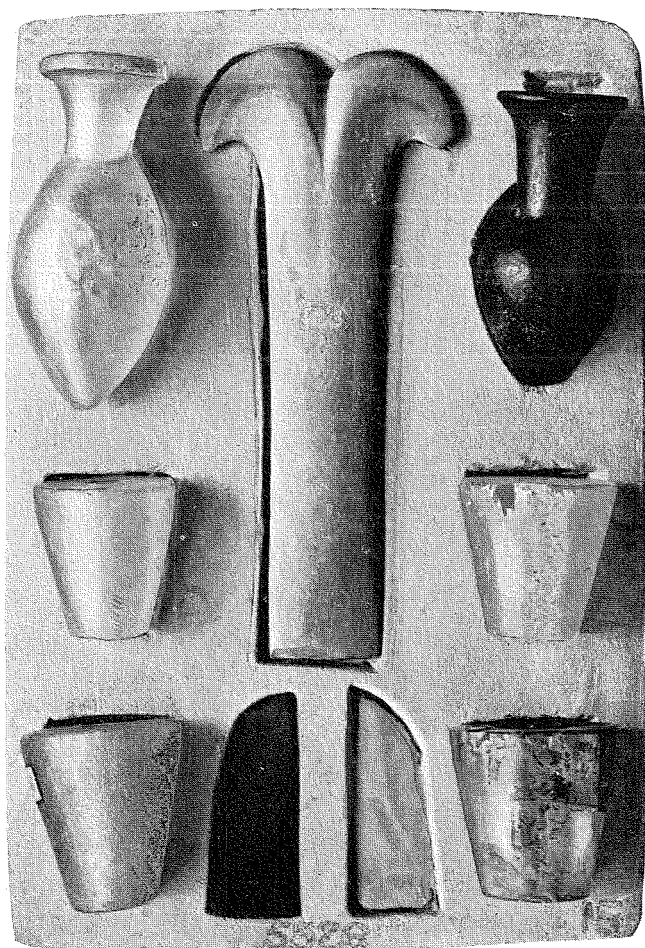


Books on Egypt and Chaldaea

VOL. XXVII. OF THE SERIES

THE BOOK OF OPENING
THE MOUTH

VOLUME II.



Set of instruments used in the ceremonies performed in connection with the
Opening of the Mouth.
From Abydos, VIth Dynasty (British Museum, No. 5526).

Books on Egypt and Chaldaea

THE BOOK
OF
OPENING THE MOUTH
*THE EGYPTIAN TEXTS WITH ENGLISH
TRANSLATIONS*

BY

E. A. WALLIS BUDGE, M.A., Litt.D., D.Litt., D.C.L.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM



DAR VOLUME II.
z pozůstatosti p. prof. Dra.
JOSEFA VÁČKA.
WITH 43 ILLUSTRATIONS IN THE TEXT

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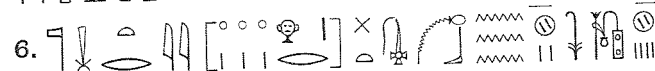
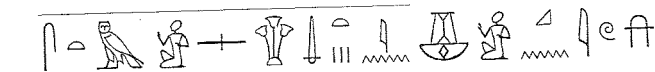
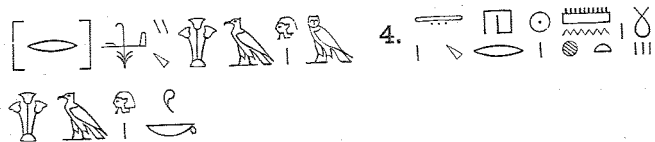
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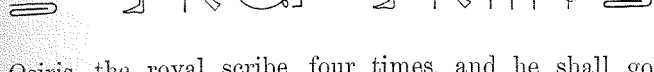
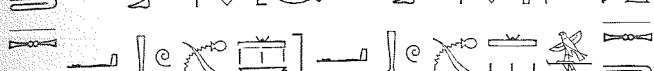
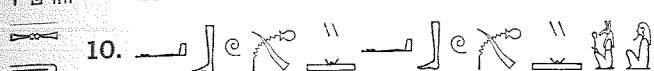
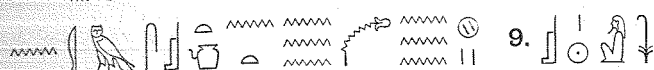
statue] shall be placed upon a mound of sand, the face being towards the South, on the 4. earth on the day of arraying him in his apparel.

The SETEM shall by the order of the KHER HEB array himself in the *genâu* garment.

5. The SETEM shall go round [the statue of] the Osiris, the royal scribe in the Seat of Maât, Butehai-Âmen, with the 6. incense over the flame, and shall say:—

- “Thou art pure, thou art pure, O royal scribe.
- “Thou art pure, thou art pure, O royal scribe.
- “Thou art pure, thou art pure, O royal scribe.
- “Thou art pure, thou art pure, O royal scribe.”

7. The SETEM shall go round [the statue of] the



Osiris, the royal scribe, four times, and he shall go 8. round [the statue of the Osiris, the royal scribe], with four *nemes* vases [full] of water, and shall say:—

“Thou art pure, thou art pure, 9. O Osiris, the royal “scribe.

“Thou art pure, thou art pure, O Osiris, the royal scribe.

“Thou art pure, thou art pure, O Osiris, the royal scribe.

“Thou art pure, thou art pure, O Osiris, the royal scribe.

“Thy purifications are the purifications of Horus, “and the purifications of Horus are thy purifications.

“10. Thy purifications are the purifications of Set, “and the purifications of Set are thy purifications.

“Thy purifications are the purifications of Thoth, and “the purifications of Thoth are thy purifications.

“Thy purifications are the purifications of Sep, and “the purifications of Sep are thy purifications.

Plate III. 1.

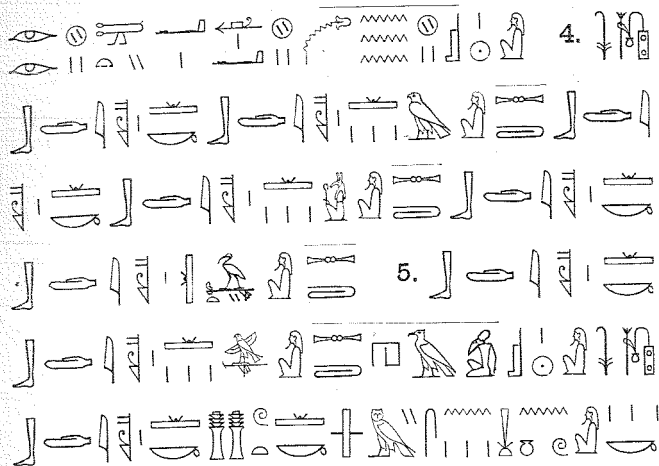


Plate III. 1. and shall say:—

“Thou art pure, thou art pure, O Osiris, the royal scribe.

“*Semân* incense (or, liquid). *Semân* incense (or, liquid). Open thy mouth, and taste thou the taste thereof which is with the god in the hall of the two dwellings. 2. An outflow of Horus is *semân*, an outflow of Set is *semân*, which made firm the heart of Horus and Set. Thou hast censed the gods who are in the following of Horus.”

The SETEM shall go round the [statue of] the 3. Osiris, the royal scribe, with five grains of *Ha-nu-shetpu*, and shall touch therewith the mouth twice, and



shall touch therewith the eyes twice, and shall touch therewith a hand twice, [and shall say]:—

“Thou art pure, thou art pure, O Osiris, 4. the royal scribe.

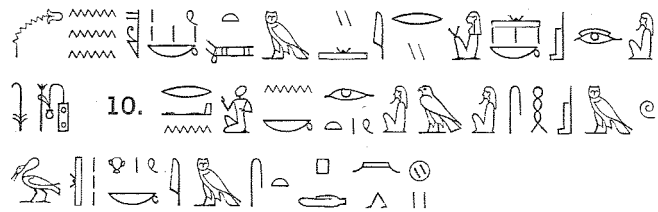
“Thy incense (*betâ*) is the incense of Horus, and the incense of Horus is thy incense.

“Thy incense is the incense of Set, and the incense of Set is thy incense.

“Thy incense is the incense of Thoth, and the incense of Thoth is thy incense.

“5. Thy incense is the incense of Sep, and the incense of Sep is thy incense.

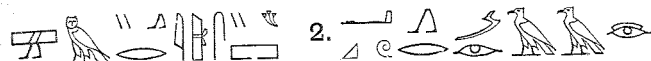
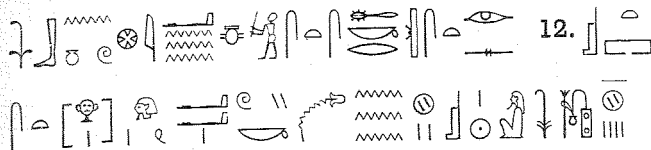
“Hail, Osiris, the royal scribe, thou hast been censed with *betâ*, and thou art stablished among thy brethren, among the gods.



“are upon thy head [and] thy mouth, thy bones have
 “been purified, [and the destruction] which appertaineth
 “to thee shall not [come] to thee. O royal scribe,
 “**10.** I have given unto thee the Eye of Horus, and thy
 “face is filled therewith. Thou art shrouded in incense,
 “thou art shrouded in incense.”

The SETEM shall go round [the statue of] the Osiris,
 the royal scribe, with natron incense over the flame,
 [and shall say] :—

“O Osiris, the royal scribe, **11.** the Eye of Horus
 “hath been presented unto thee, and the smell thereof
 “hath come unto thee; the smell of the Eye of Horus
 “is to thee. The smell of Nekhebit, which proceedeth



“from the city of Nekheb cometh [unto thee], it washeth
 “clean, it adorneth, and it maketh **12.** its seat upon
 “thy two hands.

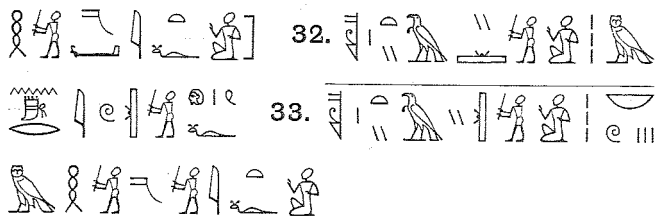
“Thou art pure, thou art pure, O Osiris, the royal
 “scribe.

“Thou art pure, thou art pure, O Osiris, the royal
 “scribe.

“Thou art pure, thou art pure, O Osiris, the royal
 “scribe.

“Thou art pure, thou art pure, O Osiris, the royal
 “scribe.”

Plate IVA. 1. The KHER HEB and the AMI KHENT
 shall then pass on into the tomb, and they shall
2. enter in to see the **3.** holy one (?) in the chamber
 of the “House of gold” (i.e., the sarcophagus).



"32. O ye artizans, strike ye his head.

"33. O all ye artizans, smite ye my father."

Plate IVB. 1. [And the KHER HEB shall say to] the SETEM:—

"Press together the mouth of the Osiris, the royal scribe, with thy two little fingers."

And the SETEM 2. shall say:—

"O Osiris, the royal scribe, I have come to embrace thee.

"I am [thy son] Horus, I have pressed together for thee thy mouth.

"3. I am thy son, thy beloved."



And the SETEM shall say unto the artizans and hewers:—

"Smite ye my father; 4. it is praiseworthy to smite my father, [that is to say the statue of] the Osiris, the royal scribe."

And the SETEM shall stand 5. in front of [the statue of] the Osiris, the royal scribe, and the instruments shall stand round about him. And the SETEM shall say 6. unto the hewers:—

"I am Horus-Set; I will not permit thee to make to shine (?) the head of thy father."



And the **ÁMI KHENT** shall say **7.** unto the **ÁMIU-KHET-HERU** (i.e., those who are in the following of Horus) [in] the hidden place (i.e., tomb):—

“O Isis, Horus passeth on,” and, with them, “he **8.** embraceth the father.”

And the **SMER** shall say unto the artizans and hewers:—

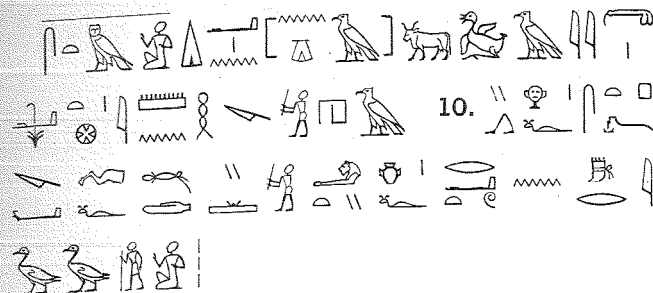
“I am Set; I will not permit thee to make to “shine(?) **9.** the head of the father.”

[And the **KHER HEB** shall say:—

“Pass on, and look thou upon thy father.”]

[And the **SEM**, having taken off the *gená* apparel and laid down the staff, shall take the panther skin. And the **KHER HEB** and the **SEM** shall say:—

“I have delivered this mine eye from his mouth, I “have cut off his thigh.”



And the **SEM** priest shall say before the **KHER HEB**:—
 “Thou hast cut off thine eye; thy soul is in it.”¹

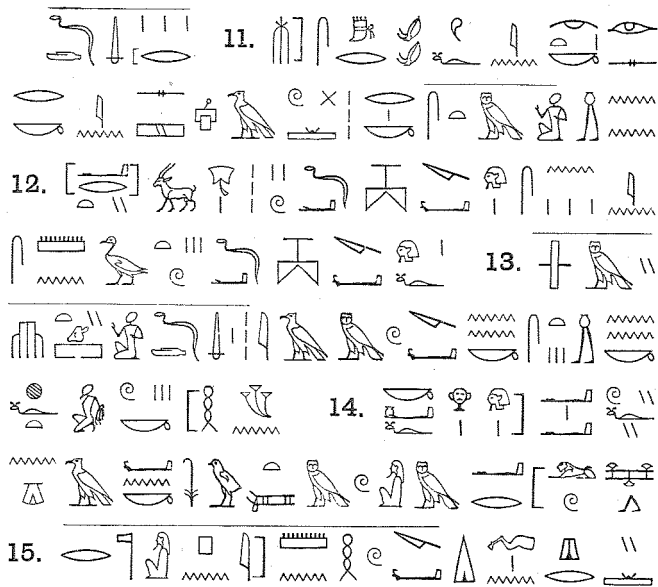
[Then the **ÁM KHENT**, and the **SEM**, and the **SMER**, and the **KHER HEB** shall stand outside the door].² And the **SETEM** shall lay his hand upon a bull of the South, and the slaughterer shall go up **10.** upon him, and shall cut off his leg, and dig out his heart, and shall

¹ From the Louvre Papyrus.



² From the Louvre Papyrus.





give it to the two *teherât*, who shall speak into **11.** his ears, saying :—

“Thy lips are made for thee, thy mouth is cut open.”

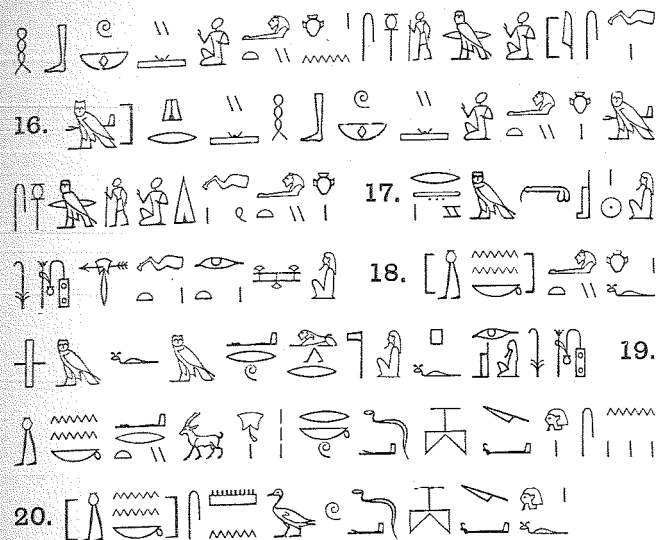
And the *SETEM* shall bring two **12.** gazelle, and cut off their heads, and a *smen* goose and cut off its head.

And the **13.** *AMI KHENT* shall say :—

“I have seized them for thee, and I have brought unto thee thine enemies.”

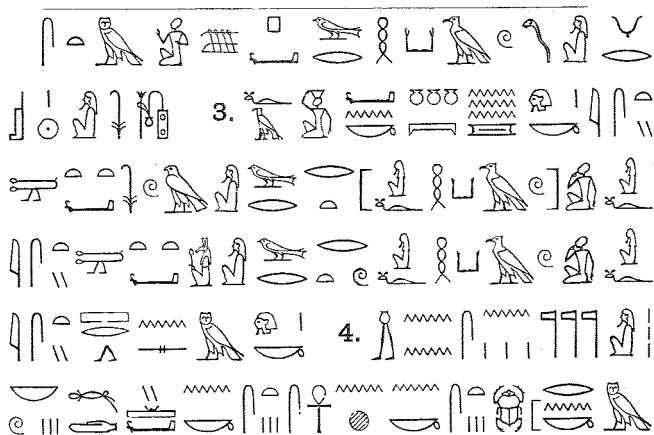
And the *SETEM* shall **14.** offer them in his [out-stretched] hands, [saying] :—

“Temu hath slain them for thee, and there shall be no opposition **15.** to this god.”



And the slaughterer shall give the thigh to the *KHER HEB*, and the heart to the *SMER*, and behold, [when] **16.** the thigh is with the *KHER HEB* and the heart with the *SMER*, they shall place the thigh and the heart on **17.** the ground before [the statue of] the *Osiris*, the royal scribe, [saying] :—

“Is presented unto thee the Leg [as] the Eye of “Horus, **18.** and I have brought unto thee his heart “which was in him ; nevermore shall there be opposition to this god, the *Osiris*, the royal scribe. I have “**19.** brought unto thee [two] gazelle, and their heads “are cut off, **20.** I have brought unto thee a *smen* “goose and its head is cut off.”



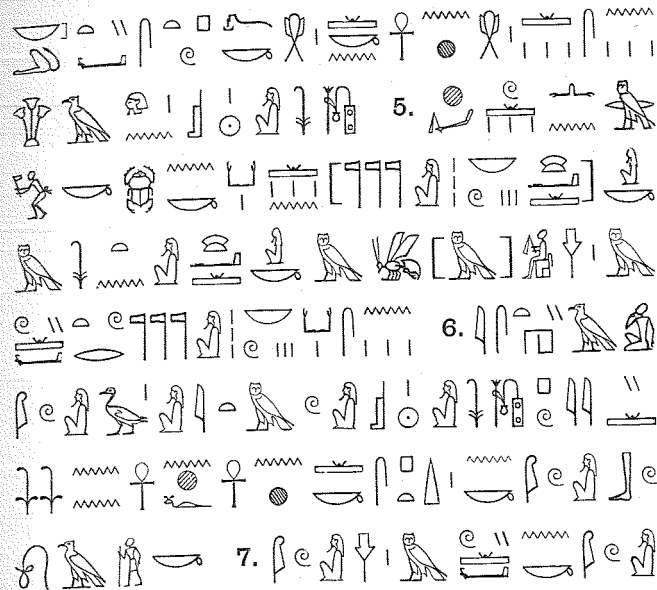
And the SETEM shall take the instrument UR-HEKAU, and shall open the mouth of the Osiris, the royal scribe, [four times, and shall say:—

“Thy mouth hath been made firm for thee, and I have made to balance for thee thy mouth conformably to thy teeth, O Osiris, the royal scribe.¹”

“**3.** The goddess Nu[t] beareth for thee thy head. Behold, Horus hath taken possession of his crown, and he reciteth mighty words of power [over it]. Behold, Set hath taken possession of his crown, and he reciteth mighty words of power over it. Behold, she (i.e., the goddess Nut) cometh forth with thy head.

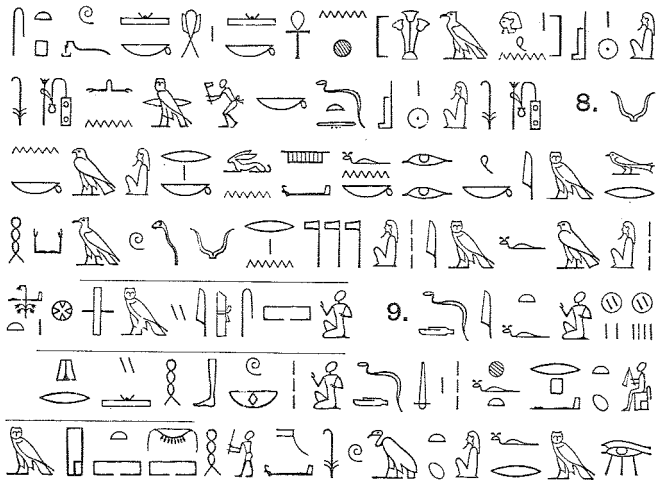
“**4.** All the gods bring [words of power], they recite them for thee, they make thee to live by them, thou becomest a lord of two-fold might, thou makest the

¹ From the Louvre Papyrus.



“passes which give thee the fluid of life, their fluid [of life] is about the Osiris, **5.** the royal scribe, for his protection. Thou shalt not die, and thou shalt become the KA of all the gods. Thou shalt rise as a king of the South, thou shalt rise as a king of the North, and as a holy being; and thou shalt be more powerful than all the gods [and] their KA.

