

Spell 335

(a) *Basic text of Spell without glosses.*¹

Part I

IV, 184 GOING OUT INTO THE DAY. There comes into being a speech by me, Atum. I
190 was Rē^c at his first appearings, I am the Great One, the self-created,¹ who
created my names, Lord of the Ennead, who will not be repelled from the
gods. Yesterday is mine, I know tomorrow. The warship of the gods was
built in accordance with my command, and I know the name of that great
200 god who is in it.¹ I am that great phoenix which is in Ōn, the supervisor of
what exists. I am Min in his goings out, I have set the two plumes on my head.
While I was on earth² I came from my city. I have got rid of my wrongdoing,
210 I have dispelled my evil,¹ I have removed the falseness which was on me, I
have bathed in those two very great lagoons which are in Ninsu, in which the
oblations of the plebs are cleansed for the great god who is in it. I proceed on
222 the path which I know in the direction of the Island of the Just, ¹I arrive at
the Land of the Horizon-dwellers in the sky, I go out from the sacred portal.
O you who are in the Presence, give me your hands, for I am a soul who has
232 come into being among you. ¹I restored the Eye after it had been injured on
that day when the Rivals fought. I raised up the hair from the Sacred Eye at
the time of its wrath. ¹I saw Rē^c being born yesterday from the buttocks of
250 the Celestial Cow, and if he is hale, then will I be hale—and *vice versa*—¹
because I am one of those who follow after Horus.

Hail to you, you Lords of Truth, the tribunal which is behind Osiris, which puts terror into those who are false when those whom it protects are at rest. See, I have come to you so that you may get rid of the evil which is on me, just as you did for those seven spirits who are in the suite of the Lord of the Nomes when Anubis prepared their seats¹ on that day of "Come thence!" (The names of the seven spirits are) *Dḥdḥ*, *ḳḏḏ*, 'Bull who was not put to his burning,' 'Black-faced who is in his hour', 'Bloody one who is pre-eminent in the Mansion of Red Linen', 'Radiant-faced who comes out after having turned back', 'He who sees in the night what he shall bring by day'.

I am his twin souls which are within his two Fledglings.

I am that great Cat who split the *išd*-tree on its side in Ōn on that night of making war and of warding off the rebels and on that day in which were destroyed the foes of the Lord of All.

Part II

O Rē^c who are in your egg,³ rising in your disk and shining in your horizon, swimming in your firmament, having no equal among the gods, sailing over the Supports of Shu, giving the winds with the breath of your mouth, illuminating the Two Lands with your sunshine, save me from that god whose shape is hidden and whose eyebrows are the arms of the balance on that day of reckoning with the robbers in the presence of the Lord of All, who puts bonds on the evildoers at his slaughter-house, who kills souls; save me from those who deal wounds, the slayers whose fingers are painful. Their knives shall not have power over me, I will not go down into their cauldrons, I will not enter into their shambles, because I know their names, because I am one who proceeds on earth with Rē^c and who moors happily with Osiris; their offerings shall not come into being through me for those who are in charge of their braziers and who are in their kitchens, for I am in the train of the Lord of the Ennead and (I am) the scribe of those who exist. I fly up as a falcon, I cackle as a goose. I pass eternity like Neḥeb-kau.

O Atum who are in the Great Mansion, Sovereign of the Ennead, save me from that god who lives by slaughter, whose face is that of a hound and whose skin is that of a man. It is he who is in charge of the interior of the Lake of Fire, who swallows shades, who snatches hearts, who inflicts wounds, who is invisible.

O Lord of Terror who is at the head of the Two Lands; O Lord of Blood who prospers the slaughter-houses, to whom was given the *wrrt*-crown and

joy in Ninsu; O Osiris to whom was entrusted the rulership over the gods on that day when the Two Lands were united in the presence of the Lord of All; potent soul who is in Ninsu, who grants powers and expels evildoers, who shows the paths of eternity, save me from that god who takes souls,¹ who laps up corruption, who lives on putrefaction, who belongs to darkness, who is in the dusk, of whom those who are among the languid ones are afraid.

O Khopri dwelling in your bark, primeval of body for ever, save me from those who are in charge of examination, to whom the Lord of All gave power to arrest his foes, who put slaughtering into the shambles, who do not relax their watch and ward. I will not fall to their knives, I will not enter into their shambles, I will not sit in their vats, I will not go down into their fish-traps, for nothing is done to me of this which the god detests, because I am one who passes pure through the *mskt*,¹ to whom is brought an evening meal in the *tnnt*-shrine.⁴

1. Spell 335 falls into two distinct sections, clearly originally separate spells. The text of the spell is so heavily glossed that a running translation of the basic text, following T1C^a-B1P, here precedes the 'glossed' translation. The notes follow the latter. Part I has been the subject of a monograph by Heerma van Voss, *De oudste versie van Dodenboek 17a*, Leyden, 1963 and of a computerized analysis in two volumes by Gundlach and Schenkel, *Lexikalisch-grammatische Liste zu Spruch 335a der altägyptischen Sargtexte LL|CT. 335a*, Darmstadt, 1970.

