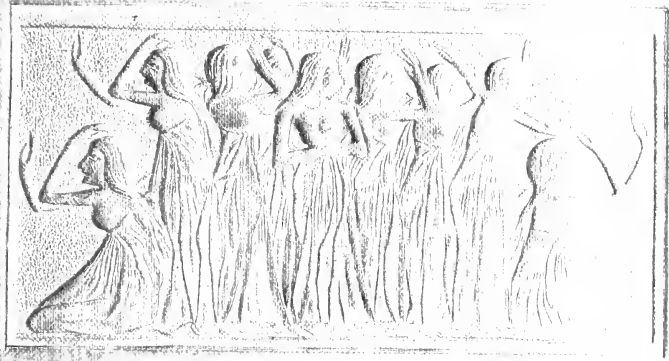


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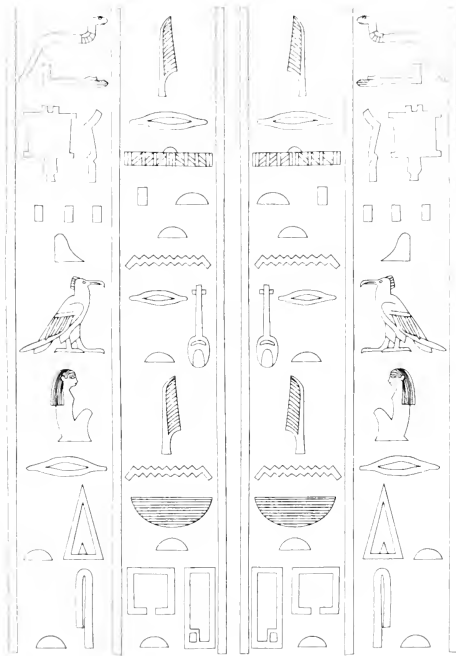


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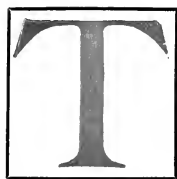


ELIZABETH BUDGE



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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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.

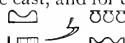
² Kheperá was self-produced, and he was the creator of the world and of all on it. He was the father of the gods, and men and women sprang from the tears that fell from his eyes upon his members, and so became sources of life. His name in its simplest form seems to mean "he who existeth," "he who is," 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, *Archæologia*, Vol. LII, pp. 541 ff. The cult of the Beetle-god came into Egypt from the Sūdān, and after the spread of sun-worship in the north of Egypt and the priests of Rā, the Sun-god, had become all powerful, Kheperā was made to be a phase of the Sun-god, who was declared to be "Kheperā 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 Kheperā. 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 Maāti 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. 1, 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 Gizah 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 palère 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 "black-smiths," 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.

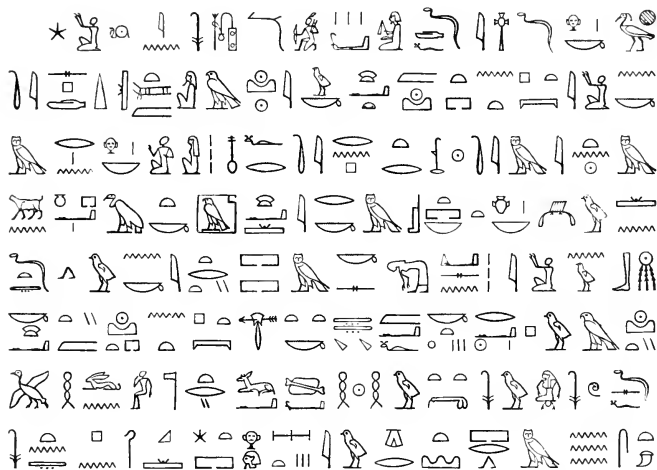
³ *I.e.*, the deceased prays that a seat may be reserved for him in the Boat of Râ on the day when he departs from this world, so that his soul may set out from Thebes in it under the protection of the god, and so arrive in due course at Abydos, near which were the Kingdom of Osiris and the Islands of 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-Heru-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 Heru-Khuti, the divine man-child, the heir of eternity, self-begotten and self-born, king of the earth, prince of the Tuat (*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



I. 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 Kēb,⁵ the Erpāt.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 Kēb 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 Kēb. 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 Kēb, 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, ꜥ, and the whip, ꜥ, 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 ꜥetꜥ,⁴ and as the ꜥeq⁵ 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.



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 Ṭeṭu⁶ 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.

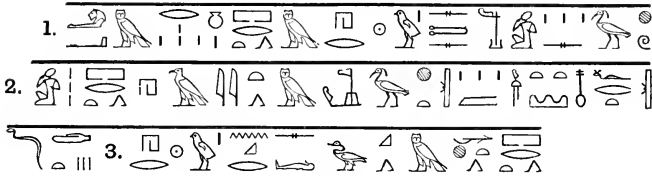
⁶ Busiris and Abydos were famous shrines, and pilgrims flocked thither from all parts of Egypt, just as the Muslims flock to Mecca, and the Shiahs to Karbala, and Christians to Jerusalem.

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 CHAPTERS OF COMING FORTH BY DAY

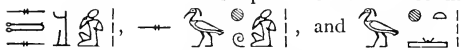
[CHAPTER I]

PLATES V and VI



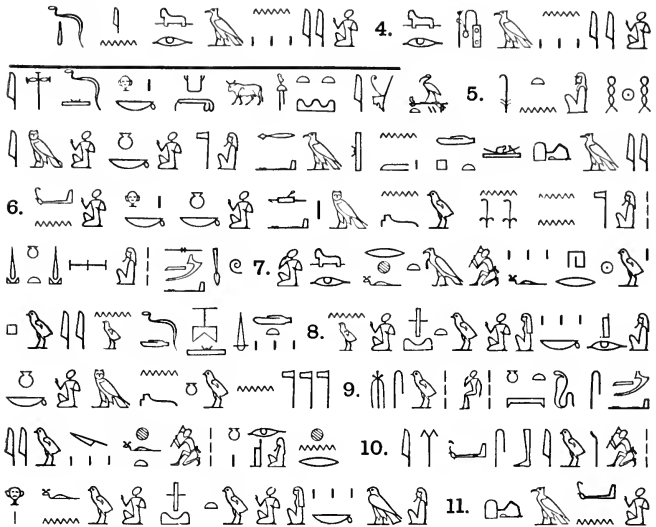
1. HERE BEGIN THE CHAPTERS OF COMING FORTH¹ BY DAY, AND THE SONGS OF PRAISING² AND GLORIFYING WHICH ARE TO BE RECITED 2. FOR "COMING FORTH" AND FOR ENTERING INTO KHERT-NETER,³ AND THE SPELLS WHICH ARE TO BE SAID IN BEAUTIFUL AMENTET.⁴ THEY SHALL BE RECITED ON THE 3. DAY OF THE FUNERAL, ENTERING IN AFTER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

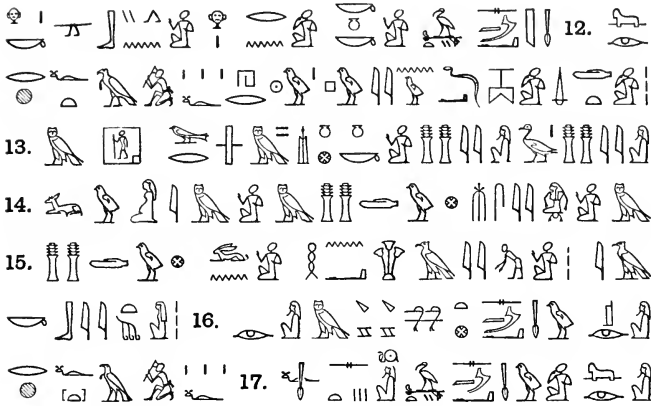


The Osiris Ani, the Osiris the 4. scribe Ani saith:—
 Homage to thee, O Bull of Amentet,¹ Thoth the 5. king
 of eternity is with me. I am the great god by the side
 of the divine boat, 6. I have fought for thee, I am
 one of those gods, those divine chiefs, who proved the
 truth-speaking 7. of Osiris 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 Anu. 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 Tau-Rekhti,⁵ proving true the words of Osiris before his enemies. **17.** Rā commanded Thoth to prove true the words of Osiris before his enemies; what was commanded

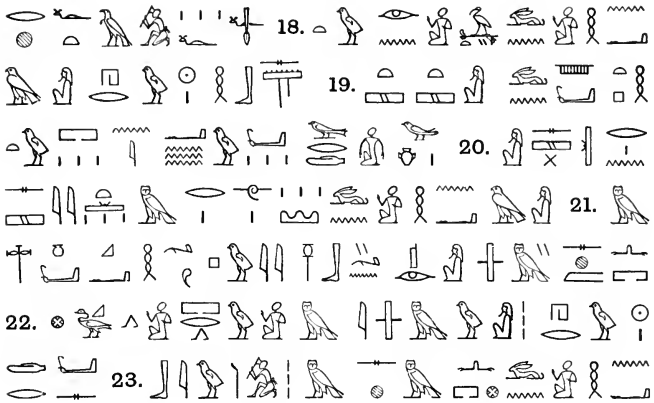
¹ *I.e.*, the famous trial of Osiris before all the gods in Heliopolis. The gods wished to make Osiris "Lord of heaven," and Set, to prevent this, made a series of terrible charges against him. Osiris was proved to be innocent, and Thoth at the bidding of the gods caused Set to be fettered and dragged 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.*, Rā, 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 Sūdān.

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 Sebâu 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.

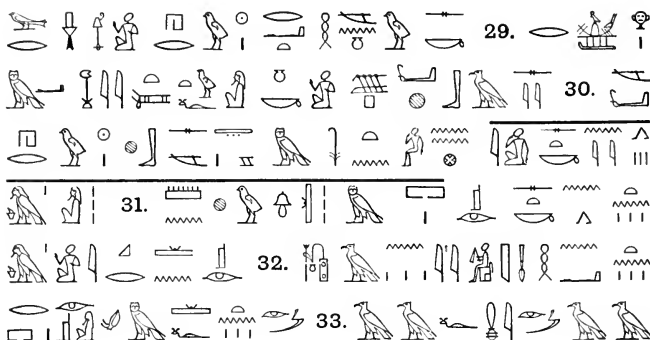
² The "god whose heart is at rest," a euphemistic name for the dead body of Osiris.

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 Şakḫārah.

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-āriti (?). 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.



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 :—

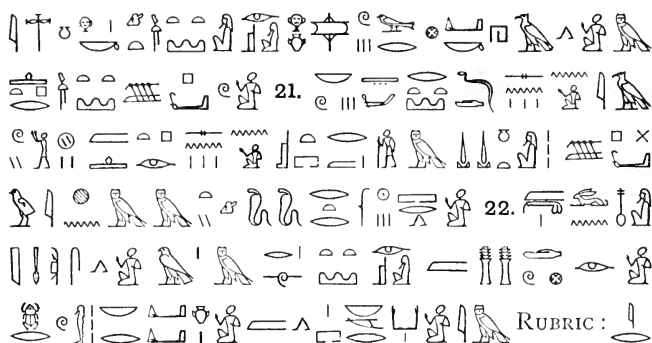


16. Permit thou not me to be judged according to the mouths of the multitude. May my soul lift itself up before **17.** [Osiris], having been found to have been pure when on earth. May I come into thy presence, O Lord of the gods ; may I arrive at the Nome of Maāti (Truth) ; may I rise up on my seat 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."



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 superintended 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 ṬUAT 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 *Ñeb-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* (*Heliopolis*). 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*.

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 Tep. 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-Àaru), [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

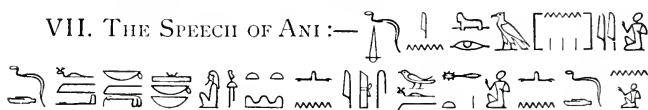
IV. LEGEND OVER ANUBIS:—
 [Variant from the Papyrus of Ânhai (Brit. Mus. No. 10472)]

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 Amen, 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



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.

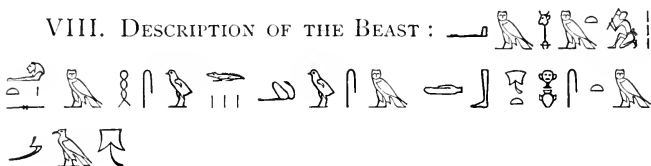
VII. THE SPEECH OF ANI:—**I.** And the Osiris Ani **2.** saith: Behold, I am in thy presence, O Lord of **3.** Amentet. There is no sin in my **4.** body. I have not

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 :



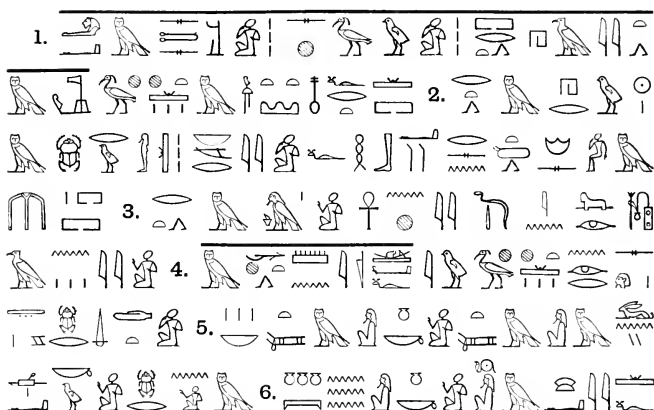
spoken that which is not true **5.** knowingly, nor have I done anything with a false heart. Grant thou that I may be like unto those favoured ones who are in thy following, **6.** and that I may be an Osiris greatly favoured of the beautiful god, and beloved of the Lord of the Two Lands (*i.e.*, the 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 *ĀM-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]

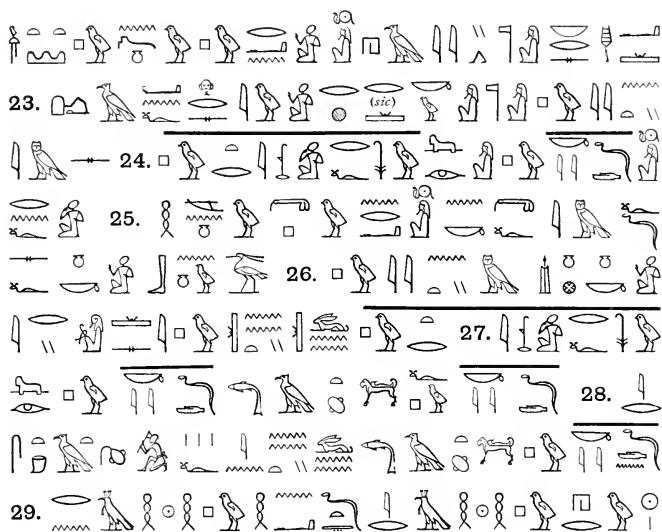
PLATES VII-X



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.



“ 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.

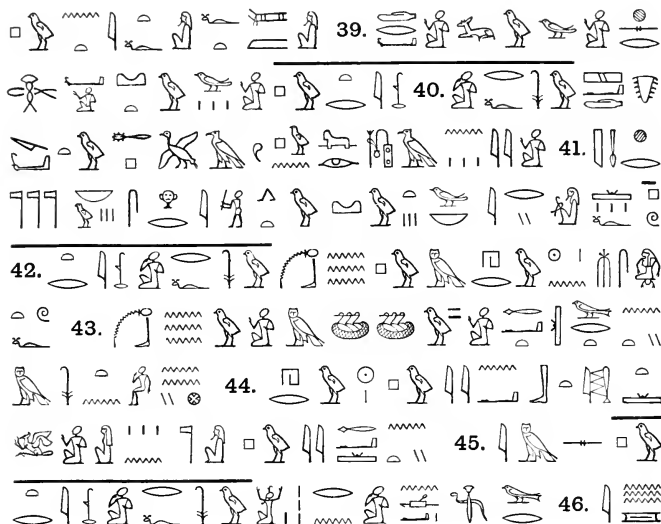
“ I am the god Menu in his coming forth ; may his two
 “ plumes **31.** be set on my head for me.”

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.

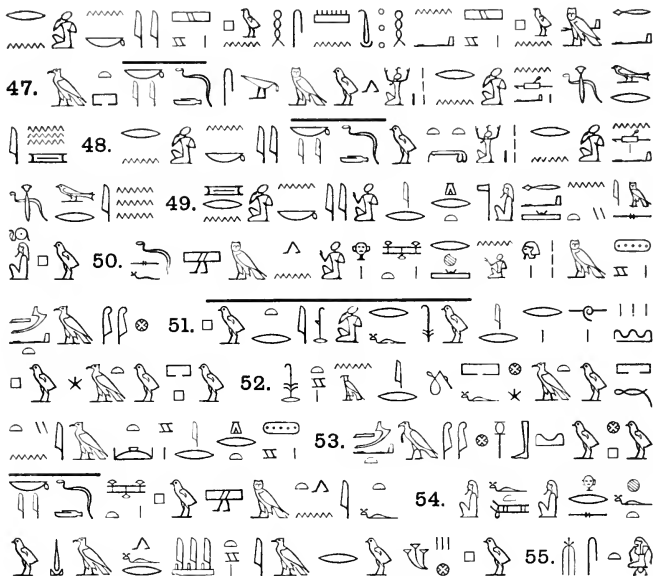
“It is the purification [of Osiris] on the day of his
 “birth. 43.

“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.



“ 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.**

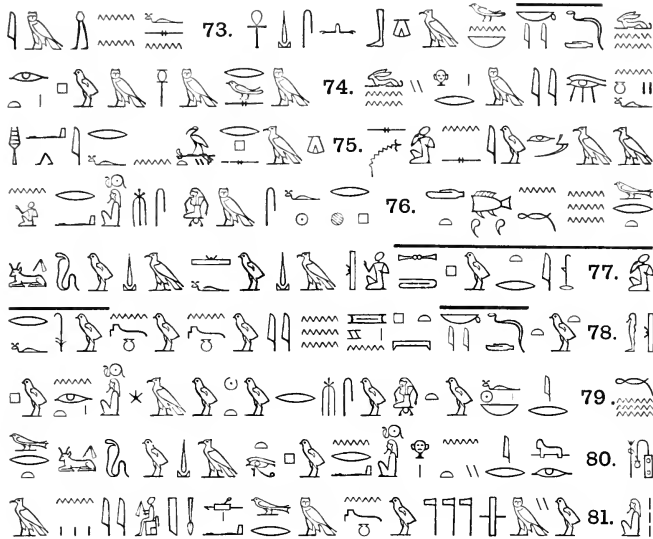
“ It was the combat which took place on the day when
 “ Horus fought with Set, **68.** during which Set threw filth
 “ in the face of Horus, and Horus crushed the genitals **69.**
 “ of Set. The filling of the *utchat*¹ Thoth performed with
 “ his own fingers.

“ 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). Thoht 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 Thoht “cleanseth the Right Eye of Rā. **75.**

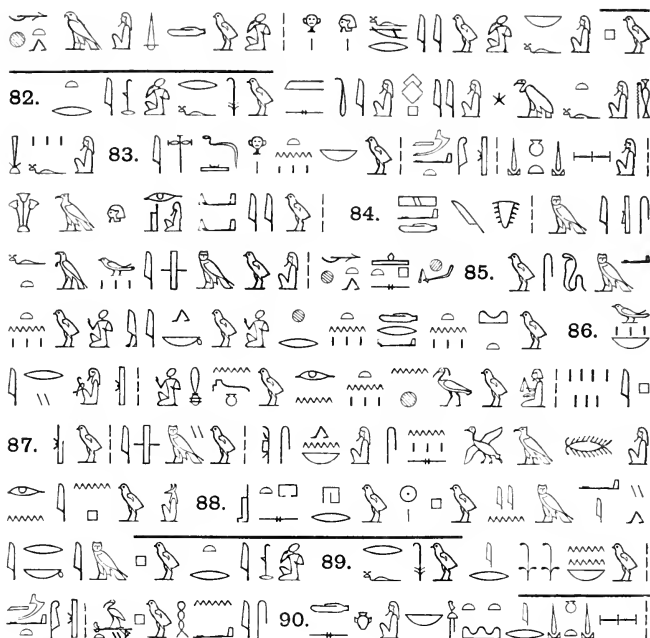
“I behold Rā who was born yesterday from the thighs “of **76.** the goddess Meḥurt; his strength is my strength, “and my strength is his strength.”