“**6.** And behold, this [statue of] the Osiris, the royal scribe is Shu, the son of Átmu, and as he liveth so shalt thou live, Shu hath equipped thee and made thee a wonder, **7.** and Shu hath made thee to be powerful. Thou hast made the passes which give



“thee the fluid [of life]; life is about the head of the
 “Osiris, the royal scribe, and thou shalt never die. O
 “Osiris, the royal scribe, **8.** Horus hath opened for
 “thee thy mouth, and he hath unclosed for thee thy
 “two eyes with the instrument UR-HEKAU, wherewith
 “he opened the mouth of the gods of the South.”

And the **AMI AS** shall say :—**9.**

“My father, my father!

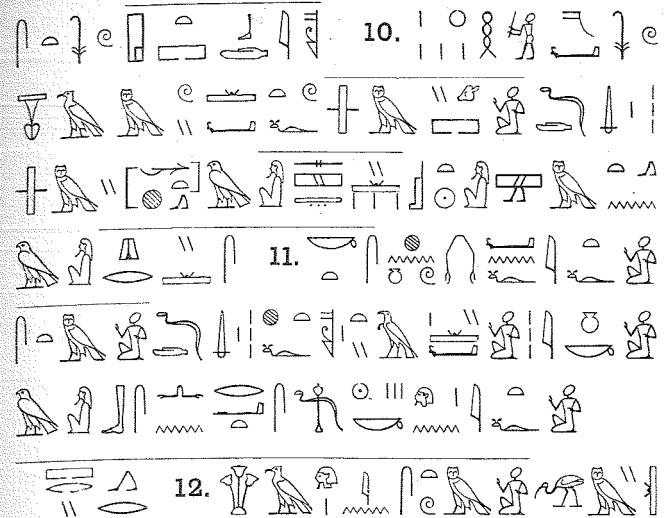
“My father, my father!

“My father, my father!

“My father, my father!”

And the **KHER HEB** shall say before the statue in the
 Chamber of the House of gold :—

“His mother smiteth him and weepeth.”



And in the Chamber of *Betâ* incense [he shall say] :—

“**10.** Those who were bound up with him (i.e., Isis
 “and Nephthys) smite him in grief.”

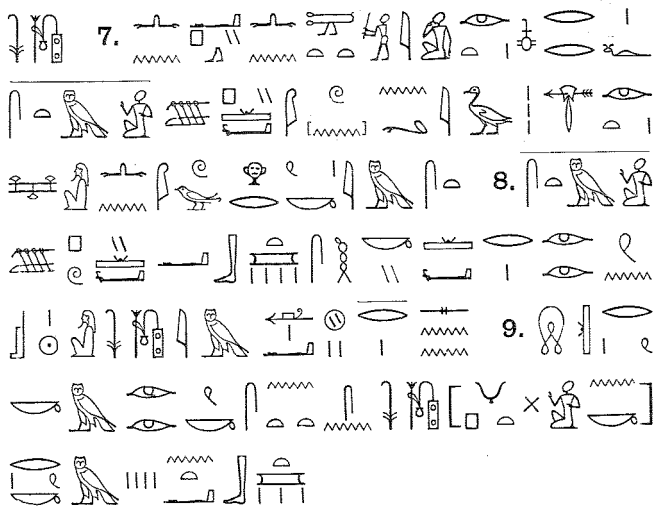
And the **AMI KHENT** shall say [to] those who are in
 the following of Horus secretly (or, in the hidden
 place) :—

“O Isis, Horus hath passed behind, **11.** and he
 “hath embraced the father.”

And the **SETEM** shall say to the artizans :—

“I am Horus-Bes(?), and I will not permit you to
 “make to shine(?) the head of my father.”

And the **SETEM** shall come **12.** back [from the



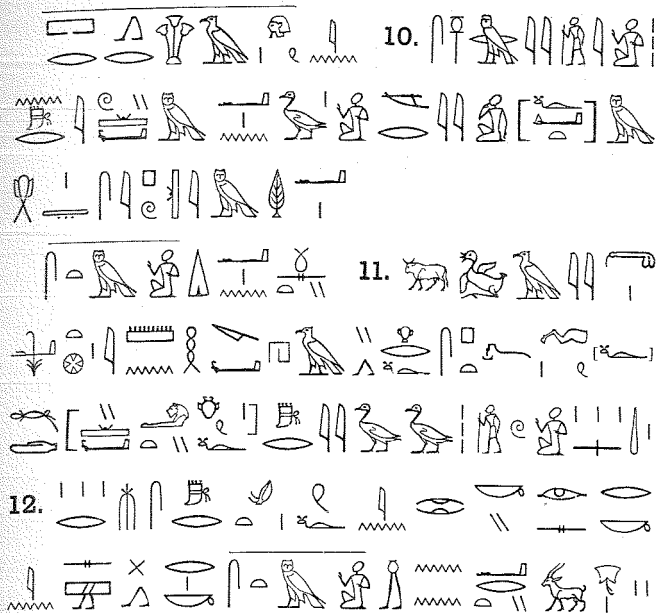
“7. The milk shall not pass over nor be snatched
“away from his mouth.”

And the SETEM shall take a feather of the *nenâ* goose,
[and having lifted it up four times for the protection of
the Osiris, shall say :]—

“The Eye of Horus hath been presented [unto thee];
“through it thy face shall lack nothing.”

8. And the SETEM shall take four vases of purifica-
tion, and shall pass them over the mouth and the two
eyes of the Osiris, the royal scribe, and over each he
shall say twice the Chapter of constituting :—

“9. Thy mouth and thy two eyes are constituted, O
“Osiris, the royal scribe, I have opened for thee thy
“mouth with the four vases of purification.”



And the 10. SMER grasping the hand of SA-MER-F
(i.e., the loving son of the deceased), shall come forth
from the tomb, and shall exorcise the ground, and . . .

And the SETEM shall place a hand on a 11. bull of
the South, and the slaughterer shall go up upon him,
and cut off his fore-leg, and shall dig out his heart, and
the little *tcherât* shall speak 12. into his ear, saying :—

“Thy lips are made for thee, and thy mouth is put
“in good condition.”

And the SETEM shall bring two gazelle, their heads



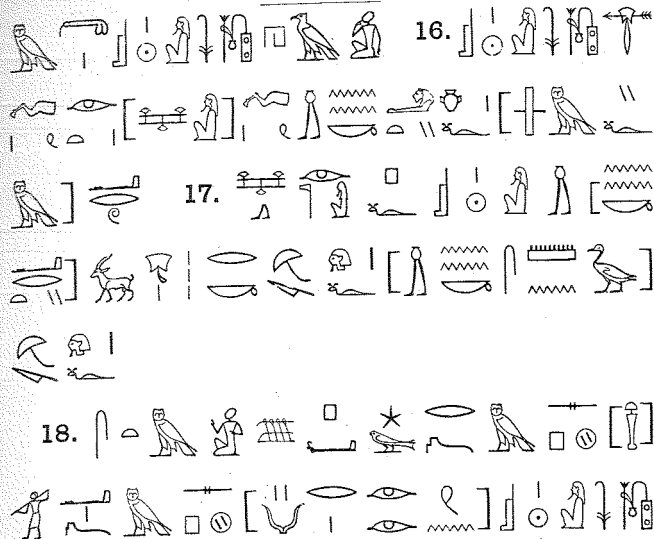
having been cut off, and a **13.** *smen* goose, its head having been cut off, and the *ÂMI KHENT* shall say:—

“I have seized them for thee, and I have brought unto thee thine enemies.”

And he shall present [to the statue] the heads on his hands, saying:—

“**14.** The god *TEM* hath slaughtered them for thee; “nevermore shall there be opposition to this god.”

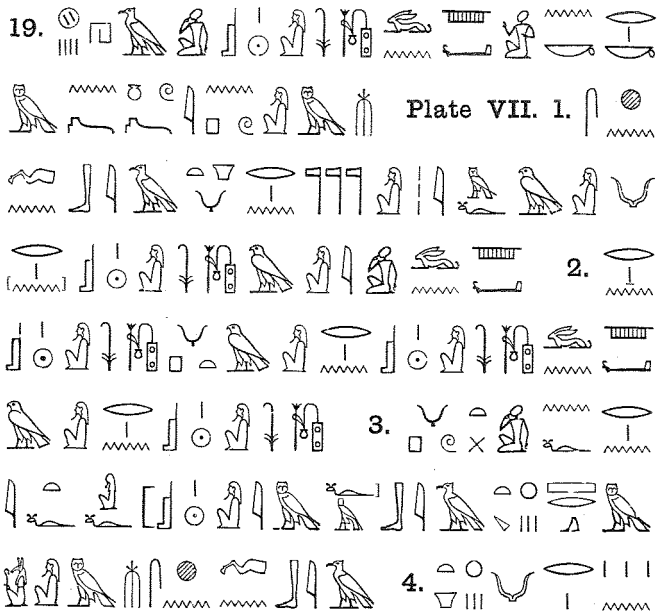
And the slaughterer shall go up upon it [i.e., the bull], and give the leg to the *KHER HEB*, **15.** and the heart to the *SMER*, and they shall take the Leg and the Heart and go in and place them on the ground



before the [statue of the] *Osiris*, the royal scribe, and shall say:—

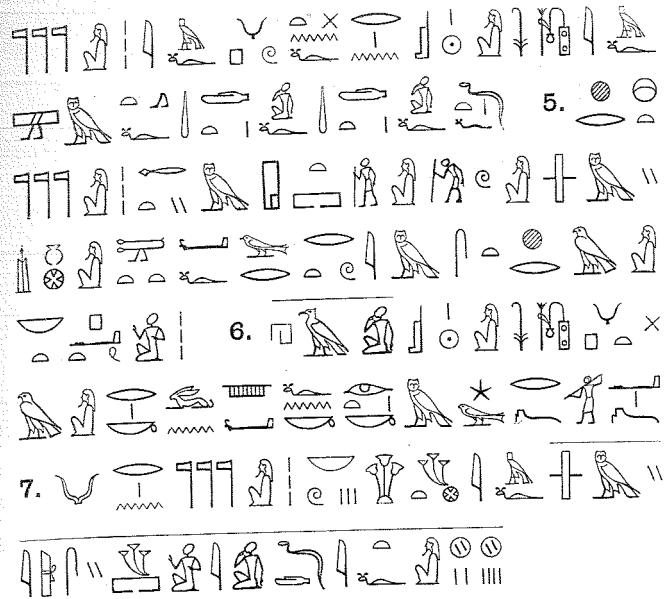
“**16.** Hail, *Osiris*, the royal scribe, the Leg hath been “presented unto thee as the Eye of *Horus*. I have “brought unto thee his Heart, which was in him, and “he shall never more **17.** oppose the *Osiris*, the royal “scribe. I have brought unto thee a gazelle, with its “head cut off, I have brought unto thee a *smen* goose, “with its head cut off.”

18. And the *SETEM* shall take the instrument *SEB-UR* the first time, and the instrument *TUN-Ā* the second time, and shall open the mouth and the two eyes of



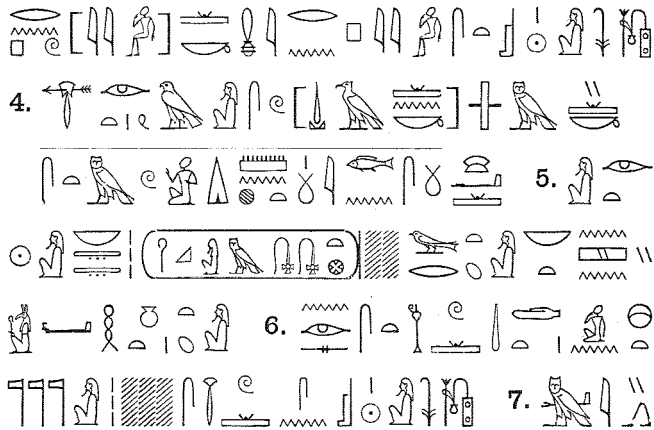
the Osiris, the royal scribe, **19.** four times, and shall say :—

“Hail, Osiris, the royal scribe, I have unclosed for thee thy mouth with the instrument of Anpu, with **Plate VII. 1.** the leg of iron wherewith [he] opened the mouth[s] of the gods. O Horus, open the mouth of the Osiris, the royal scribe. Horus hath unclosed **2.** the mouth of the Osiris, the royal scribe, **3.** even as he opened the mouth of his father Osiris with the iron which proceeded from Set; with the iron *mesken* **4.** wherewith he opened the mouth of the gods hath



“he opened the mouth of the Osiris, the royal scribe. “He moveth on his legs, he speaketh, he speaketh, his “body **5.** is with the Great Company of the Gods “which is in the House of the Aged Prince who dwelleth “in Annu, and he hath taken possession of the Urerit “Crown which is therein before Horus, the Lord of “Mankind.

“**6.** Hail, Osiris, royal scribe! Horus hath opened for “thee thy mouth, and he hath unclosed for thee thine “eye with the instrument SEB-UR, and with the instru- “ment TUN-Ā, **7.** wherewith were opened the mouth[s] “of all the gods of the South, [and the mouth of every

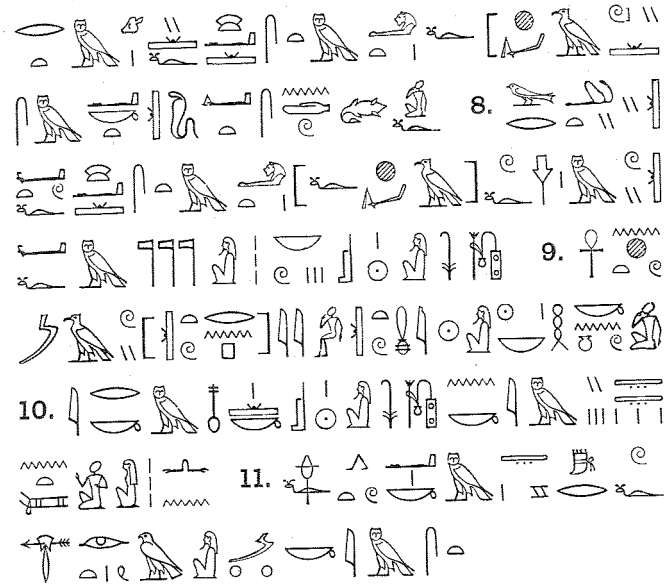


“make him to flourish with [the power] which dwelleth
“in her *watch* bandlet.

“And thou shalt renew thy youth even as she re-
“neweth her youth. Hail, Osiris, **4.** the royal scribe,
“the Eye of Horus hath been presented unto thee,
“and that which is in thee hath been made strong
“thereby.”

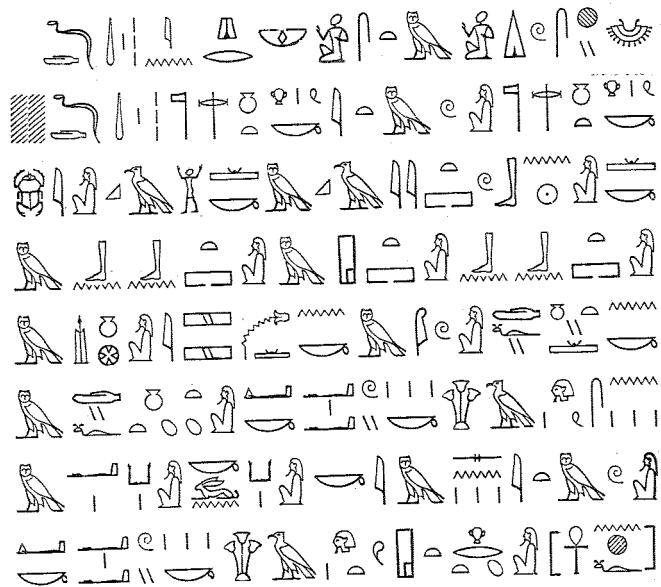
And the SETEM shall place the red MENKHET ANES
bandlet [on the statue, saying:—]

“**5.** Hath risen the Eye of Rā, the Lady of the
“Two Lands, Princess in the City of double Flame, the
“mighty one, the Lady of storm, the Mistress **6.** who
“made to go forth the word whereby the Company of
“the Gods came into being, and she shall make to
“flourish the Osiris, the royal scribe. **7.** Come then



“before him! She shall rise in front of him, he shall
“be protected by her [and] guarded, and she shall cause
“the fear of him **8.** as the mighty one of two-fold
“strength [to go forth]. She shall rise in front of him,
“and he shall be protected and made stronger than all
“the gods.

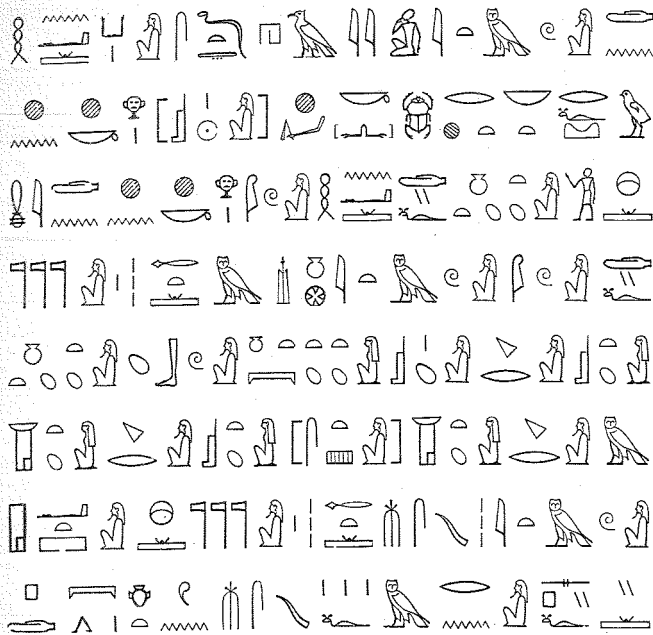
“Hail, Osiris, the royal scribe, **9.** thou art made
“alive, thou art made new, and thy youth is renewed
“like Rā every day. Therefore shalt thou **10.** be
“hymned by reason of thy beauty, O Osiris, the royal
“scribe, by those who are in the Two Lands, and by
“mortals, and thine arm shall not be **11.** resisted



[And the KHER HEB shall say: "O SETEM, place the
"COLLAR [on the statue of the Osiris], saying:—

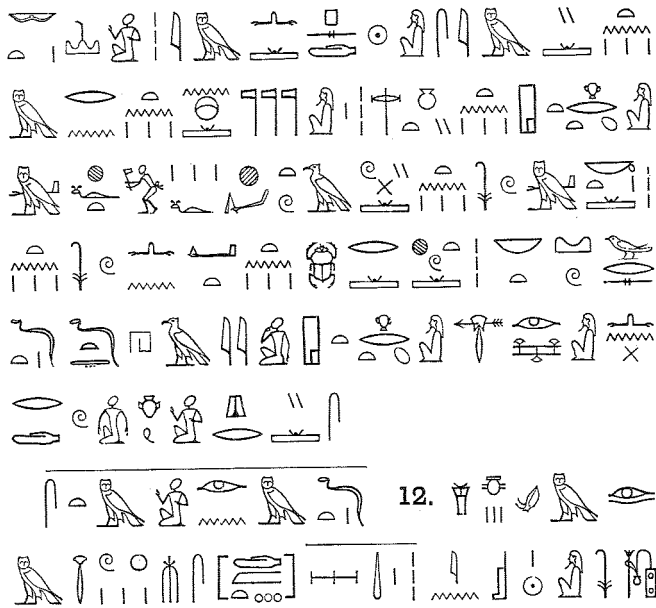
"Homage to thee, O Átmu. Homage to thee, O
"Kheperá, who art exalted upon thy steps, who shinest
"as the God of the Obelisk in the House of the
"Obelisk which is in Ánnu (Heliopolis). Thou didst
"spit, and Shu came into being, thou didst emit water,
"and Tefnut came into being; thou didst place thine
"arms about them, with the arms of thy KA, and thy
"KA is in them. O Átmu, place thou the arms of thy
"KA about the Osiris,¹ and let him live with his KA for

¹ Or, Hathor.



"ever. O Átmu, unite thyself to the Osiris, protect
"thou him, and let [not] come to him any evil thing
"whatsoever, even as thou unitest thyself to Shu and
"Tefnut.

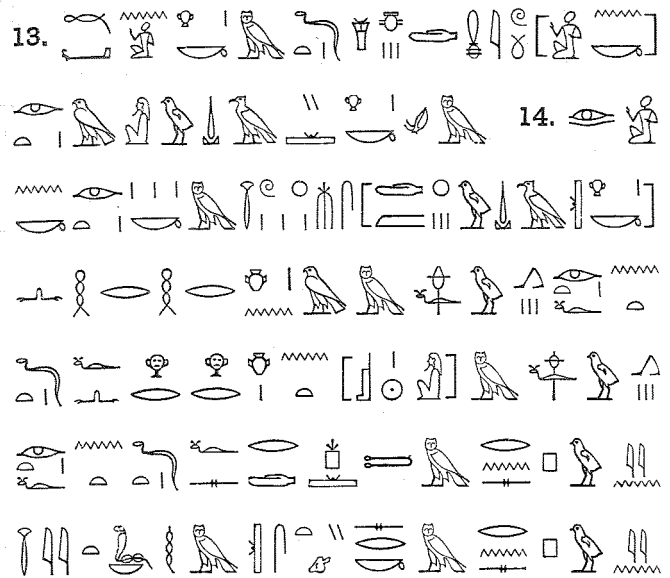
"Hail, Great Company of the Gods who are in Ánnu,
"Átmu, Shu, Tefnut, Seb, Nut, Osiris, Horus, Isis,
" [Set], Nephthys and Horus who dwelleth in the Great
"House! Hail, Great Company of the Gods who are
"produced by the God Átmu, extend ye the heart of
"his child in your name of 'Pet,' so that he may shine



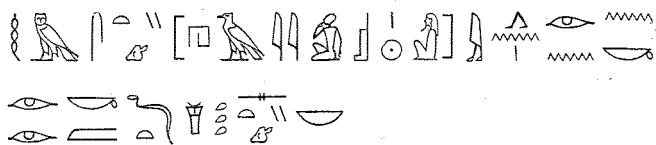
“among you in your name of ‘Paut neteru,’ avenge ye
 “the Osiris on his enemies, protect ye him and defend
 “him, and let not any evil whatsoever happen to his
 “body for ever.

