerings and smashing of the offering vessels (PT 199 and 244, Unis's Spells 136 and 138) may have followed this spell at the end of the north wall.

¹² This spell is a more elaborate version of Unis's Spell 135. The ritual itself, found in the pyramids of Pepi I, Pepi II, and Neith, is omitted in Teti's pyramid.

¹³ These two spells represent only the beginning of this part of the Insignia Ritual, which contained 25 more spells (see Pepi II's Spells 238–264).

¹⁴ The priest in charge of mummification.

¹⁵ Other copies have the better version "He will swim under you."

¹⁶ The verb is related to a word for "crane," and evidently denotes a crying noise like the whooping of cranes.

¹⁷ Probably an error for "his remainder," as in other copies.

¹⁸ Cf. Unis's Spell 141 (PT 207).

¹⁹ The "numbering of fingers" was a test of competence, demanded as a requisite for boarding the ferryboat.

²⁰ Spell 187 (PT 264) is a variant of Unis's Spell 173 (PT 263).

²¹ Osiris.

²² The four supports of the sky, one at each of its cardinal directions.

²³ Spell 194 (PT 259) is a variant of Unis's Spell 169 (PT 258).

²⁴ Horus and Seth.

²⁵ This set of spells reprises themes from the Offering and Insignia Rituals of the burial chamber. Spell 206 is restored from copies of Iput, Ibi, and Middle Kingdom sources.

²⁶ A reference to Osiris as the force of life in the inundation.

²⁷ The Egyptian word is derived from the verb meaning "sit," referring to Isis's copulation with the recumbent mummy of Osiris.

²⁸ Spell 199 (PT 367–368) is a single spell here and in the pyramids of Pepi I and Merenre; in the pyramids of Pepi II and Neith it is divided into two spells.

²⁹ The inhabitants of the Duat.

³⁰ Spells 206–211 are at the beginning of the wall, Spells 212–216 are a sequence from the middle of the wall, and Spell 219 is at the end of the wall. The sequence and position of Spells 217–218 is uncertain.

³¹ This refers to two major stages in the process of mummification: see also Pepi I's Spell 14 and Pepi II's Spell 348.

³² The gods' bodies were thought to be made of gold, and thus immutable.

³³ A finger in the mouth is the stereotypical symbol of childhood.

³⁴ *fmw* is an otherwise unknown word, perhaps coined here in imitation of the following *tmw* "uprising ones."

³⁵ *mtj*, metaphorical for *mt* "penis."

³⁶ An epithet of the panther goddess Mafdet: see the next spell.

³⁷ A metaphor for a captured snake.

³⁸ A lion-goddess: cf. the identification of the deceased's hand and fingers with those of Mafdet in Spells 259–260.

³⁹ The king embodies both Horus and Seth.

⁴⁰ The deceased has come as the new Horus and Osiris.

⁴¹ A metaphor for reversal, like a sycamore at grain-level and grain at sycamore-height: cf. the next sentence.

⁴² “Ground’s-son” is a metaphor for “snake”; “the Gold” may refer to Hathor.

⁴³ Cf. Unis’s Spell 190 (PT 284).

⁴⁴ A gesture of submission, exposing the temple to a lethal blow.

⁴⁵ “Finality” and “(ultimate) experience” are references to the sunset.

⁴⁶ The moon.

⁴⁷ A reference to the sky at the horizon, where no stars are visible.

⁴⁸ The gods who support the sky at its limits.

⁴⁹ Spell 288 is the first spell on the wall and Spell 301 (unpublished), the last. The position of the other spells has not yet been published. Spells 289–291 are sequential, as are Spells 295–296 and 297–298; the relative order of these three sequences is unpublished. The text translated here as Spell 295 may consist of more than one spell; the phrase “Horus in the midst of the Duat” may belong to the beginning of PT 668 (Pepi II’s Spell 345).

THE PYRAMID TEXTS OF PEPI I

THE PYRAMID TEXTS OF PEPI I, third king of the Sixth Dynasty (ca. 2289–2255 B.C.), are the most extensive of all Old Kingdom sources. Inscribed from the west wall of the antechamber into the ascending corridor, they fill 2,263 columns and lines of text, almost ten percent more than in Pepi II's pyramid, the next largest, and three and a half times more than in Unis's, the smallest. Pepi I's corpus also set a new standard for the layout and content of spells, which was largely followed by his successors.¹

The substructure was inscribed in several stages, and a few sections have been erased and recarved. Of its twenty-six inscribed walls, only eleven have survived substantially intact,² but the destroyed walls have recently been reconstructed with most of their fragments by the French archeological mission to Saqqara. As a result, the sequence and content of Pepi I's Pyramid Texts are now accessible almost in their entirety. The king is addressed or referred to alternatively by his personal name, Pepi, and his throne name, originally Neferzahor ("The Young One of Horus's Aegis") and later Meryre ("He Whom the Sun Desired"). His fuller titulary and names appear on the east face of the sarcophagus, in two lines at the bottom of the north and south wall opposite the sarcophagus, and in a line surrounding the sarcophagus at the top of the north, west, and south walls (Spells 1–3).

The west end of the burial chamber is devoted to a series of spells for commending the king's body to Nut (Spells 4–63). This begins on the west gable; it then runs from the west end of the north wall, to the west wall, and the west end of the south wall in three successive sequences; and it ends with two spells at the bottoms of the north and south walls.³ The hieroglyphs on the north and south walls face outward (east), opposite those of the rituals on the eastern sections of the same walls, which face the sarcophagus.

The Offering and Insignia Rituals (Spells 65–253) occupy the entire eastern section of the north wall, arranged in five registers. Pepi I's pyramid is the only one in which the two rites are separate, with the spells of the Offering Ritual occupying the first three registers and those of the Insignia Ritual following, beginning at the end of the third register. The Resurrection Ritual (Spells 254–290) fills the eastern section of the south wall. Pepi I's copy begins with a unique spell, almost totally destroyed, and supplements the basic ritual found in the pyramids of Unis and Teti with a series of newer spells to rouse the spirit, give it provisions, and establish it among the gods.

The east wall of Pepi's burial chamber is inscribed from top to bottom with texts for the spirit's departure from the Duat (a repetition of Spell 48 followed by Spells 291–308). Most of these are addresses to the deceased king by his son, but a few are personal spells. This alternation between the two types of spells generally continues throughout the pyramid, with the original first person of the personal spells often visible, either uncorrected or emended to third person on the wall itself. Addresses to the spirit, encouraging it to enter the Akhet, line the walls of the passage from the burial chamber to the antechamber (Spells 309–313).

As in the other kings' pyramids, the west wall of the antechamber is devoted to texts for the spirit's entrance into the Akhet (Spells 314–339), inscribed here from top to bottom of the wall rather than in two sections (gable and wall), and the fragmentary south wall contains spells for the spirit's passage through this region (Spells 340–360). The passage to the serdab, emulating that of Teti's pyramid, is inscribed with the Morning Ritual (Spells 361–368), in this case covering not only the north and south walls but also the face of the block that sealed the entrance to the serdab at the eastern end of the passage. The antechamber's east wall, again inscribed from top to bottom, is devoted to spells for securing the newborn spirit's access to nourishment and for protecting its rebirth (Spells 369–415). The texts on the fragmentary north wall of the antechamber concern the newborn spirit's departure from the Akhet (Spells 416–446). With a single exception addressed to the spirit (Spell 430), these are all personal spells, emended to third person before being inscribed on the wall.

The level corridor leading north from the antechamber is divided into three sections—south, middle, and north (see the plan on p. 10)—reading in each case from the beginning of the west wall to the end of the east wall. The south section contains two spells addressed to the spirit as it leaves the antechamber (Spells 447–448). The middle section is inscribed almost exclusively with personal texts for the spirit's passage toward the sky (Spells 449–462). The north section has similar personal spells on its west

wall, with an address to the spirit toward its end (Spells 463–482); the east wall contains a spell for protection of the tomb, addresses to the spirit, and a final imprecation against the guardian of the door at the corridor's end (Spells 483–485).

Judging from the texts inscribed in it, the broadened section at the end of the level corridor, known as the vestibule, was viewed in Pepi I's pyramid as both the exit from and the entrance to the pyramid's substructure. The south wall opens with a unique series of spells evidently adapted from a rite performed on a statue of the deceased, which may have stood in this room (Spells 486–494). The remaining texts on the wall are intended to allow the spirit to open the door at this end of the vestibule (Spells 495–499).

The texts on the west and east walls of the vestibule form a series of spells that has reference to the spirit's daily passage through this room. Spells 495–517, at the south end of the west wall, are personal texts meant to accompany the spirit's emergence at dawn. The remaining texts on this wall and those on the east wall alternate between personal spells and those addressed to the deceased king. From the north end of the west wall to the south end of the east wall, they concern the spirit's reentry into the tomb at dusk (Spells 518–525 and 526–535). The north end of the east wall deals with the spirit's reemergence at dawn, ending with a spell that may have been addressed to the guardians of the door at the north end of the room (Spells 536–558). The vestibule's north wall is uninscribed.

Pepi I's pyramid is apparently the only one in which texts were carved beyond the vestibule, on the walls of the ascending corridor. Like the level corridor leading from the antechamber to the vestibule, the inscribed portion of this corridor is divided into two sections, south and north, by an uninscribed section of wall (see the plan on p. 10). In contrast to the inner corridor, the texts here were evidently meant to be read as a unit on each wall rather than in two sections. Both walls, however, have suffered extensive damage,⁴ and there are significant gaps in each sequence.

The west wall of the ascending corridor continues the theme of the spirit's emergence at dawn (Spells 559–568, repeating a number of spells from the west wall of the vestibule). The east wall opens with a series of spells found on the east walls of Teti's burial chamber and antechamber (Spells 569–577) and continues, after a gap, with spells for protection and acceptance into the gods' company (Spells 578–589). These were intended for the spirit's use as it emerged from the tomb at dawn as well as for protection of the pyramid itself.

**SPELLS FOR ENTERING THE WOMB OF NUT
(BURIAL CHAMBER, SARCOPHAGUS AND WEST END)**

A. THE KING'S TITULARY⁵

- 1 [... Horus] whom the Two Lands desire, Pepi, alive forever. The living one, the Dual King, Meryre, alive forever.
[... Pepi], given life, stability, authority, and all happiness, [like] the Sun [continually forever].
[...] Pepi, the Dual Falcons' Golden One [...].
- 2 [The living one, Horus whom the Two Lands desire, ...], the Dual Falcons' Golden One, Pepi, is joining with the belly [of his mother Nut in] life, stability, [...] forever.
- RECITATION: [...] for Horus whom the Two Lands desire, Pepi; the Dual King, Pepi; the one whom the Two Ladies' belly desires, Pepi; the Dual Falcons' Golden One, Pepi; Geb's heir, whom he desired, Pepi; the one whom all the gods desire, Pepi, given life, stability, authority, and all happiness like the Sun, alive forever.
- 3 [...] this Pepi [...] this Pepi, ba [...].

B. SENDING THE SPIRIT TO NUT

INVOKING THE SPIRIT AS OSIRIS

- 4 RECITATION. Ho, Pepi! You have gone that you may become akh and take control as a god, as Osiris's replacement. You have your ba within you, your control about you, your crown atop you, your Pale Crown atop your shoulders.
- Face forward, for praise of you is before you. The god's followers are after you, the god's privileged ones before you, making (the paean):
"The god has come, the god has come! This Pepi has come on Osiris's throne! The akh from Nedit has come, the controlling power from Great-Land!"
- Isis will speak to you, Nephthys will call to you. The akhs will come to you in obeisance, kissing the earth at your feet, because of your ferocity, oh Pepi, in Perception's towns.
- So, you should go forth to where your mother Nut is, and she will take hold of your arm and give you the way to the Akhet, to the place where the Sun is.
- The sky's door has been opened to you, the Cool Waters' door has been made to pull open to you, and you will find the Sun standing, waiting for you. He will take hold of your arm, lead you into the sky's dual shrines, and put you on Osiris's throne.

Ho, Pepi! Horus's eye has come to you and will claim you. Your ba from the gods has come to you, your control of the akhs has come to you. The son has saved his father: Horus has saved Osiris, Horus has saved this Pepi from his opponents.

You shall take up your position, Pepi, on Thighs-Forward's throne, saved, provided as a god, and equipped with Osiris's form on Fore-most of Westerners's throne, and do what he used to do among the akhs and the Imperishable Stars.

Your son shall take up his position on your throne, equipped with your form, and do what you used to do before at the fore of the living, by command of the Sun, the great god. He shall farm barley, farm emmer, and endow you with them.

Ho, Pepi! What pertains to you⁶ has been given to you by the Sun. You shall claim your body, having received a god's form, and become great through them with the gods at the lake's fore.

Ho, Pepi! Your ba shall take up its position among the gods and among the akhs: it is your fearsomeness against their hearts.

Ho, Pepi! Take up your position, oh Pepi, on your throne at the fore of the living: it is your ferocity against their hearts.

Your identity on earth shall live, your identity on earth shall endure. You shall not perish, you shall not come to an end, for the course of eternity.

5-6 (See Teti's Spell 197-198)*

7 RECITATION. Ho, Osiris Pepi! Accept these your cool waters, that it may be cool for you with Horus, in your identity of the one who comes in the cool waters. Accept your natron-water, that you may become divine. Your mother Nut has made you be a god to your opponent, in your identity of god.

Accept the outflow that comes from you. Horus has made the gods assemble for you in every place in which you have gone.

Accept the outflow that comes from you. Horus has made his children take account of you in the place in which you are immersed.

Horus shall take account of you year by year, rejuvenated in your identity of the rejuvenated waters (of the inundation). Horus has become ba, taking account of his father in you, in his identity of him of the Sovereign's-Ba sedan chair.

8-9 (See Teti's Spells 202-203)

10 RECITATION. Ho, Pepi! This your going and these your goings are the going of Horus in this his going and these his goings. His hurriers

shall run, his heralds shall hasten, and announce you to him who sweeps in the east.⁷

Aha, Pepi! Your shoulders are those of Parter, your face that of Paths-Parter.

Ho, Pepi! A king-given offering: that you occupy the Horus-Mounds and move about the Seth-Mounds; that you sit on your metal chair and judge them, at the fore of the Big Ennead in Heliopolis.

Ho, Pepi! Eyes-Forward, your herdsman in the care of your calves,⁸ will guard you. Ho, Pepi! The She-Goat⁹ will guard you from the akhs.

Ho, Pepi! Know that you shall receive this god's-offering of yours and become content through it every day: a thousand of bread, a thousand of beer, a thousand of cattle, a thousand of fowl, a thousand of everything sweet, a thousand of every kind of clothing.

Ho, Pepi! You have your water, you have your inundation, you have your rock salt, fetched for you from your brother, the Enduring One.

11 (See Teti's Spell 201)

12 RECITATION. Osiris Pepi, you have been tended, for I have given you all the gods and their inheritance, their nourishment, and all their things as well. You will not die.

13 (See Teti's Spell 200)

14 RECITATION BY ISIS AND NEPTHYS.¹⁰

The screecher has come, the kite has come: it is Isis and Nephthys. They have come in search of their brother Osiris, in search of their brother, this Pepi.

Haste, haste! Weep for your brother, Isis! Weep for your brother, Nephthys! Weep for your brother!

Isis has sat down with her arms atop her, and Nephthys has seized the tip of her breasts,¹¹ for their brother Pepi, babylike on his belly, Osiris in his danger, Anubis with grasp forward.¹²

You have no rot, Pepi; you have no sweat, Pepi; you have no outflow, Pepi; you have no dust, Pepi—you of the Screecher, the Screecher's son; you of the mooring, who came from the Mooring Post; you of the separation into three—in these your four days and your eight nights.¹³

Follow Her of a Thousand Bas, your one of the Cool Waters, whom you should desire, and your orphan will come to the fore as you come to the fore of the foremost, the orphans you have orphaned into orphans.¹⁴

Horus has been untied from his breastband for you, that he might catch those in Seth's following. Seize them, remove their heads,

sever their forelegs, and gut them, take their hearts, and slurp their blood. Allot their hearts in this your identity of Anubis who allots hearts.

You have been given your eyes as your two uraei, for you are Paths-Parter on his standard, Anubis at the fore of the god's booth.

Ho, Pepi! You are at the fore of the houses of the great ones in Heliopolis. The akhs as well as the Imperishable Stars shall be afraid of you and the dead shall fall on their face to you, for you have grabbed (control of) the populace.

“(The status of) honored firstborn pertains to Pepi,” say the bas of Heliopolis, as they provide you with life and authority. “He shall live with the living as Sokar lives with the living; as he lives with the living, this Pepi shall live with the living.”

Ho, Pepi! Come! Come alive and live here from one of your seasons to the other in these years, content, with the love of you warm.

15 (See Teti's Spell 199)*

C. COMMENDING THE SPIRIT TO NUT

INVOKING THE SPIRIT AND NUT¹⁵

16a RECITATION. Osiris Pepi, you have appeared as Dual King, for you control the gods and their kas as well.

16b Nut, spread yourself over your son, Osiris Pepi, and conceal him from Seth. Join him, Nut, who comes to you, and conceal your son as he who comes to you: you should join this great one.

16c Nut, fall over your son, Osiris Pepi. Join him, Great Sieve—this eldest of your children.

GEB COMMENDS THE SPIRIT TO NUT¹⁶

17 RECITATION BY GEB: Nut, as you became effective and took control in your mother Tefnut's belly before you were born, may you join Pepi,¹⁷ and he will not die.

18 RECITATION. Your heart took control as you moved in your mother's belly in your identity of Nut.

19 RECITATION. You are the daughter who took control in her mother, having appeared as a bee. May you akhify this Pepi inside you, and he will not die.

20 RECITATION. A great thing has happened in the sky, for you have taken control, become powerful, and filled every place with your beauty. The entire land is under you, for you have acquired it. You have encircled the land and everything within your arms, and have placed this Pepi as an Imperishable Star that is in you.

- 21 RECITATION. As Geb have I fertilized you in your identity of the sky. I have united the entire land for you in every place.
- 22 RECITATION. You are above the land, but you have the head of your father Shu and have control of it,¹⁸ for he has desired you and put himself under you and everything as well. As you have acquired [every god] with you in his Sea-Mullet boat, that you might make (each of) them a star, as She of a Thousand Bas, and they might not go away from you as stars, you should not let Pepi be away from you, in your identity of the above.
- 23 RECITATION. I am Nut, the Granary. I will wipe the mouth of Osiris Pepi.¹⁹

INVOKING THE SPIRIT AS OSIRIS

- 24 [...] Im[perishable ...] this Pepi, and [he] will not die.
- 14 (See p. 102)

D. SENDING THE SPIRIT TO THE WEST

COMMENDING THE SPIRIT TO THE GODS

- 25 (See Neith's Spell 241a)

SENDING THE SPIRIT TO THE WEST

- 26 (See Neith's Spell 241b)*
- 27 [...] to meet [...] among [...] at the opening [...] that he may give [...] shall not go forth [...] sit [...].
[...] the shrine [...] to Pepi, that he may emerge in [...].
- 28 (See Pepi II's Spell 68)*
- 29 [...] Pepi, Nephthys [...] O Cool Waters, you shall give [...] to the Marsh of Rest [...].

- 30 RECITATION. You have your water, you have your inundation, the outflow that comes from the god, the decay that comes from Osiris. Your arms have been washed and your ears opened up: this controlling power has been akhified for his ba. Wash yourself and your ka will wash itself, your ka will sit and eat bread with you without stopping for the course of eternity.

This your going, Osiris's replacement, is with your scepter before you and your praise preceding you. It is pleasant for your nose because of the scent of the Firstborn's Thing, for your feet when they lay down your catch and for your fingers and your fingernails when your stones are broken up. You shall cross as the great bull, the Wadjet-nome's pillar, to the Sun's marshes that he loves.

Raise yourself, Pepi! You have not died.

- 31 RECITATION. Awake for Horus, stand up against Seth! Raise yourself as Osiris, as the akh who is Geb's first son, and take up your position as Anubis on the shrine.

You at whom the Nine shake and for whom the first ones act,²⁰ [you] will become clean at the new-moon day and appear at the first of the month. The Mooring Post will call out to you like Him Who Stands and Does Not Become Weary in the midst of Abydos.

Hear this which the gods have said! The Sun says he will akhify this Pepi so that he might receive his (status as an) akh at the gods' fore as Horus, Osiris's son, giving him his (status as an) akh as one of the watchers of Pe, and privileging him as a god as one of the watchers of Nekhen.

THE EARTH SPEAKS:²¹ The horizons' door has been opened to you, Geb's door has been pulled open to you. You shall emerge at Anubis's voice, and he will akhify you as Thoth, that you may part the gods and set the borders of the (sky's) arcs between the two Controlling Powers, by virtue of this akhification that Anubis has commanded.

When you go, Horus goes; when you speak, Seth speaks. You shall proceed to the lake, go upstream to Great Land, and course Abydos.

A gate to the Akhet will be opened for you in the sky, the god's hearts will be welcoming at meeting you, and they will take you to the sky in your ba, you having become ba as one of them. As Horus on the cushion of the sky's standard shall you go up to the sky—in this privilege of yours as Horus, foremost of the akhs, that comes from the mouth of the Sun—seated on your metal chair.

So, you should go away to the sky, for the paths of the (sky's) arcs that ascend to Horus have been swept for you. The heart of Seth shall be fraternal toward you as the great one of Heliopolis, when you have traveled the Winding Canal in Nut's north as a star that crosses the Great Green that is under Nut's belly. The Duat shall lay down your hand toward the place where Orion is, the sky's bull having given you his arm.

You shall feed on the gods' food on which they feed. The scent of Dedwen, the Nile Valley's lad, who comes from Bowland, shall be on you, giving you the incense with which the gods are censured.

The hereditary king's two daughters—the red ones upon him in his two boats, the great ladies—have given you birth. The Sun has summoned to you from the Izken of the sky—as Horus, Thighs-Forward, he of the hobbles, lord of Rebellion-town; as the Jackal, administrator of the (sky's) arcs; as Anubis at the fore of the clean land—that he might put you as the morning god in the midst of the Marsh of

Reeds, seated on your chair, your disassembled parts having been elevated by the Dual Crown of the lord of the (sky's) arcs.

Your abundance is from the gods' marsh, from which they feed. You have your akhification, you have your fetchers, you have your Perception, you have your earth-choppers.²²

A king-given offering, an Anubis-given offering: your thousand of raised oryxes from the deserts coming to you in obeisance. A king-given offering, an Anubis-given offering: your thousand of bread, your thousand of beer, your thousand of great-bread that comes from the broadhall, your thousand of everything sweet, your thousand of cattle, your thousand of everything you might eat or set your heart on.

The *jm3*-tree shall follow you, the sidder shall turn its head to you, as you for whom Anubis has acted.

- 32 RECITATION. Ah! Ah! I make it for you—this “Ah!”—my father, because you have no human father, because you have no human mother. Your father is the great wild bull; your mother is the lass.

Live! Live—you have not really died—like Horus, foremost of Letopolis, lives: he to whom the great cavern has been opened, the Heliopolitan, he of the great baton, the great one of the sedan chair of Foremost of Westerners.

She²³ shall give you water at the first of the months²³ and at the middle of the months, that you may give to the great and lead the small. You have ribs from the butcher's block of Foremost of Westerners in accordance with your new state (as one) of the possessors of honor.

COMMENDING THE SPIRIT TO THE GODS

- 33 (See Teti's Spell 21)★

- 34 (See Teti's Spell 20)

- 35 RECITATION. It is Pepi, O Satis who has acquired the Two Lands, O burning one who has received her Two Shores.

Pepi²⁴ has gone forth to the sky and found the Sun waiting to meet him. He will sit on his shoulders, and the Sun will not let himself set him down, knowing that he is elder to him. Pepi will be more akh than the akhs and more skilled than the skilled; Pepi is more lasting than the lasting.

The mistress of contentment will be in festival for Pepi, for Pepi has come to stand on the north of the sky with him and Pepi has acquired the Two Lands like the king of the gods.

- 36 RECITATION. Do you wish to live, Horus on top of his ankh of Maat? Then you should not close the sky's door, you should not bar its barriers, before you have taken the ka of Pepi to the sky, to him whom

the god's nobles—those who lean on their staves, the awakeners of the Nile-Valley land, who are clothed in sovereign's linen, live on figs, drink of wine, and are anointed with first-class oil—know, to him whom the god desires, so that he may speak on Pepi's behalf before the great god and elevate Pepi to the great god.

ADDRESS TO THE SPIRIT AS OSIRIS IN THE DUAT

37 RECITATION. The earth has been hacked for you and a presented offering laid down for you before you, and you will go on yonder path on which the gods go.

Turn yourself and see this serving that the king has made for you, that Foremost of Westerners has made for you, that you might go to yonder gods, the northern Imperishable Stars.

38 RECITATION. So, has that great one fallen on his side and he in Nedit been thrown down? Your arm has been received by the Sun, your head has been raised by the Dual Ennead.

“Look, he is come as Orion,” (they say). “Look, Osiris is come as Orion: the lord wine-colored with supplies, the perfect one of whom his mother has spoken, the heir of whom his father has spoken, the one whom the sky has conceived and the morning-star has given birth.”

The sky shall conceive you with Orion, the morning-star shall give you birth with Orion. Live! Live, as the gods have commanded you live.

With Orion in the eastern arm of sky shall you go up, with Orion in the western arm of the sky shall you go down. Sothis, whose places are clean, is the third of you two: she is the one who will lead you two in the Marsh of Reeds to the perfect paths in the sky.

COMMENDING THE SPIRIT TO NUT²⁵

39 RECITATION. Nut, the two eyes emerged in your head when you acquired Horus and his Great of Magic as well, when you acquired Seth and his Great of Magic as well.

Nut, as you have allotted the one you have given birth, in your identity of her in the sedan chair of Heliopolis, may you allot this Pepi to life, that he may not perish.

40a RECITATION. Nut, you have appeared as a bee, for you control the gods and their kas as well, and their inheritance as well, and their nourishment as well, and all their things as well.

Nut, when you make him revive he will live.

40b Nut, as you live, Pepi lives.

41a RECITATION. Osiris Pepi, your mother Nut has spread herself over you that she may conceal you from everything bad. Nut has joined you away from everything bad: you are the eldest of her children.

Nut, fall over your son, Osiris Pepi. Join him, Great Sieve—this eldest of your children.

41b Someone has gone to be with his ka:

Osiris has gone to be with his ka;

Seth has gone to be with his ka;

Eyes-Forward has gone to be with his ka:

you too have gone to be with your ka.

Ho, Pepi! Someone has come, and you will not need:

your mother has come, and you will not need—

Nut, and you will not need;

she who joins the great one, and you will not need;

she who joins the fearful, and you will not need.

She shall join you and defend you from needing; she shall place your head for you, gather your bones for you, and get your heart for you in your body.

You shall be at the fore of those at your feet and govern those in your wake; you shall make firm your house in your wake and defend your children from mourning.

Your cleansing is the cleansing of the gods who have gone but not withdrawn.

CLEANSING AND CLOTHING THE NEWBORN SPIRIT²⁶

42 RECITATION. Thoth, gather Pepi,²⁷ that he might live and what is against him might end. Thoth, place Horus's eye for him.

43 RECITATION. Horus in Osiris Pepi, accept Horus's eye with you.

44 RECITATION. Someone has gone to be with his ka:

Osiris has gone to be with his ka;

Seth has gone to be with his ka;

Eyes-Forward has gone to be with his ka:

Pepi has gone to be with his ka.

Ho, Pepi! You have gone away that you might live; you have not gone away that you might die.

You have gone away that you might become akh at the fore of the akhs, take control at the fore of the living, become ba and be ba, become esteemed and be esteemed.

Someone has come, and you will not need:

your mother has come to you, and you will not need;

Nut has come to you, and you will not need;

she who joins the great one has come to you, and you will not need.

She shall join you and defend you from needing; she shall place your head for you, gather your bones for you, join together your limbs for you, and get your heart for you in your body.

You shall be at the fore of those at your feet, govern those in your presence, and defend your children from mourning.

Your cleansing is the cleansing of the gods, the lords of possessions who have gone to be with their kas.

- 45 RECITATION. Ho, Pepi! Awake, raise yourself! Stand up and become clean: let your ka become clean, your ba become clean, and your controlling power become clean. Your mother has come to you: Nut, the Great Sieve, has come to you, and she will cleanse you, Pepi, and join you, Pepi, and defend you from needing.

Ho, Pepi! You are clean, your ka is clean, your control of the akhs is clean, your ba of the gods is clean.

Ho, Pepi! “Your bones have been gathered to you, and you have received your head,” says Geb. “It²⁸ shall remove the bad that is against you, Pepi,” says Atum.

- 46 RECITATION. Ho, Pepi! Stand up and become clean, and let your ka become clean. Horus shall cleanse you with cool water.

Your cleansing is Shu’s cleansing, your cleansing is Tefnut’s cleansing, your cleansing is the cleansing of the four akhs who come forth genuflecting in Pe.

So, become clean, for your mother Nut, the Great Sieve, will clean you and join you.

“You have received your head, and your bones have been gathered to you,” says Geb. “The bad that is against this Pepi has been ended, and the bad that is against him will end,” says Atum.

- 47 RECITATION. Ho, Pepi! Stand up! You have put on Horus’s eye and received it on you, and it will adhere to you and adhere to your flesh. You shall come forth in it and the gods will see you arrayed in it, for you have acquired the big crown with the [Big] Ennead in Heliopolis.

Ho, Pepi! Live, for Horus’s eye has been gotten for you and it will not be far from you for the course of eternity.

- 48 (See Teti’s Spell 145)★

- 49 RECITATION. Osiris Pepi, you have encircled every god within your arms, and their lands and all their things as well.

Osiris Pepi, you have become great and round, as the circuit that goes round the External Isles.²⁹

- 12 (See p. 102)

50 RECITATION. The canals have filled, the rivers have flooded, and with the cleansing that comes from Osiris.

You sem-priest, you member of the elite, you great ten of the palace, you great ten of Heliopolis and you Elder Ennead! Sit down and see this cleansing of father Osiris, this Pepi, with natron, with condensed milk, with cleansing natron.

The spittle that came from Horus's mouth, the saliva that came from Seth's mouth—through which Horus became clean, through which the bad that was against him after Seth had acted against him was released to the ground; through which Seth became clean, through which the bad that was against him after Horus had acted against him was released to the ground—this Pepi has become clean through it. Released to the ground has been the bad that was against him—that your hunter's hunt did against you amongst your akhs, (Pepi).

COMMENDING THE SPIRIT TO THE GODS

51 (See Teti's Spell 11)

52 (See Pepi II's Spell 78)

COMMENDING THE SPIRIT TO ISIS AND NEPHTHYS

53 (See Pepi II's Spell 348)*

54–57 (See Pepi II's Spells 72–75)³⁰

CLOTHING THE SPIRIT

58 (See Unis's Spell 54)

ASCENDING TO THE SKY

59 (See Unis's Spell 175)

60 (See Teti's Spell 228)

61 (See Neith's Spell 272b)

E. SPELLS FOR THE SARCOPHAGUS

ADDRESS TO GEB

62 (See Merenre's Spell 52)

ADDRESS TO THE SPIRIT IN THE SARCOPHAGUS

63 (See Teti's Spell 196)*

THE OFFERING RITUAL

(BURIAL CHAMBER, NORTH WALL, EAST END)

LIBATION

64 LIBATION.

(See Unis's Spell 19)*

65 (See Neith's Spell 58)

CENSING

66 [INCENSE (ON THE)] FIRE. LIFTING TO THE NOSE.
(See Unis's Spell 20)

67–71 (See Pepi II's Spells 118–122)

CLEANSING THE MOUTH WITH SALT WATER

72 COOL WATER. 1 PELLETT OF NILE-VALLEY NATRON OF NEKHEB; 1 PELLETT
OF DELTA NATRON. HE SHOULD TAKE TO HIS ARM.³¹

(See Unis's Spell 21)

73 (See Pepi II's Spell 125)

74 HE SHOULD TAKE TO HIS ARMS, HE SHOULD TAKE TO HIS MOUTH, ONE [BY
ONE].

(See Unis's Spell 22)★

75 [HE] SHOULD TAKE TO HIS ARMS, HE SHOULD TAKE TO HIS MOUTH, ONE BY
ONE.

(See Unis's Spell 23)★

76 HE SHOULD TAKE TO HIS ARMS, HE SHOULD TAKE TO HIS MOUTH.

(See Unis's Spell 24)★

THE MOUTH-OPENING RITUAL³²

77 TAKE TO HIS MOUTH.

(See Unis's Spell 25)

78 TAKE TO HIS MOUTH.

(See Neith's Spell 65)

79–80 HE SHOULD TAKE TO HIS MOUTH.

(See Unis's Spells 27–28)

81–82 HE SHOULD TAKE TO HIS MOUTH.

(See Unis's Spells 29–30)

72–73 HE SHOULD TAKE TO HIS ARMS.

(See Unis's Spell 21 and Pepi II's Spell 125)★

74 (See Unis's Spell 22)

...

83 [LIFTING] TO THE EYE.

(See Pepi II's Spell 135)

THE MOUTH-OPENING MEAL

84 LIFTING A FRESH BREAD-LOAF [...].

(See Unis's Spell 32)

RECITATION 4 TIMES: FOR THE KA OF PEPI [...].

85 TAKE TO THE MOUTH.

(See Unis's Spell 33)

- 86 TAKE TO THE NOSE.
(See Neith's Spell 73)
- 87–89 HE SHOULD TAKE [TO HIS ARMS, HE SHOULD TAKE] TO HIS MOUTH.
(See Unis's Spells 35–37)
WINE. A WHITE QUARTZITE JAR. A BLACK [QUARTZITE] JAR.³³
- 90 LIFTING BEFORE HIS FACE.
(See Unis's Spell 38)
- 91–93 HE SHOULD TAKE TO HIS ARMS AND TO HIS MOUTH.
(See Unis's Spells 39–41)
- 94–97 HE SHOULD TAKE TO HIS ARMS, HE SHOULD TAKE TO HIS MOUTH.
(See Unis's Spells 42–45)

ANOINTING AND PRESENTATION OF EYEPAIN³⁴

- 98–104 (See Unis's Spells 46–52)
- 105–106 (See Pepi II's Spell 157)

PRESENTATION OF LINEN³⁵

- 107 (See Pepi II's Spell 65)
- 108 (See Teti's Spell 220)*
- 109 (See Pepi II's Spell 301)
- 110 (See Pepi II's Spell 265)*
- 111 (See Pepi II's Spell 297)

LIBATION AND CLEANSING

- 66 (See Unis's Spell 20)
- 72 (See Unis's Spell 21)

PREPARATION OF THE OFFERING TABLE

- 112–122 [...]. TAKE [TO] HIS ARMS; HE SHOULD TAKE [TO HIS MOUTH ...].
(See Unis's Spells 55–65)
- 123 LIFTING [BEFORE] THE FACE.
(See Unis's Spell 66).
SET [DOWN BEFORE HIM].
- 124–125 RECITATION 4 TIMES; GIVE THE MEAL.
(See Unis's Spells 67–68)*
- 126 [...]. (See Unis's Spell 69)

THE GREAT MEAL

- 127–190 (See Unis's Spells 70–133)*

INVOCATION OF THE OFFERING RITUAL

- 191 A BOWL OF MEAT, A BOWL OF WINE, A BOWL OF SWEET THINGS, A BOWL OF
BEER: A KING-GIVEN OFFERING OF [EVERY] SWEET THING.
(See Unis's Spell 134)*

REVERSION OF OFFERINGS

192 (See Unis's Spell 136)

SMASHING THE OFFERING VESSELS

193 THE REDWARE; SMASHING.

(See Unis's Spell 138)

THE INSIGNIA RITUAL**(BURIAL CHAMBER, NORTH WALL, EAST END)**

CLEANSING, LIBATION, AND CENSING

72 (See Unis's Spell 21)*

64, 66 (See Unis's Spells 19–20)

INVOCATIONS

194 (See Unis's Spell 135)

195 [A KING-GIVEN OFFERING], A GEB-[GIVEN] OFFERING [OF ALL HIS INSIGNIA
IN EACH OF HIS PLACES].

(See Teti's Spell 141)*

196 SET DOWN [...].

(See Pepi II's Spell 309)*

PROCESSION WITH THE DECEASED'S STATUE

197 RECITATION. Osiris Pepi, you are [...]. [Horus], whose work is not
repeated, [has ...] them; you are the ka of every god.

Osiris Pepi, [...] has emerged for you on your head as [...]. Horus
[has ... you], for he has desired you [...]. [You are in control] of
the gods and their kas [as well].

198 YOU [SHALL BE ...], YOUR HEART EXPANDED (WITH HAPPINESS) [...].

(See Pepi II's Spell 22)

199 (See Neith's Spell 225)*

PRESENTATION OF SCEPTERS AND STAVES³⁶

...

200 (See Neith's Spell 218)

PRESENTATION OF BOWS AND ARROWS

201–203 [...] LIFTED TO HIM.

(See Neith's Spell 219, Pepi II's Spell 286, and Neith's Spell 220)

204–205 (See Pepi II's Spell 295)*

206 [LIFT] BEFORE HIS [FACE ...].

[...] give [...] Horus in [...] Atum, [your] son [...].

207 RECITATION. Osiris Pepi, [...].

208 RECITATION. Osiris Pepi, here is Horus's eye [...].

PRESENTING THE STATUE TO THE GODS

209 RECITATION: ACCEPT HIS [FATHER] OVER YOU; ACCEPT (HIM) FOR ME! SHU
AND TEFNUT ARE THE ONES WHO [...].

(See Pepi II's Spell 400)*

210 (See Pepi II's Spell 296)

211 [...]. He [...] you [...] life.

Osiris Pepi, [...]. You are the sole controlling god [...] Heliopolis.
You have appeared as [... in control of ...] and their kas as well, in
control [...] Pepi.

Ho, Tefnut, Atum's daughter! [This here is] Osiris [Pepi], your [eldest
and senior son], whom you should make revive and live [...].

[Osiris Pepi, ...] your body [...] when you repel [those] who are in
[...]; there is none of [them] who is away [from you; there is none]
of them [who ...]. [You shall] come [to] your proper condition
[...]. [...] your [...], let your heart swell (with happiness), for
your mouth has been opened and [you have been] tended.

212 RECITATION; [PUT] DOWN.

RECITATION. [...]. Osiris Pepi, [put] him in [your hand].

213 RECITATION. [... put] him in your hand; don't [let him ...].

214 RECITATION. Thoth, put [...]. Elevate yourselves to him and brighten
[his face].

215 RECITATION. I am Horus. Osiris [Pepi, ... for] you your opponent
under you. Don't let him escape from [you].

Osiris Pepi, [...]. Osiris Pepi, I have gotten him cut up for you.

216 RECITATION. I am Horus. [...] bad against Pepi. Let there be none of
them who will slacken, let there be none of them who will turn their
back to [him, let there be none] who will do anything bad to [him].

217 RECITATION. Osiris, you should embrace them: there is none [of them]
who will be away from you.

Father Osiris Pepi, accept, let your throat breathe from them. Don't
[you] let [loose of] them, and come to your proper condition.

218 RECITATION. I am Horus. Osiris Pepi, I have gotten these gods
together for you: let there be none of them who will be away.

Gods, Pepi is your brother, in your identity of the Dual Flagpole-
Shrines, [and] let there be none who will reject [him], in your iden-
tity of the Dual Shrines.

I have allotted them to you, [Osiris Pepi. You are the ka of] all the gods.

THE KING'S OFFERING

219 LIGHTING THE BRAZIER.

RECITATION. I am Thoth. [...] what you have [eaten], so that your belly grows round from [it].³⁷

220 [...] Pepi [...].³⁸

127–190 (See Unis's Spells 70–133)

221 [...]. Horus [has ...] your weakness, [that you might become] content.³⁹

222–247 (See Pepi II's Spells 239–264)

248 PUT UNDER THE HEAD, 2 LOAVES OF BREAD. A CAKE OF INCENSE BEFORE HIS FACE AND UNDER HIM.

RECITATION. [...].

249 RECITATION. Osiris Pepi, [...].

250 RECITATION. Osiris Pepi, [...].

251 PUT ON THE STONE, A CHEST.

RECITATION. [...].

252 THE BRAZIER.

RECITATION. Osiris Pepi, [...].

253 RECITATION. Ho, Osiris Pepi! [...].

**THE RESURRECTION RITUAL
(BURIAL CHAMBER, SOUTH WALL, EAST END)**

THE BASIC RITUAL⁴⁰

254 [...] against Pepi [...].

255–266 (See Unis's Spells 146–157)*

AWAKENING THE SPIRIT

267 RECITATION. Awake, [...]. Go to the fore in [...] and become established at the fore of the Dual Ennead, for the Bows of Seth have been laid down for you under your feet. Lead those in [...].

The gods will celebrate, Horus's followers will become aroused, [when they have] seen [you ..., saying: "...], the gods' elite one, having acquired the inheritance that was taken from [him by Seth]." [Ho, Osiris] Pepi, [...] and provide yourself with his crown. You shall eat your bread from the god's bread and your beer from the feast [...].

268 [... raise yourself] from off your side [...] stand [...]. You [shall see] with your eyes and hear with your ears, [and] remove [...].

Stand up and course [...]. Should you go away you shall return and acquire offerings [...].

269 (See Merenre's Spell 206)

- 270 (See Neith's Spell 249)
 271–272 (See Teti's Spells 205–206)
 273 (See Pepi II's Spell 615)

PROVISIONING THE RESURRECTED SPIRIT

- 274 (See Pepi II's Spell 595)
- 275 [RECITATION. Ho], Pepi! You [shall] not become weary. You shall spend the evening at the place [...] Geb's children.
 Proceed, you in charge of water. Raise yourself to [...]. [...] raise yourself to this your unmouldering bread [...] Horus, emmer has been reaped [...], the years shall [take account of] you, rejuvenated therein. Your [...] has been placed for you, your cut stalks have been placed [...].
 You have received your baton and received your staff [...] Horus's children, you shall direct the Imperishable Stars. Remove yourself from the shores [...].
 How permanent [is that which has been done for you! ...] for you. The king shall appear and Paths-Parter shall become exalted with the king on the day of the new moon. [The Mooring Post shall call you as Nephthys], the Moorer shall summon you as Isis, and you shall go forward to the gateway of the Standard-Support. [...] shall say [about you: "...] his house."
 How permanent is [that which] has been done [for you]! Hurt and injury [...]. Drumming has been drummed for you, [hands] have been waved for you [...]. You shall apportion the offering stand [... shall come to you in] obeisance, the lords of [...] as Min [...].
 How permanent is that which has been done for you! The sky's door has been opened, Nut's door has been pulled open [...] Great Land. You have received your [face] as Anubis, Foremost of Westerners. You shall eat of the hearts [...].
- 276 (See Neith's Spell 250)*
 277 (See Neith's Spell 240)*
 25–26 (See Neith's Spell 241)*
 278–280 (See Neith's Spells 242–244)*

ESTABLISHING THE SPIRIT AMONG THE GODS⁴¹

- 281 RECITATION. Ho, Pepi! Stand up [and] sit [down on Osiris's chair, your flesh] complete as Atum, your face that of a jackal. When you will make your speech to the Sun, he will strike for you (any) obstruction to what you may say to him, should he have given an obstruction to your speech. So, stand up, and you will not end, and you will not perish.

Live, Pepi! Your mother Nut shall take hold of you and join you, and Geb [shall receive] your arm. Be alive in peace with your fathers. You shall control your [body] and be dressed in your body. You shall emerge as Horus of the Duat at the fore of the Imperishable [Stars and sit on your metal chair atop your canal of cool water], alive as the Beetle lives and stable as the djed-pillar for the course of eternity.

282 (See Pepi II's Spell 524)★

283 RECITATION. The great one has fallen [...]. Look, he has come [...]. [How ... is he] of whom his father [spoke], how perfect is he of whom his mother spoke, (saying): "The lord of wine has come [...]. The sky [has ...] you, Nut has given birth to you on Nephthys's thighs. Stand up! Stand up, you whom [...] wished for [...] the season of the year."

Pepi shall live with [...] Shu's thrones [...] the god's lakes. Pepi is the third one of that Sothis of beautiful places [and ...].

[Ho, Pepi!] Geb's thrones [...] you and you shall receive [your] control in Heliopolis. Awake for Horus, stand up [for] Seth, [as] Osiris, as [...], as the akh, Geb's son, at [whom the ...] shakes [...].

[...] shrine [...]. The great Mooring Post [...] to him like Him Who Stands and Does Not Become Weary in the midst of Elephantine.

284 [RECITATION. The Winding] Canal [has flooded], the Marsh of Reeds has filled [with] water—for the Sun, that he might go forth on them; for Horus, that [he] might go forth [on them; for] this Pepi, that Pepi might go forth on them.

Your body is in him, gods, [your ...] is Pepi. Pepi [shall ... and put himself on the shin of] the great [sky]; he shall move about with your compliance, gods.

Pepi shall be given birth [...] peace about Pepi to Osiris, for his [ka] has defended him. The local god of Pepi shall stand up behind him anew. Penises shall travel into ready vaginas and vulvas into position. [This is] Eyes-Forward, (gods), [who is born to ... every day].

285 [RECITATION ...] with [...] in Nekhen, quarriers in the necropolis, and perfect ones in Abydos.

[Pepi, ...] ba. Look, your *3ms*-mace is in your hand, and you shall course the marshes [...] Foremost of Westerners. The marshes shall flood, that [you] may go forth [...]. [...] brother [...] with Well-Informed at your arm, having given you the way to the Akhet. [...] you [shall sit] on the metal chair of the Imperishable Stars, and you will not perish, you will not be ended. You shall govern millions, and hundreds of thousands [shall remove] obstruction [for you].

- 286 RECITATION. [...] condition [...]. It is Pepi. He has come to you, gods, with his bones about him and his outflow the great immersion. So, go forward, [Pepi ...] your [...] in your identity of Igai. Stand up at the lake at the fore of the gods, as Anubis on top of the shrine. Your sister Isis is the one who has found you on your mother's thighs, and she shall suckle you and not wean [you]. [Cleanse yourself with] your natron-salt [and sit on your] metal [chair, and the ... will come to you] in obeisance and bear you to every place in which [you want to be].
- 287 RECITATION. Awake! Awake, Osiris [...]. [Raise yourself from off] your left side and put yourself on your [right] side. The eye of Horus shall be fetched for you; you shall put it on your arms, and it will part a path for [you] as the arm of Paths-Parter. [...] plumes, and the privileged will come to you [in] obeisance. So, you shall board the boat [...] that papyrus-baton. You shall take your [...] in it by means of the baton and direct [...] with [your] scepter. You shall strike those before you [...].
- 288 [RECITATION. Ho, Pepi! Have you not become great], have you not become [important]? You shall go to the great causeway and travel to the great town, and the horizons will not seize you, for Shu is [completed in] his limit. Horus, the town's ruler, has banded you (with breastbands), and the First-born's Thing that comes from Heliopolis has been brought to you. Isis is the one [who will suckle] you, Nephthys the one who will [give] you [her] breast. [The two] ladies [of Dep] will let down [their hair] for you. [Your two mothers in Nekheb will come to you and transport their breast to] your [mouth]; they will lift you up and bring you to the fore.
- 289 RECITATION. Pepi, you are a great one, son of a great one. You shall become clean in the lake of tresses and receive your throne in the Marsh of Reeds.
- 290 RECITATION. Pepi, she who guides Horus is she who guides you. You have gone away wearing a tail; [you shall] return [clothed]. Pepi has inherited: sadness has ended] and turned to laughter. [I greet you, Pepi: welcome in peace]!

**SPELLS FOR LEAVING THE DUAT
(BURIAL CHAMBER, EAST WALL)**

ADDRESS TO THE SPIRIT AS OSIRIS

48 (See Teti's Spell 145)

291 (See Teti's Spell 146)★

THE SPIRIT JOINS THE SUN⁴²

292 RECITATION. Greetings, great one, son of a great one—you to whom the Great House's platform runs, to whom the Flame-house goes off, for whom the Looking (Waters') caverns are opened, to whom the sunlight's stretches are released!

Greetings, sole one who constantly endures every day! Horus has come, wide-strider has come, he who controls the Akhet and controls the gods has come.

Greetings, Ba in his redness, sole one of whom his father said, experienced one of whom the gods said [he would receive] his place on the sky's brow, where [your heart] has become content. You shall bestride the sky according to your stride and span the Delta and Nile Valley within your span.

Shall not he who knows it, this spell of the Sun, and does them, these magic spells of Horus of the Akhet—shall he not be familiar to the Sun and be an acquaintance of Horus of the Akhet? I shall know it, this spell of the Sun, and shall do them, these magic spells of Horus of the Akhet, so I will be familiar to the Sun, and I will be an acquaintance of Horus of the Akhet.

Take my arm to the sky in the following of the Sun!

293 (See Teti's Spell 284)★

SUPPLYING THE SPIRIT FOR THE JOURNEY

294 RECITATION. The marshes shall become content, the irrigation basins shall flood, for this Meryre on this day, and he will be given his akh there, and he will be given his control there.

Raise yourself, Meryre! You have received your water, your joints have been collected for you. So, stand up on your legs, akh at the fore of the akhs. Raise yourself to this [your bread] that does not moulder and your beer that does not sour, that you may become ba through them, that you may become sharp through them, that you may take control through them and give from them to the one in your presence.

Ho, Pepi! You have become akh, and your survivor has become akh.

295 (See Pepi II's Spell 70)

296 RECITATION. Ho, Osiris Meryre! Receive this your clean water that comes [from Elephantine. Your water is from] Elephantine; your cleansing natron, from Iru; your natron salt, from the Oxyrhynchite nome; your incense, from Bowland.

You shall sit on a metal chair, with your front that of a jackal and your rear that of a falcon, and serve yourself a haunch from Osiris's slaughterhouse and ribs from Seth's slaughterhouse; your bread is god's bread and that which is from the broadhall. [You shall] strike [with] the baton, direct with the scepter, and govern the gods.

You shall take the arm of the Imperishable Stars, go up from Great Land, and descend into the Big Wadi.

Stand up! Raise yourself!

297 RECITATION. Ho, Pepi! Your water is the inundation; your cool water is the great inundation that comes from you.

Become still, (everyone), and hear it, this speech that this Meryre says, that he will become akh at the fore of the akhs, take control at the fore of the living, and sit at the side of Foremost of Westerners.

Your two flat beer-breads are from the broadhall; your two ribs, from the god's slaughterhouse.

Ho, Meryre! Raise yourself and receive [this your warm] bread that is given to you and this your [warm beer] that comes from your house.

298 (See Teti's Spell 144)*

299 (See Merenre's Spell 284)

300 RECITATION. Those in tombs, whose places are inaccessible, have also raised themselves. Awake! Raise yourself! (Put) your arms on your meal!

SENDING THE SPIRIT FROM THE DUAT

301 (See Teti's Spell 187)*

302 (See Merenre's Spell 284)

303 RECITATION. Raise yourself, my father! Your head has been tied on for you, your limbs have been collected for you. Your feet will bear you, and [your heart] will lead [you].

Your envoys [have run, your heralds have] hastened, [and the good report of you has come to Horus of the Akhet]. Anubis has come to meet you, the contented one has given you his arm.

The gods will rejoice, Horus's followers will become aroused. "An akh has come in his akh," says the Dual Ennead, "having crossed the lake and traversed the Duat. [His foot cannot be crossed] and he [cannot] be denounced before this Controlling Power who endures [every day]. He has come that he might rule the towns, lead the settlements], and govern those in Nu."

So, sit at that eastern side, with your sweating ended and your cooling pleasant. You shall follow the Sun in his freshening, come forth with

him in [the east, and set from life with him in the west, among the Sun's followers, who elevate the above for the dawn].

304 (See Pepi II's Spell 406)*

305–306 (See Pepi II's Spell 357)*

AT THE GATE OF THE DUAT⁴³

307 RECITATION. You have come forth to the gateway, apparent as king, high as Paths-Parter, and you shall associate with Him Who Does Not Become Weary.

308 RECITATION. I have come upon you, apparent as king, high as Paths-Parter, and I shall associate with Him Who Does Not [Become Weary].

[...] you [shall drink] your water and eat your abundance. So, descend to [...].

SPELLS FOR PROCEEDING TO THE AKHET (PASSAGE)

SENDING THE SPIRIT TO THE AKHET⁴⁴

309 RECITATION. Ho, Pepi! [...] live [...].

310 (See Pepi II's Spell 410)

311 RECITATION. Awake for Horus, stand up [as Anubis on] the shrine! Festival days will be made for you, and you will become clean for the new-moon festival like Him Who Stands And Does Not Become Weary. [...] your water as [Horus] on the cushion of the sky's standard, as a star that crosses the [Great] Green [beneath] Nut's [belly].

[You] go, and Horus goes; you speak, and [Seth] speaks. [...] with the two gods and between the two controlling powers.

You shall [row] and go around the sky with your finger (on the tiller) like Zewentju, and the sky will call for you in her Izken, the Nine's Jackal-Edge. The paths of (the sky's) arcs have been swept for you and a path laid down [for] you away from the Duat and toward the place where Orion is. The vine will [recognize] you and the sidder will turn his head to you—as an offering that Anubis has made exist for you.

312 RECITATION. I have come to you: I am your son. I have come to you, Pepi: I am Horus. I will make your staff be at the fore of the akhs and your water-lily-bud scepter at the fore of the Imperishable Stars. I will find you and tie on your face as that of a jackal and your rear as that of Qebehut. She shall cool and assign for you your heart in your body, in your father Anubis's house.

Become clean; sit at the fore of those older than you. So, sit on your metal chair, on Foremost of Westerners's throne. Your millers, they are the ones who will pluck (grain for you). The Moorer shall call out to you as Isis, the Ululater will ululate for you as Nephthys.

You shall stand at the fore of the dual Flagpole Shrines as Min, you shall stand at the fore of those of Blackland as the Apis, you shall stand at the fore of Spread-Lake as Sokar. You shall stand at the great causeway (with) your baton and your rope, your fingernails on your fingers the points on the shoulders of Thoth, the knife-bearer who came from Seth. You shall strike with your arm to the dead and to the akhs who will take your arm to Foremost of Westerners.

Ho, Pepi, elder when awake and great when asleep! Become sweet, sweet one! Raise yourself, Pepi! You have not died.

313a RECITATION. The sky's door has been opened to you, the Cool Waters' door that bars the subjects has been pulled open to you.

The Mooring-Post will care for you, the populace will call out to you, the Imperishable Stars will wait for you.

Your air is incense; your northwind, smoke. You are the crown-wearer in Great-Land. You are the sole star that comes forth in the east of the sky, who does not give his body to Horus of the Duat.

313b RECITATION WITHOUT PAUSE: Oh, you who are very high among the stars and the Imperishable Stars, you will not perish forever.

SPELLS FOR ENTERING THE AKHET (ANTECHAMBER, WEST WALL)

ADDRESS TO THE SPIRIT AS IT LEAVES THE BURIAL CHAMBER

314 (See Teti's Spell 22)*

REQUESTING ENTRANCE TO THE AKHET

315 (See Teti's Spell 185)

316 RECITATION. You Akhet gods who are in the limit of the above, do you desire that Atum live, and that you be anointed with ointment, put on clothing, and receive your wafers? You should receive the arm of this Pepi and put him in the Marsh of Offering. When you have made him become akh among the akhs and in control of the gods, he will make you a great repast and a big feast.

He will course the sky: Pepi will lead those in the settlements, Pepi will acquire the crown there like Horus, Atum's son.

317 RECITATION. Ho, Pepi!⁴⁵ You are the big star that is Orion's companion, who travels the sky with Orion and rows the Duat with Osiris. You⁴⁶ shall emerge in the eastern side of the sky, renewed at your

proper season and rejuvenated in your time, Nut having given you⁴⁶ birth with Orion, the year having put your headband on you with Osiris. Arms will wave for you, drumming (feet) will go down for you, you will be given a repast, and the Great Mooring-Post will scream for you as (for) Osiris in his activity.

Ho, Pepi! Row and reach (the sky, but) beware of the Great Lake!

- 318 RECITATION. Hey, Sun! Now, that which you said, Sun—"Oh for a son," so you said, Sun, "ba, in control, esteemed, with active arms (and wide stride"—here is Pepi, Sun. Pepi is your son: Pepi is ba, Pepi is esteemed, Pepi is in control, Pepi's arms are active), this Pepi's stride is wide.⁴⁷

This Pepi will shine in the east like the Sun and proceed into the west like the Beetle. This Pepi will live on what Horus, lord of the sky, lives on, by command of Horus, lord of the sky. This Pepi is clean, Sun. This Pepi will lower himself onto his seat, this Pepi will receive his oar, this Pepi will row the Sun in the sky's span, a star of gold on whom the sunlight's bull has put the headband, a spear of gold to the sky's span.

A flier has flown: Pepi has flown away from you, people. He is not off to the earth: Pepi is off to the sky. You his local god, the ka of this Pepi is at your fingers. This Pepi has clouded the sky as a heron; this Pepi will kiss the sky as a falcon. This Pepi has run the sky as Horus of the Akhet.

You whom the Sun has rejected, this Pepi will not revile the king, he will not help Bastet; this Pepi does not make uproar in the sedan chair.

Is there a son of the Sun whose place he makes? He will make this Pepi's place. Is there a son of the Sun who will be sound? This Pepi will be sound. Who will hunger? This Pepi will hunger.

RECEIVING THE SPIRIT AS KING⁴⁸

- 319a RECITATION. As the great one spends the day with his ka and goes to bed with his ka, so this Pepi will spend the day with his ka and go to bed with his ka. As this great one awakes, so this Pepi will awake, the gods will awake, and the controlling powers will rouse.

Ho, Pepi! Raise yourself, stand up! The Big Ennead in Heliopolis has allotted you to your great seat. You shall sit, Pepi, at the fore of the Ennead as Geb, the gods' elite one; as Osiris at the fore of the controlling powers; as Horus, lord of the gods' elite.

Ho, Pepi, whose form is concealed as Anubis! You have received your face of a jackal and the shrine at the fore of the Dual Shrines awaits you as Anubis at the fore of the god's booth, that you may content Horus's followers.

Horus shall tend you, Pepi. Horus shall content you, Pepi,⁴⁹ (with the offering he has, and your heart will become content through it, Pepi, at the first of the month and the middle of the month. The Ululater will ululate for you as Anubis at the fore of the god's shrine. Isis will scream for you, Nephthys will call out to you, as Horus who tends his father, (saying): "The son has tended his father; Horus has tended this Pepi). Osiris shall live, the akh in Nedit shall live, and this Pepi shall live."

Ho, Pepi! Your name shall live at the fore of the living. You shall become akh, Pepi, at the fore of the akhs, and take control at the fore of the controlling powers.

Ho, Pepi! Horus's sound eye, this White Crown, the Begetter from Nekheb, is your ferocity, and she will give your ferocity, Pepi, into all the gods' eyes; into the eyes of the akhs, the Imperishable Stars, and those whose places are inaccessible; into the eyes of everything that sees you and hears your name as well.

Ho, Pepi! Provide yourself with Horus's eye, the Red Crown, great of bas and multiple of existences, and she will tend you, Pepi, as she tends Horus, and will put your bas, Pepi, at the fore of the Dual Ennead as the two Begetters on your forehead. They will raise you, Pepi, and lead you to your mother Nut, and she will take your arm. You shall not groan, you shall not moan, you shall not whimper, for Horus has made you become akh at the fore of the akhs and take control at the fore of the living. How perfect is what Horus has done for this Pepi, for this akh to whom the god gave birth, to whom the two gods gave birth!

Ho, Pepi! You shall become ba as the bas of Heliopolis, you shall become ba as the bas of Nekhen, you shall become ba as the bas of Pe, you shall become ba as the living star at the fore of his brothers.

Ho, Pepi! I am Thoth. A king-given offering: your bread, your beer, and these your two loaves of bread that have come from Horus in the broadhall have been given to you. He will content your heart with them, Pepi, for the course of eternity.

^{319b} This Pepi shall become clean. Pepi shall receive his oar and occupy his seat: this Pepi shall sit in the nose of the Dual Ennead's boat. Pepi shall row the Sun to the west, and he will establish this Pepi's seat at the head of the owners of kas and inscribe this Pepi at the head of the living.

The Leopard-Ka door in the Cool Waters shall be opened to this Pepi, the metal door in the starry sky shall be pulled open to this Pepi, and this Pepi will proceed from them with his leopard-skin on me and the staff of this Pepi in his hand.

This Pepi has become sound with his flesh, it is good for this Pepi with his name, and this Pepi will live with his ka. He will expel the bad that is before Pepi, and drive away the bad that is behind Pepi likewise, by means of Foremost of Letopolis's throwsticks, which drive away the bad that is before him and expel the bad that is behind him.

I,⁵⁰ Pepi, will see what the enduring do, because of how very perfect their form is, and when it is good for Pepi with them it will be good for them. I am an enduring one, the close companion of an enduring one. This Pepi will truly endure, and this Pepi will not suffer forever.

BOARDING THE SUN-BOAT

320 RECITATION. The sky's two reedfloats have been set for the Sun, that he might cross on them to the Akhet, to where Horus of the Akhet is; the sky's two reedfloats have been set for Horus of the Akhet, that he might cross on them to the Akhet, to where the Sun is: the sky's two reedfloats have been set for this Pepi himself, that he might cross on them to the Akhet, to where the Sun and Horus of the Akhet are.

The Nurse Lake has been opened up, the Winding Canal has become inundated, the Marshes of Reeds have filled, so that Pepi might be truly ferried to that eastern side of the sky, to the place where the gods are born, and Pepi will be born there in his birth with them as Horus, as him of the Akhet.

This Pepi is justified: let there be ululation for this Pepi and ululation for the ka of this Pepi. They will call to this Pepi and fetch themselves to this Pepi—those four bypassers with braids, who stand at their staves in the east of the sky—and they will tell the nickname of Pepi to the Sun and bear the nickname of Pepi to Kas-Assigner.

This Pepi is justified: let there be ululation for this Pepi and ululation for the ka of this Pepi. Sothis is Pepi's sister, the morning god is this Pepi's sibling, and Pepi is the one at the underside of the sky's belly with the Sun.

This Pepi is justified: let there be ululation for this Pepi and ululation for the ka of this Pepi.

321 RECITATION. This Pepi knows his mother, this Pepi is not ignorant of his mother—the dazzling White Crown, Thick One in the midst of Nekheb, lady of the Great House, lady of the grassland, lady of the the inaccessible land, lady of the fishermen's marsh, lady of the contented ones' wadi; and the gory one, the Red Crown, lady of the shores of Dep.

“Mother of this Pepi,” I⁵⁰ say, “give your breast to this Pepi, that this Pepi may suck from it.”

“My son Pepi,” she says, “accept my breast and suck it,” she says, “that you may live,” she says. “Though you are small,” she says, “you shall go forth to the sky as falcons (do), your plumage that of birds,” she says.

Hedjhedj, fetch that (ferryboat) for this Pepi, the great wild bull.

“Bull of contentment, bend down your horn, let this Pepi pass,” says this Pepi.

“Where will he go?” (says the ferryman).

“This Pepi will go to the sky,⁵¹ that this Pepi may see his father, that this Pepi may see the Sun,” I⁵⁰ say; “and to the high mounds and the Seth Mounds, and the Seth Mounds will give him to the high mounds and to yonder high sycamore in the east of the sky, the bustling one atop which the gods sit. For Pepi is the living one, Horus who opens up the Cool Waters; for Pepi is the great oar that rows the sky’s two terraces; for Pepi is big of foot and wide of stride.”

This Pepi will become clean in the Marsh of Reeds, this Pepi will get dressed in the Marsh of the Beetle, and Pepi will find the Sun there. When the Sun emerges in the east, he will find Pepi in the Akhet; when the Sun comes back to the west, he will find Pepi there.⁵² Both ultimate places where the Sun goes, he will find this Pepi there.

- 322 RECITATION. Pepi is the god’s existence, the god’s messenger. Pepi has come that he might clean Pepi in the Marsh of Reeds, and this Pepi will go down to the Marsh of Kenzet. Horus’s followers, Anubis’s throwstick and bow, shall clean this Pepi. They shall cleanse this Pepi and elevate this Pepi. They shall make for this Pepi the spell of guidance and make for this Pepi the spell of emergence,⁵³ and this Pepi will go up to the sky⁵³ and this Pepi will go down⁵³ into that boat of the Sun. This Pepi is the one who will direct for him those gods who row him.

Every god shall be aroused at meeting this Pepi as they are aroused at meeting the Sun when he emerges in the east of the sky, (saying): “In peace, oh! In peace, oh!”

- 323 RECITATION. Tremble, sky; shake, earth—before this Pepi! Pepi is Magic, Pepi is one who has magic.

This Pepi has come that this Pepi might akhify Orion, that this Pepi might bring Osiris to the fore, that this Pepi might put the gods on their seats.

Sees Behind Him, the gods’ bull, get that (ferryboat) for this Pepi, put this Pepi on the other side!⁵³

- 324 RECITATION. The sky's two reedfloats have been set by [the Dayboat] for the Sun, that the Sun might cross on them to where Horus of the Akhet is, to the Akhet;
- the sky's two reedfloats have been set by the Nightboat for Horus of the Akhet, that Horus of the Akhet might cross on them to where the Sun is, to the Akhet;
- the sky's two reedfloats shall be set for Pepi by the Dayboat, that this Pepi might go forth on them to where the Sun is, to the Akhet;
- the sky's two reedfloats will be set for him by the Nightboat, that this Pepi might go forth on them to where the Horus of the Akhet is.
- This Pepi shall emerge on the eastern side of the sky where the gods are born, and this Pepi shall be born [as] Horus, as Him of the Akhet, for [this Pepi is justified] and the ka of Pepi is justified. Sothis is Pepi's sister, the morning god is Pepi's sibling.
- This Pepi has found the akhs with their mouth equipped (with spells), who sit on the lips of Stork Lake, the drinking place of every akh with his mouth equipped.
- Pepi is an akh with his mouth equipped. Pepi has come to this place more special than any place because:
- the sky's two reedfloats have been set by the Dayboat for the Sun, that the Sun might cross on them to where Horus [of the Akhet] is, to the Akhet;
- the sky's two reedfloats have been set [by the Nightboat for] Horus of the Akhet, that Horus of the Akhet might cross on them to where the Sun is, to the Akhet;
- Nut's two reedfloats shall be set for this Pepi by the Dayboat, that this Pepi might go forth on them⁵³ to where the Sun is, to the Akhet.
- This Pepi shall emerge on the eastern side of the sky where the gods are born, for this Pepi has been born as Horus, as Him of the Akhet. This Pepi is justified and the ka of this Pepi is justified: let there be ululation for this Pepi and ululation for the ka of [this] Pepi.
- Sothis is Pepi's sister and the morning god is Pepi's sibling. This Pepi will come with you,⁵⁴ this Pepi will sail around with you in the Marsh of Reeds and moor like you moor in the Marsh of Turquoise. This Pepi will eat of what you eat of, this Pepi will live on what you live on, this Pepi will be clothed in what you are clothed in, this Pepi will be anointed with what you are anointed with, and Pepi will receive water with [you in] the Nurse [Canal] of this Pepi, the drinking place of every akh with [his mouth equipped].
- This Pepi will sit at the fore of the great shrine and Pepi will govern every akh with his mouth equipped. This Pepi will sit on the lips of

Stork Lake and this Pepi will govern every akh with his mouth equipped.

SECURING THE SPIRIT'S ASCENT⁵⁵

325 RECITATION. "How beautiful to look," says Isis; "how satisfying to gaze," says Nephthys, "at his⁵⁶ father, at this Osiris Pepi, as he goes forth to the sky among the stars, among the Imperishable Stars, Pepi's wrath atop him, his ferocity at his sides, his magic at his feet." This Pepi shall go thereby to his mother Nut and Pepi shall ascend on her in her identity of the ladder.

"I shall get for you the gods who belong to the sky," (says Isis), "and they will join for you the gods who belong to the earth, that you might exist with them and go on their arms."

"I shall get for you the bas of Pe," (says Nephthys), "and the bas of Nekhen will be joined together for you."

Everything is for you—Geb is the one who argued for it with Atum, for it is what was done for him—and the Marshes of Reeds, the Horus Mounds, and the Seth Mounds. Everything is for you: Geb is the one who argued for it with Atum, for it is what was done for him.

He⁵⁷ has come against you and said that he would kill you, but he will not kill you: this Pepi is the one who will kill his opponent, and this Pepi will establish himself against him as the most established of wild bulls.

RECITATION WITHOUT PAUSE, 4 TIMES: Pepi, be permanent in life and authority; Pepi, you shall be permanent, permanent in life and authority.

INVOKING THE FERRYMAN AND DOORKEEPER⁵⁸

326a RECITATION. You, ferryman! Get that (ferryboat) for Horus: get his eye. Get that for Seth: get his testicles.

Horus's eye has jumped up and made landfall in the eastern side of the sky: this Pepi will jump up with it and this Pepi will proceed in the eastern side of the sky. He will go and escort the Sun in the place of the gods who have [gone] to their kas, who live in Horus's mounds, who live in Seth's mounds.

Look, this Pepi has come. Look, this Pepi has come forth.⁵³ This Pepi has run the sky's height and this Pepi cannot be barred from the Beaten Path of Stars by the great ones of the White Palace. The Dayboat shall call for this Pepi: Pepi is the one who bails it. The Sun shall place this Pepi as lord of life and authority forever.

326b When the sky becomes clean for the Sun and the earth becomes clean for Horus, every god who is between them will cleanse [this] Pepi, that this Pepi may worship the god.

You, this Pepi's pathfinder at the great portal! Bear witness of this Pepi to those two elder and great gods,⁵⁹ for Pepi is Weneg, the Sun's son, who associates with the sky and leads the earth and the gods.

This Pepi will sit among you stars of the Duat, and you shall associate with this Pepi like the Sun, lead this Pepi like Paths-Parter, and love Pepi like Min.

Scribe, scribe!⁶⁰ Destroy your palette, break your two pens,⁶¹ and rip up your scrolls. Sun, remove him from from his place, put Pepi [in his place],⁶² for this Pepi is clear (of guilt) and carrying a forked staff. Sun, it is Pepi.⁶³

INVOKING OSIRIS

327 RECITATION. The sky has become disheveled, the earth has trembled.

Horus has come, Thoth has appeared, that they might raise Osiris from off his side and make him stand up in the Dual Ennead.

Remember, Seth, and put in your heart this speech that Geb has said, this curse that the gods have made against you in the Official's Enclosure in Heliopolis, because you threw Osiris to the earth, when you said, Seth: "It was not against him that I did this," so that you might take control thereby when your control was taken away for Horus;

when you said, Seth: "In fact, he has been attacking [me]," and his identity of earth-attacker came into being;

when you said, Seth: "In fact, he has been kicking me," and his identity of Orion came into being, wide of foot, spread of stride, and foremost of the Nile-Valley land.

Raise yourself, Osiris, for Seth has raised himself, having heard the curse of the gods, who spoke on behalf of the god's father. (Give) your arm to Isis, Osiris, and your hand to Nephthys, and you will go between them.

You have been given the sky, you have been given the earth, the Marsh of Reeds, the Horus Mounds and the Seth Mounds; you have been given the towns and the countryside has been joined together for you—by Atum. Geb is the one who argued for it.

Thoth's blade has been sharpened, and the knife that removes heads and cuts out hearts has been honed, and [it] will remove the heads and cut out the hearts of those who will cross this Pepi when he goes to you, Osiris, and of those who will bar this Pepi when he goes to you, Osiris.⁶⁴

This Pepi has come to you, lord of the sky. This Pepi has come to you, Osiris. This Pepi will wipe your face and clothe you with a god's clothing, having become clean for you in Djedit. Sothis, your daugh-

ter whom you have desired, [who makes] your [fresh vegetables in] her identity of the year, is the one who led this Pepi when this Pepi came to you.

[This Pepi] has come [to you, lord of the sky]. This Pepi [has come] to you, [Osiris]. This Pepi [will wipe] your face and this Pepi will clothe you with a god's clothing, for this Pepi has become clean for you in Iadi. He will annihilate a limb from your opponent: when he butchers it for Osiris, he will put him at the fore of the butchers.

This Pepi has come to you, lord of the sky. This Pepi has come to you, Osiris. This Pepi will wipe your face and this Pepi will clothe you with a god's clothing. This Pepi will do for you that which [Geb] has commanded [he do for you: this Pepi will establish your arm upon life, this Pepi will lift your arm with authority].

This Pepi has come to you, lord of the sky. Pepi has come to you, Osiris. This Pepi will wipe your face and this Pepi will clothe you with a god's clothing, for this Pepi is clean for you.

So says Horus, your son to whom you gave birth. He will not put this Pepi at the head of the dead, but will put him among the gods who have become divine. Their water is the water of this Pepi, their bread is the bread of this Pepi, their cleansing is this Pepi's cleansing. What Horus has done for Osiris, [he will do for this Pepi] likewise.

ASCENDING BY FERRY AND LADDER

328 (See Unis's Spell 177)★

329–331 (See Pepi II's Spells 428–430)★

332 (See Pepi II's Spell 432)★

293 (See Teti's Spell 284)

OFFERING AND LIBATION⁶⁵

333 RECITATION. You, father [Osiris Pepi! Raise yourself from off your left side, put yourself on your right side, toward this] fresh [water] I have given you.

You, father Osiris Pepi! Raise yourself from off your left side, put yourself on your right side, toward this warm bread I have made for you.

You, father [Osiris] Pepi! The sky's door has been opened to you, the door of the (sky's) arcs has been pulled open to you.

The gods of Pe are distraught,⁶⁶ coming to Osiris at the sound of Isis's and Nephthys's screaming. The bas of Pe will drum for you, hitting their flesh for you, striking [their arms for you], shaking for you with their braids,⁶⁷ and saying to Osiris: "Though you have gone away, you have returned; [you have] awoken, [though you have gone to sleep], established in life."

[Stand up and see this, stand up] and hear this, which your son has done for you, which Horus has done for you, hitting for you the one who hit you, binding for you the one who bound you, and putting him under your eldest daughter in Qedem—your eldest sister, who collected your flesh and folded your hands, who sought you and found on your side on Nedit's shore—so that mourning over the Dual Shrines might end.

Gods, the one who speaks against him—fetch [him] to you.

So, (Osiris), [you shall go] to the sky and become Paths-Parter, and your son Horus will lead you [in the sky's] paths. [You have been given the sky, you have been given the earth and the Marsh of Reeds, together with] those two great gods who come from Heliopolis.

334 RECITATION. The libation has been libated, that Paths-Parter might go on high. Those who sleep by night have awoken, those who are active by day have roused, Horus has awoken.

Raise yourself, Osiris Pepi, Geb's first son, at whom the Elder Ennead shakes! You shall be cleaned for the monthly festival and appear for the new-moon festival, and festival days shall be made for you. [The great Mooring Post] will call out to you [like] Him Who Stands and Does Not Become Weary, in the midst of Abydos.

Hear this which Geb has said: that he will akhify [Osiris as a god; that the watchers of Pe shall install him] and the watchers of Nekhen give him his insignia, as Sokar at the fore of Spread-Lake, Horus, Ha, and Hemen.

THE EARTH SPEAKS:⁶⁸ The Duat's doorway has been opened, Geb's door has been pulled open, before you. A speech (about you) has come before Anubis and your privilege has come from the mouth of Anubis: (your privilege of) Horus Thighs-Forward, the one of the hobbles, lord of Rebellion-town; and the Nile-Valley's Jackal, administrator of the Elder Ennead.

You shall go away to [the sky] on your metal chair and cross the Winding Canal, your face in the north of Nut. [The Sun] will call [for you from the sky's Izken, and you shall ascend to the god. Horus will fraternize with you. The scent of Dedwen, the Nile-Valley's lad, will be on you, giving you his clean incense that he censes for the gods, as the sibling of the hereditary king's two daughters—the red ones in his two boats, the great ladies atop the lord.

You shall be inundated in the green marshes in which Geb's offspring has been inundated, [your] disassembled parts having been raised, O controlling power of the (sky's) arcs.

An Anubis-given offering; the *jm3*-tree shall follow you and the sidder bow its head to you as you go around the sky like Zewentju.

COMMENDING THE SPIRIT TO THE GODS

335 (See Unis's Spell 215)

336 RECITATION. Pepi is the great one, who has come forth to the sky; the Beetle, who has come forth to [the Cool Waters]. Pepi is the gold kilt on [...].

“[...],” says Nut. “This one [is] proceeding in peace,” she says. “My son Pepi has come in peace,” says Nut, “no leather (whip) being able to fall on his back, no bad thing falling on his arms. Nor shall I let him fall, nor shall I let him slip.”

This Pepi is the hill of land in the midst of the Great Green, whose arm those who belong to the earth do not take. Those who belong to the earth will not take the arm of this Pepi when [those who] belong to the sky have taken his arm, and those who belong to the sky are the ones who will take his arm—not the earth or those who belong to the earth.

[Shu is in the earth's limit under] his [feet], and [this] Pepi is on his arms. That is what he has done for his sister (Nut) when he parted her from [her] brother (Geb), and that is what he has done for him, parting this Pepi from his brother down here and joining him with his brother up there. His identity lives because of natron, and he is one who is divine. This Pepi too will live on that on which he lives, on the great-bread around the god.

Pepi is one who contravenes the command: Pepi is one who contravenes the command that pertains to your feet, gods.

337 RECITATION. The sky's door has been opened, the Cool Waters' door has been [pulled open] before the gods [who will] take [this Pepi to] the sky, alive and stable.

Any god who will take this Pepi to the sky, alive and stable—he is the one who will become esteemed, he is the one who will become ba, he is the one who will smell a wafer, he is the one who will go up to Horus's enclosure that belongs to the sky. Any god who will take this Pepi to the sky, alive and stable—bulls will be slaughtered for him, forelegs will be selected for him, and he will go up to Horus's enclosure that belongs to the sky.

Any god who will not take him to the sky—he will not become esteemed, he will not become ba, he will not smell a wafer, and he will not go up to Horus's enclosure that belongs to the sky on the

day of hearing the case, when [the case between Horus] and Seth and the Sun is heard in the place [...] in the Sun's place.

Horus, let [this] Pepi proceed with you. Horus, don't maroon him when he [comes] to the Sun on his⁶⁹ arms. This Pepi has come to you, Sun, a calf of gold to whom the sky gave birth, an undeveloped one of gold whom Hezat created. Horus, take this Pepi with you, alive and stable. Horus, don't maroon this Pepi.

Pepi has come to you, father; Pepi has come to you, Geb. May you give your arm to this Pepi, that this Pepi may go up to the sky, to his mother Nut. Pepi is that one [who] came [in] search of your son Osiris and found him placed on his side. The Dual Ennead was the one who argued for Seth against him,⁷⁰ but his [father] Geb said millions of magic spells [to them] and the Dual Ennead put the savior⁷⁰ before him,⁷¹ for the Dual Ennead could not find his⁷² next in line.

Geb has come with his wrath atop him and his yellow aura at his face, tramping the mountain range and scouring the desert hills in search of Osiris, and found him placed on his side in Gazelle-land. Osiris, stand up for your father Geb, that he may save you from Seth. I⁷³ am [that one who put] Seth on his side, bound his feet and bound his arms, and put him on his side in Lion-land.

Horus, take him with you to the sky. I am that one who will save your father, who will save Osiris from his brother Seth. I am that one who bound his feet and bound his arms, and put him on his side in Lion-land. Horus on the cushion of the sky's standard, give your arm toward this Pepi, that this Pepi may go up to the sky.

Nut, give your arm toward Pepi with life and authority, join together his bones, assemble his limbs, join his bones to his [head] and join his head to his bones, and he will not decay, he will not rot, he will not be ended, he will have no outflow, and no scent of his will come out.

Every god, escort [your son] in him, and Pepi [will fly], feathered as a god, will go up and thus ascend to the sky as the big star in the midst of the east.

338 RECITATION. Greetings, waters that Shu fetched and He of the Trickle bore, in whom Geb cleaned his limbs when minds were pervaded with fear and hearts were pervaded with ferocity!

Pepi was born⁷⁴ in Nu when the sky had not yet come into being, when the earth had not yet come into being, when the establishment (of the world) had not yet come into being, when disturbance had not yet come into being, when the fear that came into being because of Horus's [eye] had not yet come into being.

Pepi is [the unique one of] that great body that was born before in Heliopolis, who are not arrested for the king or taken to officials (for judgment), who are not accused, who are not found guilty. That is (true of) Pepi: he cannot be accused, he will not be arrested for the king, he will not be taken to officials, and the opponents of Pepi will not be justified. This Pepi will not be indigent, his fingernails will not grow long, no bone in him can be broken.

When this Pepi goes down into water, Osiris will bear him up, the [Dual] Ennead will shoulder him, and the Sun will give his arm for this Pepi toward the place in which the god is. When he goes down,⁷⁵ Geb will bear him up, the Dual Ennead will shoulder this Pepi, and he will give his arm toward the place in which the god is.

SENDING THE SPIRIT TO THE AKHET

339 RECITATION. You, father Osiris Pepi! Be akh in the Akhet and stable in the mound of Djedit, and govern at the fore of the living forever.

Stand up from off your left side, put yourself on your right side. Receive this your bread [that I have given] to you.

It is Horus (who speaks), he whom this Pepi desired—Horus, the son who tends his father Osiris.

SPELLS FOR PASSING THROUGH THE AKHET (ANTECHAMBER, SOUTH WALL)

SENDING THE SPIRIT TO THE AKHET

340 RECITATION. Ho, Pepi! You will be given passage by Horus. You will wear the headband as the sole star in Nut's midst, your wings will grow as those of a big-breasted falcon, as a falcon seen in the evening.

Travel the sky and course the Cool Waters in the goings of the Sun, Horus of the Akhet. Nut will give her arms toward you [and ..., that] you [may ...] in her, new and rejuvenated [...].

341 (See Teti's Spell 227)*

SAILING IN THE AKHET

342 RECITATION. The sky's two reedfloats have been set for the Sun, that he might cross on them to the Akhet, [to where Horus of the Akhet is: the sky's two reedfloats have been set for this Pepi, that he might cross on them to] the Akhet, to where the Sun is.

[The sky's two] reedfloats have been set [for] Horus of the Akhet, [that he might cross on them to] the Akhet, to where the Sun is: the sky's two reedfloats have been set for this Pepi, that he might cross on them to the Akhet, to where Horus of the Akhet is.

[...] his local god, that he might not be found guilty. They shall commend this Pepi to the official [...]. This Pepi [will] fully [proceed ...]. Horus, let there be ululation for this Pepi.

Thoth is Pepi's brother, Long-Wings [is Pepi's] sibling. They shall commend this Pepi to those four barbers of theirs [...].

343 (See Unis's Spell 214)

344 (See Unis's Spell 174)★

345 [RECITATION]. When this Pepi emerges, eastern Horus shall emerge and become clean in the Marsh of Reeds,
[Horus of] Shezmet [shall emerge and become clean in the Marsh of Reeds,

northern Horus shall emerge and become clean in the Marsh of Reeds, Horus of Shat shall emerge] and [become clean] in the Marsh of Reeds.

[This Pepi has emerged] and [become clean] in the Marsh of Reeds: eastern Horus, emerge and become clean in the Marsh of Reeds; Horus of Shezmet, emerge and become clean in the Marsh of Reeds; northern Horus, emerge and become clean in the Marsh [of Reeds; Horus of] Shat, emerge and become clean in the Marsh of Reeds.

The sky's door has been opened, [the Cool Waters' door] has been pulled open, [for] eastern [Horus], so that he goes forth to the sky and his arms [are received] by the Sun;

the sky's door has been opened, the Cool Waters' door has been pulled open, [for] Horus of Shezmet, so that he goes forth to the sky and his arms are received by the Sun;

[the sky's door has been opened, the Cool Waters' door has been pulled open, for northern Horus, so that he goes forth to the sky and his arms are received by the Sun];

the sky's door has been opened, [the Cool Waters' door] has been pulled open, [for] Horus of Shat, so that he goes forth to the sky and his arms are received by the Sun;

[the sky's door has been opened, the Cool Waters' door has been pulled open, for] this Pepi, so that he goes forth to the sky and [his arms] are received [by the Sun.

[...] this [Pepi]. [...] stand [...]. The belly of his mother Nut will be made ready [...] for him with the milk of the two black cows, the nurses of the bas of Heliopolis, [whose ...] snatch [...].

[..., (saying): "...] your arm to the undersky, for I have taken you." [Father] of this Pepi, Shu, give [your] arm [...]. [...] who are there, give your arm to Pepi, that this Pepi might sit at the Sun's shoulder in [...] that [...] of the Akhet before the sky.

Mourn for this Pepi, shake [...] a water-lily bud intact.

“The lands shall speak great praise,” say the gods. “Oh, young men [...] with head tied on,” says Geb. This Pepi has arrayed himself with a tail and gotten dressed in the god’s five-weave linen. [... from] Atum’s two shrines, the clean one from Atum’s enclosures. This Pepi will reach the people [...] Geb, with head and the Firstborn’s Thing tied on.

[The door] of the Nightboat shall be opened to this Pepi, [...] of the east shall break [for this Pepi] the two [doorbolts] of the door of Nekhen, for he has gone [...], arrayed as a god. [...], and the Imperishable Stars will come in obeisance. [...], that he might lead him inside [...]. [...] in the enclosures of the established one. Thoth’s speech has been put [...].

This Pepi will [open] the sky’s door [...] and the gods [...] the Akhet’s dual shrines [to] this [Pepi]. This Pepi will see [...]. The Akhet [shall ...], the above shall awaken, to the one inside [...]. [...] at the sound of the god’s birth, and he will sit with the stars in that boat of him who destroys [...] Atum.

Atum Beetle, [...] the sky, let the starry sky be opened for this akh. [...] to you the arm [of this akh], the arm of this Pepi.

346 (See Unis’s Spell 206)★

347 RECITATION WITHOUT PAUSE: [...] you as lord of [...].

The sky’s [door has been opened, the Cool Waters’] door has been pulled open, [for ... at daybreak, that he might go forth and become clean in the Marsh of Reeds at daybreak;

the sky’s door has been opened, the Cool Waters’ door has been pulled open, for ... at daybreak, that he might go forth] and become clean in the Marsh of Reeds [at daybreak;

the sky’s door has been opened, the Cool Waters’ door] has been pulled open, [for ... at daybreak, that he might go forth and become clean] in the Marsh of Reeds [at daybreak;

the sky’s door has been opened, the Cool Waters’ door has been pulled open, for ... at daybreak, that he might go forth and become clean in the Marsh of Reeds at daybreak;

the sky’s door has been opened, the Cool Waters’ door has been pulled open, for] this [Pepi] at daybreak, [that he might go forth and become clean in the Marsh of Reeds] at daybreak.

[... in] his [identity] of the Sun. This Pepi will suck on the milk of the two black cows, the nurses [...]. [...] has [...] Pepi [...] Nu [...] with you.

BECOMING A STAR

348 (See Teti's Spell 13)

349 [...] as [...] of the sky, who crosses [...].
 [...] to whom Nut gave birth [...]. [...] his mother. The poured
 unguent is his mother, and she will lead Pepi [...]. The white-
 fronted goose is the one who [...].