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 Osiris **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?

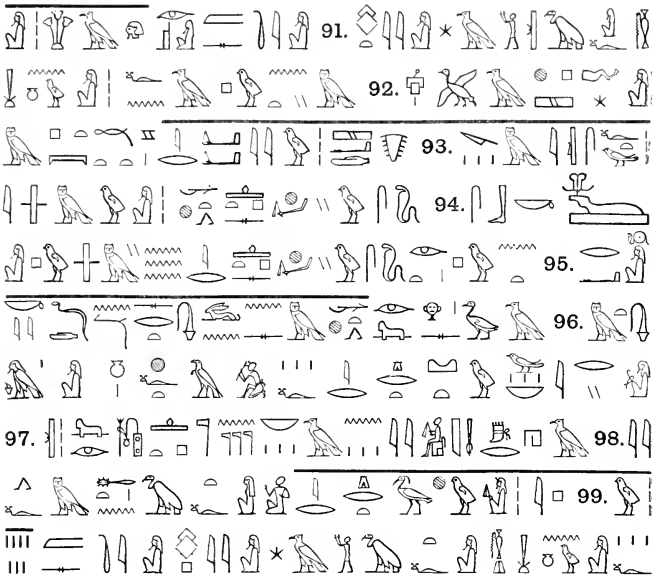
“ [They are] *Ḳestá*, *Hāpi*, *Ṭuamutef*, and *Qebhsenuf*.

“ **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 *Hetepsekhus*, “ **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.** *Åstes*, “ the Lord of *Åmentet*.

¹ A name of *Osiris*.



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

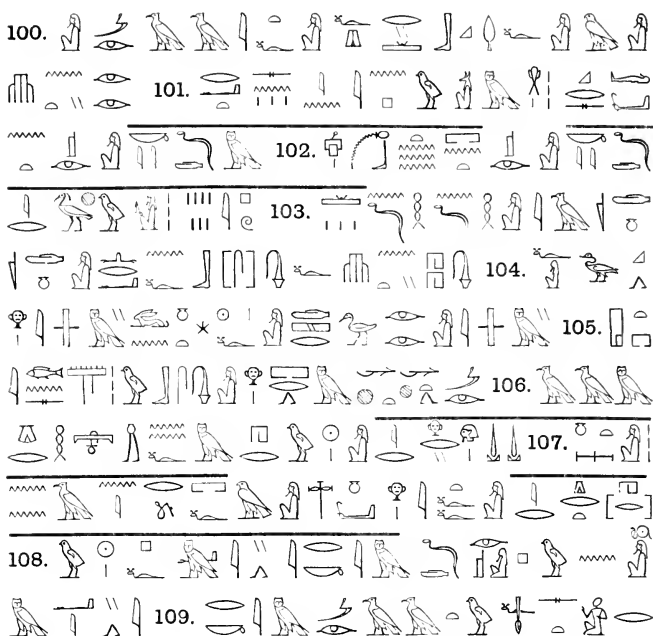
“ Those who do away utterly **93.** sins and offences, and who are in the following of the goddess H̄etepsekhus, **94.** are the god Sebek and his associates who dwell in the water.

“ The goddess H̄etepsekhus 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, H̄āpi, Ṭuamutef, Qebhsenuf, **100.** Maa-âtef, Kheribeqef,



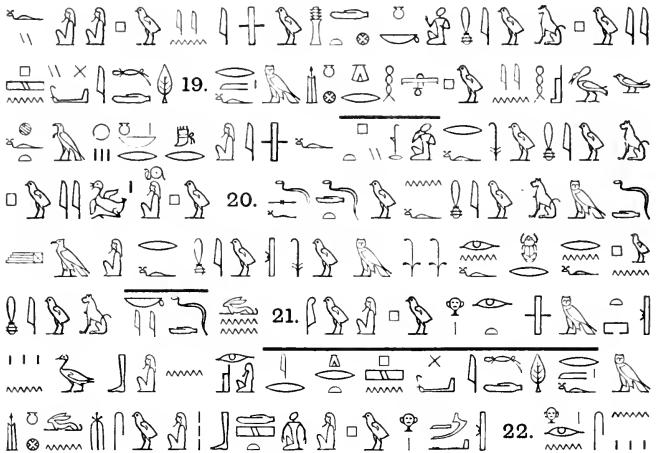
“ and Ḥeru-khenti-en-āriti(?), **101.** these did Anubis appoint
“ to be protectors of the dead body of Osiris.

“ 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-her-āmi-
“ unnut-f, Ṭesher-āriti-āmi- **105.** Ḥet-ānes, Ubes-her-per-
“ em-khetkhet, and **106.** Maaem-kerḥ-ānnef-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.”



“ dwelleth in Shu, [and] the Soul which dwelleth in Tefnut,
 “ and that these two Souls form the double Divine Soul
 “ which dwelleth in Ṭeṭu (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?

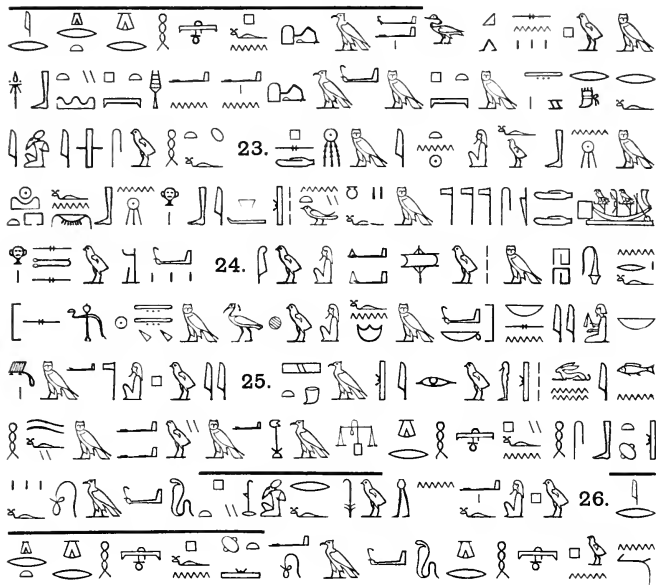
“ This male Cat is Rā **20.** himself, and he was called
 “ ‘Māu’ because of the speech of the god Sa, who said
 “ concerning him: ‘He is like (*māu*) unto that which he
 “ hath made’; therefore did the name of Rā become
 “ ‘Māu.’¹

“ Others, however, say that the male Cat is the god
 “ **21.** Shu, who made over the possessions of Ḳeb² 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.”

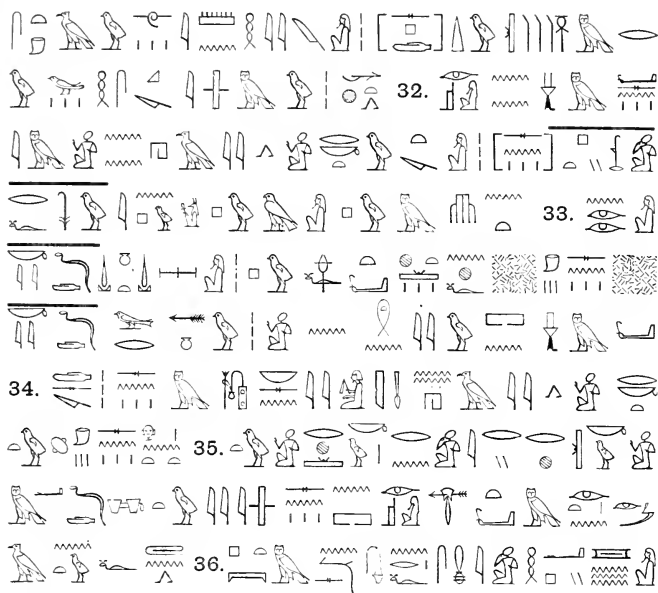
Who is this [slaughterer of souls]?

“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, Mâchet, 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.



“ 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.

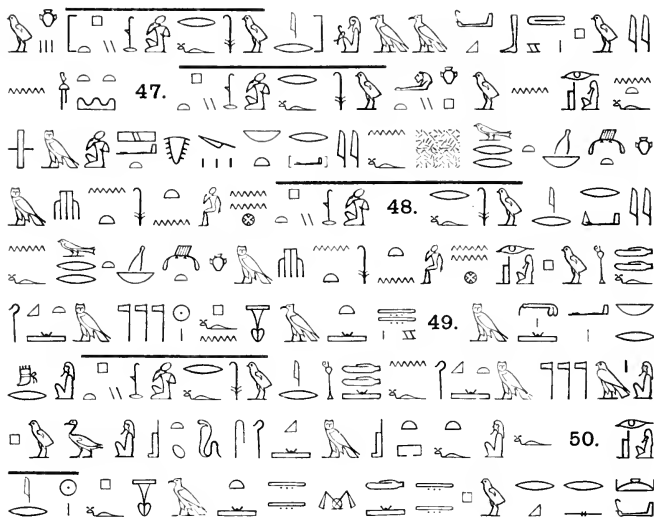
“ His name is ‘Everlasting Devourer,’ and he liveth in
 “ the Domain [of Fire] (or, in the Lake of Unt).

“ As concerning the Domain of Fire, it is that *Āt*
 “ which is in *Naāruṭef*, 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
 “ ‘*Māṭes*,’ 45. and that he keepeth watch over the door of
 “ *Āmentet*; others say that his name is ‘*Beba*,’ and that he
 “ keepeth watch over the Bend [of the stream] of *Āmentet*,
 “ and yet others say that his name is ‘*Ḥerisepef*.’

“ 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 [of 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 *Hensu* (*Herakleopolis*).”

Who 48. is this?

“ He to whom the Urrt Crown hath been given with
 “ gladness of heart as Lord of *Hensu* 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 *Hensu*,
 “ 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 Kēb.

“ 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



“ **133.** Turn thou back, O Reḥu, 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 Arit: "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



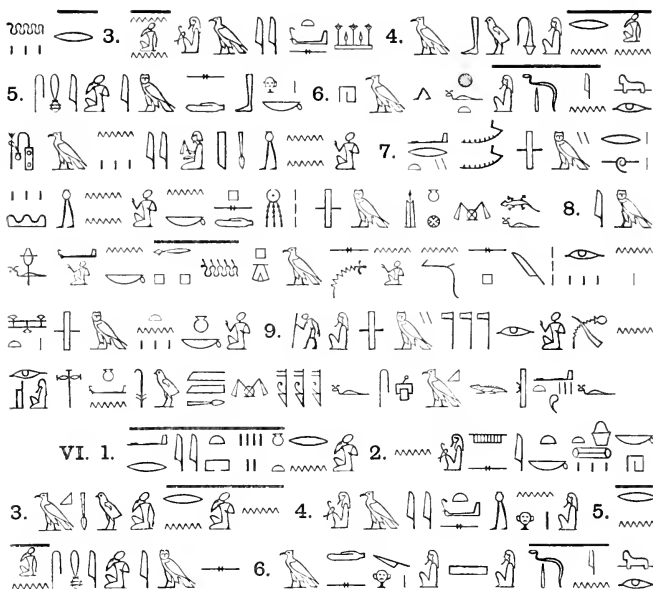
round about in the sky, I say, O Osiris in truth, that I am the Sāḥu (*i.e.*, the Spirit-body) 8. of the god, and I beseech thee 9. not to let me be driven away, 10. nor to be cast II. upon the wall 12. of blazing fire. 13. Let the way be opened in 14. Ra-stau, 15. let the pain 16. of the Osiris be relieved, 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.



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.

CHAPTER CXLVI

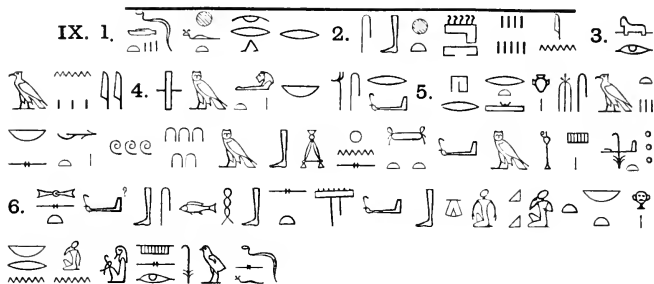
THE PYLONS OF THE HOUSE OF OSIRIS

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.



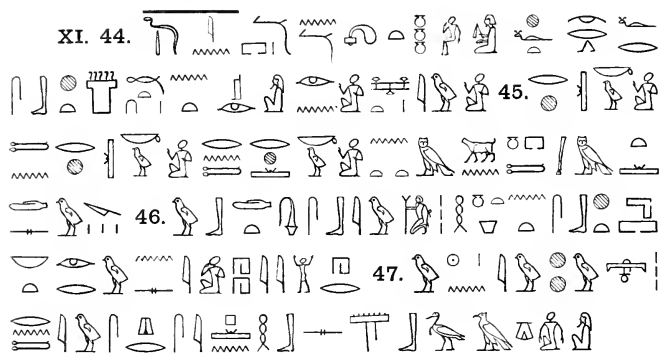
the EIGHTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Blazing fire, unquenchable, with far-reaching tongues of flame, irresistible slaughterer, which "one may not pass through fear of its deadly attack." The name of her Doorkeeper is KHUTCHETEF.

IX. The following shall be said when one cometh to the NINTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Chieftainess, lady of strength, who giveth "quiet of heart to the offspring of her lord. Her girth(?) "is three hundred and fifty *khct*, and she is clothed with "green feldspar of the South. She bindeth up the divine "form and clotheth the helpless one. Devourer, lady of all "men(?)." The name of her Doorkeeper is ARISUTCHESEF.

X. The following shall be said when one cometh to the TENTH PYLON. The Osiris the scribe Ani, whose word is truth, saith: "Goddess of the loud voice, who maketh her "suppliants to mourn, the awful one who terrifieth, who



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



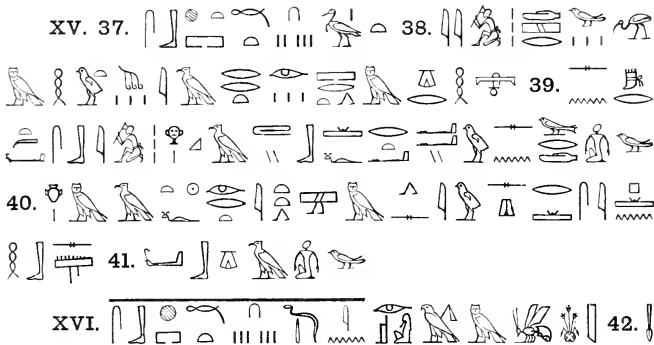
“ thy name, and I know the name of her who is within thee :
 “ Invoker of thy Two Lands, destroyer of those who come
 “ to thee by fire, lady of spirits, obeyer of the word of thy
 “ Lord ” is thy name. She inspecteth the swathing of the
 helpless one.

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 (Naville, *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.

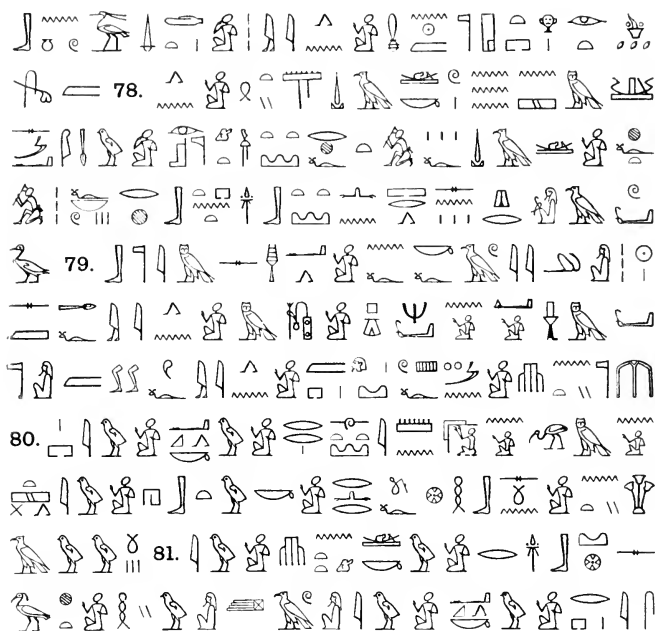
XV. THE FIFTEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, shall say when he cometh to this pylon : “ Fiend, red of hair and eyes, who appeareth
 “ by night, and doth fetter the fiend in his lair. Let her
 “ hands be given to the Still-Heart in his hour, let her
 “ advance and go forward”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

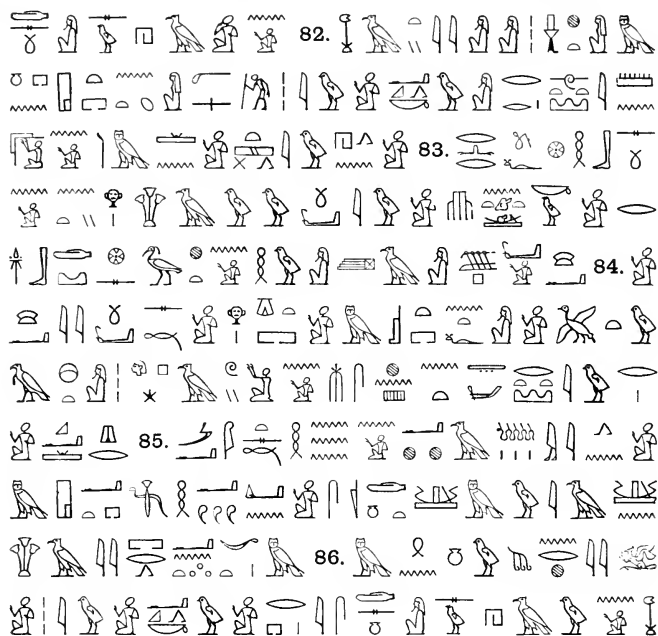


the one at the door. Hetepmes is the name of another there. Messap is the name of another there. Utchara is the name of another there. Upuatu is the name of another there. Beq is the name of another there. Anp (Anubis) is the name of another there.

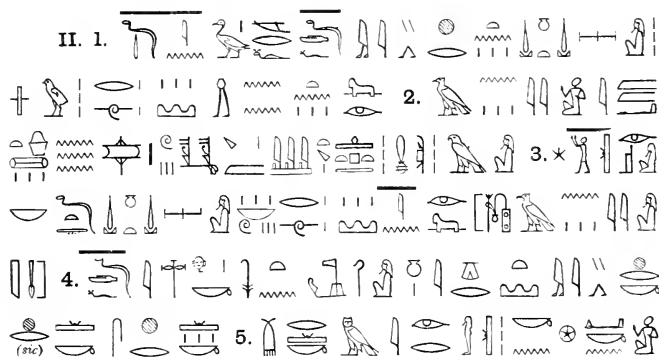
75. I have made the way. I am Menu-Heru, the avenger of his father, the heir of his father Un-Nefer. I have come. I have given (offerings) to my father Osiris. I have overthrown all his enemies. I have come daily with the word of truth, the lord of fealty, **76.** in the house of my father Tem, the Lord 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 *Bennu* 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 *Ḳeb* **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



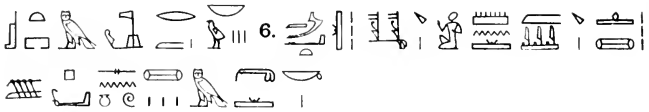
the ceremonies of *Hu* and *Sa*. I have entered the house of *Åstes*. I have made supplication to the **82.** *Khati* gods and to *Sekhmet* in the temple of *Net* (*Neith*), or the *Aged Ones*. I have entered *Ra-stau*. I have made myself invisible. I have found the frontier. I have approached **83.** *Nerutef*. I have clothed the naked. I have sailed up the river to *Abydos*. I have performed the ceremonies of *Hu* 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 *Meskhén* of *Ta-tchesert*. My mouth is full of (?) **85.** *Maät* (*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 Hai* (?). The myrrh unguent of **86.** is in the hair of men (*Rekhit*). I have entered into the *House of Åstes*. I have approached with



“ 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. I. 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.

