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Books on Egypt and Chaldaea

VOL. VIII. OF THE SERIES

THE BOOK OF THE DEAD

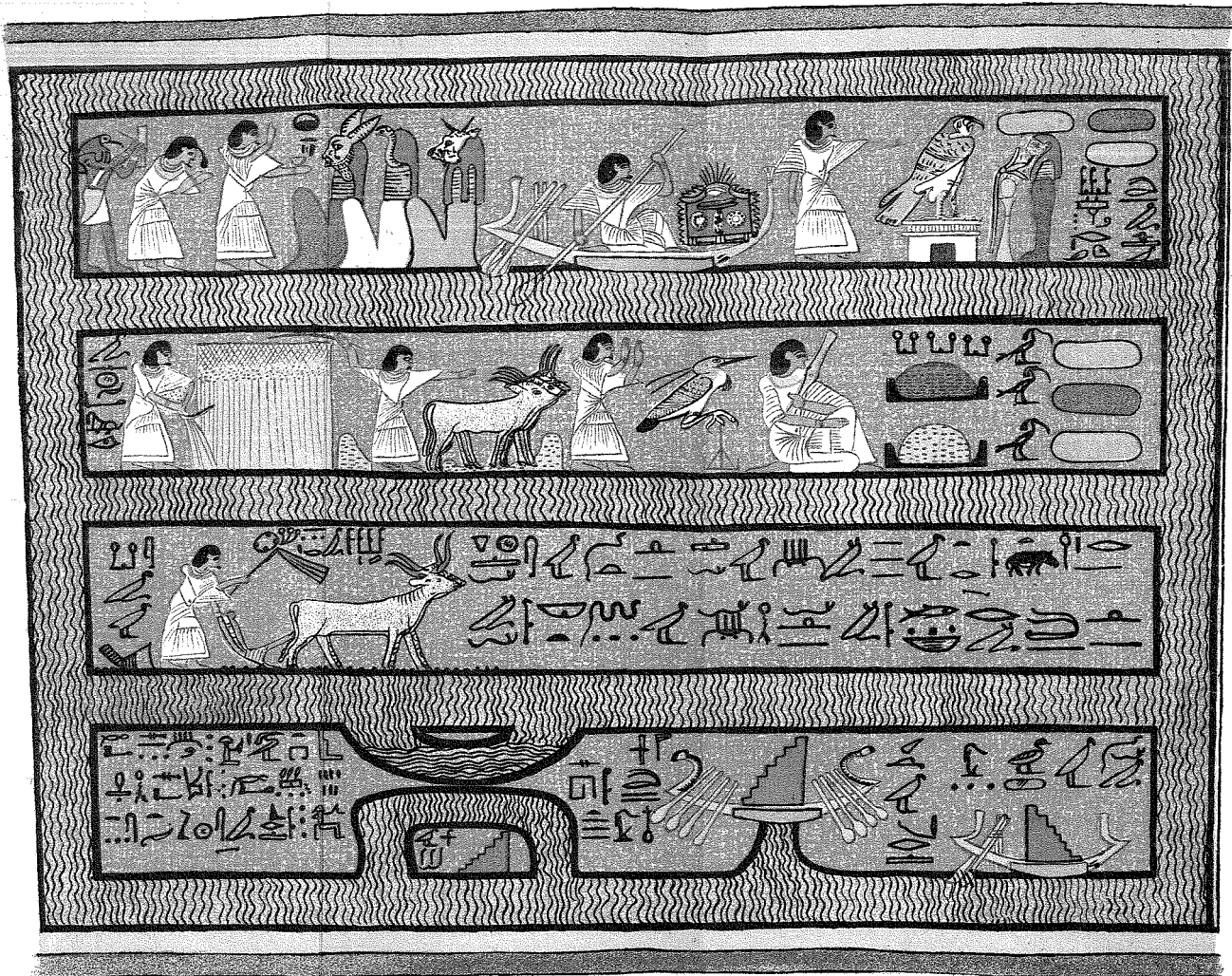
INTRODUCTION AND ENGLISH TRANSLATION
IN THREE VOLUMES

VOL. III.

CHAPTERS CXXXVI.—CXC.

THE SEKHET-HETEPU OR ELYSIAN FIELDS.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 35).]



Ani ploughing, and reaping, and worshipping the gods in the abode of the blessed.

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Books on Egypt and Chaldaea

THE
BOOK OF THE DEAD

AN ENGLISH TRANSLATION OF THE CHAPTERS,
HYMNS, ETC., OF THE THEBAN RECENSION,
WITH INTRODUCTION, NOTES, ETC.

BY
E. A. WALLIS BUDGE, M.A., LITT.D., D.LIT.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

SECOND EDITION REVISED AND ENLARGED

DAR
WITH TWENTY-TWO PLATES AND FOUR HUNDRED
z pozůstalosti AND TWENTY VIGNETTES

JOSEFA VACKA.

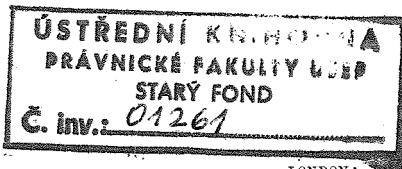
VOL. III.—CHAPTERS CXXXVI.—CXC.

LONDON
KEGAN PAUL, TRENCH, TRÜBNER & CO. LTD.
DRYDEN HOUSE, 43 GERRARD STREET, W.

1909

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LONDON:

PRINTED BY WILLIAM CLOWES AND SONS, LIMITED,
DUKE STREET, STAMFORD STREET, S.E., AND GREAT WINDMILL STREET, W.

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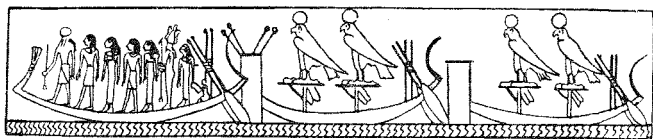
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THE BOOK OF THE DEAD

CHAPTER CXXXVIA. (I.)

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 28).]



Vignette: Three boats. In the first are Osiris, Horus (or, Rā), the deceased, and others; in the second and third are the two divine hawks on standards.

Text: (1) ANOTHER CHAPTER OF TRAVELLING IN THE GREAT BOAT OF RĀ. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith:— (2)

“Behold now, O ye luminaries in Ānnu, ye people in

“Kherāḥa, the god Kha (?) hath been born; his cordage
 “(3) hath been completed, and the instrument where-
 “with he maketh his way hath [he] grasped firmly. I
 “have protected the implements of the gods, and I
 “delivered the boat Kha (?) for him. I have come
 “forth into heaven, and I have travelled therein with
 “Rā in the form of an ape, and have (4) turned
 “back the paths of Nut at the staircase of the god
 “Sebek.”

CHAPTER CXXXVIA. (II.)

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 16).]

Vignette: In the Theban Recension this Chapter has no vignette, but in the Saïte Recension the deceased stands in the boat of the god Rā who is seated therein (see Lepsius, *op. cit.*, Bl. 56).

Text: (1) ANOTHER CHAPTER OF MAKING PERFECT THE *KHU*; [it shall be recited] on the festival of Six. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith:—

“Behold now, O ye luminaries in Annu (Heliopolis),
 “ye people in (2) Kher-āḥa, the god hath been born;
 “his cordage (?) hath been completed, and the instru-
 “ment wherewith he maketh his way he hath grasped
 “firmly; and the Osiris Nu is strong (3) with them to

“direct the implement of the gods. The Osiris Nu hath
 “delivered the boat of the sun therewith,
 “and he cometh forth (4) into heaven. The Osiris Nu
 “saileth round about in heaven, he travelleth therein
 “unto Nut, he journeyeth along with Rā, and he
 “voyageth therein in the form of (5) apes; [he]
 “turneth back the water-flood which is over the
 “Thigh of the goddess Nut at the staircase of the
 “god Sebaḳu. (6) The hearts of Seb and Nut are
 “glad and repeat the name which is new. Un-neferu
 “reneweth [his] youth, Rā is in his splendours of light,
 “(7) Unti hath his speech, and lo, the god of the In-
 “undation is Prince among the gods. The taste of
 “sweetness hath forced a way into the heart of the
 “destitute one, and the lord of thy outcries (8) hath
 “been done away with, and the oars (?) of the com-
 “pany of the gods are in vigorous motion. Adored be
 “thou, O divine Soul, who art endowed more than the
 “gods of the South and North [in] their splendours!
 “Behold, (9) grant thou that the Osiris Nu may be
 “great in heaven even as thou art great among the
 “gods; deliver thou him from every evil and mur-
 “derous thing which may be wrought (10) upon him
 “by the Fiend, and fortify thou his heart. Grant
 “thou, moreover, that the Osiris Nu may be stronger
 “than all the gods, all the *Khus*, and all the dead.
 “(11) The Osiris Nu is strong and is the lord of
 “powers. The Osiris Nu is the lord of right and
 “truth (12) which the goddess Uatchit worketh. The

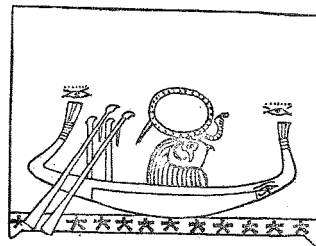
“strength which protects the Osiris Nu is the strength
 “which protects the god Rā in heaven. O god Rā,
 “grant thou that the Osiris Nu may travel on (13) in
 “thy boat in peace, and do thou prepare a road where-
 “on [thy] boat may journey onwards; for the force
 “which protecteth (14) Osiris is the force which pro-
 “tecteth thee. The Osiris Nu driveth back the Croco-
 “dile from Rā day by day. (15) The Osiris Nu cometh
 “even as doth Horus in the splendours (?) of the horizon
 “of heaven, and he directeth (16) Rā through the
 “mansions of the sky; the gods rejoice greatly when
 “the Osiris Nu repulseth the Crocodile. The Osiris
 “Nu hath the amulet (?) of the god, and (17) the cloud
 “of Nebt shall not come nigh unto him, and the divine
 “guardians of the mansions of the sky shall not destroy
 “him. The Osiris Nu is a (18) divine being whose
 “face is hidden, and he dwelleth within the Great
 “House [as] the chief of the Shrine of the god. The
 “Osiris Nu carrieth the words of the god to Rā, (19)
 “and he cometh and maketh supplication unto the
 “divine lord with the words of his message. The
 “Osiris Nu is strong of heart, and he maketh his
 “offering at the moment (20) among those who perform
 “the ceremonies of sacrifice.”

RUBRIC: [This chapter] shall be said over a figure of the deceased which shall be placed in [a model of] the boat of the sun, and behold, [he that reciteth it] shall be washed, and shall be ceremonially pure, (21) and he shall have burnt incense before Rā, and shall have offered wine, and cakes, and roasted fowl for the journey [of the deceased] in the boat of Rā. Now,

every (22) *klm* for whom such things are done shall have an existence among the living ones, and he shall never perish, and he shall have a being like unto that of the holy God; no evil thing whatsoever shall attack him. (23) And he shall be like unto a happy *klm* in Amentet, and he shall not die a second time. He shall eat and he shall drink in the presence of Osiris each day; he shall be borne along (24) with the kings of the North and of the South each and every day; he shall quaff water at the fountain-head; he shall come forth by day even as doth Horus; (25) he shall live and shall become like unto God; and he shall be hymned by the living ones, even as is Rā each and every day continually and regularly for ever.

CHAPTER CXXXVI. B.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 28).]



Vignette: A boat in which is the head of a hawk, emblematic of Rā, whereupon is a disk encircled by a serpent, sailing over a heaven of stars; over the bows and stern are *utchats*, or symbolic eyes.

Text: (1) THE CHAPTER OF SAILING IN THE GREAT BOAT OF RĀ TO PASS OVER (2) THE CIRCLE OF BRIGHT FLAME. The Osiris Nu, the overseer of

the house of the overseer of the seal, triumphant, saith:—

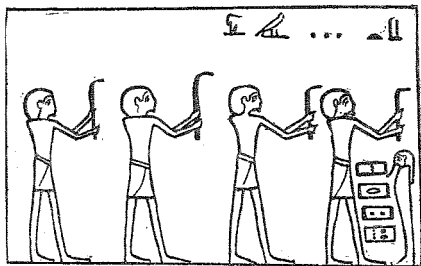
“[Hail], ye bright and shining flames which keep
 “your place behind Rā, and which slay (3) behind him,
 “the boat of Rā is in fear of the whirlwind and the
 “storm; shine ye forth, then, and make [ye yourselves]
 “visible. I have come [daily] along with the god
 “Sek-hrā from the bight of his holy lake, (4) and I
 “have seen the Maāt [goddesses] pass along, and the
 “Lion-gods who belong unto them. Hail, thou that
 “dwellst in the coffer, who hast multitudes of plants (?),
 “I (5) have seen [what is] there. We rejoice, and
 “their princes rejoice greatly, and their lesser gods (?)
 “are glad. I have made a (6) way in front of the boat
 “of Rā, I have lifted myself up into his divine Disk,
 “I shine brightly through his splendours; he hath
 “furnished himself with the things which are his,
 “taking possession thereof as the lord of right and
 “truth. (7) And behold, O ye company of the gods,
 “and thou ancestor of the goddess Isis,¹ grant ye that
 “he may bear testimony to his father, the lord of those
 “who are therein. I have (8) weighed the
 “in him [as] chief, and I have brought to him the
 “goddess Tefnut, and he liveth. Behold, come, come,
 “and declare before him the testimony (9) of right and
 “truth of the lord Tem. I cry out at eventide and at
 “his hour, saying;—Grant ye unto me (10) that I may
 “come. I have brought unto him the jaws of the

¹ Read “god Osiris”?

“passages of the tomb; I have brought unto him the
 “bones which are in Annu (Heliopolis); (11) I have
 “gathered together for him his manifold parts; I have
 “driven back for him the serpent fiend Āpep; I have
 “spit upon his gashes for him; I have made my road
 “and I have passed in (12) among you. I am he who
 “dwelleth among the gods, come, let [me] pass onwards
 “in the boat, the boat of the lord Sa. Behold, O
 “Ĥeru-ur, (13) there is a flame, but the fire hath been
 “extinguished. I have made [my] road, O ye divine
 “fathers and your divine apes! I have entered upon
 “the horizon, and I have passed on (14) to the side of
 “the divine princes, and I have borne testimony unto
 “him that dwelleth in his divine boat. I have gone
 “forward over the circle of bright (15) flame which is
 “behind the lord of the lock of hair which moveth
 “round about. Behold, ye who cry out over your-
 “selves, ye worms in [your] hidden places, grant ye
 “that I may pass onwards, (16) for I am the mighty
 “one, the lord of divine strength, and I am the spiritual
 “body (*sāḥ*) of the lord of divine right and truth made
 “by the goddess Uatchit. His strength which pro-
 “tecteth (17) is my strength which protecteth, which is
 “the strength which protecteth Rā. [Grant ye that I
 “may be in the following of Rā], and grant ye that I
 “may go round about with him in Sekhet-ḥetep [and
 “in] the two lands. (18) [I am] a great god, and [I
 “have been] judged by the company of his gods; grant
 “that divine, sepulchral meals may be given unto me.”

CHAPTER CXXXVIIA.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 26).]



Vignette: Four men, each holding a flame, standing in the presence of a god, before whom are four pools or lakes.

Text: (1) THE CHAPTER OF THE FOUR BLAZING FLAMES WHICH ARE MADE FOR THE KHU. Behold, thou shalt make four square troughs of clay, (2) whereon thou shalt scatter incense, and thou shalt fill them with the milk of a white cow, and by means of these thou shalt extinguish the flame. (3) The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith:—

“The fire cometh to thy KA, O Osiris, governor of “Ámenti; the fire (4) cometh to thy Ka, O Osiris Nu, “the overseer of the house of the overseer of the seal, “triumphant. He that ordereth the night cometh “after the day. (5) [The flame cometh to thy KA,

“O Osiris, governor of those in Ámenti]¹ and the two “sisters (?) of Rā come likewise. Behold, [the flame] “riseth in Ábtu (Abydos) and it cometh; and I cause it “to come [to] (6) the Eye of Horus. It is set in order “upon thy brow, O Osiris, governor of Ámenti,² and it “is (7) fixed within thy shrine and riseth upon thy “brow; it is set in order upon thy breast, O Osiris Nu, “(8) and it is fixed upon thy brow. The Eye of Horus “is protecting thee, O Osiris, governor of Ámenti, and “it keepeth thee (9) in safety; it casteth down headlong “all thine enemies for thee, and all thine enemies have “fallen headlong before thee. (10) O Osiris Nu, the “Eye of Horus protecteth thee, it keepeth thee in “safety, and it casteth down headlong (11) all thine “enemies. Thine enemies have fallen down headlong “before thy KA, O Osiris, governor of (12) Ámenti, the “Eye of Horus protecteth thee, it keepeth thee in “safety, and it hath cast down headlong all thine “enemies. (13) Thine enemies have fallen down head- “long before thy Ka, O Osiris Nu, the overseer of the “house of the overseer of the seal, triumphant, (14) the “Eye of Horus protecteth thee, it keepeth thee in “safety, it hath cast down headlong for thee all thine “enemies, and thine enemies have fallen down headlong “before thee. The Eye of Horus (15) cometh, it is “sound and well, and it sendeth forth rays like unto “Rā in the horizon; it covereth over with darkness the

¹ Added from the Papyrus of Nebsemi.

² In the Papyrus of Nebsemi the deceased is here addressed.

"powers of Suti, it taketh possession thereof, and it
 "bringeth its flame (16) against him upon [its] feet (?).
 "The Eye of Horus is sound and well, thou eatest the
 "flesh (?) of thy body by means thereof, and thou
 "givest praise (?) thereto. The four flames enter into
 "thy KA, O Osiris, governor of (17) Amenti, the four
 "flames enter into thy Ka, O Osiris Nu, the overseer
 "of the house of the overseer of the seal, triumphant.
 "Hail, ye children of Horus, Kesthi, Hāpi, Tuamutef,
 "(18) and Qebhsennuf, ye have given your protection
 "unto your divine Father Osiris, the governor of
 "Amenti, grant ye your protection to the Osiris Nu,
 "triumphant. (19) Now therefore, inasmuch as ye
 "have destroyed the opponent[s] of Osiris, the governor
 "of Amenti, he liveth with the gods, and he hath
 "smitten Suti with his hand and arm since light
 "dawned upon the earth, and Horus hath gotten
 "power, (20) and he hath avenged his divine Father
 "Osiris himself; and inasmuch as your divine father
 "hath been made vigorous through the union which ye
 "have effected for him with the KA of Osiris, the
 "Governor of Amenti—now the Eye of Horus (21) hath
 "avenged him, and it hath protected him, and it hath
 "cast down headlong for him all his enemies, and all
 "his enemies have fallen down before him—even so do
 "ye destroy the (22) opponent[s] of the Osiris Nu, the
 "overseer of the house of the overseer of the seal,
 "triumphant. Let him live with the gods, let him
 "smite down his enemy, let him destroy [him] (23) when

"light dawneth upon the earth, let Horus gain power
 "and avenge the Osiris Nu, let the Osiris Nu have
 "vigour through the union which ye have effected for
 "him with his Ka. (24) O Osiris Nu, the Eye of Horus
 "hath avenged thee, it hath cast down headlong all
 "thine enemies for thee, and all thine enemies have
 "fallen down headlong before thee. Hail, Osiris,
 "(25) Governor of Amenti, grant thou light and fire
 "to the happy soul which is in Suten-henen (Hera-
 "cleopolis); and [O ye children of Horus] grant ye
 "power unto the living soul of the (26) Osiris Nu
 "within his flame. Let him not be repulsed and let
 "him not be driven back at the doors of Amentet; O
 "let his offerings of bread and of linen garments be
 "brought unto him (27) among [those of] the lords of
 "funeral oblations, O offer ye praises as unto a god to
 "the Osiris Nu, destroyer of his opponent[s] in his
 "form of right and truth and in his (28) attributes of a
 "god of right and truth."

RUBRIC: [This chapter] shall be recited over four fires
 [made of] *ātmā* cloth which hath been anointed with *hātet*
 unguent of Thehennu, and they shall be placed in the hands
 of four men who shall have the names of the pillars of Horus
 written (29) upon their shoulders, and they shall burn the
 fires in the beautiful rays of Rā, and this shall confer power
 and might upon the *Khu* among the stars which never set.
 If this chapter be recited (30) for him he shall never, never
 fail, and he shall become a living soul for ever, and these
 fires shall make the *Khu* as vigorous as Osiris, (31) the
 Governor of Amenti, regularly and continually for ever. It
 is a great struggle. Thou shalt not perform this ceremony
 before any human being except thine own self, or thy father,

(32) or thy son, because it is an exceedingly great mystery of Amentet, and is a type of the hidden things of the underworld, for when [this ceremony hath been performed] the gods, and the *Khus*, and the dead shall see him (33) in the form of the Governor of Amenti, and he shall have power and dominion like this god.

If thou shalt undertake to perform for him [what is ordered] in this "Chapter of the four blazing flames" each [day?] (34) thou shalt cause the form of the deceased to come forth from every hall [in the underworld] and from the seven halls of Osiris. And he shall have an existence in the form of the god, he shall have power and dominion corresponding to that of the gods and the *Khus* (35) for ever and ever; he shall enter in through the hidden pylons and shall not be turned back before the god Osiris. And it shall come to pass, if these things have been done for him, that he shall enter in and come forth, (36) he shall not be turned back, no limit [to his journeying] shall be set, and he shall not have sentence of evil passed upon him on the day of the weighing of words before the god Osiris for ever and ever.

And thou shalt perform [what is ordered in] this book for (37) the deceased, and he shall become perfect and pure, and [thou shalt] open his mouth with the iron instrument, and shalt write down these writings in accordance with the things which are found in the books of the royal son *Hēru-tā-tā-f*, (38) who discovered [them] in a hidden chest—now they were in the handwriting of the god himself—in the Temple of the goddess Unnut, the Lady of Unnu (Hermopolis), during his journey to make an inspection (39) of the temples, and of the lands, and of the funeral shrines of the gods. And these things shall be done secretly in the underworld, they are mysteries of the underworld, and they are (40) a type of the mysteries of Neter-khert.

And thou shalt say:—" [I] have come advancing "quickly and casting light upon [his] footsteps, and "hiding [myself] to cast light upon his hidden place (?). "I stand up behind the *Tet*; I (41) stand up behind

"the *Tet* of Rā turning back the slaughter. I am "protecting thee, O Osiris."

RUBRIC: This chapter shall be recited over a *Tet* of crystal which is set up upon a brick (42) made of green clay whereupon hath been inscribed this chapter. Then thou shalt make a cavity in the west wall, and, having [turned] the front of the *Tet* towards the east [therein] thou shalt wall it up with earth moistened with (43) cedar juice (?). It will repulse the enemies of Osiris who set themselves at the east wall.

And thou shalt say:—" [I] have driven back [thy "foes, and I] have kept watch for thee; and he that is "upon his mountain (*i.e.*, Anubis) hath kept watch (44) "at thy moment, and hath repulsed [thy foes for thee]. "I have driven back the Crocodile [for thee] at thy "moment, and I am protecting thee, O Osiris Nu, the "overseer of the house of the overseer of the seal, "triumphant." (45)

RUBRIC: This chapter shall be recited over [a figure of] Anubis made of green clay kneaded (?) with incense and set up on a brick of green clay whereupon it hath been inscribed. (46) Then thou shalt make a cavity in the east wall, and having [turned] the face of Anubis towards the west [therein], thou shalt wall it up. [It will repulse the enemies of Osiris] who set themselves at the south (west?) wall. (47)

And thou shalt say:—"I am the collar (*or* girdle) of "sand round the hidden coffer turning back the arm "from the blazing flame of the funeral mountain; I "have marched over the roads, and I am protecting the "Osiris (48) Nu, the overseer of the house of the over- "seer of the seal, triumphant."

RUBRIC: [This chapter] shall be recited over a brick of green clay whereupon it hath been inscribed; and thou shalt place incense (?) in the middle thereof, (49) and thou shalt smear it with pitch (*or* resin) and set light to it. Then thou shalt make a cavity in the south wall, and having [turned] the front of the brick towards the north [therein], thou shalt wall it up. [It will repulse the enemies of Osiris] who set themselves at the (50) north wall.

And thou shalt say:—"O thou that comest to make a burning, I will not let thee do it; O thou that comest to shoot forth [fire], I will not let thee do it. "I will burn thee, I will shoot forth [fire] (51) at thee, "for I am protecting the Osiris Nu, the overseer of the "house of the overseer of the seal, triumphant."

RUBRIC: [This chapter] shall be recited over a brick of green clay whereupon it hath been inscribed, along with a figure (?) of a (52) palm tree seven fingers in height; and thou shalt open its mouth. Then thou shalt make a cavity in the north wall, and having [turned] the face of the figure towards the south [therein], thou shalt wall it up [it will repulse the enemies of Osiris who set themselves at the south wall].

"And behold, these things shall be performed by a "man who is clean and is (53) ceremonially pure, "one who hath eaten neither meat nor fish, and who "hath not [recently] had intercourse with women; and "behold, thou shalt make offerings of cakes and ale, "and shalt burn incense on the fire of these gods. "(54) And every *Khu* for whom these things shall "be done shall become like a holy god in the under- "world; he shall not be turned back at any gate in "Amentet, and he shall be in the following of (55)

"Osiris, wheresoever he goeth, regularly and con-
"tinually."¹

CHAPTER CXXXVII. B.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 6).]



Vignette: The goddess Apep, the lady who giveth protection, in the form of a hippopotamus, setting light to a vessel of incense. In the Saïte Recension the deceased is seen sitting upon a chair with two burning lamps on each side of him (see Lepsius, *Todtenbuch*, Bl. 56); there the Chapter is called, "Chapter of making the flame to burn up."

Text: (1) THE CHAPTER OF KINDLING A FLAME BY NEBSENI, THE SCRIBE AND DRAUGHTSMAN IN THE TEMPLE OF PTAH. [He saith]:—

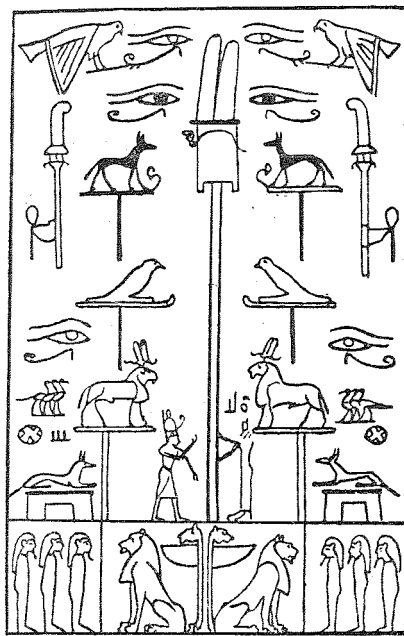
"The white (*or*) shining Eye of Horus cometh. (2)
"The brilliant Eye of Horus cometh. It cometh in

¹ The version of this Chapter found in the Papyrus of Nebseni (sheet 24) is much shorter than that here given, and that Papyrus omits all the supplementary Chapters and rubrics which are written in the Papyrus of Nu; a version much shorter still is given by Naville (*op. cit.*, Bd. II. p. 361) from the Papyrus of Nefer-uben-f in Paris.

“peace, it sendeth forth rays of light unto Rā in the
 “horizon, and it destroyeth the powers (3) of Set
 “according to the decree (?). It leadeth them on,
 “and it taketh possession [of him], and its flame is
 “kindled against him. [Its] flame cometh and goeth
 “about, and bringeth (4) adoration (?); [it] cometh and
 “goeth about heaven in the train of Rā upon the two
 “hands of thy two sisters, O Rā. The Eye of Horus
 “liveth, yea liveth within the great hall; the Eye of
 “Horus liveth, yea liveth, and is An-Mut-f.”

CHAPTER CXXXVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 19).]



Vignette: The standard, emblematic of the nome of Teni, the capital of which was Abydos, surmounted by plumes and uraeus, etc., being set up by Isis and Osiris. On each side winged *utchats*, a fan or fly-flapper held upright by an emblem of life from which project human hands and arms, the hawk emblematic of Horus-Sept, a ram having plumes above his horns, and three gods standing upright. On one side are the

Souls of Pe, and the jackal, emblem of Anpu (Anubis) or of Ap-uat; and on the other are the Souls of Tep and the jackal, emblem of Ap-uat or of Anpu. Beneath the standard are the lion-gods of the horizon, one of whom is called "Yesterday" and the other "To-day."