“Hail, Osiris, the Eye of Horus hath been presented
 “unto thee, and it being with thee thy heart shall not
 “stand still.”]

And the SETEM shall perform the anointing [of the
 mouth and eyes of the statue] with 12. *metchet* oil,
 and *mestem* and green *mestem*, and shall say:—



“Hail, Osiris, 13. the royal scribe, I have filled thy
 “face with *metchet* oil, and I have bound thereto for
 “thee the Eye of Horus, and thy face is strong. I
 “have painted thine eyes for thee 14. with *mestem*
 “and with green *mestem*, and thy face is strong. [The
 “heart of Horus rejoiced at the meeting of his Eye
 “with his body, and the heart of the Osiris shall rejoice
 “at the meeting of his Eye with his body, and he shall
 “be made to flourish in its name of Uatchit, and
 “pleasant shall the odour be to thee in its name of
 “‘Sweet smell.’ Hail, Osiris, I have come, and I



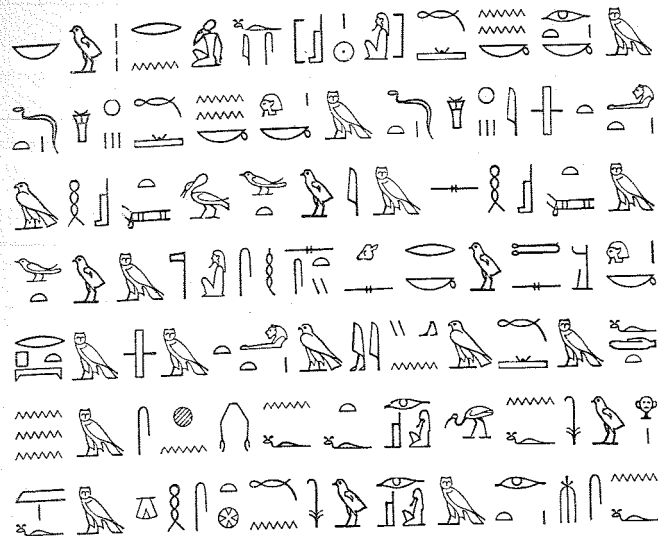
The following text is from the temple of Abydos (Schiaparelli, *op. cit.*, ii., p. 55):—



“have anointed thy two eyes with oil of perfumes of “all kinds.”¹

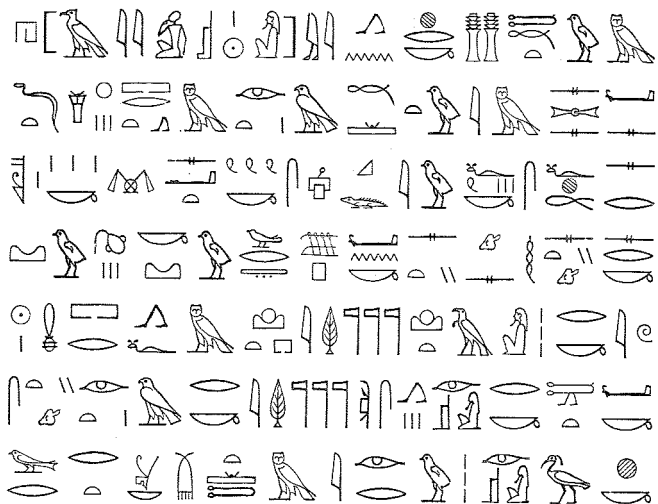
“Ye unguents! Ye unguents! Ye which are before “Horus! Ye which are before Horus! Place ye yourselves before the Osiris. I have made him to be “happy through you, I have made him to become a “KHU through you, placing his POWER in his body, “and placing his cuttings before the eyes of all the

¹ From the Louvre Papyrus.

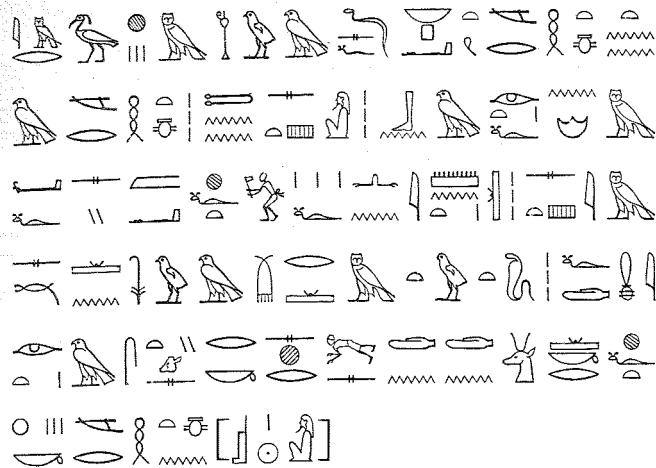


“KHU, that they may see him, and that they all may “hear his name.

“Behold, Osiris, I have filled for thee thine eyes with “METCHET Oil, and I have filled for thee thine head “with the METCHET Oil which was before Horus; thou “hast been made full with it, and thou hast been made “full with the god. It hath transmitted unto thee its “sweet smell, and thy head hath been lifted up into “the heavens, into the place which is before Horus. “Horus cometh being filled with the sweat [which “broke out] on him when Father Osiris embraced him, “when Osiris found him near him in the city of Kēḫset, “and filled him with the Eye which he had produced.

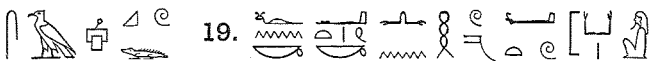
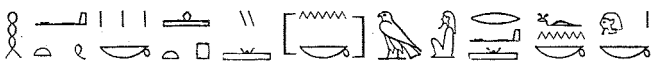
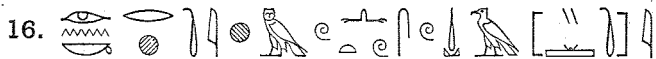


“Hail, Osiris! I have come unto thee, and thou art
 “established and filled with the METCHET Oil which
 “proceeded from the Eye of Horus. Thou art filled
 “therewith. It hath knitted together thy bones, it
 “hath gathered together thy members, it hath collected
 “into one place thy flesh, and it hath dissipated into
 “the ground thy noxious humours. Thou hast absorbed
 “the odour thereof, and the sweet odour thereof is on
 “thee, even as it is with Rā when he appeareth on the
 “horizon among the gods of the horizon. The odour
 “of the Eye of Horus is to thee among the gods who
 “are in the following of Osiris. Unto thee belongeth
 “it to take possession of the URETTU Crown. Thou art
 “equipped with the attributes of Osiris, and thou art

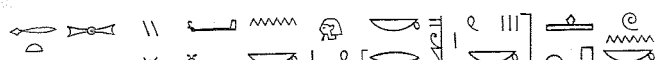
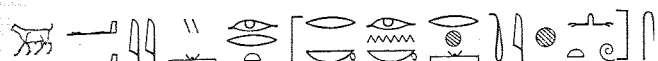
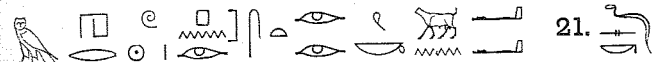
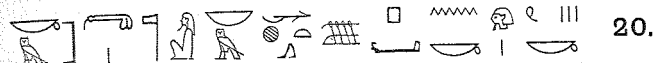


“a KHU there (i.e., on the horizon) more than the
 “[other] KHU by the command of Horus himself, the
 “lord of men and women. O Unguent of Horus! O
 “Unguent of Set! Horus hath power (?) over his Eye,
 “and he hath carried it off out of the hands of his
 “enemies. The hidden things of Set are not in it, for
 “Horus hath filled it, and it is equipped with his uraei.
 “The Eye of Horus hath united its odour unto thee, it
 “hath overthrown [for thee thine enemies], thou art
 “bold against thine enemies. The Osiris is anointed.”

The following shall be said twice after anointing [the
 eyes of the statue] with 15. *mestem* :—



“Hail, Osiris, the royal scribe, who hast been brought
 “forth by thy mother on this day, **16.** thou hast been
 “made a being with knowledge [among] those who have
 “not knowledge. Thou hast been made strong by
 “Seb, who was the head of the first-born of the Great
 “Company of the Gods. **17.** He hath attached for
 “thee thy head to thy bones, and he saith unto thee,
 “‘The Great Company of the Gods heareth.’ He hath
 “given unto thee thy head, **18.** he hath gathered
 “together for thee thy limbs (or, flesh). Horus is at
 “peace with thee, and he hath given unto thee thy
 “head, and hath collected **19.** for thee thy flesh.



“Thy KA shall not be smitten in the presence of any
 “god after thou hast received thy head and thy flesh.”

20. To be recited four times:—

“Thou hast life before Horus, and thy mother giveth
 “thee birth on this day. She maketh thy two eyes to
 “be in **21.** thine own arms, in the arms which are
 “made for thee. Thou art made a being with know-
 “ledge [among] those who have not knowledge. Thou
 “hast been made strong by Seb, who was the head
 “of the first-born of **22.** the Great Company of the
 “Gods. He hath attached for thee thy head to thy
 “bones; Seb is at peace with thee. He hath set in
 “order thy head, **23.** and he guideth thee. Horus is



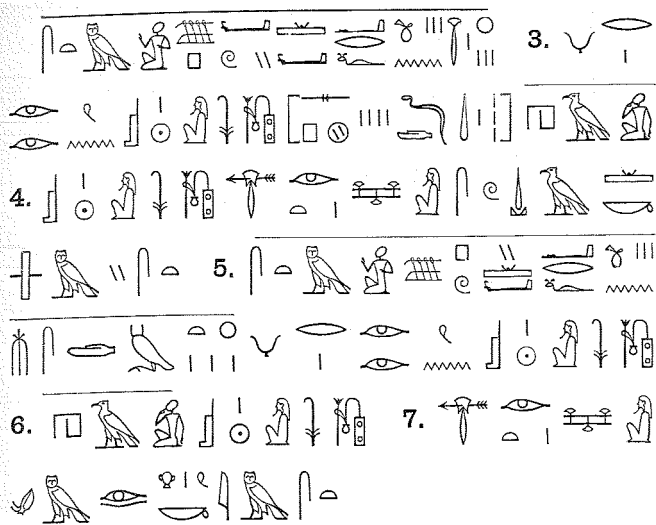
Plate IX. 1.



“at peace with thee, and he hath set in order for thee thy head. Thou hast received the KA of 24. the Osiris, the royal scribe, from the place whither his god had carried it, from the place whither he had carried it, and his god is content 25. on this day.”

And the SETEM, having anointed [the statue with] *hekennu* oil, shall say:—

“Hail, Osiris, the royal scribe! Plate IX. 1. Hail, Osiris, 2. I have filled for thee thy face with *metchet* oil.”



And the SETEM shall take a bag of *uatch*, 3. and shall open the mouth and the two eyes of the Osiris, the royal scribe, four times, and shall say:—

“4. Hail, Osiris, the royal scribe, the Eye of Horus hath been presented unto thee, and thou art strengthened by what is therein.” 5.

And the SETEM shall take a bag of *mestemet*, and open the mouth and the two eyes of Osiris, the royal scribe, [saying] 6.:—

“Hail, Osiris, the royal scribe, 7. the Eye of Horus hath been presented unto thee, and thy face hath been painted with it.”



And the SETEM shall cense the 2. uraeus, and shall say:—

“Purificatory censings to the goddess Ur-ḥekat, to “Uatchit, Lady of the Great House which is in the “House of Flame. And to Sekhit-Nesertit- 3. Uatchit “in the city of Pit-Ṭeput. And to Unnenit-Menḥit- “Nut-shesit (?) in Ḥett-ur. And to Resenit-Meḥenit-¹ “4. Seshentá, Khebset, [Ḥetepet]. And to Tait who “is hymned before her father. [Thy] purifications are “the purifications of the MAÁS; the MAÁS being

¹ The text is corrupt here.



“bound [on thee] 5. heaven shineth brightly. [Thy] “purifications are the purifications of the KHABU; the “KHABU being bound [on thee] heaven shineth brightly. “Horus purifieth thee and Set censeth thee. Purified “are ye, O male 6. gods, censed are ye, O goddesses.

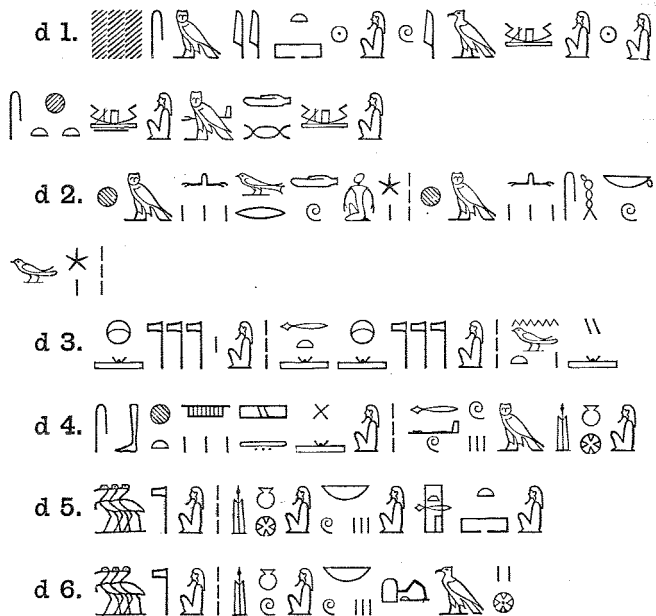
“Ye have obtained your fluid of life (*sau*)

“through Ur-ḥekat, Sekhit, through Ur-ḥekat, “Sekhit;

“[through] Nesertit, [through] Nesertit,

“[through] Ḥetepit, [through] Ḥetepit.

“7. Offerings be to every god and to every goddess, “and their hands shall be filled with the love of him



[To the Cabin of Rā, the Boat of Rā, the Sekhtet Boat, the Mātet Boat.

[To the KHEMU URṬU, to the KHEMU SEKU.

[To the Great Company of the Gods.

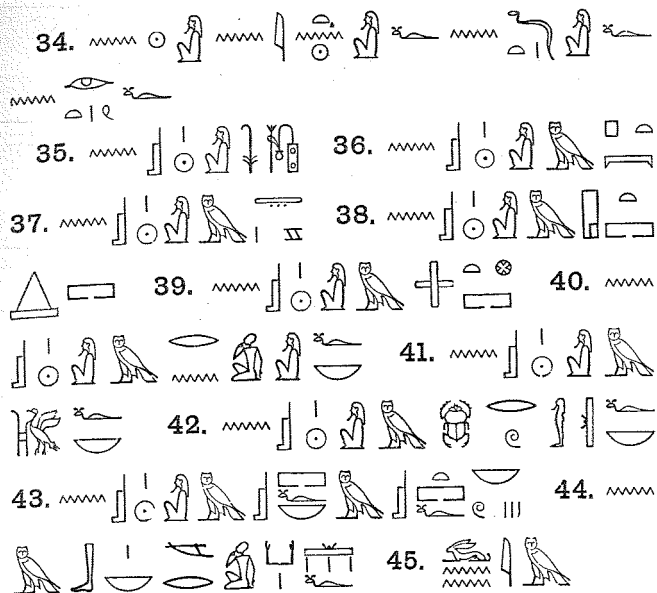
[To the Little Company of the Gods.

[To the great, secret Pylons in Ānnu.

[To the Souls of Ānnu, Lords of Het-Āt.

[To the Souls of Ānnu, Lords of Āḥa.]¹

¹ From the Louvre Papyrus.



34. To Rā. To his Disk. To his Body. To his Eye.

35. To the Osiris, the royal scribe.

36. To Osiris in heaven.

37. To Osiris in the earth.

38. To Osiris in the House of the Pyramid.

39. To Osiris in

40. To Osiris in his every name.

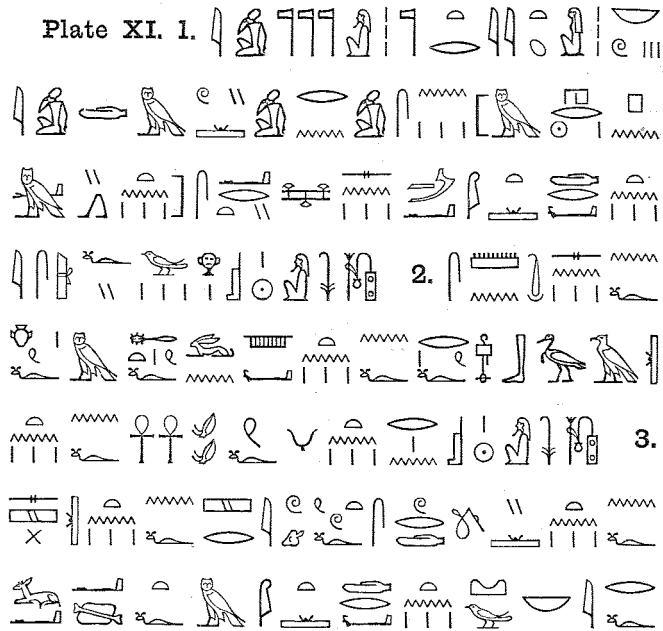
41. To Osiris in his every form.

42. To Osiris in his every transformation.

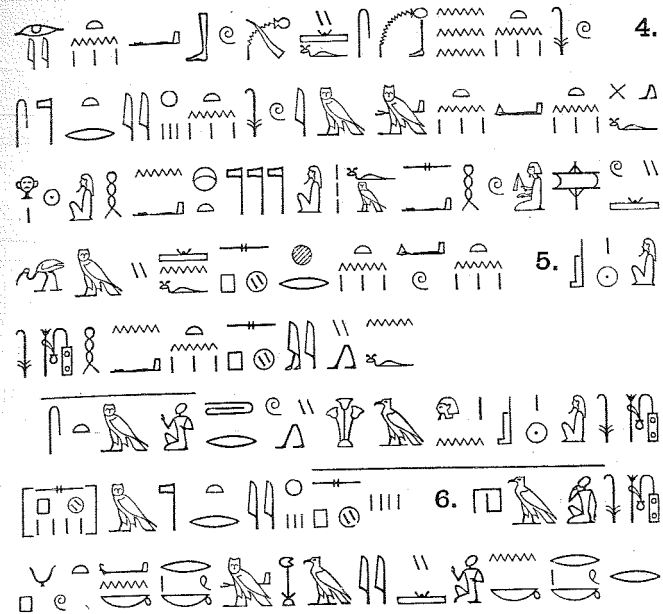
43. To Osiris in his every house.

44. To every place wherein it pleaseth his KA

45. to be.



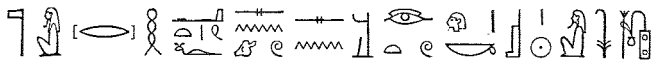
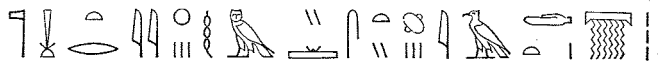
“Plate XI. 1. O all ye gods and all ye goddesses,
 “whose names are invoked on this day, come ye and
 “make to approach Maât, and destroy ye all the defects
 “which are in the Osiris, the royal scribe. 2. Stablish
 “ye for him his heart in his body, unclose ye for him
 “his mouth, make a passage into his ears, open ye the
 “mouth of the Osiris, the royal scribe, 3. unclose his
 “nostrils, make ye to grow his flesh and bone with
 “Maât, and destroy ye every evil thing which apper-
 “taineth to him. Make ye offerings of water for him,



“purify ye him, 4. and cense ye him. O grant that
 “he may pass before Rā with his company of gods as
 “a *sāhu* endued with breath, and that he may find the
 “opportunity to be before you. 5. Grant ye that the
 “Osiris, the royal scribe, may be with you, [from] the
 “moment when he cometh.”

And the SETEM shall go round the Osiris, the royal
 scribe, four times, with incense [on the flame, and he
 shall say] four times:—

“6. Hail, royal scribe, I have opened for thee thy
 “mouth, and I have made thy mouth to balance con-



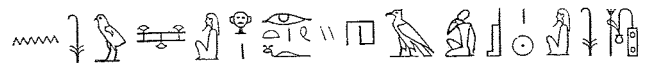
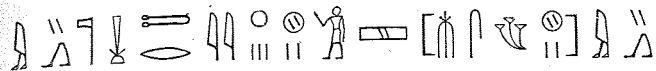
“formably to thy teeth. Rā hath opened thy mouth,
 “and he hath unclosed for thee thy two eyes. The
 “mouth of **7.** the Osiris, the royal scribe, hath been
 “opened, and his heart is in his body for ever.”