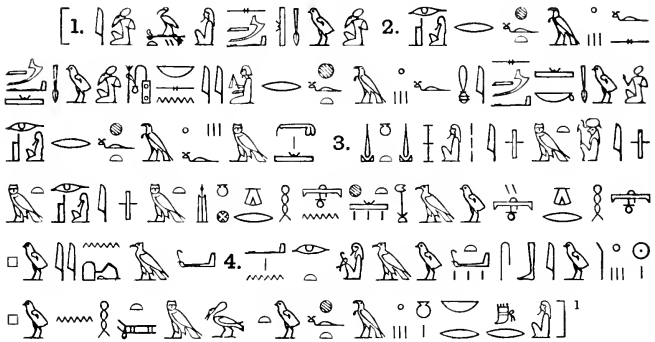
3. The Osiris the scribe Ani, whose word is truth, adareth Osiris, the Lord of everlastingness, and the Tchatcha Chiefs, the Lords of Rasta. 4. He saith: “ Homage to thee, O King of Khert-Neter, thou Governor of Aker! I have come unto thee. I know thy plans (?),



" 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-hetep, 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.



B. 1. Now the great Tchatcha Chiefs who are in ẖeṭu are Osiris, Isis, Nephthys, and Horus the avenger of his father. Now the "setting up of 2. the ẖeṭ in ẖeṭu" 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.



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, Kestâ (Mestâ) [Anpu 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-Sulṭân. It is the ΘIC of Coptic writers.



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

I. I. Now the great Tchatcha Chiefs who are in Neruțef 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 “Hēr-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.



thee 5. this charm from wheresoever it may be, and from whomsoever it may be with [and it shall come to me] quicker than a greyhound, and swifter than light. It (*i.e.*, the charm) made the transformations 6. of Mut (?); it fashioned the gods [or] kept them silent; by it Mut (?) gave the warmth [of life] to the gods. Behold, these words of power are mine, and they shall come unto me from wheresoever they may be, or with whomsoever they may be, 7. quicker than greyhounds and swifter than light, or, according to another reading, "swifter than shadows."

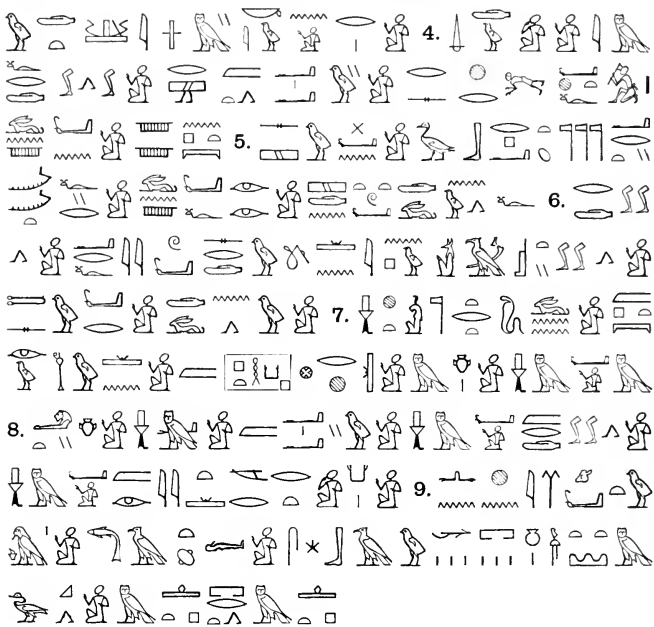
APPENDIX

The following Chapter is closely connected with the two preceding Chapters:—

CHAPTER XXV



THE CHAPTER WHICH MAKETH A MAN TO REMEMBER HIS NAME IN KHERT-NETER. [The deceased] saith:— Let my name be given to me in the Great House (Per-ur), and let me remember my name in the House of



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 Keb,^1 the $\text{Erp\ddot{a}t}^2$ 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 Anpu 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 Het-ka-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.

desireth to do. **9.** My Heart-soul shall not be kept a prisoner in my body at the gates of Amentet when I would go in in peace and come forth in peace.

The readings of several passages of this Chapter are different in the Papyrus of Nebseni, *e.g.*, Let me eat. Let me have my mouth to speak, my legs to walk. Let me have my arms to overthrow my enemies. Let be opened my mouth and my arms in the earth. May the Erpät Keḅ open my jaws for me. Let me rise up then. Let the goddess Sekhmet open to me. Let be done what I command in Het-ka-Ptah. I am master of my heart. I am master of my heart-case (or breast). I am master of my arms. I am master of my legs.

CHAPTER XXX_B

THE CHAPTER OF NOT LETTING THE HEART OF ANI BE TAKEN FROM HIM

PLATE XV



1. THE CHAPTER OF NOT **2.** LETTING THE HEART OF THE OSIRIS, THE ASSESSOR OF THE DIVINE OFFERINGS OF ALL THE GODS, ANI, WHOSE WORD IS TRUTH BEFORE OSIRIS, BE DRIVEN BACK FROM HIM IN KHERT-NETER. He saith :— My heart of my mother. My heart of my mother. **3.** My heart-case of my transformations. Let not any one stand up to bear testimony against me. Let no one drive me away from (or, among) the Tchatcha Chiefs. Let no one make thee to fall away from me in the presence of the Keeper of the Balance. Thou art my



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.

[Neville, *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.



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.]

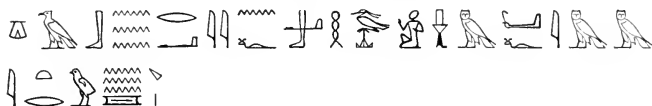
CHAPTER LXI

CHAPTER OF NOT LETTING THE HEART-SOUL
BE CARRIED AWAY

PLATE XV

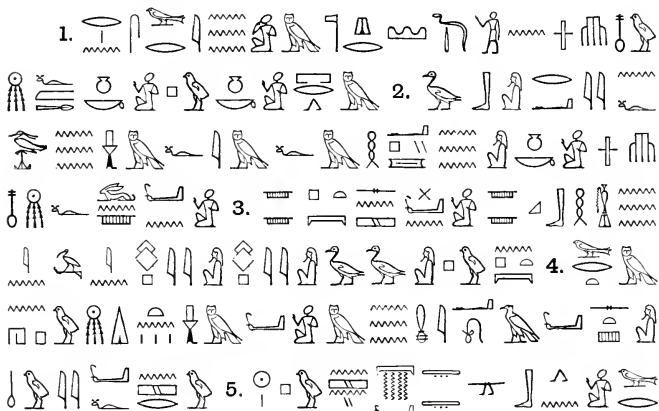


I. THE CHAPTER OF NOT LETTING THE HEART-SOUL OF A MAN BE SNATCHED AWAY FROM HIM IN KHERT-NETER. The Osiris the scribe Ani saith :—I, even I, am he 2. who

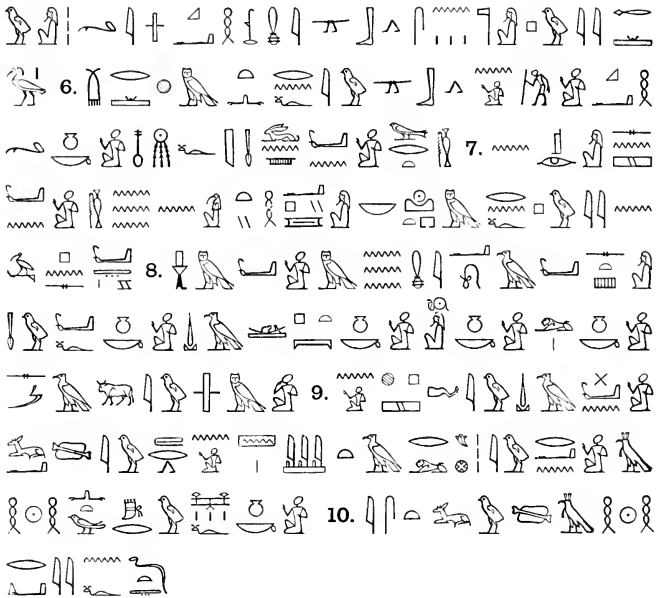


cometh forth from the Celestial Water (Aḳeb). He (*i.e.*, Aḳeb) produced abundance for me, and hath the mastery there (*i.e.*, in the sky?) in the form of the River.

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. Thoſe 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.)

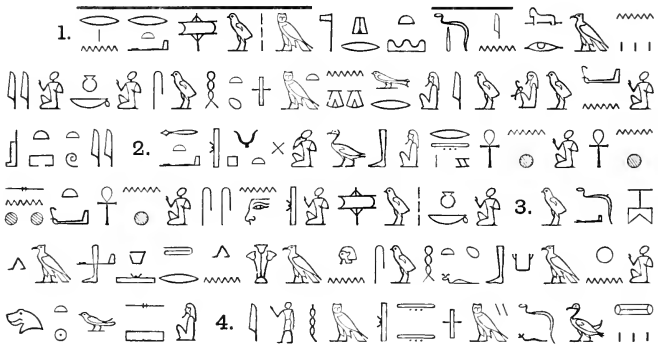


which raised up the emissions of Osiris from the Lake of blazing fire, **3.** and he was not burned. I sit down like the Light-god, and like Khnemu, the Governor of lions (?). Come, cut away **4.** the fetters from him that passeth by the side of this path, and let me come forth therefrom.

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 ꜖eb 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).

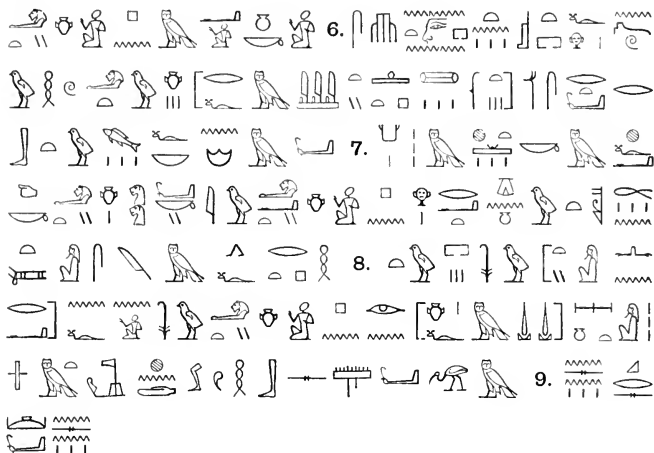
CHAPTER XXIXA

CHAPTER OF NOT LETTING THE HEART BE SNATCHED AWAY

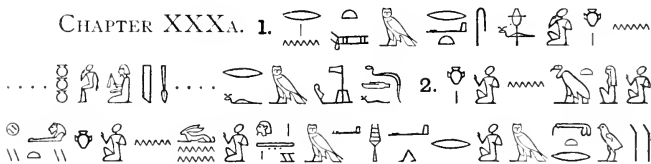
PLATE XV



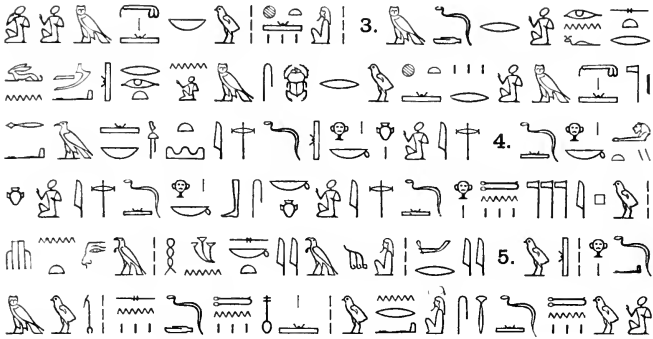
1. THE CHAPTER OF NOT LETTING THE HEART OF A MAN BE SNATCHED AWAY FROM HIM IN KHERT-NETER. The Osiris Ani, whose word is truth, saith :—Get thee back, O messenger of every god! 2. Art thou come to [snatch away] my heart-case which liveth? My heart-case which liveth shall not be given unto thee. 3. [As]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



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-ĥetep, [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. **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

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

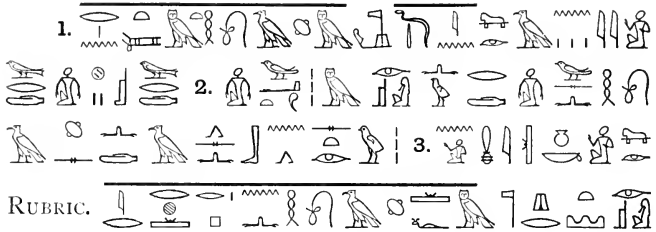


CHAPTER XLIV. 1. THE CHAPTER OF NOT DYING A SECOND TIME IN KHERT-NETER. The Osiris Ani saith :— My hiding place is opened, my hiding place is opened. The Spirits fall headlong 2. in the darkness, but the Eye of Horus hath made me holy, and Upuati hath nursed me. I will hide 3. myself among you, O ye 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



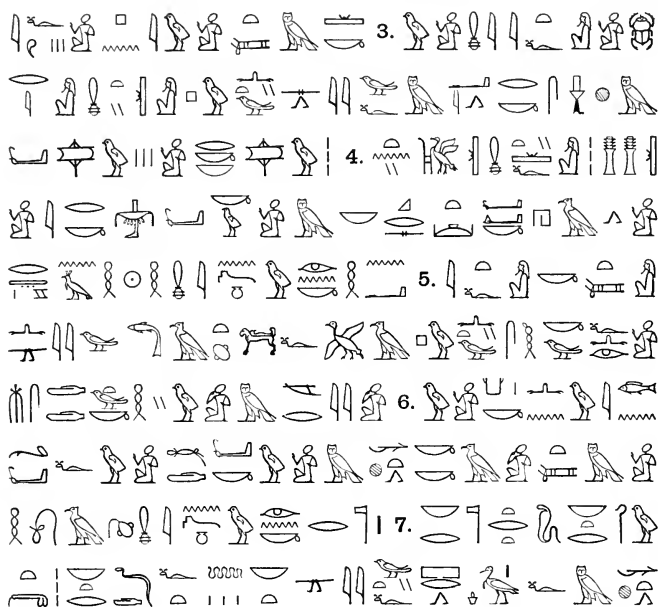
CHAPTER XLV. 1. THE CHAPTER OF NOT ROTTING IN KHERT-NETER. The Osiris Ani saith:—O thou who art motionless, O thou who art motionless, O thou whose 2. members are motionless, like unto those of Osiris. Thy members shall not be motionless, they shall not rot (or stink), they shall not crumble away, they 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.

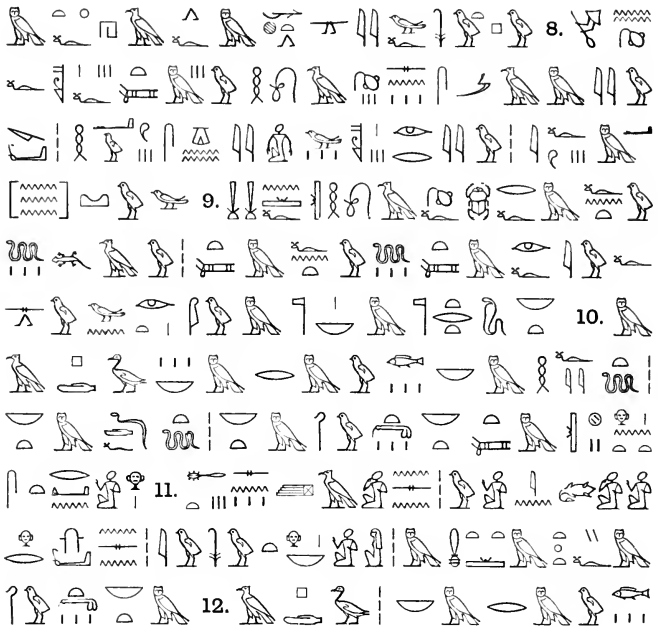
The above Chapter is a very brief exposition of the belief that the body can be prevented from decaying, which is treated at length in Chapter CLIV, and is reproduced here from the Papyrus of Nu (Sheet 18).



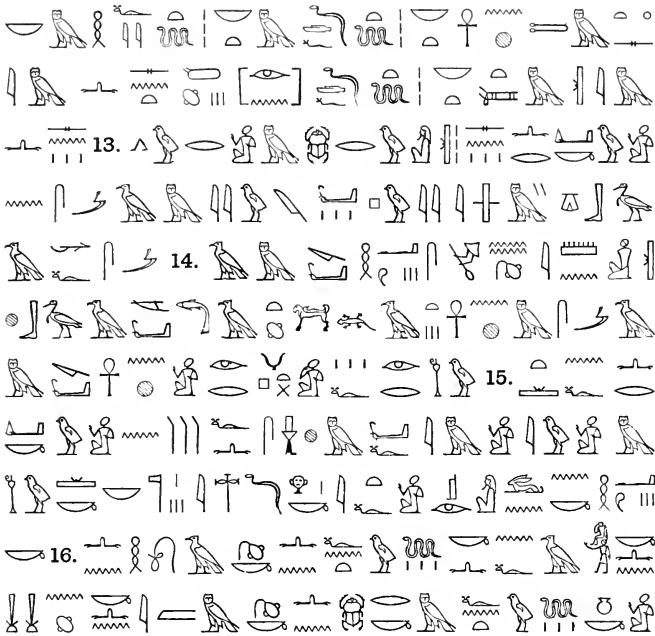
CHAPTER CLIV. 1. The Chapter of not letting the body perish. The Osiris Nu saith:—2. Homage to thee, O my divine father Osiris! I come to embalm thee. Do thou embalm these my members, for I would not perish



and come to an end **3**. [but would be] even like unto my divine father Kheperá, 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.

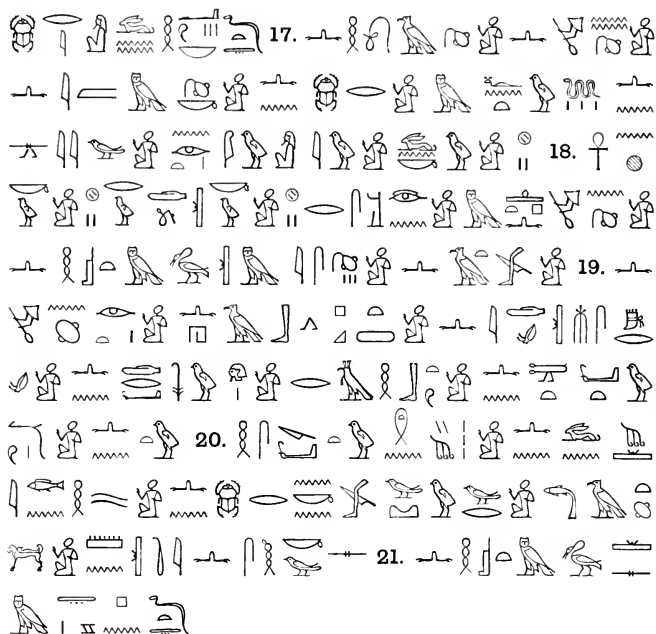


And when the soul hath departed, a man seeth corruption, and the bones **8.** of his body crumble away and become stinking things, and the members decay one after the other, the bones crumble into a helpless mass, and the flesh turneth into foetid liquid. **9.** Thus man becometh a brother unto the decay 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



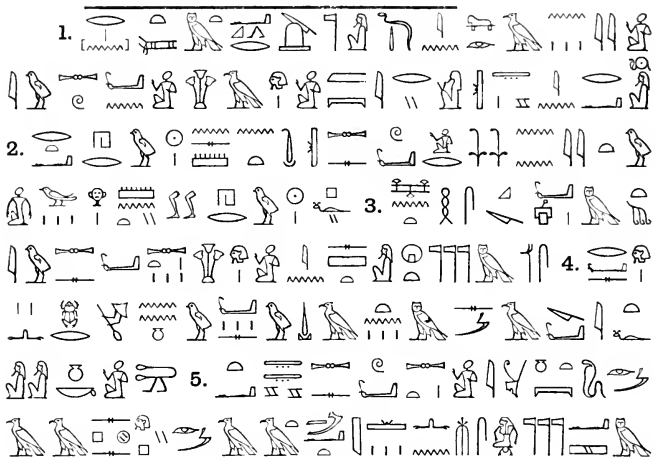
CHAPTER XLVI. 1. THE CHAPTER OF NOT PERISHING AND OF BEING ALIVE IN KHERT-NETER. The Osiris Ani saith :—Hail 2. ye children of the god Shu. The T̄uat hath gained the mastery over his diadem. Among the Ḥamemet Spirits may I arise, even as did arise Osiris.