Text: (1) THE CHAPTER OF ENTERING INTO ÁBTU, AND OF BEING IN THE FOLLOWING OF OSIRIS. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith:— (2)

"Hail, ye gods who dwell in Ábtu (Abydos), ye "divine sovereign chiefs who are gathered together, "come ye forward with joy and gladness to (3) meet "me, and look ye upon my divine father Osiris. I "have been judged, and I have come forth from his "shrine. I am Horus, the lord of Qemt (Egypt), and "of the (4) red hilly desert; I have taken possession "thereof. There is none who hath power over him, "his Eye is mighty against his enemies, he hath "avenged his divine Father, he hath destroyed the "waterflood of his mother, he hath (5) crushed his "enemies, he hath put down violence mightily, and "hath stilled the strength of the god Nebt. The "divine prince of many peoples, the sovereign of the "two lands, hath taken possession of the house of his "divine Father (6) by means of the written decrees. I "have been tried in the Balance, my word is right and "true, I have gained the mastery over my enemies, and "bring to naught (?) the things (7) which they work "against me. I am strong in the strength which pro-

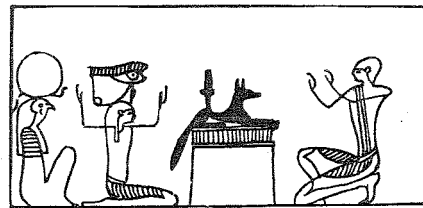
"tecteth me, I am the son of Osiris, and my divine "Father protecteth his body with strength and "might (?)."

CHAPTER CXXXIX.

[See Chapter CXXIII.]

CHAPTER CXL.

[From Lepsius, *Todtenbuch*, Bl. 57.]



Vignette: The deceased kneeling, with both hands raised in adoration, before the jackal of Anubis, which is couchant on a pylon, a kneeling figure having an *utchat* on his head, and the god Ra.

Text: THE BOOK WHICH IS TO BE RECITED ON THE LAST DAY OF THE SECOND MONTH OF THE SEASON

*PERT*¹ WHEN THE *UTCHAT* IS FULL IN THE SECOND MONTH OF THE SEASON *PERT*. (1) The Osiris *Āuf-ānkh* saith:—

“The divine Power hath risen and shineth [in] the “horizon, and the god *Tem* hath risen [out of] the “odour of that which floweth from him. The *Khus* “shine in heaven and *Het-benbenet* (2) rejoiceth, for “there is among them a form which is like unto them- “selves; and there are shouts and cries of gladness “within the shrine, and the sounds of those who rejoice “go round about through the underworld, (3) and “homage [is paid] unto him at the decree of *Tem* “and *Heru-khuti* (*Harmachis*). His Majesty ordereth “the company of the gods to follow in the train of his “Majesty; his Majesty ordereth the calling of the “*Utchat* with you [to] (4) my members. He hath “given strength to all my limbs, and hath made them “vigorous with that which cometh forth from the mouth “of His Majesty. His divine Eye resteth upon its seat “with His Majesty at that hour (5) of the night on the “day (?) of the fulfilment of the fourth hour (*or* four “hours) of the beautiful land (?), on the last day of the “second month of the season *pert*. The Majesty of the “*Utchat* is in the presence of the company of the gods, “and His Majesty shineth as he shone in the primeval “time, when the *Utchat* was [first] (6) upon his head. “*Rā*, *Tem*, *Utchatet*, *Shu*, *Seb*, *Osiris*, *Suti*, *Horus*,

¹ *I.e.*, the sixth month of the Egyptian year, which the Egyptian Christians or Copts call *Mekhir* ⲙⲉⲕⲓⲣ or ⲙⲉⲕⲓⲣ, Gr. *Μεχιρ*.

“*Menth*, *Bāh*, *Rā-er-Neheh*, *Tehuti*, *Nāām*, (7) *Tchetta*, “*Nut*, *Isis*, *Nephthys*, *Hathor*, *Nekht*, *Mert* (?), *Maāt*, “*Ānpu*, and *Ta-mes-tchetta* [are] the soul and body of “*Rā*. (8) The computation of the *Utchat* hath been “made in the presence of the divine lord of this earth; “it is full to the uttermost, and it resteth (*or* setteth). “And these gods are rejoicing on this day, and they “have their hands beneath (?) them, and the festival of “every god (9) having been celebrated, they say:— “Hail, praise be unto thee, O thou who art as *Rā*, “rejoice in him, for the mariners of [his] boat sail “round about, and [he] hath overthrown the fiend “*Āpep*. Hail, praise be unto thee, O thou who art “as *Rā* who maketh himself to come into being (10) in “the form of the god *Kheperā*. Hail, praise be unto “thee, O thou who art as *Rā*, for [he] hath destroyed “his enemies. Hail, praise be unto *Rā*, for he hath “crushed the heads of the children (11) of impotent “rebellion. And praise and rejoicing be unto the “*Osiris Āuf-ānkh*, triumphant.”

RUBRIC: [This chapter] shall be recited over an *Utchat* of real lapis-lazuli or of *mak* stone plated with gold, before which shall be offered (12) every kind of fair and pure oblation when *Rā* showeth himself on the last day of the second month of the season *pert*. And thou shalt make another *Utchat* of jasper and place it upon such part of the dead man's body as thou pleasest, and when this chapter hath been recited (13) before the boat of *Rā*, the deceased shall be borne along with these gods, and he shall become one of them, and he shall be made to rise up in the underworld. And whilst this chapter is being recited, and likewise whilst the offerings are being made

(14) at the time when the *Utchat* is full, four altars shall be lighted for Rā-Tem, and four for the *Utchat*, and four for the gods who have been mentioned. And upon each one of them shall there be bread-cakes made of fine flour, and five white cakes, and plants (?), and five white cakes, and *shai*, and five *bāaq*, and of incense one measure, and of *teq* incense one measure, and one roasted joint of meat.

CHAPTERS CXLI. AND CXLII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 15).]

Vignette: The deceased, with hands raised in adoration, bowing before a table of offerings of every kind; or, the deceased standing and offering incense and pouring out a libation before Osiris; or, the god Osiris seated within a shrine on a throne, by the side of which stand Isis and Nephthys. On a lotus flower stand the four Children of Horus, and on a standard is a jackal, emblematic of Anubis. These vignettes are figured by Naville (*op. cit.*, Bd. I. Bl. 153), and differ entirely from the vignette which accompanies Chapter CXLII. in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 59). Originally the text of Chapters CXLI. and CXLII. formed one composition, but it might readily be divided into two sections, viz., the list of the gods to whom a man was directed to make offerings for the benefit of his father and his son, and a list of the names of Osiris, and this is what the Editors of the Saïte Recension actually did, and they emphasized the division by giving to each section a distinct title

Text: [HERE BEGINNETH] THE BOOK¹ [WHICH] A MAN SHALL RECITE FOR HIS FATHER OR FOR HIS SON DURING THE FESTIVALS OF ÀMENTET, WHEREBY HE SHALL MAKE HIM PERFECT WITH RĀ AND WITH THE GODS, AND WHEREBY HE SHALL HAVE HIS EXISTENCE WITH THEM; IT SHALL BE RECITED ON THE NINTH DAY OF THE FESTIVAL. Behold the Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, maketh offerings of cakes, and ale, and oxen, and feathered fowl, and joints of roast meat; and he burneth incense

1. to Osiris, the governor of Àmenti,²
2. to Rā-Ĥeru-khuti (Rā-Harmachis),³
3. to Nu,⁴
4. to Maāt,
5. to the Boat of Rā,
6. to Temu,⁵
7. to the Great company of the gods,
8. to the Little company of the gods,
9. to Horus, the lord of the *ureret* crown,
10. to Shu,
11. to Tefnut,

¹ In the Saïte Recension the title of the first section runs:—
“[HERE BEGINNETH] THE BOOK OF MAKING PERFECT THE DECEASED,
“AND OF KNOWING THE NAMES OF THE GODS OF THE SOUTHERN
“AND NORTHERN HEAVENS, AND OF THE GODS OF THE *QERTY*, AND
“OF THE GODS WHO ARE THE GUIDES OF THE UNDERWORLD (*TUAT*).
“IT SHALL BE RECITED BY A MAN FOR HIS FATHER OR FOR HIS
“MOTHER,” etc.

² The S. R. (*i.e.*, Saïte Recension) adds, “lord of the four districts of Àbtu (Abydos).” ³ S. R., Ĥeru-khuti. ⁴ The S. R. adds, “Father of the gods.” ⁵ S. R., Tem-Kheperá.

12. to Seb,¹
13. to Nut,¹
14. to Isis,
15. to Nephthys,²
16. to the Temple of the *Kas* of Nebt-er-teher,
17. to the Raging-one-of-heaven-who-raiseth-up-the
god,
18. to *Áukert*³ -dwelling-in-her-place,
19. to the city of Meht-Khebitet, the *sáhu* of the god,
20. to the Goddess-greatly-beloved-with-red-hair,
21. to the Goddess-joined-unto-life-with-flowing-hair,
22. to the Goddess-whose-name-is-mighty-in-her-
works,
23. to the Bull, the husband of the divine Cow,⁴
24. to the beautiful Power of the beautiful Rudder
of the northern heaven,⁵
25. to Him that revolveth, the guide of the two
lands, the beautiful Rudder of the western heaven,⁶
26. to the God of light, who dwelleth in the Temple
of the *áshemu*⁷ beings, the beautiful Rudder of the
eastern heaven,
27. to the Dweller in the Temple of the ruddy ones,
the beautiful Rudder of the southern heaven,⁸

¹ In the S. R. Seb and Nut are mentioned together. ² In the S. R. Osiris, Isis, and Nephthys are mentioned together. ³ In the S. R., Amenti. ⁴ In the S. R., "To the Bull of the Cows." ⁵ In the S. R., "To the beautiful Power, the Opener of the Disk. To the beautiful Rudder of the northern heaven." ⁶ In the S. R., "To Him that revolveth, the guide of the two lands. To the beautiful Rudder of the eastern heaven." ⁷ *I.e.*, the gods in material forms. ⁸ In the S. R. this paragraph is in two sections.

28. To *Kesthi*,
29. to *Hápi*,
30. to *Tuamutef*
31. to *Qebhsennuf*,¹
32. to the *Átert* of the South,
33. to the *Átert* of the North,
34. to the *Sektet* boat,²
35. to the *Átet* boat,³
36. to *Toth*,⁴
37. to the Gods of the South,
38. to the Gods of the North,⁵
39. to the Gods of the West,
40. to the Gods of the East,⁶
41. to the Gods of the Thigh,
42. to the Gods of the funeral offerings,⁷
43. to the Great House,
44. to the Temple of Flame,⁸
45. to the Gods of the places of the dead,
46. to the Gods of the horizon,⁹
47. to the Gods of the fields,
48. to the Gods of the divine *Perti*,¹⁰

¹ In the S. R. the four "children of Horus" are mentioned together. ² In the S. R. the two boats of the Sun are mentioned together. ³ After "Átet boat," the S. R. adds, "to Hathor." ⁴ In the S. R., "To Toth, the Bull of Maát, to Toth, the Weigher of the words of the Company of the gods, to Toth, the Guide of the gods." ⁵ In the S. R. the gods of the South and North are mentioned together. ⁶ In the S. R. the gods of the West and East are mentioned together. ⁷ This line is omitted in the S. R. ⁸ In the S. R. the "Great Double-House," and the "Double-House of Flame" are mentioned together. ⁹ In the S. R. the gods of the cemeteries and of the horizon are mentioned together. ¹⁰ In the S. R. the gods of the fields and of the *Qerti* (not *Perti*) are mentioned together.

49. to the Gods of the divine *Nesti*,¹
50. to the Roads of the South,
51. to the Roads of the North,²
52. to the Roads of the East,
53. to the Roads of the West,³
54. to the Doors of the Underworld,
55. to the Pylons of the Underworld,
56. to the Leaves of the hidden doors,
57. to the hidden doors,
58. to the Guardians of the leaves of the Doors of the *Tuat* (Underworld),⁴
59. to the Hidden Faces who guard the roads,
60. to the Guardians who give divine food (?),
61. to the Guardians of the funeral mountains who give happy faces (?),
62. to the Flaming Beings who give forth fire,
63. to the divine burning Altars,
64. to those who scatter and extinguish the flame of fire in *Amentet*,⁵

¹ In the S. R., "little ones." ² In the S. R. the gods of the *netches* and the southern and northern roads are mentioned together. ³ In the S. R. the roads of the West and East are mentioned together. ⁴ In the S. R. we have:—"To the Guide of the doors of the *Tuat*, to the Doorkeepers of the *Tuat* and of the pylons of the *Tuat*, to the hidden pylons of the *Tuat*, to the Doorkeepers of the pylons of the *Tuat*, to the hidden doors of the *Tuat*." ⁵ In the S. R. we have:—"To those that scatter and extinguish the fire, to the fire in *Amentet*," and after these lines are added the following:—

"To Him that giveth triumph to the *Khu*,
 "To the Perfect one in *Amentet*,
 "To the East (*Abtet*) and to its *Ka*."

65. to Osiris-Un-nefer,¹
66. to Osiris-*Ankhti*,
67. to Osiris-lord-of-life,
68. to Osiris-lord-of-wholeness,
69. to Osiris-dweller-in-Pe \dot{c} u (?),
70. to Osiris-Orion (*Sah*),
71. to Osiris-Saa,
72. to Osiris-dweller-in-temples,
73. to Osiris-in-Resenet,
74. to Osiris-in-Mehenet,
75. to Osiris-golden-one-of-millions-of-years,
76. to Osiris-Bati-erpit,
77. to Osiris-Ptah-lord-of-life,
78. to Osiris-dweller-in-Re-stau,
79. to Osiris-dweller-in-the-funeral-mountain,
80. to Osiris-in-Ati,
81. to Osiris-in-Sehtet,
82. to Osiris-in-Netchefet,
83. to Osiris-in-Resu,
84. to Osiris-in-Pe,
85. to Osiris-in-Neteru,
86. to Osiris-in-Sau-the-Lower,
87. to Osiris-in-Baket,
88. to Osiris-in-Sunnu,
89. to Osiris-in-Rehenenet,

¹ In the S. R. here begins Chapter CXLII. with the title, "The Book of making perfect the deceased, and of making [him] to advance with long strides, and to come forth by day in all the transformations which he pleaseth, and to know the names of the god Osiris in every place wherein he chooseth to be."

90. to Osiris-in-Āpen,
 91. to Osiris-in-Qefennu
 92. to Osiris-Sekri-in-Peṭ-she,
 93. to Osiris-dweller-in-his-city
 94. to Osiris-in-Peṣ-re,
 95. to Osiris-in-his-habitations-in-the-Land-of-the-North,
 96. to Osiris-in-heaven,
 97. to Osiris-in-his-habitations-in-Re-stau,
 98. to Osiris-Netchesti,
 99. to Osiris-Atef-ur,
 100. to Osiris-Sekri,
 101. to Osiris-governor-of-eternity,
 102. to Osiris-the-begetter,
 103. to Osiris-in-the-water (?),
 104. to Osiris-in-battle (?),
 105. to Osiris-lord-of-everlastingness,
 106. to Osiris-Prince,
 107. to Osiris-Taiti,
 108. to Osiris-in-Re-stau,
 109. to Osiris-upon-his-sand,
 110. to Osiris-dweller-in-the-hall-of-the-Cow,
 111. to Osiris-in-Tanenet,
 112. to Osiris-in-Neṭebit,
 113. to Osiris-in-Sāa,
 114. to Osiris-in-Beṭeshu,
 115. to Osiris-in-Ṭepu,
 116. to Osiris-in-Sau-the-Upper,
 117. to Osiris-in-Nepert,

118. to Osiris-in-Shennu,
 119. to Osiris-in-Ḥenket,
 120. to Osiris-in-Ta-sekri,
 121. to Osiris-in-Shau,
 122. to Osiris-in-Fat-Ḥeru,
 123. to Osiris-in-Maāti,
 124. to Osiris-in-Ḥenā.

In the Saite Recension (see Lepsius, *op. cit.*, Bl. 59) Chapter CXLII. is much fuller than in the papyri extant which contain the Theban Recension; as there given it is in a tabular form and is divided into six sections each containing twenty-six lines. It runs:—

Text: THE BOOK OF MAKING PERFECT THE DECEASED AND OF MAKING HIM TO ADVANCE WITH LONG STRIDES, AND TO COME FORTH BY DAY IN ALL THE TRANSFORMATIONS WHICH PLEASE HIM, AND TO KNOW THE NAMES OF THE GOD OSIRIS IN EVERY PLACE WHEREIN HE CHOOSETH TO BE. The Osiris Auf-ānhk, born of Sheret-Āmsu, triumphant, saith:—

- I. (1) "Osiris-un-nefer, (2) Osiris-the-living-one, (3) "Osiris-lord-of-life, (4) Osiris-Neb-er-teher, (5) Osiris-"opener-of-the-back-of-the-two-lands, (6) Osiris-dweller-"in-Un, (7) Osiris-dweller-in-corn, (8) Osiris-Sah "(Orion), (9) Osiris-holy-crown-of-the-Souls-of-Ānnu "(Heliopolis), (10) Osiris-dweller-in-Thenenet, (11) "Osiris-in-Resenet, (12) Osiris-in-Meḥenet, (13) Osiris-"lord-of-millions-of-years, (14) Osiris-son-of-the-*Erpeti* "(*i.e.*, Isis and Nephthys), (15) Osiris-Ptah-lord-of-life,

“(16) Osiris-dweller-in-Re-stau, (17) Osiris-governor-of-the-world-dwelling-in-Ṭaṭṭu, (18) Osiris-dweller-in-the-funeral-mountain, (19) Osiris-holy-Soul-in-Ṭaṭṭu, (20) Osiris-in-Ati (?), (21) Osiris-in-Ḥeset,” or as others say, “in Neter-seḥ, (22) Osiris-lord-of-Ta-ānkhtet (i.e., Land of Life), (23) Osiris-in-Sau (Saïs), (24) “Osiris-in-Netchet, (25) Osiris-in-the-South,” or as others say, “among-the-divine-sovereign-chiefs, (26) “Osiris-in-Pe.”

II. “(1) Osiris-in-Ṭept, (2) Osiris-in-Netrà, (3) “Osiris-in-Lower-Sau (Saïs), (4) Osiris-in-Upper-Sau (Saïs), (5) Osiris-in-Ān-ruṭ-f, (6) Osiris-in-the-two-hawk-gods, (7) Osiris-in-Sunnu, (8) Osiris-in-Renen, (9) Osiris-in-Āper, (10) Osiris-in-Qenfennu, (11) “Osiris-in-Sekri, (12) Osiris-in-Peṭet, (13) Osiris-in-his-temple-in-Re-stau, (14) Osiris-in-Nif-ur, (15) “Osiris-in-Netit, (16) Osiris-dweller-in-his-city, (17) “Osiris-Ḥenti (i.e., Osiris of the two crocodiles), (18) “Osiris-in-Peḫes, (19) Osiris-in-his-temple-in-the-Land-of-the-South, (20) Osiris-in-his-temple-in-the-Land-of-the-North, (21) Osiris-in-heaven, (22) Osiris-on-earth, (23) Osiris-upon-[his-]throne, (24) Osiris-in-Atef-ur, (25) Osiris-Seker-in-the-closed-chest, (26) Osiris-prince-of-eternity-in-Ānnu.”

III. (1) “Osiris-the-begetter, (2) Osiris-in-the-Sek-tet-boat, (3) Osiris-in-Rertu-nifu, (4) Osiris-lord-of-eternity, (5) Osiris-lord-of-everlastingness, (6) Osiris-in-Ṭesher, (7) Osiris-in-Seshet, (8) Osiris-in-Ut-reset,

“(9) Osiris-in-Ut-meḥt, (10) Osiris-in-Āat-urt, (11) “Osiris-in-Apert, (12) Osiris-in-Shennu, (13) Osiris-in-Ḥe-kennut,” or as others say, “in-Ḥesert, (14) Osiris-in-Seker, (15) Osiris-in-Shau, (16) Osiris-fa-Ḥeru, (17) Osiris-in-Uu-pek, (18) Osiris-in-Maāti, (19) “Osiris-in-Menā, (20) Osiris-Souls-of-his-father, (21) “Osiris-lord-of-the-world-king-of-the-gods, (22) Osiris-in-Bener, (23) Osiris-Tai, (24) Osiris-on-his-sand, (25) “Osiris-dweller-in-the-hall-of-his-Cows, (26) Osiris-in-“Sä.”

IV. (1) “Osiris-in-Sāpti, (2) Osiris-in-Asher, (3) “Osiris-in-all-lands, (4) Osiris-dweller-in-the-pool-of-the-Great-double-House, (5) Osiris-in-Ḥet-benbenet, (6) Osiris-in-Ānnu, (7) Osiris-the-aged-Chief-in-Ānnu, (8) Osiris-in-Ḥemak, (9) Osiris-in-Akesh, (10) Osiris-in-Pe-of-Nu, (11) Osiris-in-the-Great-Temple, (12) “Osiris-lord-of-life-in-Ābṭu, (13) Osiris-lord-of-Ṭaṭṭu, (14) Osiris-dweller-in-the-throne-of-his-habitations(?), (15) Osiris-Prince-in-Ābṭu, (16) Osiris-Prince-in-the-hidden-place, (17) Osiris-in-life-in-Ḥet-ka-Ptaḥ, (18) “Osiris-lord-of-might-destroyer-of-the-foe, (19) Osiris-Bull-in-Qemt, (20) Osiris-āḥeti, (21) Osiris-seḥ, (22) “Osiris-Ḥeru-khuti, (23) Tem-Bull-of-the-body-of-the-Great-Company-of-the-gods, (24) Opener-of-the-roads-of-the-south-governor-of-the-two-lands, (25) Opener-of-the-roads-of-the-north-governor-of-heaven, (26) “Ptaḥ-stabliher-of-the-holy-seat-of-Rä.”

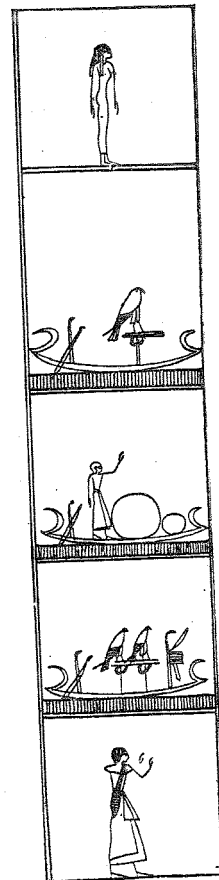
V. (1) “One-invoked (?)-in-Ḥet-benbenet, (2) Seb-

“prince-of-the-gods, (3) Heru-ur, (4) Heru-khentet-
 “ân-maati, (5) Heru-sa-Åset, (6) Åmsu-suten-Heru-
 “nekht, (7) Ån-mut-f-åb-ur, (8) Khnemu-Heru-hetep,
 “(9) Heru-sekhai, (10) Heru-khent-Khatthi, (11) Heru-
 “Tehuti, (12) Ån-Heru, (13) Ånpu-khent-neter-seh,
 “(14) Nut, (15) Isis-goddess-in-all-her-names, (16) Re-
 “sekhait, (17) Shenthit, (18) Heqtit, (19) *Neshemet*-
 “Boat-lord-of-eternity, (20) Nit (Neith)-Serqet, (21)
 “Maât, (22) Åhit, (23) The-four-birth-places-in-Åbtu,
 “(24) Great-Meskhen, (25) Meskhen-Seqebet, (26)
 “Meskhen-Menkhet.”

VI. (1) “Meskhen-nefert, (2) Åmseth, (3) Håpi, (4)
 “Tuamutef, (5) Qebhsennuf, (6) Uraeus-within-the-
 “Divine-House, (7) Gods-guides-of-the-Tuat, (8) Gods-
 “of-the-Qerti, (9) Gods-goddess-within-Åbtu, (10)
 “Shrines-North-South, (11) Devoted-ones-of-Osiris,
 “(12) Osiris-dweller-in-Åmentet, (13) Osiris-in-his-
 “every-place, (14) Osiris-in-his-place-in-the-Land-of-
 “the-South, (15) Osiris-in-his-place-in-the-Land-of-
 “the-North, (16) Osiris-in-every-place-where-his-KA-
 “wisheth-to-be, (17) Osiris-in-all-his-halls, (18) Osiris-
 “in-all-his-creations, (19) Osiris-in-all-his-names, (20)
 “Osiris-in-all-his-holdings, (21) Osiris-in-all-his-risings,
 “(22) Osiris-in-all-his-ornamentations, (23) Osiris-
 “in-all-his-stations, (24) Heru-netch-tef-f-in-his-
 “every-name, (25) Ånpu-dweller-in-the-seh-hall-in-
 “his-every-name, (26) Ånpu-in-the-town-of-embalm-
 “ment”

CHAPTER CXLIII.

Chapter CXLIII. consists of the Vignette to Chapter CXLII. (see Lepsius, *op. cit.*, Pl. 59) which is found in the Sarte Recension only. This Vignette is divided into five sections:—(1) A woman standing upright with pendent arms. (2) The hawk of Horus upon a standard placed in a boat. (3) A man, with his left hand raised as if in invocation, standing in a boat; before him are two disks, one of the sun, and the other of the moon. (4) The *Sektet* boat wherein are the two divine hawks of Rå and Osiris upon standards. (5) A man (the deceased?) standing upright with both hands raised in adoration.



CHAPTER CXLIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 26).]



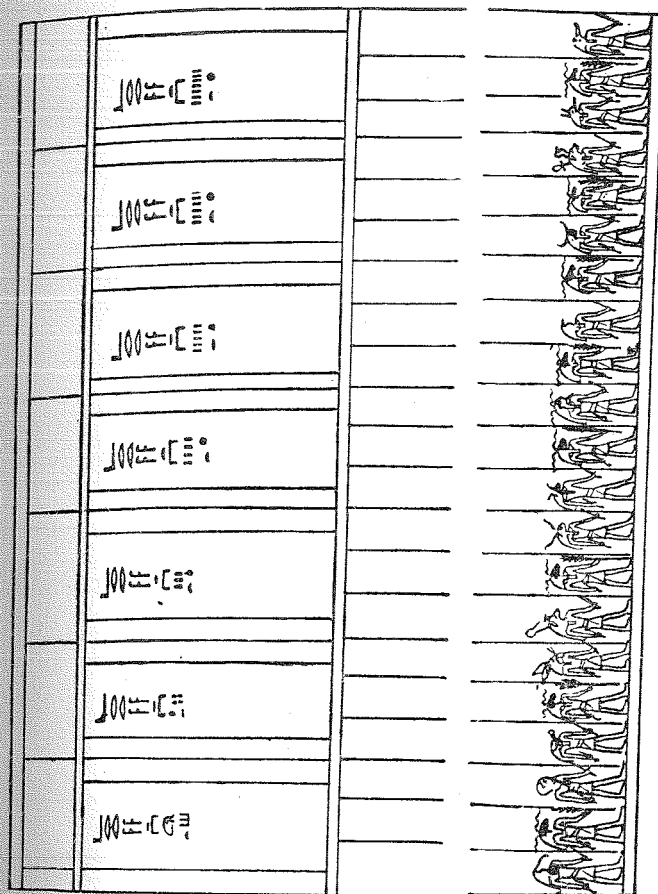
Vignette : (1) Ani and his wife adoring the gods of the *Ārits*;
(2) the seven *Ārits* (or mansions).¹

Text : (1) [THE CHAPTER OF ENTERING IN. The Osiris Nu, triumphant saith :—]²

I. "THE FIRST ĀRIT. Sekhet-hrā-āsht-āru is the "name of the doorkeeper of the first Ārit, Semetu is

¹ In many papyri two gods, each holding a knife, are seated before each door; one is the herald and the other the watcher. Each door is usually numbered. See Naville, *op. cit.*, Bd. I. Bl. 154. In the vignette here given from the Papyrus of Nu three gods guard each *Ārit*.

² The title of this Chapter is taken from the Brocklehurst Papyrus (*ibid.*). In the Saïte Recension it is called "The knowing of the names of the *Ārits*."



The Seven Ārits with their guardian gods.

“the name of the watcher, and Hu-kheru is the name of the herald thereof.”

II. “THE SECOND ĀRIT. Tun-ḥāt is the name of the doorkeeper of the second Arit, Se-geṭ-ḥrā is the name of the watcher, and Sabes is the name of the herald thereof.”

III. “THE THIRD ĀRIT. Ām-ḥuat-ent-peḥ-fi is the name of the doorkeeper of the third Arit, Res-ḥrā is the name of the watcher, and Uāau is the name of the herald thereof.”

IV. “THE FOURTH ĀRIT. Kheseḥ-ḥrā-āsht-kheru is the name of the doorkeeper of the fourth Arit, Res-āb is the name of the watcher, and Neteka-ḥrā-kheseḥ-aṭu is the name of the herald thereof.”

V. “THE FIFTH ĀRIT. Ankh-em-fentu is the name of the doorkeeper of the fourth Arit, Ashebu is the name of the watcher, and Teb-ḥer-kehaat is the name of the herald thereof.”