SAILING IN THE SUN'S BOATS

350 (See Pepi II's Spell 69)*

351 [RECITATION. The sky's door has been opened, the Cool Waters' door
 has been pulled open, for ... in] the Marsh of Reeds;
 [the sky's door has been opened, the Cool Waters' door has been
 pulled open, for ... in] the Marsh of Reeds;
 the sky's door has been opened, [the Cool Waters' door has been
 pulled open, for ... in the Marsh of Reeds;
 the sky's door has been opened], the Cool Waters' door has been
 pulled open, [for this Pepi ... in the Marsh of Reeds.
 [...], his god's-shirt on him, the mace of [this] Pepi [in his hand ...]
 in the shrine [...] him to the god's canal, that he may become
 clean in it [...].
 [... say to] those gods: "The king has come [...], that [...] of a god
 with [him]." This Pepi shall go up and go down in [...]. This Pepi
 shall [...] the sky, having put himself upon [...].
 "[...]," says the cleaner of the Sun to [...]. "Your god has come. Let
 him come, let him enter [...] those [...], the cleared place of
 Horus, that [their] boundary stones might end [...]."
 [This Pepi will govern] the gods and content the akhs. The gods [will
 come to this Pepi] in obeisance to the force of Geb's son, having cut
 up [their ...] and broken their bows. [...]
 This Pepi [...] the sky with Her [of a Thousand Bas] and with the
 pillars [...] her shores.
 This Pepi is the high inundation, son of [...], this Pepi is the flash-
 flood that comes from the high mountain.
 [...]. His cake of bread shall be laid down, [...] shall be laid down as
 [his] cake of bread.

ASCENDING BY LADDER

352 [RECITATION]. When this Pepi goes up, Horus of the Duat will go up
 to the sky on the ladder;
 when this Pepi goes up, Horus of Shezmet will go up to [the sky on
 the ladder;

when this Pepi goes up, Horus of ... will go up to the sky on the ladder;

when] this [Pepi goes up], Horus [of ...] will go up [to the sky on the ladder.

[...]. Horus has made his foot and arm serve this Pepi. Horus has made the [...] join together for this Pepi and take him [with them] as one of them, one of the Sun's followers, as a god [...] before this Pepi. This Pepi is a clean one of Horus, justified in what he did, as one justified in [... in] the Official's Enclosure in Heliopolis.

[This] Pepi has come [...], [this Pepi] has come [...] surrounding [...] the gods [...]. This Pepi [has come] with the natron-salt of Horus that was made for him by the Dual Ennead. [...] his arm to Pepi [...] Horus from Seth [...] Horus.

ADDRESS TO THE SPIRIT AS THE MOON⁷⁶

353 RECITATION. Ho, Osiris [Pepi! You have become clean in the cleaning that Horus made for his eye]. You are Thoth, who saved it; you are not Seth, who took it.

Go off [...]. The gods shall become aroused, the [Dual] Ennead shall become happy [...], as you [...] to [...]. [You shall wear] the White Crown, Horus's eye, [through which] one becomes strong. [Your face is that of a jackal, your arms those of] a falcon, the tips of [your wings those of] Thoth.

[Geb] shall fly you [to the sky ...]. You have passed by [...]. [...] Pepi to [...]. [You are] Thoth, the gods' forceful one. Atum shall call you [to the sky ...] Imperishable [Stars ...] live [...] when it turns to [the Sun ...]. [The Dual] Ennead's bull, [shall hear] and open up your path [...]. He [shall take] Horus's eye for [you], and you will bear [what has come from his head]. [...]. [He shall let you see] with his two complete eyes [...].

[The scent of] this [Pepi is] the god's scent, for the scent [of Horus's eye is on his flesh. This Pepi has come to the fore with it] and this Pepi has sat down on [your great] seat, [gods ...]. [This Pepi] has come to the fore at Atum's shoulder between the two controlling powers. [...]. [This Pepi sought it in Pe and found it] in Heliopolis [...].

BECOMING JUSTIFIED

354 RECITATION. The left arm [of ...] has been raised [...]. This Pepi [... what he has] done [for] him in [...] your [...] with Pepi [...] denounce it to [...].

[Look, they] have [come]. Look, they have [come] as [...] to that offering slab of [...]. This Pepi shall build [...] to this Pepi. [...]

commend [this Pepi ...] the sky. When he goes up, [you should] commend [this Pepi ...] you should commend this Pepi to the one in [...] his [...]. When he goes up to move about in [...] the god pertaining to [...].

[Look, they have come]. Look, they have come as [...] to Pepi all life and authority atop those [gods] of the Akhet [...]. Pepi will come to be with [...].

355 RECITATION. [The sky's two reedfloats] have been set [for ..., that he might cross] on them to the Akhet among the gods of the Akhet; [the sky's two reedfloats have been set for the Sun, that he might cross on them] to the Akhet among [the gods of the Akhet: the sky's two reedfloats have been set for this Pepi, that he might cross on them to the Akhet among the gods of the Akhet].

This Pepi is [...] of his local god. Let [this Pepi] not be found guilty [...].

The Winding Canal [has flooded], the Marsh [of Reeds] has filled [with water, and this Pepi will descend to the Akhet among the gods of the Akhet].

Horus, Let there be ululation for Pepi, [...].

356 RECITATION. The sky has been bled⁷⁷ and Sothis lives, and Pepi shall ascend [...] Meskhenet [...]. Great Nut has uncovered her arms for Pepi, the Dayboat has been rowed for Pepi [...] those at the fore of the bas of Heliopolis [...].

There is no case concerning this Pepi for the sky with the god, [this] Pepi will not be found guilty [...]. The nails on his fingers are [...]. [... as] Geb, [he shall give] judgment [...].

Pepi is one who flies [...] the Nightboat. You who elevate her by night and by day, rowing the Sun in the Dayboat, make a path for Pepi [...].

[Pepi is] the sole [...] in the midst of the sky, Pepi is the child whose nature is hidden from the Imperishable Stars. [...] Horus, the god [...] with parted hair. This Pepi has parted the two locks of hair and joined together the two parts of hair, and they jumped up and made landfall [...] this Pepi. This Pepi shall establish your⁷⁸ ornament on the Sun's brow [...].

Oh, great disk who is at the fore of the Akhet, who is at the fore of the Marsh of Offerings, who is in [...]. [Pepi is ...] at whom the Enneads shake because of his voice. Pepi is the one on the great seat [...] those of the god's sedan chair.

Let praise be given before Pepi within the path [...] to this Pepi. This Pepi [...] in [...] at the fore of the shrine for great Nut, equipped

[...]. [... this] Pepi [...] Seth's followers, and Nut shall put this Pepi on the path [...]. This [Pepi ...] the populace. [... shall] open his shoulder to this Pepi and lead [him ...].

That council shall sit down for this Pepi, and [...] shall stand up [for this Pepi ...]. [Pepi is one] who lives on extracted lungs and eats [...] the enclosure of the red [...] your obstruction [...].

JOINING THE GODS⁷⁹

357 [RECITATION]. Someone has gone up: [this Pepi has gone up. The lady of Dep has become aroused], the heart of her in the midst of Nekheh has become carefree, on the day [Pepi] has gone up [in the Sun's place.

Pepi has laid down for himself that] sunlight [as a footpath under his feet, that he might go up on it to where his mother is, that living uraeus atop the Sun. Her heart is sick for him, and she will give] her breast to [this] Pepi that this Pepi might suck it. "My son," she says, "accept [this my] breast and [suck] it," she says, "since [you have not come to the (full) number of] your days (as a child)."

The sky has spoken, [the earth has shaken, the gods of Heliopolis have quivered, at the sound of] the offering [presented before Pepi. His mother Bastet has taken him, she in the midst of Nekheh has nurtured him, and she in the midst of Dep will give her arms toward him.

Look], this [Pepi] has come; look, he has come. Look, [this] Pepi has come forth [to life and authority. He will make his] purification [with] fig-wine and wine [from the god's vine, and his personal knife-sharpener will make] him a meal from them. When he goes, [he will capture. His sweat is Horus's sweat], this Pepi's [scent is Horus's] scent. [To the sky! To the sky, amongst the emergent gods! Pepi⁸⁰ is off to the sky amongst the emergent gods.

"This is my brother]; this is the one [at] my side," says Geb, as [he] takes this Pepi by [his] arm [and leads] this Pepi from the sky's gates. "The god [is in] his [place," (he says)]. "Beautiful is the god [in his place], for he has been has cleansed by [Satis with her four] washing-jars [in Elephantine."

"Oh, where have you come to, my son?" (he says). His father, this] Pepi has [come to the Ennead that belongs to the sky, that he might content it with] its bread-loaf.⁸¹

"Oh, where have you come to, my son?" His father, [this Pepi] has come [to] the Ennead that belongs to the earth, that [this] Pepi might content it with its bread-loaf.

"Oh, [where have you come to, my son]?" His father, [this Pepi has] come to the wrathful one of the Djenderu-Bark.

“Oh, where have] you [come to, my son?” His father, he has come to] those [two mothers of his], the vultures [with long hair and pendant breasts who are atop] Stork-[Mountain. They will] transport [their] breast to [the mouth] of [this] Pepi and [not] wean him forever.

358 RECITATION. There is the sound of jubilation [...] his canal [...] fight [...] will not become weary [...] for Pepi [...] shore, Pepi will beach at the sky [...]. Haul your rope!

359 RECITATION. [...], gods! Stand up, people! [...]. This Pepi has traveled [...] like that which you⁸² do for Maat, who is atop you. His lord has decided [...].

360 RECITATION. [...] has become clean [...].

THE MORNING RITUAL (SERDAB PASSAGE)

ANOINTING⁸³

361 RECITATION, 4 TIMES: Ointment of Horus, ointment of [... ! Ointment of] Osiris, ointment of my father, ointment of [this Pepi]!

TAKE [TO] HIS ARM AND TO HIS HEAD, THAT HE MAY BE ANOINTED WITH IT.
[...] without becoming weary forever.

[...] which Horus has [...] the heart therein [...] the gods [...].
[...] she shall go back, for she loves [...] everything [on] which the Sun lives.

Your life and blessing are perfect in soundness. Appear first, you with heart extended (with happiness).

My father, become sound; defend those therein as one whose character is hidden, and you will be defended to perfection.

Become calm, Anubis, with the bread. Induct the owner of the *bd3*-bread so that he is perfect, sweet of tooth and pleasant of love. The sound owner with heart made pleasant, he is one in your knowledge, as Ka At Rest.

[...] offerings [...] in secret [...] everything that your body [...], you in the Marsh [of ...], who lives on his offering. The land [...] anointing and great happiness [...] Horus [...], as [...].

CLOTHING

362 (See Teti's Spell 222)

363 RECITATION. Ho, Pepi! Come, get dressed! Horus's eye from Ta'it-town is with you, and [it] will content your heart.

Neferzahor, [...] the two lords, the two offerings [...] the heart of this Pepi with [...] them.

364 (See Teti's Spell 221)★

EYEPAIN

365 RECITATION. Greetings, green eyepaint that endows Ha's eye! I will put you on my father's eyes, that he might see the gods.

Fresh is the green eyepaint of Ha—TWICE—with which he painted his father. [Fresh] is the green eyepaint of my father—TWICE—with which he painted his father Osiris, taking his arm [...] the people, [that he might become] great thereby in the midst of the gods without stopping for the course of eternity.

ANOINTING AND CENSING

366 [RECITATION. Ointment], ointment, [where] should you be? You on Horus's forehead, [where] should you be? You were on Horus's forehead, but I will put you on this Pepi's forehead.

You shall akhify him, wearing you; you shall give him life, wearing you; you shall make it pleasant for him, wearing you, and he shall have control of his body. You shall put his ferocity in the eyes of all the gods, in the eyes of all the akhs, and in the eyes of all the people who shall look at him or hear [his] name [as well].

367 RECITATION. The eye has been filled: Horus has filled his eye with oil. Ho, Pepi! I shall fill the water of your eye [...].

368 RECITATION. Ho, Neferzahor! [...] cense [...] to your face.

SPELLS FOR THE SPIRIT'S REBIRTH (ANTECHAMBER, EAST WALL)

TAKING CONTROL OF NOURISHMENT⁸⁴

369 RECITATION. Do you want to be imprisoned, Horus atop Manu? (If not), open your tailed kilt; put Meryre [atop] those who pertain to food, fig-wine, drinks, wine [...] hauled in for his belly and for his offering table of cattle and fowl.

His ka is fetching (it). His ka has come [...].

370 (See Unis's Spell 145)

371 [RECITATION]. Meryre is a bullherd to whom belongs four meals and seven meals, for [four] are for the sky and three are for the earth, for three are for [the earth] and four are for the sky.

372 RECITATION. You two who give birth to the night, [come, give birth to this Pepi. You two who conceive the day, extend yourselves and give birth to him who is in his egg]. When you have given him birth and have reared him, my heart will be extended (with joy) at the fore of the Duat.

The heart of the gods will be extended [over him] when they see him rejuvenated, for the sixth-day meal is for the breakfast [of] Pepi and the festival meal is for supper for this Pepi, and nursing cows shall be slaughtered [for] Pepi [so that he may be] supplied.

[What is wanted to be given is that Pepi give, for he is the bull of Heliopolis].

373 RECITATION. When Pepi died his ka gained control of him, for Atum put him in his mouth [...].

[...] one who is greeted with life forever, without being ended; whom Atum will commend to [...], who [...] the gods, whom Downcast will commend to those two elder and great gods [...]. [When they go down into the earth] as snakes, I will go down on their coils; when they go up to [the sky as falcons, I will go up on] their wing-tips.

I will also be in Heliopolis [...] the gods, having come to the shorn (priests), because [...].

374 RECITATION. Meryre is one who kneels in Heliopolis, Pepi is one who sits in [...] she of the water-lily bud, and she will let her breasts down to me with barley [...] that [...] of hers [...].

[...] with which he has contented his subjects, and I will eat of it with them.

375 RECITATION. [Oh], great flood, son of the two [...]! You have said to the high one in [...].

376 RECITATION. Greetings, you at the fore of the inundation, who guard nourishment [and sit at the fore of the green marsh at] the shoulder of the lord of sunlight! You [shall let me eat] of grain, [and I will] become [like Osiris on] the Great Immersion.

He Whose Face is Seen is the one [who brings (food) in to me] together with [Eats-With]-His-[Mouth]. Those to whom extended offerings belong, the senior gods, shall introduce me to abundance and introduce me [to] nourishment, [and I] will live as lives the one at the fore of the offerings of the Marshes of Reeds.

He will eat with his mouth like Him Whose Hair is Parted, [he will] defecate [with] his rear like Selket. Air is in my nose, semen is in my penis like Mysterious of Form in the midst of the sunlight.

[I will look at Nu] and appear at New-Year's days. Praise [will be] given [to me and I will be great] because of my bas. To me belongs the Sixth-Day meal in Battlefield. I will live off a pregnant cow [and eat of a pregnant cow] like those in Heliopolis.

377 RECITATION. Someone has sat down to eat bread: the Sun has sat down to eat bread. Water will be given by the Dual Ennead, and the flood will stand up.

[Cupbearer] of [the Sun, he has come] to you that you might brighten for [him] the face of the Sun and content for him the Dual Ennead. You shall give him bread and beer, for he is hungry and thirsty. [...] him [...].

378 RECITATION. O Big Ennead in Heliopolis, mistress of the Enneads! His meal is at the fore of the shrine: the two meals of Pepi are in Busiris, [his three meals are in] the god's enclosure.

[...] shall find me at the fore of the shrine. The broom-plant will wash himself and give bread to those from the original time, and content those from [...].

379 RECITATION. Greetings, Sustenance! Greetings, Abundance! Greetings, Grain! Greetings, Liquid! Greetings, you gods [who lay a meal for the Sun and food from the sustenance in the Great Immersion! May you let this Meryre] eat from the Great Immersion, may you let this Pepi eat from the Sun's leftovers, for I will sit on [the sunlight's] chair.

It is Meryre, goddess of Dendera. He has come from Dendera with Shu behind Meryre, Tefnut before him, and Paths-Parter cloaked on Pepi's right. They shall let [him] take control [of those two Marshes of Offerings of the Sun] and collect (grain from) them like the one at the fore of his Dual Ennead, who lives on the Great Immersion.

372 RECITATION. This Pepi will be born in the night: come, give birth to Pepi! You two who conceive the day, you shall extend him who is in his egg. And this Pepi, [when you have given him] birth; [and this Pepi, when you have reared him—his heart will be extended (with joy) at the fore of the Duat].

The heart of the gods will be extended over it when they see him rejuvenated, for the sixth-day meal is for my breakfast and the seventh-day meal is for my supper, and nursing cows will be slaughtered on the Supply festival.

[What is wanted to be given] is that [I] give, for [I am] a bull in Heliopolis.

CALLING THE SPIRIT TO THE MEAL

380 RECITATION. Osiris, awake, that I may raise you. Stand up, sit down, clear away for yourself the earth that is on you, remove those arms of Seth from behind you.

Horus's eye has come to you on the first day of the week, and you are *juḡ*⁸⁵ in its wake. Don't let [it] go away [from you]. Encircle [your arms around] the young plants.

RECITATION, 4 TIMES: Oh, may Horus's eye endure for you with you.

381 RECITATION. Awake, Osiris, awake! Ho, Pepi! Stand up, sit down, clear away for yourself the earth that is on you!

I shall come and give you Horus's [eye], and it will endure for you with you. [...] has been allotted to you [... as] bread, as beer, as wine, as cattle, as fowl [... this meat from the slaughter]-house, this haunch from the broadhall. Come forth; receive this your bread from my arm.

Ho, Osiris Meryre! I am your son, to whom you gave birth. I have come with a dedicated offering [...] from it. [...] that is in your wake. I shall be henceforth borne at the fore of [...].

SPELLS AGAINST INIMICAL BEINGS

382 RECITATION. Back, you spitter! Let the hauling and dragging⁸⁶ end. Beware of my knife standing up.

383 RECITATION. The bull has fallen to the *sdḥ*-snake, the *sdḥ*-snake has fallen to the bull. [The ground's-son has fallen with his vertebra under him.

Fall down, crawl away]!

384 RECITATION. Heart,⁸⁷ there! Heart, there! Get back, there! Get back, there! Back, great hidden one who comes from a hidden limb! You who see, beware of my blind one!⁸⁸

385 (See Teti's Spell 259)

386 (See Unis's Spell 8)

387-390 (See Unis's Spells 190-193)★

391 (See Unis's Spell 186)

392-393 (See Unis's Spells 198-199)★

394 RECITATION. The [...] has fallen in the inundation inside the Sunshine-bird.

Monster, lie down! [...], lie down! You in his hole, you in [...] against whom is the scent of [...].

395 RECITATION. You [...] of the Sun, three meals are reserved for me: one [for] the sky and two for the earth. Your wrath is gold, malachite, and turquoise (rather than poison).

You of the cavern, [you] shall not [...] your [...] in your coils. Cursed one, you shall not bite. Snake, [...] with your tail.

Monster, lie down! You in his undergrowth, fall down, crawl away!

- 396 RECITATION. Horus groaned⁸⁹ because of his eye of his body, when he had eaten it and swallowed it and the Enneads saw it. Seth rasped⁹⁰ because of his testicles. Horus transported his semen into Seth's anus, Seth transported his semen into Horus's anus.⁹¹
 You snake, lift your face; look at this hand of his. This is not [his] hand: this is Mafdet's [hand], she in the midst of the enclosure. It will blind you on your face, it will close you up on your lips, it will give [...] your face.
 You crushed one, guide your [tail] across (into the ground)! Monster, lie down! Bull, crawl away!
- 397 (See Unis's Spell 15)*
- 398 RECITATION. Your spit, snake, has come forth into [your (own)] eye. Your face is [...], your rear is in Nut, your middle is wine.⁹² The aegis of your face is the mound from which you have come.⁹³
- 399 (See Unis's Spell 2)*
- 400 RECITATION. On your face, slaughtered one whose testicles have been thrown away, whom the deserts have captured! Go back, for your pillar has fallen to the ground.
 [...] fall down, crawl away! [Don't ... him]!
- 383 (See p. 145)
- 401 RECITATION. Pounded auger, pounded auger, who goes on his four coils! [You are] awake: come, lie down in the house of your mother. Be quick! [Monster], lie down!
- 402 RECITATION. [That one has gone], this one has come.
 [Be] far from [Pepi]: Pepi is a butcher. [This] Meryre will pass by you as an ibis.
- 403 RECITATION. Monster, lie down! *Hpnj* (snake), crawl away!
 You in the undergrowth, you shall [crawl] to Nu.
- 404 RECITATION. A loaf of *šns*-bread and a jug (of beer) from the inundation [...].
 [...] centipede, collected against you as Horus's eye [...] nighttime [...] gore.
- 405 [RECITATION]. Should I be closed, the earth will be closed, the caverns will be closed, and what is in them will be closed, before those four gods in their emergence.
 I belong to Nu. [Monster, it is ...] I say. I am experienced, I am not [ignorant].

- 406 RECITATION. [O] starer, [you] have emerged in the nighttime, and the earth's scent is on you.
- 407 RECITATION. Sothis has come forth, clad in her tailed kilt and her sharp garment, that she might cense the sharp ones⁹⁴ and those who are of them.
Wrathful ones of the town, [become still! Countryside, be calm! Make me a path], that I might pass in it. I have come that [I] might prophesy in Heliopolis for Him Whom He Loves.
- 408 RECITATION. You of the darkness, you of the darkness! You of what is dark, you of what is dark!
You of what is dark, you of what is dark! You of the darkness, you of the darkness!
Spew out and don't give [your "gift"].
- 409 [RECITATION. Trampled one], *hpnj* (snake), western [*hptj* (snake)! Your mouth is in the ground, your venom is going down].
Snake, [your mouth] is in the ground, and your venom is going down. Monster, lie down!
- 410 RECITATION. For Pepi is *tmj*, *tjmw*'s brother. Thoth is my aegis. I am complete, I am complete.
- 411 RECITATION. [...] mash [...] head [...] whom a ewe raised.
- 412 [RECITATION. The centipede is on] Horus's path; Horus is on the centipede's path.
Horus, come away from the centipede! Centipede, come away from Horus!
- 413 RECITATION. The bull has fallen [...]. The fire [...] in the ground, [...] has been quenched with [...] water.
- 414 RECITATION. Face has fallen on face because of the black skin that Shu elevates.⁹⁵ The fist has been opened and the one that Shu elevates has been guided (to its target).
- 415 [RECITATION]. [...] who lives in the windings of his papyrus.
Ah! Ah! The earth's scent is on you.

**SPELLS FOR PROCEEDING TO THE END OF THE AKHET
(ANTECHAMBER, NORTH WALL)**

ASCENDING AS A FALCON

- 416 (See Neith's Spell 5)
417-418 (See Pepi II's Spells 31-32)*
419 (See Unis's Spell 207)*

420 [...] great [...]. Pepi is Horus who censures [...], whom you (all) have put [...].

421 (See Neith's Spell 6)

422–423 (See Pepi II's Spells 14–15)

INVOKING THE GODS⁹⁶

424–426 (See Neith's Spells 7–9)*

427 (See Pepi II's Spell 523)*

...

428 (See Unis's Spell 208)

429 [...] the gods, [for] whom has been made [...] that is imperishable. See, this Pepi has crossed [...] your [...]. This Pepi will eat of [...].

COMMENDING THE SPIRIT TO ISIS AND NEPHTHYS

430 (See Pepi II's Spell 402)*

BEING BORN AS HORUS

431 (See Pepi II's Spell 347)*

CROSSING TO THE SKY⁹⁷

432 [... the Marsh] of Reeds in order to turn it back for the gods [...] great [...] to part [...] seeking the destructive [...] the boat that the followers surround.

“The enclosure shall become clean, [...] shall be inundated [...], meeting the powerful god [...] the controlling powers,” says Eyes-Forward. “So, come, be ba, and content him and lead him in the elevated [...]. Isis [...] for you [...] the great ones. His every injury will be defended [...].”

[...] who belong to the earth. When Pepi speaks to you, gods, you will see this Pepi and hear his speech. [Pepi is the one who ...] the rain and parts the tempest. You shall clean this Pepi for Thoth and [Eyes]-Forward [...].

This Pepi is more powerful than they, and his ferocity is making a path for this Pepi in the sky and establishing for [him ...] of the great ones. They will defend Kenzet for him, saying: “Pepi has become powerful [...].”

“[...] at the fore of the great ones, this Pepi has defended Kenzet for you,” says Thoth. “[...] you (all) have defended,” says Eyes-Forward. “See [this] Pepi [in] his identity of Pepi [...] in it to his side. Come, meet him. He is our true witness [...].”

This Pepi [has ...] from destructiveness, [this] Pepi [has ...] it from violence, and [he] will not perish.

- 433 [RECITATION. Pepi is woe to the heart], Shu's son, extensively extended, with scorching [light. Pepi is] the fire-wind in the wind's top, to the limits of the sky and earth, to Shu's limits. The lightning bolts' arms [are (full) of him. This Pepi traverses] Shu, this Pepi travels the sunlight. The sister [of] this Pepi is the Red Crown. This Pepi [will cast] the god and let the one in the middle of [...] see.
[Pepi is the one] who parts the tempest.
- 434 RECITATION. Pepi is one [whose] ka looks [...]. [...] the two [...] to the sky as two falcons, for [this Pepi] is [on their] wings.
[...] the seventh-day meal [...]. This Pepi [...] as Osiris.
- 435 (See Pepi II's Spell 522)*
- 436 RECITATION. Breaker, Jackal [Who Glides], fetch that (ferry) [for this Pepi. Please fetch that (ferry) for this Pepi. Pepi is ..., the messenger of Atum]. This Pepi has fetched the towel of sovereign's linen with which Horus's eye was wiped, which was wrested [away from Seth's fingers.
Hhjuw, Hhjuw], fetch that for [this] Pepi. [Please fetch] that for this Pepi. [This Pepi is How Elevated is He, the messenger of Atum. This Pepi's arms are ...], this Pepi's knees are at his heart.⁹⁸ This Pepi will raise for him [what he has] fetched, the [... which he raised] in the night for him of black [...].
O Slider, fetch that [for this Pepi]. [...] Horus's eye.⁹⁹ It shall not decay, and he¹⁰⁰ shall not be endowed with ba, and [he] shall not rejoice.
- 437 [RECITATION. The sky's two reedfloats have been set] toward the sky for the Sun, that the Sun might cross to [the Akhet];
the sky's two reedfloats have been set toward the sky for [...], that [...] might cross [to the Akhet];
the sky's two reedfloats have been set toward the sky for] this Pepi, that this Pepi might cross on them to the Akhet, to the place where Chatiser [is.
This Pepi has been conceived] and this Pepi will be born [...]. This Pepi has opened the Bathtub Canal [... the Marsh] of Reeds.
Stand up, you four gods! Foretell [...]. Please tell the name of this Pepi to the Sun [...], bear the name of this Pepi to Kas-Assigner. [...].
This Pepi has been conceived and this Pepi will be born to the morning god [...].
- 438 (See Unis's Spell 210)
- 439 (See Unis's Spell 213)*

440 (See Unis's Spell 209)

441 (See Teti's Spell 9)

442 RECITATION. Greetings, [southern assemblage]! [This Pepi has come to you, assemblage, ...] on [your] arm.
 [Greetings], northern assemblage! This Pepi has come to you, assemblage, [...] on your arm.
 Greetings, assemblage of Satis! This Pepi [has come] to you, assemblage, [... on your arm.
 Greetings, assemblage of ... ! This Pepi has come to you, assemblage, ... on your arm].
 [...]. This Pepi [...] the sky with you all together, on its northern (side) [...] the night. [This] Pepi will proceed [...], this Pepi [...]. [This Pepi will] sit [on] his metal chair that is in the [...] of the ba-house.

443 RECITATION. [...] Pepi [...] to [...] Pepi to the nesting place he has desired, the one of the gods' father. This Pepi shall go [...] the living one, Sothis's son. So, this Pepi will ascend to the sky in that stance of Horus of the Duat [...].
 [There is no case] concerning this Pepi for the earth with people, This Pepi will not be found guilty at the sky among the gods. He does not [revile] the king, he [does] not help Bastet, this Pepi does not make uproar in the sedan chair.
 The face of this Pepi [is the face of] a falcon, the wings of this Pepi are those of birds, [the nails] on [his] fingers are those of [...]. [...]. This Pepi [will fly] away from you [whose places] are inaccessible [...].

444 [RECITATION]. The foretellers of the great heat have come forth inside the Akhet of the sky, [foretelling] festivals of braziers at the god's birth on your arms, oh god with two [great] breasts in front of his group. May you find this Pepi [there] at the beginning of your document in the Marsh of Ascenders.
 [...] giving birth to [this] Pepi and conceiving [this] Pepi [as ...] among the gods, when the mother of Pepi, Isis, said: "Break (the egg) that I have given birth to; shake out the thing (inside it)."
 "There shall be fetched for you, (Isis), [that] metal [in] the prow of the Sokar-boat, in which you were flown, and you shall fly and bring him up [...] this Pepi [...]."
 "[...]?"
 "His [...] is coming in [...], having smelted his two harpoons, carved his prongs, and struck the two ferrules of his two shafts, and he will

break the metal and split the egg, and [this] god will proceed to his activity.”

“And how will [his] arms be filled?”

“[... shall] allot [...] her nail [...] who are in [...].”

[This Pepi is ...] the two [Maat]-boats, who acquires [for ...] that which Sweeping-[Shoulder] has. This Pepi’s lips are [...]; this Pepi’s (fingernail) points are [...].

[This Pepi has reached ...] and made the front. He will flap [as a divine falcon on Hidden-Identity’s battlements, for he has been made the one who conducts the Sun to his two Maat-boats], who takes what [the Director] has to Atum.

[... his cavern] north of the lake [...], [for this Pepi’s] stance [has been made] like one who stands as [a wise one in the sky on the day of closing out the year].

445 RECITATION. This Pepi has [...], this [Pepi ...] in the earth’s limits where the father of [this Pepi] is.

[...], induct to this Pepi [...] this Pepi on those in the [...] you shall have control of the burning of those in the palace [...].

[...] with the earth through what the two rivers do [...] this Pepi [...]. The Dual Lion has put [...]. [...] her arms toward this Pepi, that [this] Pepi may arrange [...] and [her] sister [...].

This Pepi will fetch what is necessary [...] the Nightboat after the Dayboat. [...] shall ascend [...] this Pepi, He Who is at Rest shall ascend [...] his great one who is in the two horizons. Thoth [...] Horus] of the Duat. Anubis has given his arm to [this] Pepi [...] this [...].

446 RECITATION. [Pepi] is Horus, who bound [...] for his heart. [This] Pepi has made [...] great [...].

SPELLS FOR PASSING FROM THE AKHET TO THE SKY (CORRIDOR)

ADDRESS TO THE SPIRIT LEAVING THE ANTECHAMBER¹⁰¹

447 (See Merenre’s Spell 336)★

448 RECITATION. My father,¹⁰² [Osiris] Pepi, elder sleeping, great one become slack! Stand up, remove yourself from your left side and sit on that metal chair of yours [...] to that boat.

My father¹⁰² has inherited from Horus as Horus in Seal-ring, Seth in the Ennead, Sobek in [Shedit]. Let arms beat, let drumming go down!

The great Mooring-Post will call out to [you]; your sister Nephthys will come [to] you, your sister Isis will clean for you; your mother, the sky, will go down for you. The women of Buto will come to you and put termini at [...] for you [...] with the Imperishable Stars.

[...] has arranged the portal of your father [...] as when Horus arranged the portal of his father Osiris. Thus, grain has been reaped for your *hbunt*-breads and emmer has been reaped for your fresh grain. Whatever is found is for us to give you, so that you do not die because of those in [...]. So, you shall become prepared from it. Live, live!

GOING TOWARD THE SKY¹⁰³

449 RECITATION. Pepi is not the one who demands to see you in that character of yours that has developed to your detriment, Osiris,¹⁰⁴ who demands to see you in that character of yours that has developed to your detriment. Your son is the one who demands to see you in that character of yours that has developed to your detriment: Horus is the one who demands to see you in that character of yours that has developed to your detriment—in accordance with that which you said: “Similar to me are those three similar ones who are like swallows’ chicks under the riverbanks”; and in accordance with that which you said: “A loving son has come,” and the Loving Son came into being. They will row Horus: they will row Horus in Horus’s emergence from the Great Immersion.

The sky’s door has been opened, the Cool Waters’ door has been pulled open, for eastern Horus at daybreak, that he might descend and become clean in the Marsh of Reeds. The sky’s door has been opened, the Cool Waters’ door has been pulled open, for Pepi at daybreak, that Pepi might descend and Pepi might become clean in the Marsh of Reeds.

The sky’s door has been opened, the Cool Waters’ door has been pulled open, for Horus of the Duat at daybreak, that he might descend and become clean in the Marsh of Reeds. The sky’s door has been opened, the Cool Waters’ door has been pulled open, for this Pepi at daybreak, that he might descend and become clean in the Marsh of Reeds.

The sky’s door has been opened, the Cool Waters’ door has been pulled open, for Horus of Shezmet at daybreak, that he might descend and become clean in the Marsh of Reeds. The sky’s door has been opened, the Cool Waters’ door has been pulled open, for Pepi at daybreak, that Pepi might descend and become clean in the Marsh of Reeds.

The earth will be hacked up for him and a presented offering laid down for him, for he has appeared as king and he has my¹⁰⁵ insignia and his throne. He will cross the Looking Canal, he will traverse the Winding Canal, and She of Buto will take the arm of Pepi at the (inner) limit of her sanctuary, at the (inner) limit of her inaccessible place that the god has made for her. For Pepi is a clean one, son of a clean one, cleaned with those four jars of mine¹⁰⁵ that were filled to overflowing from the god's canal in Iseum with the breath of Isis when Isis was elevating (him) as Horus.

“Let him come, for he is clean,” says the cleaner of the Sun, the Cool Waters' doorkeeper, about Pepi, extending him to the four gods atop the Kenzet Canal that they might make guidance for Osiris Pepi, that they might make guidance for the Sun. His boundary-markers have ended and his field-markers cannot be found,¹⁰⁶ while Geb, with his (one) arm to the sky and his (other) arm to the earth, is extending Meryre to the Sun, that Meryre might manage the gods for him and Meryre might direct the god's boat for him.

Meryre will acquire the sky, its pillars and its stars, and the gods will come to him in obeisance. The akhs are following Meryre because of his ba, having broken their staves and shattered their weapons.

For Pepi is a great one, a great one's son, to whom Nut gave birth. Pepi's strength is Seth the Ombite's strength. This Pepi (is) a great wild bull who has emerged as Foremost of Westerners. Meryre is the flood's outflow, emerging from it when water came into being.¹⁰⁷ He is Kas-Assigner, who(se body) has many folds. Pepi is the god's document scribe who says what is and brings into being what is not. Pepi is the headband of gore that came from the Great-Thing (crown). Pepi is the eye of Horus that is powerful against people and forceful against the gods.

Horus will lift Meryre, Seth will elevate him, and Pepi will make an offering outpouring and a star-outpouring. He will content the two gods so that they are content; he will content the two gods when they are angry (with one another).¹⁰⁸

450 RECITATION. Geb will laugh, Nut will chuckle, before him as Pepi goes up to the sky. The sky will shout for him, the earth will shake for him.

He has dispelled the storm-clouds, yelling as Seth, and those at the sky's limbs shall open the sky's doors for me. He will stand on Shu, the stars having been shaded for him with the fan for (cooling) the god's water-jars. He will course the sky like Zewentju, the third (companion) of Sothis of clean places, having become clean in the Duat's lakes.

Lake-strider¹⁰⁹ is making his perfect paths and leading him to the great seat that made the gods, that made Horus and begat Thoth, so that Isis may receive him and Nephthys might beget him. So, he will sit on the great seat that made the gods, and the Morning God shall come to him in arousal, and the gods in brotherhood; those of the Akhet shall come to him on their face, and the Imperishable Stars in obeisance.

He will receive the offering slab and manage the “gods-mouth” altar. He will shoulder the sky with life and support the earth with happiness: this right arm of his will shoulder the sky with a staff, this left arm of his will support the earth with happiness. Because the abomination of Summoner, the doorkeeper of Osiris, is ferrying without a toll having been paid to him, he will find a fare for himself and thus receive for himself his air of life. He will inhale happiness and become sated with god’s offerings: when he has breathed the air of his abundance, the north wind, he will become sated among the gods.

So, he will become sharp as the great sharp one and go forward to the fore of the Dual Shrines. He shall strike with the baton and manage with the papyrus-scepter. He shall put his annals among people and love of him among the gods, (saying): “Speaker,¹¹⁰ say what is and don’t say what isn’t, for elision is a god’s abomination. Let him be tended and don’t report him (wrongly). Pepi is your son, Pepi is your heir.”

451 (See Teti’s Spell 7)

ADDRESS TO THE DEPARTING SPIRIT

452 RECITATION. My father¹¹¹ has made a heart for himself, the other one having been taken from him for objecting to him going up to the sky and wading in the waters of the Winding Canal.

Anubis has come and met you, Geb has given you his arm, father Pepi. Guard the earth, manage the akhs. I weep and weep, my father,¹¹¹ (saying): “Ah!”

Raise yourself, Pepi! Receive these four washing jars of yours, and become clean from the jackal lake and washed in natron-water from the Duat lake. You will be cleansed on top of your water-lily in the Marsh of Reeds, course the sky, and make your abode in the Marsh of Rest among the gods who have gone to their kas.

So, sit on that metal chair of yours. Receive your mace and your *3ms*-staff and lead those in Nu, govern the gods, and put the akh in his akh. You shall acquire your course and row your watercourse like the Sun on the shores of the sky.

Pepi, raise yourself! Go in your akh!

453 RECITATION. Pepi has gone away up to the sky among the gods in the sky and so, he stands at the great shin, hearing the populace's speech: The Sun shall find you on the shores of the sky as one with a watercourse in Nut. "Welcome, arriver!" say the gods. He shall give his arm toward you in the Izken of the sky. "One who knows his place has come," say the Ennead.

Become clean; occupy your seat in the Sun's boat and row the above and elevate those who are far off. You shall row with the Imperishable Stars, sail with the unwearying ones, and receive the Nightboat's cargo. You shall become the akh in the Duat and live in that pleasant life in which the lord of the Akhet lives, the great flood in Nut.

"Who has done this for you?" say the gods who follow Atum.

The Great One yonder is the one who has done this for him, the one at the north of the watercourse that Nut supervises. He has heard his summons and has done what he said, and [he] has acquired his body in the official's court of Nu at the fore of the Big Ennead.

APPROACHING THE SKY

454 (See Teti's Spell 18)*

455 RECITATION. You (goddess) who are more enduring than the enduring one, and you tadpole (god) who is a child at the fore of Letopolis with his lives at his neck! Your seat is [for] your son, (goddess); [your] seat is for your son, (god), for Geb has called to [him ...].

AT DAWN¹¹²

456 (See Teti's Spell 8)

457 RECITATION. "The sky has been opened, the earth has been opened, the Looking (Waters') caverns have been opened, the stretches of Nu have been opened, the sunlight's stretches have been loosed by this sole one who is stable every day": this has been said before him as he goes up to the sky.

I shall be anointed with first-class oil and clothed in top linen, and I shall sit on that which makes Maat live, with his back to the back of those gods at the sky's north—the Imperishable Stars, and he shall not perish; the unpassing ones, and he shall not pass; the unwaning ones, and Pepi will not wane.

Should Montu go high he will go high with him; should Montu run he will run with him.

458 RECITATION. The sky has become pregnant with wine,¹¹³ Nut has delivered her daughter the morning star, and he will raise himself, the third (companion) of Sothis of clean places. When he has become clean in the Duat lakes, he will be purged in the jackal lakes.

Thornbush, remove yourself from his path, that he may attain the southern part of the Marsh of Reeds.

The Guide Canal has been opened, the Winding Canal has flooded.

The sky's two reedfloats have been set for Horus, that he may cross to the Akhet, where the Sun is;

the sky's two reedfloats have been set for him of the Akhet, that he may cross to the Akhet, where the Sun is;

the sky's two reedfloats have been set for Horus of Shezmet, that he may cross to the Akhet, where the Sun is;

the sky's two reedfloats have been set for eastern Horus, that he may cross to the Akhet, where the Sun is:

the sky's two reedfloats have been set for me—for this Meryre is Horus of the gods—and he will cross to the Akhet, to where the Sun is. He will receive his throne that is in the Marsh of Reeds. He will descend to the southern part of the Marsh of Rest.

Meryre is the Great One, the Great One's son, emerging from between the Dual Ennead's thighs.

This Pepi has worshipped the Sun, Meryre has worshipped eastern Horus, he has worshipped Horus of the Akhet as he strapped on his apron. When he becomes content for this Pepi, he becomes content for Horus because of his tongue;¹¹⁴ when he becomes content for Horus because of his tongue, he becomes content for this Pepi.

- 459 RECITATION. This is how Pepi has come from Pe, where the bas of Pe are: Meryre having been banded with the breastband of Horus, Meryre having been clothed in the clothing of Thoth, Isis before him, Nephthys behind him, Paths-Parter parting a path for him, Shu lifting him, the bas of Heliopolis laying down a stairway for him to join with the above, and Nut giving her arms toward him like that which she did for Osiris on the day he moored.¹¹⁵

Face-Behind-Him, ferry Pepi to the Marsh of Reeds.

“Where have you come from?” (says the ferryman).

He has come from Awaret. His dangerous one is the cobra that came from the god, the uraeus that came from the Sun. Ferry him; put him in the Marsh of Reeds. Those four akhs who are with Meryre—Hapi, Duamutef, Imseti, and Qebehsenuf—are two on one side and two on the other side, and this Meryre is the helmsman.

He will find the Dual Ennead, and they are the ones who will give their arm to Meryre. He will sit between them to give judgment, and Meryre will govern those he has found there.

- 460 RECITATION. Pepi is Zetjti.¹¹⁶ Meryre is Zeti-zeti. Meryre is He of the *zwz*w-canal. Meryre is Zewentju, the sky's coffer. Pepi is Ka-maker,

the effective one of the hereditary kings. Meryre is Hidden, the hidden one of this land. Meryre is Tjemi of the Two Lands. Meryre is He Who Bustles, Meryre is Bustler. Meryre is (the goddess) Blessing, Meryre is (the goddess) Awe. Meryre is Bat with her two faces. Pepi is the one who saves himself, and he has saved himself from everything bad.

RECITATION WITHOUT PAUSE: Pepi is the She-Jackal, Meryre is He of the She-Jackal. Meryre is Hapi. Meryre is Duamutef. Meryre is Imseti. Meryre is Qebehsenuf. Meryre is Long-Wings. Pepi is those great gods at the fore of the lake. Meryre is the living Ba with the face of a centipede and the head of a sacred image, who saved his body and took his body from the disturbers.

What has been done is done. What has been done shall go to rest done, and what has been commanded, commanded. Meryre will act for him who acts well and Meryre will command for him who commands well, for Meryre's lips are the Dual Ennead. Meryre is the great Speech.

Pepi is Brotherly, Meryre is Sisterly. Meryre will be released from everything bad.

RECITATION WITHOUT PAUSE: People and gods, (put) your arms under Meryre, that you may elevate him and bear him to the sky, like the arms of Shu under the sky as he bears it.

To the sky!—TWICE. To the great place, among the gods!

461 RECITATION. Helmsman, say to him who has that he who has not is here.

The gorge-canal has been opened, the Marsh of Reeds has flooded, and the Winding Canal has filled with water.

The sky's two reedfloats have been set for Horus, that he may cross on them to where the Sun is;

the sky's two reedfloats have been set for the Sun, that he may cross on them to where the Horus of the Akhet is.

He shall commend Meryre to his father, the moon; Meryre's sibling is the morning god. He shall commend Meryre to those four youngsters who sit on the eastern side of the sky. He shall commend Meryre to those four youngsters who sit on the eastern side of the sky, to those four youngsters with charcoal-colored hair who sit in the shade of the tower of Him of the Height.

RECITATION WITHOUT PAUSE: His father is great, his father is great, and Meryre will be a great one of his father.

462 RECITATION. The sky has spoken, the earth has trembled, Geb has quaked, the god's two countrysides have yelled, the earth has been hacked and a presented offering laid down before this Meryre, alive and stable.

So, he will go forth to the sky. He will cross the Basin for life and authority, travel across the fierce lake, one who topples Shu's walls.

So, he will go forth to the sky, his wingtips those of a big bird. His entrails have been washed by Anubis, and Horus's service in Abydos—Osiris's purification—has been performed.

So, he will go forth to the sky among the stars and the Imperishable Stars. His sister Sothis and his leader, the morning god, shall take his arm to the Marsh of Rest.

So, he will sit on yonder metal chair of his, whose faces are those of fierce-looking lions and whose feet are the hooves of a great wild bull.

So, he will stand in yonder empty place that is between the two great gods, his papyrus-scepter baton in his arm. My arm will be lifted toward the populace, and the gods shall come to him in obeisance.

The two great gods shall awake from off their side and find him judging in the Dual Ennead. "He is every official's official," they will say about him, having installed Pepi in the Dual Ennead.

SUMMONING THE FERRYBOAT

463 RECITATION. Horus's sounding-poles, Thoth's wings, ferry this Pepi; don't maroon him. May you give bread to this Pepi, may you give beer to this Pepi, from your bread of eternity, from your beer of continuity. Pepi is one who belongs at the two obelisks of the Sun that belong to the earth, Pepi is one who belongs at the two dazzling ones of the Sun that belong to the sky.

This Pepi will go on the two reedfloats of the sky before the Sun, for he is carrying that vase of the Sun's cool water that cleanses the Nile-Valley land before the Sun when he emerges from his Akhet. This Pepi is now off to the Marsh of Life, the Sun's resting-place in the Cool Waters. This Pepi will find Qebehut, Anubis's daughter, meeting him with those four water-jars of hers. When she will cool the heart of the great god with them on his day of awaking, she will cool the heart of this Pepi with them for life, cleaning this Pepi and washing this Pepi in natron-water.

This Pepi will receive a place and a meal from that which is in the granary of the great god, and this Pepi will dress with the Imperishable Stars. This Pepi will go forward to the fore of the Dual Shrines and occupy the place of those equipped with (proper) condition.

- 464 RECITATION WITHOUT PAUSE. O Trembler, ferryman of the *p3^ct*-Marsh! Pepi is your oxen's caretaker, the one in charge of your Meskhenet. Pepi is your potter on earth, the breaker of the complete egg, to whom Nut has given birth. He has come having fetched for you the enclosure he potted for you on the night of your birth and the day of your Meskhenet: it is a beer-jar.
- You are a foundling who is ignorant of his father, and you do not know your mother. Don't let him report you to those who are ignorant of you so that they know you. Ferry him quickly to the landing of that marsh of the gods' making, on which the gods grow sated on their New-Year's days.
- 465 RECITATION WITHOUT PAUSE. O, you who ferry the marooned one who is righteous, ferryman of the Marsh of Reeds! Pepi is one righteous before the sky and before [the earth. Pepi is] one righteous before that island of land that he has swum to and arrived at, which is between Nut's thighs. He is a dwarf of the god's dances, an entertainer before his [great] seat.
- [For] this is what you have heard in the houses and overheard in the walkways on the day of calling you¹¹⁷ to hear the giving of (these) orders: "Look, the two on the great god's seat—they are Soundness and Health—are calling to this Pepi¹¹⁸ that this Pepi might be ferried to the marsh of [the great god's] beautiful seat, in which [he] does what is done with the honored ones, commending them to kas and allotting them to catches of fowl." That is what Pepi is,¹¹⁹ and he will commend [this] Pepi [to] kas and commend Pepi to a catch of fowl.
- 466 RECITATION WITHOUT PAUSE. O, Marooner, ferryman of the Marsh of Rest! Fetch that (ferryboat) for this Pepi!
- Pepi is one who has gone, Pepi is one who has come back—the Day-boat's son, to whom she gave birth in the world's sight, on the right side of Osiris, in a dawn birth through which the Two Lands live.
- Pepi is the year's announcer, Osiris. Look, he has come with a message of your father Geb: "In peace is the year's state."
- This Pepi has descended with the Dual Ennead into the cool waters.
- Pepi is the potter of the Dual Ennead, who laid out the Marsh of Rest.
- This Pepi found the gods standing, clad in their linen, their white sandals on their feet. Then they threw down their white sandals and discarded their linen. "Our heart could not be sound until you descended," they said. Inasmuch as you have said (this, gods), behold, the causeway has become established for you: "Sound of Heart" is the name of the causeway, north of the Marsh of Rest.

So, stand up, Osiris, and commend this Pepi to those over the causeway “Sound of Heart,” north of the Marsh of Rest, like you commended Horus to Isis on the day you impregnated her, that they may let Pepi eat from the marshes and drink from the springs inside the Marsh of Rest.

467 RECITATION WITHOUT PAUSE. O, Face-Behind-Him, Osiris’s doorkeeper! Tell Osiris to have fetched for this Pepi that boat of yours in which your clean ones cross to receive for you cool water on the shin of the Imperishable Stars, so that he may cross in it with the band of green and red linen that was woven as Horus’s eye, in order to wrap with it the finger of Osiris that has gone painful. So, this Pepi will go freely, freely, and the destiny of the great lake will guard him.

Open, door of the Looking (Waters)! Pull open, door of the lower peak! Dual Ennead, let this Pepi proceed with you to the Marsh of Rest, to the new state of this Pepi, of a possessor of honor. This Meryre will strike with the baton, this Pepi will direct with the papyrus-scepter, and Pepi will lead the Sun’s circuit.

The earth has been cooled, Geb has been censured, and the Dual Ennead has been cut apart: Pepi is the Ba who passes between you, oh gods.

The *p3^ct*-canal has been opened up, the *p3^ct*-canal has filled with water. So, the Marsh of Reeds has flooded and the Marsh of Rest has filled with water, and where they go is to those four youths who stand on the eastern side of the sky and caulk two reedfloats for the Sun so that the Sun might go on them to his Akhet. They shall caulk two reedfloats for this Pepi, and this Pepi will go on them to the Akhet, where the Sun is.

Morning god, Horus of the Duat, divine falcon, bee-eater, to whom the sky gave birth! Greetings to you in these four peaceful faces of yours that see what is in Kenzet and expel the storm for the peaceful! May you give this Pepi your two fingers that you gave to the young girl, the great god’s daughter, when the sky was parted from the land and the gods went off to the sky. You are ba and apparent at the fore of your raft of 770 cubits¹²⁰ that the gods of Pe caulked for you and the eastern gods bent into shape for you. Let this Meryre proceed with you in your raft’s cabin.

Pepi is the Beetle’s son, born from the vulva and under the tresses of She-Increases-as-She-Comes, the northern town that came from Geb’s brow. Pepi is that which exists between Eyes-Forward’s thighs on the night of his flattening bread (dough) and the day of cutting off the heads of the dappled snakes.

May you receive that blessed harpoon of yours—your shaft that gathers together the rivers, whose prongs are the Sun's lightning bolts, whose barbs are Mafdet's claws—and Pepi will sever with it the heads of the adversaries in the Marsh of Rest.

He has descended onto the Great Green. Bow your head, bend down your arms, Great Green! These are Nut's children¹²¹ who go down on you, with their wreaths at their head and their wreaths at their neck of halfa-grass, who make verdant the Red Crowns and the Marsh of Rest's canals for great Isis—she who tied the headband on her son Horus as a young boy in Akhbit, using her dress and censing before him so that he might cross the land in his white sandals and go to see his father Osiris.

This Meryre has parted his path among those who have a catch of fowl, This Pepi has conversed with those who have kas. When this Pepi has gone to the big island in the midst of the Marsh of Rest on which the gods and the swallows land—the Imperishable Stars are the swallows—they shall give this Pepi that plant of life on which they live and you will all live on it together.

Thus, you¹²² shall let this Pepi proceed with you to that great marsh that was laid down for you in the gods' limit. [What] you eat in the nighttime shall smite the land with what has been filled from Abundance. This Pepi will eat of that of which you eat and this Pepi will drink of that of which you drink, and you shall put (the emblem of) the satiety of this Pepi on the pole, on the foremost one of its flagpoles. You shall let this Pepi sit down to righteousness, and this Pepi will stand up to his state of honor. This Meryre will stand up having acquired the state of honor in your presence like Horus's acquiring the house of his father from his father's brother Seth in the presence of Geb.

Thus, you shall put this Pepi as the greatest official of the akhs, the northern Imperishable Stars of the sky, who rule contentment, guard deposited offerings, and let those (benefits) descend to those at the fore of the kas in the sky.

468 RECITATION WITHOUT PAUSE. You four foremost ones with braids, with your braids in front of you, your braids on your temples, your braids in back of you, and the middle of your heads with loose hair! Fetch me that ferryboat! Fetch that ferryboat for this Pepi! Fetch that fetching-boat for Pepi!

Starveling is the one who ferries it to this Pepi along with Sees-Behind-Him, so that he might proceed to the side where the Imperishable Stars are and be among them.

If you delay ferrying the ferryboat to this Pepi, then this Pepi will reveal your identity to the people he knows and to those he doesn't, and Pepi will pluck out those loose hairs in the middle of your heads like a water-lily from the swamplands.

469 RECITATION. Lake-traveler, fetch me! Lake-traveler, fetch me!

“Is it a grey goose (speaking)?” (asks the ferryman). Fetch him!

“Is it a pintail duck?” Fetch her!

“Is it a longhorned bull?” Fetch him!

Cloud, Pepi, as a heron and flap your wings as a “youngsters’-father” (heron)!

Pepi will go to his fathers who are at the fore of Spread-Lake. This Pepi will get his unmouldering bread and his unrotting beer. This Pepi will eat his personal bread personally: this Pepi does not have to give it to the one after him once he has taken it from the blackbird.

470 RECITATION. Sees-Behind-Him, Face-Behind-Him! Look, this Pepi has come,¹²³ having fetched for you the eye of Horus that was tied together, the one in the Marsh of Rowing. Fetch that Khnum-made boat for this Pepi.

O, Hapi, Imseti, Duamutef, and Qebehseuef! Fetch for this Pepi that Khnum-made boat that is in the Winding Canal.

Swallower, open the path for Pepi! O, Heat-snake, open the path for this Pepi! Nekhbet, open the path for this Pepi!

Greetings, young girl, in peace! Desire this Pepi and this Pepi will desire you.

You have been rejected for him, badness! You will not acquire this Pepi and this Pepi will not acquire you.

JOINING THE SUN

471 RECITATION. The sky has fortified the sunlight for Pepi. So, this Pepi shall ascend to the sky as the Sun's eye, and this Pepi shall stand at the eastern eye of Horus by means of which the gods' case is heard. It stands at the fore of the akhs like Horus standing at the fore of the living. So, this Pepi shall stand at the fore of the akhs and the Imperishable Stars like Osiris standing at the fore of the akhs.

472 RECITATION. Pepi has become clean in the cleaning that Horus made for his eye. Pepi is Thoth, who tended you, (eye); Pepi is not Seth, who took it.

Become happy, gods! Become aroused, Dual Ennead! Horus, meet this Pepi, for this Pepi is wearing the White Crown, Horus's eye, through which one becomes powerful. Become aroused, gods above; emerge! The face of this Pepi is that of a jackal, this Pepi's arms are

those of a falcon, this Pepi's wingtips are those of Thoth. Geb shall fly this Pepi to the sky, so that this Pepi may take Horus's eye to him.

This Pepi has separated your boundary-marker, you dead. This Pepi has scaled your field-markers, you impediments under Osiris's direction. Pepi has avoided Seth's paths and this Pepi has bypassed Osiris's messengers. There is no god who can seize this Pepi, no adversary who can cross this Pepi's path. Pepi is Thoth, the gods' forceful one. Atum has summoned this Pepi to the sky, for life, so that Pepi may take Horus's eye to him. Pepi is Khnum's son, and there is nothing bad that Pepi has done.

Extend this speech to your attention, Sun. Hear it, bull of the Ennead, and part this Pepi's path and widen this Pepi's place at the fore of the gods, that this Pepi may take Horus's eye to him, that Pepi may tie on for him what came from his head, that this Pepi may let him see with his two eyes complete and punish his opponents with it.

Horus has acquired his eye and given it to this Pepi. His scent is the god's scent: the scent of Horus's eye is on the flesh of this Pepi. This Meryre has come to the fore with it and this Pepi has sat down on your great seat, gods, between the two controlling powers, with Pepi's shoulder to Atum.

Pepi is the one who prevents the gods from turning away from embracing Horus's eye. This Pepi sought it in Pe and found it in Heliopolis, and this Pepi took it from Seth's head in the place where he and Seth fought.

Horus, give your arm to this Pepi. Horus, accept your eye emerging for you, that it may emerge for you. When this Pepi comes to you, for life, Horus's eye comes to you with this Pepi, atop Pepi forever.

473 RECITATION. Become clean, Sun! Become adorned, Horus! Depression has ended and sleep has been dispelled before the god's extant one, the god's son, the messenger of the god.

This Pepi has proceeded into the lake of Kenzet and this Pepi has become clean in the Marsh of Reeds. This Pepi shall be cleaned by Horus's followers, Anubis's throwstick and bow, and they will make for Pepi the spell of emerging and make for this Pepi the spell of ascending.

This Pepi will descend into your boat of the Sun that the gods row. When this Pepi ascends they shall become aroused at meeting this Pepi like their becoming aroused at meeting the Sun as he emerges in the east, (saying): "Ascend! Ascend!"

INVOKING THE GODS

474 RECITATION. This Pepi has become clean in the Lake of Reeds, in which the Sun has become clean.

Horus, run! The back of this Pepi is the back of Thoth, Pepi's feet are Shu's feet. Take him to the sky, (gods), give your arm to this Pepi.¹²⁴

475 RECITATION. Atum is the one who came into being as one who came (with penis) extended in Heliopolis. He put his penis in his fist so that he might make orgasm with it, and the two twins were born, Shu and Tefnut.

They shall put this Pepi between them and put this Pepi among the gods at the fore of the Marsh of Rest.

RECITATION, 4 TIMES: This Pepi will go up to the sky, this Pepi will descend to the earth.¹²⁵

476 RECITATION WITHOUT PAUSE. Zewentju, who courses the sky nine times a night, take hold of the arm of this Pepi,¹²³ and ferry him in this canal.

Let this Pepi descend into the boat of the god in which the Ennead's body is rowed, that this Pepi may be rowed in it, and there will be made for you the spell of the Natron-god, and there will be made for you the spell of incense, (saying): "Stand up at the fore of the Big Ennead! Sit down, Natron-god, at the fore of the great shrine!"

477 RECITATION WITHOUT PAUSE. Ho, you doorkeeper of the sky! Apply yourself toward that messenger who emerges.

If he emerges from the western gate of the sky, get the southern gate of the sky for him.

If he emerges from the eastern gate of the sky, get the northern gate of the sky for him.

478 RECITATION. Greetings, you ladder that the bas of Pe bore and the bas of Nekhen gilded! May you give your arm toward this Pepi, so that this Pepi may sit down between the two great gods, this Pepi's seats may come to the fore, his arm may be received to the Marsh of Rest, and he may sit down among the stars in the sky.

BEING TENDED BY ISIS AND NEPHTHYS

479 RECITATION. You two kites¹²⁶ atop Thoth's wing, you two on the crown of Wanderer's head, fetch that (ferryboat) for this Pepi, put him on yonder side. This Pepi is¹²³ on an urgent mission of Horus.

480 RECITATION. The Nightboat's djed-pillar has been released for its [Lord], the Nightboat's pillar has been released for the one who steers it.¹²⁷

Isis has come, Nephthys has come—one of them from the west, one of them from the east, one of them as a screecher,¹²⁸ one of them [as] a kite—and they have found Osiris after his brother Seth threw him down in Nedit, when Osiris Pepi said: “You should go away from me,” and his identity of Sokar came into being.¹²⁹

They will prevent [you] from decomposing, with respect to your identity of Anubis. They will prevent your decay from oozing to the ground, with respect to your identity of the Nile-Valley jackal. They will prevent the scent of your corpse from being bad, with respect to your identity of Horus of Shat.¹³⁰ They will prevent eastern Horus from decaying; they will prevent Horus, lord of the elite, from decaying; they will prevent Horus of the Duat from decaying; they [will prevent] Horus, lord of the Two Lands, from decaying. Nor shall Seth be free of bearing you forever, Osiris Pepi.

Awake for Horus! Stand up against Seth! So, raise yourself, Osiris Pepi, Geb’s first son, at whom the Dual Ennead shake! The shrine will await you, the new-moon festival will be made for you, and you will appear at the first-of-the-month festival. So, go forward to the lake and travel to the Great Green.

For you are [He Who Stands] and Does [Not] Become Weary in the midst of Abydos. You have become akh in the Akhet and stable [in] Djedut. Your arm has been received by the bas of Heliopolis, your arm has been taken by the Sun. [Your head has been] raised [by the Dual Ennead, and they have put you], Osiris Pepi, at the fore of the [Dual] Shrines [of the bas of Heliopolis.

Be alive! Be alive! Raise yourself!

CROSSING TO THE SKY

481 RECITATION. The sky’s two reedfloats have been set for the Sun, that he might cross on them to the Akhet, to where Horus of the Akhet is: the sky’s two reedfloats have been set for this Pepi, that he might cross on them to the Akhet, to where the Horus of the Akhet is.

The sky’s two reedfloats have been set for Horus of the Akhet, that Horus of the Akhet might cross on them to the Akhet, to where the Sun is: the sky’s two reedfloats have been set for this Pepi, that this Pepi might cross on them to the Akhet, to where the Sun is.

The Nurse Canal shall open up, the Marsh of Reeds shall fill, the Wind-ing Canal shall flood, so that this Pepi’s ferrying might be ferried to the Akhet, where Horus of the Akhet is.

Please fetch (them) for this Pepi, you four bypassers with braids who sit at their staves in the east of the sky, and tell it, the nickname of this Pepi, to Kas-Assigner.

Let there be ululation for this Pepi and ululation for his ka. This Pepi is justified and the ka of this Pepi is justified before the Sun. The Sun has [taken] this Pepi to the sky in the eastern side of the sky. For he is Horus, he of the Duat. For he is the star who strews the sky. Sothis is Pepi's sister, the morning god is his [sibling], and [...] them.

The sky cannot be free of Pepi forever, the earth cannot be free of this Pepi forever, by command of [...] Horus's eye over [...].

[O ...], fetch that (ferryboat) for this Pepi, for he is to be your third in Heliopolis.

482 [...] his [...] that comes from [...]. Pepi is the gore that comes from the Sun, the sweat that comes from Isis.

SPELL FOR PROTECTION OF THE TOMB

483 RECITATION BY HORUS; A GEB-GIVEN OFFERING.

Go back, be far away! Let Horus respect me and Seth protect me.

Go back, be far away! Let Osiris respect me and Kherti protect me.

Go back, be far away! Let Isis respect me and Nephthys protect me.

Be far overhead! Let Eyes-Forward respect me and Thoth protect me.

Go back, be far away! Let those of the nighttime respect me and those in old age protect me.

I have come and installed this house for this Pepi. The broadhall here is cleaner than the Cool Waters. The door on it is the forepart of two opposing bulls, and its seal is of two evil eyes.

Let Osiris not come in that bad coming of his. Don't open your arms to him, (door, but say): "Barred! Go to Nedit! Enough! Go to False-town!"

Let Horus not come in that bad coming of his. Don't open your arms to him, but let there be said to him his identity of Fated Blind, (and say): "Go to Anpet! Enough! Go to Iseum!"

Let Seth not come in that bad coming of his. Don't open your arms to him, but let there be said to him his identity of Cut Off One, (and say): "Go to the mountains of blackness! Enough! Go to Takhbit!"

Should Eyes-Forward try to come in that bad coming of his, don't open your arms to him, but say to him his identity of Displaced, (and say): "Go to Dednu and be found trembling because of them! Enough! Go to Letopolis!"

Should Thoth try to come in that bad coming of his, don't open your arms to him, but let there be said to him his identity of You Have No Mother, (and say): "Go, you who have been barred from your testicles! Go to Pe, to Thoth-town!"

Should Isis try to come in that bad coming of hers, don't open your arms to her, but let there be said to her her identity of Putrid Crotch, (and say): "Barred! Go to the houses of Manu! Enough! Go to Hedjbet, to where you will be beaten!"

Should Nephthys try to come in that bad coming of hers, then let there be said to her her identity of Substitute Who Has No Vulva, (and say): "Go off to Selket's enclosures, to where you will be beaten on your haunches!"

Should those of the nighttime and those in old age try to come in that bad coming of theirs, then let there be said to them their identity of Fated Blind, (and say): "Go to [...]atjut!"

Should Pepi and his ka try to come, open the door of his gods. When he needs to go down to the undersky, [he goes down] to where the gods are.

Should Pepi and his ka try to come, open your arms to him, open the door of his gods. When he demands to go up to the sky, he goes up.

I have come as Parter. A Geb-offering that Atum has given: the installation of this pyramid and this god's enclosure for Pepi and for his ka, and that this pyramid and this god's enclosure be restricted to Pepi and to his ka. This eye of Horus is clean: may it endure for them.

He who shall give his finger¹³¹ against this pyramid and this god's enclosure of Pepi and of his ka, he has given his finger against Horus's Enclosure in the Cool Waters. Nephthys shall traverse for him every place of his [father] Geb. His case has been heard by the Ennead and he has nothing, he has no house. He is one accursed, he is one who eats his own body.

ADDRESS TO THE AWAKENED SPIRIT

291 RECITATION BY HORUS; A GEB-GIVEN OFFERING FOR OSIRIS PEPI.

Ho, Osiris Pepi! Geb has given you your eyes as the eyes of this great one in you. Geb has had Horus give them to you that you may become content with them.

Isis and Nephthys have seen you, having found you, and they will gather you, Horus. Horus has had Isis and Nephthys tend you, Horus has had him become content with you.

Horus has become akh with you in his identity of you the Akhet from which the Sun emerges, and inside your arms in your identity of the one inside the palace. Enfold your arms all about him, so that his bones extend and his heart enlarges.

Ho, Osiris Teti! Elevate yourself to Horus, betake yourself to him: don't be far from him.

Horus has come to take account of you. He has struck your opponent bound for you: you are his ka. Horus will turn him away for you: you are greater than your opponent. He will swim under you and bear the one in you who is greater than he. His followers have noticed you, for your strength is so much greater than his that they will not thwart you.

Horus has come, taking account of his father in you rejuvenated, in your identity of the rejuvenated waters (of the inundation). Horus has parted your mouth.

Ho, Osiris Pepi! Do not groan, do not moan. Geb has gotten Horus for you, that he may allot their hearts to you. He has gotten you all the gods together, and there is none of them who will be away from you.

Horus has tended you, for he could not delay tending you. Horus has taken his eye from Seth and given it to you. This sweet eye of his, return it to yourself, allot it to yourself: oh, may it endure with you.

Isis has gathered you. Horus is the one who will tend what Seth has done to you.

Horus's heart has gone forward with you, in your identity of Foremost of Westerners.

14 (See p. 102)

484 RECITATION. You have your water, you have your inundation, you have your outflow that came from Osiris.

The sky's door has been opened to you, Nut's door has been pulled open to you. The sky's door has been opened to you, the Cool Waters' door has been pulled open to you.

"Endure!" says Isis, "In peace!" says Nephthys, when they have seen their brother.

Raise yourself! Your bonds have been untied for you, your dust has been cleared away for you. So, you shall sit on your metal chair, clean from your four jars and your four water-jars that have come from the god's palace for you so that you might become cleansed with natron-water, that have been filled to the brim for you from the natron canal, that Horus of Nekhen has given you when he gave you his jackal akhs as Horus in his house, as the foremost one at the fore of the controlling powers.

How permanent is that which has been done for you! Anubis, foremost of the god's booth, has commanded that you descend as a star, as the morning god. You shall wander southern Horus's mounds, you shall wander northern Horus's mounds, and those of estimation will lay down their arms for the stairway to your seat.

He has come to you, his father; he has come to you, Geb. Do for him that which you did for his brother Osiris on the day of catching you complete from the water,¹³² of allotting bones and fastening sandals. Make his fingernails and toenails faultless [for] him, so that the Nile-Valley shrine and the Delta shrine might come to him in obeisance [...].

281 (See p. 116)*

ADDRESS TO THE GUARDIAN OF THE CORRIDOR DOOR

485 RECITATION. Back, groaning longhorn! Your head is in Horus's arm, your tail is in Isis's arm, and Atum's fingers are on your horns.

**SPELLS FOR OPENING THE DOOR OF THE SKY
(VESTIBULE, SOUTH WALL)**

CONSECRATING THE VESTIBULE STATUE¹³³

486 RECITATION. The head of this Meryre is that of a vulture, as he emerges and ascends to the sky.

The sides of the head of this Pepi are those of Her of a Thousand Bas of a God, as [he] emerges and [ascends] to the sky.

This Pepi's ears are those of the Watery One and Nu, as he emerges and ascends to the sky.

The face of this Pepi is that of Paths-Parter, as he emerges and ascends to the sky.

Meryre's eyes are the great goddess at the fore of the bas of Heliopolis, as he emerges and ascends to the sky.

The nose of this Pepi is that of Thoth, as he emerges and ascends to the sky.

The mouth of this Meryre is that of the great To-and-Fro canal, as he emerges and ascends, and ascends to the sky.

The tongue of this Pepi is that of the guide for the Maat-boat, as he emerges and ascends to the sky.

This Pepi's teeth are bas, as he emerges and ascends to the sky.

[This Meryre's] lips [are Shu] and Tefnut, as he emerges and ascends to the sky.

The chin of this Pepi is that of Kherti, foremost of Letopolis, as he emerges and ascends to the sky.

The neck-vertebra of this Pepi is that of a wild bull, as he emerges and ascends to the sky.

This Pepi's shoulders and upper arms¹³⁴ are those of Seth, as he emerges and ascends to [the sky].

The [right arm and hand]¹³⁵ of this Meryre is that of the western [ba, as] he emerges [and ascends to the sky.

The left arm and hand] of Pepi is that of the eastern ba, as he emerges and ascends to the sky.

The chest of this Meryre is that of Bastet, as he emerges and ascends to the sky.

The belly of this Meryre is that of Nut, as he emerges and ascends to [the sky.

This Pepi's back is that of Geb, as he emerges and ascends to the sky].

This [Pepi's spine] is that of the Dual Ennead, as he emerges and ascends to the sky.

This Pepi's rear is that of Heqet, as he emerges and ascends to the sky.

This Meryre's buttocks are those of the Nightboat and Dayboat, as he emerges and ascends to the sky.

The penis of this Pepi is that of the Apis, as he emerges and ascends to the sky.

Meryre's thighs are those of Neith and Selket, as he emerges and ascends to the sky.

This Meryre's lower legs¹³⁶ are those of the two bas at the fore of the Marsh of the Limit, as he emerges and ascends to the sky.

This Meryre's feet are those of the two Maat-boats, as he emerges and ascends to the sky.

Pepi's toes are those of the bas of Heliopolis, as he emerges and ascends to the sky.

Pepi is one who belongs to a god, a god's son, as he emerges and ascends to the sky.

Meryre is the Sun's son, whom he desired, as he emerges and ascends to the sky.

Meryre has been begotten to the Sun, as he emerges and ascends to the sky.

Pepi has been conceived to the Sun, as he emerges and ascends to the sky.

Pepi has been born to the Sun, as he emerges and ascends to the sky.

This magic in the belly of Meryre belongs to him,¹³⁷ as he emerges and ascends to the sky.

Meryre is the great controller in the great court in Heliopolis, as he emerges and ascends to the sky.

There is disturbance as he emerges and Pepi ascends to the sky.¹³⁸

Horus is a boy-child as he emerges and this Meryre ascends to the sky.

Nut cannot copulate nor can she give her arms, as he emerges and this Pepi ascends to the sky.

Geb cannot leap his barrier, as he emerges and Pepi ascends to the sky.

Any god who will not lay down a stairway for this Meryre as he emerges and ascends to the sky, he has no wafer, he has no fan, he will not wash himself from a cup, he will not smell a foreleg, he will not serve himself a haunch, nor will the earth be hacked up for him, nor will a deposited offering be laid down for him, as he emerges and this Meryre ascends to the sky.

This Pepi is not the one who says this against you gods: magic is the one that says this against you gods. Meryre is the one who belongs to the mound that has magic, as he emerges and ascends to the sky.

Any god who will lay down a stairway for Pepi as he emerges and Meryre ascends to the sky, and any god who will provide his seat in the great boat as he emerges and this Pepi ascends to the sky, the earth will be hacked up for him, a deposited offering will be laid down for him, a bowl shall be made for him, [he] shall smell a foreleg and serve himself a haunch, as he emerges and this Pepi ascends to the sky.

Any god who will receive the arm of this Meryre to the sky when he has gone to Horus's enclosure in the Cool Waters, his ka will be justified before Geb.

OPENING THE STATUE'S MOUTH¹³⁹

487 RECITATION. This Pepi has come to his father. [He has] come to you, Osiris, having gotten you that ka of yours that was away. You whom his mother caught spread out in her horns, Provision has raised you.

Your mouth has been parted by Experienced, foremost of the supply-house.

Your mouth has been parted by the great one of the morning¹⁴⁰ in the Enclosure of Gold.

[Your mouth] has been parted by the two reconciled gods,¹⁴¹ foremost of the Enclosure of Natron.

Your mouth has been parted by Horus with his little finger with which [he] parted the mouth of his father, with which he parted the mouth of Osiris.

Pepi is your son: Meryre is Horus. Pepi is a son who loves his father, in his identity of the Loving Son. Your cleaning, your wiping, the giving of your clothing, your thousand of linen, and your thousand of clothing that [this] Meryre has gotten for you—he will establish you with respect to them.

PROCESSION WITH THE STATUE

488 RECITATION. You progeny of Horus—Hapi, Duamutef, Imseti, Qebeh-senuef—escort your father, Osiris Meryre, and against that one who

will give an obstacle to him with the gods. Strike Seth, save this Osiris Pepi from him from dawn onward.

Horus has gained control and will save his father, this Osiris Meryre, himself. Whoever acts for my father, you (all) should praise him.

489 RECITATION. It is Horus (who speaks). He has come that he might take account of his father, Osiris Pepi.

“You who are dangerous for him when the king journeys over Anubis’s places!”—anyone who hears this will not live.

Thoth, have no mercy on all who hate my father.

Thoth, go and see him who would get my father when he journeys, the one who is dangerous for him.

490 RECITATION. Go to Osiris, (Thoth): he is Meryre.

Osiris Pepi, I have gotten for you the one who killed you, (says Thoth): don’t let him escape from you.

Osiris Meryre, I have gotten for you the one who killed you, with a knife used against him.

Osiris Pepi, I have gotten for you the one who killed you, cut up in three pieces.

491 RECITATION. Horus’s children, go to this Osiris Pepi.

Horus’s children, go and place yourselves under this Osiris Meryre: let there be none of you who will be away. Carry him!

492 RECITATION. Osiris Pepi, I have gotten for you the one who killed you, cut up, with a knife used against him.

Horus’s progeny—Hapi, Duamutef, Imseti, Qebehsenuf—carry your father, this Osiris Pepi; lead him.

Osiris Meryre, your revival has been made and your mouth has been parted: so, stand up!

493 RECITATION. I am Nut. Elevate this Osiris Meryre to me! Give him to me, that I may collect him.

494 RECITATION. Ho, father Osiris Pepi!, (says Nut). Elevate yourself to me! Osiris Meryre, bring yourself toward me!

OPENING THE SKY’S DOOR

495 RECITATION. The mouth of the earth has been opened to this Osiris Pepi, Geb has spoken to him: “You are great like the Sun, his own like the Sun. So, proceed in peace, Pepi, to the Dual Ennead!”

The eastern door of the sky, the one of Fixed of Kas, has been opened to him and Nut shall give her arms toward him. She of long horn and dangling breast will suckle this Meryre and not wean him. When she has taken him to the sky she will not drop him to the

earth, but will make this Pepi's abode in the fore of the Dual Shrines.

He will descend into the boat like the Sun, on the Winding Canal's shores. This Pepi will row in the lightning-boat and set course in it to the marsh of the two underskies,¹⁴² to the fore of that land of the Marsh of Reeds. His arm will be received by the Sun, his head will be lifted by Atum. His prow-line's arm will be received by Isis, his stern-line will be left by Nephthys. When Qebehut has put him on her temple, she will drop him among those who are at the fore of the lake as herdsmen of calves.

SPELLS AGAINST THE GUARDIANS OF THE SKY'S DOOR

496 RECITATION. Back, baboon with red ear and scarlet anus!¹⁴³ You have ferried to your mouth the haunch belonging to your goddess of the sedan chair (rather than one belonging to you).

497 RECITATION. Back, great black one! Crawl into Battlefield, into the place in which they¹⁴¹ crawled!

498 RECITATION. You *wndr* of the she-jackal, caperer of her border! Back, lion's forepart! Go back, you two hindparts of a lion, and let the god's passing pass!

499 RECITATION. All life to this Meryre forever!

SPELLS FOR ENTERING AND LEAVING THE TOMB (VESTIBULE, WEST AND EAST WALLS)

INVOKING THE GODS¹⁴⁴

500 RECITATION. The earth has become high under Nut through your arms, Tefnut. Take my hands!

Sun, please take the arm of Pepi¹⁴⁵ and put him in [his place] among the nobles, at the fore of the Dual Ennead, judge of the gods as the replacement of Horus as he tends Horus's father Osiris.

Your body is in this Pepi, god; and look, your body is in Pepi, gods. This Pepi has come in peace to you, Horus. Horus's eye will endure for him with you, (gods), and it will not be given to Seth's wrath.

501 RECITATION. The sky's door has been opened, the Cool Waters' door has been pulled open, to Horus of the gods, that he might emerge and become clean in the Marsh of Reeds: the sky's door will be opened to this Pepi once the Cool Waters' door has been pulled open to this Pepi, that he may emerge and become clean in the Marsh of Reeds.

The sky's door has been opened, the Cool Waters' door has been pulled open, to Horus of Shezmet, that he might emerge and become clean

in the Marsh of Reeds: the sky's door has been opened to Pepi, the Cool Waters' door has been pulled open to this Pepi, that he may emerge and become clean in the Marsh of Reeds.

The sky's door has been opened, the Cool Waters' door has been pulled open, to eastern Horus, that he might emerge and become clean in the Marsh of Reeds: the sky's door will be opened to this Pepi once the Cool Waters' door has been pulled open to Pepi, that he may emerge and become clean in the Marsh of Reeds.

The sky's door has been opened, the Cool Waters' door has been pulled open, to Horus of the Akhet, that he might emerge and become clean in the Marsh of Reeds: the sky's door will be opened to this Pepi once the Cool Waters' door has been pulled open to this Pepi, that he may emerge and become clean in the Marsh of Reeds.

As the emerger Horus of the gods emerges and becomes clean in the Marsh of Reeds, this emerger Pepi emerges and becomes clean in the Marsh of Reeds.

As the emerger Horus of Shezmet emerges and becomes clean in the Marsh of Reeds, this emerger Pepi emerges and becomes clean in the Marsh of Reeds.

As the emerger eastern Horus emerges and becomes clean in the Marsh of Reeds, the emerger Pepi emerges and becomes clean in the Marsh of Reeds.

As the emerger Horus of the Akhet emerges and becomes clean in the Marsh of Reeds, this emerger Pepi emerges and becomes clean in the Marsh of Reeds.

Since this Pepi has received the golden kilt, this Pepi shall go to the sky and be settled like the earth.

Your belly, Nut, will swell with the god's seed that is in you: in fact, Pepi is the god's seed that is in you, Nut. Receive him, this Pepi, to you like your receiving the god's son.

Hepatj, Hepatj! Heneni, Heneni! Ferry him with you, that this Pepi may settle among you.

Granary, the gods' mother, give your arm to this Pepi! Here is his arm:¹²³ take him to the sky like when you took Osiris to the sky.

Hepatj, Hepatj! Heneni, Heneni! Ferry this Pepi with you, that this Pepi may settle among you.

502 RECITATION. Someone has become clean in the Lake of Reeds.

The Sun has become clean in the Lake of Reeds: this Pepi himself has become clean in the Lake of Reeds.

Shu has become clean in the Lake of Reeds: Pepi himself has become clean in the Lake of Reeds.

Shu, Shu, lift this Pepi to the sky! Nut, give your arms toward him!
He will fly up, he will fly up. Ululate, ululate, ululate! He will fly up,
he will fly up.

- 503 RECITATION. The fire has been set, the fire has arisen.
The incense has been set on the fire, the incense has arisen.
Your scent has come to this Pepi, incense: his scent has come to you,
incense.
Your scent has come to this Pepi, gods; his scent has come to you, gods.
This Pepi shall be with you, gods; you shall be with this Pepi, gods.
This Pepi shall live with you, gods; you shall live with this Pepi, gods.
Pepi shall desire you, gods; you shall desire me, this Pepi, gods.
The one made to ascend, this Pepi, has come; the ascender, this Pepi,
has come, going up on Isis's thighs. This Pepi will climb on
Nephthys's thighs. The arm of this Pepi has been taken by his father
Atum, for life, that he might allot him to those gods who are wise
and experienced, the Imperishable Stars.
Mother of this Pepi, Ipy, give that breast of yours to Pepi, that this Pepi
may transport it to his mouth and suck that white, dazzling, sweet
milk of yours.
Yonder land in which this Pepi goes, this Pepi will not thirst in it, Pepi
will not hunger in it, forever.
- 504 RECITATION. Pepi is one of transport to the sky there. This Pepi has
become more permanent than people, this Pepi has appeared to the
gods.
This Pepi has appeared with the Sun in his appearance, the third of
them who are with them: one behind this Pepi, one before; one
placing water, one placing sand. This Pepi has leaned on your arms,
Shu, like the Sun's leaning on your arm.
This Meryre has found them seated to meet him, the two akhs who
are this land's mistresses. Nut has become aroused at meeting this
Pepi, and the tassels of her slip that is under her dress have received
him.¹⁴⁶ And now that they have given birth to Pepi, what is bad has
released him; Selket has given her arms toward this Pepi and ferried
her breast to the mouth of this Pepi; Great Beard has shaved this
Pepi's head and Sothis has washed this Pepi's arms—at his birth this
day, gods.
This Pepi does not know his first mother that he (once) knew: Nut is
the one who has given birth to this Meryre with Osiris.
- 505 RECITATION. Let this Pepi proceed with you, Horus. Ferry him, Thoth,
on your wingtip as Sokar at the fore of the Maat-boat.

Horus is not lying behind the canal, Thoth is not marooned. Nor will this Pepi be marooned: Pepi is the one who has Horus's eye.

- 506 RECITATION. The Sun has become clean in the Marsh of Reeds, Horus has become clean in the Marsh of Reeds, this Pepi has become clean in the Marsh of Reeds.

Shu is lifting this Pepi: Nut, give him your arm!
Ululate, ululate! He will fly, he will fly.

- 507 RECITATION. Someone has gone where his ka is: Eyes-Forward has gone where his ka is, this Pepi has gone where his ka is—to the sky.
A ladder has been laid down for him and he will mount on it in its identity of that which mounts to the sky.

A ferryboat has been ferried to him by the Imperishable Stars with staves. The sky's bull has bent down his horn and he will pass on it to the Duat's lakes.

Descend (into the ferryboat), Pepi, and you will not fall to earth.

This Meryre will seize the two sycamores that are between (here and) the other side of the sky. They will ferry him and put him in yonder eastern side of the sky.

- 508 RECITATION. I know your name: I am not ignorant of your name. "Limitless" is your name; "He of the Crown" is the name of your father. Your mother is Peaceful, who gives birth to you morning by morning.

As Limitless's birth should not be barred in the Akhet, you should not bar this Pepi when he comes to the place where you are.

As Selket's birth should not be barred, you should not bar this Meryre when he comes to the place where you are.

As the two shores should not be barred to Horus, you should not bar this Pepi when he comes to the place where you are.

As Orion's birth should not be barred, you should not bar this Meryre when he comes to the place where you are.

As Sothis's birth should not be barred, you should not bar this Pepi when he comes to the place where you are.

As the two rutting gods—the Sun's sons, whom he has desired—should not be barred from him, you should not bar this Meryre when he comes to the place where you are.

As Paths-Parter's birth should not be barred in the Pothouse, you should not bar this Pepi when he has come to the place where you are.

As people should not be barred from the king, the god's son, you should not bar this Meryre when he comes to the place where you are.

As your crew of Imperishable Stars should not be barred from rowing you, you should not bar them from letting Pepi descend into that boat of yours.

As people should not be barred from the dead, you should not bar this Pepi from descending into that boat of yours.

As people should not be barred from eating bread, you should not bar this Meryre from descending into that boat of yours.

I am Destroys-Them, the messenger of the Sun, and this Pepi cannot be barred from the sky. The swallow-wort bush, doorkeeper of the sky, has given her arms toward this Pepi; Face-Behind-Him, ferryman of the Winding Canal, has landed for him. This Meryre will not be barred; roadblocks will not be made against this Pepi.

Meryre is one of you, gods. This Pepi has come to you, Limitless Sun, that he might row you and escort you. This Pepi loves you in his belly, this Pepi loves you in his heart.

INVOKING THE SUN AT DAWN

509 RECITATION. The sky's face has been washed, the arc of the sky has grown bright. The god has been given birth by the sky on the arms of Shu and Tefnut, on the arms of him who rises and becomes large.

You of whom the gods speak, hear it, this speech said to you! Become informed by it about this Pepi: Pepi is a great one, the Great One's son. Pepi is now with you: take this Pepi¹⁴⁵ with you.

Beetle! Hear it, this speech said to you. Become informed by it about this Pepi: Meryre is a great one, the Great One's son. This Meryre is now with you: take him with you.

Nu! Hear it, this speech said to you. Become informed by it about this Pepi: Pepi is a great one, the Great One's son. This Pepi is now with you: take him with you.

Atum! Hear it, this speech said to you. Become informed by it about this Meryre: Pepi is a great one, the Great One's son. This Pepi is now with you: take him with you.

Esteemed one, Geb's son; controlling one, Osiris's son! Hear it, this speech said to you. Become informed by it about this Pepi: Pepi is a great one, the Great One's son. This Pepi is now with you: take him with you.

Be ascended to this Pepi in your identity of [the Sun] and dispel the sky's blanket (of darkness) for Horus [of the Akhet] to show himself [and hear] his [bas] and his blessings in the mouth [of] the Dual Ennead: "How beautiful are you of whom his mother speaks, heir of whom Osiris speaks!"

This Pepi does not eat Horus's eye so that people would say he should die because of it. This Meryre does not eat a limb of Osiris [so that the gods would say he should die because of it. This Pepi lives instead on the payments of his father Atum.

May you defend him, Nekhbet]. When you have [defended] Pepi, Nekhbet in the midst of the Official's Enclosure in Heliopolis, and have commended him to him who is in his service, this Pepi shall be served. When he who is in his service has commended this Pepi to him who is in his "centipede,"¹⁴⁷ Pepi shall be served.

This Meryre has missed his death-carrying day [like Seth's missing] his death-carrying [day].

[This Meryre] has missed his death-carrying midmonth days like [Seth's] missing his death-carrying [midmonth days].

This Pepi has missed his death-carrying first-of-the-month days like Seth's missing his death-carrying first-of-the-month days.

This Pepi has missed his death-carrying year like Seth's missing his death-carrying year.

Don't plow [into the ground, Pepi's arms that bear Nut] as (does) [Shu], this Pepi's [metal] bones, his imperishable limbs! Pepi is a star that strews the sky. You should ascend to this Pepi, god, that Pepi may be tended. The sky will not be empty of this Pepi, nor will the earth be empty of this Pepi, forever.