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 T̄uat hath gained the mastery over his diadem. Among the Ḥamemet Spirits make me to lift up the hand, rising,” . The two children of Shu are K̄eb 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

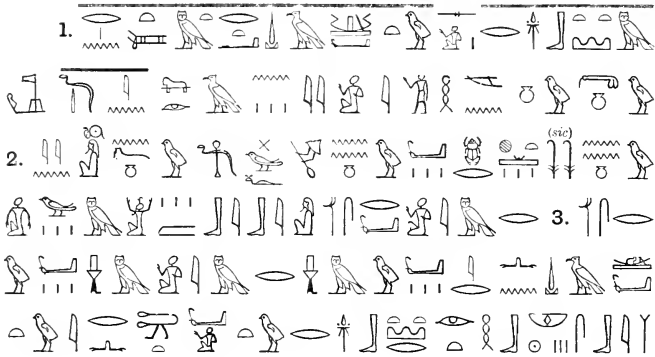


the heir of the great gods, I the Osiris the scribe Ani, whose word is truth.¹

CHAPTER XCIII

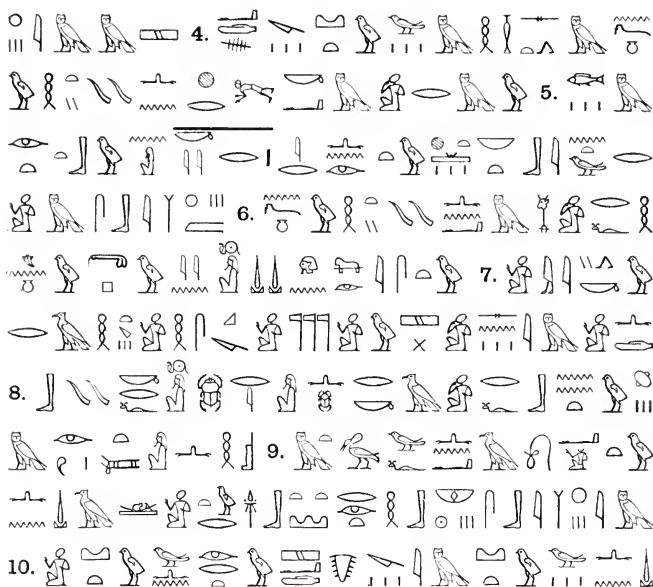
THE CHAPTER OF NOT BEING TRANSPORTED TO THE EAST

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).

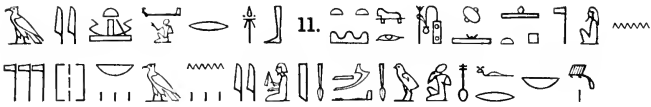


Devils celebrated on me. Let not deadly **4.** wounds be inflicted upon me, and let me not be gored (or butted) by horns. Thou shalt neither fall [nor] eat **5.** fish made by Tebun (?).¹

ANOTHER CHAPTER.

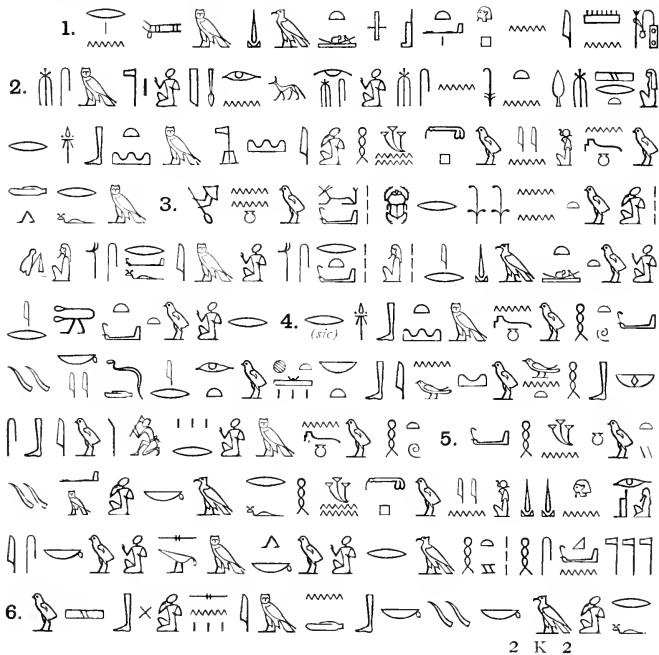
Now, no evil thing of any kind whatsoever shall be done unto me by the Sebāu Devils. [I shall not be gored by] **6.** horns. Therefore the Phallus of Rā, [which is] the head of Osiris, shall not be swallowed up. Behold, **7.** I shall come into my fields and I shall cut the grain. The gods shall provide me with food. Thou shalt not then be gored, **8.** Rā-Kheperā. 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 Sebāu 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



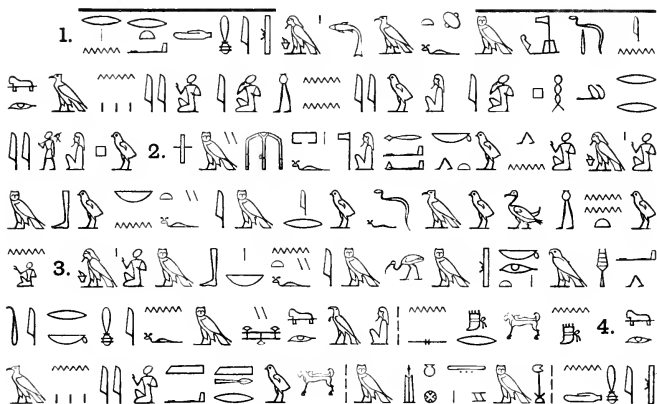
CHAPTER XLIII. 1. THE CHAPTER OF NOT LETTING THE HEAD OF A MAN BE CUT OFF FROM HIS BODY IN KHERT-NETER. The Osiris Ani saith :—2. I am a Great One, the son of a Great One. [I am] Fire, the son of Fire, to whom was 3. given his head after it had been cut off. The head of Osiris was not removed from his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



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

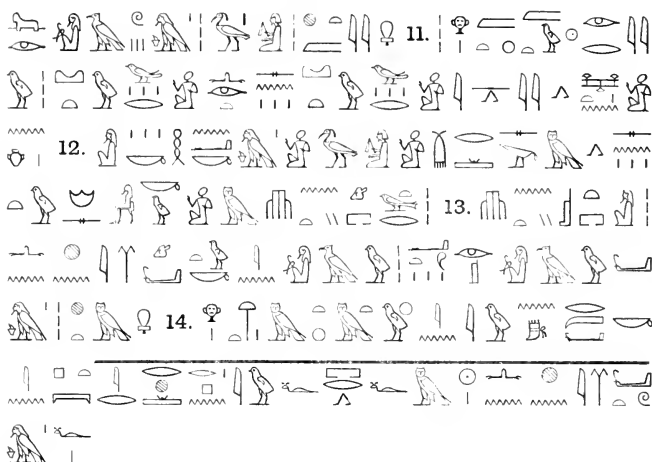
PLATE XVII



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



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



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 Şakḳārah. The attributes of Seker were ascribed to Osiris, who was in many respects the counterpart of the older god.

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

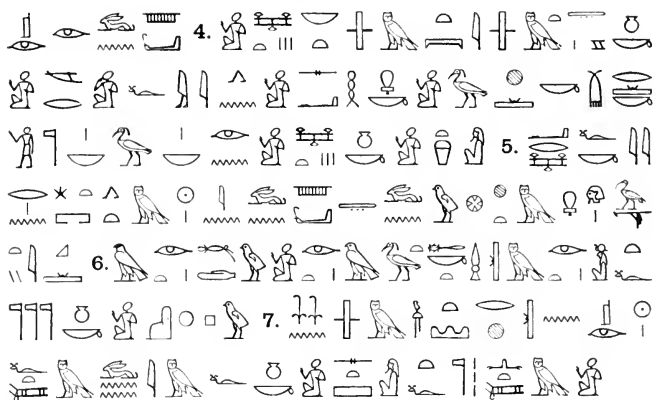


My head 2. is sealed up, Thoth. Perfect is the Eye of Horus. I have delivered the Eye of Horus which shineth with splendours on the brow of Rā, 3. the Father of the gods, [I am] that self-same Osiris, [the dweller in] Amentet. Osiris knoweth his day, and he knoweth that he shall live through his period of life ; I shall have my being with him. 4. I am the Moon-god Áāh, 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 (Naviile, *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.**

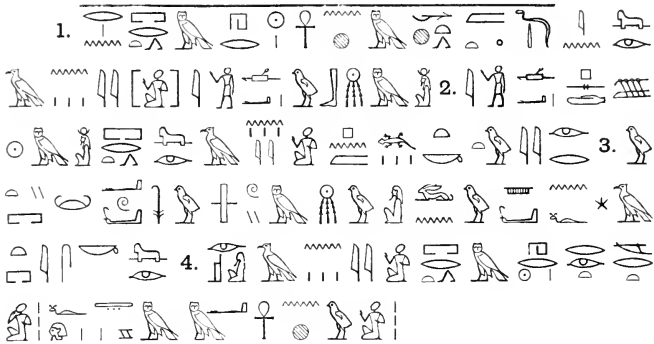
ANOTHER CHAPTER OF THE TUAT AND OF COMING FORTH
BY DAY.

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 Tuat 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.

CHAPTER IX

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

PLATE XVIII



CHAPTER IX. 1. THE CHAPTER OF COMING FORTH BY DAY AFTER FORCING AN ENTRANCE THROUGH THE ĀAMḤET.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 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.

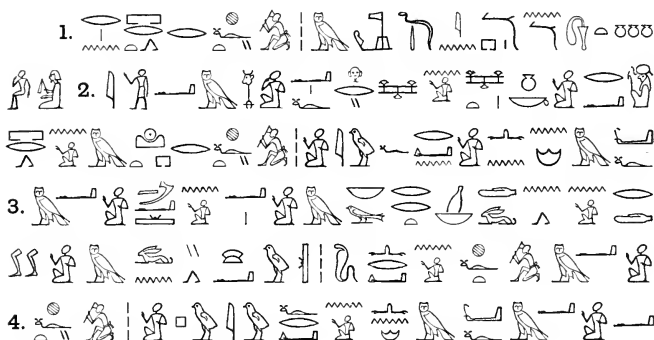
The text of this Chapter in the Papyrus of Nebseni contains some interesting variants ; it reads :—



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. I. 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

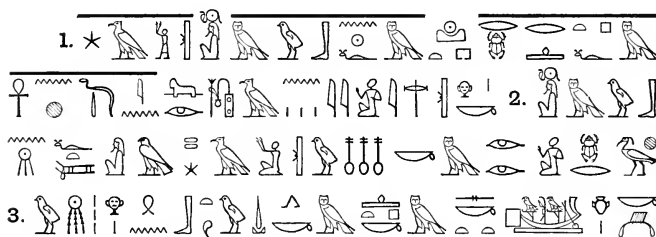


like Ptah. I am strong like Thoth. 5. I am mighty like Tem. I walk with my legs. I speak with my mouth. I chase my enemy. He hath been given unto me, and he shall not be delivered from me.

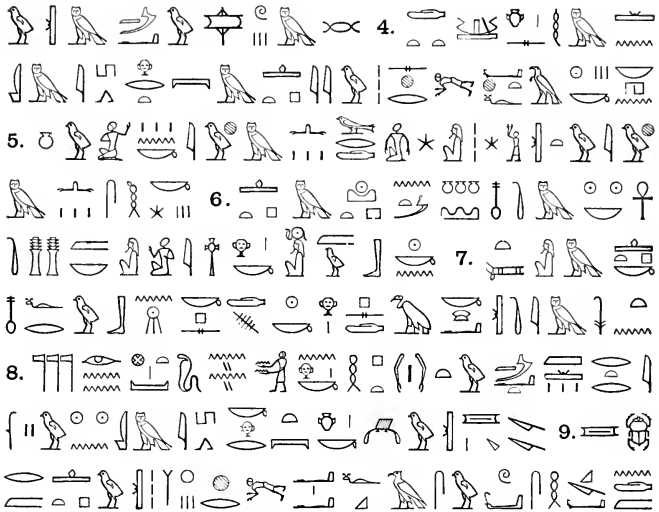
CHAPTER XV

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



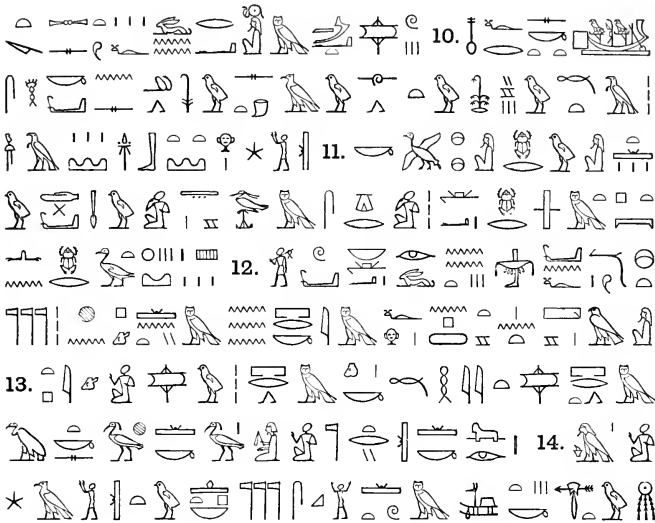
CHAPTER XV. 1. A HYMN OF PRAISE TO RĀ WHEN HE RISETH UPON THE HORIZON, AND WHEN HE SETTETH IN THE LAND OF LIFE. Osiris the scribe Ani saith:—Homage to thee, 2. O Rā, when thou risest as Tem-Heru-Khuti. Thou art to be adored. Thy beauties are before mine eyes, [thy] 3. radiance is upon my body. Thou goest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



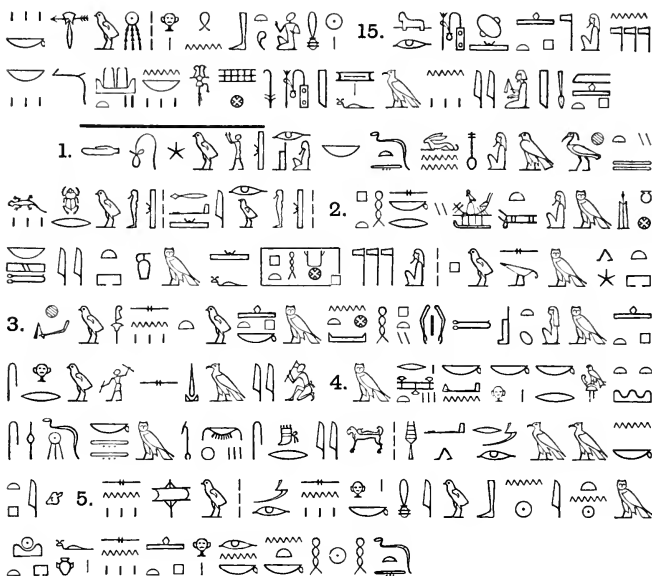
[fair] winds, and thy heart is glad ; 4. the heart of the Māṭet Boat rejoiceth. Thou stridest over the heavens in peace, and all thy foes are cast down ; the stars which never rest 5. sing hymns of praise unto thee, and the stars which are imperishable glorify thee as thou 6. sinkest to rest in the horizon 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 Ṭeṣes,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, Ḥeru-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 (Ḥet-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.

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 Anruṭef, 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.


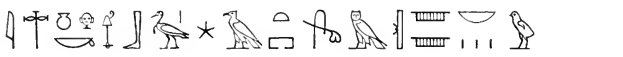




8. *Address.*—Homage to thee, O thou who dwellest in thy boat, who dost bring Ḥāpi (the Nile) forth from his cavern, whose body is the light, and who dwellest in Nekhen,²

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.

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 ʦuat.

6. Homage to thee, O thou who makest a way through the ʦuat, 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 ʦuat with thy might (?).

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

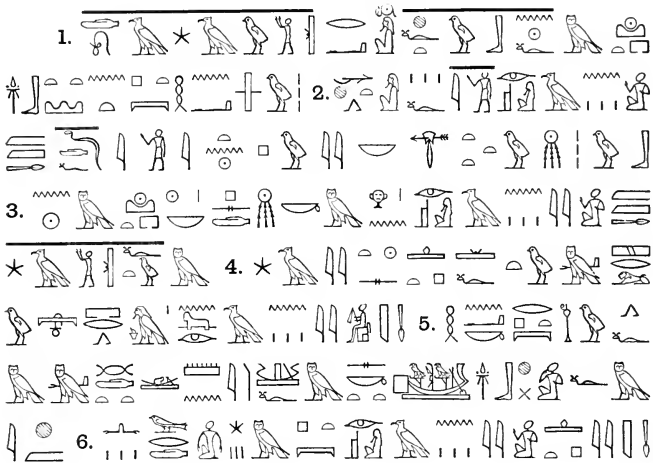
10. Homage to thee, O thou who hast hacked the Sebäufiends in pieces, and hast annihilated Äapep.

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

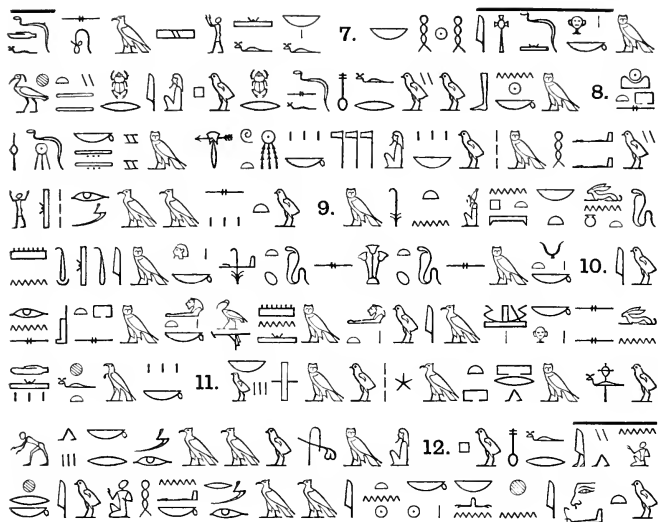
CHAPTER XV

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

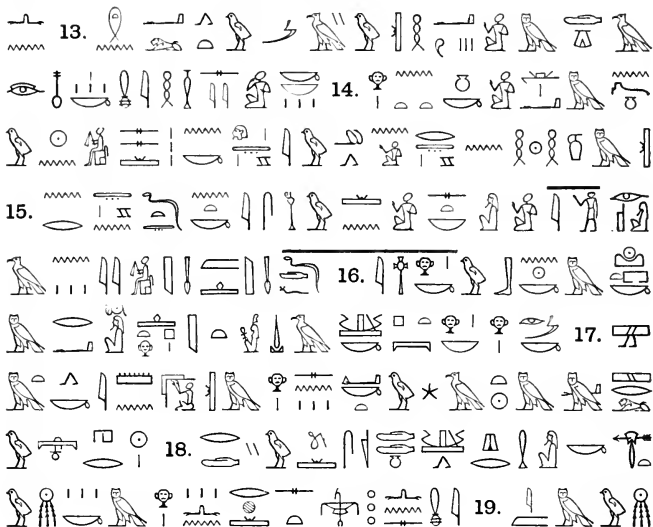


1. A HYMN OF PRAISE TO RĀ WHEN HE RISETH IN THE EASTERN PART OF HEAVEN. **2.** Those who are in his following rejoice, and the Osiris, the scribe Ani, whose word is truth, saith :—Hail, thou Disk, thou lord of rays, **3.** who risest on the horizon day by day. Shine thou with thy beams of light upon 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.



