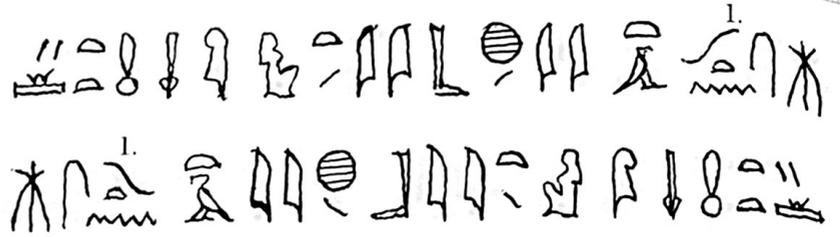


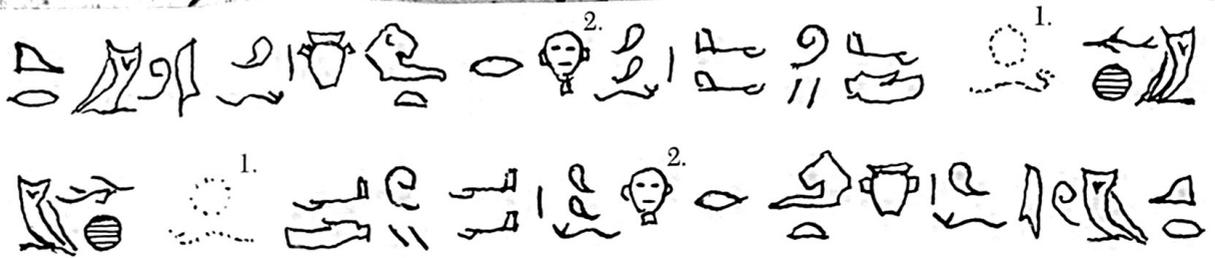
LINE 2:



ms n Ta - y - kh b y - t ma'-khrw mitty
born of Taykhebyt justified likewise

1. For the otiose -t-, Erman, *Neuäg. Gram.*, #21.

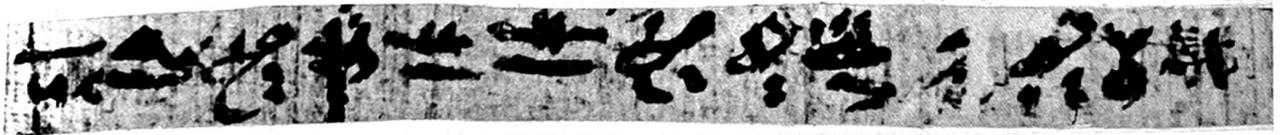
LINE 3:



m-kht (kh-f)-'a . wy¹ 'wy . f hr² haty . f iw m q-r-
after clasp - ed (two)arms his upon breast his being as wrap-

- 1. The root of the verb is supplied by an identical passage in Pap. Louvre No. 3284, page 6, lines 2-3.
- 2. The face has been heavily retouched.

LINE 4:



-is mi mda.t ta s'-y(t) sn - sn ir . n² nty

-ped like a book (or roll, WB II,192,16); the Book of Breathings (Wb III,419) being written according-to-what is (see next line)

1. The damaged character can be read as *hrw* "outside" (Moeller, III,326; Wb III,146), or as *bnr* (Moeller, *l.c.*; Wb I,461,11) "the outside," or as *mda.t* "papyrus roll or book" (Moeller III,522; Wb II,192).

2. Prof. Baer assumes that the name of Isis has been "omitted by the scribe" at this point, and renders the passage, ". . . and the Breathing Permit (which [Isis] made and has writing on its inside and outside) has been wrapped. . . ." Prof. Parker ignores the *ir.n*, "made by," and reads simply, ". . . one wraps the Book of Breathings, which is with writing both inside and outside of it. . . ." In

the confusion we would suggest an economical emendation by having the scribe write *ir.n* for *ir mi*, since the writing of *m* for *mi* is characteristic of Breathing texts (L. Goyon, *L.3279*, e.g. line 43, p. 47, where it occurs twice), as is also the changing of the *m* to an *n* before a following labial (*ibid.*, p. 13). Hence *ir mi nty* becomes *ir m nty*, which assimilates to *ir n nty*, as in our text, giving the very appropriate formula *ir mi nty m sshw*, "wie es in den Büchern steht" (Wb III,477) as indicated by the following line.

LINE 5:

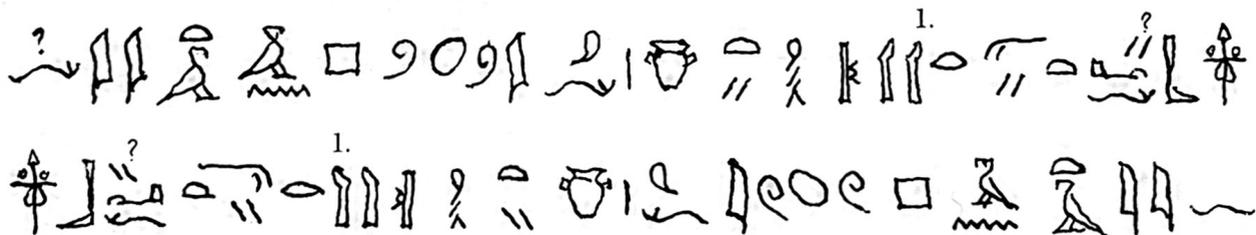


m *s-sh(w-y)* *hnw* *hrw(bnr)* *n* *im.s* *m* *sh-s* *nsw* *rdi.tw* *rmn*

in (the sacred) writings (books) on both inside and outside in linen (of) the king One places (or, is placed) arm

1. Wb III,477. Cf. Goyon, *L.3279*, p. 11, line 27.
2. *N im.s* is attested by the de Horrack text, p. 6, line 5, instead of a possible *yw.s m sh.s* etc., "it being on royal linen." See de Horrack, *Bibl. Egyptol.*, 17:136.