510 [RECITATION]. This Pepi will truly [live] at your shepherd's crook, you imperishable gods of the undersky [who] course [the land of] Libya and sweep away [with] their electrum staves. This Pepi will sweep away with you with a staff of authority and an electrum staff.

Pepi is your fourth, you imperishable gods of the undersky who course the land of Libya and sweep away with your electrum staves. This Pepi will sweep away with you with a staff of authority and an electrum staff.

Pepi is your fifth, you imperishable gods of the undersky [who] course [the land of] Libya and sweep away [with] your electrum staves. This Pepi will sweep away with you with a staff of authority and an electrum staff, by command of Horus, the member of the elite and king of the gods.

Pepi is the one who has grasped the White Crown, on whom the curl of the Raw Crown is.

Pepi is the uraeus that came from Seth, that acquires and fetches: let this Pepi proceed; make him live.

Pepi is that one of the goriness that came from this one [and that].¹⁴⁸

Pepi is the eye of Horus: it will not be chewed up or spat out; he will not be chewed up or spat out.

Hear it, Sun, this speech said to you. Your self is in Pepi, Sun: make your self live in Pepi, Sun.

The baboons have been killed by the blackbird, the blackbird has been killed by the baboons.

You netted one yonder, you male here,¹⁴⁹ the one who runs has run from you two who belong to that first body of the herd of justification, that was born when wrath had not yet come into being, that was born when noise had not yet come into being, that was born when cursing had not yet come into being, when Horus's eye had not yet been gouged out and Seth's testicles had not yet been tied off.

Pepi is the red linen that came from Isis and the redness that came from Nephthys. His leather cord is at his coccyx, and there is nothing the gods can do to this Pepi. Pepi is the Sun's replacement, and this Pepi will not die.

Hear, Geb, member of the gods' elite! Atum, equip him with his form!

Hear, Thoth, in whom is the gods' contentment! Open, Horus! Defend, Seth!

This Pepi will rise in the eastern side of the sky like the Sun who rises in the eastern side of the sky.

- 511 RECITATION. The mother of Pepi became pregnant with him, who is in the undersky, and this Pepi was given birth by his father Atum, when the sky had not yet come into being, when the earth had not yet come into being, when people had not yet come into being, when the gods had not yet come into being, when death had not yet come into being.

This Pepi will miss his death-carrying day like Seth's missing his death-carrying day, for this Pepi is off to your herd, you gods of the undersky, who cannot be mated to their opponents, and this Pepi cannot be mated to his opponents; who do not die because of a king, and this Pepi will not die because of a king; who do not die because of anyone dead, and Pepi will not die because of anyone dead.

Pepi is an Imperishable Star, son of the great sky that is in the midst of Selket's enclosure. The Sun has taken this Meryre to the sky and this Pepi will live as he who has entered the sky's west lives when he emerges in the sky's east. He who is in his service has commended this Pepi to him who is in his "centipede,"¹⁴⁷ and they shall serve this Pepi.

Pepi is a star. The Sun's aegis is over this Pepi, and the Sun's aegis cannot be severed from over this Pepi. Horus has put this Pepi [on] his

shoulders that he might allot this Pepi to Shu, the one with sweeping arms under Nut.

Sun, give your arm to this Pepi! Great god, give your forked staff to this Pepi, that he may live forever!

- 512 RECITATION. “How beautiful is the sight, how satisfying to see,” says Isis, “how this god goes up to the sky, with his ba on him, his ferocity at his sides, his magic at his feet!”

It will be done for this Pepi by Atum like that which was done for him. The gods who belong to the sky have been fetched for this Pepi and the gods who belong to the earth assembled for him, that they might put their arms under him, having made a ladder for Meryre so that he might mount on it to the sky. The sky’s door will be opened to this Pepi, the starry sky’s door will be pulled open to him. Atum has joined together the countrysides for this Pepi and given to this Pepi the towns of Geb, who argued for it, the mounds—Horus’s mounds and Seth’s mounds—and the Marsh of Reeds.

Pepi is Rahes, foremost of the Nile-Valley land. Pepi is Dedwen, foremost of Bowland. Pepi is Sopdu under his mangroves.

Have (any of) you acted against him, having said he should die? He will not die: this Pepi will truly live forever. This Pepi shall become the most permanent of wild bulls against them, and this Pepi shall be at their fore, alive and enduring forever.

- 513 RECITATION. May you awake in peace, Natron-cleaned god—in peace!

May you awake in peace, eastern Horus—in peace!

May you awake in peace, eastern Ba—in peace!

May you awake in peace, Horus of the Akhet—in peace!

When you go to sleep in the Nightboat, you awake in the Dayboat, for you are the one who looks (down) upon the head of the gods: there is no god who looks (down) upon your head.

Father of Pepi, Sun, take this Pepi with you¹²³ to where your mother Nut is. Let the sky’s door be opened to this Pepi, let the Cool Waters’ door be pulled open to this Pepi, for this Pepi is off to you so that you might make him live, for you have commanded that this Pepi will sit at your side, at the shoulder of the morning god in the Akhet.

Father of Pepi, Sun, command that clearing goddess at your side to have a place cleared for this Pepi at the causeway under the Cool Waters. Command Him Who Has Life, Sothis’s son, to speak on this Pepi’s behalf and establish for this Pepi a throne at the sky. Commend this Pepi to Him Whose Nobility is Great, whom Ptah has desired, Ptah’s son, that he may speak on Pepi’s behalf and make firm the nourishment of his jar-stand that belongs to the earth.

For Pepi is one of those four gods—Imseti, Hapi, Duamutef, and Qebhsenuf—who live on Maat and lean on their electrum staves, the watchmen of the Nile-Valley land.

He will fly! He will fly away from you, people, as (do) birds. He will take his arms from you as a falcon, having acquired his body from you as a kite.

Take this Pepi away from impediment in the world! Release this Pepi from adversity!¹⁵⁰

514 (See Teti's Spell 181)*

515 (See Unis's Spell 212)*

516 RECITATION. Greetings, sycamore that incorporates the god—you under whom the undersky gods stand, whose outside cooks, whose inside burns, who emits painfulness as you collect those in Nu and assemble those in the (sky's) arcs! (Put) your front on your shoulder for Osiris!¹⁵¹

Release the djed-pillar, great (sycamore) as foremost of contentment, whom the lord of the east appointed. (It is) your stance, Osiris; your shade is over your head, Osiris. Your rage has been barred, Seth.

Lass of contentment that (Osiris), this akh in Gazelle-land, made—your shadow, Osiris—let the fright of you be against those of the sky and the fear of you against those of the earth, and thrust your ferocity against the heart of the hereditary kings in Pe!

This Pepi has come [to] you, Horus, Geb's heir of whom Atum says "All is yours," of whom the Dual Ennead say "All is yours," that you might say that this Pepi will be among them, the gods in the sky, for you have assembled those in the (sky's) arcs and banded together those who are the Imperishable Stars. Turn Pepi around, turn Pepi around—ah! ah!—day from day, night from night.¹⁵² Day after day will [he] exist, forever. Night after night will he exist, forever.

517 RECITATION. "Here he is come! Here he is come!" says that trampler.

"Here is the Sun's son come: the one the Sun has desired has come."

"Let him come, let him come!" says Horus.

"Here he is come! Here he is come!" says that trampler. "Here is the Sun's son come: the one the Sun has desired has come." "Let him come, let him come!" says Seth.

"Here he is come! Here he is come!" says that trampler. "Here is the Sun's son come: the one the Sun has desired has come." "Let him come, let him come!" says Geb.

"Here he is come! Here he is come!" says that trampler. "Here is the Sun's son come: the one the Sun has desired has come." "Let him come, let him come!" say the bas of Heliopolis and the bas of Pe.

Oh, Sun! Shall people say they will stand beside this Pepi at the earth while you have appeared in the sky's east? Give your arm toward Pepi! Take him with you to the eastern side of the sky!

Oh, Sun! Shall people say they will stand beside Pepi at the earth while you have appeared in the sky's southern side? Give your arm toward Pepi! Take him with you to the southern side of the sky!

Oh, Sun! Shall people say they will stand beside this Pepi at the earth while you have appeared in the sky's midst? Give your arm toward Pepi! Take him with you to the sky's midst!

Fetch the one who is (one) of your fetchers, the runners of your own!

BECOMING OSIRIS AT DUSK

518 RECITATION. Osiris was put on his side by his brother Seth, but he in Nedit moved, for his head was raised by the Sun, his abomination is sleep, and he hates slackness. Pepi will not decay, he will not rot, and this Pepi will not be encircled by your wrath, gods.

May you awake in peace. May Osiris awake in peace; may he in Nedit awake in peace—he whose head has been raised by the Sun and whose scent [is] that of the Firstborn's [Thing]! For the head of Pepi too has been raised by the Sun and Pepi's scent is that of the Firstborn's Thing. He will not decay, he will not rot, and this Pepi will not be encircled by your wrath, gods.

Pepi is your seed, Osiris, which is sharp in your identity, (O seed), of Horus in the Great Green, Horus at the fore of the akhs. Pepi will not decay, he will not rot, and he will not be encircled by your wrath, gods.

Pepi [has emerged] from his house, banded (with breastbands) as Horus, arrayed as Thoth. The mother of Pepi is your Heliopolitan, god; the father of Pepi is a Heliopolitan; Pepi himself is your Heliopolitan, god. Pepi has been conceived to the Sun and born to the Sun. Pepi is your seed, Sun, which is sharp in your identity, (O seed), of Horus at the fore of the akhs, the star that crosses the Great Green. Pepi will not decay, he will not rot, and he will not be encircled by your wrath, gods.

Pepi is one of those four gods to whom Geb gave birth, who course the Nile Valley, who course the Delta land, who stand at their electrum staves, who are anointed with first-class oil and dressed in sovereign's linen, who live on figs and drink wine. This Pepi will be anointed with that with which you (four) are anointed, this Pepi will dress in that in which you dress, this Pepi will live on that on which you live, and this Pepi will drink of [that] of which you drink. This Pepi will be sound with you and live on that on which you live. You shall give his things from those that your father Geb gave you, with which you cannot

hunger, with which you cannot decay. You shall take the arm of this Pepi for life (and put it) atop those (things) of pleasant scent. This Pepi's bones have been joined together, his limbs have been assembled, and this Pepi will sit in the midst of his place. He will not decay, he will not rot, and Pepi will not be encircled by your wrath, gods!

Pepi has come to you, mother of Pepi. He has come to Nut. May you elevate the sky for Pepi and hang down the stars for him. His scent is that of your son's scent, who came from you: Pepi's scent is that of Osiris, your son who came from you.

Nu, the arm of Pepi has ascended to the sky as he leans on the earth that he has given you. So, he will go forth and ascend to the sky and escort the Sun, (as) Horus at the fore of the akhs and atop those of pleasant scent.

May you awake in peace: may the Sun awake in peace. May you awake in peace: may Placer awake in peace and place the writing of (the name of) this Pepi in his document atop (the names of) those of pleasant scent.

519 RECITATION. Osiris has appeared, the controlling power has become clean, the lord of Maat has gone on high at the first (lunar month) of the year, (which is) the year's lord.

Content is Atum, the gods' father; content are Shu and Tefnut; content are Geb and Nut; content are Osiris and [Isis]; content are Seth and Neith; content are all the gods in the sky; content are all the gods in the earth and in the water; content are all the southern and northern gods; content are all the western and eastern gods; content are all the gods of the countryside; content are all the gods of the towns—at this great and important speech¹⁵³ that has come from the mouth of Thoth, for Osiris, the sealbearer of life, the gods' sealer.

Anubis, who allots hearts, is allotting Osiris Pepi from the gods who belong to the earth to the gods in the sky. The lord of wine is in flood, his year has taken account of him, and his times have remembered him: this Pepi has been taken account of by his year with him and his times have remembered him with him.

“Welcome, my one of Nu,” says Atum. “Welcome to us,” say the gods about you, Osiris. “Welcome, our senior brother, first one of his father, firstborn of his mother,” say the gods.

As the sky conceived him and the morning star gave him birth, this Pepi has been conceived with him by the sky and this Pepi will be given birth with him by the morning star.

As you shoulder the sky, (Osiris), on your western side bearing life and you live because the gods arrange that you live, Pepi will shoulder

the sky on his western side bearing life as he lives and will live because the gods arrange that he live.

As you lean on the earth on your eastern side bearing authority as you live and you live because the gods arrange that you live, Pepi will lean on the sky on his eastern side bearing life as he lives and will live because the gods arrange that he live.

This Pepi has gone up into the eastern side of the sky and will go down as a green bird. So, the lord of the Duat Lakes has descended to him, and this Pepi has become clean in the Nile goose's lakes.

520 RECITATION. Osiris Pepi, you should not go away in those eastern lands, but you should go away into those western lands, in the path of the Sun's followers.¹⁵⁴

Your envoys have gone, your runners have run, those before you have hurried, and they will announce you to the Sun as one with sweeping eastern shoulder. You do not know them, but you shall become functional through them, having put them within your arms as herdsman of your calves.

Since you are the one who prevents them from turning around from within your arms, you should go forth toward them, ba as one fully born, sharp as one fully born, in your identity of Sopdu, your flail in your (one) arm, your scepter behind your (other) arm, and those of the nighttime shall fall on their face to you, and the Imperishable Stars shall kneel to you.

Since you are the one who prevents them from slipping from within your arms, you should take hold of them, in your identity of the north wind; they will take account of you, in your identity of Anubis; and the gods will not go down against you, in your identity of the Milk-Goddess.

So, you shall come to stand in the fore of the gods as the senior son, as the heir, as the one on Geb's throne.

521 RECITATION. This emergence of yours from your house, Osiris Meryre, is Horus's emergence in search of you, Osiris Pepi. Your envoys have gone, your runners have run, your announcers have bustled, and they will say to the Sun that you have come, Pepi, as Geb's son, the one on Amun's throne.

You shall cross the Winding Canal, cross over the Kenzet Canal, make landfall in the eastern side of the sky, and sit in the Dual Shrines of the Akhet.

You shall give your arm toward them: you shall give your arm toward the gods and they will give you praise and come to you in obeisance, like their giving the Sun praise and their coming to him in obeisance.

522 RECITATION. Father-striker! Killer of one greater than you! You have struck my father, you have killed one greater than you.

Father Osiris Pepi, I have struck for you as an ox the one who struck you, I have killed for you as a wild bull the one who killed you, I have broken down for you as a longhorned bull the one who broke you down. The one on whose back you were is a bull on his back, the one who stretched you is a bull on the rack, the one who milked you is a milked bull, the one who deafened you is a herd-bull.¹⁵⁵

I have cut off his head, I have cut off his tail, I have cut off his arms, I have cut off his legs. His upper foreleg is for the Beetle; his lower foreleg is for Atum, the gods' father; his two (fore) flanks are for Shu and Tefnut; his two rear flanks are for Geb and Nut; his two (rear) thighs are for Isis and Nephthys; his two (rear) hocks are for Eyes-Forward and Kherti; his back is for Neith and Selket; his breast is for great Sekhmet; what is in his scrotum is for the four gods that Horus gave birth to and desired, Hapi, Imseti, Duamutef, and Qebehsenuf; his head, his tail, his arms, and his legs are for the two of Anubis-town, Osiris and Thighs-Forward; and what the gods leave of him is for the bas of Nekhen and the bas of Pe.

The eaten one to be eaten, the red ox, is for the lake journey that Horus has made for his father, this Osiris Pepi.

523 RECITATION. This which is your cavern—Osiris's broadhall, Pepi, that fetches the wind—is what will bring the northwind and bear you as Osiris, Pepi.

Shezmu will come to you with wine-water and Thighs-Forward with the cups of those at the fore of the Dual Shrines. You shall stand up and sit down as Anubis at the fore of the Swept Land, and the horizon will stand up for you, Shu will precede you, those who see the inundation when it surges will shake, the marshes will smile, the shores will flood, the god's contentment will descend, the face of people will brighten, and the gods' heart will become aroused.

“May you save this Pepi from the phrase of those who delay life, the turtles of the gods” is in the mouth of those who have gone away at that final day of running.

“Seth has been prepared for slaughter; how correct is Osiris!” is in the gods' mouth at that final day of going atop the mountain.

Those on earth will have abundance, for he who ran off in his ba has been returned to his cavern. You will go after your akh to cloak the winds¹⁵⁶ as the arm of Kherti, foremost of Nezat.

524 RECITATION. Meryre has come to you, Horus, that you may do it for him, this important and perfect speech that you gave to Osiris,

through which Meryre will become important, through which he will become great.

His control is within him; his ba is about him; his acuity, which Horus gave to Osiris, is atop him. He will remain in the sky like a mountain, like a post. So, he shall cloud to the sky as a heron and pass by the sky's braid-wearers, the plumage on his arms as points. Orion will give him his arm, Sothis will receive his hand.

The earth has been hacked up for Pepi and a presented offering laid down for him, and the two countrysides will yell for him. So, he will go forward to the fore of the Dual Ennead and sit on his metal chair, his metal baton in his arm. He will lift his arm to the children of their fathers and they will stand up; he [will lower his] arm to them and they will sit down. His face is that of a jackal, his middle is that of Qebhut; he will give judgment as Sobek in Shedit and as Anubis in Takhbit. Pepi will call for a thousand, and the populace will come to him in obeisance.

As for their saying about him "Who has done this for you?," it is the mother of Pepi, the great wild cow with long plumage, dazzling headcloth, and dangling breasts. She has lifted him to the sky—and does not lower him to the earth—among the akh gods. [Pepi] shall see [how they become akh] and he will become akh in the same way. Pepi [has been ...] by his father Osiris, and the populace has defended him.

BECOMING THE SUN'S URAEUS

525 RECITATION. Sun, turn around: see this Pepi! Commend this Pepi [to yourself]: this Pepi is your little red one; Pepi is [...], Sun, the uraeus on the Sun's brow.

"You are an ascender, you are my ascender," she says.¹⁵⁷ "You are drops (of fire), you are droplets, you are [...]. [Before you is] Horus's arm, behind you is Thoth's arm, supporting you. The two great gods are making your place in [...]. [... my ascender, my ascender, with your legs ...]."

ENTERING THE TOMB AT NIGHT¹⁵⁸

526 RECITATION. Raise yourself, Geb, that your jar¹⁵⁹ may remain! Awaken for yourself this akh of yours,¹⁶⁰ that your jar may remain!

Those against Shu and Tefnut shall be swept from the Ender's enclosure, Pepi, for you are the akh whom Nephthys suckled with her left breast. Osiris has given you the akhs and you have taken Horus's eye.

Those four walkways of yours in front of Horus's mastaba, you have walked and walked on them to the god once the Sun went down,

and he will take your arm—after Sokar, foremost of Spread-Lake has cleaned you—to your throne in the Cool Waters.

Raise yourself, akh of this Pepi! Sit down and dine, and your ka will sit down and eat bread and beer with you without stopping for the course of eternity.

This is (the manner of) your going as Osiris's replacement: your feet laying down for you and their arms getting for you your catch, for your white teeth and your nails of Him of Atfet. You shall cross, great bull, to the green marshes, to the Sun's clean places.

Raise yourself, akh of this Pepi! You have your water, you have your inundation, you have your outflow that comes from Osiris's decay.

The sky's door has been opened to you, the Cool Waters' door has been pulled open to you: the mastaba's door shall be opened to you, and Nut's door¹⁶¹ will be drawn back for you. "To me! To me!" said Isis; "proceed in peace!" said Nephthys, when they saw your father Osiris on the day of the reed-festival. High are the shrines of your ba's settlement.

Raise yourself, clear away your dust, remove the shroud on your face. Loosen your ties: they are not ties; they are the tresses of Nephthys.

You will wander the southern mounds, you will wander the northern mounds, seated on your metal chair. Anubis at the fore of the god's booth will command your akh (to be) about you and your control within you, as you remain at the fore of the controlling powers.

You will become clean with those four water-jars of yours, the jug and the washing-jar that came forth for you from the god's booth that you might be washed with natron.

The sky will weep for you and the earth shake for you, the Moorer will scream for you and the great Mooring Post cry out for you, feet will stomp for you and arms wave for you, as you go forth to the sky as a star, as the morning god.

Pepi has come to you, his father; he has come to you, Geb. He has landed on your causeway, gods. Let him sit on the great seat, on his father Eyes-Forward's thighs. His mouth has been cleansed with natron and natron-salt, his fingernails and toenails have been cleansed. There has been done for him what was done for his father Osiris on the day of tying bones together, of making functional the feet, of the legs' crossing (the sky).

Those of the enclosure wall will descend to you bent over, (Pepi); the Nile-Valley shrine will descend to you and the Delta shrine will come to you, (both) in obeisance, while you are stable forever at the fore of the controlling powers.

- 527 RECITATION. This Pepi is the wild cow's son. The great cow is conceiving him and giving him birth, and each of them will put him inside her wing.

She will cross the lake with you, (Pepi), and cross over the Announcement Canal with you. Foremost of the enclosure, (put) your fringed cloak at your rear and your papyrus baton in your hand, that you may strike and direct in accordance with your new state (as one) of the possessors of honor.

You belong to those who surround the Sun, who are around the morning god. You cannot become bad, nor can your name on earth become bad.

- 528 RECITATION. Pepi has come from Pe banded (with breastbands) as Horus, arrayed as one of the Dual Ennead. Pepi will appear as king and go on high as Paths-Parter, for he has received the White Crown and the Raw Crown, his mace is in his arm, his *3ms*-staff is in [his] hand.

Mother of Pepi, Isis! His nurse, Nephthys! You who suckled him, She Who Remembers Horus! Neith, behind him! Selket, before him! Tie the lashings, land his ferryboats, [for a son of Atum] who is hungry and thirsty, thirsty and hungry, on this southern side of the Winding Canal. Thoth in the limit of your bush's shade, put Pepi on your wingtip in yonder northern side of the Winding Canal.

Pepi is sound, his flesh is sound; Pepi is sound, his clothing is sound. He has gone up to the sky as Montu, he has gone down as the ba he has netted.

- 529 RECITATION. Departure has departed, what is good has come about. So, my father has been guided to what is good, his arm has been taken to the gods' places by those of the great ones, and father Osiris Pepi will go on high as Paths-Parter at the fore of the Dual Shrines.

Raise yourself, father Osiris Pepi, as Anubis of the shrine raises himself. Your feet are those of the Jackal: so, you will stand up. Your arms are those of the Jackal: so, you will stand up at the great post, mistress of the blessed, she in the midst of Hermopolis, whom Geb and Nut have blessed. You should call for the one who rows over him,¹⁶² that he might get for you the sole Dual Crown and you may cross in it the canals and the hillocks.

Father Osiris Pepi's cross-over canal has been opened, the Winding Canal has flooded. So, father Osiris Pepi will call for the helmsman and for the one who listens (to commands), and they will ferry father Osiris Pepi to yonder eastern side of the sky. So, father Osiris Pepi will go to yonder side of the sky, to [yonder] place [where the

gods are born], and father Osiris [Pepi] will be truly born [in yonder eastern side of the sky], in yonder place where the gods are born.

When this time comes tomorrow, and the time of the third day (from now), and father Osiris Pepi is the sole star in yonder eastern side of the sky, he will govern as a god and hear cases like Horus of the Akhet.

[O, you whose form is mysterious, and you ... of the sky]! Father Osiris Pepi [cannot] truly [die]. It is the case that father Osiris Pepi has become truly akh; it is the case that father Osiris Pepi has come to you, having untied his ties and loosened his [...]. He has saved himself from the hobbler and will not be given to the nether regions. [Father Osiris Pepi] shall remain [...].

530 [RECITATION. Ho, Pepi! Raise yourself] and sit down on your [metal] chair. He of your house will serve you, your heir on your throne will serve you, plowing with barley so that thousands are extant, plowing with emmer [...], and [making] your yearly supplies with them.

You shall become clean with the *b3dw*¹⁶³ of the opened canal. Ho, beware of [...]!

531 (See Unis's Spell 178)★

532–534 (See Merenre's Spells 372–374)

535 [RECITATION]. The sky's door has been opened, the Cool Waters' door has been pulled open [...].

[...] Horus shall commend you.¹⁶⁴ Commend Horus to Geb [...] the marshes, that he may make springs without stopping [forever].

[...] this one shall tremble at you¹⁶⁵ [...] now, like this Pepi endures, like you endure [...].

[...] in the east, then she will assign you to the Nightboat in the west [...] your arm will be taken by [...] from your house. Don't go out: sit down as Horus. [...] will be prevented from standing up [...] you [...] the mountains and scour the desert hills, your face [...] hand [...].

AWAKING AT DAWN

536 RECITATION. Horus has come [...] Pepi. Nut became aroused when the god awoke, and gave birth to [...].

[...] Geb [has] borne you, Nut has given her arms toward you. Awake! Awake, [father] Osiris Pepi, [...] as [...] of those four [...].

[...] as birds, rowing the great one who has made landfall on its [eastern] side [... So, he shall go to] yonder eastern [side] of the sky and acquire [...] contentment. The heart of [...] their fathers.

Your sister Isis [and your sister Nephthys will take your arm] to the Akhet, to the Sun's clean places, and he will place you as the morning god in the midst of the Marsh of [...].

“[Osiris] Pepi,” the Sun has said,¹⁶⁶ “[you will] not [die], your name will not die.” “Osiris Pepi,” [the Sun] has said, “you will [not] be ended, [your] name will not be ended. [Osiris] Pepi [...]. Osiris Pepi, [you] shall save [yourself ...].”

So, whoever shall [worship] Osiris and do this magic (spell) for him, he will be alive forever. Pepi is the one who worships you, Osiris, [Pepi] is the one who does [this] magic (spell) for you: [so, he will be] alive forever.

448 (See p. 151)

PREPARING TO APPEAR AT DAWN

537 (See Unis's Spell 216)★

538 [...] Pepi [...] you shall become clean with her in the sky [and in] the Duat with Horus of the Duat. The Looking (Waters') cavern has been opened to you, your striding the sunlight has been broadened for you. One [...].

539 [...] Shu's ladder, [... will] bear [...].

Look, Pepi has come, having gotten for you the eye of Horus that was tied together, the one in the Marsh of Disturbance. Pepi has come come [...] the sky [...] and govern with the Beetle.

540 RECITATION. The sky has stood up, [...].

[Pepi] is Horus [...] a ladder [at] the Ennead's shoulder [...] Pepi in the Marsh [...] the fighting cow, and Pepi shall put her, cooled down, in the place [...] his red blood [...]. Make him a path, that he may become clean with their kas.

541 RECITATION. The great lake [...]. [Whenever] the great [lake ... you], the To-and-Fro canal of the (sky's) basin will guard you. Beware of [...].

The sky's door has been opened to you, the Cool Waters' door has been pulled open to you, in accordance with your [new state] (as one) of the possessors [of honor]. [...] of the east.

So, you shall go to the eastern lakes, to the place [...] with it at the fore of the westerners. The Fenekhu's door that bars [...] will be opened to you [...]. Anything that you say, it is what will be.

542 (See Merenre's Spell 387)

GREETING THE GODS

543 (See Pepi II's Spell 614)

544 [RECITATION. Greetings, god's ladder! Stand up, Horus's ladder]; stand up, [Seth's] ladder, [and] guard him, the god with whom Bull of [His] Mother is content. Whoever will see Pepi [...] Bull of [His] Mother [...].

His [father] Osiris, this Pepi has come to you. [Pepi is your son, to whom you gave birth like] your [son], foremost of the Marsh of the Ladder. May you have given [to] Pepi the ladder that your [son] Horus, foremost of the Marsh of the Ladder, [made] for you, on which you go up to the sky, that Pepi may go up [to the sky on it and escort those who have gone to [their] kas.

[You gods who put] Horus's eye atop Thoth's wing, Pepi [...] him in yonder eastern side of the sky. Ferry that (ferryboat) to him, take him [with you. Pepi] is one of you, and he will escort the Sun, the god of those who have gone to [their] kas.

[You gods ... a ladder for] Pepi, come [and erect it for him], that he may go up on it to the sky [and escort ...]. [This Pepi will go up] on it, banded (with breastbands) as Horus, arrayed as Thoth, and this Pepi will appear as one who ascends to [...].

[Any god] or any akh who will cross him in [his] path, [he will not become great, he will not smell] a wafer. [Any god or] any [akh] who will not [cross (him) in] this Pepi's [path], *he* will become great, *he* will smell a wafer.

[This Pepi] will go up on it with his flesh having been put on his limbs and his bones having been tied to his head and his skull. The ka of [this] Pepi [...] Horus, foremost of the Marsh [of the Ladder].

545 [RECITATION. You (gods) ...] emergence for Pepi. You above the sky, open [to] him [...] has made emergence for this Pepi [...] difficult. The Akhet's gates have been opened to him; those that bar the powerful ones who are in the limit of the Imperishable Stars have gone away for him. [...] Pepi on the Sun's staves. The most powerful of the Imperishable Stars' lakes are grasped by the hand. He who is over the populace [...], he whom the Dual Ennead blesses [...] the sunlight.

[...] good [...] on the day of cleansing with natron. [This Pepi] has become clean and the ka [of this Pepi] is at the fore of the gods. The blessed one [has said] that he will raise [...] the gods.

Horus has appeared, having been given his eye [...] Geb will shoulder him. Pepi [...] the Sun as one with grey hair [...] on him. He will lean on the arm of this Pepi [...] remain [...] the Akhet.

INVOCATION OF THE SPIRIT AS KING

546 RECITATION. Ho, Pepi! You have your crown, your crown is atop you. As you have acquired the crown [with] the Dual Ennead, you shall become akh amongst [your] brothers, [...].

Ho, Pepi! [...] against the akhs.

[Ho, Pepi! Stand up, sit down], and let your heart go to the fore, as Anubis at the fore of the westerners. You have come to your proper condition, for I have provided you, Pepi, with what is yours. Your [heart] will be pleasant as (is that of) Horus, lord of ferocity, for you have acquired his eye [...].

547 (See p. 109, Spells 46–47)*¹⁶⁷

548 (See Pepi II's Spell 564)*

APPEARING AT DAWN

549 [RECITATION. The Akhet's shoulder has been opened to Horus, that he might pass] in it. Pepi in fact is Horus, and he will pass in it.

The mountain's shoulder has been opened [to Horus], that he might pass in it. Pepi in fact is Horus, and he will pass in it.

[The Akhet's shoulder has been opened to] him of the Akhet, that he might pass in it. Pepi in fact [is] he of the Akhet, [and he will pass in it.

The mountain's shoulder has been opened] to him of the Akhet, [that he might pass in it. Pepi in fact is he of the Akhet, and he will pass in it].

The Akhet's [shoulder has been opened] to him of Shezmet, that he might pass in it. Pepi in fact is he of Shezmet, (and he will pass in it).

The mountain's shoulder has been opened to him of Shezmet, that he might pass in it. Pepi in fact is he of Shezmet, and [he] will pass [in it].

[O] gods, you living, and you dead!

[Pepi shall miss your ...], and he shall [not] die because of [your ...].

[Pepi shall miss your ...], and he shall not die because of what comes from your [...].

Pepi shall miss your staves, and he shall not die because of your tethers.

Pepi shall miss your cutters, and he shall not die because of your slicers.

Pepi shall miss your circling, and he shall not die because of your encirclement.

[Pepi shall miss your guarding, and he] shall not die [because of your shackles.

Pepi [shall miss] your restraints, and he shall not die [because of] your hobbles.

[...] subjects [...] the Dual Ennead as Min, as Anubis. You shall lower your heads to Pepi and bend your shoulders to him [...] your [...].

[Fear of] this Pepi shall be at [your] mind and his ferocity at your hearts like [the fear of Horus apparent in] the White Crown.

Fear [of this Pepi shall be at your mind and his ferocity at] your hearts like the fear of the Sun apparent in the Coil Crown.

Great is the fear of Horus apparent in the White Crown [...], great is the fear of the Sun [apparent in the Coil Crown.

Horus apparent in the White Crown shall go on high, the Sun apparent] in the Coil Crown [shall go on high].

550 RECITATION. This Pepi has come from the Duat [...], the gods' inundation having cleansed him. [His] fringed cloak shall dazzle those who belong to you, [knife of ...].

[... to Pepi the places of] Ikhsesem and introduced to him those who pass [the Djenderu-Bark ... in ... Pepi ... those in the shrines], and this Pepi [shall pass] by them. This Pepi [...].

[...] when he made the two rivers,¹⁶⁸ when Nut became far from Geb. Pepi has emerged on the thigh of Shu [..., Pepi has emerged ...] together with Centipede-Face, that you may tend [him, Thoth], wise official of them.

[...] hmut has given her arms towards him together with her mother Tjehsebet, and this Pepi has emerged on [...].

551 [RECITATION. O, you gods who establish ...] in the east [...], find (a way) for [your] god so that he might go. In case [this Pepi] is marooned on (either of) the two lips of the Winding Canal, the Sun's two boats having been beached for him in the west, and he cannot return to the east, [the Sun cannot] shine forth from the Akhet and no [god] will see [him].

[...] the Winding Canal [... the ferryboat] which his father Osiris rows and which has now ascended, is on urgent business, and has been fetched there.

O, Hedjhedj, ferryman of the Winding Canal, fetch that ferryboat [for] this [Pepi], that the crossing god's sandal might stamp on the ladder [to the Marsh of Rest. So, Hedjhedj, ferryman of the Winding Canal, [come] to him [and] fetch that ferryboat for Pepi, that he may cross in it to the Marsh of Rest, [put] himself on the west side of the Marsh of Rest behind the two great gods, and hear what they say to him.

Should you delay bringing it [to this Pepi, Shu will seize you and] Tefnut [will grab] you, Tefnut will grab you and Shu will seize you, and the Sun will [not] shine forth from the Akhet so that every god might see [him].

INVOCATION OF THE SPIRIT AS OSIRIS

552 RECITATION. “I found, I found,” said Isis; “I have found,” said Nephthys, when they saw Osiris on his side in the swamp.

“[Ho, Osiris! Raise] yourself for me!” said Isis. “Stand up for me,” said [Nephthys]. “[...] my brother, for [I have] searched for you.”

“Raise yourself, akh! Speak,” said Geb, “for I have struck away obstruction and the Dual Ennead will listen, the gods will come to you in brotherhood. You shall be given the crown [by your father Atum, that he might have you be assigned as one of the gods], as the Great One at the fore of [...] your [...] under [...]. Your season shall happen and [your] year shall be made. Those in Nu have come to you, the populace has moved to you, and you shall be Horus at the fore of the akhs, as Bow-Spreader in the midst of the broadhall. [You shall ... with him at your season and] your year [will be made] with him at his time [...], by command of Atum, the gods’ father.”
 Father Osiris Pepi, raise yourself! Go to [your] akh, and Osiris’s followers [will ...] you.

553 RECITATION. Awake! Awake, father Osiris—as Anubis, first of his shrine—to [your] catch [...].

Your ears have been unplugged, [your] mouth has been opened, the bonds [on you] have been loosened. You are sound with those who belong to the sky, you are sound with those who belong to the earth, you are sound [with] your controlling powers. Your feet, you shall walk (with) them; your arms, they shall net catches of birds.

[Praise] to you! [Great] praise [to you! ...], the Firstborn’s [Thing] is at you. So, raise yourself and sit on the void.

[Awake]! Awake, father Osiris, and look at your four akhs whose identities you have made,¹⁶⁹ that they might save you from the one who did this to you. They will bring him to you [broken down as a longhorned bull and spread out] as a bull on the rack, his head having been milked¹⁷⁰ for Hapi, his foreleg for Duamutef, his ribs for Qebhsenuf, and that which is in his scrotum for Imseti.

The two elder goddesses shall speak, the two great goddesses shall scream—they are Isis and Nephthys, who sought you and found you—[and your mouth shall be washed with their] metal [fingers].

So, raise yourself! Your head has been placed on your shoulders, that you may drink the waters of the inundation that are in the circular canal on the lips of the Winding Canal and receive a haunch from Horus’s butcher’s block and ribs from Thoth’s butcher’s block. Barley has been farmed for it, emmer has been reaped for it, and [your] yearly supplies [have been made for it from them ...].

- 554 RECITATION. Live! Be alive, father Osiris Pepi, in your identity that is with the gods. Be apparent as Parter, the Ba at the fore of the living. Here is the controlling power at the fore of the akhs: this father Osiris Meryre is the mace of the great ones at your fore, akhs. Father Osiris [Pepi is the great] controlling power [at your fore, akhs. Father Osiris] Pepi [is] Thoth among you, gods.
- The ram-bolted gates that bar the subjects have been opened to you, and you shall number those of the nighttime and receive [the arm of] the Imperishable Stars.
- Your eyes have been opened, your ears unplugged, and [you] shall enter into the house of] defense, [for] your father Geb [has] defended [you]. The great basins have been assembled for you, the hoelands have been gathered for you—for Horus, since he has tended the father, and for his father, since he has tended himself.
- Praise to you! Great praise to you! You are happy with [your] nose [on] the Firstborn [Thing's] scent.
- 555 [RECITATION WITHOUT PAUSE. Behold, this going of yours, father] Pepi, is like [Horus going] to his father Osiris, that he might become akh through it, that [he] might become ba [through it, that he might become esteemed through it, that he might take control through it.
- Your akh is about [you, father Osiris Pepi], as a king-given offering that shall exist for you as one that Anubis made for you.
- Stand up, raise yourself, father Osiris Pepi! Your bones have been assembled for you, [you have] received your limbs, [and the earth] that is on your flesh has been cleared away! Receive these four water-jars of yours [that have become inundated for you] from the [Winding] Canal, that you may become clean through them as Horus.
- So, you will ascend to the Sun's eye, to the identity that the gods have made for you: (that) of Horus of the Duat, of [Horus who destroys them, of] Horus who strikes them, of Horus who spews them out, [and you will strike them, destroy them], and spew [them] out [at the lake, at the Great Green].
- Raise yourself, sit on [that] metal chair of yours, [with your nails that hack up the enclosure], and go around your Horus Mounds, go around the Seth Mounds, as Min at the fore of the Ennead.

SUMMONING THE FERRY¹⁷¹

- 556 RECITATION. Ferryman [...], who fetches that (ferryboat) [for Horus of the Akhet that he might fly up and alight] in the eastern side of the sky, who fetches that [for] his [...] there, the [gods], that they might fly up and alight in the eastern side of the sky, fetch that for Pepi, that he might fly up and alight in the eastern side of the sky for the gods [...].

[You gods ...], he shall cross with you. Commend me¹⁷² to him whose ka is seen: I shall cross with you. Commend me to the Sun: I am really opening my face, I am really washing his face. I [really] know the number of [my] fingers.¹⁷³ My sister is [...].

[...] all [...] who belong to it—Imseti, Hapi, Duamutef, and Qebeh-senuef—and Pepi will make ululation upon ululation among you, and he will be recalled to the one who manages the Two Lands, to the member of the gods' elite in [...].

557 RECITATION. He of the undersky commended you, [he of] Nu commended you [to ...], when the sky had [not] yet come into being, when the earth had not yet come into being, when canals had not yet been dug, when towns had not yet been founded. They¹⁷⁴ are Imseti and Qebeh-senuef, whom his mother desired; [they are] Duamutef [and Hapi, whom] his [mother desired]. They will lead you [... to that eastern side [...] with Eyes-Forward, and he will lead you to Geb's marsh and Nut's contentment.

Since you are little, you should give your arm to the Sun and sit with your arm to the Milk-Goddess. You shall manage the sunlight and shoulder His Mother's Pillar [...] cupbearer [...] with liquid. You shall walk in your akh's marsh and make land with the wind for your stand, as the arm's remainder, beautiful of throat.

You shall be invoked and shall eat a wafer. Those who worship their father [...] are the ones who will look at [...]. The granaries will meet your [...].

Ho, Pepi! [...], raise [... your survivors ...] their firstborn, the dancer at the fore of Edfu.¹⁷⁵

ADDRESS TO THE GUARDIANS OF THE VESTIBULE DOOR

558 RECITATION. [...] him [...]. Oho, you falcons, [...]!

SPILLS FOR EMERGING INTO THE SKY (ASCENDING CORRIDOR, WEST WALL)

APPEARING AT DAWN¹⁷⁶

508 (See Merenre's Spell 388)

559 (See Teti's Spell 10)★

509–510 (See pp. 177–178)★

560 [RECITATION]. Meryre has occupied his seat [and Meryre has received his] oar. [So, Meryre will sit in the nose] of the boat of the Dual Ennead [and Meryre will row the Sun to the west. He will write Meryre at the head of the living] and establish Meryre's throne [at the

head of the owners of kas. He will put Meryre on the shores of the Winding Canal] and place Meryre at the head of the enduring ones. [The Leopard-Ka door in the Cool Waters shall be opened to Meryre], the metal door in the starry sky [shall be pulled open to] Meryre, [and Meryre will proceed from them with his leopard-skin on him and his staff in his hand.

Meryre is sound in his flesh and] Meryre [will live] in it with his name [and his ka. He will expel the bad before Meryre, and drive away the bad] behind [Meryre likewise, by means of the throwsticks of Foremost of Letopolis, which drive away the bad before him and expel] the bad behind [him].

Meryre has seen [what the enduring do, and it will be good for him with them. Meryre is an enduring one, the close companion of an enduring one. Meryre will endure] continually and [forever].

511 (See p. 179)

561 [...] Meryre. The great one has come. He who will see [...]. He will fix the uraeus [on his brow ...].

[...]: they are he whose arm is bent (in respect) and [...]. Meryre [...] the god from what he has hidden [...]. Haul your rope!

562 [...] jumping. [...] will lead him [...]boat.¹⁷⁷

Surely, [...] content [...] the water's development [...] he will loosen [...] to go away [...] him [...].

...

JOINING THE GODS

424–426 (See Neith's Spells 7–9)*

SUMMONING THE FERRY

563 (See Unis's Spell 226)*

SECURING THE SPIRIT'S ASCENT

325 (See p. 128)*

564 [...] each of their [...] that goes up on them. Meryre is [...]. This Meryre's bones are the gods' limbs. This Meryre will have control in the sky and be powerful in the world.

GREETING THE SUN

565 (See Pepi II's Spell 404)*

444 (See p. 150)*

566 [...] in the midst of the sky [...] he shall set course in the Cool Waters [...]. [Meryre's ... are] the two great [...] of Shu; his visage, the one high of [...].

[...] in the Nightboat, [Meryre] will row [...]. [...] Meryre, which the lord of the season has come [...]. [Meryre will ... to the one who] has [not] and speak to the one who has. [Meryre] will lead [...] the Imperishable Stars [...].

[...] the sky. [...] look at you [...] pluck [...] atop Meryre [...].

567 RECITATION. [This Meryre has] gone up [on Shu], this Meryre has climbed [on] the wing of Evolver. Nut is the one who has received [the arm of this Meryre], Nut is the one [who made] a path [for this Meryre].

Greetings, you two falcons in the prow of that [boat] of [the Sun, who sail the Sun to] the east! [May you lift] this Meryre and raise this Meryre up to the Winding Canal. When you put this Meryre [among those] imperishable [gods] and he has made landfall among them, he cannot perish, he cannot end.

This Meryre will sit [between the two great gods and give judgment among the gods]. Each of the two [will make] his brother Mindful [mindful] of him as his brother.

Meryre is Defdji, who comes forth [as the Sun. Meryre is Osiris, who has come from the night].

568 [...] the place that Isis made for her son [...]. Pepi will pass in it [...].

This Meryre [...] a haunch [...] a bread-loaf [...] Meryre [...].

SPELLS FOR DAILY LIFE AND PROTECTION (ASCENDING CORRIDOR, EAST WALL)

SPELLS FOR SUSTENANCE¹⁷⁸

569 (See Teti's Spell 162)★

570 (See Teti's Spells 163 and 280)★

571 (See Teti's Spell 281)

572–573 (See Teti's Spells 164–165)

574 (See Teti's Spell 282)

575a RECITATION. Meryre has returned from Pe, redder than fire, more alive than the beetle.

575b Meryre has come from Pe, redder than fire, more alive than the beetle.

Meryre has just seen the Great Uraeus, Meryre has just received the Great Uraeus, and the face of Meryre has just fallen on the Great Uraeus.

Nourishment has laid down the side of his head to Meryre,¹⁷⁹ and Pepi will cross his canal with his cobra in his wake.

576–577 (See Teti's Spells 278–279)

...

SPELLS FOR PROTECTION¹⁸⁰

578 [...] great [...] at the fore of [...] vulva [...] has built [...] Horus,
son of Isis and Osiris [...]. It is the [...] of my shores [...].
Greetings, [...]! [...] to the earth [...].

...

579 (See Pepi II's Spell 583)

580 [...] Meryre two eyes, [that he might] see. [No]thing of [...] will be
seen [...] he [...] Horus's eye [...].

...

SPELLS FOR PROTECTION OF THE PYRAMID¹⁸¹

581 (See Pepi II's Spell 361)*

582 [RECITATION. O], Big Ennead in Heliopolis! May you make Meryre
[be firm, may you make this "Perfect Fixture" be firm for] the course
[of eternity as the name of Atum, foremost of] the Big Ennead, [is
firm].¹⁸²

As the name of [Shu], lord of [Upper] Menset [in Heliopolis], is firm,
[the name of Pepi shall be] firm, and "Perfect Fixture" likewise, [for
the course of eternity].

[As the name of Tefnut, lady of Lower] Menset [in Heliopolis, remains,
the name of Meryre shall remain], and "Perfect Fixture" likewise, for
the course [of eternity].

As the name of [Geb at the earth's] ba is firm, [the name of Pepi shall
be] firm, [and "Perfect Fixture" likewise, for the course of eternity].

As [the name of] Nut is firm in the Enclosure of Shenit in Heliopolis,
[the name of Meryre shall be firm, and "Perfect Fixture" likewise],
for the course of eternity.

As the name of [Osiris] is firm [in] Great Land, [the name of Pepi
shall be] firm, [and "Perfect Fixture"] likewise, [for the course of
eternity].

As the name [of Osiris as Foremost of] Westerners is firm, the name of
Meryre shall be firm, and "[Perfect] Fixture" [likewise, for the course
of eternity].

As the name of] Seth [is firm] in Ombos, the name of Pepi shall be
firm, and "Perfect Fixture" likewise for the course of eternity.

[As the name of Horus is firm in Seal-ring, the name of Meryre shall
be firm, and "Perfect Fixture" likewise, for the course of eternity].

As the name of the Sun is firm at the Akhet, the name of Meryre shall
be firm, [and "Perfect Fixture" likewise, for the course of eternity].

As the name of Eyes-Forward remains at Letopolis], the name of Meryre [shall be firm], and “Perfect Fixture” likewise, [for the course of eternity.

As the name of] Wadjet [is firm in Dep, the name of Pepi shall be firm, and “Perfect Fixture” likewise], for the course of eternity.

JOINING THE GODS

35 (See p. 106)

583 (See Pepi II’s Spell 514)

500 (See p. 173)

543 (See Pepi II’s Spell 614)

FINAL ADDRESS TO THE SPIRIT AT DAWN

584 [RECITATION. The earth has been struck and the causeway separated], the Sun’s redness [has been opened] and a ladder placed.

[The two portals] have been separated for you, [Meryre, ...]. The [upper] sky has given her arms toward you like Horus’s giving his arms [to his father Osiris.

You with ... tail], sole [longhorn] who courses the sky [with] his [...] and gouges the ground with his hoof, [... Geb’s marshes and Nut’s contentment ... Little one of the young] girl,¹⁸³ you shall go and see [the Marsh of] Offerings, you shall go and catch the one who is behind [... go away ...] the mouth of the Looking Canal and receive your coffer and two chests in the two marshes [...].

SPELLS AGAINST INIMICAL BEINGS

585–587 (See Teti’s Spells 230–232)

EMERGING AT DAWN

588 [...] the one whom she has [made] akh has become akh [...] Sopdu [...].

589 [...] Meryre’s nest [...]. [... induct] Meryre trembling [...] she who gives birth to the spring of Meryre [...].

435 (See Pepi II’s Spell 522)*

565 (See Pepi II’s Spell 404)*

FRAGMENTS

The complete publication of Pepi I’s Pyramid Texts contains 337 unplaced fragments, each with only a few columns and words or signs. As none of these texts has as yet been identified with spells known elsewhere, most of the fragments probably belong to the eighty or so fragmentary spells translated above, which are so far attested only in Pepi I’s pyramid.

NOTES

¹ Pepi I's texts occasionally add phrases such as "for life" and "for life and authority" in passages referring to the king. Where these do not appear in other copies I have generally omitted them from the translations and noted them in the notes, except for spells that occur only in this pyramid.

² The west and east walls of the burial chamber, north wall of the passage, west and east walls of the antechamber, west and east walls of the middle and northern sections of the corridor, and west and south walls of the vestibule.

³ Spells 4–12 are on the west gable; Spells 13–24, in horizontal sections at the tops of the three walls; Spells 25–61, in columnar sections below these on the three walls; and Spells 62–63, at the bottoms of the north and south walls, respectively.

⁴ See notes 176, 178, and 180, below.

⁵ Spell 1 consists of PT 8, on the east face of the sarcophagus, and two lines at the bottom of the west end of the north and south walls. Spell 2, numbered PT 9 (beginning) and PT 435 (end) is in a line near the top of the west end of the north wall and the west wall; Spell 3 is in a corresponding line on the west end of the south wall.

⁶ This copy adds the specification "all life and authority forever for you."

⁷ The sun.

⁸ Horus, as the king of the living.

⁹ Nut.

¹⁰ This direction pertains to the address to the king after the opening section of the spell. This is the first of three copies of PT 535 in Pepi I's pyramid. The translation given here is based on the third copy, which is the most fully preserved.

¹¹ Two gestures of mourning.

¹² This epithet refers to Anubis as a jackal in repose with forelegs stretched out before him.

¹³ "Mooring" is a euphemism for death. The "separation into three" may refer to the dismemberment of Horus's body (see n. 17 of the Introduction). In the last clause the deceased is addressed in the plural, reflecting his dismemberment.

¹⁴ The deceased king's "orphan" is Horus, the living king. The final reference is to the living, also orphaned by the king's death.

¹⁵ Spell 16 (PT 426–428) is a single spell in the pyramids of Pepi I and Merenre; its three sections are separate spells in the pyramid of Pepi II.

¹⁶ Spells 17–22 are addressed to Nut by her husband, Geb, on behalf of the deceased. Spell 23 is Nut's reply.

¹⁷ This copy adds "with life and authority."

¹⁸ The land.

¹⁹ Nut will treat the deceased as her baby: cf. Unis's Spell 152, stanza 13.

²⁰ These numbers refer to the ten days of the Egyptian week.

²¹ In the copies of Merenre and Pepi II this direction represents the response to the preceding stanza, which those copies address to the earth.

²² Those who farm the deceased's food.

²³ The cavern.

²⁴ This copy preserves the original first-person subject of the verb before the king's name.

²⁵ Spell 40b (PT 445) is an addition to Spell 40 (PT 444) that appears only in Pepi I's pyramid. Spell 41 (PT 446–447) is a single spell in this copy; its two sections are separated or marked as distinct spells in the pyramids of Merenre and Pepi II. The last line of Spell 41a,

which also appears only in this copy, is numbered PT 428. Spell 50 occupies a discrete section of six columns at the bottom of the north end of the west wall. The beginning of a spell is indicated in the last third of its final column, but the spell itself has not been inscribed.

²⁶ This series of spells reflects in part the beginning of the Offering Ritual: see Unis's Spells 20 and 22.

²⁷ This copy preserves part of the original first-person object "me" before the king's name.

²⁸ The cleansing.

²⁹ The spirit, as Osiris, is identified here with the waters of the Mediterranean.

³⁰ PT 628–631 are lost except for the phrase "I have come aroused" of PT 629. In Pepi II's pyramid this set of four spells is on the west end of the north wall, where it traditionally belongs, since Nephthys is usually depicted at the head (north) end of the sarcophagus; for their counterparts referring to Isis, which belong on the south wall, see Pepi II's Spells 82–86 (PT 664A–E); cf. also Teti's Spells 1–2. Since Spells 58–61 are on the west end of the south wall in Pepi's pyramid, they may have substituted Isis's name for that of Nephthys.

³¹ In the last direction the first pronoun refers to the officiant and the second to the deceased.

³² Nineteen columns of text are lost between Spells 74 (PT 33) and 83 (PT 43), perhaps containing a repetition of Spells 75–80 (PT 35–40).

³³ The first direction applies to all three spells, the second to Spells 87–88, and the third to Spell 89.

³⁴ These spells are completely lost in Pepi I's pyramid.

³⁵ These spells replace PT 81 of the Offering Ritual of other pyramids. For PT 81, see Spell 58, above.

³⁶ This part of the ritual begins in the fourth register of the wall. The first fourteen columns are completely lost except for a fragment ("let loose"), which may have belonged to PT 62 or PT 68. The number of columns is not enough for all of the spells that correspond to this part of the ritual in the pyramids of Pepi II (Spells 271–283) and Neith (Spells 199–217).

³⁷ See Unis's Spell 152, penultimate stanza.

³⁸ This spell occupies six columns; only a fragment from the end of the first column is preserved.

³⁹ This spell occupies three columns; only a fragment from the end of the last column is preserved.

⁴⁰ Spell 254 occupies three short columns at the beginning of the east end of the wall, of which only a fragment of the third is preserved. It has no PT number. Its counterpart in the pyramid of Pepi II is PT 592 (Pepi I's Spell 62).

⁴¹ The translation of Spell 281 is based on the second, more complete, copy from the corridor. Spell 288 (CT 66) is restored from Middle Kingdom copies. Spell 290 is restored from Pepi II's copy, which is slightly different.

⁴² This copy of Spells 292–293 preserves the original first person.

⁴³ Spell 307 is addressed to the deceased by an officiant. Spell 308 is addressed to the door (or its keeper) by the deceased in stanza 1, and in stanza 2 to the deceased, presumably by the individual addressed in stanza 1.

⁴⁴ The last stanza of Spell 312 (PT 674) is numbered PT 462; Spell 313, which Sethe divided into PT 463–464, is a single spell here and in the other two pyramids in which it occurs.

⁴⁵ This spell is the reply of the "Akhet gods" to the preceding spell.

⁴⁶ Pepi I's editor has emended this pronoun to "this Pepi."

⁴⁷ Pepi I's editor has mistakenly omitted the text in parentheses; it is translated here from Pepi II's copy.

⁴⁸ Spell 319 (PT 468–469) is a single spell in this copy, but its two sections are separate spells in the other pyramids. The second section represents the deceased's response to the first.

⁴⁹ This copy omits the rest of this stanza except for its last sentence. The translation here is based on Pepi II's copy.

⁵⁰ The original first-person subject is occasionally preserved in this stanza.

⁵¹ This copy adds "for all life and authority."

⁵² This copy adds "alive and stable."

⁵³ This copy adds "for life and authority."

⁵⁴ Sothis and the morning god.

⁵⁵ This spell was originally addressed to the deceased after the first stanza. Pepi I's editor has partly changed the original second-person pronouns into the king's name or a third-person pronoun. This translation follows the original text, best preserved in Merenre's copy.

⁵⁶ Horus's, though probably changed in error from an original "father."

⁵⁷ Seth.

⁵⁸ Spell 326 (PT 475–476) is a single spell in this copy, but its two sections are separate spells in the other pyramids.

⁵⁹ The sun and Horus.

⁶⁰ The scribe of the sun's boat: see Unis's Spell 214.

⁶¹ For black and red ink.

⁶² This copy adds "alive forever."

⁶³ This copy adds "for life."

⁶⁴ This copy adds "that you may give him life and authority."

⁶⁵ Spell 334 (PT 483) is a variant version of Spell 31 (PT 437).

⁶⁶ *mꜣꜣ3/mꜣꜣ3*, meaning uncertain.

⁶⁷ These are gestures of mourning.

⁶⁸ In the copy of Pepi II this direction represents the response to the preceding stanza, which that copy addresses to the earth.

⁶⁹ The compliant god mentioned in the second stanza.

⁷⁰ The deceased as Horus, son of Osiris.

⁷¹ Seth.

⁷² Osiris.

⁷³ The original first person is preserved here and in the next stanza.

⁷⁴ This is an emendation from the original "who were born," preserved in Pepi II's copy. In the original, this stanza continues the description of the waters addressed in stanza 1.

⁷⁵ Pepi II's copy adds "into earth" here.

⁷⁶ This spell, also partly preserved in a fragment from Pepi II's pyramid, is similar to PT 524 (Spell 472) and is restored from that parallel.

⁷⁷ A reference to the red color of the sky at dawn.

⁷⁸ A goddess is addressed.

⁷⁹ Spell 357 is restored from an intact copy in the corridor. The latter uses both "Meryre" and "Pepi" for the king's name; the translation here uses "Pepi," which is the only form of the name on this wall of the antechamber.

⁸⁰ In Pepi I's second copy, this name is emended from an emphasized first-person pronoun: "I am off to the sky."

⁸¹ In Pepi I's second copy, the third person of this and the following answers has been emended from the deceased's original first person reply: "My father, I have come" and "that I might content."

⁸² A god is addressed.

⁸³ This spell occupies the north wall of the serdab passage and the stone that blocked access to the serdab proper and formed an east wall at the end of the passage. No spell divisions are preserved on the north wall or the blocking stone, but there may have been one after the word "forever." The translation of the spell from that point on is extremely conjectural.

⁸⁴ In these spells the original first-person pronouns have been only partially altered to the third person or the king's name. Spells 373 (PT 491A), 376–377 (PT 493–494), and 379 (PT 496) are restored from parallels in the Coffin Texts and (for Spell 376) copies in the pyramids of Pepi II and Neith. The two copies of Spell 372 (PT 408) are slightly different versions of Teti's Spell 285.

⁸⁵ A word of unknown meaning.

⁸⁶ Of the snake's body as it moves on the ground.

⁸⁷ Perhaps a reference to the snake's putative desire ("heart") to attack the deceased.

⁸⁸ The deceased's knife, which has no eyes (cf. Unis's Spells 3 and 196).

⁸⁹ The Egyptian word means "made a sound like a heron."

⁹⁰ The Egyptian word means "made a sound like a stork."

⁹¹ In such sexual relations the Egyptians considered one person the aggressor and the other the victim. The two sentences together refer to the mutual injury that Horus and Seth inflicted on each other in their mythic battle.

⁹² Apparently an image of the snake retreating into the ground with its body bloodied.

⁹³ I.e., if you want to be safe, go back where you came from.

⁹⁴ The stars.

⁹⁵ This spell refers to a black knife that Shu wields against the snake: cf. Unis's Spells 3 and 196.

⁹⁶ A short spell between Spells 427 and 428 has been lost.

⁹⁷ Spell 433 is a variant version of Unis's Spell 171. Spell 436 is more condensed in Pepi I's copy than in that of Pepi II. Spell 444 is a variant version of Spell 431 and is restored from it, from a second copy on the west wall of the ascending passage, and from parallels in the pyramid of Ibi and the Coffin Texts.

⁹⁸ A reference to the deceased's squatting position in the ferryboat.

⁹⁹ One or two short clauses are lost before "Horus's eye," less than the text of the last stanza in Pepi II's copy.

¹⁰⁰ Seth.

¹⁰¹ The translation of Spell 448 is based on the more fully preserved copy on the east wall of the vestibule.

¹⁰² Mistakenly altered to "Father of Pepi."

¹⁰³ The name and third-person referents of the king in these spells have been emended on the wall from original first-person pronouns.

¹⁰⁴ Osiris's mummified state.

¹⁰⁵ Unemended original first-person pronoun.

¹⁰⁶ I.e., there are no limits to where the spirit can go.

¹⁰⁷ The last clause is emended from an original "for I emerged in the water's evolution."

¹⁰⁸ A reference to the king's role as Horus and Seth combined.

- ¹⁰⁹ A cow-goddess.
- ¹¹⁰ The god who reads (“speaks”) the deceased’s annals.
- ¹¹¹ Mistakenly altered to “His father.”
- ¹¹² These spells were originally meant to be spoken by the spirit, and occasionally preserve the original first-person pronouns.
- ¹¹³ A metaphor for the red color of the sky at dawn.
- ¹¹⁴ A metaphor for speech, referring to the spell that the deceased speaks as Horus.
- ¹¹⁵ A euphemism for “died.”
- ¹¹⁶ The identities of most of the various gods mentioned in this spell, and the meaning of the spirit’s association with them, is unknown.
- ¹¹⁷ Pepi’s editor has altered “you” to “to this Pepi for life.”
- ¹¹⁸ This copy adds “for life and authority forever.”
- ¹¹⁹ I.e., an honored one.
- ¹²⁰ 1,326 feet (a quarter of a mile) in length.
- ¹²¹ The reference is probably to the fourfold god addressed in the preceding stanzas.
- ¹²² The fourfold god of preceding stanzas is addressed.
- ¹²³ This copy adds “for life.”
- ¹²⁴ Pepi’s copy of this stanza is based on a misunderstanding of the verb *zjn* “scrub” as *zjn* “run”: see Merenre’s Spell 344.
- ¹²⁵ This copy adds “for life forever.”
- ¹²⁶ Isis and Nephthys.
- ¹²⁷ The Nightboat’s “lord” and helmsman is Osiris.
- ¹²⁸ This copy adds here “Nephthys has come.”
- ¹²⁹ A play on words between “You should go away from me” (*z.k r.j*) and the name of the god Sokar (*zkr*).
- ¹³⁰ These sentences involve word-plays, between “decompose” (*rpw*) and “Anubis” (*jnpw*), “ooze” (*z3b*) and “jackal” (*z3b*), and “corpse” (*33t*) and “Shat” (*33t*).
- ¹³¹ A gesture of cursing; the little finger is meant.
- ¹³² The final “you” in this clause is addressed to the deceased as Osiris. The reference is to the recovery of Osiris’s dismembered body from the Nile.
- ¹³³ Spells 486–494 concern a statue placed in the vestibule, into which the deceased’s spirit entered as it emerged from the corridor. Spell 486 was originally in the first person; Pepi I’s editor has adapted it for a rite of consecrating the statue by changing the first person to the king’s name or a third-person pronoun. Spells 487–490 are those of a mouth-opening ritual. Spells 491–494 accompanied a procession with the statue.
- ¹³⁴ The Egyptian term (*mm*) refers to the shoulders and biceps as a unit.
- ¹³⁵ The Egyptian term (?) refers to the arm from below the biceps plus the hand as a unit.
- ¹³⁶ The Egyptian term (*sbq*) refers to the leg below the knee plus the foot as a unit.
- ¹³⁷ Cf. Unis’s Spell 180b, 5th stanza.
- ¹³⁸ Cf. Unis’s Spell 168.
- ¹³⁹ This spell was meant to be spoken to the deceased by his son. Pepi I’s editor has changed the original first person to the king’s name or a third-person pronoun.
- ¹⁴⁰ The adze used in the Mouth-Opening Ritual.
- ¹⁴¹ Horus and Seth.
- ¹⁴² The northern and southern halves, analogues of the “two skies” above the world (see Unis’s Spell 180b, stanza 1).
- ¹⁴³ See Unis’s Spell 218.

¹⁴⁴ These spells, originally meant to be spoken by the deceased, preserve a few instances of the original first-person pronouns.

¹⁴⁵ This copy adds “for life and authority forever.”

¹⁴⁶ A metaphor for impregnation. This copy adds “for life and authority.”

¹⁴⁷ A sedan chair, so called because of the many feet of its bearers.

¹⁴⁸ The two crowns.

¹⁴⁹ Seth and Horus.

¹⁵⁰ Literally, “imbrachment” (*jjj-ꜥwj*), a term parallel to “impediment” (*jjj-rd*).

¹⁵¹ I.e., stand up straight. This spell refers to a ceremony of erecting the djed-pillar, Osiris’s cult-icon.

¹⁵² I.e., transfer the deceased from day to night and night to day.

¹⁵³ I.e., the first stanza of this spell.

¹⁵⁴ This sentiment, on the west wall, is the opposite of that in Spell 548 (PT 697), on the east wall.

¹⁵⁵ These sentences incorporate a series of puns: between “strike” (*l*) and “ox” (*jl*), “kill” and “wild bull” (both *smꜥ*), “break down” and “longhorn bull” (both *ngꜥ*), “stretch” (*pꜥ*) and “bull on the rack” (*pꜥtj*), and “deafen” and “herd bull” (both *jd*). A “bull on his back” refers to one trussed for slaughter; “milking” is a metaphor for bloodletting.

¹⁵⁶ A metaphor for “set sail.”

¹⁵⁷ The uraeus speaks.

¹⁵⁸ Spell 526 alternates between addresses to Geb and Geb’s response.

¹⁵⁹ Perhaps a reference to the deceased as Geb’s creation.

¹⁶⁰ Osiris, the deceased himself.

¹⁶¹ The lid of the sarcophagus, as indicated by Pepi II’s variant “the sarcophagus’s [door].”

¹⁶² Geb.

¹⁶³ An unidentified substance used for cleansing.

¹⁶⁴ A goddess is addressed.

¹⁶⁵ A god is addressed.

¹⁶⁶ Literally, “has come from the mouth of the Sun,” referring to the sun’s speech.

¹⁶⁷ In this copy Spells 46–47 (PT 452–453) are treated as one spell.

¹⁶⁸ The Nile and its counterpart in the Duat.

¹⁶⁹ The four Sons of Horus mentioned in the next sentence.

¹⁷⁰ I.e., pulled off.

¹⁷¹ Spell 557 is the response of the gods addressed in Spell 556.

¹⁷² Some of the original first person pronouns are unaltered in this stanza.

¹⁷³ This knowledge was a test of competence, demanded as a requisite for boarding the ferryboat.

¹⁷⁴ The gods to whom the deceased was commended.

¹⁷⁵ Probably a reference to Horus as Ihy, the son of Hathor.

¹⁷⁶ This series repeats that from the middle section of the west wall of the vestibule (Spells 508–511), interspersed with other spells; eighteen columns of text following Spell 562 are lost. Spell 560 (PT 328) is a variant of Spell 319b (PT 469) and is restored from it.

¹⁷⁷ The Dayboat or Nightboat.

¹⁷⁸ Spells 570 and 575 (PT 349+206 and 353+401) are each treated as a single spell here, combining elements that appear as separate spells in the other pyramids. Eighteen columns of text have been lost between this series of spells and the next.

¹⁷⁹ A gesture of submission, exposing the temple to a lethal blow.

¹⁸⁰ Twenty-two columns of text have been lost after Spell 578 and twenty-seven at the end of this section of the corridor, after Spell 580.

¹⁸¹ In Pepi I's copy of these spells the pyramid is referred to by its name, *mn-nfr* "Perfect Fixture" (more fully *mn-nfr-pj* or *mn-nfr-MRJJ-R^c* "Perfect Fixture of Pepi/Meryre"), which was eventually adopted as the name of the capital city lying below the pyramid, Memphis.

¹⁸² This stanza and those that follow refer to the individual members of the "Big Ennead."

¹⁸³ The "young girl" is Nut.

THE PYRAMID TEXTS OF MERENRE

LIKE THOSE OF TETI, the Pyramid Texts of Merenre, successor of Pepi I and fourth king of the Sixth Dynasty (ca. 2255–2246 B.C.), are both fragmentary and as yet incompletely published. In the substructure of Merenre's pyramid, twenty walls are known or presumed to have been inscribed with texts, but only half of these have survived more or less intact.¹ The location and sequence of Merenre's Pyramid Texts are therefore subject to the same uncertainties noted for Teti's corpus (see p. 65).

Merenre's texts continue Pepi I's practice of referring to the king by his throne name (Nemtiemzaf "Nemti is His Aegis") as well as his personal name (Merenre "He Whom the Sun Has Desired"), but in this case the two names are used together rather than alternately. The king's full titulary appears on the external sides and lid of the sarcophagus and in a horizontal band at the bottom of the west wall of the burial chamber (Spells 1–2).

As in the pyramid of Pepi I, the west end of the burial chamber, around the sarcophagus, is devoted to a series of spells commending the king's body to Nut (Spells 3–57). These begin on the west gable and continue in three sequences, each running from the west end of the north wall to the west wall and the west end of the south wall, distinguished from the other spells on the north and south walls by signs facing outward (east). The texts from the west gable and wall appear in Sethe's edition; only three fragments belonging to the other two walls have been published.

The east section of the north wall contained the Offering Ritual, in several registers, and at least two spells of the Insignia Ritual (Spells 58–181 and 182–183). The corresponding section of the south wall was inscribed with the basic Resurrection Ritual found in the pyramid of Unis and spells from the extended ritual used by Pepi I (Spells 184–205). Both walls were destroyed and are unpublished except for two fragments of the north wall.

The east wall is largely intact; the sections on either side of the door have been destroyed, but a published fragment from each allows their text to be partially completed. On the gable and in the horizontal line below are the final spells of the extended Resurrection Ritual (Spells 206–216), and the texts on the east wall proper begin with the conclusion of the Offering and Resurrection Rituals (Spells 217–223). The remaining spells on this wall are all of the personal kind, forming a response to the Offering Ritual, originally meant to be spoken by the spirit itself (Spells 224–250). These open with three spells for the protection of the pyramid and continue with a sequence that largely repeats the one on the east gable of the burial chamber in Teti's pyramid.

Most of the spells belonging to the destroyed walls of the passage to the antechamber have been noted in print, though the remains of the texts themselves are as yet unpublished. The spells are mostly the same as those found in Pepi I's passage, encouraging the spirit to leave the Duat and proceed to the Akhet (Spells 251–259).

The west wall of the antechamber is divided in two sections, gable and wall, like that of Unis, with a horizontal line of text separating them. Its spells are essentially identical to those on the west wall of the antechamber in Pepi I's pyramid, meant to facilitate the spirit's entrance into the Akhet (Spells 260–276). The texts continue directly onto the south wall, with Spell 276 beginning in the last column of the west wall and concluding in the first seven columns of the south wall. The south wall itself is largely destroyed. Two fragments belonging to its first eleven columns have been published; these contain two spells from the beginning of the same wall in Pepi I's pyramid (Spells 277–278). A third fragment, with Spells 279–280, is included in Sethe's edition of the Pyramid Texts, and a further two spells (281–282) have been noted for the wall but not published. All of these concern the spirit's passage through the Akhet and are found as well on the west and south walls of Pepi I's antechamber.

The antechamber's east wall is divided like the west wall. Only the gable has survived intact (and is included in Sethe's edition), but the spell inscribed in the horizontal line and the sequence of those on the wall below have been noted in print, and two fragments from the beginning of the wall have been published. The texts open with the spells of the Morning Ritual (Spells 283–299), which occupy the gable, horizontal, and the beginning of the wall. After a gap of four columns, the wall continues with spells for protection of the spirit's rebirth, mostly copied from the sequences on the east wall in the pyramids of Unis and Pepi I (Spells 300–319). A second gap, of three columns, separates these from two spells for ensuring the newborn spirit's access to sustenance (Spells 320–321).

The last spell on the east wall begins a sequence that continues on the antechamber's north wall, meant to enable the spirit to proceed to the end of the Akhet (Spells 322–330). The north wall itself is destroyed and as yet unpublished, but the sequence of some of its texts has been noted, with significant gaps of fifteen and twenty-two columns. The first four spells on the wall are also found on the north wall of Unis's antechamber.

Merenre's corridor is inscribed with most of the texts used in the corridor of Pepi I's pyramid. Its innermost (south) section, destroyed and unpublished, contained spells for the spirit's departure from the Akhet (Spells 331–335), apparently intended to be read from the east wall to the west wall, unlike the remainder of the corridor or those of Unis and Pepi I. The middle section is inscribed with texts to enable the spirit to proceed toward the sky (Spells 336–362) and the north end, only partly published, with texts for joining the gods (Spells 363–374).

The three spells on the south wall of the vestibule invoke the deceased king's spirit at dawn (Spells 375–377). No spells have yet been noted for the destroyed west wall of this room. Slightly more than the first third of the east wall is also destroyed and unpublished, but its spells have been noted in print. Together with those from the rest of the wall and the north wall, they form a sequence that continues the theme of appearance at dawn, alternating between addresses to the spirit and texts originally meant to be spoken by the spirit itself (Spells 378–399).

SPELLS FOR ENTERING THE WOMB OF NUT (BURIAL CHAMBER, SARCOPHAGUS AND WEST END)

A. THE KING'S TITULARY²

- 1a The living one, the Dual King, the living one of the Two Ladies' appearance and dual falcon of gold, Merenre, alive like the Sun.
The living one, the Dual King, the living one of the Two Ladies' appearance and dual falcon of gold, Merenre, alive forever.
- 1b The living one, the living one of Horus's appearance, the Dual King, the living one of the Two Ladies' appearance, Merenre; the dual falcon of gold, Merenre; Geb's heir, Merenre; the great god, lord of the sky, Merenre, alive forever.
The living one, the living one of Horus's appearance, the Dual King, the living one of the Two Ladies' appearance, Merenre; the dual falcon of gold, Merenre; Nut's son of her belly, Merenre; Horus of the Akhet, lord of the sky, Merenre, alive like the Sun.

The living one, the living one of Horus's appearance, the Dual King, the living one of the Two Ladies' appearance, Merenre; the dual falcon of gold, Merenre; Geb's heir, Merenre; Horus of the Akhet, lord of the Akhet, Merenre, alive like the Sun.

- 2 The living one, the living one of Horus's appearance, the Dual King, Nemtiemzaf Merenre; the living one of the Two Ladies' appearance, Nemtiemzaf Merenre; the dual falcon of gold, Nemtiemzaf Merenre; Osiris, lord of the Duat, Nemtiemzaf Merenre; Geb's son, whom he desired, Nemtiemzaf Merenre; Nut's son, who (first) parted her belly, Nemtiemzaf Merenre, given life, stability, authority, and health like the Sun forever.

B. SENDING THE SPIRIT TO NUT

INVOKING THE SPIRIT AS OSIRIS

- 3 (See Pepi I's Spell 4)
- 4 (See Teti's Spell 199)★
- 5 (See Teti's Spell 201)
- 6–7 (See Teti's Spells 197–198)★
- 8–9 (See Teti's Spells 203–204)

ANNOUNCING THE SPIRIT'S ASCENT

- 10–11 (See Teti's Spells 20–21)★

C. ASCENDING TO NUT

ASCENDING AS A FALCON

- 12 (See Neith's Spell 5)★
- 13 (See Pepi II's Spell 31)

ADDRESS TO THE SPIRIT AS OSIRIS

- 14 (See Pepi I's Spell 10)
- 15 (See Teti's Spell 204)
- 16 (See Pepi I's Spell 38)★

CLAIMING A PLACE WITH THE SUN

- 17 (See Unis's Spell 174)
- 18 (See Unis's Spell 214)

AWAKENING THE SPIRIT

- 19 (See Neith's Spell 240)

D. ENTERING NUT'S WOMB

MEETING NUT

- 20 (See Pepi I's Spell 567)
- 21 (See Unis's Spell 175)

22 (See Neith's Spell 272b)

23 (See Teti's Spell 12)

ADDRESS TO THE SPIRIT AS OSIRIS

24 (See Teti's Spell 228)

INVOKING NUT

25 (See Pepi I's Spell 16c)*

COMMENDING THE SPIRIT TO NUT

26 RECITATION. Osiris Nemtiemzaf Merenre, your mother Nut has spread herself over you, in her identity of Shetpet. She has made you be a god without your opponent, in your identity of a god. She has protected you from everything bad, in her identity of the Great Sieve. You are the eldest of her children.

27 (See Pepi I's Spell 41a)

CLEANSING AND CLOTHING THE NEWBORN SPIRIT³

28 (See Pepi I's Spell 43)

29a RECITATION. Someone has gone to be with his ka:

Osiris has gone to be with his ka;

Seth has gone to be with his ka;

Eyes-Forward has gone to be with his ka:

you too have gone to be with your ka.

Ho, Nemtiemzaf Merenre! Someone has come, and you will not need: your mother has come, and you will not need—

Nut, and you will not need;

she who joins the great one, and you will not need;

she who joins the fearful, and you will not need.

She shall join you and defend you from needing: she shall place your head for you, gather your bones for you, and get your heart for you in your body.

You shall be at the fore of those at your feet and govern those in your wake; you shall make firm your house in your wake and defend your children from mourning.

Your cleansing is the cleansing of the gods who have gone to be with their kas;

your cleansing is the cleansing of the gods who have gone but not withdrawn.

29b Thoth, gather him, that what is against him might end.

30–31 (See Pepi I's Spells 44–45)*

32a RECITATION. Osiris Nemtiemzaf Merenre, you are the ka of all the gods. Horus has tended you and you have become his ka.

- 32b Osiris Nemtiemzaf Merenre, look, you are tended and alive, moving about every day, and nothing of you can be disturbed.
 (Your tomb) has thus been established for you, father; (its doors) have been pulled open for you, father. Behold, the caretaking goddess has fallen over her son.

COMMENDING THE SPIRIT TO NUT

- 33–38 (See Pepi I's Spells 17–25)⁴
 39–40 (See Pepi I's Spells 39–40a)⁴

TENDING THE SPIRIT AS OSIRIS

- 41 (See Pepi I's Spell 49)
 42 (See Pepi I's Spell 12)
 43 (See Pepi I's Spell 50)⁴
 44 (See Pepi I's Spells 46–47)⁵
 45 (See Pepi I's Spell 31)⁴
 46 (See Pepi I's Spell 37)

EMERGING IN THE MORNING

- 47 (See Teti's Spell 17)
 48 (See Pepi I's Spell 36)
 49 (See Pepi I's Spell 35)⁴

ADORNING THE SPIRIT

- 50 RECITATION. Horus has arrayed himself with his malachite sporran that strides over his land in full,
 Seth has arrayed himself with his malachite sporran that strides over his land in full,
 Thoth has arrayed himself with his malachite sporran that strides over his land in full,
 the god⁶ has arrayed himself with his malachite sporran that strides over his land in full:
 this Nemtiemzaf Merenre too has arrayed himself with his malachite sporran that strides over his land in full.
 Horus, accept your eye that you recognized in the Official's Enclosure in Heliopolis.
 Ho, Nemtiemzaf Merenre! Your ka has recognized you rather than your opponents.
- 51 (See Teti's Spell 220)⁴

ADDRESS TO GEB⁷

- 52 Geb, this Osiris Nemtiemzaf Merenre is Shu's son. The heart of your mother flooded up (with joy) over you, in your identity of Geb. You are Shu's eldest and senior son, his firstborn.

Ho, Geb! This is Osiris Nemtiemzaf Merenre. Gather him to you, that [what is against him] might end.

You alone are the great god, for Atum has given you his inheritance. He has given you the Ennead gathered, and Atum himself as well amongst them, gathered for his senior son's son in you, for he has seen you effective, your heart big (with pride); persuasive in your identity of the persuasive mouth, the gods' elite one; standing on the earth and judging at the fore of the Ennead, your fathers and your mothers. Come to their fore, more controlling than any god, and come to this Osiris Nemtiemzaf Merenre [and] defend [him] from his opponent.

Ho, Geb, persuasive mouth, the gods' elite one! Osiris Nemtiemzaf Merenre is your son. May you revive your son in him; make sound your son in him.

You are the lord of the entire earth, in control of the Ennead and every god as well. As you exercise control, may you drive everything bad far away from this Osiris Nemtiemzaf Merenre and not let it come against him again, in your identity of Horus who does not repeat his work. You are the ka of all the gods. As you have gotten them that you might take them and give them life, may you give life to [Osiris] Nemtiemzaf Merenre.

You are the god who controls all the gods, for the eye has emerged in your head as the Nile-Valley Great-of-Magic Crown, the eye has emerged in your head as the Delta Great-of-Magic Crown, Horus has followed you and desired you, and you are apparent as the Dual King, in control of all the gods and their kas as well.

COMMENDING THE SPIRIT TO ISIS AND NEPHTHYS

53 (See Pepi II's Spell 348)

D. AWAKENING THE SPIRIT

INVOKING THE GODS

54 (See Neith's Spell 7)

CLOTHING THE SPIRIT⁸

...

55 (See Pepi II's Spell 301)

56 (See Pepi II's Spell 265)

AWAKENING THE SPIRIT

57 (See Neith's Spell 250)

THE BURIAL CHAMBER RITUALS
(BURIAL CHAMBER, EAST END)

A. THE OFFERING RITUAL

INITIAL MOUTH-OPENING

58 [...] that he may claim his body with the Ennead [...].
 [...] I have penetrated your mouth for you.

RECITATION: [...].

[... Nemptiemzaf] Merenre, your mouth has been parted for you. How
 sweet is your mouth! [I have] adjusted [...].

LIBATION

59 (See Unis's Spell 19)

60 (See Neith's Spell 58)

CENSING

61–67 (See Unis's Spell 20 and Pepi II's Spells 118–123)

CLEANSING THE MOUTH WITH SALT WATER

68 (See Unis's Spell 21)

69 (See Pepi II's Spell 125)

70–72 (See Unis's Spells 22–24)

THE MOUTH-OPENING RITUAL⁹

73–78 (See Unis's Spells 25–30)

THE MOUTH-OPENING MEAL

79–92 (See Unis's Spells 32–45)

ANOINTING

93–99 (See Unis's Spells 46–52)

PRESENTATION OF EYEPAIN

100–101 (See Pepi II's Spell 157)

PRESENTATION OF LINEN¹⁰

102 (See Unis's Spell 54)

PREPARATION OF THE OFFERING TABLE

103–117 (See Unis's Spells 55–69)

THE GREAT MEAL

118–181 (See Unis's Spells 70–133)

B. THE INSIGNIA RITUAL

PRESENTING THE STATUE TO THE GODS¹¹

...

182 (See Pepi II's Spell 319)

183 (See Pepi II's Spell 296)

...

C. THE RESURRECTION RITUAL

THE BASIC RITUAL

184–195 (See Unis's Spells 146–157)

PROVISIONING THE RESURRECTED SPIRIT

196–200 (See Neith's Spells 241–244)

ESTABLISHING THE SPIRIT AMONG THE GODS

201 (See Pepi I's Spell 281)

202 (See Unis's Spell 207)

SENDING THE SPIRIT TO JOIN THE GODS

203–204 (See Teti's Spells 205–206)

205 (See Teti's Spell 200)

INVOCATION OF THE SPIRIT AS OSIRIS

206 RECITATION. Stand up! Give your arm to Horus, that he may make you stand up.

Geb has wiped your mouth. The Ennead has tended you: they have put Seth under you, so that he is endowed with you, and they have prevented him from expectorating his spit against you.

Nut has fallen over her son in you, defending you, joining you, assembling you, and raising you. You are the eldest of her children.

Your two sisters, Isis and Nephthys, have returned to you after having gone off from where you are. Your sister Isis has taken hold of you, after finding you very black in your identity of the Great Black Wall, you having encircled everything inside your arms in your identity of the circuit that goes round the External Isles, and having become big in your identity of the Big Waters That Perish.

Horus has gotten Seth for you and given him to you bowed down under you: your strength is greater than his. Horus has made you encircle all the gods inside your arms. Horus has desired his father in you, and Horus cannot let you disappear. Horus cannot be away from you, for Horus has tended his father in you.

You are alive in the Beetle's life, enduring in Djedut. Isis and Nephthys have made protection for you in Asyut—for their lord in you, in your identity of the Lord of Asyut; for their god in you, in your identity of the God's Canal—worshipping you so that you don't become far from them.

Your sister Isis has come to you, [aroused] for love of you, and your seed emerged into her, sharp as Sothis, and sharp Horus has emerged

from you in his identity [of Horus in Sothis]. You shall become akh in him in his identity of the Akh in the Djenderu–Bark, for Horus has tended you in his identity of Horus, the son who tends [his father].

207–208 (See Teti's Spells 145–146)*

AT THE GATE OF THE DUAT

209 (See Teti's Spell 284)*

210 (See Pepi I's Spell 307)

211 RECITATION. Greetings, Nemtiemzaf Merenre! I have come to you at this your day on the night's edge and given you your hunter's hunt.

I have gotten your heart for you that I might put it into your body for you, like Horus's getting the heart of his mother Isis, like (Isis's) getting the heart of her son Horus.

PROVISIONING THE SPIRIT

212 (See Pepi I's Spell 300)

213 (See Teti's Spell 144)*

214 (See Pepi I's Spell 296)*

215 RECITATION. Ho, Nemtiemzaf Merenre! Come and get dressed in Horus's eye from Ta'it-town.

216 (See Pepi I's Spell 297)*

D. CLOSING SPELLS

CONCLUSION OF THE OFFERING RITUAL¹²

217 (See Unis's Spell 136)*

218 (See Unis's Spell 138)*

LIBATION AND CENSING

219 [...].

GIVING COOL WATER.

220 (See Pepi I's Spell 30)

60 (See Neith's Spell 58)

221 RECITATION. This is the eye of Horus that he gave to Osiris: you have given it to him that he may provide his face with it.¹³

This is also the one pleasant of scent, that [Horus] claimed [before Geb].

INCENSE (ON THE) FIRE.

INVOCATION OF THE INSIGNIA RITUAL

222 [...] as Dual King.

223 (See Teti's Spell 141)*

**RESPONSE TO THE OFFERING RITUAL
(BURIAL CHAMBER, EAST WALL)**

SPELLS FOR PROTECTION OF THE PYRAMID

224 (See Pepi II's Spell 361)*

225 (See Pepi II's Spell 359)*

- 226 [RECITATION. O, Big Ennead in Heliopolis! May you make this Nemtiemzaf Merenre be firm, may you make this pyramid be firm for the course of eternity as the name of Atum,¹⁴ foremost of the Big Ennead, is firm.
As] the name of Shu, lord of Upper Menset in Heliopolis, [is firm], the name of Nemtiemzaf Merenre shall be firm, and this pyramid shall be firm likewise, for the course of eternity.
As the name of Tefnut, lady of Lower Menset in Heliopolis, remains, [the name of Nemtiemzaf Merenre shall remain, and this pyramid shall remain likewise, for the course of eternity.
As Geb's name at the earth's ba is firm, the name of Nemtiemzaf Merenre shall be firm, and this pyramid shall be firm likewise, for the course of eternity].
As Nut's name is firm in the Enclosure of Shenit in Heliopolis, the name of Nemtiemzaf Merenre shall be firm, and this pyramid shall be firm likewise, for the course of eternity.
As Osiris's name is firm in Great Land, the name of Nemtiemzaf Merenre shall be firm, and [this pyramid shall be] firm [likewise, for the course of eternity.
As the name of Osiris as Foremost of Westerners is firm, the name of Nemtiemzaf Merenre shall be firm, and this pyramid shall be firm likewise, for the course of eternity.
As Seth's name is firm] in Ombos, the name of Nemtiemzaf Merenre shall be firm, and this pyramid shall be firm likewise, for the course of eternity.
As Horus's name is firm in Seal-ring, the name of Nemtiemzaf Merenre shall be firm, and this pyramid shall be firm likewise, for the course of eternity.
As the Sun's name is firm at the Akhet, the name of Nemtiemzaf Merenre shall be firm, and this pyramid shall be firm likewise, for the course of eternity.
As Eyes-Forward's name remains at Akhmim, the name of Nemtiemzaf Merenre shall be firm, and this pyramid shall be firm likewise, for the course of eternity.
As Wadjet's name is firm in Dep, the name of Nemtiemzaf Merenre shall be firm, and this pyramid shall be firm likewise, for the course of eternity.

SPELLS FOR THE POWER OF SUSTENANCE

227 RECITATION TO THE EARTH, TO GEB, TO OSIRIS, TO ANUBIS, TO THE ONE OF MANY FESTIVALS: May you (each) make Nemtiemzaf Merenre festive in the festival of Horus.

