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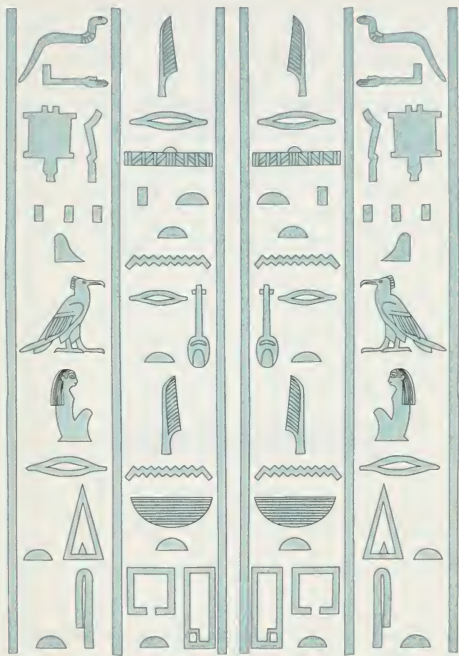


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THE BOOK OF
THE DEAD
PAPYRUS OF ANI



E. A. WALLIS BUDGE



THE BOOK OF THE DEAD:
THE PAPYRUS OF ANI, SCRIBE
AND TREASURER OF THE TEMPLES
OF EGYPT; ABOUT B.C. 1450
IN TWO VOLUMES VOLUME II

Book of the dead.



THE PAPYRUS OF ANI

A REPRODUCTION IN FACSIMILE

EDITED, WITH HIEROGLYPHIC

TRANSCRIPT, TRANSLATION AND

INTRODUCTION, BY SIR E. A. WALLIS BUDGE

M.A., LITT.D., KEEPER OF THE EGYPTIAN AND

ASSYRIAN ANTIQUITIES IN THE BRITISH

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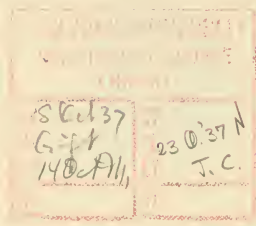
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THE PAPYRUS OF ANI

A HYMN TO RĀ THE SUN-GOD

[CHAPTER XV]

PLATE I



I. A HYMN OF PRAISE TO RĀ WHEN HE RISETH IN THE EASTERN PART OF HEAVEN: Behold, the Osiris¹ Ani, the scribe of the holy offerings of all the gods, 2. saith: Homage to thee, O thou who hast come as Kheperá,² Kheperá the creator of the gods. Thou art seated on thy throne (or, thou art crowned), thou risest up in the sky,

¹ In funerary texts the name of the deceased is usually preceded by the name of Osiris, and the deceased is throughout the texts of all periods always identified with Osiris. Since the formulae which were recited over the dead body of Osiris, and the ceremonies which were performed over it, caused Osiris to be revived and to rise from the dead, the Egyptians believed that a repetition of both formulae and ceremonies would certainly be followed by the resurrection of any person on whose behalf the all-powerful words were recited and the ceremonies performed. In calling the deceased "Osiris" the priest imparted to his dead body some of the powers of the god Osiris, and so made his resurrection assured.

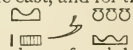
² Kheperá was self-produced, and he was the creator of the world and of all on it. He was the father of the gods, and men and women sprang from the tears that fell from his eyes upon his members, and so became sources of life. His name in its simplest form seems to mean "he who existeth," "he who is," but in later times the verb derived from it means "to evolve," "to develop." The oldest symbol of Kheperá is the beetle, and the earliest conception of Kheperá was that he existed in the form of a gigantic beetle, which rolled the ball of the sun across the sky. The ball of the sun was regarded as the source of all life, and was compared to the ball of excrementitious matter which the *Scarabaeus sacer*




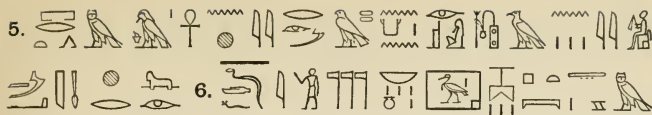
3. illumining thy mother [Nut], thou art seated on thy throne as the king of the gods. [Thy] mother Nut¹ stretcheth out her hands, and performeth an act of homage to thee. 4. The domain of Manu² receiveth thee with satisfaction. The goddess Maât³ embraceth thee at the two seasons of the day (*i.e.*, at morn and at eve). May Rā

collects, and rolls along to the place where its larva is so that it may feed upon it. See Lanzone, *Dizionario*, pp. 927 ff.; Brugsch, *Religion*, p. 245; Budge, *Gods of the Egyptians*, Vol. I, pp. 308-321; and Budge, *Archaeologia*, Vol. LII, pp. 541 ff. The cult of the Beetle-god came into Egypt from the Sūdân, and after the spread of sun-worship in the north of Egypt and the priests of Rā, the Sun-god, had become all powerful, Kheperá was made to be a phase of the Sun-god, who was declared to be "Kheperá in the morning, Rā at mid-day, and Temu in the evening." Subsequently he was identified with the Horus gods.

¹ Nut was the female form of Nu, the god of the mass of water which was believed to have existed in primeval times, and she represented the sky, or rather the waters which were in the firmament. She was the mother of Rā, the Sun-god, in one aspect, and his daughter in another. She appears in the form of a woman bearing on her head a vase, which is her symbol as the Mother-Womb that produced all things. Heliopolitan theology made her to be the daughter of Shu and Tefnut, the wife of Keb, and the mother of Osiris, Isis, Set, Nephthys, and Horus, or Anubis, all of whom she brought forth at a birth.

² Manu is a name for the west, and for the whole of the region where the sun sets, just as Bakha is a name for the east, and for the whole region where the sun rises. The Mount of Manu  was the hilly district of Western Thebes where such large numbers of rock-hewn tombs are found.

³ Maât is the personification of righteousness, truth, and justice, and she stood as the type of absolute regularity and order, and of moral rectitude. She was the daughter of Rā, the Sun-god, and the female counterpart of Thoth, whom she assisted in carrying out the work of creation which had been conceived in the mind of Kheperá. From a moral point of view her chief duty was to assist at the judgment of the souls of the dead, and in many papyri she is seen leading the deceased into the Hall of Judgment. She appears in the form of a woman, and her symbol is the ostrich feather , which she wears on her head. Her attributes were shared by several goddesses, and especially by Isis and Nephthys, who are called the "Two Maâti Goddesses," *i.e.*, the two Truth-goddesses.




give glory, and power, and truth-speaking,¹ 5. and the appearance as a living soul² so that he may gaze upon Heru-khuti,³ to the KA⁴ of the Osiris the Scribe Ani, who speaketh truth before Osiris, 6. and who saith : Hail,

¹ The words *maā kheru* have formed the subject of many discussions by Egyptologists, e.g., Naville, *Litanie du Soleil*, p. 74, and Devéria in *Recueil de Travaux*, tom. I, pp. 10 ff. The words mean literally "true of speech," and have nothing whatever to do with the meanings "triumphant," "justified," "blessed," etc., which have been associated with them. This is evident when we consider what the object of the Judgment was. The deceased was believed to be, like Osiris, the subject of a series of infamous accusations which were made against him by Set, whose desire was to obtain the damnation of his soul. In answer to these the deceased made a series of forty-two statements, each to one of the Forty-two Assessors in the Judgment Hall, in which he swore that he had not committed certain sins. The Company of the Gods and Thoth, the advocate of the deceased, then tried these statements, in order to discover whether the deceased had told the truth or not. When they found that the deceased had spoken the truth, Thoth declared him to be "true of speech," i.e., innocent of the offences which were imputed to him by Set, or as we should say "not guilty," or "acquitted."

² The opposite of the dead, or damned, soul which was condemned to remain for ever in Dead-land.

³ I.e., "Horus of the two horizons," the Harmakhis of the Greeks. The words "two horizons" refer to Bakhet and Manu, the most easterly and westerly points of the sun's course, and the regions wherein he rose and set. As the god of the noon-day sun he is called "Rā Heru-khuti," and as the god of the setting sun "Temu Heru-khuti." The Sphinx at Gîzah was dedicated to him as the god of the rising sun, that is to say, this is the tradition which was current about that monument under the XVIIIth dynasty, and perhaps very much earlier.

⁴ The KA was an abstract individuality or spiritual thing which came into being when the body to which it belonged was born. It was wholly independent and distinct from the physical body, but its abode was the body, whose actions it was supposed to direct, and guide, and keep watch over, and it lived in the body until the body died. It was, in short, the "double" of the body. It was represented by the sign , i.e., two human arms extended at right angles to the breast as if ready to embrace someone. The KA did not die with the body, but it is somewhat uncertain if it was thought to be immortal. The body was placed in a tomb, and the KA could visit it if it pleased, but it was usual to provide for the KA a statue in which it might at all times dwell. The KA lived upon the



O all ye gods of the House of the Soul,¹ who weigh heaven and earth in a balance, and who give celestial food² [to the dead]. Hail, Tatum,³ [who art] One,⁴ 7. thou creator of mortals [and] of the Companies of the Gods of the South and of the North, of the West and of the East, ascribe ye praise to Rā,⁵ the lord of heaven, 8. the KING,⁶ Life, Strength, and Health [be to him], the maker of the gods. Give ye thanks unto him in his beneficent form which is enthroned in the Āṭett Boat⁷; 9. beings celestial praise

offerings which were made to the dead, and if these failed it left its statue and wandered about in the desert, and ate the offal which it found there. If it could find no food of any kind it died of starvation. The true meaning of the sign for "double," was discovered by Nestor L'Hôte, and many years later, was re-discovered by Maspero (see *Étude sur quelques peintures*, pp. 191 ff.), by Birch, *Mémoire sur une paître Égyptienne*, Paris, 1858, and by Renouf (see *Trans. Soc. Bibl. Arch.*, VI, pp. 494 ff.).

¹ A name probably of one of the sanctuaries of Osiris, either at Heliopolis, or Busiris, or Mendes. The word *Ba*, here rendered "soul," also means "ram," in which animal a form of Osiris became incarnate.

² *Tchefau* is the name of the food on which the gods lived, and may be compared to the ambrosia and nectar on which the gods lived on Olympus.

³ Or Taten, or Tathenen, or Tenen. He was a very ancient god of the earth, and the priests of Heliopolis identified him with *Ḳeb* a later Earth-god, and the husband of Nut, the Sky-goddess. Tatum was associated with Ptaḥ in the creation of gods and men, and he is said to have been the creator of the sun and moon.

⁴ *I.e.*, he possessed the quality of oneness in common with Temu, of whom he was an important form.

⁵ About the time of the IVth dynasty Rā became the head of all the gods of Egypt, and the king of Egypt was officially described on all documents as his son.

⁶ *ĀTi*, one of the very ancient Egyptian words for "king"; its exact meaning is unknown. As Rā once reigned over Egypt in human form the words "Life, strength, and health be to him," are here added.

⁷ The boat in which he started on his journey across the sky in the morning; the old form of the word is "Māntchet."



thee, beings terrestrial praise thee.¹ Thoth² and the goddess Maāt mark out thy course for thee day by day and every day. Thine enemy the Serpent³ hath been given over **10.** to the fire. The Serpent-fiend Sebāu⁴ hath fallen headlong, his forelegs are bound in chains, and his hind legs hath Rā carried away from him. The

¹ *I.e.*, the gods and their followers who live in heaven and on the earth.


² He was self-created, and self-existent, and he was the personification of the mind, wisdom, and knowledge of the great god who created the universe. He was also the heart of Rā. He was the Word, the pronunciation of which resulted in the creation of the world, and he invented letters, writing, arithmetic, astronomy, and all the arts and sciences. He was the "lord of Law," the "maker of Law," and the "begetter of Law." He acted as the advocate of Osiris when the god was tried, at the instance of Set (the Devil), by the gods in the Divine Court at Heliopolis, and he proved the truthfulness of Osiris, and showed that he was innocent of the charges made against him by Set, and secured the acquittal of Osiris. He presided at the weighing of the hearts of the dead before Osiris, and composed the formulae which enabled souls to find their way through Dead-land in peace and safety. When Horus and Set were fighting to the death for mastery, Thoth appeared and acted the part of arbitrator, and arranged the conditions under which each god consented to live peacefully ever after. As a mathematician Thoth computed times and seasons, and ordained laws for the heavenly bodies, and so effected the ordering and well-being of the world which his utterance had caused to come into being. According to an ancient legend Set attacked the eye of the sun, and injured it very seriously; and, finding the new moon in the sky one evening as he was wandering about the heavens, he swallowed it. Thoth attacked Set, and cut off one of his limbs, and healed the eye of the sun, thus restoring its light to the world, and then he treated Set in such a way that he vomited forth the crescent moon, which Thoth at once restored to the night-sky. Thoth also acted as secretary to Osiris, and kept the registers in his kingdom in which the acts of men were written down.

³ The enemy of Rā was a huge serpent, which took up its place each morning in the darkest portion of the sky, and waited there in order to swallow up the sun when it appeared at dawn. Rā cast a spell on the serpent which rendered it powerless, and his heat scorched its body and destroyed it.

⁴ An enemy of Rā who often took the form of a crocodile.



15. Serpent-fiend Sebāu. Let me destroy Āapep¹ at the moment of his greatest power. Let me behold the Abṭu Fish at his season, and the Ānt Fish² **16.** with the Ānt Boat as it piloteth it in its lake. Let me behold Horus³ when he is in charge of the rudder [of the Boat of Rā], with Thoth and the goddess Maāt on each side of him. Let me lay hold of the tow-rope of the **17.** Sektet Boat,⁴ and the rope at the stern of the Māṭett Boat. Let Rā grant to me a view of the Disk (*i.e.*, the sun), and a sight of Āḥ (*i.e.*, the moon) unfailingly each day.⁵ **18.** Let my Ba-soul⁶ come forth to walk about hither and thither

¹ Āapep is the monster serpent of many folds and of most malignant characteristics which attacked the Sun-god daily, and one of his commonest abodes was the black thunder-cloud. His great ally was the monster Shesshes , which had the body of a crocodile, the tail of which terminated in a serpent. Each morning Rā cast a spell on Āapep, and he was seized by the gods, and a long chain tied to his head, and in this state was hacked in pieces which were consumed by the fires of Rā. These scenes are depicted in my *Book of Gates*, pp. 241, 268 ff.

² The Abṭu and Ānt were two mythological fishes which swam immediately in front of the Boat of Rā, to give warning to the god on the look-out place whenever any water-devil or fiend approached to do to it, or to the god himself, any harm.

³ Horus directed the course of the boat under the direction of Thoth and Maāt, who "set the course" of the god each day.

⁴ The Sektet Boat was the boat in which Rā made his journey during the latter part of the day. The deceased wished to have power over the rope which connected the two boats, the Māṭett leading and the Sektet following.

⁵ The deceased expected to be in a region where the moon was visible every day.

⁶ The Ba-soul inhabited the KA, or Double.



19. and whithersoever it pleaseth. 20. Let my name be called out, 21. let it be found inscribed on the tablet¹ 22. which recordeth the names of those who are to receive offerings. 23. Let meals from the sepulchral offerings be given to me in the presence [of Osiris], as to those who are in the following of 24. Horus.² Let there be prepared for me 25. a seat in the Boat of the Sun on the day whereon the 26. god saileth.³ Let me be received 27. in the presence of Osiris in the Land (or, Island) 28. of Truth-speaking⁴—the KA of Osiris Ani.

¹ This assumes the existence in heaven of a list containing the names of those who formed the household of Osiris, and who were fed daily by the god.

² The "Followers of Horus" are probably the beings, or "blacksmiths," who were the companions in predynastic times of the Horus god-king who then reigned upon earth. In later times they were represented by the Four Sons of Horus, Mestâ (or Kestâ), Hâp, Tuamutef, and Qebhsenuf.

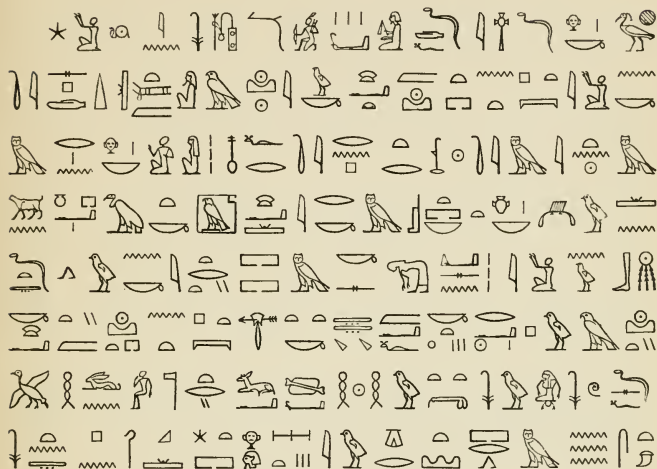
³ *I.e.*, the deceased prays that a seat may be reserved for him in the Boat of Râ on the day when he departs from this world, so that his soul may set out from Thebes in it under the protection of the god, and so arrive in due course at Abydos, near which were the Kingdom of Osiris and the Islands of the Blessed.

⁴ The reading is probably "island." The island referred to was that on which, according to Chapter CLXXV, Osiris lived. The god who worked the ferry-boat to it would transport thither no one who was not a speaker of the truth, and the island itself repelled any untruthful person who succeeded in getting near it.

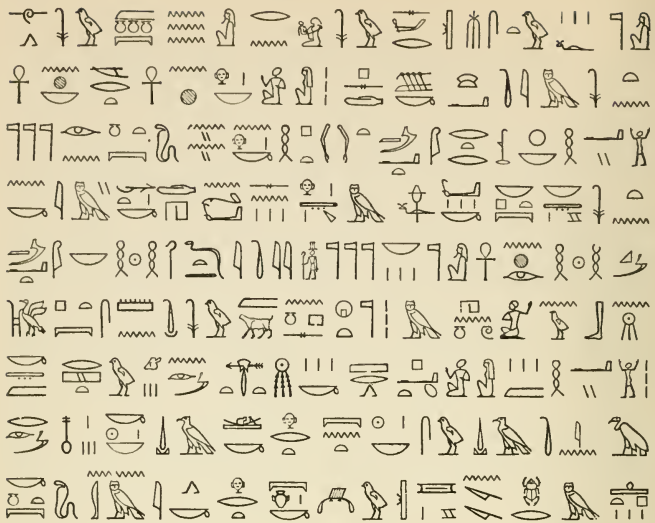
APPENDIX TO CHAPTER XV

HYMN TO RĀ, THE SUN-GOD

[From the Papyrus of Nekht (Brit. Mus. No. 10471, Sheet 21)]



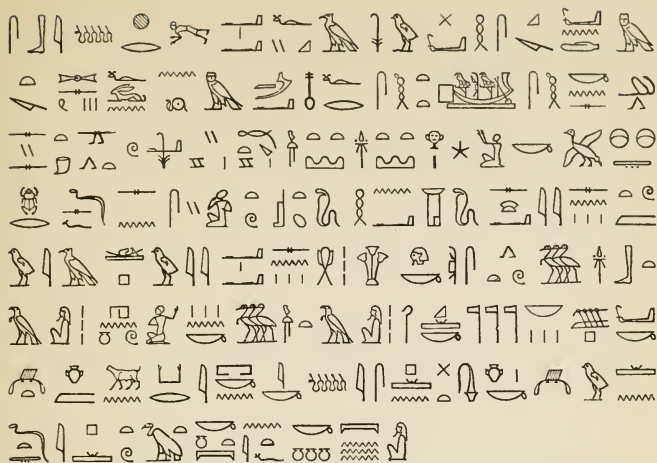
NEKHT, THE CAPTAIN OF SOLDIERS, THE ROYAL SCRIBE, SINGETH A HYMN OF PRAISE TO RĀ, and saith:—Homage to thee, O thou glorious Being, thou who art dowered [with all sovereignty]. O Tem-Ĥeru-Khuti (Tem-Harmakhis), when thou risest in the horizon of heaven a cry of joy goeth forth to thee from all people. O thou beautiful Being, thou dost renew thyself in thy season in the form of the Disk, within thy mother Hathor. Therefore in every place every heart swelleth with joy at thy rising for ever. The regions of the South and the North come to thee with homage, and send forth acclamations at thy rising on the horizon of heaven, and thou illuminest the Two Lands (*i.e.*, Upper and Lower Egypt) with rays of turquoise-coloured light. O Rā, who art Ĥeru-Khuti, the divine man-child, the heir of eternity, self-begotten and self-born, king of the earth, prince of the Țuat (*i.e.*, the Other World),



governor of Aukert,¹ thou didst come from the Water-god, thou didst spring from the Sky-god Nu, who doth cherish thee and order thy members. O thou god of life, thou lord of love, all men live when thou shinest; thou art crowned king of the gods. The goddess Nut embraceth thee, and the goddess Mut enfoldeth thee at all seasons. Those who are in thy following sing unto thee with joy, and they bow down their foreheads to the earth when they meet thee, the lord of heaven, the lord of the earth, the King of Truth, the lord of eternity, the prince of everlastingness, thou sovereign of all the gods, thou god of life, thou creator of eternity, thou maker of heaven wherein thou art firmly established.

The Company of the Gods rejoice at thy rising, the earth is glad when it beholdeth thy rays; the people who have been long dead come forth with cries of joy to behold thy beauties every day. Thou goest forth each day over heaven and earth, and thou art made strong each day by thy mother Nut. Thou passest over the heights of heaven,

¹ A name of the Other World of Heliopolis.





thy heart swelleth with joy; and the Lake of Testes (?) (*i.e.*, the Great Oasis) is content thereat. The Serpent-fiend hath fallen, his arms are hewn off, the Knife hath severed his joints. Rā liveth by Maāt (*i.e.*, Law), the beautiful! The Sektet Boat advanceth and cometh into port. The South and the North, and the West and the East, turn to praise thee. O thou First, Great God (PAUTA), who didst come into being of thine own accord, Isis and Nephthys salute thee, they sing unto thee songs of joy at thy rising in the boat, they stretch out their hands unto thee. The Souls of the East follow thee, and the Souls of the West praise thee. Thou art the Ruler of all the gods. Thou in thy shrine hast joy, for the Serpent-fiend Nāk hath been judged by the fire, and thy heart shall rejoice for ever. Thy mother Nut is esteemed by thy father Nu.

HYMN TO OSIRIS UN-NEFER

PLATE II



1. A Hymn of Praise to Osiris Un-Nefer,¹ the great god who dwelleth in Abtu,² the king of eternity, the lord of everlastingness, who traverseth millions of years in his existence. Thou³ art the eldest son of the 2. womb of Nut.⁴ Thou wast begotten by K̄eb,⁵ the Ērpāt.⁶ Thou

¹ A title of Osiris meaning the "Beneficent Existence." Originally Un-Nefer was probably an independent god, but the priests of Osiris transferred his special attributes, whatever they were, to Osiris. A most curious form of Un-Nefer is sculptured on a relief at Abydos (see *Abydos*, ed. Mariette, I, 40). On a high pylon-shaped pedestal is a kneeling human figure, on the neck of which stand a  and , which form the head of the figure.

² Abydos in Upper Egypt, the principal seat in the South of the cult of Osiris. At Neṭāt, close to Abydos, Osiris was slain by Set, and his body was taken to Abydos, where it was embalmed and revived by Isis, Thoth, Horus, and his Four Sons. The tomb of Osiris was at Abydos, as also were the famous well, and stairs, and grove, and it was believed that an entrance to the Other World was situated near the temple. The offerings carried down into the Uārt corridor below ground were supposed to be transmitted directly to the beatified who lived in the kingdom of Osiris.

³ A change from the third to the second person, so characteristic of Oriental poems in general and of the Hebrew Psalms.

⁴ The Mother-goddess who brought forth Osiris, Isis, Set, Nephthys, and Horus (or, Anubis) at a birth.

⁵ K̄eb was the Earth-god, and the husband of Nut, the Sky-goddess: in primeval times these deities were locked in a perpetual embrace, but at the command of Thoth, who uttered the thought of the Creator, Shu separated them and raised Nut up from the body of K̄eb. Light and air were then made to exist in the space between them, and this event was the first act of the Creation. Each evening as the sun set and the light left the earth, Nut descended and was rejoined to K̄eb, her husband, until the following morning; as the sun rose she resumed her position above the earth. By the nightly embraces the generations of living things on the earth were continued.

⁶ A very old title which seems to mean something like "hereditary chief of the tribe"; he was the great ancestor of the Osiris cycle of gods.



art the lord of the Urrt Crown.¹ Thou art he whose White Crown² is lofty. Thou art the KING (Āti) of gods [and] men. 3. Thou hast gained possession of the sceptre of rule, ⤴, and the whip, ⤵, and the rank and dignity of thy divine fathers. Thy heart is expanded with joy, O thou who art in the kingdom of the dead.³ Thy son Horus is firmly placed on thy throne. 4. Thou hast ascended thy throne as the Lord of Ṭeṭu,⁴ and as the Ḥeq⁵ who dwelleth in Abydos. Thou makest the Two Lands⁶ to flourish through 5. Truth-speaking, in the presence of him who is the Lord to the Uttermost Limit.⁷ Thou drawest on that

¹ The Urrt Crown was a very old symbol of sovereignty, and the word probably belongs to predynastic times.

² The White Crown resembles the crowns worn by chiefs of some of the tribes of Central Africa at the present day.

³ Originally this kingdom was at Abydos, but in later times its limits were extended until it included all the western bank of the Nile of Egypt, where the dead were usually buried; this was commonly called "Āmentet," which means both "the West," and the "Hidden Land."

⁴ *I.e.*, the famous town of Busiris in the Delta, which at one time seems to have included Mendes. Busiris was the centre of the cult of Osiris in the North, and was to the Delta what Abydos was to Upper Egypt. Abydos maintained its importance because the head of Osiris was buried there, and the dead were brought there from all parts of Egypt so that they might be buried near it.

⁵ A very old word for "Governor" or "Ruler."

⁶ *I.e.*, Upper and Lower Egypt, the South and the North.

⁷ Neb-er-tcher, or the Lord of the Universe. The name has also been explained to mean "lord of wholeness," and to be a title of Osiris when his scattered limbs had been collected and rejoined by Thoth, Horus, Isis, and the other gods who effected his resurrection.



which hath not yet come into being in thy name of 6. "Ta-her-sta-nef."¹ Thou governest the Two Lands by Maât in thy name of "Seker."² Thy power is wide-spread, 7. thou art he of whom the fear is great in thy name of "Usâr"³ (or "Âsâr"). Thy existence endureth for an infinite number of double *henti*⁴ periods in thy name of "Un-Nefer."⁵

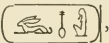


8. Homage to thee, King of Kings, and Lord of Lords, and Prince of Princes. Thou hast ruled the Two Lands from the womb of the goddess Nut.⁶ Thou hast governed the 9. Lands of Aḳert.⁷ Thy members are of silver-

¹ A name meaning something like "he leadeth the earth"; there is a play here on the word *sta*.

² There is a play here on the words *sek* and *Seker*, a very ancient god, the lord of the Other World of Memphis. Seker appears to have been a personification of death, and in late times many of his attributes were absorbed by Osiris.

³ There is a play here on the words *user* "power," and *Âsâr* "Osiris." This seems to indicate that at Thebes, under the XVIIIth dynasty, this god's name was pronounced "Usâr," and not "Âsâr" or "Sar."

⁴ The HEN period = 60 years, the double period, 120 years. Men reckon their existence by years, but each year of the existence of Osiris is equal to 120 years.

⁵ There is a play on the words *unt* "existence," and the first part of the name of the god "Un-Nefer." Un-Nefer is often written inside a cartouche thus: , , and .


⁶ *I.e.*, he was predestined to rule Egypt before he was born.

⁷ Strictly speaking, Aḳert is the name of the region to which the dead from Heliopolis and Kher-âha departed, but in later times it indicated the Other World in general. This region was situated between the modern Maṭariyah and Fuṣṭât.



gold,¹ thy head is of lapis-lazuli, and the crown of thy head is of turquoise. Thou art An² of millions of years. **10.** Thy body is all pervading,³ O Beautiful Face in Ta-tchesert.⁴ Grant thou to me glory in heaven, and power upon earth, and truth-speaking in the Divine Underworld, and [the power to] sail down the river⁵ **11.** to T̄etu⁶ in the form of a living Ba-soul, **12.** and [the power to] sail up the river **13.** to Abydos in the form of a Benu⁷ bird, and [the power to] pass in through and to pass out from, **14.** without obstruction,

¹ *I.e.*, the gold which is mixed with a large quantity of silver. We are not to imagine Osiris as a being with a silver-gold body, and a face of lapis-lazuli, and a skull of turquoise, but a being whose body was of the colour of silver-gold, whose face had the colour of lapis-lazuli, and whose skull was green in colour. The natural object here referred to as the symbol of Osiris was the moon.

² An, or Ani, was an ancient form of the Sun-god and Moon-god who is said to be the president of the Company of the Gods . Ani is also said to be a form of the Eye of Horus, and as such has a place in the Mātet Boat of the rising sun.

³ *I.e.*, the body of Osiris is the world.

⁴ The land of holiness, the sacred land, a name of the Other World, or the kingdom of Osiris.

⁵ The Egyptians thought that the souls of the blessed spent a great deal of their time in going about visiting the shrines of Osiris and those of all the great gods. Thus the living enjoyed communion with many of them at every great shrine during the celebration of every great festival.

⁶ Busiris and Abydos were famous shrines, and pilgrims flocked thither from all parts of Egypt, just as the Muslims flock to Mecca, and the Shiahs to Karbala, and Christians to Jerusalem.

⁷ A bird which was commonly thought to be chosen as a dwelling place by a beatified soul. It was probably the original of the phoenix of the Greeks, who associated with that bird ideas of renewed life and resurrection.



the **15.** doors¹ of the lords of the *Ṭuat*. Let there be given unto me **16.** bread-cakes in the House of Refreshing,² **17.** and sepulchral offerings of cakes and ale, and propitiatory offerings in *Ānu*,³ and a **18.** permanent homestead⁴ in *Sekhet-Āaru*,⁵ **19.** with wheat and barley therein —to the Double of **20.** the *Osiris*, the scribe *Ani*.

¹ The lords of the *Ṭuat*, or Other World, were grouped together in that region in sections called “*Ārits*,” which were seven in number. The door, or gate, or entrance of each was guarded by a Watcher, and a Herald, and a Porter. The first of these reported the coming of a soul, the second repeated its name to *Osiris*, and the third admitted it, if ordered to do so. According to another view the divisions of the *Ṭuat* were *ten* in number, and at each end of the series there was a vestibule. The door or gate of each was guarded by a Watcher and a Porter. Under the XVIIIth dynasty there were thought to be *twenty-one* doors in the Other World. And on arrival at the door or gate of each division, the soul that wished for admission was obliged to give the necessary passwords, which were the names of the officers of the gate and of the gate itself. If it forgot one or other of these, admission was refused to it, and it was “turned back” and obliged to remain where it was, in a sort of limbo. The names of the *Ārits*, and the *Sebkhut*, or *Pylons*, and their officers are given in Chapters CXLIV–CXLVII of the Book of the Dead.

² Or, House of Coolness, a name of a chamber in the tomb, and of a part of the Other World.

³ This shows that *Ani*, though an inhabitant of Thebes, wished to visit Heliopolis after his death, and to partake of the spiritual food of the gods and beatified souls who dwelt there.

⁴ The size of this estate, or homestead, varied according to the merit of the deceased, and its position depended on the favour of *Osiris*. Each estate was carefully measured by the celestial land surveyors, and *Osiris* took precautions to prevent mistakes in the measurements. *Osiris* in fact “settled” his servants in his kingdom, and gave them a supply of seed corn to begin their labours with.

⁵ A name meaning something like “Field of Reeds.” This region formed the dwelling place of the beatified, who passed their lives there in cultivating the *maāt* plant, which was their food, and which formed the body of *Osiris*. The land was very fertile, and was intersected by numerous canals. One portion of it contained the “birthplace of the gods,” and another section of it was called “*Sekhet-ḥetep*,” or the “Field of Offerings.” A picture of the region forms the Vignette of Chapter CX of the Book of the Dead, and its various divisions (*Āats*) are described in Chapter CXLIX.

THE CHAPTERS OF COMING FORTH BY DAY

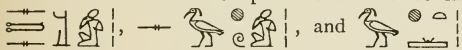
[CHAPTER I]

PLATES V and VI



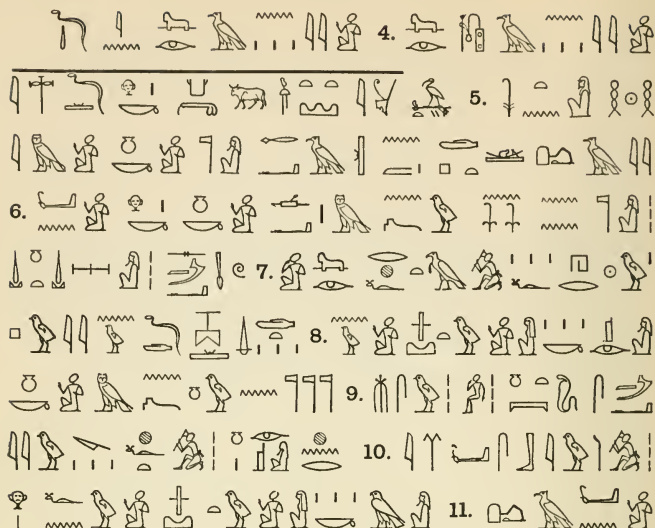
I. HERE BEGIN THE CHAPTERS OF COMING FORTH¹ BY DAY, AND THE SONGS OF PRAISING² AND GLORIFYING WHICH ARE TO BE RECITED 2. FOR "COMING FORTH" AND FOR ENTERING INTO KHERT-NETER,³ AND THE SPELLS WHICH ARE TO BE SAID IN BEAUTIFUL AMENTET.⁴ THEY SHALL BE RECITED ON THE 3. DAY OF THE FUNERAL, ENTERING IN AFTER COMING FORTH.

¹ *I.e.*, the Chapters which make the soul of a man to leave his body, and make its appearance by day, or in the day; they are popularly known as the "Book of the Dead." The title "Pert-em-hru" has been translated and explained in various ways, *e.g.*, "Coming forth from [or as] the Day" (Birch), "The departure from the Day" (Birch), "Sortir du jour" (Naville, Devéria), "Sortie de la journée" (Pierret), "Ausgang bei Tage" (Brugsch), etc.

² The title of this Chapter mentions three kinds of compositions, , which indicate the commemorative praises, and the forms of words which were recited during the performance of ceremonies, and spells or words of power, respectively. The object of all these was to secure the life and safety of the departed soul, and to enable it to move about freely, and to return to the earth at pleasure.

³ That portion of the Other World (literally Under World) which was under the rule of Osiris, the god of the dead.

⁴ The "beautiful hidden land"; it was unlucky to apply any but honorific titles to the kingdom of the dead.

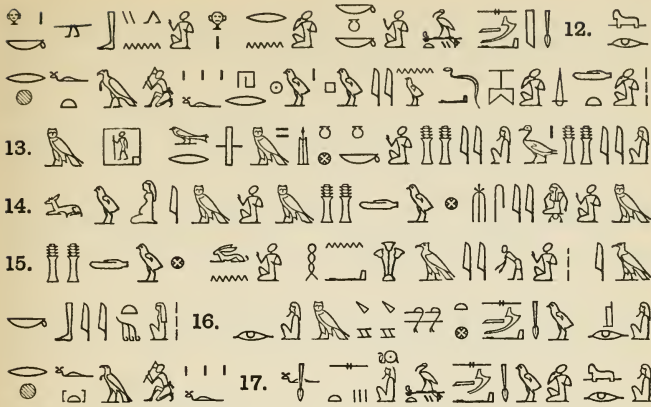


The Osiris Ani, the Osiris the 4. scribe Ani saith:—
 Homage to thee, O Bull of Amentet,¹ Thoth the 5. king
 of eternity is with me. I am the great god by the side
 of the divine boat, 6. I have fought for thee, I am
 one of those gods, those divine chiefs, who proved the
 truth-speaking 7. of Osiris before his enemies on the day
 of the weighing of words. 8. I am thy kinsman Osiris.
 I am [one of] those gods who were 9. the children
 of the goddess Nut, who hacked in pieces the enemies of
 Osiris, 10. and who bound in fetters the legion of Sebâu
 devils on his behalf. I am thy kinsman Horus,² 11. I have
 fought on thy behalf, I have come to thee for thy name's
 sake. I am Thoth³ who proved the truth of the words of

¹ The Bull is Osiris, who was Lord of the Field of Reeds, just as the bull on earth is the lord of his herd, or as the Egyptians said, "lord of his field."

² The identity of Ani with the god Osiris is assumed so completely that Horus is ready to regard him as his father, and to do for him all that he did for Osiris.



³ Thoth, the Advocate of Osiris, who defended Osiris against the accusations of Set, and proved that Osiris was a speaker of the truth, and Set a liar.




12. Osiris before his enemies (*or* enemy) on the day of the weighing of words¹ 13. in the great House of the Prince,² who dwelleth in Ânû. I am Teṭi,³ the son of Teṭi. 14. My mother conceived me in Teṭu, and gave birth to me in 15. Teṭu.⁴ I am with the mourners [and with] the women who tear out their hair and make lament for 16. Osiris in Tauî-Rekhti,⁵ proving true the words of Osiris before his enemies. 17. Râ commanded Thoth to prove true the words of Osiris before his enemies; what was commanded

¹ *I.e.*, the famous trial of Osiris before all the gods in Heliopolis. The gods wished to make Osiris "Lord of heaven," and Set, to prevent this, made a series of terrible charges against him. Osiris was proved to be innocent, and Thoth at the bidding of the gods caused Set to be fettered and dragged into the judgment hall, and made Osiris to stand upon his back as a mark of his triumph.

² Or, "House of the Very Aged One," *i.e.*, Râ, the Sun-god. The temple here referred to must have been in existence in pre-dynastic times.

³ The name of a very ancient god whose worship was merged into that of Osiris. The symbol of the god was the sacrum bone , which was placed on a pedestal, and so took the form , which was, during the whole of the Dynastic Period in Egypt, regarded as the backbone of Osiris. The "setting up" of this *teṭ* formed one of the principal scenes in the miracle play of Osiris. The cult of the *teṭ* originated in the Sûdân.

⁴ The town of Busiris in the Delta, which was in very early times a centre of the cult of the .

⁵ The exact site of this town is unknown.



18. [for Osiris], let that be done for me by Thoth. I am with Horus on the day of dressing 19. Teshtesh.¹ I open the hidden water-springs for the ablutions of Urṭ-áb.² 20. I unbolt the door of the Shetait Shrine³ in Ra-stau.⁴ I am with Horus 21. as the protector (or defender) of the left shoulder of Osiris, the dweller in Sekhem.⁵ 22. I enter in among and I come forth from the Flame-gods on the day of the destruction of 23. the Sebáu fiends in Sekhem.⁶

¹ Teshtesh is the name of the figure which represented Osiris during the great annual festivals of the god. The "dressing" of this figure refers to the performance of the ceremonies of arraying the god in his sacred attire, and the setting of a crown on his head and sceptres in his hands.

² The "god whose heart is at rest," a euphemistic name for the dead body of Osiris.

³ The name of the most holy shrine of Seker, the Death-god.

⁴ Ra-stau is the name given to the entrance to the corridors which led down to the Kingdom of Seker at or quite near to the modern region of Saqqârah.

⁵ The town of Letopolis in the Delta. In this town was preserved as a most holy relic the left shoulder of Osiris. The "lifting up of the shoulder" of Osiris was the most important of the many ceremonies which were performed at Sekhem during the miracle plays which were acted in connection with the great festivals of Osiris. The gods who presided over the "night offerings" at Sekhem were Thoth and Ḥeru-khenti-ân-âriti (?). Sekhem lay about twenty-five miles to the north of Memphis.

⁶ The allusion is to the great fight which took place at Sekhem between the followers of Osiris or of Horus, and those of Set; the followers of Set were conquered, and many of them slain, and those who were captured alive were slain and their blood poured out before the god of the conquerors.

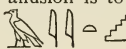


I am with Horus on the day[s] of 24. the festivals of Osiris, at the making of offerings and oblations, namely, on the festival which is celebrated on the sixth day of the month, and on the day of the Tenât¹ festival in 25. Ânû. I am the UĀB priest (*i.e.*, libationer) in Ṭeṭu, Rera(?),² the dweller in Per-Āsar.³ 26. I exalt him that is upon the high place of the country.⁴ I look upon the hidden things (*i.e.*, the mysteries) in Ra-stau.⁵ 27. I recite the words of the liturgy of the festival of the Soul-god⁶ in Ṭeṭu. I am the SEM priest,⁷ 28. and [perform] his duties. I am the UR-


¹ This festival was celebrated on the seventh day of the month, and the Tenâ basket, or bowl, containing some special object, was presented with great ceremony and reverence to the god.

² I cannot explain this reading.

³ "The House of Osiris" *par excellence*, or Busiris in the Delta.

⁴ The text is probably corrupt here. The allusion is to the god who sat upon the top of the steps, or stairs, *qait*  at Abydos, *i.e.*, Osiris.

⁵ The mysteries here referred to are the ceremonies which were performed in the sanctuary of Seker, the god of death, at Şakḳârah. These were performed between midnight and dawn, and they were believed to cause the Sun-god of night, or the dead Day-sun, to be re-born and to rise on the world. With him arose to life the souls of the dead who had been loyal servants of the god upon earth. These ceremonies are illustrated and described in the book "Ām Ṭuat."

⁶ One of the forms of Osiris of Ṭeṭu was a ram ; as the word for "soul" and "ram" is *ba*, we may translate either Ram-god or Soul-god.

⁷ The SEM or SETEM priest performed many important ceremonies in the ritual connected with the service for "Opening the Mouth" of the



KHERP-HEM¹ priest on the day of placing the Henu² Boat of Seker 29. upon its divine sledge.³ I have taken in my hand the digging tool 30. on the day of digging up the earth⁴ in Hensu.⁵

Hail, O ye who make perfect souls 31. to enter into the House of Osiris, make ye the well-instructed soul of the Osiris 32. the scribe Ani, whose word is true, to enter in and to be with you in the House of Osiris. Let him hear even as ye hear; let him have sight 33. even as ye have

deceased, *i.e.*, in bringing about his resurrection. He was the chief assistant of the KHER-HEB, or chief officiating priest, and was supposed to possess supernatural powers. He read the liturgy, and directed generally the performance of the ceremonies.

¹ *I.e.*, the "great master of the hammer," or the "chief blacksmith." This was the title of the high priest of Ptah, the man-god of Memphis, who when upon earth had been a worker in metals.

² Henu was the name of one of the boats of Seker, which contained a shrine of the god. During the night it rested in a certain place in the sanctuary, but at dawn it was placed with great ceremony upon a sledge, which was then drawn round the sanctuary, the course of the sledge representing the supposed course of the sun round the earth. A picture of the Henu Boat forms the Vignette of Chapter LXXIV.

³ *M'khait* is a common word for "scales," "balance."

⁴ In very early times human and other sacrifices were offered up before the great god, and their blood was poured out on the ground at the feet of the figure of the god, and was worked into the earth with a tool of some kind. The modern equivalent of this ceremony is the annual "watering" (with blood) of the graves of the kings of Dahomey.

⁵ A town in Upper Egypt called Herakleopolis Magna by the Greeks, Khânês by the Hebrews, ἩΡΑΚΛΕΟΠΟΛΙΣ by the Copts, and Ahnâs by the Arabs.



sight ; let him stand up even as ye stand up ; let him take his seat **34.** even as ye take your seats.

Hail, O ye who give cakes and ale to perfect souls in the House of **35.** Osiris, give ye cakes and ale twice each day (*i.e.*, in the morning and in the evening) to the soul of the Osiris Ani, **36.** whose word is true before the gods, the Lords of Abydos, and whose word is true with you.

Hail, O ye who open up the way, **37.** who act as guides to the roads [in the Other World] to perfect souls in the House **38.** of Osiris, open ye up for him the way, and act ye as guides to the roads **39.** to the soul of the Osiris, the scribe, the registry of all the offerings made to the gods, Ani, **40.** [whose word is true] with you. May he enter the House of Osiris with boldness, and may he come forth therefrom in peace (*i.e.*, satisfied). May there be no **41.** opposition made to him, and may he not be sent back [therefrom]. May he enter in under favour¹ [of Osiris],

¹ Perhaps, "may he enter in with the approbation of his heart."



and may he come forth 42. gratified [at the acceptance of] his true words.¹ May his commands be performed in the House of Osiris, may his words 43. travel with you,² may he be glorious as ye are. May he be not found to be light in the Balance, 44. may the Balance dispose of his case.³

In the Turin Papyrus (ed. Lepsius) this Chapter ends with the following :—



16. Permit thou not me to be judged according to the mouths of the multitude. May my soul lift itself up before 17. [Osiris], having been found to have been pure when on earth. May I come into thy presence, O Lord of the gods; may I arrive at the Nome of Maāti (Truth); may I rise up on my seat like a god endowed with life; may I give forth light like the Company of the Gods who dwell in heaven; may I become 18. like one of you; may I lift up

¹ Or, "gratified by his acquittal," or "pleased that he was able to prove his innocence."

² *I.e.*, may his orders run, or have currency, with yours.

³ *I.e.*, let the fact that his soul outweighs the feather of Truth prove his innocence. It is possible to translate: "He hath not been found to rise up there, the Balance is empty of his case."



my footsteps in the town of Kher-Āḥa¹; may I look upon the Sekṭet² Boat of the god, Sāah,³ the holy one, as it passeth across the sky; may I not be repulsed; may I look upon the Lords of the Ṭuat,⁴ 19. or, according to another reading, the Company of the Gods; may I smell the savour of the divine food of the Company of the Gods; may I sit down with them; may my name be proclaimed for offerings by the KHER-HEB⁵ priest at the sacrificial table; may I hear the petitions which are made when offerings are presented; may I draw nigh unto the 20. Neshem

¹ A town on the right or east bank of the Nile which lay between Heliopolis and the river. All the remains of it which were above ground have disappeared, and its exact site is unknown; it seems, however, to have stood upon the ground now occupied by Fustât, or Old Cairo. Kher-āḥa was a very old town even in ancient times, and it seems to have decayed as the great neighbouring town of Heliopolis grew in importance.

² The Boat of the setting sun. The old form of the name is Semkett.

³ Presumably here the god Orion.

⁴ Ṭuat is a very old name for the Other World, and its meaning is unknown. At first it was the name of the region which was ruled over by Osiris, but at a later period the name was applied to all the kingdoms of the dead on the west bank of the Nile, and later still to the Land of the Dead in general.

⁵ Literally, "he with the book." This funerary official was the greatest of all the priests, for he kept the rolls inscribed with magical formulae, and he could not only read the services, but could pronounce the sentences in such a way as to produce the effect desired by the deceased and his friends. His modern equivalent among Sūdāni tribes is the "medicine-man," or "witch-doctor," or "rain-maker."



Boat¹; and may neither my Heart-soul nor its lord be repulsed.

Homage to thee, O Chief of Amentet, thou god Osiris, who dwellest in the town of Nifu-ur.² Grant thou that I may arrive in peace in Amentet. May 21. the Lords of Ta-Tchesert³ receive me, and may they say unto me: "Hail, hail; welcome, welcome!" May they make ready for me a seat by the side of the President⁴ of the Chiefs; may the Nursing-goddesses⁵ receive me at the seasons, and may I come forth into the 22. presence of Un-Nefer true of word. May I be a Follower of Horus in Ra-stau,⁶ and of Osiris in Ttetu⁷; and may I perform all the transformations which my heart may desire to make in every place wherein my Double (KA) wisheth to be.

¹ Many gods were associated with a Neshem Boat, but the boat here referred to is that which was specially sacred to Osiris. In it some important events connected with the resurrection of Osiris took place, and the deceased prayed to be admitted to this boat in order that his own resurrection might be certain.

² The capital of the nome of Abtu, or Abydos, in Upper Egypt. This town was the centre of the cult of Osiris in the South, and tradition associated it with the winds which assisted in resuscitating Osiris.

³ *I.e.*, the Holy Land, a name of the Other World in general, and of the realm of Osiris in particular.

⁴ The President is of course Osiris, and the Chiefs are the TCHATTAU, or the principal councillors of his kingdom, who regulated the conditions under which the subjects of Osiris lived, and superintending the performance of the commands of the god.

⁵ *I.e.*, Isis and Nephthys.

⁶ A part of the Other World of Memphis.

⁷ Busiris.



RUBRIC : If this text be known [by the deceased] upon earth **23**, or if he causeth it to be done in writing upon [his] coffin, then will he be able to come forth on any day he pleaseth, and to enter into his habitation unrepulsed. Cakes and ale and joints of **24**. meat from those which are on the altar of Rā shall be given unto him, and his homestead shall be among the fields of the Field of Reeds (Sekhet-Āaru), and wheat and barley shall be given unto him therein, and he shall flourish there even as he flourished upon earth.

APPENDIX TO CHAPTER I

CHAPTER IB

[From the Papyrus of Nekhtu-Āmen, ed. Naville, I, 5]

1. THE CHAPTER OF MAKING THE SĀḤU TO ENTER THE T̄UAT ON THE DAY OF THE FUNERAL, **2.** WHEN THE FOLLOWING WORDS ARE TO BE SAID : Homage to thee, O thou who dwellest in the Holy Hill (Set-Tchesert) of Āmentet ! **3.** The Osiris, the royal scribe, Nekhtu-Āmen, whose word is true, knoweth thee, **4.** he knoweth thy name. Deliver thou him from the worms **5.** which are in Ra-stau, which live upon the bodies of men and women, and **6.** feed upon their blood, for Osiris, the favoured servant of the god of his city, **7.** the royal scribe Nekhtu-Āmen, knoweth you, and he knoweth your names. Let the order for his protection be the first command of Osiris, the Lord to the

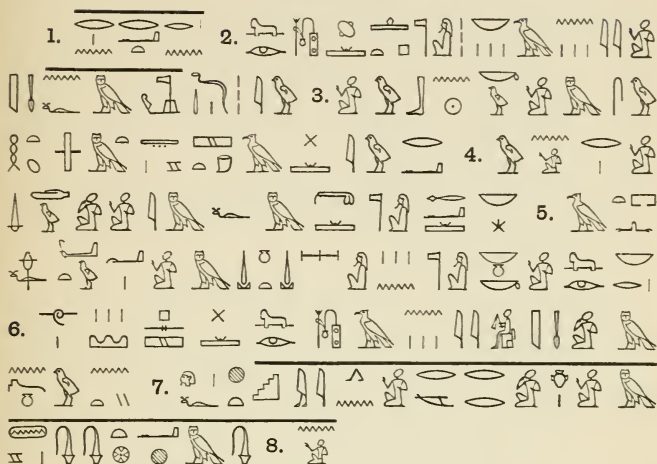
Uttermost Limit, **8.** who keepeth his body hidden. May he give him release from the Terrible One who dwelleth at the Bend of the River of *Āmentet*, and may he decree the acts that will **9.** make him to rise up. Let him pass on to him whose throne is placed within the darkness, who giveth light in *Ra-stau*. **10.** O thou Lord of Light, come thou and swallow up the worms which are in *Āmentet*. Let the Great God who dwelleth in *Ṭeṭu* (*Busiris*), **11.** and who is himself unseen, hear his prayers, and let those who cause afflictions hold him in fear as he cometh forth **12.** with the sentence of their doom to the Divine Block. I the Osiris, the royal scribe, *Nekhtu-Āmen*, come, bearing the decree **13.** of *Neb-er-tcher*, and I am the Horus who taketh possession of his throne for him. His father, the lord of all those who are in **14.** the Boat of his Father Horus, hath ascribed praise unto him. He cometh bearing tidings let him see **15.** the town of *Ānu* (*Helio-polis*). Their chief shall stand on the earth before him, the scribes shall magnify him at the doors of their assemblies, **16.** and they shall swathe him with swathings in *Ānu*. He hath led heaven captive, and he hath seized the earth in his grasp. Neither the heavens nor the earth **17.** can be taken away from him, for, behold, he is *Rā*, the firstborn of the gods. His mother shall nurse him, and shall give him her breast **18.** on the horizon.

RUBRIC: The words of this Chapter shall be said after [the deceased] is laid to rest in *Āmentet*; by means of them the region *Tenn-ṭ* shall be contented with her lord. And the Osiris, the royal scribe, *Nekhtu-Āmen*, whose word is truth, shall come forth, **19.** and he shall embark in the Boat of *Rā*, and [his] body upon its bier shall be counted up, and he shall be established in the *Ṭuat*.

CHAPTER XXII

THE CHAPTER OF GIVING A MOUTH TO THE SCRIBE ANI
IN KHERT-NETER

PLATE VI



1. CHAPTER XXII. THE CHAPTER OF GIVING A MOUTH TO 2. THE OSIRIS ANI, THE SCRIBE, AND TELLER OF THE OFFERINGS WHICH ARE MADE TO ALL THE GODS, WHOSE WORD IS TRUE, WHO SAITH:—3. I rise up out of the Egg in the Hidden Land. May my mouth be given unto 4. me that I may speak therewith in the presence of the Great God, the Lord of the 5. *Tuat*. Let not my hand and my arm be repulsed in the presence of the Chiefs (*Tchatchau*) of any god. I am Osiris, the Lord of Ra-stau. 6. May I, the Osiris, the scribe Ani, whose word is true, have my portion with him who is 7. on the top of the Steps (*i.e.*, Osiris). According to the desire of my heart I have come forth from the Island of Nesersert, and 8. I have extinguished the fire.¹

¹ The XXIInd Chapter usually ends here. In the Saïte Recension the XXIst and the XXIInd Chapters are quite distinct, and each has its own title, while a single Vignette stands over both.

CHAPTER XXI

THE CHAPTER OF GIVING A MOUTH TO ANI

PLATE VI



[THE CHAPTER OF GIVING A MOUTH TO THE OSIRIS, THE SCRIBE ANI, WHO SAITH]:—**1.** Homage to thee, O thou lord of brightness, Governor of the Temple, Prince of the night and of the thick darkness. **2.** I have come unto thee. I am shining (or, glorious), I am pure. My hands are about thee, **3.** thou hast thy lot with thy ancestors. Give thou unto me my mouth that I may speak **4.** with it. I guide my heart at its season of flame and of night.

RUBRIC OF CHAPTER LXXII



RUBRIC [CHAPTER LXXII.] **1.** If this Chapter be known by the Osiris the scribe Ani, upon earth, [or if it be done] in writing upon [his] coffin, he shall come forth by day **2.** in every form which he pleaseth, and he shall enter into [his] abode, and shall not be repulsed. **3.** And





cakes, and ale, and joints of meat [from those which are on] the altar of Osiris shall be given unto him ; and he shall enter 4. in peace into Sekhet-Āaru, conformably to the decree of the Dweller in Busiris. 5. Wheat and barley (dhura) shall be given unto him therein, and he shall flourish there just as he did 6. upon earth ; and he shall do whatsoever it pleaseth him to do, even as do the Company of the Gods who are in 7. the Țuat, regularly and continually, for millions of times.

APPENDIX

The text of Chapter LXXII is not given in the Papyrus of Ani. The following rendering of it is made from the text of the Nebseni Papyrus (Sheet 3), which gives as its Vignette the figure of a man holding a symbol of office in his right hand and a staff in his left. The Egyptian text is given in my *Chapters of Coming Forth by Day*, Vol. II.

CHAPTER LXXII

I. THE CHAPTER OF COMING FORTH BY DAY AND OF OPENING UP A WAY THROUGH THE ĀMEḤET :— Behold, the scribe Nebseni, whose word is truth, saith :— Homage to you, O ye Lords of Kau, ye who are without 2. sin, and who live for the endless and infinite aeons of time which make up eternity. I have opened up a way for myself to you. I have become a spirit 3. in my forms, I

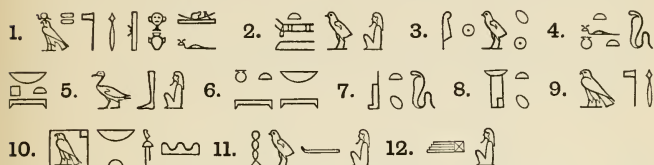
have gotten the mastery over my words of magical power, and I am adjudged a spirit; **4.** therefore deliver ye me from the Crocodile [which liveth in] this Country of Truth (or, Law). Grant ye to me my mouth that I may speak therewith, **5.** and cause ye that sepulchral offerings shall be made unto me in your presence, for I know you, and I know your **6.** names, and I know also the name of the mighty god before whose face ye set your celestial food. His name is "Tekem"  **7.** [When] he openeth up his path on the eastern horizon of heaven, [when] he alighteth towards the western horizon of heaven, **8.** may he carry me along with him, and may I be safe and sound. Let not the Mesqet¹ make an end of me, let not the Fiend (Sebâu ) gain the mastery over me, let me not be driven away from the doors of the Other World, **9.** let not **10.** your doors be shut in my face, for my cakes are in the city of Pe, and my ale is in **11.** the city of Tēp. And there, in the celestial mansions of heaven which my divine father Tem hath stablished, let my hands lay hold **12.** upon the wheat and the barley, which shall be given unto me therein in abundant measure, and may the son of my own body make ready for me my food therein. And grant ye unto me when I am there sepulchral meals, and incense, and unguents, and all the pure and **13.** beautiful things whereon the god liveth, in very deed for ever, in all the **14.** transformations which it pleaseth me [to perform], and grant unto me the power to float down and to sail up the stream in the Field of Reeds (Sekhet-Āaru), [and may I reach Sekhet-ḥetepet (or, the Field of Offerings)]. I am the twin Lion-gods (*i.e.*, Shu and Tefnut).

¹ Either a chamber in which the deceased was supposed to pass through the skin of a bull, or the actual bull-skin.

TEXTS RELATING TO THE WEIGHING OF THE HEART OF ANI

PLATES III AND IV

I. THE NAMES OF THE GODS OF THE GREAT COMPANY :—



II. THE PRAYER OF ANI. [CHAPTER XXXB] :—

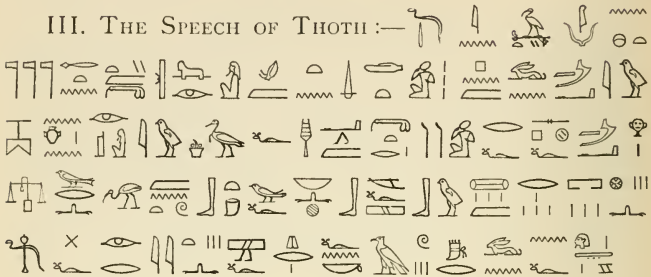


I. THE NAMES OF THE GODS OF THE GREAT COMPANY :—1. Rā Harmakhis, the Great God in his boat. 2. Temu. 3. Shu. 4. Tefnut. 5. Keb. 6. Nut, the Lady of Heaven. 7. Isis. 8. Nephthys. 9. Horus, the Great God. 10. Hathor, Lady of Amentet. 11. Hu. 12. Sa.

II. THE PRAYER OF ANI. [CHAPTER XXXB] :—My heart, my mother; my heart, my mother! My heart whereby I came into being! May nought stand up to oppose me at [my] judgment, may there be no opposition to me in the presence of the Chiefs (Tchatchau); may there be no parting of thee from me in the presence of him that keepeth the Balance! Thou art my KA, which dwelleth in my body; the god Khnemu who knitteth together and strengtheneth my limbs. Mayest thou come forth into the

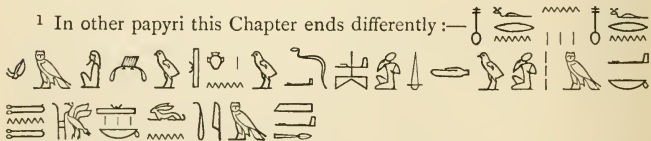


III. THE SPEECH OF THOTH :—

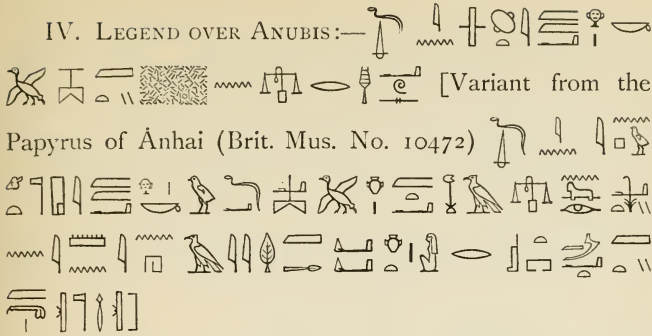


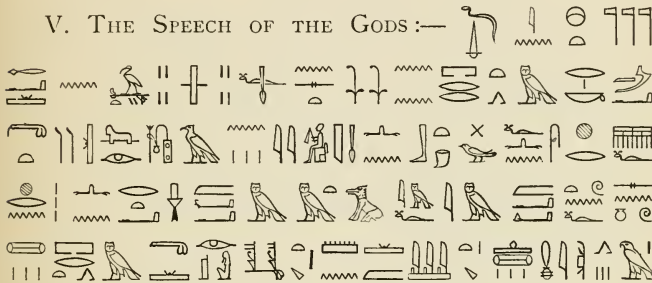
place of happiness whither we go. May the Shenui officials, who make the conditions of the lives of men, not cause my name to stink, and may no lies be spoken against me in the presence of the God. [Let it be satisfactory unto us, and let the Listener god be favourable unto us, and let there be joy of heart (to us) at the weighing of words. Let not that which is false be uttered against me before the Great God, the Lord of Amentet. Verily, how great shalt thou be when thou risest in triumph.]²

III. THE SPEECH OF THOTH :—Thoth, the judge of right and truth of the Great Company of the Gods who are in the presence of Osiris, saith : Hear ye this judgment. The heart of Osiris hath in very truth been weighed, and his Heart-soul hath borne testimony on his behalf ; his heart hath been found right by the trial in the Great Balance. There hath not been found any wickedness in him ; he hath not wasted (or stolen) the offerings which have been made in the temples ; he hath not committed any evil act ; and



² The words within [] are added from the Papyrus of Nebseni (Sheet 4).

IV. LEGEND OVER ANUBIS:—
 [Variant from the Papyrus of Ânhai (Brit. Mus. No. 10472)

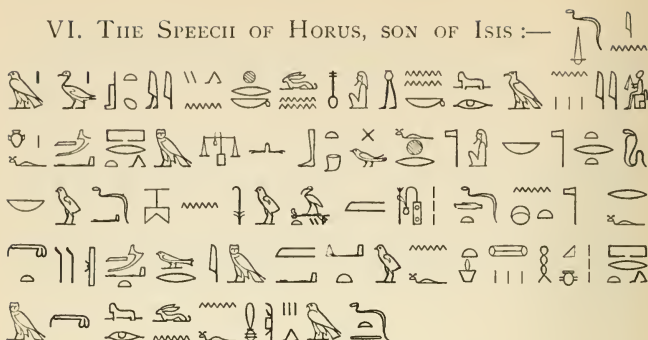
V. THE SPEECH OF THE GODS:—


he hath not set his mouth in motion with words of evil whilst he was upon earth.

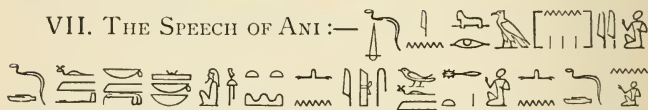
IV. SPEECH OF THE DWELLER IN THE EMBALMENT CHAMBER (*i.e.*, ANUBIS):—Pay good heed, O righteous Judge to the Balance to support [the testimony] thereof. Variant: Pay good heed (or, turn thy face) to the weighing in the Balance of the heart of the Osiris, the singing-woman of Âmen, Ânhai, whose word is truth, and place thou her heart in the seat of truth in the presence of the Great God.

V. THE SPEECH OF THE GODS:—The Great Company of the Gods say to Thoth who dwelleth in Khemenu (Hermopolis): That which cometh forth from thy mouth shall be declared true. The Osiris the scribe Ani, whose word is true, is holy and righteous. He hath not committed any sin, and he hath done no evil against us. The devourer Âm-mit shall not be permitted to prevail over him. Meat

VI. THE SPEECH OF HORUS, SON OF ISIS:—



VII. THE SPEECH OF ANI:—



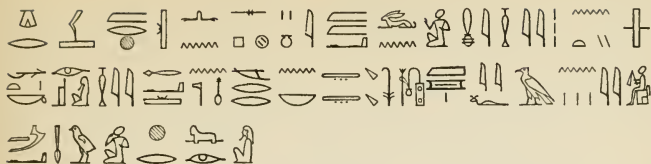
offerings and admittance into the presence of the god Osiris shall be granted unto him, together with an abiding habitation in the Field of Offerings (Sekhet-*hetepet*),¹ as unto the Followers of Horus.²

VI. THE SPEECH OF HORUS TO OSIRIS IN INTRODUCING ANI TO HIM:—**I.** Horus, the son of Isis, saith: I have come to thee, O Un-Nefer, and I have brought unto thee the Osiris Ani. His heart is righteous, **2.** and it hath come forth from the Balance; it hath not sinned against any god or any goddess. Thoth hath weighed it according to the decree pronounced **3.** unto him by the Company of the Gods, and it is most true and righteous. Grant thou that cakes and ale may be given unto him, and let him appear in the presence of the god Osiris, **4.** and let him be like unto the Followers of Horus for ever and ever.