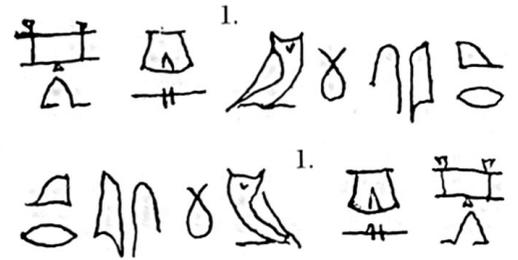
LINE 6:



iaby . f *mt(ir)r¹* *haty f* *yw irw pa n* *tay.f*
 left his vicinity of¹ heart his, having-been-done this for his

1. Wb. II, 171-72; Moeller, III, 95. The double fingers are the sign of exactness also, as in 'ka.

LINE 7 (First Part):



qris m gs hrw
 wrapping on (the) side outer

1. De Horrack confesses (p. 136) that he cannot decipher this line. Parker: "... this having been done at his wrapping and outside it." Baer: "The rest of his mummy-bandages should be wrapped over it."

The "s" is here very strongly marked, and two variant readings supplied by de Horrack agree with the J. S. text and show the word here to be *gs*, "side." Unique to the J. S. version is the swirling sign (1), which can be read either as *m* or *mi* (Moeller, III, 196, 509), "on the outer side" or "like the outer side." Other possible

readings for *gs* are *sh-s* (linen), *hr.s* (underneath it), *psd.s* (its back), *aw.s* (its length), the fem. p.n. referring to the book—all of which have possibilities in view of the corruption of the text.

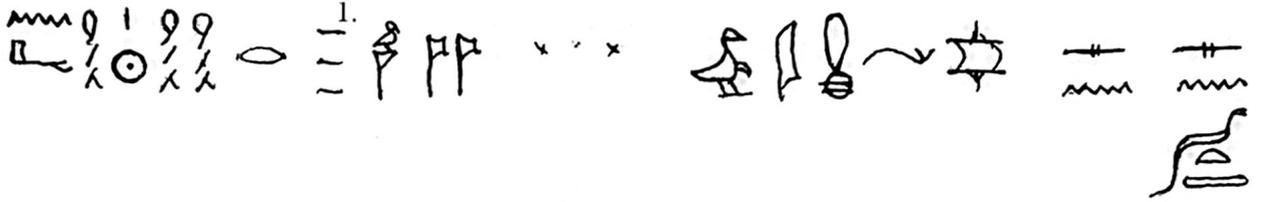
The enigmatic sign following the cloth-symbol can also depict a rope, linen or a bag (A. H. Gardiner, *BIFAO* 30, Pt. 1, pp. 161-83), all relevant to wrapping, or even a recitation or formula (G. Moeller, *ZA* 56:40ff, Taf. I,II,III).

LINE 7 (end):



Ir ir(i).tw n.f mdat tn khr
 If makes one for him book this, then

LINE 8:



sn - sn	f mi	ba(w ^{ooo})	ntrw ^l	r	hh	hn'	d.t
breathes	he like	souls (of the)	gods	for time		and	eternity

1. In this peculiar combination (Goyon, *L.3279*, p. 22), the scribe has written the flag-symbols like reeds and the oddly looped plural strokes like a conventional Ḥor = ḥr sign.

With the help of the closely parallel text in the de Horrack manuscripts (Louvre Pap. 3284, and others), Professors de Horrack, Parker, and Baer have reconstructed the text as follows:

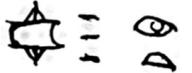
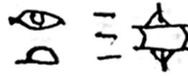
- 98. Osiris is to be (as one) towed into (lit. to *within*) the
- 99. *great Lake (Pool) of Khonsu, after*
- 100. *he hath taken possession of his heart*

de Horrack, pp. 135f:	Parker:	Baer:
after he has repossessed his heart,	After (his) two arms are [fast]ened to his breast	... after his arms have been placed on his heart and
one buries (in the coffin)	one wraps	
101. the Book of Respirations, which	the Book of Breathings, which	the Breathing Permit (which
102. <i>is written on two sides</i>	is with writing both inside and outside of it,	[Isis] made and has writing on its inside and outside) has been wrapped
103. on <i>suten</i> -cloth. Placed (under) his left arm	<i>with royal linen, it being placed (at) his left arm</i>	in royal linen and placed under his left arm
104. near to his heart.	<i>near his heart</i> , this having been done	near his heart;
105. "I have not been able to decipher line 8 of the hieratic text."	at his wrapping and outside it.	the rest of his mummy bandages should be wrapped over it.