VI. “THE SIXTH ĀRIT. Āken-tau-k-ha-kheru is the name of the doorkeeper of the sixth Ārit, Ān-ḥrā is the name of the watcher, and Meṭes-ḥra-āri-she is the name of the herald thereof.”

VII. “THE SEVENTH ĀRIT. Metes-sen is the name of the doorkeeper of the seventh Ārit, Āāa-kheru is the name of the watcher, and Kheseḥ-ḥrā-khemiu is the name of the herald thereof.”

(1) “Hail,¹ ye Ārits! Hail, ye who make the Ārits

¹ A version of this portion of Chapter CXLIV. is found in Lepsius, *op. cit.*, Bll. 60, 61.

“for Osiris! Hail, ye who watch your Ārits! Hail,
 “ye who herald the affairs of the (2) two lands for the
 “god Osiris each day, the Osiris Nu, the overseer of
 “the house of the overseer of the seal, triumphant,
 “knoweth you, and he knoweth your names. The
 “Osiris Nu hath been born in Re-stau, (3) and every
 “glory of the horizon [and] every honour have been
 “given unto him. The Osiris Nu is in the city of
 “Pe like the pure being (?) Osiris. The Osiris Nu
 “hath received acclamations in Re-stau, and (4) the
 “gods lead [him] over the horizon along with the
 “divine princes who are behind Osiris. I am the
 “divine One among them, and [I am] their leader.
 “The Osiris Nu (5) is a *Khu*, the lord of the *Khus*, a
 “*Khu* [who] worketh. The Osiris Nu celebrateth the
 “monthly festival and he is the herald of the half-
 “monthly festival. Hail, thou that revolest, the
 “Osiris Nu (6) is under the fiery Eye of Horus, and
 “he is under the hand of Thoth on the night when he
 “travelleth over heaven in triumph. The Osiris Nu
 “passeth onwards in peace, and he journeyeth (7) in
 “the boat of Rā. The strength which protecteth the
 “Osiris Nu is the strength which protecteth the boat
 “of Rā. The Osiris Nu (8) hath a name greater than
 “yours, and he is greater than ye are on the path of
 “Maāt; the Osiris abominateth defeat (?). The strength
 “which protecteth the Osiris Nu is (9) the strength
 “which protecteth Horus the first-born of Rā. [He]
 “hath made his heart, and the Osiris Nu shall not be

“constrained and he shall not be repulsed at the Ārits
 “of the god Osiris. (10) The Osiris Nu hath been
 “provided [with all things] by the double Lion-god,
 “and the pure one (?) is in the following of Osiris, the
 “governor of Amenti, throughout the course of each
 “day, daily. (11) His fields are in Sekhti-hetep with
 “the divine beings who know things, and with those
 “who perform things for the Osiris Nu (12) by the
 “hand of Thoth among those who make offerings of
 “propitiation. And Anubis hath commanded him that
 “dwelleth among offerings that the offerings of the
 “Osiris Nu shall be with him, and that they shall
 “not be taken away (13) from him by those divine
 “beings who dwell in fetters. The Osiris Nu, the
 “overseer of the house of the overseer of the seal,
 “triumphant, cometh like unto Horus in the splen-
 “dour of the horizon of heaven, and Rā hath set him
 “in order (14) for the Ārits of the horizon; the gods
 “rejoice in him when they meet him. The amulets (?)
 “of the god are for (15) the Osiris Nu, the god Nebt
 “shall not come to him, and the doorkeepers of the
 “Ārits shall not overthrow him. The Osiris Nu (16)
 “is hidden of face within the great celestial house
 “[which is] the shrine of the god, and he arriveth
 “there in the following of the pure one (?) Hathor.
 “The Osiris Nu (17) createth multitudes of human
 “beings, he maketh Maāt to advance to Rā, and he
 “destroyeth the twofold strength of Āpep. The Osiris
 “Nu (18) maketh a way through the firmament, he

“driveth away the whirlwind and the storm, he maketh
 “the mariners of Rā to live, and he maketh offerings
 “to come unto the place where he (?) is. (19) The
 “Osiris Nu causeth a boat to be made, he travelleth
 “therein happily; the Osiris Nu maketh a way and he
 “advanceth thereon. The face of the Osiris Nu (20)
 “is like that of the god Ur-pehi-f by reason of the
 “might (?), and the Osiris Nu is the lord of might.
 “The Osiris Nu is at rest in the horizon, and he is
 “(21) valiant to overthrow you, O ye *Nehesu* gods;
 “make a path, then, for your lord Osiris.”

RUBRIC: This chapter shall be said over a drawing of the divine sovereign chiefs, which hath been done in yellow ink, (22) on the boat of Rā; and offerings and oblations shall be made unto them, and sacrifices of feathered fowl, and incense [shall be burnt] before them. These acts will make the deceased to live, and they will give him strength among (23) these gods, and he shall neither be repulsed nor turned back at the pylons of the underworld. And, moreover, thou shalt make a figure of the deceased in their presence, and thou shalt make it to come forth towards every one of (24) these gates which are painted [above]. And thou shalt recite this chapter at the door of each of the Ārits which are painted [above], and at each one of them thou shalt make offerings, viz., the thigh, the head, the heart, and the hoof of a red bull; (25) and four vessels of blood which hath not come from the breast; and amulets (?); and sixteen loaves of white bread, and eight *pasen* (or *persen*) loaves, and eight *shenen* loaves, and eight *khenfu* loaves, and eight *hebennu* loaves, and eight large vessels of beer, and (26) [eight] large vessels of grain; and four earthenware vessels filled with the milk of a white cow, and fresh herbs, and fresh olives, and unguent, and eye-paint, and *hätet* (27) unguent, and incense [to be burnt] on the fire, and [this chapter] shall be recited twice over each earthenware vessel, after the drawing (or image) hath been made, at the fourth

hour, going round about by day; (28) and take good heed to the time in the heavens. Now when thou doest [what is written in] this book do not allow any person whatsoever to see [thee]. [And this ceremony] shall make long the strides (29) of the deceased in heaven, and on earth, and in the underworld, and it shall benefit him in everything which he doeth, and he shall [possess] the things of the day regularly and continually.

CHAPTER CXLV.

[From Lepsius, *Todtenbuch*, Bl. 61—65.]

Chapter CXLV. and CXLVI. are two versions of one and the same text. Of these, Chapter CXLV. is the longer, and the two different forms of it—of each of which, unfortunately, only a single imperfect copy is extant—are described by Naville (*Einleitung*, pp. 111 and 173—176). Both are ancient, one appearing in the tomb of Seti II. Meri-en-Ptah at Thebes, and the other in the papyrus of the royal military scribe Pa-ur (*Einleitung*, p. 104). A better general view of the contents of Chapter CXLV. will probably be obtained from the text as given in the Saite Recension than from the mutilated ancient forms now known; it is, moreover, fuller than the others, and the following translation has been made from it.

Vignette: The twenty-one pylons of Sekhet-Āanre of the House of Osiris. In each section the deceased stands with hands raised in adoration before a god who stands by the side of a shrine.

Text: [HERE BEGIN THE CHAPTERS OF] THE PYLONS OF SEKHEṬ-ĀANRE OF THE HOUSE OF OSIRIS.

(1) The Osiris Auf-ānkh, triumphant, saith:—

I. "Homage to thee, saith Horus, O thou first pylon
"of the Still-Heart. I have made [my] way. I know



"thee, and I know thy name,
"and I know (2) the name
"of the god who guardeth
"thee! 'Lady of trem-
"blings, with lofty walls,
"the sovereign lady, the
"mistress of destruction,
"who setteth in order the
"words which drive back

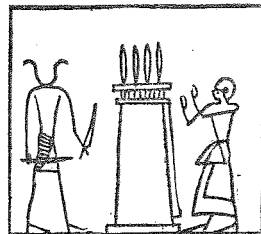
"the whirlwind and the storm, who delivereth from
"destruction him that travelleth along the way,' is thy
"name. (3) The name of the god who guardeth thee
"is Nerāu. I have washed myself in the water wherein
"the god Rā washeth himself when he leaveth the
"eastern part of the sky. I have anointed myself
"(4) with *hāti* unguent [made from] the cedar, I
"have arrayed myself in apparel of *menkh*, and I
"have with me my sceptre of *heti* wood."

[Saith the pylon:—] "Pass on, then, thou art pure."

II. (5) "The Osiris Auf-ānkh, triumphant, saith:—

"Homage to thee, saith Horus, O thou second pylon
"of the Still-Heart. I have made [my] way. I know
"thee, and I know thy name, and I know (6) the name
"of the god who guardeth thee. 'Lady of heaven, the

"mistress of the world, who terrifieth the earth from
"the place of [thy] body,' is thy name. The name of
"the god who guardeth thee
"is Mes-Ptah. I have washed
"myself in the water wherein
"the god Osiris (7) washeth
"himself, to whom were given
"the *Sektet* boat and the *Mā-
"tet* boat when he came forth
"over Ām-urt, and passed
"through the pylons. I have
"anointed myself with the unguent of the festivals,
"(8) I have arrayed myself in apparel of *sesheṭ*, and I
"have with me my sceptre of *benben* wood."



[Saith the pylon:—] "Pass on, then, thou art pure."

III. (9) The Osiris Auf-ānkh, triumphant, saith:—

"Homage to thee, saith Horus, O thou third pylon
"of the Still-Heart. I have made [my] way. I know
"thee, and I know thy

"name, and I know the
"name of the god (10) who
"guardeth thee. 'Lady of
"pylons, lady to whom
"abundant offerings are
"made, who giveth what-
"soever is there, (?) the
"guide of the offerings,
"who gratifieth the gods, who giveth the day for the
"sailing up of the boat *Neshemet* to Ābtu (Abydos),' is
VOL. III.

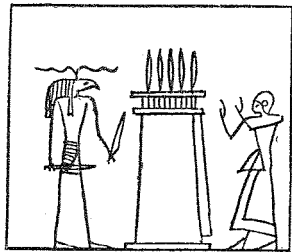


“thy name. (11) The name of the god who guardeth thee is Beq. I have washed myself in the water wherein the god Ptaḥ washeth when he saileth up to carry away the god Ḥennu on the day of ‘opening the face.’ I have anointed (12) myself with *ḥāti* unguent [made] of *hekennu* unguent and of *tahennu* unguent, I have arrayed myself in apparel of *shesá*, and I have with me my sceptre of *áhen* (?) wood.”

[Saith the pylon :—] “Pass on, then, thou art pure.”

IV. (13) The Osiris Áuf-ánkh, triumphant, saith :—

“Homage to thee, saith Horus, O thou fourth pylon of the Still-Heart. I have made [my] way. I know



“thee, and I know thy name, and I know the name of the god (14) who guardeth thee. ‘She who prevaieth with knives, the mistress of the two lands, who destroyeth the enemies of the Still-Heart, who maketh the decree

‘for the escape of the needy from evil hap,’ is thy name. The name of the god who guardeth thee is Ḥu-tepa. (15) I have washed myself in the water wherein the god Un-nefer, triumphant, washeth himself, when he hath had a dispute with Set, and when victory is given unto him. I have anointed myself (16) with *sunát* unguent and with *enen* unguent, I am pure (?), I have arrayed myself in *shesá* apparel

“like unto that in which thy son [was arrayed], and I have with me my sceptre of *tautu* wood.”

[Saith the pylon :—] “Pass on, then, thou art pure.”

V. (17) The Osiris Áuf-ánkh, triumphant, saith :—

“Homage to thee, saith Horus, O thou fifth pylon of the Still-Heart. I have made [my] way. I know

“thee, and I know thy

“name, I know the name

“of the god who (18)

“guardeth thee. ‘Lady of

“splendour, lady of praises,

“lofty one, Neb-er-tchert,

“the lady to whom suppli-

“cations are made and

“unto whom none en-

“tereth’ is thy name. The name of

“the god who guardeth thee is Ertā-ḥen-er-requa.

(19) I have washed myself in the water wherein

“Horus washed himself when he made himself the

“Chief Reader and Sa-mer-f for his father Osiris. I

“have anointed myself with *áber* unguent [made] of

“holy offerings, I have upon me the (20) skin of the

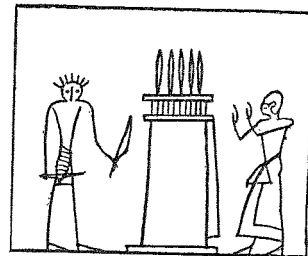
“panther, and I have with me my sceptre wherewith

“to smite those who are black of heart.”

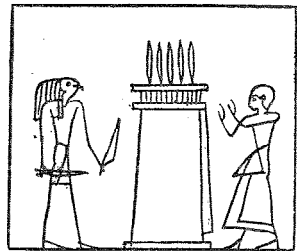
[Saith the pylon :—] “Pass on, then, thou art pure.”

VI. (21) The Osiris Áuf-ánkh, triumphant, saith :—

“Homage to thee, saith Horus, O thou sixth pylon of the Still-Heart. I have made [my] way. I know



“thee, and I know thy name, and I know the name
“of the god who guardeth thee (22) , ‘lady



“to whom abundant sup-
“plication is made . . . ;
“the difference between
“whose height and breadth
“is unknown; the like of
“whom for strength hath
“not been overturned (?)
“since the beginning; the
“number of the serpents

“which are there upon their bellies is unknown; the
“divine image, the strengthener (23) out of the night,
“being born in the presence of the Still-Heart, is thy
“name. The name of the god who guardeth thee is
“Samti. I have washed myself in the water wherein
“the god Thoth washed himself when he made himself
“the *tchat* of Horus. (24) I have anointed myself with
“*āka* unguent, I have arrayed myself in apparel of
“*thesthes*, and I have with me my sceptre of *sept*
“wood.”

[Saith the pylon:—] “Pass on, then, thou art pure.”

VII. (25) The Osiris Auf-ānkh, triumphant, saith:—

“Homage to thee, saith Horus, O thou seventh
“pylon of the Still-Heart. I have made [my] way.
“I know thee, and I know thy name, and I know
“the name of the god who guardeth thee. (26)
“‘Waterflood which clotheth the feeble one, weeper
“for that which she loveth, shrouding the body,’ is

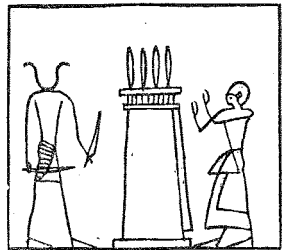
“thy name. The name of the god who guardeth
“thee is Ām-Nit. I have washed myself in the water
“wherein (27) the goddesses
“Isis and Nephthys washed
“themselves when they passed
“the Crocodile with his croco-
“diles on their way to the
“opening of the place of
“purity. I have anointed
“myself with *hekennu* un-
“guent, I have arrayed myself in (28) *unkh* apparel,
“and I have with me my sceptre and [my] paddle.”



[Saith the pylon:—] “Pass on, then, thou art pure.”

VIII. (29) The Osiris Auf-ānkh, triumphant, saith:—

“Homage to thee, saith Horus, O thou eighth pylon
“of the Still-Heart. I have made [my] way. I know
“thee, and I know thy name, and I know the name of
“the god who guardeth thee (30). ‘She that belongeth
“to her lord, the mighty
“goddess, the gracious one,
“the lady who giveth birth
“to the divine form of her
“lord,’” or as others say,
“who passeth through and
“traverseth [the land], the
“head [of which] is millions
“of cubits in depth and in
“height,’ is thy name. The name of the god who
“guardeth thee is Netchses. I have washed myself



“in the water wherein (31) the god Anpu washed when
 “he had performed the office of embalmer and bandager,”
 or as others say, “the Chief Reader of Osiris. (32) I
 “have anointed myself with *seft* unguent, I have arrayed
 “myself in apparel of *âtma*, and I have my garment (?)
 “of *enen* stuff,” or as others say, “of cat’s skin (?) with
 “me.”

[Saith the pylon :—] “Pass on, then, thou art pure.”

IX. (33) The Osiris Auf-ankh, triumphant, saith :—

“Homage to thee, saith Horus, O thou ninth pylon
 “of the Still-Heart. I have made [my] way. I know



“thee, and I know thy name,
 “and I know the name of the
 “the god who guardeth (34)
 “thee. ‘Blazing flame of
 “Horus which cannot be
 “extinguished; which hav-
 “ing passed is followed by
 “another; which is pro-
 “vided with tongues of

“flame that project to destroy; irresistible and im-
 “passable [by any] by reason of the injury which it
 “doeth,’ is thy name. There is fear (35) through the
 “might of its roaring. The name of the god who
 “guardeth thee is Khau-tchet-f. I have washed my-
 “self in the water wherein the Ram, Lord of Tattu,
 “washed himself thoroughly from one end of his body
 “to the other. I have (36) anointed myself with *ânt*
 “unguent of the divine members, and with *ânk*

“unguent, I have arrayed myself in a tunic of fair
 “white linen, and I have with me my sceptre of
 “*benen* wood.”

[Saith the pylon :—] “Pass on, then, thou art pure.”

X. (37) The Osiris Auf-ankh, triumphant, saith :—

“Homage to thee, saith Horus, O thou tenth pylon
 “of the Still-Heart. I have made [my] way. I know

“thee, and I know thy name

“and I know the name of the

“god who guardeth (38) thee.

“Lofty of gates, who raiseth

“up those who cry (?), who

“art terrible unto him that

“would come unto thee,” or

as others say, “‘She who

“maketh one to make supplication, by reason of the

“loudness of her voice; vanquisher of the foe who is

“not constrained by that which is within her,’ is thy

“(39) name. The name of the god who watcheth thee

“is Sekhen-ur. I have washed myself in the water

“wherein the god Astes washed himself when he

“entered in to be an advocate for Set within the

“hidden chamber. (40) I have anointed myself with

“*teshen* unguent, and I have with me a sceptre made

“of the bone of the bird *tesher*, having a head like that

“of a greyhound.”

[Saith the pylon :—] “Pass on, then, thou art pure.”

XI. (41) The Osiris Auf-ankh, triumphant, saith :—

“Homage to thee, saith Horus, O thou eleventh



“pylon of the Still-Heart. I have made [my] way. I
 “know thee, and I know thy name, and (42) I know
 “the name of the being who is
 “within thee. ‘She who re-
 “peateth slaughters, who burneth
 “up the Fiends, the mistress of
 “every pylon, the lady to whom
 “acclamation is made on the day
 “(43) of hearing iniquity’ is thy
 “name. Thou hast the judgment
 “of the feeble bandaged one.”



[Saith the pylon :—] “Pass on, then, thou art pure.”

XII. (44) The Osiris Auf-ankh, triumphant, saith :—

“Homage to thee, saith Horus, O thou twelfth
 “pylon of the Still-Heart. I have made [my] way.

“I know thee, and I know thy
 “name, and I know the (45)
 “name of the being who is with-
 “in thee. ‘She who journeyeth
 “about in the two lands; who
 “destroyeth those who come with
 “flashings and with fire, the lady
 “of splendour; who hearkeneth
 “to the word of her lord every

“day,’ is thy name. Thou hast the (46) judgment of
 “the feeble bandaged one.”

[Saith the pylon :—] “Pass on, then, thou art pure.”

XIII. (47) The Osiris Auf-ankh, triumphant, saith :—

“Homage to thee, saith Horus, O thou thirteenth



“pylon of the Still-Heart. I have made [my] way. I
 “know thee, and I know (48) thy name, and I know
 “the name of the being who is
 “within thee. ‘When the com-
 “pany of the gods is led along
 “their hands are [raised in]
 “adoration before her face, and
 “the watery abyss shineth with
 “light by reason of those who
 “are therein,’ is thy name (49).
 “Thou hast the judgment of the feeble bandaged one.”



[Saith the pylon :—] “Pass on, then, thou art pure.”

XIV. (50) The Osiris Auf-ankh, triumphant, saith :—

“Homage to thee, saith Horus, O thou fourteenth
 “pylon of the Still-Heart. I have made [my] way.

“I know thee, and I know thy
 “name, and I know (51) the
 “name of the being who is
 “within thee. ‘Mighty one of
 “Souls, red of hair, Aakhabit,
 “who cometh forth by night;
 “who destroyeth the Fiends in
 “their created forms which their

“hands give to the Still-Heart (52) in his hour; the
 “one who cometh and goeth,’ is thy name. She hath
 “the judgment of the feeble bandaged one.”

[Saith the pylon :—] “Pass on, then, thou art pure.”

XV. (53) The Osiris Auf-ankh, triumphant, saith :—

“Homage to thee, saith Horus, O thou fifteenth



"pylon of the Still-Heart. I have made [my] way.
 "I know thee, and I know thy name, (54) and I
 "know the name of the being
 "who is within thee. 'Lady
 "of valour, destroyer of the
 "ruddy ones, who celebrateth
 "the Heker festivals (?) [when]
 "the fire is extinguished on
 "the day of hearing [cases of]
 "iniquity,' is thy name. (55)

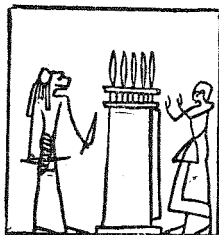


"She hath the judgment of the feeble bandaged one."

[Saith the pylon :—] "Pass on, then, thou art pure."

XVI. (56) The Osiris Auf-ankh, triumphant, saith :—

"Homage to thee, saith Horus, O thou sixteenth
 "pylon of the Still-Heart. I have made [my] way.



"I know thee, and I know thy
 "name, and I know the name
 "of the being who is (57) within
 "thee. 'Lady of victory, whose
 "hand goeth after the Fiends,
 "who burneth with flames of
 "fire when she cometh forth,
 "creator of the mysteries of the

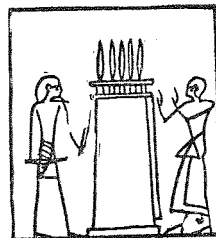
"earth,' is thy name. She hath the judgment of the
 "(58) feeble bandaged one."

[Saith the pylon :—] "Pass on, then, thou art pure."

XVII. (59) The Osiris Auf-ankh, triumphant,
 saith :—

"Homage to thee, saith Horus, O thou seventeenth

"pylon of the Still-Heart. I have made [my] way.
 "I know thee, and I know thy name, and I know
 "(60) the name of the being
 "who is within thee. 'Mighty
 "one in the horizon, lady of the
 "ruddy ones, destroyer in blood,
 "'Aakhabit, Power, lady of flame,'
 "is thy name. She hath the
 "judgment (61) of the feeble
 "bandaged one."



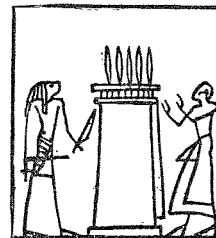
[Saith the pylon :—] "Pass on, then, thou art pure."

XVIII. (62) The Osiris Auf-ankh, triumphant,

saith :—

"Homage to thee, saith Horus, O thou eighteenth
 "pylon of the Still-Heart. I have made [my] way.

"I know thee, and I know thy
 "name, and I know (63) the
 "name of the being who is
 "within thee. 'Lover of flame,
 "pure one, hearkening unto the
 ". behold, [she] loveth
 "to cut off the head[s] of the
 "venerated ones, lady of the



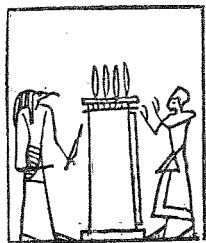
"Great House, destroyer (64) of Fiends at eventide,
 "[is thy name]. She hath the judgment of the feeble
 "bandaged one."

[Saith the pylon :—] "Pass on, then, thou art pure."

XIX. (65) The Osiris Auf-ankh, triumphant, saith :—

"Homage to thee, saith Horus, O thou nineteenth

“pylon of the Still-Heart. I have made [my] way.
“I know thee, and I know thy name, and I know

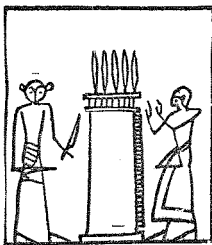


“(66) the name of the being who
“is within thee. ‘Dispenser of
“strength,’ or as others say, “‘of
“light, of the palace (?), the mighty
“one of the flame, the lady of the
“strength and of the writings of
“Ptah himself,’ is thy name.
“She hath the judgment of the
“(67) feeble bandaged one.”

[Saith the pylon:—] “Pass on, then, thou art pure.”

XX. (68) The Osiris Áuf-ānkh, triumphant, saith:—

“Homage to thee, saith Horus, O thou twentieth
“pylon of the Still-Heart. I know thee, and I know



“thy name, and (69) I know the
“name of the being who is within
“thee. ‘Stone (?) of her lord,
“field with a serpent (?), Cloth,
“what she createth she hideth,
“taking possession of hearts,
“opener of herself,’ is thy name.
“She hath the (70) judgment of
“the feeble bandaged one.”

[Saith the pylon:—] “Pass on, then, thou art pure.”

XXI. (71) The Osiris Áuf-ānkh, triumphant, saith:—

“Homage to thee, saith Horus, O thou twenty-first
“pylon of the Still-Heart. I have made [my] way.
“I know thee, and I know thy name, (72), and I know

“the name of the god who guardeth thee. ‘Sword that
“smiteth at the utterance of its own name, goddess with
“face turned backwards,
“the unknown one, over-
“thrower of him that
“draweth nigh to her
“flame,’ is thy name.
“Thou keepest the secret
“things of the avenger of
“the god who guardeth
“thee, and his name is



“(73) Ámām. He maketh it to come to pass that
“the cedar trees grow not, that the acacia trees bring
“not forth, and that copper is not begotten in the
“mountain. The divine sovereign chiefs of this pylon
“are as seven gods. Tehen or Áṭ is the name of the
“(74) one at the door; Hetep-mes is the name of the
“second; Mes-sep is the name of the third; Uteh-re
“is the name of the fourth; Áp-uat is the name of the
“fifth; Beq is the name of the sixth; and Ánpu is the
“name of the seventh.”

(75) “I have made [my] way. I am Ámsu-Ĥeru,
“the avenger of his father, the heir of his father
“Un-nefer. I have come, and I have caused to be
“overthrown all the enemies of my father Osiris. I
“have come day by day with victory, doing myself the
“worship of the god (76) in the house of his father
“Tem, the lord of Ánnu. The Osiris Áuf-ānkh,
“triumphant, is in the southern heaven. I have

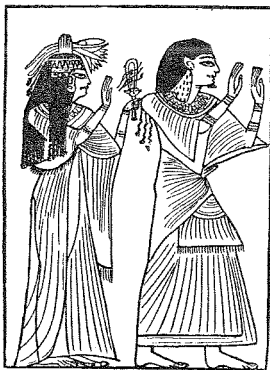
"done what is right and true for him that made
 "right and truth; I have celebrated the Haker
 "festivals for the lord thereof; I have led the way
 "in the festival; I have given cakes unto the lords
 "of the altar; (77) and I have brought offerings and
 "oblations, and cakes, and ale, and oxen, and ducks, to
 "my father Osiris Un-nefer. I have my being in a
 "body which hath a soul, and I make the *Bennu*
 "bird to come forth at [my] words. I have come daily
 "into the house of the god to make offerings of incense.
 "I have brought (78) garments of byssus, and I have
 "sailed on the [sacred] lake in the *Neshem* boat. I have
 "made Osiris, the Governor of Amentet, to be trium-
 "phant over his enemies; I have carried away all his
 "foes to the place of slaughter in the East; and they
 "shall never come forth from the durance of the god
 "(79) Seb therein. I stand up for him [along with]
 "the divine Kefauī of Rā, and I make [him] to be
 "triumphant (?). I have come even as a scribe and I
 "have made all things plain. I have made the god to
 "have power over his legs. I have come into the
 "house of 'him that is upon his hill' (*i.e.*, Anubis),
 "and I have seen him that is ruler in the divine hall
 "(*i.e.*, Anubis). (80) I have entered into Re-stau; I
 "have hidden myself, and I have found out the way:
 "I have travelled unto An-rut-f. I have clothed him
 "that was naked, (81) I have sailed up to Abtu
 "(Abydos), I have praised the gods Hu and Sau. I
 "have entered into the house of Asteš, and I have

"made supplication to the (82) Khati gods and to
 "Sekhet in the Temple of Neith," or as others say,
 "to the princes. I have entered into Re-stau; I have
 "hidden myself, and I have found out the way; I have
 "travelled (83) unto An-rut-f. I have clothed him
 "who was naked. I have sailed up to Abtu; I have
 "praised Hu and Sa. I have received my (84)
 "crown (?) at my rising, and I have crowned myself
 "upon my throne in the habitation of my father and
 "of the first company of the gods. I have worshipped
 "[in my] birthplace of Ta-tchesertet, and my mouth
 "is filled (?) with (85) right and truth. I have drowned
 "the serpent Akhkha. I have come into the Great
 "House which giveth vigour unto the limbs; and it
 "hath been granted unto me to sail about in the Boat
 "of Hai. The fragrance of *ant* unguent ariseth from
 "(86) the hair of the beings who have knowledge. I
 "have entered into the house of Asteš, and I have
 "made supplication unto the Khati gods and unto
 "Sekhet in the Temple of the (87) Prince."