You who are falcons, run to the returning ka of Nemtiemzaf Merenre and open for Nemtiemzaf Merenre his eyes, open up for him his nose, part for Nemtiemzaf Merenre his mouth, unplug for him his ears, grow for him his plumes, and let Nemtiemzaf Merenre pass by the god who seizes the winds' insignia. When you have eaten this, Nemtiemzaf Merenre will find the remainder with you. You will give Nemtiemzaf Merenre the remainder, for he has come.

- 228–229 (See Teti's Spells 148–149)*
 230–232 (See Unis's Spells 143–145)*
 233–240 (See Teti's Spells 153–160)*
 241–245 (See Teti's Spells 162–166)*
 246 (See Teti's Spell 276)
 247 (See Teti's Spell 280)
 248–250 (See Teti's Spells 277–279)*

**SPELLS FOR OPENING THE DOOR TO THE AKHET
 (BURIAL CHAMBER, EAST WALL AND PASSAGE)**

ADDRESS TO THE RESURRECTED SPIRIT

- 251 (See Pepi I's Spell 303)
 252 (See Pepi II's Spell 358)

ADDRESS TO THE SUN

- 253 (See Teti's Spell 281)

COMMENDING THE SPIRIT TO ISIS AND NEPHTHYS

- 254 (See Pepi II's Spell 402)

ADDRESS TO THE SUN

- 255 (See Pepi II's Spell 404)

SENDING THE SPIRIT FROM THE DUAT¹⁵

- 256 (See Pepi I's Spell 313)
 257 (See Pepi II's Spell 406)
 258 (See Pepi I's Spell 312)
 259 (See Pepi II's Spell 410)

...

**SPELLS FOR ENTERING AND PROCEEDING THROUGH THE AKHET
(ANTECHAMBER, WEST-SOUTH WALLS)**

BOARDING THE SUN-BOAT

260 RECITATION. The sky's two reedfloats have been set by the Dayboat for the Sun, that the Sun might cross on them to where Horus of the Akhet is, to the Akhet;

the sky's two reedfloats have been set by the Nightboat for Horus of the Akhet, that Horus of the Akhet might cross on them to where the Sun is, to the Akhet:

the sky's two reedfloats have been set for Nemtiemzaf Merenre by the Dayboat, that Nemtiemzaf Merenre might go forth on them to where the Sun is, to the Akhet;

the sky's two reedfloats have been set for him by the Nightboat, that Nemtiemzaf Merenre might go forth on them to where the Horus of the Akhet is, to the Akhet.

Nemtiemzaf Merenre shall emerge on the eastern side of the sky where the gods are born, and Nemtiemzaf Merenre shall be born as Horus, as Him of the Akhet, for Nemtiemzaf Merenre is justified and the ka of Nemtiemzaf Merenre is justified.

Nemtiemzaf Merenre's sister is Sothis, Nemtiemzaf Merenre's sibling is the morning god. He has found the akhs with their mouth equipped (with spells), who sit on the lips of Stork Lake, the drinking place of every akh with his mouth equipped.

"Who are you?" they say about Nemtiemzaf Merenre, the akhs with their mouth equipped.

Nemtiemzaf Merenre is an akh with [his mouth] equipped.

"How has this happened to you," they they say about Nemtiemzaf Merenre, the akhs with their mouth equipped, "that you have come to this place more special than any place?"

Nemtiemzaf Merenre has come to this place more special than any place because:

the sky's two reedfloats have been set by the Dayboat for the Sun, that the Sun might cross on them to where Horus of the Akhet is, to the Akhet;

the sky's two reedfloats have been set by the Nightboat for Horus of the Akhet, that Horus of the Akhet might cross on them to where the Sun is, to the Akhet:

the sky's two reedfloats shall be set for Nemtiemzaf Merenre by the Dayboat, that Nemtiemzaf Merenre might go forth on them to where the Sun is, to the Akhet;

the sky's two reedfloats shall be set for Nemtiemzaf Merenre by the Nightboat, that Nemtiemzaf Merenre might go forth on them to where the Horus of the Akhet is, to the Akhet.

Nemtiemzaf Merenre shall emerge on the eastern side of the sky where the gods are born, for Nemtiemzaf Merenre has been born as Horus, as Him of the Akhet. Nemtiemzaf Merenre is justified and the ka of Nemtiemzaf Merenre is justified: let there be ululation for Nemtiemzaf Merenre and ululation for the ka of Nemtiemzaf Merenre.

Nemtiemzaf Merenre's sister, Sothis, and Nemtiemzaf Merenre's sibling, the morning god, Nemtiemzaf Merenre will come with you, sail around with you in the Marsh of Reeds, and moor with you in the Marsh of Turquoise. Nemtiemzaf Merenre will eat of what you eat of, Nemtiemzaf Merenre will live on what you live on, Nemtiemzaf Merenre will be clothed in what you are clothed in, Nemtiemzaf Merenre will be anointed with what you are anointed with, and Nemtiemzaf Merenre will receive water with you in the Nurse Canal, the drinking place of every akh with his mouth equipped.

Nemtiemzaf Merenre will sit at the fore of the great shrine and Nemtiemzaf Merenre will govern every akh with his mouth equipped. Nemtiemzaf Merenre will sit on the lips of Stork Lake and Nemtiemzaf Merenre will govern every akh with his mouth equipped.

SECURING THE SPIRIT'S ASCENT

261 RECITATION. "How beautiful to look," says Isis; "how satisfying to gaze," says Nephthys, "at father, at Nemtiemzaf Merenre, as he goes forth to the sky among the stars, among the Imperishable Stars, his wrath atop him, his ferocity at his sides, his magic at his feet. He shall go thereby to his mother Nut."

You shall ascend on her in her identity of the ladder, and she will get for you the gods who belong to the sky, and they will join for you the gods who belong to the earth, that you might exist with them and go on their arms. The bas of Pe will be gotten for you and the bas of Nekhen will be joined together for you.

Everything is for you—Geb is the one who argued for it with Atum, for it is what was done for him. The Marshes of Reeds, the Horus Mounds, and the Seth Mounds—everything is for you: Geb is the one who argued for it with Atum, for it is what was done for him.

He¹⁶ has come against you and said that he would kill you, but he will not kill you: you are the one who will kill him and establish yourself against him as the most established of wild bulls.

RECITATION WITHOUT PAUSE, 4 TIMES: Be permanent, for you are now permanent.

INVOKING THE FERRYMAN AND DOORKEEPER

262–263 (See Pepi I's Spell 326a–b)*

264 (See Unis's Spell 215)

SENDING THE SPIRIT TO THE AKHET

265 RECITATION. You, father! Be akh in the Akhet and stable in the mound of Djedit, and govern at the fore of the living forever.

Stand up from off your left side, put yourself on your right side.

Receive this your bread that I have given to you: I am your son and your heir.

SUMMONING THE FERRY

266 (See Pepi I's Spell 323)

RECEIVING THE SPIRIT AS KING

267 (See Pepi I's Spell 319a)

REQUESTING ENTRANCE TO THE AKHET

268 (See Pepi I's Spell 318)*

LIBATION AND OFFERING

269 (See Pepi I's Spell 334)*

270 (See Pepi I's Spell 333)*

271 (See Pepi I's Spell 327)*

ASCENDING BY FERRY AND LADDER

272 (See Unis's Spell 177)

273 (See Pepi II's Spell 428)

274 (See Pepi II's Spell 429)*

275 (See Pepi II's Spell 432)

COMMENDING THE SPIRIT TO THE GODS

276 (See Pepi I's Spell 337)

CROSSING THE AKHET¹⁷

277 (See Teti's Spell 13)

278 (See Pepi I's Spell 342)*

...

279 (See Pepi I's Spell 321)*

COMMENDING THE SPIRIT TO THE GODS

280 (See Pepi I's Spell 336)

...

281 (See Pepi I's Spell 316)

282 (See Pepi I's Spell 340)

...

THE MORNING RITUAL
(ANTECHAMBER, EAST GABLE AND WALL)

THE SPIRIT JOINS THE SUN

283 (See Pepi I's Spell 290)*

CLEANSING

284 RECITATION. Ho, Nemtiemzaf Merenre! [You shall emerge] as the morning star and be rowed as one of the watercourse. Those in Nu will be afraid of you, and [you] will govern the akhs. Isis will scream for you, Nephthys will call out to you, and the great Mooring-Post will strike away obstruction for you, as Osiris in his activity, (saying): "You of Nu, you of Nu, beware of the great lake!" So, sit on that metal chair [of yours] and govern those whose places are inaccessible. The sky's door has been opened to you, the Cool Waters' door has been pulled open for you. You shall set course to the Marsh of Reeds, (where you will) farm emmer, reap barley, and make your yearly supplies from them like Horus, Atum's son.

285 (See Teti's Spell 226)

INVOCATION OF THE SPIRIT AT DAWN

286 (See Teti's Spell 225)*

287 (See Teti's Spell 227)*

PRESENTATION OF OIL AND EYEPAIN

288 (See Teti's Spell 224)*

289 RECITATION. Father Nemtiemzaf Merenre, look, I have gotten green eyepaint for you. I have gotten for you the green eyepaint that Horus put on Osiris.

(Eyepaint), I will place you on father Nemtiemzaf Merenre like Horus's placing [you] on his father Osiris.

Horus has filled his (father's) empty eye with his (own) full eye.

SENDING THE SPIRIT TO THE SUN

290 (See Pepi I's Spell 317)*

291 (See Teti's Spell 196)*

292 RECITATION WITHOUT PAUSE. Stork-pillar with horned eyebrow, beautiful of aspect, foretell to the Sun that Nemtiemzaf Merenre is coming.

Oh, Nemtiemzaf Merenre, go off and meet the Sun, and tell him the proper thing: "You with high sash, you should not bar [Nemtiemzaf Merenre]."

INVOKING THE SUN

293 (See Unis's Spell 206)

294 (See Pepi II's Spell 470)

JOINING THE SUN

295 (See Pepi I's Spell 267)

296 (See Teti's Spell 185)

297 (See Teti's Spell 283)

SENDING THE SPIRIT TO JOIN THE GODS¹⁸

298 (See Neith's Spell 249)

299 (See Pepi II's Spell 523)

...

SPELLS FOR THE SPIRIT'S REBIRTH (ANTECHAMBER, EAST WALL)

SPELLS AGAINST INIMICAL BEINGS¹⁹

300–302 (See Pepi I's Spells 382–384)

303 (See Unis's Spell 8)

304–307 (See Unis's Spells 190–193)

308 (See Unis's Spell 186)

309 (See Unis's Spell 198)

310 (See Pepi I's Spell 403)

311 (See Unis's Spell 15)

312 (See Unis's Spell 2)

313–316 (See Pepi I's Spells 401–402)

317–318 (See Pepi I's Spells 406–409)

319 (See Pepi I's Spell 405)

...

SPELLS FOR CONTROL OF SUSTENANCE

320 (See Pepi I's Spell 376)

321 (See Pepi I's Spell 381)

SPELLS FOR PROCEEDING TO THE END OF THE AKHET (ANTECHAMBER, EAST–NORTH WALLS)

BOARDING THE SUN-BOAT

322 (See Pepi I's Spell 319b)

ASCENDING TOWARD THE SKY²⁰

323 (See Unis's Spell 210)

324 (See Unis's Spell 213)

325 (See Unis's Spell 209)

326 (See Unis's Spell 208)

327 (See Pepi II's Spell 522)

...

INVOKING THE GODS²¹

328 (See Pepi II's Spell 523)

329 (See Pepi I's Spell 322)

...

JOINING THE GODS

330 (See Pepi II's Spell 514)

**SPELLS FOR LEAVING THE AKHET
(CORRIDOR, SOUTH END)**

ADDRESS TO THE DEPARTING SPIRIT

331 (See Pepi I's Spell 480)

LEAVING THE AKHET²²

332 (See Pepi I's Spell 462)

...

333 (See Pepi I's Spell 450)

334 (See Teti's Spell 7)

335 (See Pepi I's Spell 457)

**SPELLS FOR PROCEEDING TOWARD THE SKY
(CORRIDOR, MIDDLE)**

COMMENDING THE SPIRIT TO THE GODS

336 RECITATION. Stand up for me, father! Stand up for me, Osiris Nemtiemzaf Merenre! It is I, your son: I am Horus.

I have come for you that I might clean you, cleanse you, revive you, assemble for you your bones, collect for you your swimming parts,²³ and assemble for you your dismembered parts. For I am Horus who saves his father: I have struck for you him who struck you and so I have saved you, father Osiris Nemtiemzaf Merenre, from him who did what is painful against you.

I have come for you as Horus's messenger, for he has installed you, father Osiris Nemtiemzaf Merenre, on Sun Atum's throne, that you may lead the populace. So, you will go down into the boat of the Sun to which the gods love to ascend, into which the gods love to go down, in which the Sun is rowed to the Akhet, and into which (you), Nemtiemzaf Merenre, will go down as the Sun. So, you will sit on the chair of the Sun and govern the gods. For you are the Sun, who comes forth from Nut, she who gives birth to the Sun every day, and this Nemtiemzaf Merenre will be born every day like the Sun.

“Acquire your father Geb’s inheritance in the presence of the Ennead in Heliopolis, as one similar to him,” say the Elder and Big Enneads that are at the fore of the bas of Heliopolis. The two elder, great gods at the fore of the Marsh of Reeds have put you on Horus’s throne as the firstborn of them. They have put Shu at your east side, Tefnut at your west side, Nu at your south side, and the Undersky at your north side, so that they might lead you to the perfect, clean places of theirs that they made for the Sun when they put him on their thrones.

Nemtiemzaf Merenre, they will make you live and resemble the seasons of Horus of the Akhet when they made his identity as the one who is far from the gods. They will make for you the spell they made for the Sun Atum, who shines every day. They will install (you), Nemtiemzaf Merenre, on their thrones as the one at the fore of every Ennead, as the Sun, as his replacement, and they will make (you), Nemtiemzaf Merenre, develop like the Sun in his identity of the Beetle. You will ascend to them (by day) like the Sun in his identity of the Sun, and you will vanish from their sight (by night) like the Sun in his identity of Atum.

The Dual Ennead shall become aroused, father, at meeting you, father Osiris Nemtiemzaf Merenre, saying:

“The brother here has come to us”—say the Dual Ennead about Osiris Nemtiemzaf Merenre, father Osiris Nemtiemzaf Merenre;

“one of us has come to us”—say the Dual Ennead about you, father Osiris Nemtiemzaf Merenre;

“the senior son of his father has come to us”—say the Dual Ennead about you, father Osiris Nemtiemzaf Merenre;

“the firstborn of his mother”—say the Dual Ennead about you, father Osiris Nemtiemzaf Merenre;

“the one to whom what is painful was done by his brother Seth has come to us”—say the Dual Ennead;

“nor will we let Seth be free of bearing you forever, father Osiris Nemtiemzaf Merenre”—say the Dual Ennead about you, father Osiris Nemtiemzaf Merenre.

Raise yourself, father Osiris Nemtiemzaf Merenre, for you are alive!

337 (See Pepi I’s Spell 458)★

338 (See Pepi I’s Spell 460)★

SUMMONING THE FERRY

339 (See Pepi I’s Spell 459)★

340 (See Pepi I’s Spell 501)★

341 (See Teti’s Spell 8)

- 342 RECITATION. The Sun shall clean for you, Horus shall adorn for you. Depression has ended and sleep has been dispelled before the god's extant one, the god's son, the messenger of the god.
 You shall descend into the lake of Kenzet and become clean in the Marsh of Reeds. Horus's followers, Anubis's throwstick and bow, shall clean you and make for you the spell of emerging and make for you the spell of proceeding.
 So, you shall descend into the boat of the Sun that the gods row. Ascend, and they shall become aroused at meeting you like their becoming aroused at meeting the Sun as he emerges in the east, (saying): "Ascend! Ascend!"
- 343 (See Pepi I's Spell 461)*

INVOKING THE GODS FOR PASSAGE

- 344 RECITATION. Nemtiemzaf Merenre has become clean in the lake of reeds, in which the Sun has become clean.
 Horus, scrub the back of Nemtiemzaf Merenre! Thoth, scrub Nemtiemzaf Merenre's feet! Shu, take Nemtiemzaf Merenre to the sky! Nut, give your arm to Nemtiemzaf Merenre!
- 345-349 (See Pepi I's Spells 475-479)*

SUMMONING THE FERRY

- 350 RECITATION. The sky has fortified the sunlight for you. So, you shall ascend to the sky as the Sun's eye, and you shall stand at the eastern eye of Horus by means of which the gods' case is heard. Stand at the fore of the akhs like Horus standing at the fore of the living; stand at the fore of the akhs like Osiris standing at the fore of the akhs.
- 351 RECITATION. Lake-traveler, fetch me! Lake-traveler, fetch me!
 "Is it a grey goose (speaking)?" (asks the ferryman). Fetch him!
 "Is it a pintail duck?" Fetch her!
 "Is it a longhorn bull?" Fetch him!
 You shall cloud as a heron and flap your wings as a "youngsters'-father" (heron)! So, you will go, Nemtiemzaf Merenre, to your fathers who are at the fore of Spread-Lake.
 When you have gotten your unmouldering bread and your unrotting beer, you will eat your personal bread personally: you do not have to give it to the one in your wake once you have taken it from the blackbird.
- 352 RECITATION. Nu has given birth to Nemtiemzaf Merenre on his left hand, young and Nemtiemzaf Merenre not yet experienced. He has

saved Nemtiemzaf Merenre from the gods of disorder and cannot give Nemtiemzaf Merenre to the gods of disorder.

353 RECITATION. Sees-Behind-Him! Look, Nemtiemzaf Merenre has come, having fetched for you the eye of Horus that was tied together, the one in the Marsh of Disturbance. Fetch that Khnum-made boat for Nemtiemzaf Merenre.

O, Hapi, Imseti, Duamutef, and Qebehsenuef! Fetch for Nemtiemzaf Merenre that Khnum-made boat that is in that Canal of the Goose.

Swallower, open the path for Nemtiemzaf Merenre! O, Heat-snake, open the path for Nemtiemzaf Merenre! Nekhbet, remove yourself from Nemtiemzaf Merenre's path!

Greetings, young girl, in peace! You shall desire Nemtiemzaf Merenre and Nemtiemzaf Merenre shall desire you.

You have been rejected for him, badness! You shall reject Nemtiemzaf Merenre and he shall reject you.

ADDRESS TO THE DEPARTING SPIRIT

354 RECITATION. Nemtiemzaf Merenre, stand up for your father, the Great One, sit down for your mother Nut. Give your arm to your son Horus: look, he has come to meet you.

SUMMONING THE FERRY

355–359 (See Pepi I's Spells 463–467)*

360 (See Pepi I's Spell 449)*

361 (See Pepi I's Spell 468)*

INVOKING THE SUN

362 RECITATION. May you awake in peace, Natron-cleaned god—in peace!

May you awake in peace, eastern Horus—in peace!

May you awake in peace, eastern Ba—in peace!

May you awake in peace, Horus of the Akhet—in peace!

When you go to sleep in the Nightboat, you awake in the Dayboat, for you are the one who looks (down) upon the head of the gods: there is no god who looks (down) upon your head.

Father, take Nemtiemzaf Merenre [with you] to where his mother Nut is.

Let the sky's door be opened to Nemtiemzaf Merenre, let the Cool Waters' door be pulled open to him. I²⁴ have come to you, for you have commanded that Nemtiemzaf Merenre will [sit] at your side, at the shoulder of the morning god in the Akhet.

Father, command [that] Clearing Goddess at your side to have a place cleared for Nemtiemzaf Merenre at the causeway under the Cool Waters. Commend Nemtiemzaf Merenre to Him Who Has Life, Sothis's son, [that he may speak] on this his behalf and establish his

throne at the sky. Commend Nemtiemzaf Merenre to Him Whose Nobility is Great, Ptah's contentment, Ptah's son, that he may speak on Nemtiemzaf Merenre's behalf and make firm for him the jar-stand that belongs to the earth.

For Nemtiemzaf Merenre is one of those four gods—Imseti, Hapi, Duamutef, and Qebehsenuf—who live on Maat and lean on their electrum staves, the watchmen of the Nile-Valley land.

He has flown! Nemtiemzaf Merenre has flown [away from you], people, as (do) birds, Nemtiemzaf Merenre having taken his arms from you as a Nile goose, having acquired his body from you as a kite.

Should an impediment be given to it, Nemtiemzaf Merenre's adversity²⁵ [will save] him!

SPELLS FOR JOINING THE GODS (CORRIDOR, NORTH END)

INVOKING THE GODS

363 (See Unis's Spell 176)★

JOINING THE GODS

364 (See Pepi I's Spell 504)★

365 RECITATION. Nemtiemzaf Merenre, your mother Nut has given birth to you from the west. After you descended into the west as a possessor of honor, your mother Isis gave birth to you in Akhbit.

You will receive your two hands of the north wind and become verdant in the wake of the north wind, father Nemtiemzaf Merenre.

The reed-plot shall fill, the Winding Canal shall flood, and the Nurse Canal shall open to this Nemtiemzaf Merenre, that he may cross on them to the Akhet, to the place where the gods are born, and you shall be born there with them.

The sky's reedfloats have been set for the Sun, that he may cross on them to the Akhet, to the place where the gods are born, and he will be born there with them: the sky's reedfloats have been set for this Nemtiemzaf Merenre, that he may cross on them to the Akhet, to the place where the gods are born, and he will be born there with them.

Your sister Sothis and your sibling, the morning god—you will sit between them on the great seat that is beside the Dual Ennead.

A statement will be fetched to the four mound-gods who sit at their charcoal-burning and emerge from the eastern side of the sky, and they will bear this good statement of you, which your daughter the Cow has spoken for you, to Kas-Assigner, and Kas-Assigner will bear this good statement of you to the Dual Ennead.

Henenti is the one who will take your arm when you board the Sun's boat. Board by (benefit of) a king-given offering: board and cross.

ADDRESS TO THE SPIRIT AS OSIRIS²⁶

366 RECITATION. You, Nemtiemzaf Merenre! Greetings, eternal one! The beaching of the Great Black Bull has been beached for you, you have alighted in the senior god's alighting, the censuring of him with long grey hair has been censured for you in Heliopolis.

Be alive, be alive! Be authoritative, be authoritative! Life has been borne in your wake. Be alive!

367 RECITATION. Nemtiemzaf Merenre, come in peace to Osiris! Welcome to you in peace to Osiris!

The marshes have filled for you, the shores have flooded for you, as a king-given offering. Foremost of Westerners will take your arm upon the lip of the bowed mountain: (this is) Osiris's reward that he will give you for linen.

368 RECITATION. There has been hacking by the hoe, a presented offering has been laid down, Tebi's land has been laid down.

The two countrysides have yelled before [father] as he descended into the earth, (saying)—RECITATION WITHOUT PAUSE—"Geb, open your mouth about your son Osiris. The one behind him is for ka, the one before him is for catches of fowl."

369-370 (See Pepi I's Spells 452-453)

371 (See Pepi I's Spell 552)

372 (See Pepi II's Spell 564)

INVOKING THE GODS

373 (See Teti's Spell 181)

ADDRESS TO THE SPIRIT AS OSIRIS

374 (See Pepi I's Spell 14)

**SPELLS FOR APPEARING AT DAWN
(VESTIBULE)**

INVOCATION OF THE SPIRIT

375 RECITATION. Awake for Horus, stand up for Seth! Raise yourself, Geb's first son, at whom the Dual Ennead shake!

The shrine will await you, the (festivals of the) first (days of the month) will be made for you, you will appear at the first of the month and become clean at the new-moon day. The great Mooring Post will call out, for you are He Who Stands and Does Not Become Weary in the midst of Abydos.

Earth, hear this which the gods [have] said! Horus says he will akhify his father as Ha, as Min, as Sokar, foremost of Spread-Lake.

[The earth] has spoken to you, for the horizon's gateway has been opened to you and Geb's door has been pulled open to you, that you may emerge at the voice (of invocation) and [he] may akhify [you] as [Thoth], as Anubis, the court's official.

You shall judge, associating with the Dual Ennead, between the two Controlling Powers in your akh that the gods have commanded to exist for you.

You shall go as Horus goes [and] speak [as] (Seth) speaks. Your foot's limits are the limits of the foot of the gods. You shall proceed [to the lake, go upstream to Great Land], and course Abydos in your akh that the gods have commanded to exist for you.

A stairway has been laid down for you away from the Duat and toward the place where Orion is, and the Sky's Ox shall receive your arm.

You shall feed on the god's food, for the scent of Dedwen, the Nile-Valley's lad, who comes from Bowland, is on you, as he gives you the incense with which the gods are censured.

The hereditary king's two daughters—the red ones of the two boats, who are on the Crown's Lord—have given you birth. The Sun will summon to you from the Izken of the sky—as the Jackal, administrator of the Dual Ennead; as Horus with prominent neckband—that he might put you as the morning god in the midst of the Marsh of Reeds.

The sky's gate to the Akhet will be opened for you, [the heart of] the gods will be welcoming at meeting you as a star that crosses the Great Green that is under Nut's underside, in this privilege of yours that comes from the mouth of the Sun, while you sit on that metal chair of yours as the great one in Heliopolis.

You shall lead the akhs and content the Imperishable Stars, with your abundance from the grassland in which the gods have abundance and on which the akhs feed.

Your eyes have been opened by the earth, your disassembled parts have been raised by the Lord of Rebellion-town; Foremost of Akhmim shall raise you, having given great-bread and that wine-water; the *jm3*-tree shall follow you, the sidder shall turn its head to you—(this is) a king-given offering, given to you as you for whom Anubis acts.

376–377 (See Pepi I's Spells 554–555)★

ADDRESS TO THE SPIRIT AS KING

378 (See Pepi I's Spell 546)

PROVISIONING THE SPIRIT

379 (See Pepi II's Spell 615)

380 (See Pepi II's Spell 595)

GREETING THE GODS

381 (See Pepi I's Spell 544)

ADDRESS TO THE SPIRIT AT DAWN

382 (See Pepi I's Spell 523)

383 (See Pepi I's Spell 557)

384 (See Pepi I's Spell 527)

385 (See Pepi I's Spell 536)

JOINING THE GODS

386 (See Pepi I's Spell 551)

387 RECITATION. Oh, [Nemtiemzaf Merenre, ...]. So, you [...] at that portal of the Ba's enclosure. You will give your arm toward them and they will come to you in obeisance. You shall strike them with [the baton and direct them with the scepter], in accordance with your new state (as one) of the possessors of honor.

INVOKING THE GODS AT DAWN

388 RECITATION. Nemtiemzaf Merenre knows your name: Nemtiemzaf Merenre is not ignorant of your name. "He of the Crown" is the name of your father. Your mother is Peaceful, [who gives birth to you] morning by morning.

Limitless's birth shall not be barred in the Akhet, unless you bar Nemtiemzaf Merenre from coming to the place where you are.

Selket's birth shall not be barred, [unless you] bar Nemtiemzaf Merenre from coming to the place where you are.

The two shores shall not be barred to Horus, unless you bar Nemtiemzaf Merenre from coming to the place where you are.

Orion's birth shall not be barred, unless you bar Nemtiemzaf Merenre from coming to the place where you are.

Sothis's birth shall not be barred, unless you bar Nemtiemzaf Merenre from coming to the place where you are.

The two rutting gods—the Sun's sons, whom he has desired—shall not be barred from him, unless you bar Nemtiemzaf Merenre from coming to the place where you are.

Paths-Parter's birth shall not be barred in the Pothouse, unless you bar Nemtiemzaf Merenre from coming to the place where you are.

People shall not be barred from the king, the god's son, unless you bar Nemtiemzaf Merenre from coming to the place where you are.

Your crew of Imperishable Stars shall not be barred from rowing you, unless you bar them from letting Nemtiemzaf Merenre descend into that boat of yours.

People shall not be barred from death, unless you bar Nemtiemzaf Merenre from descending into that boat of yours.

People shall not be barred from eating bread, unless should bar Nemtiemzaf Merenre from descending into that boat of yours.

Nemtiemzaf Merenre is Destroys-Them, the messenger of the Sun, and Nemtiemzaf Merenre cannot be barred from the sky. The swallowwort bush, doorkeeper of the sky, has given her arms toward Nemtiemzaf Merenre; Face-Behind-Him, ferryman of the Winding Canal, has landed for him. Roadblocks will not be barred and will not be made against Nemtiemzaf Merenre.

He is one of you, gods. Nemtiemzaf Merenre has come to you, Sun; Nemtiemzaf Merenre has come to you, Limitless, that he might row you and extend protection to you. Nemtiemzaf Merenre loves you in his belly, Nemtiemzaf Merenre loves you in his heart.

389–390 (See Pepi I's Spells 509–510)*

391 RECITATION. "How beautiful is the sight, how satisfying to see," says Isis, "how this god goes up to the sky, with his ba on him, his ferocity at his sides, his magic at his feet!"

It will be done for him by Atum like that which was done for him. He will fetch for you the gods who belong to the sky, having assembled for you the gods who belong to the earth, and they shall put their arms under you, having made a ladder for you so that you might mount on it to the sky. The starry sky's door will be opened to you. Atum will join together the countryside for you and give you the towns of Geb, who argued for it, the mounds—Horus's mounds and Seth's mounds—and the Marsh of Reeds.

You are Iahe, foremost of the Nile-Valley land. You are Dedwen, foremost of Bowland. You are Sopdu under his mangroves.

Have they killed you or said you should die for them? You have become the most permanent of wild bulls against them, and you shall be at their fore, alive and enduring forever.

392 (See Pepi I's Spell 528)*

393 RECITATION. Put Horus's eye on the wing of his brother Seth!²⁷ Tie the lashings, unite the ferryboats, for a son of Atum!

Atum's son is not marooned. Now, Nemtiemzaf Merenre is Atum's son, and Atum's son is not marooned.

394 RECITATION. O, you with the fist, ferryman of the Winding Canal!
Fetch that (ferryboat) for Nemtiemzaf Merenre and ferry Nem-
tiemzaf Merenre!

BECOMING THE SUN'S URAEUS

395 (See Pepi I's Spell 525)

SENDING THE SPIRIT TO THE GODS

396 (See Pepi II's Spell 587)

ADDRESS TO THE LIVING

397 RECITATION. Please be still, people, [and] listen [...] with Foremost of
Westerners.

ADDRESS TO THE SPIRIT AT DAWN

398 (See Unis's Spell 211)*

399 RECITATION. Raise yourself, Nemtiemzaf Merenre! Raise yourself, you
of the great adze! Raise yourself from off your left, put yourself on
your right. Wash [your] arms [with] this fresh [water] that your
father Osiris has given you.

I have farmed barley, I have reaped emmer, and I have made with them
(offerings) for your festivals that Foremost of Westerners has made for
you.

Your face is that of a jackal, your middle is that of Qebehut, your rear
is a broadhall.

A stairway to the sky shall be laid down that you may go up. You shall
judge between the two great gods at the Dual Ennead's side. Isis will
cry out for you, Nephthys will scream for you, and she of Buto will
sit at your seat's feet.

You shall take your two oars—one of juniper, the second of pine—
and cross the lake to your house, the Great Green, and save yourself
from the one who did this to you.

Aha! Beware of the great lake!

FRAGMENTS

Only one unplaced fragment of Merenre's Pyramid Texts has been
published to date, with seven columns and a few words of an unidentified
spell that also appears in a small unplaced fragment from Pepi II's pyramid.
Preliminary publications also refer to five other fragments, as yet unplaced,
with portions of the following spells: PT 458 (see Pepi II's Spell 70), 508
(see Pepi I's Spell 357), 658A (see Pepi II's Spell 22), 658B (see Pepi II's Spell
23), 659 (see Pepi II's Spell 357), and Pepi I's Spell 444.

NOTES

¹ The west and east walls of the burial chamber and antechamber, the middle section and west wall of the northern section of the corridor, and all but the west wall of the vestibule. No texts have yet been noted for the destroyed walls of the passage to the serdab and the ascending corridor.

² The first two titularies (Spell 1a, PT 8) are on the north and south faces of the sarcophagus, respectively; the three following (Spell 1b, PT 9) are on the west and east faces and the lid, respectively. The final titulary, Spell 2 (PT 10), is in a horizontal line below the other texts on the west wall.

³ Spells 29 (PT 447–448) and 32 (PT 589–590) are each a single spell in Merenre’s copy.

⁴ In this copy PT 426–428 (Pepi I’s Spell 16) and PT 430–31 (Pepi I’s Spells 18–19) are written as two single spells (33 and 35).

⁵ Pepi I’s two spells are treated as one in this copy.

⁶ Most copies from the Middle Kingdom and later have *dm-ꜥmwj* “Spread-wings.”

⁷ This spell identifies the deceased, like Geb, as a son of Shu, but assures Geb that he himself is “eldest and senior.”

⁸ This section is unpublished; no spells have been noted for the first twelve columns.

⁹ A second copy of PT 32 probably followed, as in Unis’s pyramid, and perhaps also a second copy of PT 33, as in later pyramids. The existence of PT 43 has not been noted for Merenre’s pyramid.

¹⁰ Probably followed by copies of PT 25 and 32, as in other pyramids.

¹¹ One published fragment belonging to the north wall of Merenre’s burial chamber contains these two spells, belonging to the Insignia Ritual. They probably followed the spells of the Offering Ritual, but their exact position on the wall has not been published. The ritual’s conclusion (Spells 219–223) follows that of the Offering Ritual on the east wall.

¹² The existence of the closing invocation of the Offering Ritual (PT 223) has not been noted for Merenre’s pyramid; the spell may have been on the north wall.

¹³ Evidently addressed to the king’s son, acting as Horus, by another officiant.

¹⁴ This stanza and those that follow refer to the individual members of the “Big Ennead.”

¹⁵ Merenre’s copy of these spells, from the passage, is as yet unpublished. No spells have been noted for the final 15 columns of this series.

¹⁶ Seth.

¹⁷ An unknown amount of text is lost after Spell 278. Spells 279–280 and 281–282 occur on two separate fragments; the order of these two fragments after Spell 278 is uncertain.

¹⁸ No spells have been noted for four columns of text between Spell 299 and the beginning of the next series.

¹⁹ No spells have been noted for three columns of text between Spell 319 and the beginning of the next series.

²⁰ No spells have been noted for 15 columns of text between Spell 327 and the beginning of the next series.

²¹ No spells have been noted for 22 columns of text between Spells 329 and 330 at the end of the north wall.

²² No spells have been noted for the final three columns of the east wall of the south section of the corridor, following Spell 332.

²³ A reference to the myth in which Seth dismembered Osiris’s dead body and cast the parts in the Nile.

²⁴ The original first person is preserved here.

²⁵ Literally, “imbrachment” (*jṛj-^cwj*), a term parallel to “impediment” (*jṛj-rd*).

²⁶ The remainder of the west wall after Spell 368 is unpublished. Spells 369–372 have been noted for this section, but they and their order are unpublished; the same is true for Spells 373–374, from the east wall.

²⁷ These commands are directed to the gods addressed in Spell 392.

THE PYRAMID TEXTS OF PEPI II

FIFTH KING OF THE SIXTH DYNASTY, Pepi II ruled for nearly a century (ca. 2246–2152 B.C.). The substructure of his pyramid is slightly smaller than that of Pepi I but better preserved: with the exception of the south wall of the antechamber,¹ its inscribed walls have either survived largely intact or have been reconstructed to the point that their contents are known.

As in the texts of Merenre, the king is referred to by his throne name, Neferkare (“The Perfect One of the Sun’s Ka”), as well as his personal name. The two names usually appear together, with the throne name first, but in a few cases spatial considerations seem to have dictated the use of one name alone. The king’s full titulary appears on the external sides of the sarcophagus and in horizontal bands at the bottom of the wall on either side of the sarcophagus (Spell 1). Pepi II’s pyramid also adopted Teti’s practice of beginning each column of text as well as individual spells with the monogram for *dd-mdw* “RECITATION.” The layout of the texts generally follows the pattern established by Pepi I.

The walls of the burial chamber around the sarcophagus are inscribed with a series of spells commending the king’s body to Nut (Spells 2–89). Beginning on the west gable, these continue in two sequences, each running from the west end of the north wall to the west wall and the west end of the south wall,² and end with two sequences at the bottoms of the north and south walls. The texts on the two side walls are distinguished from those on the walls’ eastern sections by signs facing outward (east).

Pepi I’s pyramid preserves the complete sequences of the Offering and Insignia Rituals on the east end of the burial chamber’s north wall. The two rites open with a unique Mouth-Opening Ritual (Spells 90–101), as in the pyramid of Merenre. The rituals themselves are arranged in five registers, meant to be read in two sections, west and east.³ They begin in register I

with part of the Insignia Ritual, for the presentation of royal regalia, and a libation and censuring (Spells 102–114). The Offering Ritual proper follows in registers II–V (Spells 115–264), then the Insignia Ritual proper in the east half of registers I–IV (Spells 265–306). The concluding spells for the two rituals occupy the east end of register V (Spells 307–321).

The east end of the burial chamber's south wall opens with an invocation to Geb (Spell 322) and contains the Resurrection Ritual, both the basic texts first found in Unis's pyramid (Spells 323–334) and spells from the extended ritual used by Pepi I and Merenre, which concludes on the east wall (Spells 335–358). The latter wall is divided into two sections, gable and wall, separated by a horizontal line of text, but the arrangement of its texts is more complex. The wall contains three sequences of spells: the end of the Resurrection Ritual (Spells 352–358), a response to the Offering Ritual (Spells 359–387), and the Morning Ritual (Spells 388–403). The first of these occupies the left (north) end of the wall proper, to just over the doorway. The other two are divided into three sections each. The response to the Offering Ritual follows the end of the Resurrection Ritual immediately over the doorway (Spells 359–362), then moves to the gable (Spells 363–383) and concludes near the right (south) end of the wall (Spells 383–387); Spell 383 is divided between the gable and wall. The Morning Ritual follows this at the right end of the wall (Spells 388–393), then proceeds to the horizontal line below the gable (Spell 394) and ends on the wall over and to the right of the doorway, between the first and third sections of the response (Spells 395–403). The rationale behind this disparate arrangement is unclear, but it may have been conditioned in part by the desire to place most of the response to the Offering Ritual in the gable, as in Unis's pyramid.

In the passage leading to the antechamber, the spirit encountered texts to enable it to leave the Duat, beginning with a number of personal spells and ending with a series addressed to the spirit (Spells 404–412). The east wall of the antechamber is divided into gable and wall, separated by a horizontal line of text. Its spells are mostly the same as those found on this wall in the pyramids of Pepi I and Merenre; both personal and addressed to the deceased, they were intended to facilitate the entrance of his spirit into the Akhet (Spells 413–435). Six groups of fragments can be assigned to the destroyed south wall of the antechamber (Spells 436–452), all concerned with the spirit's passage through the Akhet.

The east wall of the antechamber is divided in three sections, like the west wall. Its texts begin with a series commending the spirit at the end of the Akhet to the sun (Spells 453–472), including a number of spells from Teti's serdab passage and Merenre's east gable and wall. Spells for the newborn spirit's control of sustenance and protection from inimical beings

follow (Spells 473–508), many of which are found on the same wall in other pyramids. The wall ends with two spells for boarding the sun-boat and preparing to leave the Akhet (Spells 509–510). These anticipate, and may begin, the series on the north wall, which deals with the same subjects (Spells 511–533).

In the pyramids of Pepi II's predecessors the walls of the corridor read from east to west,⁴ but the reverse is true in Pepi II's corridor. The themes of its texts, however, are the same: leaving the Akhet (Spells 534–542), proceeding toward the sky (Spells 543–564), and joining the gods (Spells 565–573). The spells are largely the same as those found in the corridors of Pepi I and Merenre. The spells in the vestibule form a single series for the spirit's appearance at dawn and reception into the gods' company (Spells 574–615). These read from the south wall to the east wall (with Spell 576 divided between the two walls), and then from the west wall to the north wall, and are mostly identical to spells in the vestibules of Pepi II's two predecessors.

**SPELLS FOR ENTERING THE WOMB OF NUT
(BURIAL CHAMBER, SARCOPHAGUS AND WEST END)**

A. THE KING'S TITULARY⁵

- 1a The living one, the Dual King, Neferkare, the divine one of the Two Ladies' appearance, Pepi, alive forever.
 The living one, the divine one of Horus's appearance, the Dual King, Neferkare, the Sun's bodily son, alive forever.
 The living one, the divine one of Horus's appearance, the Dual King, [Neferkare], the divine one of the Two Ladies' appearance, Pepi; the Sun's son and Geb's heir, Neferkare, given life like the Sun forever.
 The living one, the divine one of Horus's appearance, the Dual King, Neferkare, the divine one of the Two Ladies' appearance, Neferkare; the controlling falcon of gold, Pepi, the Sun's son, Geb's heir, and Nut's child, alive forever.
- 1b [The living one, the divine one of Horus's appearance], the Dual King, the divine one of the Two Ladies' appearance, the controlling falcon of gold, Pepi Neferkare, Geb's heir, alive like the Sun forever.
 The living one, the divine one of Horus's appearance, the Dual King, Pepi Neferkare; the controlling falcon of gold, Pepi Neferkare; the Sun's son, [Geb's] heir, [...] Pepi Neferkare, given life, stability, authority, and all happiness forever.
 The living one, the divine one of Horus's appearance, the Dual King, Pepi Neferkare; [...] Neferkare; [...] Pepi Neferkare, alive forever.

B. AWAKENING THE SPIRIT

AWAKENING THE SPIRIT AS OSIRIS

2 (See Pepi I's Spell 31)★

CLEANSING AND CLOTHING THE SPIRIT

3 (See Pepi I's Spell 10)

4 (See Pepi I's Spell 30)★

5 (See Teti's Spell 20)

6 (See Pepi I's Spell 7)★

OFFERING TO THE SPIRIT

7 (See Pepi I's Spell 37)

8 (See Pepi I's Spell 32)★

ADDRESS TO THE SPIRIT AS OSIRIS IN THE DUAT

9 (See Pepi I's Spell 38)★

INVOKING HORUS ON BEHALF OF THE SPIRIT

10 (See Pepi II's Spell 36)★

HORUS INVOKES THE SPIRIT

11 RECITATION. I am Horus, Osiris Pepi Neferkare; I will not let you suffer. Come forth! Awake to me, that I may tend you.

C. SENDING THE SPIRIT TO NUT

ASCENDING AS A FALCON

12 RECITATION. Ho, Pepi Neferkare! [...] with gaping mouth, [...]. You [...] with braids, come to him! Come to him!

13 (See Neith's Spell 6)

14 RECITATION. Upswellings to the sky, upswellings to the earth! The plumage of [this] Pepi Neferkare is [that of] a bird, and he will reach the sky as two falcons, as the god [...] the Marsh of Reeds, [as] a star that crosses the Great Green.

15 RECITATION. [...]. Pepi Neferkare's plumes are the Sokar-boat's plumes, [his] goings are Anubis's [goings]. Pepi Neferkare has sped away from you (all).

INVOKING THE GODS

16 (See Neith's Spell 7)★

ADDRESS TO THE SPIRIT

17–18 (See Teti's Spells 201–202)

19 (See Teti's Spell 198)★

INVOKING THE SUN

20 (See Teti's Spell 21)★

CENSING

- 21 RECITATION. Osiris Pepi Neferkare! Here is the scent of Horus's eye on you. Here is Horus's eye, which he spread out in its scent.

ADDRESS TO THE SPIRIT AS OSIRIS

- 22 [RECITATION. Ho, Osiris Pepi Neferkare! Thoth has fetched Horus for you in his identity of ... Horus has come and will allot you among the gods]. The gods have made you sound, for they love you. The gods have desired you for Horus, in your identity of the one from Elephantine. The gods have made you [for] Horus, in [your identity of the eye.

Horus has seized Seth for you and put him under you, that he may bear you and tremble under you] in the earth's trembling; don't let him get away from you. Ho!, you have been swept from him. Emerge, take up your position up on him. Return him to yourself, jump up on him [...] life. Clasp [your arms all around him in your identity of the dove ... Don't you let loose] of him; don't let him go out from you.

Horus has put your opponents under you, transported and guided. Thoth has allotted them to you, dragged them to you, felled [them] for [you under you, and has given ... Horus's eye, that you may be content ... it to you ...].

Horus has filled you complete with his eye, in its identity of the deposited offering. Horus has rescued his eye from Seth and given it to [you]. This his sweet eye, return it to yourself: oh, [may it endure with you ... your limbs ... has made sound ...]. You have ascended [...

Ho, Osiris Pepi Neferkare! Horus will [not] imbibe from you, in your identity of the inundation. Horus has stood you up: [don't totter. Bear up your heart, let your heart grow (with happiness) ...].

Horus has [given] you [his children, that they might bear you] and follow you and you might have control of them. Horus's [children] have lifted [you] up, in [your] identity [of the Sokar-boat ... in your identity of Sokar.

Be alive and move about every day in your identity of the Akhet] from whom [the Sun emerges, esteemed, sharp ... for the course of] eternity.

- 23 RECITATION. Osiris Pepi [Neferkare ...] with [Horus's] eye [...].

D. ASCENDING TO NUT

BOARDING THE SUN-BOAT⁶

- 24 (See Pepi I's Spell 567)

- 25 (See Unis's Spell 175)★

26 (See Neith's Spell 272b)★

27 [RECITATION. Pepi] Neferkare's [kilt] is that of a sky-official, and Pepi Neferkare's enclosure is there among those who have identities.

[... the Sun in the Cool Waters, and] the populace as well as his two boats [will speak to him], for the identity of Pepi Neferkare is there as the one of the Akhet, [at whose voice] the sacred images grow afraid. Pepi Neferkare will return inside] the great circuit beside Him Who is in His Terrorizing.⁷

Any god who will give to Pepi Neferkare will become powerful enough to acquire [his body against his opponents.

Pepi Neferkare ...] Maat and enliven peace out of fighting, beside Him Who Demands. That is Pepi Neferkare.

ASCENDING TO NUT⁸

28 (See Unis's Spell 226)★

29 (See Unis's Spell 179)

30 (See Neith's Spell 5)★

31 RECITATION. Pepi Neferkare is an equipped akh who demands to come into being.

The sky is shouting, the earth is moving [...] Pepi Neferkare's birth in the beginning of the month and Pepi Neferkare's conception in the middle of the month. He has emerged on a locust's vertebra and among those children of an attacker (hornet), [Pepi Neferkare's] wings [those of ...] uraci. Pepi Neferkare has gone to sleep after ascending to the Sun every day, and the shrine (of the Sun's boat) has been opened to him when the Sun shines.

Pepi Neferkare has gone up on a cloud and descended [in water. Pepi Neferkare is an equipped akh who demands to come into being.

Pepi Neferkare will put] Maat before the Sun on the day of the New-Year's festival. The sky is in contentment and the earth is in gladness, for they have heard that Pepi Neferkare will put Maat [... and they will] greet Pepi Neferkare's [entrance] in his court because of the correct phrase that comes from his mouth. Pepi Neferkare has demanded his requirement as ruler: two arouras [of land ...].

Pepi [Neferkare is] a big falcon who demands to come into being. Pepi Neferkare will course the sky on its four parts.

Pepi Neferkare has gone up on a cloud and descended [in water. Pepi Neferkare is an] equipped [akh].

32 RECITATION. Pepi Neferkare is a big falcon on the battlements of Hidden-Identity's enclosure, who takes Atum's property to him who sweeps the sky away from the earth and Nu,⁹ [for Pepi Neferkare's eyes are

those of] the Lord [of Sunlight], his lips those of the bull of sacred images; for his neck is that of the mistress of flame; for his claws are those of the bull of the evening; for [his wings are those of Thighs Forward] in [the midst of his shrine].

Authoritative Utterance [has been given] to Pepi Neferkare as He Whose Face Suffered beside him who is in Nu: the seniority of Pepi Neferkare as foremost [of Heliopolis] will be a continual title.

He Who Moves About [is the one who has directed Pepi] Neferkare toward the Marsh of Sunlight; his hands have fallen on Him Whose Dispatches Circulate, north of the island of Elephantine; he has strewn the earth (with sunlight) in his first sacred image beside [... Sees] Behind Him; [he has] reached [the Akhet] with a leading uraeus in his first birth; he has gone away from the place of sharp glances. Pepi Neferkare has become effective in his ba of First of [His] Cavern; [...]*ws*-tree at the shoulder of the *nfr.s*-tree.

The identity of Pepi Neferkare has been made as a divine falcon of whom he who passes him is afraid, for Pepi Neferkare is the first-born, senior to the Terrorizer [in the surroundings of him of the enclosure].

Pepi Neferkare is now off to his place of malachite¹⁰ and his food is now in the marshes of rest and the lakes of turquoise. Untold numbers will cry out to him when [he is established in the sky] forever, and Pepi Neferkare will lead the Sun in his two Maat-boats on the day of closing out the year.

ADORNING THE SPIRIT AS KING

33 (See Teti's Spell 228)*

34 (See Pepi I's Spell 43)

COMMENDING THE SPIRIT TO NUT AND THOTH

35 (See Pepi I's Spell 16c)*

36 (See Pepi I's Spell 41a)

37–38 (See Merenre's Spell 29a–b)*

CLEANSING AND CLOTHING THE SPIRIT

39–40 (See Pepi I's Spells 44–45)*

41–42 (See Teti's Spell 199a–b)*

43–44 (See Merenre's Spell 32)*

INVOKING THE SPIRIT AND NUT

45–46, 35 (See Pepi I's Spell 16)*

GEB COMMENDS THE SPIRIT TO NUT

47–51 (See Pepi I's Spells 17–22)*

52–53 (See Pepi I's Spells 39–40a)*

CLEANSING THE NEWBORN SPIRIT

54 (See Pepi I's Spell 49)

55 (See Pepi I's Spell 12)*

56 (See Pepi I's Spell 50)

57 (See Pepi I's Spell 46)

CROWNING THE SPIRIT AS KING

58 (See Pepi I's Spell 47)

TENDING THE SPIRIT AS OSIRIS

59 (See Teti's Spell 145)*

60 (See Pepi I's Spell 4)

61 (See Teti's Spell 197)*

62 (See Teti's Spell 204)*

63 (See Teti's Spell 200)

64 (See Teti's Spell 17)

65 RECITATION. Osiris Pepi Neferkare, I have arrayed you with Horus's eye, this Renenutet of whom the gods have been fearful, that the gods may be fearful of you like they are fearful of Horus's eye.

66 RECITATION. Osiris Pepi Neferkare, accept Horus's eye that I have made, for he has shot it.¹¹

ADDRESS TO THE SPIRIT AS OSIRIS IN THE DUAT¹²

67 [RECITATION. Ho, father Osiris Pepi Neferkare! Live!] Be [alive] in this your identity that is with the gods, apparent as Parter, [as the Ram at the fore of] the living, [as the controlling one at the fore of the akhs.

Such is this Pepi Neferkare], who is amongst you, gods!

Your baton is set in your hand, (Pepi Neferkare), that you may open the ram-bolted gates that bar [the Fenekhu. You shall number those of the night, direct] the Nine Bows, and take the hand of the Imperishable Stars. The great ones shall gather to you and the watchers shall wait for you, [for Horus who tends his father.

Ho, Pepi Neferkare! How elder is he who sleeps], how great he who is asleep, for this elder one has spent the night abed. Awake! Raise yourself, for [great praise is toward you and the great scent is toward you]. Pleasant to your nose is the scent of the Firstborn's Thing. Wash yourself, for you have received these your four washing-jars [that have been filled from the god's canal, that you may become clean] through them as a god and go forth through them as the Sun's eye. So, stand at the fore of the Imperishable [Stars, governing at their fore as Geb at the fore of] the Ennead's [body,] a Heliopolitan

governing [in the session of the living god]. Acquire the crown [as a sole star who wipes out his opponents.

Behold (the manner of) your going, Pepi Neferkare], which Horus described to his father Osiris, through [which he became ba, through which he became akh, through which he became esteemed.

Ho, Pepi Neferkare! Come, that I may do it for you, father] Pepi Neferkare, and you [may become ba] through it, become [akh through it], and become esteemed through [it—that you may become ba through it and take control through it.

Father Pepi Neferkare, you have become ba, akh, and esteemed. You have your ba] around you, you have your akh within you, [and you have your] heart [of] your body. I have severed your shackles [as] Horus in his (royal) house, I have loosened for you, father Pepi Neferkare], your hobbles as Seth in Takhbit, [and you have entered into] the house of defense, for [your father Geb] has defended you. [He who will reject] you will not live; he who calls behind you “One who goes back,” that [is not] your [name.

Horus’s eye] shall endure for you: [(put) your hand on this your bread! Endow yourself with] this your bread like Horus endowed himself with his eye: this is (it, in) the distinguished identity of the endowed offering. Supply [yourself with this your bread like Horus supplied himself with his eye]: this is [(it, in) the distinguished identity] of the supplied offering.

So, ascend to the sky amongst the gods, because of this your identity [which your father Osiris has made for you as Horus of the Duat, (the identity) that strikes them], that destroys them, that spews them out, and you will strike them, destroy them, and spew them out at the lake, at the Great Green, [your fingernails hackers of the enclosure of] your hunter’s hunt.

Behold this which I have done for you, father Pepi Neferkare: I have taken you away from your impediment [and cannot give you, Pepi Neferkare, to] your hunter’s hunt—[which is the she-centipede] that is in your sight, akhs!

The sky’s door has been opened to you, [the Cool Waters’ door] has been pulled open to you. [You shall call to] the Moorer as Isis, the Mooring-Post shall call to you as Nephthys. Be apparent on the great causeway and circulate [in the Horus Mounds, circulate in the] Seth [Mounds].

I have been effective for you, father Pepi Neferkare; I have not been useless for you, akhifying you and making firm your jar-stand [and your bread. Your bread is at its proper time, your morning bread is

at] its proper time, Pepi Neferkare. Your bread is present every day. Let me assure you that the one I have mentioned to you will continue to exist, the tomb which is the limit of [the vision of him whose identity is] distinguished. You should associate with your predecessor, Osiris.

[You have] your ox, [your fowl, your thousand of] red [. . .], your thousand of figs, your thousand of wine, your thousand of sidder-bread, your thousand of *hbmnt*, your thousand of roast grain, to which Geb gave birth for you. [Water] shall provide nurture for you, [the outflow that comes from Osiris shall provide nurture for you]. Ah to you, father Pepi Neferkare! You have your water, you have your inundation, you have your milk that is from your mother Isis's breasts.

- 68 RECITATION. The sky has shouted, the earth trembled, [and the gods have grown excited before the birth of the god. Oh], Pepi Neferkare, Geb has given you and Nut has received you.

So, you shall go forth to the sky, and the sky's door shall be opened to you. The earth shall be plowed for you, an offering shall be laid down for you.

[Your grasp shall be taken by the sunlight] and the populace will be given to you. Seth shall ferry you in the Winding Canal as the one in the tomb. You shall find the two effective goddesses waiting, and they shall put what is at their head [at your head, put what is at their neck] at your neck, and commend you to the fore of all the Enneads as the heir of Geb. Nu will be given to you under your feet, [. . . of Atum] as [the eldest son] of the sky.

BOARDING THE NIGHTBOAT AND DAYBOAT

- 69 RECITATION. Do not be ignorant of Pepi Neferkare, god, since you know him. Do not make Pepi Neferkare ignorant of you, god, since Pepi Neferkare [knows you], whom [Pepi Neferkare calls He Who Has] Perished.

[Do not be ignorant of] Pepi Neferkare, Sun, since you know [him]. Do not make Pepi Neferkare ignorant of you, Sun, since Pepi Neferkare [knows you], whom [Pepi Neferkare calls] Esteemed, eldest of those who have been provided for, lord of all.

Do not [be ignorant of Pepi] Neferkare, Thoth, since you know Pepi Neferkare. Do not make [Pepi Neferkare] ignorant of you, [Thoth, since Pepi Neferkare] knows you, whom Pepi Neferkare calls He Who Sets Alone.

Do not be ignorant of Pepi Neferkare, you in the Duat,¹³ since you know him. Do not make [Pepi Neferkare ignorant of you, you in the

Duat, since] he knows you, whom Pepi Neferkare calls He Who Wakes Sound.

Do not be ignorant of Pepi Neferkare, Sothic Horus, since you know him. Do not make [Pepi Neferkare ignorant of you], Sothic [Horus], since he knows you, whom [Pepi Neferkare] calls Difficult.

Do not [be ignorant of] Pepi Neferkare, Sky Bull, since you know him. [Do not make Pepi Neferkare ignorant of you], Sky [Bull], since he knows you, [whom] Pepi Neferkare calls [That Enduring One of the Undersky].

Look], Pepi Neferkare has come. Look, Pepi Neferkare [has emerged. Pepi Neferkare has not come] of his own accord: what came for Pepi Neferkare was a god's dispatch, and [the god's] word is elevating Pepi [Neferkare to] the path above that ba's house, and [Pepi Neferkare] has missed [the Great Lake's wrath].

Pepi Neferkare [will cross in] the great ferryboat without a fare having been taken in it; [the White Palace] of the great ones cannot bar him on the Beaten Path of Stars—[for look, Pepi Neferkare has reached the sky's height and] the populace [have seen him].

Pepi Neferkare will call for the cobra in the Nightboat: Pepi Neferkare is the one who will row in it.

[Pepi Neferkare will recognize the uraeus in] the Dayboat: Pepi Neferkare [is the one who bails it].

Pepi Neferkare [...], in turn, in each of the two identities he has. Pepi Neferkare shall be taken by [... and ...] Pepi Neferkare to the Sun.

AWAKENING THE SPIRIT

70 RECITATION. Cool natron-water [of the Delta's and Nile Valley's throat] has been given. Wash your face, Osiris, and your second, Long-Wings, and your third, Love-Commander.

[The shrine will await you, the new-moon festival will be made for you], the first-of-the-month festivals will be made for you and the middle-of-the-month festivals will occur for you, the sixth-day meal will be made for you and [the festival calendar] will occur [for] you, as the great one at the fore of Heliopolis.

Shake, sky! Tremble, earth!—before the great one as he stands up. The sky's door [has been opened] to him, and he shall pull open the Cool Waters' door.

The earth has been hacked for you and a presented offering laid down for you. Arms will be given (in jubilation) for you, drumming will go down for you. The great Mooring-Post will speak to you as Isis, the West will call out to you [as] Nephthys—(to you) as Horus who has tended his father Osiris.

71 (See Pepi I's Spell 303)*

E. SPELLS FOR THE SARCOPHAGUS

BEING TENDED BY NEPHTHYS

- 72 RECITATION. Hey, you Pepi Neferkare! Turn about, you Pepi Neferkare! I am Nephthys. I have come that I may take hold of you and give you your heart for your body.
- 73 RECITATION. Osiris Pepi Neferkare, I have come excited for love of you, Pepi Neferkare.
- 74 RECITATION. Osiris Pepi Neferkare, I have deflected the expectoration (of Seth) from you: I am streaming, I am dripping.
- 75 RECITATION. I have gathered my brother and joined together his limbs.
- 76 RECITATION. My heart is full for the place where you are. How dangerous is your scent! How lacking is your scent! How great is your scent!
- 77 RECITATION. You, (Nephthys), are the one who wails over him.

ENTERING THE WOMB OF NUT

- 78 RECITATION. Horus has fetched Pepi Neferkare, desiring him because Pepi Neferkare has fetched his eye for him.
Seth has fetched Pepi Neferkare, desiring him because Pepi Neferkare has fetched his testicles for him.
Thoth has fetched Pepi Neferkare, desiring him because Pepi Neferkare has fetched his arms for him.
The two Enneads have shaken (with fear) for them, for they are the very fetchers who desire Pepi Neferkare and fetch Pepi Neferkare to peace, and they shall fetch Pepi Neferkare to peace.

79–80 (See Teti's Spells 15–16)*

81 (See Teti's Spell 11)

BEING TENDED BY ISIS AND HORUS

- 82 RECITATION. Hey, you Pepi! Turn about, you Pepi Neferkare! I am Isis. I have come that I may take hold of you and give you your heart for your body.
- 83 RECITATION. Osiris Pepi Neferkare, I am Isis. I have come, earth's favorite, having returned to the place where you are. I have come that I may take hold of you.
- 84 RECITATION. Horus is here within your arms so that he may tend you. He has become akh again with you, in your identity of the Akhet from which the Sun emerges. Enfold your arms all about him, and he will not be away from you.

85 RECITATION. Osiris Pepi Neferkare, [your bones] have been tied together [for] you, your limbs have been joined together for you, your heart has been set in its place for you.

Osiris Pepi Neferkare, do not groan, [do not moan].

[Osiris] Pepi Neferkare, I have gotten your heart into your body for you, I have put it in its place for you. Should it be demanded from you, don't give [it].

86 [RECITATION. Osiris] Pepi Neferkare, I am Horus. I have come that I may defend you from [your opponent] because of what he has done to you.

Osiris Pepi Neferkare, I have commended you to [your mother Nut], that she may raise you.

Osiris Pepi Neferkare, I have come that I may defend you. Nut, collect [him] to [you]; Nut, raise [him to you].

Horus's children, [...].

87 RECITATION. Osiris Pepi Neferkare, I am Nut, the Granary. I will wipe the mouth of Osiris Pepi [Neferkare].¹⁴

BEING TENDED BY NUT AND GEB

88 RECITATION BY NUT: I shall protect your perfection inside this my ba,¹⁵ for all life, stability, authority, and health for the divine one of Horus's appearance, the Dual King, Pepi Neferkare, the divine one of the Two Ladies' appearance, Neferkare; the controlling falcon of gold, Pepi Neferkare, alive forever.

89 RECITATION BY GEB: All life, stability, health, and happiness for the divine one of Horus's appearance, [the Dual King], Pepi Neferkare [...] within my arms, alive, stable, [and healthy forever].

THE OFFERING AND INSIGNIA RITUALS (BURIAL CHAMBER, NORTH WALL, EAST END)

INITIAL MOUTH-OPENING RITUAL¹⁶

90 RECITATION. Receive your head. BREAD.

91 RECITATION. [...].

92 RECITATION. Your head has been placed for you. Your head has been set to the bones for you.

93 RECITATION. Give him his eyes, that he may be content.

THE OFFERING SLAB.

94 RECITATION. Geb has given you your eyes, that you may be content.

- 95 [RECITATION. Ho], Osiris Pepi [Neferkare]! [...] Horus's eye.
A JAR OF WATER.
- 96 RECITATION. Thoth, set his head on him. A VASE OF WATER.
- 97 RECITATION. Have it brought to him. A DRINKING-CUP OF WATER.
- 98 [...]
- 99 [RECITATION. Ho, Osiris] Pepi Neferkare! I have come in search of you.
I am Horus: I have penetrated your mouth for you. I am your son,
whom you desired: I have parted your mouth for you.
[Announce him to his mother, for she is bewailing him; announce
him to her who unites with him.
How sweet is your mouth], for your mouth has been adjusted for you
to your bones.
RECITATION 4 TIMES: Osiris Pepi Neferkare, I have parted your mouth
for you with the one who stole Horus's eye. 1 FORELEG.¹⁷
- 100 [RECITATION. How sweet is your mouth, for your mouth has been
adjusted for you to your bones. Your mouth has been parted for you,
your eyes have been parted for you.
Ho, Pepi Neferkare]! Your mouth has been parted with Anubis's adze,
the metal Striker that parted the mouth of the gods.
Horus, open the mouth of this Pepi Neferkare! [Horus, part the mouth
of this Pepi Neferkare!
Horus has opened the mouth of this Pepi Neferkare, Horus has parted
the mouth of Pepi] Neferkare, with that with which he parted the
mouth of his father, with that with which he parted the mouth of
Osiris: with the metal that came from Seth, the [metal] Striker [that
parted the mouth of the gods. The mouth of this Pepi Neferkare has
been parted with it, and he shall go and claim his body with the Big
Ennead in the Official's Enclosure in] Heliopolis and acquire the
crown with Horus, lord of the elite.
- 101 RECITATION. Osiris Pepi Neferkare, I have fetched you your son whom
you love, and your mouth has been parted.
- PRESENTATION OF ROYAL REGALIA¹⁸
- 102 [RECITATION. Horus has now gilded his eye's surface.
THE FALCON OF GOLD].
- 103 [RECITATION. Ho, father Osiris Pepi Neferkare! I will fix for you Horus's
eye in your head.
THE HEADBAND].
- 104 [RECITATION. Horus in Osiris Pepi Neferkare, accept Horus's eyes to
your face.

Ho, Osiris Pepi Neferkare! Accept Horus's one eye and see with it—the one of his body, and be measured through it: it shall lead you in the world, and you shall let your throat breathe through it.

Osiris Pepi Neferkare! Accept the burning ones.

Osiris] Pepi Neferkare, [here is] Horus's one [eye] of his body: you [shall see] through it. It shall ascend to [you] and lead you on the path. You shall let your throat breathe through it and it will endure for you with you.

Pepi Neferkare, wear it [and it will give life to your forehead.

Ho], Pepi [Neferkare! Provide yourself with it, and it will make you a god].

[...], THE “[...]-PEOPLE” URAEUS, THE “LIVING GOD” URAEUS, THE DUAL URAEI [...].

- 105 [RECITATION. Osiris Pepi Neferkare, the pupils in Horus's eyes have also been set for you in your head. Pepi Neferkare, they have been set on you]; Pepi Neferkare, they will extend protection [over you]. They [will be] with you, Osiris Neferkare, [as] your two kas, with their aegis [around you], and they [will lead] you.

[THE DUAL URAEI].

- 106 [RECITATION. Osiris Pepi] Neferkare, these are Horus's two eyes, [which you should give] to either side [of your head].

Pepi Neferkare], they will become [your two kas for you. They will be atop you, Pepi] Neferkare, [as] the two [Great of] Magic crowns.

[Osiris Pepi Neferkare], they [will be] to you [as the two Great of Magic] crowns. [Elevate Horus's two eyes to] your face.

[THE DUAL GREAT OF MAGIC].

- 107 [RECITATION. Osiris Pepi Neferkare, accept your eye, from which you were distant, and its magic will be great in opposition].

- 108 [RECITATION. Osiris Pepi Neferkare, accept Horus's eye, the Great of Magic, and see with it].

- 109 [RECITATION. Father, accept the eye and see with it: your eye has been parted], that you may see [with it.

THE COLLAR-TIE].

- 110 RECITATION. Osiris Pepi [Neferkare, accept Horus's eye, which] Seth [hid].

RECITATION. [Osiris Pepi] Neferkare, [it shall spread] its *jd3mj* [in] him.

[THE NILE-VALLEY-GOD VULTURE].

- 111 RECITATION. Osiris Pepi Neferkare, accept Horus's eye, of which you said: “Its magic is greater than mine.”

Osiris Pepi [Neferkare, accept Horus's eye], great of magic.
[THE GREAT-OF-MAGIC VULTURE].

LIBATION AND CENSING¹⁹

112 [RECITATION. Osiris Pepi Neferkare], accept Horus's eye, [his sound one. A SITULA].

113 RECITATION. Osiris Pepi [Neferkare, accept] Horus's eye, the sound one of your body. [This] sound [eye of Horus is] sound: acquire [...]. I have gotten it for you, Horus's sound eye that is from [...].

Ho, Pepi Neferkare! [...] with it: provide [...].

Osiris Pepi Neferkare, [Horus has given you] his sound eye, and [it] will make sound [...].

114 RECITATION. Osiris Pepi Neferkare, [...].

RECITATION. Osiris Pepi Neferkare, [...].

LIBATION

115 (See Unis's Spell 19)★

116 (See Neith's Spell 58)

CENSING²⁰

117 (See Unis's Spell 20)★

118 RECITATION. Horus in Osiris Pepi Neferkare, accept Horus's eye with you: here is Horus's eye, which spread out to him in its scent.

119 RECITATION. Osiris Pepi Neferkare, here is Horus's eye: provide yourself with its scent.

120 RECITATION. Osiris Pepi Neferkare, Horus has given you his eye: provide your face with it.

121 RECITATION. Ho, Pepi Neferkare! I have come having gotten Horus's eye for you. You should provide your face with it, and it will cleanse you, with its scent on you—let the scent of Horus's eye be on this Pepi Neferkare—and remove what is bad in you, and defend you from the inundation of the hand of Seth.

Ho, Pepi Neferkare! Horus's sound eye will endure with you: Horus's sound eye is sound.

122 RECITATION. Horus in this Osiris Pepi Neferkare, provide yourself with Horus's eye: accept it for yourself.

123 RECITATION. Osiris Pepi Neferkare, Horus has filled you complete with his eye.

CLEANSING THE MOUTH WITH SALT WATER²¹

124 (See Unis's Spell 21)

- 125 RECITATION. Osiris Pepi Neferkare, accept these your cool waters, that it may be cool for you with Horus, in your identity of the one who comes in the cool waters: accept the outflow that comes from you.²² Horus has had the gods gather for you where you go; Horus has had Horus's children allotted to you where you have become immersed. Osiris Pepi Neferkare, accept your natron, that you may become divine: Nut has made you a god to your opponent, in your identity of god. Horus shall take account of you year by year, rejuvenated in your identity of the rejuvenated waters.

126–128 (See Unis's Spells 22–24)*

THE MOUTH-OPENING RITUAL

- 129 (See Unis's Spell 25)
 130–131 (See Neith's Spells 65–66)
 132–134 (See Unis's Spells 28–30)
 124 (See Unis's Spell 21)

GIVE COOL WATER; TAKE AROUND.

135 (See Neith's Spell 70)

THE MOUTH-OPENING MEAL

136–141 (See Unis's Spells 32–37)

142 (See Unis's Spell 38)

LIFTING BEFORE HIS FACE; SWEEPING THE OFFERING TABLE.

143–145 (See Unis's Spells 39–41)

146 (See Unis's Spell 42)

1 WHITE QUARTZITE BOWL OF BEER.

147–149 (See Unis's Spells 43–45)

ANOINTING

150–156 ANOINTING.

(See Unis's Spells 46–52)*

PRESENTATION OF EYEPAIN²³

157a LIFT BEFORE HIS FACE.

RECITATION. Osiris Pepi Neferkare, Horus's eye has been painted sound on your face.

157b Horus in this Osiris Pepi Neferkare, accept Horus's sound eye.

Horus in this Osiris Pepi Neferkare, I will paint it on your face.

Horus has painted his eye sound.

Ho, Pepi Neferkare! Your eyes have been painted sound on your face, that you might see with them.

1 BAG OF GREEN EYEPAIN^T; 1 BAG OF BLACK EYEPAIN^T.

PRESENTATION OF LINEN

158 (See Unis's Spell 54)*

LIBATION AND CLEANSING

117 (See Unis's Spell 20)*

123 (See p. 254)

118–122 (See p. 254)

124–125 (See p. 254)

PREPARATION OF THE OFFERING TABLE

159–161 RECITATION.

(See Neith's Spell 94 and Unis's Spells 56–57)

162–169 SET DOWN THE OFFERING TABLE.

(See Unis's Spells 58–65)*

170 LIFT BEFORE HIS FACE.

(See Unis's Spell 66)

SET DOWN BEFORE HIM.

171–173 GIVE THE MEAL.

(See Unis's Spells 67–69)*

THE GREAT MEAL

174–237 (See Unis's Spells 70–133)*

THE KING'S OFFERING

238 RECITATION. A king- and Geb-given offering to this Pepi Neferkare:
You have been given every dedicated offering and every deposited offering that you might want and with which it will be well for you with the god for the course of eternity.

239 RECITATION. Osiris Pepi Neferkare, Horus has come to you that he might gather you: you are his father.

^cBT-GRAIN.

240 RECITATION. Betake yourself to Geb.

2 BOWLS OF ROCK SALT.

241 RECITATION. Geb has given you your eyes, that you might be content.

THE OFFERING TABLE.

242 RECITATION. Osiris Pepi Neferkare, you are his ka.

1 KETTLE-BREAD.

243 RECITATION. Accept this great one's eyes, Osiris Pepi Neferkare.

2 BOWLS OF GREAT-BREAD.

244 RECITATION. Be content with them.

2 BROADHALL OFFERING SLABS.

- 245 RECITATION. Let your face be peaceful to Horus: you are his father.
1 OFFERING SLAB OF BREAD.
- 246 RECITATION. Here is the bud of Horus's eye slipping: Horus has given to you.
2 BOWLS OF *B3T*.
- 247 RECITATION. Here is the bud of Horus's eye, which they have licked: Horus has given to you.
2 BOWLS OF SIDDER FRUIT.
- 248 RECITATION. Here is Horus's eye, which he netted: I have given to you.
2 BOWLS OF CAROB BEANS.
- 249 RECITATION. Accept the foam that comes from Osiris.
2 JUGS OF BEER.
- 250 RECITATION. Osiris Pepi Neferkare, take the waters that are from you: Horus has given to you.
[2] BOWLS OF *TNM-DRINK*.
- 251 RECITATION. Accept Horus's eye; part your mouth with it.
[2] BOWLS OF DELTA WINE.
- 252 RECITATION. Osiris Pepi Neferkare, here is Horus's green eye, which he acquired: Horus has given to you.
[2] BOWLS OF GREEN-BREAD.
- 253 RECITATION. Here is Horus's eye jumping around: Horus has given to you.
2 BOWLS OF *HBNT*.
- 254 RECITATION. Here is Horus's eye, which he carried off: Horus has given to you.
2 BOWLS OF *HNFW*.
- 255 RECITATION. Here is Horus's white eye, which he put on as a head-band: Horus has given to you.
2 BOWLS OF WHITE *S3T*.
- 256 RECITATION. Here is Horus's green eye, which he put on as a head-band: Horus has given to you.
[2] BOWLS OF GREEN *S3T*.
- 257 RECITATION. Here is Horus's eye, which he has allocated: Horus has given to you.
[A BOWL OF 2] *NP3T-BREAD*.
- 258 RECITATION. Here is Horus's eye, which he wrenched away.: Horus has given to you.
[2] BOWLS OF ROASTED WHEAT.

259 RECITATION. Osiris Pepi Neferkare, accept Horus's eye: make yourself a gift of it.

2 BOWLS OF FIGS.

260 RECITATION. Ho, Osiris Pepi Neferkare! This sweet eye of Horus, return it to yourself.

2 BOWLS OF EVERY KIND OF SWEET STALK.

261 RECITATION. Allot it to yourself.

2 BOWLS OF EVERY KIND OF YOUNG PLANT.

262 RECITATION. May it endure with you.

THE DEDICATED OFFERING.

263 RECITATION. Osiris Pepi Neferkare, this firm eye of Horus, let me give it to you, that you may become powerful and your opponent may be fearful of you.

THE MORNING BREAD WITHIN ITS PROPER TIME.

264 RECITATION. Osiris Pepi Neferkare, Horus has filled you complete with his eye as the deposited offering.

PRESENTATION OF THE KILT²⁴

...

265 RECITATION. Osiris Pepi, I have gotten for you Horus's eye that was in Ta'it-town—THE [...]; the Nurterer [of whom the gods have been fearful], that the gods may be fearful of you like they are fearful of Horus—THE KILT.

Osiris Pepi Neferkare, Horus has put his eye in your front, in its identity of the Great of Magic—THE APRON.

Osiris Pepi Neferkare, you have appeared as Dual King—[THE BELT].

266–268 (See Neith's Spells 201–203)

PRESENTATION OF SWORD AND DAGGER

269–270 (See Neith's Spells 204–205)

PRESENTATION OF KILT REGALIA

271–272 (See Neith's Spells 206–207)

PRESENTATION OF LINEN

273 [RECITATION. Osiris Pepi Neferkare, ...], whom you awaken because of Horus's eye.

SIX-WEAVE GOD'S LINEN.

274 (See Neith's Spell 209)

PRESENTATION OF MACES, SCEPTERS, AND STAVES²⁵

275 (See Neith's Spell 210)

THE HORUS-MACE; ADORN (HIM WITH) 1 MACE AND 1 WATER-LILY SCEPTER.

276 [RECITATION. Osiris Pepi Neferkare, betake yourself to your son] Horus:
place him within you.

[I am Isis: go behind me, father Osiris Pepi] Neferkare.

A *MHN*-MACE AND A TAMARISK MACE: 1 HORUS-MACE.

277–284 (See Neith's Spells 211–218)

PRESENTATION OF BOWS AND ARROWS²⁶

285 (See Neith's Spell 219)

286 RECITATION. [Horus has saved himself from his opponent, Horus has arrayed himself with] the woven cloth. [This Pepi] is justified [with the gods, this Neferkare has acquired the crown] with the Big Ennead [that is in Heliopolis].

[Horus in Osiris Pepi, seize] him. (Seth), go under this Neferkare. [Splay that one yonder who has stood up. Seize him: accept, I have given him to you. Put him under you: don't let] him go away from you.

PUT AROUND (THE SARCOPHAGUS).

287 (See Neith's Spell 220)

PRESENTATION OF OTHER EQUIPMENT²⁷

288 PUT AT HIS LEFT ARM.

288a RECITATION. Osiris Pepi Neferkare, this is the eye of Horus that he demanded from Seth.

288b Osiris Pepi Neferkare, Horus has given you his eye in your arm.

288c Osiris Pepi Neferkare, I would have given you Horus's eye: give me your arm, that I may give it to you.

LET THE [...] DESCEND.

289 PUT IN HIS LEFT HAND.

289a RECITATION. Osiris Pepi Neferkare, I have struck that which would lay waste, for I have desired you: I am the one who tends [his father in you].

289b Osiris Pepi Neferkare, that which will tend you has come: acquire Horus's eye [...].

289c I am Horus. Osiris Pepi Neferkare, [...]. Give me your arm [...]. Acquire [...].

290 PUT IN HIS LEFT [HAND].

290a RECITATION. Osiris [Pepi Neferkare, ...] against you.

290b Osiris [Pepi Neferkare, ...] your left [hand]. [...], that you may lead with it.

291 Be watchful, great one, against him. Give me your arm, that I may let you stand up. I have come that I might embrace you, I have come that I might defend you. I will tend you: I cannot delay tending you.

Be alive, be alive, live! You belong to [the gods], but are sounder than they.

Live, father Osiris Pepi Neferkare! Horus's eye has been set for you with you.

292 I have come that I might strike the one who pulled you down, that I might prevent you from being immersed.

Osiris [Pepi Neferkare, ...].

[Osiris] Pepi Neferkare, I have come that I might tend [you ...].

[Osiris] Pepi Neferkare, I have given [you ...]: [may it endure] for you with you.

Osiris, I have given [you ...]. Horus's [eye] is with you: it [will endure] for you with you.

293 [I have come that I might strike the one who pulled] you [down], that I might prevent you from being immersed.

CENSING

123, 122, [PUT] UNDER HIS HEAD.

118–120 (See p. 254)

1 CAKE OF INCENSE.

121 (See p. 254)

DRIED INCENSE.

294 (See Merenre's Spell 221)

PRESENTATION OF TWO BOWS²⁸

295a RECITATION. Ho, Pepi Neferkare! I am your son; I am Horus. I have come having gotten for you Horus's two eyes of his body: seize them, combine them to yourself. I have gathered them to you, I have joined them to you complete.

Horus [has placed] them before this Pepi Neferkare, that they may lead this Pepi to the Cool Waters with Horus, [to the sky with] the great god, and save this Pepi from all his opponents.

295b Osiris Pepi Neferkare, I have gotten you Horus's two eyes, which spread out his heart: gather [them to you, seize them for yourself.

Horus in Osiris Pepi, I have gotten for you Horus's two eyes, which spread out his heart: gather them to you, seize them for yourself.

Ho, Pepi! I am Horus. I have come having gotten you Horus's two eyes, which spread out his heart: gather them to you, seize them for yourself.

2 PILLAR BOWS].

OPENING THE MOUTH OF THE DECEASED'S STATUE²⁹

296 RECITATION. [Nut has] lifted your head [for you], (Shu). She has acquired all the gods, acquired [Horus] and his Great of Magic crown as well, and acquired Seth and his Great of Magic crown as well. She

has come forth on your head,³⁰ [having gotten] all the gods [for you], that you might take them and give them life so as to be your strength for you. May you escort with them this Osiris Pepi Neferkare and prevent him from dying, for you have become the ka of all the gods and have appeared as Dual King, in control of all the gods and their kas [as well].

Ho], Shu, Atum's son! This here is Osiris Pepi Neferkare. He lives and you live: active for you, Shu; esteemed for you, Shu; honored for you], Shu; in control for you, Shu. May you escort this Osiris Pepi Neferkare: with your escort, he will not die.

[Osiris] Pepi Neferkare, Horus has parted your mouth for you and parted your eyes for you with the god's-booth adze, with the Great of Magic adze with which the mouth of every god of the Nile Valley has been parted.

CLOTHING THE STATUE³¹

297 [RECITATION. Osiris Pepi Neferkare], Horus [has given] you his children complete: do not groan, do not moan. [...].

Horus's [children], betake yourselves to [him], endow him with his limbs.

(Pepi Neferkare), the divine linen shall complete your body. Take hold [...], do not revert; take hold of Nut, and she will be with you. You are [...] your akhs and your love.

298 (See Teti's Spell 220)

299 [RECITATION. Pepi Neferkare, Horus's] sound [eye has been tied on for you.

Goddess] from [Ta'it-Town, spread yourself under Pepi Neferkare], with your arms about this Pepi Neferkare, and seize [his head], raise [his flesh, join together his limbs for him, remove his outflow], and defend him from the inundation [of Seth's hand].

300 Ho, Pepi [Neferkare]! Horus [has arrayed you] with the woven cloth [from] Ta'it-town, with which [he] arrayed his father, [with which he] arrayed [Osiris]. Provide yourself with [it, and it will provide you] as a god, and endure for you with you.

301 RECITATION. Osiris Pepi Neferkare, I have gotten Horus's eye for you: this is the effective [part of Horus], through which Horus becomes akh.

Osiris Pepi Neferkare, I have gotten it for you in its every character, [that you may become akh] through it, may live through it, and [return] through it.

265 (See p. 258)*

291 (See p. 259)*

ANOINTING THE STATUE³²

302 RECITATION. Horus came, filled with [oil]. He sought his father Osiris and found him on his side in Gazelle-land, and Osiris filled himself with the eye of the one to whom [he] gave birth.

Ho, Pepi Neferkare! I have come to you too, that I might fill you with the oil that comes from Horus's eye. [When I fill you] with it, it will tie together your bones, join together your limbs for you, collect your flesh for you, [and] release [your] bad [sweat]. Receive its scent on you, and your scent will be sweet like the Sun when he comes from the Akhet and [the Akhet-gods] are agreeable to him.

Ho, Pepi Neferkare! The scent of Horus's eye is on you, and the gods who follow [Osiris] will be agreeable [to you. Acquire] their crown, equipped with the form of Osiris, and you will become thereby more akh than the akhs, [by command of Horus] himself, lord of the elite.

303 RECITATION. Osiris Pepi Neferkare, the gods have tied on your face for you and Horus has given you his eye [that you may] see [with it].

Osiris Pepi Neferkare, Horus has parted your eye for you that you may see with it, in its identity of the one who parts the god's ways.

304 RECITATION. [Osiris] Pepi Neferkare, here is Horus's eye: live and see with it.

Osiris Pepi Neferkare, your face has been parted in the sunlight.

Osiris Pepi Neferkare, your [face has been brightened] at landbright.

Osiris Pepi Neferkare, I have given you Horus's eye as the Sun shows himself.

Osiris Pepi Neferkare, Horus's [eye has been set for you] with you, that you may see with it.

Osiris Pepi Neferkare, I have parted your eye, that you may see with it.

Osiris Pepi Neferkare, [I have filled you] with oil.

COMMENDING THE SPIRIT TO GEB

305 RECITATION. Ho, Geb! This Osiris Pepi Neferkare is your son: give life to your son in him, make sound [your son in] him, that he may not die, and he will not die. He lives as you live, he is sound as you are sound: active for you, Geb; esteemed for you, Geb; [ba for you], Geb; in control for you, Geb.

As you are in control, may you remove every bad thing that is against this Osiris Pepi Neferkare. [When] you [escort] this Osiris Pepi Neferkare, he will not die and his identity will not perish.

306 Osiris Pepi Neferkare, I have come to [meet] you: I am Horus. I have come that I may speak on your behalf: I am your son.

Osiris Pepi Neferkare, you are the eldest son of Geb, his firstborn and his heir. Osiris Pepi Neferkare, you are the one who appears in his wake, for the inheritance has been given to you by the Ennead. You are in control of the Ennead and every god as well. [...] which has come forth on your head. [...].

INVOCATION OF THE OFFERING RITUAL

307 (See Unis's Spell 134)★

INVOCATION OF THE INSIGNIA RITUAL

308 (See Teti's Spell 141)★

309 RECITATION. Hey, you Pepi Neferkare! Turn about, you Pepi Neferkare! You have gone that you may govern Horus's mounds, govern Seth's mounds, and speak governance of Osiris's mounds.

A king-given offering—your son on your throne, you clad in your leopard-skin, you clad in your kilt, you going in your reed sandals, you butchering a bull, you going in the Tura Papyrus-Column boat—in all your places, in all your insignia, your water-lily-bud scepter at the fore of the living, your staff at the fore of the akhs.

Should the senior go he will tend his son: be dressed in your body and return to me.

[Horus's eye] shall endure for you [with you].

PROCESSION WITH THE STATUE³³

310 RECITATION. Shu, as you encircle everything within your arms, [may you ...] this Osiris Pepi Neferkare and prevent him from being taken away [from you].

Shu, you are the eldest son] of Atum. He used his penis on you³⁴ so that you might be [...]. [May you encircle your arms about this Pepi Neferkare as] his ka and defend him from [...].

311 RECITATION. Osiris Pepi Neferkare, [...] your [...], that he might live. You are the god [...] the Nile-Valley Great of Magic crown [...].

312 [RECITATION. As] the elder one [grew silent, the senior god] beached,³⁵ [and the one with long grey hair was censured] for the meal, you have gone forth in him, [O Pepi Neferkare, to] your [ka]. Your ka will stand up among [the gods; its own ferocity will come to be against them and defend] your survivor.

Ho, Pepi Neferkare! [Behold me: I am your son], who bears ka in your wake, [who bears life in your wake], who bears authority in your wake, Osiris Pepi Neferkare.

- 313 [RECITATION]. Horus's [children], you should go under [Osiris] Pepi Neferkare. [Carry] him. Let there be none of you who will turn back as you carry Osiris [Pepi Neferkare].
- 314 RECITATION. Osiris Pepi Neferkare, Horus has carried you in the Sokar-boat, bearing you as Sokar: he is a son who bears his father Osiris Neferkare in your identity of Sokar.
[You] are in control of the Nile Valley through this Horus [through whom] you exercise control.
- 315 [RECITATION. Pepi Neferkare], Horus has made your magic great [in your identity of Great of Magic].
- 316 [RECITATION. Osiris] Pepi Neferkare, [Horus] has carried you [in his arms, bearing you] in your identity of Sokar.
[You are in control of the Nile Valley through this Horus] through whom you exercise control; you are in control of the Delta through this Horus] through whom [you exercise control].
- 317 RECITATION. Osiris Pepi Neferkare, [Horus has given you his children that they might bear] you and you might have control of them.
[Horus's children, you should go] under Pepi Neferkare and carry [him. Let there be none of] you [who will turn back].
Bring them toward you, (Osiris Pepi Neferkare), and they will carry [you, with none of them who will turn back].
- 318 RECITATION. Osiris Pepi Neferkare, Geb has given you [all the gods of the Nile Valley and Delta, that] they [might bear] you and you might control [them. They are your brothers, in] their [identity] of the Flagpole-Shrines. They cannot reject you, in their identity of [the Dual Shrines.
Osiris] Pepi Neferkare, Horus has allotted them to you united.
Osiris Pepi Neferkare, [you have been tended], alive and moving about every day.
Osiris Pepi Neferkare, there is nothing [of you] that can be disturbed.
[Osiris] Pepi Neferkare, you are the ka of all the gods; Horus has tended you, [and you have] become [his ka]. The eye has emerged in your head as the Nile-Valley Great of Magic.
- 319 [RECITATION. This Osiris Pepi Neferkare is the eldest son of Geb and] Nut. This Pepi Neferkare is Osiris, whom [Geb] bore [that he might make] him Dual King in his every insignia.
Anubis at the fore of the westerners [has ... him] as Osiris, Geb's son; the gods [have ... him] as Andjeti at the fore of the eastern countryside; the earth [has ...] him that he might be in front of the gods who belong to the sky as Geb at the fore of the Ennead.