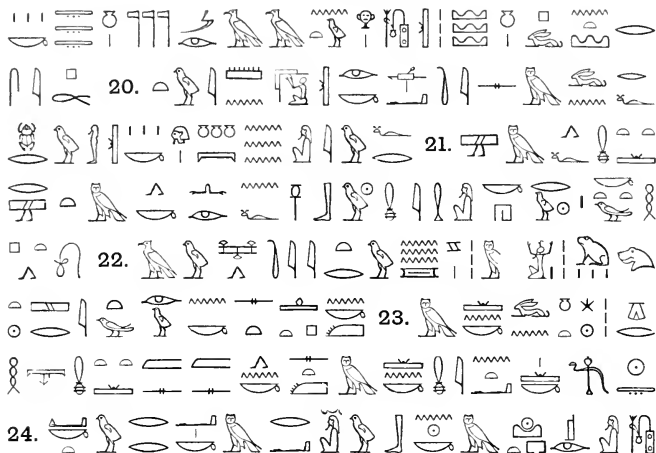
The Osiris Ani, whose word is truth, being at peace [with his god], maketh adoration to his Lord, **7.** the Lord of Eternity, and saith:—Homage to thee, O Heru-khuti, who art the god Kheperà, the self-created. When thou risest on the **8.** horizon and sheddest thy beams of light upon the Lands of the 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

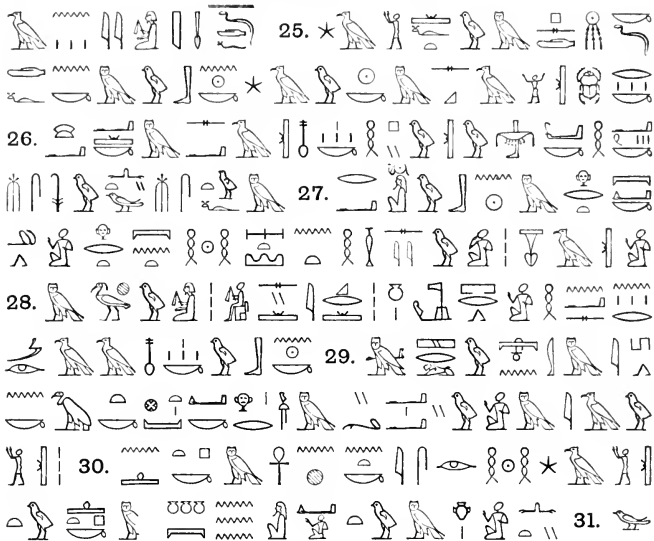


cannot be reported (or, told). The Lands of the Gods¹ see thee, they could write [concerning thee]; the Deserts of Punt² could count (or, estimate) 20. thee. Thy creation is hidden. It is one by the opening of thy mouth. Thy form (?) is the head of Nu.³ May he (*i.e.*, Ani) 21. advance, even as thou 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 advancest, 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 :—

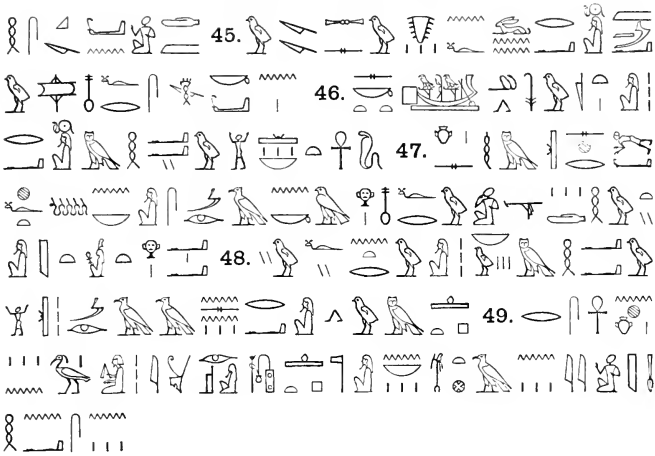
Praise and thanksgiving be unto thee, O thou who rollest on **32.** like unto gold, thou Illuminer of the Two Lands (*i.e.*, Egypt) on the day of thy birth. Thy mother brought thee forth on her hand, and thou didst light up with splendour the circle which is travelled over by the Disk. **33.** O Great 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 *ħu* 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 Åbṭu 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!

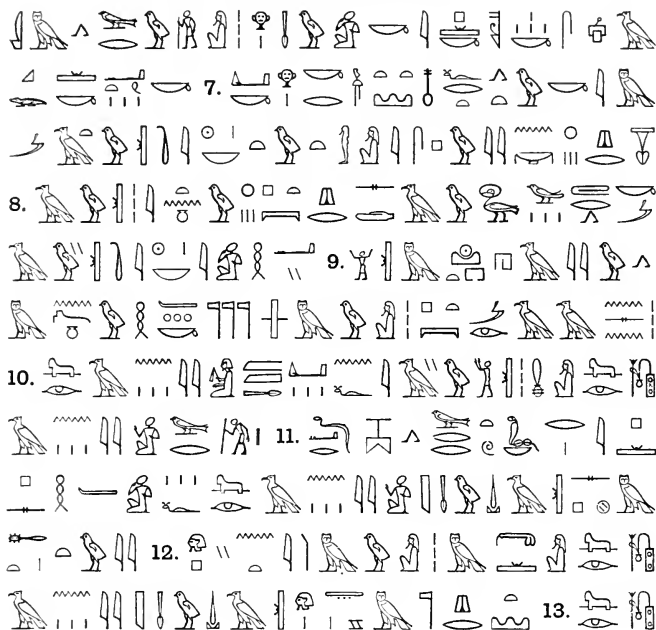
CHAPTER CXXXIII

[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 Āāmu 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.

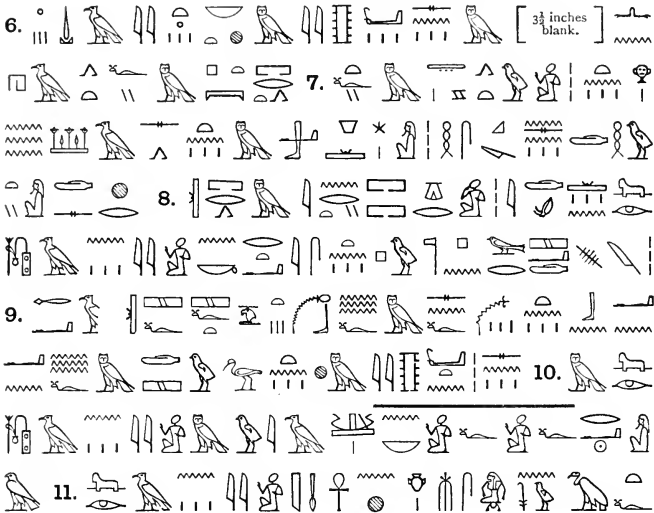
CHAPTER CXXXIV

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 Kheperā **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



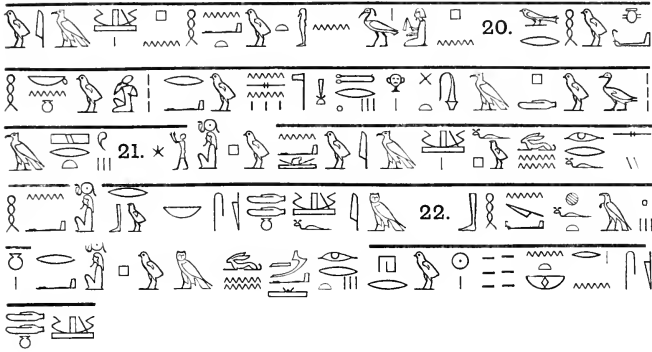
in the form of fish.¹ Every male fiend **6.** and every female fiend shall be destroyed by the Osiris Ani, whose word is truth. Whether the fiends descend from out of heaven, or whether they come forth **7.** from the earth, or whether they advance on the waters, or whether they come from among the Star-gods, 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 Smaat 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.

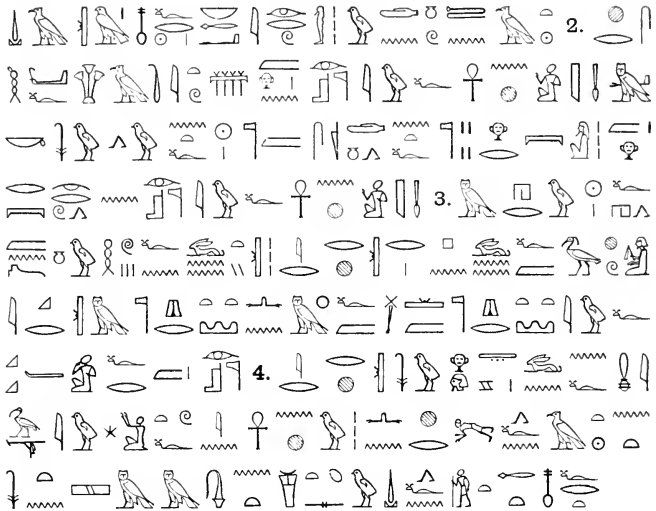


20. Anoint them with *heken* oil, and offer unto them burning incense, and geese, and joints of meat roasted. 21. It is an act of praise to Rā as he journeyeth in his boat, and it will make a man to have his being with Rā, and to travel with him wheresoever he goeth, 22. and it will most certainly cause 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 formulae 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, Auf-ānkh, 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 Auf-ānkh, 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.

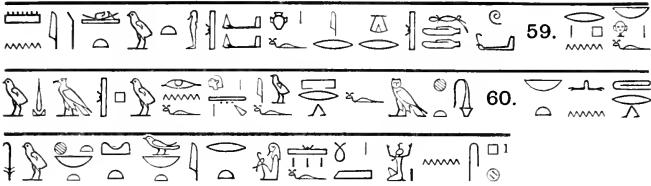
CHAPTER XVIII¹

PLATES XXIII AND XXIV



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

43.  44. 
45.  46. 
47.  48. 
49.  50. 
51.  52. 
53.  54. 
55.  56. 
57.  58. 
- RUBRIC.  58. 



CHAPTER CXXIV

THE CHAPTER OF ADVANCING TO THE
TCHATCHAU CHIEFS OF OSIRIS

PLATE XXIV




CHAPTER CXXIV. **I.** THE CHAPTER OF ADVANCING TO THE TCHATCHAU 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 Țeṭu (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 :—



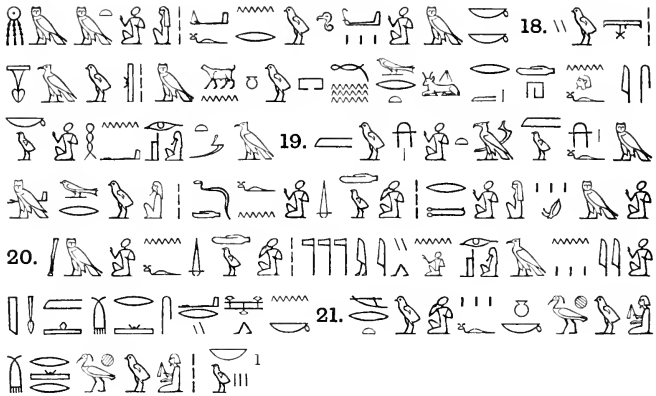


my labourers. My palm tree **3**. [standeth upright and is] like Menu¹ upon it. I abominate abominable things. I will not eat the things which are abominations unto me. What I abominate is filth: I will not eat it. **4**. I shall not be destroyed by the offerings of propitiation and the sepulchral meals. 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 Hâpi (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

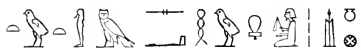

¹ A god of generation and fertility. He is represented in the form of an upright mummy, ithyphallic, with plumes on his head, and one arm and hand raised upon a whip, 



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

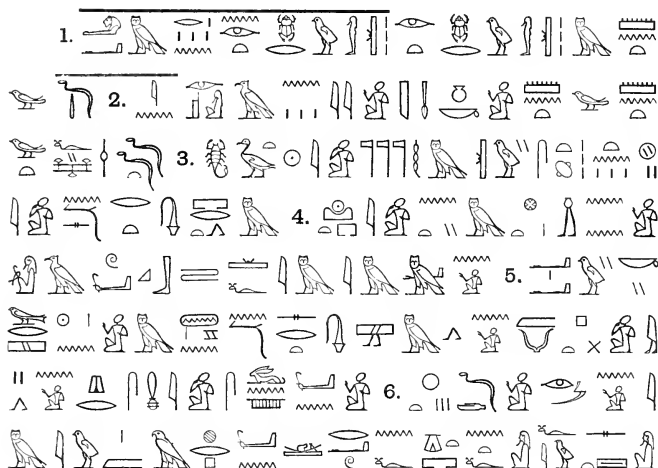
¹ The Saïte Recension adds : 


² In the Saïte Recension there is an allusion to the Spirit-bodies which are in Ànu (Heliopolis), Teṭu (Busiris), Hensu (Herakleopolis), Abtu (Abydos), Àpu (Panopolis) and Senu, a town near Panopolis. The Chapter ends with the words, "The Osiris Àuf-ānkh, 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

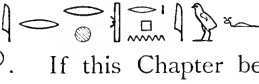


Nut, was [lying] under the fetters **7**. which he had made for Osiris. He who is in Sekhem hath inspected me. I stretch out my arms over Osiris. I have advanced for the examination, **8**. I have come to speak there. Let me pass on and deliver my message. I am he who goeth in, [I am] judged, [I] come 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 (Navielle, *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.

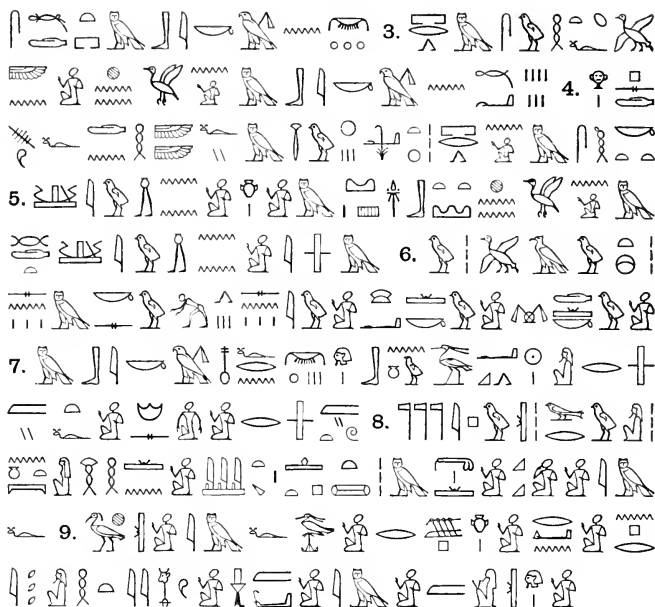
CHAPTER LXXVII

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 Ātet 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 (Neprá) 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

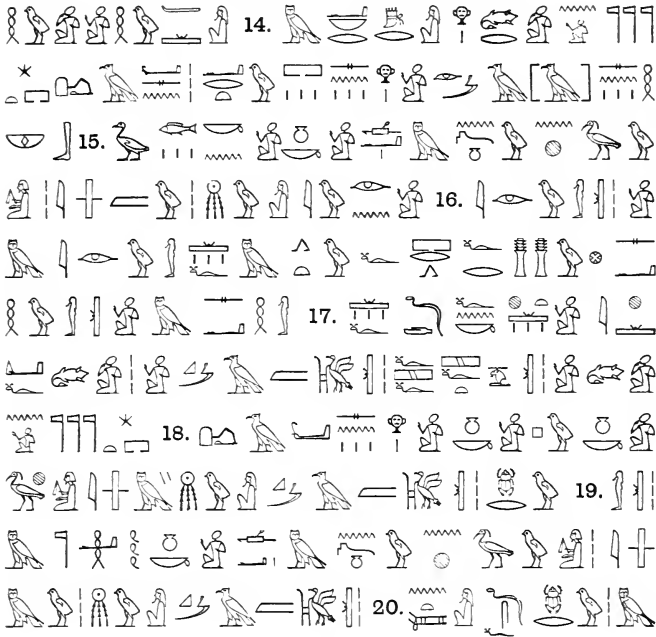
PLATES XXV AND XXVI



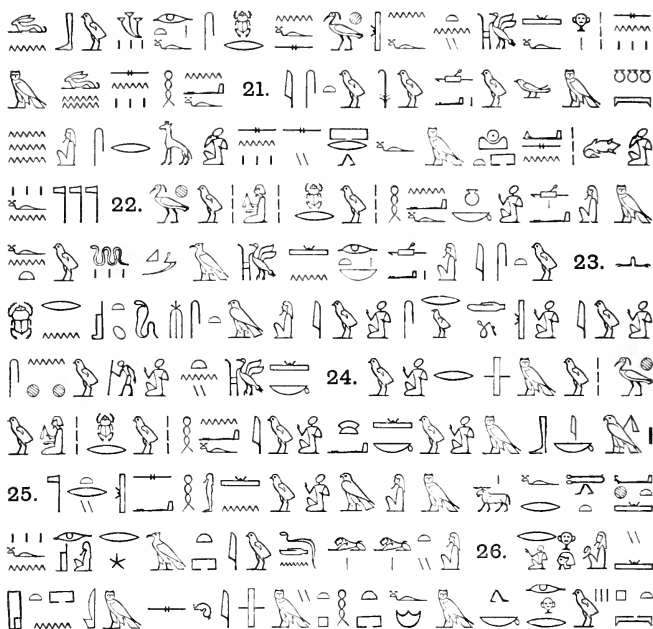
CHAPTER LXXVIII. 1. [THE CHAPTER OF] MAKING THE TRANSFORMATION INTO A DIVINE HAWK. The Osiris Ani saith:—2. Hail, thou Great God, come thou to Țetū (Busiris). Make thou ready for me the ways, and let me go round [to visit] my 3. thrones. I have laboured. I have made myself perfect. O grant thou that 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 \ddot{T} uat 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 \ddot{A} riu 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 \ddot{H} enti boundaries of the sky. Let me address words to \ddot{K} eb, and let me

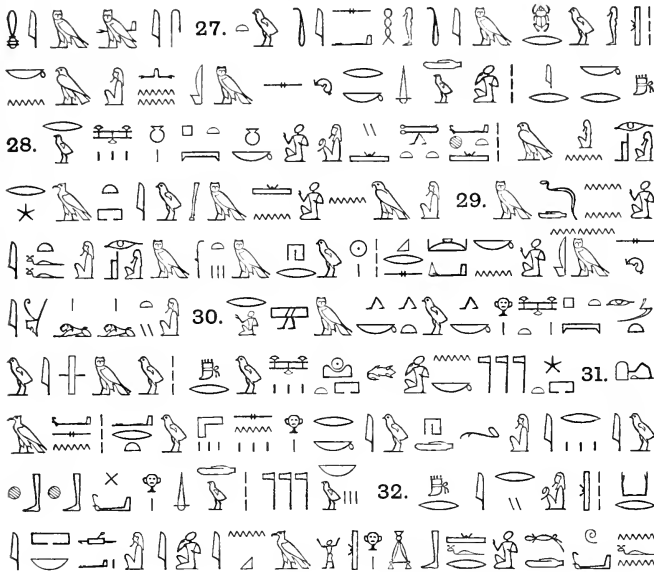


make supplication to the god Hu **14.** with Nebertcher. Let the gods of the Tuat be afraid of me, and let them fight for me in their halls. Let them see that thou hast **15.** provided me with food for the festival. I am one of those Spirit-souls who dwell in the Light-god. I have made **16.** my form in his Form, when he cometh to $\text{Te\text{t}u}$ (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 Tuat 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 :

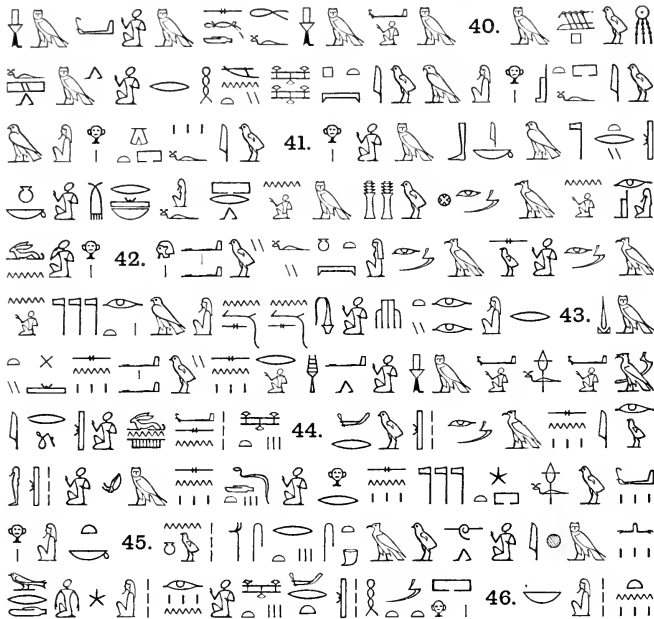


Get thee back to the heights of heaven, for behold, inasmuch as thou **27.** art a Spirit-body with the creations of Horus, the Nemes Crown shall not be to thee: [but] thou shalt have speech even to the uttermost limits **28.** of the heavens. I, the warder, took possession of the property of Horus [which belonged] to Osiris in the Ṭuat , 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 Ṭuat **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 .