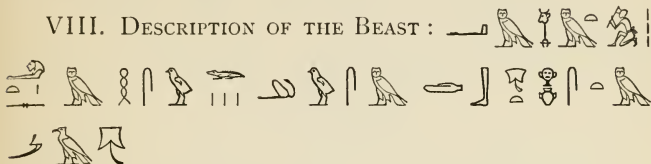
VII. THE SPEECH OF ANI:—**I.** And the Osiris Ani **2.** saith: Behold, I am in thy presence, O Lord of **3.** Amentet. There is no sin in my **4.** body. I have not

¹ A picture of this region will be found on Plate XXXII, and a description of it in Chapter CX.

² These were a number of beings who formed the body-guard of Horus the Elder. The name "Shemsu Heru" was also given to the great king Horus who conquered Egypt, and later still to the body-guard of Horus, the son of Isis, who vanquished Set, the murderer of Osiris.

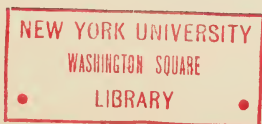


VIII. DESCRIPTION OF THE BEAST :



spoken that which is not true 5. knowingly, nor have I done anything with a false heart. Grant thou that I may be like unto those favoured ones who are in thy following, 6. and that I may be an Osiris greatly favoured of the beautiful god, and beloved of the Lord of the Two Lands (*i.e.*, the king of Egypt), I who am a veritable royal scribe who loveth thee, Ani, whose word is true before the god Osiris.

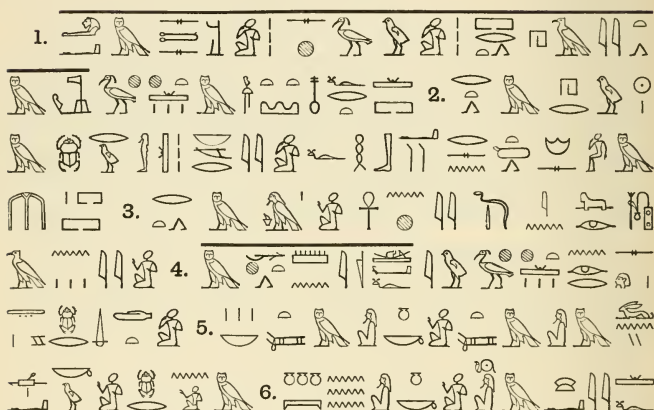
VIII. DESCRIPTION OF THE BEAST $\bar{A}M$ -MIT :—Her forepart is like that of a crocodile, the middle of her body is like that of a lion, her hind quarters are like those of a hippopotamus.



CHAPTER OF PRAISES AND
GLORIFYINGS, AND OF
COMING FORTH BY DAY

[CHAPTER XVII]

PLATES VII-X



1. HERE BEGIN THE PRAISES AND GLORIFYINGS OF COMING OUT FROM AND OF GOING INTO THE GLORIOUS KHERT-NETER, WHICH IS IN THE BEAUTIFUL AMENTET, OF COMING FORTH **2.** BY DAY IN ALL THE FORMS OF EXISTENCE WHICH IT MAY PLEASE THE DECEASED TO TAKE, OF PLAYING AT DRAUGHTS, OF SITTING IN THE SEH HALL, AND OF APPEARING **3.** AS A LIVING SOUL :

The Osiris the scribe Ani saith **4.** after he hath arrived in his haven of rest—now it is good for [a man] to recite [this work whilst he is] upon earth, for then all the words of **5.** Tem come to pass—

“I am the god Tem in rising. I am the Only One.



“ I came into existence in 6. Nu. I am Rā who rose in
 “ the beginning, the ruler of this [creation].” 7.

Who is this?¹

“ It is Rā, when at the beginning he rose in 8. the
 “ city of Hensu (Herakleopolis), crowned like a king
 “ for his coronation. The Pillars² of the god Shu³ were
 “ not as yet created, when he was 9. upon the steps of him
 “ that dwelleth in Khemenu.

“ I am the Great God who created himself, even Nu,
 “ 10. who made his names to become the Company of the
 “ Gods as gods.”


Who is 11. this?

“ It is Rā, the creator of the names of his limbs, which
 “ came into being 12. in the form of the gods who are in
 “ the train of Rā.

“ I am he who cannot be repulsed among the gods.” 13.

¹ Literally “ explain it.”

² The four pillars which supported the sky ; the places where they were set marked the four cardinal points.

³ The first-born son of Rā by the goddess Hathor ; he typified light and the atmosphere, and supported the sky [Nut] in the daytime, and he it was who lifted it upon the steps  which were in Khemenu (Hermopolis), in Upper Egypt.



Who is this?

“ It is Temu, the dweller in his disk, but others say that **14.** it is Rā when he riseth in the eastern horizon of the sky.

“ I am Yesterday, I know **15.** To-day.”

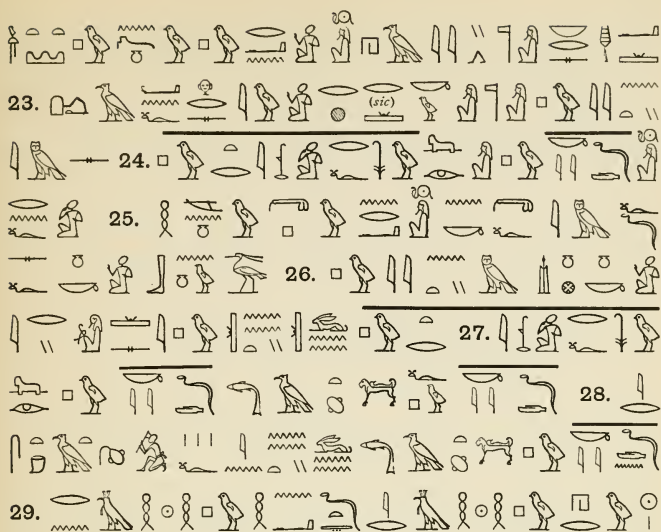
Who is this?

“ Yesterday is Osiris, **16.** and To-day is Rā, when he shall destroy the enemies of Neb-er-tcher (*i.e.*, the lord to the uttermost limit), **17.** and when he shall establish as prince and ruler his son **18.** Horus.

“ Others, however, say that To-day is Rā, on the day when we commemorate the festival of **19.** the meeting of the dead Osiris with his father Rā, and when the battle of the **20.** gods was fought, in which Osiris, the Lord of Āmentet, was the leader.”

What is this? **21.**

“ It is Āmentet, [that is to say] the creation of the souls of the gods when Osiris was leader in Set-Āmentet. **22.**



“ Others, however, say that it is the *Āmentet* which *Rā* hath given unto me ; when any god cometh he must rise up and **23.** fight for it.

“ I know the god who dwelleth therein.” **24.**

Who is this ?

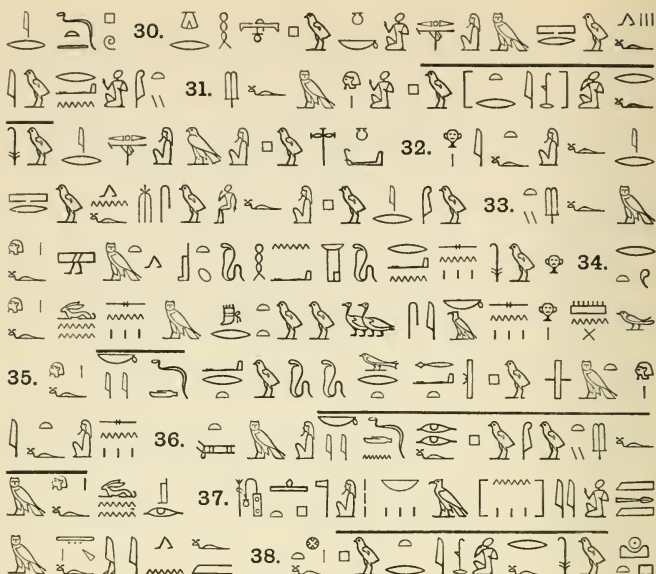
“ It is *Osiris*. Others, however, say that his name is “ *Rā*, and that the god who dwelleth in *Āmentet* is the “ **25.** phallus of *Rā*, wherewith he had union with himself.

“ I am the *Benu* bird **26.** which is in *Ānu* “ (*Heliopolis*). I am the keeper of the volume of the book “ (*i.e.*, the *Register*, or the *Tablet of Destiny*) of the things “ which have been made, and of the things which shall be “ made.”

Who is this ? **27.**

“ It is *Osiris*.

“ Others, however, say that it is the dead body of *Osiris*, “ and yet others say that **28.** it is the excrement of *Osiris*. “ The things which have been made, and the things which “ shall be made [refer to] the dead body of *Osiris*. Others “ again say that **29.** the things which have been made “ are *Eternity*, and the things which shall be made are



“ Everlastingness, and that Eternity is the Day, and
 “ Everlastingness the **30.** Night.

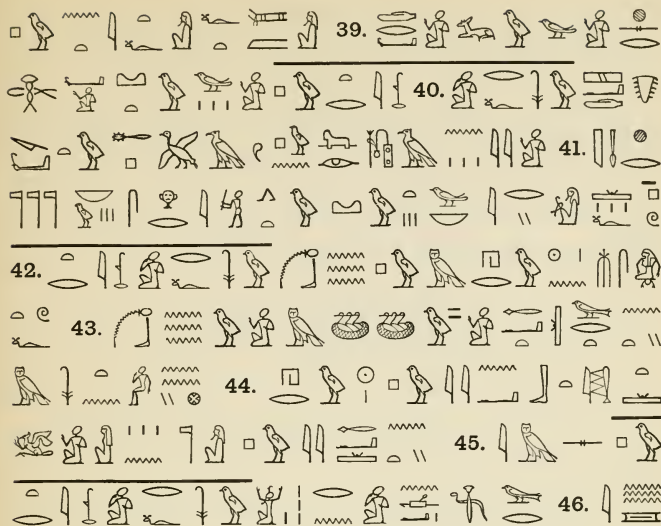
“ I am the god Menu in his coming forth ; may his two
 “ plumes **31.** be set on my head for me.”

Who is this ?

“ Menu is Horus, the Advocate (or, Avenger) **32.** of
 “ his father [Osiris], and his coming forth means his birth.
 “ The two plumes **33.** on his head are Isis and Nephthys,
 “ when these goddesses go forth and set themselves thereon,
 “ **34.** and when they act as his protectors, and when they
 “ provide that which his head **35.** lacketh.

“ Others, however, say that the two plumes are the
 “ two exceedingly large uraei which are upon the head of
 “ their father **36.** Tem, and there are yet others who say
 “ that the two plumes which are upon the head of Menu
 “ are his two eyes.

“ The Osiris **37.** the scribe Ani, whose word is true,
 “ the registrar of all the offerings which are made to the
 “ gods, riseth up and cometh into **38.** his city.”



What (or, where) is this [city]?

"It is the horizon of his father Tem. 39.

"I have made an end of my shortcomings, and I have
"put away my faults."

What is 40. this?

"It is the cutting of the navel string¹ of the body of the
"Osiris the scribe Ani, 41. whose word is true before all
"the gods, and all his faults are driven out."

What is this? 42.

"It is the purification [of Osiris] on the day of his
"birth. 43.

"I am purified in my great double nest which is in
"Hensu (Herakleopolis) 44. on the day of the offerings of
"the followers of the Great God who dwelleth 45. therein."

What is the "great double nest"?

"The name of one nest is 'Millions of years,' and
" 'Great Green [Sea]' 46. is the name of the other, that is
"to say 'Lake of Natron' and 'Lake of Salt.'

¹ *I.e.*, the umbilical cord.



“ 47. Others, however, say the name of the one is ‘ Guide
 “ of Millions of Years,’ and that ‘ Great Green Lake ’ 48.
 “ is the name of the other. Yet others say that ‘ Begetter
 “ of Millions of Years ’ is the name of one, and ‘ Great
 “ Green Lake ’ 49 is the name of the other. Now, as
 “ concerning the Great God who dwelleth therein, it is Rā
 “ 50. himself.

“ I pass over the way, I know the head of the Island of
 “ Maāti.”¹ 51.

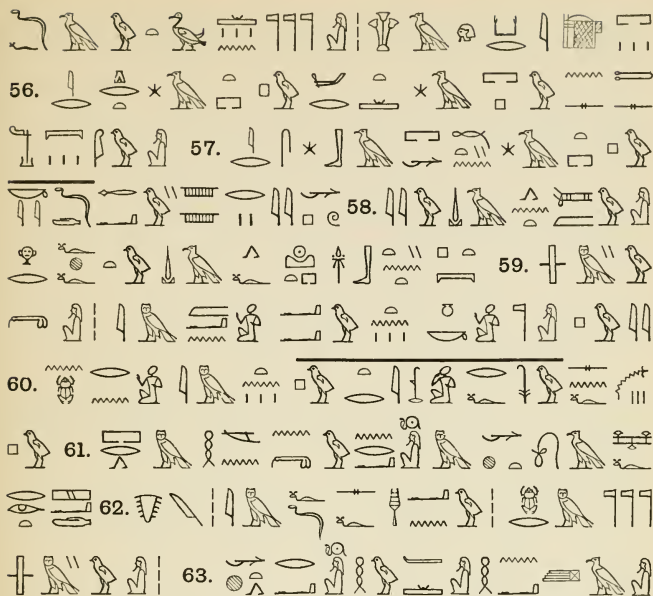
What is this ?

“ It is Ra-stau, that is to say, it is the gate to the 52.
 “ South of Neruṭef, and it is the Northern Gate of the
 “ Domain (or, Tomb of the god).

“ Now, as concerning the 53. Island of Maāti it is
 “ Abṭu (Abydos).

“ Others, however, say that it is the way by which
 “ Father Tem 54. travelleth when he goeth forth to Sekhet-

¹ Or, perhaps, the Lake of Maāti.



“Aaru, 55. [the place] which produceth the food and sustenance of the gods who are [in] their shrines.

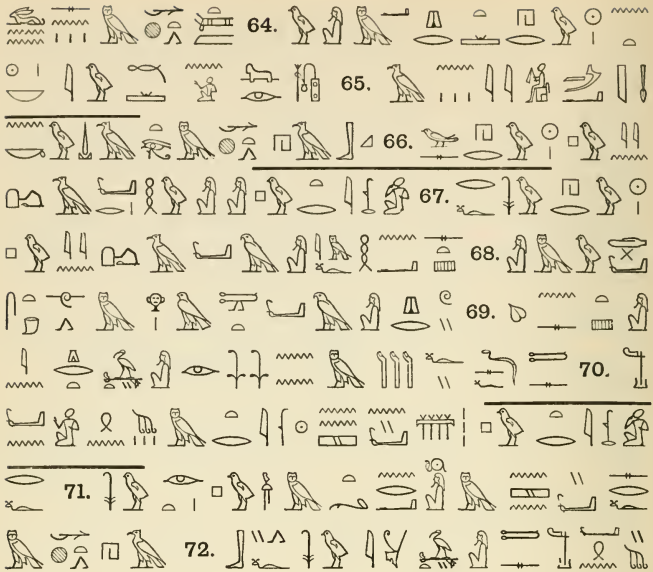
“56. Now the Gate Tchesert is the Gate of the Pillars of Shu, 57. that is to say, the Northern Gate of the Tuat.

“Others, however, say that the Gate of Tchesert is the two leaves of the door 58. through which the god Tem passeth when he goeth forth to the eastern horizon of the sky. 59.

“O ye gods who are in the presence [of Osiris], grant to me your arms, for I am the god who 60. shall come into being among you.”

Who are these gods?

“They are the drops of blood 61. which came forth from the phallus of Rā when he went forth to perform his own 62. mutilation. These drops of blood sprang into being under the forms of the gods Hu and Sa, who are in the 63. bodyguard of Rā, and who accompany 64. the god Tem daily and every day.



“ I, Osiris the scribe Ani, whose word is truth, **65.** have
 “ filled for thee the *utchat* (*i.e.*, the Eye of Rā, or of Horus),
 “ when it had suffered extinction **66.** on the day of the
 “ combat of the Two Fighters (*i.e.*, Horus and Set).”

What was this combat ? **67.**

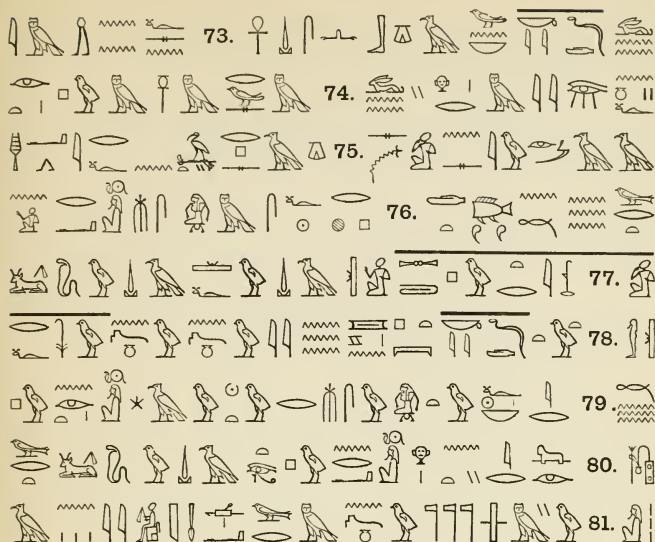
“ It was the combat which took place on the day when
 “ Horus fought with Set, **68.** during which Set threw filth
 “ in the face of Horus, and Horus crushed the genitals **69.**
 “ of Set. The filling of the *utchat*¹ Thoth performed with
 “ his own fingers.

“ I remove the **70.** thunder-cloud from the sky when
 “ there is a storm with thunder and lightning therein.”

What is this ?

“ This storm was the raging of Rā at the thunder-cloud
 “ which [Set] sent forth **72.** against the Right Eye of Rā

¹ *I.e.*, the restoration of the light to the Eye of Horus, and the reconstruction of the Eye after it was destroyed or swallowed by Set. Thoth made Set disgorge it, and brought it back, and replaced it in the face of Rā, or Horus, *i.e.*, in the sky.



“(i.e., the sun). Thoḥ removed the thunder-cloud from
“the Eye of Rā, and brought back the Eye 73. living,
“healthy, sound, and with no defect in it to its owner.

“Others, however, say that the thunder-cloud is caused
“by sickness in the Eye of Rā, which 74. weepeth for its
“companion Eye (i.e., the Moon); at this time Thoḥ
“cleanseth the Right Eye of Rā. 75.

“I behold Rā who was born yesterday from the thighs
“of 76. the goddess Meḥurt; his strength is my strength,
“and my strength is his strength.”

Who is this? 77.

“Meḥurt is the great Celestial Water, but others say that
“Meḥurt is the image (or, similitude) 78. of the Eye of Rā
“at dawn at his birth daily.

“[Others, however, say that] 79. Meḥurt is the *utchat*
“of Rā.

“Now Oṣiris 80. the scribe Ani, whose word is truth,
“is a very great one among the gods who are in the
“following of 81. Horus; they say that he is the prince
“who loveth his lord.”



Who are the **82.** gods who are in the train of Horus?

“ [They are] *Ḳestà*, *Hāpi*, *Ṭuamutef*, and *Qebḥsenuf*.

“ **83.** Homage to you, *O* ye lords of right and truth, ye “ sovereign princes (*Tchatcha*) who [stand] round about “ *Osiris*, who do away utterly **84.** sins and offences, and “ who are in the following of the goddess *Ḥetepsekhus*, “ **85.** grant ye that I may come unto you. Destroy ye all “ the faults which **86.** are within me, even as ye did for the “ *Seven Spirits* **87.** who are among the followers of their “ lord *Sepa*.¹ *Anpu* (*Anubis*) appointed to them **88.** their “ places on the day [when he said unto them], ‘Come ye “ hither.’”

Who **89.** are the “ lords of right and truth ”?

“ The lords of right and truth are *Thoth* and **90.** *Àstes*, “ the Lord of *Àmentet*.

¹ A name of *Osiris*.



“ The Tchatcha round about Osiris are Kestà, **91.** Hāpi, Tūamutef, and Qebhsenuf, and they are also **92.** round about the Constellation of the Thigh (*i.e.*, the Great Bear), in the northern sky.

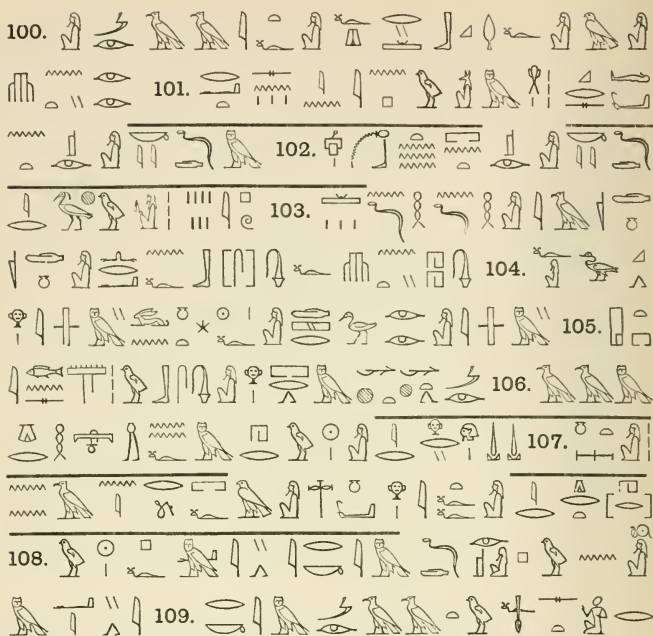
“ Those who do away utterly **93.** sins and offences, and who are in the following of the goddess Hētepssekhus, **94.** are the god Sebek and his associates who dwell in the water.

“ The goddess Hētepssekhus is the Eye of **95.** Rā.

“ Others, however, say that it is the flame which accompanieth Osiris to burn up the **96.** souls of his enemies.

“ As concerning all the faults which are in **97.** Osiris, the registrar of the offerings which are made unto all the gods, Ani, whose word is truth, [these are all the offences which he hath committed against the Lords of Eternity] since he came forth from **98.** his mother’s womb.

“ As concerning the Seven Spirits **99.** who are Kestà, Hāpi, Tūamutef, Qebhsenuf, **100.** Maa-âtef, Kheribeqef,



“ and Ḥeru-khenti-en-āriti(?), **101.** these did Anubis appoint
 “ to be protectors of the dead body of Osiris.

“ Others, however, say that he set them **102.** round
 “ about the holy place (or, sanctuary) of Osiris.

“ Others say that the Seven Spirits [which were
 “ appointed by Anubis] were **103.** Netcheh-netcheh,
 “ Aatqetqet, Nerṭānef-besef-khenti-hehf, **104.** Āq-ḥer-āmi-
 “ unnut-f, Ṭesher-āriti-āmi- **105.** Ḥet-ānes, Ubes-ḥer-per-
 “ em-khetkhet, and **106.** Maaem-ḳerḥ-ānef-em-hru.

“ The chief of the Tchatcha (or, sovereign princes)
 “ **107.** who is in Naāruṭef is Horus, the Advocate (or,
 “ Avenger) of his father.

“ As concerning the **108.** day wherein [Anubis said to
 “ the Seven Spirits], ‘Come ye hither,’ [the allusion
 “ here] is to the words ‘Come ye **109.** hither,’ which Rā
 “ spake unto Osiris.”



Verily may these same words be said unto me in Amentet.¹

“ I am the Divine Soul which dwelleth in the Divine “ Twin-gods.” **110.**

Who is this Divine Soul ?

“ It is Osiris. [When] he goeth into ẖeṭu (Busiris), “ **111.** and findeth there the Soul of Rā, the one god “ embraceth the **112.** other, and two Divine Souls spring “ into being within the Divine Twin-Gods.”

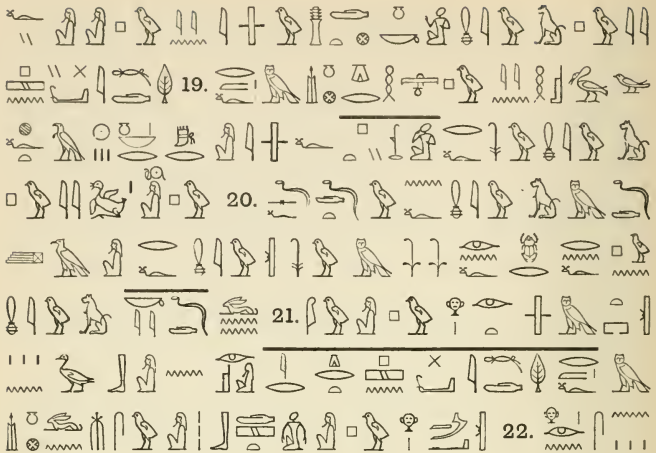
[The following passage is taken from the Papyrus of Nebseni (Brit. Mus. No. 9900), Sheet 14, ll. 16 ff.]



16. “ As concerning the Divine Twin-gods they are “ Heru-netch-her-tefef **17.** and Heru-khent-en-Āriti (*i.e.*, “ Horus the Advocate (or, Avenger) of his father [Osiris], “ and Horus the sightless).

“ Others say that the double Divine Soul which dwelleth “ in the Divine Twin-gods is the Soul of Rā and the Soul “ of Osiris, and yet others say that it is the **18.** Soul which

¹ Clearly the expression of a pious wish which Ani interpolates into the Egyptian Catechism.



“ dwelleth in Shu, [and] the Soul which dwelleth in Tefnut,
 “ and that these two Souls form the double Divine Soul
 “ which dwelleth in ẖeṭu (Busiris).

“ I am the Cat which fought near the Persea Tree
 “ **19.** in Ānu (Heliopolis) on the night when the foes of
 “ Neb-er-tcher were destroyed.”

Who is this Cat?

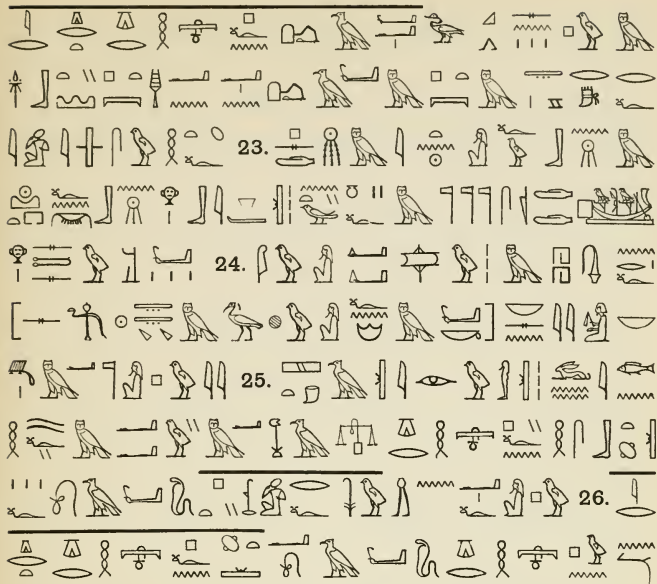
“ This male Cat is Rā **20.** himself, and he was called
 “ ‘Māu’ because of the speech of the god Sa, who said
 “ concerning him: ‘He is like (*māu*) unto that which he
 “ hath made’; therefore did the name of Rā become
 “ ‘Māu.’¹

“ Others, however, say that the male Cat is the god
 “ **21.** Shu, who made over the possessions of ẖeb² to
 “ Osiris.

“ As concerning the fight which took place near the
 “ Persea Tree in Ānu, [these words have reference to the
 “ slaughter] of the children of rebellion, when **22.** righteous
 “ retribution was meted out to them for [the evil] which
 “ they had done.

¹ Here we have a very ancient pun on the words *māu* “cat,” and *māu* “like.”

² The Earth-god, whose throne was inherited by Osiris, by Horus, son of Osiris, and then by the first earthly king of Egypt.



“As concerning the ‘night of the battle,’ [these words refer to] the invasion of the eastern portion of the heaven by the children of rebellion, whereupon a great battle arose in heaven and in all the earth.

“O thou who art in thine egg 23. (*i.e.*, Rā), who showest from thy Disk, who risest on thy horizon, and dost shine with golden beams in the height of heaven, like unto whom there is none among the gods, who sailest above the Pillars 24. of Shu, who sendest forth blasts of fire from thy mouth, [who illuminest the Two Lands (*i.e.*, Upper and Lower Egypt) with thy splendour, deliver] thou Nebseni, the lord of fealty [to Osiris], from the god 25. whose form is hidden (*i.e.*, is invisible), and whose eyebrows are like unto the two arms of the Balance on the night when the sentences of doom are promulgated.”

Who is this invisible god?

“It is An-ā-f (*i.e.*, he who bringeth his arm). 26.

“As concerning ‘the night when the sentences of doom



“are promulgated,” it is the night of the burning of the “damned, and of the overthrow of the wicked at the Block, “ 27. and of the slaughter of souls.”

Who is this [slaughterer of souls]?

“It is Shesmu, the headsman of Osiris.

“[Concerning the invisible god] some say that he is “Āapep when he riseth up with a head bearing upon it [the “feather of] Maāt (*i.e.*, Truth). 28. But others say that he “is Horus when he riseth up with two heads, whereon “one beareth [the feather of] Maāt, and the other [the “symbol of] wickedness. He bestoweth wickedness on “him that worketh wickedness, and right and truth upon “him that followeth righteousness and truth.

“29. Others say that he is Heru-ur (*i.e.*, the Old Horus), “who dwelleth in Sekhem (Letopolis); others say that “he is Thoth; others say that he is Nefer-Tem; and “others say that he is Sept who doth bring to nought the “acts of the 30. foes of Nebertcher.

“Deliver thou the scribe Nebseni, whose word is truth, “31. from the Watchers, who carry murderous knives, who



“possess cruel fingers, and who would slay those who are
“in the following of **32.** Osiris.”

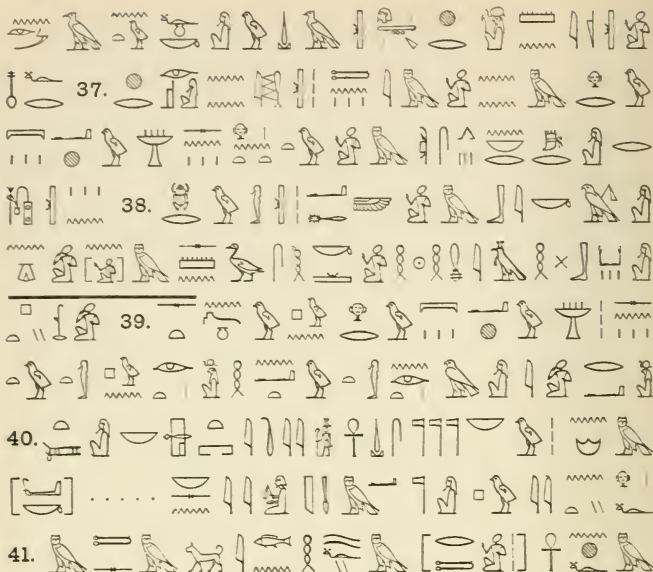
May these Watchers never gain the mastery over me,
and may I never fall under their knives!

Who are these Watchers?

“They are Anubis and Horus, [the latter being] in the
“form of Horus the sightless. **33.** Others, however, say that
“they are the Tchatcha (or, sovereign princes of Osiris),
“who bring to nought the operations of their knives; and
“others say that they are the chiefs of the Sheniu
“chamber.¹

“May **34.** their knives never gain the mastery over me.
“May I never fall under the knives wherewith they inflict
“cruel tortures. For **35.** I know their names, and I know
“the being, Mâtchet, who is among them in the House of
“Osiris. He shooteth forth rays of light from his eye,

¹ First, the council-chamber in which the Sheniu officials held their deliberations, and secondly, a hall in which punishments were inflicted.

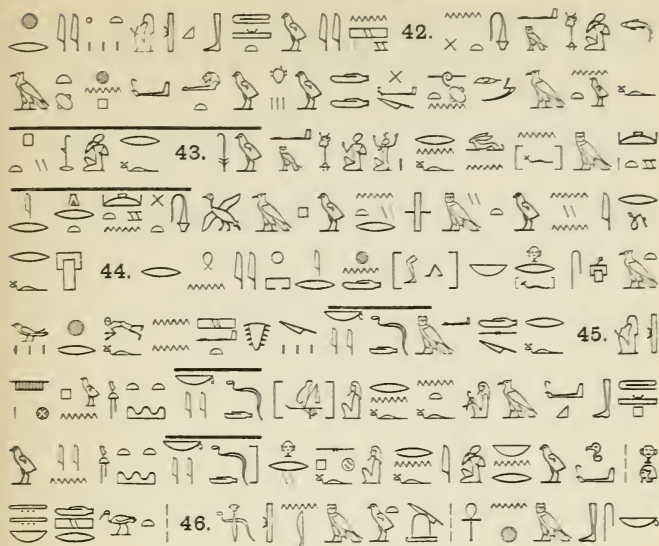


“ being himself invisible, and **36.** he goeth round about
 “ heaven robed in the flames which come from his mouth,
 “ commanding Hāpi, but remaining invisible himself. May
 “ I be strong on earth before Rā, may I arrive safely **37.** in
 “ the presence of Osiris. O ye who preside over your
 “ altars, let not your offerings to me be wanting, for I am
 “ one of those who follow after Nebertcher, according to the
 “ writings **38.** of Kheperā. Let me fly like a hawk, let
 “ me cackle like a goose, let me slay always like the serpent-
 “ goddess Neheb-ka.”

Who are those who preside over their altars? **39.**

“ Those who preside over their altars are the similitude
 “ of the Eye of Rā, and the similitude of the Eye of Horus.

“ O Rā-Tem, **40.** thou Lord of the Great House [in
 “ Ānu], thou Sovereign (life, strength, health [be to thee]) of
 “ all the gods, deliver thou the scribe Nebseni, whose word
 “ is truth, from the god whose face **41.** is like unto that of
 “ a greyhound, whose brows are like those of a man, who
 “ feedeth upon the dead, who watcheth at the Bend of the



“ Lake 42. of Fire, who devoureth the bodies of the dead,
 “ and swalloweth hearts, and who voideth filth, but who
 “ himself remaineth unseen.”

Who is this greyhound-faced god? 43.

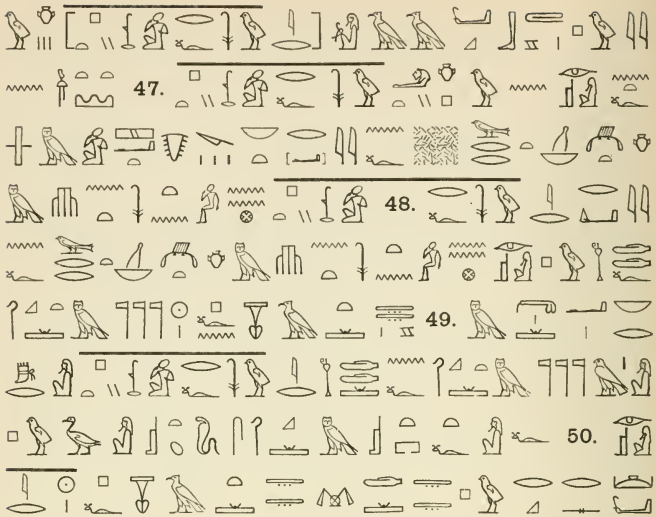
“ His name is ‘ Everlasting Devourer,’ and he liveth in
 “ the Domain [of Fire] (or, in the Lake of Unt).

“ As concerning the Domain of Fire, it is that *Ât*
 “ which is in *Naârutef*, and is near 44. the *Sheniu* chamber.
 “ The sinner who walketh over this place falleth down
 “ among the knives [of the Watchers].

“ Others, however, say that the name of this god is
 “ ‘ *Mâtes*,’ 45. and that he keepeth watch over the door of
 “ *Âmentet*; others say that his name is ‘ *Beba*,’ and that he
 “ keepeth watch over the Bend [of the stream] of *Âmentet*,
 “ and yet others say that his name is ‘ *Herisepef*.’

“ Hail, Lord of Terror, Chief of the Lands of the South
 “ and North, thou Lord of the Desert, 46. who dost keep
 “ prepared the block of slaughter, and who dost feed on the
 “ intestines [of men]!”

Who is this Lord of Terror?



“ It is the Keeper of the Bend [ot the stream] of
 “ *Āmentet*.” 47.

Who is this Keeper ?

“ It is the Heart of Osiris, which is the devourer of all
 “ slaughtered things.

“ The Urrt Crown hath been given unto him, with
 “ gladness of heart, as Lord of *Ḥensu* (*Herakleopolis*).”

Who 48. is this ?

“ He to whom the Urrt Crown hath been given with
 “ gladness of heart as Lord of *Ḥensu* is Osiris. He was
 “ bidden to rule among the gods on the day of the union
 “ of earth [with earth] 49. in the presence of *Nebertcher*.”

Who is this ?

“ He who was bidden to rule among the gods is the
 “ son of *Isis* (*i.e.*, *Horus*), who was appointed to rule in the
 “ room of his father 50. *Osiris*.

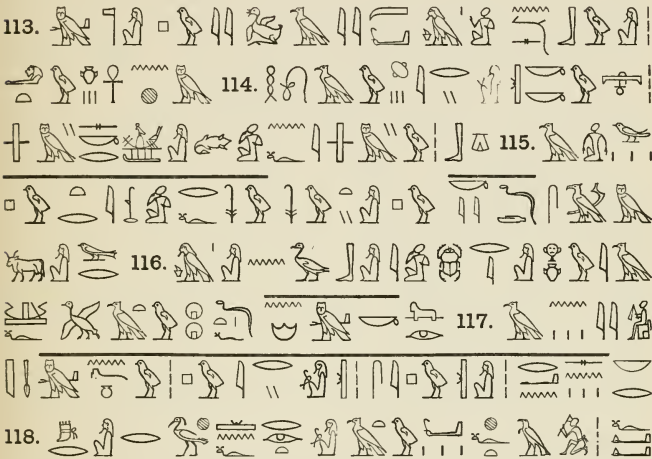
“ As concerning [the words] ‘ day of the union of earth
 “ with earth,’ they have reference to the union of earth with
 “ earth in the coffin of *Osiris*, the Soul that liveth in *Ḥensu*,
 “ the giver of meat and drink, the destroyer of wrong, and
 “ the guide to the everlasting paths.”



Who is this ?

“ It is Rā himself.”

[The conclusion of this Chapter is found in the Papyrus of Ani (Sheet 10).]



“ [Deliver thou the Osiris the scribe Ani, whose word is “ truth] **113.** from the great god who carrieth away souls, “ who eateth hearts, who feedeth upon **114.** offal, who “ keepeth watch in the darkness, who dwelleth in the Seker “ Boat ; those who live in sin **115.** fear him.”

Who is this ?

“ It is Suti, but others say that it is Smamur, **116.** the “ soul of K̄eb.

“ Hail, Kheperā in thy boat, the two Companies of the “ Gods are in thy body. Deliver thou the Osiris **117.** the “ scribe Ani, whose word is truth, from the Watchers who “ pass sentences of doom, who have been appointed by the “ god Nebertcher **118.** to protect him, and to fasten the



“ fetters on his foes, and who slaughter in the **119.** torture
 “ chambers ; there is no escape from their fingers. May
 “ they never stab me with their knives, **120.** may I never
 “ fall helpless into their chambers of torture. **121.** I have
 “ never done the things which the gods hate. I am he who
 “ is pure in the Mesquet chamber. **122.** And saffron cakes
 “ have been brought unto him in Tannt.”

Who is this ? **123.**

“ It is Kheperà in his boat ; it is Rā himself.

“ As concerning the Watchers who pass **124.** sentences
 “ of doom, they are the Apes Isis and Nephthys.

“ As concerning the things which the gods hate, they
 “ are acts of deceit (or, fraud) **125.** and lying. He who
 “ passeth through the place of purification within the Mesquet
 “ chamber is Ânpu (Anubis), who is hard by the coffer (or,

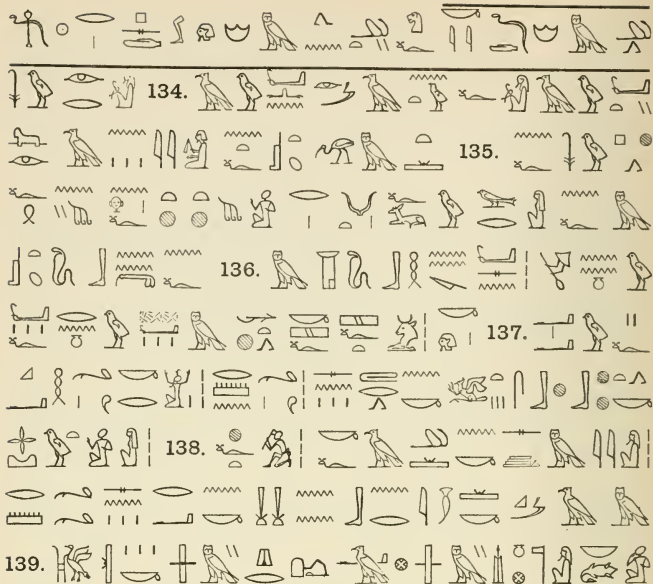


“ casket) **126.** which containeth the inward parts of Osiris.
 “ He to whom saffron cakes have been brought in **127.** in
 “ Tannt is Osiris.

“ Others, however, say that the saffron cakes **128.** in
 “ Tannt represent heaven and earth, and others say that
 “ they represent Shu, the strengthener of the Two Lands
 “ (*i.e.*, Upper and Lower Egypt) **129.** in Hensu; and
 “ others say that they represent the Eye of Horus, and that
 “ Tannt **130.** is the burial-place of Osiris.

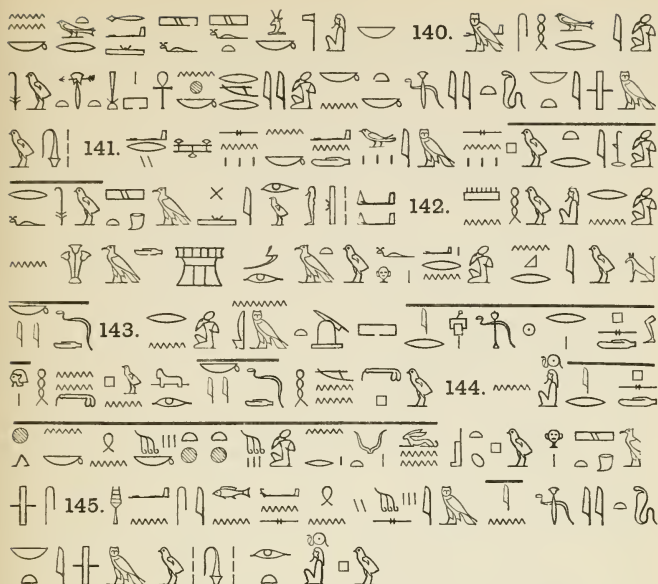
“ Tem hath builded thy house, and the double Lion-god
 “ hath laid the foundations of thy habitation. **131.** Lo!
 “ medicaments have been brought. Horus purifieth Set
 “ and Set strengtheneth, and Set purifieth and Horus
 “ strengtheneth. **132.**

“ The Osiris the scribe Ani, whose word is truth before
 “ Osiris, hath come into this land, and he hath taken
 “ possession thereof with his two feet. He is Tem, and he
 “ is in the city.



“ 133. Turn thou back, O Reĥu, whose mouth shineth, “ whose head moveth, turn thou back before his strength.” “ Another reading is, ‘ Turn thou back from him who “ keepeth 134. watch, and is himself unseen.’ Let the “ Osiris Ani be safely guarded. He is Isis, and he is found “ 135. with her hair spread over him ; it is shaken out over “ his brow. He was conceived by Isis, and engendered “ 136. by Nephthys, and they have cut away from him the “ things which should be cut from him.

“ Fear followeth after thee, terror is about 137. thine “ arms. Thou hast been embraced for millions of years by “ arms ; mortals go round about thee. Thou smitest down “ the mediators 138. of thy foes, and thou seizest the arms “ of the powers of darkness. Thy two sisters (*i.e.*, Isis and “ Nephthys) are given to thee for thy delight. 139. Thou “ hast created that which is in Kher-āḥa, and that which is “ in Ānu (Heliopolis). Every god feareth thee, for thou “ art exceedingly great and terrible ; thou [avengest] every



“ **140.** god on the man who curseth him, and thou shootest
 “ arrows at him. Thou livest according to thy will. Thou
 “ art Uatchet, the Lady of Flame, evil befalleth **141.** those
 “ who set themselves up against thee.”

What is this?

“ ‘ Hidden in form, given of **142.** Menḥu,’ is the name
 “ of the tomb. ‘ He who seeth what is on his hand ’ is the
 “ name of Qeráu, or, as others say, it is **143.** the name of
 “ the Block.

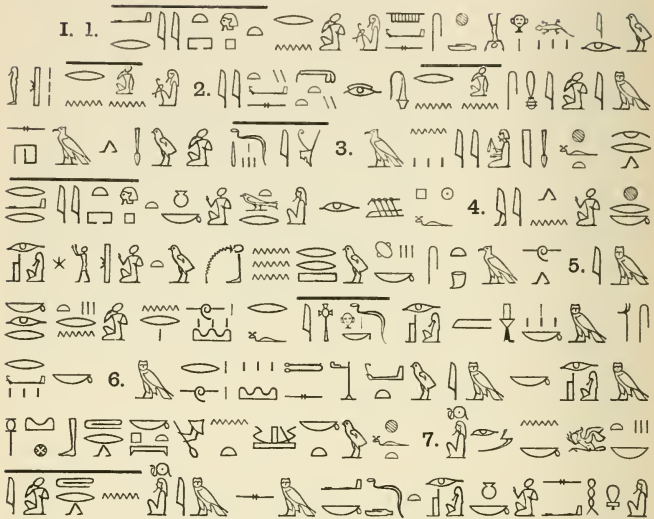
“ Now, he whose mouth shineth and whose head
 “ moveth is the phallus of Osiris, but others say it is [the
 “ phallus] of **144.** Rā. ‘ Thou spreadest thy hair, and
 “ I shake it out over his brow ’ is said concerning Isis, who
 “ hideth in her hair, **145.** and draweth it round about her.

“ Uatchet, the Lady of Flames, is the Eye of Rā.”

CHAPTER CXLVII

THE SEVEN ĀRITS

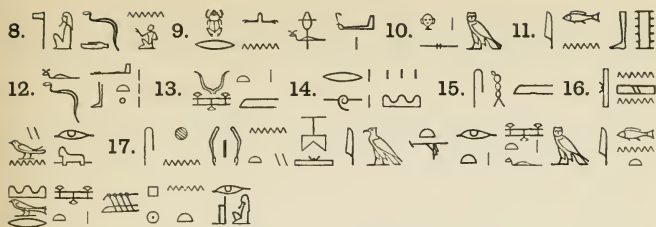
PLATES XI, XII



THE FIRST ĀRIT.

I. **1.** The name of the Doorkeeper is Sekhet-her-āsht-āru. The name of the **2.** Watcher is Smetti. The name of the Herald is Hakheru.

The Osiris Ani, **3.** whose word is truth, shall say when he cometh unto the First Ārit: "I am the mighty one who createth his own light. **4.** I have come unto thee, O Osiris, and, purified from that which defileth thee, I adore thee. Lead on. **5.** Name not the name of Ra-stau to me. Homage to thee, O Osiris, in thy might and in thy strength **6.** in Ra-stau. Rise up and conquer, O Osiris, in Ābṭu (Abydos). Thou goest round about heaven, thou sailest in the presence of Rā, **7.** thou lookest upon all the beings who have knowledge. Hail, Rā, thou who goest



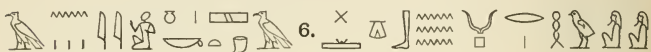
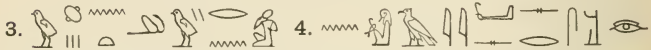
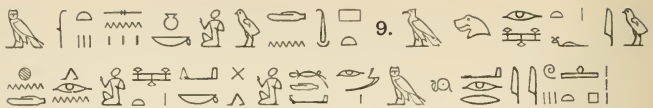
round about in the sky, I say, O Osiris in truth, that I am the Sāḥu (*i.e.*, the Spirit-body) 8. of the god, and I beseech thee 9. not to let me be driven away, 10. nor to be cast II. upon the wall 12. of blazing fire. 13. Let the way be opened in 14. Ra-stau, 15. let the pain 16. of the Osiris be relieved, 17. embrace that which the Balance hath weighed, let a path be made for the Osiris in the Great Valley, and let the Osiris have light to guide him on his way."

THE SECOND ĀRIT.

II. 1. The name of the 2. Doorkeeper is Unḥāt. 3. The name of the Watcher is Seqṭ-ḥer. 4. The name of the Herald is 5. Uṣṭ.

6. The Osiris Ani, whose word is truth, shall say [when he cometh to this Ārit]: "He sitteth to carry out his heart's desire, and he weigheth 7. words (*i.e.*, he acteth as judge) as the Second (*i.e.*, deputy) of Thoth. The strength which protecteth Thoth humbleth the hidden Maāti gods, 8. who feed upon Maāt¹ during the years of their lives. I offer up

¹ The maāt plant, *i.e.*, corn, wheat.



my offerings 9. [to him] at the moment when he maketh his way (*i.e.*, travelleth on). I advance, and I enter on the path. O grant thou that I may continue to advance, and that I may attain to the sight of Rā, and of those who offer up [their] offerings."

THE THIRD ĀRIT.

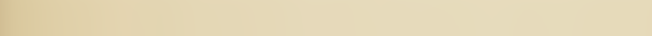
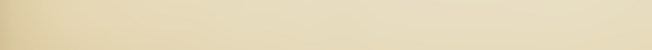
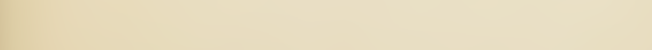
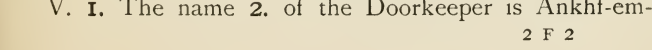
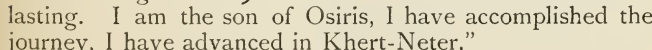
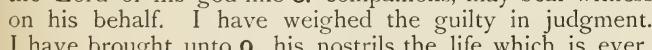
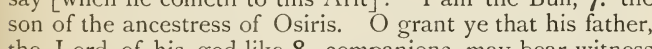
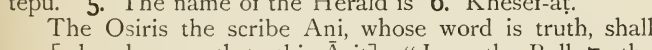
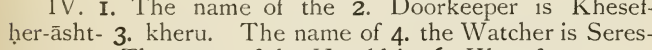
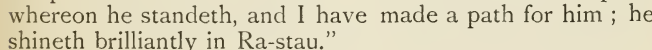
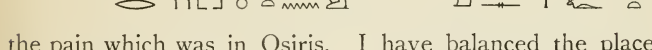
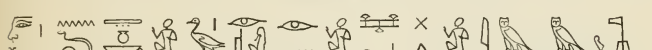
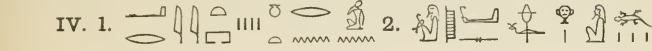
III. 1. The name of the 2. Doorkeeper is Unem-hauatu- 3. ent-pehui. The name 4. of the Watcher is Seres- 5. her. The name of the Herald is Āa.

The Osiris the scribe Ani, whose word is truth, shall say [when he cometh to this Ārit]: "I am he who is hidden 6. in the great deep.¹ I am the Judge of the Rehui,² I have come and I have done away the offensive thing which was upon Osiris. I tie firmly the place on which he standeth, 7. coming forth from the Urt.³ I have stablished things (*i.e.*, offerings) in Ābtu (Abydos), I have opened up a way through Ra-stau, and I have relieved 8.

¹ *I.e.*, Temu, or Kheperā, who in primeval times dwelt alone in the Celestial Waters.

² These were Horus and Set, and their Judge was Thoth.

³ A crown or a goddess.



the pain which was in Osiris. I have balanced the place whereon he standeth, and I have made a path for him; he shineth brilliantly in Ra-stau.”

THE FOURTH ĀRIT.

IV. 1. The name of the 2. Doorkeeper is Khesef-her-āsht- 3. kheru. The name of 4. the Watcher is Seres-tepu. 5. The name of the Herald is 6. Khesef-aṭ.

The Osiris the scribe Ani, whose word is truth, shall say [when he cometh to this Ārit]: “I am the Bull, 7. the son of the ancestress of Osiris. O grant ye that his father, the Lord of his god-like 8. companions, may bear witness on his behalf. I have weighed the guilty in judgment. I have brought unto 9. his nostrils the life which is everlasting. I am the son of Osiris, I have accomplished the journey, I have advanced in Khert-Neter.”

THE FIFTH ĀRIT.

V. 1. The name 2. of the Doorkeeper is Ānkhf-em-



fent. 3. The name of the Watcher is 4. Shabu. The name 5. of the Herald is Ṭeb-her-k 6. ha-kheft.

The Osiris the scribe Ani, whose word is truth, shall say [when he cometh to this Ārit]: "I have brought unto thee the 7. jawbone in Ra-stau. I have brought unto thee thy backbone in Ānu (Heliopolis). I have gathered together his manifold members 8. therein. I have driven back Āapep for thee. I have spit upon the wounds [in his body]. I have made myself a path among you. I am 9. the Aged One among the gods. I have made offerings to Osiris. I have defended him with the word of truth. I have gathered together his bones, and have collected all his members."

THE SIXTH ĀRIT.

VI. 1. The name 2. of the Doorkeeper is Ātek-tau-kehaq- 3. kheru. The name of the 4. Watcher is Ān-her. 5. The name of the Herald is 6. Aṭes-her-[ari]-she.



The Osiris the scribe Ani, whose word is truth, shall say [when he cometh to this Ārit]: "I have come 7. daily, I have come daily. I have made myself a way. I have advanced over that which was created by Anpu (Anubis). I am the Lord of the Urrt Crown. 8. I am the possessor [of the knowledge of] the words of magical power, I am the Avenger according to law, I have avenged [the injury to] his Eye. I have defended 9. Osiris. I have accomplished my journey. The Osiris Ani advanceth with you with the word which is truth."

THE SEVENTH ĀRIT.

VII. 1. The name 2. of the Doorkeeper is Sekhmet-em-tesu-sen. 3. The name of the 4. Watcher is Āa-mā-kheru. 5. The name of the Herald is Khesef-khemi.

The Osiris the scribe Ani, whose word is truth, 6. shall say [when he cometh to this Ārit]: "I have come unto thee, O Osiris, being purified from foul emissions (or, emanations). Thou goest round about heaven, thou seest Rā, thou seest the beings who have knowledge. 7. [Hail], thou ONE!



Behold, thou art in the Sektet Boat which traverseth the heavens. I speak what I will to his Sāḥu (Spirit-body).
8. He is strong, and cometh into being even [as] he spake. Thou meetest him face to face. Prepare thou for me all the ways which are good [and which lead] to thee.”

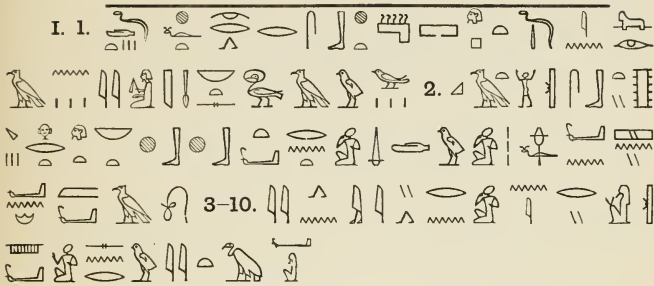
RUBRIC : If [these] words be recited by the spirit (*i.e.*, the deceased) when he shall come to the Seven Ārits, and as he entereth the doors, he shall neither be turned back nor repulsed before Osiris, and he shall be made to have his being among the blessed spirits, and to have dominion among the ancestral followers of Osiris. If these things be done for any spirit he shall have his being in that place like a lord of eternity in one body with Osiris, and at no place shall any being contend against (or, resist) him.

¹ See Naville, *Todtenbuch*, II, p. 376.

CHAPTER CXLVI

THE PYLONS OF THE HOUSE OF OSIRIS

PLATE XI



I. The following shall be said when one cometh to the FIRST PYLON. The Osiris the scribe Ani, whose word is truth, saith : " Lady of tremblings (or, terror), high-walled, " the sovereign lady, the lady of destruction, who uttereth " the words which drive back the destroyers, who delivereth " from destruction him that cometh." The name of her Doorkeeper is NERUIT.

II. The following shall be said when one cometh to the SECOND PYLON. The Osiris the scribe Ani, whose word is truth, saith : " Lady of heaven, Mistress of the Two Lands " (*i.e.*, Egypt), devourer by fire, Lady of mortals, who art " infinitely greater than any human being." The name of her Doorkeeper is MES-PTAH.



III. The following shall be said when one cometh to the THIRD PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Lady of the altar, the mighty lady to whom offerings are made, greatly beloved one of every god sailing up the river to Abydos." The name of her Doorkeeper is SEBQA.

IV. The following shall be said when one cometh to the FOURTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Prevailer with knives, Mistress of the Two Lands (*i.e.*, Egypt), destroyer of the enemies of the Still-Heart (*i.e.*, Osiris), who decreeth the release of those who suffer through evil hap." The name of her Doorkeeper is NEKAU.

V. The following shall be said when one cometh to the FIFTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Flame, Lady of fire (?), absorbing (or, "inhaling) the entreaties which are made to her, who



VI. 1. 2. 3.



VII. 1. 2. 3.



VIII. 1. 2. 3.

“permitteth not to approach her the rebel (?)” The name of her Doorkeeper is HENTI-REQUIU.

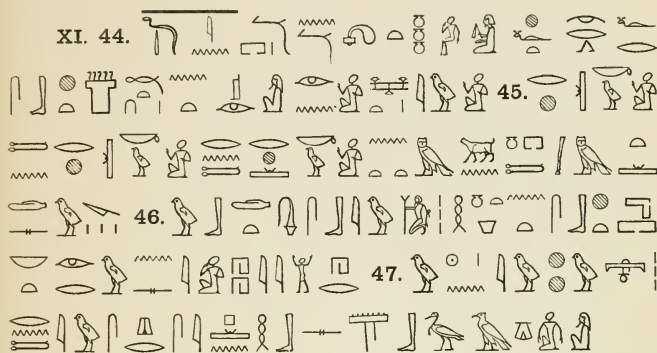
VI. The following shall be said when one cometh to the SIXTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: “Lady of light, who roareth mightily, whose breadth cannot be comprehended. Her like hath not been found since the beginning. There are serpents over her which are unknown. They were brought forth before the Still-Heart.” The name of her Doorkeeper is SEMATI.

VII. The following shall be said when one cometh to the SEVENTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: “Garment which envelopeth the helpless one, which weepeth for and loveth that which it covereth.” The name of her Doorkeeper is SAKTIF.

VIII. The following shall be said when one cometh to



The texts relating to Pylons XI-XIV are taken from the Papyrus of Nu, Sheet 25.



“herself remaineth unterrified within.” The name of her Doorkeeper is SEKHENUR.

XI. Nu, the steward of the keeper of the seal, saith when he cometh to the ELEVENTH PYLON of Osiris : “ I have made my way, I know you, and I know thy name, and I know the name of her who is within thee : “ She who slayeth always, consumer of the fiends by fire, “ mistress of every pylon, the lady who is acclaimed on the “ day of darkness ” is thy name. She inspecteth the swathing of the helpless one.

XII. The Osiris Nu, the steward of the keeper of the seal, saith when he cometh to the TWELFTH PYLON of Osiris : “ I have made my way, I know you, and I know



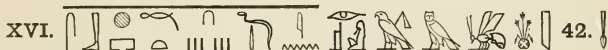
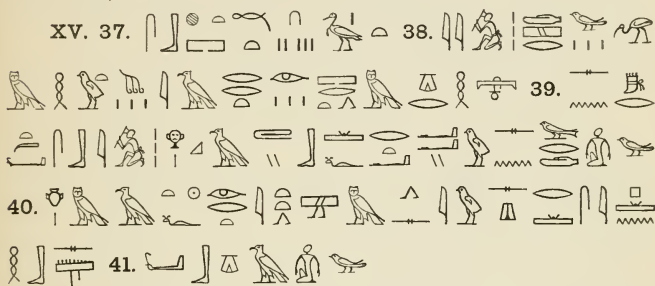
“ thy name, and I know the name of her who is within thee :
 “ Invoker of thy Two Lands, destroyer of those who come
 “ to thee by fire, lady of spirits, obeyer of the word of thy
 “ Lord ” is thy name. She inspecteth the swathing of the
 helpless one.

XIII. The Osiris Nu, the steward of the keeper of the seal, saith when he cometh to the THIRTEENTH PYLON of Osiris : “ I have made my way, I know you and I know thy
 “ name, and I know the name of her who is within thee :
 “ Osiris foldeth his arms about her, and maketh Hāpi (the
 “ Nile-god), to emit splendour out of his hidden places ” is
 thy name. She inspecteth the swathing of the helpless
 one.

XIV. The Osiris Nu, the steward of the keeper of the seal, saith when he cometh to the FOURTEENTH PYLON of Osiris : “ I have made my way, I know thee, and I know thy



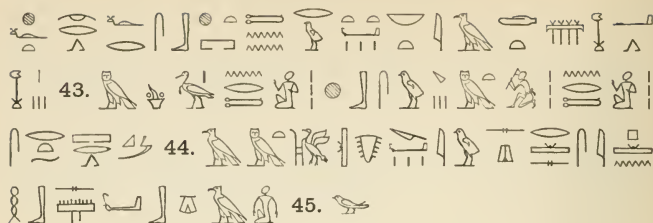
The texts relating to Pylons XV-XXI are taken from the Papyrus of Heru-em-khebit (Naviile, *Todtenbuch*, I, Bl. 161 f.).



“ name, and I know the name of her who is within thee.
 “ Lady of might, who trampleth on the Red Demons, who
 “ keepeth the festival of Haaker on the day of the hearing
 “ of faults” is thy name. She inspecteth the swathing of
 the helpless one.

XV. THE FIFTEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon : “ Fiend, red of hair and eyes, who appeareth
 “ by night, and doth fetter the fiend in his lair. Let her
 “ hands be given to the Still-Heart in his hour, let her
 “ advance and go forward” is thy name. She inspecteth
 the swathing of the helpless one.

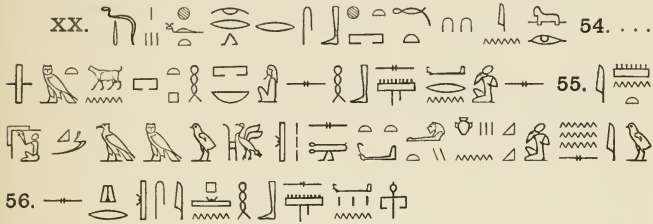
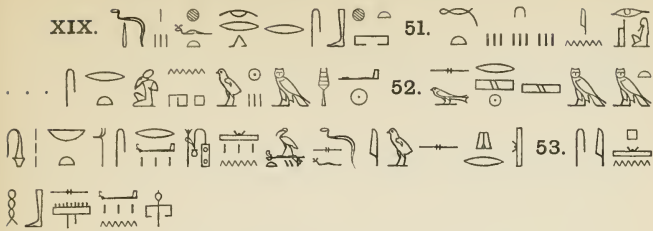
XVI. THE SIXTEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to



this pylon : “ Terrible one, lady of the rain-storm, destroyer
 “ of the souls of men, devourer of the bodies of men,
 “ orderer, producer, and maker of slaughter ” is thy name.
 She inspecteth the swathing of the helpless one.

XVII. THE SEVENTEENTH PYLON. The Osiris Heru-
 em-khebit, whose word is truth, shall say when he cometh
 to this pylon : “ Hewer-in-pieces in blood, Aḥibit, lady of
 hair ” is thy name. She inspecteth the swathing of the
 helpless one.

XVIII. THE EIGHTEENTH PYLON. The Osiris Heru-
 em-khebit, whose word is truth, shall say when he cometh
 to this pylon : “ Fire-lover, pure one, lover of slaughterings,
 “ cutter off of heads, devoted one, lady of the Great House,

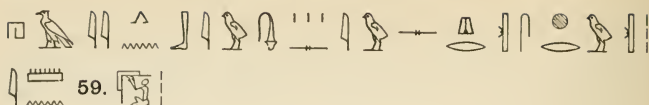


“slaughterer of fiends at eventide” is thy name. She inspecteth the swathing of the helpless one.