His mother the sky shall bear him alive every day like the Sun: he shall appear with him in the east and go to rest with him in the west; his mother Nut shall not be void of him every day.

His son shall provide this Pepi Neferkare with life; he shall make it happy for his heart, he shall make it pleasant for his heart; he shall establish for him the Nile Valley, he shall establish for him the Delta; he shall hack up for him Asia's fortresses, he shall clear away for him the rebellious subjects from under his fingers.

REVERSION OF OFFERINGS AND LIBATION

320 (See Unis's Spell 136)*

124 (See Unis's Spell 21)*

125 (See p. 254)

SMASHING THE OFFERING VESSELS

321 (See Unis's Spell 138)

THE RESURRECTION RITUAL (BURIAL CHAMBER, SOUTH WALL, EAST END, AND EAST WALL, NORTH END)

INVOCATION OF GEB

322 (See Merenre's Spell 52)

THE BASIC RITUAL

323–334 (See Unis's Spells 146–157)*

PROVISIONING THE RESURRECTED SPIRIT

335–341 (See Neith's Spells 250 and 240–244)*³⁶

COMMENDING THE SPIRIT TO THE GODS³⁷

342 (See Pepi I's Spell 281)

343 (See Unis's Spell 174)*

344 (See Unis's Spell 214)

345 RECITATION. Pepi Neferkare is a keening falcon in the midst of the Duat, who goes around Horus's eye, [...]. Great [...],³⁸ don't [...] Pepi Neferkare. Pepi Neferkare is a falcon censed with [...], and Pepi Neferkare has censed you with it.

Pepi Neferkare is off to the eastern side of Nut: Pepi Neferkare will be conceived there, Pepi Neferkare will be born there.

346 (See Unis's Spell 207)*

347 RECITATION. He whom the great heat foretold has come forth from the interior Akhet and has seen the arrangement of the festival calendar and the making of braziers on the birth of the gods on the

five epagomenal days on your arms, Great-Breasted One in front of the inductees. [May you find him there at the beginning of your document among those who have made their names. Pepi] Neferkare [has been given birth] by his mother Begetter in a rebirth in the nest [of] Thoth inside the Tamarisk Marsh, the gods' source. For Pepi Neferkare is (your) Brother, who has come as a wise one who parts the two and splits up the two fighters, (Horus and Seth)—and who can split your heads, gods.

[The waters in Nu have been cut at the sound of] the scream of [Nut, the mother of] Pepi [Neferkare, when she gave birth to him] and tied the headband on Pepi Neferkare as your greatest cause of trembling, gods; the one at whom you trembled, gods, when Isis spoke against Nu.

“You have given him birth, (Isis), you have taken him out of the mold³⁹ and fully ejected him, but he has no legs and no arms. So with what has he been tied together?” (said the gods).

“Then that metal [in the prow of] the Sokar-boat shall be fetched to him, by means of which he was tied together, by means of which [he developed], and (he) will be raised by means of it inside your arms,” said the gods.⁴⁰

“Look, he is tied together; look, he has developed. So, with what can we break his egg?” said the gods.

“Then Sokar of Spread (Lake) will come for him, having smelted his harpoons, carved his prongs, [and struck the two ferrules of] his [two shafts]. He is the one who will break [his egg] and untie his metal (bands), and the god will proceed to his activity, with sharp teeth and long nails, the gods' leaders.

Look, Pepi Neferkare has developed. Look, Pepi Neferkare is tied together. Look, Pepi Neferkare's egg has been broken for him. So, with what can Pepi Neferkare made to fly?⁴¹

Then the Sokar-boat, the pure gold of Him of the Sokar-boat, will be fetched for you, and you will be made to fly in it, and you will be made to fly in it. [For] the south wind will be your nurturer and the north wind will be your nurse.

Pepi Neferkare will fly and Pepi will land on the wings of his father Geb.

COMMENDING THE SPIRIT TO ISIS AND NEPHTHYS⁴²

348 RECITATION. The sky's door has been opened, the arcs' door has been pulled open. The gods in Pe are distraught,⁴³ coming to Osiris Pepi Neferkare [at the sound of] Isis's weeping, at Nephthys's screaming, at the wailing of those two akhs [for this great one] who comes from the Duat.

The bas of Pe will drum for you, hitting their flesh for you, striking their arms for you, shaking for you with their braids, grabbing their thighs for you, and saying about you, Osiris Pepi Neferkare: “Though you go away, you shall return; though you go to sleep, [you shall wake up]; though you moor,⁴⁴ you shall live.”

Stand up and see what your son has done for you; wake up and hear [what] Horus [has done for] you. He has hit for you the one who hit you, as [a bull]; he has killed for you the one who killed you, as a wild bull; he has tied up for you the one who tied you up, and has put him under your eldest daughter in Qedem, so that mourning over the Dual Shrines may end.

Gods, Osiris shall speak for Horus, because he has forcibly removed the bad [that was against Pepi] on his fourth day and has annihilated what was done against him on his eighth day.⁴⁵

[When you have emerged] from⁴⁶ the lake of life, become clean [in the lake of] cool water, and become Paths-Parter, your son Horus shall lead you, having given you the gods who are your opponents, Thoth having gotten them for you.

How beautiful is the sight, how satisfying to see the sight of Horus giving life to his father [and extending] authority to Osiris as Foremost of Westerners!

Your libation has been libated by Isis [and Nephthys has cleaned you]—your [two] elder and great [sisters] who have collected your flesh, raised your limbs, and made your eyes appear in your head: the Nightboat and Dayboat.

Atum has given to you, the Dual Ennead has acted for you. Your first-born child’s children have raised you: Hapi, Imseti, Duamutef, and Qebhsenuf, [whose] identities [as firstborn] you made, [who washed your face], dried your tears, and opened your mouth with their metal fingers.

When you go forth you shall go forth to Atum’s broadhall, go to the Marsh of Reeds, and course the great god’s places, for you have been given the sky, you have been given the earth, you have been given the Marsh of Reeds [by] the two great gods who row you: Shu and Tefnut, the two great gods in Heliopolis.

[The god] has awoken, [the god has stood up: this akh that comes from] the Duat, Osiris Pepi Neferkare who comes from Geb.

ESTABLISHING THE SPIRIT AS OSIRIS

349 RECITATION. Oh, Pepi Neferkare, you are a great one’s son. You shall become clean in the Duat lake and receive your throne in the Marsh of Reeds.

350 RECITATION. She who guides Horus is she who guides this Pepi. Pepi Neferkare, you have gone away, Pepi Neferkare, wearing a tail; you shall return clothed.

Pepi Neferkare has inherited: sadness has ended, laughter has come. I greet you, Pepi Neferkare: welcome in peace!

351 RECITATION. Pepi Neferkare, you are Shu's firstborn. Your ties have been loosened by Nu's Two Lords.

352 (See Merenre's Spell 206)*

353 (See Teti's Spell 146)*

PREPARING TO JOIN THE SUN

354 (See Teti's Spell 284)

355 RECITATION. Pepi Neferkare has come forth to the gateway, apparent as king, high as Paths-Parter, and he will associate with Him Who Does Not Become Weary.

356 (See Pepi I's Spell 292)*

357 RECITATION. Behold, this your going; behold, these your goings—are Horus's goings in search of his father Osiris. His envoys have gone, his hurriers run, and his heralds hastened, (with the command) "Go to the Sun and say to the Sun, whose shoulder sweeps in the east, that he has come as a god."

So, let Pepi Neferkare stand up in the Akhet's dual shrines, and you shall hear the Sun's speech as a god, as Horus in the shooting (of his rays): "I am your brother," (says the Sun), "as Sopdu."

Look, (Sun), he has come; look, he has come. Look, your brother has come; look, Eyes-Forward has come. Though you do not know him, you will lie within his arms to the limits of your outflow, for he is both your calf and your herdsman.

You have received your white teeth, (Pepi Neferkare), and the coils that go around them, as an arrow, in their identity of an arrow. Your foreleg is Abydos and its shin is Bowland. You have descended as the Nile-Valley Jackal, as Anubis on the shrine, and you shall stand at the great causeway [as Geb] at the fore of his Ennead.

You have your heart; let Pepi Neferkare have your ka, and Pepi Neferkare will manage your house and Pepi Neferkare will make firm your portal.⁴⁷

358 RECITATION. Raise yourself, great father Pepi Neferkare, and sit at their fore. The Looking (Waters') cavern has been opened for you and your stride will broaden the sunlight.

I shall say this for you, father Pepi Neferkare—RECITATION: Oh! Ha!

**RESPONSE TO THE OFFERING RITUAL
(BURIAL CHAMBER, EAST WALL AND GABLE)**

SPELLS FOR PROTECTION OF THE PYRAMID

359 RECITATION. Atum Beetle! You became high, as the hill; you rose as the benben in the Benben Enclosure in Heliopolis.⁴⁸ You sneezed Shu and spat Tefnut.⁴⁹ You put your arms around them as ka-arms so that your ka might be in them.

Atum, put your arms around Pepi Neferkare as ka-arms, so that the ka of Pepi Neferkare might be in it, firm for the course of eternity.

Ho, Atum! May you extend protection over this Pepi Neferkare, over this his pyramid and this work of Pepi Neferkare, and prevent anything bad from happening to it for the course of eternity, like you extended protection over Shu and Tefnut.

Ho, Big Ennead in Heliopolis—Atum, Shu, Tefnut, Geb, Nut, Osiris, Isis, Seth, and Nephthys, Atum's children! His heart was stretched for (you), his children, in your identity of the Nine Bows. Let there be none of you who will turn his back to Atum as he saves this Pepi Neferkare, as he saves this pyramid of Pepi Neferkare, as he saves this his work from all the gods and from all the dead, as he prevents anything bad from happening to it for the course of eternity.

Ho, Horus! This Pepi Neferkare is Osiris, this pyramid of Pepi Neferkare and this his work are Osiris. Betake yourself to him and don't be far from him in his identity of the pyramid.

(Osiris), you have become very black in your identity of the Great Black One's Enclosure. Thoth has put the gods under you, ferried in the *dd3*-enclosure and guided in the *dm3^c*-enclosure.⁵⁰

Horus, here is your father Osiris, in his identity of the Sovereign's Enclosure.

(Osiris), Horus has given you the gods: he has elevated them to you as reeds so that they may brighten your face in the White Palaces.⁵¹

360 RECITATION. O, Big Ennead in Heliopolis! You will make Pepi Neferkare be firm as you make this pyramid of Pepi Neferkare and this his work be firm for the course of eternity as the name of Atum,⁵² foremost of the Big Ennead, is firm.

As the name of Shu, lord of Upper Menset in Heliopolis, is firm, Pepi Neferkare shall be firm, and this his pyramid and this his work shall be firm likewise, for the course of eternity.

As the name of Tefnut, lady of Lower Menset in Heliopolis, remains, the name of this Pepi Neferkare shall remain, and this pyramid shall remain likewise, for the course of eternity.

As the name of Geb at the earth's ba is firm, the name of Pepi Neferkare shall be firm, and this pyramid of Pepi Neferkare shall be firm and this his work shall be firm likewise, for the course of eternity.

As the name of Nut is firm in the Enclosure of Shenit in Heliopolis, the name of this Pepi Neferkare shall be firm, and this his pyramid shall be firm and this his work shall be firm likewise, for the course of eternity.

As the name of Osiris is firm in Great Land, the name of this Pepi Neferkare shall be firm, and this pyramid of Pepi Neferkare shall be firm and this his work shall be firm likewise, for the course of eternity.

As the name of Osiris as Foremost of Westerners is firm, the name of this Pepi Neferkare shall be firm, and this pyramid of Pepi Neferkare shall be firm and this his work shall be firm likewise, for the course of eternity.

As the name of Seth is firm in Ombos, the name of this Pepi Neferkare shall be firm, and this pyramid of Pepi Neferkare shall be firm and this his work shall be firm likewise, for the course of eternity.

As the name of Horus of Seal-ring is firm, the name of this Pepi Neferkare shall be firm, and this pyramid of Pepi Neferkare shall be firm and this his work shall be firm likewise, for the course of eternity.

As the name of the Sun is firm at the Akhet, the name of this Pepi Neferkare shall be firm, and this pyramid of Pepi Neferkare shall be firm and this his work shall be firm likewise, for the course of eternity.

As the name of Eyes-Forward remains at Akhmim, the name of this Pepi Neferkare shall be firm, and this his pyramid shall be firm and this work of Pepi Neferkare shall be firm likewise, for the course of eternity.

As the name of Wadjet is firm in Dep, the name of this Pepi Neferkare shall be firm, and this pyramid of Pepi Neferkare shall be firm and this [his] work shall be firm likewise, for the course of eternity.

- 361 RECITATION. Pepi Neferkare is Geb, the persuasive mouth, the gods' elite one, whom Atum put at the fore of the Ennead, he with whose speech the gods are content. All the gods shall be content with everything this Pepi Neferkare says, through which it will be good for him for the course of eternity, for Atum has said about Pepi Neferkare: "See our most persuasive mouth calling us! Let us go and be gathered to him."

Ho, all you gods! Come, combine; come, gather, like when you combined and gathered for Atum in Heliopolis. He is calling you to come and do everything good for Pepi Neferkare for the course of eternity. A king-given offering, a Geb-given offering, of these select

cuts of meat, and an invocation offering of bread, beer, and fowl for all the gods who will make everything good happen for Pepi Neferkare, who will make this pyramid of Pepi Neferkare be firm, who will make this work of Pepi Neferkare be firm, like the state in which he loves to be for the course of eternity.

All the gods who will make this pyramid and this work of Pepi Neferkare be good and firm—they are the ones who will be sharp; they are the ones who will be esteemed; they are the ones who will be *ba*; they are the ones who will have control; they are the ones to whom will be given a king-given offering of bread, beer, cattle, fowl, clothing, and ointment; they are the ones who will receive their gods' offerings; they are the ones for whom will be selected their select cuts of beef and fowl; they are the ones for whom will be made their feasts; they are the ones who will acquire the crown amongst the Dual Ennead.

SPELLS FOR THE POWER OF NOURISHMENT

- 362 (See Merenre's Spell 227)*
 363–364 (See Teti's Spells 148–149)*
 365–367 (See Unis's Spells 143–145)*
 368–374 (See Teti's Spells 153–159)*
 375 (See Teti's Spell 276)
 376 (See Teti's Spell 160)
 377 (See Teti's Spell 283)*
 378–380 (See Teti's Spells 161–163)*
 381–383 (See Teti's Spells 280–282)*
 384 (See Teti's Spell 166)*
 385–387 (See Teti's Spells 277–279)*

THE MORNING RITUAL (BURIAL CHAMBER, EAST WALL)

INVOCATION OF THE SUN AND THE SPIRIT

388 RECITATION. Riser, Riser! Beetle, Beetle! You are related to Pepi Neferkare, Pepi Neferkare is related to you; your life is related to Pepi Neferkare's, Pepi Neferkare's life is related to yours.

O you of the papyrus plant, you have emerged in Pepi Neferkare, Pepi Neferkare has emerged in you.

Pepi Neferkare has become powerful in your esteem, for Sustenance is for Pepi Neferkare's morning meal, Abundance is for Pepi Neferkare's evening meal, famine will not have control of Pepi Neferkare's life, and conflagration is far from Pepi Neferkare. Pepi Neferkare will live

on your abundance, and Pepi Neferkare's surfeit is your meal's surfeit, Sun, every day.

Father Pepi Neferkare, stand up and receive these your first cool waters that come from Akhbit! Stand up, (all) you in your tombs; loosen your wrappings! Clear away the sand from your face, (Pepi Neferkare)! Raise yourself from off your left side, elevate yourself on your right side! Lift your face and see this which I have done for you!

I am your son, I am your heir. I have hoed emmer for you, I have plowed barley for you: barley for your supply, emmer for your yearly supply. You have been endowed with Horus's eye: it will endure with you as it goes far with you.

Lord of the house, (put) your arm on your things!

PRESENTATION OF EYEPAIN AND OIL

389 (See Merenre's Spell 289)*

390 (See Teti's Spell 224)*

PRESENTATION OF BREAD AND BEER

391 RECITATION. Father Pepi Neferkare, accept Horus's eye, the bread-loaf of the gods, on which they feed.

392 RECITATION. Father Pepi Neferkare, accept the foam that comes from Osiris.

393 RECITATION. Osiris Pepi Neferkare, here it is (extended) to you—Horus's eye.

ADORNING

394 (See Merenre's Spell 50)*

INVOCATION TO THE MEAL

395 (See Pepi I's Spell 300)

396 (See Teti's Spell 144)*

397 (See Merenre's Spell 211)

LIBATION AND CENSING

398 (See Pepi I's Spell 296)*

ROBING

298 (See Teti's Spell 220)*

399 (See Merenre's Spell 215)

PRESENTING THE SPIRIT TO THE GODS

400 [RECITATION]. This Osiris Pepi Neferkare is Shu, Atum's son.

You, (Pepi Neferkare), are the eldest and senior son of Atum, his first-born. Atum sneezed you from his mouth in your identity of Shu,

and said “The most distinguished of my children” about you in your identity of the Upper Menset.

Ho, Shu! This is Osiris Pepi, whom you have made revive and live. You live, and he lives. You are the lord of the entire world.

ANOINTING

302 (See p. 262)★

COMMENDING THE SPIRIT TO THE GODS

401 RECITATION. It is Pepi Neferkare, O Satis who has acquired the Two Lands, O burning one who has received her Two Shores.

This Pepi Neferkare has gone forth to the sky and Pepi Neferkare has found the Sun waiting to meet him. Pepi Neferkare will sit on (his) shoulders, and he will not set Pepi Neferkare down, knowing that Pepi Neferkare is his eldest son. This Pepi Neferkare is elder to every god: Pepi Neferkare is in fact more akh than the akhs, Pepi Neferkare is more skilled than the skilled; this Pepi Neferkare is more lasting than the lasting.

The owner of a vulva⁵³ will be in festival for Pepi, for Pepi has come to stand on the north of the sky and earth and Pepi has acquired the Two Lands like a king.

402 RECITATION. Father Pepi Neferkare, accept this your lactate water from your mother Isis’s breasts. Nephthys, give your him your hand.

403 RECITATION. The vulture has become pregnant with Pepi Neferkare in the nighttime at your horn, circling cow.

As you are fresh, the stars’ malachite is fresh; as you are fresh, Pepi Neferkare is fresh.

As the live foxtail-rush is fresh, Pepi Neferkare is fresh with you.⁵⁴

SPELLS FOR LEAVING THE DUAT (PASSAGE)

ADDRESS TO THE SUN AT THE DOOR OF THE DUAT

404 RECITATION. Greetings, Atum; greetings, Beetle who came into being on his own—as you become high in your identity of the Height,⁵⁵ as you come into being in your identity of the Beetle.

Greetings, Horus’s eye, which he has replaced by means of both his arms!

He does not let you listen to the westerners, he does not let you listen to the easterners, he does not let you listen to the northerners, he does not let you listen to the southerners, he does not let you listen to those in the middle of the world.

You shall listen (instead) to Horus: he is the one who replaced you, he is the one who constructed you, he is the one who established you.

You shall do for him everything he says to you wherever he goes. You shall lift to him the water of the marshes that are in you and lift to him the water of the marshes that will come into being in you; you shall lift to him every plant that is in you and lift to him every plant that will come into being in you; you shall lift to him the bread and beer that is in you and lift to him the bread and beer that will come into being in you; you shall lift to him the dedicated offering that is in you and lift to him the dedicated offering that will come into being in you; you shall lift to him everything that is in you and lift to him everything that will come into being in you. You shall take (them) for him to every place in which his heart might wish to be.

The doors on you stand as His Mother's Pillar. They will not open to the westerners, they cannot open to the easterners, they will not open to the northerners, they will not open to the southerners, they will not open to those in the middle of the world. They will open (instead) to Horus: he is the one who made them, he is the one who erected them, he is the one who saved them from everything painful that Seth had done to them.

He is the one who established you in your identity of the (established) settlements, he is the one who went and returned after you in your identity of the town, he is the one who saved you from everything painful that Seth had done to you.

So, return, return, Nut, for Geb has commanded that you return in your identity of the town.

Pepi Neferkare, in fact, is Horus, who replaced his eye by means of both his arms. Pepi Neferkare will replace you, O replacement (of his); Pepi Neferkare has established you, O (established) settlements of Pepi Neferkare; Pepi Neferkare will construct you as a town.

You shall do for Pepi Neferkare everything good; you shall act for him wherever he goes.

You should not listen to the westerners, you should not listen to the easterners, you should not listen to the northerners, you should not listen to the southerners, you should not listen to those in the middle of the world.

You should listen (instead) to Pepi Neferkare: he is the one who replaced you, he is the one who constructed you, he is the one who established you.

You shall do for him everything he says to you wherever Pepi Neferkare goes. You shall lift to him the water of the marshes that are in

you and lift to him the water of the marshes that will come into being in you; you shall lift to him every plant that is in you and lift to him every plant that will come into being in you; you shall lift to Pepi Neferkare the bread and beer that is in you and lift to him all the bread and beer that will come into being in you; you shall lift to Pepi Neferkare the dedicated offering that is in you and lift [to] Pepi Neferkare the dedicated offering that will come into being in you; you shall lift to him everything that is in you (and lift to him everything that will come into being in you).⁵⁶ You shall take (them) for Pepi Neferkare to every place in which the heart of Pepi Neferkare might wish to be.

[The doors on you] stand as His Mother's Pillar. They will not open to the westerners, they will not open to the easterners, they will not open to the northerners, they will not open to the southerners, they will not open to those in the middle of the world. [They will open (instead) to] Pepi Neferkare: he is the one who made them, Pepi Neferkare is the one who erected them, he is the one who saved them from everything bad that people had done to them.

Pepi Neferkare is [the one who established] you in your identity of the (established) settlements, Pepi Neferkare is the one who went and returned after you in your identity of the town, Pepi Neferkare is the one who saved you from everything [bad that people had done] to you.

You should listen to Pepi Neferkare alone: Pepi Neferkare is the one who made you. You should not listen to the knife-bearer.

PREPARING TO LEAVE THE DUAT⁵⁷

405 (See Pepi I's Spell 313)★

406 RECITATION. Oh, my father Pepi Neferkare! It is your (time for) going. When you have gone as a god, you will be conveyed as one of the Cool Waters.

Your envoys have gone, your hurriers have run, that they might go forth to the sky and say to the Sun that you have stood up in the Akhet's dual shrines upon the void. Sit on your father Geb's throne in the fore of the shrine, on the chair of metal at which the gods marvel, and the Dual Ennead will come to you in obeisance and you will govern the populace as Min in his house, as Horus in Seal-ring. Nor can Seth be free of bearing your burden.

407 (See Teti's Spell 182)

408 RECITATION. Nu has commended Pepi Neferkare to Atum, Wide-arms has commended him to Shu, (saying): "Have opened yonder door of

the sky to Pepi Neferkare, now among unidentified people. Take Pepi Neferkare by his arm, take Pepi Neferkare to the sky, that Pepi Neferkare may not die on earth among people.”

409 (See Pepi I's Spell 312)★

410 RECITATION. Ho, Pepi Neferkare! Come in peace to Osiris. Messenger of the great god, come in peace to the great god. The sky's door has been opened to you, the starry sky [has been pulled open to you]. The Nile-Valley Jackal has descended to you as Anubis on his side, as Hepiu at the fore of Heliopolis, and the great lass in the midst of Heliopolis has given her arms toward you.

Ho, Pepi Neferkare! You have [no] human father who gave you birth, you have no human mother who gave you birth. Your mother is the great wild cow in the midst of Nekheb, with white headcloth, long hair, and dangling [breasts]. She will [suckle] you and not wean you.

So, raise yourself, Pepi. Array yourself in your fringed cloak, the foremost one of the enclosure, your mace in your arm and your staff [in your hand, your staff in] your arm and your mace in your hand. Stand at the fore of the dual shrines and judge the gods.

Ho, Pepi Neferkare! You belong to the enduring ones who shine by day after the morning god. [Rejoice, for] the god [will not go back] on what he has said. He will make for you your thousand of bread, your thousand of beer, your thousand of cattle, your thousand of fowl, your thousand of everything on which a god lives.

411 RECITATION. You have your water, [you have your flood], you have your outflow that comes from Osiris. Your bones have been collected for you, your limbs have been prepared for you, your dust has been cleared away for you, your bonds have been loosened for you.

The mastaba has been opened for you, the sarcophagus's [lid has been pulled back for you], the sky's door has been pulled open for you. “To me, to me!” says Isis; “in peace,” says Nephthys—for they have seen their brother in Atum's festival, these cool waters of yours, Osiris, from [Busiris and from] His Ba's Settlement. Your ba is inside you and your control about you: remain at the fore of your controlling powers.

Raise yourself, Pepi Neferkare, and wander your southern mounds [and wander] your [northern mounds]. Your control is the controlling powers in you, for you have been given your akhs, the jackals that Horus of Nekhen has given you.

Raise yourself, Pepi Neferkare, and sit on your metal chair, for Anubis at the fore of the god's booth has commanded that you be cleaned with those eight water-jars of yours, the eight washing-jars that came

forth from the god's palace, and so, you will be washed with natron. The sky will shoulder for you, the earth will be swept for you, the Moorer will scream for you and the great Mooring Post cry out for you, arms will drum for you and feet wave for you,⁵⁸ as you go forth from here as a star, as the morning god.

He has come to you, his father; he has come to you, Geb. Receive his arm, let him sit on the great seat and land on the Cool Waters' dual causeway, for his mouth has been cleansed with natron-salt natron on Eyes-Forward's thighs and his fingernails and toenails have been cleansed. Do for him that which you did for his brother Osiris on the day of accounting bones, of making functional the feet, of crossing the causeway.

Those of the enclosure wall will descend to you bent over, (Pepi Neferkare); [you] shall call to the Nile-Valley shrine and the Delta shrine will come to you, in obeisance.

412 RECITATION. The elder one fell on his side but stood up as a god, his control with him and his crown atop him. This Pepi Neferkare has fallen on his side and Pepi Neferkare will stand up as a god, his control with him and his crown atop him like the Sun's crown when he emerges from the Akhet and is greeted by Horus in the Akhet.

Ho, Pepi Neferkare! Raise yourself! Receive for yourself your privilege that the Dual Ennead has made for you and be on Osiris's throne as Foremost of Westerners' replacement. [Acquire for yourself his control, snatch for yourself] his crown.

Ho, Pepi Neferkare! How perfect is this, how great is this which your father Osiris has done for you. He has given you his throne that you might govern those whose places are inaccessible and lead their nobles. [All] the akhs will follow you [in their identity of the dead]. Let your mind be pleasant and your heart great (with happiness), for you belong to him from whose event you will not be far.⁵⁹ The Sun will summon you in your identity that all the akhs fear, and your ferocity will be against [the gods'] heart like [the ferocity of Horus, lord of the elite.

Ho], Pepi Neferkare, whose form is secret as Anubis on his belly, for you have received your face of a jackal! Raise yourself! Stand up and sit down to your thousand of bread, your thousand of beer, your thousand [of cattle, your thousand of fowl], your thousand of everything on which a god lives.

Ho], Pepi Neferkare!⁶⁰ Become clean and the Sun will find you standing with your mother Nut. She will lead you in the Akhet's paths and you shall make your abode there, perfect with your ka for the course [of eternity].

**SPELLS FOR ENTERING THE AKHET
(ANTECHAMBER, WEST GABLE AND WALL)**

ADDRESS TO THE SPIRIT AT THE DOOR TO THE AKHET

413 (See Pepi I's Spell 319a)*

414 (See Merenre's Spell 265)*

415 (See Pepi I's Spell 334)*

REQUESTING ENTRANCE TO THE AKHET

416 (See Pepi I's Spell 318)*

SENDING THE SPIRIT TO THE AKHET

417 (See Pepi I's Spell 333)*

ADDRESS TO THE DOORKEEPER

418 RECITATION. O Away-turner, Interrogator! You should not turn away from Pepi Neferkare, you should not interrogate Pepi Neferkare.

You should not request magic from Pepi Neferkare, you should not demand the magic of Pepi Neferkare from Pepi Neferkare. You have your magic: let Pepi Neferkare have his magic, lest Pepi Neferkare break your pen and smash your ink-shell.

Pepi Neferkare is one who has property.

PROVIDING THE SPIRIT FOR THE JOURNEY⁶¹

419a RECITATION. You have your water, you have your outflow, you have your flood that comes from Osiris. You shall *hsd* them as Horus, you shall part them as Paths-Parter, for Pepi Neferkare is a Great One, a Great One's son.

419b RECITATION. Osiris Pepi Neferkare, receive Horus's eye: it belongs to you.

420 RECITATION. The marshes have become content, the irrigation basins have flooded, for this Pepi Neferkare on this day, and he has been given his akh there, and he has been given his control there.

Raise yourself, Pepi Neferkare! You have received your water and your joints have been collected for you. So, stand up on your legs and be akh at the fore of the akhs. Raise yourself to this your unmouldering bread and your unsouring beer, that you may become ba through them, that you may become sharp through them, that you may take control through them and give from them to the one in your presence.

Ho, Pepi Neferkare! You have become akh, and your survivor is akh.

BOARDING THE SUN-BOAT

421 (See Merenre's Spell 260)*

SECURING THE SPIRIT'S ASCENT

422 RECITATION. "How beautiful to look," says Isis; "how satisfying to gaze," says Nephthys, "at father Pepi Neferkare, as he goes forth to the sky among the stars, among the stars [that are imperishable], Pepi Neferkare's wrath atop him, Pepi Neferkare's ferocity at his sides, Pepi Neferkare's magic at his feet. Pepi Neferkare shall go thereby to his mother Nut and Pepi Neferkare shall ascend on her in her identity of the ladder."

The gods who belong to the sky will get themselves for you, and they will join for you the gods who belong to the earth, that you might exist with them [and] go [on their arms]. The bas of Pe will be gotten for you and the bas of Nekhen will be joined together for you.

Everything is for you—Geb is the one who argued for it with Atum, for it is what was done for him—and the Marshes of Reeds, the Horus Mounds, and the Seth Mounds. Everything is for you: Geb is the one who argued for it with Atum, for it is what was done for him.

He⁶² has come against you and said that he would kill you, but you are the one who will kill [him and establish yourself] against him as the most established of wild bulls.

RECITATION WITHOUT PAUSE, 4 TIMES: Be permanent, for you are now permanent.

INVOKING THE FERRYMAN AND DOORKEEPER

423–424 (See Pepi I's Spell 326a–b)*

INVOKING OSIRIS

425 (See Pepi I's Spell 327)*

ASCENDING BY FERRY AND LADDER

426 (See Unis's Spell 177)*

427 (See Pepi I's Spell 323)

428 RECITATION. Greetings, god's ladder! Greetings, Seth's ladder! Greetings, Seth's ladder!⁶³ Stand up, god's ladder! Stand up, Seth's ladder! Stand up, Horus's ladder, made for Osiris that he might go up on it to the sky and escort the Sun, for you have come in search of your brother Osiris, his brother Seth having cast him on his side in yonder side of Gazelle-land.

Horus has come, his wrath atop him, his face greeting his father Geb, (saying): "Pepi Neferkare is your son: Pepi Neferkare is Horus. You have given this Pepi Neferkare birth like your giving birth to the god who owns the ladder, when you gave him the god's ladder, when you gave him Seth's ladder, that he might go up on it to the sky and escort the Sun. Now, have the god's ladder given to Pepi Neferkare

and Seth's ladder given to Pepi Neferkare, that Pepi Neferkare may go up on it to the sky and escort the Sun," so he said, "as the god of those who have gone to their kas."

Horus's eye has bounced atop Thoth's wing on the eastern side of the god's ladder. People, the cobra is for the sky! Pepi Neferkare is Horus's eye, whose limit is the limit of any place in which it happens to be. Pepi Neferkare will go, having gone as Horus's eye. Desire that Pepi Neferkare come among you, his brothers the gods! Become excited at meeting Pepi Neferkare, Pepi Neferkare's brothers the gods, like Horus's becoming excited at meeting his eye when his eye was given to him in the presence of his father Geb.

Any akh or any god who will cross his arm against Pepi Neferkare when he goes up to the sky on the god's ladder, the earth will not be hacked up for him, a deposited offering will not be laid down for him, he will not cross to the evening meal in Heliopolis, he will not cross to the morning meal in Heliopolis.

He who will see or hear his going up to the sky on the god's ladder—any akh or any god who will be (there with) his arm for Pepi Neferkare on the god's ladder—will guard him, having announced him, for he has appeared as the uraeus on Seth's brow, Pepi Neferkare's bones have been joined together for him, and his limbs have been collected for him. So, Pepi Neferkare will jump to the sky beside the god who owns the ladder.

429 RECITATION. The sky's door has been opened, the Cool Waters' door has been pulled open, for Horus of the gods, that he might go forth at daybreak, having become clean in the Marsh of Reeds.

The sky's door has been opened, the Cool Waters' door has been pulled open, for eastern Horus, that he might go forth at daybreak, having become clean in the Marsh of Reeds.

The sky's door has been opened, the Cool Waters' door has been pulled open, for Horus of Shezmet, that he might go forth at daybreak, having become clean in the Marsh of Reeds.

The sky's door has been opened, the Cool Waters' door has been pulled open, for Osiris, that he might go forth at daybreak and become clean in the Marsh of Reeds.

The sky's door has been opened, the Cool Waters' door has been pulled open, for this Pepi Neferkare, that he might go forth at daybreak and become clean in the Marsh of Reeds.

UTTERANCE: So, someone has come forth at daybreak, having become clean in the Marsh of Reeds: Horus of the gods has come forth at daybreak, having become clean in the Marsh of Reeds.

(So, someone has come forth at daybreak, having become clean in the Marsh of Reeds):⁶⁴ Horus of Shezmet has come forth at daybreak, having become clean in the Marsh of Reeds.

So, someone has come forth at daybreak, having become clean in the Marsh of Reeds: Osiris has come forth at daybreak, having become clean in the Marsh of Reeds.

So, someone has come forth at daybreak, having become clean in the Marsh of Reeds: Pepi Neferkare has come forth at daybreak, having become clean in the Marsh of Reeds.

Sun, Nut's belly has become impregnated with the seed of the akh who is in her. The land is becoming high under Pepi Neferkare's feet, Tefnut is taking the arm of Pepi Neferkare. Sokar is the one who will clean Pepi Neferkare, the Sun is the one who will give his arm to Pepi Neferkare. So, Pepi Neferkare will go to the fore, to the fore of the Ennead, and Pepi Neferkare will receive his place that is in the Cool Waters.

Ululater, Ululater! Howler, Howler! Take Pepi Neferkare with the two of you!

430 RECITATION. How beautiful is the sight, how exalted is the sight, of this god Pepi Neferkare going up to the sky like the father of Pepi Neferkare, Atum, going up to the sky, his ba atop him, his magic at his sides, his ferocity at his feet, for he (Atum) has gotten the towns for Pepi Neferkare, he has collected the countrysides for Pepi Neferkare, he has joined the grasslands for Pepi Neferkare. Geb, the gods' elite one, is the one who argued for it.

Horus's mounds, Seth's mounds, and the Marsh of Reeds shall worship Pepi Neferkare as the Morning God, as Iahes at the fore of the Nile-Valley land, as Dedwen at the fore of Bowland, as Sopdu under his mangroves, lifting up a ladder for Pepi Neferkare, erecting a ladder for Pepi Neferkare, raising a ladder for Pepi Neferkare, (saying): "Come, ladder! Come, slender one! Come, whatever the gods have called you!"⁶⁵ An emerger has come, an emerger has come. A climber has come, a climber has come. An ascender has come, an ascender [has come]."

Pepi Neferkare will go up on Isis's thighs, Pepi Neferkare will climb on Nephthys's thighs. The father of Pepi Neferkare, Atum, will take the arm of Pepi Neferkare and put Pepi Neferkare at the fore of those gods who are wise, experienced, and imperishable.

Look, what you said, gods—that Pepi Neferkare would not be at your fore—look, Pepi Neferkare is established at your fore as the most established wild bull.

431 (See Pepi I's Spell 321)★

432 RECITATION. Strander, Face Behind Him, ferry Pepi Neferkare! Set the sky's reedfloats, that Pepi Neferkare may cross on them to the Sun at the Akhet.

The sky's reedfloats have been set for the Sun, that he may cross on them to Horus of the gods at the Akhet: the sky's reedfloats have been set for Pepi Neferkare, that he may cross on them to the Sun at the Akhet.

Where Pepi Neferkare shall cross to is his stand on the eastern side of the sky, in its northern part, among the Imperishable Stars who stand at their staves and with tailed kilt on their right, and Pepi Neferkare will stand among them.

Brother of Pepi Neferkare, the moon, and Pepi Neferkare's sibling, the morning-star god, give your arms toward Pepi Neferkare!

433 (See Unis's Spell 178)★

434 (See Pepi I's Spell 322)★

ADDRESS TO THE SPIRIT AT THE ENTRANCE TO THE AKHET

435 (See Merenre's Spell 284)★

SPELLS FOR CROSSING THE AKHET (ANTECHAMBER, SOUTH WALL)⁶⁶

INVOKING THE GODS

...

436 [...].

The sky's [door has been opened], the Cool Waters' door has been pulled open to Pepi [Neferkare ...].

[...] Undersky, take Pepi [Neferkare ...].

437 (See Pepi I's Spell 316)

ADDRESS TO THE SPIRIT

438 (See Pepi I's Spell 340)

439 (See Pepi I's Spell 353)★

...

SENDING THE SPIRIT THROUGH THE AKHET

440 [...] write [...]. [...], [there is no] case of people against Pepi Neferkare [...].

441 (See Pepi I's Spell 462)

442 (See Pepi I's Spell 355)

443 (See Pepi I's Spell 288)★

...

444 (See Teti's Spell 225)

445 [...] the Great Flood [...] He of the Clouds, fetching him [...]
the god.

JOINING THE GODS

446 (See Pepi I's Spell 357)⁶⁷

...

FERRYING

447 (See Pepi I's Spell 459)⁶⁸

...

448 (See Pepi I's Spell 504)⁶⁹

449 [...] Pepi Neferkare to Horus [...] hasten [...].

CLIMBING THE LADDER

450 (See Pepi I's Spell 478)

451 [...] Pepi Neferkare [...] for [Pepi Neferkare is] one of them [...]
forever.⁷⁰

...

452 (See Teti's Spell 18)*

SPELLS FOR THE SPIRIT'S REBIRTH (ANTECHAMBER, EAST GABLE AND WALL)

INVOCATION OF THE SUN

356 (See Pepi I's Spell 292)

AWAKENING THE SPIRIT⁷¹

453 (See Teti's Spell 226)

454 (See Pepi I's Spell 267)

455 (See Pepi I's Spell 297)

456 (See Pepi I's Spell 552)

...

CLAIMING ACCESS TO THE SUN

457 [RECITATION. O ...], open to Pepi Neferkare Pepi Neferkare's path,
make a path for Pepi Neferkare! Pepi Neferkare [is ...]. [Pepi Nefer-
kare is Horus] over the Two Lands, Pepi Neferkare is Thoth over the
sky, Pepi Neferkare is Anubis over the house.

Fetcher, open [...]. [...] to Pepi Neferkare before Pepi Neferkare.
He is the egret that comes from the orchard, [...].

You in one of the four mountain-ranges,⁷² be far from Pepi Neferkare.
Pepi Neferkare [is ...], Pepi Neferkare [...].

The tongue in the mouth of Pepi Neferkare is clean and Pepi Neferkare will be protected [...]. Pepi Neferkare is [...]. [...] and Pepi Neferkare will not be upside down.

Pepi Neferkare is the [great] Bull [who struck Kenzet], Pepi Neferkare is the Bull [of offerings, owner of a quintet of meals in Heliopolis]: a triad for the sky and a pair for the earth.

458 RECITATION. The one who wears the sunlight's headband⁷³ has come into being [...] as him of the Duat, and [...] will cease [...].

[Pepi Neferkare is] the one who sits on the Sun's chair, having expelled Horus from the sky's southern part, having expelled Seth from the sky's northern part, for the Sun has given (his) arms to him [...]. [...], having expelled the Nine's inaccessible ones.⁷⁴

Pepi Neferkare will sit on the Sun's chair and the lords of [...] will shake (with fear) at him [...].

[...] Pepi Neferkare over the sky, the hands of Pepi Neferkare on [the sky's] pillars, which Geb has placed for him; Pepi [Neferkare]'s feet supporting [...] against it; the head of Pepi Neferkare up, and Pepi Neferkare's feet down. The head of Pepi Neferkare [...] length to length.⁷⁵

Look, Pepi Neferkare—that is (what) he (is).

459 RECITATION. The paths [that] lead [to ...], [... will lead Pepi Neferkare on them like her leading Horus], like her leading Seth, like her leading those gods who are in [...].

460 RECITATION. Oh, Breaker, Jackal Who Glides, fetch that (ferry) for Pepi [Neferkare]. Please fetch that (ferry) of Pepi [Neferkare for him. Pepi Neferkare is ...], the messenger of Atum. Pepi Neferkare is carrying the towel of sovereign's linen [with which Horus's eye] was wiped, [which was wrested away from Seth's fingers].

Hhju, *Hhju*, fetch that for Pepi Neferkare. Please fetch for Pepi [Neferkare that of his. Pepi] Neferkare is How Elevated is He, the messenger of Atum. Pepi Neferkare is carrying the towel of sovereign's linen [with which Horus's eye was] wiped, which was wrested away from Seth's fingers. [Pepi Neferkare would] cross to him in peace, and Pepi Neferkare will pacify the land for [him] in peace. Pepi Neferkare's arms are [... , Pepi Neferkare's knees are] at his heart.⁷⁶ There shall be raised [for Pepi Neferkare what he has raised, the ...], which Pepi Neferkare raised in the night [for him of black ...

O, Slider], fetch that for Pepi Neferkare. [Please fetch for Pepi Neferkare that of his. Pepi Neferkare is] Hezat's son, [the messenger of Atum ...] Horus's eye [that] swam [...] under the god. Pepi Nefer-

kare is [carrying the towel of sovereign's linen with which Horus's] eye was wiped. [He⁷⁷ shall not] become ba, [he shall] not rejoice.

461 (See Pepi I's Spell 437)

...

462 (See Unis's Spell 206)

SENDING THE SPIRIT TO THE SUN⁷⁸

463 (See Teti's Spell 228)*

390 (See Teti's Spell 225)

464 (See Pepi I's Spell 325)

465 (See Teti's Spell 196)*

466 [RECITATION. As he who spent the night abed] spent the day (awake), [this Pepi Neferkare will spend the day with his ka], having spent the night abed on [his] left [side], having spent the night abed.

Ho, Pepi Neferkare! Raise yourself to those older than you. You shall eat figs and drink wine, with your face that of a jackal, as Anubis who is banded [with it].⁷⁹ The points of the nails on your fingers are the points on] Thoth's fingers, and you shall serve yourself a Nile goose.⁸⁰

[Foremost of Westerners' door, which bars] the subjects, has been opened to you. [Those in] the countrysides have come to you; those in the necropolis shall serve you and those of the offering chamber shall clean for you.⁸¹

The great Mooring-Post will call out to you; your two mothers, the two white crowns, will nurture you; your two mothers, the [two] white crowns, shall kiss you.

[A footpath of metal is beneath you], so to the sky [shall you go up] and behind Shu shall you climb. Ascender, ascend! [Go up to your house, as a star] atop your house, and save your children [from] mourning. Your offering stand shall make firm those on earth for the course of eternity.

467 (See Merenre's Spell 292)

468 (See Neith's Spell 249)*

MEETING THE SUN⁸²

469 RECITATION. Pepi Neferkare has become clean in the cleaning that Horus made for [his] eye. [He has come to you having gotten your eye for you, Horus]: Pepi Neferkare is [Thoth, who tended it]; Pepi Neferkare [is not] Seth, [who took it [...]].

The Cool Waters' door that bars the subjects [has been opened to] Pepi Neferkare. Pepi Neferkare has come with Horus's great and

esteemed eye, which the gods wished for, which the Ennead wished for. [Horus, meet Pepi] Neferkare, for Pepi Neferkare is wearing the Raw Crown, Horus's powerful eye, that fills [...].

[...], Pepi Neferkare's arms those of a falcon, Pepi Neferkare's wing-tips those of Thoth. Geb shall fly Pepi Neferkare (to the sky) among his brothers the gods. [...] will give [... to] Pepi Neferkare, that [he] may [number] Osiris's night-beings.

There is no god who can place himself across [Pepi Neferkare's path ... Pepi Neferkare is] one who scales your field-markers, you impediments under Osiris's direction. Pepi Neferkare is a controlling power who demands his place, Thoth whom Atum summons to the sky, for Pepi Neferkare will take [Horus's eye to him]. [...] his abomination. Pepi Neferkare is the one who prevents [the gods from turning away from embracing your eye, Horus, having sought it with] those bas who are the foremost of Heliopolis. You naked one, let your face turn toward the sun.⁸³

Hear, Bull of the Dual Ennead, and part Pepi Neferkare's path and widen [his place at the fore of the gods, that Pepi] Neferkare [may take] Horus's eye to him and Pepi [Neferkare] may bear to him [what came from his head].

[Horus, ...], that Pepi Neferkare [may let] you see with your two complete eyes.

Those of you (gods) who are opponents (of Horus) have been captured by the one who has acquired for Horus his eye, given to him. Its scent is the god's scent: the scent of Horus's eye is on it. Pepi [Neferkare] has come to the fore [with it and sat down on your great seat, gods, between the two controlling powers, with] Pepi Neferkare's [shoulder to Atum. Pepi Neferkare is the one who prevents] the gods from turning away from embracing Horus's eye. Pepi Neferkare found (it) in Pe after Pepi Neferkare sought in Heliopolis, and Pepi Neferkare took it from Seth's mouth in the place [where he and Seth fought.

[Horus, give your arm to Pepi Neferkare. Horus, accept your eye coming forth for you, that it may come forth for you. When Pepi Neferkare comes to you, your eye comes to you with him atop him forever].

470 [RECITATION. ...], open to Pepi Neferkare the cavern, pull open to Pepi Neferkare the shrine, and the Sun will become high and the Ombite will appear. Make a path for Pepi Neferkare, [that he may] pass [... and the shrine ... him.

Pepi Neferkare is ..., Pepi Neferkare] is Horus, lord of shaking.⁸⁴

471 (See Teti's Spell 185)

377 (See Teti's Spell 283)★

472 (See Neith's Spell 251)

TAKING CONTROL OF NOURISHMENT⁸⁵

473 RECITATION. Greetings, you at the fore of the inundation, who guard nourishment and sit at the fore of the green marsh at the shoulder of the lord of sunlight! [You shall let Pepi Neferkare eat of grain, and he will become] like Osiris on the Great Immersion.

He Whose Face is Seen is the one who brings (food) in to Pepi Neferkare together with Eats-With-His-Mouth. [Those] to whom extended offerings belong, [the senior gods, shall introduce him to abundance], Nourishment, and that which is at the fore of the offerings of the Marsh of Reeds.

Pepi Neferkare will eat with his mouth like Him Whose Hair is Parted, Pepi [Neferkare will let loose [with his rear like Selket. Pepi Neferkare will give] offerings and Pepi Neferkare will lead nourishment like Him Whose Two Plumes are Long in the midst of the Marsh of Reeds. Neferkare's nose has air, [Pepi Neferkare's penis has semen, like Mysterious of Form] in the midst of the sunlight.

Pepi Neferkare has looked at Nu and Pepi Neferkare will appear on his path at New-Year's days. Praise shall be given to Pepi Neferkare [and he will be great because of his bas. To him belongs the Sixth-Day meal in Battlefield. Pepi] Neferkare [will eat] of a pregnant cow like those in Heliopolis.

474 RECITATION. Pepi Neferkare is the Bull of offerings, owner of a quintet of meals in Heliopolis—three for the sky and two for [the earth: three meals for the sky with Horus and two meals for the earth with the great god]. The Nightboat and Dayboat [are] the ones who get for Pepi Neferkare the god's loaf every day.

Excrement is Pepi Neferkare's abomination and he rejects urine: he will not eat (them). [The Sun's] morning god is the one [who follows Pepi Neferkare (in service) every day].

475 [RECITATION. ...]. Pepi Neferkare's [... is the one] who gives to Pepi Neferkare. He is the Lord.

SPELLS AGAINST INIMICAL BEINGS⁸⁶

476 (See Unis's Spell 203)★

477 (See Unis's Spell 201)

478 (See Unis's Spell 196)

479 (See Neith's Spell 264)★

480 (See Unis's Spell 187)★

481–483 (See Pepi I's Spells 382–384)

484 RECITATION. This my hand that comes on you, snake of the undergrowth—the one that comes on you, (which is) Mafdet at the fore of the Enclosure of Life—is striking [you on your face and scratching you on your eyes, so that] you [fall] in [your] excrement [and crawl in] your urine.

Fall down, [lie down, crawl away, that your mother Nut may see you]!

485 (See Unis's Spell 8)

486 RECITATION. The one Atum has bitten has filled his mouth, closing all up, coiled [all up].

487 [RECITATION. Your two drops (of poison) are off to your two (poison) sacs: let your] teeth spew [them out] now, you who are fetching [your] favorite thing!

[...]. Rejected one, alum!⁸⁷

The lion is dangerous with (his) water. Don't extend, O you on the heart's image, O!

488–489 (See Unis's Spells 192–193)*

490 (See Unis's Spell 186)*

491 (See Unis's Spell 198)*

492 [RECITATION. ...] are cut off for you [...]. [...] his finger [...] his neck.

Monster snake, lie down! *Hpn*-snake, crawl away! You in his undergrowth, crawl upon Nu!

493 (See Unis's Spell 15)

494 (See Unis's Spell 2)

495–497 (See Pepi I's Spells 400–402)*⁸⁸

498–502 (See Pepi I's Spells 406–410)*

503 (See Pepi I's Spell 405)

504 (See Unis's Spell 202a)

505 (See Unis's Spell 197)

496 (See Pepi I's Spell 401)

506 (See Unis's Spell 188)

507 [RECITATION. Back, you hot night-attacker]! Thoth, the attacker's night-attacker, [is the one who strikes your lakes.

Back, you hot night-attacker]! Thoth, the Night-attacker's Night-attacker, is the [Lakes-striker] of Pepi Neferkare.

508 (See Unis's Spell 204)

BOARDING THE SUN-BOAT

509 (See Pepi I's Spell 319b)*

SENDING THE SPIRIT TO THE SKY

510 RECITATION. Pepi Neferkare, your face is tied on as that of a jackal, as Paths-Parter. You have received your papyrus baton that is over the great and will manage the nine [...]. [...] the great like Horus tending his father.

Oh, Pepi Neferkare, raise yourself from off your left side, put yourself on your right side! Your doorleaf has been erected for you, your portal has been made firm for you. Save your children from mourning [...]. [... as Horus] in his (royal) house, as Seth in [Takhbit].

The libation is libated and drumming drummed. Become still, become still! Hear, hear this speech that Horus said to his father Osiris, that you may become akh thereby, that you may become great thereby, and so sit on [your metal] chair [...]. [...] your side (of meat) and your offering table, and lead the Imperishable Stars.

Oh, Pepi Neferkare! Your thousand of bread, your thousand of beer, your thousand of grey goose, your thousand of red-beaked goose, your thousand of white-fronted goose, your thousand [of ...].

**SPELLS FOR APPROACHING THE SKY
(ANTECHAMBER, NORTH WALL)**

APPEARING AS HORUS

511 RECITATION. Great sky, give your arm to Pepi Neferkare! Big Nut, give your arm to Pepi Neferkare! Pepi Neferkare is that divine falcon of yours.

Pepi Neferkare has come that he may go up to the sky. Pepi Neferkare will explore the Cool Waters. Pepi Neferkare will greet his father, the Sun, and he shall manifest him as Horus, as whom Pepi Neferkare has come. He shall give to Pepi Neferkare a new accession and set for Pepi Neferkare his two divine eyes. Pepi Neferkare will come forth with him, great as Nut's Horus on the forelock, the Red Crowns' smiter and governor of those of the stream.⁸⁹

Pepi Neferkare shall be followed by those yonder, and there will come to him in obeisance the foremost of sky and earth—the two Lead Uraei, the jackals, and Seth's upper and lower akhs—anoointed with scent, clothed in fine linen, alive from offerings. Pepi Neferkare will govern, Pepi Neferkare will assign kas, Pepi Neferkare will show the way to places, Pepi Neferkare shall give offerings, and Pepi Neferkare will lead feasts.

He⁹⁰ is Pepi Neferkare: Pepi Neferkare is the unique one of the sky, the one who controls when he acts, Nut's foremost.

512 RECITATION. You have been greeted by Sokar, Pepi Neferkare, and your face has been washed by Great Beard.

Pepi Neferkare shall cloud as a divine falcon, Pepi Neferkare shall rain as a heron, and Pepi Neferkare shall flap as a Nile goose, Pepi Neferkare's wings those of a divine falcon, this Pepi Neferkare's wingtips those of a divine falcon.

Pepi Neferkare's wrapped bones have been raised and Pepi Neferkare has become clean, Pepi Neferkare's fringed kilt on his rear, the shirt of Pepi Neferkare on him, and his bejeweled necklace of halfa-grass. So, Pepi Neferkare will board with the Sun in his big boat in which he sails to the Akhet in order to judge the gods from it,⁹¹ and Horus will sail in it with him to the Akhet, and Pepi Neferkare will judge the gods from it with him in the Akhet. Pepi Neferkare is one of them.

513 RECITATION. Look at this which they said about Pepi Neferkare, which the gods said about Pepi Neferkare when the gods' speech about Pepi Neferkare took place: "This is Horus, who has emerged from the Inundation; this is the longhorned bull who has emerged from the walled enclosure. This is the cobra that has come from the Sun; this, the uraeus that has come from Seth."

Everything that will happen to Pepi Neferkare, the same will happen to Father's Enforcer, the Sun's daughter on his thighs.⁹² Everything that will happen to Pepi Neferkare, the same will happen to Adversary (of disorder), the Sun's daughter on his thighs.

For Pepi Neferkare is Sound, son of Sound (father), who came from Sound (mother). Pepi Neferkare is sound: as Pepi Neferkare is sound, Horus's eye in Heliopolis is sound. Pepi Neferkare shall live: as Pepi Neferkare lives, Horus's eye in Heliopolis lives.

MEETING THE GODS

514 RECITATION. Pepi Neferkare has emerged in your emergence, Osiris; Pepi Neferkare has claimed his ka for the sky. Pepi Neferkare's metal bones and Pepi Neferkare's limbs are Imperishable Stars. If Pepi Neferkare will be made to be wrapped,⁹³ the great goddess shall fall on Pepi Neferkare's arms.

The mother of Pepi Neferkare, Nut, the (grand)father of Pepi Neferkare, Shu, and the (grand)mother of Pepi Neferkare, Tefnut, will take Pepi Neferkare to the sky, to the sky on the smoke of incense. Pepi Neferkare will become clean, Pepi Neferkare will live, and Pepi Neferkare will make his place as Osiris.

Pepi Neferkare will sit at your shoulder, Osiris. Pepi Neferkare will spit on your temple,⁹⁴ Osiris, and he will not let it become painful

and Pepi Neferkare will not let it become bald by virtue of the mouth of Pepi Neferkare every day, at the midmonths and at the first of the months.

Pepi Neferkare will sit at your shoulder, Horus. Pepi Neferkare will spit on your temple, Horus, and Pepi Neferkare will not let it become painful and Pepi Neferkare will not let it become bald by virtue of the mouth of Pepi Neferkare every day, at the midmonths and at the first of the months.

Pepi Neferkare is one of those four who continually exist, Atum's children and Nut's children, who cannot decay, and Pepi Neferkare will not decay; who cannot rot, and Pepi Neferkare will not rot; who cannot fall to the ground from the sky, and Pepi Neferkare will not fall to the ground from the sky. Pepi Neferkare will be searched for and Pepi Neferkare will be found only with respect to them. Pepi Neferkare is one of them, whom the sky's bull has blessed.

Pepi Neferkare will raise up his ka, Pepi Neferkare will return, and Pepi Neferkare will be perpetual. Good companion, ka-raiser, returner, perpetual one,⁹⁵ Pepi Neferkare will remain more than you beneath the sky's belly, as the young girl's⁹⁶ helmsman on the bends of the Winding Canal. When Pepi Neferkare goes up to the sky, Pepi Neferkare will use it—this mouth—for you, that the Sun might become perfect every day.

Pepi Neferkare will put himself on your path, Horus of Shezmet—the one on which you lead the gods to the perfect paths of the sky, of the Marsh of Rest.

515 (See Unis's Spell 210)*

516 (See Unis's Spell 213)*

517 (See Unis's Spell 209)*

518 (See Unis's Spell 208)*

LIBATION AND ANOINTING AT DAWN

519 RECITATION. The waters of life in the sky have come, the waters of life in the earth have come. The sky has flamed for you, the earth has shaken for you, before the god's birth.

The two mountains⁹⁷ have been parted: the god has come into being, the god has taken control of his body. The two mountains have been parted: this Pepi Neferkare has come into being, this Pepi Neferkare has taken control of his body.

Look, this Pepi Neferkare, his feet shall be kissed by the clean waters that exist with Atum, that Shu's penis made and Tefnut's vulva brought into being.

They have come having gotten for you the clean waters from their father, that they may cleanse you, that they may cleanse you with natron, Pepi Neferkare. You shall lift the sky with your hand and lay down the earth with your foot.

Let cool water be poured at this Pepi Neferkare's gateway and the face of every god will be washed.

You shall wash your arms, Osiris; you shall wash your arms, Pepi Neferkare. You will become young, god, your⁹⁸ third Peace-Commander.

The Firstborn Thing's scent is on this Pepi Neferkare; the benben is in Sokar's enclosure, the foreleg is in Anubis's house.

Become sound, Pepi Neferkare! The shrine shall await when the month has been born. The countryside shall live and arouas shall be made for them, that you may farm barley and farm emmer.

This Pepi Neferkare will be endowed with them for the body.

- 520 RECITATION. Ointment for Horus! Ointment for Seth! Horus has acquired his eye and taken it from his opponents: there is no property right of Seth in it. Horus has filled himself with oil, Horus has become content with his eye, Horus has been equipped with what is his. Horus's eye shall cling to him, its scent on him, and its wrath shall fall on his opponents.

Ointment for Pepi Neferkare, that Pepi Neferkare may fill himself with it! Its scent shall cling to him and its wrath shall fall on his opponents.

- 521 RECITATION. Ho, Pepi Neferkare! I have come having gotten for you Horus's eye from its kiln,⁹⁹ and its scent shall be on you, Pepi Neferkare.

Its scent is now on you. The scent of Horus's eye is now on you, Pepi Neferkare, and you shall become ba through it, have control through it, be esteemed through it, and acquire the crown through it among the gods.

Horus has come, excited at meeting you, excited at meeting his eye atop you.

So, here is Pepi Neferkare at the fore of the gods, provided as a god, his bones tied together as Osiris. Let the gods make praise at meeting Pepi Neferkare like their making praise at meeting the Sun's appearance when he comes forth from the Akhet.

ASCENDING BY LADDER

- 522 RECITATION. Those four royal property attendants of this Pepi Neferkare—Imseti, Hapi, Duamutef, and Qebhsenuf, Horus of Letopolis's progeny—have stood up, that they might bind a rope-ladder for this

Pepi Neferkare and make firm a ladder for Pepi Neferkare, and elevate Pepi Neferkare to the Beetle when he comes into being in the eastern side of the sky. Its wood has been carved by Experienced; the lashings in it have been made firm as the bowstrings of Gasuti, bull of the sky; the rungs have been fastened in its sides with leather of Him in the Wrappings, to whom Hezat gave birth; and He Who Supports the Great god has been put under it by Him Who Lassoes the Great (goddess).

Behold, the ka of this Pepi Neferkare will be raised to the god who conducts him to Dual Lion and elevates him to Atum. Atum has done what he said he would do for this Pepi Neferkare, binding a rope-ladder for him and making firm a ladder for this Pepi Neferkare.

This Pepi Neferkare will be far from what people abominate, and this Pepi Neferkare's arms will not be (extended) to what the gods abominate. Pepi Neferkare does not eat the *d3js*-plant, [he does not chew] the *bd3* at the first of the month. He does not sleep in the night and he does not spend time unconscious in either of the two times of the Beetle.¹⁰⁰

Those in the Duat have collected themselves and unplugged their ears at the sound of this Pepi Neferkare's voice when he descends among them. They have told Him Whose Control is Weighty that this Pepi Neferkare is one of them. Pepi Neferkare's record as He Whose Record is Great is among them, for he has been conducted to the starboard.¹⁰¹ The insignia of Osiris Pepi Neferkare is great in Dual Lions' enclosure. The hindering arms against this Pepi Neferkare have been removed by Wrong-Remover in the presence of Eyes-Forward in Letopolis.

SUPPLYING THE SPIRIT WITH WATER

419a (See p. 278)★

INVOKING THE GODS OF THE SKY

523 RECITATION. Geb has caused Horus's eye to be raised.

You scheming(?) goddess on the arms of his elder kas and atop his many kas, turn your head and see Horus. He has made [his] seat [on his metal chair] and judgment will take place. Isis has come and taken her breasts to her justified son.

Horus's eye has been found for Pepi Neferkare. This one that Horus made has been found, having been given its head, having made a frontal on the Sun's brow.

You who rage as Sobek, follow Horus's eye to the sky, to (be) a star of the sky, and ignore him who would beach Horus because of his eye.

Shu, who bears Nut, bear Horus's eye to the sky, to (be) a star of the sky, since Horus has sat down on that metal chair of his, and ignore him who would beach Horus because of his eye.

SENDING THE SPIRIT TO THE SKY¹⁰²

524 RECITATION. Osiris has awoken: the god once slack has roused, the god has stood up, the god has taken control of his body. This Pepi Neferkare has awoken: the god once slack has roused, the god has stood up, the god has taken control of his body.

Horus has stood up that he might array this Pepi Neferkare with the woven cloth that comes from him, and this Pepi Neferkare has been provided as a god.

He of the shrine has stood up, the Dual Ennead has sat down, (saying): "Ho, Pepi Neferkare! Stand up! Welcome in peace to the Sun, messenger of the great god! When you go to the sky and emerge from the Akhet's gateway, Geb shall guide you, ba as [a god, esteemed as a god, and in control] of your body as a god, as the Ba at the fore of the living, as the Controlling Power at the fore of the akhs."

This Pepi Neferkare has come, provided as [Osiris, who has gone after his akh.¹⁰³

You have come], Pepi Neferkare, from Heliopolis tended, your heart having been given to you in [your] body, your face that of a jackal, your flesh that of Atum, your ba within you, your control about you, Isis before you, Nephthys behind you. You shall go around the Horus Mounds and travel around Seth's mounds. Shu and Tefnut are the ones who guide you when you emerge from Heliopolis.

Ho, Pepi Neferkare! Horus has woven his booth over your head, Seth has spread your canopies, and you have been encompassed by the god's booth, that you might by conveyed in it over your places that you wish.

Ho, Pepi Neferkare! Horus has come to you provided with [his] bas—Hapi, Duamutef, Imseti, and Qebhsenuf. They will get for you your identity of an Imperishable Star, and you will not perish, you will not be ended.

Ho, Pepi Neferkare! Your sister Qebhut has cleaned you on the causeway at the lake's mouth and you have appeared to them as a jackal—as Horus at the fore of the living, as Geb at the fore of the Ennead, as Osiris at the fore of the akhs—that you might govern the akhs [and] manage the Imperishable Stars.

Should Osiris vanish, this Pepi Neferkare will vanish, and the Dual Ennead's bull will vanish. The god has been released, the god has

taken control of his body: this Pepi Neferkare has been released, this Pepi Neferkare has taken control of his body.

Ho, Pepi Neferkare! Stand up for Horus, that he may akhify you and guide you. Then you shall go forth to the sky, your mother Nut will receive you and take your arm, so that you will not groan and will not moan. You shall live as the Beetle lives, stable as [the djed-pillar].

[Ho, Pepi] Neferkare! You have been arrayed as a god, your face that of a jackal—as Osiris, the ba in Nedit, the Controlling Power in Great Town.

The sky shall tremble and the earth shake before the god's feet, before [this] Pepi Neferkare's feet. This Pepi Neferkare will [not be encompassed] by the earth; the Firstborn's Thing will not be encompassed by the earth.

Your ba is (prevalent) by day and the shaking you cause by night, as the god who is lord of ferocity. You govern the gods as the controlling power at the fore of [the controlling powers.

Ho], Osiris! Come, you of the flood with provisioning arm, who is around Geb!¹⁰⁴ I have mourned you on the site (of your tomb) and have struck into withdrawal the one who acted against you. So, you shall live and raise yourself by your (own) force.

Ho, Pepi Neferkare! [Come, you of the flood with provisioning arm, who is around] Geb! Supply the god's outflow that is in you. Let your heart live, animate your god's body, release your sinews.

Horus has come to you, Pepi, that he might do for you what he has done for his father Osiris. [You] shall [live like those in the sky live, you shall evolve] more than those in the world evolve. Raise yourself by your (own) force. When you go forth to the sky, the sky shall give you birth like Orion. You shall take control of your body and save yourself from your opponent.

[Ho, Pepi Neferkare! Now I have bewailed you], now I have mourned you. I will not forget you. My heart will not tire of invoking you every day, with an endowed offering on every festival—on the first of the month, on the middle of the month, on the placing of the brazier, on the Thoth festival, on the Supply festival, [on the meat-carving festival, on your yearly festivals]. You will be given birth at the first of your months and live as a god.

Ho, Pepi Neferkare! Get dressed in your body and come to me!

CROSSING TOWARD THE SKY

525 (See Unis's Spell 215)

526–527 (See Neith's Spells 276–277)★

SUPPLYING THE SPIRIT WITH BREAD

528 (See Neith's Spell 278)¹⁰⁵

SAILING IN THE DAYBOAT

- 529 [RECITATION. ...] Pepi Neferkare [...] him [...] awe of Pepi Neferkare [...] they will see something new in their sight [...]. [...] Pepi Neferkare's seat in the Dayboat, and Pepi Neferkare will strew (the sky with light) at daybreak, touch [...] in the sky, powerful [...]. Pepi Neferkare will sit [...].
- [...], having struck with the baton and managed with the papyrus-scepter. Pepi Neferkare is a lord whose voice controls, who is not [...] his identities [...] fire among those with braids [...].
- [...], give him praise! Become aroused you [in] the Akhet, [...] Geb [... whom] his arms have barred. Pepi [Neferkare] will be at the fore of [...] until Pepi Neferkare shines by day.
- Pepi [Neferkare] has gone down [...]. [Pepi] Neferkare [...]. Pepi [Neferkare] has become clean [...] he who ran off in his ba has been returned [to his cavern].
- [...] Pepi Neferkare, that he may pass on it. The arm of Pepi Neferkare [will] be received [by ...] part [...].
- Pepi Neferkare [...] the northern path. The Dayboat [...], for Horus of the Akhet has commended you.
- Pepi [Neferkare ...] the god's loaf [...] the Beetle. The easterners who release [...] the jackals' lake. Pepi Neferkare has sat down [...] His Mother, Duamutef, [...]'s children [...].

ADDRESS TO THE SPIRIT AT DAWN

530 (See Pepi I's Spell 584)

EMERGING FROM THE AKHET AT DAWN

- 531 [RECITATION. ...] the sky [...] Evolver [...]. [You should not] interrogate Neferkare, for Thoth, lord of Magic, [has ...] him. Pepi Neferkare will sit with his back to the gateway, at the fore of the bas of Heliopolis [...]. Pepi [Neferkare] has passed by [... Pepi] Neferkare. Pepi Neferkare [...] a little one, a little one who escaped from under the Mute god's jaws.
- 532 RECITATION. Osiris has appeared, [...] has become clean [...]. [...] Seal-Maker [...] live [...]. [...], he [...] Pepi Neferkare to the gods. [...] the gods, and he will live as you live, on your left side with the staff of authority [...] bird-catch.
- 533 RECITATION. Kherti, [...], shall the senior god be thwarted from you [...]? [... Pepi] Neferkare, for [he] has seen you [...]. [... Pepi] Neferkare, turn [...].

[...] Pepi Neferkare, that Pepi Neferkare may see you. Pepi Neferkare has no [...], Pepi Neferkare has no back-turner, [Pepi Neferkare] has no opponent [...].

**SPELLS FOR LEAVING THE AKHET
(CORRIDOR, SOUTH END)**

PREPARING TO LEAVE THE AKHET

534 (See Merenre's Spell 365)*

ADDRESS TO THE SPIRIT AS OSIRIS

535–537 (See Merenre's Spells 366–368)*

538 RECITATION. Raise yourself! [You have your] water [...].

[Raise yourself from off] your left [side], put yourself on [your right side]. [...], [your] limbs have been gathered for you [...] that you may not rot thereby. Foremost of [...] shall not acquire [...].

Nut is great, full of [...]. [...] that your father Geb has made: a thousand of [...]. [...] His Ba's Settlement at the fore.

APPROACHING THE SKY

539 (See Pepi I's Spell 457)*

540 (See Teti's Spell 7)

541 (See Pepi I's Spell 458)*

542 (See Pepi I's Spell 450)*

**SPELLS FOR PROCEEDING TOWARD THE SKY
(CORRIDOR, MIDDLE)**

SUMMONING THE FERRY

543–547 (See Pepi I's Spells 463–467)*

COMMENDING THE SPIRIT TO THE GODS

548 RECITATION. Greetings, waters that Shu fetched and He of the Trickle bore, in whom Geb cleaned his limbs when minds were pervaded with fear and hearts were pervaded with ferocity, who were born in Nu when the sky had not yet come into being, when the earth had not yet come into being, when the establishment (of the world) had not yet come into being, when disturbance had not yet come into being, when the fear that came into being because of Horus's eye had not yet come into being!

Pepi Neferkare is one of that great body that was born before in Heliopolis, who are not arrested for the king or taken to officials (for judgment), who are not accused, who are not found guilty. That is (true of) Pepi Neferkare: Pepi Neferkare cannot be accused, Pepi

Neferkare will not be arrested for the king, Pepi Neferkare will not be taken to officials, and his opponents will not be justified against him. Pepi Neferkare will not be indigent, his fingernails will not grow long, no bone in Pepi Neferkare can be broken.

When Pepi Neferkare goes down into water, Osiris will bear him up, the Dual Ennead will shoulder him, and the Sun will give his arm for Pepi Neferkare toward the place in which the god is. When Pepi Neferkare goes down into earth, Geb will bear him up, the Dual Ennead will shoulder him, and the Sun will give his arm for Pepi Neferkare toward the place in which the god is.

448 (See Pepi I's Spell 504)*

549 (See Pepi I's Spell 501)*

INTRODUCING THE SPIRIT TO THE SUN

550 (See Merenre's Spell 342)

551 (See Pepi I's Spell 461)*

COMMENDING THE SPIRIT TO THE GODS

552–554, 450, 555 (See Pepi I's Spells 475–479)*

556 (See Merenre's Spell 344)

557 (See Merenre's Spell 350)

SUMMONING THE FERRY

558 (See Merenre's Spell 351)*

559 (See Merenre's Spell 354)

560 (See Merenre's Spell 353)*

561 (See Merenre's Spell 352)*

562 (See Pepi I's Spell 528)*

ADDRESS TO THE DEPARTING SPIRIT

563 (See Pepi I's Spell 452)*

564 RECITATION. Ho, Pepi Neferkare! The mouth of the earth has parted for you, Geb has spoken to you, (saying): "You have become great like a king, you have been made firstborn like the Sun."

You will become clean in the Jackal Lake and be purged (of impurity) in the Duat Lake. Come in peace to the Dual Ennead! The eastern doorleaf of the sky has been opened to you by Fixed of Kas.

Nut, of long hair and pendulous breasts, has given her arms toward you.

When she shoulders you to the sky, she cannot drop (you), Pepi Neferkare, to earth. When she gives birth to you, Pepi Neferkare, like Orion, she will make your abode at the fore of the Dual Shrines.

Pepi Neferkare will descend into a boat like the Sun on the shores of the Winding Canal, so that Pepi Neferkare may be rowed by the un-

wearing ones. Pepi Neferkare will govern the Imperishable Stars, so that Pepi Neferkare may be rowed in the limit (of the sky) and set course to the Marshes of Winnowing.

Your envoys have run, your runners have hastened, that they might say to the Sun: "Look, Pepi Neferkare has come. Look, Pepi Neferkare has come in peace."

You should not go [on] those western walkways: those who go there do not return. So, you should go, Pepi Neferkare, on those eastern walkways, among [the Sun's] followers [and ... him whose] shoulder [sweeps] in the east [...].

SPELLS FOR JOINING THE GODS (CORRIDOR, NORTH END)

COMMENDING THE SPIRIT TO THE GODS

565 (See Pepi I's Spell 480)*

566 (See Merenre's Spell 362)*

567 (See Teti's Spell 181)*

568 (See Pepi I's Spell 14)*

569 (See Teti's Spell 22)

570 [RECITATION. Ho, Pepi] Neferkare! [...] your [...], your face that of a jackal, your ba in the god's booth. [...] the clean [...] that Horus has made for him.

The Sun has had [...] fetched, so that [...] might be fetched for you. [...] from your opponent. The Sun is the one who has gotten your opponent for you, beaten, so that he might sweep the face of Horus who tends his father. Thoht has made an obstruction [...].

SENDING THE SPIRIT TO THE SKY

571 (See Pepi I's Spell 460)*

ADDRESS TO THE DEPARTING SPIRIT

572 (See Merenre's Spell 336)*

573 (See Pepi I's Spell 453)

SPELLS FOR APPEARING AT DAWN (VESTIBULE)

AT THE ENTRANCE TO THE SKY¹⁰⁶

574 (See Pepi I's Spell 529)

575 (See Pepi I's Spell 553)*

...

576 (See Pepi I's Spell 284)*

577 (See Pepi I's Spell 526)*

GREETING THE SUN

578 (See Unis's Spell 216)

579–580 (See Pepi I's Spells 516–517)

APPEARING AT DAWN

581–582 (See Pepi I's Spell 549–550)*

583 [RECITATION. ... This] is the one [in which] Atum guided the Akhet's living [...].

Pepi Neferkare [...] his mother Isis [...], [Pepi Neferkare] shall mount [...].

[... Pepi Neferkare has emerged through you],¹⁰⁷ you [have emerged] through Pepi Neferkare. [Pepi Neferkare] has come [... Pepi] Neferkare from those in Seth's following. He has demanded [his ... , he has demanded] the flaming one as she flames.

The gods inside [the inaccessible places ...] the Dual Ennead. [Pepi Neferkare has been ... by ... Pepi] Neferkare [...] as him of the horizon who ascends on [...]'s thigh [...].

[He who ...] to his crucible [has said]: "Greetings! Grasp what is yours, remove [...], and acquire through it the crown [with] the Dual Ennead."

Pepi Neferkare is Thoth, [who ...] and witnesses to [...]. He who makes music with it will come to him [... his ... , who releases the body that is the flesh of ...].

[...] your arm to the ground and respect Pepi Neferkare. Pepi Neferkare is [...]. Pepi Neferkare is Thoth who strikes [kas], the gods' knife-bearer.

Come, [...]! [...]! Flesh-Destroyer, beware that you do not turn back behind Pepi Neferkare!

584 (See Pepi I's Spell 505)

585 (See Pepi I's Spell 507)

586 (See Pepi I's Spell 506)

SENDING THE SPIRIT TO THE SKY

587 RECITATION. Please go and capture him who attacked Osiris's vine. Go [...] and combine with the gods in Heliopolis.

A king-given offering in all your places, a king-given offering of all your insignia, you going in [your reed sandals] to the side of him who is in his service [...].

588 (See Merenre's Spell 399)

589 (See Merenre's Spell 375)*

590–591 (See Pepi I's Spells 554–555)★

592 (See Unis's Spell 211)★

593 RECITATION. [...]. Anubis is seizing your arm, Nut is giving you your heart. You shall cloud like a falcon and pass like a heron. So, you shall go away from the west [...] the living [...].

[Live]! Be alive! Become young! Be young!—at your father's fingers, at Orion's fingers, at the sky. Be alive! Live [...] you life for [your] heart [...].

594 RECITATION. Father Pepi Neferkare, raise yourself from your right side, elevate yourself on your left side!

Your flesh has been collected for you, [...]. Wash yourself with [...] and become clean through them as a god.

You have emerged by means of the Sun's fetchers, and your arm has been received by the Imperishable Stars. [You shall] not [perish, ...].

[...] this [...] under [... as Seth] in Takhbit. You shall be supplied with bread like Horus being supplied with his eye, in the identity of the supplied offering. You shall be endowed [with bread like Horus being endowed with his eye, in the identity] of the endowed offering.

[...] that destroys your opponents. Destroy them, spew them out from you, put them in the lake, put them in the Great Green.

The populace have come to you [...]. Father Pepi [Neferkare ...].

595 RECITATION. When the Great One fell in Nedit, the place (where it happened) was disowned by its mountain-range.

She in Iseum shall raise you, (Pepi Neferkare). [...] shall raise you [...].

[... the one in your belly.¹⁰⁸ It is Horus, foremost of the Duat, ... who has the Red Crown ...] release the god. Horus has emerged from Akhbit. Pe has awaited Horus, so that he could become clean there. Clean Horus has come, that [he might] tend [his father Osiris ...

“I have taken account of you, Pepi Neferkare,” said your two sisters], who have desired you: said Isis, said Nephthys, bewailing you and awakening you.

Ho, Pepi Neferkare! Raise [yourself ... your thousand of bread, your thousand of beer], your thousand of cattle, your thousand of fowl, the roast meat and ribs from the god's butcher's block, your great-bread and drawn-bread from the broadhall. Provide yourself, Pepi [Neferkare, ...].

596 (See Pepi I's Spell 546)

APPEARING AT DAWN¹⁰⁹

597 (See Merenre's Spell 388)★

598 (See Pepi I's Spell 509)★

599 [RECITATION. Pepi Neferkare is] your third, you [imperishable] gods of the undersky [who course the land of Libya] and sweep away with your electrum staves. [Pepi Neferkare] will sweep away with [you with his staff of authority and his electrum staff.

Pepi Neferkare is your fourth, you] imperishable [gods] of the undersky [who course the land of Libya and sweep away with] your electrum staves. Pepi Neferkare will sweep [away with you with his staff of authority and his electrum staff].

600 (See Pepi I's Spell 544)*

601 (See Pepi I's Spell 523)*

COMMENDING THE SPIRIT TO THE GODS

602 (See Pepi I's Spell 557)

603 (See Pepi I's Spell 536)

604 RECITATION. O, old man [...]. You have your water, which comes from Osiris: wash your arms, open up [your] ears [...].

[Isis has ... to you], Nephthys has screamed for you, the great Moor-ing-Post has libated to you. [...] your rear [...].

[...] has bowed over his brother, Nephthys is opening [...], striking [...] and they will give you to [...] your nurturer [...].

605 (See Pepi I's Spell 527)*

606 (See Pepi I's Spell 521)*

MEETING THE GODS¹¹⁰

607 [RECITATION. ...]. Sokar has become clean in his four vines at the fore of the [Ba]-house. [...] has become clean [...]. So, [Pepi Neferkare shall ...] to the sky among his brothers the stars and the Imperishable Stars.

“So, come, [...],” say the bas of [...], who are older than he.

“Welcome, [...],” say the bas of Heliopolis.

Pepi Neferkare has come [...].

[Awake, ..., ferryman] of the Winding Canal, in peace! Go and [...]

Pepi Neferkare to the place where his first two mothers [are]. [...], [and] she will [not] wean Pepi Neferkare, for the (full) number of his days (as a child) have not come, and he is sharp as Horus, lord of the sky [...].

Pepi Neferkare [has come] to you, Sun, great with a crown as messenger of Shu [...] those four gods [...]. [Pepi] Neferkare [is] one who has come forth as Horus. Pepi Neferkare is the wise one before you. Pepi Neferkare is [...] those [...] who cannot be damaged, [who cannot] die, who cannot be ended, who cannot rot, who cannot perish, who cannot be given [to ...]. [... is the name of one] of them;

He Who Comes Striding is the name of one of them; Come is the name of one of them; Come in Peace is the name of one of them.

“Our [father], welcome to [...],” [say ...].

[...]. Pepi Neferkare is [your] messenger. [Take] Pepi Neferkare [to the sky] with you, as your wise one before you. Pepi Neferkare [is] Wentju, [...]. He [... from] the difficult paths [...] the Imperishable Stars for the akh [...] on [...] to the Sun among [...] there by [those] who [...].

608 (See Pepi I's Spell 551)

609 [RECITATION. ...] and they found him crawling in his crawling, [his brother Seth having] thrown him [down ...]. [...] to the bulwarks. [...] has kissed [...] from them [...] has set [...] the taste [...] meeting Pepi Neferkare in the proper time. [Pepi Neferkare has] come [...].

610 (See Pepi I's Spell 511)

...

JOINING THE GODS

611 (See Pepi I's Spell 524)*

612 (See Pepi I's Spell 500)*

613 (See Pepi I's Spell 502)*

614 RECITATION. Pepi Neferkare has come to you two elder and great companions who are in the eastern side of the sky so that you may lift Pepi Neferkare and put him in the eastern side of the sky.

FINAL ADDRESS TO THE SPIRIT

615 RECITATION. Ho, Pepi Neferkare! You have your ba with you. [You shall be ba as a god and exercise control] as Osiris.

Ho, Pepi Neferkare! Live! You have not died. Horus has come to you and shall sever your shackles and throw off your hobbles. Horus has removed your impediment and the horizons shall not seize you.

Ho, Pepi Neferkare! [Your] ka shall control [...]. You have no human father, you have no human mother. Your mother is the great Impoverishing Uraeus, with white headcloth, open plumage, and dangling breasts. Pepi Neferkare will not be seized by [the horizons].

FRAGMENTS

Of the published fragments of text from Pepi II's pyramid, thirty-two are unplaced. Only one of these contains a text identified elsewhere, in a small unplaced fragment from Merenre's pyramid. The remainder, with one to twenty-three columns of text and a few signs in each column, belong to the fragmentary spells from the antechamber, corridor, and vestibule.

NOTES

¹ The walls of the passage to the serdab have been destroyed, but none of the unplaced fragments of text (see p. 303) seems to belong to them.

² Spell 33 is divided between the west end of the north wall and the west wall.

³ The texts in each register run continuously from west to east, and were therefore numbered consecutively by Sethe (e.g., PT 72–107 in register III), but both the content of the spells and the arrangement in other pyramids indicates that the the wall was meant to be read in two halves, from top to bottom: thus, PT 96 in register III is followed by PT 108 in register IV rather than by PT 97 in register III.

⁴ With the possible exception of the south end in the pyramid of Merenre: see p. 211.

⁵ The first two titularies of Spell 1a are numbered PT 8 and the last two, PT 9; these are on the north, south, west, and east faces of the sarcophagus, respectively. The three titularies of Spell 1b, also numbered PT 9, are in a horizontal line at the bottoms of the west end of the north wall, west wall, and west end of the south wall.

⁶ Spell 27 is restored from Ibi's copy.

⁷ The "great circuit" is that of the sun, identified here as "He Who is in His Terrorizing."

⁸ Spell 32, also found in the pyramids of Teti and Pepi I, is restored from Ibi's copy and from parallels in CT 682 and 990.

⁹ Shu, the atmosphere.

¹⁰ A reference to the marshes in the next clause.

¹¹ The translation of the last clause is uncertain. If correct, it is apparently an implied play on words between *stj* "shoot" and *st3* "weave," referring to the clothing presented.

¹² Spell 67, a variant version of Neith's Spell 241 (PT 665C–D), is also attested in the pyramids of Ibi and Wedjebetni and is restored from those copies and Neith's Spell 241; its last two stanzas have been numbered PT 663.

¹³ Osiris.

¹⁴ Nut will treat the deceased as her baby: cf. Unis's Spell 152, stanza 13.

¹⁵ The sarcophagus.

¹⁶ Spells 99–100 (PT 20–21) became Spells 25–26 of the New Kingdom Mouth-Opening Ritual, from which they are restored here.

¹⁷ The foreleg of an ox, touched to the deceased's mouth, is equated with that of Seth, "who stole Horus's eye."

¹⁸ These spells are restored from Neith's copy, a Middle Kingdom copy, and parallels in the Coffin Texts.

¹⁹ Spell 112 is restored from Neith's copy.

²⁰ Spells 118–123 are translated here from Pepi II's second copy (see p. 256), which is better preserved.

²¹ Spell 125 is translated here from Pepi II's better-preserved second copy (see p. 256).

²² The life-giving power of Osiris was thought to exist in the waters of the inundation.

²³ This spell is an expanded version of Unis's Spell 53; Spell 157b is numbered PT 80.

²⁴ The beginning of this part of the ritual is lost in a gap of 27 columns. Spell 265 is translated here from Pepi II's second copy (see p. 261), which is better preserved.

²⁵ Spell 276 is restored from copies of the Middle Kingdom and Late Period.

²⁶ Spell 286 is restored from a Middle Kingdom copy.

²⁷ These spells occur only in Pepi II's pyramid; the directions indicating the objects presented are lost. Spells 288 (PT 97–99) and 289 (PT 100–102) are both single spells. Spell 290 (PT

103–104), 291 (PT 636), and 292–293 (PT 105A–B) are four separate spells with a single initial and final (lost) direction. Spell 291 is repeated later in the ritual, where it is better preserved.

²⁸ This text, to which Sethe gave the PT numbers 106–107, is a single spell, restored here from Middle Kingdom copies.

²⁹ This spell is restored from sources of the New Kingdom and later.

³⁰ A reference to Shu’s role as the atmosphere, supporting the sky above him. Or perhaps “It has come forth on your head,” referring to the dual crown.

³¹ Spells 299–301 are restored from copies of the Late Period, where Spells 299–300 are treated as separate spells.

³² Spell 302 is restored here from Pepi II’s second copy (see p. 273), which is better preserved.

³³ Spells 312 and 319 are restored from Middle Kingdom copies. Spells 314–318 are a slightly different version from the single spell in the pyramids of Pepi I, Neith, and Ibi (see Neith’s Spell 225), after which they are restored. Spell 314 is also restored from Spell 73 of the New Kingdom Mouth-Opening Ritual, as is Spell 317.

³⁴ A reference to the myth of Atum’s creation of Shu through masturbation.

³⁵ A reference to the death of Osiris.

³⁶ The division between the two parts of Neith’s Spell 241 is lost in this copy; I have assumed they were treated as two separate spells, as in Pepi I’s copy.

³⁷ Spell 347 is restored from Pepi I’s Spell 444 and parallels in the Coffin Texts.

³⁸ A goddess is addressed.

³⁹ This expression refers to removing baked bread from its pottery mold.