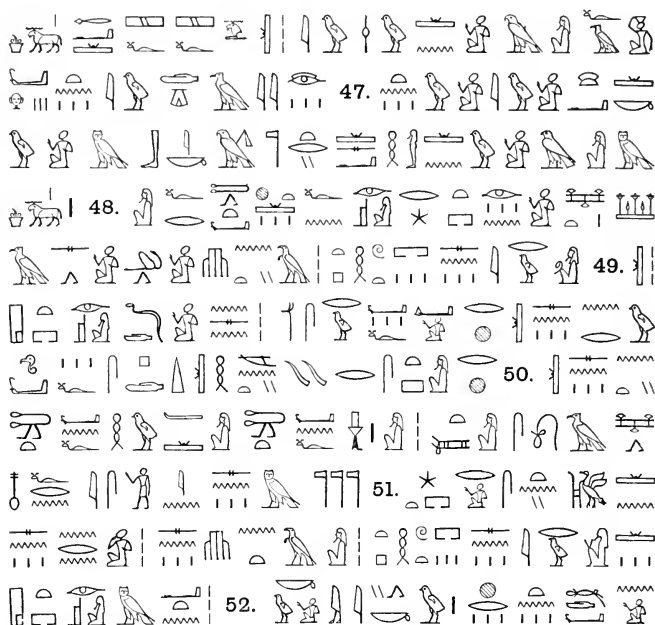


Hail, saith the god who is exalted upon his coffer to me! He hath bound on the Nemes Crown, **33.** [by] the decree of the twin Lion-gods. The god Aahet hath made a way for me. I am exalted [on my coffer], the twin Lion-gods have bound the Nemes Crown on me **34.** and my two locks (?) of hair are given 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 Tuat, 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 Hemat 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 \dot{H} u, and who hath taken possession of the Powers of \ddot{T} em.

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?

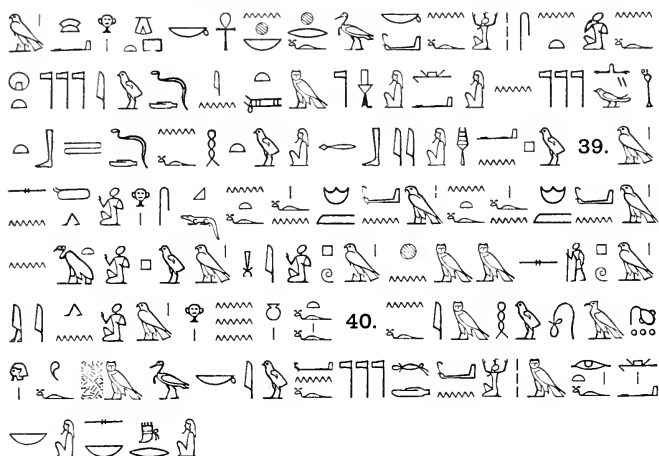
Hail, Lord, thou Soul, most awful and terrible, behold me. I have **57.** come, I make thee to be exalted! I have forced a way through the Tuat. I have opened the roads which appertain **58.** to heaven, and those which appertain to the earth, and no one hath opposed me therein. I have exalted thy face,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

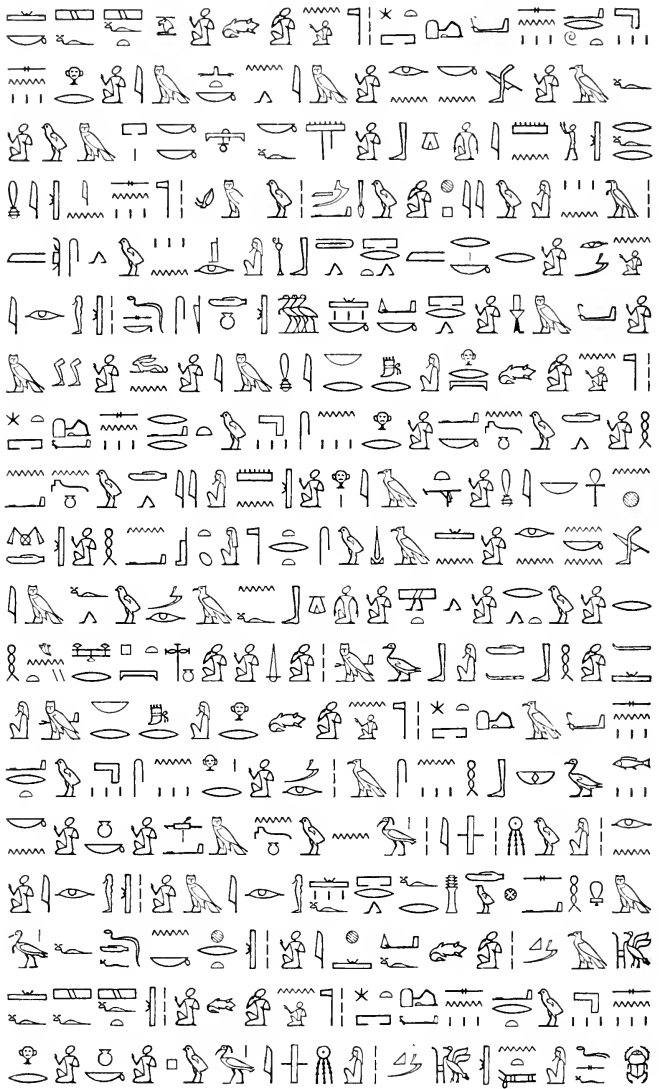


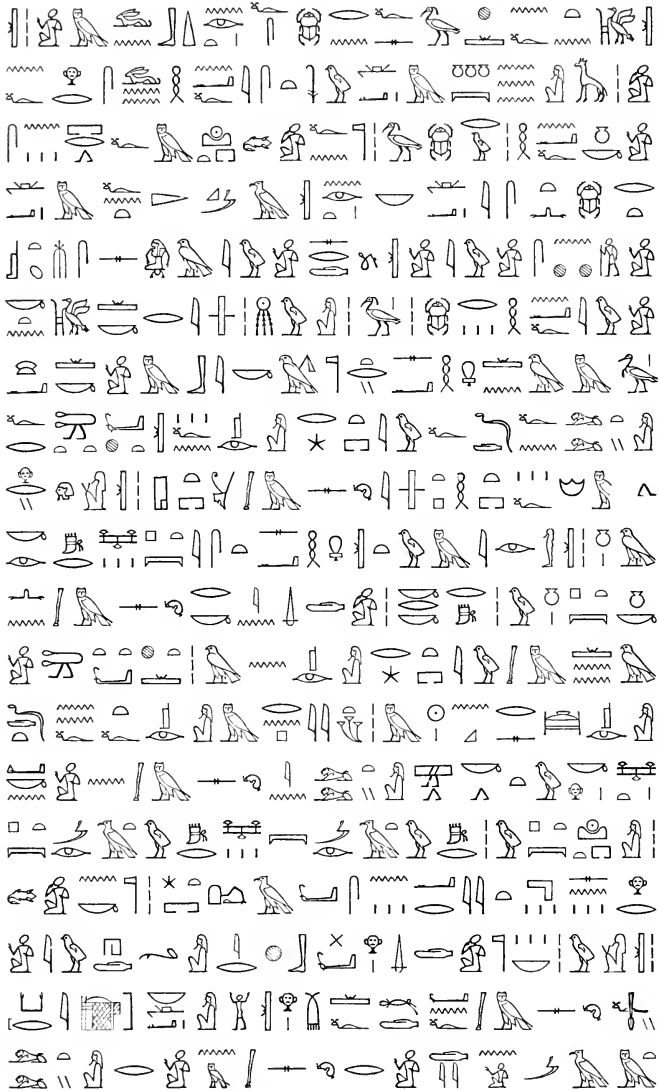
thy throne. All life is with him. Millions of years work for him. The Company of the Gods fear him. Tem, the One Power of the Gods, hath spoken, and what he hath said is not changed, Hetu Āabi. Horus hath stood up. 39. I have gone about collecting his father. Horus hath delivered his father. Horus hath 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 :—

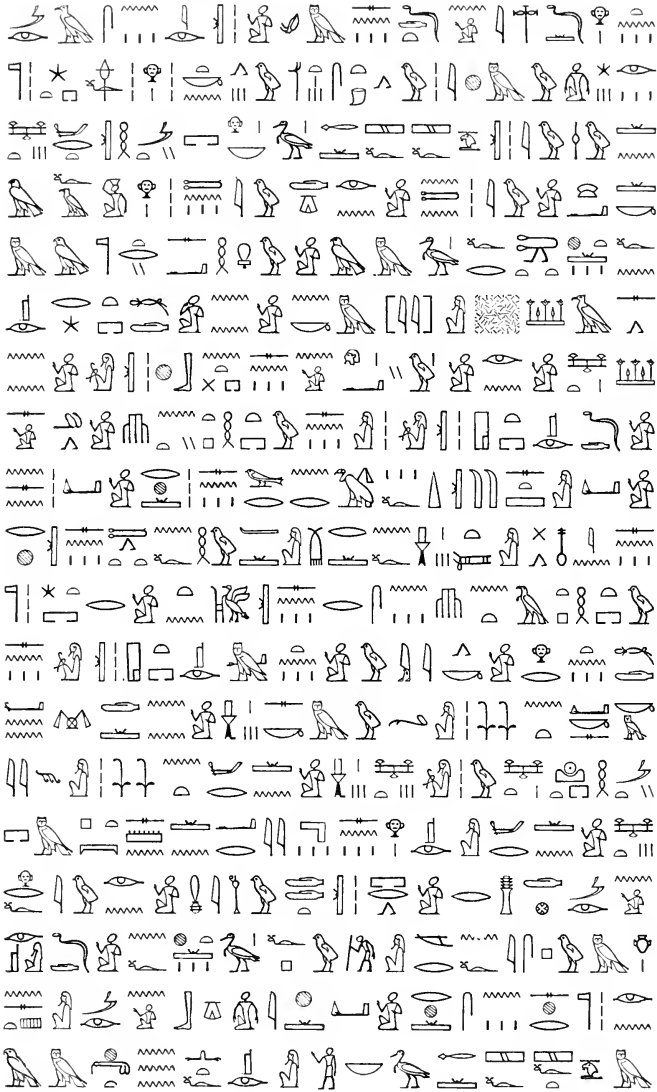
APPENDIX













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





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



every evening. I come to those **14.** who are making rejoicings, and the gods who live in the horizon ascribe unto me praises, as the divine Spirit-body, the Lord of mortals. **15.** I am exalted like that holy god who dwelleth in the Great House. The gods rejoice greatly when they see my **16.** beautiful appearances from the body of the goddess Nut, and when the goddess Nut bringeth me forth.

CHAPTER LXXXVII

THE CHAPTER OF CHANGING INTO THE SERPENT
SATA

PLATE XXVII

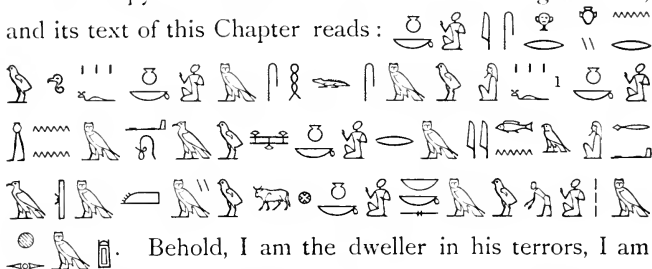


CHAPTER LXXXVII. 1. [THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE SERPENT SATA. The Osiris Ani, whose word is truth, saith:—**2.** I am the serpent Sata whose years are infinite. I lie down dead. I am born



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.

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.

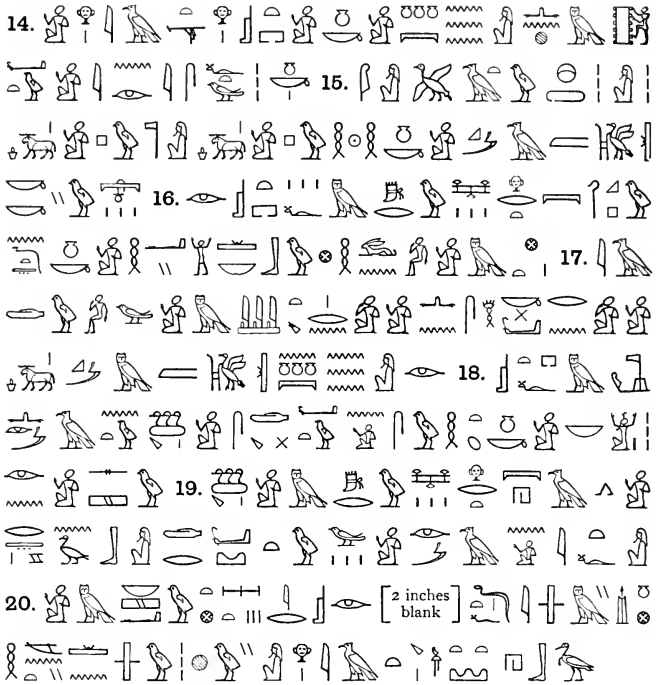
CHAPTER LXXXIV

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.



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. **I.** [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].

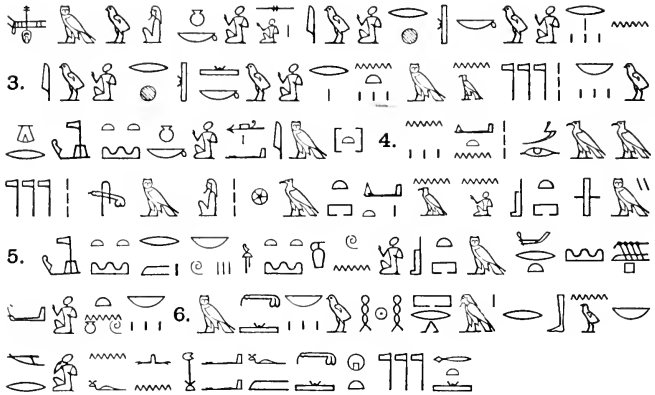
APPENDIX

CHAPTER LXXXIB




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




CHAPTER LXXXIB. **I.** 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 $\pi\kappa\rho\sigma\epsilon\rho$). The Paqrer of this inscription was the governor of the town of Sept  (Phacusa), in the Eastern Delta, and M. Naville has pointed

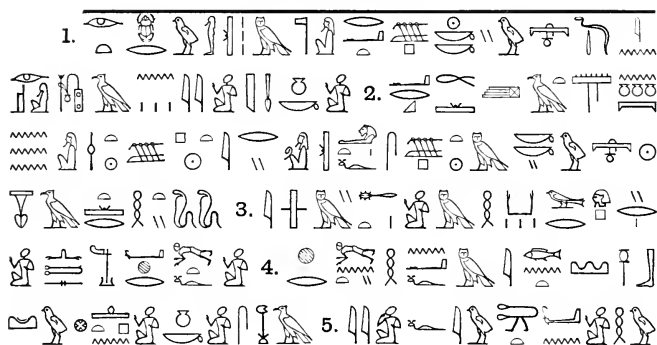
¹ See Budge, *Annals of Nubian Kings*, p. 85.

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.

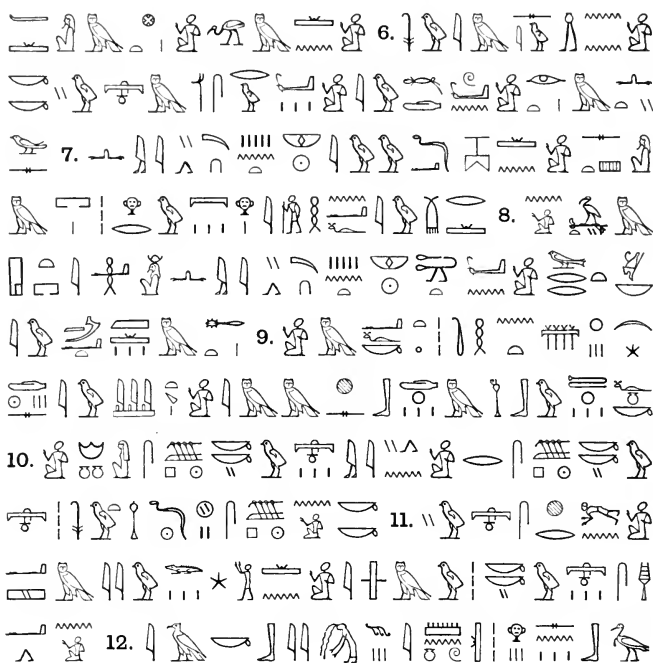
CHAPTER LXXX

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,

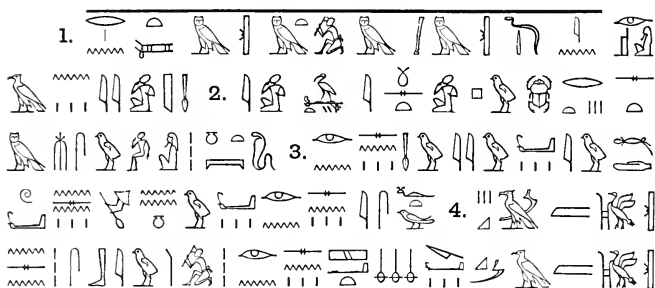


whose faces were covered over; they were in a helpless state of misery. Look ye then upon me. I am Hem-Nu(?). I will not let you hear concerning it. [I have fought. I am Hem-Nu(?). I have lightened the darkness. I have come. I have made an end to the darkness which hath become light indeed.¹]

CHAPTER CLXXV

THE CHAPTER OF NOT DYING A SECOND TIME

PLATE XXIX

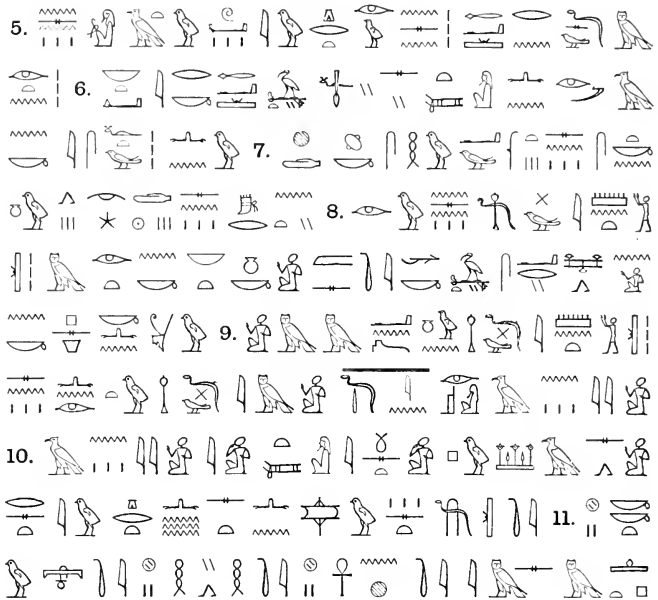


CHAPTER CLXXV. 1. [THE CHAPTER OF] NOT DYING A SECOND TIME. The Osiris Ani, whose word is truth, saith:—2. Hail, Thoth! What is it that hath happened to the children of Nut? 3. They have waged war, they have upheld strife, they have done evil, 4. they have created the fiends, they have made slaughter,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



¹ Added from Naville, *op. cit.*, II, p. 176.