2. It is the deceased speaking now.

3. What follows is van Voss's 335b.

4. Var. 'an evening meal of fayence in the *tnnt*-shrine', but the mention of *thnt* 'fayence' clearly is dragged in to provide a play on the word *tnnt*.

Spell 335

(b) Full version with glosses in italics.

Part I

IV, 184 GOING OUT INTO THE DAY FROM THE REALM OF THE DEAD.¹ There comes into being a speech by me, Atum.² I was (once) alone; I was Rē^c at his first appearances, when he arose from the horizon,³ I am the Great One,⁴ the self-created. *Who is the Great One, the self-created? He is the water of the Abyss.*⁵

190 Who created his names, Lord of the Ennead, who will not be repelled from the gods. *Who is he? He is Atum who is in his sun.*⁶

Yesterday is mine, I know tomorrow. *As for yesterday, it is Osiris; as for tomorrow, it is Rē.*⁷

194 The warship⁸ of the gods was built in accordance with my command.⁹

What is the warship of the gods? It is the nšmt-bark.¹⁰

I know the name of that great god who is in it. 'Praise of Rē is his name.¹¹

I am that great Phoenix which is in Ōn.¹² *Who is he? He is Osiris.¹³*

The supervisor of what exists. *Who is he? He is Osiris. As for what exists,¹⁴ 200*
it is eternity and everlasting. As for eternity, it is day; as for everlasting, it is
night.

I am Min in his goings out, I have set the two plumes on my head.¹⁵ *Who*
is he? What are his two plumes? He is Horus, Protector of his father. They are
his two great plumes¹⁶ which were on the head of his father Atum.¹⁷ 206

When I was on earth, I came from my city.¹⁸ *What is it? It is the horizon of*
my father Atum.¹⁹

I have got rid of my wrongdoing, I have dispelled my evil,²⁰ I have removed 210
the falseness which was on me,²¹ I have bathed in those two very great lagoons
which are in Ninsu,²² in which the oblations of the plebs are cleansed¹ for²³ 214
this great god who is in it.²⁴ *Who is he? He is Rē himself.²⁵ What are the two*
very great lagoons? They are the Lake of Natron and the Lake of Mst.²⁶

I proceed on the path which I know in the direction of the Island of the
Just. *What is it?²⁷ It is the path on which my father Atum went when he proceeded 220*
to the Field of Rushes.²⁸

I arrive at the Land of the Horizon-dwellers in the sky,²⁹ I go out from the
sacred portal. *What is the Land of the Horizon-dwellers?¹ What is this portal?³⁰ 224*
They are the gods who are about the shrine. As for the sacred portal, it is the
double doors³¹ from which Atum proceeded to the eastern horizon of the sky.

O you who are in the Presence,³² give me your hands, for I am indeed one
who has come into being among you.³³ *Who are those³⁴ who are in the Presence?*
¹They are Hu and Sia who are with my father Atum the whole of every day. 230

I restored the Eye after it had been injured on that day when the Rivals
fought.³⁵ *What is the fighting of the Rivals?³⁶ It means the day in which Horus 234*
fought with Seth³⁷ when Seth inflicted a wound on the face of Horus and when
Horus carried off the testicles³⁸ of Seth. It was Thoth who did this with his fingers.

I raised the hair from the Sacred Eye³⁹ at its time of wrath. *What is the*
Sacred Eye¹ at its time of wrath?⁴⁰ Who raised the hair from it? It is the right 240
Eye of Rē⁴¹ when it was wroth with him after he had sent it on an errand.⁴² It
was Thoth who raised the hair from it.

I saw Rē being born yesterday from the buttocks of the Celestial Cow, and 244
if he is hale, then I will be hale⁴³—and *vice versa*. *What does it mean, the day*
of being born yesterday⁴⁴ from the buttocks of the Celestial Cow?⁴⁵ It means the
image of the Eye of Rē in the morning, when he is born every day. As for the

230 *Celestial Cow, ¹ she is the Sacred Eye.⁴⁸*

Because I am one of those who follow after Horus. *What does it mean, one of those who follow after Horus?⁴⁷ One who speaks on behalf of the beloved of his lord.⁴⁸*

254 Hail to you, ¹ Lords of Truth, the tribunal which is behind Osiris, which puts terror into those who are false when those whom it protects are at rest.⁴⁹

See, I have come to you so that you may get rid of the evil which is on me, just as you did for those seven spirits who follow after the Lord of the Nomes,⁵⁰
260 when Anubis prepared their seats ¹ on that day of 'Come thence!' *As for 'those whom it protected are at rest', it means the fiery serpent.⁵¹ It follows after Osiris⁵² to burn up the power of his foes.*

264 I know the names of the seven spirits ¹ who are in the following of the Lord of the Nomes, whose seats Anubis made on that day of 'Come thence!' *As for the chief of this company,⁵³ his name is 'The Great One is not driven away'.⁵⁴*

(The names of the seven spirits are)⁵⁵ *Dḥdh,*⁵⁶ *ꜥkꜥkꜥ*⁵⁷, 'Bull who was not put to his burning',⁵⁸ 'Black-faced who is in his hour',⁵⁹ ¹ 'Bloody one who is pre-eminent in the Mansion of Red Linen',⁶⁰ 'Radiant-faced who comes out after having turned back', 'He who sees in the night what he shall bring'⁶¹ by day'.