⁴⁰ Since this stanza is evidently the reply to the preceding one and is addressed to more than one person, it is possible that “said the gods” here is a mistake for “said Isis.”

⁴¹ This stanza was originally meant to be spoken by the spirit in the first person.

⁴² Restored from Middle Kingdom copies.

⁴³ *mḥ3*, a word of uncertain meaning.

⁴⁴ A euphemism for “die.”

⁴⁵ A reference to mummification: cf. Teti’s Spell 226.

⁴⁶ Restored from the Middle Kingdom copy that most closely parallels those of the pyramids. Two other Middle Kingdom copies have “You shall descend into.”

⁴⁷ The speaker in this stanza was originally the deceased’s son; Pepi Neferkare’s editor has mistakenly substituted the king’s name for the original first-person pronoun, preserved in Pepi I’s Spell 305.

⁴⁸ These similes refer to the first mound of earth that appeared from the universal waters at the creation.

⁴⁹ A play on words between “sneezing” (*jšš*) and the name of the god Shu (*šw*), and “spitting” (*tf*) and the name of the goddess Tefnut (*tfnt*).

⁵⁰ A play on words involving the verb “put” (*d*) plus the terms “ferried” (*d3.w*) and “guided” (*m3^c.w*). The two structures are otherwise unknown.

⁵¹ Another play on words, between “elevate” (*sj^c*) and “reed” (*ṛ*), “brighten” (*šḥd*) and “mace” (*ḥd*).

⁵² This stanza and those that follow refer to the individual members of the “Big Ennead.”

⁵³ Nut.

⁵⁴ The foxtail-rush is addressed.

⁵⁵ The first mound of earth to emerge from Nu at the creation.

⁵⁶ The clause in parentheses is omitted in this copy, the only copy preserved at this point.

⁵⁷ Spell 412, also attested in a fragmentary copy of Queen Iput, is restored from Middle Kingdom copies.

⁵⁸ Evidently an error for “feet will drum for you and arms wave for you,” as found in other copies.

⁵⁹ The sun, whose “event” is the daily solar cycle.

⁶⁰ In Middle Kingdom copies this stanza is marked as a separate spell.

⁶¹ Spell 419, attested only in this pyramid, is a single spell, though numbered PT 679–680 by Sethe.

⁶² Seth.

⁶³ *Sic*, probably an error for “Horus’s ladder.”

⁶⁴ This copy omits these first two clauses.

⁶⁵ The words *m3qt* “ladder” and *p3qt* “slender one” rhymed in Egyptian. The next sentences are addressed to the deceased.

⁶⁶ This wall is destroyed except for part of its final column, containing PT 333. Five groups of fragments can be assigned to the wall. Their sequence is uncertain but has been reconstructed here from the sequence of spells in the pyramids of Pepi I and Merenre.

⁶⁷ This spell is followed by two fragmentary columns (Sethe’s PT 714) containing little more than the king’s name.

⁶⁸ This spell is preceded two fragmentary columns containing little more than the king’s name, numbered PT 714.

⁶⁹ This spell is preceded by a fragmentary column containing little more than the king’s cartouches.

⁷⁰ This spell is followed by one beginning “RECITATION. Pepi [Neferkare ...],” with little else preserved.

⁷¹ A single column, probably containing only one spell, is lost between Spells 456 and 457.

⁷² One of the guardians of the four cardinal points, in this case probably the east.

⁷³ A reference to the spirit as the youthful sun.

⁷⁴ The residents of the Duat.

⁷⁵ The spirit will fill the world like the sunlight.

⁷⁶ A reference to the spirit’s squatting position in the ferryboat.

⁷⁷ Seth.

⁷⁸ Spell 466 is restored from Middle Kingdom copies.

⁷⁹ The image is that of a jackal whose chest is smeared with the blood of his prey.

⁸⁰ The image is that of a bird of prey seizing a goose in his talons.

⁸¹ A reference to the funerary priests bearing produce from the fields and officiating at the daily offering rituals in the tomb chapel.

⁸² Spell 469 is a version of Pepi I’s Spell 472 (PT 524), after which it is restored.

⁸³ The spirit asks Horus, denuded of his eye, to look toward the eye (the sun), which the spirit is bringing.

⁸⁴ I.e., who possesses a character that causes shaking in those who see him: cf. Unis’s Spell 148, stanza 5.

⁸⁵ Spell 473 (PT 493) is slightly different from Pepi I’s Spell 376; it and Spell 474 are restored from Neith’s Spell 253 and those of the Middle Kingdom.

⁸⁶ Spell 487 is a variant of Unis’s Spell 191 (PT 285), after which it is restored; Spell 507 is restored after Neith’s copy of its first stanza.

⁸⁷ The serpent is threatened with alum, which dries out the mouth.

⁸⁸ Pepi II’s pyramid uses two sequential copies of Pepi I’s Spell 401.

- ⁸⁹ The inhabitants of the Delta (“Red Crowns”) and Nile Valley (“those of the stream”).
- ⁹⁰ Horus, the “divine falcon” mentioned in stanza 1.
- ⁹¹ The boat.
- ⁹² The reference is to Maat: whatever happens to disturb the spirit will disturb the natural order of the universe.
- ⁹³ As a mummy.
- ⁹⁴ Spitting was considered a method for preventing or removing injuries.
- ⁹⁵ Osiris is addressed.
- ⁹⁶ The sky’s.
- ⁹⁷ The mountain ranges on either side of the Nile.
- ⁹⁸ The spirit and Osiris are addressed.
- ⁹⁹ The reference here is to Horus’s eye both as ointment rendered in a kiln and as the sun.
- ¹⁰⁰ Night and day.
- ¹⁰¹ A nautical term for the west.
- ¹⁰² Restored from Middle Kingdom sources.
- ¹⁰³ Pepi I’s copy and those of the Middle Kingdom have “as a god whose bones have been tied together, as Osiris, who has gone after [his akh],” but the lacuna in Pepi II’s copy is too short for this text.
- ¹⁰⁴ The reference is to Osiris’s role as the life-giving power of the inundation.
- ¹⁰⁵ This spell is addressed to the spirit by his son, Horus, in Neith’s copy. Pepi II’s editor has understood it as an address by the deceased to Osiris, and has converted the original first person to the king’s name or third-person pronouns.
- ¹⁰⁶ Six columns of text are lost between Spells 575 and 576.
- ¹⁰⁷ A goddess is addressed.
- ¹⁰⁸ A goddess is addressed.
- ¹⁰⁹ Spell 599 is an abbreviated version of Pepi I’s Spell 510 (PT 570B) and is restored from that spell.
- ¹¹⁰ Three quarters of the final column of the west wall are lost after Spell 610, probably containing a short spell of one or two sentences.

THE PYRAMID TEXTS OF QUEEN NEITH

DAUGHTER OF PEPI I, sister of Merenre, and wife of Pepi II, Neith was the first of three queens buried beneath subsidiary pyramids around the pyramid of Pepi II. The substructure of her tomb and those of the other two queens was inscribed with Pyramid Texts, as in the king's pyramid. The walls in the pyramids of Iput II and Wedjebetni have been reduced to a number of fragments, but those of Neith's tomb have survived largely intact. The corpus of her Pyramid Texts, in fact, is second only to that of Unis in its state of preservation.

The substructure in the queens' pyramids follows a more modest plan than that of the kings' tombs. In place of the burial chamber and antechamber it has only a single room, rectangular in shape and lying beneath the apex of the pyramid, with the sarcophagus in its west end. The roof of this chamber is flat rather than peaked, so the end walls (west and east) have no gables. A door in the middle of the east wall marks the entrance to the serdab, and another at the east end of the north wall opens onto the corridor leading out of the tomb. The innermost (south) section of the corridor is level, originally sealed at its northern end by portcullis blocks, beyond which the corridor ascends at an angle to the exit; there is no vestibule.

Neith's substructure is inscribed with Pyramid Texts on the walls of the chamber and the innermost section of the corridor, and the same seems to have been true in the tombs of Iput II and Wedjebetni.¹ The absence of a separate antechamber made necessary an adjustment in the layout of these texts from that of the kings' pyramids. In Neith's tomb—the only one of the three for which the full layout is known—the west and north walls, and part of the south wall, correspond to the same walls in the kings' burial chambers, with the same series of texts inscribed on each: spells commending the queen's body to Nut (west wall and west end of the north and south walls),

the Offering and Insignia Rituals (north wall, east end), and the Resurrection Ritual (south wall, east end). The south wall is divided into two registers, with the upper devoted to the Resurrection Ritual and the lower to a series of spells found in various locations in the kings' tombs, primarily in the passage between the burial chamber and antechamber or in the antechamber itself; this section would therefore seem to correspond to the passage and antechamber. The east wall is also divided in two registers: the lower of these holds the conclusion of the Resurrection Ritual, as on the east wall in the burial chambers of Unis, Merenre, and Pepi II; the upper register is inscribed with texts found on the east wall of the antechamber in the kings' tombs and therefore corresponds to that wall. Neith's layout thus compensates for the missing passage and antechamber by assigning texts normally found in these rooms to the bottom of the south wall and the top of the east wall.² The spells in the corridor, like those in the kings' tombs, concern the spirit's entrance into the sky at dawn.

The queen's full titulary is inscribed in horizontal bands at the bottom of the west end of the north and south walls, around the sarcophagus, and in a line below the other text on the west wall (Spell 1). Elsewhere in her Pyramid Texts, Neith is addressed or referred to by her single name. As in the kings' tombs, Neith's texts contain both spells that are addressed to the deceased and those originally meant to be spoken by the spirit itself. A number of the latter preserve the original first person, but most have been personalized for Neith's use by converting the first person to the queen's name or a third-person pronoun. Most of the converted spells mechanically use masculine pronouns, as in the kings' texts, but a few display the more appropriate feminine forms.

The west end of the chamber is inscribed with a series of spells commending the queen's body in the sarcophagus to Nut (Spells 2–45). These read in a single band from the north wall to the west wall to the south wall, with signs on the north and south walls facing outward (east), opposite those on the eastern sections of the two walls.

The remainder of the north wall contains the Offering and Insignia Rituals, in an arrangement similar to that in Pepi II's pyramid. The rituals open with the presentation of royal regalia and a libation, inscribed in a discrete section before the beginning of the east end of the wall proper (Spells 46–56). The latter is divided into two sections, middle and east. The middle section contains the spells of the Offering Ritual (Spells 57–198) arranged in four registers, as in other pyramids. The Insignia Ritual follows in a fifth register, with its final spells inscribed at the end of the fourth register (Spells 199–221). The east end of the wall, divided into four registers, contains the conclusion of both rituals (Spells 222–227).

Neith's Resurrection Ritual occupies the upper register of the east end of the chamber's south wall and the lower register of the east wall; Spell 238 is divided between the two walls. The ritual contains the twelve spells found in Unis's pyramid (Spells 228–239) and texts from the extended ritual used in later pyramids (Spells 240–244).

The lower register of the east end of the south wall is inscribed with a sequence of ten spells for the spirit's passage through the Akhet (Spells 245–249). The series opens and closes with Spell 245; this appears on the antechamber's east wall in the pyramid of Merenre and the north wall of the same room in Pepi II's pyramid, and thus spans symbolically the entire room. All ten spells are addressed to the spirit, to encourage it to proceed from the Duat through the Akhet.

In the upper register of the east wall are texts for promoting and protecting the spirit's rebirth at the end of the Akhet (Spells 250–270). These are largely the same as those found on the east wall of the antechamber in other pyramids, though Neith's editor has revised many of the spells from the series for protection from inimical beings. The texts on the west and east walls of the corridor (Spells 271–281) are designed to facilitate the spirit's entrance into the sky and the company of the gods. These were all originally in the first person, including two meant to be spoken to the deceased by the chief officiant at the funeral, in the role of Horus (Spells 278–279), and Neith's copy retains the original first person in most of them. Both walls end with addresses to the doorkeeper at the entrance to the sky.

SPELLS FOR ENTERING THE WOMB OF NUT (CHAMBER, WEST END)

THE QUEEN'S TITULARY³

1 Member of the elite, king's wife and king's daughter, great of ornament and great of blessing, Neith. King's wife whom he desired, she who sees Horus and Seth,⁴ Neith.

Member of the elite, king's wife whom he desired, Neith. King's daughter, great of ornament and great of blessing, she who sees Horus and Seth, Neith.

Member of the elite, king's wife whom he desired, Neith. Senior king's daughter of his body, Neith. She who sees Horus and Seth, great of ornament and great of blessing, Neith. Horus's acquaintance, Neith. Horus's companion, Horus's follower, consort of the one whom the Two Ladies desired, Neith. King's wife whom he desired, Neith.

[Member of the elite, king's] wife [and king's daughter, great of ornament and great of blessing], Neith. King's wife whom he desired, she who sees Horus and Seth, Neith.

Member of the elite, king's wife whom he desired, Neith. King's daughter, great of ornament and great of blessing, she who sees Horus and Seth, Neith.

ASCENDING TO THE SKY

2 (See Pepi I's Spell 567)*

3-4 (See Teti's Spells 15-16)*

- 5 RECITATION. Neith has ascended as [a Great One] and landed as a falcon. The face of Neith is the coil of the Dilapidated One. She will split up the isles and delimit the isles' borders, and the god's two countrysides [will] each [give] arms [to her].
- 6 RECITATION. Neith is [a young man] who has come from the Sun; Neith has come from between the Dual Ennead's thighs. She has been conceived by Sekhmet; this Neith has been given birth by Shezmetet. Neith is a falcon who has come [with] Horus's eye, (which is) the uraeus that came forth as a falcon, that came forth as Horus's eye. This Neith has flown up and landed on the Evolver's brow in the prow of the boat that is in Nu.

INVOKING THE GODS⁵

- 7 RECITATION. Neith is the Great One who came from Geb's brow. [O] akhs in the opened door, [make] a path for the Great One of Geb.
 RECITATION. Neith is Atum's son, the second of Perfect of Maat. Neith has come climbing to the [upper] house, to the Enneads' brow.
 RECITATION. Neith has come to you three gods, the Great One's defenders, who stand in the junction of the Two Lands. [She is] Shu's third.
 [RECITATION]. Neith does not pluck the High One from his place. Neith is the fourth of those four gods who come from Geb's brow.
 [RECITATION]. Neith [has gone down] at the sight of the Lost One. [She is your fifth], you stars who touch Orion.
 RECITATION. Neith has [come] as your sixth, you Imperishable Stars who make [the Beetle's] annals.
 RECITATION. Neith is [the one who releases] Osiris's [pain], Maat atop the seventh of Maat.
 RECITATION. Sun, Neith has negated crookedness for the Lord of the Ogdoad. [Neith] is the eighth [of them].
 RECITATION. Neith will shine by day (as) one who removes transgression and sets up Maat behind the Sun, who shines fully every day for the lord, for the one in the Akhet of the sky, and opens the upper gates of Nu.
- 8 RECITATION. Great one of Atum, son of a great one of Atum, Neith is a star who belongs to the sky among the gods. Your mother will tell

you, Experienced One, that Neith is the one who has wept for you, Neith is the one who has mourned you.

- 9 RECITATION. Suckling, you should give a document concerning Neith, for she is coming.

BEING WELCOMED BY THE GODS

- 10 (See Unis's Spell 226)*

- 11 RECITATION. "[How beautiful] to look," says Isis; "how [satisfying] to gaze," says Nephthys, "at father, at Neith, as she goes forth to the sky among the stars, among the Imperishable Stars, his wrath atop him, his ferocity at his sides, his magic at his feet."

This Neith shall go thereby to her mother Nut and Neith shall ascend on her in her identity of the ladder. She will get the gods who belong to the sky for this Neith and join together the gods who belong to the earth for this Neith, that this Neith might exist with them and this Neith might go on their arms. She shall get for her the bas of Pe and they will join together for her the bas of Nekhen.

This Neith is now complete. Geb is the one who argued for it with (Atum), for it is what was done for him. The Marshes of Reeds, the Horus Mounds, and the Seth Mounds are for this Neith, complete. Geb is the one who argued for it with Atum, for it is what was done for him.

So, he⁶ has come against you and said that he would kill you, but he will not kill you: you are the one who will kill him and establish yourself against him as the most established of wild bulls.

RECITATION 4 TIMES: So, be permanent, be permanent.

- 12 (See Pepi II's Spell 522)*

- 13 (See Unis's Spell 175)*

- 14 (See Pepi I's Spell 326b)*

SENDING THE SPIRIT TO THE SUN

- 15 (See Merenre's Spell 292)*

CENSING

- 16 RECITATION. Osiris Neith, accept Horus's eye: provide yourself with it. Horus has censed himself with his eye. Ho, Neith! Cense yourself with Horus's eye, natron-cleanse yourself with Horus's eye. Provide yourself with Horus's eye and it will provide you as a god to your opponent forever.

DIRECTING THE SPIRIT TO NUT

- 17 (See Merenre's Spell 26)*

- 18 (See Pepi I's Spell 41 and Merenre's Spell 29)*⁷

19 (See Pepi I's Spells 44–45)★

INVOKING THE SPIRIT AS OSIRIS

20 (See Teti's Spell 199a)★

21 (See Teti's Spell 199b and Merenre's Spell 32a)★⁸

22 (See Merenre's Spell 32b)★

INVOKING THE SPIRIT AND NUT

23–24 (See Pepi I's Spells 16–17)★⁹

GEB COMMENDS THE SPIRIT TO NUT

25–28 (See Pepi I's Spells 18–22)★¹⁰

29–30 (See Pepi I's Spell 39–40a)★

CLEANSING, CROWNING, AND TENDING THE SPIRIT AS OSIRIS

31 (See Pepi I's Spell 49)★

32 (See Pepi I's Spell 12)★

33 (See Pepi I's Spell 50)★

34 (See Pepi I's Spells 46–47)★

35 (See Teti's Spell 145)★

36 (See Merenre's Spell 206)★

37 (See Teti's Spell 146)★

LIBATION AND OFFERING

38 (See Pepi I's Spell 7)★

39–40 (See Teti's Spells 202–203)

41 (See Pepi I's Spell 10)

RECEIVING AND ADORNING THE SPIRIT AS KING

42 (See Pepi I's Spell 319a)★

43 (See Teti's Spell 228)

PROVISIONING THE SPIRIT¹¹

240 (See p. 321)★

243 (See p. 325)★

CENSING

44 (See Merenre's Spell 221)★

45 RECITATION. Osiris Neith, be descended to me!

THE OFFERING AND INSIGNIA RITUALS (CHAMBER, NORTH WALL, EAST END)

PRESENTATION OF ROYAL REGALIA AND LIBATION¹²

46 RECITATION. Horus has now gilded his eye's surface.

THE FALCON OF GOLD.

47 [RECITATION. Ho, father Osiris] Neith! I will fix for you Horus's eye in your head.

THE HEADBAND.

48 RECITATION. Horus in Osiris Neith, [accept Horus's eyes to your face. Ho, Osiris] Neith! Accept Horus's one eye and see with it—the one of his body, and be measured [through it: it shall lead you] in the path. You shall let your throat breathe through it [and it will endure] for you with you.

Neith, [...], wear it and it will give life to your forehead.

Ho, Neith! [Provide] yourself with [it, and it will make you a god.

49 RECITATION]. Osiris Neith, the pupils in Horus's eyes have also been set for you [in your head. Neith, they have been set on you]; Osiris Neith, they will extend protection over you. They will be with you, [Osiris Neith, as your two kas, with their aegis around you], and they will lead you.

50 RECITATION. Osiris Neith, these are Horus's two eyes, [which you should give to either side of your head.

Neith, they will become] your two kas for you. Osiris Neith, they will be atop you, [as the two Great of Magic crowns.

Neith, elevate] them on you as the two Great of Magic crowns.

51 [RECITATION. Osiris Neith, accept your eye, from which you were distant, and] its magic [will be great] in opposition.

52 RECITATION. Osiris Neith, accept Horus's eye, [the Great of Magic ...], and see with it.

THE URAEUS; THE COBRA; THE DUAL URAEI; THE GREAT-OF-MAGIC URAEUS.

53 RECITATION. Father, accept the eye and see with it: your eye has been parted, that you may see with it.

THE COLLAR-TIE.

54 RECITATION. Osiris Neith, accept Horus's eye, which Seth hid—THE HIDDEN VULTURE;

which he joined—THE JOINED VULTURE;

it shall spread its *jd3m* in him—THE SPREAD VULTURE;

it shall not fear—THE "FEAR" VULTURE.

THE NILE-VALLEY-GOD VULTURE.

55 RECITATION. Osiris Neith, accept Horus's eye, of which you said: "Its magic is greater than mine."

Osiris Neith, accept Horus's eye, great of magic.

THE GREAT-OF-MAGIC VULTURE.

56 RECITATION. Osiris Neith, accept Horus's eye, his sound one.

A SITULA.

LIBATION

57 (See Unis's Spell 19)*

58 RECITATION. Thoth, go, acquire the opponent of this Neith [for Osiris].
LIBATION.

CENSING

59 (See Unis's Spell 20)

INCENSE (ON THE) FIRE.

CLEANSING THE MOUTH WITH SALT WATER

60 (See Unis's Spell 21)

2 PELLETS OF NATRON.

61–63 (See Unis's Spells 22–24)*

THE MOUTH-OPENING RITUAL

64 (See Unis's Spell 25)

65 RECITATION. Ho, Osiris Neith! [Let me] part [your mouth for you].
AN INGOT OF NILE-VALLEY GOD'S-METAL.

RECITATION. Ho, Osiris Neith! I have parted your mouth for you.
AN INGOT OF DELTA GOD'S-METAL.

66 RECITATION. Neith, accept Horus's eye, which went away.
NILE-VALLEY *ZRW*-SALT.

RECITATION. I have gotten it for you that I might put it in your mouth.
DELTA *ZRW*-SALT.

67–69 (See Unis's Spells 28–30)

60 (See Unis's Spell 21)

GIVE COOL WATER; TAKE AROUND.

70 RECITATION. Here are Horus's two eyes, white and black: acquire
them—A WHITE QUARTZITE JAR, THE RIGHT EYE

RECITATION. to your countenance, that they may brighten your face—
A BLACK QUARTZITE JAR, THE LEFT EYE.

THE MOUTH-OPENING MEAL

71 (See Unis's Spell 32)

A FRESH BREAD-LOAF. PARTING EACH SIDE. RECITATION 4 TIMES: FOR
YOUR KA.

72 (See Unis's Spell 33)

5 ONION-HEADS.

73 RECITATION 4 TIMES. A king-given offering for Neith. PART EACH SIDE.

RECITATION 4 TIMES. A king-given offering for the ka of Neith. TAKE
TO HIS MOUTH.

RECITATION. Osiris Neith, accept Horus's eye,—A LOAF OF BREAD.

RECITATION. your bread-loaf, and eat—PRESENTING (THE OFFERING).

74–84 (See Unis's Spells 35–45)

ANOINTING

85–91 (See Unis's Spells 46–52)*

PRESENTATION OF EYEPAINT

92 (See Pepi II's Spell 157)*

PRESENTATION OF LINEN

93 (See Unis's Spell 54)

RECITATION 4 TIMES. TO THE FRONT! TO THE FRONT, WITH OSIRIS!

2 STRIPS OF LINEN. LIFT BEFORE HIS FACE.

LIBATION AND CLEANSING

59 (See Unis's Spell 20)

60 (See Unis's Spell 21)

COOL WATER, 2 PELLETS OF NILE-VALLEY NATRON, 2 PELLETS OF DELTA
NATRON. GIVING TOWARD HIS ARM.

PREPARATION OF THE OFFERING TABLE

94 RECITATION. Thoth, get him with it. THE OFFERING TABLE.

RECITATION. I have come with Horus's eye.¹³ GIVE THE INVOCATION.

95–97 (See Unis's Spells 56–58)

98 (See Unis's Spell 59)

RECITATION. SIT DOWN, BE SILENT: THE KING'S INVOCATION.

99–104 (See Unis's Spells 60–65)*

105 (See Unis's Spell 66)

LIFTING BEFORE HIS FACE. SETTING DOWN BEFORE HIM.

106–108 (See Unis's Spells 67–69)*

THE GREAT MEAL

109–172 (See Unis's Spells 70–133)*

THE KING'S OFFERING

173–198 (See Pepi II's Spells 239–264)

PRESENTATION OF THE KILT

199 RECITATION. Osiris Neith, accept Horus's eye: prevent it from being ended.

RECITATION. Osiris Neith, accept Horus's eye, which he made sound.

THE KILT. LIFTING HORUS.

200 RECITATION. Osiris Neith, accept Horus's eye: prevent him from repel-
ling it.

THE BELT.

201 RECITATION. Osiris Neith, acquire Horus's sole eye.
1 GOAT'S TAIL.

202 RECITATION. Osiris Neith, accept Horus's eye, which I have rescued
from Seth after he snatched it.
1 BULL'S TAIL.

203 RECITATION. Osiris Neith, accept Horus's eye, which went into Geb.
1 SPORRAN.

PRESENTATION OF SWORD AND DAGGER

204 RECITATION. Osiris Neith, accept Horus's eye, on which Seth calculated.
THE SWORD.

205 RECITATION. Osiris Neith, accept Horus's eye, half of which he saw in
Seth's hand.
THE DAGGER.

PRESENTATION OF KILT REGALIA

202 (See above)*

206 RECITATION. Osiris Neith, accept Horus's eye, in which he danced
between them.
THE BEADED KILT.

207 RECITATION. Osiris Neith, accept Horus's eye: it is *ns33ing*.
THE FALCON AMULET.

202 (See above)*

PRESENTATION OF LINEN

208 RECITATION. Osiris Neith, I have given him to you in it, that his heart
may be wakeful about you.
SIX-WEAVE GOD'S LINEN.¹⁴

209 RECITATION. Osiris Neith, accept the foreleg of Seth, which Horus has
torn off.
FOUR-WEAVE GOD'S LINEN.

PRESENTATION OF MACES, SCEPTERS, AND STAVES

210 RECITATION. Osiris Neith, accept the waters that are in Horus's eye:
don't you let loose of it.

RECITATION. Osiris Neith, accept Horus's eye, the waters in which
Thoth saw.

THE HORUS-MACE.

211 RECITATION. Osiris Neith, you have been swept from him.

RECITATION. Look, you have blinded him.

212 RECITATION. Osiris Neith, the one you should desire, he is Horus.

213 RECITATION. Osiris Neith, Horus's eye has been made forceful with you.

- 214 RECITATION. Osiris Neith, don't let your face be downcast: place it in your arm, and they will be hacked to pieces for you.
THE SWEEPING WAND. THE HORUS-STAFF. THE FIELD-STICK STAFF. THE HELIOPOLITAN-HORUS-MACE.
- 215 RECITATION. Osiris Neith, accept the waters that are in Horus's eye.
Ho, Neith! Fill your hand with the Horus-staff. Provide yourself with the Horus-staff, and it will provide you as a god. You should not let loose of it: beware that you not let loose of it.
THE HORUS-STAFF.
- 216 RECITATION. Osiris Neith, accept Seth's finger, which causes Horus's white eye to see.
THE KILLING STAFF.
- 217 RECITATION. Osiris Neith, accept Horus's eye, which whitens the tip of Seth's finger.
THE ELECTRUM MACE.
- 218 RECITATION. Osiris Neith, seize for yourself his hand, the hand of your opponent—THE ELECTRUM STAFF.
RECITATION. Osiris Neith, don't let him go away from you—THE AUTHORITY STAFF.
RECITATION. Osiris Neith, you are swept off each of his two fingers—THE FORKED STAFF.
RECITATION. Osiris Neith, be alive, be alive—THE ANKH.
RECITATION. Osiris Neith, accept Horus's eye, which dangled from his children's arm—THE FLAIL.
RECITATION. Osiris Neith, accept the arm of Nephthys: prevent her from using it against them—THE CROOK.

PRESENTATION OF BOWS AND ARROWS¹⁵

- 219 RECITATION. Splay yonder one who has stood up—THE BOW-SPREADER.
RECITATION. Thoth, get him—THE JN-IMPLEMENT.
RECITATION. Thoth, get him—THE "GOD'S ADORNMENT" IMPLEMENT.
RECITATION. Accept, I have given him to you, I have put him under you: you are the one he belongs to—THE BOWSTRING FRAMEWORK.
RECITATION. Osiris Neith, seize him for yourself. (Seth), go under Osiris Neith.
RECITATION. I am Geb: Thoth, get him, that one spread out yonder.
THE "GOD'S OWN" IMPLEMENT.
RECITATION. That one has been spread out and this one stands up: the opponent of this Neith has been spread out and this Neith stands up.
THE BOW-SPREADER.

- 220 RECITATION. I have gotten Horus's two eyes—A PILLAR BOW
 RECITATION. from the place where they fell—A BUNDLE OF ARROWS.
 RECITATION. Look, they are given to you—A BOWSTRING;
 RECITATION. he has put them down—A HUNTING BOWSTRING.
 RECITATION. Osiris Neith, I have gotten Horus's two eyes—A PILLAR
 BOW.
 RECITATION. [That which spreads out] Seth's [heart has been gotten]—A
 RECURVED BOW.
 RECITATION. [That which spreads out] Seth's heart has been given to
 [you]—A RECURVED BOW.
 RECITATION. [I have set them for] you—[SET] THE BOWSTRINGS.
 RECITATION. [Merge] them [to yourself], seize them for yourself. [...].
- 221 RECITATION. [Ho], Osiris Neith! I have gotten you Horus's two eyes,
 which spread out his heart. [...].¹⁶

INVOCATION OF THE OFFERING RITUAL

222 (See Unis's Spell 134)★

INVOCATION OF THE INSIGNIA RITUAL

223 (See Teti's Spell 141)★

224 (See Pepi II's Spell 309)★

PROCESSION WITH THE DECEASED'S STATUE

- 225 RECITATION. You are the eldest and senior son of Geb, his firstborn.
 The Ennead has given you your opponent under you, for he said
 "Behold the one against me" in your identity of Osiris Neith.
 Horus has made your magic great in your identity of Great of Magic. You
 are the great god.
 Horus has carried you in the Sokar-boat, bearing you as Sokar: he is a
 son who bears his father.
 You are in control of the Nile Valley through this Horus through
 whom you exercise control; you are in control of the Delta through
 this Horus through whom you exercise control. You shall exercise
 control and defend your body from your opponent.
 Ho, Osiris Neith! You are the sole controlling god. Horus has given you
 his children that they might bear you. Control them, bring them to
 you: there is none of them who will turn back.
 Geb has given you all the gods of the Nile Valley and Delta, that they
 might bear you and you might control them. They are your brothers,
 in their identity of the Dual Flagpole Shrines. Horus has allotted
 them to you united: when you encircle all the gods in the circle of
 your arms, and their lands and all their things as well, they will escort
 (you) in your strength.

Ho, Osiris Neith! You are the great god, elder and round as he who surrounds the External Isles. You have been tended: be alive, and move about every day; there is nothing of you that can be disturbed. You are the ka of all the gods; Horus has tended you, and you have evolved as his ka's evolution.

226 RECITATION. Ho, Osiris Neith! You are the most controlling god of all the gods.

The eye has come forth in your head as the one of the Nile Valley, for Horus has placed his eye in your front as the Nile-Valley great of Magic. The eye has come forth in your head (as the one of) the Delta, and you have appeared as hereditary king.

Horus and Thoth have become fraternal to you as the hereditary king's two brothers, and you have appeared as Dual King, for you have control of all the gods and their kas as well.

Ho, Osiris Neith! You are Geb's son and you will not die. Control is yours, Osiris Neith; esteem is yours, Osiris Neith; ba is yours, Osiris Neith; life-giving is yours, Osiris Neith. As you have control, you shall repulse your opponents.

Osiris Neith, become content, for you have been given to. Horus in Osiris Neith, become content about it, for you have been made to see with it. Become content, for he has given you your head.

ADDRESS TO GEB

227 (See Merenre's Spell 52)*

**THE RESURRECTION RITUAL
(CHAMBER, SOUTH WALL, EAST END, UPPER REGISTER,
AND EAST WALL, LOWER REGISTER)**

THE BASIC RITUAL

228–239 (See Unis's Spells 146–157)*

PROVISIONING THE RESURRECTED SPIRIT¹⁷

240 RECITATION. Raise yourself, Neith! Your bones have been collected for you, your limbs have been returned to you. Your water has come from Elephantine and your natron from the god's palace.

Stand at the fore of the Dual Shrines, at the fore of the jackal gods, and strike your arm against your opponents that Anubis at the fore of the god's booth gave you when he put you, Neith, at the fore of the westerners. The burial place's door has been opened to you, the sarcophagus's door has been pulled open to you, and you will find your inundation meeting you.

Raise yourself, Neith, to your thousand of bread, your thousand of beer, your thousand of cattle, your thousand of fowl, your thousand of ointment, your thousand of clothing, and your thousand of every kind of linen, which have come forth to you from this Neith's house as your inheritance.

You shall lead the perfect ones and govern the westerners, for you are an akh of great strength who lands for yourself at the causeway to every place you wish to be. Neith, you shall exercise control there, for the god has [commanded] that you save yourself from the claim of your opponent, Neith; for you are the one Osiris has placed on his throne that you might lead the westerners and become akh at the fore of the gods.

241a RECITATION. Ho, Neith! Live! Live! Be alive, be alive in this your identity that is with the gods, apparent as Parter, as the Ram at the fore of the living, as the controlling one at the fore of the akhs.

This Neith is Thoth: gather yourselves, you gods in the White Palace! Such is this Neith, who is with you, Osiris!

241b The ram-bolted gates that bar Libya have been opened to you. Your metal baton is in your hand, and you shall number those of the night, direct the Nine Bows, and receive the Imperishable Stars' arm. The great ones shall gather to you and the watchers shall wait for you as Horus who tends his father.

Ho, Neith, elder one who sleeps, great one who is asleep! The elder one has spent the night abed. Great praise toward you! The great scent toward you! Pleasant to your nose is the scent of the First-born's Thing.

Ho, Neith! Your bones have been assembled for you, your limbs gathered for your, your teeth bequeathed to you, and you have received your heart for your body. The earth on your flesh has been cleared away, you have received this your cleansing and these your four washing-jars that have been filled from the god's canal, and you have been cleaned with them as a god, that you might go forth from it as the Sun's eye. You have appeared at their¹⁸ fore as Geb at the fore of the Ennead's body, a Heliopolitan governing the gods, governing in the session of the living god, for you have acquired the crown as a sole star who wipes out opponents.

Behold (the manner of) your going, Neith, which Horus described to his father Osiris. Ho, Neith! Come too, that I may describe to you this (manner of) your going, that you may become akh through it, become great through it, become esteemed through it, become ba through it, and take control through it.

Ho, Neith! You have your akh within you, you have your ba around you, you have your heart for your body. Your shackles have been severed as Horus in his (royal) house, your hobbles loosened as Seth in Takhbit, and you have entered into defense, for your father Geb has defended you. He who will reject you will not live; he who will call you “One who goes back behind me,” that is not your name.

Ho, Neith! Horus’s eye shall endure: (put) your hand on your bread!

Ho, Neith! Endow yourself with this your bread like Horus endowing himself with his eye: this here is (it, in) the distinguished identity of the endowed offering. Supply yourself with this your bread like Horus supplying himself with his eye: this here is (it, in) the distinguished identity of the supplied offering.

So, ascend to the sky amongst the stars in the sky, and those before you shall hide and those after you shall be afraid of you, because of this your identity of Horus of the Duat, which your father Osiris has made for you—(this your identity) of the one who strikes them, of the one who spews them out, of the one who wipes them out, and you will strike them, spew them out, and wipe them out at the lake, at the Great Green. You shall come to stand at the fore of the Imperishable Stars and sit on your metal throne from which the dead are far away, your fingernails hackers of the enclosure of your hunter’s hunt.

Ho, Neith! Behold this which I have done for you: I have taken you away from your impediment and cannot give you to your adversary;¹⁹

I have defended you from your hunter’s hunt.

Behold the she-centipede that is on your face, sleepers!

The sky’s door has been opened to you, the Cool Waters’ door has been pulled open to you, that you may emerge from it as Parter, the Pale Crown that is atop your shoulders that of Thoth, the knife-bearer who emerged from Seth. Thoth shall strike away obstruction for you by means of what he will do for you. The Mooring Post shall call you as Isis, the Moorers shall summon you [as Nephthys.

Be apparent] on the great causeway and circulate in the Horus Mounds, circulate in the Seth Mounds, as Min at the fore of the Ennead’s body, for the gateway of Thighs-Forward has been opened to you.

Ho, Neith! Behold this which I have done for you. I have been effective for you; I have not been useless for you, guarding you. For your jar-stand and your bread have been made firm, your bread is at its proper time, your morning bread is at its proper time: your bread, its scent is with this Neith every day.

Ho, Neith! I know this; I have not ignored the tomb which is the limit of the vision of him whose identity is distinguished. [You] should recognize me as the speaker and associate with your predecessor, Osiris.

- 242 RECITATION. Ho, Neith! [Beware] of the Great Lake that leads to the akhs and the canal that leads to the dead. Beware of those people of yonder ba-house who are in charge of confrontation in their identity of textile-workers,²⁰ lest they take your arm to yonder ba-house. It is dangerous, it is painful: miss it, avoid it; you should miss it completely and avoid it completely.

Go instead to Well-Informed, Sokar's beloved brother, and he will give you the way (to the Akhet, where the Sun's clean places are, and you will find the Dual Ennead seated. Then you shall sit)²¹ with them in it, eat bread with them in it, and row in the green boat with them in it.

The sky will tremble because of you, the earth will shake because of you, the Imperishable Stars will come to you in obeisance, and Kas-Assigner will take your arm to the reed-marsh. You shall sit on your metal throne and render judgment with the Dual Ennead.

Ho, Neith! You have received your head, you have your teeth, you have your hair. You will open the doors that bar people, stable for the course of eternity.

Ho, Neith! You shall emerge with your face that of the Seth-animal, and sit at the fore of those older than you. The sky shall become disheveled because of you, the earth shall shake because of you, and the Imperishable Stars shall be afraid of you.

I have come to you whose places are inaccessible, that I might seek you for the sky, (saying): "He is inaccessible: I cannot find him since the sky went to rest, since the earth went to rest and the Two Lords of Hetepet went to rest." Contentment has come, for I have reaped barley for your supply-festivals and emmer for your yearly festivals. Your white-bread, Anubis-wafer, *hs3t*-bread, and *fimt*-bread are at the fore of the westerners; your warm bread, Neith, is at the fore of the gods.

Ho, Neith! Raise yourself! Remove yourself from off your left side; sit on your right side. You shall sit on the Sun's seats, clean, with your back to the wall and your arm on your offering stand, your thousand of bread, your thousand of beer, your thousand of cattle, your thousand of fowl, your thousand of every kind of clothing, your thousand of everything that a god eats, your thousand of great-bread, with Horus in the midst of the broadhall. You shall eat a foreleg,

serve yourself a haunch, and snatch ribs from Horus's slaughterhouse, stable for the course of eternity.

Ho, Neith! Should they ask you my name, you should not tell them my name. "Who has acted for you?" they will say. "My replacement is the one who has acted for me," you shall say. "Level his site, erect his brick," you shall say; "apply his mortar between the walls, that he may (eventually) descend (into his tomb) himself."

Ho, Neith! Eat this alone and don't give (any of it) to those people who may be beside you.

Ho, Neith! When this time comes tomorrow, and the time of three days (from now), a footpath will be laid down for you to the sky amongst the Imperishable Stars.

Ho, Neith! Greetings in peace! May it be very good for you. Make for yourself your place as Foremost of Westerners, as I have made my place with the king. You should escort your survivors, and they will make your festivals.

243 RECITATION. "How beautiful to the sight, how satisfying to the hearing, is Osiris's stance," is in the mouth of your tomb's gods, Neith. He of the injured heart and inaccessible places²² shall open for you the sky's doorway and pull open for you the Cool Waters' doorway. He shall make you a path, that you might emerge on it amongst the gods, alive in your ba.

Ho, Neith! You have not really died, but have really come to life amongst them, the imperishable akhs.

Come, flood! Supply the outflow that comes from Osiris, that Horus may be cleaned from what his brother Seth has done to him, that Seth may be cleaned from what his brother Horus has done to him, that this Neith may be cleaned from everything bad against him, that the watchers might be cleaned for Horus when he embraces his father Osiris.

He has appeared on the lake on his throne and has penetrated the Basin with his akh. I have demanded him from Kherti and cannot give him to Osiris. He will open the gateway that bars, for I have done for him what should be done (for him) as the sole star that has no equal amongst them, the gods.

Be seated, (Neith), on your great seat. Your bread is great-bread, your bread is from the broadhall. The watchers shall dance for you, and the Moorer shall call to you as Osiris.

Raise yourself, Neith, for your bones have been assembled for you and you have received your head. The Ennead has decreed that you shall

sit down to your great-bread and select a foreleg from the great butcher's block, and that ribs shall be given to you from Osiris's butcher's block.

Ho, Neith! Raise yourself as Min and fly to the sky and live with them. You shall grow your wings, with your plumage on your head and your plumage on your upper arms. Bestrew the sky as a star, shining to them as a god, permanent at the fore of the sky as Horus.

244 RECITATION. Greetings, Neith, whose places are inaccessible! Your good annunciation has emerged in the Cool Waters. I have beaten barley and reaped emmer and made your yearly festivals from it. So, you shall go forth. So, go off, Neith. Take control and be imperishable.

I cannot see you: you are the one who sees me. How great is this which my face has seen, how important is this which my eyes have seen: a god coming with hair bound (in a braid) as the one who tends his father. He is the one who has stood up as Horus on the riverbanks, his two sisters, Isis and Nephthys, beside him.

Raise yourself, Neith, for your bones have been assembled and your limbs collected. Raise yourself, Neith, for you have received your head. Use your arms [as you wish. Lift] your face: look at Meskhenet, your mother who made possible your emergence when you were in the jaws of Him of Zemeru.

Shu has ascended, and he will remove the walls and dispel the walls from the limit, oh Neith, whose places are inaccessible. So, (walls), shall I not remove you, shall I not dispel you,²³ from limit of this Neith, whose place are inaccessible? The four Wenegs, the four from Pe, the four guardian forces, and the four Heliopolitans shall remove the walls and dispel the walls from your limit, oh Neith, whose places are inaccessible. O, hey!—4 TIMES.

Ho, Neith! (Here are) your wine jar from the red house, your flat beer-bread from the supply-house, your wheat-bread from the supply-house, your thousand of bread, your thousand of beer, your thousand of everything sweet, your thousand of *fiunt*-bread, your thousand of roasted grain, your thousand of every kind of stone vessel, your thousand of every kind of clothing, your thousand of cattle, your thousand of fowl, your thousand of everything sweet that provides you as a god so that you may become akh at the fore of the akhs and exercise control at the fore of the living.

Let this be for you. Horus's eye is with you: may you have it enduringly, enduringly, that you may go to the Akhet at the fore of the Imperishable Stars and direct those of Spread Lake.

**SPELLS FOR PASSING THROUGH THE AKHET
(CHAMBER, SOUTH WALL, LOWER REGISTER)**

SENDING THE SPIRIT THROUGH THE AKHET

- 245 (See Pepi II's Spell 524)*
 246 (See Pepi I's Spell 312)
 247 (See Pepi II's Spell 410)*
 248 (See Pepi II's Spell 411)*

LIBATION

- 60 (See Unis's Spell 21)*

RECEIVING AND ADORNING THE SPIRIT AS KING

- 241a (See p. 322)*
 42 (See Pepi I's Spell 319a)*
 43 (See Teti's Spell 228)

ADDRESS TO THE RESURRECTED SPIRIT

- 249 Ho, Neith! Raise yourself on your metal bones and your golden limbs.
 This body of yours belongs to a god: it cannot moulder, it cannot end,
 it cannot decay.
 The warmth on your mouth is the breath that comes from Seth's nos-
 trils: the winds of the sky will be ended if the warmth in your
 mouth is ended; the sky in its flood of stars will end if the warmth
 in you ends.
 Your flesh has been born to life, and you shall live more than the stars
 live in their life.
 245 (See Pepi II's Spell 524)*

**SPELLS FOR THE SPIRIT'S REBIRTH
(CHAMBER, EAST WALL, UPPER REGISTER)**

- 250 RECITATION. Awake! Awake, Neith! Awake to me! I am [your] son.
 [Awake] to me! I am Horus, who awakens you. Live, live, Neith, in
 this your identity that is with the akhs, [apparent] as Parter, [as] the Ba
 at the fore of the living and the controlling power at the fore of the
 akhs, as the sole star that eats his opponent.
 Ho, Neith! You are Thoth in his White Palace, in your identity that is
 with Osiris. Your baton is in your hand as him of the mud,²⁴ and
 you shall number those of the night and use your arm to (direct) the
 Imperishable Stars.
 Ho, Neith! How elevated is the sleeper, how far off the one abed! The
 great ones shall stand up for you and the watchers sit down for you
 as Horus who tends his father.

Pleasant scent of the meal, you belong to the nose. Pleasant scent of Neith's meal, you belong to the nose.

So, raise yourself, Neith. You have received your four jars that were filled for you from the god's canal and your water-lily scepter that your mother, she of Hedjbet, has given you. Its *tmšw* will not be removed from it.²⁵

So, raise yourself, Neith, and see your Horus Mounds and their mastabas as well, and see your Seth Mounds and their mastabas as well. Your shackles have been untied for you as Horus in his house, your hobbles have been dispelled for you as Seth in Takhbit. I have taken you from Kherti, who lives on peoples' hearts, and cannot give you to your hunter's hunt.

The Mooring Post will speak to you as Isis, the Moorer will summon you as Nephthys. The earth will shake for you, a deposit will be laid down for you, drumming will be drummed for you. Thoth, the knife-bearer who emerged from Seth, will come to you and find you seated on your chair of ebony as the Sun at the fore of the Ennead. You shall govern the akhs, for their heads have been brought to you and their running legs fetched for you, and you shall live on their hearts.

Stand on the causeway of the Great Green, for your identity of the Jackal has been set for you and you have received your identity of Parter.

Ho, Neith! You should associate with the one at the fore, your Horus.

36 (See Merenre's Spell 206)*

42 (See Pepi I's Spell 319a)*

MEETING THE SUN

251 RECITATION. If you want to live, Horus atop Pebble Mountain, you should not shut the sky's door, you should not bar its barriers, before the ka of Neith has gone forth to the sky to those whom the god knows, to those whom the god desires, who eat of figs, are censured with incense, wear sovereign's linen, and escort the great god. The ka of Neith will escort the great god and elevate Neith to the great god, for he is one of them.

Neith will not die because of a king, Neith will not die because of people. There will not arise nor will there be anything bad that they will say badly against Neith, by day or from the onset of darkness, or in his first-of-the-month, middle-of-the-month, or yearly festivals.

TAKING CONTROL OF NOURISHMENT²⁶

252 RECITATION. Oh, Akhet-Lord at the fore of the gods, to whom homage is made in the mornings, who lives on nourishment and ends his

thirst with sustenance, lord of life who cannot perish! Look, Neith has come to you. Neith is that witness of yours about Maat.

Neith has been conceived in the nose, Neith has been born from the nostril,²⁷ Neith has spent the night in your bond. Neith will sit in your coils,²⁸ Neith will live in your life, Neith will be supplied with your contentment. Now that Neith has come to you, Neith will eat of your ka's nourishment, Neith will feed on Sustenance, and Neith will receive contentment from the god's hand.

Neith is the one who made bread-loaves: sustenance will be given to Neith on the day of the Making-Sound offering. Collect to yourself the one who pertains to Maat, because of the Maat Neith has said.

- 253 RECITATION. Greetings, you at the fore of the inundation, who guard nourishment and sit in the fore of the green marsh at the shoulder of the Lord of sunlight! You shall let this Neith eat of [Grain], and she will become like Osiris on the great immersion.

He Who-Sees-with-His-Face is the one who brings (food) in to Neith together with Eats-With-His-Mouth. He to whom [presented offerings] belong and the senior god shall introduce this Neith to abundance, nourishment, and that which is at the fore of the contentment of the Marsh of Reeds.

Neith will eat [with her mouth like] Him Whose Hair is Parted, Neith will let loose with her rear like Selket. Neith will give offerings and Neith will lead nourishment like Him Whose Two Plumes are Long [in the midst of the Marsh of Reeds]. The nose of Neith has air, his penis has semen, like the one mysterious of form in the midst of the sunlight.

Neith shall look at Nu and this Neith will appear on her path. Praise shall be given to Neith and Neith will be great because of her bas. To her belongs the sixth-day meal in Battlefield. Neith will eat of a pregnant cow like those in Heliopolis.

SPELLS AGAINST INIMICAL BEINGS²⁹

- 254 RECITATION. Cobra, to the sky! Horus's centipede, to the earth!

The cowerd, Horus, is stepping, I have stepped on Horus's glide-path only unconsciously, not knowing (better).

On your face, you in his undergrowth! Be dragged away, you in his cavern! Horus's oven that is all over the earth, O let the monster be off!

- 255 RECITATION. *Ttw*-snake, where are you going? Wait for me: I am Geb. *Hmt*-snake, brother of (the female) *hmtt*-snake, your father Djamui has died.

- 256 RECITATION. The Sun will appear, with his effective uraeus atop him, against this snake that comes from the earth.
 You under my fingers, he shall cut off the head of this snake with this knife, which is the hand of Mafdet in the midst of the Enclosure of Life; he shall drag out those which are in your mouth and milk your poison with those four strings that trail behind Osiris's sandal.
 Monster-snake, lie down! Bull-snake, crawl away!
- 257 RECITATION. Mafdet will jump on the neck of the snake who brings his gift, and again on the neck of the snake with sweeping head. Which is the one who will remain? I am the one who will remain.
- 258 RECITATION. Yonder opponent has fallen because of his eye and crawled off because of his testicles. Fall down, crawl away!
- 259 [RECITATION ...]. The one Atum has bitten has filled his mouth, closing all up, coiling himself all up.
- 260 RECITATION. Shall I chop this left [nail] of mine against you and set a blow with it for the attackers' opponent?
 O you who acquire, don't acquire for the one I say or the one I make!
- 261 RECITATION. Your two (poison) drops are off [to] your two (poison) sacs: let them be spewed out!
- 262 (See Unis's Spell 197)
- 263 RECITATION. Face has fallen on face, face has seen face: the knife all dappled black has emerged against you and swallowed you for itself.
- 264 RECITATION. The bull-snake has fallen to the *sdh*-snake, the *sdh*-snake has fallen to the bull-snake, sent back because of what he has seen.
 So, the ground's-son-snake shall fall with his vertebra under him, fire shall come forth against the horizon, and Kas-Assigner shall burn with poison.
 Monster-snake, be dead!
- 265 (See Pepi I's Spell 407)★
- 266 RECITATION. You of the (evil) deed! You of the wall, you of the wall!
 (Set) your arms behind you! Beware of the great mouth!
- 267 Starer-snake, you have emerged in the nighttime, and the earth's scent is on you.
- 268a RECITATION. The cobra that came from the earth has fallen, the fire that came from Nu has fallen. Fall down, crawl away!
- 268b Spray not as long ones of the lake, you long ones of the lake, for I shall raise the Red Crowns and you shall praise my name.

- 269 RECITATION. You whose mother turned him away, you whose mother turned him away, aren't you such? Lion, spit out!
- 270 RECITATION. Back, you hot night-attacker-snake! Thoth, the night-attacker-snake's night-attacker, is the one who strikes your marshes.

**SPELLS FOR ASCENDING TO THE SKY
(CORRIDOR, WEST WALL)**

GOING TOWARD THE SKY³⁰

- 271 RECITATION. Geb will laugh, Nut will chuckle, [before] me as I go up to the sky. The sky will shout for me, the earth will shake for me. I have dispelled the storm-clouds, yelling as Seth, and those at the sky's limbs shall open the sky's doors. I will stand on Shu with the stars having been shaded for him with the fan for (cooling) the god's water-jars. I will course the sky like Zewentju, the third (companion) of Sothis of pure places, having become clean in the Duat's lakes. Lake-strider³¹ is making my perfect paths and leading me to the great seat that made the gods, made Horus, and begat Thoth, so that Isis may receive me and Nephthys might beget me. So, I will sit on the great seat that made the gods, and the Morning God shall come to me in arousal, and the gods in brotherhood; those of the Akhet shall come to me on their face, and the Imperishable Stars in obeisance. I will receive the offering slab and manage the "gods-mouth" (altar). I will shoulder the sky with life and support the earth with happiness: this right arm of mine will shoulder the sky with a staff, this left arm of mine will support the earth with happiness. Because the abomination of Summoner, the doorkeeper of Osiris, is ferrying (someone) without a toll having been paid to him, I will find a fare for myself and thus receive for myself the air of life. I will inhale happiness and become sated with god's offerings: when I have breathed the air of my abundance, the north wind, I will become sated among the gods. So, I will become sharp as the great sharp one and go forward to the fore of the Dual Shrines. I will strike with the baton and manage with the papyrus-scepter. I will put my annals among people and love of me among the gods, (saying): "Speaker,³² say what is and don't say what isn't, for elision is a god's abomination. Let me be tended and don't report me (wrongly). I am your son, I am [your heir]."
- 272a RECITATION. "The sky has been opened, the earth has been opened, the Looking (Waters') caverns have been opened, the stretches of Nu have been opened, the sunlight's stretches have been loosed by this sole one who is stable every day": say this before me as I go up to the sky.

I shall be anointed with first-class oil and clothed in top linen, and I shall sit on that which makes Maat live, with my back to the back of those gods at the sky's north—the Imperishable Stars, and I shall not perish; the unpassing ones, and I shall not pass; the unwaning ones, and I shall not wane.

Should Montu go high he will go high with him; should Montu run he will run with him.

272b I have gone up with the staff from His Ba's Settlement and descended (like a heron) on the pole; I have gone up as (one of) the great ones and descended into the leaking basins. I have gone up on the ladder, with my foot on Orion and my arm is in elevation. I have grabbed onto Thighs-Forward's rope and my arm has been received at the great place.

I shall receive my throne that is in the god's boat and it shall not unseat me; I shall occupy my throne that is in the god's boat and it shall not unseat me.

273 (See Unis's Spell 210)*

GREETING HORUS AND SETH

274 (See Unis's Spell 213)

ADDRESS TO THE DOORKEEPER

275 (See Teti's Spell 9)*

SPELLS FOR ENTERING THE SKY (CORRIDOR, EAST WALL)

BOARDING THE SUN-BOAT

276 RECITATION. Hey, Father! Hey, Sun! Now, that which you said—"Oh for a son, akh, manifest, ba, esteemed, and in control, with long arms and wide stride"—here am I: I am your son; here am I: I am Neith. I have become akh, manifest, ba, esteemed, and in control, my arms long and my stride wide.

I shall board (your boat), become clean, and receive my rudder. I shall brighten my seat in the sky's shoulder, I shall row in the sky's shoulder, and I shall beach my rudder in the sky's shoulder.

Hey, Father! Hey, Sun! Now, that which you said—"Oh for a son, akh, manifest, ba, esteemed, and in control, with long arms and wide stride"—here am I: I am your son; here am I: I am Neith. I have become akh, manifest, ba, esteemed, and in control.

I shall board (your boat), become clean, and receive my rudder. I shall brighten my seat as one of the Ennead, I shall row as one of the Ennead, and I shall beach my rudder as one of the Ennead.

277 RECITATION. The sky's two reedfloats have been set for the Sun. The sky's two reedfloats have been set for the Sun, that he might go on high from east to west to the midst of his brothers the gods. Orion is his brother, Sothis is his sister, and he will sit between them in this world forever.

The sky's two reedfloats have been set for this Neith. The sky's two reedfloats have been set for this Neith, that he might go on high from east to west to the midst of his brothers the gods. Orion is his brother, Sothis is his sister, and he will sit between them in this world forever.

SUPPLYING THE SPIRIT FOR THE JOURNEY

278 Awake, awake, father Osiris! I am your son, who loves you: I am your son Horus, who loves you. For look, I have come having gotten for you what he³³ acquired from you.

Has he exulted over you? Has he slurped (blood) from you? Has Seth slurped (blood) from you beside your two sisters who love you, Isis and Nephthys? They will support you, so that you will not pass; they will service you, so that you will not pass away.

Separate your needy one,³⁴ Horus in his house, and the disturber, Seth, as Geb, as him of the sedan chair who eats entrails. Your fore is that of a jackal, your rear is that of Qebehut, and your spine, the god's doorbolt.

I have plowed barley and reaped emmer, which I have made for your yearly supplies. Awake, awake, father, to this your bread!

279 RECITATION. I have come to you, father. I have come to you, Osiris. I shall get you that ka of yours that was away. You whom his mother caught spread out in her horns, Provision has raised you up.

Your mouth has been parted by Experienced, foremost one of the supply-house.

Your mouth has been parted by the great one of the morning in the Enclosure of Gold.

Your mouth has been parted by the two reconciled gods,³⁵ foremost of the Enclosure of Natron.

Your mouth has been parted by Horus with his little finger with which he parted the mouth of his father, with which he parted the mouth of Osiris.

I am your son: I am Horus. I am a son who loves his father, in my identity of the Loving Son. Your cleaning, your wiping, the giving of your clothing, your thousand of linen, and your thousand of clothing that I have gotten for you—I will establish you with respect to them.

BEING BORN AT DAWN

280 RECITATION. The sky has become pregnant with wine:³⁶ behold, Nut has given birth to her daughter the morning star. So, I will raise myself, the third (companion) of Sothis of clean places. When I have become clean in the lakes of those of the Duat, I will be purged in the jackal lakes.

Thornbush, remove yourself from my path, that I may attain the southern part of the Marsh of Reeds.

The Guide Canal has been opened, the Winding Canal has flooded.

The sky's two reedfloats have been set for Horus, that he may cross to the Akhet, where the Sun is;

the sky's two reedfloats have been set for him of the Akhet, that he may cross to the Akhet, where the Sun is;

the sky's two reedfloats have been set for Horus of Shezmet, that he may cross to the Akhet, where the Sun is;

the sky's two reedfloats have been set for eastern Horus, that he may cross to the Akhet, where the Sun is:

the sky's two reedfloats have been set for me—for I am Horus of the gods—and I will cross to the Akhet, to where the Sun is. I will receive my throne that is in the Marsh of Reeds. I will descend to the southern part of the Marsh of Rest.

I am the Great One, the Great One's son: I have emerged from between the Dual Ennead's thighs.

I have worshipped the Sun, I have [worshipped] Horus of the Akhet as he strapped on the apron. When he grows content for me, he grows content for Horus because of his tongue;³⁷ when he grows content for Horus because of his tongue, he grows content for me.

OPENING THE DOOR OF THE SKY

281 [RECITATION. Open], sky! Open, earth!

Open the door to Horus, you of the enclosure wall; pull open the door [to Seth], you water-lilies—and capsizes to me in this (place), Seth at the fore of his toppled wall.

NOTES

¹ For the layout of texts in the pyramids of Iput II and Wedjebetni, see Allen 1986.

² The Middle Kingdom tomb of Senwosret-ankh, which contains Unis's corpus of Pyramid Texts plus a few spells from later pyramids, also has only a single chamber. In this case the east end of the chamber is inscribed with the spells from Unis's antechamber, and thus corresponds to that room: see Allen 1994.

³ The first two titularies are in horizontal lines below the other text on the west end of the north wall, respectively above and behind the sarcophagus. The last two are in the corre-

sponding places on the west end of the south wall. The third is in a horizontal line below the other text on the west wall.

⁴ A reference to the queen's access to the king, who embodies both Horus and Seth.

⁵ Spell 7 consists of nine related spells; it is restored after CT 120–128. There is a play on words in its first stanza, between the words “Great One” (*w*) and the unexpressed number one (*w*); in the fourth stanza, between “pluck” (*fd*) and “fourth” (*fdmw*); in the seventh stanza, between “releases” (*sfl*) and “seventh” (*sflmw*); in the eighth stanza, between “negated” (*l_m.n*) and “eighth” (*l_mmw*); and in the ninth stanza, between “shine” (*psd*) and the unexpressed number nine (*psd*)

⁶ Seth.

⁷ PT 446–448 are a single spell in this copy: PT 446–447 as in Pepi I's Spell 41, and PT 447–448 as in Merenre's Spell 29.

⁸ Teti's and Merenre's spells (PT 368 and 589) are a single spell in this copy.

⁹ Pepi I's Spells 16a and 16b–17 (PT 426 and 427–429) are two separate spells in this copy.

¹⁰ Pepi I's Spells 18–19 (PT 430–431) are a single spell in this copy.

¹¹ The second copy of each these two spells is better preserved and therefore translated below.

¹² These spells are arranged in two registers, the upper one containing Spells for the presentation of uraei (Spells 46–52) and the collar-tie (Spell 53) and the lower, those for the presentation of vultures (Spells 54–55) and libation (Spell 56). They are restored from Pepi II's copy, a Middle Kingdom copy, and parallels in the Coffin Texts.

¹³ Thoth's reply to the preceding spell.

¹⁴ The published copy of this spell shows “FOUR-WEAVE GOD'S LINEN” as the direction, but the spell itself indicates a wordplay between *rs* “be wakeful” and *srsu* “six-weave linen.”

¹⁵ Spell 220 is restored from Pepi II's copy and one of the Middle Kingdom.

¹⁶ The direction is lost. The remainder of this spell is omitted for lack of space (see Pepi II's Spell 295b).

¹⁷ PT 665C–D are a single spell in this copy (Spell 241).

¹⁸ The beings mentioned in stanza 3.

¹⁹ Literally, “your imbrachment” (*jjj-^c.k*), a term parallel to “your impediment” (*jjj-rd.k*).

²⁰ There is a play on words between *d3wt* “confrontation” and *d3tt* “(female) textile workers.”

²¹ The text in parentheses is omitted in this copy.

²² Osiris.

²³ Neith's copy ends here, at the end of the east wall. The remainder of this spell is translated from the copies of Pepi I and Pepi II.

²⁴ A reference to Osiris as the life-giving fertility of the mud deposited by the annual inundation.

²⁵ *msw* is a kind of liquid; “it” and “its” refer to the quartet of four jars.

²⁶ Spell 253 is restored from the copy of Pepi II and those of the Middle Kingdom.

²⁷ The deceased is identified as Shu (*sw*), who was generated through “sneezing” (*js*) by Atum, the form of the sun-god addressed in this spell.

²⁸ A reference to Atum's form as a primordial serpent.

²⁹ Spell 268 consists of Unis's Spell 8 (PT 233) plus an abbreviated version of Unis's Spell 192 (PT 286).

³⁰ Spell 272 consists of Pepi I's Spell 457 plus PT 625A.

³¹ A cow-goddess.

³² The god who reads (“speaks”) the deceased’s annals.

³³ Seth.

³⁴ A reference to Horus seeking his father’s inheritance.

³⁵ Horus and Seth.

³⁶ A metaphor for the red color of the sky at dawn.

³⁷ A metaphor for speech, referring to the spell that the deceased speaks as Horus.

VARIANTS

SPELLS OF THE PYRAMID TEXTS often exhibit slight variations in text from one copy to another, signs of an editorial tradition in which the texts remained living documents. Such variants are useful indices not only of a spell's editorial history but also of the ways in which the Egyptians themselves understood, or reinterpreted, the text.

Because the format of the present book has not allowed for individual translation of each copy of a spell, the major textual variants are collected in this appendix. Differences in the use of the deceased's name or a referential pronoun—replacing an original first-person pronoun—are generally not noted. The variants are listed by pyramid and in order according to the spell numbers used in this book; spell numbers of other pyramids, noted in parentheses, indicate the translation to which the variants are referenced. The variants themselves are given in roman type; italics indicate modern editorial comments.

THE PYRAMID TEXTS OF UNIS

Spell 20, second copy

RECITATION 4 TIMES (*direction before rather than after last line of the spell*).

Spell 19, second copy

Unis emended on the wall from original the king.

THE PYRAMID TEXTS OF TETI

Spells 76–139 (Unis's Spells 70–133)

RECITATION 4 TIMES: FOR THIS TETI. LIFTING THE PRESENTED OFFERING 4 TIMES (*direction added before the final direction of each spell*).

Spell 133 (Unis's Spell 127)

2 BOWLS OF B³B³T (*direction*).

Spell 137 (Unis's Spell 131)

A BOWL OF EVERY KIND OF SWEET STALK (*direction*).

Spell 150 (Unis's Spell 143)

Teti's abomination is these two: he does not eat (them). Teti's abomination is these two (*stanza 3*).

Spell 151 (Unis's Spell 144)

he shall not eat it (*stanza 1*); the one who gives bread (*stanza 2*).

Spell 169 (Unis's Spell 147)

Ho, Teti! Beware of the sand! (*first line*).

Spell 189 (Unis's Spell 165)

RECITATION (*initial direction*); and she is saying about this Teti (*stanza 6*); The lord of contentment is giving you his title (*stanza 7*); The jubilation uraeus is on her staff, and this Teti's two Tefnuts, who support Shu, are widening his place (*stanza 10*); on the Great Immersion (*stanza 11*); who would bring to an end his days of life (*stanza 12*); That is the seat this Teti has, which father Shu gave him beside Seth; that is the one this Teti took, which father Shu gave him beside Seth; that is the one this Teti raised, which father Shu gave him beside Seth (*last stanza*).

Spell 192 (Unis's Spell 168)

We have seen something new (*stanza 1*).

Spell 193 (Unis's Spell 169)

This Teti will end his sleep in his enclosure on earth, for this Teti's bones have been made firm and his obstructions removed (*stanza 2*); This Teti is the one who turns back. This Teti shall go with the Sun, this Teti will return with the Sun. This Teti will embrace his enclosures (*last stanza*).

Spell 195 (Unis's Spell 164)

The title of this Teti is in the Sun's arm: Nut, receive the title of this Teti (*last stanza*).

Spell 233 (Unis's Spell 187)

RECITATION (*initial direction*).

Spell 235 (Unis's Spell 189)

Shall I ... the left nail of mine (*as in Unis's original*).

Spell 236 (Unis's Spell 191)

rain, you wretched one, rain!

Spell 238 (Unis's Spell 193)

RECITATION (*initial direction*); Lion, spit out! (*repeated in the second copy*).

Spell 240 (Unis's Spell 195)

the *sdh*-snake has fallen (*without to the bull*).

Spell 241 (Unis's Spell 183)

RECITATION (*initial direction*).

Spell 242 (Unis's Spell 196)

Face has fallen on face, face has seen face: the knife all dappled black has emerged (*repeated before* and acquired for itself).

Spell 246 (Unis's Spell 199)

Back, hidden one! Hide yourself! You should not come (*stanza 2*).

Spell 275 (Unis's Spell 180)

[RECITATION] (*initial direction*); the one who slits their throats for Teti, taking out for him what is in their belly ... the one who butchers them (*stanza 7*). *Teti's copy marks the beginning of a new spell at stanza 8 (Unis's Spell 180b)*.

Spell 298 (Pepi I's Spell 35)

The initial clause referring to the deceased is omitted in stanza 1.

THE PYRAMID TEXTS OF PEPI I

Spell 5 (Teti's Spell 197)

the Official's Enclosure in Heliopolis (*stanza 1*); Stand up, O akh (*stanza 3*).

Spell 6 (Teti's Spell 198)

in your identity of the Akh in the Djenderu-Bark (*last stanza*).

Spell 15 (Teti's Spell 199)

be a god to your opponent (*Spell 199b, stanza 4*).

Spells 25–26 (Neith's Spell 241a–b), second copy

Written as a single spell, as in Neith's second copy. Variants: [Such is] this Pepi: hear, Osiris! (*stanza 2*); you shall number Horus's followers (*stanza 3*); as Horus in his father's house (*stanza 6*); Behold this which Horus has done for you (*stanza 10*).

Spell 26 (Neith's Spell 241b)

leading [the gods] (*first copy, stanza 4*).

Spell 28 (Pepi II's Spell 68)

This copy speaks of the deceased in the third person, as does a Middle Kingdom copy, rather than to him as in the copies of Pepi II and Iput. Variant: the populace will give you their arm (*stanza 3*).

Spell 33 (Teti's Spell 21)

RECITATION (*initial direction*); with a great goddess behind you (*omitted in stanza 1*); and make him live (*in place of he belongs to you, stanza 2*); as to the bones of this Pepi (*stanza 2*).

Spell 46, second copy (Spell 547a)

Your cleansing is Shu's cleansing and Tefnut's cleansing (*stanza 2*).

Spell 48 (Teti's Spell 145)

RECITATION (*initial direction*); [Nut] has [put] you [as a god to Seth], that he might bear you (*last sentence of stanza 5 and the first of stanza 6 combined*).

Spell 53 (Pepi II's Spell 348)

become clean [in the lake of] cool water *omitted* (*stanza 5*).

Spell 63 (Teti's Spell 196)

[You have been given to your mother Nut in her] identity of the sky, she has collected you [in her identity of Her of the Sedan Chair] of Heliopolis (*stanza 10*).

Spells 64–263

With the exception of Spell 66 (Unis's Spell 20), Pepi II's offering spells begin with the direction RECITATION.

Spell 72 (Unis's Spell 21), fourth copy

all haters *without object* (*stanza 1*); go, acquire them (*stanza 2*).

Spell 73 (Pepi II's Spell 125), second copy

where you become immersed (*stanza 1*).

Spell 74 (Unis's Spell 22)

RECITATION (*direction added before each of the first five lines*); 1 PELLET OF NATRON (*direction added after each of the first five lines*); the gods (*fifth line, either after or in place of* Horus's Followers).

Spell 75 (Unis's Spell 23)

RECITATION (*direction added before each of the first five lines*).

Spell 76 (Unis's Spell 24)

The last line of the spell is omitted.

Spell 108 (Teti's Spell 220)

[and you will acquire the crown] through it with the gods; and you will acquire the crown [through it with Horus, lord of the elite].

Spell 110 (Pepi II's Spell 265)

Second stanza omitted.

Spell 124 (Unis's Spell 67)

Ho, [Osiris Pepi].

Spells 127–190 (Unis's Spells 70–133)

RECITATION 4 TIMES: FOR THIS PEPI. LIFTING THE PRESENTED OFFERING 4 TIMES (*direction added before the final direction of each spell*).

Spell 191 (Unis's Spell 134)

RECITATION (*initial direction*); [betake yourself] toward him" (*stanza 5, referring to the officiant*).

Spell 195 (Teti's Spell 141)

This copy omits the opening stanza and its direction.

Spell 196 (Pepi II's Spell 309)

that Pepi be on [his throne] (*stanza 2*).

Spell 199 (Neith's Spell 225)

RECITATION. Osiris Pepi (*initial direction and beginning*); Ho, Osiris Pepi (*beginning of the last stanza*).

Spell 204 (Pepi II's Spell 295a)

Ho, Pepi! [I am Horus]. I have come having gotten for you Horus's two eyes of his body in their entirety, combined for you (*stanza 1*).

Spell 209 (Pepi II's Spell 400)

RECITATION BY ATUM (*initial direction*); This is Osiris Pepi, [whom you have made revive and live]. He lives, and you live: you live, [and he] lives (*last stanza*).

Spell 256 (Unis's Spell 147)

when he goes forth (*stanza 3*).

Spell 257 (Unis's Spell 148)

this one has [no] injury, [that one has no hurt]" (*stanza 6, in place of and vice-versa*); You belong, Pepi (*stanza 12*).

Spell 264 (Unis's Spell 155)

encircle you with life and authority (*stanza 7*).

Spell 276 (Neith's Spell 250)

as Horus [in his father's house] ... as the god in Takhbit (*stanza 6*).

Spell 277 (Neith's Spell 240)

You shall lead the gods (*stanza 4*).

Spell 278 (Neith's Spell 242)

You shall sit on a metal throne (*stanza 3*); with your face that of the great god (*stanza 5*); Make for yourself your place at the fore of the west, make for yourself your control at the fore of the gods. Watch over those [you] love, and they [will make] your festivals (*last stanza*).

Spell 279 (Neith's Spell 243)

The gateway that bars has been opened to him (*stanza 4*); at the fore of the sky as Horus of the Duat (*last stanza*).

Spell 280 (Neith's Spell 244)

So, you shall live *in place of* So, you shall go forth (*stanza 1*); He will not see you [or] those who [see] (*stanza 2, first sentence*); my father coming, a ba with hair bound (*stanza 2*); whose places are foremost (*stanza 4, three times*).

Spell 281, second copy

he will strike for you (any) obstruction to what you may say to him and bless your speech (*stanza 1*); alive as the Beetle and stable (*stanza 2*).

Spell 282 (Pepi II's Spell 524)

Geb shall establish you on your throne, alive forever (*stanza 3*); This Pepi shall live (*stanza 4*); Ho, Pepi! You have appeared as a god (*stanza 11*); Come, you of the flood with provisioning arm, that Geb might see you (*stanzas 14–15*); Nut [shall give you birth] (*stanza 16*); [of invoking you] with an endowed offering then and on every [festival] (*stanza 17*); and come to Horus for the course of eternity (*last stanza*).

Spell 291 (Teti's Spell 146)

RECITATION BY HORUS. A GEB-GIVEN OFFERING FOR OSIRIS PEPI (*initial direction*); Geb has given you your eyes as the eyes of this great one in you (*stanza 1*); They will gather you, Horus, for Horus has had Isis and Nephthys tend you, and Horus has made himself be content with you (*stanza 2*); in his identity of you, the Akhet (*stanza 3*); He has struck your opponent bound for you ... Horus shall turn him away for you: you are greater than your opponent ... He will swim under you (*stanza 5*); Isis has gathered you. Horus is the one who will tend what Seth has done to you. Horus's heart has gone forward with you, in your identity of Foremost of Westerners (*last two stanzas combined*).

Spell 293 (Teti's Spell 284)

This copy preserves the original first-person pronouns.

Spell 298 (Teti's Spell 144)

The direction of line 1 omitted; who am Horus who tends his father. I am your Anubis-wrapper (*stanza 3*).

Spell 301 (Teti's Spell 187)

so that my father's ferrying might be ferried on them to the Akhet of the sky (*stanza 3*); you will be called for by the Sun (*stanza 4*); and you are standing up as the star [that is at the sky's underbelly, you will render judgment] as [a god and hear the case as an official] (*stanza 5*); He (the Sun) has called to them and fetched them—those four gods who stand at the sky's electrum staves—that they might tell your name to the Sun and bear your name to Horus of the Akhet (*stanza 6*).

Spell 304 (Pepi II's Spell 406)

Oh, my father! (*opening line*).

Spell 305 (Pepi II's Spell 357)

So, stand up (*stanza 2*); let me have your ka, and I will manage your house and make firm your portal (*last stanza*).

Spell 306 (Pepi II's Spell 358)

Raise yourself, my great father (*stanza 1*).

Spell 314 (Teti's Spell 22)

mourn him as he makes emergence: Pepi is going to the sky among his brothers the gods.

Spell 325, second copy

at father Meryre (*stanza 1*); *the second-last stanza probably followed the version of Neith's Spell 11.*

Spell 328 (Unis's Spell 177)

he has come to his side like a god's coming to his proximity (*added between the two clauses of stanza 3*); and he is the one who will transport this Pepi to yonder side of the Akhet (*last stanza*).

Spell 329 (Pepi II's Spell 428)

Now, have the god's ladder given ... and escort the Sun *omitted in stanza 2.*

Spell 330 (Pepi II's Spell 429)

alive forever *added at the end of the last stanza.*

Spell 332 (Pepi II's Spell 432)

that he may live *added at the end of the last stanza.*

Spell 341 (Teti's Spell 227)

Father Pepi, you shall climb.

Spell 344 (Unis's Spell 174)

This Pepi will row in your boat, Sun. When [you] are emerging ... that he may ascend to the sky and go away from the land, and you may be away from (earthly cares of) wife and kilt (*stanza 5*).

Spell 346 (Unis's Spell 206)

This Pepi will redden with it ... [this] Pepi will glisten [with it] (*stanza 8, so also probably the other second-person forms in this stanza, not preserved*).

Spell 350 (Pepi II's Spell 69)

elevating him to appearance, to the path (*stanza 7*).

Spell 357, second copy

for Satis has released him (*stanza 6*).

Spell 364 (Teti's Spell 221)

You should seize his head so that it won't pass away.

Spell 388 (Unis's Spell 191)

Initial direction omitted.

Spell 389 (Unis's Spell 192)

of the lakes *omitted in the first stanza.*

Spell 393 (Unis's Spell 199)

where he is (*emended from where I am*) ... I will not say (*stanza 2*).

Spell 397 (Unis's Spell 15)

I have stepped on Horus's glide-path only unconsciously, not knowing (better) (*stanza 2, emended to He has stepped in the first clause*).

Spell 399 (Unis's Spell 2)

you about whom I say this!

Spell 418 (Pepi II's Spell 32)

[This Pepi has gone away] from the terminus of terrorizing and this Pepi has landed [in his manifestation] (*stanza 3*); [when this Pepi is established in the sky] forever (*stanza 5*).

Spell 419 (Unis's Spell 207)

[for] this Pepi has removed from himself all cases [...] this [Pepi], so this Pepi will ascend to the sky (*stanza 4*).

Spell 424 (Neith's Spell 7)

[This Pepi shines by day, this Pepi removes] transgression, [this] Pepi sets up [Maat] like the Sun (*stanza 9*).

Spell 424 (Neith's Spell 7), second copy

Gods [in the opened door] (*stanza 1*); As you shine by [day], you who remove transgression (*stanza 9*).

Spell 427 (Pepi II's Spell 523)

[to] her [justified] son Horus (*stanza 2*).

Spell 430 (Pepi II's Spell 402)

Nephthys, give your hand to Pepi, alive forever.

Spell 431 (Pepi II's Spell 347)

and you will fly [in it] *in place of the first* and you will be flown in it (*second-last stanza*).

Spell 435 (Pepi II's Spell 522)

so that this Pepi may come into being in [the eastern side of the sky] (*stanza 1*); that he may elevate [this] Pepi to Atum and make him live (*stanza 2*);

Spell 435 (Pepi II's Spell 522), second copy

[and elevates] him to Atum *omitting* and make him live (*stanza 2*); The greatness of this Meryre's insignia is in Dual Lions' enclosure (*last stanza*).

Spell 439 (Unis's Spell 213)

this Pepi will look at you.

Spell 444, second copy

Isis, [said]: "I have given birth to [the egg]; shake out the thing (inside it)" (*stanza 2*).

Spell 447 (Merenre's Spell 336)

Stand up for him ... that he might revive you and assemble for you ... He

has struck for you the one who struck you (*stanzas 1–3, first person altered to third person*); for he has put you, father Osiris Pepi, on Sun Atum's throne (*stanza 3*); [that they] made [for] Sun Atum (*stanza 4*); forever, father Pepi (*second-last line*).

Spell 454 (Teti's Spell 18)

I shall set the stepladder and erect the ladder (*stanza 2, with original first person*).

Spell 509, second copy

this speech Meryre says to you (*stanzas 2 and 4*); Meryre will ascend [to the god, and Meryre will be tended] (*last stanza*).

Spell 510, second copy

Meryre will proceed; Meryre will fetch (*stanza 5*); Meryre is Horus's eye, which was chewed up [and spat out: he will be chewed up and spat out] (*stanza 7*); this speech Meryre says to you (*stanza 8*); Meryre is the Sun's plumage *and the final clause omitted* (*stanza 11*); Meryre [has been ...] by Horus, Meryre has been defended by [Seth] (*second-last stanza*); like the Sun who rises [for] Meryre in [the eastern side of] the sky (*last stanza*).

Spell 514 (Teti's Spell 181)

and it made landfall (*stanza 1, second instance*); The Sun is commending this Pepi to Sees Behind Him (*stanza 4*); his seat has taken account of him (*last stanza*).

Spell 515 (Unis's Spell 212)

born in Heliopolis when the Sun was above Pepi and the Dual Ennead above the subjects (*stanza 2*).

Spell 531 (Unis's Spell 178)

Pepi shall open the god's face and sit [on] the great seat beside the god (*last stanza*).

Spell 537 (Unis's Spell 216)

RECITATION. O [Sun], recognize [...] this one of those who know you. Pepi knows the Sun, Pepi will not forget the given [offering] ... Pepi knows the booth (*stanza 1*); those four who go down behind, who see [with] two faces and argue painfully about the firstborn, who will be difficult with him whom they would destroy (*stanza 2*); Genuflection after genuflection will be made for you, praise after praise will be made for you (*last stanza*).

Spell 548 (Pepi II's Spell 564)

You shall descend ... and be rowed ... You shall govern ... and be rowed (*stanza 4*); those western walkways of yours (*last stanza*).

Spell 559 (Teti's Spell 10)

for [Horus of] Shezmet at daybreak, that [he] might become clean in the Marsh [of Reeds] (*stanza 4*); Meryre has received a god's-cloak, and Meryre has become established [through it like them as a god] (*second-last stanza*); let Meryre proceed, settle Meryre as one of you (*last stanza*).

Spell 563 (Unis's Spell 226)

[get] the ladder for Meryre that Khnum made.

Spell 565 (Pepi II's Spell 404)

he will not let you listen (*last two clauses of stanza 3*); This [Meryre is the one who] fashioned you (*stanzas 4 and 13, written with the sign of a man making a pot rather than the sign of a wall in Pepi II's "construct"*); You shall do for him well everything [he says to you] ... you shall lift to him every plant that is in you or that will come into being in you; you shall lift to him all the bread and beer that is in [you or that will come into being in] you; [you shall take (them) for] him to every place in which his heart might wish to be (*stanza 5*); *the last clause of stanza 8 and all of stanza 9 omitted.*

Spell 565 (Pepi II's Spell 404), second copy

he will not let you listen (*stanza 3*); you shall lift to [him] every [plant] that is in you or that will come into being in [you] (*stanza 5*); So, return, return, mistress of the sky (*stanza 9*); This Meryre will fashion you, Meryre's town (*stanza 10, written with the sign of a man making a pot rather than the sign of a wall in Pepi II's "construct"*); You shall do for this Meryre everything that [the heart] of this Meryre might wish (*stanza 11*).

Spells 569–570 (Teti's Spells 162 and 163+280)

Initial direction omitted.

Spell 581 (Pepi II's Spell 361)

all [the gods] who will make [everything good] happen [for Meryre, who will make] this "Perfect Fixture" [be firm] for the course of eternity (*stanza 2*).

THE PYRAMID TEXTS OF MERENRE**Spell 4 (Teti's Spell 199)**

PT 367–368 are a single spell here, as in the copies of Teti and Pepi I. Variant: be a god to your opponent (stanza 7).

Spell 6 (Teti's Spell 197)

in the Official's Enclosure in Heliopolis (*stanza 1*).

Spell 7 (Teti's Spell 198)

"Carry the one greater than you," they said about you ... "The one greater than you is distinguished," they said about you (*stanza 2*).

Spell 11 (Teti's Spell 21)

RECITATION (*initial direction*); Receive me, Nemtiemzaf Merenre, to yourself and be informed: Nemtiemzaf Merenre's corpse—he is a child (*last stanza*).

Spell 12 (Neith's Spell 5)

for the god's two countrysides have been given to Nemtiemzaf [Merenre].

Spell 16 (Pepi I's Spell 38)

Ho, Nemtiemzaf Merenre! (*at the beginning of stanza 3*).

Spell 25 (Pepi I's Spell 16c)

RECITATION (*initial direction*).

Spell 30 (Pepi I's Spell 44)

she who joins the great one has come to you, and you will not need; she who joins the fearful, and you will not need (*stanza 4*); You shall be at the fore of those at your feet, govern those in your presence, make firm your house in your wake, and defend your children from mourning (*stanza 6*).

Spell 31 (Pepi I's Spell 45)

Your mother has come to you: Nut has come to you, the Great Sieve has come to you (*stanza 1*).

Spell 33b (Pepi I's Spell 16b)

and conceal your son as he who comes for it. Join this great one!

Spell 34 (Pepi I's Spell 17)

BY GEB *omitted in the initial direction*.

Spell 36 (Pepi I's Spell 20)

As you encircle the land and everything within your arms, you should place this Pepi as an Imperishable Star that is in you.

Spell 37 (Pepi I's Spell 21)

Geb has united the entire land for you in every place.

Spell 39 (Pepi I's Spell 39)

Nut, [because] the two eyes have emerged in your head, you have acquired Horus and his Great of Magic as well, you have acquired Seth and his Great of Magic as well (*stanza 1*).

Spell 43 (Pepi I's Spell 50)

this cleansing of this father Nemtiemzaf Merenre (*stanza 2*).

Spell 45 (Pepi I's Spell 31)

Earth, hear this which the gods have said! The Sun says he will akhify this Nemtiemzaf Merenre, for he (the Sun) has received his (status as an) akh (*stanza 3*).

Spell 49 (Pepi I's Spell 35)

is elder to him. Nemtiemzaf Merenre is great, and Nemtiemzaf Merenre will be more akh than the akhs (*stanza 2*); for Nemtiemzaf Merenre has come to stand on the north of the sky and earth and Nemtiemzaf Merenre has acquired the Two Lands like a king (*last stanza*).

Spell 51 (Teti's Spell 220)

and you will acquire the crown through it with the gods; and you will acquire the crown through it with Horus, lord of the elite.

Spell 207 (Teti's Spell 145)

RECITATION (*initial direction*); your mother has spread herself (*stanza 5*).

Spell 208 (Teti's Spell 146)

He will swim under you (*stanza 5, evidently emended from You will swim*).

Spell 209 (Teti's Spell 284)

Nemtiemzaf Merenre has become clean and received his clean place ... when Nemtiemzaf Merenre has received his clean place (*stanza 1*).

Spell 213 (Teti's Spell 144)

The direction of line 1 omitted; who am Horus who tends his father. I am your Anubis-wrapper (*stanza 3*).

Spell 214 (Pepi I's Spell 296)

Ho, Nemtiemzaf Merenre! (*stanza 1*).

Spell 216 (Pepi I's Spell 297)

Your water and your cool water are the great inundation that comes from you (*stanza 1*).

Spell 217 (Unis's Spell 136)

RECITATION (*initial direction*); RECITATION 4 TIMES (*direction omitted*).

Spell 218 (Unis's Spell 138)

RECITATION. Ho, Osiris [Nemtiemzaf Merenre]! (*initial direction and opening*).

Spell 223 (Teti's Spell 141)

Initial direction and final stanza omitted.

Spell 224 (Pepi II's Spell 361)

will make this work and this pyramid be firm (*stanza 2*).

Spell 225 (Pepi II's Spell 359)

Atum, put your arms around Nemtiemzaf Merenre, around this work, around this pyramid, as ka-arms (*stanza 2*); This Nemtiemzaf Merenre is Osiris, this work is Osiris, this pyramid is Osiris (*stanza 5*).

Spell 228 (Teti's Spell 148)

and acquire his remainder through it (*stanza 2*).

Spell 229 (Teti's Spell 149)

Nemtiemzaf Merenre has eaten of what Tefnut eats of.

Spell 230 (Teti's Spell 143)

so, this tongue is clean and Nemtiemzaf Merenre's name shall exist (*stanza 2, last clause*); Nemtiemzaf Merenre's abomination is his abomination. Excrement is Nemtiemzaf Merenre's abomination: he will not eat (it). This is Nemtiemzaf Merenre's abomination, like Seth rejects his two witnesses who cross the sky: they are the Sun and Thoth. May you (two) take Nemtiemzaf Merenre with you (*stanzas 3–4*).

Spell 231 (Teti's Spell 144)

he will not eat it ... he will not drink it (*stanza 1*); Nemtiemzaf Merenre in fact is the one who gave bread (*stanza 2*).

Spell 232 (Teti's Spell 145)

He will live on it and Nemtiemzaf Merenre will live [on it] (*stanza 2*).