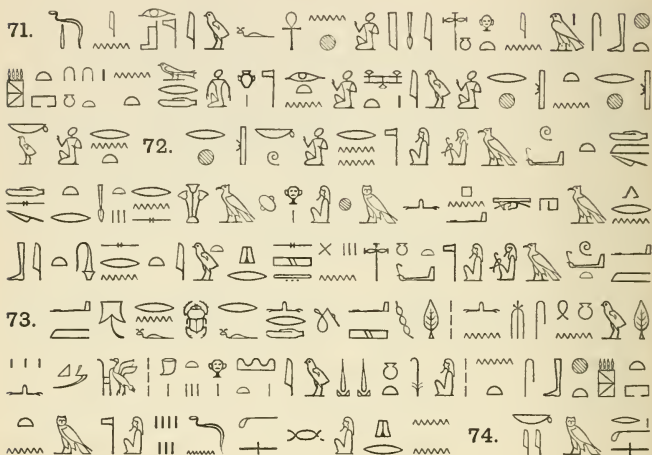
XIX. THE NINETEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: “Light-giver for life, blazing all the day, “lady of strength [and of] the writings of the god Thoth “himself” is thy name. She inspecteth the swathings of the White House.

XX. THE TWENTIETH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: “Dweller in the cavern of her lord, her name “is Cloth, hider of her creations, conqueror of hearts, “swallower [of them]” is thy name. She inspecteth the swathings of the White House.

XXI. THE TWENTY-FIRST PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon: “Knife which cutteth when [its name] is

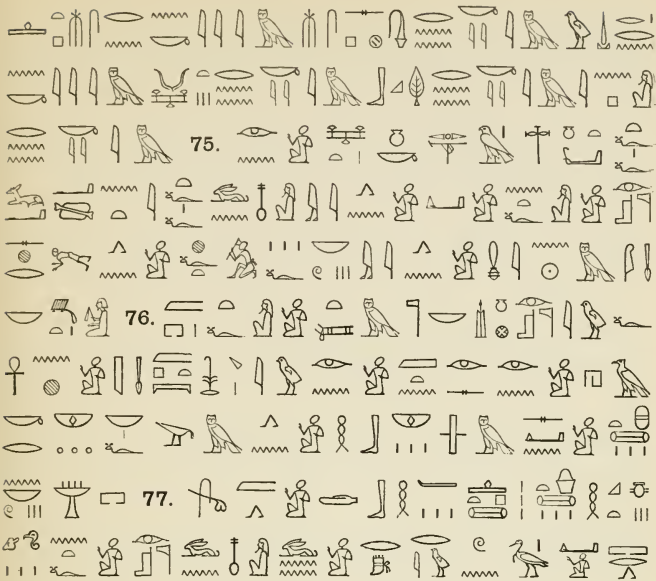


In the Turin Papyrus (ed. Lepsius, Bl. 64) the text referring to the twenty-first Pylon reads :



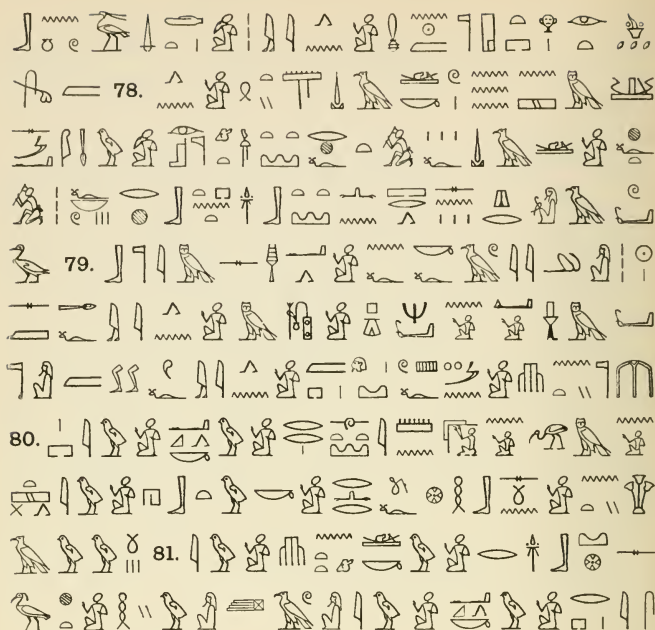
uttered, slayer of those who approach thy flame" is thy name. She possesseth hidden plans.

71. THE OSIRIS *ĀUFĀNKH*, WHOSE WORD IS TRUTH, SAITH : Hail, saith Horus, O Twenty-first pylon of the Still-Heart ! I have made the way. I know thee. I know thy name. **72.** I know the name of the goddess who guardeth thee. "Sword that smiteth at the utterance of its "own name, stinking face, overthrower of him that "approacheth her flame" is thy name. Thou keepest the hidden things of the avenger of the god, thou guardest them. *ĀMĀM* **73.** is his name. He maketh the *āsh* trees (cedars) not to grow, and the *shenu* trees (acacias) not to blossom, and preventeth copper from being found in the mountain. The *TCHATCHA* (*i.e.*, Chiefs) of this Pylon are Seven Gods. Tchen, or *Ānthch* (*Āṭ*), is the name of **74.**



the one at the door. Hetepmes is the name of another there. Messep is the name of another there. Utchara is the name of another there. Upuatu is the name of another there. Beq is the name of another there. Anp (Anubis) is the name of another there.

75. I have made the way. I am Menu-Heru, the avenger of his father, the heir of his father Un-Nefer. I have come. I have given (offerings) to my father Osiris. I have overthrown all his enemies. I have come daily with the word of truth, the lord of fealty, 76. in the house of my father Tem, the Lord of Anu, I, the Osiris Auf-ankh, whose word is truth in the southern heaven. I have done what is right for him that made the right, I have celebrated the Haker festival to the lord thereof. I have acted as the leader of the festivals. I have given cakes to the Lords of the Altar. 77. I have been the leader of the propitiatory offerings, cakes, ale, oxen, and geese, to my father Osiris Un-Nefer. I am the protector of the Ba-soul, I have made



the *Benu* bird to appear [by my] words. I have come daily into the house of the god to make offerings of incense.

78. I have come with the *shenti* tunic. I have set the Neshem Boat afloat on the water. I have made the word of Osiris Khenti Amenti to be truth before his enemies. I have carried away in a boat all his enemies to the slaughterhouse of the East, and they shall never escape from the wardship of the god **79.** who dwelleth therein. I have made the Kefaiu gods of Rā to stand up, I have made his word to be truth. I have come as a scribe. I have explained [the writings]. I have made the god to have power over his legs. I have come into the house of him that is upon his mountain (*i.e.*, Anubis). I have seen the Chief of the Seḥ hall. **80.** I have entered into Ra-stau. I have made myself invisible. I have found for myself the boundary. I have approached Nerutef. I have clothed the naked.

81. I have sailed up the river to Abydos. I have performed



the ceremonies of H̄u and Sa. I have entered the house of Åṣtes. I have made supplication to the 82. Khati gods and to Sekhmet in the temple of Net (Neith), or the Aged Ones. I have entered Ra-stau. I have made myself invisible. I have found the frontier. I have approached 83. Neruṭef. I have clothed the naked. I have sailed up the river to Abydos. I have performed the ceremonies of H̄u and Sa. I have received. I have risen like 84. a king crowned. I fill my seat on the throne in the place of my father, the God Who was at the beginning. I have praised the Meskhen of Ta-tchesert. My mouth is full of (?) 85. Maāt (Truth). I have overwhelmed the Akhekhau serpents. I have come into the Great House with [my] body in a flourishing condition. I have caused myself to travel in the Boat of H̄ai (?). The myrrh unguent of 86. is in the hair of men (*Rekhit*). I have entered into the House of Åṣtes. I have approached with



worship the two Khati gods and Sekhmet, who are in the temple 87. of the Aged One [in Ānu, *i.e.*, Heliopolis].

[And the god Osiris saith:] “Thou hast come, thou shalt be a favoured one in Ṭṭṣtu (Busiris), O Osiris Āuf-ānkh, whose word is truth, the son of the lady Shert-en-Menu, whose word is truth.”

CHAPTER XVIII

INTRODUCTION

PLATE XII



I. THE SPEECH OF THE PRIEST ĀNMUTEF. **1.** I have come unto you, O ye great Tchatcha Chiefs who dwell in heaven, and upon earth, **2.** and in Khert-Neter, and I have brought unto you the Osiris Ani. He hath not committed any act which is an abomination before all the gods. Grant ye that he may live with you every day.

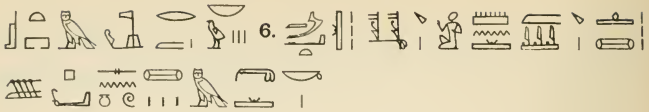
3. The Osiris the scribe Ani adoreth Osiris, Lord of Rasta, and the Great Company of the Gods who live in Khert-Neter. **4.** He saith: “Homage to thee, Khenti Āmenti, Un-Nefer, who dwellest in Abṭu (Abydos). “I come to thee. My heart holdeth Truth. There is no



“ 5. sin in my body. I have not told a lie wittingly, I have not acted in a double manner. Grant thou to me cakes, 6. let me appear in the presence (*i.e.*, thy presence), at the altar of the Lords of Truth, let me go in and come forth from Khert-Neter [at will], let not my Heart-soul be driven away [from me]; and grant me a sight of the Disk (*i.e.*, the Sun) and the beholding of the 7. Moon for ever and ever.”

II. THE SPEECH OF THE PRIEST SAMEREF. 1. I have come unto you, O ye Tchatcha Chiefs who dwell in Rasta, and I have brought unto you the Osiris 2. Ani, grant ye unto him cakes, and water, and air, and a homestead in Sekhet-hetep as to the followers of Horus.

3. The Osiris the scribe Ani, whose word is truth, adareth Osiris, the Lord of everlastingness, and the Tchatcha Chiefs, the Lords of Rasta. 4. He saith: “ Homage to thee, O King of Khert-Neter, thou Governor of Aḳert! I have come unto thee. I know thy plans (?),



" 5. I am equipped with the forms which thou takest in the " Tuat. Give thou to me a place in Khert-Neter, near the " Lords of Truth. 6. May my homestead be lasting in " Sekhet-ḥetep, may I receive cakes in thy presence."

CHAPTER XVIII

PLATES XIII, XIV

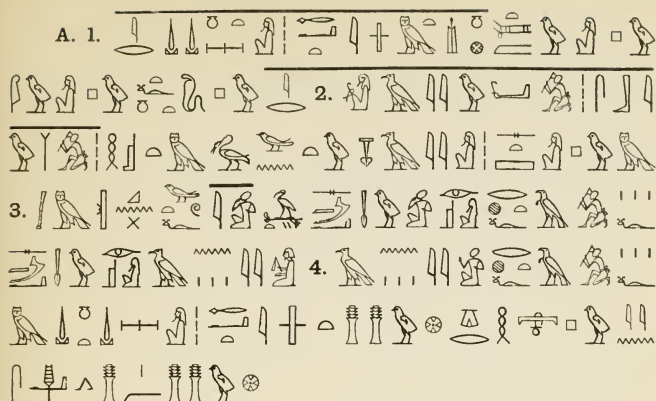


1. Hail, Thoth, who madest to be true the word of
2. Osiris against his enemies, make thou the word of the
scribe Nebseni to be true against his enemies, even as thou
didst make the word of Osiris to be true against his
enemies, in the presence of the 3. Tchatcha Chiefs who
are with Rā and Osiris in Ānu (Heliopolis), on the night of
the " things of the night,"² and the night of battle,³ 4. and

¹ This section is added from the Papyrus of Nebseni, Sheet 15.

² The " things of the night " means the rebellion or attack which was made either by the disaffected inhabitants of heaven, or by men upon earth. This rebellion took place in the last hours of the night, before the dawn.

³ This battle was between Osiris and Set, and it took place at dawn, on the right bank of the Nile, close to Heliopolis.



of the fettering of the Sebâu fiends,¹ and the day of the destruction of the enemies² of Neb-er-tcher.³


A. 1. Now the great Tchatcha Chiefs in Anu are Tem, Shu, Tefnut, [Osiris and Thoth]. 2. Now the "fettering of the Sebâu fiends" signifieth the destruction of the Smaui fiends of Set, when 3. he wrought iniquity a second time.

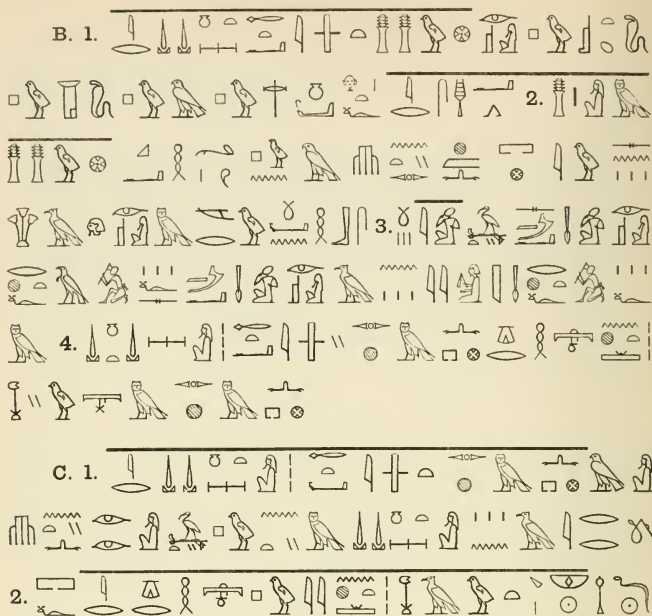
Hail, Thoth, who didst make the word of Osiris to be true against his enemies, make thou the word of the Osiris Ani to be true 4. against his enemies, with the great Tchatcha Chiefs who are in T̄t̄u, on the night of setting up the T̄t̄ in T̄t̄u (Busiris).⁴

¹ The Sebâu were the forces of the rebels, large numbers of whom were slain, but clearly very many of them were made prisoners, and were taken in chains to the temple in Heliopolis.

² The "day of the destruction" means the day of the slaughter of the captives, who were offered up as sacrifices to Neb-er-tcher, *i.e.*, the "god to the uttermost limit." They were slain before the symbol of the god in the large courtyard, and their blood poured out on its base.

³ The original battle referred to in this paragraph certainly seems to have taken place between human followers of Osiris and Set, but the religious texts contain allusions to a battle between the gods which must have taken place in heaven. The cause of this was the revolt of Set against the authority of Horus the Elder, or his predecessor.

⁴ The setting up of the T̄t̄, , was one of the most important ceremonies of the Annual Festival of Osiris which took place in all the great shrines of the god. It symbolized the final act of the reconstruction of Osiris, and his resurrection.

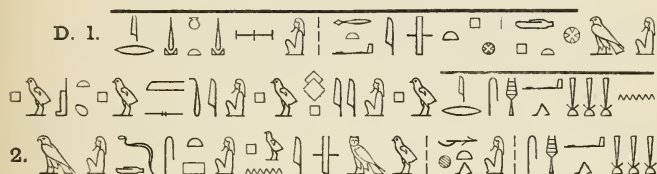
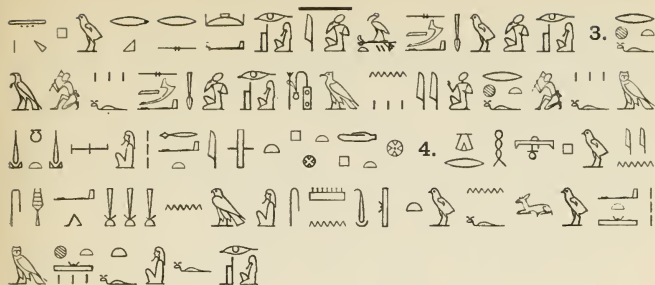


B. 1. Now the great Tchatcha Chiefs who are in Ṭeṭu are Osiris, Isis, Nephthys, and Horus the avenger of his father. Now the "setting up of **2.** the Ṭeṭ in Ṭeṭu" signifieth [the raising up of] the shoulder of Horus, the Governor of Sekhem (Letopolis). They (*i.e.*, these gods) are round about Osiris in the band [and] the bandages (?).

3. Hail, Thoṭh, who didst make the word of Osiris to be true against his enemies, make thou the word of the Osiris Ani to be true against his enemies, with **4.** the great Tchatcha Chiefs who are in Sekhem, on the night of the "things of the night" in Sekhem.¹

C. 1. Now the great Tchatcha Chiefs who are in Sekhem are Ḥeru-khenti-en-āriti (?) and Thoṭh who is with the Tchatcha Chiefs of Neruṭef. **2.** Now the night of the

¹ Thus it seems that a fight took place between Osiris and Set at Letopolis.



“ things of the night festival ” signifieth the dawn on the sarcophagus of Osiris.

Hail, Thoth, who didst make the word of Osiris to be true **3.** against his enemies, make thou the word of the Osiris the scribe Ani to be true against his enemies, with the great Tchatcha Chiefs who are in the double town Pe-Ṭep, **4.** on the night of setting up the “ Senti ”¹ of Horus, and of establishing him in the inheritance of the possessions of his father Osiris.

D. 1. Now the great Tchatcha Chiefs who are in Pe-Ṭep² are Horus, Isis, Kestá (Mestá) and Ḥapi. Now the “ setting up of the ‘ Senti ’ of **2.** Horus ” hath reference to the words which Set spake to his followers, saying: “ Set up the Senti.”³

¹ A kind of canopy with two pillars, in which the coronation of the king took place.

² Pe-Ṭep were the two halves of the town of Per-Uatchet, the metropolis of the XIXth Nome of Lower Egypt.

³ Thus it is clear that Set claimed the crown of Egypt, and ordered the ceremonial canopy or tent to be made ready for his coronation. Set was defeated, and the text shows that it was Horus who was crowned king of all Egypt.



E. 1.

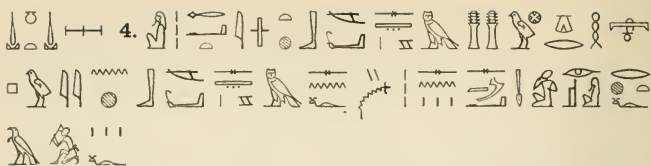


Hail, Thoth, who didst make the word of Osiris to be true against his **3.** enemies, make thou the word of the Osiris the scribe Ani to be true, in peace, against his enemies, with the great Tchatcha Chiefs who are in the Lands of the Rekhti (Taiu-Rekhti), **4.** in the night when Isis lay down, and kept watch to make lamentation for her brother Osiris.

E. **1.** Now the great Tchatcha Chiefs who are in Taiu-Rekhti are Isis, Horus, *Ḳestâ* (*Mestâ*) [*Ānpu* and *Thoth*].

Hail, Thoth, who didst make the word of Osiris true **2.** against his enemies, make thou the word of the Osiris the scribe Ani, whose word is truth, in peace, to be true against his enemies, with the great **3.** Tchatcha Chiefs who are in *Abtu*, on the night of the god *Haker*, when the dead are separated, and the **4.** spirits are judged, and when the procession taketh place in *Teni*.¹

¹ The capital of the VIIIth Nome of Upper Egypt. It lay near Abydos, and its site is probably marked by *Kôm as-Sulḫân*. It is the Θ IC of Coptic writers.



earth [and mixing it] with their blood¹ (*i.e.*, the blood of the enemies of Osiris), and of making the word of Osiris to be true against his enemies.

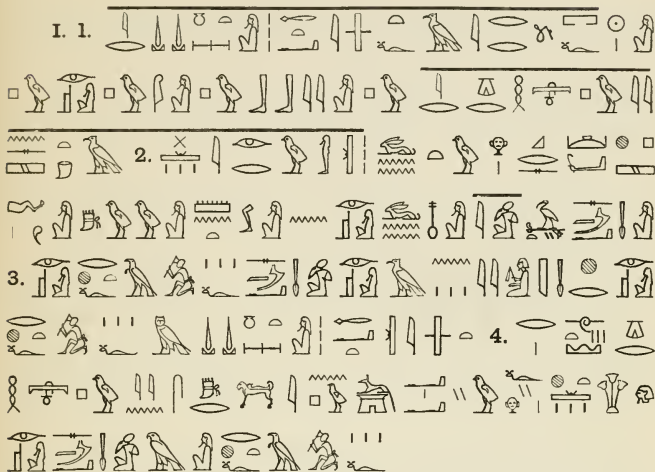
H. 1. As concerning the Tchatcha Chiefs who are present at the digging up of the earth in $\text{\textcircled{T}}$ etu : When the Smaiu fiends of Set came [there], having transformed themselves into 2. animals, these Tchatcha Chiefs slew them in the presence of the gods who were there, and they took their blood, and carried it to them. These things 3. were permitted at the examination [of the wicked] by those [gods] who dwelt in $\text{\textcircled{T}}$ etu.

Hail, Thoth, who didst make the word of Osiris to be true against his enemies, make thou the word of the Osiris 4. [the scribe] Ani to be true against his enemies, with the

¹ The victims were slain before the $\text{\textcircled{T}}$ et, the symbol of Osiris, and their blood was dug into the earth, in the same way as at the present time in Dahomey, and other parts of Africa, the blood of the victims is dug into the ground immediately before the figures of the gods which are to be appeased. These "ploughing ceremonies" are described by Burton, Skertchley, and others.



I. 1.



great Tchatcha Chiefs who are in Neruṭef,¹ on the night of the "Hidden of Forms."²

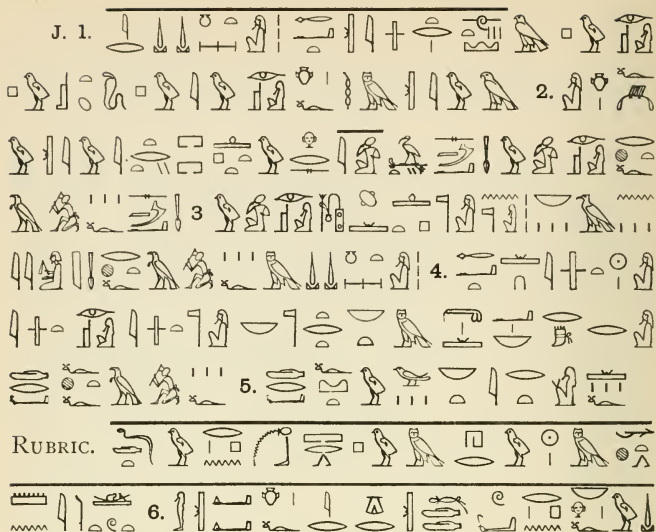
I. 1. Now the great Tchatcha Chiefs who are in Neruṭef are Rā, Osiris, Shu and Bebi.

Now, the night of the "Hidden 2. of Forms" referreth to the placing on the sarcophagus [of Osiris] the arm, the heel(?), and the thigh of Osiris Un-Nefer.

Hail, Thoth, who didst make the word of 3. Osiris true against his enemies, make thou the word of the Osiris, whose word is truth, to be true against his enemies, with the great Tchatcha Chiefs who are in 4. Rasta, on the night when Ânpu lay with his arms on the things by Osiris, and when the word of Horus was made to be true against his enemies.

¹ A part of the temple of Osiris at Herakleopolis.

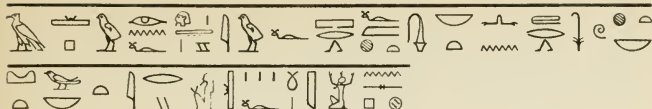
² A name of Osiris.



J. 1. The great Tchatcha Chiefs who are in Rasta are Horus, Osiris, and Isis. The heart of Osiris is happy, the heart of Horus 2. is glad, and the two halves of Egypt (Áterti) are well satisfied thereat.

Hail, Thoth, who didst make the word of Osiris true against his enemies, make thou the word of the Osiris 3. the scribe Ani, the assessor of the holy offerings made to all the gods, to be true against his enemies, with the Ten great 4. Tchatcha Chiefs who are with Rā, and with Osiris, and with every god, and with every goddess, in the presence of the god Nebertcher. He hath destroyed his enemies, and 5. he hath destroyed every evil thing which appertained to him.

RUBRIC: If this Chapter be recited for, or over, the deceased, he shall come forth by day, purified after death, 6. according to the desire of his heart. Now, if this Chapter be recited over him, he shall progress over the earth, and he shall escape from every fire, and none of the evil things which appertain to him shall ever be



round about him; never, a million times over, shall this be.

The XIXth and XXth Chapters are substantially repetitions of the XVIIIth, but each has a Rubric which is of interest. These rubrics read:

Chapter XIX. This Chapter shall be recited over the divine Chaplet which is laid on the face of the deceased, and thou shalt cast incense into the fire on his behalf. Thus shalt thou cause him to triumph over his enemies, dead or alive, and he shall be among the bodyguard of Osiris, and a hand shall be stretched out to him with meat and drink in the presence of the Great God. This Chapter shall be said by thee twice at dawn—now it is a never-failing charm—regularly and continually.

Chapter XX. If this Chapter be recited regularly and continually by a man who hath made himself pure by means of water in which natron hath been mixed, he shall come forth by day after he hath come into port (*i.e.*, is dead), and he shall perform all the transformations which his heart shall dictate, and he shall escape from the fire.

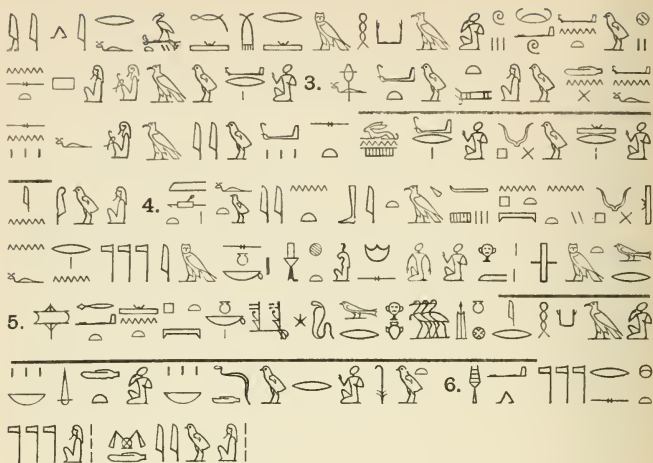
CHAPTER XXIII

THE CHAPTER OF OPENING THE MOUTH

PLATE XV



I. THE CHAPTER OF OPENING THE MOUTH OF THE OSIRIS ANI. To be said:—The god Ptaḥ shall open my mouth, and the god of my town shall unfasten the swathings,



the swathings which are over my mouth. **2.** Thereupon shall come Thoth, who is equipped with words of power in great abundance, and shall untie the fetters, even the fetters of the god Set which are over my mouth. **3.** And the god Tem shall cast them back at those who would fetter me with them, and cast them at him. Then shall the god Shu open my mouth, and make an opening into my mouth **4.** with the same iron implement wherewith he opened the mouth of the gods. I am the goddess Sekhmet, and I take my seat upon the place by the side of Amt-ur(?) **5.** the great wind of heaven. I am the great Star-goddess Sâah,¹ who dwelleth among the Souls of Anu (Heliopolis). Now as concerning every spell (or, magical incantation), and every word which shall be spoken against me, **6.** every god in the Divine Company shall set himself in opposition thereto.

¹ *I.e.*, the Orion-goddess.

CHAPTER XXIV


THE CHAPTER OF BRINGING SPELLS TO THE
SCRIBE ANI

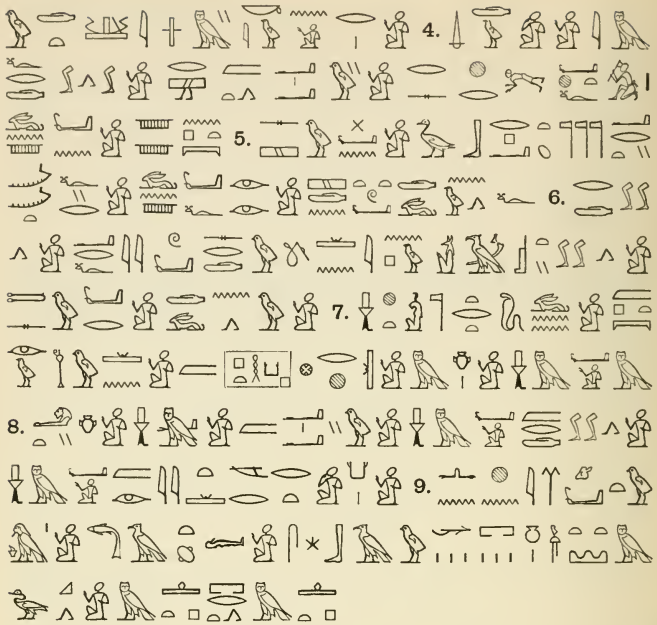
PLATE XV



I. THE CHAPTER OF BRINGING WORDS OF POWER (or, spells or incantations) TO THE OSIRIS ANI, who saith :—
 2. I am Tem-Kheperà who produced himself on the thighs of his divine mother. Those who dwell in Nu¹ have been made wolves, and those who are among the Tchatcha Chiefs 3. have become hyenas. Behold, I will gather together to myself this charm from the person with whom it is, [and from the place] wherein it is, [and it shall come to me] quicker than a greyhound, and swifter than light.
 4. Hail, thou who bringest the Ferry-Boat of Rā,² thou holdest thy course firmly and directly in the north wind as thou sailest up the river towards the Island of Fire which is in Khert-Neter. Behold, thou shalt gather together to

¹ *I.e.*, the Sky-god.

² The Being here referred to is "Ḥer-f-ḥa-f" , *i.e.*, "the god with his face turned behind him." He was the possessor of a magical ferry-boat, and he ferried the souls of the righteous from Dead-land to the Island of Truth.



with thee. Let my mouth be to me **4.** that I may speak therewith. Let my legs be to me that I may walk therewith. Let my arms be to me that I may overthrow the foe therewith. Let the two doors of the sky be opened to me. **5.** May *Ḳeb*,¹ the *Erpāt*² of the gods, open his jaws to me. May he open my two eyes which are blinded by swathings. May he make me to lift up my **6.** legs in walking which are tied together. May *Ānpu* make my thighs to become vigorous. May **7.** the goddess *Sekhmet* raise me, and lift me up. Let me ascend into heaven, let that which I command be performed in *Ḳet-ḳa-Ptah*.³ I know how to use my heart. I am master of my heart-case. **8.** I am master of my hands and arms. I am master of my legs. I have the power to do that which my *KA* (*i.e.*, Double)

¹ The Earth-god.

² The hereditary chief of the gods.

³ The "House of the *KA* of *Ptah*," *i.e.*, Memphis.



KA, the dweller in 4. my body, the god Khnemu who makest sound my members. Mayest thou appear in the place of happiness whither we go. Let not make my name to stink the Shenit Chiefs, who make men to be stable (?). [Let it be satisfactory unto us, and let the listening (?) be satisfactory unto us, and let there be joy of heart to us at the weighing of words. Let not lies be told against me before the Great God, the Lord of Amentet. Verily, how great shalt thou be when thou risest up in triumph!]

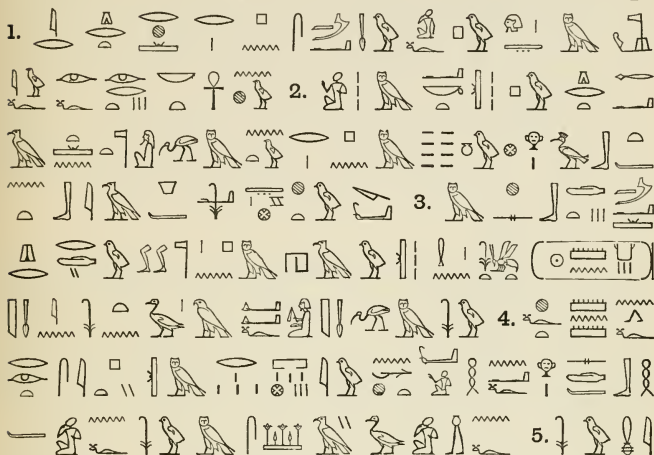
APPENDIX TO CHAPTER XXXB.

[Naviile, *Todtenbuch*, II, 99.]

RUBRIC I: 1. These words are to be said over a scarab of green stone encircled with a band of refined copper, and [having] a ring (or rim) of silver; 2. which shall be placed on the neck of the Khu (*i.e.*, the deceased), etc.



RUBRIC II [FROM THE PAPYRUS OF NU, SHEET 21]:



RUBRIC II: **1.** If this Chapter be known [by the deceased] he shall be declared a speaker of the truth both upon earth and in Khert-Neter, and he shall be able to perform every act which a living human being can perform. **2.** Now it is a great protection which hath been given by the god. This Chapter was found in the city of Khemenu (Hermopolis) upon the slab of *ba* (iron? alabaster?), which was inlaid with [letters of] **3.** genuine lapis-lazuli, and was under the feet of [the statue] of the god, during the reign of His Majesty, the King of the South and North, Menkaurā (Mycerinus),¹ true of word, by Prince Ḥeruṭāṭāf,² who found it **4.** during a journey which he made to inspect the temples. One Nekht (?) was with him who was diligent in making him to understand it (?), and he brought it **5.** to the king as a wonderful object when he perceived that

¹ The builder of the Third Pyramid at Gīzah.

² He was the son of Khufu, the builder of the First Pyramid at Gīzah.



it was a thing of great mystery, [the like of] which had never [before] been seen or looked upon. This Chapter 6. shall be recited by a man who is ceremonially clean and pure, who hath not eaten the flesh of animals, or fish, and who hath not had intercourse with women. And behold, thou shalt make a scarab of green stone, with a rim 7. [plated] with gold, which shall be placed above the heart (or, in the breast) of a man, and it shall perform for him the "opening of the mouth." And thou shalt anoint it with myrrh unguent, and thou shalt recite over it the following words of magical power. [Here follows the text of Chapter XXXB.]

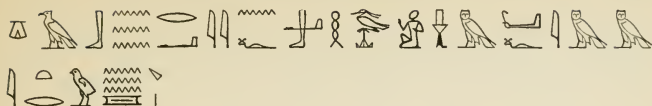
CHAPTER LXI

CHAPTER OF NOT LETTING THE HEART-SOUL
BE CARRIED AWAY

PLATE XV

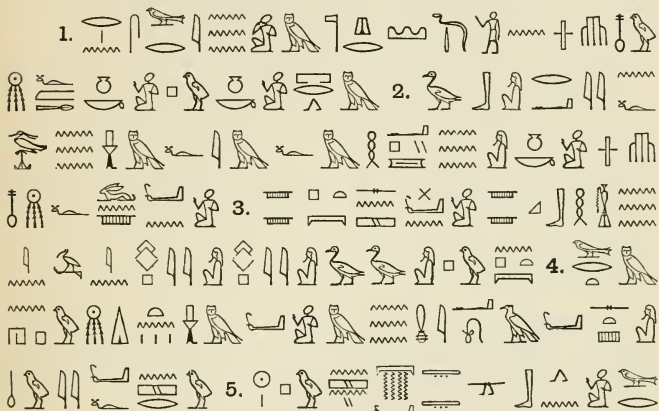


I. THE CHAPTER OF NOT LETTING THE HEART-SOUL OF A MAN BE SNATCHED AWAY FROM HIM IN KHERT-NETER. The Osiris the scribe Ani saith :—I, even I, am he 2. who

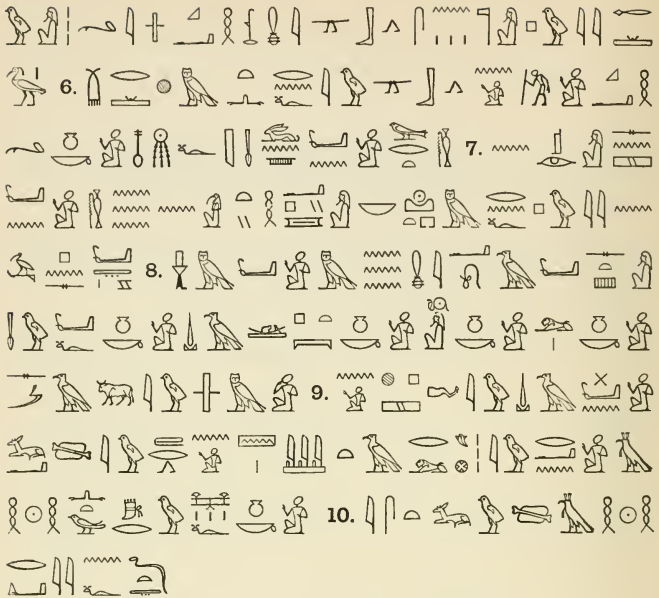


cometh forth from the Celestial Water (Aḳeb). He (*i.e.*, Aḳeb) produced abundance for me, and hath the mastery there (*i.e.*, in the sky?) in the form of the River.

The above is a portion of a longer Chapter which is found in its fullest form in the Papyrus of Nefer-uben-f (Naville, *op. cit.*, I, Bl. 72). The text reads:—



THE CHAPTER OF DRINKING WATER IN KHERT-NETER. The *am khent* priest, Nefer-uben-f, whose word is truth, saith:—**1.** I, even I, am he who cometh forth from **2.** the god Ḳeb. The water-flood is given to him, he hath become the master thereof in the form of Ḥāpi. I, the *am khent* Nefer-uben-f, open **3.** the doors of heaven. Thoſh hath opened to me the doors of Qebḥ (*i.e.*, the Celestial Waters). Lo, Ḥepi Ḥepi, the two sons(?) of the Sky, **4.** mighty in splendour, grant ye that I may be master over the water, even as Set had dominion over his evil power(?) **5.** on the day of the storming of the Two Lands (*i.e.*, Egypt). I pass by the Great Ones, arm to



shoulder (?), even as they pass that Great God, the Spirit 6. who is equipped, whose name is unknown. I have passed by the Aged One (or the Great One) of the shoulder (?). I am Nefer-uben-f, whose word is truth. Hath opened to me the Celestial Water 7. Osiris. Hath opened to me the Celestial Water Thoth-Hāpi, the Lord of the horizon, in his name of "Thoth, cleaver of the earth." 8. I am master of the water, as Set is master of his weapon. I sail over the sky, I am Rā, I am Ru. I am Sma. I have eaten 9. the Thigh, I have seized the bone and flesh. I go round about the Lake of Sekhet-Ar. Hath been given to me eternity without limit. Behold, I am 10. the heir of eternity, to whom hath been given everlastingness.

Closely connected with the above Chapter are the two following Chapters from the Papyrus of Nu (Sheets 7 and 12.)



CHAPTER LXIII. 1. THE CHAPTER OF DRINKING WATER AND OF NOT BEING BURNT UP 2. BY FIRE [IN KHERT-NETER]. Nu saith :—Hail, Bull of Amentet! I am brought unto thee. I am the paddle of Rā 3. wherewith he transported the Aged Gods. Let me neither be burnt up nor destroyed by fire. I am Beb, the firstborn son of Osiris, to whom every god maketh 4. an offering in the temple of his Eye in Anu. I am the divine Heir, the Mighty One, the Great One, the Resting One. I have made my name to flourish. 5. Deliverer, thou livest in me [every day].



CHAPTER LXIII. 1. THE CHAPTER OF NOT BEING BOILED IN FIRE. Nu saith :—I am the paddle which is equipped, 2. wherewith Rā transported the Aged Gods,



which raised up the emissions of Osiris from the Lake of blazing fire, **3.** and he was not burned. I sit down like the Light-god, and like Khnemu, the Governor of lions (?). Come, cut away **4.** the fetters from him that passeth by the side of this path, and let me come forth therefrom.

CHAPTER LIV

THE CHAPTER OF GIVING AIR

PLATE XV



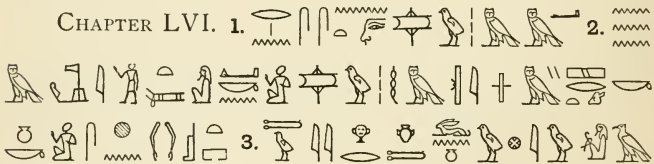
I. THE CHAPTER OF GIVING AIR IN KHERT-NETER. The Osiris Ani saith:—I am the Egg which dwelt in the Great Cackler. I keep ward over that great **2.** place which *Ḳeb* hath proclaimed upon earth. I live; it liveth. I grow up, I live, I snuff the air. I am **3.** *Utchā-aāb*. I go round about his egg [to protect it]. I have thwarted the moment of *Set*. **4.** Hail, Sweet one of the Two Lands! Hail, dweller in the *tcheffa* food! Hail, dweller in the lapis

Hail, dweller among the beings of blue (or, lapis lazuli), watch ye to protect him that is in 6. his nest (*i.e.*, cradle), the Child who cometh forth to you.

Other Chapters, which were written with the same object as the preceding, are Chapters LV and LVI, which, in the Papyrus of Nu (Sheet 12) read thus:—

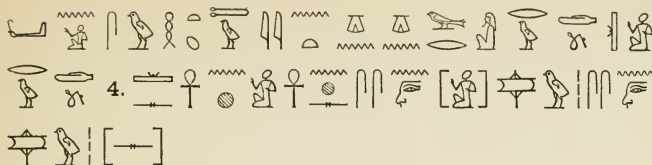


CHAPTER LV. 1. THE CHAPTER OF GIVING AIR IN KHERT-NETER. Nu saith:—2. I am the jackal of jackals. I am Shu. I draw air from the presence of the Light-god, from the uttermost limits of heaven, from the uttermost limits of 3. earth, from the uttermost limits of the pinion of the Nebeh bird (ostrich?). May air be given unto this young divine Babe. [My mouth is open, I see with my eyes.]



CHAPTER LVI. THE CHAPTER OF SNUFFING THE AIR 2. WITH WATER IN KHERT-NETER. Hail, Tem. Grant thou unto me the sweet breath which dwelleth in thy nostrils. I am he who embraceth that great throne 3. which is in the city of Unu (*i.e.*, Hermopolis). I keep watch over the

¹ Added from a papyrus at Leyden (Navelle, *op. cit.*, Bd. II, p. 125).



Egg of Kenken-ur (*i.e.*, the Great Cackler). I grow and flourish [as] it groweth and flourisheth. 4. I live [as] it liveth. I snuff the air [as] it snuffeth the air (or, my breath is its breath).

CHAPTER XXIXA

CHAPTER OF NOT LETTING THE HEART BE SNATCHED AWAY

PLATE XV



1. THE CHAPTER OF NOT LETTING THE HEART OF A MAN BE SNATCHED AWAY FROM HIM IN KHERT-NETER. The Osiris Ani, whose word is truth, saith :—Get thee back, O messenger of every god! 2. Art thou come to [snatch away] my heart-case which liveth? My heart-case which liveth shall not be given unto thee. 3. [As] I advance, the gods hearken unto my propitiation [prayer] and they fall down on their faces [whilst] they are on their own land.

APPENDIX



CHAPTER XXIXB. 1. THE CHAPTER OF NOT ALLOWING THE HEART . . . TO BE CARRIED AWAY DEAD IN KHERT-NETER. [Nu, whose word is truth, saith]:—My heart is with me, 2. and it shall never come to pass that it be carried away. I am the Lord of Hearts, the slayer of the heart-case. 3. I live in truth, I have my being therein. I am Horus, the Dweller in Hearts, 4. [I am] in the Dweller in the body. I have life by my word, my heart hath being. My 5. heart-case shall not be snatched away from me, it shall not be wounded, it shall not be put in restraint [if] wounds are inflicted upon me. [If] one take possession of it 6. I shall have my being in the body of my father Kēb and in the body of my mother Nut. I have not done that which is held in abomination by 7. the gods. I shall not suffer defeat [for] my word is truth.

There is yet another version of this Chapter, which is known as Chapter XXIXc, and which was originally engraved on a heart made of carnelian; this carnelian

heart became an amulet of great power, but its use does not appear to have been very general. The subject matter of the Chapter is quite different from that of Chapters XXIX_A and XXIX_B, for it deals directly with the soul of Rā and his KA, or Double. The *shert* stone, which is rendered "carnelian," was believed to be similar to the substance of which the disk of Rā was made, and to possess its qualities, which the wearer of the heart-amulet absorbed into his body. A copy of Chapter XXIX_C is found in the Papyrus of Ani, Sheet 33, where the amulet ranks with the amulet of the pillow, the amulet of the Țet, and the amulet of the Tet ; as all these are of very great antiquity we may assume that the heart of carnelian was used as an amulet in very early times. The text and translation of the Chapter will be found with the contents of Plate XXXIII.

CHAPTER XXVII

THE CHAPTER OF NOT LETTING THE HEART-CASE BE TAKEN FROM A MAN

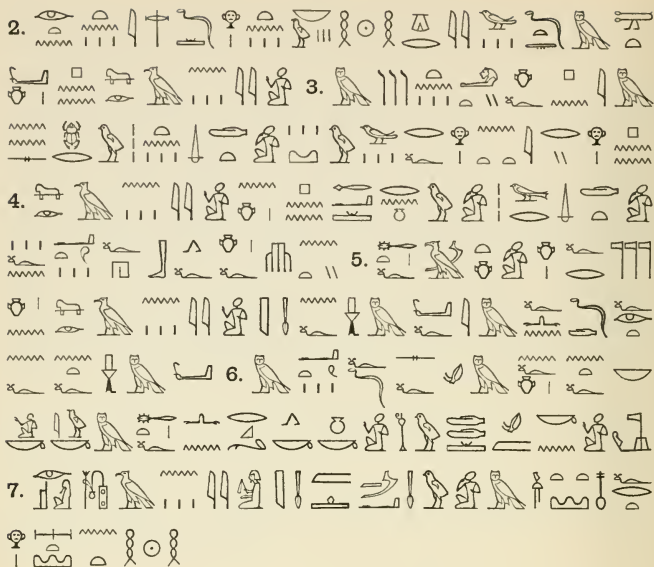
PLATES XV AND XVI



CHAPTER XXVII. I. THE CHAPTER OF NOT LETTING THE HEART-CASE OF A MAN BE TAKEN AWAY FROM HIM IN KHERT-NETER. The Osiris Ani saith :—Hail, ye who steal and crush heart-cases [and who make the heart of a man to go through its transformations according to his deeds : let not what he hath done harm him before you].¹ 2. Homage to you, O ye Lords of Eternity, ye



Naville's text.



masters of everlastingness, take ye not this heart of Osiris Ani **3.** into your fingers, and this heart-case, and cause ye not things of evil to spring up against it, because this heart belongeth to the **4.** Osiris Ani, and this heart-case belongeth to him of the great names (*i.e.*, Thoth), the mighty one, whose words are his members. He sendeth his heart to rule **5.** his body, and his heart is renewed before the gods. The heart of the Osiris Ani, whose word is truth, is to him; he hath gained the mastery over it. He hath not said what he hath done (?) He hath obtained power **6.** over his own members. His heart obeyeth him, he is the lord thereof, it is in his body, and it shall never fall away therefrom. I command thee to be obedient unto me in Khert-Neter. **7.** I, the Osiris Ani, whose word is truth, in peace; whose word is truth in the Beautiful Amentet, by the Domain of Eternity.

The two following Chapters, which are not in the Papyrus of Ani, are important for understanding the beliefs

of the Egyptians concerning the heart ; they are found in the Papyrus of Nu, Sheet 5 :—

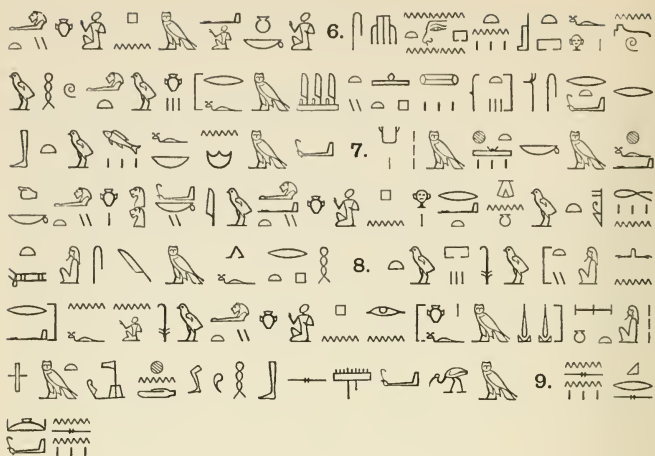


CHAPTER XXVIII. 1. THE CHAPTER OF NOT LETTING THE HEART OF NU, WHOSE WORD IS TRUTH, BE CARRIED AWAY 2. FROM HIM IN KHERT-NETER. He saith :—Hail, thou Lion-god! I am Unb (*i.e.*, the Blossom). That which is an abomination to me is the block of slaughter of the god. Let not this my heart-case be carried away from me by 3. the Fighting Gods in Anu (Heliopolis). Hail, thou who dost wind bandages round Osiris, and who hast seen Set. Hail, thou who returnest after smiting and destroying him before the mighty ones! 4. This my heart (*âb*) weepeth over itself before Osiris; it hath made supplication for me. I have given unto him and I have dedicated unto him the thoughts 5. of the heart in the House of the god (Usekh-her),¹ have brought unto him sand² at the entry to Khemenu.³ Let not this my heart-

¹ *I.e.*, the god of the broad face, a name of Râ.

² So, but read "cakes."

³ The city of the Eight Gods, *i.e.*, Hermopolis Magna.



case be carried away from me. **6.** I make you to ascend his throne, to fetter (*i.e.*, tie together) heart-cases for him in Sekhet-hetep, [to live] years of strength away from things of all kinds which are abominations to him, **7.** to carry off food from among the things which are thine, and which are in thy grasp through thy strength. And this my heart-case is devoted to the decrees of the god Tem, who guideth me through the **8.** caverns of Suti, but let not this my heart, which hath performed its desire before the Tchatcha Chiefs who are in Khert-Neter, be given to him. When they find the leg and the swathings **9.** they bury them.

CHAPTER XXXA. **1.**

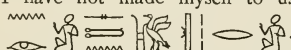
... ... **2.**


CHAPTER XXXA. **I.** THE CHAPTER OF NOT LETTING THE HEART OF NU, WHOSE WORD IS TRUTH, BE DRIVEN AWAY FROM HIM IN KHERT-NETER. He saith:—**2.** My heart of my mother. My heart of my mother. My heart-case of my existence upon the earth. Let no one


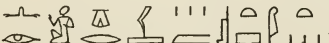


stand up against me when I bear testimony in the presence of the Lords of Things. 3. Let it not be said against me and of that which I have done "He hath committed acts which are opposed to what is right and true," and let not charges be brought up against me in the presence of the Great God, the Lord of Amentet. Homage to thee, O my heart (*ab*). Homage 4. to thee, O my heart-case. Homage to you, O my reins. Homage to you, O ye gods, who are masters of [your] beards, and who are holy 5. by reason of your sceptres. Speak ye for me words of good import to Rā,¹ and make ye me to have favour in the sight of Neḥebkau.²

¹ This is the reading of many ancient papyri, including the Papyrus of Nebseni. We should expect to find here the name of Osiris instead of that of Rā, and it actually occurs in the Turin Papyrus (ed. Lepsius).

² Neḥebkau is the Fortieth Assessor, who sat in the Hall of Osiris, and assisted him in judging the dead. The passage in Chapter CXXV in which he is mentioned reads: "Hail, Neḥebkau, who comest forth from [thy town], I have not made myself to use words of violence (or "arrogance)," . The word *sethen* must

have presented a difficulty to the scribes, for we find the following variants (Naville, *op. cit.*, II, 308): "I have not committed acts of fraud" 

; "I have not committed fraud in the seat of law (*i.e.*, the law-court)" ; "I have not done *seten*

to another" . The text of



And behold, even though it 6. (*i.e.*, the heart) be united to the earth, in the mighty innermost part thereof, let me flourish (or remain) upon the earth, and let me not die in Amentet, but become a spirit therein.

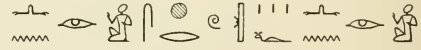
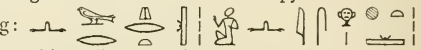
CHAPTER LVIII

THE CHAPTER OF BREATHING THE AIR

PLATE XVI

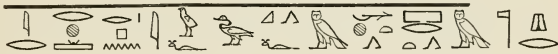




CHAPTER LVIII. 1. THE CHAPTER OF BREATHING THE AIR AND OF HAVING POWER OVER WATER IN KHERT-NETER. The Osiris Ani saith :—Open to me! Who art thou? Whither goest thou? 2. What is thy name? I am one of you. Who are these with you? The two Merti goddesses (*i.e.*, Isis and Nephthys). Thou separatest head from head when [he] 3. entereth the divine Mesqen



the Turin Papyrus reads:  "I have not made his plans, I have not done his fraud (?), I have not given a command." The Papyrus of Nu has an entirely different reading:  which seems to mean something like: "I have not made great my possessions except by [my own] things," but the exact sense of the words is not clear.



RUBRIC.




 (sic)

chamber. He causeth me to set out for the temple of the gods Kem-heru. "Assembler of souls" 4. is the name of my ferry-boat. "Those who make the hair to bristle" is the name of the oars. "Sert" (*i.e.*, "Goad") is the name of the hold (?). 5. "Steering straight in the middle" is the name of the rudder; likewise, [the boat] is a type of my being borne onward 6. in the lake. Let there be given unto me vessels of milk, and cakes, and loaves of bread, and cups of drink, and flesh, 7. in the Temple of Anpu.

RUBRIC: If the deceased knoweth this Chapter, he shall go into, after coming forth from Khert-Neter of [the Beautiful Amentet].

CHAPTER LIX


CHAPTER OF SNUFFING THE AIR IN KHERT-NETER

PLATE XVI



I. THE CHAPTER OF SNUFFING THE AIR, AND OF HAVING POWER OVER THE WATER IN KHERT-NETER. The Osiris Ani saith :—Hail, thou Sycamore tree of the goddess Nut ! Give me of the [water and of the] air **2.** which is in thee. I embrace that throne which is in Unu,¹ and I keep guard over **3.** the Egg of Neḳeḳ-ur.² It flourisheth, and I flourish³ ; it liveth and I live ; **4.** it snuffeth the air, and I snuff the air, I the Osiris Ani, whose word is truth, in [peace].

¹ The town of Hermopolis, the chief god of which was, as its name signifies, Thoth.

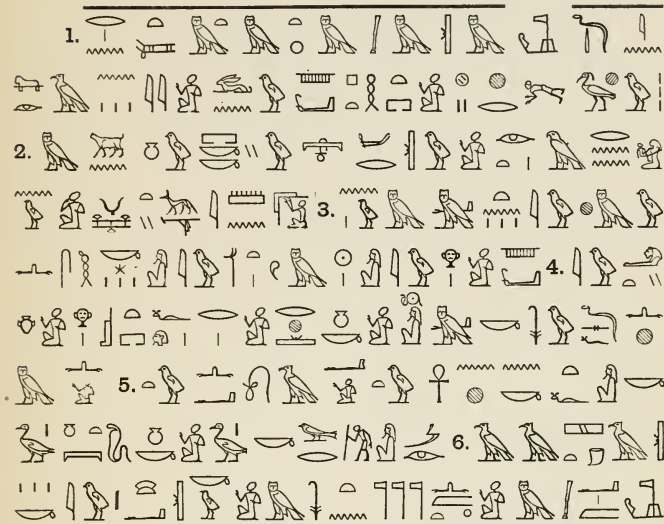
² Other forms of the name are . This god is Ḳeb, the Earth-god. The Egg is the sun.

³ The meaning is, "if the Egg flourisheth, then I shall flourish ; if it liveth, I shall live ; if it snuffeth the air, I shall snuff the air ; if it doth not flourish, nor live, nor snuff the air, then I shall do none of these things and shall die.

CHAPTER XLIV

THE CHAPTER OF NOT DYING A SECOND TIME

PLATE XVI

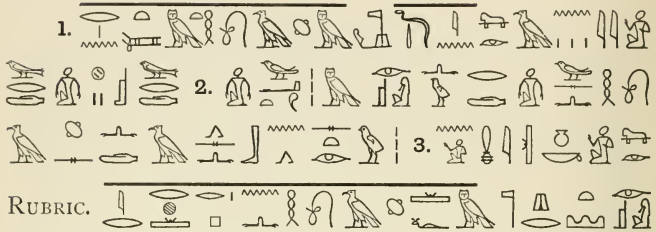


CHAPTER XLIV. 1. THE CHAPTER OF NOT DYING A SECOND TIME IN KHERT-NETER. The Osiris Ani saith :— My hiding place is opened, my hiding place is opened. The Spirits fall headlong 2. in the darkness, but the Eye of Horus hath made me holy, and Upuati hath nursed me. I will hide 3. myself among you, O ye stars which are imperishable. My brow (?) is like the brow (?) of Rā. My face is open. 4. My heart-case is upon its throne, I know how to utter words. In very truth I am Rā himself. I am not a man of no account (or, ignorance). 5. I am not a man to whom violence can be done. Thy father liveth for thee, O son of Nut. I am thy son, O great one, I have seen 6. the hidden things which are thine. I am crowned upon my throne like the king of the gods. I shall not die a second time in Khert-Neter.

CHAPTER XLV

THE CHAPTER OF NOT ROTTING IN KHERT-NETER

PLATE XVI



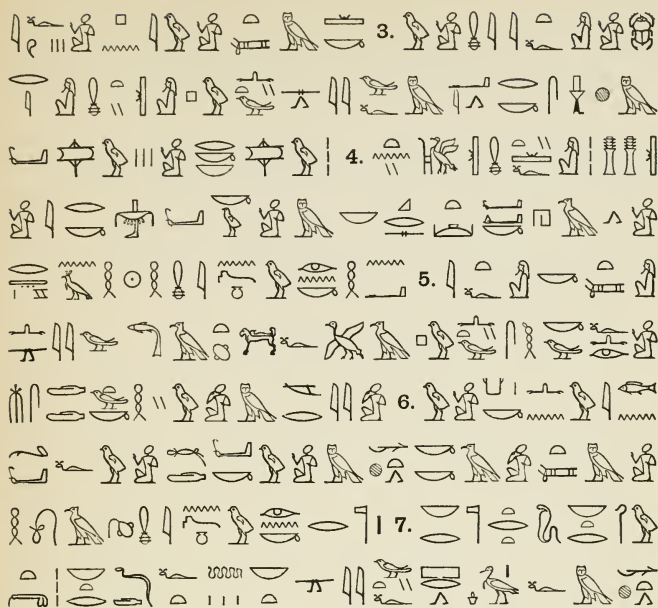
CHAPTER XLV. 1. THE CHAPTER OF NOT ROTTING IN KHERT-NETER. The Osiris Ani saith:—O thou who art motionless, O thou who art motionless, O thou whose 2. members are motionless, like unto those of Osiris. Thy members shall not be motionless, they shall not rot (or stink), they shall not crumble away, they shall not fall into decay. 3. My members shall be made [permanent] for me as if I were Osiris.

RUBRIC: If this Chapter be known by the deceased he shall never see corruption in Khert-Neter.

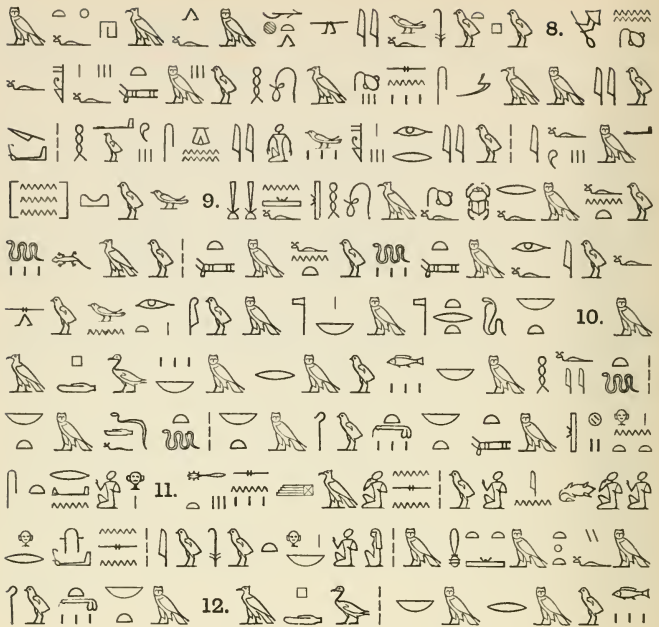
The above Chapter is a very brief exposition of the belief that the body can be prevented from decaying, which is treated at length in Chapter CLIV, and is reproduced here from the Papyrus of Nu (Sheet 18).



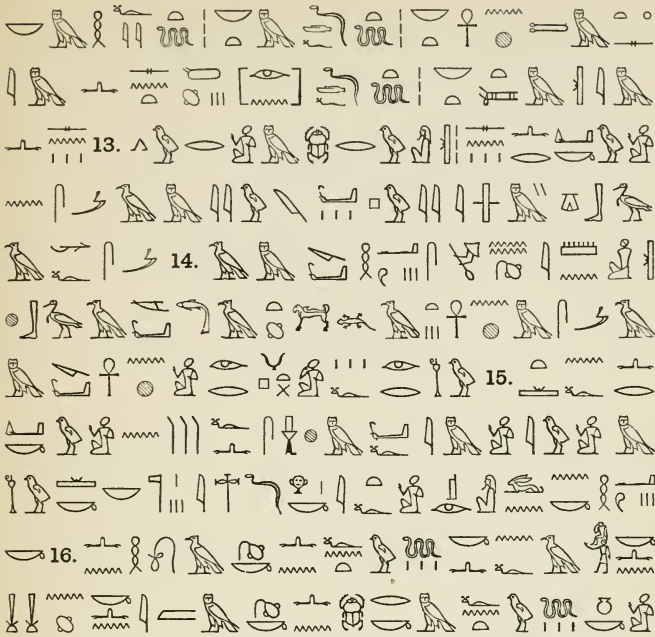
CHAPTER CLIV. 1. The Chapter of not letting the body perish. The Osiris Nu saith:—2. Homage to thee, O my divine father Osiris! I come to embalm thee. Do thou embalm these my members, for I would not perish



and come to an end **3**. [but would be] even like unto my divine father Kheperà, the divine type of him that never saw corruption. Come then, strengthen my breath, O Lord of the winds, **4**. who dost magnify these divine beings who are like unto thyself. Stablish me, stablish me, and fashion me strongly, O Lord of the funeral chest. Grant thou that I may enter into the land of everlastingness, according to that which was done for thee, **5**. along with thy father Tem, whose body never saw corruption, and who himself never saw corruption. I have never done that which thou hatest, nay, I have acclaimed thee among those who love thy **6**. KA (*i.e.*, Double). Let not my body become worms, but deliver thou me as thou didst deliver thyself. I pray thee, let me not fall into rottenness, as thou lettest **7**. every god, and every goddess, and every animal, and every reptile, see corruption, when the soul hath gone out of them, after their death.

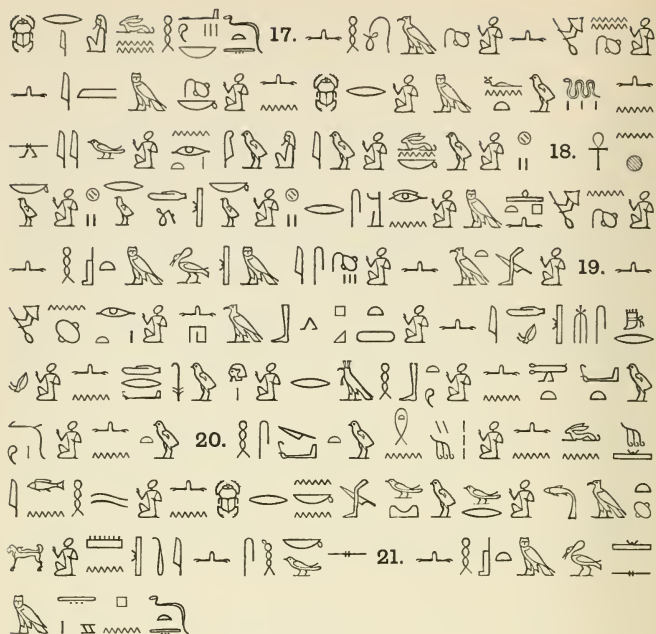


And when the soul hath departed, a man seeth corruption, and the bones **8.** of his body crumble away and become stinking things, and the members decay one after the other, the bones crumble into a helpless mass, and the flesh turneth into foetid liquid. **9.** Thus man becometh a brother unto the decay which cometh upon him, and he turneth into a myriad of worms, and he becometh nothing but worms, and an end is made of him, and he perisheth in the sight of the god of day (*i.e.*, Shu), even as do every god, and every goddess, **10.** and every bird, and every fish, and every creeping worm, and every reptile, and every beast, and every thing whatsoever. Let [all the Spirits fall] on **11.** their bellies [when] they recognize me, and behold, the fear of me shall terrify them; and thus also let it be with every being that hath died, whether it be animal, **12.** or bird, or fish, or worm, or reptile. Let life [rise out of] death. Let



not the decay caused by any reptile make an end [of me], and let not [enemies] come **13.** against me in their various forms. Give thou me not over to the Slaughterer in his execution-chamber, who killeth **14.** the members, and maketh them rot, being [himself] invisible, and who destroyeth the bodies of the dead, and liveth by carnage. Let me live, and perform his order; I will do what is **15.** commanded by him. Give me not over to his fingers, let him not overcome me, for I am under thy command, O Lord of the Gods.