- 106. *As for the one for whom this writing is made, he shall go on brea-*
- 107. *thing along with the Bas of the gods for*
- 108. *time and for eternity.*

COLUMN II

LINE 1:



Hat-^c m¹

(sn-sn-w ir.t

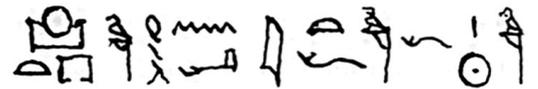
Beginning of¹

Breathings made (by. . .)

1. An idiom for the beginning of religious books of instruction (see refs. in R. O. Faulkner's *Dictionary*, p. 162). Note that the official beginning of the Book of

Breathings does not come directly after the picture (Fac. No. 1). If a text of a "Book of Abraham" was attached, it would not have to be at that point either.

LINE 2:



m wḥm(y)¹

akh.t ḥn' it f² Re'

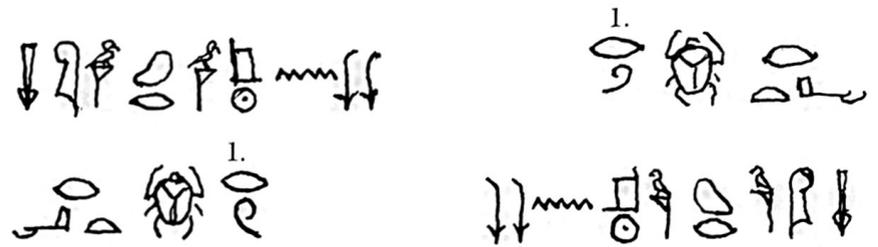
a second time

horizon with father his Ra

1. Redundant and improper *y* is a characteristic of Breathing texts (Goyan, *Pap. Louvre 3279*, p. 11, so line 36 where this identical form appears).

2. The tail of the genitive *f* seems to be faintly visible, and there is space for it.

LINE 3:



rdi.t¹ khpr(w) (khope)² nn n Wsir Hr ma'-khrw
 to cause to happen [the likes of] this to Osiris Horus justified

1. The -r- of khpr(w) has been damaged. For this writing of khpr, see Erman, *Neuägyptische Grammatik* #49.

LINE 4:



imi . k rdi.(t) 'shw . s s nb² akh ° ° .t hḥ n sp
 do-not thou let read it man any beneficial (proven) millions of times

1. The "parasite" -t is very common with nb, Goyon, framed text of J. S. Pap. #IV, as indicated in the p. 11. photograph.
 2. The end of the line is found pasted upside-down on the

LINE 5:



Hy (H)r ma'-khrw ms . n Tay - w'b phwy . k
 Hail (Osiris) Hor justified born to Tay (khebyt)° ° purified back-parts thine

LINE 6:









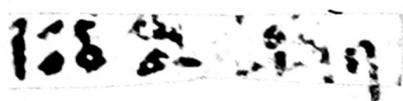




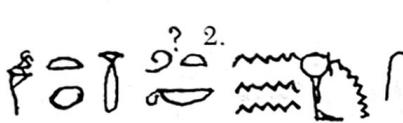
m t¹-wr-t hr - ib . k m bđ ma'-khrw ms. n
 by (a) cleansing inner-parts thine with natron justified, born of

1. No distinction is made between the writing of -t- and -d-, Goyon, p. 22, citing R.O. Faulkner in *JEA* 21 (1935), pp. 49-50.

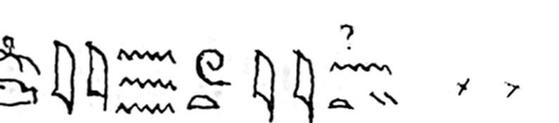
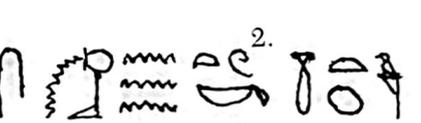
LINE 7:









¹Rmny - Qai ma'khrw m ʒhdy(t) twy nty s-wa'b tw.k Wd.t
 Rmn-y-qai¹ justified in pool this of makes-clean thee² Edjo

1. "Remeny is exalted" (cf. Rmn.jj 'nkh, "Remeny is living," H. Ranke, *Personennamen*, I, p. 222, #16), or "Remeny is my support" (Wb. II,419,11). Since rmny means to lift or elevate in ritual (Wb. *l.c.*), it could also mean "Qai is exalted," or even "Qai is crowned" (Wb II,419,9), Qai being a much commoner name than Remeny (Ranke, I, p. 332, Nos. 4ff). No. 20 of this list is

ḳaj-ḡba, "mit hohem Arm (?)," and No. 21 is *ḳaj-dr.t*, "mit hoher Hand(?)," suggesting for Remeny-qai a possible "My arm is exalted" (stretched out, upraised, Wb II, 418,4), cf. the very common "stretched out" arm of God (*natah*) in the O.T.