Spell 233 (Teti's Spell 153)

RECITATION (*initial direction*).

Spell 236 (Teti's Spell 156)

RECITATION (*initial direction*).

Spell 239 (Teti's Spell 159)

my mistress (*stanza 3*).

Spell 245 (Teti's Spell 166)

Nemtiemzaf Merenre has returned from Pe.

Spell 248 (Teti's Spell 277)

Nemtiemzaf Merenre has come from Pe: the fire is red, the beetle lives (*initial sentence, omitted in Teti's copy*).

Spell 262 (Pepi I's Spell 326a)

you will jump up with it and make landfall in the eastern side of the sky (*addressed to the ferryman*), followed by Nemtiemzaf Merenre will go and escort (*stanza 2*); he has reached the sky's height and the great ones of the White Palace cannot bar him from the Beaten Path of Stars ... The Sun shall place Nemtiemzaf Merenre at the head of the eternal ones (*stanza 3*).

Spell 263 (Pepi I's Spell 326b)

RECITATION (*initial direction*); who associates with the sky, leads the earth, and parts the gods (*stanza 2*); lead Nemtiemzaf Merenre like Horus, elevate Nemtiemzaf Merenre like Paths-Parter (*stanza 3*); Sun, remove him from from his place, put Nemtiemzaf Merenre in his place: it is Nemtiemzaf Merenre (*last sentence*).

Spell 268 (Pepi I's Spell 318)

Nemtiemzaf Merenre has kissed the sky as a falcon; he has reached the sky as a grasshopper (*stanza 3, last two clauses*).

Spell 269 (Pepi I's Spell 334)

The Sun will call for you from the sky's Izken. Ascend to the god, and Seth will fraternize with you (*stanza 5*).

Spell 270 (Pepi I's Spell 333)

You, father! (*stanzas 1–3*); they have come [to Osiris at] the sound of Isis's and Nephthys's screaming (*stanza 4*); when you go [to the sky], you will become Paths-Parter (*last stanza*).

Spell 271 (Pepi I's Spell 327)

Nemtiemzaf Merenre has come to you, Lord (*stanzas 9–12*); Nemtiemzaf Merenre has been removed for him from the head of the dead and Nemtiemzaf Merenre has been put for him [at the head of his akhs who have become divine] (*last stanza, as in Pepi II's copy*).

Spell 274 (Pepi II's Spell 429)

that he might go forth at daybreak and become clean (*stanzas 1–5*).

Spell 278 (Pepi I's Spell 342)

Nemtiemzaf Merenre will fully cross (*stanza 5*).

Spell 279 (Pepi I's Spell 321)

“My mother,” says Nemtiemzaf Merenre, “give me [your] breast” (*stanza 2*).

Spell 283 (Pepi I's Spell 290)

The king's name is substituted for Pepi I's first-person pronoun in the last two stanzas.

Spell 286 (Teti's Spell 225)

Greetings, father (*stanza 1*); Horus has repelled the bad that was against you on your fourth day, Seth has negated what he had done to you on your eighth day (*stanza 3*); He of the night will not bow over you, your mind will not be acquired, your heart will not be taken away (*stanza 5*); You are a great one whose crown is sound. [You shall] provide [yourself] with your metal limbs. Stride the sky to the Marsh of Reeds, make your abode (*last stanza*).

Spell 287 (Teti's Spell 227)

Father Nemtiemzaf Merenre, you shall climb.

Spell 288 (Teti's Spell 224)

I will put you on father Nemtiemzaf Merenre's brow like Horus put you on [his father Osiris's] brow.

Spell 290 (Pepi I's Spell 317)

the sky having given you birth (*stanza 1*).

Spell 291 (Teti's Spell 196)

and provided you with his eye (*stanza 2*); You have been given to your mother Nut in her identity of the sarcophagus (*stanza 10*).

Spell 337 (Pepi I's Spell 458)

So, raise yourself, Nemtiemzaf Merenre, third (companion) of Sothis of clean places (*stanza 1*); Nemtiemzaf Merenre has emerged from between the Dual Ennead's thighs (*stanza 9*); Nemtiemzaf Merenre has worshipped the Sun, Nemtiemzaf Merenre has worshipped Horus of the Akhet as he strapped on his apron (*last stanza*).

Spell 338 (Pepi I's Spell 460)

Nemtiemzaf Merenre is the Savior, and Nemtiemzaf Merenre has saved himself from everything bad (*stanza 1*).

Spell 339 (Pepi I's Spell 459)

Nut is giving her arms toward you (*stanza 1*); Those four akhs who are with you—Hapi, Duamutef, Imseti, and Qebhsenuf—are two on one side and two on the other side, and you yourself are the helmsman (*stanza 4*).

Spell 340 (Pepi I's Spell 501)

the sky's door has been opened and the Cool Waters' door has been pulled open to Nemtiemzaf Merenre (*stanzas 1–4*); Nemtiemzaf Merenre emerges emerging and becoming clean in the Marsh of Reeds (*stanzas 5–8*); Nemtiemzaf Merenre has become clean and received the golden kilt, so Nemtiemzaf Merenre will go to the sky and be settled like the earth (*stanza 9*); Swallow Nemtiemzaf Merenre like your swallowing your son, the god (*stanza 10*); Acquire Nemtiemzaf Merenre, that Nemtiemzaf Merenre may settle among you (*stanzas 11 and 13*); give Nemtiemzaf Merenre your arm, accept the arm of Nemtiemzaf Merenre, take him to the sky like when you took Osiris to the sky (*stanza 12*).

Spell 343 (Pepi I's Spell 461)

He shall commend Nemtiemzaf Merenre to the father of Nemtiemzaf Merenre, the moon, and Nemtiemzaf Merenre's sibling the morning god, and to those four youngsters who sit on the eastern side of the sky. Nemtiemzaf Merenre shall give commands to those four youngsters who sit on the eastern side of the sky (*stanza 5*).

Spell 345 (Pepi I's Spell 475)

Atum came into being (*stanza 1*).

Spell 346 (Pepi I's Spell 476)

RECITATION (*initial direction*); take hold of this sidelock of Nemtiemzaf Merenre (*stanza 1*); and Nemtiemzaf Merenre will make for you the spell of the Natron-god, and he will make for you the spell of incense, (saying): "Stand up, incense, at the fore of the Big Ennead!" (*stanza 2*).

Spell 347 (Pepi I's Spell 477)

that messenger of the god who emerges (*stanza 1*).

Spell 355 (Pepi I's Spell 463)

It is Nemtiemzaf Merenre, you two obelisks of the Sun that belong to the earth (*stanza 1*); Nemtiemzaf Merenre will receive his place and a meal as that of the granary of the great god (*last stanza*).

Spell 357 (Pepi I's Spell 465)

an entertainer of the god before his great seat (*stanza 1*); and allot Nemtiemzaf Merenre to a catch of fowl (*last stanza*).

Spell 358 (Pepi I's Spell 466)

In peace is the year's state: how peaceful is the year's state! For the year's state is perfect: how perfect is the year's state! (*stanza 3*); Nemtiemzaf Merenre is the measuring cord of the Dual Ennead with which the Marsh of Rest was laid out (*stanza 4*); Our heart was not sound (*stanza 5*).

Spell 359 (Pepi I's Spell 467)

Dual Ennead, take Nemtiemzaf Merenre with you (*stanza 2*); Take Nemtiemzaf Merenre with you in your raft's cabin (*stanza 5*); the town north of Heliopolis, which came from Geb's brow (*stanza 6*); When you have received that blessed harpoon of yours ... Nemtiemzaf Merenre will sever with it the heads (*stanza 7*); they shall give Nemtiemzaf Merenre that plant of life on which they live and Nemtiemzaf Merenre will live on it together (with them) (*stanza 9*); Thus, you shall take Nemtiemzaf Merenre with you (*stanza 10*); as official of the akhs who are the northern Imperishable Stars of the sky (*last stanza*).

Spell 360 (Pepi I's Spell 449)

that they might make Nemtiemzaf Merenre's guidance to his father Geb, that they might make Nemtiemzaf Merenre's guidance to the Sun (*stanza 6*); Nemtiemzaf Merenre is the flood's outflow: Nemtiemzaf Merenre emerged from it in the water's evolution ... Nemtiemzaf Merenre is a snake who(se body) has many folds (*stanza 8*); Lift Nemtiemzaf Merenre, Horus! Elevate Nemtiemzaf Merenre, Seth! The offering outpourer and star-outpourer has come (*last stanza*).

Spell 361 (Pepi I's Spell 468)

If you delay ferrying Nemtiemzaf Merenre in that ferryboat (*stanza 3*).

Spell 363 (Unis's Spell 176)

Desire Nemtiemzaf Merenre, gods, and Nemtiemzaf Merenre will desire you, [gods] (*stanza 4*); Yonder land [in which Nemtiemzaf Merenre] goes, [Nemtiemzaf Merenre will not thirst], Nemtiemzaf Merenre will not hunger, forever (*last stanza*).

Spell 364 (Pepi I's Spell 504)

Nemtiemzaf Merenre is one who is clean, and Nemtiemzaf Merenre shall be transported [to the sky as such] (*first sentence*).

Spell 376 (Pepi I's Spell 554)

father is the mace of the Great One at your fore, akhs (*stanza 2*); for Horus, since he has tended his father, and for this father Nemtiemzaf Merenre, since he has tended himself (*stanza 4*); You are praised, with your nose on the Firstborn's Thing's scent (*last stanza*).

Spell 377 (Pepi I's Spell 555)

So, ascend to the Sun's eye (*stanza 4*).

Spell 389 (Pepi I's Spell 509)

on the arms of Shu and Tefnut, on Nemtiemzaf Merenre's arms. You who rise and become large, of whom the gods speak (*stanzas 1–2*); hear it, this speech Nemtiemzaf Merenre says to you! (*stanzas 2–6*); Nemtiemzaf Merenre will not eat a limb of Osiris (*stanza 8*); Nemtiemzaf Merenre will ascend to the god, and he will be tended (*last stanza*).

Spell 390 (Pepi I's Spell 510)

Nemtiemzaf Merenre is your third (*stanza 2*); Nemtiemzaf Merenre is your fourth (*stanza 3*); that acquires and fetches: Nemtiemzaf Merenre will acquire and fetch (*stanza 5*); Nemtiemzaf Merenre is Horus's eye, which was chewed up and spat out: he will be chewed up and spat out (*stanza 7*); this speech Nemtiemzaf Merenre says to you (*stanza 8*); from you two to that body, Nemtiemzaf Merenre's first, of the herd of justification ... that was born when Horus's eye had not yet been gouged out (*stanza 10*); Open for him, Horus! Defend for him, Seth! (*second-last stanza*).

Spell 392 (Pepi I's Spell 528)

Nemtiemzaf Merenre has come from Pe, where the gods of Pe are, banded (with breastbands) as Horus (*stanza 1*); Nemtiemzaf Merenre has become sound, his flesh is sound; Nemtiemzaf Merenre has become sound, his clothing is sound ... Nemtiemzaf Merenre has gone down as the ba he has netted, as his sacred image's ba (*last stanza*).

Spell 398 (Unis's Spell 211)

of this god's going forth to the sky, of father's going forth to the sky (*stanza 1*); that they might make for you conveyance on their arms (*stanza 3*).

THE PYRAMID TEXTS OF PEPI II

Spell 2 (Pepi I's Spell 31)

Earth, hear this which the gods have said! The Sun has said he would akhify this Pepi Neferkare ... privileging him as a god as one of the

watchers of Pe (*stanza 3*); for he has given you the incense with which the gods are censured (*stanza 8*).

Spell 4 (Pepi I's Spell 30)

this controlling power shall akhify his ba (*stanza 1*); This your going, as Osiris's replacement, is with your face before you and your praise preceding you (*stanza 2*).

Spell 6 (Pepi I's Spell 7)

in which you have become immersed (*stanza 3*); rejuvenated in your identity, in your identity of the rejuvenated waters (*stanza 4*).

Spell 8 (Pepi I's Spell 32)

They shall give you water (*stanza 3*).

Spell 9 (Pepi I's Spell 38)

Look, someone is come as Orion (*stanza 2*); Pepi Neferkare shall be conceived by the sky with Orion: you, as the morning-star, shall give birth to Pepi Neferkare with Orion (*stanza 3*).

Spell 10 (Pepi I's Spell 36)

Is it desired that you live ... to the sky, to those whom the god knows.

Spell 16 (Neith's Spell 7)

Stanzas 5–6 and 9 omitted.

Spell 19 (Teti's Spell 198)

Ho, Pepi Neferkare! (*stanza 1*).

Spell 20 (Teti's Spell 21)

RECITATION (*initial direction*); Receive Pepi Neferkare to yourself. Be informed: his corpse—he is a child (*stanza 2*).

Spell 25 (Unis's Spell 175)

Pepi Neferkare [will be nurtured] by Isis ... Horus will receive Pepi Neferkare, alive forever, [at his two fingers] (*stanza 3*).

Spell 26 (Neith's Spell 272b)

The first person is replaced by the king's names or a third-person pronoun.

Spell 28 (Unis's Spell 226)

(the ladder called) "Shape of Contentment," which Khnum made.

Spell 30 (Neith's Spell 5)

for the god's two countrysides have been given to him.

Spell 33 (Teti's Spell 228)

You have descended as the jackal (*stanza 6*); put yourself on your right side ... you shall grab onto the mace (*stanza 8*).

Spell 35 (Pepi I's Spell 16c)

RECITATION (*initial direction*).

Spell 37 (Merenre's Spell 29a)

gather your bones for you, join your limbs for you, and get your heart for you in your body (*stanza 3*).

Spell 39 (Pepi I's Spell 44)

she who joins the great one has come to you, and you will not need; she who joins the fearful, and you will not need (*stanza 4*); You shall be at the fore of those at your feet, govern those in your presence, make firm your house in your wake, and defend your children from mourning (*stanza 6*).

Spell 40 (Pepi I's Spell 45)

Your mother has come to you: Nut has come to you, the Great Sieve has come to you (*stanza 1*).

Spell 42 (Teti's Spell 199b)

RECITATION (*initial direction*).

Spell 44 (Merenre's Spell 32b)

RECITATION (*initial direction*).

Spell 46 (Pepi I's Spell 16b)

RECITATION (*initial direction*); and conceal your son as he who comes for it: join this great one!

Spell 47 (Pepi I's Spell 17)

BY GEB *omitted in the initial direction*.

Spell 48 (Pepi I's Spells 18–19)

A single spell in this copy, without initial direction in Spell 48b (Pepi I's Spell 19).

Spell 49 (Pepi I's Spell 20)

As you encircle the land and [every]thing within your arms, you should place this Pepi Neferkare as an Imperishable Star that is in you.

Spell 50 (Pepi I's Spell 21)

Geb has united the entire land for you in every place.

Spell 52 (Pepi I's Spell 39)

Nut, because the two eyes have emerged in your head, you have acquired Horus and his Great of Magic as well, you have acquired Seth and his Great of Magic as well (*stanza 1*).

Spell 55 (Pepi I's Spell 12)

for you have been given all the gods.

Spell 59 (Teti's Spell 145)

RECITATION (*initial direction*); your two sisters, Isis and Nephthys, to your side (*stanza 2*); that he might become content (*last stanza*).

Spell 61 (Teti's Spell 197)

the Official's Enclosure in Heliopolis (*stanza 1*); Stand up, O akh (*stanza 3*).

Spell 62 (Teti's Spell 204)

as what is commanded by your father Geb to be done for you (*stanza 3*); he will not die (*last stanza*).

Spell 71 (Pepi I's Spell 303)

Raise yourself, father Pepi Neferkare! ... Bear yourself on your feet (*stanza 1*).

Spell 80 (Teti's Spell 16)

He is a face, a face that sees elevation (*last stanza*).

Spells 115–237

Pepi II's offering spells begin with the direction RECITATION.

Spell 117 (Unis's Spell 20)

RECITATION 4 TIMES *omitted*.

Spell 124 (Unis's Spell 21), fourth copy

The final direction is omitted.

Spell 126 (Unis's Spell 22)

1 PELLETT OF NATRON (*direction after each of the first five lines*).

Spell 127 (Unis's Spell 23)

The first two lines are treated as separate spells, with the initial direction RECITATION *before each; 1 PELLETT OF NATRON (direction after each of the first five lines).*

Spell 150 (Unis's Spell 46)

RECITATION 4 TIMES (*initial direction*).

Spell 154 (Unis's Spell 50)

with which he got and supported the gods.

Spell 158 (Unis's Spell 54)

awake, Horus's eye in the Red-Crown enclosures, in peace (*stanza 1*); RECITATION 4 TIMES: TO THE FRONT! TO THE FRONT, BEFORE OSIRIS! (*second-last direction*).

Spell 163 (Unis's Spell 59)

RECITATION: SIT DOWN, BE SILENT: THE KING'S INVOCATION (*final direction*).

Spell 171 (Unis's Spell 67)

Ho, Osiris Pepi Neferkare! (*beginning*).

Spell 172 (Unis's Spell 68)

4 TIMES *omitted*.

Spells 174–237 (Unis's Spells 70–133)

RECITATION 4 TIMES: FOR THIS PEPI NEFERKARE. LIFTING THE PRESENTED OFFERING 4 TIMES (*direction added before the final direction of each spell*).

Spell 188 (Unis's Spell 84)

accept Horus's eye.

Spell 191 (Unis's Spell 87)

accept his white, sound teeth.

Spell 197 (Unis's Spell 93)

Direction omitted.

Spells 198–200 (Unis's Spell 94–96)

ROASTED (*added to the final direction*).

Spell 212 (Unis's Spell 108)

they have come rounded out from it.

Spell 265, second copy

The directions after each stanza are omitted.

Spell 291, second copy

RECITATION (*initial direction*).

Spell 298 (Teti's Spell 220), second copy

and you will acquire the crown through it with the gods; and you will acquire the crown through it with Horus, [lord] of the elite.

Spell 302, second copy

and release your bad sweat to the ground (*stanza 2*).

Spell 307 (Unis's Spell 134)

RECITATION 4 TIMES (*direction before the final line*).

Spell 308 (Teti's Spell 141)

The Initial directions, the two stanzas following, and the closing stanza are omitted; you butchering a bull (stanza 6).

Spell 320 (Unis's Spell 136)

The final direction is omitted.

Spells 323–334 (Unis's Spells 146–157)

RECITATION (*initial direction, except for Spell 325*).

Spell 324 (Unis's Spell 147)

Ho, Pepi Neferkare! Beware of the sky-lake! (*stanza 1*); RECITATION: "Go in the wake of your Sun" (*stanza 2*).

Spell 325 (Unis's Spell 148)

Follows Spell 324 without spell-division or initial direction; You belong, Pepi Neferkare, to that god (stanza 12).

Spell 330 (Unis's Spell 153)

may you be content with his speech, may [you] be content with what he says to you when he says to you (*stanza 3*).

Spell 334 (Unis's Spell 157)

[son of a] black [ram] (*stanza 2*).

Spell 335 (Neith's Spell 250)

You have received your water-lily-scepter (*stanza 5*).

Spell 336 (Neith's Spell 240)

for the gods have commanded (*stanza 4*).

Spell 339 (Neith's Spell 242)

as Pepi Neferkare has made his replacement with the king (*last stanza*).

Spell 341 (Neith's Spell 244)

a ram coming (*stanza 2*).

Spell 343 (Unis's Spell 174)

with control in his arm ... that Pepi Neferkare may ascend to the sky and go away from the land, and you may be away from (earthly cares of) wife and kilt (*stanza 5*).

Spell 346 (Unis's Spell 207)

for [Pepi] Neferkare [has] removed from himself the case involving him, which Pepi Neferkare has wiped away from himself, and so Pepi Neferkare will ascend to the sky (*stanza 4*).

Spell 352 (Merenre's Spell 206)

Your two sisters—they are Isis and Nephthys—have returned to you ... after finding you black in your identity of the Great Black ... encircling everything (*stanza 4*); in your identity of the God's Lake (*stanza 4*); You have become akh in him ... Horus will tend you (*last stanza*).

Spell 353 (Teti's Spell 146)

Geb will have Horus give them to you (*stanza 1*); Ho, Pepi Neferkare! (*stanza 4*); He shall swim under you (*stanza 5*).

Spell 356 (Pepi I's Spell 292)

You will open the Looking (Waters') caverns and the sunlight's stretches will be released to you (*stanza 1*); *the king's name is substituted for Pepi I's first-person pronoun in the second-to-last stanza*; Take the arm of Pepi Neferkare to the sky among the following of the Sun (*last stanza*).

Spell 362 (Merenre's Spell 227)

When you have eaten this, Pepi Neferkare will find your remainder. You will give the remainder to Pepi Neferkare when he has come (*stanza 2*).

Spell 363 (Teti's Spell 148)

and acquire his remainder through it (*stanza 2*).

Spell 365 (Unis's Spell 143)

the Ennead has cleaned Pepi Neferkare with natron: so, this tongue is clean and Pepi Neferkare's name shall exist (*stanza 2*); Pepi Neferkare's abomination is his abomination. Excrement is Pepi Neferkare's abomination: he will not eat (it). This is Pepi Neferkare's abomination, like Seth

rejects his two witnesses who cross the sky: they are the Sun and Thoth. May you (two) take Pepi Neferkare with you (*stanzas 3–4*).

Spell 366 (Unis's Spell 144)

he will not eat it (*stanza 1*); he in fact is the one who gave bread (*stanza 2*).

Spell 367 (Unis's Spell 145)

He will live on it and Pepi Neferkare will live on it (*stanza 2*).

Spell 368 (Teti's Spell 153)

RECITATION (*initial direction*).

Spell 370 (Teti's Spell 155)

It is Pepi Neferkare! It is Pepi Neferkare, Isis! (*stanza 1*).

Spell 371 (Teti's Spell 156)

RECITATION (*initial direction*).

Spell 372 (Teti's Spell 157)

so that they give him every meal.

Spell 374 (Teti's Spell 159)

my mistress (*stanza 3*).

Spell 377 (Teti's Spell 283)

Greetings, Sun, in life, in your finality (*stanza 1*).

Spell 378 (Teti's Spell 161)

The first clause is omitted in stanza 3.

Spell 383 (Teti's Spell 282)

Oh, Sun! Oh, you of repletion! Oh, you of fertility! RECITATION: Pepi is yours, yours is Neferkare (*stanza 1*).

Spell 384 (Teti's Spell 166)

Pepi Neferkare has returned from Pe.

Spell 385 (Teti's Spell 277)

Pepi Neferkare has come from Pe: the fire is red, the beetle lives (*first sentence, omitted in Teti's copy*); Pepi Neferkare has just received the Great Uraeus, his face falling on the Great Uraeus (*stanza 1*).

Spell 386 (Teti's Spell 278)

Pepi Neferkare Neferkare (*sic*) has widened his place with Geb, Pepi Neferkare's star has been elevated with Nut (*stanza 1*).

Spell 387 (Teti's Spell 279)

more than the flood upon his temple (*stanza 3*).

Spell 389 (Merenre's Spell 289)

Father Pepi Neferkare, I have come having gotten green eyepaint for you. I have come having gotten for you the green eyepaint that Horus put on Osiris (*stanza 1*).

Spell 390 (Teti's Spell 224)

I will put you on father Pepi Neferkare's brow like Horus put you on his father Osiris's brow.

Spell 394 (Merenre's Spell 50)

Ho, Pepi Neferkare! Your ka shall recognize you from your opponents (*last stanza*).

Spell 396 (Teti's Spell 144)

The direction of line 1 is omitted.

Spell 398 (Pepi I's Spell 296)

Ho, Pepi Neferkare! (*stanza 1*).

Spell 405 (Pepi I's Spell 313)

The direction in the final stanza is omitted.

Spell 409 (Pepi I's Spell 312)

She shall cool for you your heart in your body (*stanza 1*).

Spell 413 (Pepi I's Spell 319a)

Raise yourself, Pepi Neferkare, and they will lead you to your mother Nut (*stanza 7*); Ho, Pepi Neferkare! I am Horus (*last stanza*).

Spell 414 (Merenre's Spell 265)

You, father Pepi Neferkare! (*stanza 1*).

Spell 415 (Pepi I's Spell 334)

Raise yourself, Osiris, Geb's first son (*stanza 2*); Earth, hear this which Geb has said (*stanza 3*); Seth will fraternize with you (*stanza 5*).

Spell 416 (Pepi I's Spell 318)

Pepi Neferkare has reached the sky as a grasshopper (*stanza 3, last sentence*); Pepi Neferkare does not help Bastet (*stanza 4*).

Spell 417 (Pepi I's Spell 333)

You, father Pepi Neferkare! (*stanzas 1–3*); they have come to Osiris at the sound of Isis's and Nephthys's screaming (*stanza 4*); which Horus has done for you: he has hit for you the one who hit you and bound for you the one who bound you, putting him under your eldest daughter in Qedem (*stanza 5*).

Spell 419a, second copy

for you are a Great One, a Great One's son.

Spell 421 (Merenre's Spell 260)

I, Pepi Neferkare, am an akh with his mouth equipped (*stanza 8*).

Spell 423 (Pepi I's Spell 326a)

Pepi Neferkare will jump up with it and come to stand in the eastern side of the sky (*stanza 2*); Pepi Neferkare has reached the sky's height and the

great ones of the White Palace cannot bar him from the Beaten Path of Stars (*stanza 3*).

Spell 424 (Pepi I's Spell 326b)

RECITATION (*initial direction*); who associates with the sky, leads the earth, and parts the gods (*stanza 2*); lead Pepi Neferkare like Horus, elevate Pepi Neferkare like Paths-Parter (*stanza 3*); [Sun], remove him from his place, put Pepi Neferkare in his place: it is Pepi Neferkare (*last sentence*).

Spell 425 (Pepi I's Spell 327)

and make him stand up in the fore of the Dual Ennead (*stanza 1*); to Isis, Osiris Pepi Neferkare (*stanza 6*); and it will remove the heads of those who will make a barrier of themselves to Pepi Neferkare when he goes to you, Osiris (*stanza 8, end*); Pepi Neferkare has come to you, his lord (*stanza 9*); Pepi Neferkare has come to you, Lord (*stanzas 10–12*); Pepi Neferkare has come to you, Osiris Pepi Neferkare (*stanza 10*); Pepi Neferkare has been removed for him from the head of the dead and Pepi Neferkare has been put for him at the head of his akhs who have become divine. Pepi Neferkare's water is their water, Pepi Neferkare's bread is their bread (*last stanza*).

Spell 426 (Unis's Spell 177)

Sees Behind Him, in peace *omitted* (*stanza 1*).

Spell 431 (Pepi I's Spell 321)

"My mother," says Pepi Neferkare, "give me your breast, that I may suck it," says Pepi Neferkare (*stanza 2*); "My son," she says about Pepi Neferkare ... "your plumage that of birds," she says about Pepi Neferkare (*stanza 3*); Hedjhedj, fetch that (ferryboat) for Pepi Neferkare: I, Pepi Neferkare, am the great wild bull (*stanza 4*); Where will you go? (*stanza 6*); says Pepi Neferkare ... For Pepi Neferkare is the Contented One, who opens up the Cool Waters (*stanza 7*); When the Sun emerges in the east, he will find Pepi there (*last stanza*).

Spell 433 (Unis's Spell 178)

Pepi Neferkare will open the god's face and Pepi Neferkare will sit on the great seat beside the great god (*last stanza*).

Spell 434 (Pepi I's Spell 322)

Pepi Neferkare is the god's Existence, the god's son, the god's Messenger ... Pepi Neferkare has come that he might become clean ... and Pepi Neferkare will direct for him those gods who row him (*stanza 1*).

Spell 435 (Merenre's Spell 284)

You should set course to the Marsh of Reeds, for emmer has been farmed for you, barley has been reaped for you, and your yearly supplies have been made from them like Horus, Atum's son (*last stanza*).

Spell 439 (Pepi I's Spell 353)

[Pepi] Neferkare [shall wear] the White Crown (*stanza 2*).

Spell 443 (Pepi I's Spell 288)

and the horizon-walls will not seize you (*stanza 1*).

Spell 448 (Pepi I's Spell 504), second copy

Pepi Neferkare has appeared with the Sun in his appearance, the third of them, and they are the ones who are with him (*stanza 2*); Pepi Neferkare has released the bad that was on him ... adornment has been made for Pepi Neferkare by Great-Beard ... Today is Pepi Neferkare's birth, gods (*stanza 3*).

Spell 452 (Teti's Spell 18)

You of the west, grasp the arm [of Pepi Neferkare]! (*stanza 2*).

Spell 463 (Teti's Spell 228)

Father Pepi Neferkare, you shall climb.

Spell 465 (Teti's Spell 196)

[and provided] you with his eye (*stanza 2*); Horus has collected the gods for you and they cannot be away from you in any place in which you have become immersed (*stanza 8*).

Spell 468 (Neith's Spell 249)

[Your flesh has been born] to life: live, Pepi Neferkare, more than the stars live in their lifetime (*last stanza*).

Spell 476 (Unis's Spell 203)

The one under the fingers, he shall cut off his—this snake's—head with the knife that is the hand of her who has Mafdet's face (*stanza 2*).

Spell 479 (Neith's Spell 264)

with his head under him (*stanza 2*).

Spell 480 (Unis's Spell 187)

RECITATION (*initial direction*).

Spell 488 (Unis's Spell 192)

The crawling Byblites have crawled off (*stanza 1*).

Spell 490 (Unis's Spell 186)

(Set) your arms behind you (*stanza 2*).

Spell 491 (Unis's Spell 198)

You are one whom your attacker attacked.

Spell 495 (Pepi I's Spell 400)

your Heliopolitan [has fallen].

Spell 496 (Pepi I's Spell 401)

come, lie down in your house.

Spell 499 (Pepi I's Spell 407)

that he might pass by you (*stanza 2*).

Spell 500 (Pepi I's Spell 408)

You of the darkness, you what is dark! You of what is dark, you of the darkness! (*stanzas 1–2 combined*).

Spell 501 (Pepi I's Spell 409)

Stanza 2 omitted.

Spell 509 (Pepi I's Spell 319b)

RECITATION. Pepi Neferkare shall clean himself. Pepi Neferkare shall receive his oar when Pepi Neferkare has occupied his seat (*stanza 1*); forever *omitted* (*last stanza*).

Spell 515 (Unis's Spell 210)

The heir is esteemed, though he has no writing (*last stanza*).

Spell 516 (Unis's Spell 213)

Pepi Neferkare shall look at you like Horus looks at Isis, you shall look at Pepi Neferkare like Kas-Assigner looks at Selket (*last stanza*).

Spell 517 (Unis's Spell 209)

the clean growth that is in you (*last stanza*).

Spell 518 (Unis's Spell 208)

have written of it (*last stanza*).

Spell 526 (Neith's Spell 276)

The king's name or a third-person pronoun is substituted for the first person.

Spell 534 (Merenre's Spell 365)

The final three stanzas replace the second-person pronouns with the king's name; Hepnenti is the one who will take the arm of Pepi Neferkare when Pepi Neferkare boards the Sun's boat. Pepi Neferkare will board and cross [by (benefit of) a king-given offering]: Pepi Neferkare [will board] and Pepi Neferkare will cross (*last stanza*).

Spell 535 (Merenre's Spell 366)

Be alive, be alive, be authoritative, be authoritative, Pepi Neferkare! Your ka has been borne in your wake, life has been borne [in your] wake. [Be alive]! (*last stanza*).

Spell 537 (Merenre's Spell 368)

those behind [him] (*last stanza*).

Spell 539 (Pepi I's Spell 457)

[shall sit on that which makes Maat live], more unique than the unique one of those gods [at the sky's north] (*stanza 2, probably from a misreading of the sign for "back" as the sign for "one, unique"*).

Spell 541 (Pepi I's Spell 458)

Pepi Neferkare has emerged from between the Dual Ennead's thighs (*stanza 9*); Pepi Neferkare has worshipped the Sun, Pepi Neferkare has worshipped Horus of the Akhet as he strapped on his apron (*stanza 10*).

Spell 542 (Pepi I's Spell 450)

This Pepi Neferkare will stand on Shu and Pepi Neferkare will shade the stars with the fan for (cooling) the god's water-jars (*stanza 2*); Pepi Neferkare is the heir (*last stanza*).

Spell 543 (Pepi I's Spell 463)

Pepi Neferkare will receive his place and a meal as that of the granary of the great god (*last stanza*).

Spell 545 (Pepi I's Spell 465)

an entertainer of the god before his great seat (*stanza 1*); and he will command kas and allot Pepi Neferkare to a catch of fowl (*last stanza*).

Spell 546 (Pepi I's Spell 466)

In peace is the year's state: how peaceful is the year's state! For the year's state is perfect: how perfect is the year's state! (*stanza 3*); Pepi Neferkare is the measuring cord of the Dual Ennead with which the Marsh of Rest was laid out (*stanza 4*); Our heart was not sound (*stanza 5*).

Spell 547 (Pepi I's Spell 467)

Dual Ennead, take Pepi Neferkare with you (*stanza 2*); They [shall caulk] two reedfloats for me: I am Pepi Neferkare, and I will go on them to the Akhet, where the Sun is (*stanza 4*); Take Pepi Neferkare with you in your raft's cabin (*stanza 5*); the town north of Heliopolis, which came from Geb's brow (*stanza 6*); You have received that blessed harpoon of yours ... and Pepi Neferkare has severed with it the heads (*stanza 7*); Pepi Neferkare has parted his path with him ... When Pepi Neferkare has gone with him ... they shall give Pepi Neferkare that plant of life on which they live and on which Pepi Neferkare has lived together with them (*stanza 9*); Thus, you shall take Pepi Neferkare with you (*stanza 10*); as official of the akhs who are the northern Imperishable Stars of the sky (*last stanza*).

Spell 549 (Pepi I's Spell 501)

the sky's door has been opened to Pepi Neferkare and the Cool Waters' door has been pulled open to him (*stanzas 1–4*); Pepi Neferkare emerges emerging and becoming clean in the Marsh of Reeds (*stanzas 5–8*); Pepi Neferkare has become clean. Pepi Neferkare will receive the golden kilt and Pepi Neferkare will go to the sky and be settled like the earth (*stanza 9*); Swallow Pepi Neferkare like your swallowing your son, the god (*stanza 10*); Acquire Pepi Neferkare, that Pepi Neferkare may settle among you (*stanzas 11 and 13*); give your arm to Pepi Neferkare, accept the arm of

Pepi Neferkare, take Pepi Neferkare to the sky like when you took Osiris to the sky (*stanza 12*).

Spell 551 (Pepi I's Spell 461)

He shall commend Pepi Neferkare to his father the moon, and Pepi Neferkare's sibling the morning god, and to those four youngsters who sit on the eastern side of the sky. Pepi Neferkare shall give commands to those four youngsters who sit on the eastern side of the sky (*stanza 5*); The father is great, the father is great, and Pepi Neferkare will be a great one of the father (*last stanza*).

Spell 552 (Pepi I's Spell 475)

Atum, Beetle! Come, extend to him (his penis) in Heliopolis! Put his penis in his fist so that he might make orgasm with it, and the two twins will be born, Shu and Tefnut (*stanza 1, a reinterpretation of Pepi I's version, based on the reading of *lpr* "came into being" as *lpr* "Beetle"*).

Spell 553 (Pepi I's Spell 476)

RECITATION (*initial direction*); take hold of the sidelock of this Pepi Neferkare (*stanza 1*); and Pepi Neferkare will make for you the spell of the Natron-god, and Pepi Neferkare will make for you the spell of incense, (saying): "Stand up, incense, at the fore of the Big Ennead!" (*stanza 2*).

Spell 554 (Pepi I's Spell 477)

that messenger of the god who emerges (*stanza 1*).

Spell 558 (Merenre's Spell 351)

Pepi Neferkare does not have to give it to anyone after, once Pepi Neferkare has taken it from the blackbird (*last stanza*).

Spell 560 (Merenre's Spell 353)

Sees-Behind-Him, Face-Behind-Him! (*stanza 1*).

Spell 561 (Merenre's Spell 352)

Pepi Neferkare has been given birth by Nu on his left hand. Pepi Neferkare is young and not yet experienced.

Spell 562 (Pepi I's Spell 528)

Pepi Neferkare has come from Pe, where the gods of Pe are. Pepi Neferkare has been banded (with breastbands) as Horus, Pepi Neferkare has been arrayed as one of the Dual Ennead (*stanza 1*); Pepi Neferkare has gone down as the ba he has netted, as his sacred image's ba (*last stanza*).

Spell 563 (Pepi I's Spell 452)

I have made for father Pepi Neferkare a heart (*stanza 1*); I weep and weep, father Pepi Neferkare (*stanza 2*); Father Pepi Neferkare, raise yourself (*last stanza*).

Spell 565 (Pepi I's Spell 480)

when Osiris said (*stanza 2*); Nor can Seth be free of bearing you forever, Osiris (*stanza 3*); So, raise yourself, Osiris, Geb's first son (*stanza 4*); So, go forward to the lake, Pepi Neferkare (*stanza 4*).

Spell 566 (Merenre's Spell 362)

Father of Pepi Neferkare (*stanzas 3–4*); Ptah's Contenter (*stanza 5*); Pepi Neferkare shall fly! Pepi Neferkare shall fly ... Pepi Neferkare will take his arms (*stanza 6*); Should his impediment give itself to it, his adversity will save him (*last stanza*).

Spell 567 (Teti's Spell 181)

when Pepi Neferkare will contend against Seth over that eye of Horus (*stanza 2*); Nut's oarsman in peace (*stanza 3*); The face of the gods has been washed (*stanza 5*).

Spell 568 (Pepi I's Spell 14)

you shall come to the fore of the foremost you orphan, the orphans [you] orphaned into orphans (*stanza 5*); Seize them, remove their heads, sever their forelegs omitted (*stanza 6*); as your two uraei, as Paths-Parter on his standard (*stanza 7*); (The status of) firstborn [is yours] in peace to you (*stanza 9*); Come! Come alive and you will come here (*last stanza*).

Spell 571 (Pepi I's Spell 460)

Pepi Neferkare is Zetjti. Pepi Neferkare is Zetjti-zeti (*stanza 1*); You shall release Pepi Neferkare from everything bad (*stanza 4*).

Spell 572 (Merenre's Spell 336)

Stand up for me, Osiris! It is I: I am your son, I am Horus (*stanza 1*); For Pepi Neferkare is Horus (*stanza 2*); nor can Seth be made free (*second-last stanza*); Raise yourself, father Pepi Neferkare (*last stanza*).

Spell 575 (Pepi I's Spell 553)

you are sound with the Controlling Power because of your controlling powers (*stanza 2*).

Spell 576 (Pepi I's Spell 284)

So, [you shall ...], Pepi Neferkare, and put yourself on the shin of the sky. You have become great and shall move about with [the gods' compliance] (*stanza 2*); in peace to Osiris, for your ka has defended you, Pepi Neferkare (*stanza 3*).

Spell 577 (Pepi I's Spell 526)

on his father Geb's thighs (*stanza 12*).

Spell 581 (Pepi I's Spell 549)

The Sun apparent in the Coil Crown shall go on high, [Horus apparent in the White Crown shall go on high] (*last stanza*).

Spell 589 (Merenre's Spell 375)

that you may emerge at Pepi Neferkare's voice and Pepi Neferkare may akhify you (*stanza 4*).

Spell 590 (Pepi I's Spell 554)

[father Pepi] Neferkare is the White Palace of the Great One at your fore, akhs (*stanza 2*); and your mouth shall enter into the house of defense, for your father Geb has defended you (*stanza 4*).

Spell 591 (Pepi I's Spell 555)

raise yourself, father Pepi Neferkare (*stanza 3*).

Spell 592 (Unis's Spell 211)

of father Pepi Neferkare's going forth to the sky (*stanza 1*); The Mounds of Horus, the Mounds of Seth, and the Marshes of Reeds shall worship you, Pepi Neferkare (*stanza 6*).

Spell 597 (Merenre's Spell 388)

People shall not be barred from bread (*stanza 12*).

Spell 598 (Pepi I's Spell 509)

hear it, this speech Pepi Neferkare says to you! (*stanzas 2-6*).

Spell 600 (Pepi I's Spell 544)

[he will] not [become great, he] will not become esteemed, [he] will not smell a wafer (*stanza 5*).

Spell 601 (Pepi I's Spell 523)

[Shezmu will come to you with] wine-[water] and Thighs-Forward [with the cups of those at the fore of] the Dual Shrines, and you will become clean with wine-water and become clean with the cups of those at the fore of the [Dual] Shrines (*stanza 2*).

Spell 605 (Pepi I's Spell 527)

He belongs to those who surround [the Sun] (*stanza 3*).

Spell 606 (Pepi I's Spell 521)

[This emergence] of yours from your house, Osiris, is Horus's emergence (*stanza 1*); Cross, Pepi Neferkare, the Winding Canal and cross over [the Kenzet Canal] (*stanza 2*); they shall give praise to Pepi Neferkare and come to Pepi [Neferkare] in obeisance (*stanza 3*).

Spell 611 (Pepi I's Spell 524)

Pepi Neferkare has come to you, Horus, that you may say it to him (*stanza 1*); and the god's two countrysides will descend to Pepi Neferkare ... and they will stand up for this Pepi Neferkare (*stanza 3*); and Pepi Neferkare has been defended by the populace (*last stanza*).

Spell 612 (Pepi I's Spell 500)

Pepi Neferkare will sit at the fore of the Dual Ennead and Pepi Neferkare

will judge the Ennead as the replacement of Horus who tends his father Osiris (*stanza 2*).

Spell 613 (Pepi I's Spell 502)

he has flown up *in place of* he will fly up (*last stanza*).

THE PYRAMID TEXTS OF QUEEN NEITH

Spell 2 (Pepi I's Spell 567)

[on the] Beetle's [wing] (*stanza 1*).

Spell 3 (Teti's Spell 15)

Someone has gone forth to the sky.

Spell 4 (Teti's Spell 16)

Neith [has] gone forth to the sky ... Neith is a fraternizing nose ... that sees elevation.

Spell 10 (Unis's Spell 226)

(the ladder called) "Shape of Contentment," which Khnum made.

Spell 12 (Pepi I's Spell 522)

to whom great Heh gave birth (*stanza 1*); Atum has acted, for he said he would act for this Neith (*stanza 2*); in either of the two times of Evolver (*stanza 3*); He Whose Control is Weighty has told them that this Neith is one of them ... for he has been conducted to the great West. The insignia of this Neith is in Dual Lions' enclosure (*last stanza*).

Spell 13 (Unis's Spell 175)

Neith will wash her arms (*stanza 1*); as a limb of hers (*stanza 2*); He will purge the ka of Neith for her body at the great enclosure (*stanza 3*).

Spell 14 (Pepi I's Spell 326b)

RECITATION (*initial direction*); will cleanse Neith, that the god may be worshipped (*stanza 1*); who associates with the sky, leads the earth, and parts the gods (*stanza 2*); lead her like Horus, elevate her like Paths-Parter (*stanza 3*); Sun, remove him from his place, put Neith in her place: it is Neith (*last sentence*).

Spell 15 (Merenre's Spell 292)

tell the Sun that Neith is coming (*stanza 1*).

Spell 17 (Merenre's Spell 26)

She has made you be a god to your opponent.

Spell 18 (Pepi I's Spell 41 and Merenre's Spell 29)

The last stanza of Pepi I's Spell 41a is omitted; gather your bones for you, join together your limbs for you, and get your heart for you in your body (*Pepi I's Spell 41b, stanza 3*).

Spell 19a (Pepi I's Spell 44)

she who joins the great one has come to you, and you will not need; she who joins the fearful, and you will not need (*stanza 4*); You shall be at the fore of those at your feet, govern those in your presence, make firm your house in your wake, and defend your children from mourning (*stanza 6*).

Spell 19b (Pepi I's Spells 45)

Your mother has come to you: Nut has come to you, the Great Sieve has come to you (*stanza 1*).

Spell 20 (Teti's Spell 199a)

Geb has fetched you Horus, who tends you (*stanza 1*).

Spell 21 (Teti's Spell 199b and Merenre's Spell 32a)

RECITATION (*initial direction*); Put your opponent under your feet (*Teti's Spell 199b, stanza 2*); She has made you be a god to your opponent (*Teti's Spell 199b, stanza 4*).

Spell 22 (Merenre's Spell 32b)

RECITATION (*initial direction*).

Spell 23 (Pepi I's Spell 16a)

RECITATION (*initial direction*).

Spell 24 (Pepi I's Spells 16b–17)

RECITATION (*initial direction*); and conceal your son as he who comes for it. Join this great one! (*Pepi I's Spell 16b*); Join him, great one—this eldest of your children (*Pepi I's Spell 16c*); may you join this Neith inside you, and he will not die (*Pepi I's Spell 17*).

Spell 26 (Pepi I's Spell 20)

may you place this Neith as an Imperishable Star that is in you.

Spell 27 (Pepi I's Spell 21)

Geb has united the entire land for you in every place.

Spell 28 (Pepi I's Spell 22)

As you have acquired everything you have in his Sea-Mullet boat.

Spell 30 (Pepi I's Spell 40a)

for control of all the gods (*stanza 1*).

Spell 31 (Pepi I's Spell 49)

you shall encircle (*stanza 1*), in your identity of the circuit (*stanza 2*).

Spell 32 (Pepi I's Spell 12)

you have been tended and given the gods.

Spell 33 (Pepi I's Spell 50)

this cleansing of this father Neith (*stanza 2*).

Spell 34 (Pepi I's Spells 46–47)

and let your ka become clean, and let your ba become clean (*Pepi I's Spell 46, stanza 1*); says Geb *omitted* (*Pepi I's Spell 46, last stanza*); Come forth in it ... with the Big Ennead of Heliopolis (*Pepi I's Spell 47, stanza 1*).

Spell 35 (Teti's Spell 145)

RECITATION (*initial direction*); Horus has made you join the gods: they shall be brotherly to you in their identity of the Dual Flagpole Shrines and not reject you in their identity of the Dual Shrines. He has made all the gods tend you (*stanza 3*); you have been made to seize your opponents (*stanza 4*); that he might become content (*last stanza*).

Spell 36 (Merenre's Spell 206)

The Big Ennead has tended you (*stanza 2*); joining you *omitted* (*stanza 3*); after finding you black ... you encircling ... in your identity of the circle of the Big Waters That Perish (*stanza 4*); so that you don't become far from them, in your identity of Great Face (*stanza 6*); and your seed emerged, sharp as Sothis (*last stanza*).

Spell 36 (Merenre's Spell 206), second copy

Ho! Stand up! (*stanza 1*); The Ennead will tend you, having put ... and having prevented (*stanza 2*); after finding you black ... you encircling (*stanza 4*); *the last three clauses of stanza 5 omitted*; in Asyut for the Lord of Asyut (*stanza 6*); and sharp Horus has emerged from you in his identity of Horus in Sothis *omitted through homoioteleuton* (*last stanza*).

Spell 37 (Teti's Spell 146)

He has swum under you (*stanza 5*); He has gotten you the gods together, and there is none of them who will be away from him (*stanza 7*); oh, may it endure with you, for I have gathered you (*stanzas 8–9*).

Spell 38 (Pepi I's Spell 7)

Your mother *omitted* (*stanza 1*); Horus has made Horus's children take account of you in every place where you have become immersed (*stanza 3*).

Spell 42 (Pepi I's Spell 319a)

[as Horus] who tends his father Osiris, (saying): "Horus has tended this Neith" (*stanza 4*); as the Begetter on your forehead. She [will raise] you, Neith (*stanza 7*); I am Horus (*stanza 9*).

Spell 42 (Pepi I's Spell 319a), second copy

As the great one spends the day with his ka, so this Neith shall go to bed with his ka. This Neith will spend the day with his ka and so, this Neith shall go to bed with his ka ... the two controlling powers will rouse (*stanza 1*); The Ennead in Heliopolis has taken account of you and you shall sit on your great seat (*stanza 2*); whose form is concealed! Behold,

you have received your face of a jackal (*stanza 3*); Horus shall content you, Neith, in Hetep with him, and the heart of this Neith will become content through him ... as Horus who tends his father Osiris (*stanza 4*); the two controlling powers (*stanza 5*); Ho, Neith! A king-given offering: you have your bread, beer, and these your two loaves of bread that have come from Horus in the broadhall (*last stanza*).

Spell 42 (Pepi I's Spell 319a), third copy

Horus shall content you, Neith, in Hetep with him ... as Horus who tends his father Osiris (*stanza 4*); and hears you and hears his name as well (*stanza 6*); Ho, Neith! I am your son. A king-given offering: you have your bread, beer, and these your two loaves of bread that have come from Horus in the broadhall (*last stanza*).

Spell 44 (Merenre's Spell 221)

he has given it to you that you may provide your face with [it] (*stanza 1*); *final direction omitted*.

Spells 57–192 (Unis's Spells 19–133)

RECITATION (*initial direction*).

Spell 60 (Unis's Spell 21), fourth copy

Final direction omitted.

Spells 61–62 (Unis's Spells 22–23)

1 PELLETS OF NATRON (*direction after each of the first four lines and after lines 5–6 combined*).

Spell 85 (Unis's Spell 46)

RECITATION 4 TIMES (*initial direction*).

Spell 89 (Unis's Spell 50)

with which he got and supported the gods.

Spell 92 (Pepi II's Spell 157)

Neith's copy omits the initial direction and subdivides the text into three spells, consisting of stanzas 1–2, 3, and 4–5, each headed RECITATION.

Spell 102 (Unis's Spell 63)

Osiris Neith, accept: what Seth has eaten of it is little.

Spell 106 (Unis's Spell 67)

on account of which Seth burst forth.

Spell 108 (Unis's Spell 69)

A SHANK OF MEAT (*direction*).

Spells 109–172 (Unis's Spells 70–133)

RECITATION 4 TIMES: FOR THIS NEITH. LIFTING THE PRESENTED OFFERING 4 TIMES (*direction added before the final direction of each spell*).

Spell 123 (Unis's Spell 84)

accept Horus's eye.

Spell 126 (Unis's Spell 87)

accept his white, sound teeth.

Spell 132 (Unis's Spell 93)

Direction omitted.

Spells 133–135 (Unis's Spells 94–96)

ROASTED (*added to the final direction*); BOWL OF *omitted in the final direction*.

Spell 170 (Unis's Spell 131)

EVERY KIND OF SWEET STALK (*final direction*).

Spell 171 (Unis's Spell 132)

2 BOWLS OF EVERY KIND OF YOUNG PLANT (*final direction*).

Spell 202, second copy

which he rescued from Seth after he snatched it.

Spell 202, third copy

which he rescued from Seth after he snatched it; A BULL'S TAIL (*final direction*).

Spell 222 (Unis's Spell 134)

RECITATION 4 TIMES: Ho, Neith! I will be your attendant for you (*last stanza*).

Spell 223 (Teti's Spell 141)

The three initial stanzas and the last stanza, and their directions, are omitted.

Spell 224 (Pepi II's Spell 309)

your son on your throne *omitted (stanza 2)*.

Spell 227 (Merenre's Spell 52)

You are the god who controls the gods (*last stanza, with the remainder omitted for lack of space*).

Spells 228–239 (Unis's Spells 146–157)

RECITATION (*initial direction*).

Spell 237 (Unis's Spell 155)

You will go down and go up (*stanza 10*); you have become cool (*second-last stanza*); Atum, elevate this Neith to you (*last stanza*).

Spell 239 (Unis's Spell 157)

as Geb at the fore of the Ennead (*stanza 4*).

Spell 240, first copy

You shall lead the gods (*last stanza*).

Spell 241a, second copy

Live! Live! Live, live in this your identity (*stanza 1*).

Spell 243, first copy

for I have assembled your bones for you ... The gods have decreed (*second-to-last stanza*); You shall grow with your wings ... established at the fore of the sky as Horus of the Duat (*last stanza*).

Spell 245 (Pepi II's Spell 524)

Welcome in peace to the Sun, the great god (*stanza 3*); *the last two clauses of stanza 9 omitted*; with an endowed offering on every festival *omitted in the second-to-last stanza*.

Spell 245 (Pepi II's Spell 524), second copy

This copy consists of the first two stanzas and the beginning of the third, ending with the words Welcome in peace to the Sun. The remainder is omitted for lack of space.

Spell 247 (Pepi II's Spell 410)

your mace in your arm and in your hand. Stand with your staff in your arm and your mace in your hand (*stanza 3*).

Spell 248 (Pepi II's Spell 411)

and your scepter of control about you (*stanza 2*); feet will drum for you and arms wave for you (*stanza 4*); Receive his arm on the great seat, let him sit on the great seat (*stanza 5*).

Spell 265 (Pepi I's Spell 407)

tail-clad in her sharpness (*stanza 1*).

Spell 273 (Unis's Spell 210)

Your arm has been received (*stanza 3*); from the poured offerings of Foremost of Westerners (*stanza 5*).

Spell 275 (Teti's Spell 9)

This copy ends after the words he has come (end of the west wall of the corridor).

CONCORDANCE OF TEXT NUMBERS

A. SPELLS BY PYRAMID

This section cross-indexes the spell numbers used in this volume with their traditional PT or CT numbers (see pp. 3–4). In each column, the lefthand number is that assigned in this book, arranged numerically by pyramid, and the righthand number is usually the PT or CT number of the same spell: thus Teti's Spell 205 is PT 374, and Teti's Spell 206 is CT 517. For spells that have no PT or CT number, the righthand number is either left blank or it cross-references the same spell in an earlier pyramid: for example, Merenre's Spell 381 is Pepi I's Spell 544.

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T 205	PT 374	T 247	PT 240	T 289	PT 308
T 206	CT 517	T 248	PT 378	T 290	PT 304
T 207	PT 268	T 249	PT 299	T 291	PT 303
T 208	PT 267	T 250	PT 295	T 292	PT 309
T 209	PT 271	T 251	PT 296	T 293	PT 310
T 210		T 252	PT 379	T 294	PT 627A
T 211	PT 456	T 253	PT 380	T 295	
T 212	PT 465	T 254	PT 381	T 296	PT 627B
T 213	PT 466	T 255	PT 382	T 297	
T 214		T 256	PT 318	T 298	PT 439
T 215	PT 481	T 257	PT 318	T 299	PT 480
T 216	PT 301	T 258	PT 383	T 300	PT 705
T 217	PT 467	T 259	PT 384	T 301	PT 440
T 218	PT 471	T 260	PT 385		
T 219	PT 472	T 261	PT 386		
T 220	PT 414	T 262	PT 387		
T 221	PT 415	T 263	PT 388		
T 222	PT 416	T 264	PT 389		
T 223	PT 417	T 265	PT 390		
T 224	PT 418	T 266	PT 391		
T 225	PT 419	T 267	PT 392		
T 226	PT 420	T 268	PT 393		

PEPI I (P)

P 1	PT 8	P 40a	PT 444	P 79	PT 39
P 2	PT 9	P 40b	PT 445	P 80	PT 40
P 3		P 41a	PT 446	P 81	PT 41
P 4	PT 422	P 41b	PT 447	P 82	PT 42
P 5	PT 365	P 42	PT 448	P 83	PT 43
P 6	PT 366	P 43	PT 449	P 84	PT 44
P 7	PT 423	P 44	PT 450	P 85	PT 45
P 8	PT 371	P 45	PT 451	P 86	PT 46
P 9	PT 372	P 46	PT 452	P 87	PT 47
P 10	PT 424	P 47	PT 453	P 88	PT 48
P 11	PT 370	P 48	PT 356	P 89	PT 49
P 12	PT 425	P 49	PT 454	P 90	PT 50
P 13	PT 369	P 50	PT 455	P 91	PT 51
P 14	PT 535	P 51	PT 326	P 92	PT 52
P 15	PT 367–368	P 52	PT 327	P 93	PT 53
P 16a	PT 426	P 53	PT 670	P 94	PT 54
P 16b	PT 427	P 54	PT 628	P 95	PT 55
P 16c	PT 428	P 55	PT 629	P 96	PT 56
P 17	PT 429	P 56	PT 630	P 97	PT 57
P 18	PT 430	P 57	PT 631	P 98	PT 72
P 19	PT 431	P 58	PT 81	P 99	PT 73
P 20	PT 432	P 59	PT 268	P 100	PT 74
P 21	PT 433	P 60	PT 412	P 101	PT 75
P 22	PT 434	P 61	PT 625A	P 102	PT 76
P 23	PT 435	P 62	PT 592	P 103	PT 77
P 24		P 63	PT 364	P 104	PT 78
P 25	PT 665C	P 64	PT 23	P 105	PT 79
P 26	PT 665D	P 65	PT 24	P 106	PT 80
P 27		P 66	PT 25	P 107	PT 622
P 28		P 67	PT 26	P 108	PT 414
P 29		P 68	PT 27	P 109	PT 634E
P 30	PT 436	P 69	PT 28	P 110	PT 635
P 31	PT 437	P 70	PT 29	P 111	PT 634B
P 32	PT 438	P 71	PT 30	P 112	PT 82
P 33	PT 336	P 72	PT 32	P 113	PT 83
P 34	PT 335	P 73	PT 33	P 114	PT 84
P 35	PT 439	P 74	PT 34	P 115	PT 85
P 36	PT 440	P 75	PT 35	P 116	PT 86
P 37	PT 441	P 76	PT 36	P 117	PT 87
P 38	PT 442	P 77	PT 37	P 118	PT 88
P 39	PT 443	P 78	PT 38	P 119	PT 89

P 120	PT 90	P 162	PT 143	P 204	PT 106
P 121	PT 91	P 163	PT 144	P 205	PT 107
P 122	PT 92	P 164	PT 145	P 206	
P 123	PT 93	P 165	PT 146	P 207	
P 124	PT 94	P 166	PT 147	P 208	
P 125	PT 95	P 167	PT 148	P 209	PT 660
P 126	PT 96	P 168	PT 149	P 210	PT 634A
P 127	PT 108	P 169	PT 150	P 211	
P 128	PT 109	P 170	PT 151	P 212	
P 129	PT 110	P 171	PT 152	P 213	
P 130	PT 111	P 172	PT 153	P 214	
P 131	PT 112	P 173	PT 154	P 215	
P 132	PT 113	P 174	PT 155	P 216	
P 133	PT 114	P 175	PT 156	P 217	
P 134	PT 115	P 176	PT 157	P 218	
P 135	PT 116	P 177	PT 158	P 219	
P 136	PT 117	P 178	PT 159	P 220	
P 137	PT 118	P 179	PT 160	P 221	
P 138	PT 119	P 180	PT 161	P 222	PT 173
P 139	PT 120	P 181	PT 162	P 223	PT 174
P 140	PT 121	P 182	PT 163	P 224	PT 175
P 141	PT 122	P 183	PT 164	P 225	PT 176
P 142	PT 123	P 184	PT 165	P 226	PT 177
P 143	PT 124	P 185	PT 166	P 227	PT 178
P 144	PT 125	P 186	PT 167	P 228	PT 179
P 145	PT 126	P 187	PT 168	P 229	PT 180
P 146	PT 127	P 188	PT 169	P 230	PT 181
P 147	PT 128	P 189	PT 170	P 231	PT 182
P 148	PT 129	P 190	PT 171	P 232	PT 183
P 149	PT 130	P 191	PT 223	P 233	PT 184
P 150	PT 131	P 192	PT 199	P 234	PT 185
P 151	PT 132	P 193	PT 244	P 235	PT 186
P 152	PT 133	P 194	PT 224	P 236	PT 187
P 153	PT 134	P 195	PT 224	P 237	PT 188
P 154	PT 135	P 196	PT 225	P 238	PT 189
P 155	PT 136	P 197		P 239	PT 190
P 156	PT 137	P 198	PT 658A	P 240	PT 191
P 157	PT 138	P 199		P 241	PT 192
P 158	PT 139	P 200	PT 71A	P 242	PT 193
P 159	PT 140	P 201	PT 71B	P 243	PT 194
P 160	PT 141	P 202	PT 71C	P 244	PT 195
P 161	PT 142	P 203	PT 71D	P 245	PT 196

P 246	PT 197	P 288	CT 66	P 327	PT 477
P 247	PT 198	P 289	PT 671	P 328	PT 270
P 248		P 290	PT 672	P 329	PT 478
P 249		P 291	PT 357	P 330	PT 479
P 250		P 292	PT 456	P 331	PT 480
P 251		P 293	PT 407	P 332	PT 481
P 252		P 294	PT 457	P 333	PT 482
P 253		P 295	PT 458	P 334	PT 483
P 254		P 296	PT 459	P 335	PT 310
P 255	PT 213	P 297	PT 460	P 336	PT 484
P 256	PT 214	P 298	PT 355	P 337	PT 485
P 257	PT 215	P 299	PT 461	P 338	PT 486
P 258	PT 216	P 300	PT 596	P 339	PT 487
P 259	PT 217	P 301	PT 264	P 340	PT 488
P 260	PT 218	P 302	PT 595	P 341	PT 421
P 261	PT 219	P 303	PT 603	P 342	
P 262	PT 220	P 304	PT 673	P 343	PT 309
P 263	PT 221	P 305	PT 659	P 344	PT 267
P 264	PT 222	P 306	PT 604	P 345	
P 265	PT 245	P 307	PT 594	P 346	PT 301
P 266	PT 246	P 308		P 347	PT 706
P 267	PT 693	P 309		P 348	PT 328
P 268		P 310	PT 675	P 349	PT 707
P 269	PT 593	P 311		P 350	PT 262
P 270	CT 519	P 312	PT 674	P 351	PT 710A
P 271	PT 374	P 313a	PT 463	P 352	PT 710B
P 272	CT 517	P 313b	PT 464	P 353	PT 710C
P 273	PT 703	P 314	PT 337	P 354	
P 274	PT 701A	P 315	PT 363	P 355	
P 275		P 316	PT 465	P 356	
P 276	PT 665A	P 317	PT 466	P 357	PT 508
P 277	PT 665B	P 318	PT 467	P 358	
P 278	PT 666	P 319a	PT 468	P 359	
P 279	PT 667A	P 319b	PT 469	P 360	
P 280	PT 667B	P 320	PT 265	P 361	
P 281	PT 537	P 321	PT 470	P 362	PT 416
P 282	PT 690	P 322	PT 471	P 363	
P 283		P 323	PT 472	P 364	PT 415
P 284		P 324	PT 473	P 365	
P 285		P 325	PT 474	P 366	PT 77
P 286		P 326a	PT 475	P 367	
P 287		P 326b	PT 476	P 368	

P 369	PT 489	P 411	PT 502M	P 453	PT 513
P 370	PT 212	P 412	PT 502N	P 454	PT 333
P 371	PT 490	P 413	PT 502O	P 455	PT 514
P 372	PT 408	P 414	PT 502P	P 456	PT 323
P 373	PT 491A	P 415	PT 502Q	P 457	PT 503
P 374	PT 491B	P 416	PT 626	P 458	PT 504
P 375	PT 492	P 417	PT 627A	P 459	PT 505
P 376	PT 493	P 418	PT 627B	P 460	PT 506
P 377	PT 494	P 419	PT 302	P 461	PT 507
P 378	PT 495	P 420		P 462	PT 509
P 379	PT 496	P 421	PT 655	P 463	PT 515
P 380	PT 497	P 422	PT 656	P 464	PT 516
P 381	PT 498	P 423	PT 657	P 465	PT 517
P 382	PT 499	P 424	PT 585	P 466	PT 518
P 383	PT 502B	P 425	PT 586A	P 467	PT 519
P 384	PT 500	P 426	PT 586B	P 468	PT 520
P 385	PT 384	P 427	PT 689	P 469	PT 521
P 386	PT 233	P 428	PT 303	P 470	PT 522
P 387	PT 284	P 429		P 471	PT 523
P 388	PT 285	P 430	PT 661	P 472	PT 524
P 389	PT 286	P 431	PT 669	P 473	PT 525
P 390	PT 287	P 432		P 474	PT 526
P 391	PT 280	P 433	PT 261	P 475	PT 527
P 392	PT 292	P 434		P 476	PT 528
P 393	PT 293	P 435	PT 688	P 477	PT 529
P 394	PT 501A	P 436	PT 696A	P 478	PT 530
P 395	PT 501B	P 437	PT 696B	P 479	PT 531
P 396	PT 501C	P 438	PT 305	P 480	PT 532
P 397	PT 240	P 439	PT 308	P 481	PT 266
P 398	PT 501D	P 440	PT 304	P 482	PT 533
P 399	PT 227	P 441	PT 324	P 483	PT 534
P 400	PT 502A	P 442		P 484	PT 536
P 401	PT 502C	P 443		P 485	PT 538
P 402	PT 502D	P 444		P 486	PT 539
P 403	PT 502E	P 445		P 487	PT 540
P 404	PT 502F	P 446		P 488	PT 541
P 405	PT 502G	P 447	PT 606	P 489	PT 542
P 406	PT 502H	P 448		P 490	PT 543
P 407	PT 502I	P 449	PT 510	P 491	PT 544
P 408	PT 502J	P 450	PT 511	P 492	PT 545
P 409	PT 502K	P 451	PT 322	P 493	PT 546
P 410	PT 502L	P 452	PT 512	P 494	PT 547

P 495	PT 548	P 527	PT 554	P 559	PT 325
P 496	PT 549	P 528	PT 555	P 560	PT 584
P 497	PT 550	P 529	PT 556	P 561	
P 498	PT 551	P 530	PT 557	P 562	
P 499	PT 552	P 531	PT 271	P 563	PT 321
P 500	PT 562	P 532	PT 558	P 564	
P 501	PT 563	P 533	PT 559	P 565	PT 587
P 502	PT 564	P 534	PT 560	P 566	
P 503	PT 269	P 535	PT 561A	P 567	PT 624
P 504	PT 565	P 536	PT 561B	P 568	
P 505	PT 566	P 537	PT 311	P 569	PT 348
P 506	PT 567	P 538		P 570	PT 349+206
P 507	PT 568	P 539		P 571	PT 404
P 508	PT 569	P 540		P 572	PT 350
P 509	PT 570A	P 541		P 573	PT 351
P 510	PT 570B	P 542	PT 614	P 574	PT 405
P 511	PT 571	P 543	PT 702	P 575a	PT 353
P 512	PT 572	P 544		P 575b	PT 401
P 513	PT 573	P 545		P 576	PT 402
P 514	PT 359	P 546	PT 701B	P 577	PT 403
P 515	PT 307	P 547	PT 452–453	P 578	
P 516	PT 574	P 548	PT 697	P 579	PT 698C
P 517	PT 575	P 549	PT 698A	P 580	
P 518	PT 576	P 550	PT 698B	P 581	PT 599
P 519	PT 577	P 551	PT 613	P 582	PT 601
P 520	PT 578	P 552	PT 694A	P 583	PT 684
P 521	PT 579	P 553		P 584	PT 691E
P 522	PT 580	P 554	PT 611	P 585	PT 375
P 523	PT 581	P 555	PT 612	P 586	PT 376
P 524	PT 582	P 556		P 587	PT 377
P 525	PT 583	P 557		588	
P 526	PT 553	P 558		589	

MERENRE (M)

M 1a	PT 8	M 8	PT 371	M 16	PT 442
M 1b	PT 9	M 9	PT 372	M 17	PT 267
M 2	PT 10	M 10	PT 335	M 18	PT 309
M 3	PT 422	M 11	PT 336	M 19	PT 665B
M 4	PT 367–368	M 12	PT 626	M 20	PT 624
M 5	PT 370	M 13	PT 627A	M 21	PT 268
M 6	PT 365	M 14	PT 424	M 22	PT 625A
M 7	PT 366	M 15	PT 373	M 23	PT 327

M 24	PT 412	M 64	PT 28	M 106	PT 85
M 25	PT 428	M 65	PT 29	M 107	PT 86
M 26	PT 588	M 66	PT 30	M 108	PT 87
M 27	PT 446	M 67	PT 31	M 109	PT 88
M 28	PT 449	M 68	PT 32	M 110	PT 89
M 29a	PT 447	M 69	PT 33	M 111	PT 90
M 29b	PT 448	M 70	PT 34	M 112	PT 91
M 30	PT 450	M 71	PT 35	M 113	PT 92
M 31	PT 451	M 72	PT 36	M 114	PT 93
M 32a	PT 589	M 73	PT 37	M 115	PT 94
M 32b	PT 590	M 74	PT 38	M 116	PT 95
M 33	PT 426–428	M 75	PT 39	M 117	PT 96
M 34	PT 429	M 76	PT 40	M 118	PT 108
M 35	PT 430–431	M 77	PT 41	M 119	PT 109
M 36	PT 432	M 78	PT 42	M 120	PT 110
M 37	PT 433	M 79	PT 44	M 121	PT 111
M 38	PT 434	M 80	PT 45	M 122	PT 112
M 39	PT 443	M 81	PT 46	M 123	PT 113
M 40	PT 444	M 82	PT 47	M 124	PT 114
M 41	PT 454	M 83	PT 48	M 125	PT 115
M 42	PT 425	M 84	PT 49	M 126	PT 116
M 43	PT 455	M 85	PT 50	M 127	PT 117
M 44	PT 452–453	M 86	PT 51	M 128	PT 118
M 45	PT 437	M 87	PT 52	M 129	PT 119
M 46	PT 441	M 88	PT 53	M 130	PT 120
M 47	PT 332	M 89	PT 54	M 131	PT 121
M 48	PT 440	M 90	PT 55	M 132	PT 122
M 49	PT 439	M 91	PT 56	M 133	PT 123
M 50	PT 591	M 92	PT 57	M 134	PT 124
M 51	PT 414	M 93	PT 72	M 135	PT 125
M 52	PT 592	M 94	PT 73	M 136	PT 126
M 53	PT 670	M 95	PT 74	M 137	PT 127
M 54	PT 585	M 96	PT 75	M 138	PT 128
M 55	PT 634E	M 97	PT 76	M 139	PT 129
M 56	PT 635	M 98	PT 77	M 140	PT 130
M 57	PT 665A	M 99	PT 78	M 141	PT 131
M 58		M 100	PT 79	M 142	PT 132
M 59	PT 23	M 101	PT 80	M 143	PT 133
M 60	PT 24	M 102	PT 81	M 144	PT 134
M 61	PT 25	M 103	PT 82	M 145	PT 135
M 62	PT 26	M 104	PT 83	M 146	PT 136
M 63	PT 27	M 105	PT 84	M 147	PT 137

M 148	PT 138	M 190	PT 219	M 232	PT 212
M 149	PT 139	M 191	PT 220	M 233	PT 340
M 150	PT 140	M 192	PT 221	M 234	PT 341
M 151	PT 141	M 193	PT 222	M 235	PT 342
M 152	PT 142	M 194	PT 245	M 236	PT 343
M 153	PT 143	M 195	PT 246	M 237	PT 344
M 154	PT 144	M 196	PT 665C	M 238	PT 345
M 155	PT 145	M 197	PT 665D	M 239	PT 346
M 156	PT 146	M 198	PT 666	M 240	PT 208
M 157	PT 147	M 199	PT 667A	M 241	PT 348
M 158	PT 148	M 200	PT 667B	M 242	PT 349
M 159	PT 149	M 201	PT 537	M 243	PT 350
M 160	PT 150	M 202	PT 302	M 244	PT 351
M 161	PT 151	M 203	PT 374	M 245	PT 353
M 162	PT 152	M 204	CT 517	M 246	PT 400
M 163	PT 153	M 205	PT 369	M 247	PT 206
M 164	PT 154	M 206	PT 593	M 248	PT 401
M 165	PT 155	M 207	PT 356	M 249	PT 402
M 166	PT 156	M 208	PT 357	M 250	PT 403
M 167	PT 157	M 209	PT 407	M 251	PT 603
M 168	PT 158	M 210	PT 594	M 252	PT 604
M 169	PT 159	M 211	PT 595	M 253	PT 404
M 170	PT 160	M 212	PT 596	M 254	PT 661
M 171	PT 161	M 213	PT 355	M 255	PT 587
M 172	PT 162	M 214	PT 459	M 256	PT 463–464
M 173	PT 163	M 215	PT 597	M 257	PT 673
M 174	PT 164	M 216	PT 460	M 258	PT 674
M 175	PT 165	M 217	PT 199	M 259	PT 675
M 176	PT 166	M 218	PT 244	M 260	PT 473
M 177	PT 167	M 219		M 261	PT 474
M 178	PT 168	M 220	PT 436	M 262	PT 475
M 179	PT 169	M 221	PT 598	M 263	PT 476
M 180	PT 170	M 222		M 264	PT 310
M 181	PT 171	M 223	PT 224	M 265	PT 487
M 182	PT 650	M 224	PT 599	M 266	PT 472
M 183	PT 634A	M 225	PT 600	M 267	PT 468
M 184	PT 213	M 226	PT 601	M 268	PT 467
M 185	PT 214	M 227	PT 602	M 269	PT 483
M 186	PT 215	M 228	PT 338	M 270	PT 482
M 187	PT 216	M 229	PT 339	M 271	PT 477
M 188	PT 217	M 230	PT 210	M 272	PT 270
M 189	PT 218	M 231	PT 211	M 273	PT 478

M 274	PT 479	M 316	PT 502I	M 358	PT 518
M 275	PT 481	M 317	PT 502J	M 359	PT 519
M 276	PT 485	M 318	PT 502K	M 360	PT 510
M 277	PT 328	M 319	PT 502G	M 361	PT 520
M 278	P 342	M 320	PT 493	M 362	PT 573
M 279	PT 470	M 321	PT 498	M 363	PT 269
M 280	PT 484	M 322	PT 469	M 364	PT 565
M 281	PT 465	M 323	PT 305	M 365	PT 609
M 282	PT 488	M 324	PT 308	M 366	PT 558
M 283	PT 456	M 325	PT 304	M 367	PT 559
M 284	PT 461	M 326	PT 303	M 368	PT 560
M 285	PT 420	M 327	PT 688	M 369	PT 512
M 286	PT 419	M 328	PT 689	M 370	PT 513
M 287	PT 421	M 329	PT 471	M 371	PT 694A
M 288	PT 418	M 330	PT 684	M 372	PT 697
M 289	PT 605	M 331	PT 532	M 373	PT 359
M 290	PT 466	M 332	PT 509	M 374	PT 535
M 291	PT 364	M 333	PT 511	M 375	PT 610
M 292	CT 518	M 334	PT 322	M 376	PT 611
M 293	PT 301	M 335	PT 503	M 377	PT 612
M 294		M 336	PT 606	M 378	PT 701B
M 295	PT 693	M 337	PT 504	M 379	PT 703
M 296	PT 363	M 338	PT 506	M 380	PT 701A
M 297	PT 406	M 339	PT 505	M 381	P 544
M 298	CT 519	M 340	PT 563	M 382	PT 581
M 299	PT 690	M 341	PT 323	M 383	P 557
M 300	PT 499	M 342	PT 525	M 384	PT 554
M 301	PT 502B	M 343	PT 507	M 385	PT 561B
M 302	PT 500	M 344	PT 526	M 386	PT 613
M 303	PT 233	M 345	PT 527	M 387	PT 614
M 304	PT 284	M 346	PT 528	M 388	PT 569
M 305	PT 285	M 347	PT 529	M 389	PT 570A
M 306	PT 286	M 348	PT 530	M 390	PT 570B
M 307	PT 287	M 349	PT 531	M 391	PT 572
M 308	PT 280	M 350	PT 523	M 392	PT 555
M 309	PT 292	M 351	PT 521	M 393	PT 615
M 310	PT 502E	M 352	PT 607	M 394	PT 616
M 311	PT 240	M 353	PT 522	M 395	PT 583
M 312	PT 227	M 354	PT 608	M 396	PT 617
M 313	PT 502C	M 355	PT 515	M 397	PT 618
M 314	PT 502D	M 356	PT 516	M 398	PT 306
M 315	PT 502H	M 357	PT 517	M 399	PT 619

PEPI II (N)

N 1a	PT 8–9	N 41	PT 367	N 82	PT 664A
N 1b	PT 9	N 42	PT 368	N 83	PT 664B
N 2	PT 437	N 43	PT 589	N 84	PT 664C
N 3	PT 424	N 44	PT 590	N 85	PT 664D
N 4	PT 436	N 45	PT 426	N 86	PT 664E
N 5	PT 335	N 46	PT 427	N 87	PT 435
N 6	PT 423	N 47	PT 429	N 88	PT 11
N 7	PT 431	N 48	PT 430–431	N 89	
N 8	PT 438	N 49	PT 432	N 90	PT 12A
N 9	PT 442	N 50	PT 433	N 91	PT 12B
N 10	PT 440	N 51	PT 434	N 92	PT 13
N 11	PT 620	N 52	PT 443	N 93	PT 14
N 12	PT 654	N 53	PT 444	N 94	PT 15
N 13	PT 655	N 54	PT 454	N 95	PT 16
N 14	PT 656	N 55	PT 425	N 96	PT 17
N 15	PT 657	N 56	PT 455	N 97	PT 18
N 16	PT 585	N 57	PT 452	N 98	PT 19
N 17	PT 370	N 58	PT 453	N 99	PT 20
N 18	PT 371	N 59	PT 356	N 100	PT 21
N 19	PT 366	N 60	PT 422	N 101	PT 22
N 20	PT 336	N 61	PT 365	N 102	
N 21	PT 621	N 62	PT 373	N 103	
N 22	PT 658A	N 63	PT 369	N 104	
N 23	PT 658B	N 64	PT 332	N 105	
N 24	PT 624	N 65	PT 622	N 106	
N 25	PT 268	N 66	PT 623	N 107	
N 26	PT 625A	N 67		N 108	
N 27	PT 625B	N 68	P 28	N 109	
N 28	PT 321	N 69	PT 262	N 110	
N 29	PT 272	N 70	PT 458	N 111	
N 30	PT 626	N 71	PT 603	N 112	
N 31	PT 627A	N 72	PT 628	N 113	
N 32	PT 627B	N 73	PT 629	N 114	
N 33	PT 412	N 74	PT 630	N 115	PT 23
N 34	PT 449	N 75	PT 631	N 116	PT 24
N 35	PT 428	N 76	PT 632	N 117	PT 25
N 36	PT 446	N 77	PT 633	N 118	PT 26
N 37	PT 447	N 78	PT 327	N 119	PT 27
N 38	PT 448	N 79	PT 330	N 120	PT 28
N 39	PT 450	N 80	PT 331	N 121	PT 29
N 40	PT 451	N 81	PT 326	N 122	PT 30

N 123	PT 31	N 164	PT 87	N 206	PT 140
N 124	PT 32	N 165	PT 88	N 207	PT 141
N 125	PT 33	N 166	PT 89	N 208	PT 142
N 126	PT 34	N 167	PT 90	N 209	PT 143
N 127	PT 35	N 168	PT 91	N 210	PT 144
N 128	PT 36	N 169	PT 92	N 211	PT 145
N 129	PT 37	N 170	PT 93	N 212	PT 146
N 130	PT 38	N 171	PT 94	N 213	PT 147
N 131	PT 39	N 172	PT 95	N 214	PT 148
N 132	PT 40	N 173	PT 96	N 215	PT 149
N 133	PT 41	N 174	PT 108	N 216	PT 150
N 134	PT 42	N 175	PT 109	N 217	PT 151
N 135	PT 43	N 176	PT 110	N 218	PT 152
N 136	PT 44	N 177	PT 111	N 219	PT 153
N 137	PT 45	N 178	PT 112	N 220	PT 154
N 138	PT 46	N 179	PT 113	N 221	PT 155
N 139	PT 47	N 180	PT 114	N 222	PT 156
N 140	PT 48	N 181	PT 115	N 223	PT 157
N 141	PT 49	N 182	PT 116	N 224	PT 158
N 142	PT 50	N 183	PT 117	N 225	PT 159
N 143	PT 51	N 184	PT 118	N 226	PT 160
N 144	PT 52	N 185	PT 119	N 227	PT 161
N 145	PT 53	N 186	PT 120	N 228	PT 162
N 146	PT 54	N 187	PT 121	N 229	PT 163
N 147	PT 55	N 188	PT 122	N 230	PT 164
N 148	PT 56	N 189	PT 123	N 231	PT 165
N 149	PT 57	N 190	PT 124	N 232	PT 166
N 150	PT 72	N 191	PT 125	N 233	PT 167
N 151	PT 73	N 192	PT 126	N 234	PT 168
N 152	PT 74	N 193	PT 127	N 235	PT 169
N 153	PT 75	N 194	PT 128	N 236	PT 170
N 154	PT 76	N 195	PT 129	N 237	PT 171
N 155	PT 77	N 196	PT 130	N 238	PT 172
N 156	PT 78	N 197	PT 131	N 239	PT 173
N 157a	PT 79	N 198	PT 132	N 240	PT 174
N 157b	PT 80	N 199	PT 133	N 241	PT 175
N 158	PT 81	N 200	PT 134	N 242	PT 176
N 159	PT 82	N 201	PT 135	N 243	PT 177
N 160	PT 83	N 202	PT 136	N 244	PT 178
N 161	PT 84	N 203	PT 137	N 245	PT 179
N 162	PT 85	N 204	PT 138	N 246	PT 180
N 163	PT 86	N 205	PT 139	N 247	PT 181

N 248	PT 182	N 288c	PT 99	N 326	PT 216
N 249	PT 183	N 289a	PT 100	N 327	PT 217
N 250	PT 184	N 289b	PT 101	N 328	PT 218
N 251	PT 185	N 289c	PT 102	N 329	PT 219
N 252	PT 186	N 290a	PT 103	N 330	PT 220
N 253	PT 187	N 290b	PT 104	N 331	PT 221
N 254	PT 188	N 291	PT 636	N 332	PT 222
N 255	PT 189	N 292	PT 105A	N 333	PT 245
N 256	PT 190	N 293	PT 105B	N 334	PT 246
N 257	PT 191	N 294	PT 598	N 335	PT 665A
N 258	PT 192	N 295a	PT 106	N 336	PT 665B
N 259	PT 193	N 295b	PT 107	N 337	PT 665C
N 260	PT 194	N 296	PT 634A	N 338	PT 665D
N 261	PT 195	N 297	PT 634B	N 339	PT 666
N 262	PT 196	N 298	PT 414	N 340	PT 667A
N 263	PT 197	N 299	PT 634C	N 341	PT 667B
N 264	PT 198	N 300	PT 634D	N 342	PT 537
N 265	PT 635	N 301	PT 634E	N 343	PT 267
N 266	PT 651	N 302	PT 637	N 344	PT 309
N 267	PT 652	N 303	PT 638	N 345	PT 668
N 268	PT 653A	N 304	PT 639	N 346	PT 302
N 269	PT 653B	N 305	PT 640	N 347	PT 669
N 270	PT 653C	N 306	PT 641	N 348	PT 670
N 271	PT 58	N 307	PT 223	N 349	PT 671
N 272	PT 59	N 308	PT 224	N 350	PT 672
N 273	PT 60	N 309	PT 225	N 351	PT 358
N 274	PT 61	N 310	PT 642	N 352	PT 593
N 275	PT 62	N 311	PT 643A	N 353	PT 357
N 276	PT 63	N 312	PT 643B	N 354	PT 407
N 277	PT 64	N 313	PT 644	N 355	PT 594
N 278	PT 65	N 314	PT 645	N 356	PT 456
N 279	PT 66	N 315	PT 646	N 357	PT 659
N 280	PT 67	N 316	PT 647	N 358	PT 604
N 281	PT 68	N 317	PT 648	N 359	PT 600
N 282	PT 69	N 318	PT 649	N 360	PT 601
N 283	PT 70	N 319	PT 650	N 361	PT 599
N 284	PT 71A	N 320	PT 199	N 362	PT 602
N 285	PT 71B	N 321	PT 244	N 363	PT 338
N 286	PT 71C	N 322	PT 592	N 364	PT 339
N 287	PT 71D	N 323	PT 213	N 365	PT 210
N 288a	PT 97	N 324	PT 214	N 366	PT 211
N 288b	PT 98	N 325	PT 215	N 367	PT 212

N 368	PT 340	N 410	PT 675	N 451	
N 369	PT 341	N 411	PT 676	N 452	PT 333
N 370	PT 342	N 412	PT 677	N 453	PT 420
N 371	PT 343	N 413	PT 468	N 454	PT 693
N 372	PT 344	N 414	PT 487	N 455	PT 460
N 373	PT 345	N 415	PT 483	N 456	PT 694A
N 374	PT 346	N 416	PT 467	N 457	PT 694B
N 375	PT 400	N 417	PT 482	N 458	PT 695A
N 376	PT 208	N 418	PT 678	N 459	PT 695B
N 377	PT 406	N 419a	PT 679	N 460	PT 696A
N 378	PT 347	N 419b	PT 680	N 461	PT 696B
N 379	PT 348	N 420	PT 457	N 462	PT 301
N 380	PT 349	N 421	PT 473	N 463	PT 421
N 381	PT 206	N 422	PT 474	N 464	PT 466
N 382	PT 404	N 423	PT 475	N 465	PT 364
N 383	PT 405	N 424	PT 476	N 466	CT 516
N 384	PT 353	N 425	PT 477	N 467	CT 518
N 385	PT 401	N 426	PT 270	N 468	CT 519
N 386	PT 402	N 427	PT 472	N 469	
N 387	PT 403	N 428	PT 478	N 470	M 294
N 388	PT 662	N 429	PT 479	N 471	PT 363
N 389	PT 605	N 430	PT 480	N 472	
N 390	PT 418	N 431	PT 470	N 473	PT 493
N 391	PT 201	N 432	PT 481	N 474	CT 208
N 392	PT 202	N 433	PT 271	N 475	
N 393	PT 203	N 434	PT 471	N 476	PT 298
N 394	PT 591	N 435	PT 461	N 477	PT 295
N 395	PT 596	N 436		N 478	PT 290
N 396	PT 355	N 437	PT 465	N 479	
N 397	PT 595	N 438	PT 488	N 480	PT 281
N 398	PT 459	N 439	PT 710C	N 481	PT 499
N 399	PT 597	N 440		N 482	PT 502B
N 400	PT 660	N 441	PT 509	N 483	PT 500
N 401	PT 439	N 442	P 355	N 484	PT 297
N 402	PT 661	N 443	CT 66	N 485	PT 233
N 403	PT 352	N 444	PT 419	N 486	PT 284
N 404	PT 587	N 445		N 487	
N 405	PT 463-464	N 446	PT 508	N 488	PT 286
N 406	PT 673	N 447	PT 505	N 489	PT 287
N 407	PT 360	N 448	PT 565	N 490	PT 280
N 408	PT 361	N 449		N 491	PT 292
N 409	PT 674	N 450	PT 530	N 492	

N 493	PT 240	N 535	PT 558	N 577	PT 553
N 494	PT 227	N 536	PT 559	N 578	PT 311
N 495	PT 502A	N 537	PT 560	N 579	PT 574
N 496	PT 502C	N 538		N 580	PT 575
N 497	PT 502D	N 539	PT 503	N 581	PT 698A
N 498	PT 502H	N 540	PT 322	N 582	PT 698B
N 499	PT 502I	N 541	PT 504	N 583	PT 698C
N 500	PT 502J	N 542	PT 511	N 584	PT 566
N 501	PT 502K	N 543	PT 515	N 585	PT 568
N 502	PT 502L	N 544	PT 516	N 586	PT 567
N 503	PT 502G	N 545	PT 517	N 587	PT 617
N 504	PT 296	N 546	PT 518	N 588	PT 619
N 505	PT 291	N 547	PT 519	N 589	PT 610
N 506	PT 282	N 548	PT 486	N 590	PT 611
N 507		N 549	PT 563	N 591	PT 612
N 508	PT 299	N 550	PT 525	N 592	PT 306
N 509	PT 469	N 551	PT 507	N 593	PT 699
N 510		N 552	PT 527	N 594	PT 700
N 511	PT 681	N 553	PT 528	N 595	PT 701A
N 512	PT 682	N 554	PT 529	N 596	PT 701B
N 513	PT 683	N 555	PT 531	N 597	PT 569
N 514	PT 684	N 556	PT 526	N 598	PT 570A
N 515	PT 305	N 557	PT 523	N 599	
N 516	PT 308	N 558	PT 521	N 600	P 544
N 517	PT 304	N 559	PT 608	N 601	PT 581
N 518	PT 303	N 560	PT 522	N 602	P 557
N 519	PT 685	N 561	PT 607	N 603	PT 561B
N 520	PT 686	N 562	PT 555	N 604	
N 521	PT 687	N 563	PT 512	N 605	PT 554
N 522	PT 688	N 564	PT 697	N 606	PT 579
N 523	PT 689	N 565	PT 532	N 607	
N 524	PT 690	N 566	PT 573	N 608	PT 613
N 525	PT 310	N 567	PT 359	N 609	
N 526	PT 691A	N 568	PT 535	N 610	PT 571
N 527	PT 691B	N 569	PT 337	N 611	PT 582
N 528	PT 691C	N 570		N 612	PT 562
N 529	PT 691D	N 571	PT 506	N 613	PT 564
N 530	PT 691E	N 572	PT 606	N 614	PT 702
N 531	PT 691F	N 573	PT 513	N 615	PT 703
N 532	PT 691G	N 574	PT 556		
N 533	PT 691H	N 575	P 553		
N 534	PT 609	N 576	P 284		

NEITH (Nt)

Nt 1	NAMES	Nt 42	PT 468	Nt 83	PT 56
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Nt 3	PT 330	Nt 44	PT 598	Nt 85	PT 72
Nt 4	PT 331	Nt 45		Nt 86	PT 73
Nt 5	PT 626	Nt 46	N 102	Nt 87	PT 74
Nt 6	PT 655	Nt 47	N 103	Nt 88	PT 75
Nt 7	PT 585	Nt 48	N 104	Nt 89	PT 76
Nt 8	PT 586A	Nt 49	N 105	Nt 90	PT 77
Nt 9	PT 586B	Nt 50	N 106	Nt 91	PT 78
Nt 10	PT 321	Nt 51	N 107	Nt 92	PT 79–80
Nt 11	PT 474	Nt 52	N 108	Nt 93	PT 81
Nt 12	PT 688	Nt 53	N 109	Nt 94	PT 82
Nt 13	PT 268	Nt 54	N 110	Nt 95	PT 83
Nt 14	PT 476	Nt 55	N 111	Nt 96	PT 84
Nt 15	CT 518	Nt 56	N 112	Nt 97	PT 85
Nt 16		Nt 57	PT 23	Nt 98	PT 86
Nt 17	PT 588	Nt 58	PT 24	Nt 99	PT 87
Nt 18	PT 446–448	Nt 59	PT 25	Nt 100	PT 88
Nt 19	PT 450–451	Nt 60	PT 32	Nt 101	PT 89
Nt 20	PT 367	Nt 61	PT 34	Nt 102	PT 90
Nt 21	PT 368+589	Nt 62	PT 35	Nt 103	PT 91
Nt 22	PT 590	Nt 63	PT 36	Nt 104	PT 92
Nt 23	PT 426	Nt 64	PT 37	Nt 105	PT 93
Nt 24	PT 427–429	Nt 65	PT 38	Nt 106	PT 94
Nt 25	PT 430–431	Nt 66	PT 39	Nt 107	PT 95
Nt 26	PT 432	Nt 67	PT 40	Nt 108	PT 96
Nt 27	PT 433	Nt 68	PT 41	Nt 109	PT 108
Nt 28	PT 434	Nt 69	PT 42	Nt 110	PT 109
Nt 29	PT 443	Nt 70	PT 43	Nt 111	PT 110
Nt 30	PT 444	Nt 71	PT 44	Nt 112	PT 111
Nt 31	PT 454	Nt 72	PT 45	Nt 113	PT 112
Nt 32	PT 425	Nt 73	PT 46	Nt 114	PT 113
Nt 33	PT 455	Nt 74	PT 47	Nt 115	PT 114
Nt 34	PT 452–453	Nt 75	PT 48	Nt 116	PT 115
Nt 35	PT 356	Nt 76	PT 49	Nt 117	PT 116
Nt 36	PT 593	Nt 77	PT 50	Nt 118	PT 117
Nt 37	PT 357	Nt 78	PT 51	Nt 119	PT 118
Nt 38	PT 423	Nt 79	PT 52	Nt 120	PT 119
Nt 39	PT 371	Nt 80	PT 53	Nt 121	PT 120
Nt 40	PT 372	Nt 81	PT 54	Nt 122	PT 121
Nt 41	PT 424	Nt 82	PT 55	Nt 123	PT 122

Nt 124	PT 123	Nt 166	PT 165	Nt 208	
Nt 125	PT 124	Nt 167	PT 166	Nt 209	PT 61
Nt 126	PT 125	Nt 168	PT 167	Nt 210	PT 62
Nt 127	PT 126	Nt 169	PT 168	Nt 211	PT 64
Nt 128	PT 127	Nt 170	PT 169	Nt 212	PT 65
Nt 129	PT 128	Nt 171	PT 170	Nt 213	PT 66
Nt 130	PT 129	Nt 172	PT 171	Nt 214	PT 67
Nt 131	PT 130	Nt 173	PT 173	Nt 215	PT 68
Nt 132	PT 131	Nt 174	PT 174	Nt 216	PT 69
Nt 133	PT 132	Nt 175	PT 175	Nt 217	PT 70
Nt 134	PT 133	Nt 176	PT 176	Nt 218	PT 71A
Nt 135	PT 134	Nt 177	PT 177	Nt 219	PT 71B
Nt 136	PT 135	Nt 178	PT 178	Nt 220	PT 71D
Nt 137	PT 136	Nt 179	PT 179	Nt 221	PT 107
Nt 138	PT 137	Nt 180	PT 180	Nt 222	PT 223
Nt 139	PT 138	Nt 181	PT 181	Nt 223	PT 224
Nt 140	PT 139	Nt 182	PT 182	Nt 224	PT 225
Nt 141	PT 140	Nt 183	PT 183	Nt 225	P 199
Nt 142	PT 141	Nt 184	PT 184	Nt 226	
Nt 143	PT 142	Nt 185	PT 185	Nt 227	PT 592
Nt 144	PT 143	Nt 186	PT 186	Nt 228	PT 213
Nt 145	PT 144	Nt 187	PT 187	Nt 229	PT 214
Nt 146	PT 145	Nt 188	PT 188	Nt 230	PT 215
Nt 147	PT 146	Nt 189	PT 189	Nt 231	PT 216
Nt 148	PT 147	Nt 190	PT 190	Nt 232	PT 217
Nt 149	PT 148	Nt 191	PT 191	Nt 233	PT 218
Nt 150	PT 149	Nt 192	PT 192	Nt 234	PT 219
Nt 151	PT 150	Nt 193	PT 193	Nt 235	PT 220
Nt 152	PT 151	Nt 194	PT 194	Nt 236	PT 221
Nt 153	PT 152	Nt 195	PT 195	Nt 237	PT 222
Nt 154	PT 153	Nt 196	PT 196	Nt 238	PT 245
Nt 155	PT 154	Nt 197	PT 197	Nt 239	PT 246
Nt 156	PT 155	Nt 198	PT 198	Nt 240	PT 665B
Nt 157	PT 156	Nt 199		Nt 241a	PT 665C
Nt 158	PT 157	Nt 200		Nt 241b	PT 665D
Nt 159	PT 158	Nt 201	PT 651	Nt 242	PT 666
Nt 160	PT 159	Nt 202	PT 652	Nt 243	PT 667A
Nt 161	PT 160	Nt 203	PT 653A	Nt 244	PT 667B
Nt 162	PT 161	Nt 204	PT 653B	Nt 245	PT 690
Nt 163	PT 162	Nt 205	PT 653C	Nt 246	PT 674
Nt 164	PT 163	Nt 206	PT 58	Nt 247	PT 675
Nt 165	PT 164	Nt 207	PT 59	Nt 248	PT 676

Nt 249	CT 519	Nt 261	PT 285	Nt 272a	PT 503
Nt 250	PT 665A	Nt 262	PT 291	Nt 272b	PT 625A
Nt 251	N 472	Nt 263	PT 290	Nt 273	PT 305
Nt 252		Nt 264	N 479	Nt 274	PT 308
Nt 253	PT 493	Nt 265	PT 502I	Nt 275	PT 324
Nt 254	PT 240	Nt 266	PT 280	Nt 276	PT 691A
Nt 255	PT 296	Nt 267	PT 502H	Nt 277	PT 691B
Nt 256	PT 298	Nt 268a	PT 233	Nt 278	PT 691C
Nt 257	PT 295	Nt 268b	PT 286	Nt 279	PT 540
Nt 258	PT 277	Nt 269	PT 287	Nt 280	PT 504
Nt 259	PT 284	Nt 270	N 507	Nt 281	PT 322
Nt 260	PT 283	Nt 271	PT 511		

B. SPELLS BY LOCATION

This section catalogs the contents of each inscribed wall within each pyramid. A two-part convention, separated by a slash, is used to identify locations. Letters preceding the slash indicate rooms or sections of rooms:

Sarc	sarcophagus	C	corridor
B	burial chamber	V	vestibule
P	passage between the burial chamber and antechamber	AC	ascending corridor
A	antechamber	s	south end
S	serdab passage	m	middle
		n	north end.