Homage to thee, O my divine father Osiris, thou livest with thy members. **16.** Thou didst not decay, thou didst not become worms, thou didst not wither, thou didst not rot, thou didst not putrefy, thou didst not turn into worms. I am the god Kheperá, and my members shall have being everlastingly. **17.** I shall not decay, I shall not rot, I shall

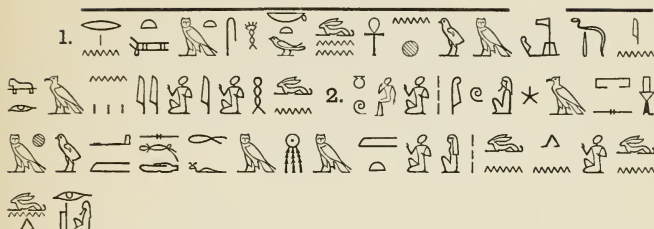


not putrefy, I shall not turn into worms, and I shall not see corruption before the eye of the god Shu. I shall have my being, I shall have my being; **18.** I shall live, I shall live; I shall flourish, I shall flourish, I shall flourish, I shall wake up in peace, I shall not putrefy, my intestines shall not perish, I shall not suffer injury. **19.** My eye shall not decay. The form of my face shall not disappear. My ear shall not become deaf. My head shall not be separated from my neck. My tongue shall not be removed. My hair shall not **20.** be cut off. My eyebrows shall not be shaved away, and no evil defect shall assail me. My body shall be established. It shall neither become a ruin, **21.** nor be destroyed on this earth.

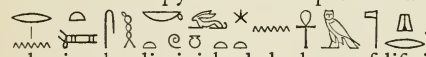


CHAPTER XLVI

THE CHAPTER OF NOT PERISHING

PLATE XVI



CHAPTER XLVI. 1. THE CHAPTER OF NOT PERISHING AND OF BEING ALIVE IN KHERT-NETER. The Osiris Ani saith :—Hail 2. ye children of the god Shu. The Țuat hath gained the mastery over his diadem. Among the Șamemet Spirits may I arise, even as did arise Osiris.

In the Turin Papyrus this Chapter has an alternative title, viz., . "The Chapter of not letting be diminished the hour of life in Khert-Neter." The Chapter itself reads in the Saïte Recension : "Hail, ye two children  of Shu, hail, ye two children of Shu, [who came forth] from his body. The Țuat hath gained the mastery over his diadem. Among the Șamemet Spirits make me to lift up the hand, rising," . The two children of Shu are Șeb and Nut, who produced Osiris, Isis, Set, Nephthys, Horus and Anubis. Another version of this Chapter, besides that published by Naville, is found in the Papyrus of Nu (Sheet 16). The Chapter is ancient, and is probably of Southern origin, and the variants prove that the text presented difficulties to the Theban scribes. There is no copy of it in the Greenfield Papyrus.

CHAPTER L

THE CHAPTER OF NOT GOING TO THE BLOCK OF
THE GOD

PLATE XVI



CHAPTER L. I. THE CHAPTER OF NOT GOING IN TO THE BLOCK OF THE GOD. The Osiris Ani saith:—My head was fastened on my body in heaven, O Guardian of the Earth, by Rā. 2. [This] was granted [to me] on the day of my being stablished, when I rose up out of a state of weakness upon [my] two feet. On the day 3. of cutting off the hair Set and the Company of the Gods fastened my head to my neck, and it became as firm as it was 4. originally. Let nothing happen to shake it off again! Make ye me safe from the murderer of my father. I have tied together 5. the Two Earths. Nut hath fastened together the vertebrae of my neck, and [I] behold them as they were originally, and they are seen in the order wherein they were when as yet Maāt was not seen, and when the gods were not born in visible forms. 6. I am Pentī. I am



the heir of the great gods, I the Osiris the scribe Ani, whose word is truth.¹

CHAPTER XCIII

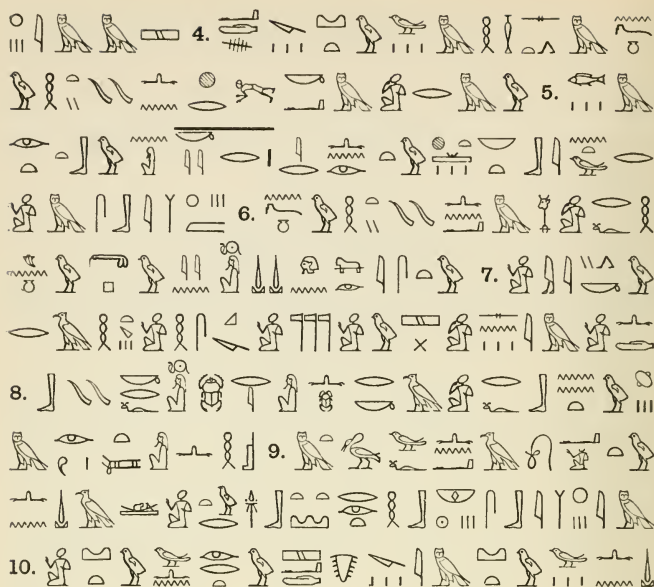
THE CHAPTER OF NOT BEING TRANSPORTED TO THE EAST

PLATE XVII



CHAPTER XCIII. 1. THE CHAPTER OF NOT BEING TRANSPORTED TO THE EAST IN KHERT-NETER. The Osiris Ani saith :—Hail, Phallus 2. of Rā, which advanceth and beateth down opposition. Things which have been without motion (or inert) for millions of years have come into life through Bābā. I am stronger thereby 3. than the strong, and I have more power thereby than the mighty. Now, let me not be carried away in a boat, or be seized violently and taken to the East, to have the festivals of the Sebāu

¹ Other ancient copies of this Chapter are found in the Papyrus of Nebseni (Sheet 12) and in the Papyrus of Nu (Sheet 19).

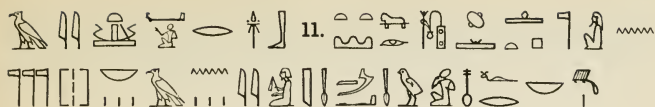


Devils celebrated on me. Let not deadly **4.** wounds be inflicted upon me, and let me not be gored (or butted) by horns. Thou shalt neither fall [nor] eat **5.** fish made by Tebun (?).¹

ANOTHER CHAPTER.

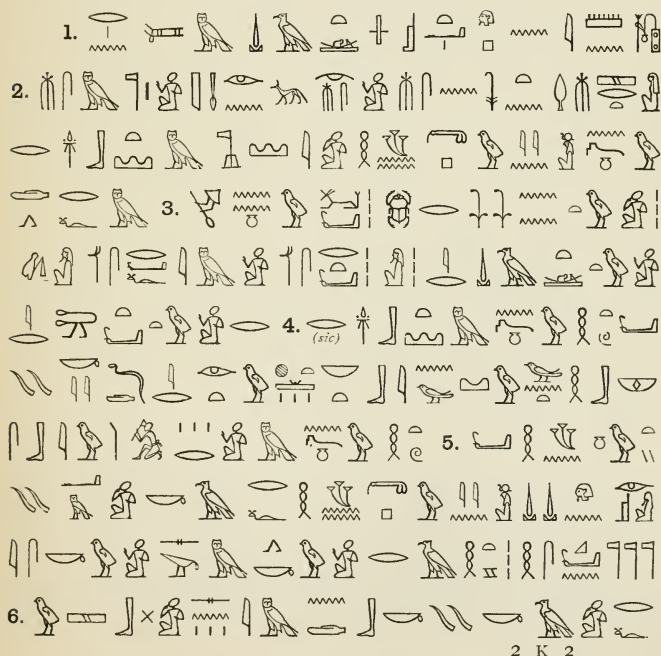
Now, no evil thing of any kind whatsoever shall be done unto me by the Sebâu Devils. [I shall not be gored by] **6.** horns. Therefore the Phallus of Râ, [which is] the head of Osiris, shall not be swallowed up. Behold, **7.** I shall come into my fields and I shall cut the grain. The gods shall provide me with food. Thou shalt not then be gored, **8.** Râ-Kheperâ. There shall not be then pus in the Eye of Tem, and it shall not **9.** be destroyed. Violence shall not be done unto me, and I shall not be carried away in [my] boat to the East to have the festivals of the Sebâu Devils celebrated on me **10.** in evil fashion. Cruel gashes

¹ The text seems to be corrupt here.



with knives shall not be inflicted upon me, and I shall not be carried away in [my] boat to the East. **11.** I the Osiris, the assessor of the holy offerings of all the gods, Ani, whose word is truth, whose word is truth, happily, the lord of fealty [to Osiris].

It is clear from the text printed above that this Chapter was full of difficulty, and that the ancient scribes did not understand many parts of it. It is evident also that two versions of it were current under the XVIIIth dynasty. The following version from Naville (*op. cit.*, I, Bl. 105) helps to settle some of the mistakes which the scribes made in copying the Chapter:—

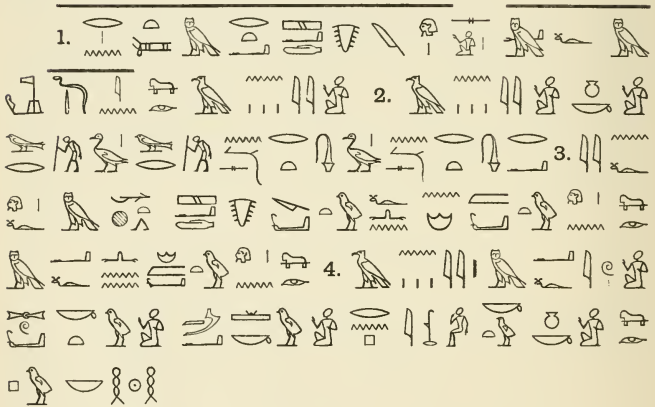




CHAPTER XLIII

THE CHAPTER OF NOT LETTING THE HEAD BE
CUT OFF

PLATE XVII



CHAPTER XLIII. 1. THE CHAPTER OF NOT LETTING THE HEAD OF A MAN BE CUT OFF FROM HIS BODY IN KHERT-NETER. The Osiris Ani saith :—2. I am a Great One, the son of a Great One. [I am] Fire, the son of Fire, to whom was 3. given his head after it had been cut off. The head of Osiris was not removed from his body, and the head of the Osiris 4. Ani shall not be removed from

his body.¹ I have knitted myself together, I have made myself whole and complete.² I shall renew my youth. I am Osiris Himself, the Lord of Eternity.


CHAPTER LXXXIX

THE CHAPTER OF UNITING THE SOUL TO ITS BODY

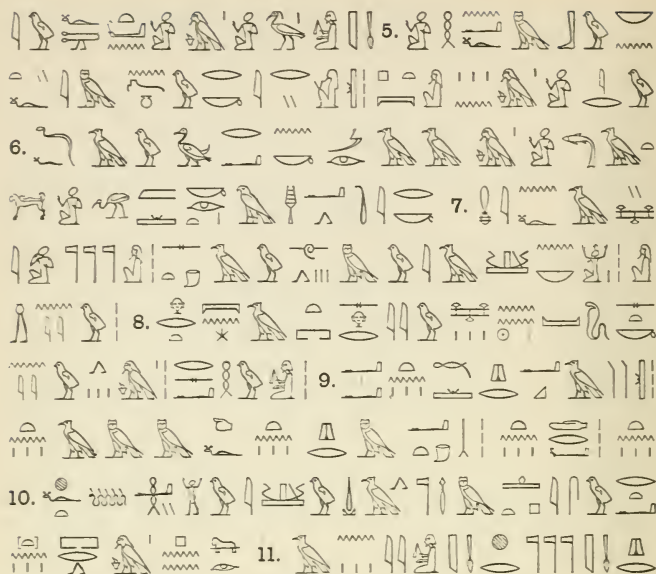
PLATE XVII



CHAPTER LXXXIX. 1. THE CHAPTER OF MAKING THE SOUL TO BE JOINED TO ITS BODY IN KHERT-NETER. The Osiris Ani saith :—Hail, thou god Aniu! Hail, thou god Peḥreri, 2. who dwellest in thy hall, the Great God. Grant thou that my soul may come to me from any place wherein it may be. Even if it would tarry, let my soul be brought 3. unto me from any place wherein it may be. Thou findest the Eye of Horus standing by thee like unto those beings who resemble Osiris, who never lie down in death. Let not 4. the Osiris Ani, whose word is truth, lie down dead among those who

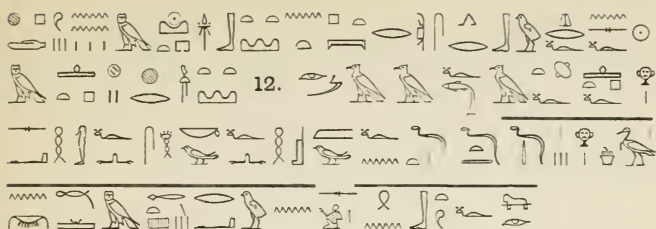
¹ The Turin Papyrus adds here .

² The Turin Papyrus adds , I shall be made new.



lie in Anu, the land wherein [souls] are joined to their bodies in thousands. Let me have possession of my Ba-soul and of my Spirit-soul, and let my word be truth **5.** with it (*i.e.*, the Ba-soul) in every place wherein it may be. Observe then, O ye guardians of Heaven, my soul [wherever it may be]. Even if it would **6.** tarry, cause thou my Ba-soul to see my body. Thou shalt find the Eye of Horus standing by thee **7.** like [the Watchers].

Hail, ye gods who tow along the boat of the Lord of Millions of Years, who bring it over the **8.** sky of the Tuat, who make it to journey over Nent (Nut?), who make Ba-souls to enter into their Spirit-bodies, **9.** whose hands hold the steering poles and guide it straight, who grasp tightly your paddles, destroy ye the **10.** Enemy; thus shall the Boat rejoice, and the Great God shall travel on his way in peace. Moreover, grant ye that the Ba-soul of the Osiris Ani, **11.** whose word is truth before the gods, may come forth with your navel cords in the eastern part of the sky,



and that it may follow Rā to the place where he was yesterday, and may set in peace, in peace in Amentet. **12.** May it gaze upon its earthly body, may it take up its abode in its Spirit-body, may it neither perish nor be destroyed for ever and for ever.

RUBRIC : These words shall be said over a model of the Ba-soul made of gold, and inlaid with precious stones, which shall be placed on the breast of the Osiris.

CHAPTER XCI

THE CHAPTER OF NOT LETTING THE SOUL OF A MAN BE HELD CAPTIVE IN KHERT-NETER

PLATE XVII



CHAPTER XCI. **1.** THE CHAPTER OF NOT LETTING THE SOUL OF A MAN BE HELD CAPTIVE IN KHERT-NETER. The Osiris Ani saith:—Hail, thou who art exalted! Hail, thou who art adored! Hail, Mighty **2.** One of Souls, thou divine Soul who inspirest great dread, who dost set the fear of thyself in the gods, who are enthroned upon thy mighty seat. Make thou a path for the Spirit-soul **3.** and the



Ba-soul of the Osiris Ani. I am equipped with [words of power]. I am a Spirit-soul equipped with [words of power]. I have made my way to the place where are Rā and 4. Hathor.

RUBRIC : If this Chapter be known by the deceased he shall be able to transform himself into a Spirit-soul who shall be equipped with [his soul and his shadow] in Khert-Neter, and he shall not be shut up inside any door in Amentet, when he is coming forth upon the Earth, or when he is going back into [Khert-Neter.]¹

CHAPTER XCII

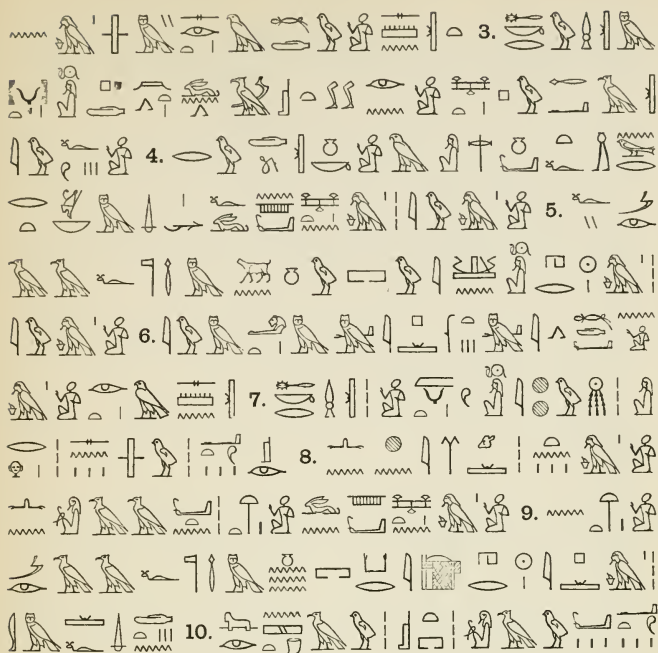
THE CHAPTER OF OPENING THE TOMB TO THE
BA-SOUL AND SHADOW

PLATE XVII

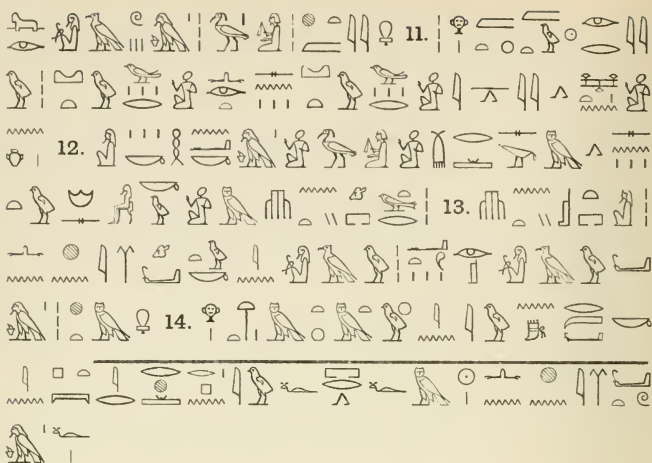


CHAPTER XCII. I. THE CHAPTER OF OPENING THE TOMB TO THE BA-SOUL AND THE SHADOW, AND OF COMING FORTH BY DAY, AND OF HAVING MASTERY OVER THE TWO LEGS. The Osiris the scribe Ani, whose word is truth, saith :—
2. The place which is closed is opened, the place which is shut (or sealed) is sealed. That which lieth down in the closed place is opened by (or, to) the Ba-soul which is in it. By the Eye of Horus I am delivered (?) Ornaments are

¹ In the Papyrus of Nu this Rubric is wanting.



3. established on the brow of Rā. My stride is made long. I lift up my two thighs [in walking]. I have journeyed over a long road. My limbs are 4. in a flourishing condition. I am Horus, the Avenger of his Father, and I bring the Urrt Crown [and set it on] its standard. The road of souls is opened. My twin soul 5. seeth the Great God in the Boat of Rā, on the day of souls. My soul is 6. in the front thereof with the counter of the years. Come, the Eye of Horus hath delivered for me my soul, my ornaments are 7. established on the brow of Rā. Light is on the faces of those who are in the members of Osiris. 8. Ye shall not hold captive my soul. Ye shall not keep in durance my shadow. The way is open to my soul 9. and to my shadow. It seeth the Great God in the shrine on the day of counting souls. It repeateth the words of 10. Osiris. Those whose seats are invisible, who fetter the members of Osiris, who fetter



Heart-souls and Spirit-souls, who set a seal **11.** upon the dead, and who would do evil to me, shall do no evil to me. Haste on the way to me (?). Thy heart **12.** is with thee. My Heart-soul and my Spirit-soul are equipped ; they guide thee. I sit down at the head of the great ones **13.** who are chiefs of their abodes. The wardens of the members of Osiris shall not hold thee captive, though they keep ward over souls, and set a seal on **14.** the shadow which is dead. Heaven shall not shut thee in.

RUBRIC : If this Chapter be known by the deceased he shall come forth by day, and his soul shall not be kept captive.

The text of the above Chapter is corrupt in many places, and its general meaning can only be gained from a perusal of one of the older copies of the text ; a translation of the Chapter as found in the Papyrus of Nebseni (Sheet 6) is therefore appended :—

That which was shut hath been opened [that is] the dead. That which was shut fast hath been opened by the command of the Eye of Horus, **3.** which hath delivered me. Established are the beauties on the forehead of Rā. My steps are long. My legs are lifted up. I have performed

the journey, my members are mighty and **4.** are sound. I am Horus, the Avenger of his Father. I am he who bringeth along his father, and his mother, by means of his staff. The way shall be opened to him that hath **5.** power over his feet, and he shall see the Great God in the Boat of Rā, when souls are counted therein at the bows, and **6.** when the years also are counted up. Grant that the Eye of Horus, which maketh the adornments of splendour to be firm on the **7.** forehead of Rā, may deliver my soul for me, and let darkness cover your faces, O ye who would imprison Osiris. O keep not captive my soul. O keep not ward over **8.** my shadow, but let a way be opened for my soul and my shadow, and let them see the Great God in the shrine **9.** on the day of the counting of souls, and let them hold converse with Osiris, whose habitations are hidden, and those who guard the members of Osiris, and who **10.** keep ward over the Spirit-souls, and who hold captive the shadows of the dead, and who would work **11.** evil against me, so that they shall [not] work evil against me. A way shall be for thy KA (*i.e.*, Double) with thee, and thy soul shall be prepared by those who keep ward over the members of Osiris, and who hold captive **12.** the shadows of the dead. Heaven shall not keep thee fast, the earth shall not hold thee captive. Thou shalt not live with the beings who slay, **13.** but thou shalt be master of thy legs, and thou shalt advance to thy body straightway in the earth, [and to] those who belong to the shrine of Osiris and guard his members.

CHAPTER LXXIV

THE CHAPTER OF LIFTING UP THE FEET AND
OF APPEARING ON THE EARTH

PLATE XVIII



CHAPTER LXXIV. **1.** THE CHAPTER OF LIFTING UP THE FEET, AND OF COMING FORTH ON THE EARTH. The Osiris



Ani saith :—Perform thy work, O Seker,¹ perform thy work O Seker, O thou who dwellest in thy circle,² and who dwellest in my feet **2.** in Khert-Neter. I am he who sendeth forth light over the Thigh of heaven. I come forth in heaven. I sit down by the Light-god (Khu). **3.** O I am helpless. O I am helpless. I would walk. I am helpless. I am helpless in the regions of those who plunder in Khert-Neter, I the Osiris Ani, whose word is truth, in peace.

CHAPTER VIII

THE CHAPTER OF MAKING A WAY THROUGH ĂMENTET BY DAY

PLATE XVIII



CHAPTER VIII. **I.** THE CHAPTER OF FORCING A WAY INTO ĂMENTET [AND OF COMING FORTH] BY DAY. The Osiris Ani saith:—The town of Unu (Hermopolis) is opened.

¹ Or Sekri, *i.e.*, he who is shut up dead in his coffin or shrine. Seker, a very ancient god, was death personified, and his kingdom was situated under, or beyond, that part of the left bank of the Nile which lay a little to the south of Memphis. The name of this Death-god is probably preserved in the modern place-name of Şakḳârah. The attributes of Seker were ascribed to Osiris, who was in many respects the counterpart of the older god.

² The Egyptian Țuat was divided into a number of “circles,” which were inhabited by different grades of Spirits.



My head 2. is sealed up, Thoth. Perfect is the Eye of Horus. I have delivered the Eye of Horus which shineth with splendours on the brow of Rā, 3. the Father of the gods, [I am] that self-same Osiris, [the dweller in] Amentet. Osiris knoweth his day, and he knoweth that he shall live through his period of life ; I shall have my being with him. 4. I am the Moon-god Aāh, the dweller among the gods. I shall not come to an end. Stand up therefore, O Horus, for thou art counted among the gods.

The following version (Navielle, *op. cit.*, I, Bl. X) of the above Chapter explains many of the difficulties which are found in the text of the Papyrus of Ani :—



CHAPTERS VIII AND IX. 1. THE CHAPTER OF FORCING A WAY INTO THE T̄UAT. The Am Khent priest Neferuben-f, whose word is truth, 2. saith :—Hail, Soul, thou mighty one of terror. Behold, I have come unto thee. I see thee. I have forced a way through the T̄uat. I see my father Osiris. I drive away 3. the darkness. I love him. I have come. I see my father Osiris. He hath counted the heart of Set. [I] have made offerings for my



father Osiris. I have opened **4.** all the ways in heaven and on earth. I love him. I have come. I have become a Spirit-body and a Spirit-soul, who is equipped. Hail, every god and every Spirit-soul, I have made the ways. I am Thoth **5.**

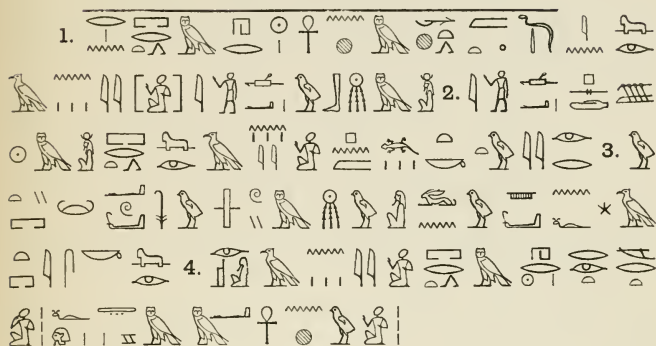
ANOTHER CHAPTER OF THE TUAT AND OF COMING FORTH
BY DAY.

Open is the land of Unu. Shut is the head of Thoth. Perfect is **6.** the Eye of Horus. I have delivered the Eye of Horus, the shining one, the ornament of the Eye of Rā, the Father of the Gods. I am that same Osiris who **7.** dwelleth in Ámentet. Osiris knoweth his day, which cometh to an end. I am Set, the Father of the Gods. I shall never come to an end.

CHAPTER II

THE CHAPTER OF COMING FORTH BY DAY, AND
OF LIVING AFTER DEATH

PLATE XVIII



CHAPTER II. I. THE CHAPTER OF COMING FORTH BY DAY AND OF LIVING AFTER DEATH. The Osiris Ani saith:—Hail, thou One, who shinest from the moon. 2. Hail, thou One, who shinest from the moon. Grant that this Osiris Ani may come forth among thy multitudes who are at 3. the portal. Let him be with the Light-God. Let the \ddagger uat be opened to him. Behold, the Osiris 4. Ani shall come forth by day to perform everything which he wisheth upon the earth among those who are living [thereon].

In the Papyrus of Amen-neb in the British Museum (see Naville, *op. cit.*, I, Bl. 6) the above Chapter forms part of the composition which is commonly called Chapter III. The contents of this Chapter, translated from the Papyrus of Nu (Sheet 13), are as follows:—

2. Hail, thou god Tem, who comest forth from the Great Deep, who shinest gloriously under the form of the twin Lion-gods,¹ send forth with might thy words unto

¹ *I.e.*, Shu and Tefnut.

those who are in thy presence, **3.** and let the Osiris Nu enter into their assembly. He hath performed the decree which hath been spoken to the mariners at eventide, **4.** and the Osiris Nu, whose word is truth, shall live after his death, even as doth Rā every day. Behold, most certainly Rā was born **5.** yesterday, and the Osiris Nu was born yesterday. And every god shall rejoice in the life of the Osiris Nu, even as they rejoice **6.** in the life of Ptaḥ, when he appeareth from the Great House of the Aged One which is in Anu (Heliopolis).

The text reads :

2.

3.

4.

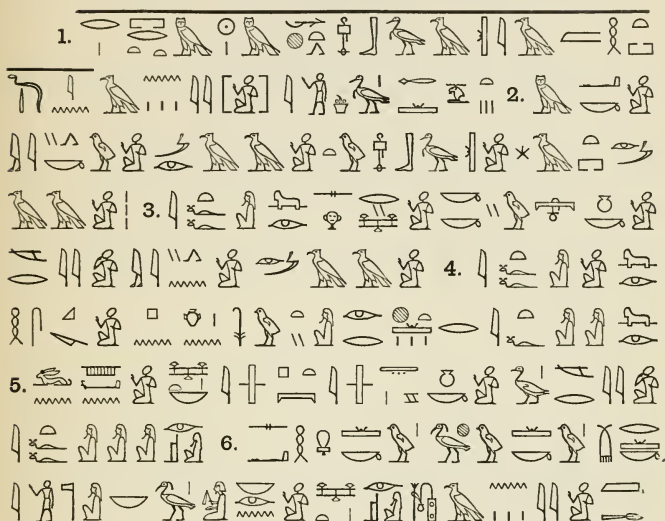
5.

6.

CHAPTER IX

THE CHAPTER OF COMING FORTH BY DAY AFTER
PASSING THROUGH THE ÂAMĤET

PLATE XVIII



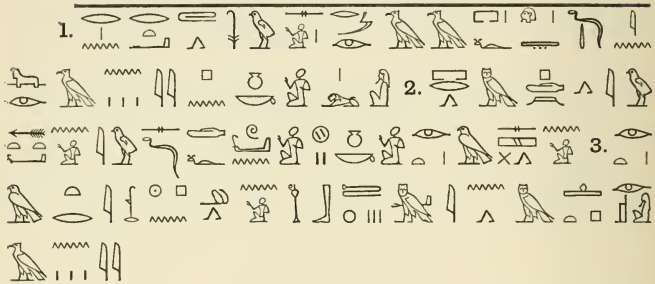
CHAPTER IX. 1. THE CHAPTER OF COMING FORTH BY DAY AFTER FORCING AN ENTRANCE THROUGH THE ÂAMĤET.¹ The Osiris Ani saith:—Hail, Soul, thou mighty one of terror! 2. Verily, I am here. I have come. I behold thee. I have passed through the Tuat. I have seen 3. Father Osiris. I have scattered the gloom of night. I am his beloved one. I have come, I have seen 4. my Father Osiris. I have stabbed the heart of Suti. I have made offerings to my Father Osiris. 5. I have opened every way in heaven and on the earth. I am the son who loveth his Fathers (*sic*) Osiris. 6. I am a Spirit-body. I am a Spirit-soul. I am equipped. Hail, every god and every Spirit-soul. I have made the way [to Osiris]. I the Osiris the scribe Ani, whose word is truth.

¹ A chamber in the domain of Seker, the god of Death.

CHAPTER CXXXII

THE CHAPTER OF MAKING A MAN TO RETURN TO LOOK UPON HIS HOUSE ON EARTH

PLATE XVIII



CHAPTER CXXXII. 1. THE CHAPTER OF MAKING A MAN TO RETURN TO LOOK UPON HIS HOUSE ON EARTH. The Osiris Ani saith:—I am the Lion-god 2. who cometh forth with long strides. I have shot arrows, and I have wounded my prey. I have shot arrows, and I have wounded my prey. I am the Eye of Horus, I traverse 3. the Eye of Horus at this season. I have arrived at the domains. Grant that the Osiris Ani may come in peace. [I have advanced, and behold, I have not been found light in weight, and the Balance is emptied of my case.]

The words within brackets are translated from a papyrus at Paris (Navelle, *op. cit.*, Bl. 145), and the text of the passage reads:

The Balance here alluded to is the "Great Balance" in the Hall of Osiris in which the hearts of the deceased were weighed in the presence of the god, but it is difficult to see the connection between the object with which this Chapter was written, and the words here added. In the Turin Papyrus they are wholly wanting.

CHAPTER X OR XLVIII¹

ANOTHER CHAPTER OF A MAN COMING FORTH BY DAY AGAINST HIS ENEMIES IN KHERT-NETER

PLATE XVIII

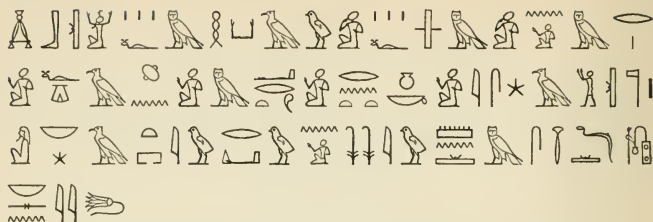


CHAPTER X OR XLVIII. 1. ANOTHER CHAPTER OF THE COMING FORTH OF A MAN BY DAY AGAINST HIS ENEMIES IN KHERT-NETER. [The Osiris Ani saith:—] I have divided the heavens. I have 2. cleft the horizon. I have traversed the earth [following in] his footsteps. I have conquered the mighty Spirit-souls because 3. I am equipped for millions of years with words of power. I eat with my mouth. I evacuate with my body. 4. Behold, I am the God of the Tuat! Let these things be given unto me, the Osiris Ani, in perpetuity without fail or diminution.

The text of this Chapter in the Papyrus of Nebseni contains some interesting variants ; it reads :—



¹ The Chapter occurs twice in the Turin Papyrus.



The Eleventh Chapter has a title similar to that of Chapter X, but its contents are different; the Turin Papyrus contains two copies of it (Chapters XI and XLIX). The text as given in the Papyrus of Nu (Sheet 21) reads :—



CHAPTER XI OR XLIX. 1. THE CHAPTER OF COMING FORTH AGAINST ENEMIES IN KHERT-NETER. The Osiris Nu saith :—2. Hail, *Ām-ā-f* (*i.e.*, Eater of his arm), I have passed over (?) the road. I am *Rā*. I have come forth from the horizon against my enemies. I have not permitted him to escape 3. from me. I have stretched out my hand like that of the Lord of the Urrt Crown. I have lifted up my feet even as the *Uraei-goddesses* lift themselves up. I have not permitted the enemy [to be saved] from me. 4. As for mine enemy, he hath been given to me, and he shall not be delivered from me. I stand up like *Horus*. I sit down



like Ptah. I am strong like Thoth. 5. I am mighty like Tem. I walk with my legs. I speak with my mouth. I chase my enemy. He hath been given unto me, and he shall not be delivered from me.

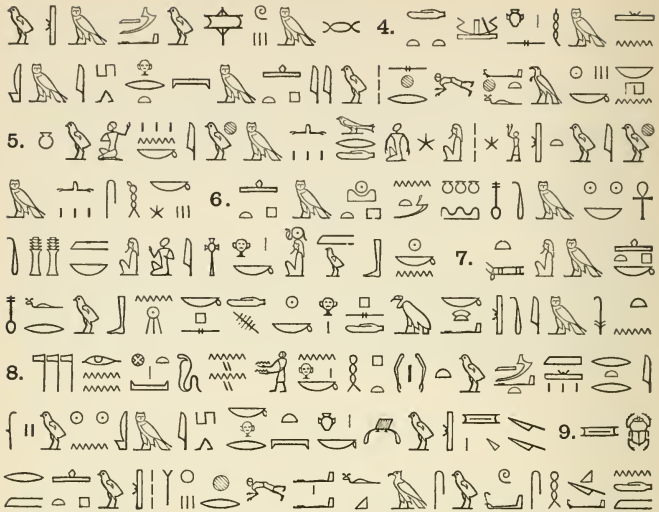
CHAPTER XV

A HYMN OF PRAISE [TO BE SUNG] TO RĀ WHEN HE RISETH ON THE HORIZON, [AND] WHEN HE SETTETH IN THE [LAND OF] LIFE

PLATE XIX



CHAPTER XV. 1. A HYMN OF PRAISE TO RĀ WHEN HE RISETH UPON THE HORIZON, AND WHEN HE SETTETH IN THE LAND OF LIFE. Osiris the scribe Ani saith:—Homage to thee, 2. O Rā, when thou risest as Tem-Heru-Khuti. Thou art to be adored. Thy beauties are before mine eyes, [thy] 3. radiance is upon my body. Thou goest forth to thy setting in the Sektet Boat with



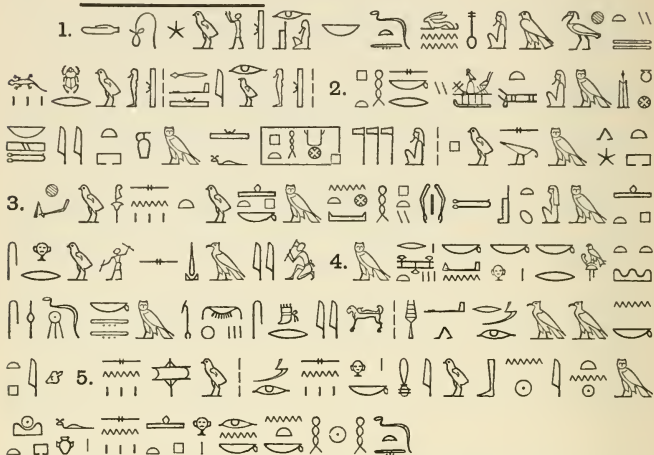
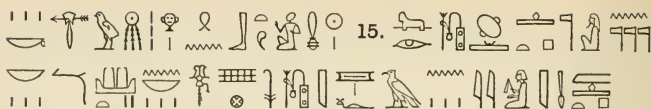
[fair] winds, and thy heart is glad ; 4. the heart of the Māṭet Boat rejoiceth. Thou stridest over the heavens in peace, and all thy foes are cast down ; the stars which never rest 5. sing hymns of praise unto thee, and the stars which are imperishable glorify thee as thou 6. sinkest to rest in the horizon of Manu, O thou who art beautiful at morn and at eve, O thou lord who livest, and art established, O my Lord !

Homage to thee, O thou who art Rā when thou risest, 7. and who art Tem when thou settest in beauty. Thou risest and thou shinest on the back of thy mother [Nut], O thou who art crowned the king 8. of the gods ! Nut welcometh thee, and payeth homage unto thee, and Maāt, the everlasting and never-changing goddess, embraceth thee at noon and at eve. Thou stridest over the heavens, being glad at heart, and the Lake of Ṭestes,¹ 9. is content. The Sebāu-fiend hath fallen to the ground, his fore-legs and his hind-legs have been hacked off him, and the knife hath severed the joints of his back. Rā hath

¹ The Oases region in the Western Desert.





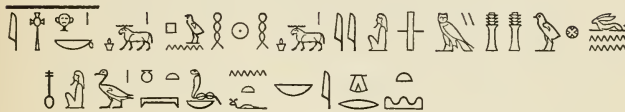
a fair wind, **10.** and the Sektet Boat setteth out on its journey, and saileth on until it cometh into port. The gods of the South, the gods of the North, the gods of the West, and the gods of the East praise **11.** thee, O thou Divine Substance, from whom all living things came into being. Thou didst send forth the word when the earth was submerged with silence, O thou Only One, who didst dwell in heaven before ever the earth and the mountains came into being. **12.** Hail, thou Runner, Lord, Only One, thou maker of the things that are, thou hast fashioned the tongue of the Company of the Gods, thou hast produced whatsoever cometh forth from the waters, thou springest up out of them above the submerged land of the Lake of Horus. **13.** Let me breathe the air which cometh forth from thy nostrils, and the north wind which cometh forth from thy mother Nut. Make thou my Spirit-soul to be glorious, O Osiris, **14.** make thou my Heart-soul to be divine. Thou art worshipped as thou settest, O Lord of the gods, thou art exalted by reason of thy wondrous works. Shine thou with thy rays of light upon my body day by day, **15.** upon me, Osiris the scribe, the assessor of the



divine offerings of all the gods, the overseer of the granary of the Lords of Abydos, the real royal scribe who loveth thee, Ani, whose word is truth, in peace.

1. Praise be unto thee, O Osiris, the Lord of Eternity, Un-Nefer, Heru-Khuti (Harmakhis), whose forms are manifold, whose attributes are majestic [Praise be unto thee], 2. O thou who art Ptaḥ-Seker-Tem in Ānu (Heliopolis), thou Lord of the hidden shrine, thou Creator of the House of the KA of Ptaḥ (Het-ka-Ptaḥ = Memphis) and of the gods [therein], thou Guide of the Ṭuat, 3. who art glorified when thou settest in Nu (*i.e.*, the Sky). Isis embraceth thee in peace, and she driveth away the fiends from the entrances 4. of thy paths. Thou turnest thy face towards Āmentet, and thou makest the earth to shine as with refined copper. Those who have lain down in death rise up to see thee, they 5. breathe the air, and they look upon thy face when the disk riseth on the horizon. Their hearts are at peace since they behold thee, O thou who art Eternity and Everlastingness.

LITANY.

1. 
2. 
3. 

1. *Address.*—Homage to you, O ye gods of the Dekans in $\dot{A}nu$, and to you, O ye $\dot{H}ememet$ -spirits in $\dot{K}her \dot{A}ha$, and to thee, O $\dot{U}nti$,¹ who art the most glorious of all the gods who are hidden in $\dot{A}nu$,

Petition.—O grant thou unto me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

2. *Address.*—Homage to thee, O $\dot{A}n$ ² in $\dot{A}ntes(?)$, $\dot{H}erukhuti$, who dost with long strides march across the heavens,


Petition.—O grant thou unto me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.


3. *Address.*—Homage to thee, O Everlasting Soul, thou Soul who dwellest in $\dot{T}e\dot{t}u$ ($\dot{B}usiris$), $\dot{U}n$ - $\dot{N}efer$, the son of $\dot{N}ut$, who art the Lord of $\dot{A}k\dot{e}rt$,

Petition.—O grant thou unto me a path wherever I may pass in peace, for I am just and true; I have not

¹ A god who is represented holding a star in each hand, and walking before a solar bark.

² A solar god of great antiquity, who was worshipped in Heliopolis.

4. 

 5. 

 6. 

spoken falsehood wittingly, nor have I done aught with deceit.

4. *Address.*—Homage to thee in thy dominion over Tētu, upon whose brow the Urrt Crown is established, thou One who createst the strength to protect thyself, and who dwellest in peace,

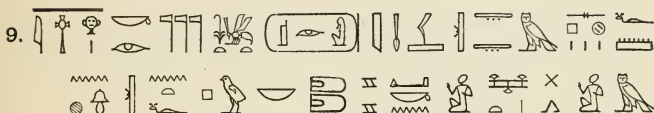
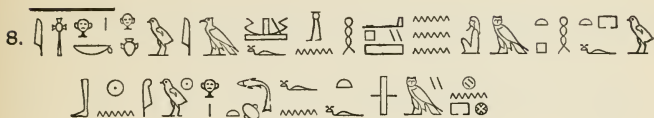
Petition.—O grant thou unto me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

5. *Address.*—Homage to thee, O Lord of the Acacia Tree, whose Seker Boat is set upon its sledge, who turnest back the Fiend, the Evildoer, and dost cause the Eye of Rā (*utchat*) to rest upon its seat,

Petition.—O grant thou unto me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

6. *Address.*—Homage to thee, O thou who art mighty in thine hour, thou great and mighty Prince who dost dwell in Ānrutef, thou Lord of Eternity and Creator of the Everlastingness, thou Lord of Hensu (Herakleopolis),

Petition.—O grant thou unto me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.



7. *Address.*—Homage to thee, O thou who restest upon Truth, thou Lord of Abṭu (Abydos), whose limbs form the substance of Ta-tchesert,¹ unto whom fraud and deceit are abominations,

Petition.—O grant thou unto me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

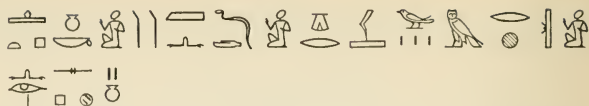
8. *Address.*—Homage to thee, O thou who dwellest in thy boat, who dost bring Ḥāpi (the Nile) forth from his cavern, whose body is the light, and who dwellest in Nekhen,²

Petition.—O grant thou unto me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

9. *Address.*—Homage to thee, O thou Creator of the gods, thou King of the South and North, Osiris, whose

¹ *I.e.*, the "Holy Land."

² A town in Upper Egypt, on part of the site of which stands the modern town of Al-Kâb. The chief deity of the place was the goddess Nekhebet, who was the protectress of the South *par excellence*. Her sanctuary was one of the oldest in Egypt. The Greeks called the town Eileithiaspolis.



word is truth, who rulest the world by thy gracious goodness, thou Lord of the *Âtebui*,¹

*Petition.*²—O grant thou unto me a path whereover I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

In the Saïte Recension this Litany contains *ten* Addresses (ed. Lepsius, Bl. V), and the subject matter differs in many important particulars from that in the Litany of Ani. These Addresses read:—



1. Homage to thee, O thou who comest as Tem, who didst come into being to create the Company of the Gods.


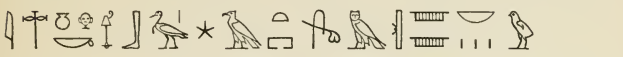
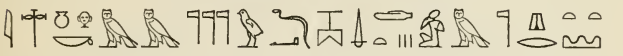



2. Homage to thee, O thou who comest as the Soul of Souls, the Holy One in *Âmentet*.

3. Homage to thee, O President of the Gods, who illuminest the *Ûuat* with thy beauties.

4. Homage to thee, O thou who comest as the Light-god, who travellest in thy Disk.

¹ A name given to the two series of corn lands which lay on the right and left banks of the Nile.

² This petition is written once only, but it was clearly intended to be repeated after each of the nine addresses. This is proved by the Saïte Recension where the words "Grant thou the sweet breath of the north wind," etc., are written in *two* places, and are intended to be said after each of the ten addresses above them.

5. 
6. 
7. 
8. 
9. 
10. 

5. Homage to thee, O thou greatest of all the gods, who art crowned King in heaven, Governor in the ʔuat.

6. Homage to thee, O thou who makest a way through the ʔuat, who dost lead the way through all doors.

7. Homage to thee, O thou who art among the gods, who dost weigh words (*i.e.*, judge actions) in Khert-Neter.

8. Homage to thee, O thou who dwellest in thy secret places, who dost fashion the ʔuat with thy might (?).

9. Homage to thee, O great one, O mighty one, thine enemies have fallen in places where they were smitten.

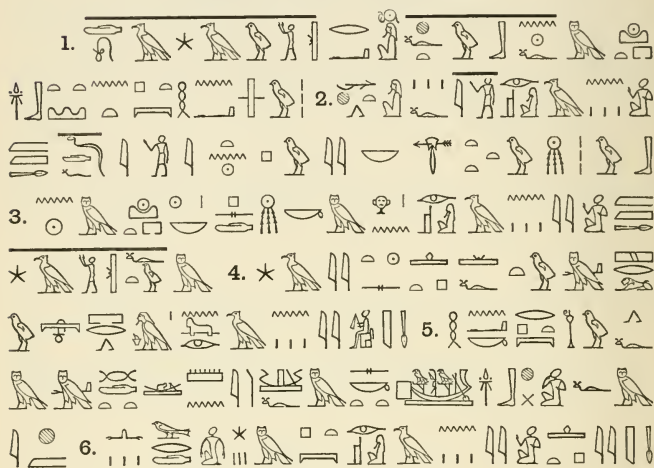
10. Homage to thee, O thou who hast hacked the Sebäufiens in places, and hast annihilated Äapep.

Grant thou the sweet breeze of the north wind to the Osiris Äuf-änkh, whose word is truth.

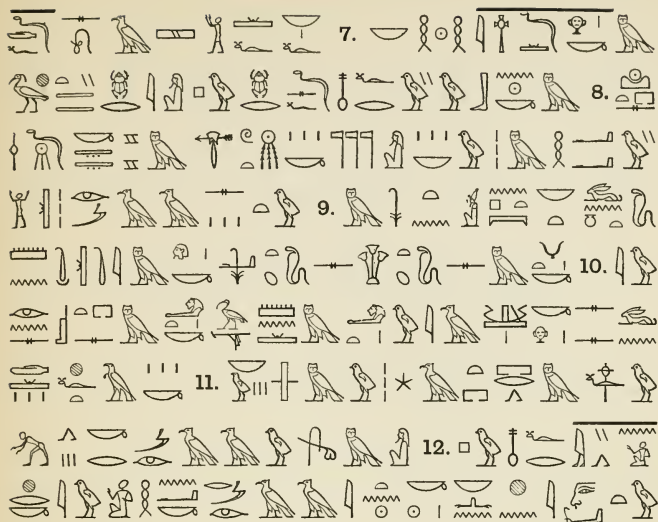
CHAPTER XV

A HYMN OF PRAISE TO RĀ WHEN HE RISETH ON
THE EASTERN HORIZON OF HEAVEN, AND TO
THOSE WHO ARE IN HIS TRAIN

PLATES XX AND XXI



1. A HYMN OF PRAISE TO RĀ WHEN HE RISETH IN THE EASTERN PART OF HEAVEN. **2.** Those who are in his following rejoice, and the Osiris, the scribe Ani, whose word is truth, saith :—Hail, thou Disk, thou lord of rays, **3.** who risest on the horizon day by day. Shine thou with thy beams of light upon the face of the Osiris Ani, whose word is truth, for he singeth hymns of praise to thee at **4.** dawn, and he maketh thee to sit at eventide [with words of adoration]. May the soul of the Osiris Ani, whose word is truth, come forth **5.** with thee into heaven! May he set out with thee in the Māṭet Boat [in the morning], may he come into port in the Sektet Boat [in the evening], and may he cleave his path among the stars **6.** of heaven which never rest.



The Osiris Ani, whose word is truth, being at peace [with his god], maketh adoration to his Lord, **7.** the Lord of Eternity, and saith:—Homage to thee, O Heru-khuti, who art the god Kheperá, the self-created. When thou risest on the **8.** horizon and sheddest thy beams of light upon the Lands of the South and of the North, thou art beautiful, yea beautiful, and all the gods rejoice when they behold thee, **9.** the king of heaven. The goddess, the Lady of the Hour,¹ is established upon thy head, her Uraei of the South and of the North are upon thy brow, **10.** and she taketh up her place before thee. The god Thoth is established in the bows of thy boat to destroy utterly all thy foes. **11.** Those who dwell in the *Ṭuat* come forth to meet thee, and they bow to the earth in homage as they come towards thee, to look upon thy **12.** beautiful Form (or, Image). And I, Ani, have come into thy presence, so that I may be with thee, and may behold thy Disk every day. Let me not be kept

¹ Each hour of the night was under the protection of a goddess, and each goddess was responsible for the safety of the Boat of Rā for one hour, and she was called the "Lady of the Hour."



captive [by the tomb], and let me not be **13.** turned back [on my way]. Let the members of my body be made new again when I contemplate thy beauties, even as are the members of all thy favoured ones, **14.** because I am one of those who worshipped thee upon earth. Let me arrive in the Land of Eternity, let me enter into the **15.** Land of Everlastingness. This, O my Lord, behold thou shalt ordain for me.

AND MOREOVER, THE OSIRIS ANI, WHOSE WORD IS TRUTH, IN PEACE, THE TRUTH-SPEAKER, SAITH:—**16.** Homage to thee, O thou who risest on thy horizon in the form of Rā, who retest upon Law, [which can neither be changed nor altered]. Thou passest over the sky, and every face, (*i.e.*, all mankind) watcheth thee **17.** and thy course, for thou thyself art hidden from their gaze. Thou dost show thyself [to them] at dawn and at eventide each day. **18.** The Sektet Boat, wherein Thy Majesty dwelleth, setteth forth on its journey with vigour. Thy beams [fall] upon all faces, thy light with its manifold colours is incomprehensible [to man], and thy brilliant **19.** rays



cannot be reported (or, told). The Lands of the Gods¹ see thee, they could write [concerning thee]; the Deserts of Punt² could count (or, estimate) 20. thee. Thy creation is hidden. It is one by the opening of thy mouth. Thy form (?) is the head of Nu.³ May he (*i.e.*, Ani) 21. advance, even as thou dost advance, without cessation, even as Thy Majesty [ceaseth not to advance] even for a moment. With great strides 22. thou dost in one little moment pass over limitless distances which would need millions and hundreds of thousands of years [for a man to pass over; this] thou doest, and then thou sinkest to rest. Thou bringest to an end 23. the hours of the night, even as thou stridest (?) over them. Thou bringest them to an end by thine own ordinance, and dawn cometh on the earth. 24. Thou settest thyself

¹ *I.e.*, the countries of the Eastern Sûdân and Arabia.

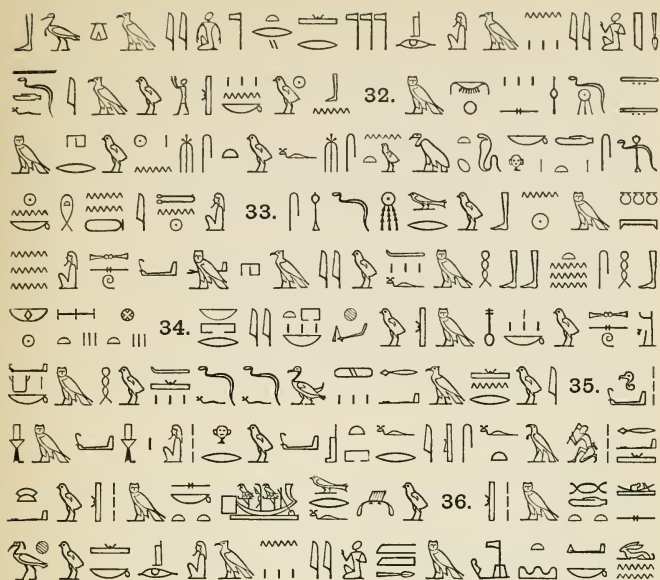
² The South-eastern Sûdân.

³ This section of the hymn is very difficult to understand. The writer seems to mean that the work of creating the sun is a mystery, that it is, in fact, incomprehensible. The substance of the sun was, it seems, made living by means of the ceremony of "opening the mouth," which must have been performed by the god who made the sun. As this ceremony when performed on a dead body restored to it life, thought, and motion, so the same ceremony performed by Temu or Thoth made the sun to live, *i.e.*, to send out light and heat. The last words *kheperu tep Nu* may mean, "thy creations are (or, thy forms are) above Nu, or, on Nu."



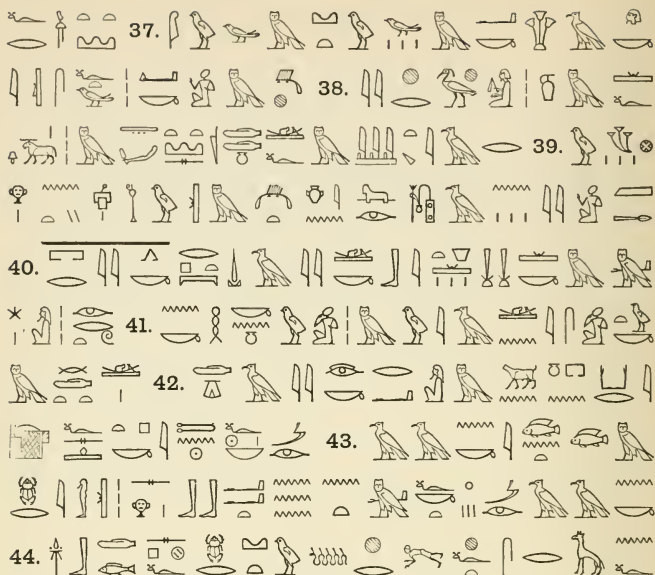
before thy handiwork in the form of Rā, and thou rollest up on the horizon. 25. Thou sendest forth light when thy form raiseth itself up, 26. thou ordainest the increase of thy splendours (or, beauties). Thou mouldest thy limbs as thou advancedst, thou bringest them forth, thou who wast never brought forth, in the form 27. of Rā, who rolleth up into the height of heaven. Grant thou that I may reach the heaven of eternity, and the region where thy favoured ones dwell. May I unite with 28. those holy and perfect Spirit-souls of Khert-Neter. May I come forth with them to behold thy beauties as thou rollest on 29. at eventide, as thou journeyest to thy mother Nut (*i.e.*, the Night-sky), and dost place thyself at the right hand (*i.e.*, in the West). My two hands are raised to thee in praise and thanksgiving 30. when thou settest in life (*i.e.*, as a living being, or in the Land of Life). Behold, thou art the Creator of Eternity (or Eternal Creator), who art adored when thou settest in Nu.¹ I have set thee in my heart, without 31. wavering, O thou who art more divine than the gods.

¹ The Celestial Waters deified.



The Osiris Ani, whose word is truth, saith :—

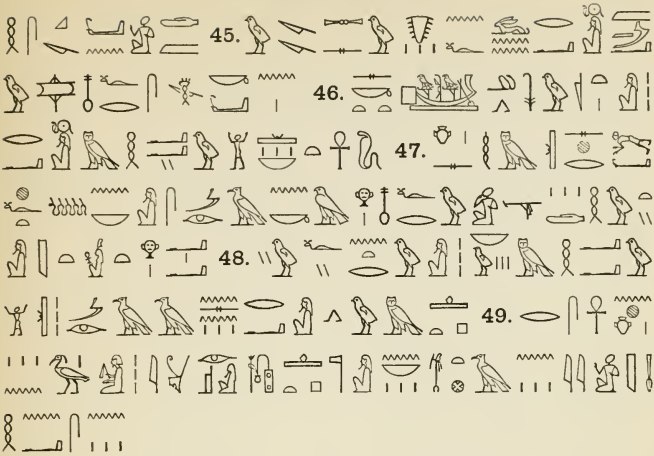
Praise and thanksgiving be unto thee, O thou who rollest on **32.** like unto gold, thou Illuminer of the Two Lands (*i.e.*, Egypt) on the day of thy birth. Thy mother brought thee forth on her hand, and thou didst light up with splendour the circle which is travelled over by the Disk. **33.** O Great Light who rollest across Nu, thou dost raise (?) up the generations of men from the deep source of thy waters, and dost make to keep festivals all districts (or, lands) and cities, **34.** and all habitations. Thou protectest [them] with thy beauties. Thy KA (*i.e.*, Double) riseth up with the celestial food *hu* and *tchefau*. O thou mightily victorious one, **35.** thou Power of Powers, who makest strong thy throne against the sinful ones, whose risings on thy throne in the Sektet Boat are mighty, whose strength is wide-spread **36.** in the Ātett Boat, make thou the Osiris Ani to be glorious by virtue of his word, which is truth, in Khert-Neter. Grant thou that he may be in Āmentet



37. free from evil (or, sin), and let [his] offences be [set] behind thee. Grant thou that he may [live there] a devoted slave **38.** of the Spirit-souls. Let him mingle among the Heart-souls who live in Ta-tchesert (the Holy Land). Let him travel about in the Sekhet-Åaru **39.** (*i.e.*, the Field of Reeds, or the Elysian Fields), conformably to [thy] decree with joy of heart—him the Osiris Ani, whose word is truth.

[And the god maketh answer] :—

40. Thou shalt come forth into heaven, thou shalt sail over the sky, and thou shalt hold loving intercourse with the Star-gods. Praises shall be made **41.** to thee in the Boat. Thy name shall be proclaimed in the Åtett Boat. **42.** Thou shalt look upon Rā within his shrine. Thou shalt make the Disk to set [with prayer] every day. Thou shalt see **43.** the Ånt Fish in his transformations in the depths of the waters of turquoise. Thou shalt see **44.** the Åbtu Fish in his time. It shall be that the Evil One shall fall when he

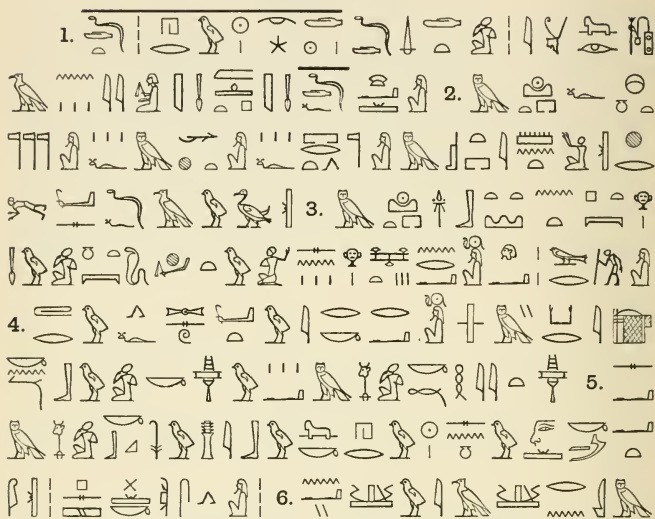


deviseth a plan to destroy thee, **45.** and the joints of his neck and back shall be hacked asunder. Rā saileth with a fair wind, and the Sektet Boat progresseth **46.** and cometh into port. The mariners of Rā rejoice, and the heart of the Lady of the Hour is glad, **47.** for the enemy of her Lord hath been cast to the ground. Thou shalt behold Horus standing on the pilot's place in the Boat, and Thoth and Maāt shall stand one on each side of him. **48.** All the gods shall rejoice when they behold Rā coming in peace **49.** to make the hearts of the Spirit-souls to live, and the Osiris Ani, whose word is truth, the assessor of the holy offerings of the Lords of Thebes, shall be with them!

CHAPTER CXXXIII

[THE CHAPTER OF THE NEW MOON]

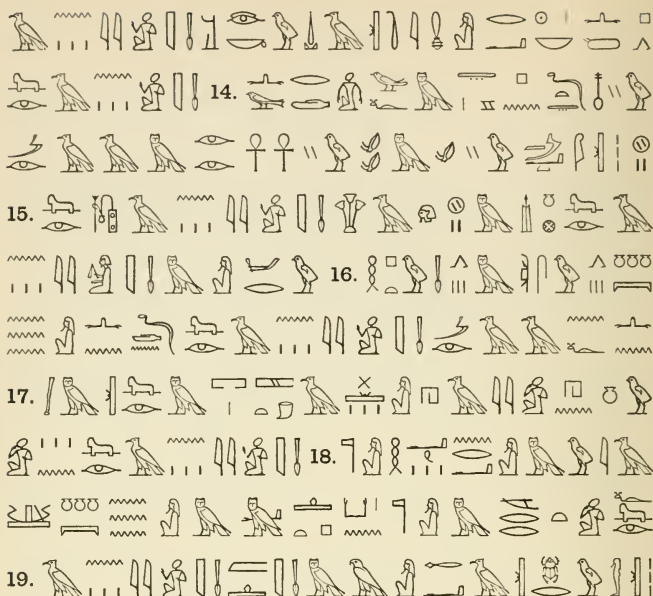
PLATE XXI



CHAPTER CXXXIII. 1. THE FOLLOWING IS TO BE RECITED ON THE DAY OF THE MONTH (*i.e.*, NEW MOON DAY). The Osiris the scribe Ani, whose word is truth, in peace, whose word is truth, saith :—Rā ascendeth his throne 2. on his horizon, and the Company of his Gods follow in his train. The God cometh forth from his hidden place, [and] *tchefau* food falleth(?) 3. from the eastern horizon of heaven at the word of Nut. They (*i.e.*, the gods) rejoice over the paths of Rā, the Great Ancestor 4. [as] he journeyeth round about. Therefore art thou exalted, O Rā, the dweller in thy Shrine. Thou swallowest the winds, thou drawest into thyself the north wind, 5. thou eatest up the flesh (?) of thy seat (?) on the day when thou breathest truth. Thou dividest [it among] the gods who are [thy] followers. 6. [Thy] Boat saileth on travelling among the Great Gods at thy word. Thou countest thy



bones, thou gatherest together thy members, **7.** thou settest thy face towards Beautiful Amentet, and thou comest there, being made new every day. Behold, thou art that Image of Gold, thou hast the **8.** unitings of the disks of the sky, thou hast quakings (or terrors), thou goest round about, and art made new each day. Hail! There is rejoicing **9.** in the horizon! The gods who dwell in the sky descend the ropes [of thy Boat] when they see **10.** the Osiris Ani, whose word is truth, they ascribe praise unto him as unto Rā. The Osiris Ani is a Great Chief. **11.** [He] seeketh the Urrt Crown. His provisions are apportioned to him—the Osiris Ani, whose word is truth. [His] fate is strong from the exalted body **12.** of the Āamu gods, who are in the presence of Rā. The Osiris Ani, whose word is truth, is strong on the earth and in Khert-Neter. **13.** O Osiris Ani, whose word is truth, wake up



(or keep watch), and be strong like unto Rā every day. The Osiris Ani, whose word is truth, shall not tarry, **14.** he shall not remain motionless in this land for ever. Right well shall he see with his two eyes, right well shall he hear with his two ears, the things which are true, the things which are true. **15.** The Osiris Ani, whose word is truth, is in Ānu (Heliopolis), the Osiris Ani, whose word is truth, is as Rā, and he is exalted by **16.** reason of [his] oars (or paddles) among the Followers of Nu. The Osiris Ani, whose word is truth, cannot tell what he hath seen **17.** [or] narrate [what he hath heard] in the House of the God of Mysteries. Hail! Let there be shouts of acclamation of the Osiris Ani, whose word is truth, **18.** the divine body of Rā in the Boat of Nu, who beareth propitiatory offerings for the KA of the god of that which he loveth. The Osiris **19.** Ani, whose word is truth, in peace, whose word is truth, is like Horus, the mighty one of transformations.