And the SETEM shall perform the censuring of the
 statue, saying:—

“Pure, pure is the Osiris, the royal scribe,

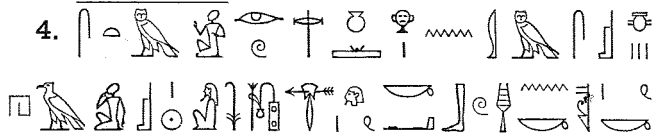
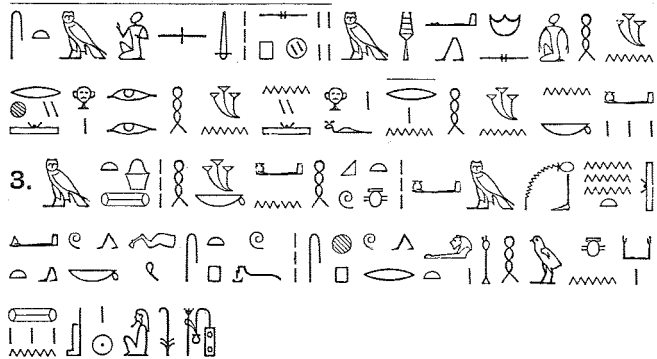
“Pure, pure is his KA.

“**8.** I have shrouded thy head in the incense which
 “is sweet of smell, and the dew of the god is on thy
 “members, and they absorb (?) [it]. Thy head is lifted
 “up, O Osiris, the royal scribe, **9.** by means of the
 “incense. Horus-Set, who is at the head of the Land
 “of the South, purifieth thee. The incense cometh, the



“incense cometh. The ear of corn cometh, the ear of
 “corn cometh. The ĀMAKH cometh, the ĀMAKH cometh.
 “The MENT-UR cometh, the MENT-UR cometh. **10.** The
 “member which proceedeth from Osiris cometh.

“Horus shroudeh the statue with his Eye, and
 “Horus censeth the statue with his Eye. Hail, Osiris,
 “the royal scribe, **Plate XII. 1.** thou art shrouded
 “with the Eye of Horus, thou art censured with the Eye
 “of Horus, thou art filled with the Eye of Horus, and
 “thou art filled with it like a god. The odour thereof
 “cometh to thee, the Eye of Horus **2.** cometh to thee,
 “O Osiris, the royal scribe.”



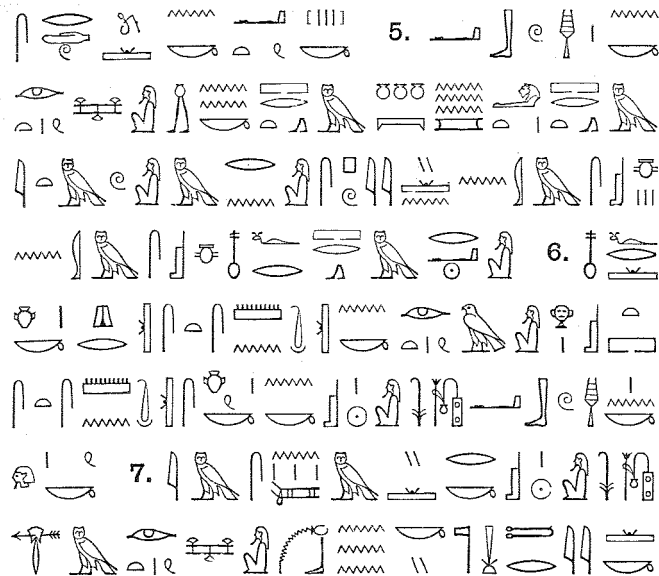
And the SETEM shall say four times, standing up, [having been] seated:—

“An offering is made with thy two eyes.”

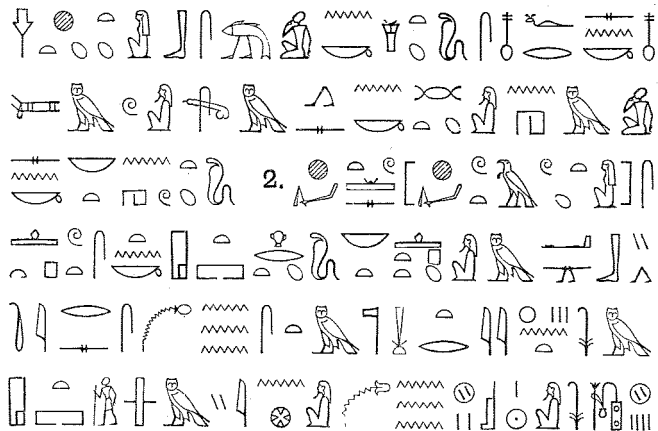
The Chapter of making an offering **3.** with bread-cakes, of making an offering with beer, of making an offering with libations, of thy making to come the chosen joints, and of bringing these before the altar of the food of Osiris, the royal scribe.

4. And the SETEM shall perform the ceremony of *netch hrà* with the NEMES vase [on the statue, and shall say]:—

“Hail, Osiris, the royal scribe, thy head hath been



“presented unto thee, thy bones have been offered to thee, thy members have been made to grow for thee. **5.** The Eye of Horus hath purified thee, and I have brought it unto thee, coming forth from Nu, that which came forth originally from Átmu in its **6.** name “of NEMES, the beautiful NEMES which came forth from “Rā. Beautiful is thy heart possessing it, the Eye of “Horus hath stablished it upon its seat, and it hath “stablished thy heart for thee, O Osiris, the royal “scribe. Thy head hath been purified for thee **7.** with “them (i.e., the vases), and there shall be no destruc- “tion to thee. Osiris, the royal scribe, the Eye of



“It maketh thee to be powerful [in its name of] Sekhet.

“It sendeth thee onwards [in its name of] Bast.

“It beautifieth thee [in its name of] Nefer-Temu.

“It guideth thee [in its name of] Net.

“It maketh thee to rejoice [in its name of] Nebt-
Nehut.

“2. It protecteth thee [in its name of] Khuttit.

“It maketh thee to have peace [in its name of] H̄et-
H̄ert Nebt H̄etepit. Having been brought unto it, it
“purifieth [the Osiris] with the incense of him who is
“in the House of the Aged Prince who dwelleth in An.

“Pure, pure, is the Osiris, the royal scribe.

“Pure, pure, is the Osiris, the royal scribe.

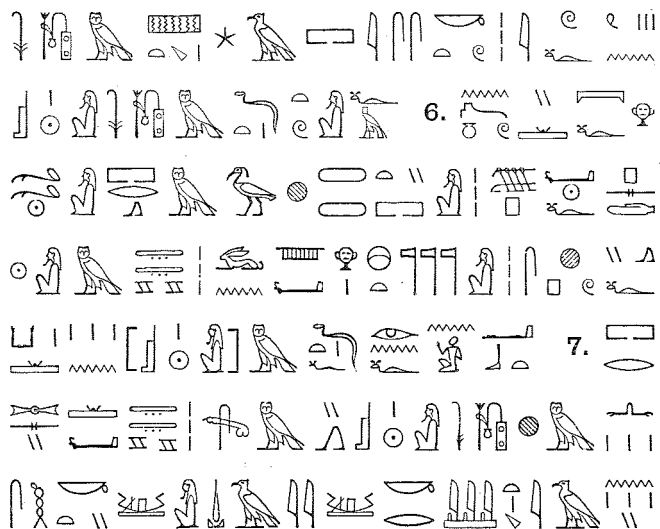
“Pure, pure, is the Osiris, the royal scribe.

“Pure, pure, is the Osiris, the royal scribe.”



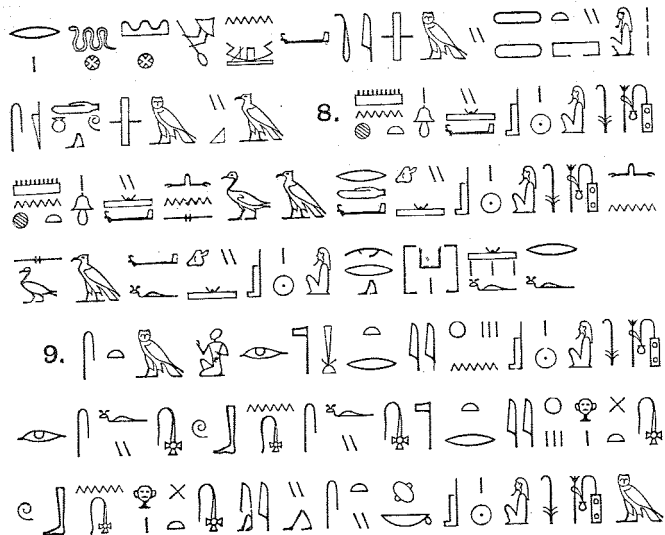
3. And the SETEM shall pour out a libation of water to [the statue of] the Osiris, the royal scribe[, and shall say] :—

“Rā riseth, and Rā shineth upon the Company of the
“Gods. Great is the height (?) of Nubti, who is at the
“head of the Aterti. The Osiris, the royal scribe,
“delivereth his 4. seed (?) which is in his members
“that are in him. Osiris graspeth the Urerit Crown.
“The Company of the gods renew him, Isis putteth
“forth her breast for him, Nephthys giveth him suck,
“and Horus receiveth him for his son. 5. Horus
“purifieth the Osiris, the royal scribe, in the Lake of



“the Jackal[s], he draweth out the KA of the Osiris,
 “the royal scribe, from the Lake of the Tuat, and
 “behold, he draweth the flesh of the Osiris, the royal
 “scribe, through **6.** that divine body which is on the
 “arms (or, shoulders) of Rā. When he appeareth on
 “the horizons his rays of light illumine the Two Lands,
 “and light up the faces of the Company of the Gods.
 “He beareth along the KAU of the Osiris in his body,
 “and he maketh for me (*sic*) a habitation **7.** which
 “shall comprehend the Two Lands.

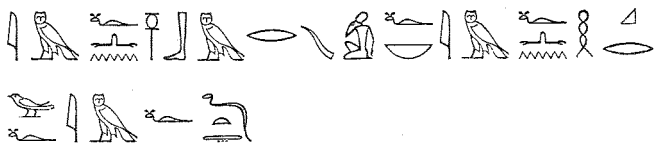
“The Khemu-sekti shall be thy guide, O Osiris, the
 “royal scribe, when thou settest out for the Sekhet-
 “Aanru, transporting the gods who are on the hori-



“zons, and travelling through the heights of heaven.
 “**8.** Perfect is [the statue of] the Osiris, the royal
 “scribe, [yea] perfect; it is not in decay (?), but is
 “strong, and at its head is the Osiris, the royal scribe.
 “It is not in decay (?), and at its head is the Osiris,
 “and his KAU shall come forth to it.”

9. And the SETEM shall perform the ceremony of
 censing the [statue of the] Osiris, the royal scribe[, and
 shall say]:—

“The fire is made, the fire blazeth up, the incense is
 “on the flame, and it burneth on the flame. Thy
 “odour cometh, O Osiris, the royal scribe, in the form



“walk therein. And there shall be no sickness of any kind to him therein, and he shall never feel hunger therein.”

[And the KHIER HEB shall say:] “O SETEM, take the offerings, fourfold, of good things of all kinds, and make an offering to the Osiris.”

And the SETEM shall say, standing up [having been] seated, four times:—

“An offering is made with the two eyes.”

THE CHAPTER OF PURIFYING THE TABLE (OR, ALTAR).

Then shall be said:—

“Is purified, is purified the table with libation and

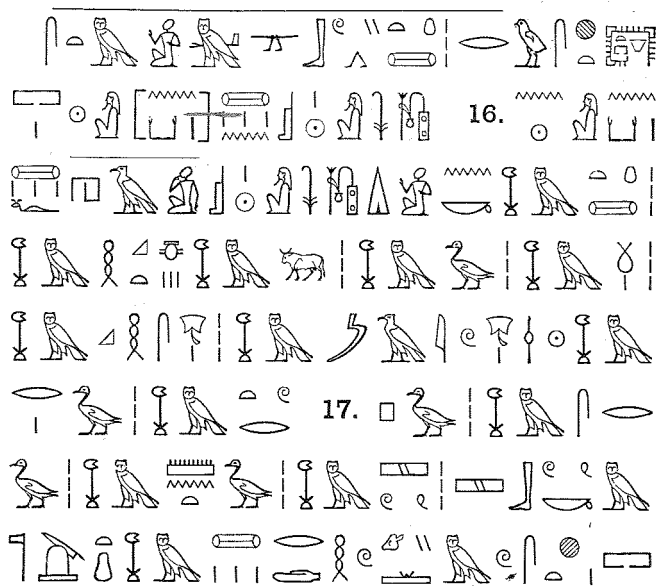


“incense. O, a royal purification of everything which is done for the Osiris, the royal scribe; and everything is pure. O, a royal purification for everything which is done.”

¹ See Schiaparelli, *op. cit.*, p. 157.

² *Ibid.*, p. 158.

³ *Ibid.*, p. 159. See above, p. 80.



And the SETEM shall bring bread-cakes to the hall of the House of Rā for the Ka-cakes of the Osiris, the royal scribe, and for 16. Rā and his KA (?), and shall say:—

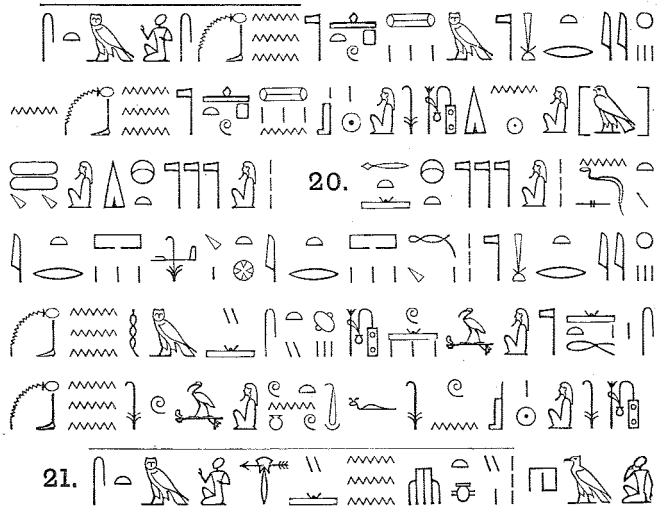
“Hail, Osiris, the royal scribe, I have given unto thee
 “a thousand bread-cakes, a thousand vessels of beer, a
 “thousand oxen, a thousand geese, a thousand changes
 “of apparel, a thousand *qehes* gazelle, a thousand *maāu-*
 “*heteh* animals, a thousand *Ru* geese, a thousand 17.
 “*Turp* geese, a thousand *Ser* geese, a thousand pigeons,
 “a thousand pieces of broiled meat which is thy food
 “from the divine block, a thousand bread-cakes from



“(or, in) the Hall, a thousand [pieces of] incense, a
 “thousand vessels of oil, a thousand vessels of water
 “for libations, a thousand offerings, a thousand of the
 “firstlings of the tables(?), 18. a thousand of the
 “firstlings of the joints of meat, a thousand *hetepu*
 “flowers and cakes of *tehefa* bread, and a thousand
 “things of all kinds beautiful and pure, a thousand
 “things of all kinds beautiful and sweet. Purifications,
 “purifications to thy KAU, O Osiris, the royal scribe.”

And the SETEM shall cense [the statue of] the Osiris,
 19. the royal scribe, and shall say:—

“The Eye of Horus hath been presented unto thee
 “and the odour thereof hath come unto thee.”



And the SETEM shall purify the holy offerings with incense [and libations], saying :—

“The holy offerings of the Osiris, the royal scribe, “are purified.

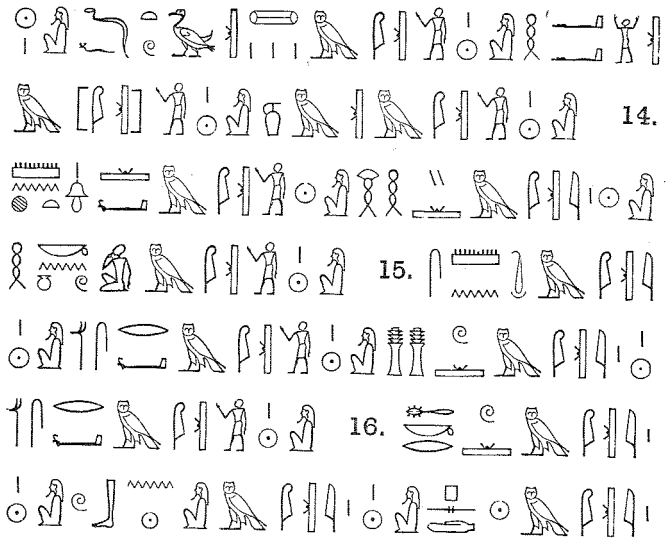
“A gift of Rā-Ĥeru-khuti. A gift of the Great “Company of the gods. 20. A gift of the Little “Company of the gods, of the Āter of the South, of “the Āter of the North. Incense and libation! Sweet “is the odour of the writings of Thoth. The divine “book is purified by Thoth, who presenteth it to the “Osiris, the royal scribe.”

21. And the SETEM shall pour water from the vases, saying :—

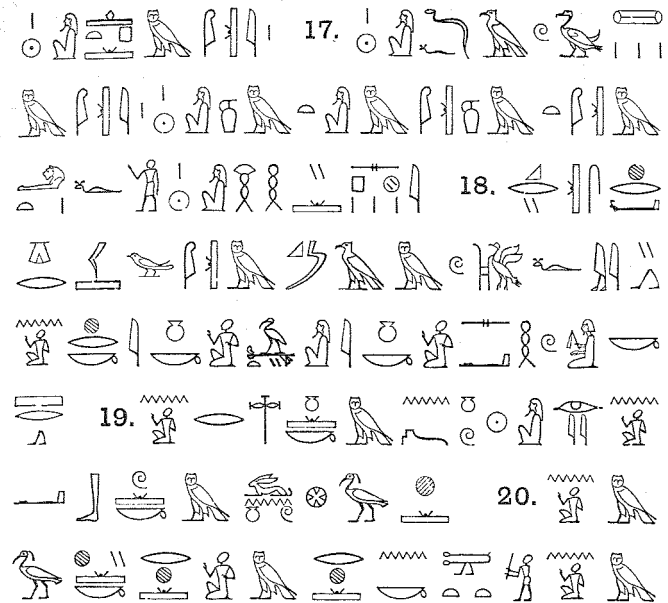


“Hail, Osiris, the royal scribe, I have brought for “thee the Eye of Horus, and I have carried away [all] “the things which are hateful to the Osiris, the royal “scribe, and all the evil things spoken in his name. “22. Thoth passeth, and bringeth the Osiris, the royal “scribe. I have brought unto thee everything spoken “in the name of the Osiris, the royal scribe. I have “placed them in thy hand, so that thou mayest over- “throw thine enemy.”

And the SETEM shall declare 23. the offerings, and shall say :—



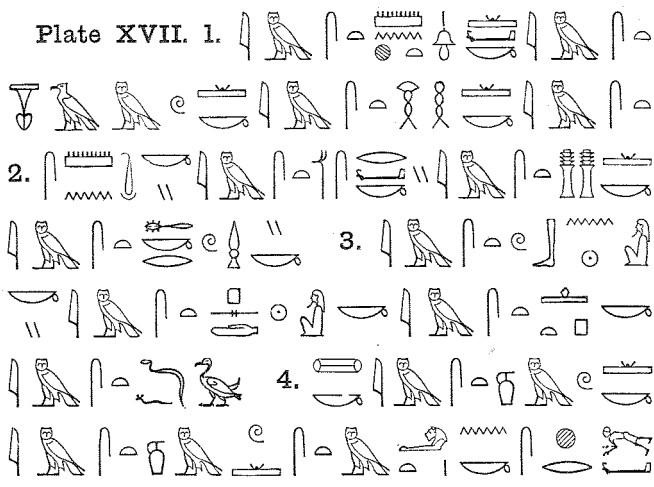
- “O Rā, who feedest upon Maāt.
 “O Rā, who rejoicest in Maāt.
 “O Rā, who art united to Maāt.
 “O Rā, **14.** who art perfect in Maāt.
 “O Rā, who flourishest in Maāt.
 “O Rā, who art hymned in Maāt.
 “O Rā, **15.** who art established in Maāt.
 “O Rā, who art strong in Maāt.
 “O Rā, who art stable in Maāt.
 “O Rā, who art strong in Maāt.
 “O Rā, **16.** who art ornamented with Maāt.
 “O Rā, who risest in Maāt.
 “O Rā, who shinest in Maāt.