2. Erman, *Neuäg. Gr.*, #83.

LINE 10:

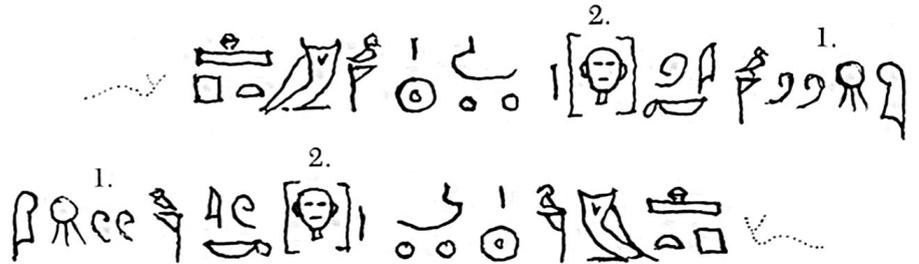


r dwa.t (m) w'b wr s - w'b tw.k ° ° ° m wskh.t
 into Duat (with) purification great Purify thee ° ° ° in great hall

- 1. The Two Maats is the subject (de Horrack).
- 2. The top of an "m" and the wskh.t symbol are clear.

though the lower part of the fragment (upper left hand corner of the J.S. Pap. VI) has been almost entirely cut off.

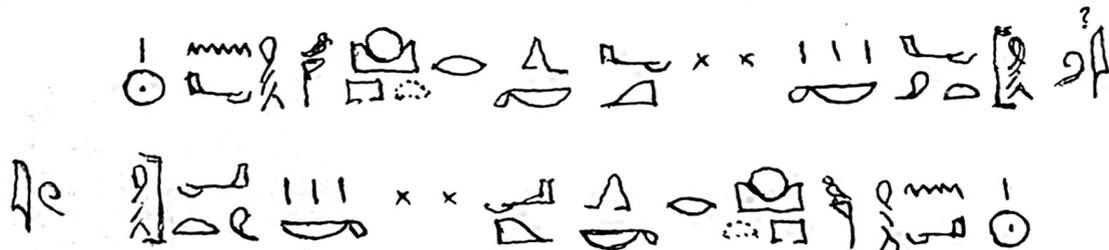
LINE 11:



Shw iw. k hr maa Re' m hpt . f
 (of) Shu thou art about to see Re in his setting

- 1. The scribe has transposed the w- and the disk (Moeller, *Hierat. Pal. III, #306.*)
- 2. Lacuna; supplied by L.3284.

LINE 12:



-yw¹ h'wt . k 'q . k r akh.t hn' Re'
 (fashion)ing body thine enter(est) thou into horizon with Re'

LINE 1:



Hr ma'-khrw ms .n Ta-y-

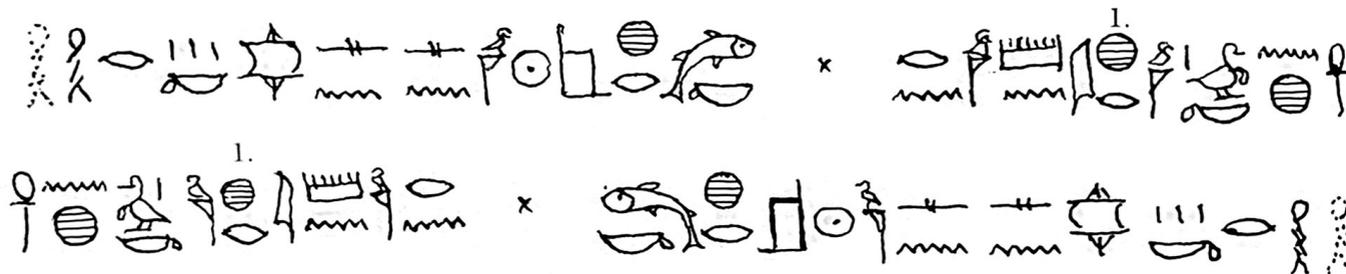
mn rn.k dd ha.t. k rwd¹ r'nb(or khr?)²

Hor justified born of Tay (khbyt) (en)dures name thine is steadfast corpse thine¹ flourishes every day²

1. At this place other mss. have *s'h.k*, "thy mummy," which the J.S. scribe seems to have overlooked, leaving the sentence defective, unless a substantive preceded *mn*.

2. This can be the common *r'nb*, "every day" symbol or, it is just possible, the common *khr*, "in the presence of," which appears also in the following line.

LINE 2:



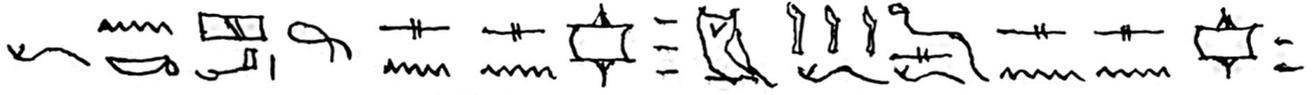
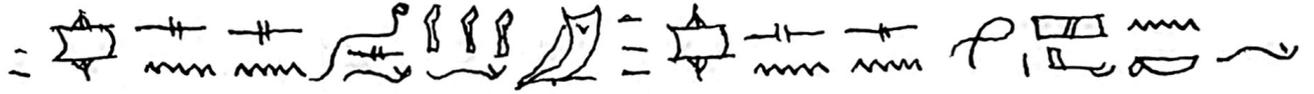
'nkh ba.k khr Imn rn(p)

hat.k khr Wsir sn - sn . k r h(h)

lives Ba thine before (in the presence of) Amon (is) young corpse thine before (in the presence of) Osiris breathest thou unto eternity

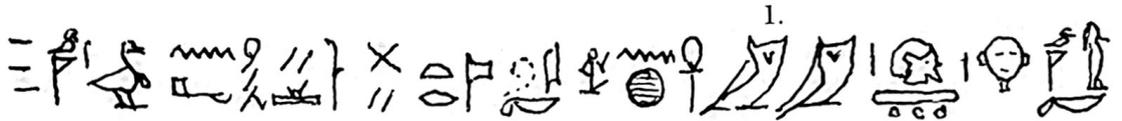
1. This *hr* is damaged but discernible.