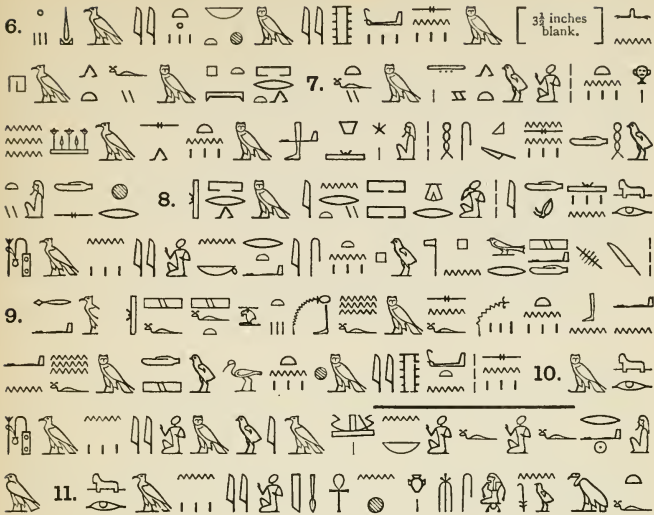
CHAPTER CXXXIV

A HYMN TO RĀ FOR THE DAY OF THE NEW MOON

PLATE XXII

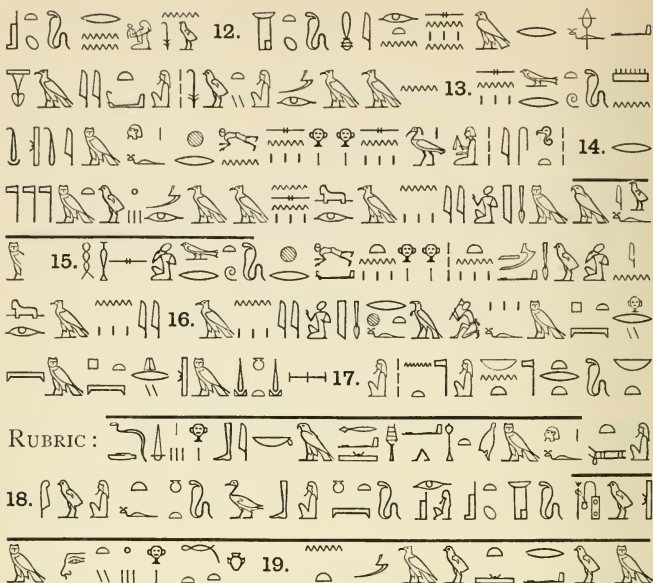


CHAPTER CXXXIV. 1. A HYMN TO RĀ [WHICH IS TO BE SUNG] ON THE DAY OF THE MONTH (*i.e.*, THE DAY OF THE NEW MOON) [WHEN] THE BOAT OF RĀ SAILETH. [The Osiris the scribe Ani, whose word is truth, saith :—] Homage to thee, O thou who dwellest in thy Boat. Thou rollest on, thou rollest on, 2. thou sendest forth light, thou sendest forth light. Thou decreest rejoicing for [every] man for millions of years unto those who love him. Thou givest [thy] face to the Hememet spirits, thou god Kheperá 3. who dwellest in thy Boat. Thou hast overthrown the Fiend Āapep. O ye Sons of Ḳeb, overthrow ye the enemies of the Osiris 4. Ani, whose word is truth, and the fiends of destruction who would destroy the Boat of Rā. Horus hath cut off 5. your heads in heaven. Ye who were in the forms of geese, your navel strings (?) are on the earth. The animals are set upon the earth



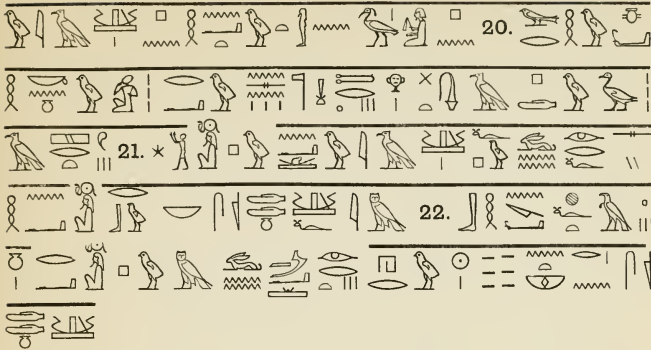
in the form of fish.¹ Every male fiend **6.** and every female fiend shall be destroyed by the Osiris Ani, whose word is truth. Whether the fiends descend from out of heaven, or whether they come forth **7.** from the earth, or whether they advance on the waters, or whether they come from among the Star-gods, Thoth, [the son of Aner], **8.** coming forth from Anerti shall hack them to pieces. And the Osiris Ani shall make them silent and dumb. And behold ye, this god, the mighty one of slaughters, **9.** the terror (or awe) of whom is most great, shall wash himself clean in your blood, and he shall bathe in your gore, and ye shall be destroyed **10.** by the Osiris Ani in the Boat of his Lord Rā-Horus. **11.** The heart of the Osiris Ani, whose word is truth, shall live. His mother Isis giveth birth to him,

¹ The allusion here is to the great fight which Horus fought on behalf of the Sun-god. He drove Set and his followers from place to place, and conquered them, but a number of them escaped, and took the form of birds, animals, reptiles, and fish, and attempted to destroy Horus and the boat in which he sailed over the river and canals of Egypt. Horus, however, snared and slew the birds in which the foes had made their dwellings, and the animals, and the creatures which were hostile to him in the waters.



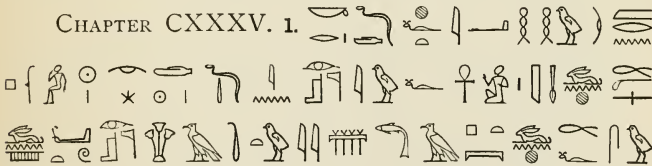
and Nephthys nurseth him, **12.** just as Isis gave birth to Horus, and Nephthys nursed him. [He] shall repulse the Smaït fiends of Suti. They shall see **13.** the Urrt Crown stablished upon his head, and they shall fall down upon their faces [and worship him]. Behold, O ye Spirit-souls, and men, **14.** and gods, and ye dead, when ye see the Osiris Ani, whose word is truth, in the form of Horus, and the **15.** favoured one of the Urrt Crown, fall ye down upon your faces. The word of the Osiris Ani is truth **16.** before his enemies in heaven above, and on earth beneath, and before the Tchatchau Chiefs **17.** of every god and of every goddess.

RUBRIC: This Chapter shall be recited over a large hawk standing upright with the White Crown upon his head, [and over figures of] Tem, **18.** Shu, Tefnut, K̄eb, Nut, Osiris, Isis, [Suti] and Nephthys. And they shall be painted in colour upon a **19.** new tablet, which shall be placed in a boat, together with a figure of the deceased.



20. Anoint them with *heken* oil, and offer unto them burning incense, and geese, and joints of meat roasted. 21. It is an act of praise to Rā as he journeyeth in his boat, and it will make a man to have his being with Rā, and to travel with him wheresoever he goeth, 22. and it will most certainly cause the enemies of Rā to be slain. And the Chapter of travelling shall be recited on the sixth day of the festival.

The Turin Papyrus contains another composition of a somewhat similar character, and a Rubric which is of interest in connection with the formulæ which were recited on the day of the new moon; this composition forms Chapter CXXXV in the Saïte Recension, and reads:—



CHAPTER CXXXV. ANOTHER CHAPTER WHICH IS TO BE RECITED WHEN THE MOON RENEWETH ITSELF ON THE DAY OF THE MONTH [WHEREON IT DOETH THIS]. 1. Osiris unfettereth (or, as others say, openeth) the storm-cloud in the body of heaven, and is unfettered himself; Horus is made strong happily each day. He whose transformations

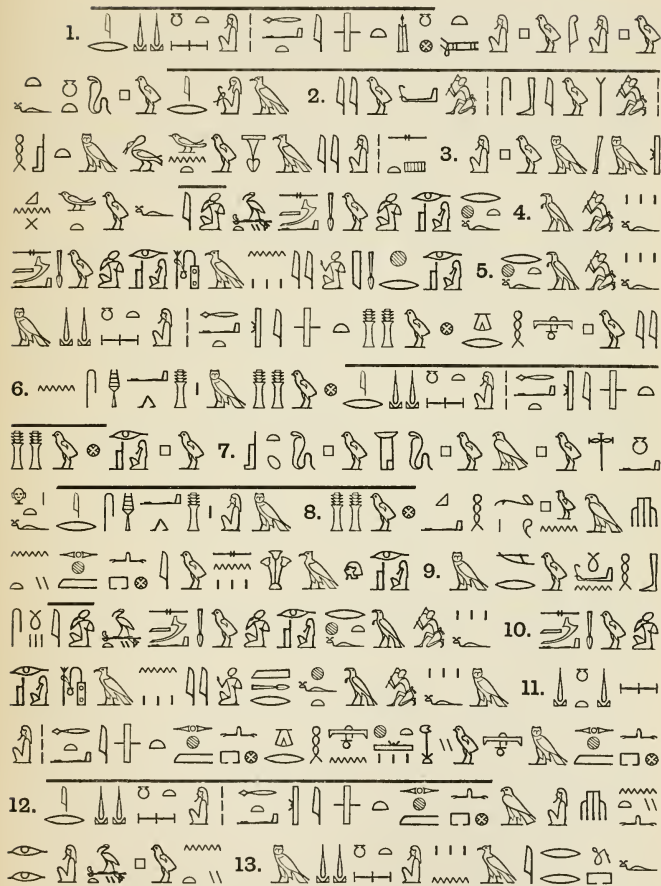


are many hath had offerings made unto him at the moment, **2.** and he hath made an end of the storm which is in the face of the Osiris, *Äuf-änkh*, whose word is truth. Verily, he cometh, and he is *Rā* in journeying, and he is the four celestial gods in the heavens above. The Osiris *Äuf-änkh*, whose word is truth, cometh forth **3.** in his day, and he embarketh among the tackle of the boat.

RUBRIC: If this Chapter be known by the deceased he shall become a perfect Spirit-soul in *Khert-Neter*, and he shall not die a second time, and he shall eat his food side by side with Osiris. **4.** If this Chapter be known by the deceased upon earth, he shall become like unto *Thoth*, and he shall be adored by those who live. He shall not fall headlong at the moment of the intensity of the royal flame of the goddess *Bast*, and the Great Prince shall make him to advance happily.

CHAPTER XVIII¹

PLATES XXIII AND XXIV



¹ A duplicate copy, with an Introduction, is given on Plates XIII and XIV.

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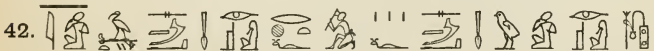
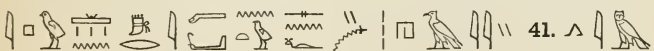
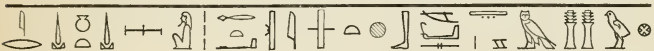
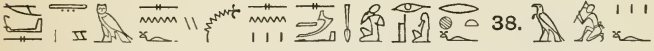
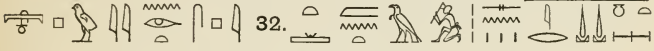
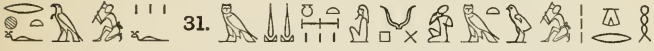
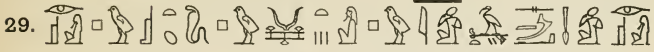
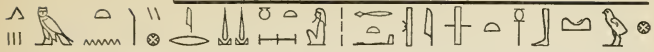
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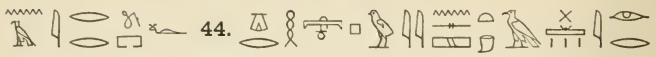
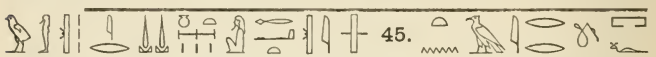

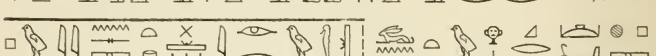
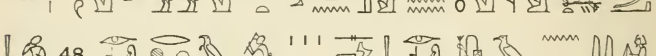

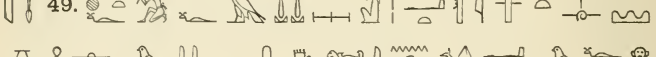

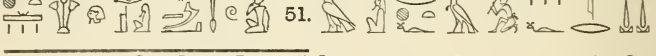







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- RUBRIC.  58. 



CHAPTER CXXIV

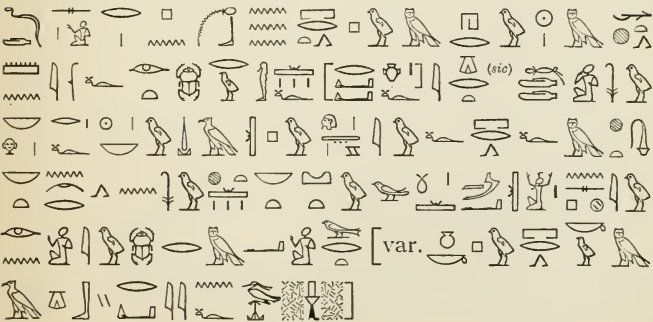
THE CHAPTER OF ADVANCING TO THE
TCHATTAU CHIEFS OF OSIRIS

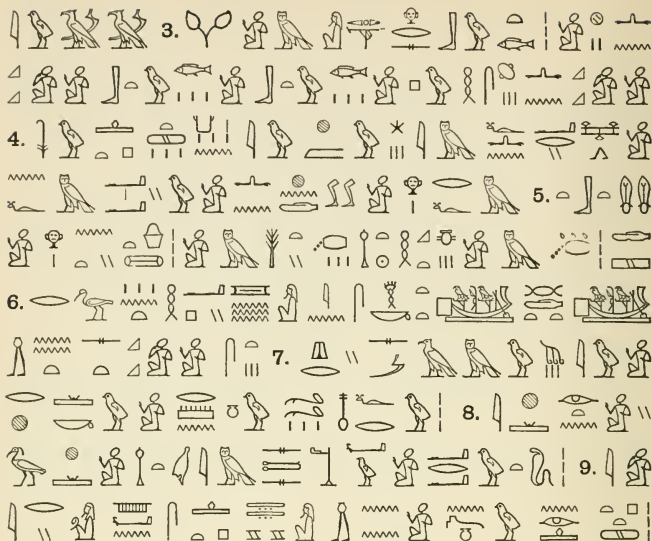
PLATE XXIV




CHAPTER CXXIV. I. THE CHAPTER OF ADVANCING TO THE TCHATTAU CHIEFS OF OSIRIS. The Osiris Ani, whose word is truth, saith :—I have built a house for my Ba-soul 2. in the sanctuary in T̄et̄u (Busiris). I sow seed in the town of Pe (Buto). I have ploughed the fields with

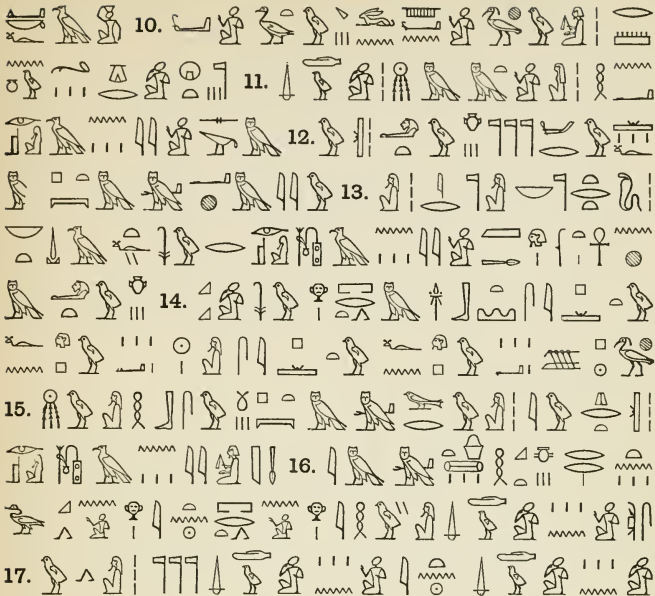
¹ The Rubric of this Chapter given in the Papyrus of Nebseni contains some interesting variants, and reads :—



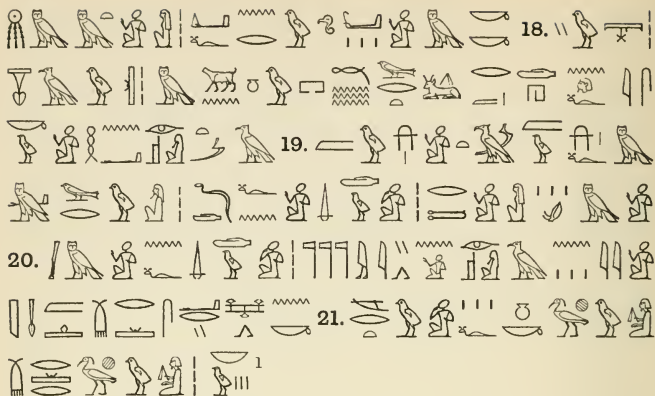


my labourers. My palm tree **3.** [standeth upright and is] like Menu¹ upon it. I abominate abominable things. I will not eat the things which are abominations unto me. What I abominate is filth: I will not eat it. **4.** I shall not be destroyed by the offerings of propitiation and the sepulchral meals. I will not approach filth [to touch it] with my hands, I will not tread upon it with **5.** my sandals. For my bread shall be made of the white barley (*dhura*?), and my ale shall be made from the red grain **6.** of the god Hāpi (the Nile-god), which the Sektet Boat and the Ātett Boat shall bring [unto me], and I will eat my food **7.** under the leaves of the trees whose beautiful arms (*i.e.*, branches) I myself do know. **8.** O what splendour shall the White Crown make for me which shall be lifted up on me by the Uraei-goddesses! **9.** O Doorkeeper of Sehetep-taui, bring thou to me that wherewith the cakes

¹ A god of generation and fertility. He is represented in the form of an upright mummy, ithyphallic, with plumes on his head, and one arm and hand raised upon a whip, 



of propitiation are made. Grant thou to me that I may **10.** lift up the earth. May the Spirit-souls open to me [their] arms, and let the Company of the Gods hold their peace **11.** whilst the Hememet spirits hold converse with the Osiris Ani. May the hearts **12.** of the gods lead him in his exalted state into heaven among the gods who appear in visible forms. **13.** If any god, or any goddess, attack the Osiris Ani, whose word is truth, when he setteth out, the Ancestor of the year who liveth upon hearts **14.** [Osiris] shall eat him when he cometh forth from Abydos, and the Ancestors of Rā shall reckon with him, and the Ancestors of Light shall reckon with him. **15.** [He is] a god of splendour [arrayed in] the apparel of heaven, and he is among the Great Gods. Now the subsistence of the Osiris Ani, whose word is truth, **16.** is among the cakes and the ale which are made for your mouths. I enter in by the Disk, I come forth by the god Āhui. I shall hold converse with the Followers **17.** of the Gods. I shall hold converse



with the Disk. I shall hold converse with the Hememet-spirits. He shall set the terror of me in the thick **18.** darkness (*i.e.*, the outer darkness), in the inside of the goddess Meḥurt, by the side of his forehead. Behold, I shall be with Osiris, and my **19.** perfection shall be his perfection among the Great Gods. I shall speak unto him with the words of men, I shall listen, **20.** and he shall repeat to me the words of the gods. I, the Osiris Ani, whose word is truth, in peace, have come equipped. Thou makest to approach [thee] **21.** those who love thee. I am a Spirit-soul who is better equipped than any [other] Spirit-soul.²

¹ The Saïte Recension adds :

² In the Saïte Recension there is an allusion to the Spirit-bodies which are in Ânû (Heliopolis), Ṭeṭu (Busiris), Ḥensu (Herakleopolis), Abṭu (Abydos), Âpu (Panopolis) and Senu, a town near Panopolis. The Chapter ends with the words, "The Osiris Âuf-ânkh, the son of Sheret-Menu, whose word is true, is triumphant before every god and every goddess who are hidden in Khert-Neter."

CHAPTER LXXXVI

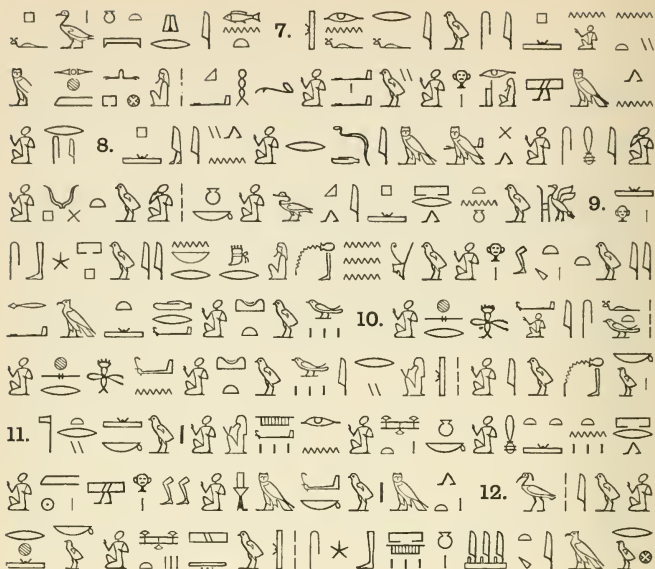
THE CHAPTER OF CHANGING INTO A SWALLOW

PLATE XXV



HERE BEGIN THE CHAPTERS OF MAKING TRANSFORMATIONS

CHAPTER LXXXVI. 1. THE CHAPTER OF MAKING THE TRANSFORMATION INTO A SWALLOW. 2. The Osiris Ani, whose word is truth, saith :—I am a swallow, [I am] a swallow. [I am] that Scorpion, 3. the daughter of Rā. Hail, O ye gods whose odour is sweet. Hail, O ye gods whose odour is sweet. Hail, Flame, who comest forth from 4. the horizon. Hail, thou who art in the city. I have brought the Warder of his corner there. Give me thy 5. two hands, and let me pass my time in the Island of Flame. I have advanced with a message, I have come having the report thereof [to make]. Open to me. 6. How shall I tell that which I have seen there? I am like Horus, the governor of the Boat, when the throne of his father was given unto him, and when Set, that son of




Nut, was [lying] under the fetters **7**. which he had made for Osiris. He who is in Sekhem hath inspected me. I stretch out my arms over Osiris. I have advanced for the examination, **8**. I have come to speak there. Let me pass on and deliver my message. I am he who goeth in, [I am] judged, [I] come forth magnified **9**. at the Gate of Nebertcher. I am purified at the Great *Uärt*.¹ I have done away my wickednesses. **10**. I have put away utterly my offences (or, sins). I have put away utterly all the taints of evil which appertained to me [upon the earth]. I have purified myself, **11**. I have made myself to be like a god. Hail, O ye Doorkeepers, I have completed my journey. I am like unto you. I have come forth by day. I have advanced on my legs. I have gained the mastery over [my] footsteps. [Hail, ye] **12**. Spirit-souls! I, even I, do know the hidden roads and the Gates of Sekhet Äaru.

¹ Probably the *Uärt* of Abydos, where the worshippers of Osiris placed their offerings for transmission to the kingdom of the god in Sekhet Äaru.



I live 13. there. Verily, I, even I, have come, I have overthrown my enemies upon the earth, although my body lieth a mummy in the tomb.

In several papyri this Chapter has a Rubric (Naville, *op. cit.*, II, Bl. 202) which reads: . If this Chapter be known by the deceased, he shall enter in after he hath come forth by day. In the Saïte Recension the Rubric reads:—



If this Book be known by the deceased, he shall come forth by day from Khert-Neter, and he shall go in [again] after he hath come forth. If this Chapter be not known [by the deceased], he shall not go in again after he hath come forth [and he] shall not know [how] to come forth by day.

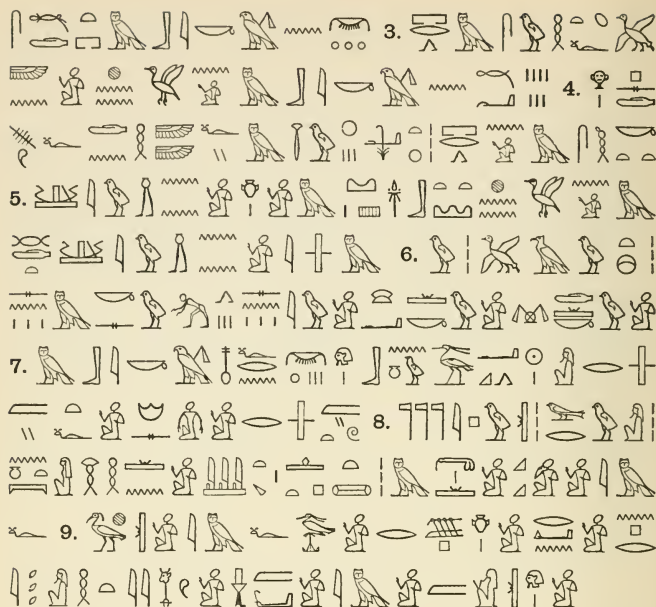
CHAPTER LXXVII

THE CHAPTER OF CHANGING INTO A HAWK OF GOLD

PLATE XXV



CHAPTER LXXVII. 1. [THE CHAPTER] OF MAKING THE TRANSFORMATION INTO A HAWK OF GOLD. The Osiris Ani saith:—2. I have risen up out of the *sesheft* chamber, like the

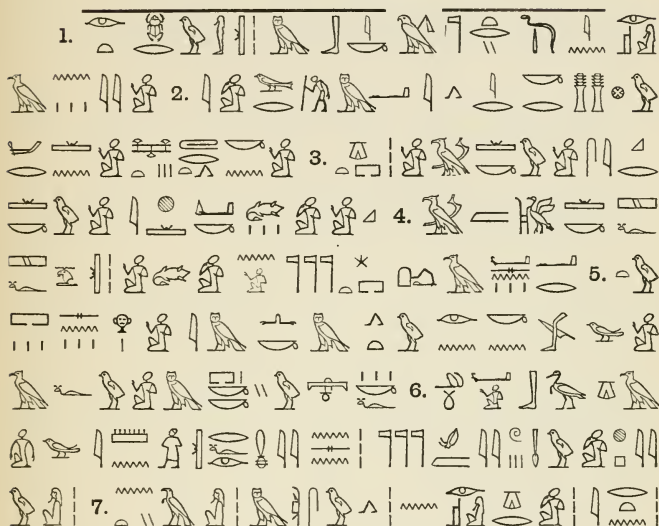


golden hawk **3.** which cometh forth from his egg. I fly, I alight (or, flutter in the air) like a hawk with a back of **4.** seven cubits, and the wings of which are like unto the mother-of-emerald of the South. I have come forth from the Sektet Boat, **5.** and my heart hath been brought unto me from the mountain of the East. I have alighted on the Āṭet Boat, and there have been brought unto me those who dwelt in **6.** their substance (?), and they bowed in homage before me. I have risen, I have gathered myself together **7.** like a beautiful golden hawk, with the head of the Benu (phoenix?), and Rā hath entered in [to hear my speech]. I have taken my seat among **8.** the great gods, [the children of] Nut. I have settled myself, the Sekhet-ḥetepet (*i.e.*, the Field of Offerings) is before me. I eat therein, **9.** I become a Spirit-soul therein, I am supplied with food in abundance therein, as much as I desire. The Grain-god (Neprā) hath given unto me food for my throat, and I am master over myself and over the attributes of my head.

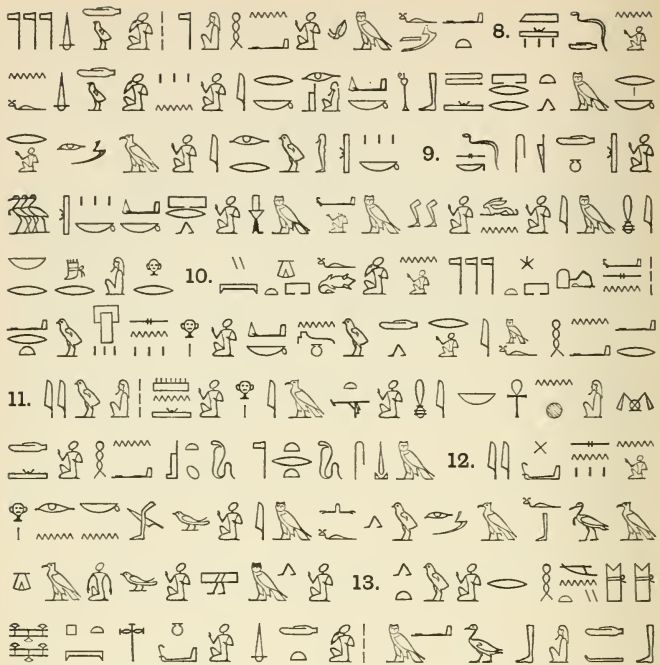
CHAPTER LXXVIII

THE CHAPTER OF CHANGING INTO A DIVINE
HAWK

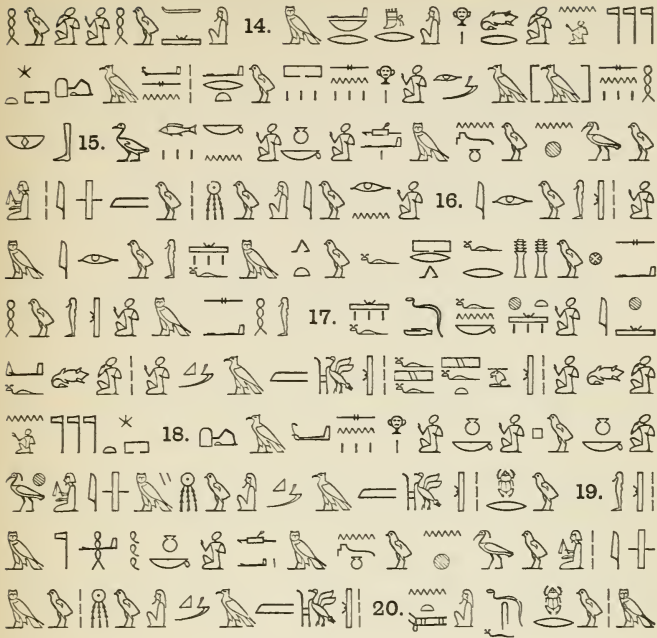
PLATES XXV AND XXVI



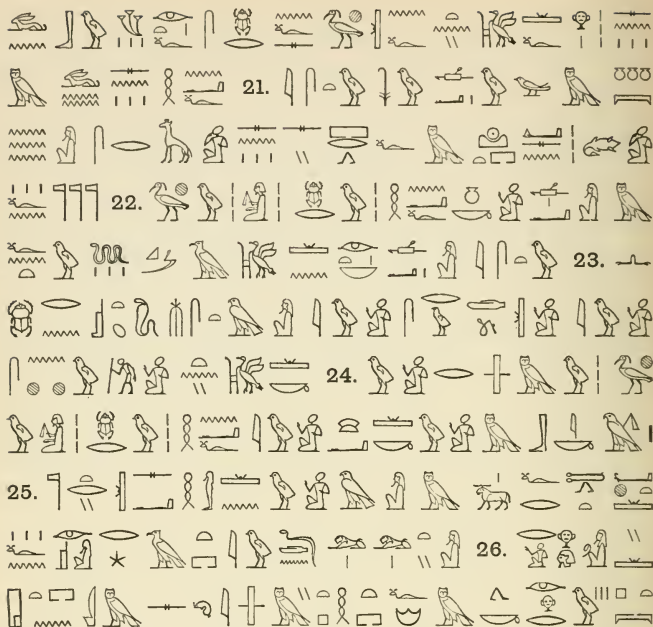
CHAPTER LXXVIII. 1. [THE CHAPTER OF] MAKING THE TRANSFORMATION INTO A DIVINE HAWK. The Osiris Ani saith:—2. Hail, thou Great God, come thou to Țetū (Busiris). Make thou ready for me the ways, and let me go round [to visit] my 3. thrones. I have laboured. I have made myself perfect. O grant thou that I may be held in fear. 4. Create thou awe of me. Let the gods of the Țuat be afraid of me, and let them fight for me 5. in their halls. Permit not thou to come nigh unto me him that would attack me, or would injure me in the House of Darkness. 6. Cover over the helpless one, hide him. Let do likewise the gods who hearken unto the word [of truth], the Khep[r]iu gods 7. who are in the following of Osiris. Hold ye your peace then, O ye gods, whilst the God holdeth speech with



me, he who listeneth to the truth. **8.** I speak unto him my words. Osiris, grant thou that that which cometh forth from thy mouth may circulate to me. Let me see thine own Form. **9.** Let thy Souls envelop me. Grant thou that I may come forth, and that I may be master of my legs, and let me live there like Nebertcher upon **10.** his throne. Let the gods of the Țuat hold me in fear, and let them fight for me in their halls. Grant thou that I may move forward with him and with **11.** the Āriu gods, and let me be firmly stablished on my pedestal like the Lord of Life. Let me be in the company of Isis, the goddess, and let [the gods] keep me safe **12.** from him that would do an injury unto me. Let none come to see the helpless one. May I advance, **13.** and may I come to the Henti boundaries of the sky. Let me address words to Keb , and let me

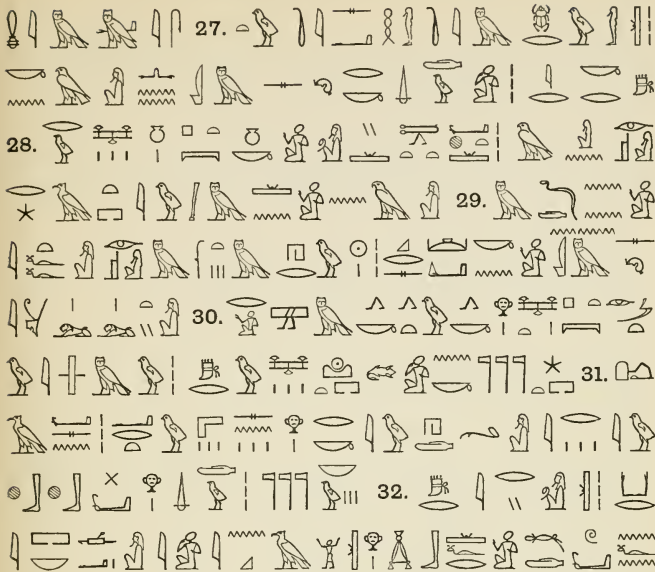


make supplication to the god $\text{H}\ddot{\text{u}}$ **14.** with Nebertcher. Let the gods of the $\text{T}\ddot{\text{u}}$ at be afraid of me, and let them fight for me in their halls. Let them see that thou hast **15.** provided me with food for the festival. I am one of those Spirit-souls who dwell in the Light-god. I have made **16.** my form in his Form, when he cometh to $\text{T}\ddot{\text{e}}\text{t}\ddot{\text{u}}$ (Busiris). I am a Spirit-body among his **17.** Spirit-bodies; he shall speak unto thee the things [which concern] me. Would that he would cause me to be held in fear! Would that he would create [in them] awe of me! Let the gods of the $\text{T}\ddot{\text{u}}$ at be afraid of me, **18.** and let them fight for me [in their halls]. I, even I, am a Spirit-soul, a dweller in the Light-god, whose form hath been created **19.** in divine flesh. I am one of those Spirit-souls who dwell in the Light-god, who were created **20.** by Tem himself, and who exist in the blossoms (*i.e.*, eyelashes) of his Eye. He hath



made to exist, he hath made glorious, and he hath magnified (or, made distinguished) their faces during their existence with him. **21.** Behold, he is Alone in Nu. They acclaim him when he cometh forth from the horizon, and the gods **22.** and the Spirit-souls who have come into being with him ascribe fear unto him.

I am one of the worms which have been created by the Eye of the Lord One. And behold, **23.** when as yet Isis had not given birth to Horus, I was flourishing, and I had waxed old, and had become pre-eminent **24.** among the Spirit-souls who had come into being with him. I rose up like a divine **25.** hawk, and Horus endowed me with a Spirit-body with his soul, so that [I] might take possession of the property of Osiris in the Tuat. He shall say to the twin Lion-gods **26.** for me, the Chief of the House of the Nemes Crown (or bandlet), the Dweller in his cavern :



Get thee back to the heights of heaven, for behold, inasmuch as thou **27.** art a Spirit-body with the creations of Horus, the Nemes Crown shall not be to thee: [but] thou shalt have speech even to the uttermost limits **28.** of the heavens. I, the warder, took possession of the property of Horus [which belonged] to Osiris in the Tuat, and Horus repeated to me **29.** what his father Osiris had said unto him in the years [past], on the days of his burial. Give thou to me the Nemes Crown, say the twin Lion-gods **30.** for me. Advance thou, come along the road of heaven, and look upon those who dwell in the uttermost limits of the horizon. The gods of the Tuat **31.** shall hold thee in fear, and they shall fight for thee in their halls. The god *Auhet*¹ belongeth to them (?). All the gods who guard the shrine of the Lord One **32.** are smitten with terror at [my] words.

¹ Variants

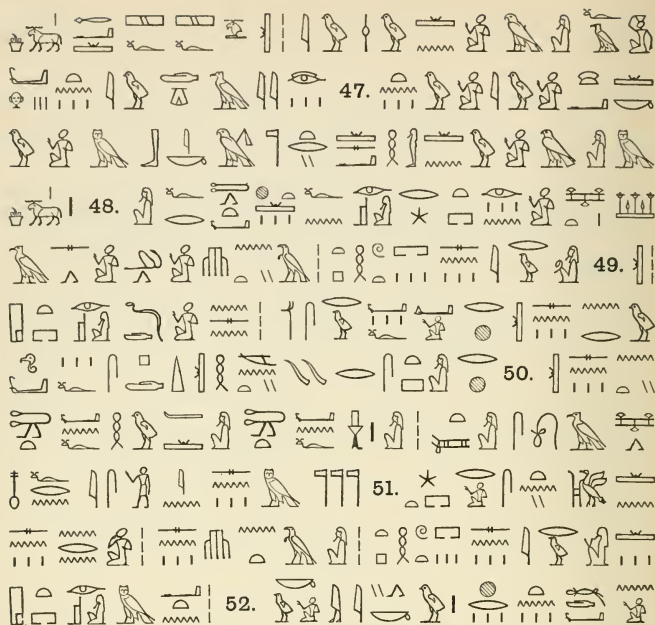


Hail, saith the god who is exalted upon his coffer to me! He hath bound on the Nemes Crown, **33.** [by] the decree of the twin Lion-gods. The god Aahet hath made a way for me. I am exalted [on my coffer], the twin Lion-gods have bound the Nemes Crown on me **34.** and my two locks (?) of hair are given unto me. He hath stablished for me my heart by his own flesh (?), and by his great, two-fold strength, and I shall not fall headlong **35.** before Shu. I am Hetep, the Lord of the two Uraei-goddesses who are to be adored. I know the Light-god, **36.** his winds are in my body. The Bull which striketh terror [into souls] shall not repulse me. I come daily into the House of the twin Lion-gods. **37.** I come forth therefrom into the House of Isis. I look upon the holy things which are hidden. I am guided to **38.** the holy things which are hidden. I see the being who is therein. I speak to the great ones of Shu, they repulse him that is wrathful in his hour. **39.** I am



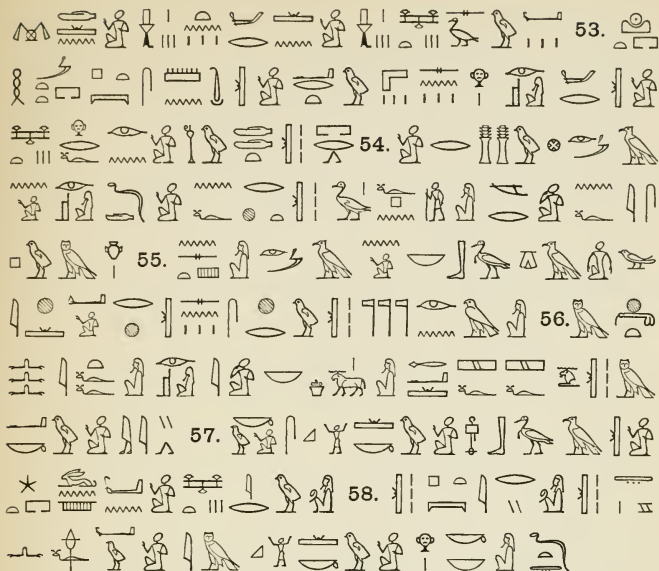
Horus who dwelleth in his divine Light. I am master of his crown (or tiara). I am master of 40. his radiance. I advance towards the Henti boundaries of heaven. Horus is upon his seat. Horus is upon his thrones. 41. My face is like that of a divine hawk. I am one who is equipped [like] his lord. I shall come forth to Tētu (Busiris). I shall see Osiris. I shall live 42. in his actual presence Nut. They shall see me. I shall see the gods [and] the Eye of Horus burning with fire before my eyes (?). 43. They shall reach out their hands to me. I shall stand up. I shall be master of him that would subject me to restraint. They shall open the holy paths 44. to me, they shall see my form, they shall listen to my words.

[Homage] to you, O ye gods of the T̄uat, whose faces are turned back, whose 45. powers advance, conduct ye me to the Star-gods which never rest. Prepare ye for me the holy ways to the Hēmat house, and to your 46. god,



the Soul, who is the mighty one of terror (or awe). Horus hath commanded me to lift up your faces ; do ye look upon **47.** me. I have risen up like a divine hawk. Horus hath made me to be a Spirit-body by means of his **48.** Soul, and to take possession of the things of Osiris in the \ddot{T} uat. Make ye for me a path. I have travelled and I have arrived at those who are chiefs of their caverns (or, shrines), and who are guardians **49.** of the House of Osiris. I speak unto them his mighty deeds. I make them to know concerning his victories. He is ready [to butt with his] two horns at Set. They know **50.** him who hath taken possession of the god $\text{H}\ddot{u}$, and who hath taken possession of the Powers of $\text{T}\ddot{e}\text{m}$.

Travel thou on thy way safely, cry out the gods **51.** of the \ddot{T} uat to me. O ye who make your names pre-eminent, who are chiefs in your shrines, and who are guardians of the House of Osiris, grant, I pray you, **52.** that I may



come to you. I have bound up and I have gathered together your Powers. I have directed the Powers of the ways, the wardens of the horizon, **53.** and of the Hemat House of heaven. I have stablished their fortresses for Osiris. I have prepared the ways for him. I have performed the things which [he] hath commanded. I come forth **54.** to Teṭu (Busiris). I see Osiris. I speak to him concerning the matter of his Great Son, whom he loveth, and concerning [the smiting of] the heart of **55.** Set. I look upon the lord who was helpless. How shall I make them to know the plans of the gods, and that which Horus did **56.** without the knowledge of his father Osiris?

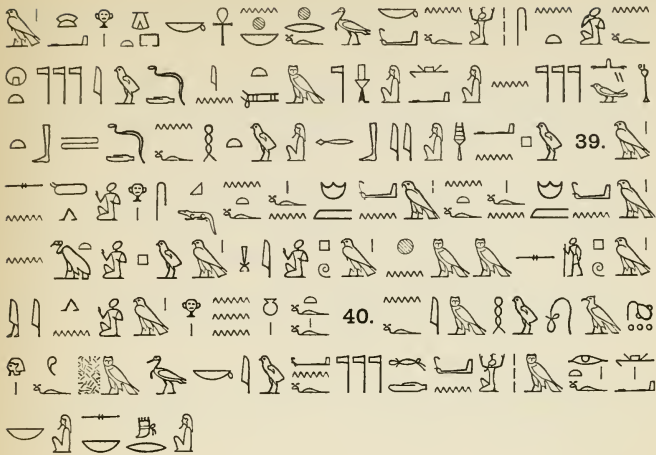
Hail, Lord, thou Soul, most awful and terrible, behold me. I have **57.** come, I make thee to be exalted! I have forced a way through the Tuat. I have opened the roads which appertain **58.** to heaven, and those which appertain to the earth, and no one hath opposed me therein. I have exalted thy face, O Lord of Eternity. [Exalted art thou

on thy throne, O Osiris! Thou hast heard fair things, O Osiris! Thy strength is vigorous, O Osiris! Thy head is fastened on thy body, O Osiris! Thy neck is made firm, O Osiris! Thy heart is glad, [O Osiris!]. Thy speech is made effective, O Osiris! Thy princes rejoice. Thou art established the Bull in Amentet. Thy son Horus hath ascended thy throne, and all life is with him. Millions of years minister unto him, and millions of years hold him in fear. The Company of the Gods are his servants, and they hold him in fear. The god Tem, the Governor, the only One among the gods, hath spoken, and his word passeth not away. Horus is both the divine food and the sacrifice. He made haste to gather together [the members of] his father. Horus is his deliverer. Horus is his deliverer. Horus hath sprung from the essence of his divine father and from his decay. He hath become the Governor of Egypt. The gods shall work for him, and they shall toil for him for millions of years. He shall make millions of years to live through his Eye, the only one of its lord, Nebertcher.]

The last section of this Chapter, which is enclosed within brackets, is given from the text found in the Papyrus of Nu, Sheet 14. Copies of the Chapter containing this section are few, and it seems as if the section was not originally included in the Chapter. The text of the section as found in the Turin Papyrus (Bl. XXX) is as follows:—



Exalted is thy throne, O Osiris. Thou hearest well, O Osiris. Thy strength flourisheth, O Osiris. I have fastened
37. thy head [on thy] body for thee. I have stablished thy throat, the throne of the joy of thy heart. Thy words are stable (?) Thy *shenit* princes are glad. Thou art stablished as the Bull of Amentet. **38.** Thy son Horus hath ascended

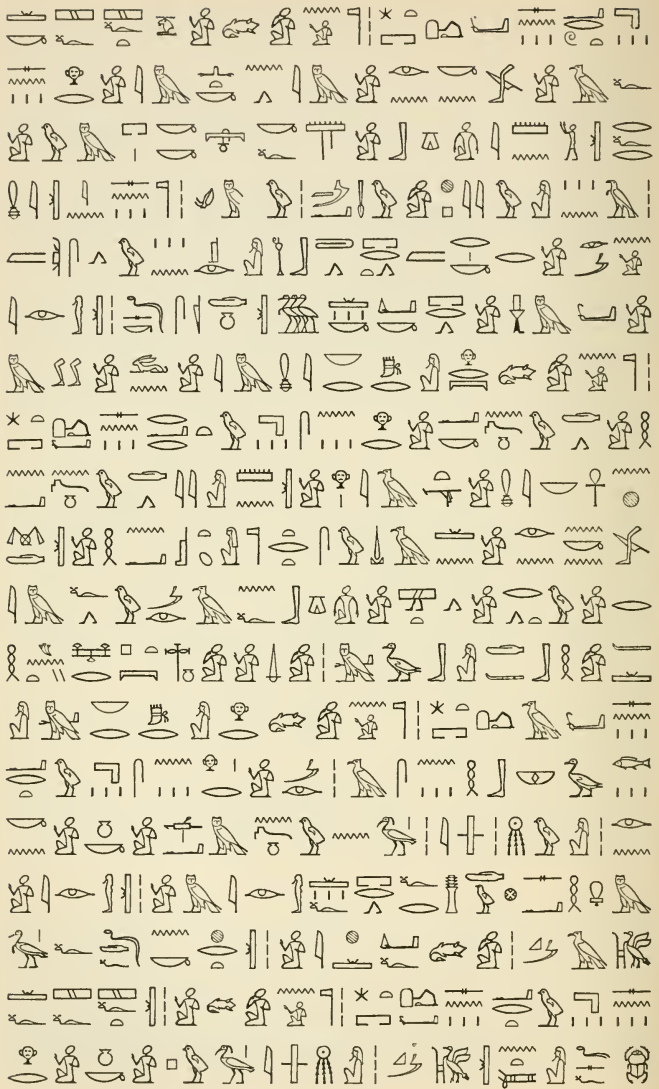


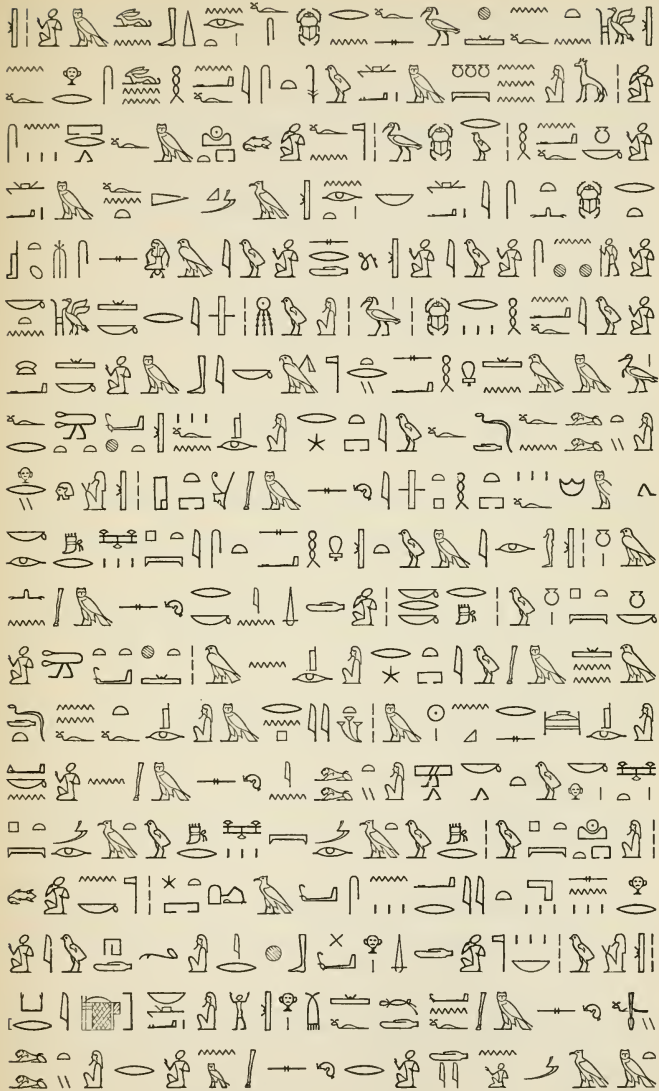
thy throne. All life is with him. Millions of years work for him. The Company of the Gods fear him. Tem, the One Power of the Gods, hath spoken, and what he hath said is not changed, Hetu Āabi. Horus hath stood up. 39. I have gone about collecting his father. Horus hath delivered his father. Horus hath delivered [his mother]. My mother is Horus. My brother is Horus. My uncle is Horus. I have come. Horus followeth his father. 40. . . . there the dirt (?) of his head. The gods shall serve him. Millions of years in his Eye, the Only One of its Lord, Neb-er-tcher.

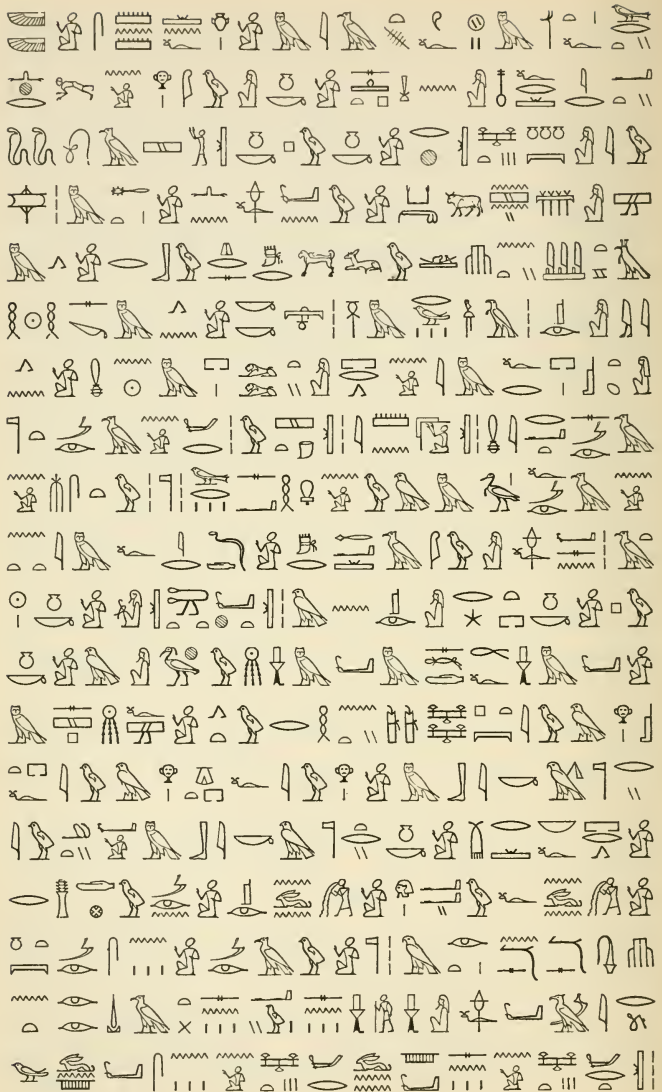
The text of the LXXVIIIth Chapter given by Naville is so very important for the right understanding of this very interesting Chapter that it is here reproduced in full :—

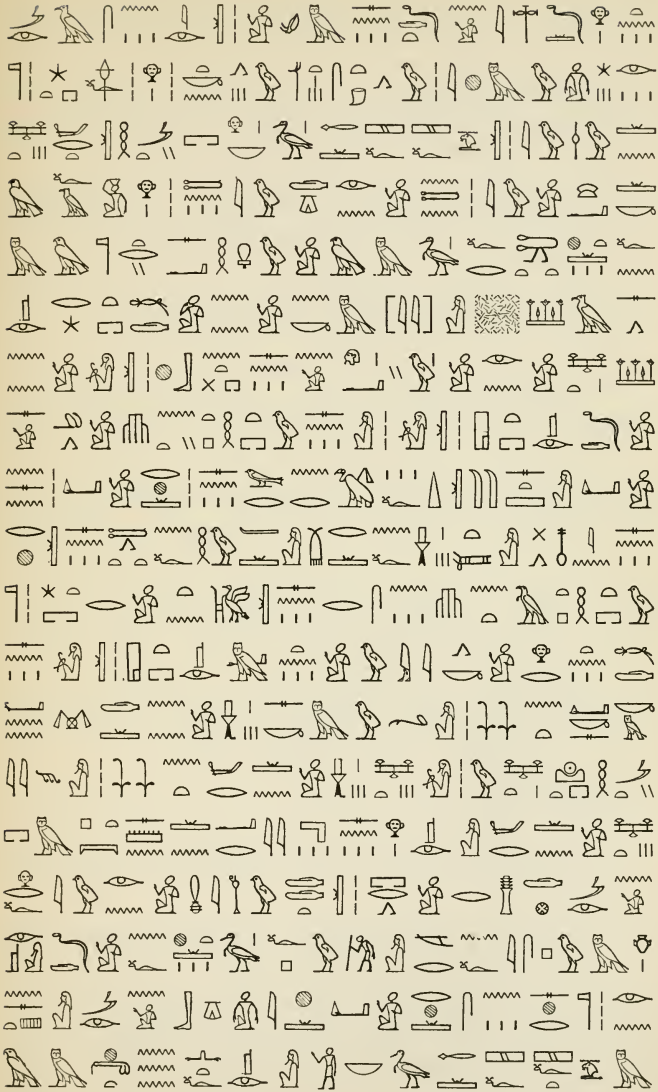
APPENDIX

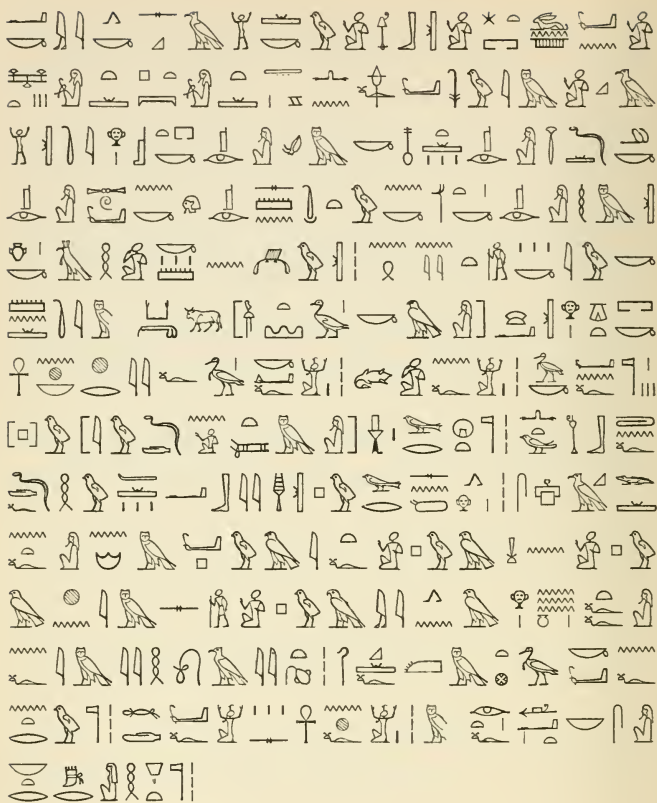






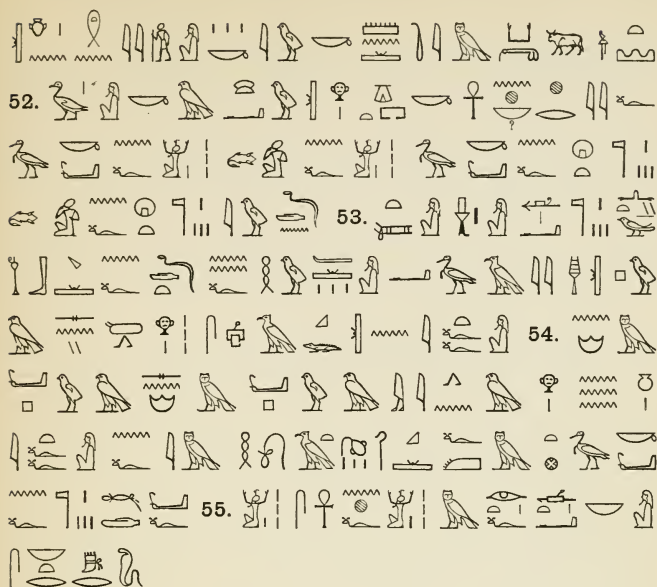






In the Papyrus of Nu the LXXVIIIth Chapter ends as follows:—

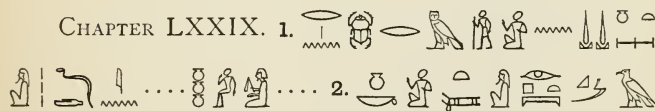




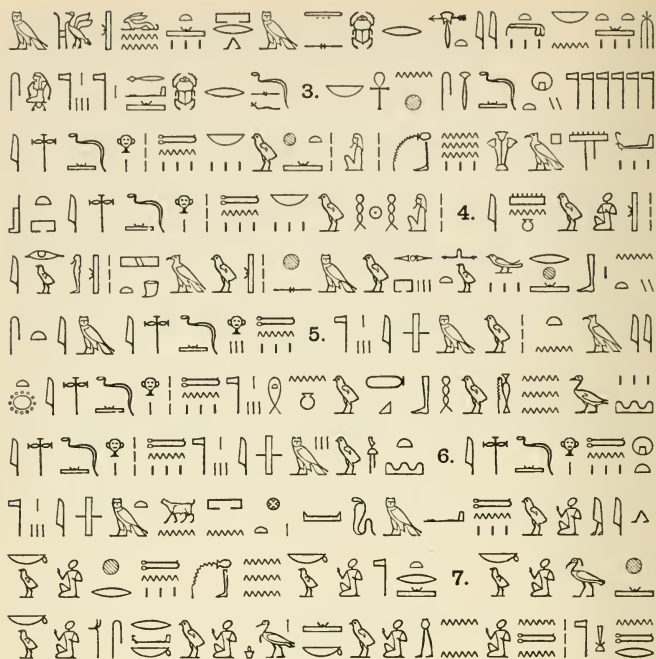
CHAPTER LXXIX

APPENDIX

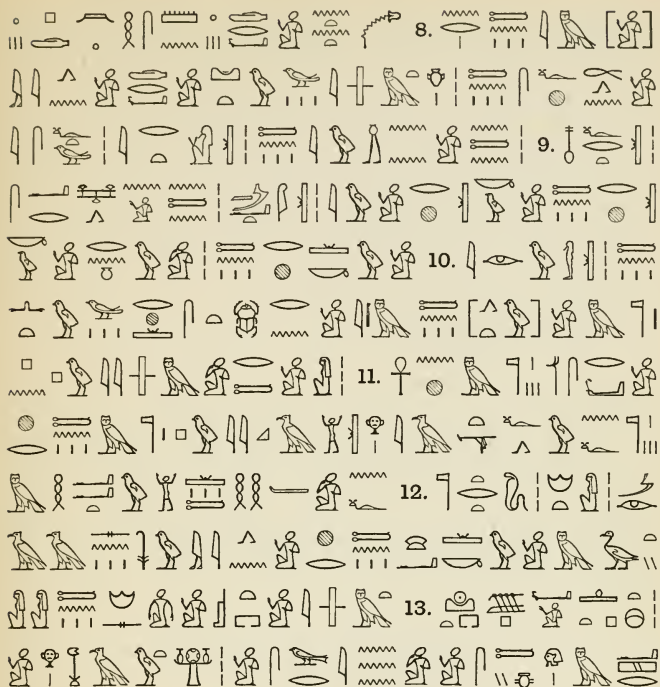
THE CHAPTER OF CHANGING INTO THE PRINCE OF THE TCHATCHAU CHIEFS



CHAPTER LXXIX. 1. THE CHAPTER OF BEING TRANSFORMED INTO THE PRINCE OF THE TCHATCHAU CHIEFS. The Osiris Nu, whose word is truth, saith:—2. I am the god Tem, the maker of the sky, the creator of the things which are, who cometh forth from the earth, who made the seed of man to come into being, the Lord of things, who fashioned



the gods, the Great God, who created himself, **3.** the Lord of Life, who made to flourish the Two Companies of the Gods. Homage to you, O ye divine Lords of things, ye holy beings, whose seats are veiled! Homage to you, O ye Lords of Eternity, **4.** whose forms are concealed, whose sanctuaries are mysteries, whose places of abode are not known! Homage to you, **5.** O ye gods, who dwell in the Tenait (or, the Circle of Light)! Homage to you, O ye gods of the Circle of the country of the Cataracts! Homage to you, O ye gods who dwell in Amentet! **6.** Homage to you, O ye gods who dwell within Nut! Grant ye to me that I may come before you, I am pure, I am **7.** like a god. I am endowed with a Spirit-soul. I am strong. I am endowed with a Heart-soul. I bring unto you incense, and spice, and natron. I have done away with the chidings (?)

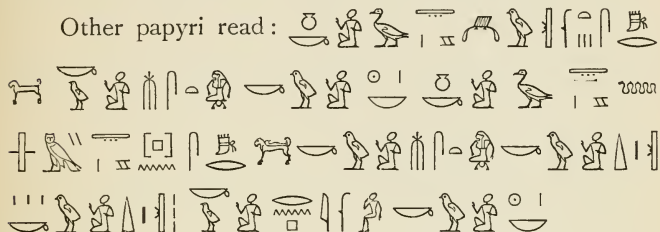


of your **8**. mouths. I have come, I have done away the evil which was in your hearts, and I have removed the offences which appertained to you [against me]. I bring to you **9**. deeds of well-doing, and I present before you truth. I know you. I know your names. I know **10**. your forms which are not known. I come into being among you. My coming is like unto that god who eateth men, **11**. and who feedeth upon the gods. I am strong before you even like that god who is exalted upon his pedestal, unto whom the gods come with rejoicing, and **12**. the goddesses make supplication when they see me. I have come unto you. I have ascended my throne like your Two Daughters(?). I have taken my seat in the horizon. **13**. I receive my offerings of propitiation upon my altars. I drink my fill of *seth* wine



daily. I am the serpent **3.** Sa-en-ta, the dweller in the uttermost parts of the earth. I lie down in death. I am born, **4.** I become new, I renew my youth every day.

Other papyri read:



CHAPTER LXXXVIII

THE CHAPTER OF CHANGING INTO THE
CROCODILE-GOD

PLATE XXVII

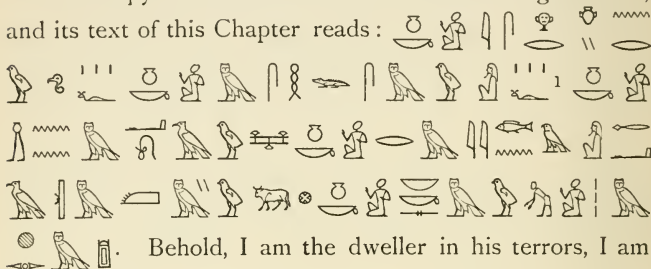


CHAPTER LXXXVIII. **1.** [THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE CROCODILE-GOD. The Osiris Ani, whose word is truth, saith:—**2.** I am the Crocodile-god (Sebák) who dwelleth amid his terrors. I am the Crocodile-god and I seize [my prey] like a ravening beast. **3.** I am the great Fish which is in Kamui. I am



the Lord to whom 4. bowings and prostrations are made in Sekhem (Letopolis). And the Osiris Ani is the lord to whom bowings and prostrations are made in Sekhem.