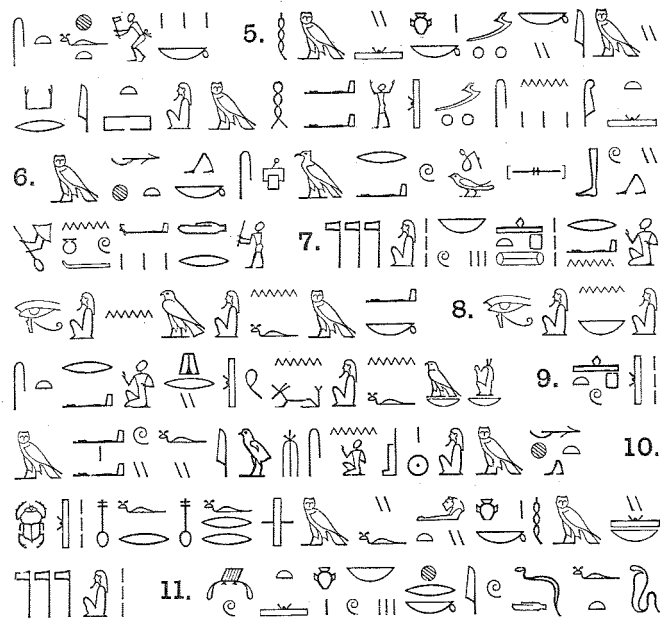
- “**17.** O Rā, who feedest upon Maāt.
 “O Rā, who art united unto Maāt, to whose brow
 “Maāt is united.
 “O Rā, who makest to flourish destinies (?), who art
 “perfect **18.** in plans, who possessest Maāt in thy
 “being, I have come unto thee. I am Thoth, I am thy
 “*Sāhu*, I have come **19.** forth to avenge thee at [this]
 “season. I have made thine offering in the city of Un,
 “I have provided myself **20.** with thy magical power,
 “I know the knowledge which is thine. I have taken
 “possession of thy strength and of thy handiwork,



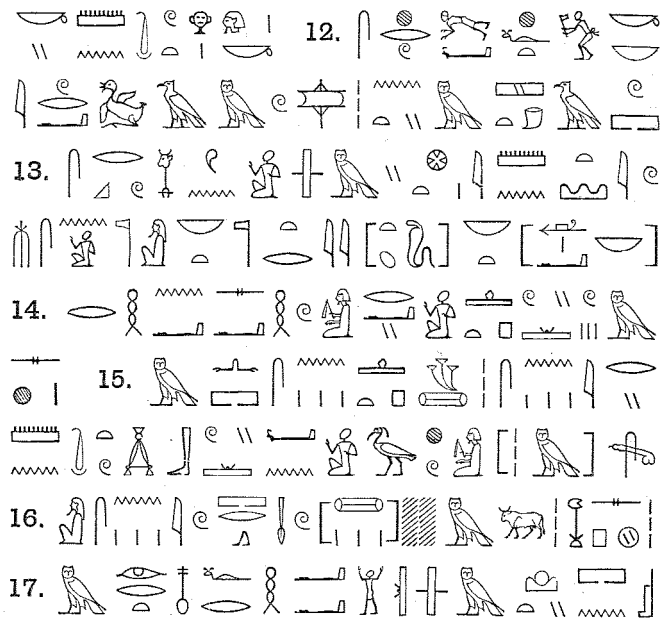
Plate XVII. 1.



“21. and of the utterance of thy mouth. I have come
 “and I have brought unto thee Maât, in which thou
 “lives, in which **Plate XVII. 1.** thou rejoicest, in
 “which thou art perfect, in which thou art bound
 “together, in which thou flourishest, **2.** in which thou
 “art established, in which thou art strong, in which
 “thou art stable, in which thou art ornamented, **3.** in
 “which thou risest, in which thou shinest, in which
 “thou settest, on which thou feedest, **4.** to which
 “thou art united, which is united to thy brow and
 “overthroweth all thine enemies.



“5. Thy heart is glad when thou seest those who
 “are in thy shrine, who rejoice when they see Maât
 “6. following thee, [since] evil beareth contentions
 “and destroyeth **7.** all the gods [and] the offerings.
 “I have given the Uchat of Horus to him, **8.** the
 “Uchat to its Lord. I have given the testicles of Set
 “to him, [the testicles to their Lord]. Horus and Set
 “9. [have] offerings on my hands. I have given birth
 “to Osiris after **10.** his beautiful, beautiful trans-
 “formations which take place in him.
 “Thy heart is glad, O Lord of the gods, **11.** and joy



“of all kinds is to thee, for thy uraeus is established on
 “thy head, **12.** and it overthroweth all thine enemies.
 “[Thoth] giveth the winds which are in the secret
 “place, **13.** and I make to breathe him that is in the
 “city of Áment. I have fashioned every god and
 “every goddess, each one **14.** with his *Sāhu*, and I
 “make them to rest in **15.** their shrines, and the
 “offerings which belong to them are established, and I
 “have provided the KHU (i.e., Spirits) with **16.** their
 “images. And offerings appear at the word, consisting
 “of oxen, a thousand times, **17.** through the good deed

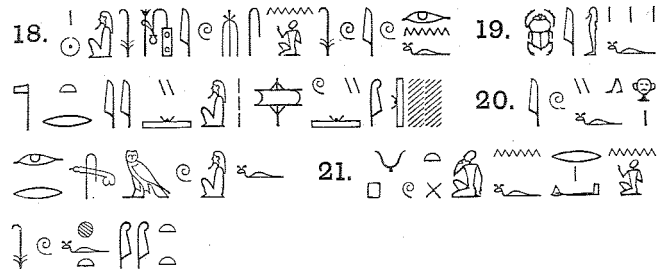
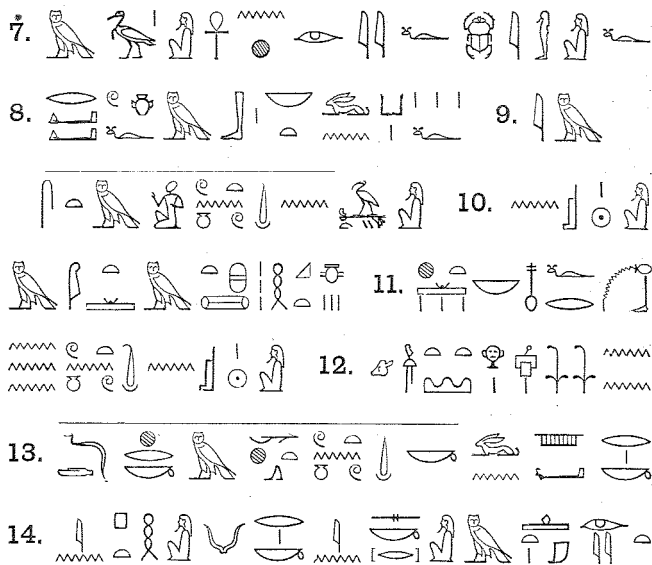


Plate XVIII. 1. 1. His name is established for ever,



“of him that rejoiceth in him that is in the horizon, to
 “the Osiris, **18.** the royal scribe. I have fashioned
 “him, I have made **19.** his divine transformations.
 “He breatheth Maāt, and **20.** he cometh to visit his
 “image. **21.** His mouth is opened for him, and I have
 “placed him in front of Maāti.

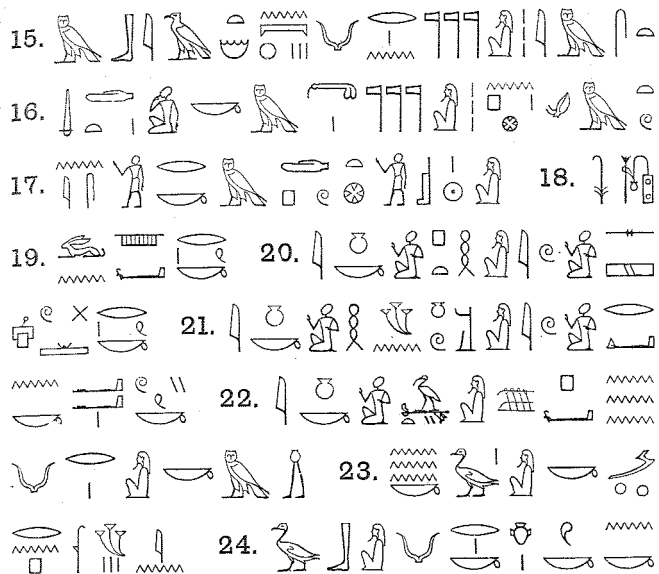
Plate XVIII. 1. His name is established for ever,
 “he is **2.** like a perfect spirit in the Tuat. **3.** He
 “heareth when he is called by him that is in his Lake.
 “**4.** His body is protected, **5.** water is poured out for
 “him, he hath the mastery over bread-cakes, **6.** he



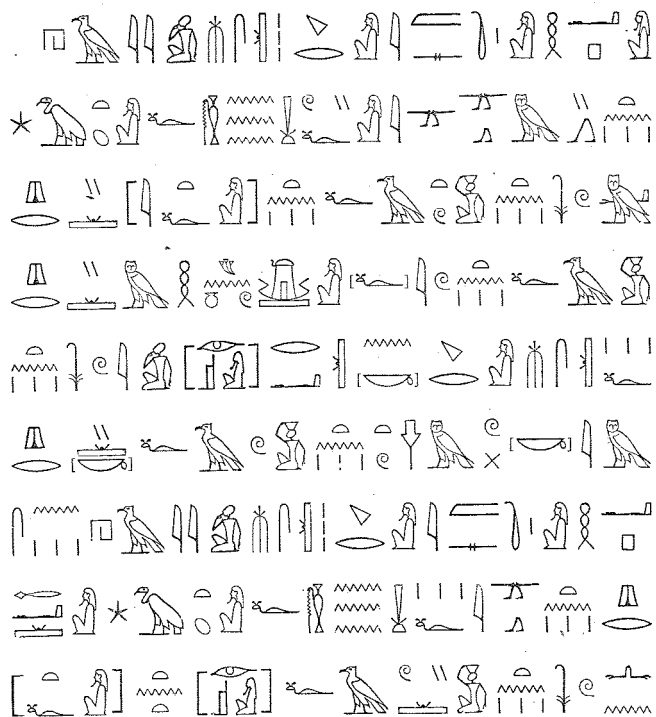
“hath the mastery over his beer, he cometh forth
 “7. as a living Spirit, he performeth his transforma-
 “tion, 8. and he setteth his heart wheresoever his
 “KAU 9. are.”

And the SETEM shall make an offering to Thoth, to
 10. Osiris, and to Maât, of cakes, and beer, 11. and
 things of all kinds, beautiful and pure, and another
 offering to Osiris Khenti Amenti afterwards. 13. And
 after thou hast made the offering there shall be said by
 thee:—

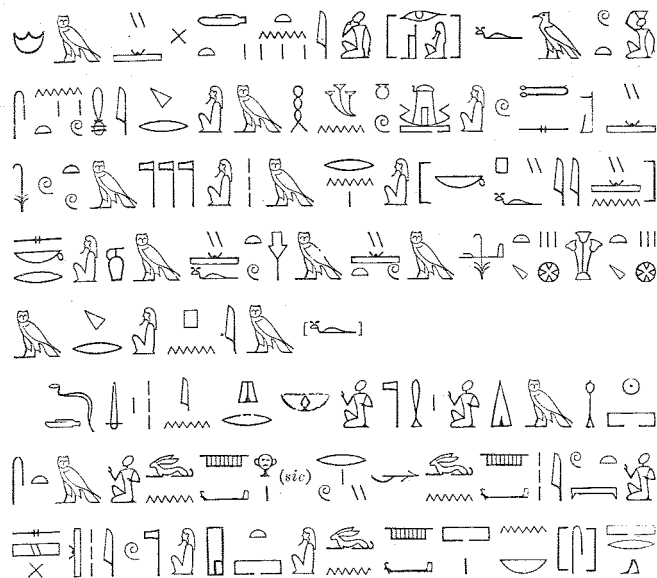
“14. Ptaḥ hath opened thy mouth, and Seker hath



“opened thy mouth with the tool made of 15. iron of
 “heaven wherewith he opened the mouth of the gods.
 “16. Thou speakest before the gods of the city of Pe,
 “and thou hearest 17. when thou art called in the city
 “of Teput. Hail, Osiris, 18. the royal scribe, 19. thy
 “mouth hath been opened. 20. I am Ptaḥ, I have
 “slit open thy mouth. 21. I am the god Henu, and
 “I have given unto thee thy arms and hands. 22. I
 “am Thoth, and I receive the water wherewith thy
 “mouth was opened. I have brought 23. unto thee
 “thy son, who seeth thee renew thyself through
 “24. Seb. Thy mouth is opened, thy heart is to thee,



“Hail, ye sons of Horus, Aḳesthâ, Hâpi, T̄uamutef, “and Qebḥsennuf, pass on, and come with your father, “and carry ye him by means of the sledge, and carry “him along. Hail, Osiris, I have placed the sons of “Horus with [thee], and they bear thee along, and “thou art strong by reason of them. Hail, ye sons of “Horus, Aḳesthâ, Hâpi-âa, T̄uamutef and Qebḥsennuf, “pass ye along with your father, and bear ye him up,



“and let him not slip through your hands(?). Hail, “Osiris, they bear thee up, like Horus in the Henu sledge. Thou art raised up by it like the gods in thy “name of ‘Seker.’ Thou art united thereto and art “made strong in the South and in the North even as is “Horus in it.”

And the KHER HEB shall say:—

“O priest, place [the statue] in the Hetchet Chamber.”

And the SETEM shall open the doors thereof and shall say:—

“The doors of heaven are opened, the doors of the “House of the god are thrown back wide, and the



“house is opened for its lord. I have come forth [as]
 “he shall come forth, and I have entered in [as] he
 “shall enter in; O may the god enter therein. I am
 “Thoth. I know not whether the god will enter
 “therein, for I have made myself to be a man without
 “knowledge. What I know that soul which is ignorant
 “of the thing that it abominateth knoweth not. And
 “the door is held open by the god.”

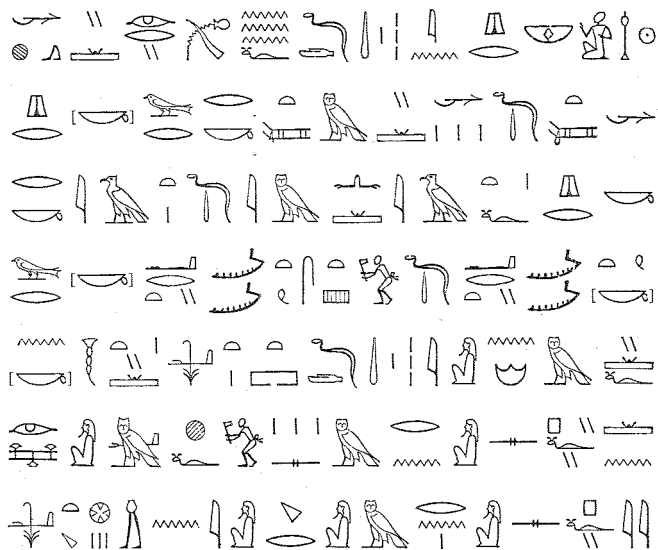
And the KHER HEB shall say:—

“I am Horus, [and] my father [is] Osiris, and I have
 “smitten the phallus of Set with my hand. The god is



“in his house, and he resteth in the arms of his father
 “Osiris. Thy beauty is to thee, O Osiris, and thou
 “hast magical powers, and thy father Osiris placeth
 “thee in his arms in his name of ‘Khut’ (i.e., horizon)
 “wherein Rā revolveth. Life is given unto thee before
 “thy father Osiris. Thoth cometh unto thee and
 “bringeth unto thee the Eye of Horus, and thou
 “becomest strong through it; thou restest in it; thou
 “hast life like a god at the head of the gods for ever.”

Thus is the god made to enter into his divine house,



and to rest in his Hetchet chamber, after all his purifications have been effected. And the KHER HEB shall say:—

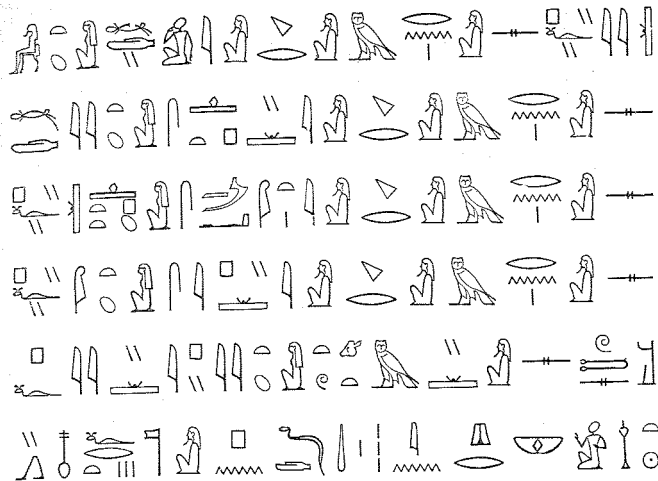
“HETCHET, thou shinest having [it], greatness is to thee.

“TEMI (i.e., sledge), verily the sledge is to thee.

“AAT (i.e., standard), it shall not decrease with thee, “greatness is to thee.

“JAWS OF SET, thy jaws are to thee.

“SWEETNESS IN THE HOUSE OF THE SOUTH, Thoth “delivereth the Eye of Horus from its enemies in its “name of [Eye of] the South.



“Thoth bringeth it to Horus in its name of ‘Holy “One.’

“Thoth seizeth it [from Set] for Horus in its name “of ‘Seizer.’

“Thoth uniteth it to Horus in its name of ‘Uniter.’

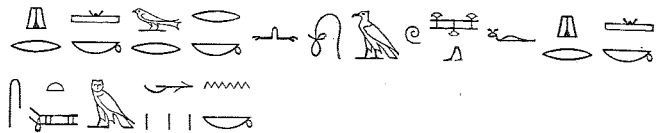
“Thoth maketh it Maät for Horus in its name of “‘Maät.’

“Thoth reckoneth it up for Horus in its name of “‘Reckoner.’”

[And when the statue hath been placed on the sledge the KHER HEB shall say]:—

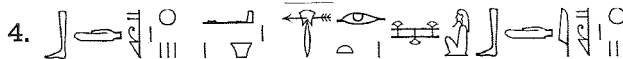
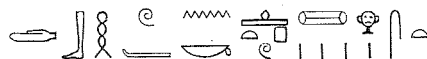
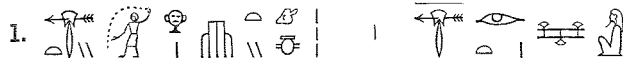
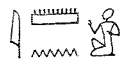
“The statue is on the sledge; the beauties of this “god shall be exalted.”

And the KHER HEB shall say:—



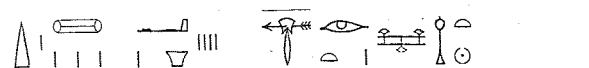
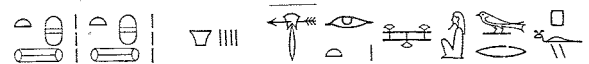

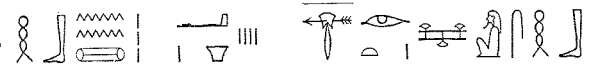
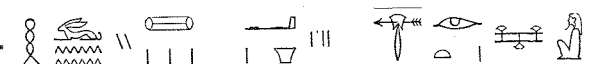
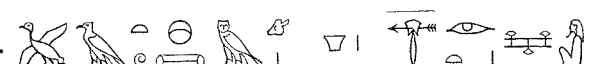
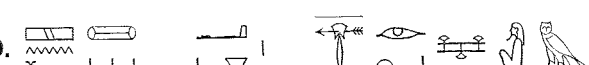

“Splendour is with thee, and greatness belongeth to thee; thy sledge shall not depart from thee, the sledge is with thee.”

THE GREAT LIST OF OFFERINGS.¹

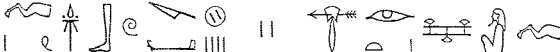


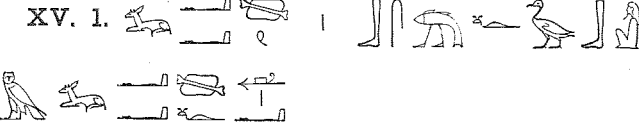
¹ For translations of the words which are recited as each offering is presented see the *Liturgy of Funerary Offerings*.

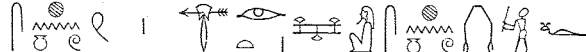
6. 
7. 
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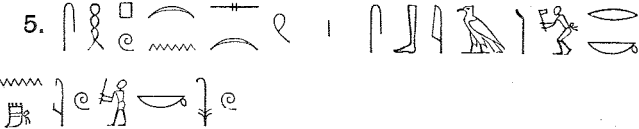
38. 

XV. 1. 


2. 

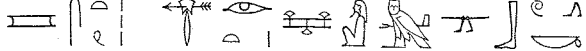
3. 


4. 


5. 

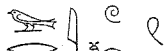
6. 




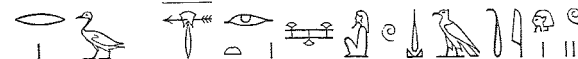
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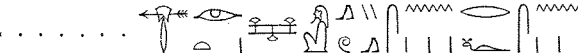
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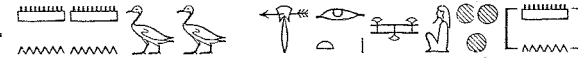
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
11. 




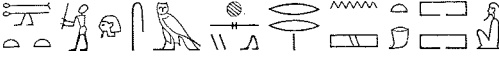
12.  [Line left blank]

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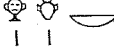
 (From Plate XXV. 3.)

15. 



16. 

17. 



THE BOOK OF OPENING THE MOUTH.


FROM THE TOMB OF PETĀ-ĀMEN-ĀP.

THE FIRST CEREMONY.