LINE 5
(end):



.f n.k sh' sn -sn(w) m dbaw.f ds.f sn - sn
 he for thee book (of) breathings with fingers his own breath(est)

LINE 6 (first part):



tw.t.k hr tp-ta m-m¹ 'nkh(w)¹ yw.k ntry hn' Baw
 image upon-earth among (the) living¹ thou being divine with (the) Spirits
 thine

1. Dittograph for either the "m" or the "nkh" sign. Pap. Louvre 3291 doubles the "m" and L. 3284 puts "the liv-

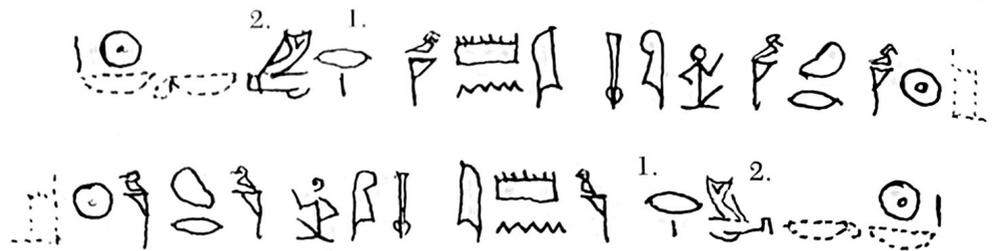
ing" in the plural. Can be read here either "among the living" or "in life," i.e., when thou wert alive.

LINE 6 (end):



ntrw ib . k ib n Re h't. k
 (of the) gods heart thine heart of Re flesh thine

LINE 7 (first part):

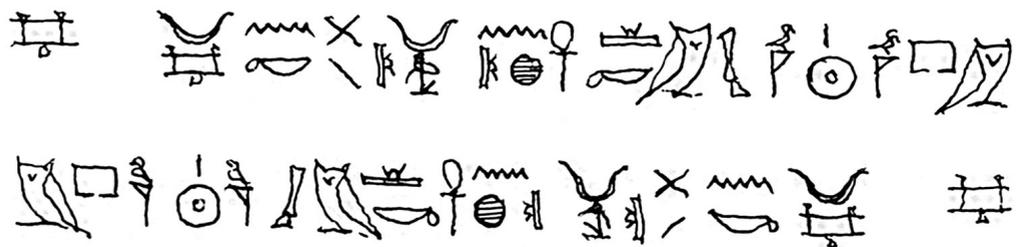


W̄sir	Hr	ma'-khrw	imn	r-m' . ¹ k	r'-nb
(the) Osiris	Hor	justified	Amon (is)	beside	thee day every

1. Confusion of r-' with m-'? (Gardiner, *Gram.*, p. 132; Erman, *Neuäg. Gr.*, # 623-4).

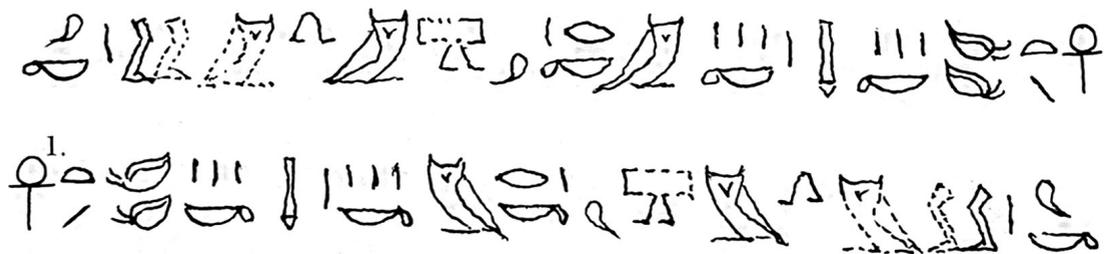
2. G. Moeller, *Hierat. Pal.* III, vi.

LINE 7 (end):



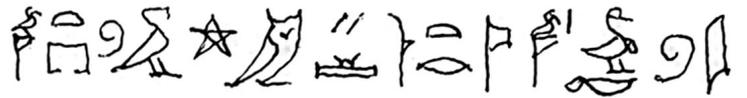
m pr	Re'	wḥm . k	'nkh	wp n .k	Wp(wa)wt
in house (of) Re	repeat thou	life	opens to thee	Wepwawet	

LINE 8 (first part):



'nhwy	k	md(w).k	m r . k	sh-m . k	m rdwy . k
(2)years	thine	speakest thou	with mouth thine	walkest thou	with 2 legs thine

LINE 8 (end):



iw ba . k ntry m dwt

is Ba thine divine in (the) Duat

LINE 9 (first part):



(shr)shr . w n pa¹ (i)sh-d sh-p-ss m

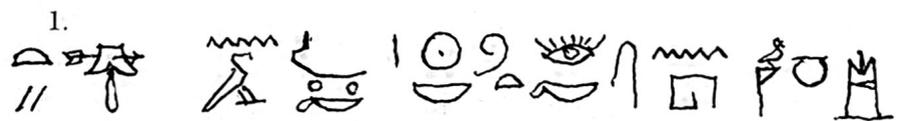
whisperings (or splittings) of the Ished-tree twice-noble in

1. All the mss. differ in this passage. Br. Mus. 9995 has the same spelling as the J.S. ms., being a Greco-Roman form of *pa* , Goyon, p. 13; which duly appears in the

other mss.