¹ Var. .



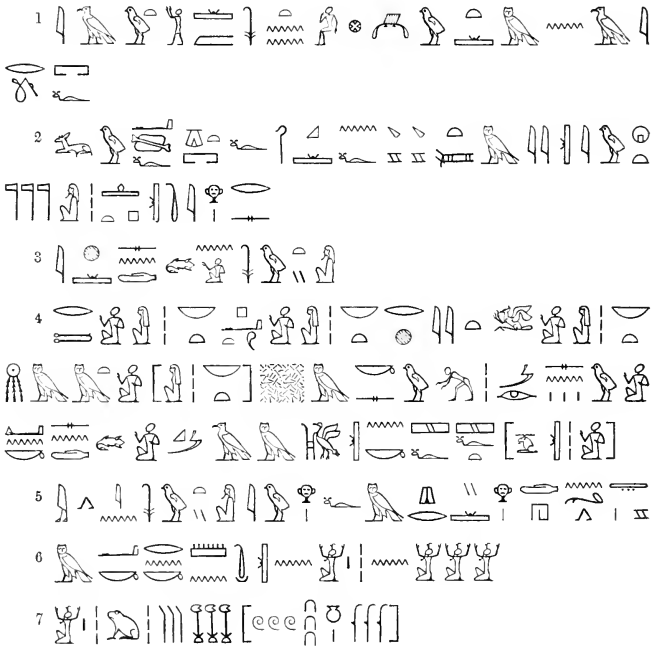
5. trouble ; in truth, in all their doings the strong have worked against the weak. 6. Grant, O might of Thoth, that that which the god Tem hath decreed [may be done]! And thou regardest not evil, nor art thou 7. provoked to anger when they bring their years to confusion, and throng in and push in to 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

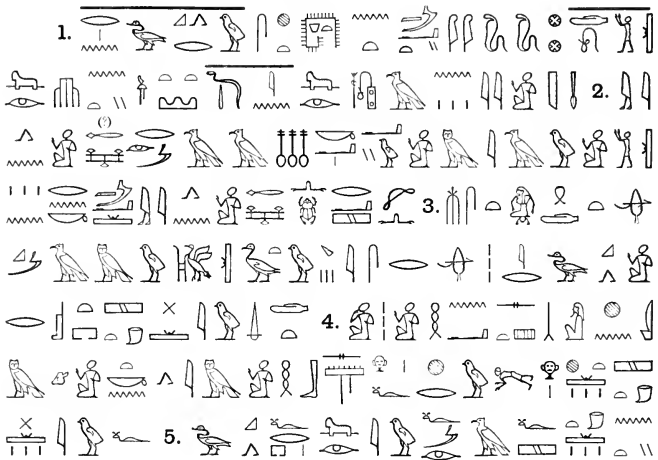
of Osiris in Herakleopolis ;¹ he inherits the throne of Osiris, and rules Egypt with the approval of the gods ;² the god Suti fears him ;³ all sorts and conditions of men and spirits, both living and dead, come before him, and bow down in homage before him ; fear and awe of him are set in every being ;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.



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?



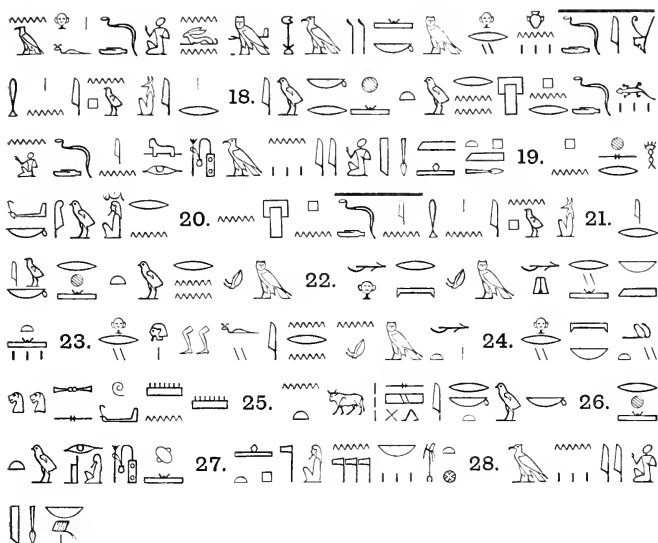
the temple] in the Neshmet Boat. I have looked upon the Sāhu (or Spirit-bodies) **12.** of Kamur.¹ I have been in Ṭeṭu (Busiris). I have held my peace. I have made the god to be master of his **13.** legs. I have been in the House of Teptuf (*i.e.*, Anubis). I have seen him, that is the Governor of the 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-Maât **23.** -heri-reṭiu-f " is the name of the upper leaf **24.** and " Neb-peṭti-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]. "



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.



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.
- 2.
- 3.

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

2. Hail, Hept-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.

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

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

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

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

12. Hail, H̄etch-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 Ânu (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, H̄eri-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 H̄eq-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 ʦUAT

[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 ʦUAT; 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.



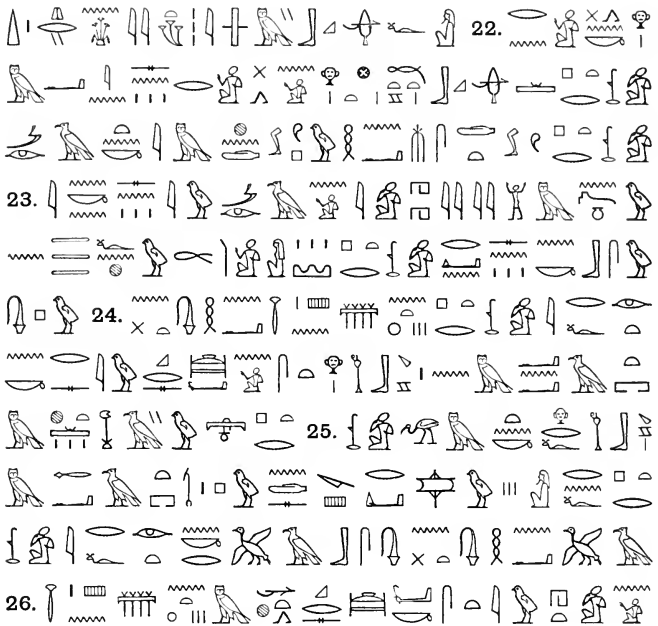
I have not borne [false] witness ; **8.** therefore let nothing [evil] be done to me. I have lived upon truth, I have fed upon truth, I have performed the ordinances of men, and the things which gratify the gods. **9.** I have propitiated the god by doing his will, I have given bread to the hungry man, 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.



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-mā”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], " *Āua-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], " *Sāah-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"?



“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).

 (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.

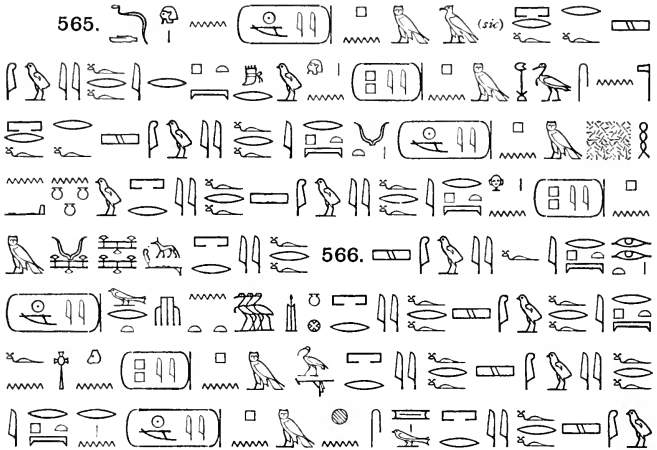
5. The lips of the Osiris Ani, whose word is truth, are the lips of Anpu.

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.

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.

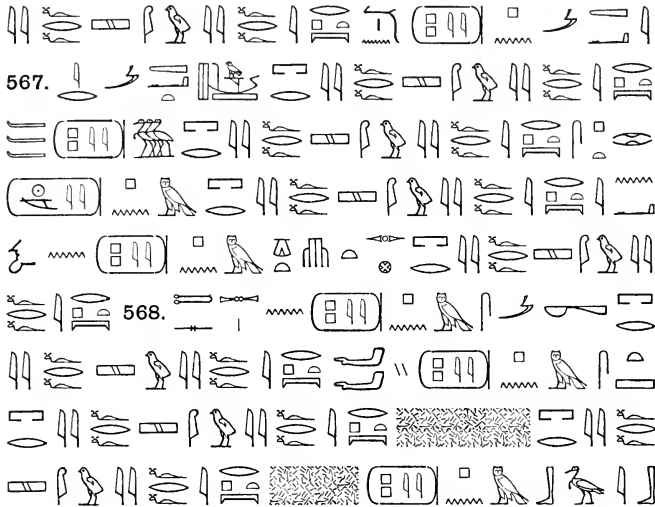
The face of this Pepi is the face of Up-uatu; he cometh forth therefore **566.** and ascendeth into heaven.

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.

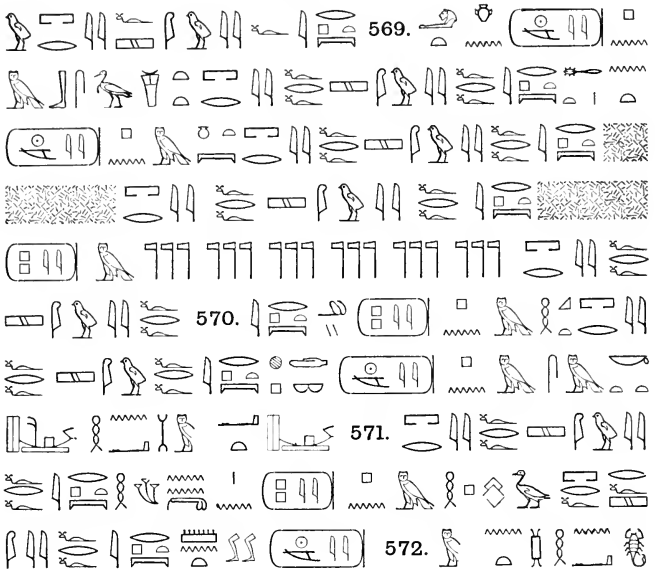
The chin of this Pepi is the chin of Nest-khent-Sekhem (the throne of the First Lady of Sekhem); he cometh forth therefore and ascendeth into heaven.

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 Ḥequet; 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 Ḥep 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.

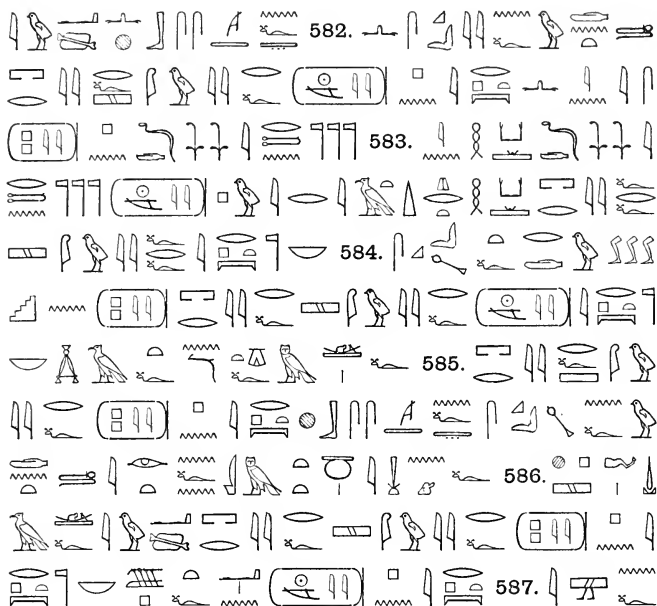
Now this Pepi is a god, the son of a god; he cometh forth therefore and ascendeth into heaven.

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.



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 Hēka who hath said these things to you, O ye gods, and this Meri-Rā is the support which is under Hēka ; 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.**



He conducteth him to the House of Horus in the sky.
The word of his Double is truth before K̄eb.

The above section from the text of Pepi I illustrates the poetical treatment which the Chapter of the Deification of Members received at the hands of the early scribes, and shows that each statement was followed by the refrain "he cometh forth therefore and ascendeth into heaven," which was probably sung in unison by a number of assistant priests. In the later treatment of the Chapter the refrain is suppressed, and in the Theban and Saïte Recensions the introductory matter, and the lines which follow the main section, prove that under the XVIIIth dynasty religious views of a totally different character were associated with it. This fact is well illustrated by the version of Chapter XLII written in the Papyrus of Nu, where we find that a title is given to the subject-matter of the main section which associates it with the great slaughter that took place in H̄ensu (Herakleopolis). The following is the text, with a translation :—

CHAPTER XLII

THE CHAPTER OF REPULSING SLAUGHTER IN H̄ENSU

[From the Papyrus of Nu, Sheet 6]

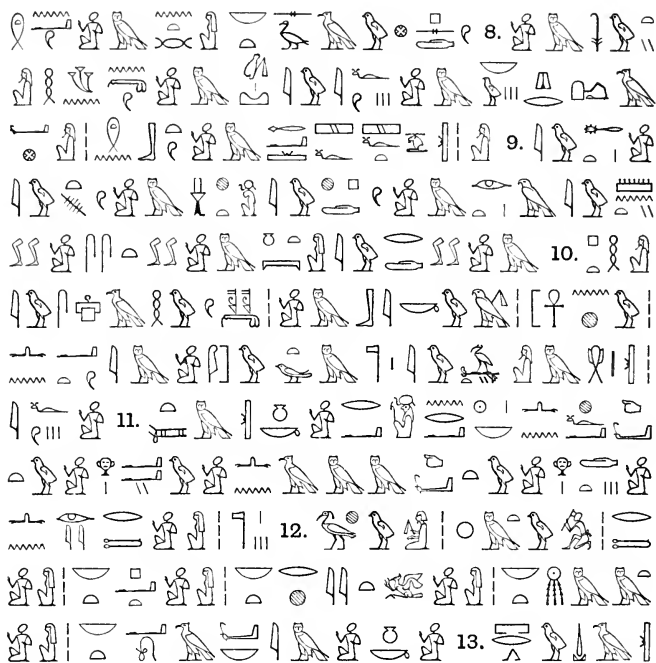


CHAPTER XLII. 1. THE CHAPTER OF DRIVING BACK
THE 2. SLAUGHTERS WHICH ARE PERFORMED IN H̄ENSU
(Herakleopolis). The Osiris Nu, whose word is truth,
saith :—O thou land of the Sceptre! O thou White Crown of



the divine form! O thou rest of the ferry-boat! I am the Child **3**. (*Repeat four times*). Hail, Äbu-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 Äser 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 Äser 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 Änpu. 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-Teṭ. My forearms are the forearms of Neith, the Lady of Säis.

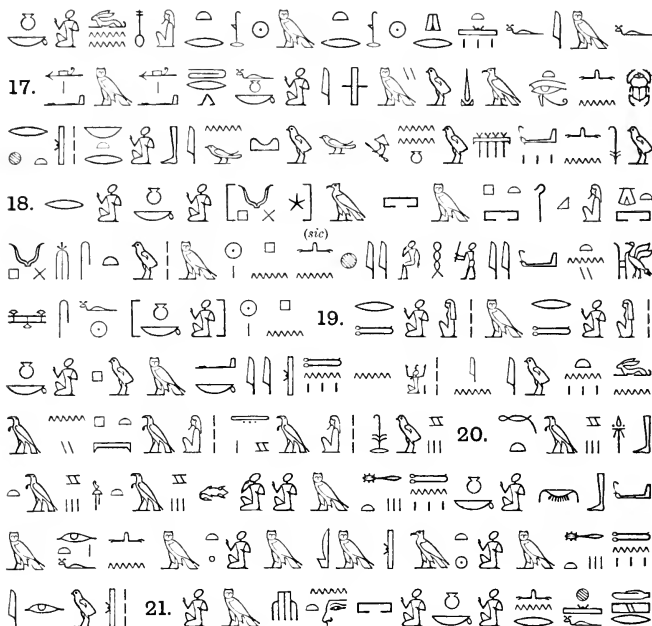


My backbone is the **8.** backbone of Suti. My phallus is the phallus of Beba. My reins are the reins of the Lords of Kher-āḥa. My chest is the chest of Āa-shefit. **9.** My belly and back are the belly and back of Sekhmet. My buttocks are the buttocks of the Eye of Horus. My hips and legs are the hips 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

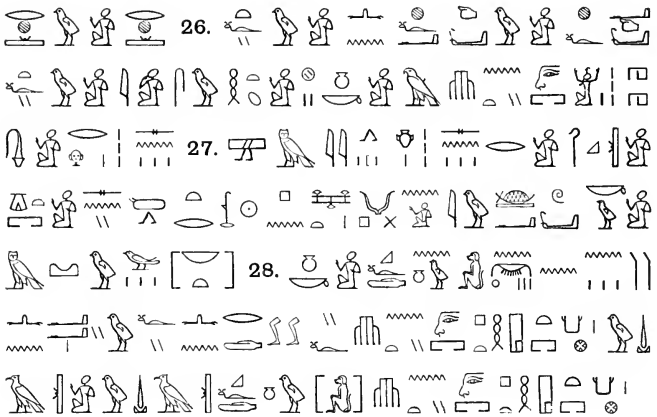
¹ From the Papyrus of Mes-em-neter.



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

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-hetep, 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.

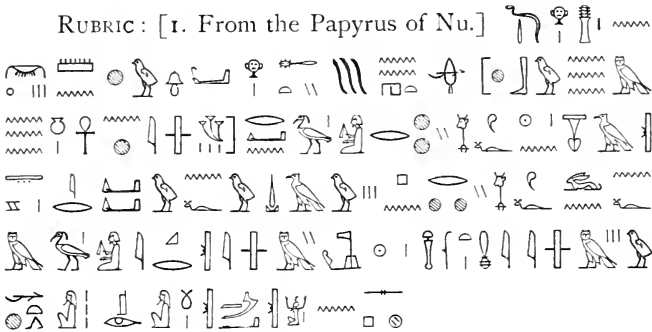
[The Four Apes make answer, saying:] Come thou, for we have done away with thy wickedness, and we have put away thy sin, along with thy sins upon earth which deserved stripes, and we have destroyed every evil thing

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

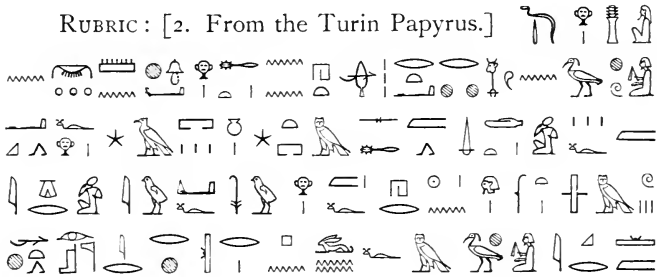
According to Chapter CXLIX the god of it was called SEKHER (?) — 

RUBRIC : [1. From the Papyrus of Nu.]