IN the first scene we have represented the four acts of the FIRST CEREMONY. Lying on the ground, with its hind legs tied together, is a bull, and the ministrant who performs the slaughter of the animal has planted his foot on one of its horns, and is cutting off one of its



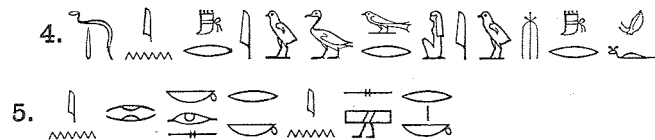
The slaughter of the first bull.

forelegs from the body. Close by lies the body of a goat, the four legs of which are tied together, and near it is its decapitated head. On the right stand the SEM priest , and the KHER HEB priest, and on the left

SPEECH OF THE KHER HEB TO THE SEM PRIEST.



SPEECH OF THE GREAT TCHERĀU (ISIS).



stands TCHERĀU URT, i.e., the "Great Weeper," in the form of a woman, who personifies Isis. The text reads:—

1. The KHER HEB priest, who holdeth the SEM priest by the arm, saith concerning the slaughter of the bull of the South offered for sacrifice, 2. "Let the slaughterer go up upon him, 3. and let him cut off "his Leg and tear out his Heart."

4. And the TCHERĀU URT shall whisper in his ear and say, 5. "As concerning thy two lips, they shall "be restored for thee, and thy mouth shall be in fit "state to work again."

SPEECH OF THE KHER HEB.



SPEECH OF THE KHER HEB TO THE SEM PRIEST.

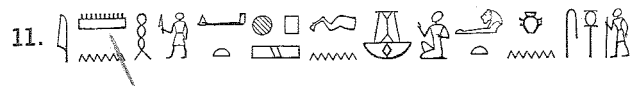




6. And the KHER HEB shall say: "Bring hither an antelope, and cut off his head; 7. and bring hither a SMEN goose, and cut off his head."

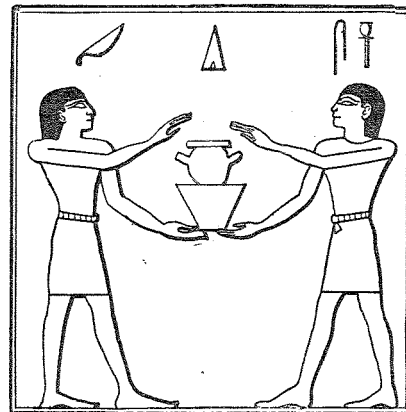
8. And the KHER HEB shall say on behalf of the SEM priest: 9. "I have seized them for thee, I have brought unto thee the enemies. For his reward hold 10. his hands, his head. I have slain them for thee, O TEM, nevermore shall there be uprising against this god."

The next acts in the ceremony are illustrated by two scenes. In the first we see the ministrant who slew

THE SLAUGHTERER GIVES THE HEART AND LEG TO THE PRIESTS.



the animal, and is indicated by the knife , handing over the Heart of the bull in a vase, , to the SMER



The slaughterer giving the Heart to the Smer priest.

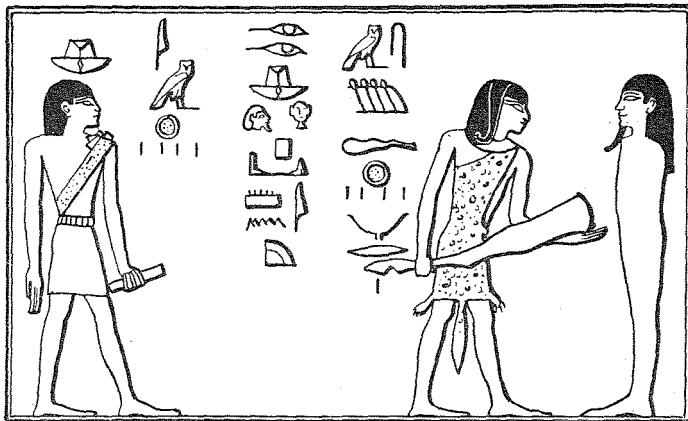
ministrant. In the second we see the slaughterer handing over the Leg of the bull to the KHER HEB priest. The text continues:—

"11. The slaughterer shall then give the Leg to the KHER HEB priest, and the Heart to the SMER minis-



“I have brought unto thee him who riseth up (i.e., the “goat, or antelope) for thee, 16. and his head hath “been cut off. I have brought unto thee the SMEN “goose, and his head hath been cut off.”

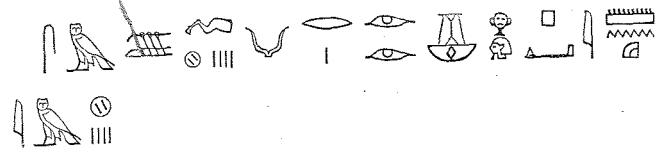
THE SECOND CEREMONY.



The Sem priest offering the Leg to the statue at the command of the Kher heb.

The Vignette to this ceremony shows us the SEM priest who, as in the previous scene, wears a panther's

SPEECH OF THE KHER HEB TO THE SEM PRIEST.



skin and has the lock of youth on the side of his head, offering the Leg to the statue of the deceased. Behind him stands the KHER HEB priest, wearing a tunic, with a belt and a band which passes over his left shoulder, and holding a roll of papyrus in his left hand. He says to the SEM priest:—

“SEM, take the Leg,

“SEM, take the Leg,

“SEM, take the Leg,

“SEM, take the Leg,

“and open the mouth and the two eyes of the KHER
“HEB PEṬĀ-ĀMEN-ĀP therewith,

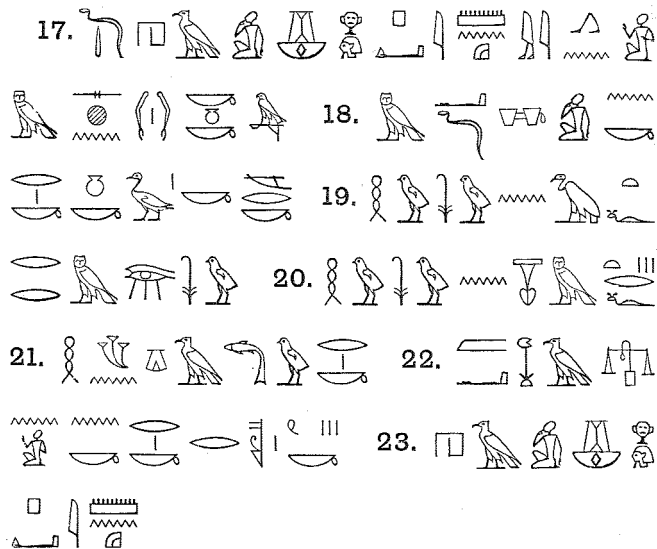
“and open the mouth and the two eyes of the KHER
“HEB PEṬĀ-ĀMEN-ĀP therewith,

“and open the mouth and the two eyes of the KHER
“HEB PEṬĀ-ĀMEN-ĀP therewith,

“and open the mouth and the two eyes of the KHER
“HEB PEṬĀ-ĀMEN-ĀP therewith.”

The text of this section is an address to the statue of the deceased, which is supposed to be said by Horus, who refers to the grief of his mother Isis and of Nephthys.

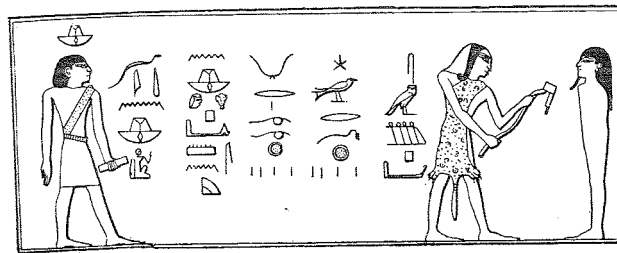
SPEECH OF HORUS TO THE DECEASED.



“17. Hail, chief KHER HEB PEṬĀ-ĀMEN-ĀP! I have
 “come to embrace thee. I, Horus, 18. have pressed
 “together thy mouth for thee, I am thy son who loveth
 “thee. 19. His mother beateth herself, and weepeth
 “[over] him, and 20. those who were bound together
 “with him beat themselves. 21. Thy mouth was
 “bound together, 22. and I have made to balance
 “for thee thy mouth in conformity with thy teeth,
 “23. O chief KHER HEB PEṬĀ-ĀMEN-ĀP!”

THE THIRD CEREMONY.

The Vignette shows us the SEM priest, dressed as before, standing in front of the statue of the deceased, and lifting up to his face the instrument in the shape

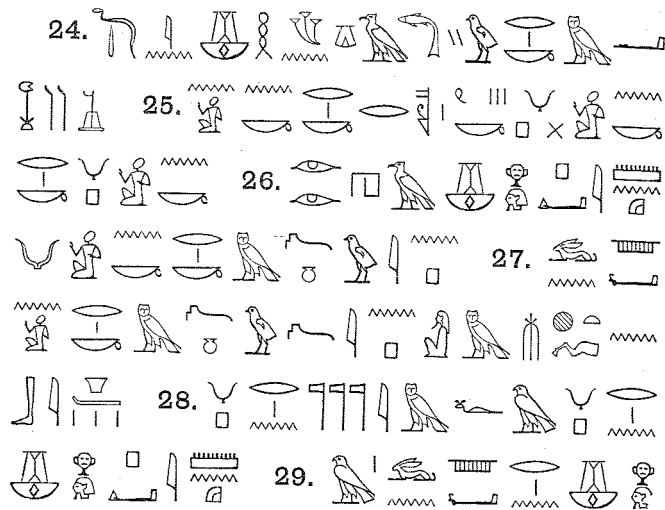


The Sem priest opening the mouth of the statue with the Seb-ur instrument.

of an adze, called “SEB-UR.” At a little distance from him stands the KHER HEB, who says:—

“SEM, take the Seb-ur,
 “SEM, take the Seb-ur,
 “SEM, take the Seb-ur,
 “SEM, take the Seb-ur,
 “open the mouth and the two eyes,
 “open the mouth and the two eyes,
 “open the mouth and the two eyes,
 “open the mouth and the two eyes,
 “of the chief KHER HEB PEṬĀ-ĀMEN-ĀP.
 “of the chief KHER HEB PEṬĀ-ĀMEN-ĀP.
 “of the chief KHER HEB PEṬĀ-ĀMEN-ĀP.
 “of the chief KHER HEB PEṬĀ-ĀMEN-ĀP.”

SPEECH OF THE KHER HEB.



24. Then the KHER HEB shall say:—

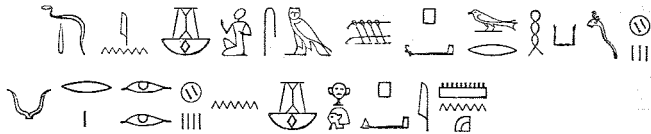
“Thy mouth was bound together, and I have made to balance 25. for thee thy mouth in conformity with thy teeth. I have opened for thee thy mouth, I have opened for thee 26. thy two eyes. Hail, chief KHER HEB PEṬĀ-ĀMEN-ĀP, I have opened for thee thy mouth with the instrument of the god Ānep (Anubis). 27. I have opened thy mouth with the instrument of the god Ānep, with the tool (*meskhet*, i.e., “thigh”) of iron 28. wherewith one opened the mouth of the gods. Horus shall open the mouth of the chief KHER HEB PEṬĀ-ĀMEN-ĀP, 29. Horus shall unclose the



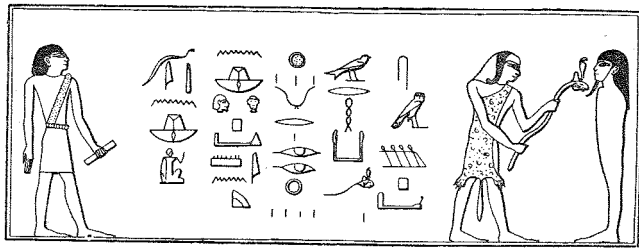
“mouth of the chief KHER HEB PEṬĀ-ĀMEN-ĀP. Horus hath opened the mouth of the chief KHER HEB PEṬĀ-ĀMEN-ĀP, 30. even as he opened the mouth of Osiris with it, with the iron [which] proceedeth 31. from SET, with the tool of iron wherewith one opened the mouth of the gods. He (i.e., Horus) shall open thy mouth therewith. 32. He shall go forward, his word and his body shall be before the Great Company of the gods who are in the House of the Prince (or, Great One), the Aged One in Ānnu (Heliopolis). 33. He hath taken possession of the Urexit Crown therein before Horus, the Lord of mankind.”

THE FOURTH CEREMONY.

SPEECH OF THE KHER HEB TO THE SEM.



In the Vignette we have the SEM priest, dressed as before, standing in front of the statue of the deceased, and lifting up to his mouth the instrument "UR-HEKAU," i.e., "Great one of words of power," in the form of an axe-handle, having a ram's head at the upper end, surmounted by an uraeus. At a little



The Sem priest opening the mouth of the statue with the Ur-hekau instrument by the command of the Kher heb.

distance from him stands the KHER HEB priest, dressed as before, who says:—

"SEM, take the Ur-hekau,

"SEM, take the Ur-hekau,

"SEM, take the Ur-hekau,

34.

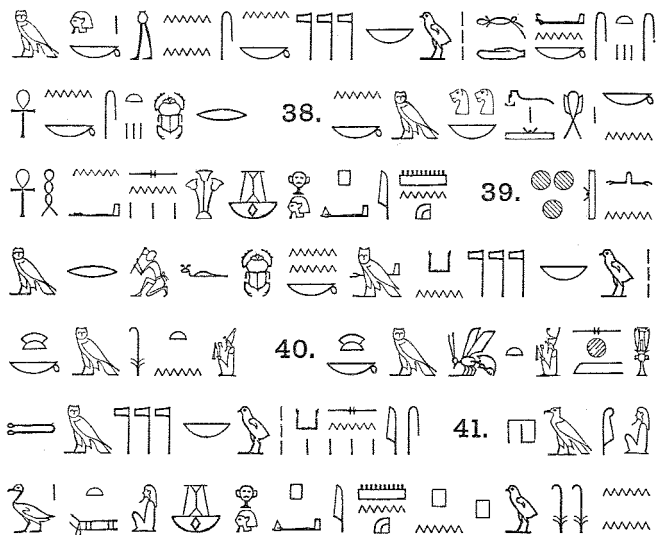
35.

37.

"and open the mouth and the two eyes,
 "and open the mouth and the two eyes,
 "and open the mouth and the two eyes,
 "and open the mouth and the two eyes,
 "of the chief KHER HEB PETĀ-ĀMEN-ĀP."

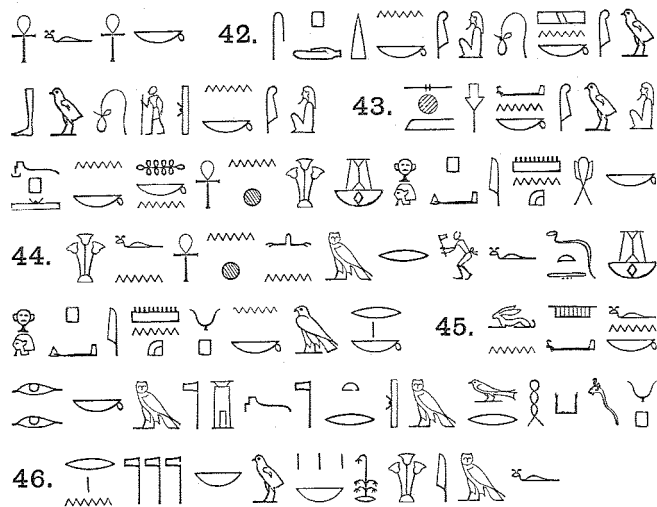
The text contains a speech by the KHER HEB, who says:—

"34. Osiris, the chief KHER HEB PETĀ-ĀMEN-ĀP, thy mouth was closed, but I have made to balance
 "35. for thee thy mouth in conformity with thy teeth.
 "The goddess Nut hath raised up for thee on high thy head. Behold, Horus hath taken possession of his Urerit Crown, and of 36. his words of power.
 "Behold, Set hath possession of his Urerit Crown and of his words of power. Behold, it (i.e., the Crown) cometh forth 37. for thy head, and all the gods bear it unto thee, and they bring thee out, and they



“make thee to live. Thou becomest 38. as one who possesseth two-fold strength of all kinds, and the fluid of life hath been bestowed upon thee and upon them; [thus is it with] the chief KHER HEB PETĀ-ĀMEN-ĀP. 39. Thou art provided with magical powers, being one who shall not die, and thou hast become [one] with the KA of all the gods. Thou hast risen after the manner of a king of the South, 40. thou hast risen after the manner of a king of the North, and thou art mighty with [the might] of all the gods and their KAU (or, Doubles).

“Behold, 41. Shu, the son of Tem [cries] Hail! chief KHER HEB PETĀ-ĀMEN-ĀP! This is he, [when]

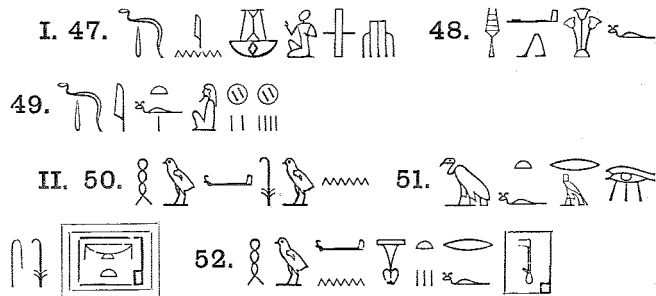


“he liveth, thou livest. 42. Shu hath chosen thee. “Shu hath ascribed praises to thee. Shu hath made thee to be wonderfully marvellous. 43. Shu hath made thee most mighty, and the fluid of life hath been bestowed upon thee; [thus is it with] the chief KHER HEB PETĀ-ĀMEN-ĀP. Thy fluid 44. of life is round about him, and he shall never die.

“O chief KHER HEB PETĀ-ĀMEN-ĀP, Horus hath opened for thee thy mouth, and 45. he hath unclosed for thee thy two eyes, with the divine instrument of ‘him that is in the divine house’ (i.e., Anubis), with the instrument Ur-ḥeka, wherewith one opened 46. the mouths of all the gods of the South and of the North.”

THE FIFTH CEREMONY.

SPEECH OF THE KHER HEB.



This is illustrated by three scenes. In the first scene the KHER HEB stands on one side of the statue of the deceased, and the AM KHENT priest on the other, and the KHEB HEB says:—


“47. O AM KHENT, 48. stand up behind him (i.e., the statue), and 49. say:—

“My father, my father!

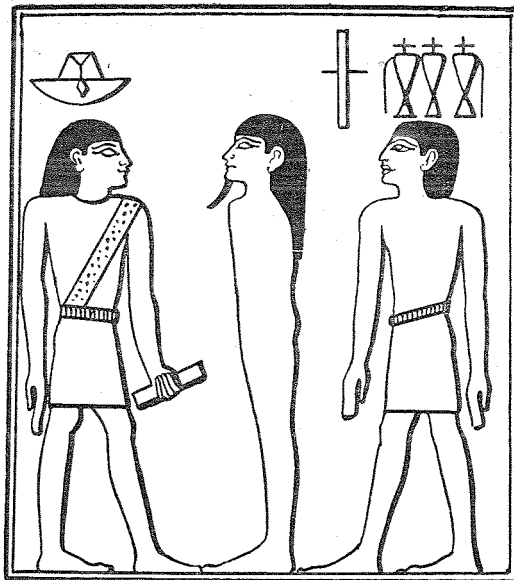
“My father, my father!

“My father, my father!

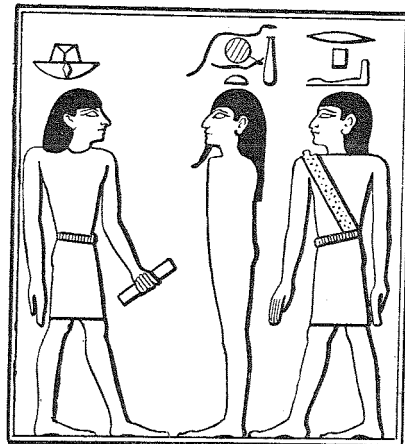
“My father, my father!”

In the second scene we see the KHER HEB standing before the statue of the deceased, and behind it the *erpā* , or the “heir” of the deceased, in whose name the KHER HEB says:—

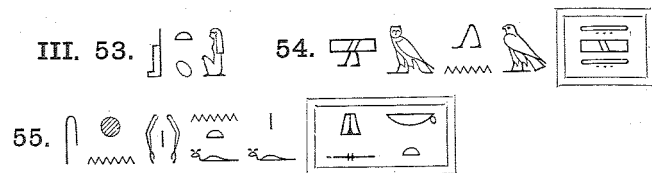
“50. Beateth herself in grief 51. his mother, and “she weepeth over him, and 52. those who were



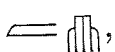

The Kher heb standing before the statue, and the Am Khent behind it.





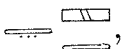

The Kher heb standing before the statue and the *Erpā*, or “heir,” behind it.




“swathed with him (i.e., his sisters Isis and Nephthys)
“beat themselves for him.”