2. The symbol that follows belongs to another fragment of papyrus glued over the unsightly gap in this one — see next line!

LINE 9 (end):



'Iwnw nhs . twk r' -nb maa. k na stwt¹

Heliopolis awakened art thou every-day seest thou the rays
[or reflexive]

1. For this spelling Wb IV, 331, a. I. The word is written out completely in line 11 below.

LINE 10 (first part):



1.

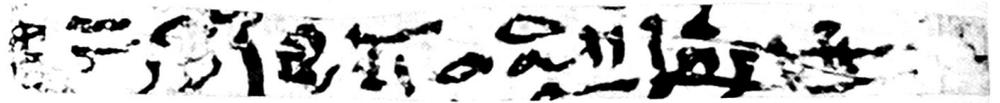
-w n 'nkh di. f ir .t sn

(breath)s of life causes he to make breath(ing)

1. The hpr-symbol that follows seems to belong on another fragment of papyrus which has been glued on here

to fill up an unsightly gap. This would indicate that the hole in the papyrus was there when it was mounted.

LINE 10 (end):



* *

dbawt . k pr. k r ta r'-nb rdi.tw n. k sh'k° °

(in) coffin thine goest up thou to earth every-day, given to thee writ(ings)

LINE 11 (first part):



(nd) w . k sh - sn(w) . k im . s mi Re'
 protection thine breathest thou by (in) it like Re

LINE 11 (end):

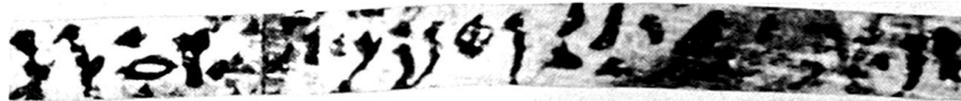


maa	irt . k	stwt	'itn	dd-w ¹	ma't	r n . k ¹
sees	eye	thine rays (of)	Aton;	they say	truth to (concerning) thee	or: they call the Maat

1. Louvre 3284 and Br. Mus. 9995 have ddw ma'at r.k, "they speak truth to or concerning thee," while Berlin 3135, p. 2 reads ddw Ma'at rn.k, and the J.S. seems to

have ddw Ma'at rn.k or n.k, the latter suggesting the ddw. n.f formula, where the -w ending is a participle rather than plural (Gardiner, *Gram.*, #377,1).

LINE 12 (first part):



(<u>nd</u> .ty) it.f	Hr bhd ¹ dy	<u>hnm</u> . n . f . <u>dt</u> . k ntr ty . fy
(avenger of) father his	Horus	(of) Edfu has enfolded ¹ body being about to deify

1. Or protected, reconstituted, Wb III, 377; Faulkner, *Dict.*, p. 202.

(Sander-Hansen, *Ägypt. Gram.* #426, 433, etc.) in other Mss. Here a sdmty.fy.

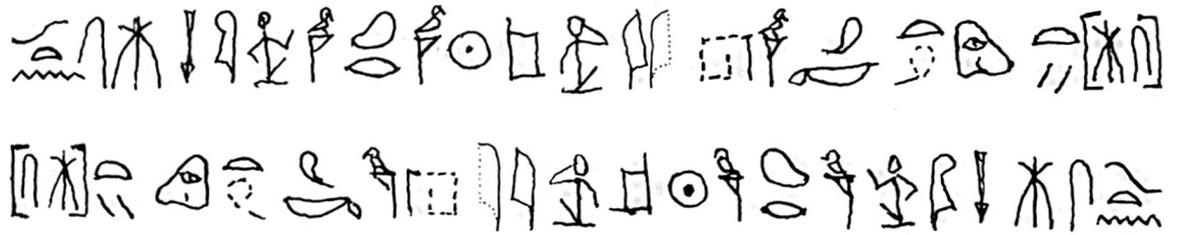
2. Redundant -t- (Goyon, *L.3279*, p. 12) or emphatic -t-

LINE 12 (end):



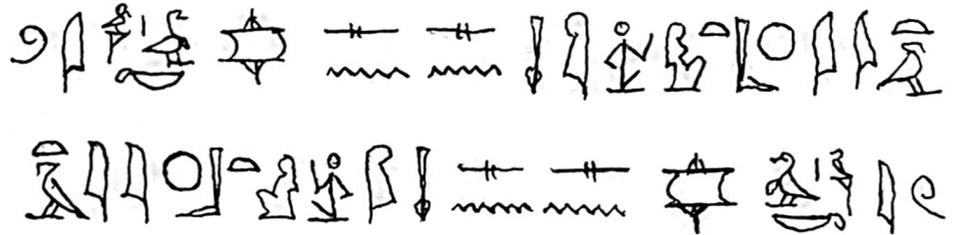
ba. k	mi	ir.w	ntrw	nb	Ba	n Re'	hr	s'nhk
spirit	thine	as	do	gods	all.	Ba of	Re shall	cause to live