The Papyrus of Nebseni has some interesting variants, and its text of this Chapter reads :



Behold, I am the dweller in his terrors, I am the crocodile, his firstborn (?). I bring (prey) from a distance. I am the Fish of Horus, the Great One in Kamui. I am the lord of bowings in Sekhem.²

CHAPTER LXXXII

THE CHAPTER OF CHANGING INTO PTAH

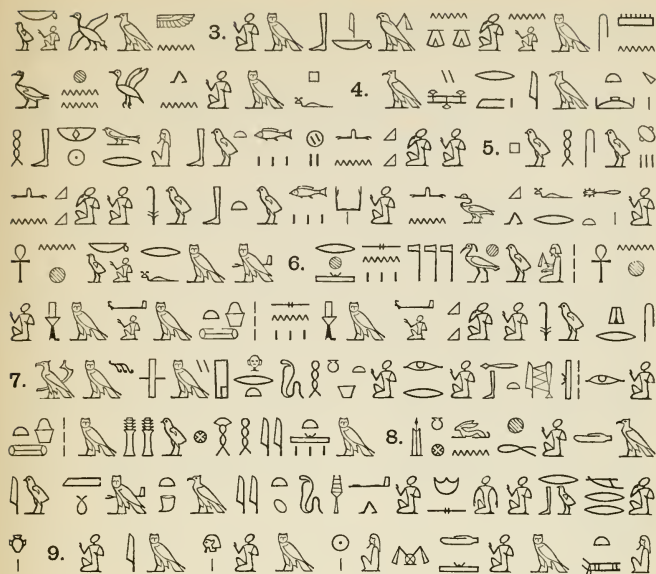
PLATE XXVII



CHAPTER LXXXII. I. THE CHAPTER OF MAKING THE TRANSFORMATION INTO PTAH. The Osiris Ani [whose word is truth, saith]:—I eat 2. bread. I drink ale. I gird

¹ The Turin Papyrus has . I am the Crocodile, when his soul cometh among his people.

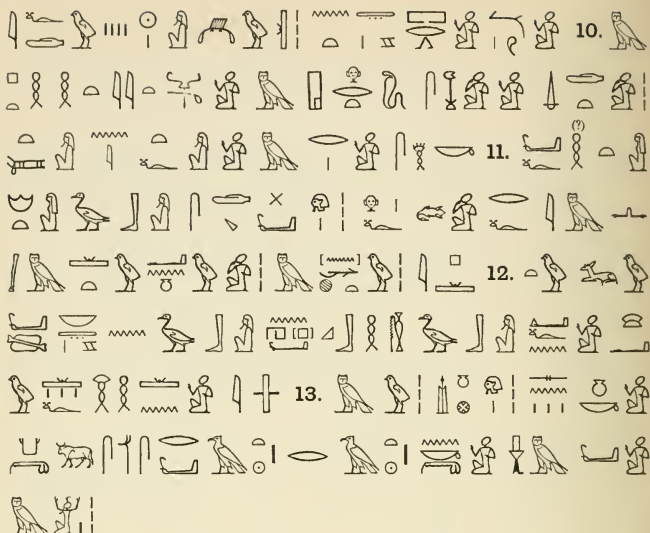
² Var. In Sekhem of that great god whose form is hidden; in Teṭu of Osiris, the Bull of Āmentet.



up my garments. I fly **3.** like a hawk. I cackle like the Smen goose. I alight upon that **4.** place hard by the Sepulchre on the festival of the Great God. That which is abominable, that which is abominable I will not eat. **5.** [An abominable thing] is filth, I will not eat thereof. That which is an abomination unto my KA shall not enter my body. I will live upon that whereon **6.** live the gods and the Spiritsouls. I shall live, and I shall be master of their cakes. I am master of them, and I shall eat them **7.** under the trees of the dweller in the House of Hathor, my Lady. I will make an offering. My cakes are in ẖeṭu (Busiris), my offerings are in **8.** Anu (Heliopolis). I gird about myself the robe which is woven for me by the goddess Tait. I shall stand up and sit down in whatsoever place it pleaseth me to do so. **9.** My head is like unto that of Rā. I am gathered together (or, I am complete) like Tem.

Here offer the four cakes of Rā, and the offerings of the earth.¹

¹ This is a rubrical direction.

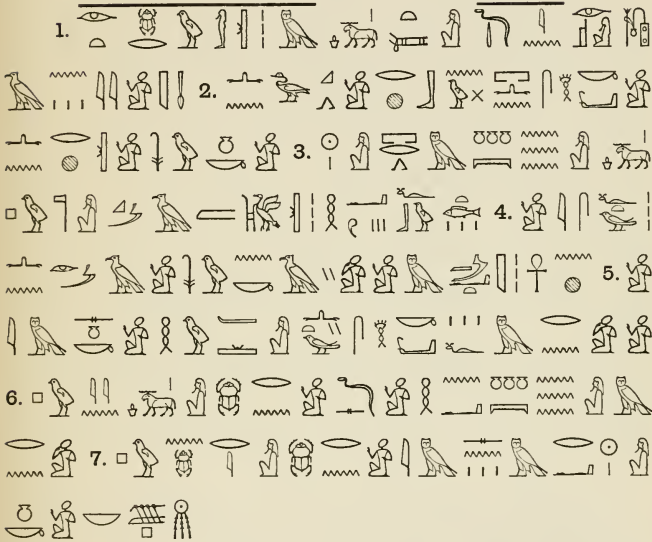


I shall come forth. My tongue is **10.** like that of Ptah, and my throat is like unto that of Hathor, and I remember the words of Tem, of my father, with my mouth. He forced **11.** the woman, the wife of K̄eb, breaking the heads near him; therefore was the fear of him there. [His] praises are repeated with vigour. I am decreed to be **12.** the Heir, the lord of the earth of K̄eb. I have union with women. K̄eb hath refreshed me, and he hath caused me to ascend his throne. Those who dwell **13.** in Anu (Heliopolis) bow their heads to me. I am [their] Bull, I am stronger than [the Lord] of the hour. I unite with women. I am master for millions of years.

CHAPTER LXXXV

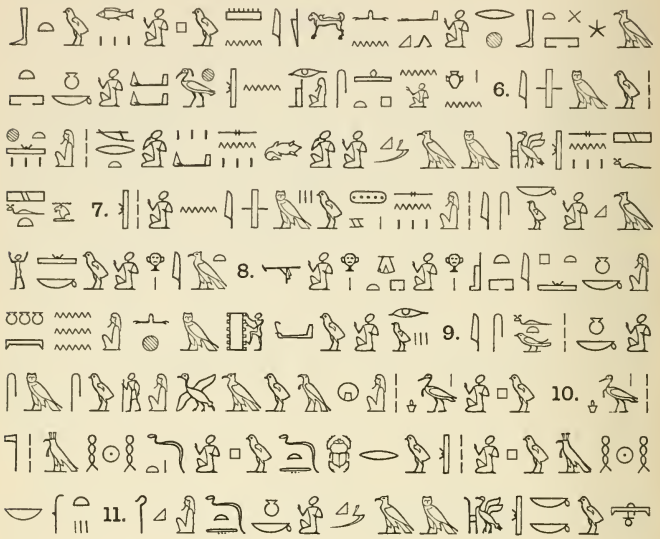
THE CHAPTER OF TURNING INTO THE SOUL
OF TEM

PLATE XXVII

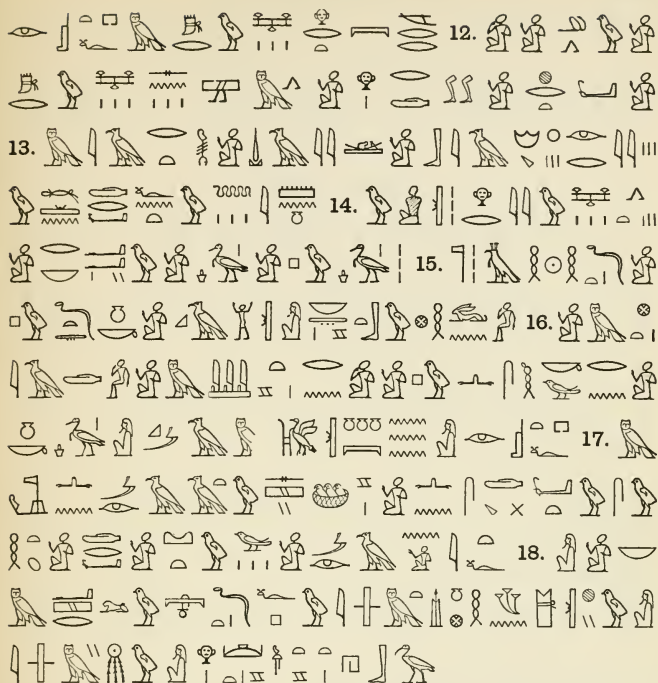


CHAPTER LXXXV. 1. [THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE SOUL OF TEM. The Osiris Ani, whose word is truth, saith:—2. I shall not enter into the place of destruction, I shall not perish, I shall not know [decay]. I am 3. Rā, who came forth from Nu, the Soul of the God who created his own members. What I abominate is 4. sin; I will not look thereon. I cry not out against truth, nay, I live 5. therein. I am the god Hū, the imperishable god, in my name 6. of "Soul." I have created myself with Nu, in the name of 7. "Kheperā." I exist in them like Rā. I am the Lord of Light.

The above lines form only the opening section of the LXXXVth Chapter ; the concluding portion, according to the text of the Papyrus of Nu, reads :—



That which is an abomination unto me is death ; let me not go into the chamber of torture which is in the Tuat. I am the delight of the Khu of Osiris. I make to be content the heart[s] of **6.** those who dwell among the divine things which are beloved [by me]. They cause the fear of me [to abound], they create the awe of me **7.** to be in those divine beings who dwell in their own circles. Behold, I am exalted on my own standard, **8.** and upon my throne, and upon my seat which is assigned [to me]. I am the god Nu, and those who commit sin shall not destroy me. **9.** I am the firstborn of the primeval god, and my soul is the **10.** Souls of the Eternal Gods, and my body is Everlastingness. My created form is [that of] the god Eternity, the Lord of Years, **11.** and the Prince of Everlastingness. I am the Creator of the Darkness, who maketh his seat in the uttermost limits of the heavens, [which] I love.

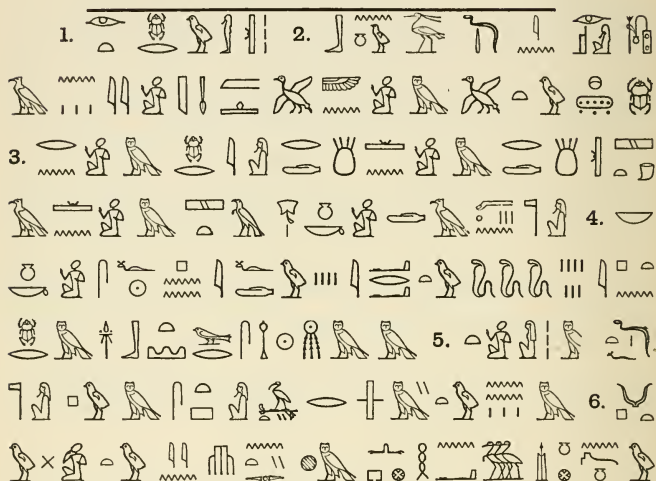


12. I arrive at their boundaries. I advance upon my two legs. I direct my **13.** resting place (?). I sail over the sky. I fetter and destroy the hidden serpents **14.** which are about my footsteps [in going to] the Lord of the Two Arms. My soul is the Souls of the **15.** Eternal Gods, and my body is Everlastingness. I am the exalted one, the Lord of the Land of Tebu. **16.** I am the Child in the city: "Young man in the country" is my name. "Imperishable one" is my name. I am the Soul Creator of Nu. I make my habitation in **17.** Khert-Neter. My nest (or place of birth) is invisible, my egg is not broken. I have done away the evil which is in me. I shall see my Father, **18.** the Lord of the Evening. His body dwelleth in Anu (Heliopolis). I am made to be the Light-god, a dweller in the Light-god, over the Western Domain of the *Hebt* bird (Thoth?).

CHAPTER LXXXIII

THE CHAPTER OF CHANGING INTO THE BENU
BIRD

PLATE XXVII



CHAPTER LXXXIII. 1. [THE CHAPTER OF] MAKING THE TRANSFORMATION INTO 2. THE BENU BIRD. The Osiris, the scribe Ani, whose word is truth, saith:—I flew up out of primeval matter. I came 3. into being like the god Kheperá. I germinated (or, grew up) like the plants. I am concealed (or, hidden) like the tortoise (or, turtle) [in his shell]. I am the seed (?) of every 4. god. I am Yesterday of the Four [Quarters of the Earth, and] the Seven Uraei, who came into being in the Eastern land. [I am] the Great One (*i.e.*, Horus) who illumineth the Hememet spirits 5. with the light of his body. [I am] that god in respect of Set. [I am] Thoth who [stood] between them (*i.e.*, Horus and Set) as the 6. judge on behalf of the Governor of Sekhem (Letopolis) and the

7.  8. 


RUBRIC : 





Souls of Anu (Heliopolis). [He was like] a stream between them. I have come. I rise up on my throne. I am endowed with a Khu (*i.e.*, Spirit-soul). 8. I am mighty. I am endowed with godhood among the gods. I am Khensu, [the lord] of every kind of strength.

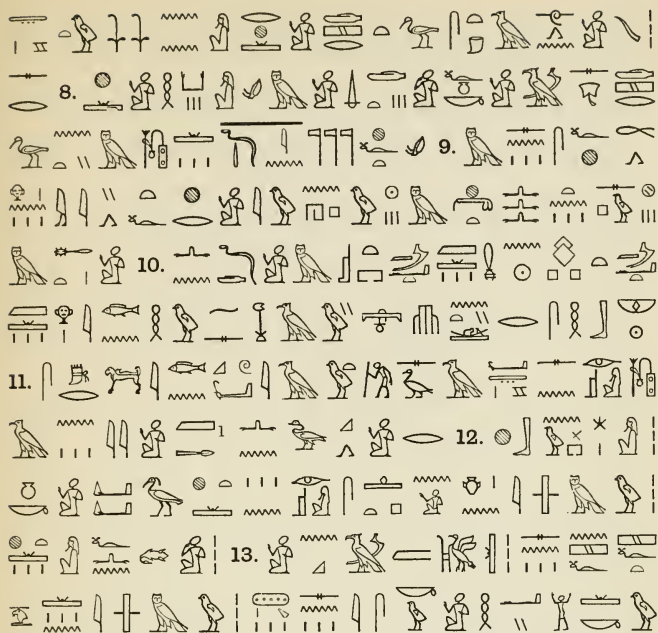
RUBRIC : [If] this Chapter [be known by the deceased], he shall come forth pure by day after his death, and he shall perform every transformation which his soul desireth to make. He shall be among the Followers of Un-Nefer (*i.e.*, Osiris), and he shall satisfy himself with the food of Osiris, and with sepulchral meals. He shall see the Disk [of the Sun], he shall be in good case upon earth before Rā, and his word shall be truth in the sight of Osiris, and no evil thing whatsoever shall have dominion over him for ever and ever.

¹ From a papyrus in Paris (Naville, *op. cit.*, II, p. 185).

CHAPTER LXXXIV

THE CHAPTER OF CHANGING INTO A HERON
PLATE XXVIII

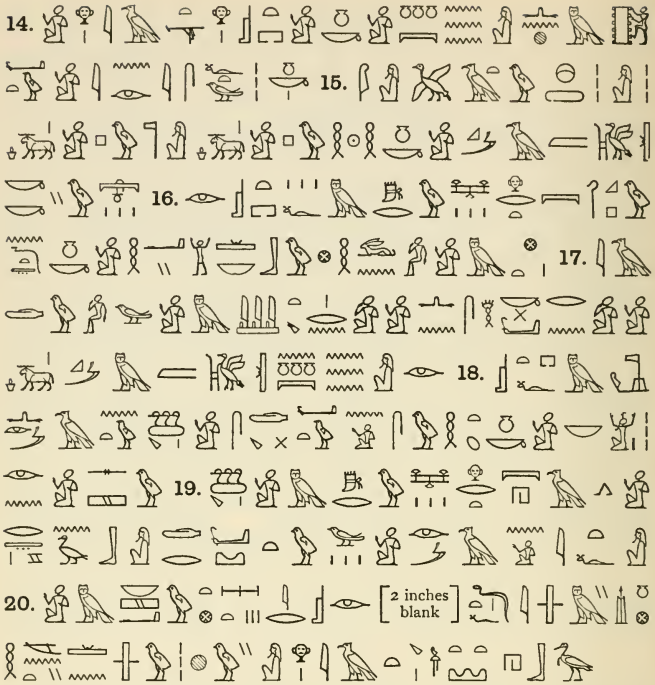
CHAPTER LXXXIV. 1. [THE CHAPTER OF] MAKING THE TRANSFORMATION INTO A HERON. The Osiris the scribe Ani, whose word is truth, saith:—2. I am the master of beasts brought for sacrifice, [and] of the knives which are [held] at their heads [and] their beards; 3. those who dwell in their emerald [fields], the Aged Gods, and the Spirit-souls, are ready at 4. the moment for the Osiris Ani, whose word is truth, in peace. He maketh slaughter on the earth, and I make slaughter on the earth. I am strong. I follow the 5. heights unto heaven. I have made myself pure. I walk with long strides to my city. I have become an owner of land there. I advance to Sepu. 6. is given to me in Unu (Hermopolis). I have set the gods upon their roads. I have made splendid the houses and towns of those who are in their shrines. 7. I know the stream of Nut. I know Tatun.



I know Ṭeshert. I have brought along their horns.
8. I know Ḥeka. I have hearkened to his words. I
 am the Red Bull-calf which is marked with markings.
 The gods shall say when they hear **9.** [of me]: Uncover
 your faces. His coming is to me. There is light which ye
 know not. Times and seasons are in my body. **10.** I do
 not speak [lies] in the place of truth, daily. The truth is
 hidden on the eyebrows (?) [By] night [I] sail up the river
 to keep the feast **11.** of him that is dead, to embrace the
 Aged God, and to guard the earth, I the Osiris Ani, whose
 word is truth.

What follows of this Chapter as given in the Papyrus of
 Ani is really the end of Chapter LXXXV, which the scribe
 copied here either inadvertently, or for want of space in the

¹ Chapter LXXXIV ends here.



proper place. As a translation of the remaining lines has already been given from another papyrus of the XVIIIth dynasty, there is no need to add a second rendering here. The reader will note the variants in the text, and will make the necessary alterations in the translation. In the Saïte Recension the Chapter has a RUBRIC, which reads:—



If this Chapter be known [by the deceased], he will live like a perfect Spirit-soul in Khert-Neter; no evil thing whatsoever shall overthrow him.

CHAPTER LXXXIA

THE CHAPTER OF CHANGING INTO A LOTUS
(OR, LILY)

PLATE XXVIII



CHAPTER LXXXIA. 1. [THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE LOTUS (OR, LILY). The Osiris Ani, whose word is truth, saith:—I am 2. the holy lotus that cometh forth from the light which belongeth to the nostrils of Rā, and which belongeth to the 3. head of Hathor. I have made my way, and I seek after him, that is to say, Horus. I am the pure lotus that cometh forth from the field [of Rā].

APPENDIX

CHAPTER LXXXIB




(Navelle, *op. cit.*, I, Bl. XCIII)



CHAPTER LXXXIB. 1. Chapter of making the transformation into a lotus. The Osiris, the lady of the house, Āui, whose word is truth, in peace, saith:—2. Hail, thou



Lotus, thou type of the god Nefer-Temu! I am the man who knoweth your names (?). 3. I know your names among the gods, the lords of Khert-Neter. I am one among you. 4. Grant ye that I may see the gods who are the Guides of the Tuat. Grant ye to me a seat in 5. Khert-Neter, near the Lords of Amentet. Assign to me a habitation in the land of Tchesert. Receive ye me 6. in the presence of the Lords of Eternity. Let my soul come forth in whatsoever place it pleaseth. Let it not be rejected in the presence of the Great Company of the Gods.

The above version of Chapter LXXXIB is extant in one papyrus only, namely, that of Paqrer , a priest of Ptah. To assign an exact date to this papyrus is difficult, but it is certainly not older than 950 B.C., and it may have been written as late as 700 B.C. The name Paqrer is not common, but it is found in the Dream of Tanut-Amen,¹ l. 37, where it occurs under the form of . The determinative shows the meaning of the name, *i.e.*, "the frog" (compare the Coptic $\pi\kappa\rho\upsilon\rho\pi$). The Paqrer of this inscription was the governor of the town of Sept  (Phacusa), in the Eastern Delta, and M. Naville has pointed

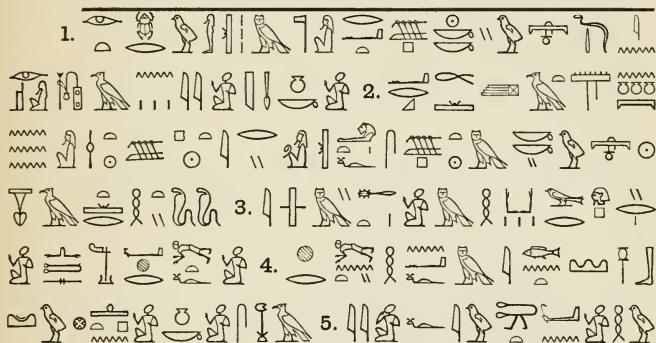
¹ See Budge, *Annals of Nubian Kings*, p. 85.

out (*Einleitung*, p. 95) that the Paqrer for whom the papyrus was written is twice called "King of the Two Lands" , i.e., a royal title was applied to him. It may be that he and the enemy of Tanut-Âmen were one and the same person. It is interesting to note that in Chapter LXXXIB the name of the wife of Paqrer, the priest of Ptaḥ, is given.

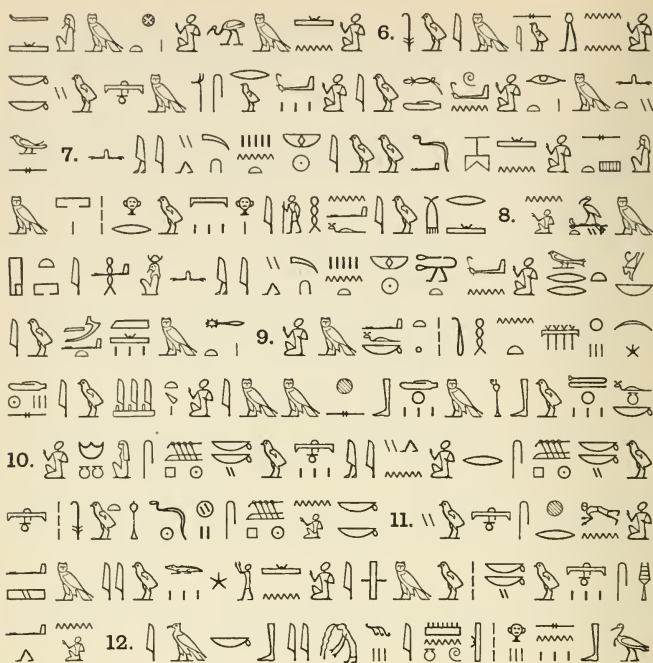
CHAPTER LXXX

THE CHAPTER OF TURNING INTO THE GOD WHO
LIGHTENETH THE DARKNESS

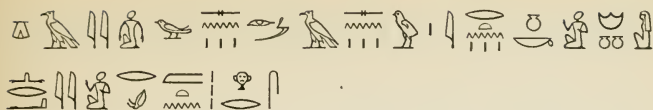
PLATE XXVIII



CHAPTER LXXX. [THE CHAPTER OF] I. MAKING THE TRANSFORMATION INTO THE GOD WHO LIGHTENETH THE DARKNESS. The Osiris the scribe Ani, whose word is truth, saith:—I am 2. the girdle of the garment of the god Nu, which giveth light, and shineth, and belongeth to his breast, the illuminer of the darkness, the uniter of the two Reḥti deities, 3. the dweller in my body, through the great spell of the words of my mouth. I rise up, but he who was coming after me hath fallen. 4. He who was with him in the Valley of Âbṭu (Abydos) hath fallen. I rest. I remember 5. him. The god Ḥu hath taken possession of me in my



town. I found him **6.** there. I have carried away the darkness by my strength, I have filled the Eye [of Rā] when it was helpless, and when **7.** it came not on the festival of the fifteenth day. I have weighed Sut in the celestial houses against the Aged One who was with him. I have **8.** equipped Thoth in the House of the Moon-god, when the fifteenth day of the festival came not. I have taken possession of the Urrt Crown. Truth is in my body; **9.** turquoise and crystal are its months. My homestead is there among the lapis-lazuli, among the furrows thereof. I am **10.** Hem-Nu (?), the lightener of the darkness. I have come to lighten the darkness; it is light. I have lightened the darkness. **11.** I have overthrown the *āshmiu*-fiends. I have sung hymns to those who dwell in the darkness. I have made to stand up **12.** the weeping ones,



whose faces were covered over; they were in a helpless state of misery. Look ye then upon me. I am Hem-Nu(?). I will not let you hear concerning it. [I have fought. I am Hem-Nu(?). I have lightened the darkness. I have come. I have made an end to the darkness which hath become light indeed.¹]

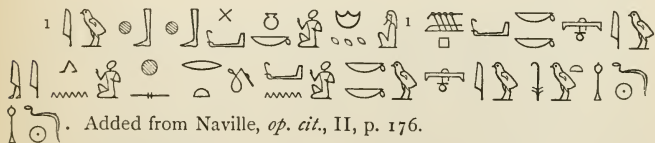
CHAPTER CLXXV

THE CHAPTER OF NOT DYING A SECOND TIME

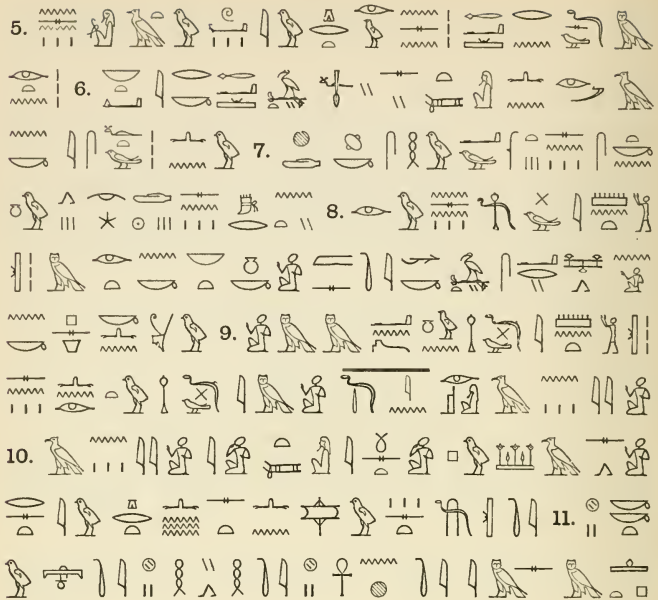
PLATE XXIX



CHAPTER CLXXV. 1. [THE CHAPTER OF] NOT DYING A SECOND TIME. The Osiris Ani, whose word is truth, saith:—2. Hail, Thoth! What is it that hath happened to the children of Nut? 3. They have waged war, they have upheld strife, they have done evil, 4. they have created the fiends, they have made slaughter, they have caused

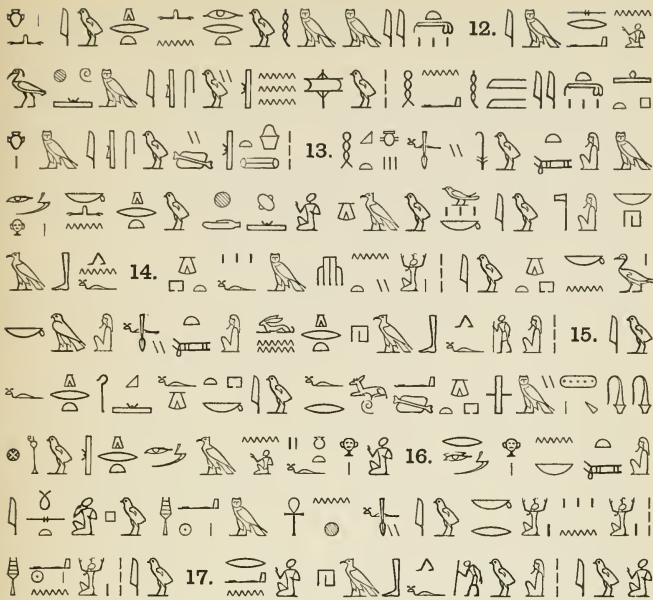


¹ Var. .

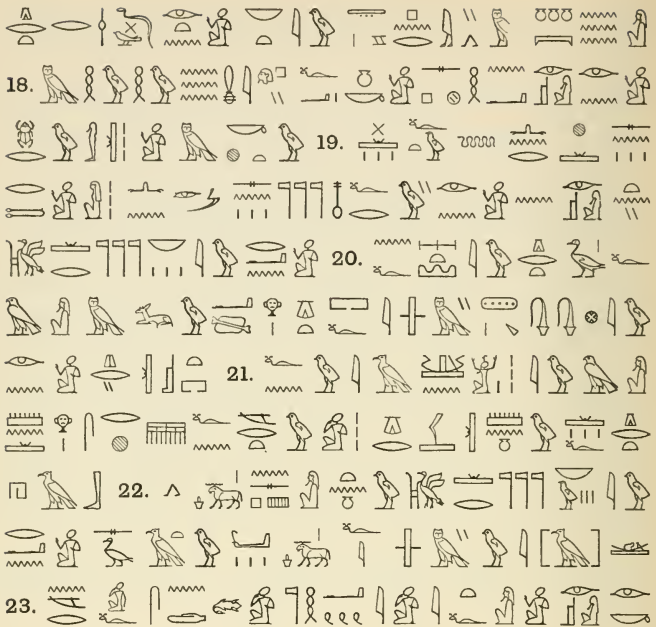


5. trouble ; in truth, in all their doings the strong have worked against the weak. 6. Grant, O might of Thoth, that that which the god Tem hath decreed [may be done]! And thou regardest not evil, nor art thou 7. provoked to anger when they bring their years to confusion, and throng in and push in to disturb their months. For in all that they have done 8. unto thee they have worked iniquity in secret. I am thy writing-palette, O Thoth, and I have brought unto thee thine ink-jar. I am not 9. of those who work iniquity in their secret places ; let not evil happen unto me.

The Osiris, the scribe Ani, 10. whose word is truth, saith :—Hail, Temu ! What manner of land is this unto which I have come ? It hath not water, it hath not air ; it is depth unfathomable, 11. it is black as the blackest night, and men wander helplessly therein. In it a man cannot live in quietness of heart ; nor may the longings of love be



satisfied therein. **12.** But let the state of the Spirit-souls be given unto me instead of water and air, and the satisfying of the longings of love, and let quietness of heart be given unto me instead of cakes **13.** and ale. The god Tem hath decreed that I shall see thy face, and that I shall not suffer from the things which pain thee. May every god transmit unto thee **14.** his throne for millions of years. Thy throne hath descended unto thy son Horus, and the god Tem hath decreed that thy course shall be among the holy princes. **15.** In truth he shall rule from thy throne, and he shall be heir to the throne of the Dweller in the fiery Lake [Neserser]. In truth it hath been decreed that in me he shall see his likeness, and that my face **16.** shall look upon the face of the Lord Tem. How long then have I to live? It is decreed that thou shalt live for millions of years, a life of millions of years. **17.** Let it be granted to me to pass on to the holy princes, for indeed, I have done



away all the evil which I committed, from the time when this earth came into being from Nu, **18**. when it sprang from the watery abyss even as it was in the days of old. I am Fate (or Time) and Osiris, I have made my transformations into the likeness of divers **19**. serpents. Man knoweth not, and the gods cannot behold the two-fold beauty which I have made for Osiris, the greatest of the gods. I have given unto him **20**. the region of the dead. And, verily, his son Horus is seated upon the throne of the Dweller in the fiery Lake [of Neserser], as his heir. I have made him to have his throne **21**. in the Boat of Millions of Years. Horus is stablished upon his throne [among his] kinsmen, and he hath all that is his with him. Verily, the Soul of Set, which **22**. is greater than all the gods, hath departed. Let it be granted to me to bind his soul in fetters in the Boat of the God, **23**. when I please, and let

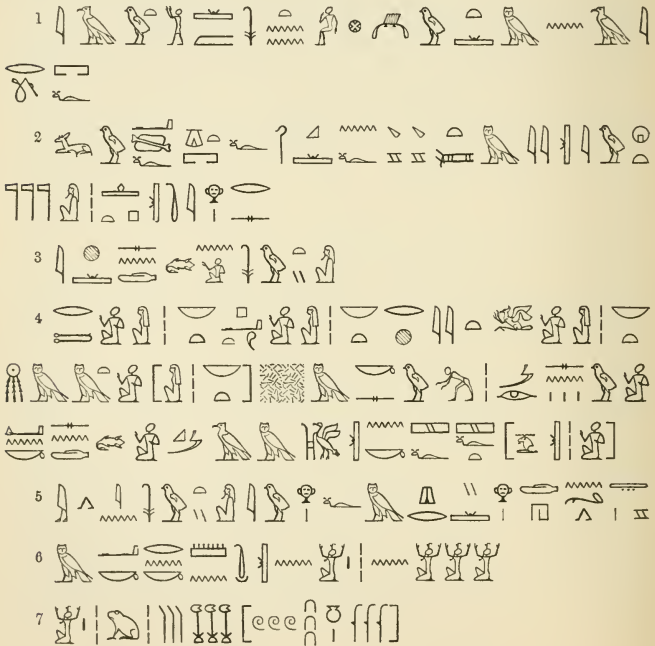



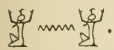
him hold the Body of the God in fear. O my father Osiris, thou hast done for me that which thy father Rā did for thee. Let me abide upon the earth permanently. 24. Let me keep possession of my throne. Let my heir be strong. Let my tomb, and my friends who are upon the earth, flourish. 25. Let my enemies be given over to destruction, and to the shackles of the goddess Serq. I am thy son. Rā is my father. 26. On me likewise thou hast conferred life, strength, and health. Horus is established upon his tomb (*serekkh*). Grant thou that the days of my life may come unto worship and honour.

From the fragmentary copy of this Chapter which M. Naville has published in his *Todtenbuch*, Bd. I, Bll. 198, 199, it is clear that the text given in the Papyrus of Ani forms only about one half of it, and that its contents refer to the establishment of the Kingdom of Osiris, and the succession to his throne of his son Horus, with whom the deceased is identified. It is well nigh impossible to make any connected sense of this fragmentary version, for the beginnings and ends of the lines of the texts are wanting almost throughout. Isolated fragments can be translated, e.g., Horus, or the deceased, takes his place at the head of the vassals of Osiris;¹ shouts of joy ascend in Hensu (Herakleopolis), and gladness reigns in Nerutef, the tomb

¹ | |

of Osiris in Herakleopolis ;¹ he inherits the throne of Osiris, and rules Egypt with the approval of the gods ;² the god Suti fears him ;³ all sorts and conditions of men and spirits, both living and dead, come before him, and bow down in homage before him ; fear and awe of him are set in every being ;⁴ Set comes unto him with his head bent low to the ground ;⁵ his name shall endure for millions of millions of years ;⁶ he shall wear the mighty *Atef* Crown upon his head for millions, and hundreds of thousands, and tens of thousands, and thousands, and hundreds, and tens of years.⁷ And, naturally, the very best kinds of offerings shall be made to him, and he shall be supplied with an abundance of fresh water, which shall be drawn from the river, and not from the little side streams which are fed by the large canals, or from the pools of standing water.



Finally, the deceased shall never cease from the earth, but like his divine namesake Rā he shall be there for a “million, million, million,” or a “million billions of years”  .

The Chapter in the Leyden Papyrus of Rā, the scribe, is followed by the



“ This Chapter shall be recited over a figure of Horus, made of lapis-lazuli, which shall be placed on the neck of the deceased. It is a protection upon earth, and it will secure for the deceased the affection of men, gods, and the Spirit-souls which are perfect. Moreover it acteth as a spell in Khert-Neter, but it must be recited by thee on behalf of the Osiris Rā, regularly and continually millions of times.”

The whole of the above Chapter in its two versions has been specially treated by Prof. Naville in the *Proceedings of the Society of Biblical Archaeology*, Vol. XXVI, pp. 151 and 287 ff. The learned writer thinks that an allusion to a flood occurs in the text.

CHAPTER CXXV INTRODUCTION (A)

THE CHAPTER OF ENTERING THE HALL OF MAĀT

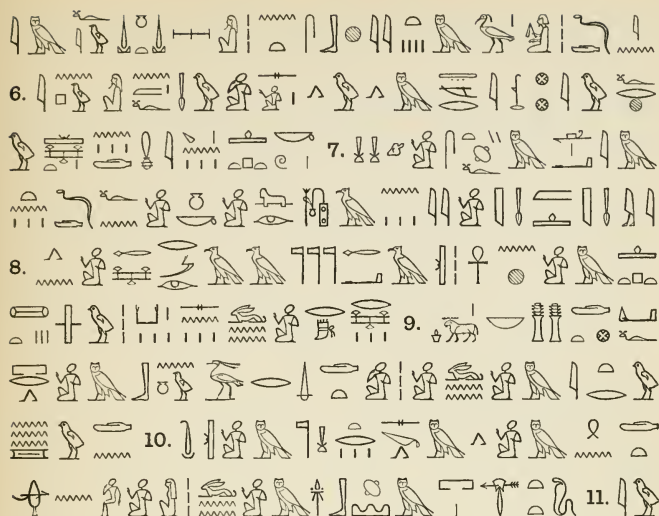
PLATE XXX



CHAPTER CXXV. INTRODUCTION (A). I. [THE CHAPTER OF] ENTERING INTO THE HALL OF MAĀTI TO PRAISE OSIRIS KHENTI-ĀMENTI. The Osiris the scribe Ani, whose word is truth, saith:—2. I have come unto thee. I have drawn nigh to behold (*i.e.*, to experience) thy beauties (*i.e.*, thy beneficent goodness). My hands are [extended] in adoration of thy name of “Maāt” (*i.e.*, Truth). I have come. I have drawn nigh unto [the place where] the cedar-tree existeth not, 3. where the acacia tree doth not put forth shoots,¹ and where the ground produceth neither grass nor herbs. Now I have entered into the habitation which is hidden, and I hold converse 4. with Set. My protector² advanced to me, covered was his face (?) . . . on the hidden things. 5. He entered into the house of

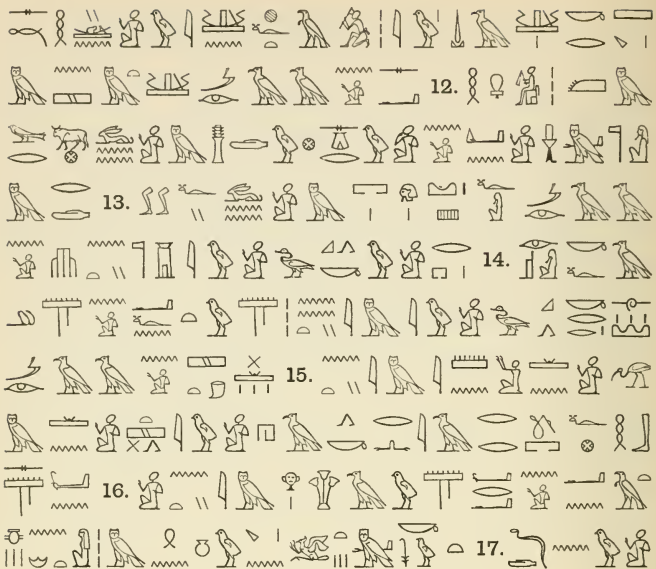
¹ Or, where the acacia tree cannot grow.

² A protecting ancestor?



Osiris, he saw the hidden things (mysteries) which were therein. The Tchatchau Chiefs of the Pylons were in the form of Spirits. The god **6.** Anpu spake unto those about him (?) with the words of a man who cometh from Ta-merá,¹ saying, "He knoweth our roads [and] our towns (or, "villages). I am reconciled unto him. **7.** When I smell his "odour it is even as the odour of one of you." And I say unto him: I the Osiris Ani, whose word is truth, in peace, whose word is truth, **8.** have come. I have drawn nigh to behold the Great Gods. I would live upon the propitiatory offerings [made] to their Doubles. I would live on the borders [of the territory of] **9.** the Soul, the Lord of ʔeʔu (Busiris). He shall make me to come forth in the form of a Benu bird, and to hold converse [with him]. I have been in the stream [to purify myself]. I have made offerings **10.** of incense. I betook myself to the Acacia Tree of the [divine] Children. I lived in Abu (Elephantine) in the House of the goddess Satet. **11.** I made to sink in the water the boat of the enemies. I sailed over the lake [in

¹ *I.e.*, in the Egyptian language.



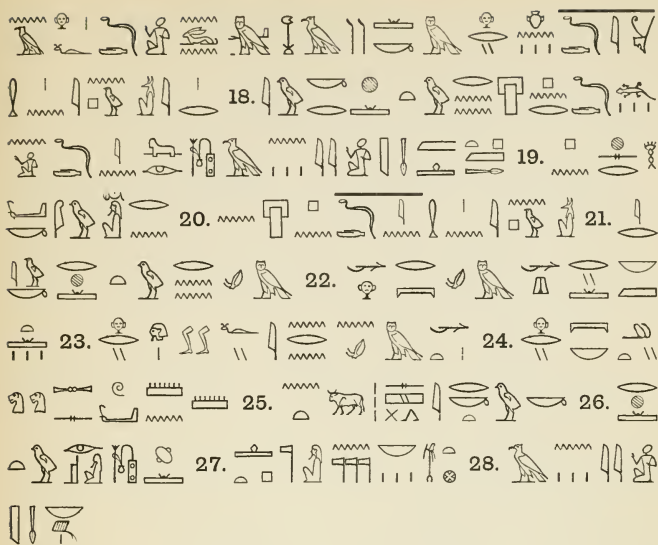
the temple] in the Neshmet Boat. I have looked upon the Sāhu (or Spirit-bodies) **12.** of Kamur.¹ I have been in Ṭeṭu (Busiris). I have held my peace. I have made the god to be master of his **13.** legs. I have been in the House of Teptuf (*i.e.*, Anubis). I have seen him, that is the Governor of the Hall of the God. I have entered into the House of Osiris **14.** and I have removed the head-coverings (wigs?) of him that is therein. I have entered into Rasta,² and I have seen the the Hidden One (or, Mystery) **15.** who is therein. I was hidden, [but] I found the boundary. I journeyed to Neruṭef,³ and he who was **16.** therein covered me with a garment. I gave myrrh of women,⁴ together with the *shenu* powder (?) of living folk. Verily he (*i.e.*, Osiris) **17.** told me the things which

¹ A town near Memphis.

² The Other World of Seker near Memphis.

³ The site of the grave of Osiris in Herakleopolis.

⁴ *I.e.*, the kind of myrrh used by women.



concerned himself. I said : Let thy weighing of me be even as we desire.

And the Majesty of Anpu shall say unto me, **18.** " Knowest thou the name of this door, and canst thou tell it ? " And the Osiris the scribe Ani, whose word is truth, in peace, whose word is truth, shall say, **19.** " Khersek-Shu " is the name **20.** of this door. And the Majesty of the god Anpu shall say unto me, **21.** " Knowest thou the name of the upper leaf, **22.** and the name of the lower leaf ? " [And the Osiris the scribe Ani] shall say : " Neb-Maāt **23.** -heri-reṭiu-f " is the name of the upper leaf **24.** and " Neb-peḥti-thesu-menment " [is the name of the lower leaf. And the Majesty of the god Anpu shall say], **25.** " Pass on, for thou **26.** hast knowledge, O Osiris the scribe, the assessor of **27.** the holy offerings of all the gods of Thebes **28.** Ani, whose word is truth, the lord of loyal service [to Osiris]. "

APPENDIX

CHAPTER XXV INTRODUCTION (B)

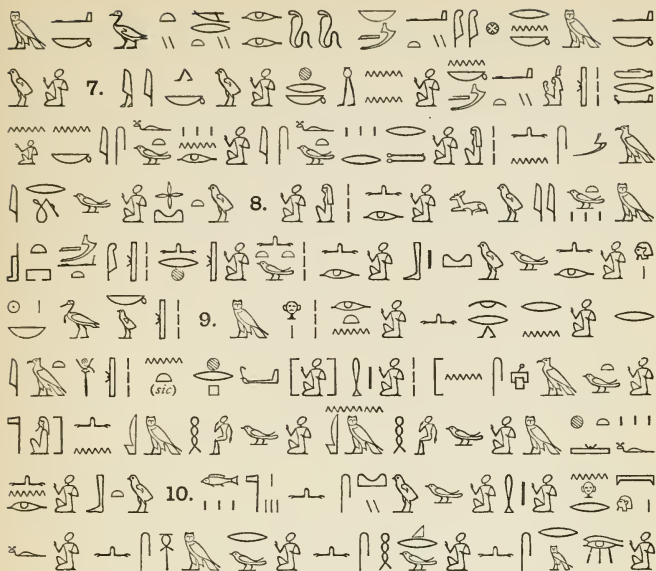
[From the Papyrus of Nu (Brit. Mus. No. 10477, Sheet 22)]



1. [THE FOLLOWING]¹ WORDS SHALL BE SAID BY THE STEWARD OF THE KEEPER OF THE SEAL, NU, WHOSE WORD IS TRUTH, WHEN HE COMETH FORTH TO THE HALL **2.** OF MAĀTI, SO THAT HE MAY BE SEPARATED FROM EVERY SIN WHICH HE HATH COMMITTED, AND MAY BEHOLD THE FACES OF THE GODS. The Osiris Nu, whose word is truth, saith : **3.** Homage to thee, O Great God, Lord of Maāti! I have come unto thee, O my Lord, and I have brought myself hither that I may **4.** behold thy beauties.² I know thee, I know thy name, I know the names of the Forty-two Gods who live with thee **5.** in this Hall of Maāti, who live by keeping ward over sinners, and who feed upon their blood **6.** on the day when the consciences of men are reckoned up

¹ The words within [] are added from Naville, *Todtenbuch*, II, 334.

² *I.e.*, experience thy gracious acts.

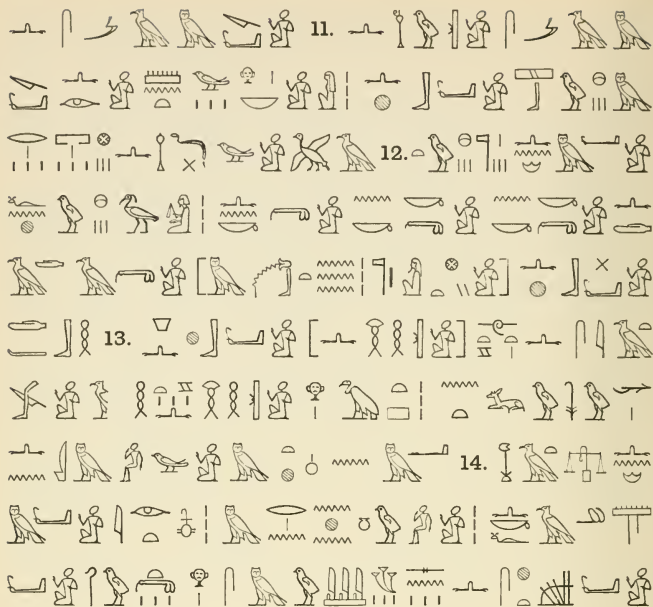


in the presence of the god Un-Nefer. In truth thy name is "REHTI-MERTI-NEBTI-MAÄTI."¹ In truth **7**. I have come unto thee, I have brought Maäti (Truth) to thee. I have done away sin for thee. I have not committed sins against men. I have not opposed my family and kinsfolk. **8**. I have not acted fraudulently (or, deceitfully) in the Seat of Truth.² I have not known men who were of no account.³ I have not wrought evil. I have not made it to be the first [consideration daily that unnecessary] **9**. work should be done for me. I have not brought forward my name for dignities. I have not [attempted] to direct servants [I have not belittled God]. I have not defrauded the humble man of his property. I have not done what the gods **10**. abominate. I have not vilified a slave to his master.

¹ *I.e.*, the two women, the two eyes, the two ladies of Maäti.

² A name of the judgment hall, or of the law court. Therefore the meaning of this sentence is that the deceased did not commit perjury.

³ *I.e.*, I have never been a friend of worthless or profligate men and wasters.



I have not inflicted pain. I have not caused anyone to go hungry. I have not made any man to weep. I have not committed murder. **11.** I have not given the order for murder to be committed. I have not caused calamities to befall men and women. I have not plundered the offerings in the temples. I have not defrauded the gods of their **12.** cake-offerings. I have not carried off the *fenkhu* cakes [offered to] the Spirits. I have not committed fornication (or, had intercourse with men). I have not masturbated [in the sanctuaries of the god of my city]. I have not diminished from the bushel. **13.** I have not filched [land from my neighbour's estate and] added it to my own acre. I have not encroached upon the fields [of others]. I have not added to the weights of the scales. I have not depressed the pointer of the **14.** balance. I have not carried away the milk from the mouths of children. I have not driven the cattle away from their pastures.



Pert,¹ on the last day of the month, [in the presence of the Lord of this earth].² I have seen the filling of the Utchat in Ānu, therefore let not 20. calamity befall me in this land, or in this Hall of Maāti, because I know the names of the gods who are therein, [and who are the followers of the Great God].³

CHAPTER CXXV

THE NEGATIVE CONFESSION

PLATES XXXI AND XXXII



1. Hail, Usekh-nemmt, who comest forth from Ānu (Heliopolis), I have not committed sin.

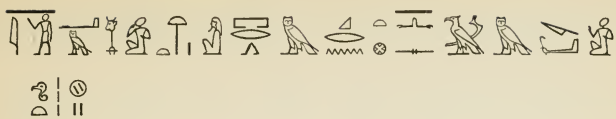



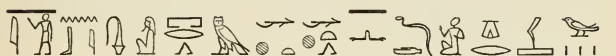
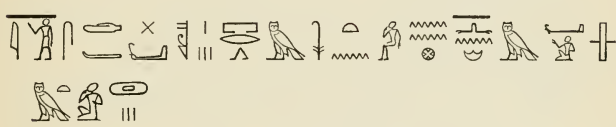

2. Hail, Ḥept-khet, who comest forth from Kher-āḥa I have not committed robbery with violence.

3. Hail, Fenṭi, who comest forth from Khemenu (Hermopolis), I have not stolen.

¹ *I.e.*, the season of growing; it began in the middle of November, and ended in the middle of March.

² Added from the Papyrus of Nebseni.

³ Added from the Papyrus of Ani.

4. 
5. 
6. 
7. 
8. 
9. 
10. 

4. Hail, Ām-khaibit, who comest forth from Qernet, I have not slain men and women.

5. Hail, Neḥa-her, who comest forth from Rasta, I have not stolen grain.


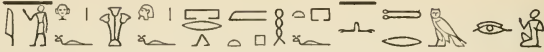


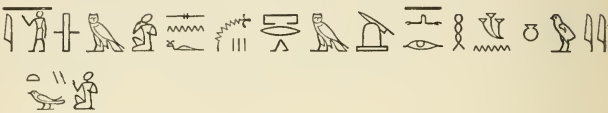
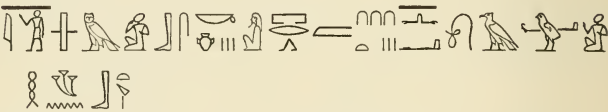
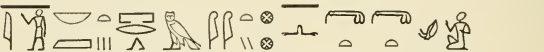
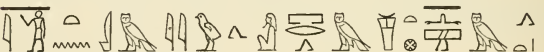
6. Hail, Ruruti, who comest forth from heaven, I have not purloined offerings.

7. Hail, Ārfi-em-khet, who comest forth from Saut (Asyût), I have not stolen the property of God.

8. Hail, Nebá, who comest and goest, I have not uttered lies.

9. Hail, Seṭ-quesu, who comest forth from Ḥensu (Herakleopolis), I have not carried away food.

10. Hail, Utu-nesert, who comest forth from Ḥet-ka-Ptaḥ (Memphis), I have not uttered curses.

11.  12.  13.  14.  15.  16.  17.  18. 

11. Hail, Qerrti, who comest forth from Ämentet, I have not committed adultery, I have not lain with men.

12. Hail, ẖer-f-ḥa-f, who comest forth from thy cavern, I have made none to weep.

13. Hail, Basti, who comest forth from Bast (?) (Bubastis), I have not eaten the heart (*i.e.*, I have not grieved uselessly, or felt remorse).


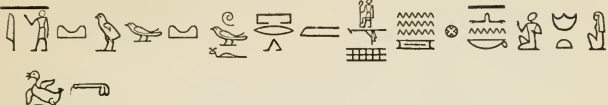
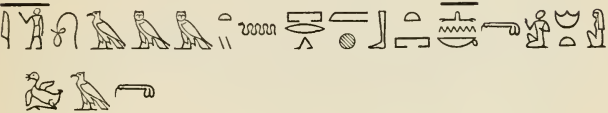
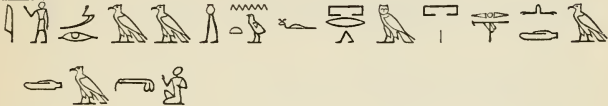

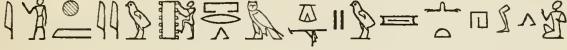

14. Hail, Ta-reṭiu, who comest forth from the night, I have not attacked any man.

15. Hail, Unem-snef, who comest forth from the execution chamber, I am not a man of deceit.

16. Hail, Unem-besek, who comest forth from Mäbit, I have not stolen cultivated land.

17. Hail, Neb-Maät, who comest forth from Maäti, I have not been an eavesdropper.

18. Hail, Tenemiu, who comest forth from Bast, I have slandered [no man].

19.  19.
20.  20.
21.  21.
22.  22.
23.  23.
24.  24.
25.  25.

19. Hail, Serġiu, who comest forth from Ānu (Heliopolis), I have not been angry without just cause (?)

20. Hail, Ṭutu, who comest forth from Āti (the Busirite Nome), I have not debauched the wife of [any] man.

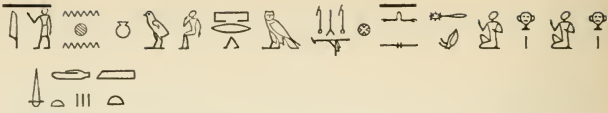
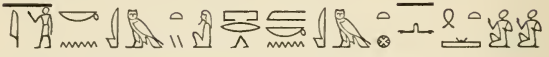

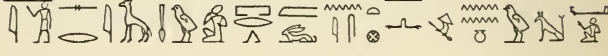
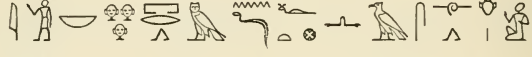
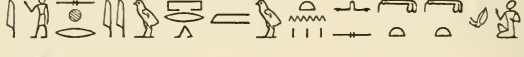

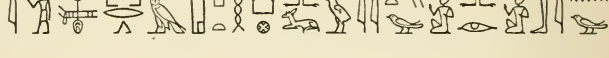
21. Hail, Uamenti, who comest forth from the Khebt chamber, I have not debauched the wife of [any] man.

22. Hail, Maa-ántuf, who comest forth from Per-Menu (Panopolis), I have not polluted myself.

23. Hail, Ḥer-uru, who comest forth from Nehatu, I have terrorized none.

24. Hail, Khemiu, who comest forth from Kau (Kau), I have not transgressed [the law].

25. Hail, Sheṭ-kheru, who comest forth from Urit, I have not been wroth.

26. 
27. 
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31. 
32. 
33. 

26. Hail, Nekhenu, who comest forth from Heqāt, I have not shut my ears to the words of truth.

27. Hail, Kenemti, who comest forth from Kenmet, I have not blasphemed.

28. Hail, Ân-ĥetep-f, who comest forth from Sau (Sais), I am not a man of violence.

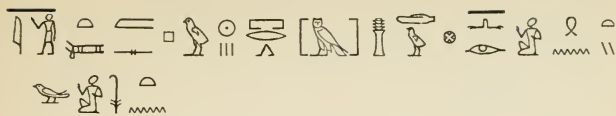
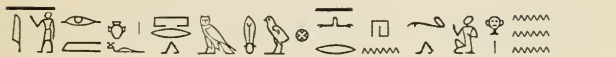

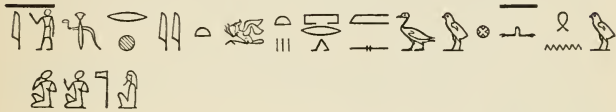
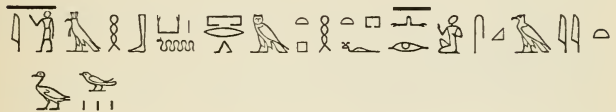

29. Hail, Será-kheru, who comest forth from Unáset, I have not been a stirrer up of strife (or, a disturber of the peace).

30. Hail, Neb-ĥeru, who comest forth from Netchfet, I have not acted (or judged) with undue haste.

31. Hail, Sekhriu, who comest forth from Uten (?), I have not pried into matters.

32. Hail, Neb-ābui, who comest forth from Sauti, I have not multiplied my words in speaking.

33. Hail, Nefer-Tem, who comest forth from Ĥet-ka-Ptaḥ (Memphis), I have wronged none, I have done no evil.

34.  34. Hieroglyphs representing the name Tem-Sepu and the declaration of innocence.
35.  35. Hieroglyphs representing the name Ari-em-ab-f and the declaration of innocence.
36.  36. Hieroglyphs representing the name Ahi and the declaration of innocence.
37.  37. Hieroglyphs representing the name Uatch-rekhit and the declaration of innocence.
38.  38. Hieroglyphs representing the name Neheb-ka and the declaration of innocence.
39.  39. Hieroglyphs representing the name Neheb-nefert and the declaration of innocence.

34. Hail, Tem-Sepu, who comest forth from Teṭu (Busiris), I have not worked witchcraft against the king (or blasphemed the king).

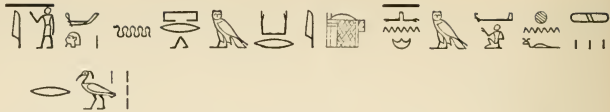
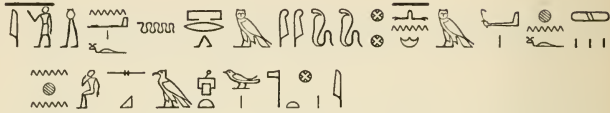
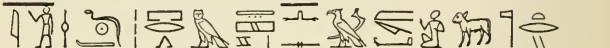
35. Hail, Ari-em-âb-f, who comest forth from Tebu, I have never stopped [the flow of] water.

36. Hail, Ahi, who comest forth from Nu, I have never raised my voice (spoken arrogantly, or in anger?).

37. Hail, Uatch-rekhit, who comest forth from Sau, I have not cursed (or blasphemed) God.

38. Hail, Neheb-ka, who comest forth from thy cavern, I have not acted with arrogance (?)

39. Hail, Neheb-nefert, who comest forth from thy cavern, I have not stolen the bread of the gods.

40. 
41. 
42. 

40. Hail, Tcheser-tep, who comest forth from the shrine, I have not carried away the *khenfu* cakes from the Spirits of the dead.

41. Hail, Ân-âf, who comest forth from Maâti, I have not snatched away the bread of the child, nor treated with contempt the god of my city.

42. Hail, Hetch-âbhu, who comest forth from Ta-she (the Fayyûm), I have not slain the cattle belonging to the god.

The text of the Negative Confession in the Papyrus of Ani varies considerably from that of the older papyri, *e.g.*, the Papyrus of Nebseni and the Papyrus of Nu. The following rendering is from the Papyrus of Nebseni:—

1. Hail, Usekh-nemmt, who comest forth from Ânû, I have not committed sin.

2. Hail, H̄ept-Shet, who comest forth from Kher-âha, I have not robbed with violence.

3. Hail, Feñti, who comest forth from Khemenu, I have done no violence.

4. Hail, Âm-khaibitu, who comest forth from Qerrt, I have not stolen.

5. Hail, Neha-hâu, who comest forth from Rasta, I have not slain men.

6. Hail, Ruruti, who comest forth from heaven, I have not made light the bushel.

7. Hail, Ârti-f-em-tes, who comest forth from Sekhem (Letopolis), I have not acted deceitfully.

8. Hail, Nebà, who comest and goest, I have not stolen the property of the god.

9. Hail, Seṭ-qesu, who comest forth from Ḥensu, I have not told lies.

10. Hail, Uatch-nesert, who comest forth from Ḥet-ka-Ptah, I have not carried away food.

11. Hail, Qerti, who comest forth from Àmenti, I have not uttered evil words.

12. Hail, Ḥetch-âbḥu, who comest forth from Ta-she, I have attacked no man.

13. Hail, Unem-snef, who comest forth from the execution chamber, I have not slain a bull which was the property of the god.

14. Hail, Unem-besku, who comest [forth from the Mâbet chamber], I have not acted deceitfully.

15. Hail, Neb-maât, who comest forth from Maâti, I have not pillaged (or laid waste) the lands which have been ploughed.

16. Hail, Thenemi, who comest forth from Bast (Bubastis), I have never pried into matters [to make mischief].

17. Hail, Âaṭi, who comest forth from Ànu (Heliopolis), I have not set my mouth in motion (*i.e.*, I have not slandered any man).

18. Hail, Ṭuṭuf, who comest forth from Ā (Āti?), I have not been wroth except with reason.

19. Hail, Uamemti, who comest forth from the execution chamber, I have not debauched the wife of a man.

20. Hail, Maa-ânuf, who comest forth from Per-Menu, I have not polluted myself.

21. Hail, Ḥeri-uru, who comest forth from [Nehatu], I have terrorized no man.

22. Hail, Khemi, who comest forth from Aḥai(?), I have not made attacks.

23. Hail, Sheṭ-kheru, who comest forth from Uri, I have not been a man of anger.

24. Hail, Nekhen, who comest forth from Ḥeq-âṭ,¹ I have not turned a deaf ear to the words of truth.

25. Hail, Ser-Kheru, who comest forth from Unes,² I have not stirred up strife.

¹ The Thirteenth Nome of Lower Egypt.

² The metropolis of the Nineteenth Nome of Upper Egypt.

26. Hail, Basti, who comest forth from Shetai, I have made none to weep.

27. Hail, Ḥer-f-ḥa-f, who comest forth from thy cavern, I have not committed acts of sexual impurity, or lain with men.

28. Hail, Ta-reṯ, who comest forth from Ākhkhu (Darkness?), I have not eaten my heart (*i.e.*, grieved or repented uselessly, or abandoned myself to remorse, or lost my temper and raged).

29. Hail, Kenemti, who comest forth from Kenmet, I have cursed no man.

30. Hail, Ān-ḥetep-f, who comest forth from Sau, I have not acted in a violent or oppressive manner.

31. Hail, Neb-ḥeru, who comest forth from Tchefet, I have not acted [or judged] hastily.

32. Hail, Serekhi, who comest forth from Unth, I have not my hair [or skin?], I have not harmed (?) the god.

33. Hail, Neb-ābui, who comest forth from Sauti, I have not multiplied my speech overmuch.

34. Hail, Nefer-Tem, who comest forth from Ḥet-ka-Ptah, I have not acted with deceit, I have not worked wickedness.

35. Hail, Tem-Sep, who comest forth from Ṭeṭu (Busiris), I have not done things to effect the cursing of [the king].

36. Hail, Āri-em-āb-f, who comest forth from Ṭebti, I have not stopped (or, fouled) the flow of water.

37. Hail, Āḥi-mu(?), who comest forth from Nu, I have not raised my voice (*i.e.*, spoken in a prideful or arrogant manner).

38. Hail, Utu-rekhit, who comest forth from thy house, I have not cursed (or, blasphemed) God.

39. Hail, Neḥeb-Nefert, who comest forth from the Lake of Nefer(?), I have not acted with insufferable insolence.

40. Hail, Neḥeb-kau, who comest forth from [thy] city, I have not sought to make myself unduly distinguished.

41. Hail, Ṭcheser-tep, who comest forth from thy cavern, I have not increased my wealth except through such things as are [justly] my own possessions.

42. Hail, Ān-ā-f, who comest forth from Āuḳer, I have not scorned [or treated with contempt] the god of my town.

APPENDIX

CHAPTER CXXV

ADDRESS TO THE GODS OF THE T̄UAT

[From the Papyrus of Nu (Brit. Mus. No. 10477, Sheet 24)]



THE FOLLOWING ARE THE WORDS WHICH THE HEART OF TRUTH THAT IS SINLESS SHALL SAY WHEN HE COMETH WITH THE WORD OF TRUTH INTO THE HALL OF MAĀTI; THEY SHALL BE SAID WHEN HE COMETH TO THE GODS WHO DWELL IN THE T̄UAT; AND THEY ARE THE WORDS WHICH ARE [TO BE SAID] AFTER [HE COMETH FORTH FROM] THE HALL OF MAĀTI.

1. Nu, the steward of the keeper of the seal, whose word is truth, saith :—Homage to you, O ye gods who dwell in your Hall of Maāti! I know 2. you, I know your names. Let me not fall under your knives of slaughter, and bring ye not forward my wickedness to this

¹ The passage within [] forms the title of the Chapter.