[Saith the pylon:—] "Thou hast come being a
 "favoured one in Taṭṭu, O Osiris Auf-ānkh, trium-
 "phant, son of Sheret-Āmsu, triumphant."

CHAPTER CXLVI.

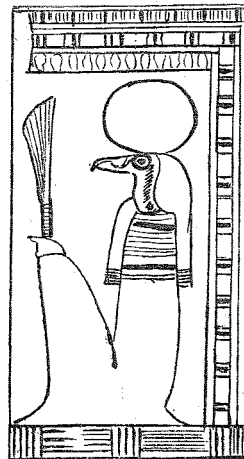
[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 25).]



Vignettes : (1) Ani and his wife adoring the gods; (2) Ten pylons.

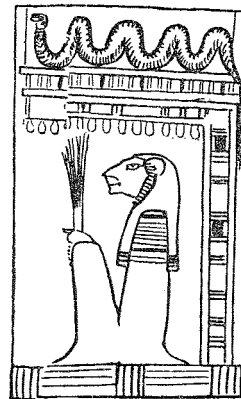
Text : (1) [HERE BEGIN] THE CHAPTERS OF ENTERING IN AT THE SECRET PYLONS OF THE HOUSE OF OSIRIS IN SEKHET-(2) ANRERU I. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, when he cometh to the first pylon (3) of Osiris, saith :—

“I have made [my] way. I know you, and I know
“your name, and I know (4)
“the name of the god who
“guardeth you. ‘Lady of
“tremblings, with lofty walls,
“the sovereign (5) lady, the
“mistress of destruction, who
“setteth in order the words
“which drive back the whirl-
“wind and the storm, who
“delivereth from destruction
“him that travelleth along
“the way,’ (6) is thy name.
“The name of thy doorkeeper
“is Neri.”

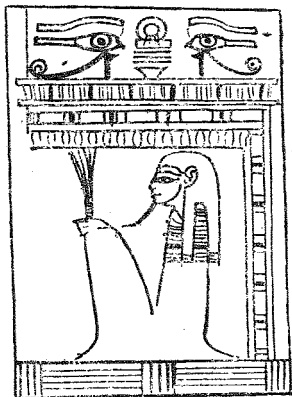


II. The Osiris Nu, (7) when he cometh to the second pylon of Osiris, saith :—

“I have made [my] way. I
“know you, and I know (8)
“your name, and I know the
“name of the god who guardeth
“you. ‘Lady of heaven, the
“mistress of the world, who
“devoureth with fire, the
“lady of (9) mortals, who
“knoweth mankind,’ is thy
“name. The name of thy
“doorkeeper is Mes-Peh” (or
“Mes-Ptah).



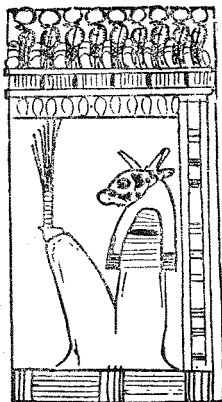
III. The Osiris Nu, (10) when he cometh to the third pylon of Osiris, saith :—



“I have made [my] way.
“I know (11) you, and I
“know your name, and I
“know the name of the
“god who guardeth you.
“‘Lady of the (12) altar,
“the lady to whom abun-
“dant offerings are made,
“in whom every god re-
“joiceth on the day of
“sailing up to Ābtu (Aby-
“dos),’ is thy name. The

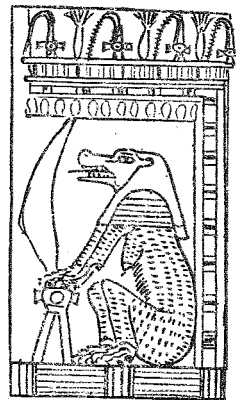
“name of thy doorkeeper is Ertāt-(13)Sebanqa.”

IV. The Osiris Nu, (14) when he cometh to the fourth pylon of Osiris, saith :—



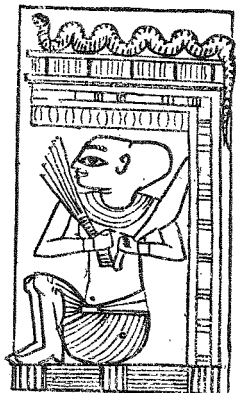
“I have made [my] way. I
“know you, and I know (15)
“your name, and I know the
“name of the god who guardeth
“you. ‘She who prevai-
“leth with knives, the mis-
“tress of the world, (16) de-
“stroyer of the foes of the
“Still-Heart, who maketh
“the decree for the escape
“of the needy from (17) evil
“hap,’ is thy name. The
“name of thy doorkeeper is
“Nekau.”

V. The Osiris Nu, (18) when he cometh to the fifth pylon of Osiris, saith :—



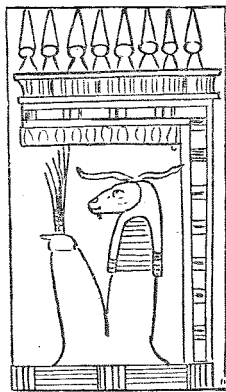
“I have made [my] way.
“I know you, and I know
“(19) your name, and I know
“the name of the god who
“guardeth you. ‘Fire, the
“lady of flames, who inha-
“leth (20) the supplications
“which are made to her, who
“per-mitteth not the
“to enter in,’ is thy name.
“The name of thy doorkeeper
“is Henti-Requ.”

VI. (21) The Osiris Nu, when he cometh to the sixth pylon of Osiris, saith :—



“I have made [my] way. I
“know (22) you, and I know
“your name, and I know the
“name of the god who guardeth
“you. (23) ‘Lady of light, the
“lady to whom abundant sup-
“plication is made; the differ-
“ence between her height and
“her breadth is unknown; the
“like of her hath never been
“found (24) since the begin-
“ning. There is a serpent
“thereupon whose size is not
“known; it was born (25)

“in the presence of the Still-heart,’ is thy name. The
“name of the doorkeeper is Semanti.”



VIII. (30) The Osiris Nu, when he cometh to the eighth
pylon of Osiris, saith :—

“I have made [my] (31)
“way. I know you, and I
“know your name, and I
“know the name of the
“god (32) who guardeth
“you. ‘Blazing fire, the
“flame whereof [cannot] be
“quenched, provided with
“tongues of flame (33)
“which reach afar, the
“slaughtering one, the irre-
“sistible one, through whom

“a man may not pass by reason of the hurt which she



“doeth,’ is thy name. (34) The name of the doorkeeper
“is Khu-tchet-f.”

IX. (35) The Osiris Nu, when he cometh to the ninth
“pylon of Osiris, saith :—

“I have made [my] way. (36) I
“know you, and I know your name,
“and I know the name of the god
“(37) who guardeth you. ‘She who
“is in the front, the lady of strength,
“quiet of heart, who giveth birth
“to her lord ; whose girth is three
“hundred and fifty measures ; (38)
“who sendeth forth rays like the
“watch stone of the south ; who
“raiseth up the divine form and
“clotheth the feeble one ; who giveth [offerings] to (39)
“her lord every day,’ is thy name. The name of the
“doorkeeper is Tcheseb.”



X. (40) The Osiris Nu, when
he cometh to the tenth pylon of
Osiris, saith :—

“I have made [my] way. (41)
“I know you, and I know your
“name, and I know the name of
“the god who guardeth you.
“(42) ‘Thou who art loud of
“voice, who raisest up those
“who cry and who make sup-
“plication unto her, whose voice



“is loud, the terrible one, (43) the lady who is to be
“feared, who destroyeth not that which is in her,’ is thy
“name. The name of the doorkeeper is Sekhen-ur.”¹

XI. (44) The Osiris Nu, when he cometh to the
eleventh pylon of Osiris, saith:—

“I have made [my] way. I know (45) you, and I
“know your name, and I know the name of her who
“is within thee. ‘She who slaughtereth always, (46)
“the burner up of fiends, mistress of every pylon, the
“lady to whom acclamation is made on the (47) day of
“darkness,’ is thy name. She hath the judgment of
“the feeble bandaged one.”

XII. (48) The Osiris Nu, when he cometh to the
twelfth pylon of Osiris, saith:—

“I have made [my] way. I know you, (49) and I
“know your name, and I know the name of her who is
“within thee. ‘Thou who invokest thy two lands,
“(50) who destroyest those who come with flashings
“and with fire, the lady of splendour, who hearkeneth
“unto the speech (51) of her lord,’ is thy name. She
“hath the judgment of the feeble bandaged one.”

XIII. (52) The Osiris Nu, when he cometh to the
thirteenth pylon of Osiris, saith:—

“I have made [my] way. I know (53) you, and I
“know your name, and I know the name of her who is

¹ In the Papyrus of Ani ten pylons only are enumerated. In the version of this Chapter published by Naville (*Todtenbuch*, Bd. I. Bil. 160—162) there are *twenty* vignettes, and each represents a god seated in a chamber. The Turin Papyrus gives *fifteen* vignettes.

“within thee. ‘Osiris bringeth (54) his two hands over
“her and maketh the god Hāpi (*i.e.*, the Nile) to send
“forth splendour out of his hidden places,’ is thy name.
“(55) She hath the judgment of the feeble bandaged
“one.”

XIV. (56) The Osiris Nu, when he cometh to the
fourteenth pylon of Osiris, saith:—

“I have made [my] way. (57) I know you, and I
“know your name, and I know the name of her who is
“within thee. (58) Lady of might, who danceth on the
“blood-red ones, who keepeth the festival of Haker on
“the day of the hearing (59) of faults,’ is thy name.
“She hath the judgment of the feeble bandaged one.”

XV. The fifteenth pylon. The Osiris Hēru-em-khebit,
triumphant, saith when he cometh to this pylon:—(38)
“The Fiend, red of hair and eyes, who cometh forth
“by night, (39) and doth fetter the fiend in his lair;
“may her hands be given to the Still-Heart (40) in his
“hour, and may [she] advance and go forward,’ [is thy
“name]. She hath the judgment of the feeble (41)
“bandaged one.”

XVI. The sixteenth pylon. The Osiris Hēru-em-
khebit, triumphant, saith (42) when he cometh forth
to this pylon:—“‘Terrible one, the lady of the rain-
“storm, who planteth ruin (?) in the (43) souls of men,
“the devourer of the dead bodies of mankind, the
“orderer, and producer, and (44) creator of slaughter,’
“[is thy name]. She hath the judgment of the feeble
“bandaged one.” (45)

XVII. The seventeenth pylon. [The Osiris Heru-em-khebit, triumphant, saith when he cometh forth to “this pylon:—” “‘Hewer-in-pieces in blood, Aḥabit (?), ‘lady of (46) hair,’ [is thy name]. She hath the judgment of the feeble bandaged one.”

XVIII. The eighteenth pylon. The Osiris Heru-em-khebit, triumphant, (47) saith when he cometh to this pylon:—“‘Lover (48) of the fire, pure of slaughterings “which she loveth, cutter off of heads, (49) venerated “one (?), lady of the Great House, destroyer of fiends “at eventide,’ [is thy name] (50). She hath the judgment of the feeble bandaged one.”

XIX. The nineteenth pylon. (51) The Osiris Heru-em-khebit, triumphant, saith when he cometh to this pylon:—“‘Dispenser of light during her period (52) “of life, watcher of flames, the lady of the strength “and of the writings of the god Ptaḥ himself,’ [is thy name]. She hath the judgment (53) of the bandages “of Per-ân” (or Per-ḥetch).

XX. The twentieth pylon. The Osiris Heru-em-khebit, triumphant, saith when he cometh to this pylon:—(54) “‘She who dwelleth within the cavern “of her lord, Clother is her name, (55) she hideth what “she hath created, she taketh possession of hearts, she “swalloweth (?),’ [is thy name]. She hath (56) the “judgment of the bandages of Per-ân” (or Per-ḥetch).

XXI. The twenty-first pylon. The Osiris Heru-em-khebit, triumphant, saith when he cometh to this pylon:—(57) “‘Knife which cutteth, when [its name]

“is uttered, (58) and slayeth those who advance “towards its flames,’ [is thy name]. She hath (59) “secret plots and counsels.”

CHAPTER CXLVII.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheets 11 and 12).]

THE FIRST ĀRIT.

Vignette: Ani and his wife Thuthu approaching the first Ārit, at the entrance of which sit three gods, having the head of a hare, of a serpent, and of a crocodile respectively.

Text: (1) The name of the doorkeeper is Sekhet-pṛa-āsht-āru; the name of the (2) watcher is [Se]metti; the name of the herald is Hakhheru. The Osiris Ani, (3) triumphant, shall say when he cometh unto the first Ārit:—“I am the mighty “one who createth his own “light. (4) I have come “unto thee, O Osiris, and, “purified from that which “defileth thee, I adore thee. “Lead on: (5) name not the “name of Re-stau unto me. “Homage to thee, O Osiris,

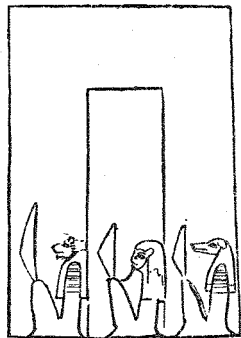


“in thy might and in thy strength (6) in Re-stau.
 “Rise up and conquer, O Osiris, in Ābtu. Thou
 “goest round about heaven, thou sailest in the
 “presence of Rā, (7) thou lookest upon all the
 “beings who have knowledge. Hail, Rā, thou who
 “circlest in the sky! Verily I say, O Osiris, I am
 “the spiritual body (*sāh*) (8) of the god, and I say,
 “(9) let me not be driven (10) hence, nor upon (11)
 “the wall of (12) burning coals. (13) Open the way
 “in (14) Re-stau, (15) ease the (16) pain of Osiris,
 “(17) embrace that which the balance hath weighed;
 “make a path for him in the great valley, make
 “light to be on the way to Osiris.”

THE SECOND ĀRIT.

Vignette: An Ārit guarded by three gods having the head of a lion, of a man, and of a dog respectively.

Text: (1) The name of the (2) doorkeeper is Un-hāt;
 (3) the name of the watcher is Seqet-(4)hṛā; the name of the
 herald (5) is Uset. The Osiris Ani, triumphant, shall say when
 he cometh (6) to this Ārit:—
 “He sitteth to do his heart’s
 “desire, and he weigheth (7)
 “words as the second of Thoth.
 “The strength which protecteth
 “Thoth humbleth the hidden
 “Maāt gods (?) (8) who feed

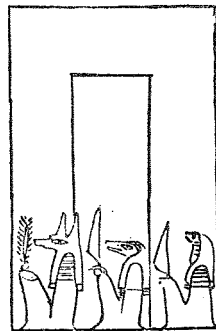


“upon Maāt throughout the years [of their lives]. I
 “make offerings (9) at the moment when he maketh his
 “way; I pass on and enter upon the way. Grant thou
 “that I may pass onwards and that I may gain sight
 “of Rā together with those who make offerings.”

THE THIRD ĀRIT.

Vignette: An Ārit guarded by three gods having the head of a jackal, of a dog, and of a serpent respectively.

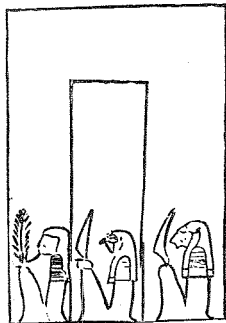
Text: (1) The name of the (2) doorkeeper is Ām-
 hauatu(3)-ent-pehūi; the name of the watcher (4) is
 Seres-(5)hṛā; the name of the
 herald is Āa. The Osiris Ani,
 triumphant, shall say [when he
 cometh to this Ārit:]—“I am
 “the hidden one (6) [in] the
 “great deep, [I am] the judge
 “of the Rehui. I have come
 “and I have done away with
 “the offensive thing which was
 “upon Osiris. I am fastening
 “the place whereon he shall
 “stand (7) which projecteth from the *Ureret* crown. I
 “have perfected matters in Ābtu, I have opened the
 “way in Re-stau, I have eased (8) the pain which was
 “in Osiris. I have made straight his standing place,
 “and I have made [his] path. He shineth in Re-stau.”



THE FOURTH ĀRIT.

Vignette: An Ārit guarded by three gods having the head of a man, of a hawk, and of a lion respectively.

Text: (1) The name of (2) the doorkeeper is Kheseḥ-ḥrā-āsht-(3)kheru; the name of the (4) watcher is Seres-ṭepu; (5) the name of the herald is (6) Kheseḥ-aṭ. The Osiris Ani, triumphant, shall say [when he cometh to this Ārit]:—
 “I am the Bull, (7) the son of “the ancestress of Osiris. O “grant ye that his father, the “lord of his godlike (8) com-
 panions, may bear witness for “him. I have weighed the guilty
 “in judgment. I have brought unto (9) his nostrils
 “the life which is everlasting. I am the son of Osiris,
 “I have made the way. I have passed thereover into
 “Neter-khert.”

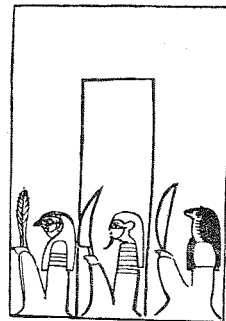


THE FIFTH ĀRIT.

Vignette: An Ārit guarded by three gods having the head of a hawk, of a man, and of a snake respectively.

Text: (1) The name (2) of the doorkeeper is Ānkh-fem-fent; (3) the name of the watcher is (4) Shabu; the name of (5) the herald is Ṭeb-ḥrā-(6)ha-kheft. The Osiris Ani, triumphant, shall say [when he cometh

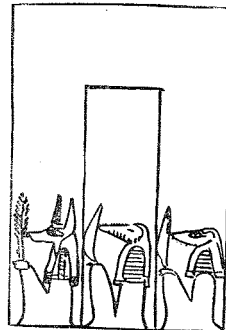
to this Ārit]:—“I have brought [unto thee] the bones
 “of thy (7) jaws in Re-stau, I have brought thee thy
 “backbone in Annu (Heliopolis),
 “gathering together its manifold
 “parts (8) therein. I have driven
 “back Apep for thee, I have spit
 “upon the wounds [which are in
 “him], I have made a path among
 “you. I am (9) the Ancient One
 “among the gods. I have made
 “the offering of Osiris, I have
 “avenged (?) him in triumph,
 “gathering his bones and bringing together all his
 “limbs.”



THE SIXTH ĀRIT.

Vignette: An Ārit guarded by three gods, the first having the head of a jackal, and the second and third the head of a dog.

Text: (1) The name (2) of the doorkeeper is Ātek-tau-kehaq-(3)kheru; the name of the (4) watcher is Ān-ḥrā; (5) the name of the herald is (6) Aṭes-ḥrā-[āri]-she. The Osiris Ani, triumphant, shall say [when he cometh to this Ārit]:—“I have come (7) daily,
 “I have come daily. I have
 “made [my] way; I have passed

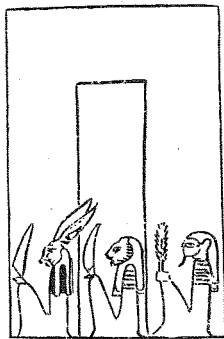


“along that which was created by Anpu (Anubis). I
 “am the lord of the *Ureret* crown, (8) possessing words
 “of magical power, the avenger of Maāt. I have
 “avenged his Eye, I have delivered (9) Osiris, and
 “I have made the way; the Osiris Ani passeth along
 “with you in [triumph].”

THE SEVENTH ĀRIT.

Vignette: An Ārit guarded by three gods having the head
 of a hare, of a lion, and of a man respectively.

Text: (1) The name (2) of the doorkeeper is
 Sekhemet-em-tesu-(3)sen; the name of the (4) watcher



is Āa-maā-kheru; (5) the name
 of the herald is Khescf-khemi.

The Osiris Ani, triumphant, (6)
 shall say [when he cometh to
 this Ārit]:—“I have come unto

“thee, O Osiris, who art cleansed
 “of [thine] impurities. Thou

“goest round about heaven, thou
 “seest Rā, thou seest the beings

“who have knowledge. (7) [Hail,]
 “Only One! behold, thou art in

“the *Sektet* boat [as] it goeth round about the horizon
 “of heaven. I speak what I will unto his spiritual
 “body (*sāh*); (8) it waxeth strong and it cometh into
 “being, even as he spake. Thou meetest his face

“Prosper thou for me all the ways [which lead] unto
 “thee.”¹

¹ In the Papyrus of Thenna the scribe the following words are
 added:—“If [these] words be recited by the deceased when he
 “cometh to the seven Ārits and entereth into the pylons he shall
 “neither be turned back nor repulsed before Osiris, and he shall
 “be made to have his being among the blessed *Khus* and to have
 “dominion among the principal followers of Horus. If these
 “things shall be done for any deceased person he shall have his
 “being there like a lord of eternity in one body along with Osiris,
 “and at no place shall any great fight be made [concerning him].”

CHAPTER CXLVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 11).]



Vignette : A hall, or shrine, within which, on the left, Ani stands before two tables of offerings adoring Rā (or Osiris), hawk-headed. Next are ranged seven kine and a bull, each

animal having offerings before it. Behind are four rudders, emblematic of the cardinal points, and on the extreme right are four triads of gods. The speech of Ani reads:—"Homage to thee, O thou lord, thou lord of right and truth, the only One, the lord of eternity and creator of everlastingness, I have come unto thee, O my lord Rā. I have made offerings of herbs unto the seven kine and unto their bull. O ye who give cakes and ale unto the *Khus*, grant ye to my soul to be with you. May Osiris Ani be born upon your thighs; may he be like unto one of you for ever and for ever; and may he become a *Khu* in the beautiful Amenti."

Text : (1) THE CHAPTER OF PROVIDING THE DECEASED WITH FOOD [IN THE UNDERWORLD]. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, the son of the overseer of the house of the overseer of the seal, Amen-ḥetep, triumphant, saith :—

(2) "Homage to thee, O thou who shinest from thy Disk, thou living [Soul] who comest forth from the horizon, the Osiris Nu knoweth thee, and he knoweth thy name, and he knoweth the name of (3) thy seven kine and of the bull that belongeth unto them. Hail, ye who give cakes, and ale, and splendour to the souls who are provided with food in the underworld, (4) grant ye cakes and ale unto the Osiris Nu; provide ye him with food, let him be in your following, and let him be born upon your thighs."

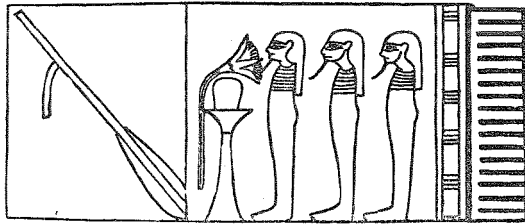
[Here follow the names of the seven kine and of their bull, with the address to them by the deceased.]

(1) Ḥet-kau-Nebt-er-tcher. (2) Ākert-khentet-āuset-s. (3) Meḥ-khebitet-sāḥ-neter. (4) Ur-mertu-s-ṭeshert-

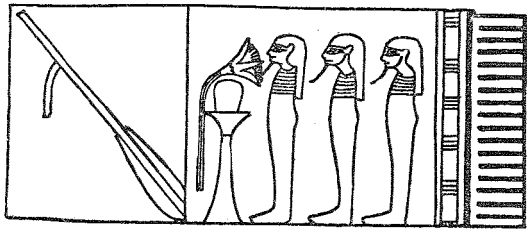
sheni. (5) Khenemet-em-ānk-ānnuit. (6) Sekhemet-ren-s-em-ābet-s. (7) Shenāt-pet-utheset-neter. (8) Ka-tchai-kauit.¹

“[Hail, ye cows and bull,] grant ye cakes, and ale, and offerings of food, to the Osiris Nu, and supply ye him with food, (8) and make him to be a perfect *Khu* in the underworld.”

[Here follow the addresses to the four rudders by the deceased.]

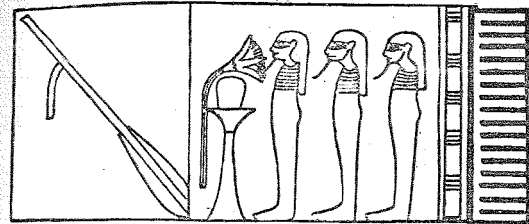


(1) “Hail, thou beautiful Power, thou beautiful rudder of the northern heaven ;

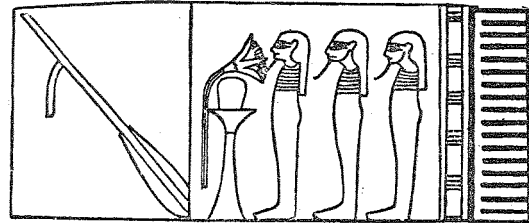


(2) “Hail, thou who revolvest, thou pilot of the two lands, thou beautiful rudder of the western heaven ;

¹ I.e., “ Bull, making the kine to be fruitful.”



(3) “Hail, thou shining one, who dwellest in the Temple wherein are the gods in visible forms, thou beautiful rudder of the eastern heaven ;



(4) “Hail, thou who dwellest within the Temple of the ruddy beings, thou beautiful rudder of the southern heaven ;

“grant ye cakes, and ale, and offerings of food, and splendour to the *Khu* of the Osiris Nu. (11) Grant ye unto him life, and strength, and health, and abiding joy of heart upon earth, and grant ye unto him [triumph] in the horizon of Annu, and in heaven, and upon earth, and in the underworld¹

[Here follow the addresses to the four triads.]

¹ Reading *maūkheru em khut Annu pet ta fuat*.

(12) "Hail, ye fathers of the gods, hail, ye mothers of the gods, ye who are above the earth and who dwell in the underworld, deliver ye the Osiris Nu (13) from every obstacle of evil [from every attack of evil], from the cruel snare, and [from] the slaughtering knives, and from every wicked and evil thing whatsoever (which) ye could order to be done unto him (14) by men, and by gods, and by the *Khus*, and by the dead on this day, or on this night, or in this month, or in this half-monthly festival, or (15) in this year, or in any of the seasons thereof whatsoever."

RUBRIC: [These words] shall be said when Rā appeareth over [figures] of the gods written (or painted) in colour upon a board (?), and thou shalt place offerings and (16) *tchefau* food before them, cakes, ale, flesh, feathered fowl, and incense, and they shall cause the deceased to possess sepulchral meals with Rā, and shall give him (17) an abundance of food in the underworld, and shall deliver him from every evil thing whatsoever. And thou shalt not recite this book of Un-nefer in the presence of (18) any person except thine own self. And if this be done for the deceased Rā shall be a rudder for him and shall be a strength protecting him, and he shall make an end of all (19) his enemies for him in the underworld, and in heaven, and upon earth, and in every place wheresoever he may enter, and he shall have abundance of food regularly and continually for ever.

CHAPTER CXLIX.

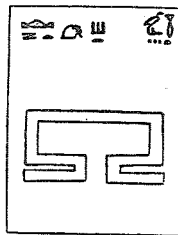
[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 28, 29, 30).]

The Fourteen Aats, or divisions of Sekhet-Āanru.

I. **Vignette:** The first Aat.

Text: (1) The first Aat [which is to be painted] green. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith:— (2)

"Hail, thou Aat of Amentet, wherein a man liveth upon cakes and ale,¹ remove thy wigs (3) when I come towards thee. And behold, the Mighty god who dwelleth in thee hath bound up my bones, and he hath stablished my members; (4) and the *Āhi*, the lord of hearts, hath gathered (?) together my bones, and hath stablished the *Ureret* crown of Tem [upon my head; and Neheb-kau hath (5) stablished for me my head. Full, full, and stablished is the Balance. Thou shalt have dominion among the gods, O Amsu-qet."

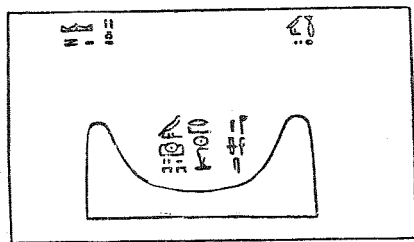


¹ Or, "upon bread [made of] the finest grain."