LINE 13 (first)



(ms)ty	.	k	(ha)y	Wsir	Hr	ma'-khrw	ms n
(two) nostrils		thine	Hail	Osiris	Hor	justified born of	

LINE 13 (end):



Ta - y -khbt	ma'-khrw	sn - sn	ba . k	iw (= r)
Taykhebyt ¹	justified	breathes	ba thine unto	

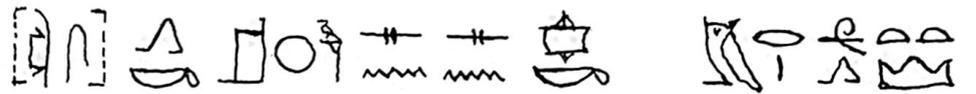
1. The only occurrence of the complete name. Its meaning is unknown (Ranke, *Personennamen*, II, 197). For the

first element see *ibid.*, II, 79; for the second, I, 268. Cf. *taynkḥ-t*, II, 119.

COLUMN IV

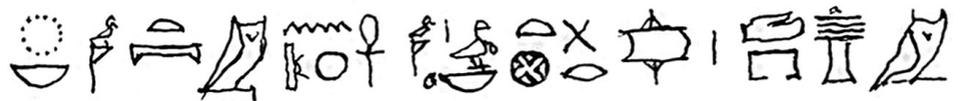
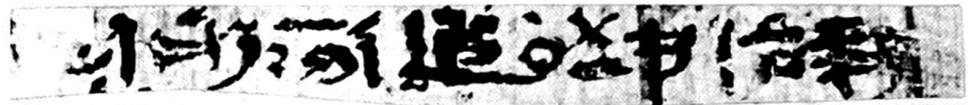
LINES 1 & 2 (illegible)

LINE 3:



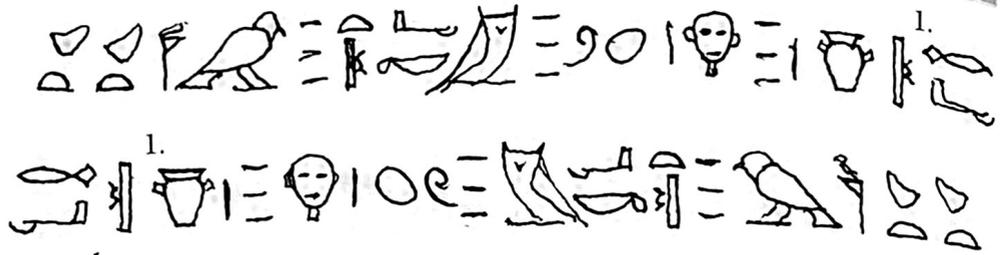
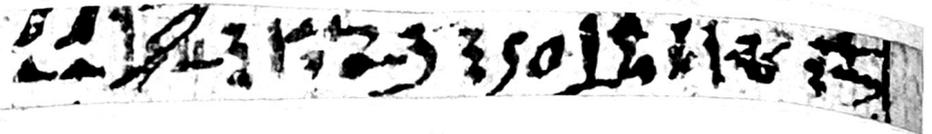
(shms). k Wsir sn - sn . k M or khnti¹ r-stw
 (followest) thou Osiris breathest thou in Rostau

LINE 4:



m ddw ta- wr ba. k 'nkh m pt (r')-nb
 in Busiris (of) Thinite nome ba thine lives in heaven every (-day)

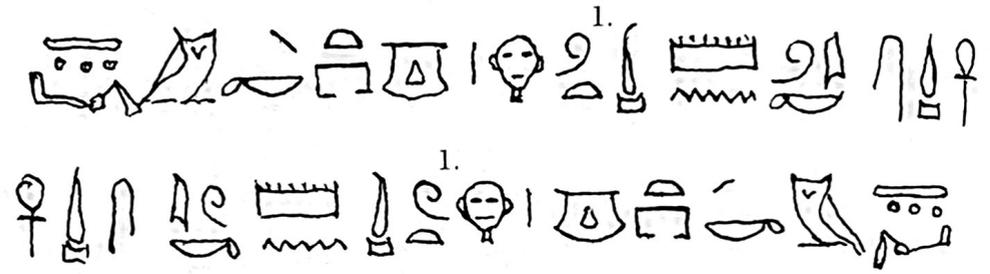
LINE 5:



'a	ib(w)	ḥr	ir(w)	m'kt	Hr	bḥdt(y)
great (or of greatness)	of heart ¹	is	making	protection(s)	Horus the	Behdetite