Letters following the slash indicate individual walls:

W	west wall	h	horizontal
N	north wall	w	west end
S	south wall	e	east end
E	east wall	L	sarcophagus lid
g	gable	B	sarcophagus bottom.

Spells are listed sequentially for each wall from beginning to end and, where applicable, top to bottom; the numbers are those assigned to the spells in this volume. Numbers in parentheses refer to stanzas of individual spells, numbers in *italics* are repeated spells, and x signifies a gap of one or more missing spells; semicolons separate discrete sections of a wall.

UNIS

B/Wg	1–18	B/S	146–152
B/N	19–30, 21, 31–54, 20–21,	B/Eg	139–145
	55–133	B/E	152–155; 134–135

P/N	136, 21, 19, 137	A/Eg	180–182
P/S	138; 156–157	A/E	183–206
A/W _g	158–164	A/N	207–217
A/W	165–170 beg.	C/W	218–222
A/S	170 end–179	C/E	223–226

TETI

Sarc/N	1	P/N	181–185
Sarc/S	2	P/S	186–188
Sarc/E	3	A/W	189–205
Sarc/W	4	A/S	207–211, x, 212–216, x, 217–218, x, 219
Sarc/L	5	S/S	220–227
Sarc/B	6	S/N	228–229
B/W _g	7–22	A/E	230–287
B/N	23–35, 25, 36–109, x, 140	A/N	288, x, 289–291, x, 292– 294, x, 295–296, x, 297– 298, x, 299–300, x, 301
B/S	168–180		
B/Eg	148–167		
B/E	110–139, 141–147		

PEPI I

Sarc/E	1 (1)	A/E	369–379, 372, 380–400, 393, 401–415
B/W _g	4–12	A/N	416–427, x, 429–446
B/Wh	15–23, 2 (2)	Cs/W	447
B/W	30–49, 12, 50	Cs/E	448
B/Nw	13–14, 2 (1–2); 25–29; 62, 1 (2)	Cm/W	449–455
B/Sw	24, 14, 3; 51–61; 63, 1 (3)	Cm/E	456–461, 357, 462
B/Ne	64–82, 72–74, x, 83–111, 66, 72, 112–193, 72, 64, 66, 194–199, x, 200–220, 127–190, 221–253	Cn/W	463–482
B/Se	254–277, 25–26, 278–290	Cn/E	483, 291, 14, 484, 281, 485
B/E	48, 291–308	V/S	486–499
P/S	309–311	V/W	500–525
P/N	312–313	V/E	526–536, 448, 537–558
A/W	314–332, 293, 333–339	ACs/W	508, 559, 509–510, 560, 511, 561–562, x
A/S	340–360	ACn/W	424–426, 563, 325, 564– 565, 444, 566–568
S/N	361 beg.	ACs/E	569–577, x, 578, x, 579– 580, x
S/E	361 end	ACn/E	581–582, 35, 583, 500, 543, 584–589, 435, 565
S/S	362–368		

MERENRE

Sarc/N	1a (1)	A/W	267–276 beg.
Sarc/S	1a (2)	A/S	276 end–278, x, 279–280, x, 281–282, x
Sarc/W	1b (1)	A/Eg	283–291
Sarc/E	1b (2)	A/Eh	292
Sarc/L	1b (3)	A/E	293–299, x, 300–319, x, 320–322
B/Wg	3–11	A/N	323–327, x, 328–329, x, 330
B/Wh	14–16	Cs/E	331–332, x
B/W	25–52, 2	Cs/W	333–335
B/Nw	12–13; 20–24; 54	Cm/W	336–354
B/Sw	17–19; 53; x, 55–56; 57	Cm/E	355–362
B/Ne	58–181, x, 182–183, x	Cn/W	363–368, x, 369–372
B/Se	184–205	Cn/E	373–374
B/Eg	206–215	V/S	375–377
B/Eh	216	V/E	378–394
B/E	217–220, 60, 221–254	V/N	395–399
P/N	255–257		
P/S	258–259, x		
A/Wg	260–265		
A/Wh	266		

PEPI II

Sarc/N	1a (1)	B/Eh	394
Sarc/S	1a (2)	B/E	352–362; 395–398, 298, 399–400, 302, 401–403; 383 end–393
Sarc/W	1a (3)	P/S	404–408
Sarc/E	1a (4)	P/N	409–412
B/Wg	2–11	A/Wg	413–419
B/Wh	17–21	A/Wh	420
B/W	33 end–46, 35, 47–66; 2 (2)	A/W	421–435
B/Nw	12–16; 24–33 beg.; 72–81; 88; 2 (1)	A/S	x, 436–439, x, 440–443, x, 444–446, x, 447, x, 448– 451, x, 452
B/Sw	22–23; 67–71; 82–87; 2 (3); 89	A/Eg	356, 453–456, x, 457–461
B/Nm	90–134, 124, 135–158, 117, 123, 118–122, 124– 125, 159–264	A/Eh	x
B/Ne	x, 265–293, 123, 122, 118– 121, 294–301, 265, 291, 302–320, 124–125, 321	A/E	462–463, 390, 464–471, 377, 472–496, 496–505, 496, 506–510
B/Se	322–351	A/N	511–522, 419a, 523–533
B/Eg	363–383 beg.	Cs/E	534–540

Cs/W	541–542	V/S	574–575, x, 576 beg.
Cm/E	543–548, 448	V/E	576 end–596
Cm/W	549–554, 450, 555–564	V/W	597–610, x
Cn/E	565–570	V/N	611–615
Cn/W	571–573		

NEITH

B/Nw	2–16; 1 (1–2)	B/Se	228–238 beg.; 245–248,
B/W	17–40; 1 (3)		60, 241a, 42–43, 249, 245
B/Sw	41–43, 240, 243, 44–45	B/E	250, 36, 42, 251–270; 238
B/Nm	46–69, 60, 70–93, 59–60,		end–244
	94–198	C/W	271–275
B/Ne	199–205, 202, 206–207,	C/E	276–281
	202, 208–227		

C. SPELLS BY PT OR OTHER NUMBERS

References in **boldface** indicate spells translated in this volume.

SPELLS WITH PT NUMBER

PT 1–2	T 5	PT 23	W 19 , T 23, P 64, M 59, N 115, Nt 57
PT 3	T 6	PT 24	P 65, M 60, N 116, Nt 58
PT 4	T 1	PT 25	W 20 , W 137a , T 24, P 66, M 61, N 117, Nt 59
PT 5	T 2	PT 26	P 67, M 62, N 118
PT 6	T 3	PT 27	P 68, M 63, N 119
PT 7	T 4	PT 28	P 69, M 64, N 120
PT 8	P 1 , M 1a , N 1a	PT 29	P 70, M 65, N 121
PT 9	P 2 , M 1b , N 1a–b	PT 30	P 71, M 66, N 122
PT 10	M 2	PT 31	M 67, N 123
PT 11	N 88	PT 32	W 21 , T 25, P 72, M 68, N 124, Nt 60, Nt 249
PT 12A	N 90	PT 33	T 26, P 73, M 69, N 125
PT 12B	N 91	PT 34	W 22 , T 27, P 74, M 70, N 126, Nt 61
PT 13	N 92	PT 35	W 23 , T 28, P 75, M 71, N 127, Nt 62
PT 14	N 93	PT 36	W 24 , T 29, P 76, M 72, N 128, Nt 63
PT 15	N 94	PT 37	W 25 , T 30, P 77, M 73, N 129, Nt 64
PT 16	N 95		
PT 17	N 96		
PT 18	N 97		
PT 19	N 98		
PT 20	N 99		
PT 21	N 100		
PT 22	N 101		

PT 38	W 26 , T 31, P 78, M 74, N 130, Nt 65	PT 58	N 271, Nt 206
PT 39	W 27 , T 32, P 79, M 75, N 131, Nt 66	PT 59	N 272, Nt 207
PT 40	W 28 , T 33, P 80, M 76, N 132, Nt 67	PT 60	N 273
PT 41	W 29 , T 34, P 81, M 77, N 133, Nt 68	PT 61	N 274, Nt 209
PT 42	W 30 , T 35, P 82, M 78, N 134, Nt 69	PT 62	N 275, Nt 210
PT 43	W 31 , T 36, P 83, N 135 , Nt 70	PT 63	N 276
PT 44	W 32 , T 37, P 84, M 79, N 136, Nt 71	PT 64	N 277, Nt 211
PT 45	W 33 , T 38, P 85, M 80, N 137, Nt 72	PT 65	N 278, Nt 212
PT 46	W 34 , T 39, P 86, M 81, N 138, Nt 73	PT 66	N 279, Nt 213
PT 47	W 35 , T 40, P 87, M 82, N 139, Nt 74	PT 67	N 280, Nt 214
PT 48	W 36 , T 41, P 88, M 83, N 140, Nt 75	PT 68	N 281, Nt 215
PT 49	W 37 , T 42, P 89, M 84, N 141, Nt 76	PT 69	N 282, Nt 216
PT 50	W 38 , T 43, P 90, M 85, N 142, Nt 77	PT 70	N 283, Nt 217
PT 51	W 39 , T 44, P 91, M 86, N 143, Nt 78	PT 71A	P 200, N 284, Nt 218
PT 52	W 40 , T 45, P 92, M 87, N 144, Nt 79	PT 71B	P 201, N 285, Nt 219
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PT 602	M 227 , N 362	PT 636	N 291
PT 603	P 303 , M 251, N 71	PT 637	N 302
PT 604	P 306, M 252, N 358	PT 638	N 303
PT 605	M 289 , N 389	PT 639	N 304
PT 606	P 447, M 336 , N 572	PT 640	N 305
PT 607	M 352 , N 561	PT 641	N 306
PT 608	M 354 , N 559	PT 642	N 310
PT 609	M 365 , N 534	PT 643A	N 311
PT 610	M 375 , N 589	PT 643B	N 312
PT 611	P 554 , M 376, N 590	PT 644	N 313
PT 612	P 555 , M 377, N 591	PT 645	N 314
PT 613	P 551 , M 386, N 608	PT 646	N 315
PT 614	P 542, M 387	PT 647	N 316
PT 615	M 393	PT 648	N 317
PT 616	M 394	PT 649	N 318
PT 617	M 396, N 587	PT 650	M 182, N 319

PT 651	N 266, Nt 201	PT 680	N 419b
PT 652	N 267, Nt 202	PT 681	N 511
PT 653A	N 268, Nt 203	PT 682	N 512
PT 653B	N 269, Nt 204	PT 683	N 513
PT 653C	N 270, Nt 205	PT 684	P 583, M 330, N 514
PT 654	N 12	PT 685	N 519
PT 655	P 421, N 13, Nt 6	PT 686	N 520
PT 656	P 422, N 14	PT 687	N 521
PT 657	P 423, N 15	PT 688	P 435, M 327, N 522 , Nt 12
PT 658A	P 198, N 22	PT 689	P 427, M 328, N 523
PT 658B	N 23	PT 690	P 282, M 299, N 524 , Nt 245
PT 659	P 305, N 357	PT 691A	N 526, Nt 276
PT 660	P 209, N 400	PT 691B	N 527, Nt 277
PT 661	P 430, M 254, N 402	PT 691C	N 528, Nt 278
PT 662	N 388	PT 691D	N 529
PT 663	is the end of N 67	PT 691E	P 584 , N 530
PT 664A	N 82	PT 691F	N 531
PT 664B	N 83	PT 691G	N 532
PT 664C	N 84	PT 691H	N 533
PT 664D	N 85	PT 692	is part of PT 456
PT 664E	N 86	PT 693	P 267 , M 295, N 454
PT 665A	P 276, M 57, N 335, Nt 250	PT 694A	P 552 , M 371, N 456
PT 665B	P 277, M 19, N 336, Nt 240	PT 694B	N 457
PT 665C	P 25, M 196, N 337, Nt 241a	PT 695A	N 458
PT 665D	P 26, M 197, N 338, Nt 241b	PT 695B	N 459
PT 666	P 278, M 198, N 339, Nt 242	PT 696A	P 436 , N 460
PT 667A	P 279, M 199, N 340, Nt 243	PT 696B	P 437 , N 461
PT 667B	P 280, M 200, N 341, Nt 244	PT 697	P 548, M 372, N 564
PT 668	N 345	PT 698A	P 549 , N 581
PT 669	P 431, N 347	PT 698B	P 550 , N 582
PT 670	P 53, M 53, N 348	PT 698C	P 579, N 583
PT 671	P 289 , N 349	PT 699	N 593
PT 672	P 290 , N 350	PT 700	N 594
PT 673	P 304, M 257, N 406	PT 701A	P 274, M 380, N 595
PT 674	P 312 , M 258, N 409, Nt 246	PT 701B	P 546 , M 378, N 596
PT 675	P 310, M 259, N 410 , Nt 247	PT 702	P 543, N 614
PT 676	N 411 , Nt 248	PT 703	P 273, M 379, N 615
PT 677	N 412	PT 704	is PT 655
PT 678	N 418	PT 705	T 300
PT 679	N 419a	PT 706	P 347

PT 707	P 349	PT 710C	P 353 , N 439
PT 708	not translated	PT 711	not translated
PT 709	not translated	PT 712	is part of PT 634C
PT 710A	P 351	PT 713	not translated
PT 710B	P 352	PT 714	not translated

SPELLS WITH CT NUMBER

CT 66	P 288 , N 443	CT 517	P 272, T 206 , M 204
CT 208	N 474	CT 518	M 292 , N 467, Nt 15
CT 516	N 466	CT 519	P 270, M 298, N 468, Nt 249

SPELLS WITHOUT PT OR CT NUMBER

T 178	P 363	N 89
T 210	P 365	N 102–112 = Nt 46–56
T 214	P 367–368	N 113–114
T 295	P 420	N 436
T 297	P 429	N 440
P 3	P 432	N 445
P 24	P 434	N 449
P 27	P 442–446	N 451
P 28 (see N 68)	P 448	N 469
P 29	P 538–541	N 472 (see Nt 251)
P 197	P 544 = M 381 , N 600	N 475
P 199 (see Nt 225)	P 545	N 479 (see Nt 264)
P 206–208	P 553 = N 575	N 487
P 211–221	P 556	N 492
P 248–254	P 557 = M 383 , N 602	N 507 = Nt 270
P 268	P 558	N 510
P 275	P 561–562	N 538
P 283	P 564	N 570
P 284 = N 576	P 566	N 599
P 285–287	P 568	N 604
P 308–309	P 578	N 607
P 311	P 580	N 609
P 342 = M 278	P 588–589	Nt 16
P 345	M 58	Nt 45
P 354	M 219	Nt 199–200
P 355 = N 442	M 222	Nt 208
P 356	M 294 (see N 470)	Nt 226
P 358–361	N 67	Nt 252

D. SPELL NUMBERS AND SPELLS NOT IN SETHE'S EDITION

This section lists spell numbers revised from those of Sethe's edition as well as additional spells, with an index of their occurrences cited by the column or line number of their publication. Fragments from the pyramids of Teti and Merenre in this list that are not published in Sethe's edition of the Pyramid Texts include T fr. G 14–16/23–27/30, T fr. Or B, and M fr. Or E–G/K/M–N. These are published in Garnot 1961; Leclant 1966, pl. 8 fig. 14; Leclant 1973, pl. 14 fig. 19, and pl. 15 fig. 20–21; Leclant 1976, pl. 26 fig. 19; and Leclant 1977a, pl. 12 fig. 14–15.

PT 12A–B	N 210	PT 502I	P A/E 37–38; M A/E 44–45; N 1055+65–66; Nt 718–719
PT 71A	P F/Ne iv 15–20; N 304–306+3; Nt 318–323	PT 502J	P A/E 38–39; M A/E 45; N 1055+66
PT 71B	P F/Ne iv 21–27; N 306+4–10; Nt 324–328	PT 502K	P A/E 39; M A/E 45–46; N 1055+66
PT 71C	P F/Ne iv 28–31; N 306+11–14	PT 502L	PA/E 39–40; N 1055+66–67
PT 71D	P F/Ne iv 32–39; N 306+15–23; Nt 283–291	PT 502M	P A/E 40
PT 105A	N 392+4–9	PT 502N	P A/E 40–41
PT 105B	N 392+9	PT 502O	P A/E 41
PT 491A	P A/E 6–7 = 210–211	PT 502P	P A/E 41–42
PT 491B	P A/E 8–9 212–213	PT 502Q	P A/E 42
PT 501A	P A/E 28 = 232	PT 561A	PV/E 20–23 = 625–628
PT 501B	P A/E 29 = 233	PT 561B	PV/E 23–26 = 628 ff.; MV/E 30–35; N 1350+41–45
PT 501C	P A/E 30–31	PT 570A	PV/W 23–29 = 652–658; M 753–765; N 1350+9–21
PT 501D	P A/E 33	PT 570B	PV/W 30–34 = 659–663; M 766–776
PT 502A	P A/E 34; N 1055+63	PT 586A	P A/N 14; Nt 15–16
PT 502B	P A/E 22 = 226, A/E 34; M A/E 35; N 1055+57	PT 586B	P A/N 15; Nt 16
PT 502C	P A/E 34–35; M A/E 43–44; N 1055+64/64/68–69	PT 625A	P F/Sw B 37–39; M F/Nw ii 12–16; N 148–151; Nt 805–808
PT 502D	P A/E 35; M A/E 44; N 1055+64–65	PT 625B	N 151–154
PT 502E	P A/E 35–36; M A/E 41	PT 627A	T A/N; P A/N 1–4; M F/Nw i 2–4; N 158–164
PT 502F	P A/E 36		
PT 502G	P A/E 36–37; M A/E 46–47; N 1055+67		
PT 502H	P A/E 37; M A/E 44; N 1055+65; Nt 720		

PT 627B	T A/N (fr. G 25 + G 26); P A/N 4-7; N 164-171	PT 667B	P F/Se 76-80; M F/Se 70-75; N 739-744; Nt 783-787
PT 634A	P F/Ne iv 62-72; M F/Ne; N 473+1-7	PT 691A	N 1002-1008; Nt 819-826
PT 634B	P F/Ne ii 24-28; N 473+7-10	PT 691B	N 1008-1009; Nt 826-830
PT 634C	N 473+13-15	PT 691C	N 1009-1011; Nt 830-835
PT 634D	N 473+15-474	PT 691D	N 1011-1016+2
PT 634E	P F/Ne ii 20-22; M F/Sw iii 12-15; N 474-476	PT 691E	P D ant/E 43-48; N 1016+2-4
PT 643A	N 552+5-8	PT 691F	N 1016+4-5
PT 643B	N 552+8-13	PT 691G	N 1016+5-7
PT 653A	N 216+102-103; Nt 298	PT 691H	N 1016+7-9
PT 653B	N 216+104-105; Nt 299	PT 694A	P V/E 68-71; M Cn/W; N 1028-1033
PT 653C	N 216+106-107; Nt 300	PT 694B	N 1033-1040
PT 658A	P F/Ne iii 67-86; N 580-583+3	PT 695A	N 1010-1045
PT 658B	N 583+3	PT 695B	N 1045-1046
PT 664A	N 583+4	PT 696A	P A/N 40-42; N 1047- 1055+3
PT 664B	N 583+4-5	PT 696B	P A/N 42-46; N 1055+3-12
PT 664C	N 583+5-6	PT 698A	P V/E 56-61; N 1308+51-60
PT 664D	N 583+6-8	PT 698B	P V/E 61-64; N 1308+60-65
PT 664E	N 583+8-10	PT 698C	P D post/E 74-85; N 1308+65-1310
PT 665A	P F/Se 52-56; M F/Sw iv 1-5; N 719+20-25; Nt 658-669	PT 701A	P F/Se 46-48; M V/E 6- 9; N 1345-1348
PT 665B	P F/Se 56-58; M F/Sw i 5; N 719+25-28; Nt 479-484, 729-734	PT 701B	P V/E 48-50; M V/E 1- 3; N 1348-1350
PT 665C	P F/Nw B [1-2], F/Se 58-59; M F/Se 48-49; N 719+28-29; Nt 624-626, 734-735	PT 710A	P A/S 28-36
PT 665D	P F/Nw B 2-21, F/Se 59-67; M F/Se 49-50; N 719+29-30, 720-727; Nt 735-761	PT 710B	P A/S 36-39
PT 667A	P F/Se 73-76; M F/Se 66-70; N 735-739; Nt 484-491, 775-782	PT 710C	P A/S 39-43; N pl. 15 fr. 18/22:6-10, with fr. from 1055+32-36
		CT 66	P F/Se 99-100; N pl. 15 fr. 1:9
		CT 208	N 1055+52-53
		CT 516	N 1055+27-30

CT 517	T A/S 1-3; P F/Se 44-45; M F/Se 82-84	P 251 P 252	P F/Ne v 97 P F/Ne v 98
CT 518	M A/E hor.; N 1055+30-31; Nt 40-41	P 253 P 254	P F/Ne v 99-100 P F/Sw D 1-3
CT 519	P F/Se 42-43; M A/E 15-16; N 1055+31-32; Nt 71-74	P 268 P 275 P 283	P F/Se 38-39 P F/Se 48-52 P F/Se 89-92
T 178	T F/S 70-71 (fr. G 30/14-15)	P 284	P F/Se 92-93; N 1308+24-27
T 210	T A/S 10-11 (fr. G 27/16 + Or B)	P 285 P 286	P F/Se 93-95 P F/Se 95-97
T 214	T A/S (fr. G 24)	P 287	P F/Se 97-98
T 295	T A/N (fr. G 25)	P 308	P F/E 39
T 297	T A/N (fr. G 23)	P 309	P F-A/S 1-2
P 3	P F/Sw A 5	P 311	P F-A/S 13-20
P 24	P F/Sw A 1-2	P 342	P A/S 1; M A/S (fr. Or E+G)
P 27	P F/Nw B 21-33		
P 28	P F/Nw B 33-36; N 709+22-26	P 345 P 354	P A/S 7-14 P A/S 44-49
P 29	P F/Nw B 36-41	P 355	P A/S 49-50; N pl. 15 fr. 1
P 197	P F/Ne iii 62-66	P 356	P A/S 51-64
P 199	P F/Ne iii 87-99; Nt 358-369	P 358 P 359	P A/S 69-71 P A/S 71-72
P 206	P F/Ne iv 50-55	P 360	P A/S 72
P 207	P F/Ne iv 56	P 361	P A-S/N + A-S/B
P 208	P F/Ne iv 57	P 363	P A-S/S 2-5
P 211	P F/Ne iv 73-86	P 365	P A-S/S 10-13
P 212	P F/Ne iv 87	P 367	P A-S/S 19
P 213	P F/Ne iv 88	P 368	P A-S/S 20
P 214	P F/Ne iv 89	P 420	P A/N 9-10
P 215	P F/Ne iv 90-91	P 429	P A/N 18-19
P 216	P F/Ne iv 92-93	P 432	P A/N 24-32
P 217	P F/Ne iv 94-95	P 434	P A/N 33-34
P 218	P F/Ne iv 96-98	P 442	P A/N 54-57
P 219	P F/Ne iv 99-100	P 443	P A/N 57-61
P 220	P F/Ne v 1-6	P 444	P A/N 61-65
P 221	P F/Ne v 71-73	P 445	P A/N 65-71
P 248	P F/Ne v 94	P 446	P A/N 71-73
P 249	P F/Ne v 95	P 447	P C post/E,V/E 26-29
P 250	P F/Ne v 96	P 538	PV/E 32-33

P 539	PV/E 33–35	N 114	N 216+63–64
P 540	PV/E 35–37	N 436	N A/S (pl. 15 fr. 18/22)
P 541	PV/E 37–39	N 440	N A/S (pl. 15 fr. 1)
P 544	PV/E 40–45; MV/E 10– 17; N 1350+23–31	N 445	N A/S (pl. 15 fr. 4/fr. G/E)
P 545	PV/E 45–48	N 449	N A/S (pl. 15 fr. 3/fig. 12n/i+c/f/pl. 15 fr. 23)
P 553	PV/E 71–75; N 1308+2–18	N 451	N A/S (pl. 15 fr. 3/fig. 12n/i+c/f/pl. 15 fr. 23)
P 556	PV/E 81–84	N 469	N 1055+32–39
P 557	PV/E 84–88; MV/E 23–28; N 1350+35–41 + fig. 15l	N 472	N 1055+44–47; Nt 692–695
P 558	PV/E 88	N 475	N 1055+53–54
P 561	P D post/W 92–99	N 479	N 1055+55–56; Nt 716–717
P 562	P D post/W 100–124	N 487	N 1055+59–60
P 564	P D ant/W 22–24	N 492	N 1055+61–62
P 566	P D ant/W 72–84	N 507	N 1055+69–70; Nt 722
P 568	P D ant/W 90–98	N 510	N 1055+74–77
P 578	P D post/E 43–51	N 538	N 1079+16–19
P 580	P D post/E 85–87	N 570	N 1296+13–16
P 588	P D ant/E 53–58	N 599	N 1350+21–23
P 589	P D ant/E 59–64	N 604	N 1350+45–50 + pl. 24 fr.
M 58	M F/Ne i (fr. Or F)	N 607	N 1350+55–72 + fig. 15o/q, 15m
M 219	M 194	N 609	N 1350+75–81 + fig. 15c
M 222	M 197 + fr. Or K	Nt 16	Nt 41–42
M 294	MA/E 8–9 (fr. Or M+N); N fig. 12g	Nt 45	Nt 492
N 67	N 709+1–22	Nt 199	Nt 293–294
N 89	N 135+1	Nt 200	Nt 295
N 102	N 216+1; Nt 43	Nt 208	Nt 305
N 103	N 216+2–3; Nt 43	Nt 226	Nt 370–375
N 104	N 216+4–21; Nt 44–47	Nt 253	Nt 696–700
N 105	N 216+22–29; Nt 47–49		
N 106	N 216+30–38; Nt 49–51		
N 107	N 216+39–41; Nt 52		
N 108	N 216+42–44; Nt 52–53		
N 109	N 216+44–46; Nt 53		
N 110	N 216+47–49; Nt 54–58		
N 111	N 216+50–53; Nt 59–63		
N 112	N 216+53–54; Nt 64		
N 113	N 216+55–62		

E. UTTERANCE NUMBERS OF FAULKNER'S TRANSLATION

This section lists the unique "Utterance" numbers used in Faulkner's translation of the Pyramid Texts and their correspondence to the revised system of Sethe's PT numbers used in the present volume.

57A-I	PT 71D	658	PT 658A-B
57J	PT 107	663	N 67 end
57K-L	Nt 199	664	PT 664A
57M	Nt 200	664A	PT 664B
57N	PT 651	664B	PT 664C
57O	PT 652	664C	PT 664D-E
57P	PT 653A	665	PT 665A
57Q	PT 653B	665A	PT 665B
57R	PT 653C	665B	PT 665C
57S	PT 652	665C-666A	PT 665D
59A	PT 652	666B-667	PT 666
62A	PT 43 end	667A	PT 667A
71-71E	PT 71A	667B-D	PT 667B
71F-I	PT 71B	691	PT 691A
411	PT 472	691A	PT 691B
462	PT 674 end	691B	PT 691C
491	PT 491A	691C	PT 691D
491A	PT 491B	692	PT 691E-F
501	PT 501B	692A	PT 691G
502	PT 502C	692B	PT 691H + PT 456 +
502A	PT 502I		PT 420
502B	PT 502J	694	PT 694A-B
502C	PT 502G	695	PT 695A-B
502D	PT 296	696	PT 696A-B
561	PT 561A-B	698	PT 698C
570	PT 570A-B	701	PT 701A-B
585-586	PT 585	704	PT 655
586A	PT 586A-B + PT 321	715	PT 634A-B
625	PT 625A	716-718	N 67
634	PT 634E	719	P 28 = N 68
643	PT 643A-B	720	PT 458
645-646	P 199 = Nt 225	721	CT 516
655	PT 655-656	722	CT 518
655A	PT 657	723	CT 519
656-657	PT 585	724	N 469

725	M 294 = N 470	741	Nt 16
726	N 472 = Nt 252	742	N 102 = Nt 46
727	N 479 = Nt 265	743–744	N 103 = Nt 47
728	PT 286	745–747	N 104 = Nt 48
729	N 492	748–750	N 105–108 = Nt 49–52
730	PT 502A	751	N 109 = Nt 53
731	PT 502H	752–754	N 110 = Nt 54
732	PT 502K	755	N 111 = Nt 55
733	N 507 = Nt 271	756	N 112 = Nt 56
734	N 510	757	PT 598
735	PT 626	758	Nt 253
736–740	PT 585	759	PT 665D

F. MAFS NUMBERS

This section cross-indexes the supplemental spell numbers 1001–1081 used in the new publication of Pepi I's Pyramid Texts by the Mission archéologique française de Saqqâra (MAFS) with the numbers used in the present volume.

1001	P 268	1021	P 218	1041	PT 502O
1002	CT 517	1022	P 219	1042	PT 502P
1003	P 275 beg.	1023	P 311	1043	PT 502Q
1004	P 275 end	1024	P 342	1044	P 432
1005	P 283	1025	P 345 beg.	1045	P 434
1006	P 284–285	1026	P 345 end	1046	PT 696B
1007	P 286 beg.	1027	PT 710A beg.	1047	P 442
1008	P 286 end	1028	PT 710A mid.	1048	P 443
1009	P 287–CT 66	1029	P 354	1049	P 444 beg.
1010	P 288 beg.	1030	P 355	1050	P 444 end
1011	P 288 end	1031	P 356 beg.	1051	P 445
1012	P 197	1032	P 356 end	1052	P 363 beg.
1013	P 199 beg.	1033	P 358	1053	P 365
1014	P 199 end	1034	P 359–360	1054	P 432
1015	P 211 mid.	1035	PT 501A	1055	P 368
1016	P 211 end	1036	PT 501C	1056	P 361 beg.
1017	P 214	1037	PT 501D	1057	P 361 end
1018	P 215	1038	PT 502B	1058	P 448 beg.
1019	P 216	1039	PT 502F	1059	P 538
1020	P 217	1040	PT 502M	1060	P 539

CONCORDANCE: MAFS NUMBERS

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1061	P 540	1068	PT 698B end	1075	P 444 end
1062	P 541	1069	P 553	1076	P 566 beg.
1063	PT 614	1070	P 556	1077	P 566 end
1064	P 544	1071	P 557	1078	P 568
1065	P 545	1072	P 558	1079	P 578
1066	PT 698A	1073	P 561–562	1080	P 580
1067	PT 698B beg.	1074	P 564	1081	P 589

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GLOSSARY

THIS GLOSSARY contains a definition of terms and proper names found in the Pyramid Texts or used in this book. Epithets whose referents are understandable from their context (for example, those of the Sun in the second stanza of Unis's Spell 155) are not included, nor are unique proper names whose meaning or referents are unknown. Definitions are generally limited to those applicable during the period in which the Pyramid Texts were composed.

Abydos (*3bdw*). Primary Upper Egyptian cult center of Osiris, burial place of dynastic Egypt's first kings, north of modern Luxor.

Adze (*nw3*). Implement used in the Mouth-Opening Ritual, associated with Anubis.


Akh (*3lj* "effective one"). Deceased person whose ba has reunited with its ka, making possible eternal life as a spirit among the living. The Pyramid Texts were known as "akhifiers" (*s3lw*), designed to aid the deceased in becoming an akh. The verb denotes both the process of becoming an akh and the quality of becoming or being "effective."

Akhbit (*3lbt*). Site in the north Delta near Buto, revered as the birthplace of Horus.

Akhet (*3ht* "Place of Becoming Akh"). The latter half of the Duat, lying between the Duat's center, where the Sun unites with Osiris in the middle of the night, and the visible horizon, above which the Sun rises at dawn. In the Pyramid Texts, associated with the antechamber of the pyramid.

Amaunet (*jmnt* "Hidden"). Female counterpart of Amun (*see next*).

Amun (*jmww* "Hidden"). In the Pyramid Texts, perhaps a member of the Ogdoad. In the Middle Kingdom and later, the ultimate creator of the world.

- Andjet** (^c*ndt*). Ninth Lower Egyptian nome, in the central Delta. Its capital was Busiris.
- Andjeti** (^c*ndtj* “He of Andjet”). An epithet of Osiris in association with Busiris.
- Ankh** (*m^cnht*). Object in the form of the hieroglyph  ^c*nht* “life.”
- Announcement Canal** (*sjw*). A body of water in the eastern sky.
- Anpet** (^c*npt*). Alternate name of Mendes or a separate town to its south, modern Tell Timai.
- Anubis** (*jnpw*). Guardian of the cemetery, also associated with embalming; represented by a jackal.
- Anubis-town** (*jnpwt*). Town in Middle Egypt, south of the Fayum, near modern Beni Mazar.
- Anubis-wrapper** (*wt-jnpw*). The embalming priest in the role of Anubis.
- Apis** (*hpw*). Sacred bull, tended and worshipped at Memphis.
- Apparent in Heat (and Jubilation)** (*ht^cj t3w hkmw*). Epithet of the Sun.
- Asbet** (*3sbt* “Burning One”). Tutelary goddess usually depicted as lion-headed, associated with Isis, Nephthys, and Wadjet.
- Asia** (*stjt*). General term for the lands east of Egypt.
- Asyut** (*z3wtj*). Town in Middle Egypt. Its “Lord” was Anubis.
- Atfet** (*3tft*). The twelfth Upper Egyptian nome, located on the east bank of the Nile north of Asyut. Its god (“He of Atfet”) is unidentified.
- Atum** (*jtmw* “finished, complete”). Primordial source of all the elements and forces of the world; also seen, because of his age, as the sun at sunset. First god of the Ennead.
- Atum’s twins** (*z3tj tm*). Shu and Tefnut.
- Authoritative Utterance** (*hw* “Announcement”). God representing the power of the king and gods to make things happen by issuing decrees.
- Awaret** (*3wrt*). Unidentified site, perhaps an epithet or part of Buto.
- Ba** (*b3*). The nonphysical essence of an individual or thing, the impression made on an observer; akin to the modern notion of personality. The verb (“become ba, be ba”) and the plural noun (“bas”) denote the quality of impressiveness; the singular noun, a mode of existence. The ba of the living survives after the body dies and in this respect is similar to the modern concept of the soul. The bas of a town are the deities associated with it.
- Baboon** (*b3bj*). God representing the baboon species. At dawn these animals chatter and face the rising sun to warm themselves, actions that the Egyptians interpreted as worshipping the sun.
- Bakhu** (*b3hw*). Mountain region in which the sun sets.
- Basin** (*bj3*). The sky, viewed as a body of water.

- Bastet** (*b3stt*). Feline goddess of Bubastis and Memphis; like Sekhmet, with whom she is sometimes identified, a destructive as well as protective force.
- Bat** (*b3t*). Goddess of the seventh Upper Egyptian nome, north of modern Luxor; associated with Hathor.
- Bathtub Canal** (*m^cj*). Region of the Akhet, in which the Sun bathes before rising.
- Battlefield** (*hr-^ch3*). Site of the mythological battle of Horus and Seth, in the south of modern Cairo.
- Beaten Path (of Stars)** (*msqt shdw*). Region of the night sky, perhaps the Milky Way.
- Beetle** (*lyrr*). Name for the Sun at dawn, derived from association of the word *lyrr* “beetle” with the verb *lyr* “come into being, evolve.”
- Belligerent-Face** (*^ch3w-hr*). An epithet of the Sun.
- Benben Enclosure** (*hwt bnbn*). Designation of the solar temple in Heliopolis, or a part of it. The benben was a pyramid-shaped mound symbolizing the the first land that appeared from Nu at the creation. In his first rising above this mound, the Sun was envisioned as a bird (*bnw*), conventionally translated as “Phoenix.”
- Benti** (*bntj*). Baboon god, the Sun’s “senior son.”
- Big Enclosure** (*hwt-^c3t*). Designation of the solar temple in Heliopolis.
- Big Wadi** (*jnt ^c3t*). Desert valley west of the royal tombs of Egypt’s first kings at Abydos.
- Big Waters That Perish.** *See Great Round.*
- Blackland** (*kmt*). Term for the cultivable soil along the banks of the Nile and in the Delta, where most of Egypt’s population lived; hence, a name for Egypt itself.
- Bowland** (*t3-stj*). The southernmost area of Egypt, so called because of its inhabitants’ reputation for archery.
- Braid-wearers** (*hnzktjw*). Designation for juvenile gods.
- Broadhall** (*wsht*). In mortuary temples, the room in front of the sanctuary (wider than deep), traditional locus of offering rites.
- Bubastite nome** (*hq3-^cndw*). Thirteenth nome of Lower Egypt, incorporating the easternmost edge of the Delta.
- Bull** (*k3*). Metaphor of male power, both beneficent and inimical: in the former case, the king or various gods, especially the sun; in the latter, an aggressive snake.
- Bull of His Mother** (*k3-mjw.t.f*). Designation of a god who is the source of his own eternal renewal, thus theoretically his own father. Usually an epithet of the Sun or the king.

- Busiris** (*ddw*). Town in the central Delta, primary Lower Egyptian cult center of the god Osiris.
- Buto** (*jmt*). Town in the north Delta, modern Tell el-Fara^cin. The ancient town consisted of two parts, known as Pe (*p*) and Dep (*dp*). Cult center of Wadjet, who was also known as “She of Buto.”
- Canal of the Goose** (*mr n htm*). A variant of the Winding Canal (*q.v.*), and perhaps the same body of water.
- Cavern** (*qrt*). Mythological locale through which the waters of Nu enter the world, traditionally located at Egypt’s southern border.
- Centipede** (*zp3*). A dangerous creature, viewed as the enemy of Horus. Also, a metaphorical term for a carrying chair, referring to the many feet of its bearers.
- Centipede-Face** (*zp3-hr*). A bearded god.
- Chamber-senior** (*smsw-jz*). Official in charge of the royal pantry.
- Chastiser** (*rmrm*). An epithet of Horus of the Akhet.
- Clean Land**. See **Swept Land**.
- Coil Crown**. See **Red Crown**.
- Cool Waters** (*qblw*). A designation of the sky as the surface of Nu.
- Continuity** (*nhh*). The perception of time as an eternal cycle of days, seasons, and years; as a god, accompanies the Sun in his boats.
- Controlling Power** (*shym*). When singular, the Sun or Horus; when plural, an epithet of the gods; when dual, Horus and Seth.
- Courser** (*lynzw*). A designation of the crescent moon, also seen as a knife. From the Middle Kingdom onward, the moon itself as the god Khonsu.
- Dayboat** (*m^cndt*). The boat on which the Sun travels during the day.
- Dead** (*mvt*). The deceased who do not become akhs, viewed as hostile to akhs and the living.
- Dednu** (*ddnw*). Unidentified town, perhaps in the Delta.
- Dedwen** (*ddwn*). God of Nubia and Nubian incense.
- Delta** (*mlhw* “immersed”). Triangular portion of the Nile basin between modern Cairo and the Mediterranean, where the Nile divides into several branches; in ancient times largely marshland.
- Dendera** (*jwnt*). Town on the west bank of the Nile north of modern Luxor, chief cult center of Hathor.
- Dep**. See **Buto**.
- Dilapidated One** (*šz3w*). Perhaps an epithet of Horus, referring to the loss of his eye.
- Director** (*hrp*). Leader of the Sun’s boat.
- Djed-pillar** (*dd*). Cult icon of Osiris. It was erected in a rite symbolizing Osiris’s revivification after death.
- Djedit, Djedut** (*ddjt, ddvt*). The necropolis of Heliopolis.

- Djenderu** (*dndrw*). Designation of the sun's boat dragged on a sledge over the non-navigable parts of the Duat. Its "striker" was Seth, who aided the boat's passage by standing in the prow and driving off Rerek.
- Downcast** (*ndj*). An epithet of Osiris, referring to his murder by Seth.
- Dual Crown** (*shymtj*). The Red Crown and White Crown united.
- Dual King** (*uswt bjt*). Title of the Egyptian king reflecting his status as current and hereditary king as well as his role as ruler of the Two Lands. Followed by the king's throne name, assumed at his accession.
- Dual Lion**. See **Shu**.
- Dual Shrines** (*jtrtj*). Archaic shrines representing Upper and Lower Egypt. The Upper Egyptian shrine, the Great House (*pr wr*), was located in Nekheb; that of Lower Egypt, the Pothouse (*pr-mw*) or Flame-house (*pr-nzr*), was in Buto.
- Duamutef** (*dw3-mjwtf*, "He Whom His Mother Worships"). One of the four children of Horus, representing the cardinal direction east.
- Duat** (*dw3t*). Term for the region through which the Sun travels at night, seen both as the womb of Nut and a space beneath the earth. In the Pyramid Texts, associated with the burial chamber of the pyramid.
- Duat Lake** (*šj dw3tj*). A portion of the night sky.
- Edfu** (*db3wtj*). Town in southern Egypt, midway between modern Luxor and Aswan, south of Nekhen; cult center of Horus.
- Eldest Bull** (*k3 wr*). An avatar of Osiris, worshipped in the Delta.
- Elephantine** (*3bw*). Southernmost town of ancient Egypt, part of modern Aswan; cult center of Khnum and Satis, and of Osiris as the life-giving power in the inundation.
- Elite** (*p^ct*). The ruling class of Egypt, consisting of the royal family and governmental officials; also, the same concept applied to the gods.
- Enclosure** (*hw*). General term for any complex of one or more buildings surrounded by an enclosure wall; most often, a temple.
- Enclosure of Gold** (*hw nbw*). Place in which the Mouth-Opening Ritual was performed on a statue, perhaps referring to the gilding of the statue; also, the name of the place where the Mouth-Opening Ritual was performed on a statue of Osiris in Abydos.
- Enclosure of Life** (*hw ^cnh*). The royal domestic quarters in the palace.
- Enclosure of Natron** (*hw bdt*). Place in which the statue was cleansed in conjunction with the Mouth-Opening Ritual.
- Enclosure of Shenit** (*hw šnjt*). Name of the temple of Nut in Heliopolis.
- Ender** (*htmw*). Goddess who slaughter's the Sun's opponents in the Duat.
- Enduring One** (*nhj*). Epithet of the Sun at sunset.
- Ennead** (*psdt*). Originally, the nine gods incorporating the physical creation of the world: Atum; Shu and Tefnut; Geb and Nut; Osiris and Isis, Seth

and Nephthys, known as the Big Ennead (*pdt* ^c3*t*); also a term for any number of gods conceived as a group, and for all the gods as a whole. The Big Ennead also represented the gods of Lower Egypt, in contrast to the Elder Ennead (*psdt wrt*), also known as the Little Ennead (*psdt ndst*), which consisted of the gods of Upper Egypt. Together, these two Enneads were known as the Dual Ennead (*psdtj*).

Epagomenal days (*hrjw-rmpt* “those added to the year”). The five last days of the Egyptian civil calendar, so called because they are additional to the twelve 30-day months of the calendar. Each of the five days was celebrated as the birth of a god: Osiris, Horus, Seth, Isis, and Nephthys.

Eternity (*dt*). The perception of time as linear and progressive.

Evolver (*lprj*). Designation of the Sun as he comes into being (“evolves”) at dawn; the Egyptian name is also vocalized as Khepri.

Experienced. God of woodworking; also, an epithet of Osiris.

Eyes-Forward (*hntj-jrtj*). Falcon-headed god of Letopolis, a form of Horus as celestial deity. The Egyptian name is also vocalized as Khentiirti.

External Isles (*h3w-nbw*). The islands of the Mediterranean Sea.

Face Behind Him (*hr.f-h3.f*). Designation of the celestial ferryman, so called because he faces aft while poling or rowing the ferryboat. Also known as Sees Behind Him (*m3-h3.f*).

Falcon-Town (*bjkt*). Unidentified site, probably mythological.

False-town (^c*d3*). Unidentified site, perhaps in the Delta, associated with Osiris.

Fenekhu (*fnhw*). Designation of a people east of Egypt; by extension, a term for the far east.

Fetekte (*ftk-t*). Minor deity representing the Sun’s power of life as manifest in bread.

Firstborn’s Thing (*jht wtt*). Designation of the king’s crown as a goddess.

Fixed of Kas (*j.mn-k3w*). An epithet of the Sun, referring to his role as the permanent source of life.

Flagpole Shrine (*snwt*). Name for a shrine associated with both the Sun and the king, containing two stelae inscribed with upright serpents, often as part of a royal tomb-complex. Also called Dual Flagpole Shrines (*snwtj*).

Flame-House. See **Dual Shrines**.

Foremost of Letopolis (*hntj hm*). An epithet of Eyes-Forward.

Foremost of Westerners (*hntj-jmntjw*). Originally a god associated with Abydos and the royal afterlife; in the Pyramid Texts and later, a form of Osiris. The Egyptian name is also vocalized as Khentimentiu.

Gazelle-land (*ghstj*). District in the third Upper Egyptian nome, north of Asyut in Middle Egypt.

- Geb** (*gbb*). The earth; son of Shu and Tefnut, father of Osiris and Isis, Seth and Nephthys; original king of the earth.
- God's Beard.** *See* **Great Beard.**
- God's Canal, God's Lake** (*mr/šj-ntr*). Body of water attached to a temple, usually known as a "sacred lake," used for ritual purification. May also refer specifically to the one at Osiris's temple in Abydos.
- Gold** (*nbw*). An epithet of Hathor.
- Gold of Jubilation** (*nbw ḥknw*). An epithet of the Sun.
- Great Adze.** *See* **Adze.**
- Great Beard** (*dw3-wr*). Part of the king's regalia, viewed as a god.
- Great Bed** (*mmjwrt wrt*). Designation of the sky viewed as Osiris's resting-place.
- Great Black Bull** (*km wr*). God of the Great Black Bull nome, depicted as a bull, identified with Osiris; the Egyptian name is also vocalized as Kemwer.
- Great Black Bull nome** (*km-wr*). Tenth Lower Egyptian nome, at the apex of the Nile Delta.
- Great Black One's Enclosure** (*ḥwt km-wr*). Temple of the Great Black Bull in the nome of the same name.
- Great Black Wall** (*km-wr*). The border fortifications at the Bitter Lakes in the eastern Delta.
- Great-Breasted One** (*wr-mnd.f*). An epithet of Horus as a falcon.
- Great Face** (*ḥr-wr*). Epithet of Khnum as god of the town of the same name, north of Hermopolis.
- Great God** (*ntr ʿ3*). The Sun; also, the deceased king.
- Great Green** (*w3d-wr*). The Mediterranean Sea. The Egyptian term *w3d* "green" covers a spectrum from blue to green.
- Great House.** *See* **Dual Shrines.**
- Great Immersion** (*mlt wrt*). Designation of the sky; as mother of the sun, usually personified as a goddess in cow form.
- Great Lake** (*šj wr*). A designation of the morning sky, or a part of it.
- Great Land** (*t3-wr*). The nome of Abydos.
- Great Lass** (*ḥwnt wrt*). An epithet of Nut and Mafdet.
- Great of Magic** (*wr/wrt-ḥk3w*). A designation of both gods and goddesses. The former epithet is usually associated with Seth; the latter, with Horus's eye and the king's uraei and crowns.
- Great One** (*wr, wrt*). General designation applicable to many deities, in the Pyramid Texts usually to the Sun and Nut.
- Great Round** (*šn wr*). Name of the ocean thought to surround the outer limits of the world, also called Big Waters That Perish (*ʿ3-sk*) with reference to their juncture with Nu.

- Great Saw Shrine** (*jtʃ3 wr*). Shrine of Osiris, probably in the temple at Heliopolis.
- Great Sieve** (*hnmṯ wrt*). Designation of the night sky, viewed as a structure through which the stars' light shines.
- Great Thing** (*jlyt wrt*). Designation of the king's uraeus as a goddess.
- Great Town** (*njwṯ wrt*). Probably an epithet of Abydos.
- Ground's-son** (*z3-t3*). Designation of a snake.
- Guide Canal** (*m3ʃj*). A body of water leading to the Winding Canal.
- Ha** (*h3*). God of the western desert and oases, source of nourishment in the arid desert.
- Hapi** (*hjpwyj* "He of Haste"). One of the four children of Horus, representing the cardinal direction north.
- Hathor** (*hwt-hrw* "Horus's Enclosure"). The principle of joy, feminine love, and motherhood. As a goddess, her primary role was as the mother and wife of Horus. Also associated with the West and therefore functioned as mother of the deceased.
- He in the Wrappings** (*jmj-wt*). An epithet and fetish of Anubis in his role as god of mummification.
- He of the Height** (*q3ʃj*). An epithet of the Sun appearing above the first body of land to emerge from Nu at the creation.
- He Who is at Rest** (*hṯp*). Epithet of the Sun in the Duat.
- He Who is in Nu** (*jmj nw*). An epithet of Atum.
- He Who Moves About** (*wmwṯ*). An epithet of the Sun.
- He Who Stands and Does Not Become Weary** (*ʃhʃ nj wrd.n.f*). An epithet of Osiris. Also called He Who Does Not Become Weary (*nj wrd.n.f*).
- He Whom He Loves** (*mr.f*). An epithet of Harsaphes, principle of fertility and slaughter, represented as a ram; chief god of Herakleopolis, a town south of the Fayum.
- He Whose Control is Weighty** (*wdn-šlm.f*). An epithet of Osiris as king of the Duat.
- He Whose Dispatches Circulate** (*dbn-wpwt*). Probably an epithet of the Sun.
- He Whose Face is Seen** (*m3-hr.f*). An epithet of the Sun as Horus.
- He Whose Face Suffered** (*zww-hr.f*). An epithet of Horus, referring to the loss of his eye.
- He Whose Hair is Parted** (*wp-šmwj*). An epithet of the Sun as Horus.
- He Whose Two Plumes are Long** (*3w-šwtj*). An epithet of the Sun as Horus.
- Headband** (*sʃd*). Part of the king's regalia; putting on the headband is a metaphor for assuming the role of king.

- Hedjbet** (*hdbt*). Unidentified site associated with Isis, perhaps the same as Iseum, or near the latter.
- Hedjdedj** (*hdhd*). A celestial ferryman.
- Heliopolis** (*jwnw*). Town on the east of modern Cairo, site of Egypt's major solar temple. Cult center of the Sun and Atum, both of whom were called "the Heliopolitan."
- Hemen** (*hmn*). Falcon-headed deity, a form of Horus as vanquisher of Seth.
- Hepiu** (*hpjw*). Alternate name of Parter (*q.v.*).
- Heqet** (*hqt*). Goddess of birth, depicted as a frog.
- Herd of Justification** (*jdwt nt m^{3c} hrv*). Collective term for all the deceased who have passed the final judgment. *See* **Justification**.
- Hermopolis** (*wnw* "Hare-town"). Designation of two towns, in Upper and Lower Egypt. The former, south of modern el-Ashmunein in Middle Egypt, was a cult center of Thoth and of the Ogdoad. The latter, probably near modern Damanhur, was sacred to Osiris. The names Southern Hermopolis and Northern Hermopolis may designate parts of the Delta site, or the two separate towns.
- Hetepet** (*htpt* "Vulva"). Town near or in Heliopolis, associated with Nut and She-Increases-as-She-Comes. Its "Two Lords" are Horus (the sun) and Thoth (the moon).
- Hezat** (*hz3t* "Wild One"). Cow-goddess, mother of Anubis and the Sun.
- Hidden-Identity** (*jmn-rn*). Epithet of the Sun in the Duat.
- High One** (*q3*). An epithet of the Sun.
- His Ba's Settlement** (*grgw-b3.f*). Shrine of Osiris and Sobek in Busiris.
- His Mother's Pillar** (*jwn-mjvt.f*). Epithet of Horus as the support of his mother, the sky; the Egyptian name is also vocalized as Iunmutef.
- Honor, Honored one** (*jm3h, jm3hw*). The privilege of associating with the deceased king in the afterlife; one who has that privilege.
- Horus** (*hrw*). The force of living kingship, manifest in both the person of the living king and the sun; son of Osiris and Isis; represented by a falcon. *See also* **Two Lords**. In his solar aspect, also known as Senior Horus (*hrw smsw*).
- Horus of the Akhet** (*hrw 3htj*). The Sun as ruler of the Akhet.
- Horus of the Duat** (*hrw dw3tj*). The Sun as ruler of the Duat.
- Horus of Shezmet**. *See* **Shezmet**.
- Horus's children** (*msw hrw*). The four gods Hapi, Imseti, Duamutef, and Qebehsenuf, representing the cardinal directions.
- Horus's eye** (*jrt hrv*). In his struggle against Seth, Horus lost one of his eyes; returned to him as the "sound eye," it represents both the sun and any offering presented to the deceased.

- Iadi** (*j3dj*). Unidentified site, perhaps in the Delta, perhaps mythological.
- Iahes, Rahes** (*j3hs, r3hs*). A form of Sobek.
- Igai** (*ig3j*). God of the oases in the western desert.
- Imperishable Stars** (*j.ljmw-skjw*). Circumpolar stars of the northern sky, so called because they do not set below the horizon.
- Imseti** (*jmstj* “He of the Dill”). One of the four children of Horus, representing the cardinal direction south.
- Inaccessible** (*3t3*). A designation of the Duat, which was inaccessible to the living.
- Infinites** (*h3hw*). Gods who support the sky together with Shu.
- Inundation** (*b^ch*). The annual flood of the Nile, between July and October. Thought to come, like all water, from the waters of Nu, issuing from a cavern at Egypt’s southern border. Its life-giving fertilization of the fields was seen as a manifestation of Osiris.
- Invocation** (*prj lrv* “sending forth the voice”). Act of summoning the deceased’s spirit to an offering.
- Ipy** (*ipjj*). A birth-goddess, usually represented as a hippopotamus.
- Iru** (*irw*). Unidentified site, perhaps in the sixteenth Upper Egyptian nome opposite modern Minya.
- Iseum** (*ntrw*). Town in the north central Delta, modern Behbeit el-Higara.
- Isis** (*ist* “seat”). Female principle of life and motherhood; daughter of Geb and Nut, wife of Osiris, mother of Horus; also identified with the king’s throne.
- Isle of Flame** (*jw-nsjsj*). Mythological birthplace of the world, the first “place” to appear in the undifferentiated waters of Nu.
- Izken** (*jzkn*). A portion of the western sky, seen as terraced land rather than water.
- Jackal** (*z3b*). Generic term for gods associated with the jackal, particularly Anubis, Parter, and Paths-Parter.
- Jackal Lake** (*3j z3bj*). A portion of the night or morning sky.
- Justification** (*m3^c lrv* “trueness of voice”). Verdict rendered in the final judgment, in which the deceased is found to have acted in accordance with Maat during life.
- Ka** (*k3*). The force of conscious life, present in men, gods, and akhs. Transmitted by the creator to the world, by the king to people, and by fathers to their children; also present in food and drink.
- Ka At Rest** (*k3 htp*). Designation of Osiris and the deceased king.
- Kas-Assigner** (*n3hb-k3w*). Serpent deity who allocates kas to people and gods. The Egyptian name is also vocalized as Nehebkau.
- Kenmut** (*knmwt*). Unidentified town, perhaps near or part of Letopolis.
- Kenzet** (*knzt*). Region of the southern netherworld; location of a canal.

- Kherti** (*ḥrtj* “He of What is Below”). Designation of the celestial ferryman, depicted as a ram.
- Khnum** (*ḥnmw*). Ram-headed deity of Aswan, potter who molded individual human bodies and united them with their *kas* at birth.
- Lake of Reeds** (*šj j3rw*). A body of water associated with the Marsh of Reeds, or a variant name for the latter.
- Late Period**. The period of ancient Egyptian history between 747–343 B.C. (Dyn. XXV–XXX).
- Letopolis** (*ḥm*). Town northwest of modern Cairo, modern Ausim, cult center of Eyes-Forward and Shezmu.
- Limitless** (*nj-dr.f*). An epithet of the Sun.
- Lion** (*rw*). Metaphor of power, both beneficent and inimical: in the former case, the king or various gods; in the latter, an aggressive snake.
- Lion-land** (*t3-rw*). Unidentified site, perhaps a variant of Great Land.
- Long-Wings** (*ḏwn-ꜥmwj*). Horus as predator and protector of the eastern desert. The Egyptian name is also vocalized as Dewenanui.
- Looking (Waters, Canal)** (*ptrtj, ptr*). Designation of a portion of the sky’s waters, probably placid enough to serve as a mirror.
- Lord of All** (*nb tm*). A designation of Atum as the material source of the world.
- Lost One** (*tnmw*). See Ogdoad.
- Love-Commander** (*wḏ-mrwḥ*). An epithet of Khnum.
- Loving Son** (*z3 mr.f*). The son who performs his father’s funerary rites.
- Lower Egypt**. See **Delta**.
- Lower Enclosure** (*ḥwt ḥrt*). Unknown structure, perhaps a part of the temple of Heliopolis.
- Maat** (*m3ꜥt*). Principle of world order, things as they ought to be, established by the creator and maintained in the world by the king; personified as a goddess, “the Sun’s daughter.” Also represents the principles of justice and ethical behavior, the standard by which actions are judged right or wrong and the deceased is judged worthy to join the society of the spirits. The Dual Maat (*m3ꜥtj*) is a collective term for the gods who participate in the deceased’s judgment, so called because they sit on either side of the court of judgment.
- Maat-boat**. The Sun’s boat.
- Mafdet** (*m3fdt*). Feline goddess, protector against serpents.
- Magic** (*ḥk3, ḥk3w*). General term for any force that brings about a result, willed or spoken. The term *ḥk3* generally refers to the force itself, while *ḥk3w* denotes the medium through which the force is exercised, usually “magic spells.”
- Manu** (*m3mw*). Mountain region in which the sun sets.

- Mariut** (*h3mw*). Lake region in the northwest Delta near modern Alexandria, site of ancient vineyards.
- Marsh of Ascenders** (*slt j^crw*). Region of the sky, probably a variant form of the Marsh of Reeds (*q.v.*).
- Marsh of the Beetle** (*slt hpr*). A region of the eastern night sky, associated with the sunrise.
- Marsh of Disturbance** (*slt hmw*). Region of the eastern sky.
- Marsh of the Ladder** (*slt m3qt*). Region at the rim of the eastern sky.
- Marsh of Offering(s)** (*slt htp/htpw*). Region of the night sky north of the Winding Canal, also known as the Marsh of Rest (*slt htp*).
- Marsh of Reeds** (*slt j3rw*). Region of the night sky south of the Winding Canal, also known as the Elysian Fields, from the Greek pronunciation of *j3rw*.
- Marsh of Rest.** See **Marsh of Offering(s)**.
- Marsh of Rowing** (*slt hmw*). Alternative name of the Marsh of Disturbance (*q.v.*).
- Marsh of Sunlight** (*slt j3hw*). A region of the southeastern sky.
- Marsh of Turquoise** (*slt mfk3t*). A region of the western night sky, associated with the sunset.
- Marshes of Winnowing** (*slwt h3h3*). A region of the western sky.
- Mast Enclosure.** See **Official's Enclosure**.
- Mastaba** (*h3t*). Superstructure of a tomb, rectangular in shape, with flat roof and sloping sides, made of mud brick or stone; from the Arabic word for a mud-brick bench.
- Memphis.** Capital of ancient Egypt, south of modern Cairo. Its primary necropolis was Saqqara, location of the Fifth and Sixth-Dynasty pyramids inscribed with Pyramid Texts.
- Mendes** (*ddt*). Town in the western Delta, cult center of Osiris united with the Sun in the form of a ram.
- Menset** (*mnst*). Region of Heliopolis, divided into Upper (*hrt*) and Lower (*hrt*), dedicated respectively to Shu and Tefnut.
- Meskenet** (*msht* "Place of Landing"). Goddess of the mudbrick platform over which Egyptian women gave birth; hence, goddess of birth.
- Middle Kingdom.** The period of ancient Egyptian history between the reunification of Egypt under Mentuhotep II of Dyn. XI (ca. 2040 B.C.) and the end of Dyn. XIII (ca. 1650 B.C.).
- Min** (*mmw*). The force of fertility; as a god, his chief cult-center was in Koptos, modern Qift, northeast of modern Luxor.
- Month.** Generally refers to a lunar month. The moon's phases were marked by festivals at the beginning and middle of the month (new moon and half-moon).

- Montu** (*mntw*). Principle of aggressiveness, represented as a falcon or bull; his chief cult-center was Armant, south of modern Luxor.
- Mooring Post** (*mjnt*), **Moorer** (*smutt*). Two unidentified constellations of the northern or northwestern sky, envisioned as a mooring post and a hippopotamus driving it into the ground.
- Morning God** (*dw3w*, *ntr dw3*). Designation of the planet Venus, associated with Horus as a harbinger of the sunrise.
- Mound** (*j3t*). Site of a settlement of gods and akhs in the rim of the sky, usually associated with Horus, Seth, or Osiris.
- Mouth-Opening Ritual**. Rite performed on statues and the mummy of the deceased to impart the power to receive nourishment.
- Mute God** (*jnbt*). Perhaps an epithet of Him of Zemeru (see **Zemeru**).
- Mysterious of Form** (*sfg jnw*). An epithet of the Sun as Horus.
- Name** (*rn*). The Egyptians viewed the name of a being as its avatar. Preservation of the name was essential for continued existence, and knowledge of the name gave the knower a measure of control over its owner. The nickname (*rn nfr*) was used between intimates and was thus viewed as more personal than formal or public names.
- Natron** (*snt*, *bd*, *h3mn*). Salt used for cleansing and mummification.
- Nefertem** (*nfr-tm*). God representing the primeval water-lily from which the Sun first appeared into the world.
- Nedit** (*ndjt* “Place of Throwing Down”). Site near Abydos, mythological locale of Osiris’s murder (*ndj* “throwing down”) by Seth.
- Negau** (*ng3w*). Town on the site of the northern part of modern Cairo near the river.
- Neith** (*nrt*). Goddess of warfare and chief deity of Sais in the eastern Delta; mother of Sobek. Mourner of Osiris with Isis, Nephthys, and Selket.
- Nekhbet** (*nḥbt* “She of Nekhbet”). Vulture goddess whose cult-center was at Nekheb, tutelary goddess of Upper Egypt.
- Nekheb** (*nḥb*). Town in Upper Egypt, modern el-Kab, opposite and twin to Nekhen.
- Nekhen** (*nḥn*). Town in Upper Egypt opposite Nekheb, also known as Hierakonpolis. Earliest center of Egyptian royal power and cult center of Horus as god of kingship.
- Nephthys** (*nbt-ḥwt* “Lady of the Enclosure”). Sister of Osiris, Isis, and Seth; wife of Seth but mourner of Osiris with Isis.
- New Kingdom**. The period of ancient Egyptian history contemporary with Dyn. XVIII, ca. 1550–1295 B.C.
- Nezat** (*nz3t*). Unidentified town associated with the god Kherti, perhaps in the area of Buto or Memphis.
- Nickname**. See **Name**.

- Nightboat** (*m_skt_t*). The boat on which the Sun travels at night.
- Nile Valley** (*šm^cw* “thin”). The habitable part of Egypt along the banks of the Nile between the apex of the Delta (modern Cairo) and the First Cataract at Aswan; also known as the South.
- Nine (Bows)** (*p_sdt p_dw_t*). A collective term for all lands outside Egypt.
- Nome** (*sp₃t*). Administrative division of ancient Egypt, each with a capital. In the Old Kingdom, Egypt was divided into 22 Upper Egyptian and 15 Lower Egyptian nomes.
- Nu** (*nw_j* “watery”). The universal ocean, existing before the world was created and source of all water.
- Nubia**. General term for the land between Aswan and modern Khartoum.
- Nurse Lake, Nurse Canal** (*nr/š_j mn^cj*). A body of water in the night sky, so called because of its nurturing waters.
- Nut** (*nwt* “watery” or “oval”). The visible sky. As a goddess, the daughter of Shu and Tefnut, wife of Geb, and mother of Osiris, Isis, Seth, and Nephthys, as well as the Sun. The sarcophagus was viewed as the womb of Nut.
- Official’s Enclosure** (*hwt s_j*). The sanctuary of the sun-temple at Heliopolis. Alternatively called Mast Enclosure (*hwt^c h^c*).
- Ogdoad** (*h_mmw*). Group of four gods and their female counterparts, representing qualities of the universal ocean. In the Middle Kingdom the gods are Infinite (*h_lhw*), Watery (*nw_j*), Dark (*kkw*), and Lost (*tnmw*: i.e., Indefinable), the last later replaced by Hidden (*j_mmw* Amun). In the Pyramid Texts, Amun and the Lost One may represent members of the group. The Ogdoad’s theological center was Hermopolis, whose chief god, Thoth, was also its “Lord.”
- Old Kingdom**. The period of ancient Egyptian history between the beginning of Dyn. III (ca. 2650 B.C.) and the end of Dyn. VIII (ca. 2100 B.C.).
- Ombos** (*nbwt*). Town in Upper Egypt, north of Qus. Its chief god, Seth, was called “the Ombite” (*nbwt_j*).
- Orion** (*s₃h*). Identical with the modern constellation, associated with Osiris.
- Osiris** (*js-jrt* “seat of the eye”). Male principle of life and fatherhood, manifest in the waters of the yearly inundation, the growth of plants, and the generational cycle of animals and people; son of Geb and Nut, husband of Isis; heir of Geb as king of the earth; also identified with Orion. Slain by his brother Seth, Osiris rests as a mummy in the middle of the Duat, where the sun unites with him at night to receive the power to come to life again at dawn. The deceased’s mummy, lying in the burial chamber, is identified with Osiris, as is the deceased’s spirit in the spells of the burial chamber.

Oxyrhynchite nome. Nineteenth Upper Egyptian nome, north of modern Minya.

Pale Crown. See **White Crown.**

Parter (*wꜥꜣw*). Jackal god associated with Abydos and Heliopolis, alternative form of Paths-Parter (see next). The Egyptian name is also vocalized as Wepiu.

Paths-Parter (*wꜥ-wꜣwt*). Jackal god associated with Upper Egyptian kingship and Abydos, guide of the deceased. The Egyptian name is usually vocalized as Wepwawet.

Pavilion-director (*hꜣꜣꜣ-zꜣh*). Official in charge of the dining hall.

Pe. See **Buto.**

Pe's Seal-ring. See **Seal-ring.**

Peace-Commander (*wꜣꜣ-hꜣꜣꜣ*). An epithet of Khnum.

Pebble Mountain (^c*mw*, ^c*mwꜣt*). Mountain region in which the sun rises.

Pelusium (*snw*). Town at the end of the easternmost Delta branch of the Nile in ancient times.

Perception (*sjꜣ*). Faculty of the gods and the king for recognizing what needs to be done in order to preserve or enhance Maat. As a god, accompanies the Sun in his boats.

Perfect Fixture (*mn-nꜣꜣ*). Name of the pyramid complex of Pepi I at Saqqara and later name for the city opposite it, Memphis.

Perfect of Maat (*nꜣꜣ-mꜣꜣꜣt*). An epithet of the Sun, Thoth, or Khnum.

Pothouse. See **Dual Shrines.**

Ptah (*ptꜣh*). Chief god of Memphis, represented the principle whereby an artisan's concept becomes transformed into concrete reality.

Qebhsenuf (*qꜣbꜣh-snwꜣf* "He Who Cools His Brothers"). One of the four children of Horus, representing the cardinal direction west.

Qebhut (*qꜣbꜣwt* "She of the Cool Waters"). Daughter of Anubis, who dispenses the sky's waters for cleansing the deceased; represented as a snake.

Qedem (*qꜣdm*). Cult center of Selket, near Buto.

Qus (*qsꜣ*). Town in Upper Egypt on the west bank of the Nile north of modern Luxor.

Rahes. See **Iahes.**

Ram (*bꜣ*). A form of the Sun.

Rasetjau (*r-sꜣꜣꜣw* "Mouth of the Ramp"). Designation of the necropolis of Giza, west of modern Cairo, and of a portion of the netherworld associated with Sokar.

Raw Crown. See **Red Crown.**

Rebellion-town (*sbꜣwt*). An epithet or part of Letopolis. Its "Lord" was Horus.

Red Crown (*dšrt, nt*). Crown representing dominion over Lower Egypt; also called the Raw Crown (*w3dt*) and the Coil Crown (*š3bt*). *See also Dual Crown.*

Renenutet (*rnwt* “She of Nurture”). Goddess of the harvest, represented as a snake and therefore also associated with uraei.

Rerek (*rrk*). Giant serpent that inhabits the Duat and attempts to block the Sun’s nightly passage through it.

Reversion of Offerings (*wdb htp*). Part of the concluding rites of the Offering Ritual, in which the life force in the food and drink presented was consecrated to the spirit’s use, freeing the physical substances for human consumption.

Saqqara. *See Memphis.*

Satis (*stjt*). Goddess of cleansing; her major cult center was at Elephantine.

Scorpion Enclosure (*lwt srqt*). Designation of the cult-center of Selket in Qedem.

Seal-ring, Pe’s Seal-ring (*db^cwt, db^cwt-p*). Name of a sacred precinct in Buto, associated with Horus

Sed Festival (*h3b sd*). A rite traditionally celebrated in the thirtieth year of a king’s reign, designed to renew his vitality and power.

Sees Behind Him. *See Face Behind Him.*

Sekhmet (*shmt* “Controller”). Personification of violence and disease, represented as a lioness. As a goddess, Sekhmet also protected Egypt and its inhabitants from inimical forces.

Selket (*srqt*). Scorpion goddess, daughter of Osiris; mourner of Osiris with Isis, Nephthys, and Neith. Worshipped in the Scorpion Enclosure in Qedem. Also known as She Who Aspirates Throats (*srqt htw*).

Sem-priest (*sm*). Officiant at the funerary rites.

Seshat (*š3t*). Goddess of record-keeping, archives, and building. A unique male form of this deity, Seshau, appears in Unis’s Spell 191.

Seth (*sth*). The principle of male sexuality and wild, disordered behavior; god of deserts and storms; son of Geb and Nut, husband of Nephthys; represented by an unidentified animal. Seth slew his brother Osiris in an attempt to gain the power of kingship over the world, but was deposed and subdued by Horus, losing his testicles in the process. *See also Two Lords.*

Sharp Horus. *See Sothis.*

Shat (*š3t*). An unidentified town associated with Horus as the morning Sun, probably in the eastern Delta.

She-Increases-as-She-Comes (*ju.s-^c3.s*). The hand of Atum, with which he masturbated to produce the material elements of the world from his own essence; hence, a goddess representing the primordial principle of

motherhood. Also the name of a part of Heliopolis dedicated to the goddess.

She of a Thousand Bas (*h3-b3.s*). Nut, whose “Thousand Bas” are the stars of the night sky.

She Who Aspirates Throats. *See Selket.*

She Who Remembers Horus (*sh3t-hrw*). Cow goddess who served as nurse for the infant Horus; the Egyptian name is also vocalized as Sekhat-Hor.

Shedit (*šdt*). Town in the Fayum oasis, modern Medinet el-Fayum; cult center of Sobek.

Shetpet (*štp*). Oasis northwest of modern Cairo, modern Wadi Natrun, source of natron.

Shezmet (*šzmt* “malachite”). Designation of the eastern Delta or the desert to its east. “He of Shezmet” is an epithet of Horus as the sun at dawn.

Shezmetet (*šzmtt* “She of the Malachite Sporan”). Goddess representing an element of the king’s regalia, associated with Sekhmet and Bastet.

Shezmu (*šzmu*). God associated with the winepress and hence also with the gore from slaughter; his cult center was in Letopolis.

Shu (*šw* “empty, void”). The atmosphere that keeps the waters of Nu from flooding the earth. Together with Tefnut, the first two “evolutions” of Atum at the creation, worshipped as Dual Lion (*rwj*). Father of Geb and Nut.

Shu’s Lakes (*šjw šw*). Watery areas of the sky.

Sky’s Ox (*jh-pt*). An unidentified star or constellation.

Sobek (*sbkw*). Crocodile god, personification of rapaciousness and of the destructive power of the sun; son of Neith; worshipped in Shedit and other locales throughout Egypt.

Sokar (*zknv* “Speeder”). God of meteors and comets, represented as a falcon; associated with metalworking, worshipped primarily in Memphis.

Sopdu (*spdw* “Sharp”). God of foreign lands and deserts, represented as both a falcon and a crocodile.

Sothis (*spdt* “Sharp”). The morning star, Sirius, seen by the Egyptians as a goddess. In Egypt the star disappears below the horizon once a year for a period of some seventy days; its reappearance in midsummer marked the beginning of the annual inundation and the Egyptian year. The star’s rising was also seen as a harbinger of the sunrise and therefore associated with Horus in his solar aspect, occasionally specified as Horus in Sothis (*hrw jmj spdt*), Sothic Horus (*hrw spdtj*), or Sharp Horus (*hrw spd*).

Sovereign’s Enclosure (*hwt jtjw*). The palace compound in Memphis.

Spread Lake (*pdw, pdw-š*). Lake associated with Sokar, perhaps the lake of Abusir, south of Saqqara.

- Stork Lake** (*šj šhsj*). A body of water in the western sky.
- Striker** (*mshtjw*). The constellation Ursa Major (the “Big Dipper”), which the Egyptians saw as an adze.
- Subjects** (*rhw*). General designation for the living who were not members of the elite (*q.v.*).
- Sun** (*r^c* “sun”). Primary name for the sun-god. The Egyptian word is also vocalized as Re or Ra.
- Sun’s shore** (*jdb r^c*). A metaphor for the world.
- Sunshine-bird, Sunshine’s Servant** (*psdtj, hm-psdt*). Term for a pelican, viewed as an avatar and harbinger of the Sun.
- Supply festival** (*w3gj*). Festival celebrated on the eighteenth day of the first lunar month, during which offerings were made to the deceased.
- Sweeping-Shoulder** (*dsr rmm*). An epithet of the Sun at dawn, sweeping the night away.
- Swept Land** (*t3 dsr*). General designation of a site set aside for sacred use; most often refers to the necropolis; also called Clean Land (*t3 w^cb*).
- Ta’it** (*t3jt*). Goddess representing the principle that transforms thread into woven cloth; also known as She of Ta’it Town (*t3jtt*), her cult center at an unidentified site in the Delta.
- Takhbit** (*t3hbjt*). Unidentified site, associated with Seth.
- Tamarisk Marsh** (*slt jzr*). Birthplace of Horus near or in Akhbit.
- Tebi** (*tbj*). Designation of the sun-god, whose eye is the sun.
- Tefnut** (*tfnt*). See **Shu**. Apart from serving as Shu’s female counterpart, her role in the cosmos is unclear. Pepi I’s Spell 500 (PT 562) suggests that she performed a role in the Duat analogous to that of Shu in the world.
- Terrorizer** (*nhdw*). An epithet of Seth.
- Thighs-Forward** (*lntj-mmwt.f*). Designation of Horus as a standing falcon.
- Thoth** (*dlwtj*). Original moon-god and for that reason associated with record-keeping and hence also knowledge; represented by an ibis and a baboon. As the moon, occasionally viewed as antagonistic to Horus, the sun.
- Thoth festival** (*dlwtt*). Festival celebrated in the occasional thirteenth lunar month of the year, during which offerings were made to the deceased.
- Thoth-town** (*lntj-dlwttj*). Unidentified site, perhaps near Letopolis.
- Throwstick** (*mj3wt*). Boomerang-like weapon used for hunting birds.
- To-and-Fro Canal** (*lws*). Body of water in the sky, perhaps an alternative name of the Winding Canal.
- Town of Pools** (*njw^t šjw*). A site in the western Delta, sacred to Osiris.
- Tura** (*ʿjn*). Site of limestone quarries east of modern Cairo.

- Turtle** (*štjw*). Viewed as an enemy of the Sun because of its underwater existence and slow movement.
- Two Ladies** (*nbtj*). Nekhbet and Wadjet, the tutelary goddesses of Egypt and the king. The former was represented as a vulture; the latter, as a cobra.
- Two Lands** (*t3wj*). Political designation of Egypt as the union of the Nile Valley and Delta.
- Two Lords** (*nbtj*). Seth and Horus, representing opposing forces, united in the person of the living king.
- Two Shores** (*jdbwj*). Upper Egypt as the land on either side of the Nile.
- Undersky** (*mwt, nmwt*). The counterpart of Nut in the Duat, usually represented in hieroglyphs by the sign for “sky” inverted.
- Unwearying ones** (*j.ljmw-wrd*). Stars of the southern sky that do not set below the horizon.
- Upper Egypt.** See **Nile Valley**.
- Wadjet** (*w3dt* “Green”). Cobra goddess, tutelary deity of Lower Egypt; her cult center was in Buto.
- Wadjet-nome.** Tenth nome of Upper Egypt, south of modern Asyut.
- Wanderer.** Epithet of the Sun.
- Watchers** (*wrsw*). Mummiform beings of the Duat, who are revived nightly by the Sun’s passage.
- Watery One** (*nwj*). Epithet of Nu.
- Well-Informed** (*wd3-jb*). Horus as representative of the living in the court where the deceased are judged.
- Weneg** (*wng*). God associated with a tall plant or plant-form column, four of which support the sky at its cardinal points.
- Wenti** (*wntj*). Crocodile who bears the Sun through the Duat.
- West** (*jmnt*). The direction of sunset and thus associated with death; personified as a goddess. The deceased are called “westerners” and most ancient cemeteries are located on the west side of the Nile. The Egyptians oriented themselves toward the origin of the Nile, which flows from south to north; hence, they viewed the west as being on their right and the east on their left.
- Western nome.** Third nome of Lower Egypt, incorporating most of the western edge of the Delta.
- White Crown** (*hdt*). Crown representing dominion over Upper Egypt; also called the Pale Crown (*mjzwt*). See also **Dual Crown**.
- White Palace** (*ḥ hd*). Painted shrine of wood housing the cult image of a deity.
- Wide-arms** (*pg3*). An epithet of Shu, referring to his uplifted arms supporting the sky.

Winding Canal (*mr nḥꜣj*). Name for the ecliptic, the path of the sun through the sky in the course of the year, seen by the Egyptians as a canal of open water bisecting the sky.

Wrong-Remover (*dr-jzft*). An epithet of Osiris.

Zemeru (*zmrw*). Unidentified site in the Delta. Its god, He of Zemeru (*nj-zmrw*) is also unidentified.

Zewentju (*zwnṯw*). A celestial ferryman.

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