II. **Vignette** : The second Aat. The horizon.

Text : (1) The second Aat [which is painted] green. "The god therein is Rā-Ḥeru-khuti." The Osiris Nu saith :—

"I am the mighty one of possessions in Sekhet-
"Aarru. Hail, thou Sekhet-(2)Aarru, the walls of



"which are of
"iron! The
"height of the
"wheat thereof
"is five cubits,
"the ears (3)
"thereof being
"two cubits long

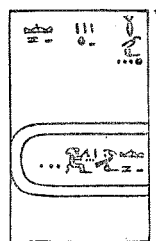
"and the stalks three cubits; the barley thereof is
"seven cubits in height, the ears being three cubits
"long and (4) the stalks four cubits. And behold, the
"Khus, each of whom therein is nine cubits in height,
"reap the wheat and the barley (5) side by side with
"Ḥeru-khuti (Harmachis). I know the door which is
"in the middle of Sekhet-Aarru wherefrom (6) Rā cometh
"forth into the eastern part of heaven; the southern
"portion thereof is in the Lake of the Kharu fowl, and
"the northern portion thereof is in the Canal of the Re
"fowl, (7) in the place wherein Rā saileth round about
"by means of the winds which bear him along. I am
"he who watcheth the leathers in (8) the divine boat,
"I am in the boat, and I am he who doth navigate it

"without ceasing. I know (9) the two sycamore trees
"of turquoise, from between which the god Rā doth
"emerge when he setteth out upon his journey (10)
"over the pillars of Shu towards the door of the lord
"of the East, wherefrom Rā cometh forth. I (11)
"know the Sekhet-Aarru of Rā. The wheat therein
"is (12) five cubits in height, the ears being two cubits
"long, and the stalks three cubits; the barley thereof
"is seven cubits in height, (13) the ears being three
"cubits long and the stalks four cubits. And behold,
"the Khus therein, who are nine cubits in height, (14)
"reap the wheat and the barley, side by side with the
"divine Souls of the East."

III. **Vignette** : The third Aat, which is called "the Aat
of the Khus."

Text : (1) The third Aat [which is to be painted]
green. The Osiris Nu, triumphant, saith :—

"Hail, thou Aat of the Khus, whereover none can
"sail (2) and wherein are the Khus; the fire thereof
"is blazing with flame. Hail, thou
"Aat of (3) the Khus! Your faces
"are in the land (?) [make clear your
"ways], and purify ye your Aats, and
"what hath been decreed by Osiris do
"ye for me (4) for ever. I am the
"mighty one of the Teshert crown
"which is on the brow of the god
"of Light, and which maintaineth in life the two lands

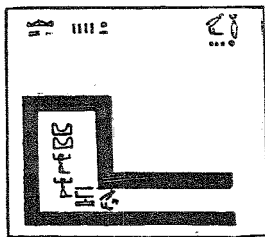


“and the men and women thereof (5) by means of the
“flame of its mouth. The god Rā hath been delivered
“from the Fiend Āpep.”

IV. **Vignette:** The fourth Aat, wherein is inscribed “the
double mountain, doubly high, and doubly great.”

Text: (1) The fourth Aat [which is to be painted]
green. The Osiris Nu, triumphant, saith:— (2)

“Hail, thou who art chief of the hidden Aat. Hail,
“thou One who art lofty and great, who dwellest in the



“underworld, over whom the
“heaven spreadeth itself. (3)

“Thou art three hundred
“measures in length, and

“two hundred and thirty
“measures in width, and

“thou hast over thee a ser-
“pent the name of which is

“Sati-temui¹ (?); (4) he is seventy cubits in length,
“and he liveth by slaughtering the *Khus* and the dead

“who are in the underworld. I stand up in thy
“enclosure, (5) O Maā, I sail round about, and I see

“the way [which leadeth] unto thee. I gather myself
“together to thee. I am the Man, and I clothe (6) thy

“head; I am strong and I have become strong. I am
“the god who is mighty in enchantments; my two

“eyes have been given to me, and I am glorious (7)
“therewith. Who art thou, O *Khu* that goest upon

¹ I.e., Sati of the two knives.

“thy belly, and whose two-fold strength is upon thy
“mountain? Grant thou unto me (8) that I may go
“unto thee, and that thy two-fold strength may be
“with me. I lift up myself by [thy] two-fold strength,
“I have come, (9) and I have vanquished the *Akriu*
“serpent of Rā. His peace is to me at eventide; I
“revolve in (10) the heavens and thou art in the
“mountain valley. A decree [hath been made] con-
“cerning thee upon earth.”

V. **Vignette:** The fifth Aat.

Text: (1) The fifth Aat [which is to be painted]
green. The Osiris Nu, triumphant, saith:—

“Hail, thou Aat of the *Khus*, wherever none may
“pass. (2) The *Khus* who are therein have thighs

“seven cubits long, and they live
“upon the shades of the weak and

“helpless. (3) Hail, thou Aat of
“the *Khus*, open ye unto me your

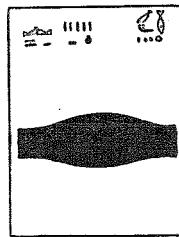
“ways so that I may pass by you
“and may go on (4) to the beautiful

“Āmentet, according to that which
“Osiris, the *Khu*, the lord of *Khus*,

“hath decreed. I live by reason of my splendour, (5)
“I perform every festival of the month, and I observe

“rightly the festival of the half month. I revolve,
“and the Eye of Horus is under my hand in the (6)

“following of Thoth. The mouth of every god and



“of every dead person devoureth mine enemy this day,
“and he falleth down at the block of slaughter.”

VI. Vignette : The sixth Áat, with a fish inside it.

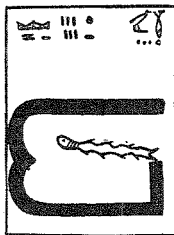
Text : (1) The sixth Áat [which is to be painted] green. The Osiris Nu, triumphant, saith :—

“Hail, thou Ámmehet which art holy unto the gods,
“and art hidden unto the *Khus*, (2) and art baleful
“unto the dead ; the name of the
“god who dwelleth therein is Sekher-
“Át (?). Homage to thee, O Ámme-
“het, I have come (3) to see the
“gods who dwell in thee. Uncover
“your faces and lay down your
“head-dresses when ye meet me,
“ (4) for, behold, I am a mighty
“god among you, and I have come to prepare provisions
“for you. Let not (5) Sekher-Át (?) have dominion
“over me, let not the divine slaughterers come after me,
“let not the murderous fiends come (6) after me, but
“let me live upon sepulchral offerings among you.”

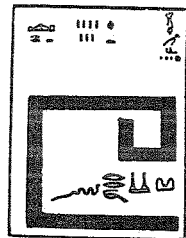
VII. Vignette : The seventh Áat.

Text : (1) The seventh Áat [which is to be painted] green. The Osiris Nu, triumphant, saith :— (2)

“Hail, thou city of Áses, which art remote from
“sight, and the fire of which is in flame. There is a
“serpent within thee (3) and his name is Rerek ; the
“length of his backbone is seven cubits, and he liveth



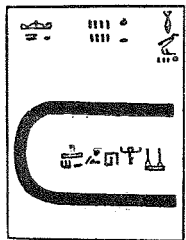
“upon the *Khus*, and he annihilateth (4) their glorious
“strength. Get thee back, O Rerek, who dwellest in
“the city of Áses, who devourest
“with thy mouth, and from whose
“eyes (5) evil looks pour forth.
“Let thy bones be broken, and let
“thy emissions be impotent. Come
“thou not against me, and let not
“thy emissions (6) come upon me ;
“let thy poison fall and lie dead
“upon the earth, and let thy two lips be in [thy] den.
“(7) The *Ka* of the serpent hath fallen, and, conversely,
“I have gained glorious strength. The *Maftet* (*i.e.*,
“Lynx), hath cut off thy head.”



VIII. Vignette : The eighth Áat.

Text : (1) The eighth Áat [which is to be painted] green. The Osiris Nu, triumphant, saith :— (2)

“Hail, Ha-hetep, great and mighty one of the canal !
“None can obtain the mastery over the water which is
“therein. (3) It is mightily to be
“feared, and the roarings which are
“therein are mighty. The (4) name
“of the god therein is Qa-ha-hetep,
“and he guardeth it gladly so that
“none may enter. I am the *Ennur*
“bird which is (5) above the thigh
“of the god (?) Án-ker-s, and I have
“brought the possessions of the earth to the god Tem,



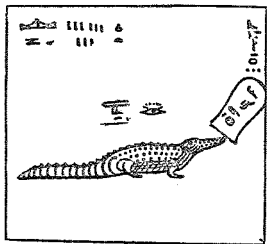
“and [I] make strong and fortify the mariners [of Rā],
 “(6) I have set the terror of myself in the divine lords
 “of the shrine, and I have set the awe of me in the
 “divine lords (7) of things; therefore I shall not be
 “carried off to the slaughter block of those who would
 “willingly destroy me. (8) I am the guide of the
 “northern horizon [and I know the god who is
 “therein].”

IX. Vignette: The ninth Áat. A crocodile thrusting his snout into a vase (?) called Ákesi.

Text: (1) The ninth Áat [which is to be painted] yellow. The Osiris Nu, triumphant, saith:—

“Hail, thou city Ákesi, which art hidden (2) from
 “the gods, the *Khus* know the name of which the gods
 “are afraid. None can enter
 “therein, and none can come
 “forth therefrom except that
 “holy god (3) who dwelleth
 “in his egg, and who putteth
 “his fear into the gods and
 “the terror of himself into
 “the *Khus*. (4) The opening

“[into the city] is of fire, and the winds thereof destroy
 “both nostrils and mouths, and the god hath made it
 “for those who follow willingly (5) in his train; none
 “can breathe the winds [thereof] except that holy god
 “who dwelleth in (6) his egg. He hath made the city
 “so that he may dwell therein at will, and none can



“enter therein except on the day of great (7) trans-
 “formations. Homage to thee, O thou holy god who
 “dwellst in thine egg, I have come unto thee (8) that
 “I may be among those who follow thee; let me come
 “forth from the city of Ákesi, let me enter therein, let
 “the gates thereof be opened unto me, let me breathe
 “the air (9) which is therein, and let me have posses-
 “sion of the offerings thereof.”

X. Vignette: The tenth Áat. A man holding a knife in each hand; above him is a serpent.

Text: (1) The tenth Áat [which is to be painted] yellow. The Osiris Nu, triumphant, saith:— (2)

“Hail, thou city of the gods *Qahu*, who take pos-
 “session of *Khus* and gain the mastery over the shades
 “(*khaibit*), who devour vigorous
 “strength (3) and consume (?) filth
 “when their eyes see, and who
 “guard not the earth. (4) Hail,
 “ye who dwell in your Áats, cast
 “yourselves upon your bellies when
 “I pass by you. My glorious
 “strength shall not be taken away,
 “(5) and none shall gain the mastery over my shade,
 “for I am a divine hawk. Offerings of *anti* unguent
 “have been made ready by me, incense hath been
 “offered by me, [animals have] been slaughtered (6)
 “by me, Isis hath made offerings to my head, Nephthys
 “is behind me, and a road hath been made clear for

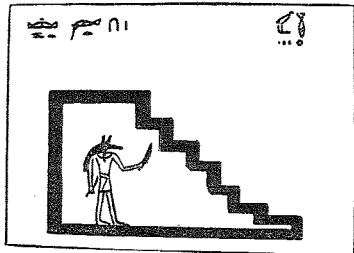


“me. [Hail,] serpent (7) Nāu, Bull of Nut, Neheb-
 “kau, I have come unto you, O gods, deliver ye me,
 “and grant ye unto me my glorious strength for ever.”

XI. Vignette : The eleventh Aat, wherein stands a jackal-headed god holding a knife.

Text : (1) The eleventh Aat [which is to be painted] green. The Osiris Nu, triumphant, saith :—

“Hail, thou city which art in (2) the underworld
 “(Neter-khert), which coverest over the body and



“gainest the mastery
 “over the *Khús*. None
 “can come forth there-
 “from and none can
 “enter therein (3) by
 “reason of fear of
 “the opposing power
 “which is therein—
 “now the gods who

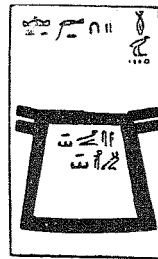
“are therein look upon it in iron (?) and (4) the dead
 “who are therein look upon it in his slaughterings—
 “except the gods who live therein in his mystery (5) of
 “the *Khús*. Hail, thou city of Átu, grant thou unto
 “me that I may pass on, for I am the god who is
 “mighty of enchantments by reason of the knife which
 “came forth from the god Suti. (6) I have my feet
 “and legs for ever. I rise like Rā, I am strong
 “through the Eye of Horus, my heart is lifted up
 “(7) after it was brought low, [I am] glorious in

“heaven, and [I am] mighty upon earth. I fly like
 “a hawk, (8) and I cackle like the *smen* goose, and it
 “hath been given to me to alight at the ‘Thigh of the
 “Lake.’ I stand up upon it, I sit down (9) upon it,
 “I rise up like a god, I eat of the food of Sekhti-hetep,
 “and I go onwards to the (10) domain of the starry
 “gods. The double doors of Maät are opened unto me,
 “and the double doors of the land of the great deep
 “(11) are unbolted before me. I set up a ladder to
 “heaven among the gods, and I am a divine being
 “among them. I speak with the voice of (12) the
 “*smen* goose to which the gods listen, and my speech
 “and my voice are those of the star Sept (Sothis).”

XII. Vignette : The twelfth Aat, called “Ástchetet em Áment.”

Text : (1) The twelfth Aat [which is to be painted] green. The Osiris Nu, triumphant, saith :— (2)

“Hail, thou Aat of the city of Unt (?) at the head of
 “Re-stau, the flame of which is a blazing fire, the gods
 “are unable to approach thee (3) and
 “the *Khús* are unable to gather to-
 “gether therein by reason of the uraei
 “which (4) would blot out their names.
 “Hail, thou Aat of Unt, I am in the
 “form of the mighty god who dwelleth
 “among the *Khús* and who dwelleth
 “in thee. (5) I am among the stars
 “that never fail within thee; I shall never fail,

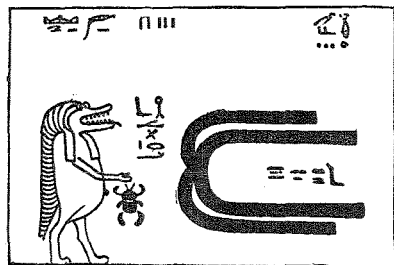


“and my name shall never fail. (6) ‘Hail, odour of the god,’ say they, the gods who dwell in the Áat of Unt; [I shall be with you, I shall live with you, O ye gods who dwell in the Áat of Unt;] love ye me more than your own gods, (7) for I shall be with you for ever [in the presence of the followers of the great god].”

XIII. Vignette: The thirteenth Áat, called “Uart ent mu.” Behind it stands the hippopotamus Hebet-re-f, with the right fore paw resting on a beetle.

Text: (1) The thirteenth Áat [which is to be painted] green. The Osiris Nu, triumphant, saith:—

“Hail, thou Áat wherein the *Khus* gain (2) no mastery. Thy waters are of fire, and the streams



“which are in thee
“burn with fire, and
“(3) thy flame is a
“blazing fire, those
“who are there and
“who wish to drink
“thy waters to
“quench (4) their
“thirst cannot do

“so by reason of the mighty dread which possesseth them and by reason of the great terror which it causeth them to have. The gods and the *Khus* (5) look upon the waters thereof and retreat without having quenched their thirst, and their hearts are not (6)

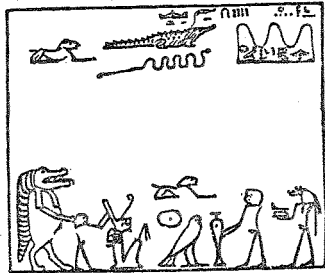
“set at rest; and though they wish to enter into them they cannot do so. The stream is filled with reeds, even as the stream (7) which floweth from the issues which come forth from Osiris. I have gained the mastery over the waters [thereof], I have drunk from the canal [thereof] (8) like the god who dwelleth in the Áat of the waters, and who is the guardian thereof. The gods are more afraid to drink (9) the waters thereof than are the *Khus*, and they retreat¹ therefrom. Homage to thee, O thou god who dwellest in the Áat of the waters, (10) I have come unto thee, grant thou that I may gain power over the waters [thereof], and that I may drink from the canal thereof, (11) even as thou dost allow to drink the great god from whom cometh Hâp (*i.e.*, the Nile), who maketh green things to come into being, (12) who maketh to grow the things which grow, who maketh vigorous young plants and herbs, and who also giveth to the gods gifts which proceed from him and offerings (?). And grant thou that I may come to Hâp, (13) and that I may gain power over young plants and herbs, for I am the son of thy body for ever.”

XIV. Vignette: The fourteenth Áat. A range of mountains called “Field of Kher-âha,” a man holding a libation vase, the god Anubis, a hawk with a disk, a lion-god, a man setting the *fesher* crown upon a god, a hippopotamus, a crocodile, and a worm.

¹ Or, “they are terrified thereat.”

Text : (1) The fourteenth Aat [which is to be painted] yellow. The Osiris Nu, triumphant, saith :— (2)

“Hail, thou Aat of Kher-āḥa, which turneth back
“Ḥāp at Taṭṭu, grant thou that Ḥāp may come (3)



“abundant in grain as
“he advanceth for the
“mouth of those who
“eat, and giving divine
“offerings to the gods,
“and (4) sepulchral meals
“to the *Khus*. There is
“a serpent in the double
“*qerti* of Ābu (Elephan-
“tine) at the mouth of (5) Ḥāp, and he cometh with
“water and he standeth up upon the Thigh of Kher-āḥa
“with his divine sovereign princes (6) at the head of
“the canal, and he seeth in his hour, which is the silence
“of the night. Hail, ye gods of (7) Kher-āḥa, and ye
“sovereign princes at the head of the canal [thereof],
“let your pools be opened to me, let your streams be
“opened (8) to me, let me gain power over the water,
“let me rest on the canal, let me eat grain, (9) let me
“be satisfied with your food, let me lift myself up, let
“my heart be great, even as [is that of] (10) the god
“who dwelleth in Kher-āḥa, let offerings like unto
“yours be made to me, let me not be destroyed by the
“(11) issues which come forth from Osiris, and let me
“not be withdrawn therefrom for ever.”

CHAPTER CL.¹

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 30).]

Vignette : I. Four serpents, emblematic probably of the cardinal points, and fifteen Aats:—

I. “Sekhet-Āarru;
“the god wherein is
“Rā-Ḥeru-Khuti (Rā-
“Harmachis).”

II. “The brow of
“fire; the god where-
“in is Fa-ākḥ (Bearer
“of altars).”

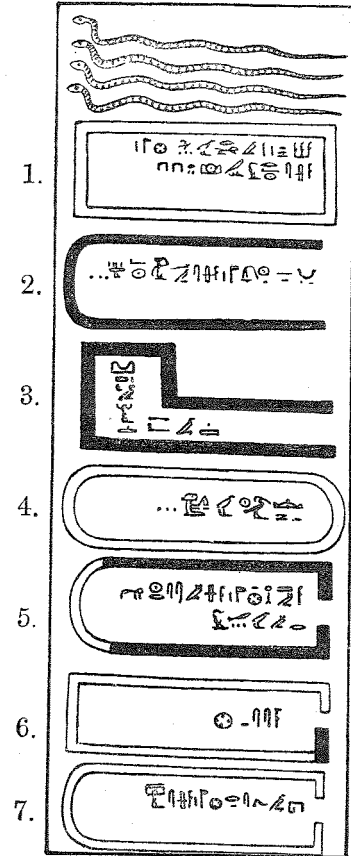
III. “Mountain, ex-
“ceedingly high.”

IV. “Āat of the
“*Khus*.”

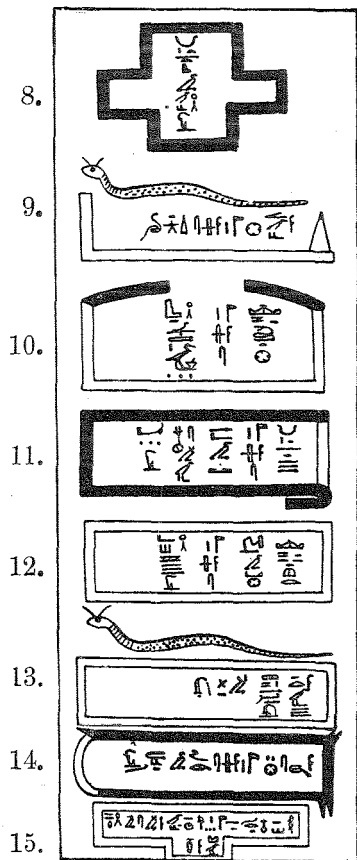
V. “Āmmehet; the
“god wherein is Sekh-
“er-remu (Over-
“thrower of fish).”

VI. “Āsset.”

VII. “Ha-sert, the
“god wherein is Fa-



¹ The Papyrus of Nu ends with this Chapter.



The Fifteen Aats of Sekhet-Aanru.

“gods wherein live upon cakes and ale (?)”

“pet (Bearer of
“Heaven.”

VIII. “The brow of
“the god Qaḥu.”

IX. “Āṭu; the god
“wherein is Sept
“(Sothis).”

X. “Unt; the god
“wherein is Hetemet-
“bairu (Destroyer of
“souls).”

XI. “The brow of
“the waters; the god
“wherein is Āā-sekh-
“emu.”

XII. “Āat of Kher-
“āḥa; the god where-
“in is Ḥāp (Nile).”

XIII. “Stream of
“the Lake of flame
“which is in the fire.”

XIV. “Ākesi, the
“god wherein is Maa-
“Thet-f.”

XV. “The beauti-
“ful Āmentet; the

Here endeth the book in peace.

CHAPTER CLIA.

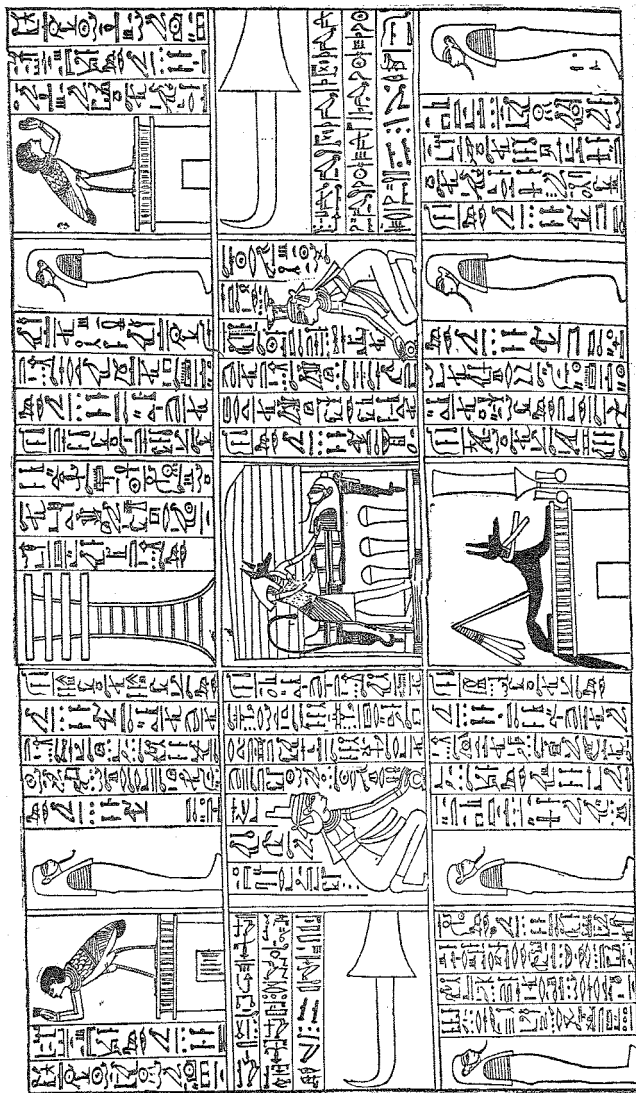
[From the Papyrus of Mut-hetep (Brit. Mus. No. 10,010, sheet 5).]

Vignette: The mummy chamber. In the centre, upon a bier, lies the mummy of the deceased; the god Anubis, jackal-headed, stands by the side bending over the mummy. At the head of the bier kneels Nephthys, and at the foot Isis. The walls, which are here depicted as lying flat on the ground, are ornamented with emblems and texts, and at each corner stands one of the gods of the cardinal points. Two *ushabtiu* figures, two souls, two flames, a *Tet*, and Anubis on his pylon, fill up the remaining spaces.

Text: (1) "Thy right eye is like the *Sektet* boat; "thy left (2) eye is like the *Ātet* boat; thine eyebrows "are like (3) *Ānpu*; thy fingers are like Thoth: (4) "thy hair is like Ptaḥ-Seker; (5) they make a fair "way for thee, and they smite down (6) for thee the "fiends of Set."¹

I. Isis saith:— (7) "I have come to protect thee, O "Osiris, (8) with the north wind which cometh forth "from Tem; I have (9) strengthened for thee thy "throat; I have caused thee (10) to be with (11) the "god; and I have placed all thine enemies (12) under "thy feet."

II. Nephthys saith:— (1) "I go round about behind "my sister Osiris Mut-hetep. I have come that (2) I "may protect thee, and my strength which protecteth



The Mummy Chamber (Papyrus of Anubis).

¹ This text is a part of the speech of *Ānpu*; see *infra*, p. 507.

“shall be behind thee for (3) ever and ever. The god
 “(4) Rā hearkeneth unto thy cry; (5) thou, O daughter
 “of Hathor, art made to triumph, thy head shall never
 “be taken away from thee, and thou shalt be made to
 “rise up in peace.”

III. A deity (?) saith:—“(1) If any would come to
 “fetter thee I will not allow him to do so; (2) if any
 “would come to hurl missiles at thee I will not allow
 “him to do so. But I will (3) fetter thee, and I will
 “hurl missiles at thee; and I am (4) protecting thee,
 “O Mut-ḥetep, triumphant.”

IV. The *Tet* saith:—“(1) “O thou that comest
 “quickly, I turn back thy steps, (2) O Kep-ḥrā, and
 “I illumine thy hidden (3) place. I stand behind the
 “*Tet* on the day (4) of turning back slaughters, (5)
 “and I am protecting thee, O Mut-ḥetep, (6) trium-
 “phant, before Osiris.”

V. The flame saith:—“(1) “I surround with sand
 “the hidden tomb, (2) and drive away him that would
 “attack it. I lighten the funeral mountain, I cast
 “light (3) thereon. I traverse the way, and I protect
 “(4) Mut-ḥetep, triumphant.”

VI. (1) Anubis, (2) who is at the head of the divine
 hall and who [dwelleth] upon his mountain, (3) the
 lord of Ta-tchesert, saith:—“I have come (4) to pro-
 “tect Osiris Mut-ḥetep, triumphant.”

VII. (1) The living soul of Mut-(2)ḥetep saith:—
 “Let (3) Rā be adored in heaven, and when (4) he
 “setteth on the western horizon of heaven.”

VIII. (1) The living soul and the perfect *Khu* of
 Mut-ḥetep, (2) triumphant (3) before Osiris, say:—
 [“Adored be Rā when he riseth in the eastern horizon
 “of heaven.”] ¹

IX. *a* and *b*. (1) The lady of the house Mut-ḥetep,
 saith:—“Hail, *shabti* figure, if I be condemned (2) or
 “if there be allotted to me any work to do in the
 “underworld—behold, let (3) opposition be set aside
 “—such as is done by a man in his turn, namely,
 “sowing (4) the fields, and filling the channels with
 “water, and bringing the (5) sand of the west to the
 “east, O be thou present when I call unto thee.”

X. (1) *Ḳesthā* saith:—“I am thy daughter, O
 “Mut-ḥetep, and I have come (2) to protect thee; I
 “make thy house to germinate and to be established
 “firmly (3) according to what Ptaḥ hath commanded
 “and according to what Rā hath commanded.”

XI. (1) *Hāpi* saith:—“I have come to protect thee,
 “O (2) Osiris Mut-ḥetep; I bind up for thee thy head
 “and thy members, I smite down thine enemies (3) for
 “thee beneath thee, and I give thee thy head for ever.”

XII. (1) *Tua-mut-ef* saith:—“I am thy daughter
 “who loveth thee, O Mut-ḥetep, triumphant for ever;
 “(2) I have come and I have avenged [thee, O] my
 “father Osiris, [upon him that] did [evil] unto thee
 “and I have brought (3) him under thy feet.”

XIII. (1) *Qebḥ-sennu-f* saith:—“I am *Qebḥ-sennuf*,

¹ Added from the Papyrus of Qenna at Leyden, ed. Leemans,
 Plate xviii.

“and I have come (2) that I may protect Mut-hetep ; I
 “have collected into a whole body for thee thy bones,
 “I have gathered (3) together for thee thy members, I
 “have brought thy heart and I do set it upon its seat
 “within thy body, and I make thy house to germinate
 “after thee.”

CHAPTER CLIB.¹

Vignette : The god Anpu (Anubis) standing by the mummy of the deceased which lies on a bier.