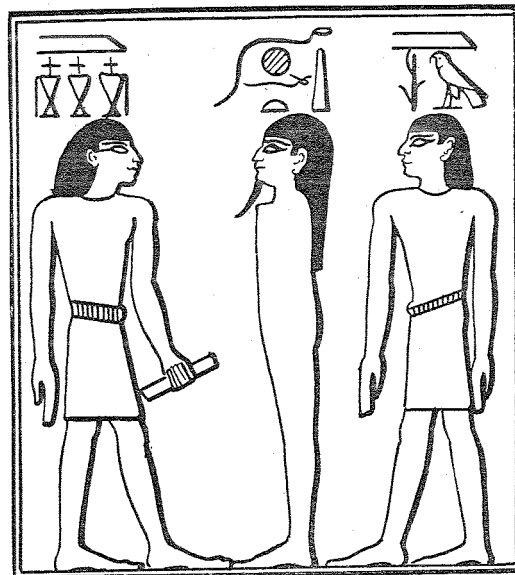
In the third scene the statue of the deceased stands between two priestly officials, viz., the “*ĀM KHENT*,” , and the “*ĀM KHET HĒRU*,” , the last personifying one of those gods who were “in the following of Horus.” In the name of the latter the *ĀM KHENT* says:—

“53. Isis 54. goeth to Horus, 55. who embraceth
“his father.”

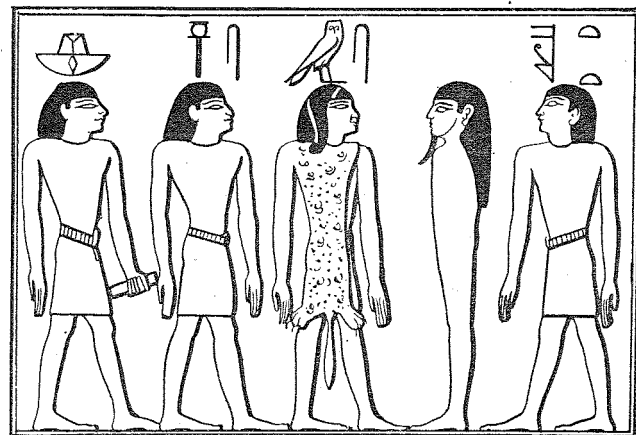
The last two scenes appear to have taken place in the chambers of the tomb which were called “*HĒT-NUB*,” , “*HĒT-BETI*,” , “*TA-SHETA*,” , and “*KHER-SEKT*,” .

THE SIXTH CEREMONY.

In this we see the *KHER HĒB*, the *SMER*, and the *SEM* priests standing before the statue of the deceased, and one of the *MESENTI*, , or “metal workers” behind. Of these the *SEM* and the *KHER HĒB* say to the *MESENTI*:—



The *Ām Khent*, standing before the statue and the *Ām Khet HĒRU* behind it.



Kher heb,

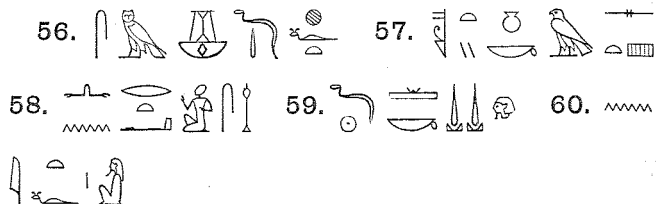
Smer,

Sem,

Statue.

Mesenti.

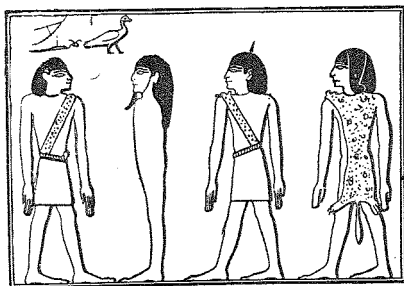
SPEECH OF THE KHER HEB AND SEM.



"57. I am Horus, [I am] Set, 58. I will not permit that thou 59. illumine the head of my father."

THE SEVENTH CEREMONY.

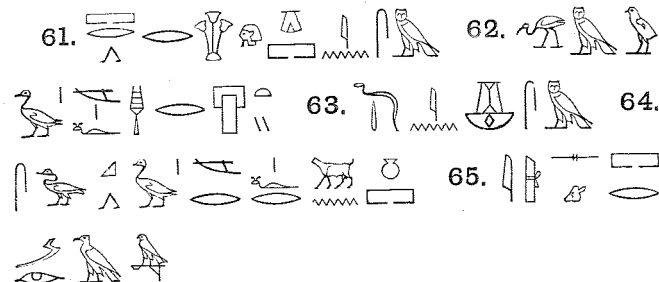
In this we see that the son of the deceased, who is here described as "the son who loveth him," and has



The Sa-mer-f before the statue.

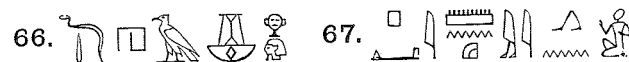
been brought into the chamber, stands before the statue of the deceased. The figures behind the statue are those of the SEM and KHER HEB. The text continues:—

SPEECH OF THE KHER HEB TO THE SEM.



THE EIGHTH CEREMONY.

SPEECH OF THE SEM.



"61. The SEM shall then come forth from the chamber, and shall 62. find the 'SA-MER-F' (i.e., 'the 'son who loveth him') standing outside. 63. The 'KHER HEB shall say to the SEM, 64. 'Make the SA-MER-F to enter into the interior of 65. the tomb, "so that he may look upon the god.'"

THE EIGHTH CEREMONY.

In the Vignette we see that the SEM has brought the SA-MER-F, whose right arm he grasps with his left hand, into the presence of the statue of the deceased. The KHER HEB takes no part in the ceremony, for it is the SEM priest who says to the statue:—

"66. Hail, chief KHER HEB 67. PETĀ-ĀMEN-ĀP.



"I have come and 68. I have brought unto thee thy
"son 69. who loveth thee. He shall open for thee
"70. thy mouth, he shall unclose for thee thine eyes."



The Sem priest leading the Sa-mer-f into the presence of the statue.

THE NINTH CEREMONY.

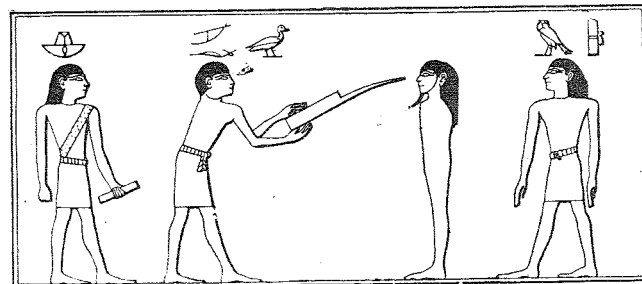
The Vignette shows us the statue of the deceased standing with the "ÂM-ÂS" priest, i.e., he who ministers in the tomb, behind him, and the KHER HEB and the SA-MER-F in front of him; the last named is about to perform a ceremony of "Opening the Mouth"

SPEECH OF THE KHER HEB TO THE SA-MER-F.



with a peculiar instrument which he holds up to the face of the statue with both hands. The text continues:

71. The KHER HEB saith:—



The Sa-mer-f opening the mouth of the statue with an instrument in the presence of the Kher heb and Âm-âs.

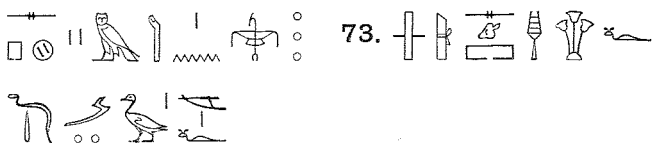
"SA-MER-F shall open the mouth and eyes of the
"chief KHER HEB PETĀ-ÂMEN-ÂP,

"SA-MER-F shall open the mouth and eyes of the
"chief KHER HEB PETĀ-ÂMEN-ÂP,

"SA-MER-F shall open the mouth and eyes of the
"chief KHER HEB PETĀ-ÂMEN-ÂP,

"SA-MER-F shall open the mouth and eyes of the
"chief KHER HEB PETĀ-ÂMEN-ÂP,

"72. the first time with the instrument TCHETE-TEF



SPEECH OF THE KHER HEB FOR THE SA-MER-F.

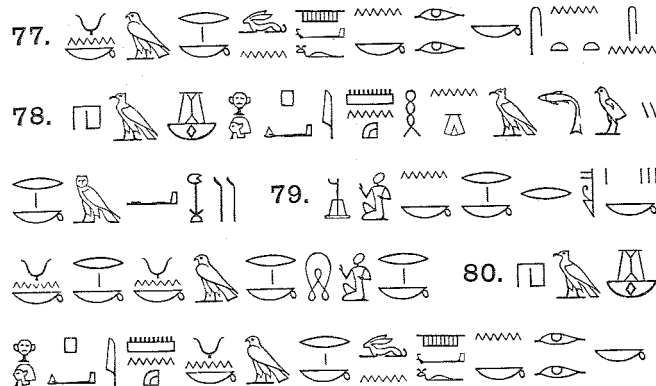


“[made of] iron, and the second time with a finger of “silver-gold.”

73. Then the *AM-AS*, standing behind him (i.e., the statue), shall say, “Behold the *SA-MER-F*” [of the chief *KHER HEB PETĀ-ĀMEN-ĀP*]!

74. Then the *KHER HEB* shall say on behalf of the *SA-MER-F*: “O chief *KHER HEB PETĀ-ĀMEN-ĀP*, I have “pressed for thee thy mouth [with] this **75.** pressing “of the mouth of thy father, the chief *KHER HEB PETĀ-ĀMEN-ĀP*, in thy name of ‘*SEKER*.’

“**76.** Hail, chief *KHER HEB PETĀ-ĀMEN-ĀP*, Horus “hath pressed for thee thy mouth, and he hath unclosed

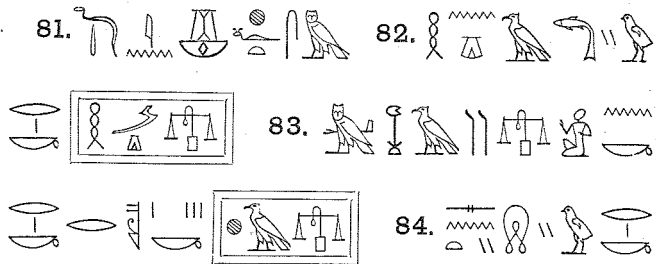


“for thee thine eyes; **77.** Horus hath opened for thee “thy mouth, and he hath unclosed for thee thine eyes, “which were shut firmly. **78.** Hail, chief *KHER HEB “PETĀ-ĀMEN-ĀP*, thy mouth was shut fast, and I have “made thy mouth to balance for thee **79.** in con- “formity with thy teeth. Thou hast opened thy mouth, “Horus hath opened for thee thy mouth, and I have “stablished thy mouth firmly. **80.** Hail, chief *KHER “HEB PETĀ-ĀMEN-ĀP*! Horus hath opened for thee thy “mouth; he hath unclosed for thee thine eyes.”

THE TENTH CEREMONY.

In the Vignette the *SEM* priest stands before the statue, and near him is the *KHER HEB*, who says on behalf of the *SEM*:—

SPEECH OF THE KHER HEB FOR THE SEM.



The Kher heb and the Sem priest before the statue.

“82. Thy mouth was shut fast.”

[Below is written by itself the word *hemaka*, i.e., “shut in.”]

“83. I have made to balance for thee thy mouth “conformably with thy teeth.”

[Below is written by itself the word *kha*, “to measure.”]

“84. Well founded is thy mouth.”



[Below is written by itself the phrase *re senti*, “mouth foundation.”]

“85. Pressed together is thy mouth.”

[Below is written by itself the phrase *sek re-f*, “pressed together is his mouth.”]

“86. Well founded are his mouth and his two eyes, yea, they are well founded.”

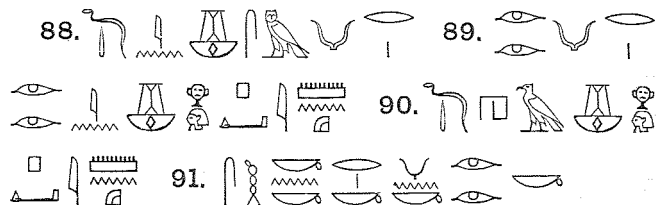
[Below is written by itself the phrase *smennu āp*, “stablished is the opening.”]

“87. Hail, chief KHER HEB PETĀ-ĀMEN-ĀP.”

THE ELEVENTH CEREMONY.

The Vignette shows us the SEM priest standing before the statue of the deceased, to which he makes an offering of the cake, ; behind him stands the KHER HEB priest, who says:—

SPEECH OF THE KHER HEB TO THE SEM.



“88. O SEM, open the mouth 89. and the two eyes,
“open the mouth and the two eyes of the chief KHER



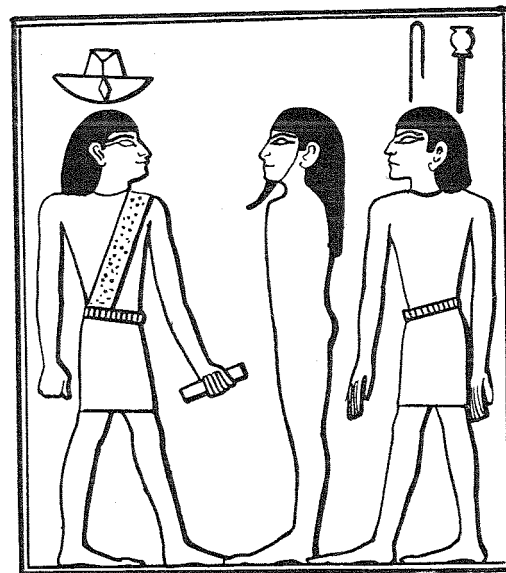
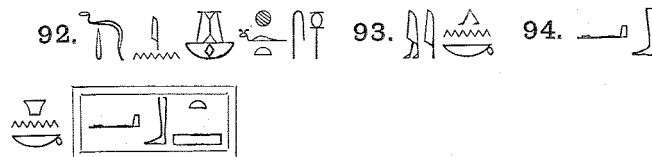
The Sem priest offering a cake to the statue.

“HEB PETĀ-ĀMEN-ĀP. 90. Hail, chief KHER HEB PETĀ-
“ĀMEN-ĀP, 91. thou hast pressed together thy mouth,
“thou hast opened thine eyes.”

THE TWELFTH CEREMONY.

In the Vignette we see the statue of the deceased standing between the SMER priest and the KHER HEB, who says on behalf of the SMER :—

SPEECH OF THE KHER HEB ON BEHALF OF THE SMER.

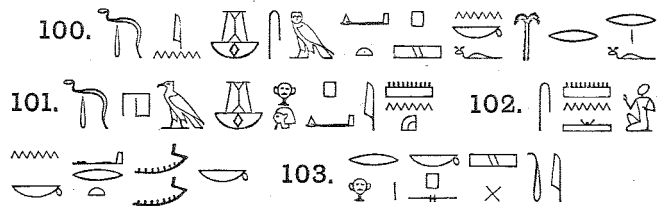



The Kher heb addressing the statue.

“93. I have come unto thee 94. to perform on
“thee the ceremony of purification.”

[Below is written by itself the word *ābet*, i.e., “water of purification.”]

SPEECH OF THE KHER HEB TO THE SEM.



"100. O SEM priest, place the instrument *Pesh-en-kef*
, on his mouth, and say: 101. Hail,



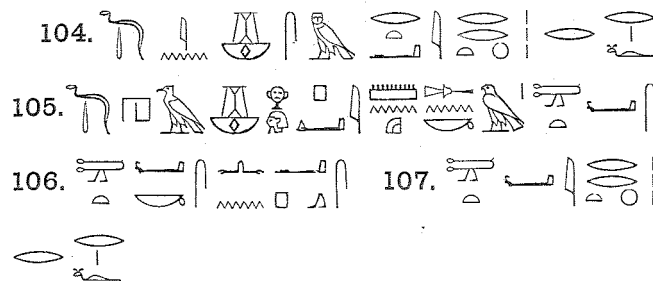
The Sem priest establishing the jaws of the statue with the Pesh-en-kef instrument.

"chief KHER HEB PETĀ-ĀMEN-ĀP, 102. I have stab-
 lished for thee thy two jaw-bones 103. in thy face,
 "which was divided into two parts."

THE FIFTEENTH CEREMONY.

In this ceremony the SEM priest also officiates, and we see him in the Vignette offering to the statue of the deceased a bowl of grapes. Behind him stands the KHER HEB, who says:—

SPEECH OF THE KHER HEB TO THE SEM.



The Sem priest presenting a bowl of grapes to the statue.

"104. O SEM priest, place the grapes on his mouth,
 "105. and say: Hail, chief KHER HEB PETĀ-ĀMEN-ĀP,
 "the Eye of Horus hath been presented unto thee,
 "one hath grasped it, 106. do thou also grasp it,
 "so that [the fiend] may not approach it [when] the
 "107. grapes are laid on his mouth."

SPEECH OF THE KHER HEB ON BEHALF OF THE SEM.



THE EIGHTEENTH CEREMONY.

SPEECH OF THE KHER HEB TO THE SA-MER-F.



side, and on his behalf the KHER HEB speaks to the statue. The text reads:—

“4. The KHER HEB saith on behalf of the SEM priest: “I have delivered the Eye of Horus from his mouth “(i.e., the mouth of Set), 5. and I have made a hole “through his thigh.

“And the KHER HEB shall say on behalf of the SEM “priest: 6. There is longing (or, desire) for the Eye of “Horus, and thy longing is for it.”

THE EIGHTEENTH CEREMONY.

This is a repetition of the THIRTEENTH CEREMONY: the text reads:—

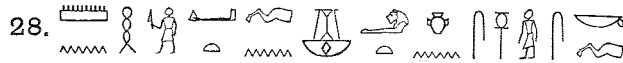
“7. The KHER HEB shall say unto the SA-MER-F:



The Sa-mer-f offering four boxes of some purifying substance.

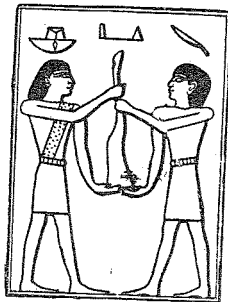
“Take the four boxes for purification in thine hands, “press the mouth and the two eyes, 8. and open the “mouth and the two eyes of the chief KHER HEB PETĀ- “ĀMEN-ĀP four times, with one [after] the other, and “say: Hail, chief KHER HEB PETĀ ĀMEN-ĀP, 9. thy “mouth is firmly founded, and thy two eyes are firmly “founded. And the KHER HEB shall also say: O chief “KHER HEB PETĀ-ĀMEN-ĀP, 10. I have pressed for thee

THE LEG AND THE HEART.



THIRD VIGNETTE: The slaughterer handing over the fore-leg of the bull to the KHER HEB. The text relating to these Vignettes reads:—

“28. The slaughterer shall give the Leg to the KHER



The slaughterer giving the Leg to the Kher heb priest.

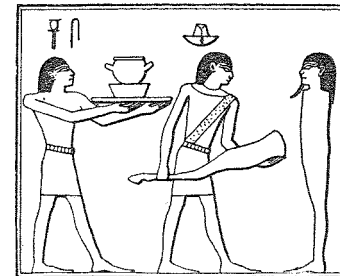
“HEB priest, and the Heart to the SMER ministrant.
“Behold the Leg is 29. in the hand of the KHER HEB,
“and the Heart is in the hand of the SMER ministrant,
“and the KHER HEB priest and the SMER ministrant

SPEECH OF THE KHER HEB TO THE STATUE.



“shall go and place the Leg and the Heart on the
“ground before this god”

FOURTH VIGNETTE: The KHER HEB offering the Leg and the SMER offering the Heart to the statue of the deceased. The text continues:—



The Kher heb presenting the Leg and the Smer priest the Heart to the statue.

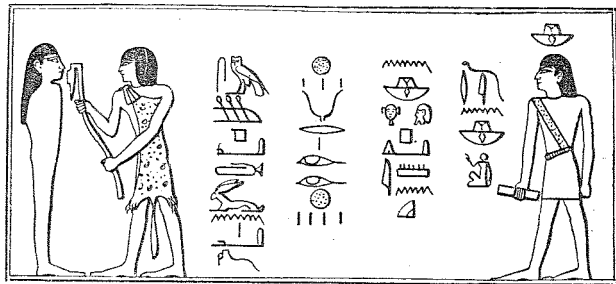
30. And the KHER HEB shall say: “O Osiris, chief
“KHER HEB PETĀ-ĀMEN-ĀP, I have offered unto thee
“the Leg as the Eye of Horus, and I have brought
“unto thee the Heart from the interior [of the bull].
“31. Never shall there be uprising against this god,
“the chief KHER HEB PETĀ-ĀMEN-ĀP. I have brought




“and 38. I have made to balance for thee thy mouth
“in conformity with thy teeth, O chief KHER HEB PEṬĀ-
“ĀMEN-ĀP.”

THE TWENTY-THIRD CEREMONY.

In the Vignette the SEM priest is seen standing
before the statue of the deceased, and presenting before



The SEM priest opening the mouth of the statue with the Tun-ā instrument
by the command of the Kher heb.

its face the instrument, , “TUN-Ā;” behind him
stands the KHER HEB giving him directions. The text
continues:

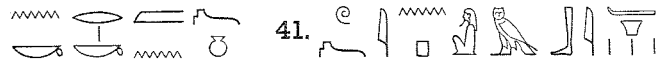
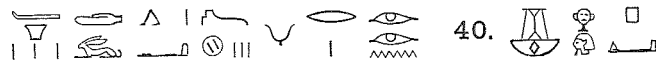
The KHER HEB shall say:—

“O SEM, take the TUN-Ā,

“O SEM, take the TUN-Ā,

“O SEM, take the TUN-Ā,

SPEECH OF THE KHER HEB.