276 I am his twin souls which are within his two Fledglings. *What does it mean? As for his twin souls⁶² within his two Fledglings, they are Osiris⁶³ when he entered*
280 *into Djedu and found the soul of Rēꜥ there,⁶⁴ and one embraced the other. ¹ Then <they> became his twin souls. As for his two Fledglings,⁶⁵ they are Horus Protector of his father and Horus the Eyeless.⁶⁶*

I am that great Cat who split the *išd*-tree on its side in *Ōn*⁶⁷ on that night
284 of making war and ¹ of warding off the rebels, and on that day on which were destroyed the foes of the Lord of All. *What is that great Cat? He is Rēꜥ himself; he was called 'Cat' when Sia spoke about him. He was cat-like⁶⁸ in what he did, and that is how his name of 'Cat' came into being.⁶⁹ As for the splitting⁷⁰ of the*
290 *išd*-tree on its side in *Ōn*, it was when the Children of Impotence carried out what they did. *As for the day of making war,¹ it means that they entered into the East and war broke out in the whole of the earth and in the sky.*

Part II

292 O Rēꜥ who are in your egg, rising in your disk, shining in your horizon, swimming in your firmament,⁷¹ having no equal among the gods, sailing over the Supports of Shu, giving the winds with the breath of your mouth, illumining

the Two Lands with your sunshine, save me from that god whose shape is hidden and whose eyebrows are the arms of the balance¹ on that day of reckon-³⁰⁰ing with the robbers⁷² in the presence of the Lord of All,⁷³ who puts bonds on the evildoers at his slaughter-house, who kills souls. *Who is this god whose eyebrows are the arms of the balance? He is Horus who presides over Khem. Otherwise said: He is Thoth,⁷⁴ it is he who uses his arm.*

Save me from those who inflict wounds, whose fingers are painful.⁷⁵ *As for the slayers who belong to Osiris,⁷⁶ they are this company which takes action against⁷⁷ the foes of Osiris.⁷⁸*

Their knives⁷⁹ shall not have power over me,⁸⁰ I will not go down into their³⁰⁵ cauldrons, I will not enter into their⁸¹ shambles, because I know their names,⁸² because I am one who proceeds on earth with Rē and moors happily with Osiris. Their⁸³ offerings shall not come into being through me for those who are in charge of their braziers and who are in their kitchens,⁸⁴ for I am in the³¹⁰ train of the Lord of the Ennead⁸⁵ and (I am) the scribe of those who exist. I fly up as a falcon, I cackle as a goose, I pass eternity like Nehebkaou.

O Atum who are in the Great Mansion, Sovereign of the Ennead, save me from that god who lives by slaughter, whose face is that of a hound and whose skin is that of a man. It is he who is warden of the windings of the Lake of Fire, who swallows shades, who snatches hearts, who inflicts wounds, but is not seen.⁸⁶ *As for this god whose face is that of a hound and whose skin is that of³¹⁵ a man, his name is 'Swallower of myriads'.⁸⁷*

O Lord of Terror at the head of the Two Lands; O Lord of Blood who prospers the slaughter-houses, to whom is given the *wrrt*-crown and joy in Ninsu; O Osiris to whom was entrusted the rulership of the gods on that day when the Two Lands were united in the presence of the Lord of All. *As for the Union of the Two Lands, it means that the shroud of Osiris was ordered by his father Rē.⁸⁸*

O potent soul who is in Ninsu, who grants powers and expels the evildoers, who shows the ways of eternity—*He is Rē himself⁸⁹*— save me from the god who takes souls,⁹⁰ who laps up corruption, who lives on putrefaction, who³²⁰ belongs to darkness, who is in the dusk, of whom those who are among the languid ones are afraid. *As for that god who takes souls, who laps up corruption and lives on putrefaction, he is Seth.⁹¹*

O Khopri, dwelling in your bark, primeval of body for ever, save me from those who are in charge of examination, to whom the Lord of All gave power to arrest his foes, who put slaughtering into the shambles, who do not relax their watch and ward. I will not fall to their⁹² knives, I will not sit within their

vats, I will not enter into their shambles, I will not go down into their fish-traps,⁹³ for nothing will be done to me of this which the gods detest, because
³²⁵ I am one who passes pure through the *mskt*,¹ to whom is brought an evening meal of fayence in the *tnnt*-shrine.⁹⁴ *As for the mskt, it is the knkt in Ninsu; as for fayence, it is the Eye which conquered the monster;*⁹⁵ *as for the tnnt-shrine, it is the tomb of Osiris.*

A MAN SHOULD UTTER THIS SPELL WHEN HE ENTERS INTO THE WEST AFTER HE GOES OUT. AS FOR ANYONE WHO DOES NOT KNOW THIS SPELL, HE SHALL NOT GO IN OR OUT, BEING IGNORANT.⁹⁶