Text : (1) The god Anpu, who dwelleth in the [city of] embalment, the governor of the divine house, placeth his two hands upon the lord of life² (2) of Nebseni, the scribe and draughtsman of the Temple of Ptaḥ, the lord of piety, the son of the scribe and

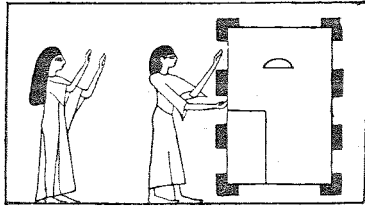
¹ A shortened form of this Chapter also occurs in the Papyrus of Nebseni (sheet 21) ; it has for a vignette a male head, and is entitled, “The Chapter of a head of secret things.”

² *I.e.*, the dead body of Nebseni.

designer Thena, triumphant, born of the lady of the house Mut-resth, triumphant, (3) and he furnisheth him with the things which belong to him. “Homage
 “to thee, O happy one, divine lord, who art endowed
 “with the sight of the *Utchat* (?), (4) Ptaḥ-Seker hath
 “bound thee up, Anpu hath exalted thee, and Shu hath
 “caused thee to be lifted up, O (5) Face of beauty,
 “thou divine prince of eternity. Thou hast thine eye,
 “O scribe Nebseni, thou lord of piety, and beautiful it
 “is. Thy right eye is (6) in the *Sektet* boat, and thy
 “left eye is in the *Ātet* boat ; and thine eyebrows are
 “of fair appearance in the presence of the (7) company
 “of the gods. Thy brow is in the protection of
 “Anpu ; and the back of thy head, O beautiful one, (8)
 “is before the holy Hawk. Thy fingers are established
 “with written works in the presence of the lord of
 “Khemennu, Thoḥ, (9) who hath given to me the
 “speech of the sacred books. Thy hair is beautiful
 “before Ptaḥ-Seker, and thou, O scribe Nebseni, thou
 “lord of piety, art beautiful before (10) the great
 “company of the gods. The great god looketh upon
 “thee, and he leadeth thee along the path of happi-
 “ness, and sepulchral meals are bestowed upon thee ;
 “he overthroweth for thee [all] thine enemies, (11)
 “and setteth them under thee in the presence of the
 “great company of the gods who dwell in the mighty
 “House of the Aged One which is in Annu (Helio-
 “polis).”

CHAPTER CLII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 13).]

Vignette : The deceased standing before a house.¹

Text : (1) THE CHAPTER OF BUILDING A HOUSE UPON THE EARTH. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :— (2)

“Hail! Seb rejoiceth, for the Osiris Nu standeth up over his body, [and he goeth round about among those who follow Rā]. To men [and to the gods] who have given birth to their own fathers (3) I have ascribed praise; and they have sight. The goddess Sesheta hath brought the god Nebt, and Ânpu (Anubis) hath called unto the Osiris Nu (4) to build a house on the earth. Its foundation is in Ânnu (Heliopolis), and the circuit thereof [reacheth] to Kherāha, the shrine (?) is [like that of] the god

¹ In the Saïte Recension (see Lepsius, *op. cit.*, Bl. 74) the vignette represents the deceased seated in a chair holding out his hands to receive the bread and water which the kneeling goddess of the sycamore tree is about to give him.

“Sekhem, who dwelleth in (5) Sekhem, according to that which I have written for the renewal (?) thereof, and men and women bring offerings, and libations, and ministrants (?). And Osiris saith unto (6) the gods who are in [his] following and who journey along, ‘Behold ye the house which hath been built for a *Khu* who is provided (7) with [all his attributes], who cometh daily to renew himself among you. O hold ye him in awe, and ascribe ye unto him praises, and let him be a favoured being with you; look ye (8) to what I have done and to what I have said.’ And Osiris saith concerning the god, ‘Let him come daily to renew himself among you. And let beasts [for sacrifice] be brought unto him (9) by the south wind, and let grain be brought unto him by the north wind, and let barley be brought unto him from the ends of the earth’; the mouth of Osiris hath ordered [this] for me. Drawing onward may he (10) go round about on his left hand, may he place himself on his right hand, and may he see men, and the gods, and the *Khus*, and the dead drawing him along with praises and cries of joy, (11) and may he be a favoured being with them.”¹

¹ In the Saïte Recension these words are followed by a speech of the deceased, a speech of the “lady of the sycamores,” and a prayer to her on behalf of the deceased.

CHAPTER CLIIIA.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 20).]



Vignette: A net fastened at one end to ground below or near water by means of a stake driven through a coil of rope which is drawn tight by the deceased.

Text: (1) THE CHAPTER OF COMING FORTH FROM THE NET. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith:—

“Hail, thou ‘god who lookest behind thee,’ thou
 “‘god who hast gained the mastery (2) over thine
 “heart,’ I go a-fishing with the cordage of the ‘uniter
 “of the earth,’ and of him that maketh a way through
 “the earth. Hail, ye fishers who have given birth to
 “your own fathers, (3) who lay snares with your nets,
 “and who go round about in the chambers of the
 “waters, take ye not me (4) in the net wherewith ye
 “ensnared the helpless fiends, and rope me not in with
 “the rope (5) wherewith ye roped in the abominable
 “earth-followers, which had its wooden frame (?) [reach-

“ing] unto heaven, and its weighted parts upon the
 “earth. Let me come forth (*i.e.*, escape) from the
 “pegs (?) thereof, let me rejoice along with (6) the
 “god of the Henu boat, let me come forth from its
 “bars (?), let me rise up like the god Sebek, and let me
 “make a flight to you away from the snare of the
 “fowler (7) whose fingers are hidden. I know the pole
 “with curved ends which is in it; ‘Mighty finger of
 “Sekri’ [is its name]. I know the *melches* which is
 “in it; (8) ‘Thigh of the god Shesmu’ [is its name].
 “I know the piece of wood which openeth in it; ‘Hand
 “of Isis’ [is its name]. I know the knife of slaughter
 “(9) which is in it; ‘Slaughtering knife wherewith
 “Isis cut off a piece of flesh from Horus’ [is its name].
 “I know the names of the frame (?) and weights which
 “are in it; ‘Leg and Thigh (10) of the double Lion-
 “god’ [are their names]. I know the name of the
 “cordage wherewith it snareth [living things]; ‘Vigour
 “of Tem’ [is its name]. (11) I know the name of the
 “snarers who lay snares therewith; ‘Akeru gods, an-
 “cestors of Akhabiu gods’ [are their names]. (12) I
 “know the names of its hands; ‘Two hands of the
 “great god, the lord who heareth speech in Annu
 “(Heliopolis) on the night of the festival of the half-
 “month in the Temple of the Moon-god’ . . . (13) [are
 “their names]. I know the name of the Thigh which
 “surroundeth it at its upper part; ‘Thigh of iron
 “whereupon the gods stand’ [is its name]. I know
 “(14) the name of the superintendent who receiveth

“the fish therefrom; ‘Knife and vessel of the superintendent of the god’ [is his name]. I know the name of the table (15) whereat he placeth himself; ‘Table of Horus [whereat he] sitteth in solitude in the darkness and is not seen, the abjects fear him and those therein ascribe unto him (16) praises,’ [is its name].”

“I have come, and I am crowned (*or* have risen) like the Mighty god who leadeth along the earth, and I have gone down to the earth in the two great (17) boats; and behold, the mighty one hath placed me within the Temple of the Mighty god. I have come along with the snarer, my wooden tools (*ārit*) are with me, my knife is with me, (18) and my hacking knife is with me; I come forth and I go round about, and I snare (?) with the Net.”

“I know the name of the pole with curved ends; ‘*Temen reu* flowing (19) from the great finger of Osiris,’ [is its name]. I know the name of the two pieces of wood which hold fast: ‘Hooks of the ancestors of Rā’ [is the name of one], and ‘Hook of the ancestor of Hathor’ [is the name of the other]. (20) I, even I, know the cords which are on the pole with curved ends: ‘Cords (?) of the lord of mankind’ [is their name]. I know (21) the name of the table; ‘Hand of Isis’ [is its name]. I know the name of its ropes (?); ‘Rope of the god, the firstborn’ [is their name]. (22) I know the name of the cordage (?); ‘Cordage of the day’ [is its name]. I know the names of the fowlers and of the fishermen; (23)

“‘*Akeru* gods, ancestors of Rā’ [is their name]. I know the names of the *tememu*; ‘Ancestors of Seb’ [is their name].”

(24) “I have brought unto thee that which thou eatest, and I have brought that which I eat; and thou eatest that which Seb eateth with Osiris. Hail, thou ‘god whose face is behind him,’ (25) thou ‘god who hast gained the mastery over his heart,’ thou ‘fisher and fowler of the opener of the earth! Hail, ye fishers who have given birth to your own fathers, (26) and who lay snares within the city of Nefer-sent, take ye me not into your net, and snare ye me not with the (27) snares wherewith ye ensnared the helpless fiends and wherewith ye caught the abominable earth-followers; for I know the Net. (28) I know the upper framework (?) and the lower heavy parts thereof. Behold me, then, for I have come. I have my pole with curved ends with me, I have my *mekhes* with me, (29) I have my table with me, and I have my slaughtering knife with me. I have come, and I have entered in, and I have myself pressed forward (?). Know ye that I, even (30) I, know the name of the snarer of (*or* that which snareth) fowl [in] his place? I have smitten [it], I have opened [it] out, I have struck [it], and I have set it upon its seat. Now the *mekhes* which is with me is (31) the ‘Thigh of the god Shesmu’; and the pole with curved ends which is with me is the ‘Finger of Sekeri’; and the table which is with me is the ‘Hand of Isis’; (32) and the

“slaughtering knife which is with me is the ‘Slaughter-
 “ing knife of the god Shesmu.’ O grant that I may
 “come; O grant, then, that I may sit (33) in the boat
 “of Rā; let me sail forth on the Lake of Testes (?)
 “towards the northern heaven; let me do as do they
 “who sing when they sing praises (34) of my *ka*; and
 “let me live as do they there. The Osiris Nu, trium-
 “phant, cometh forth upon your ladder which Rā hath
 “made for him, (35) and Horus and Suti hold him fast
 “by the hand.”

In the Saite Recension (see Lepsius, *op. cit.*, Bl. 74),
 the following rubric is added to this Chapter:

[This chapter] shall be recited over a figure of the deceased
 which shall be put in a boat. And behold, thou shalt make a
seketet boat on his right side, and a *mātet* boat on his left, and
 let them bring offerings of cakes, and of ale, and of all kinds of
 fair things on the day of the birth of Osiris. The soul of him
 to whom these things have been given shall live for ever, and
 he shall not die a second time.

CHAPTER CLIII.B.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 20).]



Vignette: A net full of fish being drawn together by three
 dog-headed apes.

Text: (1) THE CHAPTER OF COMING FORTH FROM
 THE CATCHER OF THE FISH. The Osiris Nu, the over-
 seer of the house of the overseer of the seal, triumphant,
 saith:— (2)

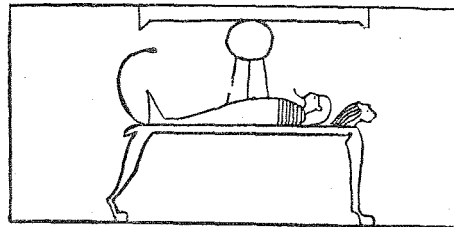
“Hail, ye who lay snares (?), and ye who work the
 “nets, and ye who are fishers; hail, ye who have given
 “birth to your own fathers, know ye (3) that I know
 “the name of the great and mighty net? ‘*Ānqet*’
 “(i.e., Clincher) is its name. Know ye that I know
 “(4) the name of its cordage? ‘*Rut*’ (i.e., Vigour) of
 “Isis’ [is its name]. Know ye that I know the name
 “of the (5) *mehes*? ‘Thigh of Tem’ [is its name].
 “Know ye that I know the name of its pole with
 “curved ends? ‘Finger of Shesmu’ [is its name]. (6)

“Know ye that I know the name of its table? ‘Hook of Ptah’ [is its name]. Know ye that I know (7) the name of its slaughtering knife? ‘Chopper of Isis’ [is its name]. Know ye that I know the name of its weights? ‘Iron (8) in heaven’ [is their name]. Know ye that I know the name of [its] rushes? ‘Feathers (*or* hair) of the Hawk’ [is their name]. Know ye (9) that I know the name of the fishers? ‘Ape’ [is their name]. Know ye (10) that I know the name of the Thigh? [‘Thigh] whereon standeth the Temple of the Moon’ is its name. Know ye that (11) I know the name of the fowler? ‘Prince, mighty one who sitteth on the eastern side of heaven’ [is his name]. I have not eaten, O great divine one. (12) Behold, the great divine one hath given me drink; I have not seated myself upon [my] thighs [in] the waters, but I eat and I satisfy myself with food before him. (13) The seeds of death are in my body. I am Nekh, I am Rā, coming forth from Nu, the divine soul of the god. I create the god (14) Ḥu; and wrong is the thing which I abominate. I am Osiris, the maker of Maāt whereon Rā doth live each and every day. (15) I am invoked [by the name of] ‘Bull,’ and I am addressed among the company of the gods by the name of ‘Neh.’ I create mine own self along with Nu in my name (16) of Kheperā, whereby I create myself each and every day. I am the god of divine splendour, and I rise up as Rā, the lord of the East; life is given unto me through his

“(17) comings forth therefrom. I have come into heaven, and I embrace my seat which is in the East with the children of the princes who dwell (18) in [their] fields, and I have delivered her that brought me forth in peace. I eat like the god Shu, I satisfy myself with food like the god Shu, (19) I ease myself like the god Shu. The divine kings of the North and South are with me, the god Khensu is with me, and those who bind up their heads are with me; embrace ye, then, (20) the flame in the land of the multitude.”

CHAPTER CLIV.

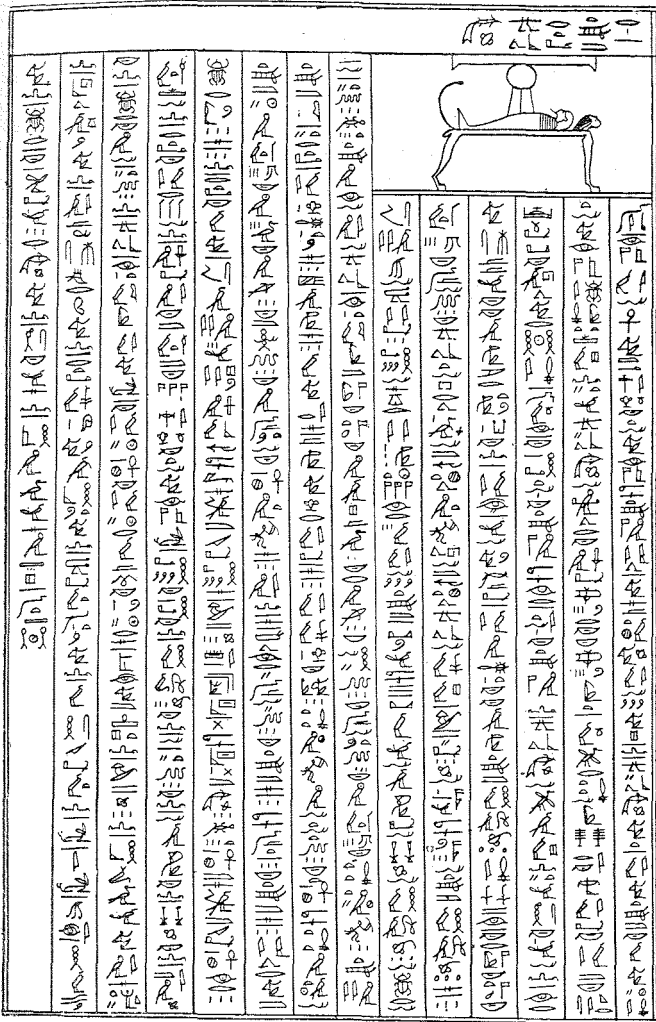
[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 18).]



Vignette: This Chapter has no vignette in the Theban Recension; in the Saite Recension (see Lepsius, *op. cit.*, Bl. 75) the mummy of the deceased is seen lying upon a bier with the sun shining upon it.

Text: (1) THE CHAPTER OF NOT LETTING THE BODY PERISH. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith:— (2)

“Homage to thee, O my divine father Osiris. I came to embalm thee, do thou embalm these my members, for I would not perish and come to an end (3) [but would be] even like unto my divine father Kheperá, the divine type of him that never saw corruption. Come, then, make strong my breath, then, O lord of the winds, (4) who dost magnify those divine beings who are like unto himself. Stablish me doubly, then, and fashion me strongly, O lord of the funeral chest. Grant thou that I may enter into the land of everlastingness, according to that which was done for thee (5) along with thy father Tem, whose body never saw corruption, and who is the being who never saw corruption. I have never done that which thou hatest, nay, I have cried out among those who love (6) thy *Ka*. Let not my body become worms, but deliver me as thou didst thyself. I pray thee, let me not fall into rottenness even as thou dost permit (7) every god, and every goddess, and every animal, and every reptile to see corruption when the soul hath gone forth from them after their death. And when the soul departeth (*or* perisheth), a man seeth corruption and the bones (8) of his body rot and become wholly stinkingness, the members decay piecemeal, the bones crumble into a helpless mass,



Text and Vignette from the Papyrus of Áuf-ánkh in the Turin Museum.

"and the flesh becometh foetid liquid, (9) and he
 "becometh a brother unto the decay which cometh
 "upon him, and he turneth into multitudes of worms,
 "and he becometh altogether worms, and an end is
 "made of him, and he perisheth in the sight of the
 "god Shu even as doth every god, and every goddess
 "(10) and every feathered fowl, and every fish, and
 "every creeping thing, and every reptile
 "and every animal, and every thing whatsoever. There-
 "fore shall they [fall] on (11) their bellies [when] they
 "recognize me, and behold, the fear of me shall terrify
 "them; and thus likewise shall it be with every being
 "after death, whether it be animal, (12) or bird, or
 "fish, or worm, or reptile. Let life [come] from its
 "death,¹ and let not decay caused by any reptile make
 "an end [of me], and let them not come against (13)
 "me in their [various] forms. Do not thou give me
 "over unto that slaughterer who dwelleth in his
 "torture-chamber (?), who (14) killeth the members
 "and maketh them rot, being [himself] hidden—who
 "worketh destruction upon many dead bodies and
 "liveth by slaughter. Let me live and perform his
 "message, and let me do that which (15) is com-
 "manded by him. Give me not over unto his fingers,
 "let him not gain the mastery over me, for I am under
 "thy command, O lord of the gods."

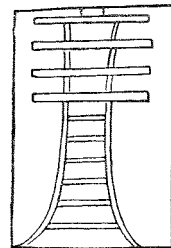
"Homage to thee, O my divine father Osiris, thou
 "hast thy being with thy members. (16) Thou didst

¹ *I.e.*, the death of the body.

"not decay, thou didst not become worms, thou didst
 "not diminish, thou didst not become corruption, thou
 "didst not putrefy, and thou didst not turn into worms.
 "I am the god Kheperà, and my members shall have
 "an everlasting existence. (17) I shall not decay, I
 "shall not rot, I shall not putrefy, I shall not turn into
 "worms, and I shall not see corruption before the eye
 "of the god Shu. I shall have my being; I shall have
 "my being; (18) I shall live, I shall live; I shall ger-
 "minate, I shall germinate, I shall germinate; I shall
 "wake up in peace; I shall not putrefy; my intes-
 "tines (?) shall not perish; I shall not suffer injury;
 "(19) mine eye shall not decay; the form of my
 "visage (?) shall not disappear; mine ear shall not
 "become deaf; my head shall not be separated from
 "my neck; my tongue shall not be carried away; my
 "hair shall not (20) be cut off; mine eyebrows shall
 "not be shaved off; and no baleful injury shall come
 "upon me. My body shall be stablished, and it shall
 "neither fall into ruin (21) nor be destroyed on this
 "earth."

CHAPTER CLV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 27).]



Vignette: A *Tet*.

Text: (1) THE CHAPTER OF A TET OF GOLD. The
 Osiris Nu, the overseer of the house of the overseer of
 the seal, saith:— (2)

"Rise up thou, O Osiris. [Thou hast thy backbone,
 "O Still-Heart, thou hast the ligatures of thy neck and
 "back, O Still-Heart].¹ Place thou thyself upon thy
 "base. I put water beneath thee, and I bring unto
 "thee a *Tet* of gold that thou mayest rejoice therein."

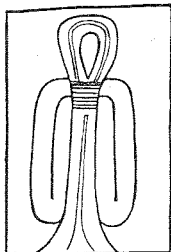
RUBRIC: [This chapter] shall be recited over a *Tet* of gold
 set in (3) a plinth (?) of sycamore wood which hath been
 steeped in water of *ankham* flowers, and it shall be placed at
 the neck of the deceased on the day of the funeral. If this
 amulet be placed at his neck, he shall become a perfect (4) *khu*

¹ Added from the Papyrus of Nebseni, sheet 10.

in the underworld, and at the new year [festivals he shall be] like those who are in the following of Osiris continually and for ever.¹

CHAPTER CLVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 27).]



Vignette: A Buckle.

Text: (1) THE CHAPTER OF A BUCKLE OF CARNELIAN. The Osiris Nu, the overseer of the house of the overseer of the seal, saith:—

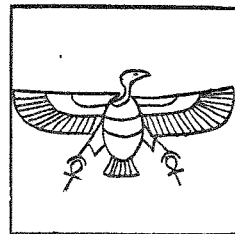
“May the blood of Isis, and the powers of Isis, and “the enchantments of Isis be powers to protect (2) “this mighty one and to guard him from him that “would do unto him anything which he abominateth.”

¹ The Rubric in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 75) adds:—“He shall not be thrust back at the doors of Amentet; cakes, and ale, and meat-offerings shall be offered unto him upon the altars of Râ, or (as some say) of Osiris Un-nefer; and he shall triumph over his foes in the underworld for ever and for ever.”

RUBRIC: [This chapter] shall be said over a buckle of carnelian, which hath been steeped in water of *ankhami* flowers, and set (3) in a plinth of sycamore wood, and it shall be placed at the neck of the deceased on the day of the funeral. If these things be done for him the powers of Isis (4) shall protect his limbs, and Horus the son of Isis shall rejoice in him, when he seeth him; and there shall be no hidden places on his path, and one hand shall be towards heaven, and one hand shall be towards earth, regularly and continually. (5) Thou shalt not let any person who is with thee see it.¹

CHAPTER CLVII.

[From Lepsius, *Todtenbuch*, Bl. 76.]



Vignette: A vulture with outstretched wings holding the symbol of life in each talon.

¹ The Rubric in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 75) adds:—“If this Chapter be known [by the deceased] he shall be among those who follow Osiris Un-nefer, triumphant. The gates of the underworld shall be opened unto him, and a homestead shall be given unto him, together with wheat and barley, in the Sekhet-Åaru; and the followers of Horus who reap therein shall proclaim his name as one of the gods who are therein.”

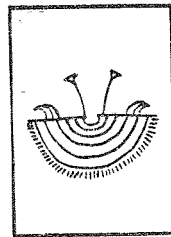
Text: (1) THE CHAPTER OF THE VULTURE OF GOLD WHICH IS TO BE PLACED AT THE NECK OF THE DECEASED. (2) The Osiris Auf-ānkh, triumphant, saith:—

“Isis cometh and hovereth over the city, and she goeth about seeking the secret habitations of Horus as he emergeth from his papyrus swamps, and she lifteth up his shoulder which is in evil case. He is made one (3) of the company in the divine boat, and the sovereignty of the whole world is decreed for him. He hath warred mightily, and he maketh [his] deeds to be remembered; he hath made fear of him to exist, and awe [of him] to have its being. His mother, the mighty lady, protecteth him, and she hath (4) transferred her power to Horus.”

RUBRIC: [This chapter] shall be said over a vulture of gold whereupon it hath been inscribed, and thou shalt place the vulture on the neck to protect the perfect deceased one on the day of the funeral continually and regularly.

CHAPTER CLVIII.

[From Lepsius, *Todtenbuch*, Bl. 76.]



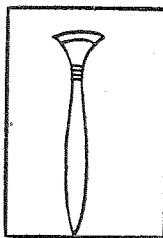
Vignette: A collar.

Text: (1) THE CHAPTER OF A COLLAR OF GOLD which shall be placed at the neck of the deceased. (2) The Osiris Auf-ānkh, triumphant, saith:—

“O my father, my brother, my mother Isis, I am unswathed, and I see. I am one of those who are unswathed and who see the god Seb.”

RUBRIC: [This chapter] shall be said over a collar of gold whereon it hath been engraved, and the collar shall be placed on the neck of the deceased on the day of the funeral.

CHAPTER CLIX.

[From Lepsius, *Todtenbuch*, Bl. 76.]Vignette: The *Uatch* amulet.

Text: (1) THE CHAPTER OF THE UATCH AMULET [MADE OF] MOTHER-OF-EMERALD which shall be placed at the neck of the deceased. (2) The Osiris Áuf-ānkh, triumphant, saith:—

“Hail, thou who comest forth daily from the Temple of the god. The mighty lady speaketh and she goeth round about in the gate of the double house, and she taketh possession of the might of her father, that is to say, the *Sāhu* (3) [who is] the bull of the goddess

“Renenet. She taketh those who are in her following, and she maketh an opportunity for those, the opportunity of the door (?)”

RUBRIC: [This chapter] shall be said over an *Uatch* of mother-of-emerald whereupon it hath been inscribed, and the *Uatch* shall be placed on the neck of the deceased.

CHAPTER CLX.

[From the Papyrus of Nebsemi (Brit. Mus. No. 9900, sheet 10).]



Vignette: Thoth, the great god, giving an *Uatch* amulet of mother-of-emerald to the deceased.

Text: [THE CHAPTER OF] GIVING AN *UATCH* OF MOTHER-OF-EMERALD to the scribe Nebsemi, triumphant [who saith]:—

“I am the *Uatch* of mother-of-emerald which cannot be injured (?), and which the hand of Thoth adoreth; injury is a thing which I abominate. It is in sound state and I am in sound state; it is not injured and I am not injured; it is not [woru

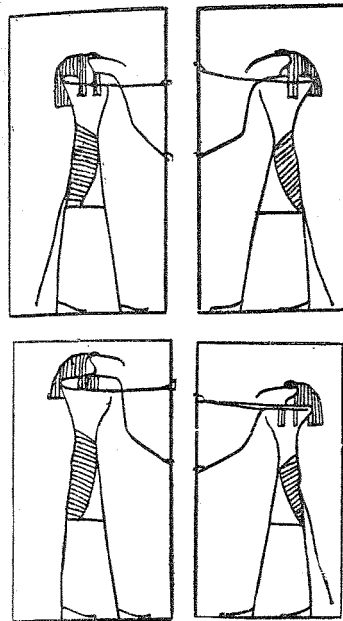
“away] and I am not worn away. The words of
 “Thoth [are at] thy back, O thou who comest in
 “peace, O divine Prince of Annu (Heliopolis), thou
 “mighty god who dwellest in the city of Pe. The
 “god Shu advanceth to him and findeth him in the
 “city of Shenmu in his name ‘Neshem’ (*i.e.*, mother-
 “of-emerald); he maketh his place in the fortress of
 “the mighty god. The god Tem resteth upon his eye,
 “and his members shall not suffer injury.”¹

¹ In the Saïte Recension (see Lepsius, *op. cit.*, Bl. 76) this Chapter has a rubric which reads:—“[This Chapter] shall be “recited over an *Watch* of mother-of-emerald whereupon it hath “been inscribed, and the *Watch* shall be placed on the neck of the “deceased.”

CHAPTER CLXI.

[From the Papyrus of Nefer-uben-f (see Naville, *op. cit.*, Bl. 184.)]

Vignette: The god Thoth opening the doors of the four winds.



Text: (1) THE CHAPTER OF FORCING AN ENTRANCE INTO HEAVEN. [This] Thoth doeth to make felicitous [the way for him that] would enter into the Disk.

I. [To the Door of the west wind.] (2) “Rā liveth, the Tortoise¹ “dieth. Pure is the “body in the earth, “and pure are the “bones of Osiris the “*ām - khent*,² Nefer- “uben-f, triumphant.”

II. [To the Door of the east wind.] (3) “Rā liveth, “the Tortoise dieth. Sound is he who is in the chest,

¹ Turtle (?).

² A priestly title.

“who is in the chest, Osiris Nefer-ubén-f, triumphant.”

III. [To the Door of the north wind.] (4) “Rā liveth, the Tortoise dieth. The Osiris Nefer-ubén-f, triumphant, is strong in his members, Qebh-sennuf guardeth them.”