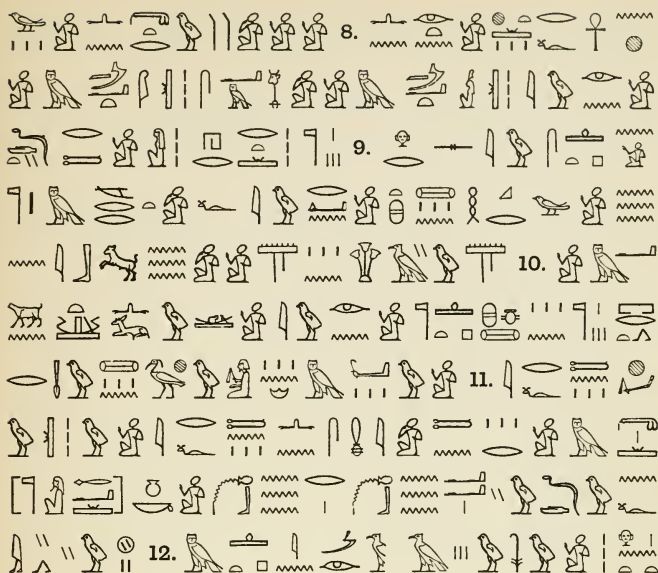


god in whose 3. following ye are. Let not evil hap (or, bad luck) come upon me through you. Speak ye the truth concerning me in the presence of Neb-er-tcher, for I have done what is right and just in Ta-Merá.¹ 4. I have not cursed the god (or, God), and my evil hap did not come upon him that was king in his day.

Homage to you, O ye who dwell in your Hall of Maāti, 5. who have nothing false in your bodies, who live upon Truth, who feed yourselves upon Truth in the presence of Horus 6. who dwelleth in his Disk; deliver ye me from Beba,² who feedeth upon the livers of the great ones (or, princes) on the day of the Great Judgment. 7. Grant ye that I may come before you, for I have not committed sin, I have done no act of deceit, I have done no evil thing, and

¹ An ancient name of Egypt.

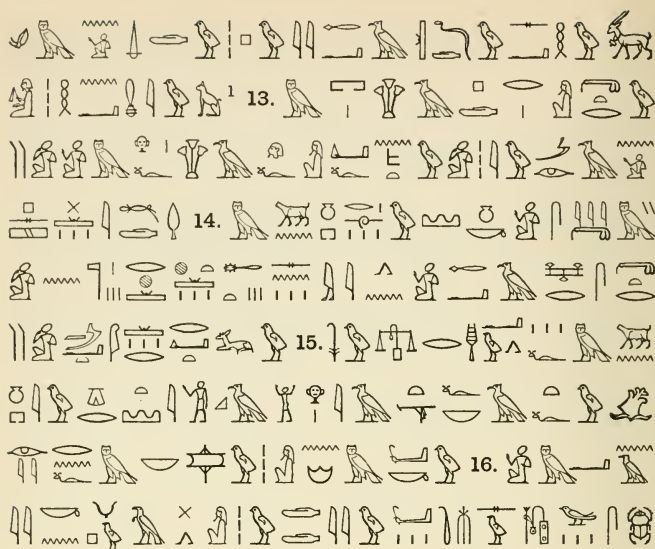
² He was the first-born son of Osiris.



I have not borne [false] witness ; **8.** therefore let nothing [evil] be done to me. I have lived upon truth, I have fed upon truth, I have performed the ordinances of men, and the things which gratify the gods. **9.** I have propitiated the god by doing his will, I have given bread to the hungry man, and water to him that was athirst, and apparel to the naked man, **10.** and a ferry-boat to him that had no boat. I have made propitiatory offerings and given cakes to the gods, and the "things which appear at the word" to the Spirits. Deliver then ye me, **11.** protect then ye me, and make ye no report against me in the presence [of the Great God]. I am pure in respect of my mouth, and I am clean in respect of my hands,¹ therefore let it be said unto me by those who shall behold me : "Come in peace, **12.** Come in peace."² For I have heard that great word which the

¹ *I.e.*, my speech is clean, *i.e.*, truth, and I have never soiled my hands by doing a false, or deceitful, or mean, or wicked act.

² *I.e.*, Welcome, welcome.



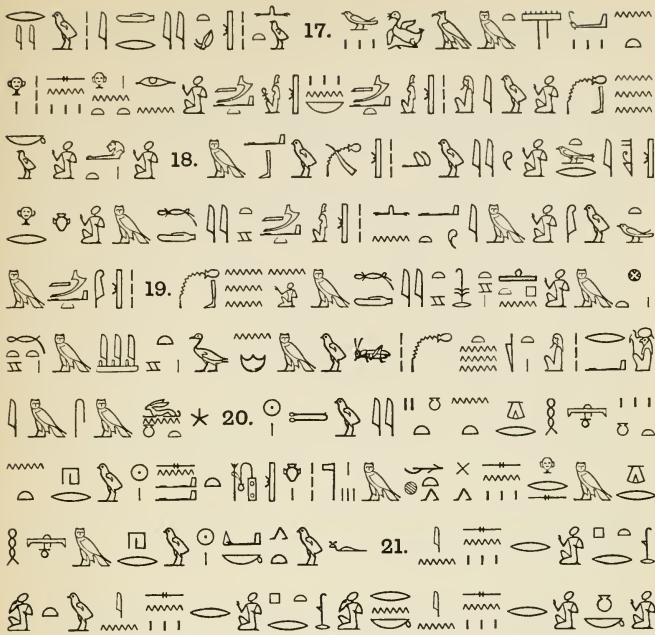
Sāhu spake to the CAT,² **13**. in the House of Hapt-*ra*. I have borne witness to Her-f-*ḥa-f*,³ and he hath given a decision (?) [concerning me]. I have seen the things over which the Persea tree **14**. which is in Rasta, spreadeth its branches. I have made petitions to the gods, [and I] know the things [which appertain to] their bodies. I have come, travelling a long road, to bear righteous testimony, and to set the Balance **15**. upon its supports within Auḥert.

Hail, thou who art exalted high upon thy standard, thou Lord of the Atef Crown, who dost make thy name to be "Lord of the Winds," deliver thou me **16**. from thy divine Envoys who punish and afflict according to [thy] decrees,

¹ Var. , etc.

² Var. "For I have heard the word which the Ass spake to the Cat."

³ He was the ferryman who ferried righteous souls to the Island of Truth ; his name means, "god with his face behind him."



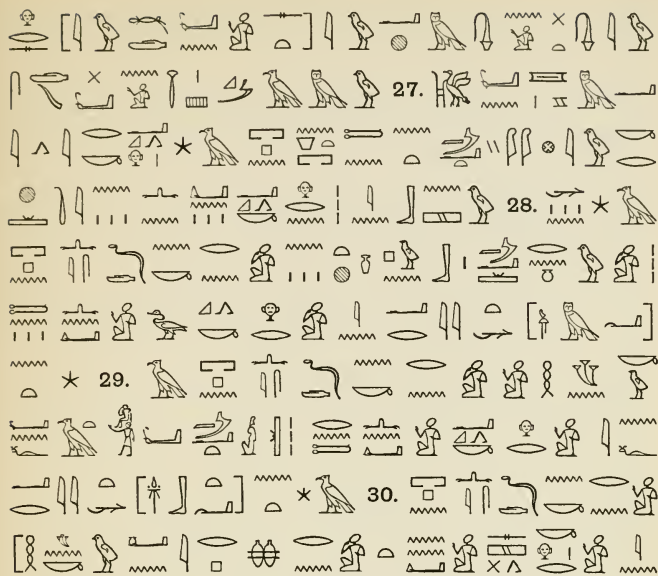
and who make calamities to arise, **17.** and whose faces are without coverings, for I have done what is right and true for the Lord of Truth. I am pure. My breast is purified by **18.** libations, and my hinder parts are made clean with the things which make clean, and my inner parts have been dipped in the Lake of Truth. There is no single member of mine which lacketh truth. **19.** I have washed myself clean in the Lake of the South. I have rested myself in the City of the North, which is in Sekhet Sanhemu (*i.e.*, the Field of the Grasshoppers), where the mariners of Rā wash themselves clean at the **20.** second hour of the night, and at the third hour of the day. The hearts of the gods are gratified (?) when they have passed over it, whether it be by night or whether it be by day, and they say unto me, "Let thyself advance." **21.** They say unto me, "Who art thou?" And they say unto me, "What is thy name"?



[And I reply], "Sept-kheri-nehait-âmmi-beq-f"¹ 22. is my name. Then they say unto me, "Advance straightway on the city which is to the North of the Olive Tree. What dost thou see there?" The Leg and the Thigh. What 23. dost thou say unto them? Let me see rejoicings in these lands of the Fenkhu.² What do they give unto thee? A flame of 24. fire and a sceptre-amulet [made] of crystal. What dost thou do with them? I bury them on the furrow of M'nâat (*sic*), as things (*i.e.*, offerings) for the night. What dost 25. thou find on the furrow of Mâat? A sceptre of flint, the name of which is "Giver of winds." What now didst thou do with the flame of fire and the 26. sceptre-

¹ *I.e.*, "He who is equipped with the *nehai* flowers, the dweller in his olive tree."

² A people who dwelt on the North-east frontier of Egypt, and who are by some identified with the Phoenicians.

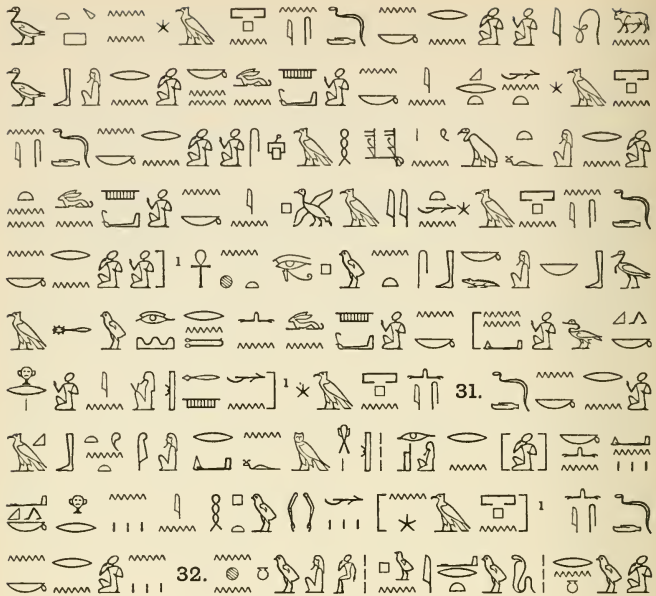


amulet [made] of crystal, after thou didst bury them? I said a spell over them, and I dug them up. I quenched the flame of fire and I broke the sceptre-amulet, and I made **27.** a lake of water. [Then shall the Two and forty gods say unto me]: “Come now, pass in over the threshold of “this door of the Hall of Maāti, for thou hast knowledge of “us.” “We will not allow thee to enter in over us,” say the bars of **28.** this door “unless thou tellest us our names.” [And I reply], “Tekh-bu-maā”¹ is your name. The right lintel of this door saith: **29.** “I will not allow thee to pass over me unless thou tellest me my name.” [And I reply], “Ḥenku-en-fat-maāt”² is thy name. The left lintel of this door saith: “I will not allow thee to pass over me **30.** unless thou tellest me my name.” [And I reply], “Ḥenku-en-ārp”³ is thy name. The ground of this door

¹ *I.e.*, “Tongue [of the Balance] of the place of Truth.”

² “Strengtheners of the support of Maāt.”

³ “Strengtheners of wine.”

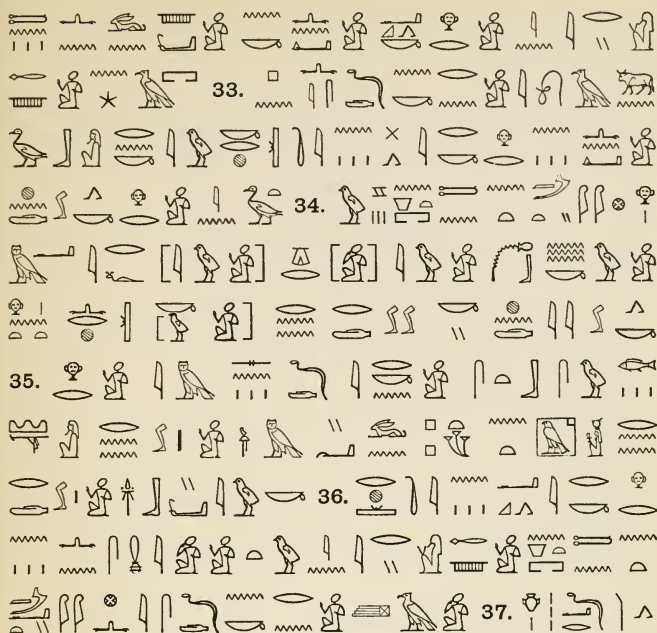


saith : " I will not allow thee to pass over me unless thou tellest me my name." [And I reply], " Åua-en-Ḳeb " ² is thy name. And the bolt of this door saith : " I will not open the door to thee unless thou tellest me my name." [And I reply], " Sâaḥ-en-mut-f " ³ is thy name. The socket of the fastening of this door saith : " I will not open unto thee unless thou tellest my name." [And I reply], " The Living Eye of Sebek, the Lord of Bakhau," is thy name. The Doorkeeper of this door saith : " I will not open to thee, and I will not let thee enter by me **31.** unless thou tellest my name." [And I reply], " Elbow of the god Shu who placeth himself to protect Osiris " is thy name. The posts of this door say : " We will not let thee pass in by us unless thou tellest our name." **32.** [And I reply], " Children

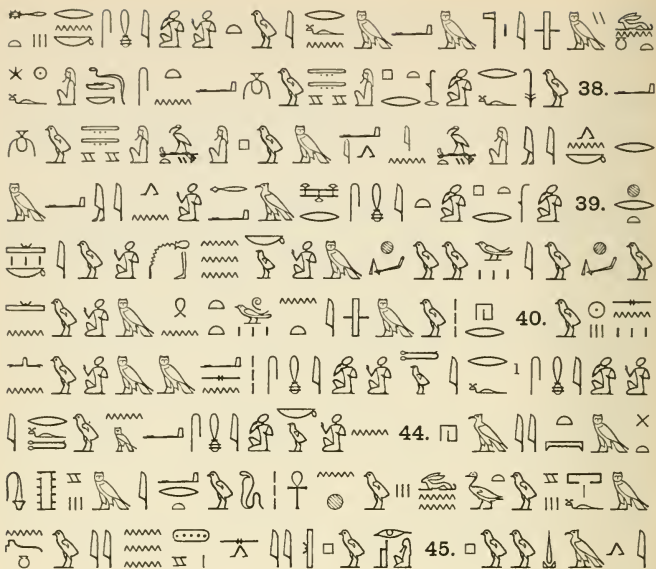
¹ The words within [] are from the Papyrus of Nebsemi.

² *I.e.*, " Ox of Ḳeb."


³ *I.e.*, " Flesh of his mother " ?

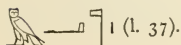


of the uraei-goddesses" is your name. The Doorkeeper of this door saith: "I will not open to thee, and I will not let thee enter in by me **33**, unless thou tellest my name. [And I reply], "Ox of *Ḳeb*" is thy name. [And they reply], "Thou knowest us, pass in therefore by us." The ground **34** of this Hall of Maati saith: "I will not let thee tread "upon me [unless thou tellest me my name], for I am " silent. I am holy because I know the names of two feet " wherewith thou wouldst walk **35** upon me. Declare, then, " them to me." [And I reply], "Besu-Aḥu" is the name of my right foot, and "Unpet-ent-Ḥet-Ḥeru" is the name of my left foot. [The ground replieth]: **36**. "Thou knowest us, enter in therefore over us." The Doorkeeper of this Hall of Maati saith: "I will not announce thee unless thou tellest my name." [And I reply], "Discerner **37** of hearts, searcher of bellies" is thy name. [The Doorkeeper saith]:



“Thou shalt now be announced.” [He saith]: “Who is the god who dwelleth in his hour? Speak it (*i.e.*, his name)” [And I reply], “*Āu-tai*.” [He saith]: “Explain who he is.” 38. [And I reply], “*Āu-tai*” is Thoth. “Come now,” saith Thoth, “for what purpose hast thou come?” [And I reply]. “I have come, and have journeyed hither that my name may be announced [to the god].” 39. [Thoth saith]: “In what condition art thou?” [And I reply], “I, even I, am purified from evil defects, and I am wholly “free from the curses (?) of those who live in their days, “40. and I am not one of their number.” [Thoth saith]: “Therefore shall [thy name] be announced to the god.” [Thoth saith]: “Tell me, who is he 44. whose heaven is of fire, whose walls are living serpents, and whose ground is a stream of water? Who is he?” [And I reply], “He is

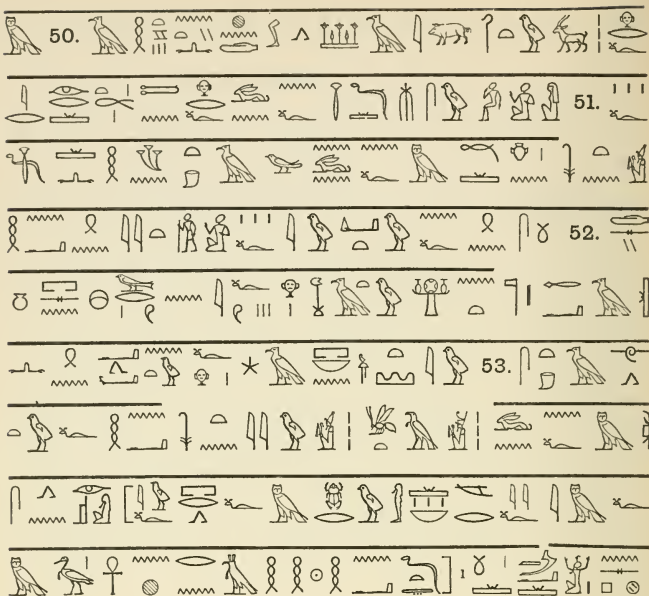
¹ Here the scribe inadvertently repeats the passage beginning  (l. 37).





Osiris." [Thoth saith]: "Advance now, [thy name] shall " be announced to him. Thy cakes shall come from the " Utchat (Eye of Horus or Rā), thy ale shall come from the " 46. Utchat, and the offerings which shall appear to thee at " the word upon earth [shall proceed] from the Utchat." This is what Osiris hath decreed for the steward of the overseer of the seal, Nu, whose word is truth.

RUBRIC : 47. THE MAKING OF THE REPRESENTATION OF WHAT SHALL HAPPEN IN THIS HALL OF MAĀTI. This Chapter shall be said by the deceased when he is cleansed and purified, and is arrayed in linen apparel, 48. and is shod with sandals of white leather, and his eyes are painted with antimony, and his body is anointed with unguent made of myrrh. And he shall present as offerings oxen, and feathered fowl (*i.e.*, geese), and incense, and cakes and ale, and 49. garden herbs. And behold, thou shalt draw a representation of this in colour upon a new



tile moulded from **50.** earth upon which neither a pig nor any other animal hath trodden. And if this book be done [in writing, the deceased] shall flourish, and his children **51.** shall flourish, and [his name] shall never fall into oblivion, and he shall be as one who filleth (*i.e.*, satisfieth) the heart of the king and of his princes. And bread, and cakes, and sweetmeats, **52.** and wine, and pieces of flesh shall be given unto him [from among those which are] upon the altar of the Great God. And he shall not be driven back from any door in Amentet, and he shall be **53.** led in along with the kings of the South and the kings of the North, and he shall be among the bodyguard of Osiris, continually and regularly for ever. [And he shall come forth in every form he pleaseth as a living soul for ever, and ever, and ever.]

¹ See Naville, *op. cit.*, Bd. II, Bl. 334.

CHAPTER XLII

[CHAPTER OF THE DEIFICATION OF THE MEMBERS]

PLATE XXXII



1. The hair of the Osiris Ani, whose word is truth, is the hair of Nu.

2. The face of the Osiris Ani, whose word is truth, is the face of Rā.





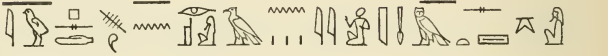


3. The eyes of the Osiris Ani, whose word is truth, are the eyes of Hathor.

4. The ears of the Osiris Ani, whose word is truth, are the ears of Up-uatu.

5. The lips of the Osiris Ani, whose word is truth, are the lips of Anpu.

6. The teeth of the Osiris Ani, whose word is truth, are the teeth of Serqet.

7. The cheeks of the Osiris Ani, whose word is truth, are the cheeks of Isis.

8. 
9. 
10. 
11. 
12. 
13. 
14. 

8. The arms of the Osiris Ani, whose word is truth, are the arms of Ba-neb-Ṭeṭu.

9. The neck of the Osiris Ani, whose word is truth, is the neck of Uatchit.

10. The throat of the Osiris Ani, whose word is truth, is the throat of Mert.

11. The breast of the Osiris Ani, whose word is truth, is the breast of the Lady of Saïs.

12. The backbone of the Osiris Ani, whose word is truth, is the backbone of Set.

13. The trunk of the Osiris Ani, whose word is truth, is the trunk of the Lords of Kher-āḥa.

14. The flesh of the Osiris Ani, whose word is truth, is the flesh of Āa-shefit.

-
15. [Hieroglyphs: falcon, lotus, falcon, lotus, falcon, falcon, falcon, falcon, falcon, falcon, falcon]
16. [Hieroglyphs: falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon]
17. [Hieroglyphs: falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon]
18. [Hieroglyphs: falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon]
19. [Hieroglyphs: falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon]
20. [Hieroglyphs: falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon]
21. [Hieroglyphs: falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon, falcon]
- ♂
 ○
 |||

15. The belly of the Osiris Ani, whose word is truth, is the belly of Sekhmet.

16. The buttocks of the Osiris Ani, whose word is truth, are the buttocks of the Eye of Horus.

17. The phallus of the Osiris Ani, whose word is truth, is the phallus of Osiris.

18. The thighs of the Osiris Ani, whose word is truth, are the thighs of Nut.

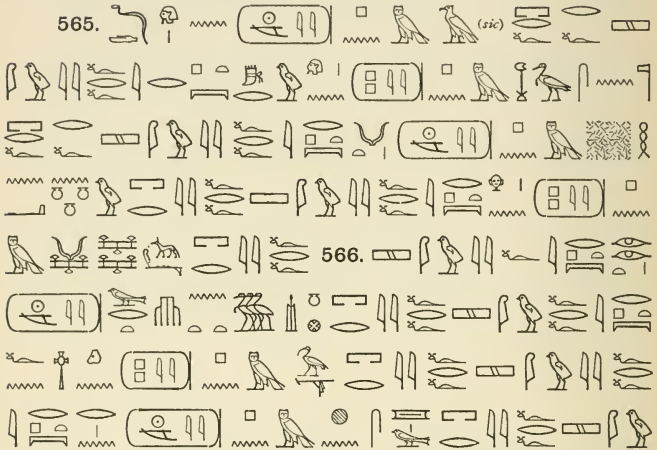
19. The feet of the Osiris Ani, whose word is truth, are the feet of Ptaḥ.

20. The fingers of the Osiris Ani, whose word is truth, are the fingers of Sáaḥ (Orion).

21. The toes of the Osiris Ani, whose word is truth, are the toes of the Living Uraei.

APPENDIX

THE CHAPTER OF THE DEIFICATION OF THE MEMBERS

[From the Pyramid of Pepi I, ll. 565 ff.¹]

565. The head of this Meri-Rā is the head of Horus(?); he cometh forth therefore and ascendeth into heaven.

The skull of this Pepi is the Dekan star (?) of the god; he cometh forth therefore and ascendeth into heaven.

The brow of this Meri-Rā is the brow of and Nu; he cometh forth therefore and ascendeth into heaven.

The face of this Pepi is the face of Up-uatu; he cometh forth therefore **566.** and ascendeth into heaven.

The eyes of this Meri-Rā are the eyes of the Great Lady, the first of the Souls of Ānu; he cometh forth therefore and ascendeth into heaven.

The nose of this Pepi is the nose of Thoth; he cometh forth therefore and ascendeth into heaven.

The mouth of this Meri-Rā is the mouth of Khens-ur; he cometh forth therefore, and ascendeth therefore, and ascendeth therefore into heaven.

¹ See Maspero's edition, p. 221; Sethe's edition, Vol. II, p. 227.



The tongue of this Pepi is the tongue of Maāa (Truth) 567. in the Maāt Boat; he cometh forth therefore and ascendeth into heaven.

The teeth of this Pepi are the teeth of the Souls of [Ānu?]; he cometh forth therefore and ascendeth into heaven.

The lips of this Meri-Rā are the lips of ; he cometh forth therefore and ascendeth into heaven.

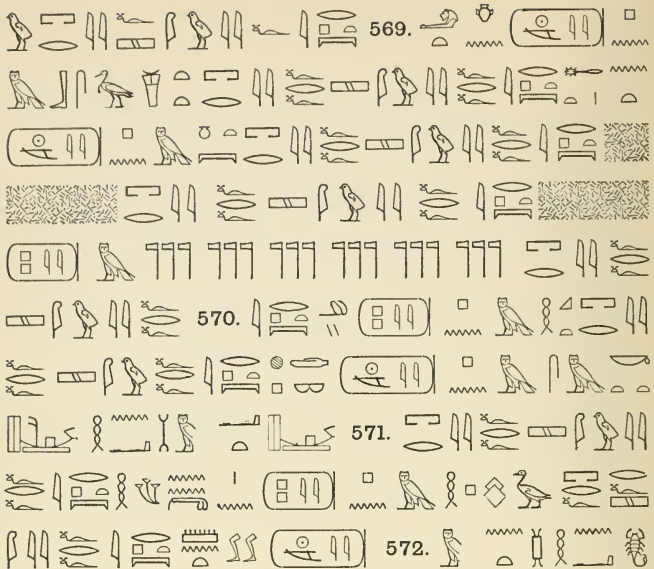
The chin of this Pepi is the chin of Nest-khent-Sekhem (the throne of the First Lady of Sekhem); he cometh forth therefore and ascendeth into heaven.

568. The *thes* bone of this Pepi is the *thes* bone of the Bull Sma; he cometh forth therefore and ascendeth into heaven.

The shoulders of this Pepi are the shoulders of Set; he cometh forth therefore and ascendeth into heaven.

[The of this Pepi] ; he cometh forth therefore and ascendeth into heaven.

[The of this Pepi] of Baābu; he cometh forth therefore and ascendeth into heaven.



569. The breast (or, heart) of this Meri-Rā is the breast of Bast; he cometh forth therefore and ascendeth into heaven.

The belly of this Meri-Rā is the belly of Nut; he cometh forth therefore and ascendeth into heaven.

[The of this Pepi] ; he cometh forth therefore and ascendeth into heaven.

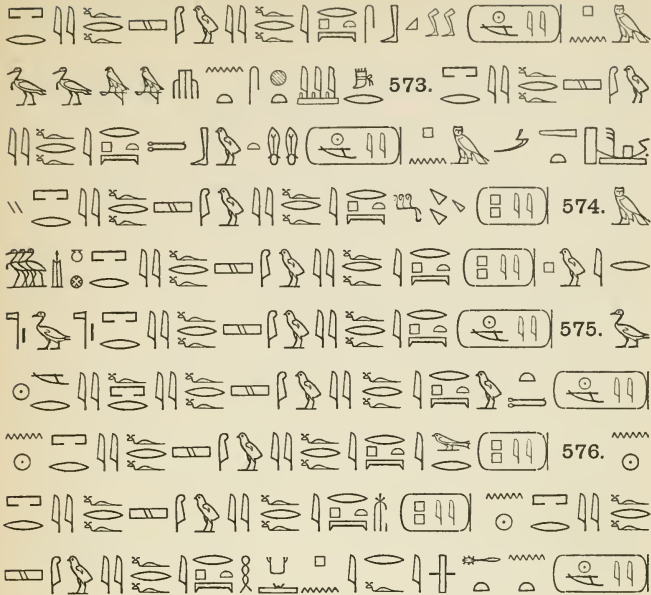
[The of this Pepi] of the two Companies of the gods; he cometh forth therefore and ascendeth **570.** into heaven.

The two thighs of this Pepi are the two thighs of Heqet; he cometh forth therefore and ascendeth into heaven.

The buttocks of this Meri-Rā are like the Semktet Boat and the Māntchet Boat; **571.** he cometh forth therefore and ascendeth into heaven.

The phallus of this Pepi is the phallus of the Heq Bull; he cometh forth therefore and ascendeth into heaven.

The legs of this Meri-Rā **572.** are the legs of Net (Neith) and Serqet; he cometh forth therefore and ascendeth into heaven.



The knees of this Meri-Rā are the knees of the twin Souls who are at the head of Sekhet-Tcher; **573.** he cometh forth therefore and ascendeth into heaven.

The soles of this Meri-Rā are like the Maāti Boat; he cometh forth therefore and ascendeth into heaven.

The toes of this Pepi **574.** are the toes of the Souls of Ānu; he cometh forth therefore and ascendeth into heaven.

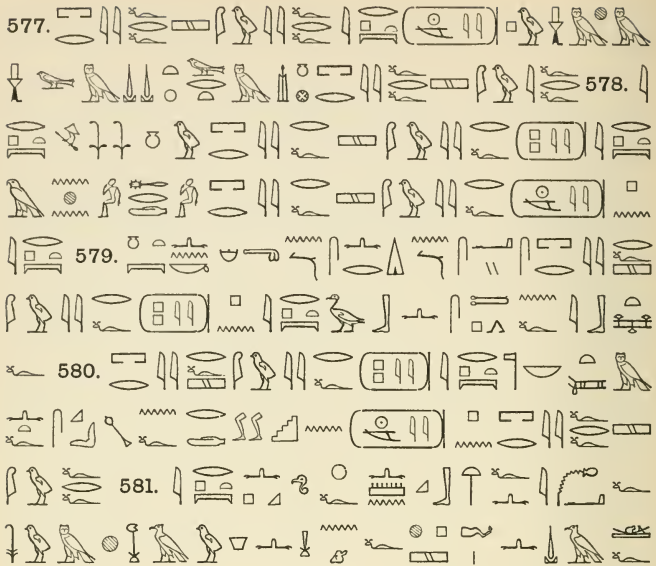
Now this Pepi is a god, the son of a god; he cometh forth therefore and ascendeth into heaven.

This Pepi **575.** is the son of Rā, who loveth him; he cometh forth therefore and ascendeth into heaven.

Rā hath sent forth Meri-Rā; he cometh forth therefore and ascendeth into heaven.

Rā hath begotten [this] Pepi; **576.** he cometh forth therefore and ascendeth into heaven.

Rā hath given birth to Pepi; he cometh forth therefore and ascendeth into heaven.



This spell therefore is in the body of Meri-Rā ; **577.** he cometh forth therefore and ascendeth into heaven.

This Meri-Rā is the Power, the Great Power, among the Great Council of Chiefs in Anu ; he cometh forth therefore and ascendeth **578.** into heaven.

He worketh the boat ; Pepi cometh forth therefore and ascendeth into heaven.

[Pepi is] Horus, the nursling, the child ; Meri-Rā cometh forth therefore and ascendeth into heaven.

579. Pepi hath not had union with Nut, she hath not given her hands to him ; he cometh forth therefore and ascendeth into heaven.

Ḳeb hath not removed the obstacles (?) in his path ; **580.** he cometh forth therefore and ascendeth into heaven.

No god hath smitten the steps of this Meri-Rā ; he cometh forth therefore and ascendeth **581.** into heaven.

[Though] Pepi is not censured (?) is not mourned, hath not washed himself in the vessel, hath not smelt the haunch, hath not carried the meat-offering, hath not ploughed the



earth, **582.** hath not dedicated (?) an offering, he cometh forth therefore and ascendeth into heaven.

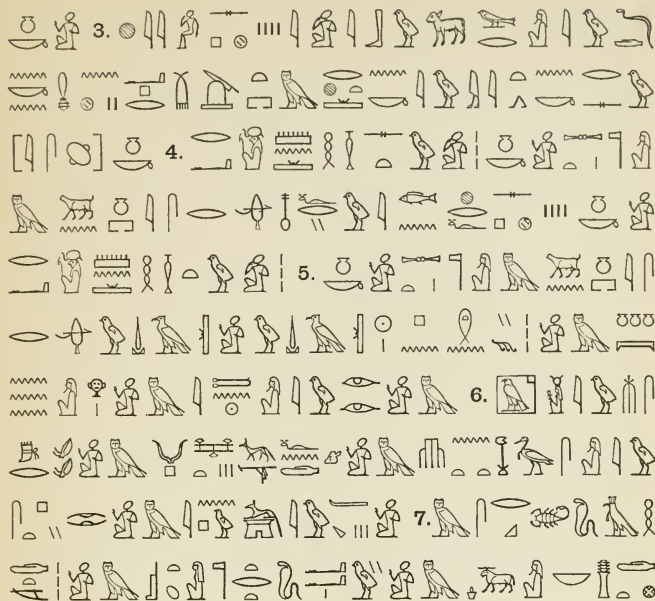
Behold, it is not this Pepi who hath said these things to you, O ye gods, **583.** it is Heka who hath said these things to you, O ye gods, and this Meri-Rā is the support which is under Heka; he cometh forth therefore and ascendeth into heaven.

Every god **584.** smiteth (*i.e.*, dedicateth) the feet of Pepi; he cometh forth therefore and ascendeth into heaven.

Every god giveth up to Pepi his throne in his boat; **585.** he cometh forth therefore and ascendeth into heaven.

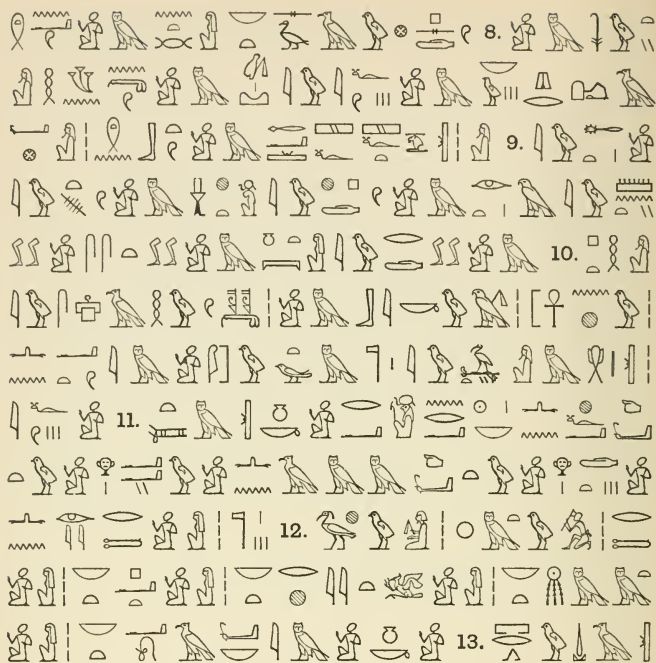
He plougheth the earth, he dedicateth an offering, he bringeth the vessel of [blood], he smelleth **586.** the haunch, and he bringeth the meat offering; he cometh forth therefore and ascendeth into heaven.

Every god graspeth the hand of this Meri-Rā in heaven, **587.**

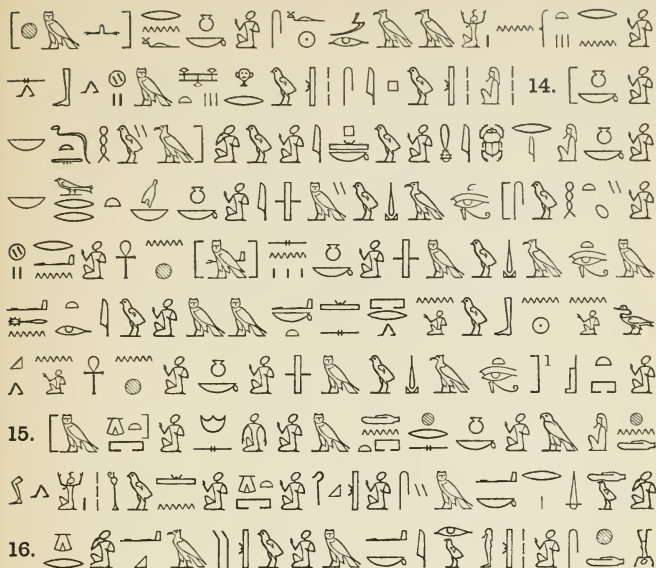


the divine form! O thou rest of the ferry-boat! I am the Child **3**. (*Repeat four times*). Hail, Åbu-ur! Thou sayest daily: "The slaughter-block is made ready as thou knowest, and thou hast come to destruction." I am **4**. Rā, who stablisheth those who praise him. I am the Knot of the god in the Åser tree, the twice beautiful one, who is more splendid to-day than yesterday (*Repeat four times*). I am Rā, who stablisheth those who praise him. **5**. I am the Knot of the god within the Åser tree, and my appearance is the appearance [of Rā] on this day.

My hair is the hair of Nu. My face is the face of the Disk. My eyes are the eyes of **6**. Hathor. My ears are the ears of Up-uat. My nose is the nose of Khenti-Khabas (?) My lips are the lips of Ånpu. My teeth are the teeth of **7**. Serqet. My cheeks are the cheeks of the goddess Isis. My hands are the hands of Ba-neb-Ṭeṭ. My forearms are the forearms of Neith, the Lady of Saïs.

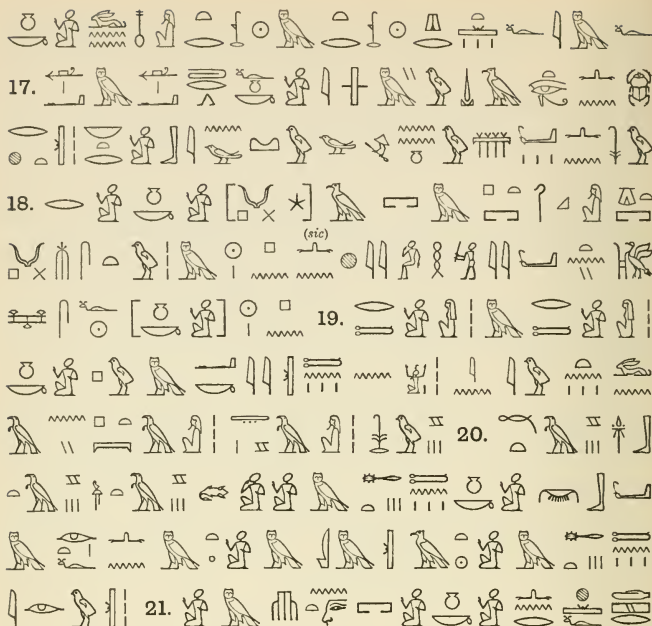


My backbone is the **8.** backbone of Suti. My phallus is the phallus of Beba. My reins are the reins of the Lords of Kher-āḥa. My chest is the chest of Āa-shefit. **9.** My belly and back are the belly and back of Sekhmet. My buttocks are the buttocks of the Eye of Horus. My hips and legs are the hips and legs of Nut. My feet are the feet of **10.** Ptaḥ. [My fingers] and my toes are the [fingers and] toes of the Living gods. There is no member of my body which is not the member of a god. Thoth protecteth my body **11.** altogether, and I am Rā day by day. I shall not be dragged back by my arms, and none shall lay violent hold upon my hands. And shall do me hurt neither men, nor gods, **12.** nor the Spirit-souls, nor the dead, nor any man, nor any *pāt*-spirit, nor any *rekhit*-spirit, nor any *hememet*-spirit. **13.**

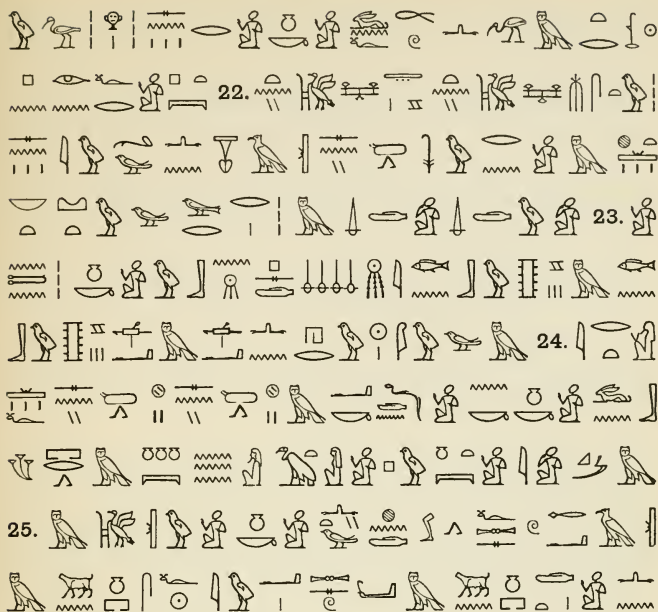


I am he who cometh forth advancing, whose name is unknown. I am Yesterday. "Seer of Millions of Years" is my name. I pass along, I pass along the paths of the divine celestial judges. **14.** I am the Lord of Eternity: I decree and I judge like Kheperá. I am the Lord of the Urrt Crown. I am he who dwelleth in the Utchat and in the Egg, and it is granted unto me to live therein. I am he who dwelleth in the Utchat when it closeth, and I exist by the strength thereof. I come forth and I shine; I enter in and I come to life. I am in the Utchat, my seat is **15.** upon my throne, and I sit in the *tent* chamber before it. I am Horus. [I] traverse millions of years. I have decreed [the stablishing] of my throne, and I am the ruler thereof; and in very truth my mouth keepeth an even balance both in speech **16.** and in silence. In very truth my forms are inverted. I am Un-Nefer, from one period

¹ From the Papyrus of Mes-em-neter.



even unto another, and what I have is within me. I am **17.** the only One, who proceedeth from an only One, who goeth round about in his course. I am he who dwelleth in the Utchat. No evil thing of any shape or kind shall spring up against me, and no baleful object, and no harmful thing, and no disastrous thing shall happen unto me. **18.** I open the door in heaven. I rule my throne. I open the way for the births which take place on this day. I am the child who traverseth the road of Yesterday. I am To-day **19.** for untold nations and peoples. I am he who protecteth you for millions of years. Whether ye be denizens of heaven, or of the earth, or of the South, or of the **20.** North, or of the East, or of the West, the fear of me is in your bodies. I am he whose being hath been wrought in his eye. I shall not die again. My moment is in your bodies, **21.** but my forms are in my place of



habitation. I am "He who cannot be known." The Red Fiends have their faces directed against me. I am the unveiled one. The period when the heavens were created for me **22.** and were enlarged the bounds of earth, and multiplied the progeny thereof, cannot be found out. They shall fail and not be united again. By reason of the speech which I address **23.** to you, my name setteth itself apart from all things evil which are in the mouths of men. I am he who riseth and shineth, a wall which cometh out of a wall, an only One who proceedeth from an only One. There is never a day that passeth without **24.** the things which appertain unto him being therein; passing, passing, passing, passing. Verily I say unto thee, I am the Plant which cometh forth from Nu, and my mother is Nut. Hail, O **25.** my Creator, I am he who hath no power to walk, the Great Knot who dwelleth in Yesterday. The might of my strength is within my hand, I am not known [by thee], but



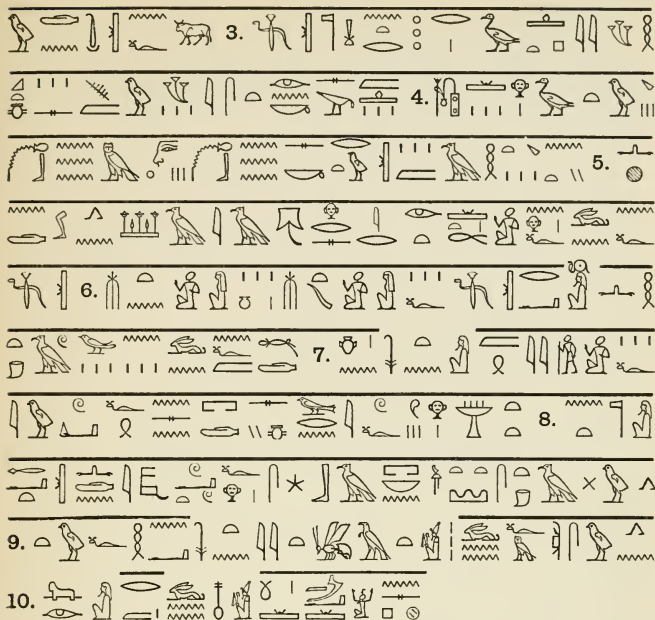
I am he who knoweth thee. **26.** I cannot be held in the hand, but I am he who can hold thee in his hand. Hail, O Egg! Hail, O Egg! I am Horus who liveth for millions of years, whose flame shineth upon you, **27.** and bringeth your hearts unto me. I am master of my throne. I advance at this season. I have opened a path. I have delivered myself from all evil things. **28.** I am the golden dog-headed ape, three palms and two fingers [high], which hath neither arms nor legs, and which dwelleth in Het-ka-Ptah (Memphis). I go forth as goeth forth the dog-headed ape which dwelleth in Het-ka-Ptah.

RUBRIC TO CHAPTER CXXV

PLATE XXXIII



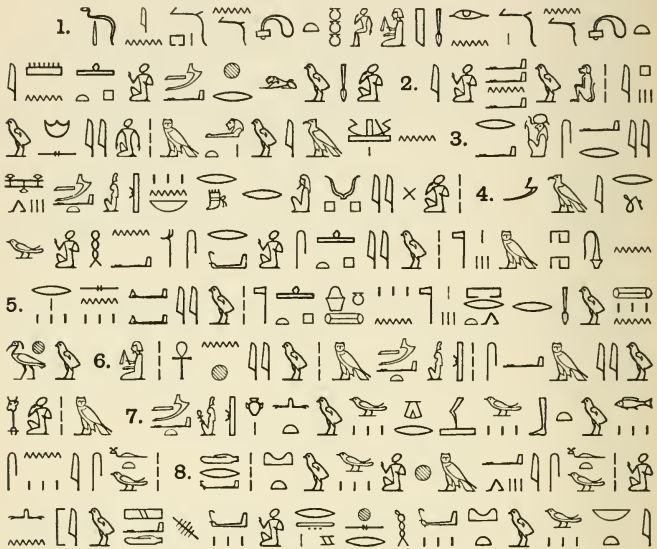
RUBRIC: **1.** Behold the Osiris Ani, whose word is truth, arrayed in fine linen, and shod with **2.** sandals of white [leather], and anointed with the very finest myrrh



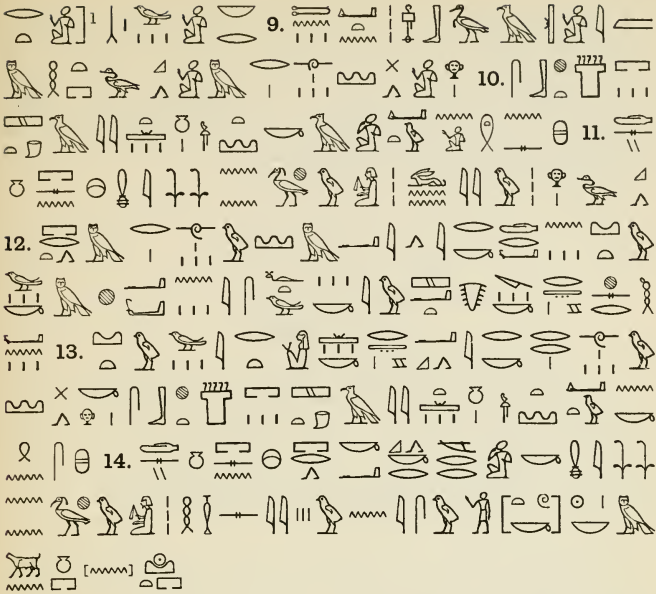
unguent. There are offered unto him **3.** a fine bull, and incense, and *ra* geese, and flowers, and ale, and cakes, and garden herbs. And behold, thou shalt draw a representation of a table of offerings **4.** on a clean tile with pure colours, and thou shalt bury it in a field whereon no **5.** swine hath trodden. And if a copy of this book be written upon it, he shall rise [again], and **6.** his children's children shall flourish and prosper, like unto Rā, without cessation. He shall be in high favour **7.** with the king, and with the *shenit* nobles of his court, and there shall be given unto him cakes and cups of drink, and portions of flesh, upon the altar-table **8.** of the Great God. He shall not be thrust aside at any door in Amentet; he shall travel in the train **9.** of the Kings of the South and the Kings of the North, and he shall abide with the **10.** followers of Osiris near Un-Nefers, for ever, and for ever, and for ever.

APPENDIX

The Vignette which follows the above RUBRIC apparently belongs to Chapter CXXVI, but the text of the Chapter is wanting; it is here supplied from the Papyrus of Nu, Sheet 24 :—



1. The steward of the overseer of the seal, Nu, whose word is truth, begotten of the steward of the overseer of the seal, Amen-ḥetep, whose word is truth, saith :—2. Hail, ye Four Apes who sit in the bows of the Boat of Rā, 3. who convey truth to Nebertcher, who sit in judgment 4. on the oppressed man and on [his] oppressor, who make the gods to be contented by means of the flame of your 5. mouths, who offer holy offerings to the gods, and sepulchral meals to the Spirit-souls, 6. who live upon truth, and who feed upon 7. truth of heart, who are without deceit and fraud, and to whom wickedness is an abomination, 8. do ye away with my evil deeds, and put ye away my sins [which deserved stripes upon earth, and destroy ye every evil thing which appertaineth to me], and let there be no




obstacle whatsoever on my part **9.** towards you. O grant ye that I may make my way through the *Âmehet*,² let me enter into Rasta, let me pass through **10.** the hidden pylons of *Âment*. O grant that there may be given unto me *shens* cakes, **11.** and ale, and *persen* cakes, even as to the living Spirit-souls, and grant that I may enter into **12.** and come forth from Rasta.

[The Four Apes make answer, saying:] Come thou, for we have done away with thy wickedness, and we have put away thy sin, along with thy sins upon earth which deserved stripes, and we have destroyed every evil thing

¹ Added from Brit. Mus. Papyrus No. 9913.

² Originally a chamber or place in the Kingdom of Seker, the god of Death, which was full of fire and boiling water; only the righteous could pass through this region unharmed. The gods held it in great awe, it was a place of mystery to the Spirit-souls, and it was a most fatal place for the dead

According to Chapter CXLIX the god of it was called SEKHER (?) — .

13. which appertained to thee upon earth. Enter, therefore, unto Rasta, and pass through the hidden pylons of Amentet, and there shall be given unto thee *shens* cakes, 14. and ale, and *persen* cakes, and thou shalt come forth and shalt enter in at thy desire, even as do those who are favoured [of the God], and thou shalt be called [to partake of offerings] each day in the horizon.

CHAPTER CLV

THE CHAPTER OF THE TET OF GOLD

PLATE XXXIII



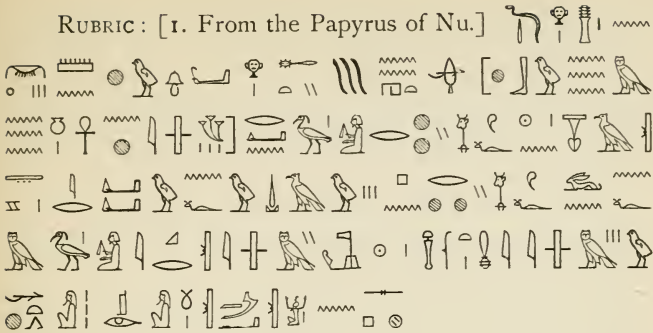
CHAPTER CLV. 1. THE CHAPTER OF A TET OF GOLD. The Osiris Ani, whose word is truth, saith:—Thou risest up for thyself, O Still-heart! Thou 2. shinest for thyself, O Still-heart! Place thou thyself on thy base (?), I come, I bring unto thee a Tet of gold, thou shalt rejoice therein.

APPENDIX

The version of this Chapter found in the Papyrus of Nebsemi and in the Papyrus of Nu reads differently. Thus we have:—Rise up thou, O Osiris, thou hast thy backbone, O Still-heart, thou hast thy neck vertebrae and thy back, O Still-heart! Place thou thyself on thy base (?). I put water beneath thee, and I bring unto thee a Tet of gold that thou mayest rejoice therein.¹

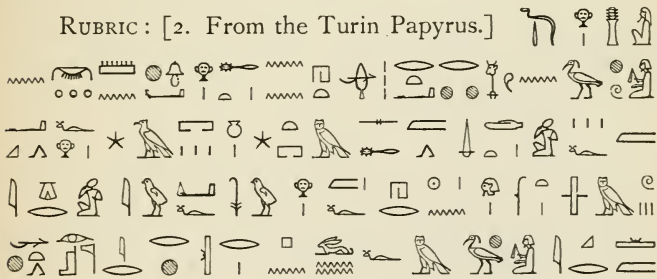


RUBRIC : [1. From the Papyrus of Nu.]



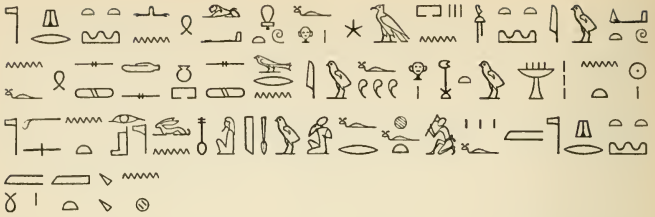
[This Chapter] shall be recited over a T̄et̄ of gold set in a stand made of sycamore wood which hath been steeped in a tincture of *ānkhānu* flowers, and it shall be placed on the neck of the deceased on the day of the funeral. If this amulet be placed on his neck he shall become a perfect Khu in Khert-Neter, and at the festivals of the New Year he shall be like unto the Followers of Osiris continually and for ever.

RUBRIC : [2. From the Turin Papyrus.]



[This Chapter] shall be said over a T̄et̄ of gold fashioned out of the trunk of a sycamore tree, and it shall be placed on the neck of the deceased. Then shall he enter in through the doors of the T̄uat. His words shall not be silenced. He shall place himself on his ground on New Year's Day among the Followers of Osiris.

If this Chapter be known by the deceased he shall live like a perfect Khu in Khert-Neter. He shall not be driven



back from the doors of *Āmentet*. There shall be given to him the *shens* cake, and a cup of wine, and the *persen* cake, and slices of meat on the altars of *Rā*, or as some read, *Osiris Un-Nefer*. And his word shall be truth before his enemies in *Khert-Neter* continually, and for ever and for ever.¹



CHAPTER CLVI

THE CHAPTER OF A TET OF RED STONE
(CARNELIAN?)

PLATE XXXIII




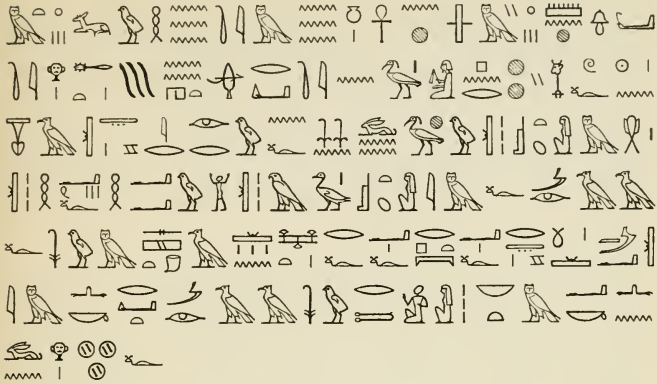
CHAPTER CLVI. **I.** THE CHAPTER OF A TET OF CARNELIAN. The *Osiris Ani*, whose word is truth, saith:—The blood of *Isis*, the spells of *Isis*, **2.** the magical powers of *Isis*, shall make this great one strong, and shall be an amulet of protection [against him] that would do to him the things which he abominateth.

¹ A fine collection of *Tets* is exhibited in the Fourth Egyptian Room in the British Museum. Some are surmounted by crowns, , and . They are made of blue, or green, glazed faïence, lapis-lazuli, carnelian, agate, opaque blue glass, and one, a very interesting example (No. 20636), is made of stone and inlaid with lapis-lazuli, carnelian, plasma, and mother-of-emerald.

² The Papyrus of *Nu* has .



RUBRIC: [From the Papyrus of Nu.] 



[This Chapter] shall be said over a Tet of carnelian, which hath been washed in a tincture of *ānkhamu* flowers, and is fashioned out of the trunk of a sycamore tree. It shall be placed on the neck of the deceased on the day of the funeral. If this be done for him the magical powers of Isis will protect his members. Horus, the son of Isis, shall rejoice when he seeth him. [No] road shall be blocked to him. His hand shall be to heaven, his hand shall be to earth, for ever. Do not let anyone see him. Verily

In the Saïte Recension the Rubric is a little fuller, thus :

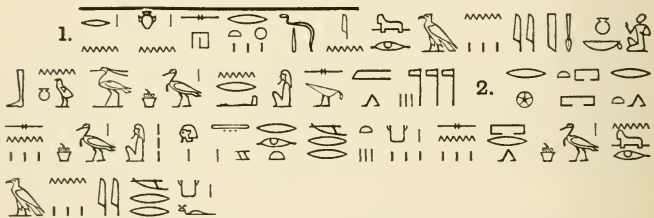


[This Chapter] shall be said over a Tet of carnelian, anointed with tincture of *ānkhamu* flowers, made from the trunk of a sycamore tree. It shall be placed on the neck of the Khu. If this book be done (*i.e.*, written) for him, the magical spells of Isis shall protect him, and Horus the son of Isis shall rejoice [when] he seeth him. No road shall



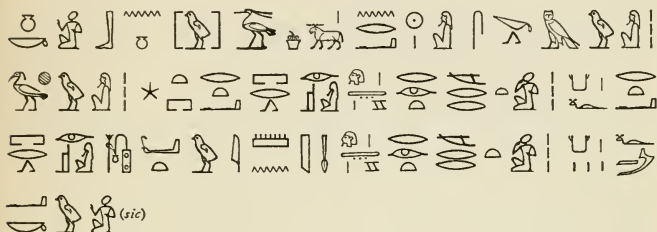
be blocked to him. His hand shall be to heaven, his hand shall be to earth If this book be known by him he shall be in the following of Osiris Un-Nefer, and his word shall be truth in Khert-Neter. The doors in Khert-Neter shall be opened to him. Wheat and barley shall be given to him in Sekhet-Āanru. His name shall be like [the names of] the gods who are there, the Followers of Horus who reap.

CHAPTER XXIXc

THE CHAPTER OF A HEART OF SEHERT STONE
PLATE XXXIII

CHAPTER XXIXc. I. THE CHAPTER OF A HEART OF SEHERT STONE. The Osiris Ani, whose word is truth, saith:—I am the Benu bird, the Heart-soul of Rā, the guide of the gods 2. to the Țuat. Their Heart-souls come forth upon earth to do what their KAU (*i.e.*, Doubles) wish to do, and the Heart-soul of the Osiris Ani shall come forth to do what his KA wisheth to do.

The above Chapter is one of the many formulae which were composed with the view of protecting the heart, and it seems to have been drawn up for the purpose of inscribing upon hearts made of sehart, a stone which has not yet been satisfactorily identified. There is really no good reason for considering it as a variant of Chapter XXIX_A or XXIX_B, and it is only grouped with these because its subject matter is the heart. In the version of this Chapter published by Naville (*op. cit.*, I, Bl. 41), the text is somewhat fuller and reads :—



For the texts and translations of Chapters XXIX_A and XXIX_B, see the description of the contents of Plate XV (*supra*, pp. 278 ff., Vol. I).

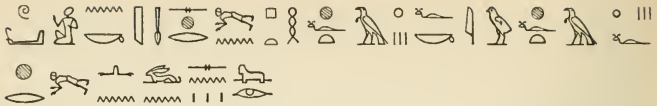
CHAPTER CLXVI

THE CHAPTER OF THE HEAD-REST, OR PILLOW

PLATE XXXIII



CHAPTER CLXVI. 1. THE CHAPTER OF THE HEAD-REST [OR PILLOW], which is to be placed under the head of the Osiris Ani, whose word is truth. Awake out of thy sufferings, O thou who liest prostrate! 2. Awake thou! Thy head is in the horizon. I lift thee up, O thou whose




word is truth. Ptaḥ hath overthrown thine enemies for thee. Thine enemies have fallen, and they shall never more exist, O Osiris.



The above version of this Chapter is incomplete. The full text of it as found in the Papyrus of Nebseni (Sheet 21)



THE CHAPTER OF THE HEAD-REST [OR PILLOW]. Awake out of thy sufferings (or, pain), O thou who liest prostrate. They (*i.e.*, the gods) keep watch over thy head in the horizon. Thou art lifted up, thy word is truth in respect of the things which have been done by thee. Ptaḥ hath cast down headlong thine enemies. This work was ordered to be done for thee. Thou art Horus, the son of Hathor, Nesert, Nesertet, who giveth back the head after it hath been cut off. Thy head shall not be carried away from thee, after [it hath been cut off]; thy head shall not be carried away from thee, never, never!

With the head-rest, or pillow, the series of amulets which Ani regarded as all-important for his protection come to an end. In the Turin Papyrus several other amulets are figured, and the texts which were connected with them given. Thus the Vignette of Chapter CLVII is a vulture,

with outstretched wings, holding in each claw the symbol of "life." This amulet was made of gold, and was laid upon the neck of the deceased; it symbolized the goddess Isis, and gave to the dead her protection. The deceased took the place of Horus, and, as Isis raised him from the dead in the papyrus swamps of the Delta, it was assumed that she would effect the resurrection of every one who worshipped her. The Vignette of Chapter CLVIII was a pectoral, with hawks' heads, which was made of gold and was placed on the neck of the deceased, to whom it assured the protection of Isis. The Vignette of Chapter CLIX is a sceptre , which was made of mother-of-emerald. It was placed on the neck of the deceased, and secured for him the protection of the goddess Renpet. In the Vignette of Chapter CLX, we see Thoth giving the sceptre-amulet to the deceased, and it carried with it the protection and strength of the great god of words of power. The Vignette of Chapter CLXII is a cow. This amulet was made of fine gold and was placed on the neck of the deceased. The Chapter itself was written on a piece of new papyrus and laid under his head, and it was believed to keep in his body heat which resembled that which was in it when he was upon earth. In the Vignette to Chapter CLXIII we find a serpent with two human legs, and with a pair of horns and a disk upon his head. With it are two Utchats, each with a pair of wings and a pair of human legs. In the pupil of one Utchat is a hawk-headed figure of Menu, and in the pupil of the other is a figure of Menu with the head of Neith. These secured for the deceased absolute freedom and happiness in the Tuat, and abundance of food, and immunity from the calamities which Set could inflict. In the Vignette to Chapter CLXIV we have a figure of Mut, with three heads, viz., one of the goddess Pekhat, one of a man, and one of a vulture. Mut is provided with a phallus, a pair of wings, and the claws of a lion. With Mut are two fat dwarfs, each having a head with two faces, one of a man and the other of a hawk. The recital of the Chapter over these figures did away from the deceased the effects of death. In the Vignette of Chapter CLXV is a figure of Menu, with the body of a beetle and ithyphallic; he has a pair of plumes on his head, his right arm bears

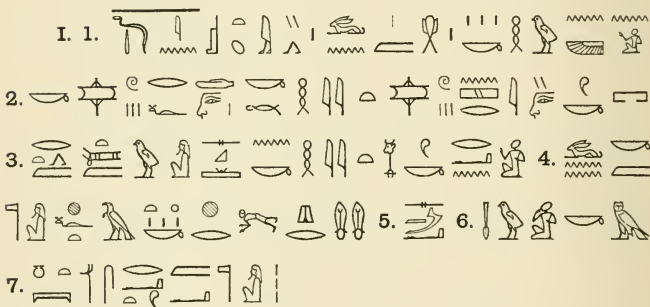
a flail , and is raised, and he wears a tail. With him is a human figure with a ram's head projecting from each shoulder. The figure of Menu is painted over the heart of the deceased and the other over his breasts. These caused the deceased to shine like the stars in heaven. In the Nebseni Papyrus (Sheet 22) the Vignette of Chapter CLXVII is an Utchat set upon the emblem of gold .

The text of the Chapter refers to the bringing back to Rā his Eye, which had been carried off by Set. Thoth sought for the Eye, brought it back, and replaced it in the face of the Sun-god. As Thoth did this for Rā, so will he bring back the soul to the dead body of the man who is a loyal servant and worshipper of Osiris.