“and open the mouth and the two eyes,
“and open the mouth and the two eyes,
“and open the mouth and the two eyes,
“and open the mouth and the two eyes
“of the chief KHER HEB PEṬĀ-ĀMEN-ĀP.”

39. The KHER HEB shall say:—

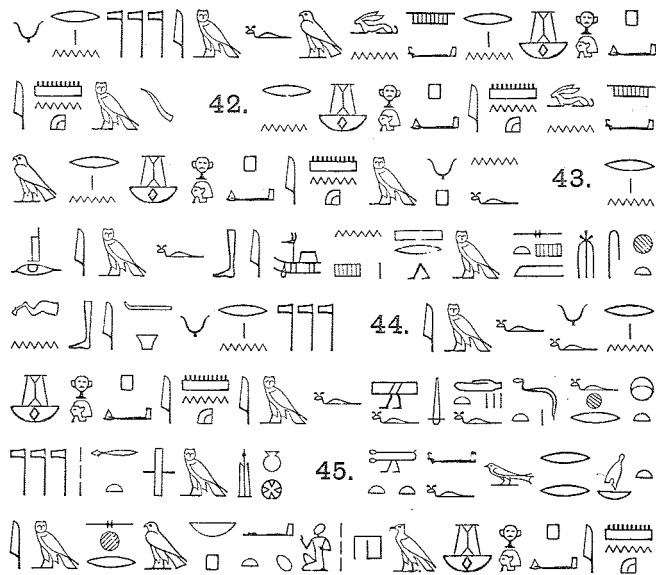
“O SEM priest, take the instrument of Anubis, of
“iron, the TUN-Ā,

These words shall be recited three times.

“and open the mouth and the two eyes of 40. the
“chief KHER HEB PEṬĀ-ĀMEN-ĀP.

These words shall be recited four times.

“Hail, chief KHER HEB PEṬĀ-ĀMEN-ĀP, I have
“opened for thee thy mouth with the 41. instrument
“of Anubis, of iron, wherewith one opened the mouth
“of the gods. O Horus, open the mouth of the chief



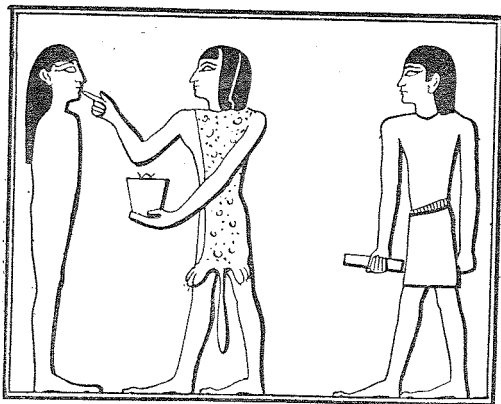
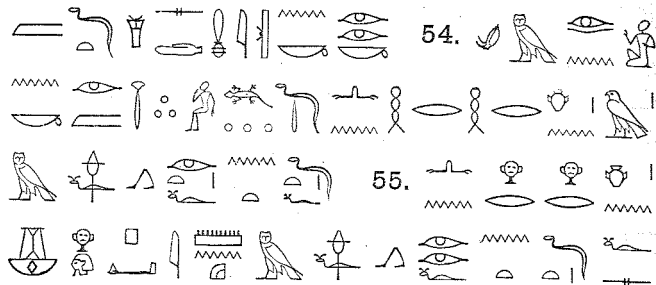
“KHER ḤEB PETĀ-ĀMEN-ĀP. Horus maketh an opening
 “in the mouth 42. of the chief KHER ḤEB PETĀ-ĀMEN-
 “ĀP. Horus uncloseth the mouth of the chief KHER-
 “ḤEB PETĀ-ĀMEN-ĀP, even as he opened 43. the
 “mouth of Osiris with it, with the iron which cometh
 “forth from Set, with the ‘thigh’ of iron wherewith
 “one opened the mouth of the gods, 44. openeth he
 “the mouth of the chief KHER ḤEB PETĀ-ĀMEN-ĀP.
 “He who goeth forward uttereth words, and his body
 “is with the Great Company of the gods dwelling in
 “Ānnu, 45. wherein he took possession of the Ureret
 “Crown, before Horus, the Lord of mankind. Hail,



“chief KHER ḤEB PETĀ-ĀMEN-ĀP, Horus openeth thy
 “mouth and thy two eyes 46. with the instrument
 “SEB-UR ṬEM(?) ĀNNU and the instrument ṬUN-Ā of
 “the god ĀP-uat wherewith he opened the mouth of all
 “the gods of the North. 47. Ḥeru-ur (i.e., Horus the
 “Elder) cometh to embrace thee. I, thy son, who loveth
 “thee, have opened for thee thy mouth and thy two
 “eyes. Smiteth herself 48. his mother as she em-
 “braceth him, and his two sisters who are united smite
 “themselves also. All the gods have opened thy mouth
 “according to what is written.”

THE TWENTY-FOURTH CEREMONY.

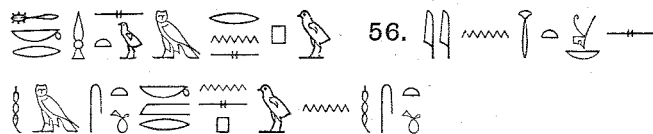
In the Vignette the SEM priest is seen standing before
 the statue of the deceased, holding in each hand a



The Sem priest anointing the lips of the statue.

“and I have anointed for thee thy two eyes. 54. I “have smeared for thee the eye with the *watch* eye- “paint and with the *mestem* eye-paint.” And he shall further say :—

“As no calamity befell the heart of Horus through the “repulse of his Eye in his body, so 55. no calamity “shall befall the chief KHER HEB PETĀ-ĀMEN-ĀP “through the repulse of the two eyes of his body,

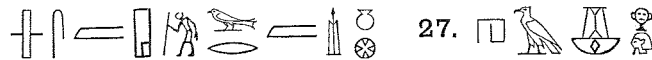
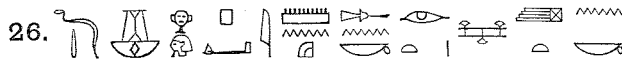
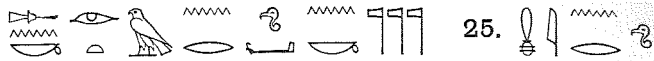


The Sem priest presenting unguents to the statue.

“ which are decorated (or, adorned) thereby in its name “of 56. ‘UATCHIT,’ which maketh sweet the smell of “thee in its name of ‘Sweet Smell.’”

Here follows a list of ten precious ointments, the names of which are :—

- | | | | |
|-------------|--|--------------------|--|
| 1. METCH, | | 6. TUAT, | |
| 2. SAT-HEB, | | 7. HĀ-ENT-ĀSH, | |
| 3. HEKENU, | | 8. HĀ-ENT-THEHENU, | |
| 4. SEFTH, | | 9. ĀBER, | |
| 5. NEM, | | 10. BEQ, | |

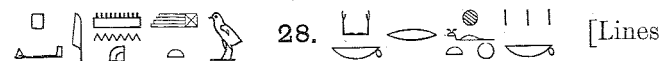


“struck awe into the gods, 25. even as they inspire
“awe through the Eye of Horus, [which is] the white
“swathing.”

And the SEM priest who hath taken the swathings
shall say: “Horus, and Sab, and Thoth, and Sep, have
“arrayed themselves in their secret swathings as they
“travelled over the earth in their divine”

26. And the KHER HEB shall then say:—

“O chief KHER HEB PEṬĀ-ĀMEN-ĀP, the Eye of
“Horus hath been presented unto thee [in the form
“of the white swathing], and with it thou hast been
“adorned in the House of the Aged One, the Great
“One, in Ānnu. 27. Hail, chief KHER HEB PEṬĀ-



29–35 fragmentary or wanting.]



“ĀMEN-ĀP, thy 28. KA is adorned against thine
“enemies.”

[Lines 29–35 broken or wanting.]

36. And the KHER HEB shall say on behalf of the
SEM priest:—

“37. O SEM, take [the four vessels].”

*This shall be said four times by him that standeth
beside him that sitteth.*

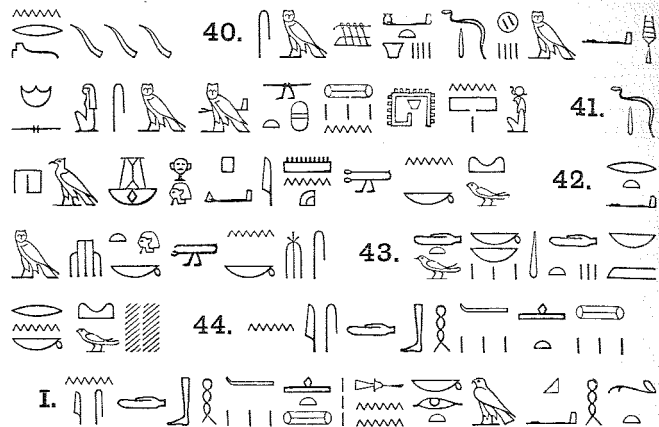
. all.

“38. O SEM, take [the four vessels].”

*This shall be said four times by him that standeth
beside him that sitteth.*

“39. O SEM, take [the four vessels].”

*This shall be said four times by him that standeth
beside him that sitteth.*



“40. O SEM, take the four vessels.

This shall be said four times by him that standeth beside him that sitteth.

“O SEM, bring hither the cakes of the Hall of the “House of Rā.”

“41. O chief KHER HEB PETĀ-ĀMEN-ĀP, evil hath “been carried away for thee, and 42. placed before “thy head. Everything which thou hatest hath been “carried away for thee 43. [and] every evil word “spoken in thy name.”

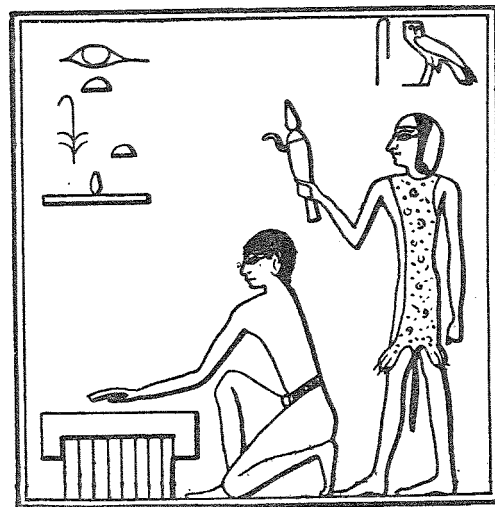
44. Invocation of offerings.

In the three Vignettes which follow we see:—

I. The SEM priest standing, holding in his right hand a libation vase filled with water, whilst a ministrant makes ready the table of offerings. The text reads, “Whilst the offerings are being proclaimed the Eye of



“Horus is presented unto thee, and the offerings are “brought and the things which are to be placed on the



The Sem priest superintending the preparation of the “Royal Offering by a ministrant.

“altar, and divine offerings are brought and set before “the statue.”

II. A priest kneeling, with his right hand clasped on his breast, and his left hand raised, and the text states that the KHER HEB shall perform many protective ceremonies.



TWENTY-EIGHTH CEREMONY.

SPEECH OF THE KHER HEB TO THE NINE SMERIU.



III. A priest standing, sprinkling the table of offerings, whilst a kneeling ministrant arranges it properly. Whilst two vessels of water are being sprinkled upon it, the SEM priest burns an offering of incense to Rā-Harmachis, and makes a circuit about Osiris, Rā, Thoth, and Maāt.

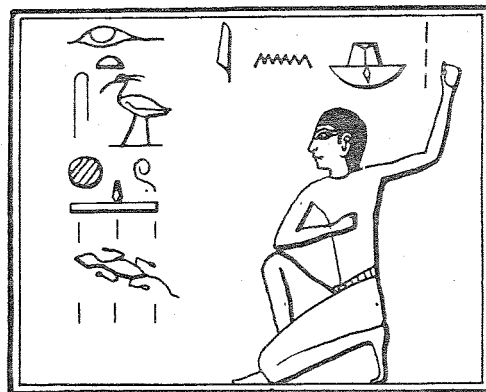
THE TWENTY-EIGHTH CEREMONY.

When these ceremonies have been performed, "the SEM priest cometh to the NINE SMERIU, [and he saith unto them], take ye him (i.e., the statue of the deceased) upon your arms." This act we see illustrated in the Vignette. Two of the SMERIU stand facing each other, and they hold up on their outstretched hands the statue of the deceased. By the side stands the KHER HEB, who says four times: "The god cometh, the protection of the earth is established by the mouth,"

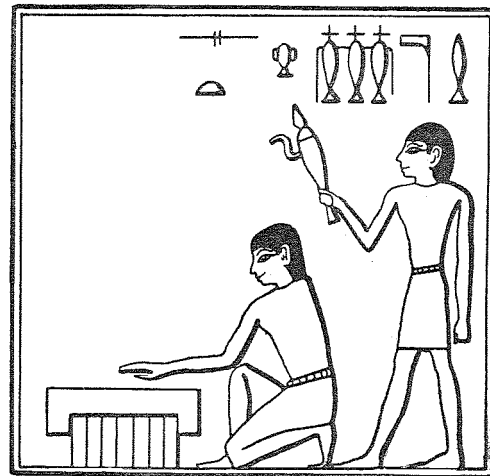
The text reads:—

47. And the KHER HEB shall say:—

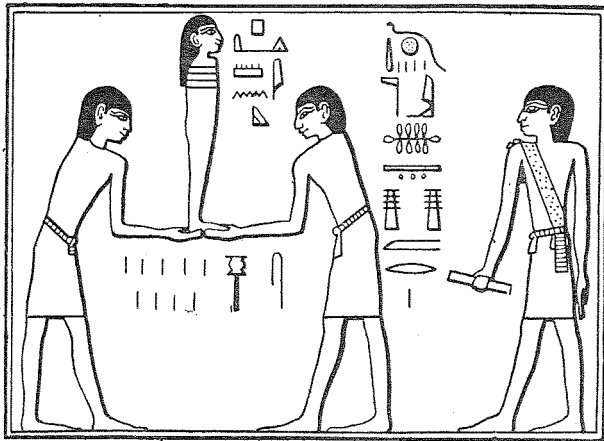
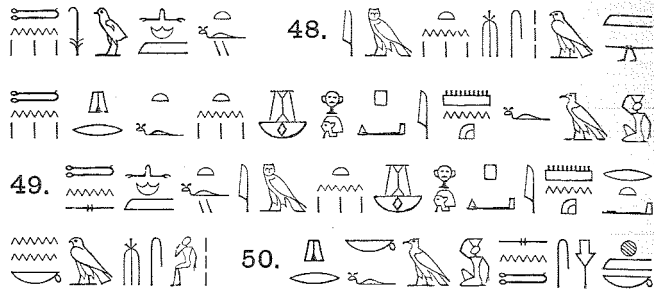
"O ye NINE SMERIU, carry ye him, and lift ye him



The Kher heb reciting the formulae for the protection of the offerings.

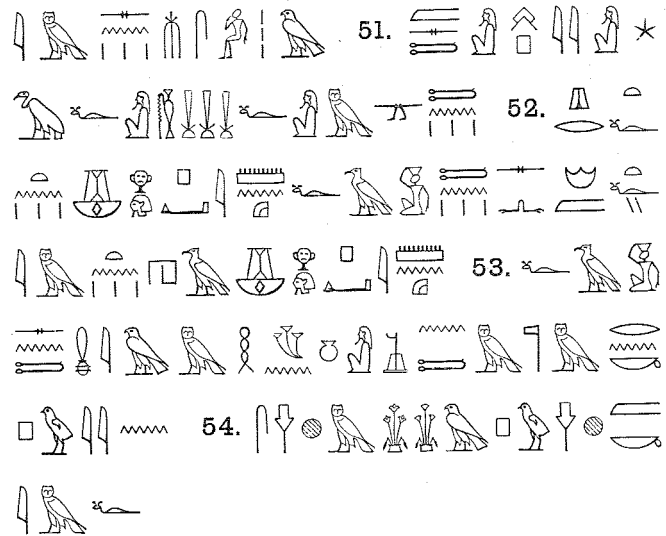


A priest sprinkling the table of offerings with holy water.



The Nine Smeriu carrying the statue on their hands to its shrine.

“up, and let him not be set back 48. through you.
 “O ye children of Horus, come ye forward with your
 “father, the chief KHER ḤEB PEṬĀ-ĀMEN-ĀP, lift ye him
 “up, 49. and let him not be set back through you.
 “O chief KHER ḤEB PEṬĀ-ĀMEN-ĀP, I have given unto
 “thee the Children of Horus 50. to be beneath thee,



“that they may lift thee up. Thou hast become strong
 “through them. O ye Children of Horus, 51. Kesthâ,
 “Ḥâpi, Ṭuamutef, and Qebḥsennuf, come ye forward
 “52. with your father, the chief KHER ḤEB PEṬĀ-
 “ĀMEN-ĀP, lift ye him up, and let him not be set back
 “through you. Hail, chief KHER ḤEB PEṬĀ-ĀMEN-ĀP,
 “53. they bear thee up like Horus in the ḤENNU
 “Boat, and they lift thee up as God in thy name of
 “54. ‘Mighty One in the South and in the North,’
 “that is to say Horus, through whom thou becomest
 “mighty.”

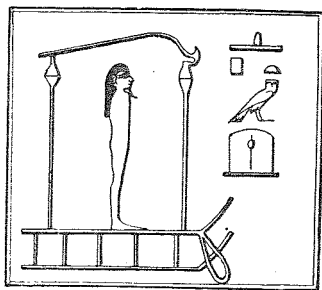
In the next Vignette is represented the shrine, or
 ark, called “ḤETCH,” i.e., the “Shining One,” in which

SPEECH OF THE KHER HEB TO THE PRIEST.


55. 

 56.





The Shrine on its sledge.

the statue of the deceased is placed; by its side are the words, "Placing in the Hetch shrine," .

The text reads:—

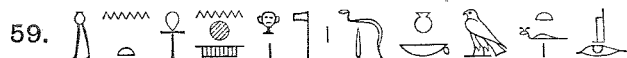
"55. Whilst the priest places his hand on the Hetch shrine, and the SEM priest openeth the door of the same, the KHER HEB shall say: The doors of heaven are opened, and the gates of the house of the god have been unbolted. 56. Open is the house for its lord, going forth whensoever he [wisheth to] go forth, entering in whensoever he [wisheth to] enter in. Hail,

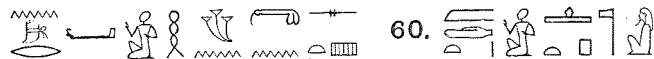
 57.

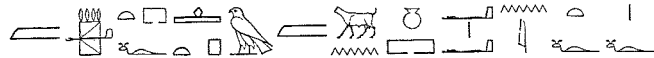
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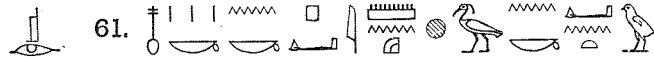


SPEECH OF THE SEM PRIEST.

59. 

 60.









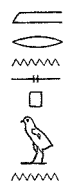








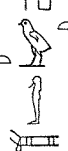


 61.

"the god entereth in. I am Thoth. 57. Assuredly he entereth therein! I have made myself like one who knoweth not; I know 58. . . ."

In the last Vignette of the series the SEM priest is seen standing before the shrine addressing words to the figure therein; behind him is the KHER HEB. The text reads:—

"59. Whilst the doors are being drawn close together in the face of the god, [the SEM priest] shall say: I am Horus. My father is Osiris. I have made a smiting of the phallus of Set, 60. with my hand, and the god reposeth in his Great House, and Horus resteth in the arms of his father Osiris. 61. Thy beauties

“70. ‘Brought by Thoth for Horus’;

“71. in its name of ‘Carried away by Thoth for Horus’;

“72. in its name of ‘Made to be at rest by Thoth for
“Horus’;

“73. in its name of ‘Made straight by Thoth for Horus’;

“74. in its name of ‘Counted by Thoth for Horus’;

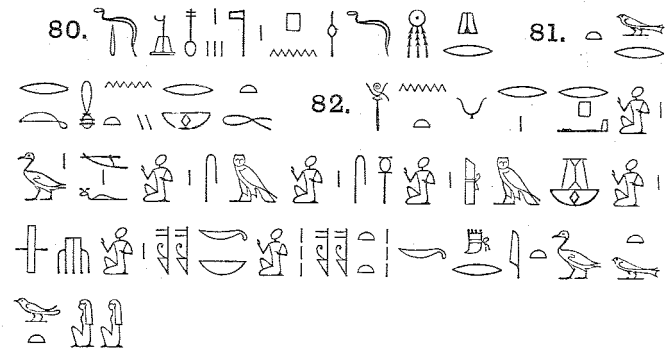
“75. in its name of ‘Ānt’;

“76. in its name of ‘Sheṭi’;

“77. in its name of ‘Hetep’;

“78. in its name of ‘Maā’;

“79. in its name of ‘Āpep tut Tem.’”



“80. [The above] shall be said over the shrine
“‘THES NEFERU’ of this god, which shineth with [its]
“81. covering, according to that which is in the
“service roll.”

“82. Those who officiate in the ceremony of Opening
“the Mouth are: the ERPĀ (i.e., the eldest son of the
“deceased), the SA-MER-F, the SEM, the SMER, the ĀM-ĀS,
“the KHER HEB, the ĀM-KHENT, the MESENTI (two
“groups), the GREATER TCHERĀT, and the LESSER
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