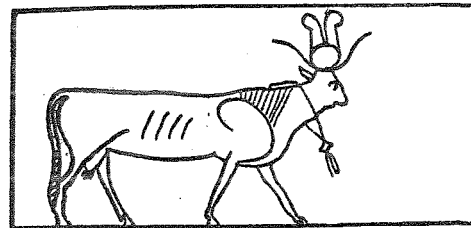
IV. [To the Door of the south wind.] (5) “Rā liveth, the Tortoise dieth. The bolts (?) are drawn and they pass through his foundation.”

RUBRIC:¹ (1) Every *sāhu* for whom these divine figures have been painted upon his coffin shall make his way through these (2) four entrances into heaven. That of the north wind belongeth to Osiris; that of the south wind to Rā; (3) that of the west wind to Isis; and that of the east wind to Nephthys. Each one of these winds (4) shall breathe into his nostrils as he entereth in his daily course. Let none who is outside know [this chapter]; (5) it is a great mystery, and those who dwell in the swamps (*i.e.*, the ignorant) know it not. Thou shalt not do this in the presence of any person (6) except thy father or thy son, or thyself alone; for it is, indeed, an exceedingly (7) great mystery which no man whatsoever knoweth.

¹ This Rubric is added from the Saïte Recension (see Lepsius, *op. cit.*, Bl. 76).

CHAPTER CLXII.

[From Lepsius, *Todtenbuch*, Bl. 77.]



Vignette: A cow having the disk with plumes between her horns, and wearing the collar, from which is suspended the emblem of “life” round her neck.

Text: THE CHAPTER OF MAKING HEAT TO BE UNDER THE HEAD OF THE DECEASED. (1) To be recited:—“Homage to thee, O thou god Par, thou “mighty one, whose plumes are lofty, thou lord of the “*Ureret* crown, who rulest with the whip; thou art the “lord of the phallus, thou growest as thou shinest with “rays of light, (2) and thy shining is to the uttermost “parts [of earth and sky]. Thou art the lord of trans- “formations, and hast manifold skins, which thou hidest “in the *Utchat* at its birth. Thou art the mighty one “of names (?) among (3) the gods, the mighty runner “whose strides are mighty; thou art the god the “mighty one who comest and rescuest the needy one “and the afflicted from him that oppresseth him; give

"heed to my cry. I am the Cow, (4) and thy divine
 "name is in my mouth, and I will utter it; 'Haqa-
 "hakaḥer' is thy name; 'Āurāuāa qersaanqrebathi'
 "(5) is thy name; 'Kherserāu' is thy name; 'Khar-
 "sathá' is thy name. I praise thy name. I am the
 "Cow that hearkeneth unto the petition on the day
 "wherein (6) thou placest heat under the head of Rā.
 "O place it for him in the divine gate¹ in Ānnu
 "(Heliopolis), and thou shalt make him to become
 "even like him that is upon the earth; he is thy soul
 ". . . . O be gracious unto Osiris Āuf-ānkh, trium-
 "phant, (7) and cause thou heat to exist under his
 "head, for, indeed, he is the soul of the great divine
 "Body which resteth in Ānnu, Khu-kheper-uru' (?) is
 "his name; 'Barekathatchaua' is his name. Be gra-
 "cious, then, (8) and grant that he may become like
 "unto one of those who are in thy following, for he is
 "even as art thou."

RUBRIC: [This chapter] shall be recited over the image of
 a cow which hath been made in fine gold and placed at the neck
 of the deceased, and it shall be written upon (9) new papyrus
 and placed under his head, then shall abundant warmth be in
 him throughout even like that which was in him when he was
 upon earth. This hath exceedingly great protective power, for
 it was made by the cow for her son Rā when he was setting
 and when (10) his habitation was surrounded by a company of
 beings of fire. And the deceased shall become divine in the
 underworld, and he shall never be turned back at any of the
 gates thereof. (11)

And thou shalt say when thou placest [the image of] this

¹ Or "underworld."

goddess at the neck of the deceased:—"O Āmen, O Āmen,
 "who art in heaven, turn thy face upon the dead body of thy
 "son and make him sound and strong in the underworld."
 (12) This is a composition of exceedingly great mystery. Let
 not the eye of any man whatsoever see it, for it is an abominable
 thing for [every man] to know it; therefore hide it. "Book of
 the mistress of the hidden temple" is its name.

Here endeth the Book.¹

¹ The document from which the scribe of the Turin Papyrus
 copied this Chapter probably ended with it.

CHAPTER CLXIII.

[From Lepsius, *Todtenbuch*, Bl. 77.]

Vignette: Two winged *Utchats* on legs, and a serpent also upon legs, with a disk and horns upon his head.

Text: The Chapters which are taken from another work and are here added to the "Book of coming forth by day."

THE CHAPTER OF NOT ALLOWING THE BODY OF A MAN TO MOULDER AWAY IN THE UNDERWORLD, AND

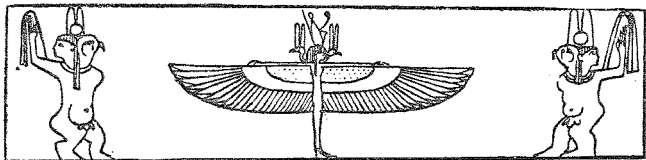
OF DELIVERING HIM FROM THOSE WHO DEVOUR THE SOULS THAT ARE SHUT IN IN THE UNDERWORLD, AND OF NOT ALLOWING TO RISE UP AGAINST HIM THE THINGS WHICH HE ABOMINATETH UPON EARTH, AND OF MAKING SOUND AND STRONG HIS LIMBS AND BONES AGAINST WORMS AND AGAINST EVERY GOD WHO WOULD ATTACK HIM IN THE UNDERWORLD, AND OF CAUSING HIM TO COME FORTH AND TO GO IN AS HE PLEASETH AND TO DO WHATSOEVER HE HATH IN HIS HEART TO DO WITHOUT HINDRANCE. (1) The Osiris *Äuf-änkh*, triumphant, saith :—

"I am the divine soul of the great divine body which "is laid to rest in *Äthabu*, which protecteth the body "of (2) *Harethi*, the . . . which resteth in the marshes "of *Senhaqareha*. O divine soul which hath no languor "of heart either in rising (3) or setting, and which "resteth within his divine body which is laid to rest "in *Senhaparekana*, grant thou to Osiris *Äuf-änkh*, "triumphant, that he may deliver himself (4) from the "souls of the god-of-the-savage-face, who gaineth the "mastery over hearts and taketh possession of limbs, "and from whose mouths fire cometh forth to devour "souls. Hail, thou who art lying prostrate within thy "body, whose flame (5) cometh into being from out of "the fire which blazeth within the sea (*or* water) in "such wise that the sea (*or* water) is raised up on high "out of the fire thereof, grant thou that the flame (6) "may leave the fire, wherever it may be, to raise up "the hand of Osiris *Äuf-änkh*, triumphant, and to make

"him to have an existence for ever and for ever. Verily,
 "let his period of existence be as the period of existence
 "(7) of heaven in the limitless boundaries thereof.
 "Heaven holdeth thy soul, O Osiris Auf-ankh, and
 "earth holdeth thy form. O deliver thou Osiris Auf-
 "ankh, triumphant, and let him not be [consumed] by
 "the *kawi* (8) who devour the souls of those who have
 "raised up evil (?). Let his soul have its being within
 "his body, and let his body have its being with his
 "soul; and let him be hidden within the pupil of the
 "*Utchat* of the god whose name is Sharei-sharei-shapu-
 "neter-ari(9)-ka, who repositeth at the northwest of the
 "brow of the Apt of the land of Kenset (Nubia), and
 "journeyeth not to the east. Hail, god Amen, thou
 "divine Bull-Scarab, (10) thou lord of the divine
 "*Utchats*! God-the-pupil-of-whose-eye-is-terrible is
 "thy name, the Osiris Auf-ankh, triumphant, born of
 "Sheret-Amsu, triumphant, is the emanation of thy
 "two Eyes, the name of one of which is Share-share-
 "khet, and (11) Shapu-neter-ari-ka of the other, though
 "'Shaka-Amen-Shakanasa at the brow of Tem who illu-
 "mineth the two lands' (12) is his name in very truth.
 "Grant that Osiris Auf-ankh, triumphant, may be of
 "this land of Maat, let him not be left in his solitude,
 "for he is of this earth wherein he will no [more]
 "appear, and 'An' (13) is his name. O let him be
 "with a perfect *Khu*, or (as others say), a strong *Khu*,
 "and let him be the soul of the mighty body which is
 "in Sau (Saïs), the city of Neith."

RUBRIC: [This chapter] is to be recited over a serpent
 having legs and wearing (14) a disk and two horns, and over
 two *Utchats* having both eyes and wings. In the pupil of one
 of the *Utchats* there shall be a figure of the god-of-the-lifted-
 hand with the face of the divine soul, and having plumes and a
 back (15) like a hawk; and in the pupil of the other there shall
 be a figure of the god-of-the-lifted-hand with the face of the
 goddess Neith, and having plumes and a back like a hawk.
 And this chapter shall be written with *anti* either upon a *meh*
 stone . . . or upon mother-of-emerald (16) of the south and
 [dipped] in water of the western lake of Qem~~x~~ (Egypt) or upon
 a bandage of *uatchet* linen wherewith a man should swathe
 every limb. And the deceased shall not be turned back at any
 gate of the underworld; he shall eat (17) and drink and ease
 himself even as he did when he was upon earth; and none
 shall rise up to cry out against him; and he shall be protected
 from the hands of the enemy for ever and ever. If this book
 be recited for him upon earth he shall not be seized (18) by the
 messengers of attack who work evil in all the earth; he shall
 not have gashes inflicted upon him; he shall not die through
 the slaughter of Set; and he shall not be carried off to any
 place of restraint whatsoever; but he shall go in unto the
genbet, and he shall come forth with triumph, (19) and he shall
 go out to terrify the evil-doers who exist in all the earth.

CHAPTER CLXIV.

[From Lepsius, *Todtenbuch*, Bl. 78.]

Vignette: A goddess, with a head of a woman and two heads of a vulture, standing with outstretched wings. On each side of her is a dwarf with two heads, one of a man and one of a hawk; each dwarf has a disk and plumes upon his head.

Text: ANOTHER CHAPTER.

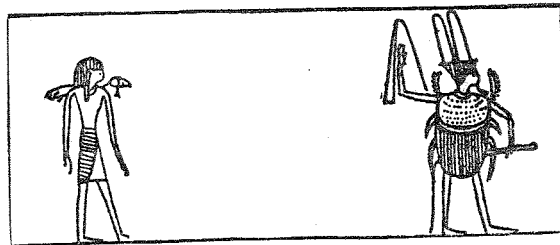
(1) "Homage to thee, O Sekhet-Bast-Rā, thou mistress of the gods, thou bearer of wings, lady of the *Ānes* bandlet, queen of the crowns of the South and of the North, only One, sovereign of her father, superior to whom the gods cannot be, thou mighty one of enchantments (2) in the Boat of Millions of Years, thou who art pre-eminent, who risest in the seat of silence, mother of Pashakasa, royal wife of Parehaqa-Kheperu, (3) mistress and lady of the tomb, mother in the horizon of heaven, gracious one, beloved, destroyer of rebellion, offerings are in thy grasp, and thou art standing in the bows of the boat of thy divine father (4) to overthrow the

"Fiend. Thou hast placed Maāt in the bows of his boat. Thou art the fire goddess Āmit, whose opportunity escapeth her not; thy name is Tekaharesapusaremkakaremet. (5) Thou art like unto the mighty flame of Saqenaqat which is in the bows of the boat of thy father Harepuḳaka-share-sha-baiu, (6) for behold, thus is [the name uttered] in the speech of the Negroes, and of the Ānti, and of people of Ta-Kensetet (Nubia). Praise be to thee, O lady, who art mightier than the gods, and words of adoration rise to thee from the Eight gods. The living souls who are in their chests (7) praise thy mystery. O thou who art their mother, thou source from whom they sprang, [who] makest for them a place of repose in the hidden underworld, [who] makest sound their bones and preservest them from terror, (8) who makest them strong (?) in the abode of everlastingness, who preservest them from the evil chamber of the souls of the god-of-the-terrible-face [who is] among the company of the gods. 'Babe that comest forth from the god-of-the-terrible-face who keepeth his body hidden' is thy name. (9) 'Ātare-ām-tcher-qemtu-rennu-par-sheta' is the name of one divine son, 'Pa-nemmä' [is the name] of the other. 'Utchat of Sekhet, mighty lady, (10) mistress of the gods' is thy name. 'Emanation of ' is the name of Mut, who maketh souls strong (?) and who maketh sound bodies, and who delivereth them from the abode of the fiends which is in the evil chamber. (11) The goddess

“saith with her own mouth, ‘They shall never be fettered, and I will do according to what ye say, O ye *Tchawi* of the divine son, for whom they performed the funeral rites.’”

RUBRIC: (12) [This chapter] shall be recited over [a figure of] Mut which hath three heads; the first shall be like unto that of Pekhat, and shall have [upon it] plumes; the second shall be like unto that of a man and shall have [upon it] the crowns of the South and North; and the third shall be like unto that of a vulture and shall have [upon it] plumes. And the figure shall have a phallus (13), and a pair of wings, and the claws of a lion, and it shall be painted with *ānt* and powder (?) of *watch* mixed (?) with yellow colour (?) upon a bandage of *ānes* linen. In front of it shall stand one dwarf, and behind it [another]; and (14) [each] shall have upon him plumes, and [one] hand and arm shall be raised, and [each] shall have two faces, one of a hawk and one of a man, and the body of each shall be fat. [Then shall the deceased] be divine along with the gods in the underworld; (15) he shall never, never be turned back; his flesh and his bones shall be like those of one who hath never been dead; he shall drink water at the source of the stream; a homestead shall be given unto him in Sekhet-āanre; (16) he shall become a star of heaven; he shall set out against the serpent-fiend Nekāu and against Tar, who are in the underworld; he shall not be shut in along with the souls which are fettered; he shall deliver himself wherever he may be; and worms shall not devour him.

CHAPTER CLXV

[From Lepsius, *Todtenbuch*, Bl. 79.]

Vignette: An ithyphallic god with the body of a beetle; on his head are plumes, and his right hand and arm are raised. Behind him is a man who has a ram's head on each shoulder.

Text: THE CHAPTER OF ARRIVING IN PORT
To make the body germinate, and to drink water, and not to disappear recite the following:—

(1) “Hail, O Bekhennu, Bekhennu; O Prince, “Prince; O Amen, Amen; O Re-Iukasa; O god, “Prince of the gods of the eastern part (2) of “heaven, O Amen-Nathekerethi-Amen. O thou whose “skin is hidden, whose form is secret, thou lord of the “two horns, of Nut, thy name is Na-(3)āri-k, “or (as others say) ‘Ka-āri-ka.’ ‘Kasaika’ is thy “name. ‘Arethikasathika’ is thy name. ‘Amen-na- “ān-ka-entek-share,’ (4) or (as others say), Thekshare-

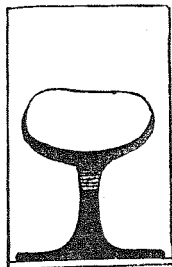
"Ámen-Rerethi' is thy name. O Ámen, let me make
 "supplication unto thee, I, even I, know thy name.
 "Thy transformations (5) are in my mouth, thy skin
 "is before my eyes. Come, I pray thee, and place thou
 "thy heir and thy image, Osiris Áuf-ánkh, triumphant,
 "born of Sheret-Ámsu, triumphant, (6) in the ever-
 "lasting underworld. Grant thou that all his members
 "may repose in Neter-khertet (the underworld) or (as
 "others say) in Ákertet (the underworld); let his whole
 "body become like that of a god; let him escape from
 "the evil chamber and let him not be imprisoned (7)
 "therein. I adore thy name. Thou hast made for me
 "a skin, and thou hast comprehended [my] speech, and
 "thou knowest it exceedingly well. 'Ámen' is thy
 "name. O Retasashaka, (8) I have made for thee a
 "skin, [namely] a divine soul. 'Ireqai' is thy name;
 "'Mārqaṭhā' is thy name; 'Rerei' is thy name;
 "'Nasaqbubu' (9) is thy name; 'Thánasa-Thánasa' is
 "thy name; 'Shareshathákathā' is thy name. O
 "Ámen, O Ámen, O God, O God, O Ámen, (10) I
 "adore thy name, grant thou to me that I may com-
 "prehend thee; grant thou that I may have peace in the
 "Tuat (underworld) and may possess all my members
 "[therein]. And the divine Soul which is in Nut (11)
 "saith:— 'I will make my divine strength to protect
 "thee, and I will perform everything which thou hast
 "said.' "

RUBRIC: [This chapter] shall be recited over [a figure of]
 the god-of-the-lifted-hand which shall have plumes upon its

head; the legs thereof shall be wide apart, and the middle
 portion of it shall be in the form of (12) a beetle, and it shall
 be painted blue with lapis-lazuli mixed with *qamāi* water.
 And [it shall be recited over] a figure with a head like unto
 that of a man, and the hands and arms thereof shall be
 stretched (13) away [from its body]; above its right shoulder
 shall there be the head of a ram, and above its left shoulder
 shall there be the head of a ram. And thou shalt paint upon
 a piece of linen a figure of the god-of-the-lifted-hand (14)
 immediately over his heart, and thou shalt paint the [other]
 figure over the breasts. Let not the god Suḳati (15) who is in
 the underworld know it. Then shall the deceased drink water
 from the source of the stream, and he shall shine like the stars
 in the heavens above.

CHAPTER CLXVI.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 21).]



Vignette : A head-rest.

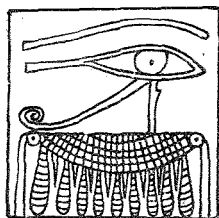
Text: (1) THE CHAPTER OF THE PILLOW.

“Thou art lifted up, O sick one that liest prostrate,
 “(2) O scribe Nebseni. (3) They lift up thy head to

“the horizon, thou art raised up, and dost triumph by
 “reason of what hath been done for thee. Ptah hath
 “overthrown (4) thine enemies [according to what] was
 “ordered to be done for thee. Thou art Horus, the
 “son of Hathor, Nesert, Nesertet, who giveth [back]
 “the head (5) after the slaughter. Thy head shall not
 “be carried away from thee after [the slaughter], thy
 “head shall never, never be carried away from thee.”

CHAPTER CLXVII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 22).]



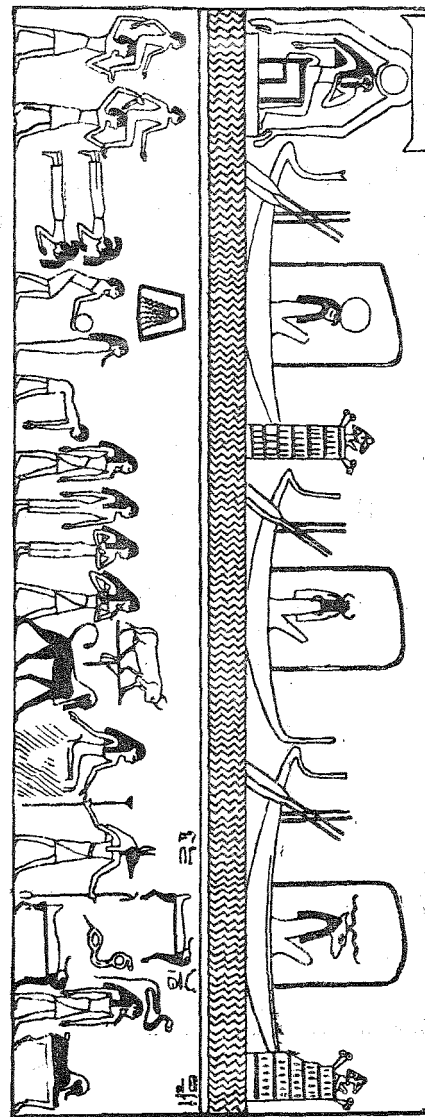
Vignette: An *Utchat* resting upon the emblem of gold (?).

Text: (1) THE CHAPTER OF BRINGING THE UTCHAT.
 (2) Nebseni, the scribe, saith:—(3)
 “The god Thoth hath brought the Utchat, (4) and
 “he hath made it to rest (*or* to be at peace) after it
 “departed, [O] (5) Rā. It was grievously afflicted by
 “storm, but Thoth (6) made it to be at rest after it
 “had departed from the storm. I am sound, (7) and it
 “is sound; I am sound, and it is sound; and Nebseni,
 “the lord of piety, is sound.”

CHAPTER
CLXVIII.

[From the Papyrus of Mut-hetep (Brit. Mus. No. 10,010, sheet 2).]

Vignette: (a) A stream upon which sail three boats. The first contains Khnemu, the second Kheperā, and the third Rā; each god is seated in a shrine. Harpocrates occupies the place of look-out in the boats of Khnemu and Rā. Behind the boats Rā is seated on a throne which rests on the water; two hands and arms stretch down from heaven and enshrine him. (b) A man-headed sphinx on a bier. A god with a serpent on his head. Two gods lying on biers with a serpent between. Anubis. A goddess



seated. A bull on a pedestal. A man-headed lion. Two gods and two goddesses. A bowed human figure and a mummy. A man holding a disk. A disk shedding light. Two women lying face downwards. Two male figures, each carrying a human being on his head.

Text: The twenty-seven short lines of text which accompany this Vignette consist of extracts from a version of the Chapter which is given in full immediately following, and to this the reader is referred.

CHAPTER CLXVIII.

[From the Papyrus, Brit. Mus. No. 10,478, sheets 2—7.]

Section I.

1. **Text:** (1) "May they who carry the burden above them to heaven in front of the boat of Rā grant that Osiris . . .¹ may see Rā when he shineth."



Vignette: A god carrying a child upon his shoulders, and the number four, IIII.

Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . the lord of offerings in Amentet, in the Bight of Sekhet-hetep."

¹ Spaces intended for the name of the deceased are painted in yellow but left blank throughout the papyrus; from the fact that the name 'Mut' frequently occurs immediately following a space, it would seem that the deceased was an official of this goddess.

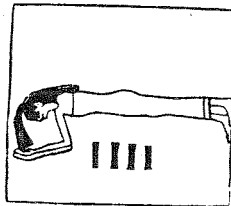
2. **Text:** (1) "May they who carry the burden above them to heaven in front of the boat of Rā grant that Osiris . . . may see Rā when he shineth."



Vignette: A god carrying a child upon his shoulders, and IIII.

Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . the follower of the great god, the lord of the beautiful Amentet."

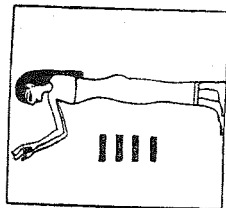
3. **Text:** (1) "May they who smite Rā grant that cakes shall come unto Osiris . . . as to the followers of Rā [when] he setteth."



Vignette: A woman lying face downwards, and IIII.

Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . when Horus, the lord of Tehent, cometh."

4. **Text:** (1) "May they who possess offerings grant that Osiris . . . shall exist, even as do those who are in the underworld."

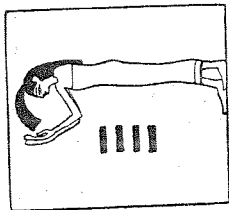


Vignette: A woman lying face downwards, and IIII.

Text: (2) "And there shall be made unto them an offering of a

“libation of one vase upon earth by Osiris who
“shall come forth and go in along with Rā for ever.”

5. Text: (1) “May those who build up grant that
“Osiris shall arrive hap-
“pily in the Hall of Double
“Truth.”



Vignette: A woman lying face downwards, and IIII.

Text: (2) “And there shall
“be made unto them an offering
“of a libation of one vase upon earth by Osiris as
“lord of offerings in the beautiful Amentet.”

6. Text: (1) “May those who make adorations grant
“that Osiris shall follow after
“Rā in his boat.”



Vignette: A god bowing to the ground, and IIII.

Text: (2) “And there shall be
“made unto them an offering of a
“libation of one vase upon earth by
“Osiris who shall walk with long strides with
“the gods of the underworld.”

7. Text: (1) “May those who have offerings, and

“who make sacrificial meals for the gods, grant obla-
“tions of *techefau* food to Osiris
“in the underworld.

Vignette: A god holding upright a conical object ▽.

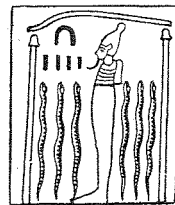


Text: (2) “And there shall be made
“unto them an offering of a libation of
“one vase upon earth by Osiris
“along with them, whose souls shall stand up at the
“pylon.”

Section II. THE GODS OF THE EIGHTH QERERT
IN THE UNDERWORLD, WHOSE ATTRIBUTES ARE HIDDEN,
AND WHO WINDS.

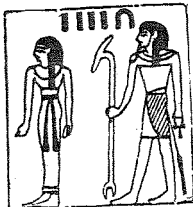
1. Text: (1) “May the gods who dwell in their
“shrines, the princes of Nu, grant that
“Osiris shall drink water.”

Vignette: A god in a shrine, with three serpents in front of him and three behind him; at the entrance to the shrine is the number fourteen OIIII.



Text: (2) “And there shall be
“made unto them an offering of a
“libation of one vase upon earth by Osiris ; may
“his soul live and his body be preserved in the under-
“world.”

2. Text: (1) "May the gods who are in the following of Osiris grant that the body of Osiris . . . shall rest along with his *sāh*."



Vignette: A woman, and a god, and the number fourteen 𓏏𓏏𓏏𓏏.

Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . by the side of the great god within his boat."

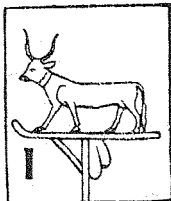
3. Text: (1) "May *Āḥā* (*i.e.*, He who standeth) make Osiris . . . to praise *Rā* when he riseth."



Vignette: A god, standing, holding a sceptre.

Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . , triumphant, who shall be with those who are over [their] altars."

4. Text: (1) "May *Āmen* (*i.e.*, the Hidden one) give power unto Osiris . . . in the Hall of Seb."



Vignette: A cow on a standard.

Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by

"Osiris . . . triumphant, who knoweth all the mysteries of the *Ṭuat*."

5. Text: (1) "May *Sheta* (*i.e.*, the Secret one), make the body of Osiris . . . to grow and to be sound upon earth and in the underworld."

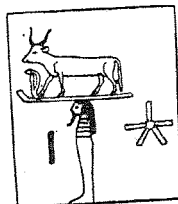


Vignette: A god standing upright.

Text: (2) "And there shall be made unto them an offering of a libation of one vase by Osiris . . . as the lord of strides in the underworld and in *Re-stau*."

6. Text: (1) "May *Seṭeḳ* give cakes and ale to Osiris . . . along with you in the House of Osiris."

Vignette: A star and a god, standing, with a platform upon his head, whereon are a cow and an uraeus.



Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . who hath entered into all the secret places of the *Ṭuat*."

7. Text: (1) "May *Sesheta Āsar* (*i.e.*, he who maketh Osiris to be secret) grant that Osiris . . .

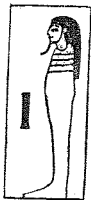
"may be a lord of stride[s] in the habitation of
"Tchesert."



Vignette: A cow standing on a platform, and uraeus.

Text: (2) "And there shall be made
"unto them an offering of a libation
"of one vase upon earth when he
"becometh the lord of an abode in
"the underworld."

8. **Text:** (1) "May Sherem not allow any evil
"thing to come to Osiris in the
"underworld."



Vignette: A god standing upright.

Text: (2) "And there shall be made
"unto them an offering of a libation of one
"vase upon earth by Osiris the soul
"that hearkeneth unto the words of the gods."

9. **Text:** (1) "May Sta (*i.e.*, the leader) grant that
"Osiris may see Rā when he
"riseth and when he setteth."



Vignette: A cow and uraeus upon a standard.

Text: (2) "And there shall be made
"unto them an offering of a libation of
"one vase upon earth by Osiris ;
"may his limbs live and may his limbs be sound for
"ever."

10. **Text:** (1) "May Senk (*i.e.*, splendour), give
"glory to Osiris upon earth, and
"make him strong in Amentet."



Vignette: A god standing upright.

Text: (2) "And there shall be made
"unto them an offering of a libation of one
"vase upon earth by Osiris ; may
"his legs have power as the lord of an
"abode in Amentet."

11. **Text:** (1) "May He-who-liveth-in-darkness
"(*i.e.*, Horus) grant that Osiris
"shall be among those who are over
"their altars."



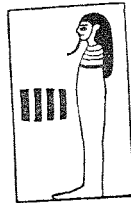
Vignette: A crocodile-headed god standing upright.

Text: (2) "And there shall be made
"unto them an offering of a libation of
"one vase upon earth by Osiris who is in the
"everlasting Tuat."

12. **Text:** (1) "May the of Osiris
"grant that he shall be near the great
"god, the lord of Amentet."

Vignette: A god standing upright, and
the number four, IIII.