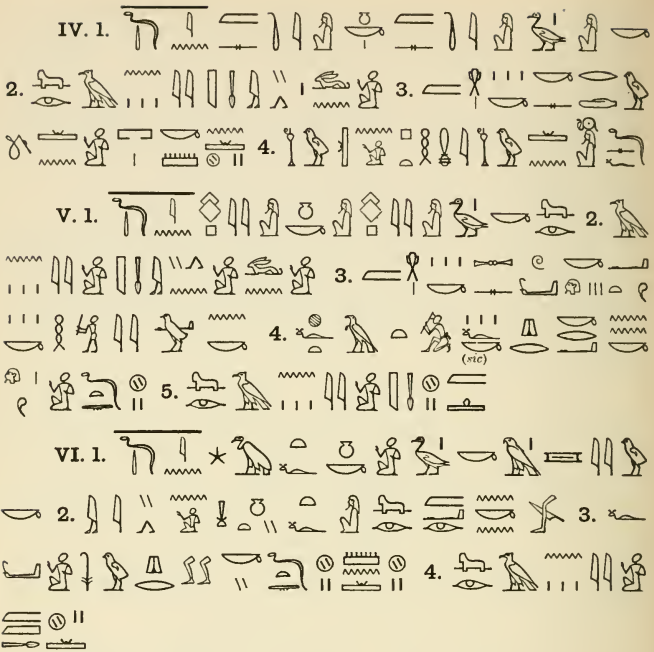
CHAPTER CLIA

THE TEXTS IN THE FUNERAL CHAMBER

PLATES XXXIII AND XXXIV



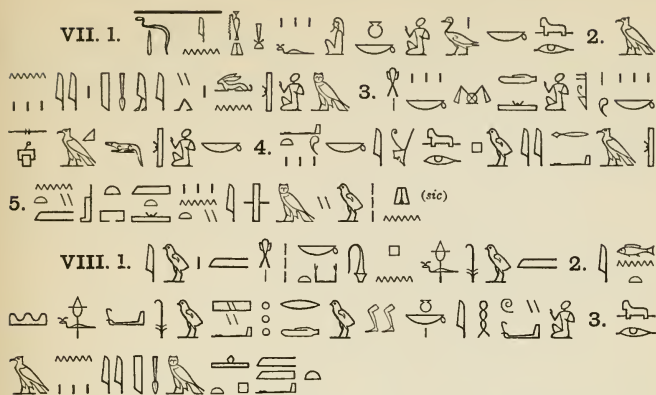
I. SPEECH OF ISIS. Isis saith:—I have come to be a protector unto thee. I waft unto thee air for thy nostrils, and the north wind which cometh forth from the god Tem unto thy nose. I have made whole for thee thy windpipe. I make thee to live like a god. Thine enemies have fallen under thy feet. I have made thy word to be true before Nut, and thou art mighty before the gods.



IV. SPEECH OF KĒSTĀ (MESTĀ). I am KĒstā, thy son, O Osiris Ani, whose word is truth. I come to protect thee. I will make thy house to flourish, permanently, even as Ptaḥ hath commanded me, and as Rā himself hath commanded.

V. SPEECH OF ḤĀPI. I am Ḥāpi, thy son, O Osiris Ani, whose word is truth. I come to protect thee. I bind together thy head and the members of thy body. I smite down for thee thine enemies under thee. I give unto thee thy head for ever and for ever, O Osiris Ani, whose word is truth, whose word is truth in peace.

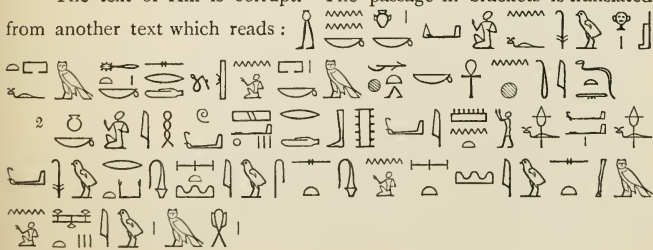
VI. SPEECH OF ṬUAMUTEF. Ṭuamutef saith:—I am thy son Horus, who loveth thee. I come to avenge thee, O my father Osiris, upon him that did evil unto thee. I have set him under thy feet for ever and for ever, permanently, permanently, O Osiris Ani, whose word is truth, whose word is truth.



VII. SPEECH OF QEBHSENUF. Qebhsenuf saith :—I am thy son, O Osiris Ani, whose word is truth. I come to protect thee. I have collected thy bones and I have gathered together thy members. [I have brought thy heart, and I have placed it upon its throne within thy body. I make thy house to flourish after thee, O thou who livest for ever.]¹

VIII. SPEECH OF THE FLAME. I protect thee with this flame. I drive him [the foe] away from the valley of the tomb. I cast (?) the sand about [thy feet]. I embrace the Osiris Ani, whose word is truth, in peace. [A better text gives : “I surround with sand the hidden coffer, and drive away therefrom those who would attack it. I shed light in the valley of the tomb, I illumine it. I traverse the roads to protect (Osiris).”]²

¹ The text of Ani is corrupt. The passage in brackets is translated from another text which reads :



XIII. [CHAPTER VI.] THE CHAPTER OF NOT DOING WORK IN KHERT-NETER.



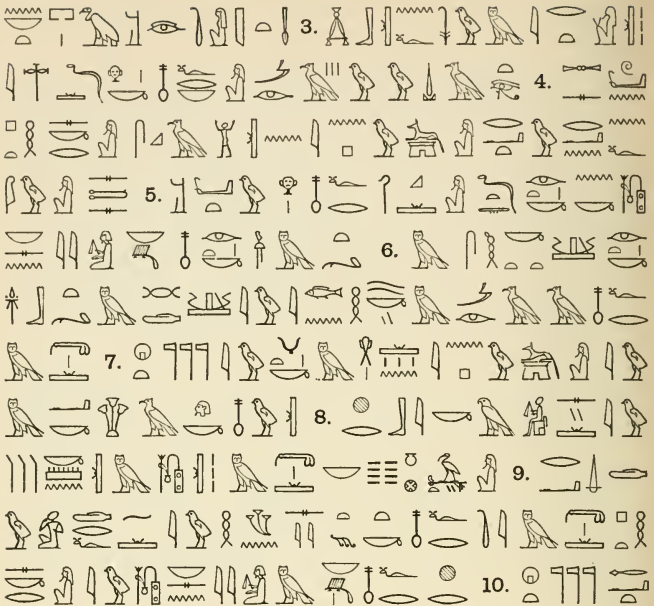
XIII. SPEECH OF THE USHABTI FIGURE. [THE CHAPTER OF NOT DOING WORK IN KHERT-NETER.] Illumine the Osiris Ani, whose word is truth. Hail, SHABTI FIGURE! If the Osiris Ani be decreed to do any of the work which is to be done in Khert-Neter, let everything which standeth in the way be removed from him—whether it be to plough the fields, or to fill the channels with water, or to carry sand from [the East to the West]. The SHABTI FIGURE replieth: I will do it, verily I am here [when] thou callest.

In the Papyrus of Nu and in the Papyrus of Nebseni, the speech of Anpu, who is seen in the Vignette standing by the bier, forms a Chapter by itself, and is extant in two forms, which are as follows:—

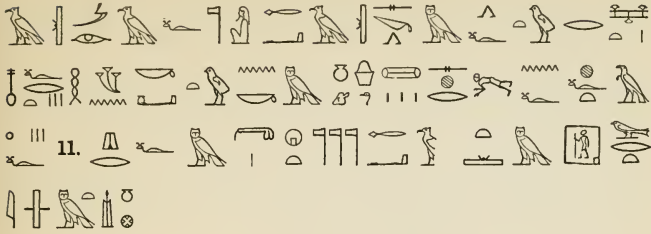
CHAPTER CLIB. 1. ————



1. Anubis the dweller in the mummy chamber, Governor of the Divine House, layeth his hands upon the lord of life (*i.e.*, the mummy), 2. the scribe, the draughtsman of Ptaḥ, Nebseni, the lord of fealty, begotten of the scribe and mason Thena, born of the lady of the house Mut-rest,

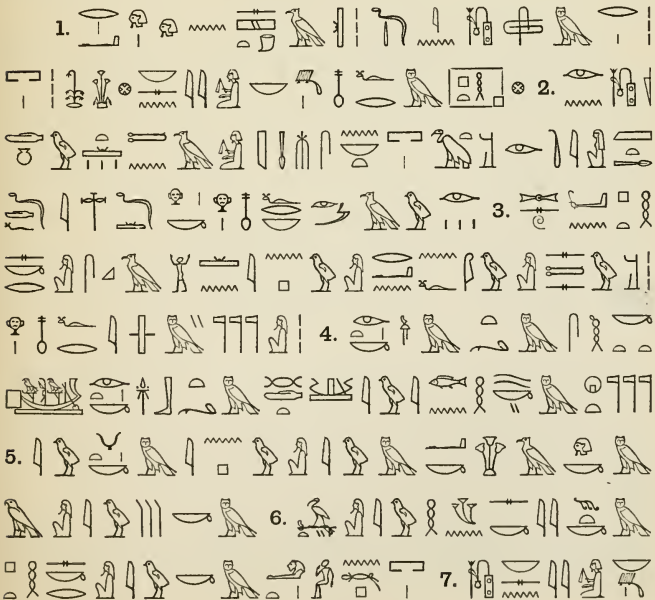


whose word is truth, and **3.** devoting himself to him as his guardian, saith :—Homage to thee, thou happy one, lord! Thou seest the Utchat. **4.** Ptaḥ-Seker hath bound thee up. Ânpu hath exalted thee. Shu hath raised thee up, O **5.** Beautiful Face, thou governor of eternity. Thou hast thine eye, O scribe Nebseni, lord of fealty, and it is beautiful. Thy right eye is **6.** like the Sektet Boat, thy left eye is like the Ațet Boat. Thine eyebrows are fair to see in the presence of the **7.** Company of the Gods. Thy brow is under the protection of Ânpu, and thy head and face, O beautiful one, **8.** are before the holy Hawk. Thy fingers have been established by thy scribe's craft in the presence of the Lord of Khemenu, Thoth, **9.** who hath bestowed upon thee the knowledge of the speech of the holy books. Thy beard is beautiful in the sight of Ptaḥ-Seker, and thou, O scribe Nebseni, thou lord of fealty, art beautiful before **10.** the Great Company of the Gods. The Great



God looketh upon thee, and he leadeth thee along the path of happiness. Sepulchral meals are bestowed upon thee, and he overthroweth for thee thine enemies, **II.** setting them under thy feet in the presence of the Great Company of the Gods who dwell in the House of the Great Aged One which is in Anu (Heliopolis).

CHAPTER CLIC. The following is a shortened form of Chapter CLIB :—

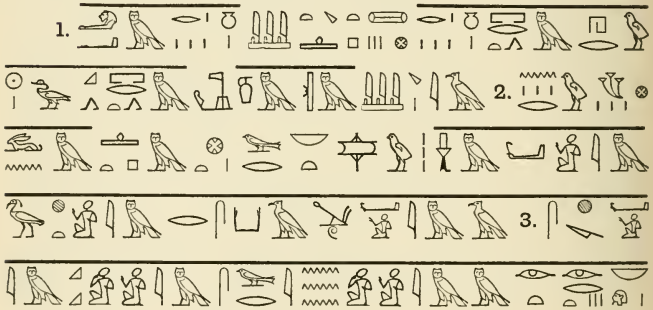




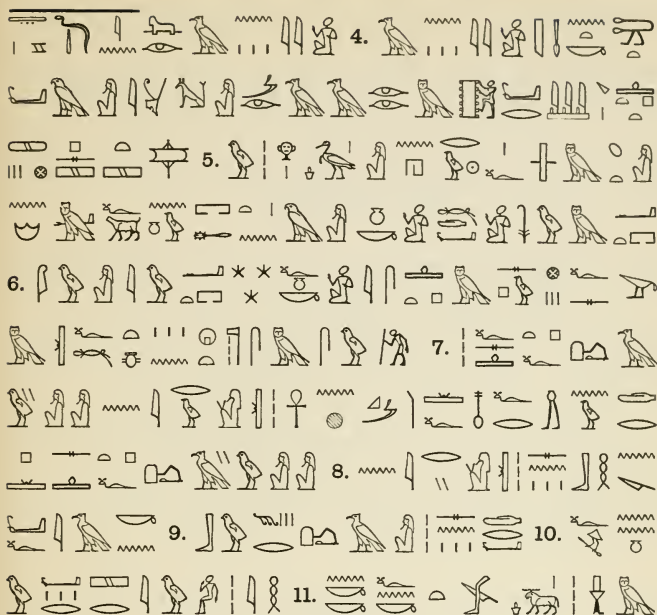
CHAPTER CX

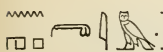
THE CHAPTERS OF SEKHEṬ-ḤETEPET (THE
ELYSIAN FIELDS)

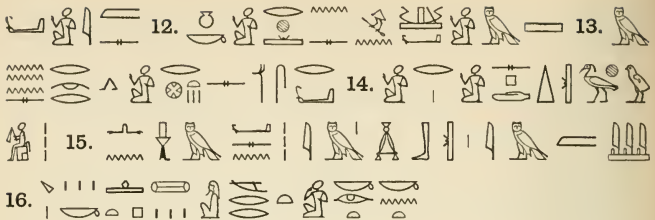
PLATE XXXIV



CHAPTER CX. 1. [HERE] BEGIN THE CHAPTERS OF SEKHEṬ-ḤETEPET, AND THE CHAPTERS OF COMING FORTH BY DAY, OF ENTERING INTO AND COMING FORTH FROM KHERT-NETER, OF ARRIVING IN SEKHEṬ-ĀANRU, 2. AND OF LIVING IN PEACE IN THE GREAT CITY, THE LADY OF WINDS. [The Osiris the scribe Ani, whose word is truth, saith:—] Let me be master there. Let me be a *khu* there. Let me plough there. Let 3. me reap there. Let me eat there. Let me drink there. [Let me beget there




 Let me do there all the things which one doeth upon earth. The Osiris Ani, whose **4.** word is truth saith:—Horus vanquished Set when [he] looked at the building (?) of Sekhet-Hetepet. [He] spread **5.** air over the Divine Soul in its Egg, in its day. He delivered the interior of the body of Horus [from the Åkeru Gods]. I have crowned him in the House **6.** of Shu. His house is the stars. Behold, I take up my place in its nomes. He hath guided the hearts of the Company of the Firstborn Gods. **7.** He hath reconciled the Two Fighters (*i.e.*, Horus and Set), the guardians of life. He hath done what is fair, bringing an offering (?). He hath reconciled the Two Fighters with him that belongeth to them. **8.** He hath cut off the hairy scalp **9.** of the Two Fighters. He hath destroyed **10.** the revolts of [their] children. **11.** I have done away all the evil which attacked their souls. I am



master in [Sekhet-Hetepet]. **12.** I know it. I have sailed over its lakes **13.** that I might arrive at the cities thereof. I have made strong **14.** my mouth. The Spirit-souls are ready [to fight], **15.** but they shall not gain the mastery over me. I am equipped in thy Fields, **16.** O god Hetep. What thou wishest thou shalt do, [saith this god].

The text of the above extracts from Chapter CX is full of mistakes, and the rendering here given is only a suggestion as to what Ani wished to say. The full text of the Chapter is given in the following Appendix, but it is very difficult to understand.

APPENDIX

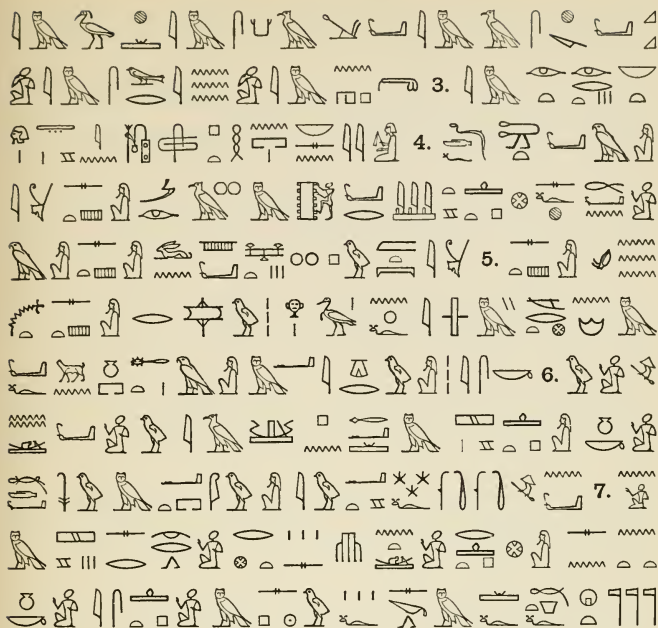
CHAPTER CX

THE CHAPTERS OF SEKHTET-HETEPET

[From the Papyrus of Nebsemi, Sheet 17]

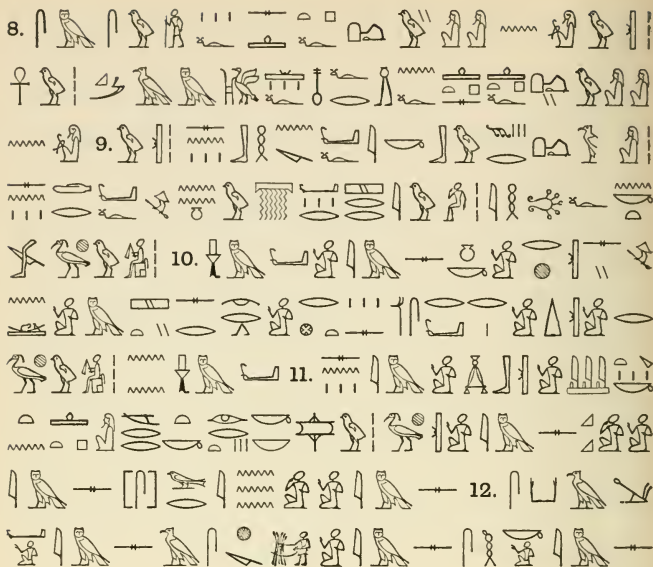


CHAPTER CX. **1.** HERE BEGIN THE CHAPTERS OF SEKHTET-HETEPET, AND THE CHAPTERS OF COMING FORTH BY DAY; OF GOING INTO AND OF COMING FORTH FROM KHERT-NETER; OF ARRIVAL IN SEKHTET-ĀARU; OF LIVING IN SEKHTET- **2.** HETEPET, THE MIGHTY CITY, THE LADY OF

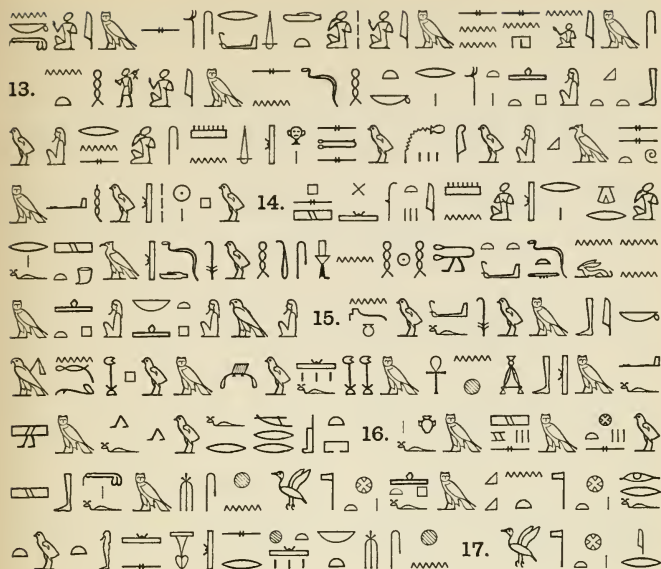


WINDS ; OF HAVING POWER THEREIN ; OF BECOMING A SPIRIT-SOUL THERE ; OF PLOUGHING THERE ; OF REAPING THERE ; OF EATING THERE ; OF DRINKING THERE ; OF MAKING LOVE 3. THERE ; AND OF DOING EVERYTHING THERE EVEN AS A MAN DOETH UPON EARTH. NEBSENI, THE SCRIBE AND DRAUGHTSMAN OF PTAḤ, SAITH :—

4. Set vanquished Horus, who was looking at the building in Sekhet-Ḥetepet. I set free Horus from Set. Set opened the paths of the Two Eyes (the Sun and Moon) in the sky. 5. Set ejected water with air upon the soul of his Eye (?), which dwelt in the town of Mert ; he delivered the interior of the body of Horus from the hands of the Åkeru Gods. Behold me ! 6. I paddle this great boat over the Lake of the god Ḥetep ; I seized upon it in the mansion of Shu. The mansion of his stars reneweth youth, reneweth youth. I paddle over 7. the Lakes thereof so that I may arrive at the towns thereof. I sail up to the town of the



god Hētep Behold, I am at peace with his times, and with his guidance(?), and with his will(?), and with the Company of the Gods, **8**. who are his firstborn. He maketh the Two Fighters (Horus and Set) to be at peace [with each other], and to keep ward over the living whom he hath created in fair form, and he bringeth peace; he maketh the Two Fighters to be at peace with those who watch **9**. over them. He cutteth off the hair from their divine fighters, he driveth away storm from the children (?). He guardeth from attack the Spirits. **10**. I have gained power therein. I know it. I have sailed over its Lakes so that I might arrive at its towns. My mouth is strong. I am equipped against the Spirits. They shall not gain the mastery over me. **11**. I am rewarded [with] these thy Fields, O god Hētep. What thou wishest that do thou, O lord of the winds. I shall be a spirit therein. I shall eat therein. I shall drink therein. **12**. I shall plough therein. I shall reap the grain therein. I shall be strong



therein. I shall make love therein. My words shall be strong therein. I shall not be in subjection therein.

13. I shall be a man of might therein. Thou hast made strong (?) the mouth and throat (?). Hētep Qettbu is its name. [It is] established upon the pillars of Shu, and is linked with the pleasant things of Rā. **14.** He is the divider of years, the hidden of mouth; silent is his mouth, hidden is what he uttereth, he fulfilleth eternity, he taketh possession of everlastingness of existence as Hētep, Neb-Hētep. Horus **15.** maketh himself strong like unto a hawk which is one thousand cubits in length, and two thousand cubits in life (*sic*). He hath equipments with him, he journeyeth on, he cometh to the place where **16.** his heart would be, among the Lakes which are in its towns. He begetteth (?) in the birth-chamber of the god of the town (*i.e.*, the local god), he is satisfied with the food of the god of the town; he doeth what ought to be done there, in the Field of Smas-er-Khet everything of the birth-chamber **17.** of the god of the town. Now [when he]

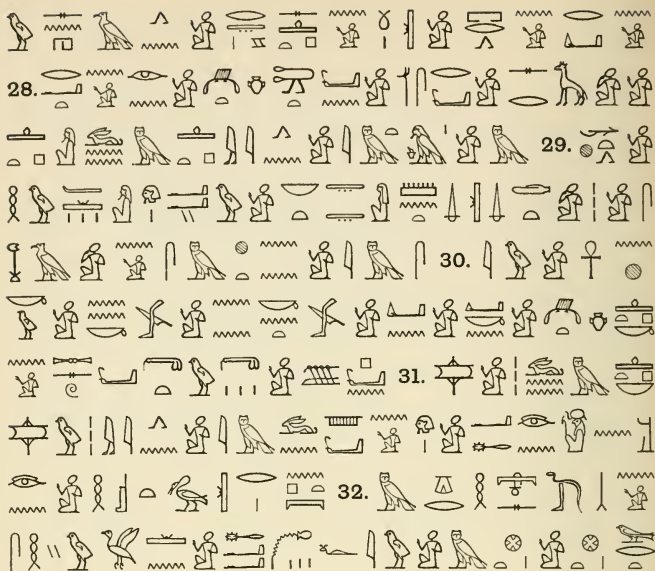


setteth in the [land of] life like crystal he performeth every-thing therein, [which things are] like unto the things done in the Lake Neserser, wherein there is none that rejoiceth, and wherein are evil things 18. of all kinds. The god Hetep goeth in and cometh out, and marcheth hither and thither in the Field of Smas-er-Khet, the Lady of the birth-chamber of the god of the town.¹ [Let me] live with the god Hetep, 20. clothed, and not despoiled by the Lords of the North (?), and may the Lord of things bring food (?) unto me. May he make me to go forward. May I come forth. May he bring to me my Power 21. there, may I receive it, and may I be rewarded (or, equipped) by the god Hetep. May I be master of the great and mighty word in my body in(?) this my place. Make me to remember 22. it. Let me [not] forget it. Let me go forward,

¹ The passage from "Now when he the town," is repeated in the papyrus, as will be seen from the Egyptian text.



let me plough. I am at peace with the god of the town. I know the water, the towns, **23**, the nomes, and the lakes which are in Sekhet-Ĥetepet. I live therein. I am strong therein. I shine (?) therein. I eat therein. I therein. **24**. I reap the harvest therein. I plough therein. I beget children therein. I am at peace therein with the god Ĥetep. Behold **25**. I sow seed therein. I sail about on the lakes thereof, and I arrive at its towns, O god Ĥetep. Behold my mouth is equipped, it possesseth horns (*i.e.*, teeth). Give unto me the abundance of the KAU (Doubles) and Spirit-souls. **26**. He who counteth me is Shu. I know him not (?) I come to its towns. I sail over its lakes. I walk about in Sekhet-Ĥetepet. Behold, it is Rā **27**. who is in heaven. Behold, it is Ĥetep [who is] its double offering of peace (?) I have advanced to its territory (or, land). I have put on my apparel. I have come forth.



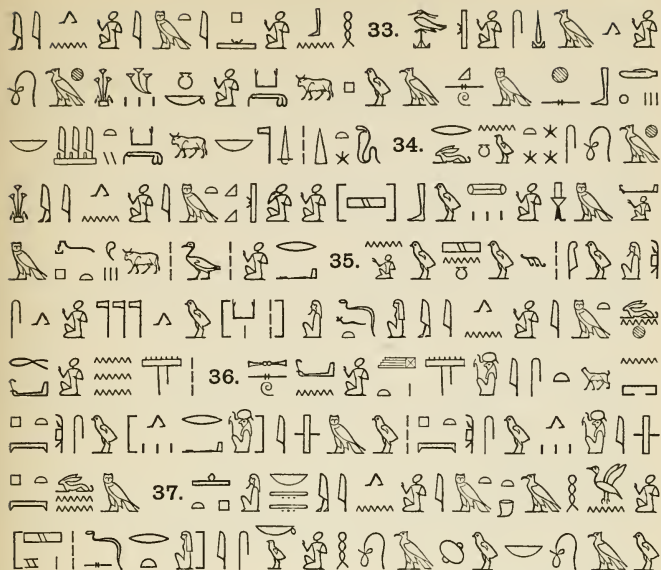
I have given what 28. it was upon me to give. I have made glad in [my] heart. I have conquered. I am strong. I have given directions to H̄etep.

[Hail], Unen-em-ḥetep,¹ I have come to thee. My soul followeth 29. me. The god H̄u is on my hands. [Hail], Nebt-tauī,² in whom I remember and forget, 30. I have become alive. I have attacked none, let none attack me. I have given, give thou to me gladness. Make thou me to be at peace, bind thou up my veins (or, arteries? or sinews), let [me] receive air. 31. [Hail], Unen-em-ḥetep, the Lord of Winds. I have come there. I have opened my head. Rā sleepeth. I watch not (?), [for] the goddess H̄etemet is at the door of heaven 32. by night. Obstacles have been put before me, but I have collected his emissions. I am in my city. O Nut-urt³ (*i.e.*, Great City), I have

¹ The name of the first large section of the Elysian Fields.

² The name of a lake in the second section of the Elysian Fields.

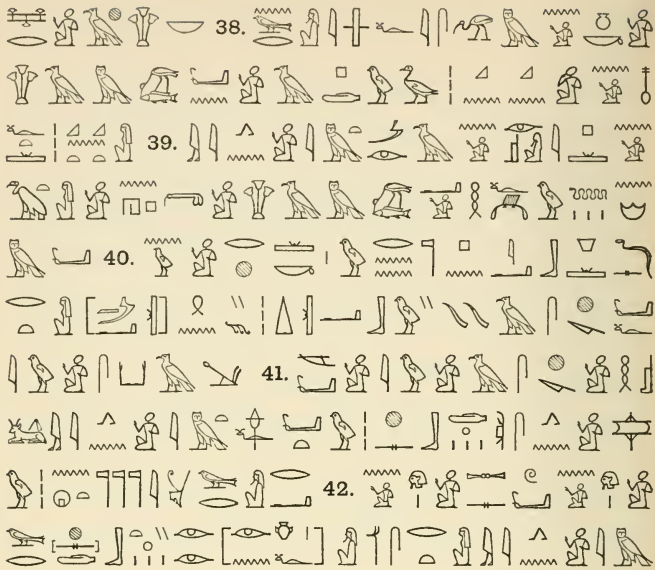
³ The name of a lake in the first section of the Elysian Fields.



come into thee. I have counted up my abundant stores.
33. I advance on my way to Uakh.¹ I am the Bull which is tied with a rope of lapis-lazuli, the lord of the Field of the Bull, the lord of the words of the god, the goddess *Septet* (*Sothis*) **34.** at her hours. O Uakh, I have come into thee. I have eaten my food. I am master of choice pieces of the flesh of oxen and of feathered fowl, and the birds of Shu **35.** have been given unto me. I follow the gods, and I come [after the Doubles]. O Tcheft,² I have come into thee. I array myself in apparel, **36.** and I gird about myself the *sat* garment of Rā. Behold the Court of the sky (or, heaven), [and] the followers of Rā who dwell in heaven. O Un-em-ḥetep, **37.** the lord of the Two Lands, I have come into thee. I have plunged into the Lakes of Tchesert; behold, impurity of every kind hath removed

¹ The name of a lake in the second section of the Elysian Fields.

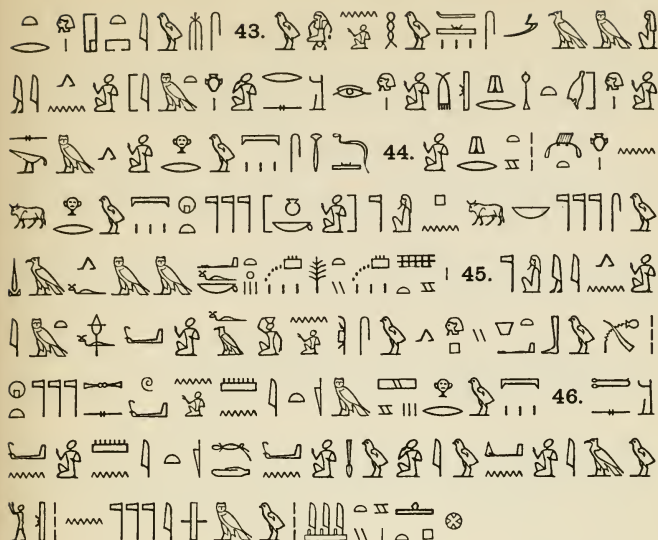
² The name of a district in the third section of the Elysian Fields.



from me. The divine **38.** Great One flourisheth therein. Behold, I have found [him?]. I have netted geese, and have fed full upon the finest of them. O Qenqentet,¹ **39.** I have come into thee. I have seen the Osiris [my father]. I have saluted (?) my mother. I have begotten children. I have snared the serpents (or, worms), and I am delivered. **40.** I know the name of the god who is with the goddess Tchesert, and who hath straight hair, and is equipped with horns [ready to gore]. He reapeth, and I both plough **41.** and reap. O Hetemet, I have entered into thee. I have approached (?) the lapis-lazuli (sky?). I have followed the winds of the Company of the Gods. The Great God hath given my head **42.** unto me. He who hath bound my head on my body for me is the Mighty One, with eyes of lapis-lazuli (?), namely, Ari-en-áb-f ("He doeth as he pleaseth"). O Usert,² I have come into

¹ The name of a lake in the second section of the Elysian Fields.

² The name of a district in the third section of the Elysian Fields.



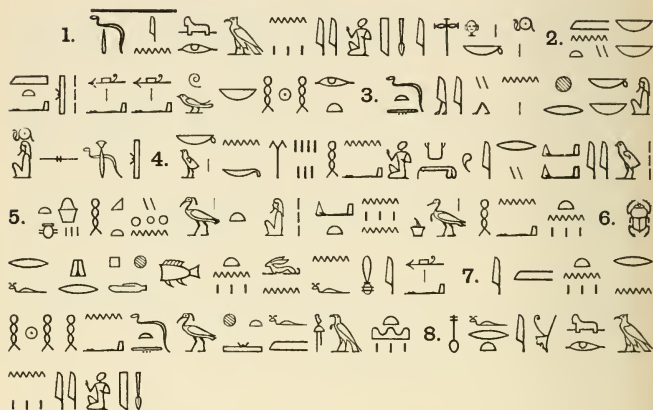
thee, to the house wherein food **43.** is brought unto me. O Smam,¹ I have come into thee. My heart watcheth, my head is equipped with the White Crown. I act as the guide of the celestial beings. I make to flourish **44.** terrestrial beings. There is joy of heart for the Bull, and for the celestial beings, and for the Company of the Gods. I am the god, the Bull, the Lord of the gods, who maketh his way over the turquoise (*i.e.*, the sky). O wheat and barley of the nome **45.** of the god, I have come into thee. I have come forward. I have lifted [you] up (*i.e.*, carried you), following the best offerings of the Company of the Gods. I have moored my boat to the tying-up post in the lakes of the celestial beings. **46.** I have pulled up the tying-up post. I have recited words, and I have ascribed praises unto the gods who dwell in Sekhet-Hetepet.

¹ The name of a district in the third section of the Elysian Fields.

CHAPTER CXLVIII

[THE CHAPTER OF PROVIDING THE DECEASED
WITH MEAT, MILK, ETC.]


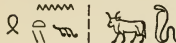





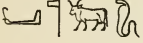
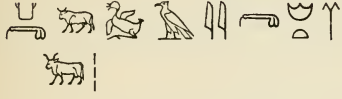

PLATE XXXV



1. The Osiris Ani, whose word is truth, saith:—Homage to thee, O Rā, 2. the Lord of Truth, the Only One, the Lord of Eternity and Maker of 3. Everlastingness. I have come before thee, O my Lord Rā. I would make to flourish 4. the Seven Cows and their Bull. O ye who give 5. cakes and ale to the Spirit-souls, grant ye that my soul may be with you. 6. Let him be born on your thighs. Let him be like unto one 7. of you for ever and for ever. Let the Osiris Ani, whose word is truth, have glorious power 8. in the Beautiful Amentet.

[The Names of the Seven Cows and their Bull]

- | | |
|----|----------------------|
| 1. | Het-Kau Nebtertcher. |
| 2. | Akerthentetasts. |
| 3. | Khebitetsahneter. |

4.  Urmertusteshertshenti.

5.  Khnemtemānkhānuit.

6.  Sekhmetrensemābats.

7.  Shenātpetuthestneter.

8.  Kathaihemt.


ADDRESSES TO THE FOUR RUDDERS OF HEAVEN

PLATE XXXVI



Hail, thou Beautiful Power, thou Beautiful Rudder of the Northern Heaven.

Hail, thou who circlest, Guide of the Two Lands, Beautiful Rudder of the Western Heaven.

Hail, Splendour, Dweller in the temple of the Āshemu gods, Beautiful Rudder of the Eastern Heaven.

Hail, Dweller in the temple of the Red gods, Beautiful Rudder of the Southern Heaven.

ADDRESSES TO THE FOUR COMPANIES OF THE GODS



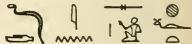
Hail, ye gods who are above the earth, ye Guides of the
 ẖuat.

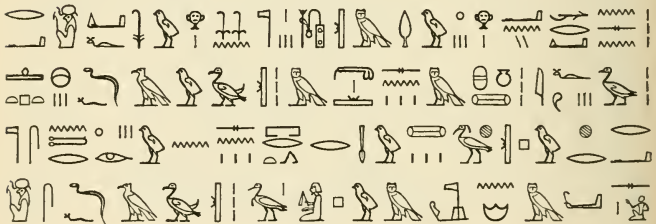
Hail, ye Mother-goddesses, who are above the earth in
 Khert-Neter, in the House of Osiris.

Hail, ye gods who guide Ta-tchesert, who are above the
 earth and are guides of the ẖuat.

Hail, ye Followers of Rā, who follow in the train of Osiris.

APPENDIX

RUBRIC [from the Papyrus of Nu]: 

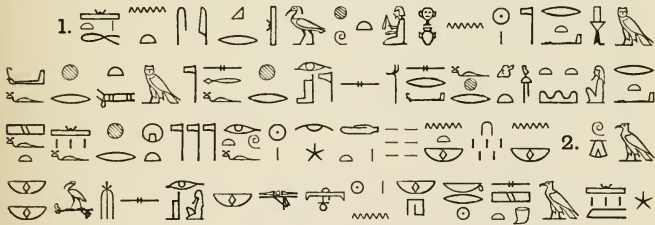


RUBRIC: [These words] shall be said when Rā
 appeareth over [figures] of these gods written (or, painted)
 in colour upon a tablet, and thou shalt place offerings of
tchefau food before them, cakes, ale, flesh, geese, and
 incense. They shall cause the deceased to enjoy the
 "offerings which come forth at the word [of command]"
 before Rā; and they shall give the deceased an abundance
 of food in Khert-Neter, and shall deliver him from every

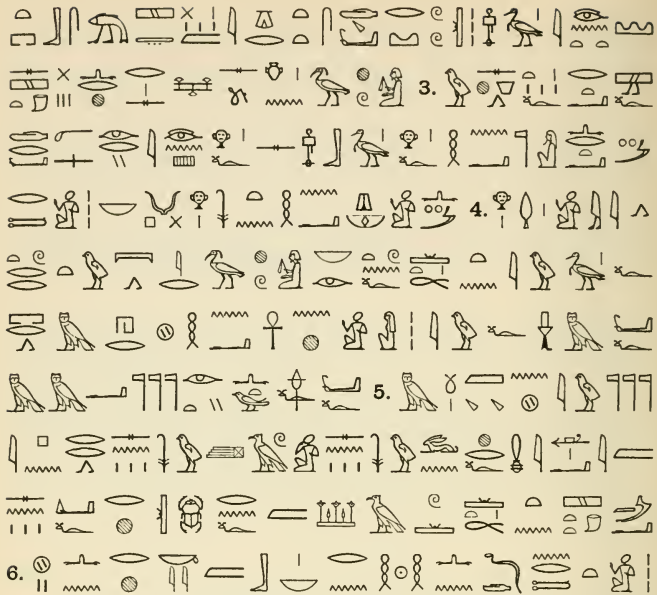


evil thing whatsoever. And thou shalt not recite this Book of Un-Nefer in the presence of anyone except thine own self. If this be done for the deceased Rā shall be a rudder for him, and shall be to him a strong protecting power, and he shall destroy all his enemies for him in Khert-Neter, and in heaven, and upon earth, and in every place whereinsoever he may enter, and he shall enjoy celestial food regularly and continually for ever.

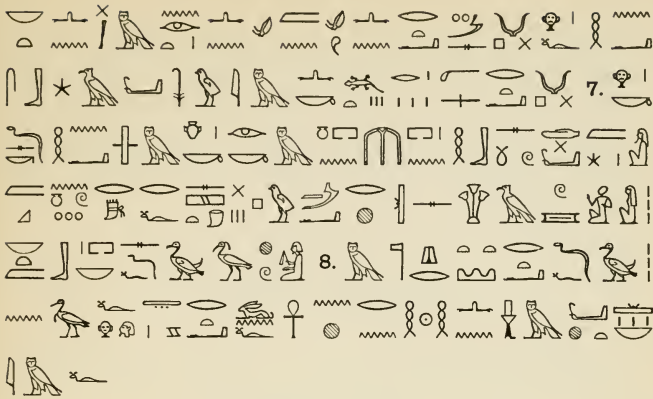
In the Saïte Recension (ed. Lepsius, Bl. LXIX) this Chapter has a very long title which reads :—



1. THE BOOK OF MAKING PERFECT THE KHU in the heart of Rā, of making him to have the mastery before Tem, of magnifying him before Osiris, of making him mighty before Khent-Āmentet, and of setting awe of him before the Company of the Gods. It shall be recited on the day of the New Moon, on the sixth day festival, on the fifteenth day festival, 2. on the festival of Uak, on the festival of Thoth, on the Birthday of Osiris, on the festival



of Menu, on the night of Heker, [during] the Mysteries of the Tuat, during the celebration of the Mysteries in Akeret, at the smiting of the emissions, at the passage of the Funerary Valley, [and] the Mysteries [The recital thereof] will make the heart of the Khu to flourish (or grow) 3. and will make long his strides, and will make him to advance, and will make his face bright, and will make it to penetrate to the God. Let no man witness [the recital] except the king and the Kherheb priest, but the servant 4. who cometh to minister outside shall not see it. Of the Khu for whom this Book shall be recited, his soul shall come forth by day with the living, he shall have power among the gods, and it will make him irresistible 5. for ever and ever. These gods shall go round about him, and shall acknowledge him. He shall be one of them. [This Book] shall make him to know how he came into being in the beginning. This Book is indeed 6. a veritable mystery. Let no stranger anywhere have knowledge



of it. Do not speak about it to any man. Do not repeat it. Let no [other] eye see it. Let no [other] ear hear it. Let no one see it except [thyself] and him who taught [it to thee]. Let not the multitude [know of it] 7. except thyself and the beloved friend of thy heart. Thou shalt do (*i.e.*, write) this book in the *sek* chamber on a cloth painted with stars (?) in colour all over it. It is indeed a mystery. The dwellers in the swamps of the Delta and everywhere there shall not know it. It shall provide the Khu with celestial food in 8. Khert-Neter. It shall supply his Heart-soul with food upon earth. It shall make him to live for ever. No [evil] thing shall have the mastery over him.

The addresses to the Four Rudders, etc., differ somewhat; they read:—

Hail, Power of heaven, Opener of the Disk, thou Beautiful Rudder of the Northern Heaven.

Hail, Rā, Guide of the Two Lands, thou Beautiful Rudder of the Western Heaven.

Hail, Khu, Dweller in the House of the Ākhemu gods, thou Beautiful Rudder of the Eastern Heaven.

Hail, Governor, Dweller in the House of the Tesheru Gods, thou Beautiful Rudder of the Southern Heaven.

Grant ye cakes, and ale, and *tchefau* food to the Osiris Āuf-ānkḥ, whose word is truth.

Hail, Father of the Gods! Hail, Mother of the Gods in Khert-Neter! Deliver ye the Osiris from every evil thing, from every evil obstruction, from every dire attack of an enemy, and from that deadly snarer with knife-like words, and from men, and gods, and Spirit-souls, and the damned, on this day, on this night, on this present festival of the fifteenth day, and in this year, and from the things of evil thereof.

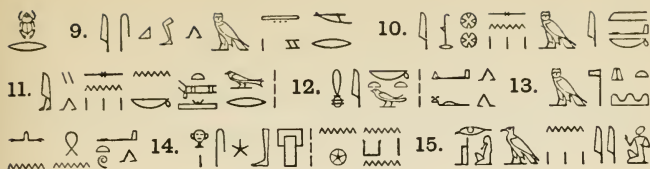
CHAPTER CLXXXV

HYMN TO OSIRIS KHENTI-ĂMENTI UN-NEFER

PLATE XXXVI



1. The Osiris Ani, whose word is truth, praiseth Osiris Khenti-Ămenti Un-Nefer, and saith:—Hail, my Lord, who dost hasten through eternity, 2. whose existence is for ever, Lord of Lords, King of Kings, SOVEREIGN (Ăti), God of the Gods, who live in their 3. shrines (?), . . . gods . . . men. Make thou for me a seat with those who are in Khert-Neter, who adore the forms of thy KA, and who 5. traverse (?) millions of millions of years. 6.



9. May no delay arise for thee in Ta-merà. 10. Let them come 11. to thee, all of them, great 12. as well as small. May this god give the power to enter in and to come forth from 13. Khert-Neter, without repulse, 14. at [any] door of the Tuat, to the KA of the 15. Osiris Ani, [whose word is truth].¹

The above Chapter is numbered here CLXXXV, because its contents somewhat resemble those of the Chapter in the Papyrus of Sutimes to which Naville has given this number, and its position at the end of the Papyrus of Ani suggests that it is a variant of it. The Papyrus of Sutimes reads:—

SUTIMES, THE LIBATIONER AND PRESIDENT OF THE ALTAR CHAMBER OF THE ĀPTS, DIRECTOR OF THE SCRIBES OF ĀMEN, WHOSE WORD IS TRUTH, PRAISETH OSIRIS, AND DOETH HOMAGE TO THE LORD OF ETERNITY, AND SATISFIETH THE WILL OF THE GOD, AND SPEAKETH TRUTH, THE LORD OF WHICH IS UNKNOWN, AND SAITH:—

Homage to thee, O thou Holy God, thou mighty and beneficent being, thou Prince of Eternity, who dwellest in thy abode in the Sektet Boat, whose risings are manifold in the Ātet Boat, unto whom praises are rendered in heaven and upon earth. Peoples and nations exalt thee, and the awe of thy terror is in the hearts of men, and Spirit-souls, and the dead. Thy soul dwelleth in Ṭeṭu (Busiris), and the awe of thee is in Hensu (Herakleopolis). Thou settest the visible emblems of thyself in Ānu, and the majesty of thy transformations in the holy place. I have come unto thee. Truth is in my heart, and in my breast there is neither craft nor guile. Grant thou that I may have my being among the living, and that I may sail up and down the river among those who are in thy following.

¹ The text of this Chapter is corrupt in many places.

CHAPTER CLXXXVI

[THE CHAPTER OF THE PRAISE OF HATHOR,
LADY OF ÁMENTET]

PLATE XXXVII



CHAPTER CLXXXVI. 1. Hathor, Lady of Ámentet, 2. the Dweller in the Great Land (*i.e.*, the Other World), the Lady 3. of Ta-Tchesert, the Eye of Rā, 4. the Dweller in his breast, the Beautiful Face 5. in the Boat of Millions of Years, the Seat 6. of Peace of the doer of truth, 7. [Dweller] in the Boat of the favoured ones

From the other papyri of the XVIIIth dynasty which contain the Vignette given on Plate XXXVII of the Papyrus of Ani, we learn that this last Chapter was devoted to praise of Hathor and another great Cow-goddess called Meḥurt. All the texts are more or less fragmentary, but it is clear that, after reciting the titles of the goddess Hathor and her praises, the deceased made a solemn declaration to her that he had not committed any offence in her country, that he had performed the commands of the king, whereby the gods were satisfied, and that finally he entreated her to let him live there in peace and happiness for ever.

APPENDIX

CHAPTER CXXXVII

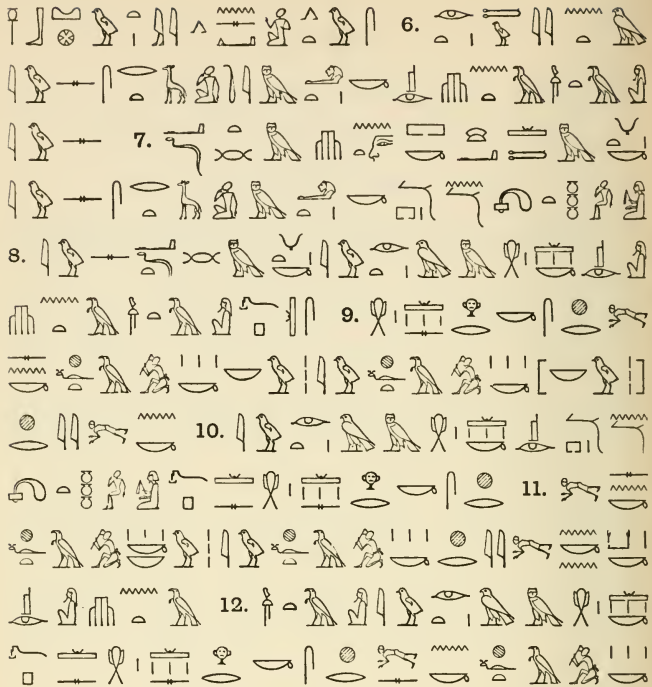
THE CHAPTER OF THE FOUR TORCHES

[From the Papyrus of Nu, Sheets 26 and 27]

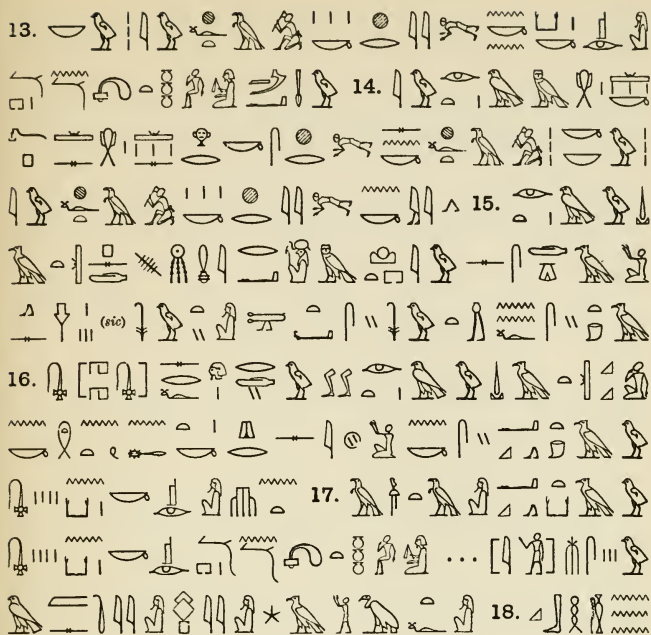


CHAPTER CXXXVIIA. I. THE CHAPTER OF THE FOUR LIGHTED LAMPS WHICH ARE MADE FOR THE SPIRIT-SOUL. Behold, thou shalt make four rectangular troughs of clay 2. wherein thou shalt scatter incense, and thou shalt fill them with the milk of a white cow, and by means of these thou shalt extinguish the lamps. 3. The Osiris Nu, the steward of the overseer of the seal, whose word is truth, saith:— The fire cometh to thy KA, O Osiris Khenti-Āmenti! The fire 4. cometh to thy KA, O Osiris Nu, whose word is truth. The ordering of the night cometh after the day. 5. [The fire cometh to thy KA, O Osiris, Governor of those who are in Āmenti], and the two sisters(?) of Rā come

¹ Added from the Papyrus of Nebseni.

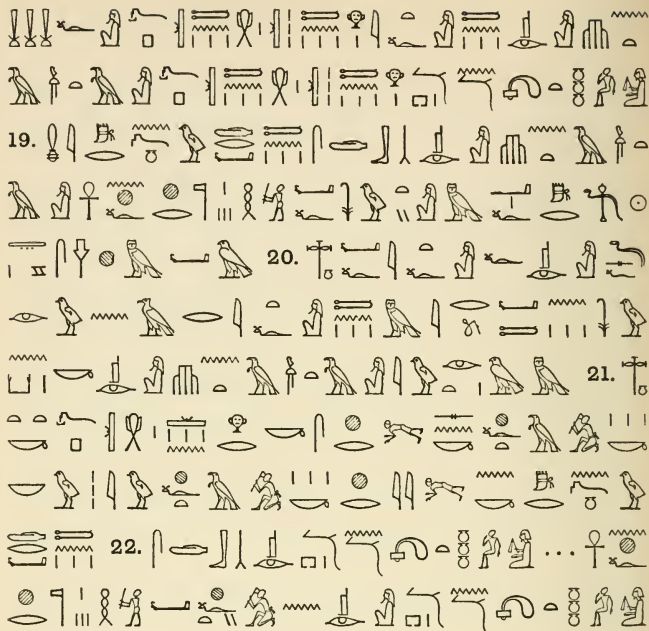


likewise. Behold it (the fire) riseth in *Ābṭu* (Abydos), and it cometh; I cause it to come, **6.** the Eye of Horus. It is set in order upon thy brow, O Osiris Khenti-Āmenti; it is set **7.** in thy shrine and riseth on thy brow; it is set on thy brow, O Osiris Nu, **8.** it is set on thy brow. The Eye of Horus protecteth thee, O Osiris Khenti-Āmenti, and it keepeth thee **9.** in safety; it casteth down headlong all thine enemies for thee, and all thine enemies have fallen down headlong before thee. **10.** O Osiris Nu, the Eye of Horus protecteth thee, it keepeth thee in safety, and it casteth down headlong **11.** all thine enemies. Thine enemies have fallen down headlong before thy KA, O Osiris Khenti-Āmenti. **12.** The Eye of Rā protecteth thee, it keepeth thee in safety, and it hath cast down headlong all thine enemies.



13. Thine enemies have fallen down headlong before thy KA, O Osiris Nu, whose word is truth. **14.** The Eye of Horus protecteth thee, it keepeth thee in safety, it hath cast down headlong for thee all thine enemies, and thine enemies have fallen down headlong before thee. The Eye of Horus **15.** cometh. It is sound and well, it sendeth forth light even as doth Rā in the horizon. It covereth the powers of Suti with darkness, it mastereth him, and it bringeth its flame **16.** against him by its own command. The Eye of Horus is sound and well, thou eatest the flesh thereof, thy body possesseth (?) it. Thou acclaimest it. The Four Fires enter into thy KA, O Osiris **17.** Khenti-Āmenti, the Four Fires enter into thy KA, O Osiris Nu, the steward of the overseer of the seal, whose word is truth.

Hail, ye sons of Horus, **Ḳestá, Hāpi, Ṭuamutef, 18.** and **Qebhsenuf,** ye have given your protection to your divine

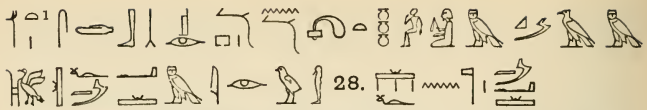


Father (Grandfather?) Osiris Khenti-Åmenti, give ye your protection to the Osiris Nu, whose word is truth. **19.** Now therefore, inasmuch as ye have destroyed the Opponent of Osiris Khenti-Åmenti, who liveth with the gods, having smitten Suti with his right hand and arm when dawn came upon the earth, and Horus hath become master [of Suti], **20.** and hath avenged his divine Father himself; and inasmuch as your divine Father hath been made to flourish (or, germinate) through the union of the KA of Osiris Khenti-Åmenti, which ye effected, and the Eye of Horus **21.** hath avenged him, and hath protected him, and hath cast down headlong for him all his enemies, and all his enemies have fallen down before him, even so do ye destroy the **22.** Opponent of the Osiris Nu, the steward of the overseer of the seal, whose word is truth. Let him live with the gods, let him smite his enemy, let

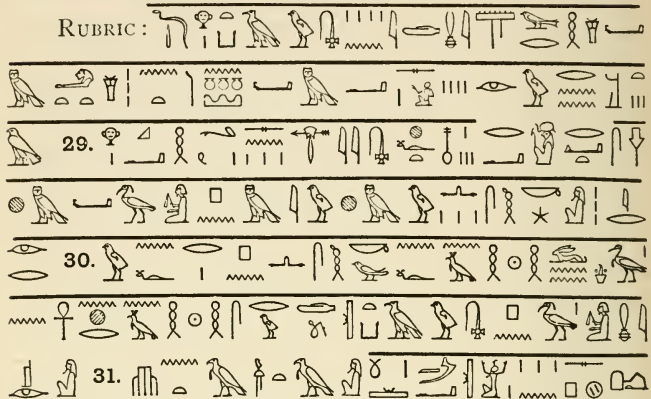


him destroy him, 23. when light dawneth on the earth. Let Horus be master and avenge the Osiris Nu, and let the Osiris Nu flourish through his union with his KA which ye have effected. 24. O. Osiris Nu, the Eye of Horus hath avenged thee. It hath cast down headlong all thine enemies for thee, and all thine enemies have been cast down headlong before thee.

Hail, Osiris 25. Khenti-Âmenti, grant thou light and fire to the perfect Heart-soul which is in Hensu (Herakleopolis). And [O ye Sons of Horus], grant ye power unto the living heart-soul of the Osiris 26. Nu by means of his fire. Let him not be repulsed, and let him not be driven back at the doors of Âmentet! Let his offerings of bread and of linen garments be brought unto him 27. among the lords of funeral oblations. O offer ye praises, as unto a god,

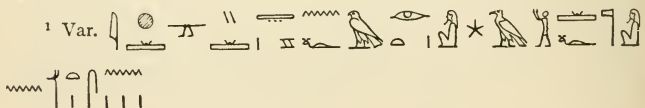


RUBRIC:



to the Osiris Nu, the destroyer of his Opponent in his form of Truth, and in his 28. attributes of a god of truth.

RUBRIC: [This Chapter] shall be recited over four torches of *âtma* cloth, which hath been anointed with the finest Thehennu unguent, and the torches shall be placed in the hands of four men who shall have the names of the pillars of Horus written 29. upon their shoulders, and they shall burn the torches in the beautiful light of Rā, and this shall confer power and might upon the Spirit-soul of the deceased among the stars which never set. If this Chapter be recited 30. for him he shall never, never perish, and he shall become a living soul for ever. These torches shall make the Spirit-soul to flourish like Osiris 31. Khenti-Āmenti, regularly and





continually for ever. It is a struggle. Thou shalt not perform this ceremony before any human being except thine own self, or thy father, **32.** or thy son, because it is an exceedingly great mystery of *Âmentet*, and it is a type of the hidden things of the *Ṭuat*. When this ceremony hath been performed for the deceased, the gods, and the Spirit-souls, and the dead shall see him **33.** in the form of *Khenti-Âmenti*, and he shall have power and dominion like this god.

If thou shalt undertake to perform for the deceased that which is ordered in this "Chapter of the four blazing torches," each day, **34.** thou shalt cause the form of the deceased to come forth from every hall [in the *Ṭuat*], and from the Seven Halls of *Osiris*. And he shall live in the form of the God. He shall have power and dominion corresponding to those of the gods and the Spirit-souls **35.** for ever and ever. He shall enter in through the secret



pylons and shall not be turned back in the presence of Osiris. And it shall come to pass, provided that the following things be done for him, that he shall enter in and come forth. **36.** He shall not be turned back. No boundary shall be set to his goings, and the sentence of doom (*i.e.*, guilty) shall not be passed upon him on the Day of the Weighing of Words (*i.e.*, the Great Judgment) before Osiris—never, never.

And thou shalt perform whatsoever [is written in] this book on behalf of **37.** the deceased, who shall thereby become perfect and pure. And thou shalt "open his mouth" with the instrument of iron. And thou shalt write down these things in accordance with the instructions which are found in the books of Prince Ḥeruṭāṭāf, **38.** who discovered them in a secret coffer (now they were in the handwriting of the god [Thoth] himself (*i.e.*, they were written in hieroglyphs) and had been deposited in the Temple of the goddess Unnut, the Lady of Unu)¹ during a journey which he was making in order to inspect **39.** the temples, and the temple-estates, and the sanctuaries of the

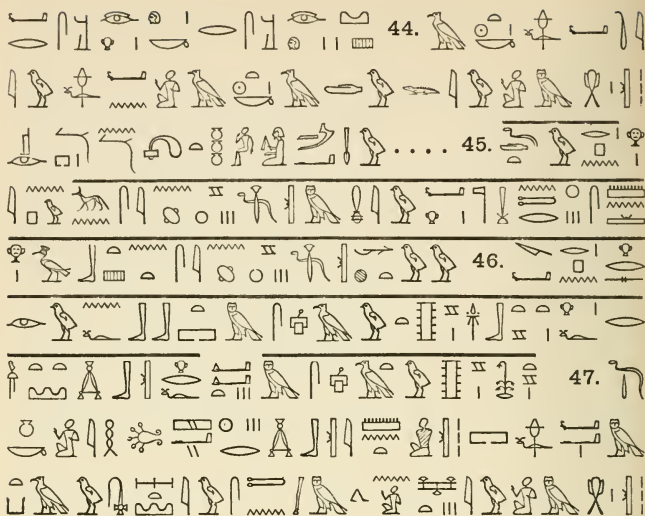
¹ *I.e.*, Hermopolis, the city of Thoth.



gods. And thou shalt perform these ceremonies secretly in the T̄uat-chamber of the tomb, for they are mysteries of the T̄uat, and they are 40. symbolic of the things which are done in Khert-Neter.

And thou shalt say: I have come, I have advanced hastily. I cast light upon his (*i.e.*, the deceased's) footsteps. I am hidden, but I cast light upon his hidden place. I stand up close to the T̄et. I stand up 41. close to the T̄et of Rā, I turn back the slaughter. I am protecting thee, O Osiris.

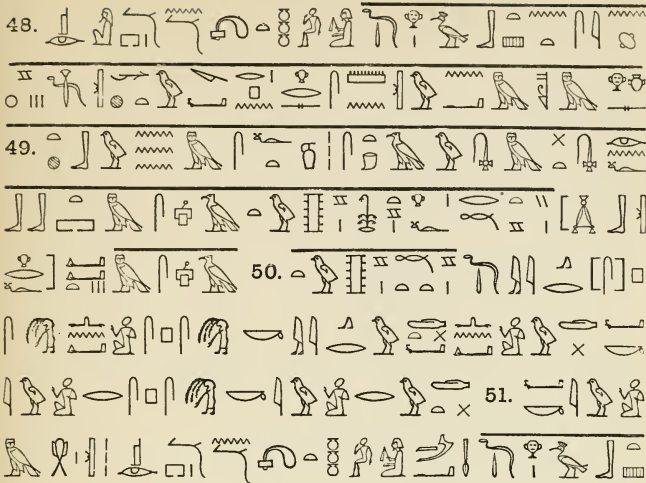
RUBRIC: This Chapter shall be recited over a T̄et of crystal, which shall be set upon a brick 42. made of crude mud, whereupon this Chapter hath been inscribed. Thou shalt make a cavity in the west wall [of the tomb], and having turned the front of the T̄et towards the east, thou shalt wall up the cavity with mud which hath been mixed with 43. the extract of cedar. This T̄et shall drive away the enemies of Osiris who would set themselves at the east wall [of the tomb].



And thou shalt say: I have driven back thy foes. I keep watch over thee. He that is upon his mountain (*i.e.*, Anpu) keepeth watch 44. over thee ready for the moment when thy foes shall attack thee, and he shall repulse them for thee. I will drive back the Crocodile at the moment when it attacketh thee, and I will protect thee, O Osiris Nu. 45.

RUBRIC: This Chapter shall be recited over a figure of Anpu made of crude mud mixed with incense. And the figure shall be set upon a brick made of crude mud, whereupon this Chapter hath been inscribed. 46. Thou shalt make a cavity in the east wall, and having turned the face of the figure of Anpu towards the west wall [therein] thou shalt wall up the cavity. This figure shall repulse the enemies of Osiris, who would set themselves at the south (read, west) wall. 47.

And thou shalt say: I am the belt of sand round about the hidden coffer. I turn back the force of the blazing fire of the funerary mountain. I traverse the roads, and I

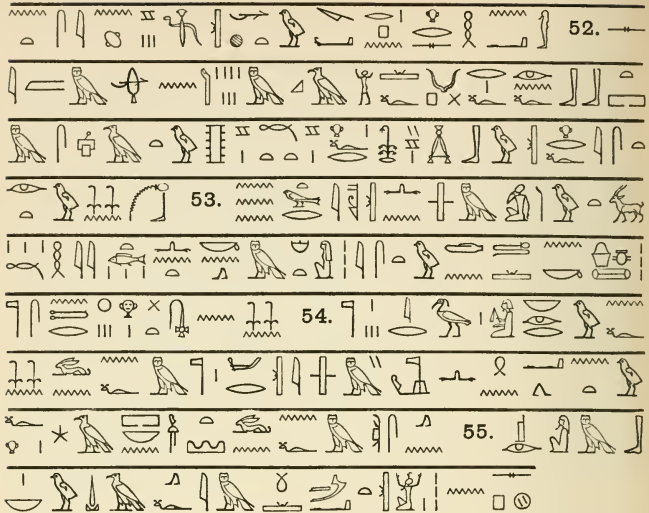


protect **48.** the Osiris Nu, the steward of the overseer of the seal, whose word is truth.

RUBRIC: This Chapter shall be recited over a brick made of crude mud whereon a copy of this Chapter hath been inscribed. And thou shalt place a reed in the middle thereof, **49.** and thou shalt smear it with pitch (or bitumen), and set light thereto. Then thou shalt make a cavity in the south wall, and, having turned the front of the brick towards the north, thou shalt wall the brick up inside it. [It shall repulse the enemies of the Osiris Nu] who would assemble at the **50.** north wall.

And thou shalt say: O thou who comest to set fire [to the tomb or mummy], I will not let thee do it. O thou who comest to cast fire [herein], I will not let thee do it. I will burn thee, and I will cast fire **51.** upon thee. I protect the Osiris Nu, the steward of the overseer of the seal, whose word is truth.

RUBRIC: This Chapter shall be recited over a brick of crude mud, whereon a copy of this Chapter hath been inscribed. [And thou shalt set upon it] a figure of the



deceased made of palm wood, **52.** seven fingers in height. And thou shalt perform on it the ceremony of "Opening the Mouth." Then thou shalt make a cavity in the north wall, and having [placed the brick and the figure inside it], and turned the face of the figure towards the south, thou shalt wall up the cavity. [It shall repulse the enemies of the Osiris Nu], who would assemble at the south wall.

And behold, these things shall be done by a man who is washed clean, and is **53.** ceremonially pure, and who hath eaten neither meat nor fish, and who hath not [recently] had intercourse with women. And behold, thou shalt make offerings of cakes and ale to these gods, and shalt burn incense on their fires. **54.** Every Spirit-soul for whom these things shall be done shall become like a holy god in Khert-Neter, and he shall not be turned back at any gate in Amentet, and he shall be in the following of **55.** Osiris, whithersoever he goeth, regularly and continually.

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