[This Chapter] shall be recited over a *Ṭeṭ* of gold set in a stand made of sycamore wood which hath been steeped in a tincture of *ānkhannu* 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 *Ṭeṭ* 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 *Ṭuat*. 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 Amentet. 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

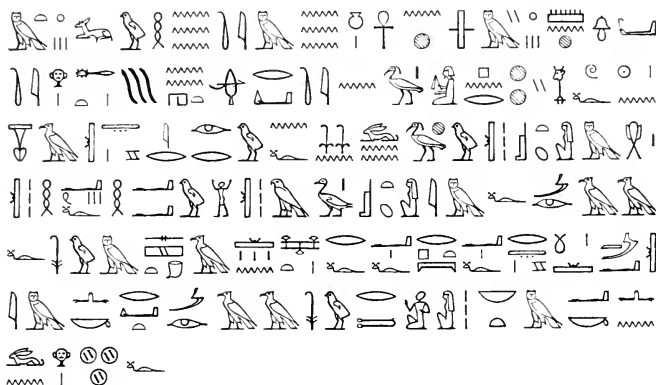


CHAPTER CLVI. I. THE CHAPTER OF A TET OF CARNELIAN. The Osiris Ani, whose word is truth, saith:—The blood of Isis, the spells of Isis, 2. the magical powers of Isis, shall make this great one strong, and shall be an amulet of protection [against him] that would do to him the things which he abominateth.

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 :

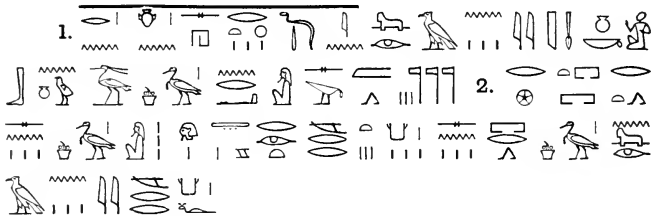


[This Chapter] shall be said over a Tet of carnelian, anointed with tincture of *ānkhamu* flowers, made from the trunk of a sycamore tree. It shall be placed on the neck of the Khu. If this book be done (*i.e.*, written) for him, the magical spells of Isis shall protect him, and Horus the son of Isis shall rejoice [when] he seeth him. No road shall



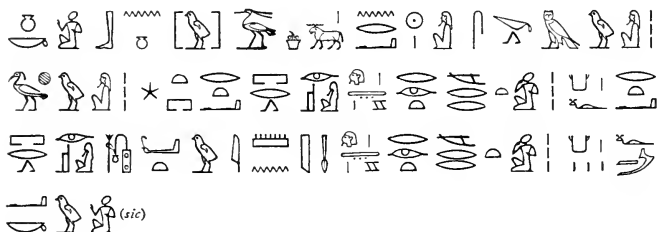
be blocked to him. His hand shall be to heaven, his hand shall be to earth If this book be known by him he shall be in the following of Osiris Un-Nefer, and his word shall be truth in Khert-Neter. The doors in Khert-Neter shall be opened to him. Wheat and barley shall be given to him in Sekhet-Āanru. 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 KA*U* (*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).

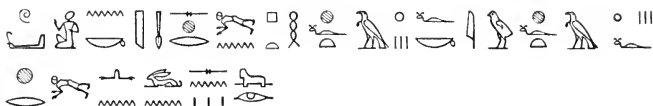
CHAPTER CLXVI

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 Uchats, each with a pair of wings and a pair of human legs. In the pupil of one Uchat 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

XIII. [CHAPTER VI.] THE CHAPTER OF NOT DOING WORK IN KHERT-NETER.

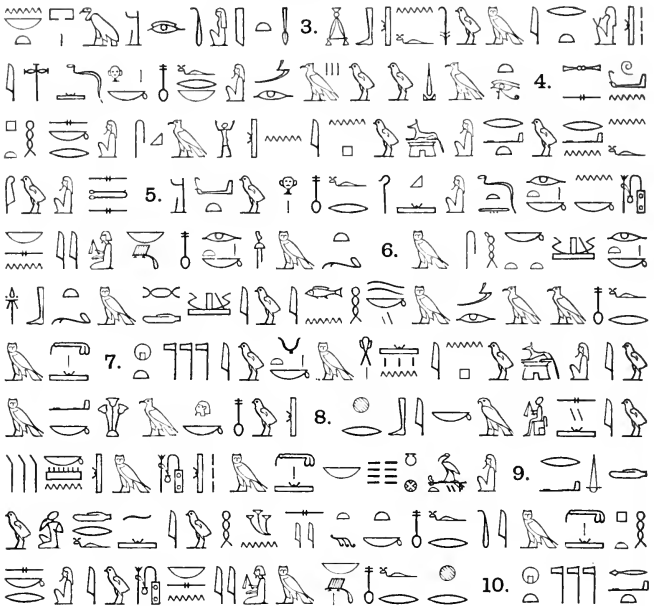


XIII. SPEECH OF THE USHABTI FIGURE. [THE CHAPTER OF NOT DOING WORK IN KHERT-NETER.]
 Illumine the Osiris Ani, whose word is truth. Hail, SHABTI FIGURE! If the Osiris Ani be decreed to do any of the work which is to be done in Khert-Neter, let everything which standeth in the way be removed from him—whether 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:—



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. Anpu 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 Aṭet Boat. Thine eyebrows are fair to see in the presence of the **7.** Company of the Gods. Thy brow is under the protection of Anpu, 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 :—

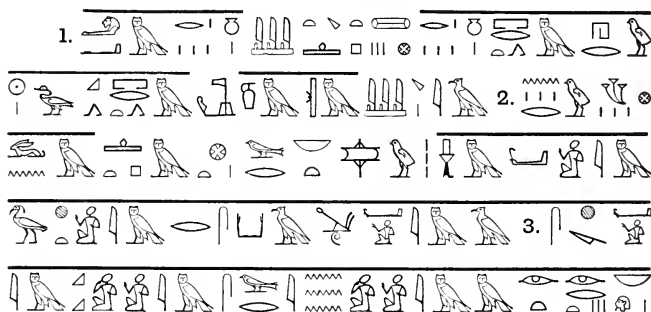




CHAPTER CX

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 Åşeru 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 (*z.c.*, 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 PTAH, SAITH :—

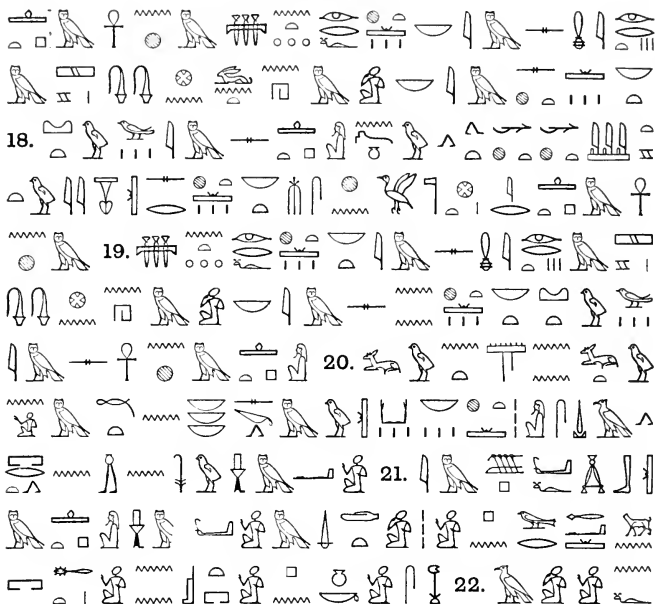
4. Set vanquished Horus, who was looking at the building in Sekhet-Ĥetepet. I set free Horus from Set. Set opened the paths of the Two Eyes (the Sun and Moon) in the sky. 5. Set ejected water with air upon the soul of his Eye (?), which dwelt in the town of Mert ; he delivered the interior of the body of Horus from the hands of the Åkeru Gods. Behold me ! 6. I paddle this great boat over the Lake of the god Ĥetep ; 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 Hetep 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 Hetep. 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 fulfillleth 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-Ḥetepet. 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 Ḥetep. Behold **25**. I sow seed therein. I sail about on the lakes thereof, and I arrive at its towns, O god Ḥetep. 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-Ḥetepet. Behold, it is Rā **27**. who is in heaven. Behold, it is Ḥetep [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-h̄etep,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-h̄etep, 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-*hetep*, **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


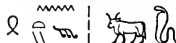


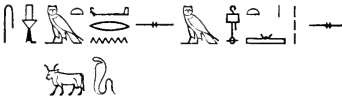


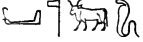


¹ The name of a lake in the second section of the Elysian Fields.

² The name of a district in the third section of the Elysian Fields.



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.

4.  Urmertusteshertshenti.

5.  Khnemtemānkhānuit.

6.  Sekhmetrensemābats.

7.  Shenātpetuthestnetet.

8.  Kathaihemt.


ADDRESSES TO THE FOUR RUDDERS OF HEAVEN

PLATE XXXVI

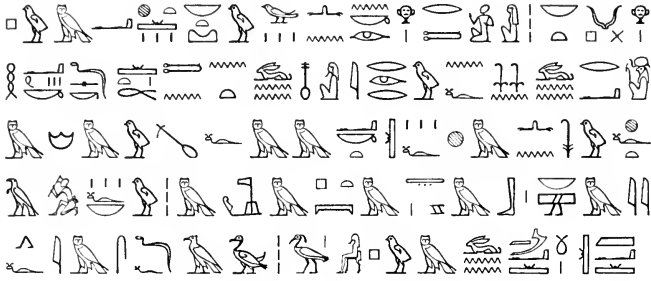


Hail, thou Beautiful Power, thou Beautiful Rudder of the Northern Heaven.

Hail, thou who circlest, Guide of the Two Lands, Beautiful Rudder of the Western Heaven.

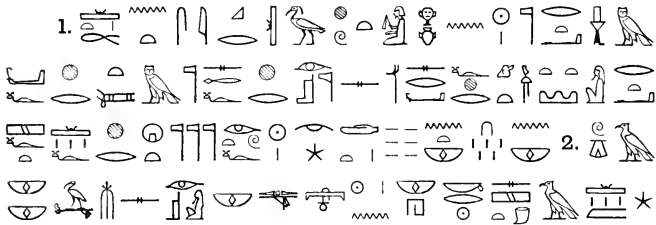
Hail, Splendour, Dweller in the temple of the Āshemu gods, Beautiful Rudder of the Eastern Heaven.

Hail, Dweller in the temple of the Red gods, Beautiful Rudder of the Southern Heaven.



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.

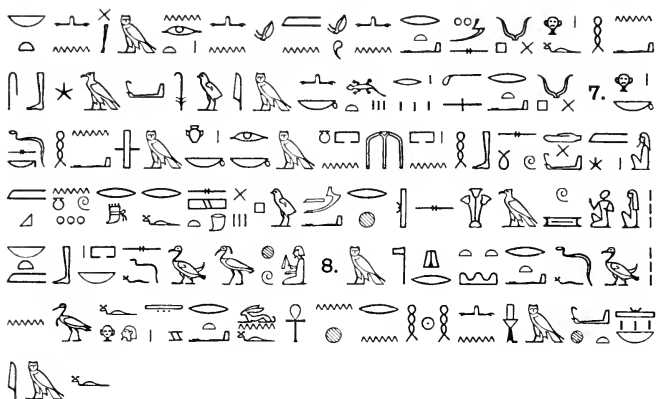
In the Saïte Recension (ed. Lepsius, Bl. LXIX) this Chapter has a very long title which reads :—



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 Aker-tet, 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 *seḥ* 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 Ṭesheru Gods, thou Beautiful Rudder of the Southern Heaven.

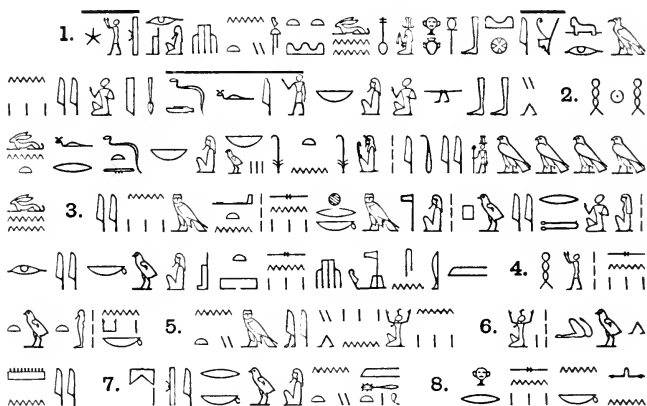
Grant ye cakes, and ale, and *tchefau* food to the Osiris Āuf-ānkḥ, whose word is truth.

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.

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

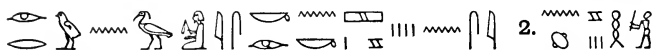

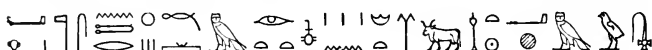
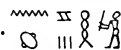
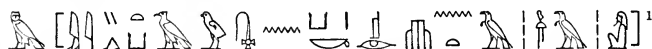

From the other papyri of the XVIIIth dynasty which contain the Vignette given on Plate XXXVII of the Papyrus of Ani, we learn that this last Chapter was devoted to praise of Hathor and another great Cow-goddess called Meḥurt. All the texts are more or less fragmentary, but it is clear that, after reciting 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

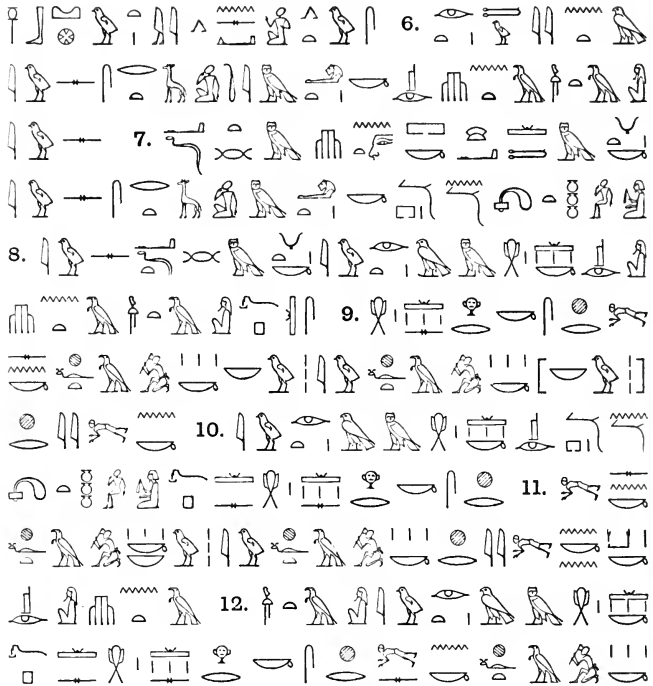
THE CHAPTER OF THE FOUR TORCHES

[From the Papyrus of Nu, Sheets 26 and 27]

CHAPTER CXXXVIIA. 1.  2. 3.  4. 5. 

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.



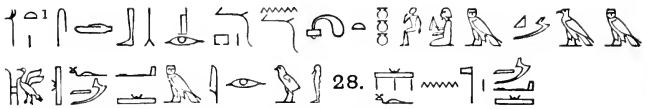
13. Thine enemies have fallen down headlong before thy KA, O Osiris Nu, whose word is truth. **14.** The Eye of Horus protecteth thee, it keepeth thee in safety, it hath cast down headlong for thee all thine enemies, and thine enemies have fallen down headlong before thee. The Eye of Horus **15.** cometh. 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

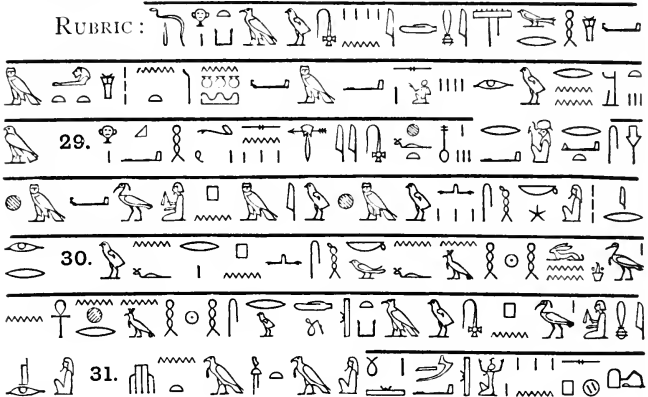


him destroy him, **23.** when light dawneth on the earth. Let Horus be master and avenge the Osiris Nu, and let the Osiris Nu flourish through his union with his KA which ye have effected. **24.** O Osiris Nu, the Eye of Horus hath avenged thee. It hath cast down headlong all thine enemies for thee, 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,



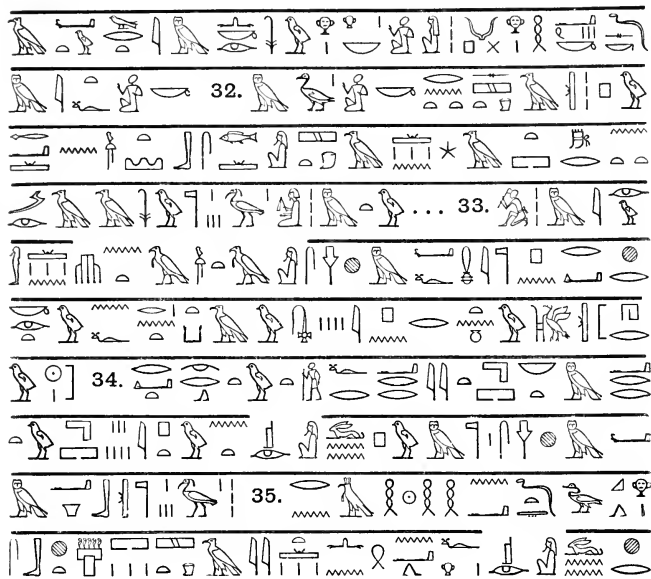
RUBRIC:



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 *Āmentet*, 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-Āmenti*, and he shall have power and dominion like this god.

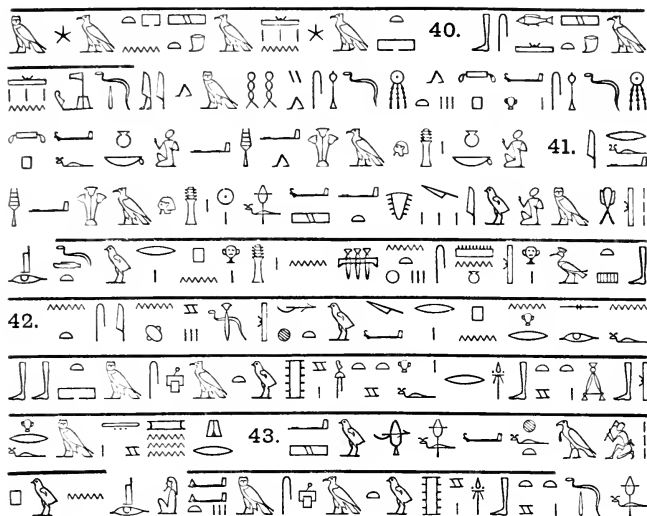
If thou shalt undertake to perform for the deceased that which is ordered in this "Chapter of the four blazing torches," each day, **34**, thou shalt cause the form of the deceased to come forth from every hall [in the *Ṭuat*], and from the Seven Halls of *Osiris*. And he shall live in the form of the 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 Ḥerutāṭāf, **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



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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