1. Cf. Gardiner, Gr. #95. We discuss this below p.—it is a special epithet.

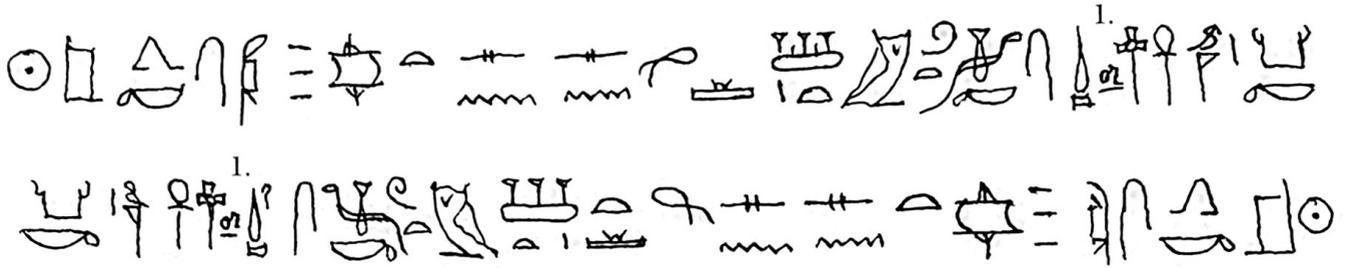
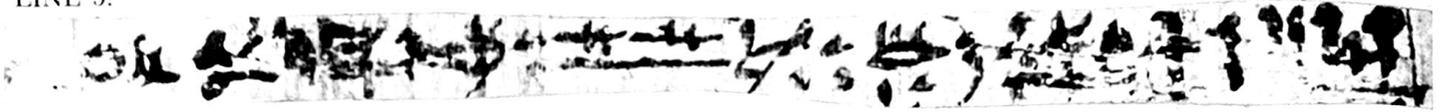
LINE 6:



'nkh wda snb	iw.k	mn	(tw) ¹ ḥr	nst	.	k	m	ta - dsr
life-prosperity-health	thou	being firm	upon	throne		thine	in	land holy

1. Improper -tw as in the related hms(tw) in Louvre 3279, lines 49, 59, line 49 having much the same context.

LINE 9:



ka.k 'nkh nd (wda¹)-snb or m s-wda.tw.k m sha't sn - sn shms. k Wsir

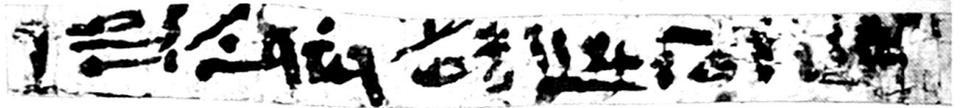
Ka thine living and protecting [*or*: may it live, be prosperous, be healthy!].

Made to flourish art thou in (by) Book (of) Breathing(s), followest-thou Osiris

1. The two signs following the Ka-symbol do not occur in the other mss., and suggest that the writer placed the usual 'ankh-wda-snb formula after the royal Ka title from force of habit. The second symbol can be read wda(w)

(S. Levi, *Segni Ieratici*, No. 407), while the absence of one "s" following may be due to the well-known reluctance to repeat symbols, e.g. in *ddw*, in line 4 above.

LINE 10 (first part):



ntrw 'nkh hr . k nfr msw . k rn.k

(of the) gods, living face-thine fair offspring-thine, name-thine

LINE 12 (first part):

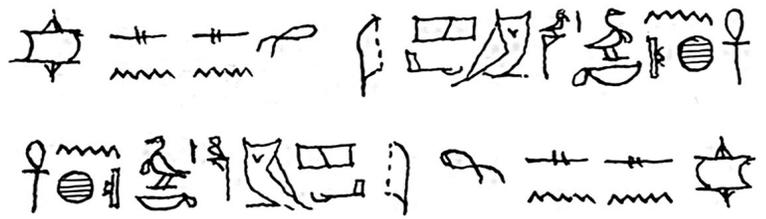


s'h	shps	ha - y	Wsir	Hr	na'-khrw
noble (elect)	august one.	Hail	Osiris	Hor	justified

1. The de Horrack version, p. 3, lines 18-19, does not mention the youths, but has instead mi imakh.w, 'a rn.k

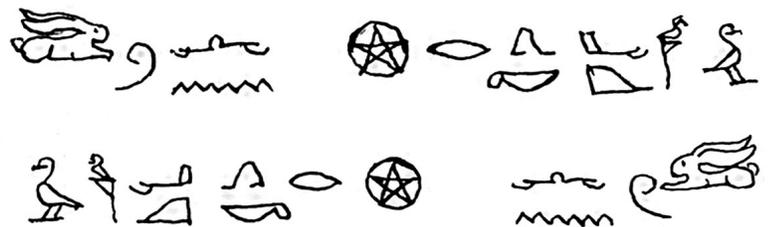
m s'h.w "as (of) the Venerated Ones, great is thy name among (or as) the Noble Ones," spelling out the words.

LINE 12 (end):



'nkh	ba . k	m	sha'i-t	n	sn - sn
lives	ba thine	in	book of		breathing(s)

LINE 13 (first part):



ba	'q .	k	r	dwa	nn	wn
spirit.	Enterest thou into			Duat	(do)not	exist

LINE 13 (end):



Hand-drawn hieroglyphs corresponding to the fragment above, arranged in two rows. The first row contains seven symbols, and the second row contains eight symbols.

khft.w .	k	iw . k	m	ba	ntri
enemies	thine	thou-being	as (a)ba	divine	