Text: (2) "And there shall be made
"unto them an offering of a libation of
"one vase upon earth by Osiris ;



"may he become the lord of [his] hands and have power
"over [his] heart in the underworld."

13. Text: (1) "May those whose hands hide grant
"that Osiris . . . shall be along with
"them in the underworld."



Vignette: A god standing upright, and hiding something with his hands.

Text: (2) "And there shall be made
"unto them an offering of a libation of
"one vase upon earth by Osiris ;
"may they bring me to the throne of Osiris."

14. Text: (1) "May those whose hands hide grant
"that Osiris . . . shall be sound, and that
"offerings shall be before him continually."



Vignette: [As in No. 13, but with IIII.]

Text: (2) "And there shall be made
"unto them an offering of a libation of
"one vase upon earth by Osiris . . . who
"shall be [a lord of] horns and shall listen
"unto the words of the gods."

15. Text: (1) "May He whose limbs are hidden
"give right and truth to Osiris before
"Rā, and in the company of his gods."

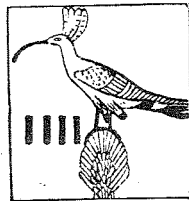


Vignette: A god standing upright.

Text: (2) "And there shall be made
"unto them an offering of a libation of
"one vase upon earth by Osiris

"as lord of the phallus and ravisher of women for
"ever."

16. Text: (1) "May the souls who come forth open
"the mouth of Osiris . . . among
"the gods who are along with them."



Vignette: A bird on a tree, and the number four, IIII.

Text: (2) "And there shall be
"made unto them an offering of a
"libation of one vase upon earth by
"Osiris . . . among the living ones, the lords of
"eternity."

17. Text: (1) "May those who belong to their
". . . . grant that Osiris may
"have power over his offerings upon
"earth, even as have the gods, the lords
"of [offerings]."



Vignette: A god standing upright, and the number four, IIII.

Text: (2) "And there shall be made
"unto them an offering of a libation of one vase upon
"earth by Osiris who shall be endowed abun-
"dantly with *tchefau* food in the underworld."

18. Text: (1) "May those who receive grant that

“Osiris . . . shall enter in over all the secret
“places of the Tuat.”



Vignette: A god bowing to the ground,
and a star.

Text: (2) “And there shall be made
“unto them an offering of a libation of
“one vase upon earth by Osiris . . .
“who shall have power over offerings
“upon earth, and be the lord of altars.”

19. **Text:** (1) “May the Anenit (*i.e.*, Widows(?))
“grant that Osiris . . . shall be with
“the great god as possessor of a
“phallus before . . .”



Vignette: A woman kneeling on a
couch.

Text: (2) “And there shall be
“made unto them an offering of a
“libation of one vase upon earth by Osiris . . . who
“shall be ordered to dwell in the secret place in the
“darkness.”

20. **Text:** (1) “May Osiris-Anubis grant that
“Osiris . . . may be a possessor of a
“seat in Ta-tchesertet.”



Vignette: Anubis holding a hawk-
headed sceptre in each hand.


Text: (2) “And there shall be made
“unto them an offering of a libation
“of one vase upon earth by Osiris

“ . . . who shall go in and pass through the pylon of
Osiris.”

Section III.

THE GODS OF THE [TENTH] QERERT IN THE TUAT
WHO ARE TO BE PRAISED AND WHOSE MYSTERIES ARE
HOLY.


1. **Text:** (1) “May those who are denizens of light
“grant that Osiris . . . shall shine in
“the darkness.”

Vignette: A god standing upright, and
the number eight, .

Text: (2) “And there shall be made
“unto them an offering of a libation of
“one vase upon earth by Osiris . . . who
“praiseth the great god in his abode day by day.”



2. **Text:** (1) “May the Smiters grant that Osiris
“ . . . may be among those who sing
“praises.”

Vignette: A goddess standing upright
holding in her upraised hand a hatchet
dripping with blood, and the number eight,
.

Text: (2) “And there shall be
“made unto them an offering of a libation of one vase
“upon earth by Osiris . . . on the day when he



"repulseth the serpent fiend Bi, the mighty one of iniquity."

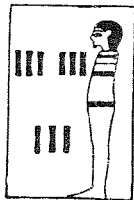
3. Text: (1) "May the company of the gods who guard those who are in [the Tuat], . . . give the breaths of life to Osiris upon earth and in the underworld."



Vignette: A god lying on a bier, and the number nine, III III .

Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . , who shooteth forth [his] hand, and repulseth him that cometh."

4. Text: (1) "May the company of the gods of the hidden hand give glory unto Osiris . . . as unto the perfect *Khus*."



Vignette: A god standing upright, and the number nine, III III .

Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . , who shall be sound upon earth and in the underworld."

5. Text: (1) "May the Hidden goddess grant that

"the soul of Osiris . . . may grow, and that his body may be preserved even as are those of the gods who dwell in the Tuat."

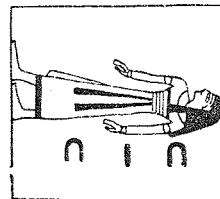
Vignette: A woman standing before an *Utchat*.



Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . , whose soul shall rest upon whatever seat he pleaseth."

6. Text: (1) "May the souls of the gods who have come into being in the members of Osiris . . . grant that he shall have peace."

Vignette: A woman lying upon her back, and the number twenty-one, XXI .



Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . , who shall receive his place in the land of the underworld."

7. Text: (1) "May those who praise Rā not turn Osiris . . . back at the pylons of the Tuat."

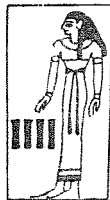
Vignette: A god standing upright, and the number four, IIII .

Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . , who shall come



“forth by day and shall refresh himself in the place of
“coolness.”

8. Text: (1) “May the beings of warlike face grant
“coolness unto Osiris . . . in the place of
“flame.”



Vignette: A woman standing upright, and the number four, IIII.

Text: (2) “And there shall be made
“unto them an offering of a libation of one
“vase upon earth by Osiris . . ., who shall
“sit in the shrine with the great god.”

Section IV.

THE GODS OF THE ELEVENTH QERERET [OF THE
TUAT]

1. Text: (1) “May the goddess Amemet grant that
“Osiris . . . shall be strong before
“the great god in the Tuat.”



Vignette: A woman in a shrine.

Text: (2) “And there shall be
“made unto them an offering of a
“libation of one vase upon earth by
“Osiris . . ., who shall become like
“the god Kheperà in Amentet.”

2. Text: (1) “May the Soul of Ament grant sepul-

“chral meals unto Osiris . . . upon earth and in the
“underworld.

Vignette: A god standing upright.

Text: (2) “And there shall be made
“unto them an offering of a libation of
“one vase upon earth by Osiris . . ., the
“lord of the abode of peace in the moun-
“tain of the underworld.”



3. Text: (1) “May the Soul of the Earth make
“Osiris to triumph over his ene-
“mies in heaven and upon earth.”

Vignette: A god standing upright, with
drooping hands, and the number four, IIII.

Text: (2) “And there shall be made
“unto them an offering of a libation of
“one vase upon earth by Osiris,
“whose body shall be concealed from any that would
“look upon him.”



4. Text: (1) “May those who sing praises grant that
“Osiris . . . shall be like the divine
“mariners who are in heaven.”

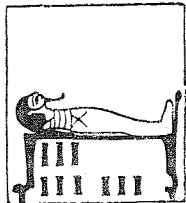
Vignette: A god standing upright with
his hands raised, and the number IIII.

Text: (2) “And there shall be
“made unto them an offering of a
“libation of one vase upon earth by



“Osiris . . . when he entereth through the hidden
“pylons.”

5. Text: (1) “May the company of the gods who
“rule over Ament grant that Osiris
“. . . . shall go in through the
“secret door of the House of
“Osiris.”



Vignette: A god lying upon a bier,
and the number nine, III III.

Text: (2) “And there shall be
“made unto them an offering of a libation of one vase
“upon earth by Osiris . . . , who shall walk with long
“strides among the lords of the Tuat.”

6. Text: (1) “May the company of the gods who
“are in the following of Osiris
“grant that Osiris . . . shall
“have power over his enemies.”



Vignette: A god lying upon, or
by the side of, a serpent on a bier.

Text: (2) “And there shall be
“made unto them an offering of
“a libation of one vase upon earth by Osiris . . . when
“he becometh a perfect soul day by day (?).”

7. Text: (1) “May Aqeh grant that Osiris shall be

“with Rā, and that he shall walk over heaven for
“ever.”

Vignette: A god standing upright and
holding a sceptre.



Text: (2) “And there shall be made
“unto them an offering of a libation of
“one vase upon earth by Osiris . . . when
“he is in the following of him that
“dwelleth in the city of embalment (*i.e.*, Anubis), the
“lord of Ta-tchesert.”

8. Text: (1) “May those who Osiris grant
“that the soul of Osiris may live, and
“that it may never die a second time.”

Vignette: A god standing upright, and the
number four, IIII.



Text: (2) “And there shall be made
“unto them an offering of a libation of one
“vase upon earth by Osiris . . . , for whom
“lamentation shall be decreed as for his god.”

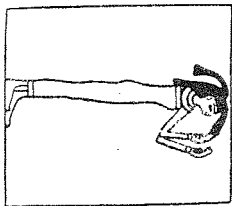
9. Text: (1) “May the Nine Watchers grant that
“Osiris . . . may wake up and that
“he may never be destroyed.”

Vignette: Anubis on a standard,
and the number nine, III III.



Text: (2) “And there shall be
“made unto them an offering of a
“libation of one vase upon earth by Osiris . . . , trium-
“phant before Osiris, the lord of the land of the Lake.”

10. **Text:** (1) "May the Nine Mourners cause
"mourning to be made for Osiris
" . . . as was made for Osiris."



Vignette: A woman lying on the ground face downwards.

Text: (2) "And there shall be
"made unto them an offering of a
"libation of one vase upon earth
"by Osiris . . . when his soul cometh forth with the
"Khu."

11. **Text:** (1) "May he that invoketh Rā invoke
"Osiris . . . before Rā and before the
"company of his gods."



Vignette: A god crying out to some one.

Text: (2) "And there shall be made
"unto them an offering of a libation of
"one vase upon earth by Osiris . . .
"when his soul goeth into the hidden
"place and cometh forth from earth."

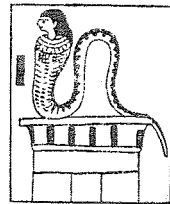
12. **Text:** (1) "May Aqen drive away every evil
"thing from Osiris . . . for ever."



Vignette: A god standing upright with hands hanging down.

Text: (2) "And there shall be made
"unto them an offering of a libation of one
"vase upon earth by Osiris . . . when he
"cometh in peace and hath triumphed."

13. **Text:** (1) "May those who dwell with T̄esert
"grant that Osiris . . . may go in
"and come out with long strides like
"the lords of the T̄uat."



Vignette: A woman-headed serpent on a pylon.

Text: (2) "And there shall be
"made unto them an offering of a
"libation of one vase upon earth by Osiris . . . , who
"shall go in and come forth through the door of the
"T̄uat."

14. **Text:** (1) "May the goddess T̄esert grant that
"Osiris . . . may have power over the
"water."

Vignette: A god standing upright, and the number four, IIII.

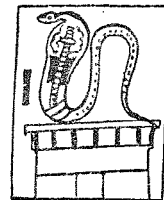
Text: (2) "And there shall be made
"unto them an offering of a libation of one
"vase upon earth by Osiris . . . when he
"shall walk up the Great Staircase."



15. **Text:** (1) "May Mēhenit grant that Osiris . . .
"may be a distinguished being in the
"T̄uat for ever."

Vignette: A serpent on a pylon.

Text: (2) "And there shall be made
"unto them an offering of a libation of
"one vase upon earth by Osiris . . .
"as a perfect soul in his shrine."



16. **Text:** (1) "May those who dwell with Mehenit
"grant that Osiris . . . may walk with
"long strides in the holy place."



Vignette: A woman standing upright, and the number four, IIII.

Text: (2) "And there shall be made unto
"them an offering of a libation of one vase
"upon earth by Osiris when he is
"with the followers of Horus."

17. **Text:** (1) "May the company of the gods who
"hide Osiris grant that Osiris . . .
"shall sit upon the throne which he
"loveth."



Vignette: A seated god, and the number nine, IIII III.

Text: (2) "And there shall be made
"unto them an offering of a libation
"of one vase upon earth by Osiris . . . , who shall be
"among the lords of Maät."

18. **Text:** (1) "May he that destroyeth the face
"open the face of Osiris . . . and let him see
"the *Khu*."



Vignette: A god standing upright.

Text: (2) "And there shall be made unto
"them an offering of a libation of one vase
"upon earth by Osiris . . . , who shall be in
"the following of the goddess Mehi of
"Amentet."

Section V.

THE GODS OF THE TWELFTH QERERET IN THE
TUAT

1. **Text:** (1) "May Maät grant that Osiris . . .
"be a lord of the Lake of Maäti."

Vignette: A god standing upright and holding a sceptre.

Text: (2) "And there shall be made
"unto them an offering of a libation of
"one vase upon earth by Osiris . . . as a
"lord of offerings in Sekhet-Äaru."



2. **Text:** (1) "May the gods who dwell in the land
"of the TUat grant justice unto Osiris . . .
"in the Hall of Double Truth."

Vignette: A god standing upright and holding a sceptre.

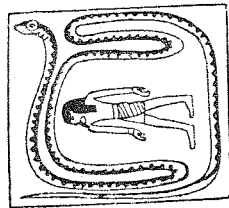
Text: (2) "And there shall be made
"unto them an offering of a libation of
"one vase upon earth by Osiris . . . ,
"who shall plough in Sekhet-Hetep."



3. **Text:** (1) "May the gods who dwell with Mehen
"grant that Osiris . . . shall be
"in whatsoever place his *ka*
"wisheth to be."

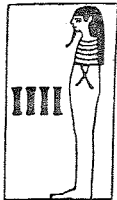
Vignette: A god within the folds of a serpent.

Text: (2) "And there shall
"be made unto them an offering



“of a libation of one vase upon earth by Osiris . . . ,
 “who shall come into being at the words of the
 “lord of Ámentet.”

4. Text: (1) “May the gods who possess land grant
 “a lake unto Osiris . . . in Sekhet-
 “Áanru.”



Vignette: A god standing upright, and the
 number four, IIII.

Text: (2) “And there shall be made
 “unto them an offering of a libation of
 “one vase upon earth by Osiris . . . , who

“shall sit upon whatsoever place he would there.”

5. Text: (1) “May Ḥer-ta (?) grant an estate unto
 “Osiris . . . in Sekhet-Ḥetep.”



Vignette: A snake-headed god.

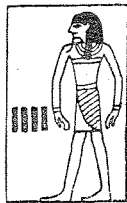
Text: (2) “And there shall be made
 “unto them an offering of a libation of
 “one vase upon earth by Osiris . . . ,
 “who shall be protected by amulets (?)
 “like the lords of the Tuat.”

6. Text: (1) “May the gods who dwell in the land

“grant offerings, and *tchefau* food, and joints of meat
 “to Osiris . . . in the underworld.”

Vignette: A god standing upright with
 arms hanging down, and the number four, IIII.

Text: (2) “And there shall be made
 “unto them an offering of a libation of
 “one vase upon earth by Osiris . . . when
 “Rā sitteth in Manu.”



7. Text: (1) “May the Chiefs of the secret things
 “who dwell in the land place their wall
 “behind Osiris . . . even as they do for
 “the Still-Heart.”

Vignette: A ram-headed sceptre.

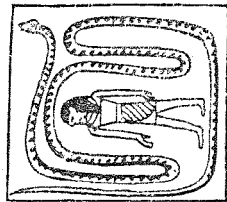
Text: (2) “And there shall be made unto
 “them an offering of a libation of one vase
 “upon earth by Osiris . . . when he cometh
 “forth and goeth into the underworld.”



8. Text: (1) “May the gods who dwell in the folds
 “of the serpent goddess Mehen
 “grant a sight of the Disk to
 “Osiris”

Vignette: A god within the folds
 of a serpent.

Text: (2) “And there shall be
 “made unto them an offering of
 “a libation of one vase upon earth by Osiris”



“as a *khu* who hath gained power over fresh
“water.”

9. Text: (1) “May *Auu-ba* (?) grant peace unto
“Osiris . . . in *Amentet*.”



Vignette: A god bowing.

Text: (2) “And there shall be made
“unto them an offering of a libation of one
“vase upon earth by Osiris . . . in coming
“out and going into *Ament*, along with
“other folk [therein].”

CHAPTER CLXIX.

[From the Papyrus of Nefer-uben-f (see Naville, *op. cit.*, Bd. I.
Bl. 190).]

Vignette: This Chapter is without vignette.

Text: THE CHAPTER OF MAKING TO STAND UP THE
HENKIT.¹ (1) The *Am-khent*, Osiris Nefer-uben-f,
triumphant, saith:—

“Thou art the Lion-god. Thou art the double Lion-
“god. Thou art Horus, the avenger of his father
“[Osiris]. Thou art Four, the four glorious gods.

¹ *I.e.*, the funeral bed.

“Acclamation is made [unto thee], along with cries
“of delight (2) and sounds of joy, and the water from
“their haunches and from their thighs I bring [unto
“thee]. Thou art lifted up on thy right side, and thou
“art lifted up on thy left side. The god Seb hath
“opened for thee (3) thy two eyes which were blind, and
“he hath given [thee] the power to stretch out thy legs
“[in walking]. Hath been bound unto thee thy heart
“(*ab*), [thy] mother, and thy heart (*hat*) is in thy body.
“Thy soul is in heaven, and thy body is under the
“ground. There are cakes for thy body, and water for
“thy throat, and sweet (4) breezes for thy nostrils,
“and thou art satisfied with offerings. Those who
“dwell in their shrines open their abodes (?) unto
“thee, thou hast thy provisions (?), and thou journeyest
“along. Thou art stablished upon that which ema-
“nateth from thy existence, and thou comest forth
“from heaven. The cord hath been coiled up for thee
“(5) by the side of *Ra*, and thou snares fish with the
“net in the stream from which thou drinkest vessels of
“water. Thou performest a journey on thy legs, and
“in going forward thou dost not stumble (?); thou
“comest forth (6) from over the earth, thou dost not
“make thy appearance from below the walls [thereof].
“Thy walls are not thrown down, and what there is of
“thine within hath been made for thee by the god of
“thy city. Thou art pure, thou art pure. Thy fore
“parts are washed by libations, and thy hinder parts
“are cleansed (7) with resin and natron, and made cool

"with incense. Thou art made clean with the milk of
 "the Hap cow, and with the ale of the goddess Tenemit,
 "and with natron. All the evil which clung to thee
 "(8) hath been done away with, and Tefnet, the
 "daughter of Rā, hath made offerings on thy behalf
 "even as she did for her father Rā; and the funeral
 "valley which was the burial-place of her father Osiris
 "hath been set in order for thee. I make to eat of the
 "sweet things (9) which he giveth there the Osiris
 "Nefer-uben-f, triumphant, that is to say, the celestial
 "cakes which are before Rā, and the grain (?), and
 "drink, and the four terrestrial cakes which are before
 "the god Seb, and the grain [brought by] the citizens.
 "(10) I have brought unto thee Sekhet-ḥetep and the
 "gifts thereof are before thee. Thou comest forth as
 "Rā, thou hast gotten power as Rā, and thou hast
 "gotten power over thy legs; and thou, O Osiris
 "Nefer-uben-f, hast gotten power over thy legs at
 "every (11) season and at every hour. Thou hast
 "not been condemned in the judgment, thou hast not
 "been put under restraint, a guard hath not been set
 "over thee, thou hast not been imprisoned, and thou
 "hast not been given over to the chamber of the Fiends
 "(12) therein. The sand is gathered together before
 "thy face and guarded are the offerings which are for
 "thee; thy face is not suffered to be turned back, and
 "thou art guarded and dost not come forth. Thou
 "hast received thy tunic, and thy sandals, and thy
 "stick, (13) and thy garment, and thy weapons for

"fighting of all kinds wherewith thou shalt cut off
 "heads; thou shalt turn back the necks of thy foes
 "whom thou shalt take captive, and thou shalt keep
 "away from thee death so that it shall not come nigh
 "unto thee. And the (14) Great God hath said con-
 "cerning thee: 'Bring him [hither] on the day when
 'events take place.' The Hawk rejoiceth in thee, and
 "the *Smen* goose cackleth at thee. Rā openeth for
 "thee the doors of heaven, and Seb unbolteth for thee
 "the earth. (15) Thy *khu* is mighty, and it is perfect
 "knowing thy name; thy soul maketh a way through
 "Āment, and thy perfect soul, O Nefer-uben-f, trium-
 "phant, hath the power of speech. Thy form is within
 "Rā, (16) and it resteth within the divine sovereign
 "chiefs of him who uniteth the two paths; mankind
 "keepeth guard over it, and the double Lion-god guideth
 "it, to the place where thou, O Osiris Nefer-uben-f,
 "triumphant, makest thy *ka* to rest. And behold, the
 "two lands and mankind work (17) the snare for thee.
 "Thou livest, thy soul is strong, thy body is enduring
 "and great, thou hast sight of the fire, thou dost snuff
 "the breeze, thy face doth penetrate into the house of
 "darkness, (18) thou abidest at the Gap, thou dost not
 "see the whirlwind and the storm, thou followest in
 "the train of the prince of the two lands, and thou
 "refreshest thyself on the branch of *merit* tree on both
 "sides of the god Ur-ḥekau. The goddess Seshetet
 "sitteth (19) before thee, the god Sa protecteth thy
 "members, the bull and his cow give thee milk from

"the breast [in] the following of Sekhat-Heru. Thou
 "washest thyself at the mouth of the stream of Kher-
 "āḥa, (20) thou art in favour with the princes of the
 "cities of Pe and Tep, the god Thoth and thyself see
 "each other, and Rā in heaven holdeth converse with
 "thee, thou comest forth from and thou enterest into
 "the *ānit* chamber, and thou holdest converse with the
 "two divine combatants (*i.e.*, Horus and Set). (21)
 "Thy *ka* is with thee to make thee to rejoice, thy heart
 "is with thee to [give thee] thy transformations, happy
 ". . . keep watch over thee, the company of the gods
 "make thy heart glad, thou comest forth to four cakes
 "in the city of Sekhem, and four in (22) the city of
 "Āqennu, thou comest forth to four in the city of
 "Ānnu, upon the altar of the lady of the two lands.
 "The stars keep watch over thee by night, the lords
 "of Ānnu have a favour unto thee, the god Ḥu is in
 "thy mouth, thy feet are not (23) turned back, and thy
 "members have life. Thou graspest the *smā* in Ābṭu,
 "the sacrificial cakes of the divine chiefs and the liba-
 "tions of the celestial beings are brought forward to
 "thee, with the offerings in the festival (24) which are
 "due to Osiris on the morning of the Uaḳ festival for
 "hidden things (?). Thou art ornamented with objects
 "of gold, and thine apparel is interwoven (?) with
 "byssus. Ḥāpi (*i.e.*, the Nile) thrusteth himself upon
 "thy body (25), thou hast power over the tablet (?)
 "which is inscribed with [lists of] offerings, and thou
 "drinkest water on both sides of the Lake of Teṣtes (?).

"The gods who are there have a favour unto thee,
 "and thou comest forth from heaven along with the
 "gods (26) who make to advance the *maāt* of Rā, and
 "thou art led into the presence of the company of the
 "gods; and there is done for thee even as it is done
 "for one of them. Thou art the *Khart* bird of the
 "geese, and Ptaḥ of the Southern (27) Wall maketh
 "an offering unto Nefer-uben-f, triumphant."

CHAPTER CLXX.

[From the Papyrus of Nefer-uben-f (see Naville, *op. cit.*, Bd. I. Bl. 191).]

Vignette : This Chapter is without vignette.

Text : THE CHAPTER OF ARRANGING THE HENKIT.¹

(1) The Osiris Nefer-uben-f saith :—

"Thy flesh have I given unto thee. Thy bones have
 "I fastened together for thee. Thy members have I
 "collected for thee. The earth submitteth itself unto
 "thee. Thy limbs are guarded. Thou art the (2)
 "mighty one within the egg. Thou art set in order.
 "Thou seest the gods (?). Thou settest out on thy
 "way, and thy hand [reacheth] unto the horizon,

¹ *I.e.*, the funeral bed.

“and unto the holy place where thou wouldst be.
 “There is acclamation made unto thee, and there are
 “(3) shouts of joy raised to thee at thine appearances
 “at the altar. Horus maketh thee to stand up at his
 “risings, even as he did him who is in the chamber of
 “holiness. Hail, Osiris Nefer-uben-f, triumphant, the
 “goddess Ua (?) hath given thee birth, (4) and Anpu
 “(Anubis), who dwelleth upon his hill, hath set thee
 “in order, and he hath fastened for thee thy swathings.
 “Hail, Nefer-uben-f, the god Ptaḥ-Sekri hath given
 “unto thee of the ornaments of the divine house which
 “he hath. (5) Hail, Nefer-uben-f, the god Thoth him-
 “self cometh unto thee with the books of holy words,
 “and he maketh thy hand [to reach] unto the horizon,
 “even unto the place [wherein] thy *ka* loveth to be;
 “and Osiris worketh [for thee on] the night of journey-
 “ing unto life. Thy white crown (6) is stablished on thy
 “brow. The god Shesmu is with thee, and he giveth
 “unto thee fine feathered fowl. Hail, Osiris Nefer-
 “uben-f, triumphant, thou hast been set in order upon
 “thy funeral couch; thou comest forth, and Rā (7)
 “who is in the hidden horizon within his boat hath
 “set thee in order. Hail, Osiris Nefer-uben-f, trium-
 “phant, the god Tem, the father of the gods, hath
 “made for thee the things which are to endure for
 “ever. Hail, Osiris Nefer-uben-f, triumphant, (8) the
 “god Āmsu of Qebti hath set thee in order, and the
 “gods of the shrine praise thee. Hail, Osiris Nefer-
 “uben-f, with two-fold happiness thou settest out in

“peace to thine everlasting habitation and to thine
 “abode of eternity. Homage is paid unto thee (9) in
 “the cities of Pe and Tēpu in the shrine which thy *ka*
 “loveth and before thine abode, and thou art the
 “mighty one of souls, and hath
 “set thee in order, and the gods embrace thee. (10)
 “Thou art like a god, and thou hast been begotten for
 “transformations which are more numerous and with
 “a created form more perfect than those of the gods.
 “Thou hast more light (?) than the *Khus* and thou
 “art more mighty of souls than are those who are in
 “[them]. Hail, (11) Osiris Nefer-uben-f, Ptaḥ on his
 “Southern Wall hath set thee in order, and he hath
 “made to advance thine abode more than [that of] the
 “gods. Hail, Osiris, the *ām-khent*, Nefer-uben-f, thou
 “art Horus, the son of Isis, begotten of (12) Ptaḥ;
 “and Nut hath created [thee] a being of light like unto
 “Rā in the horizon when he illumineth the two lands
 “with his beauteous light. And the gods say unto
 “thee:—‘Come forward, advance now and look thou
 “upon the things which are thine in thine (13) abode
 “of everlastingness.’ The goddess Rennutet, the heir
 “and first-born of Tem, hath set thee in order in the
 “presence of the company of the gods (14) of Nut. I,
 “even I, am the heir of heaven, and the fellow of the
 “God who maketh his light. I have come forth from
 “the womb, and I shall grow young again even as doth
 “(15) my father, and I shall not be prevented from
 “making [my] answer in my season.”

CHAPTER CLXXI.

[From the Papyrus of Amen-hetep (see Mariette, *Papyrus de Boulaq*, Tom. III. Pl. 7).]

Vignette : This Chapter has no vignette.

Text : (1) THE CHAPTER OF TYING ON THE GARMENT OF PURITY (*āb*).

“O Tem, O Shu, O Tefnut, O Seb, O Nut, O Osiris,
 “O Isis, O Set, O Nephthys, (2) O Heru-khuti (Har-
 “machis), O Hathor in the Great House, O Kheperā,
 “O Menthu, the lord of Thebes, O Amen, the lord of
 “the thrones of the two lands, O Great Company of
 “the gods, O Little Company of the gods, O gods and
 “goddesses who dwell in (3) Nu, O Sebek of the two
 “*Meh̄t*, O Sebek in all thy manifold names in thine
 “every place wherein thy *Ka* hath delight, O gods (4)
 “of the south, O gods of the north, O ye who are in
 “heaven, O ye who are upon earth, grant ye (5) this
 “garment of purity to the perfect *Khu* of Amen-hetep.
 “Grant ye your strength [unto him], (6) and destroy
 “ye [all] the evil which belongeth unto Amen-hetep by
 “means of this garment of purity. Hold [ye] him
 “guiltless, then, for ever and ever, and destroy ye [all]
 “the evil which belongeth unto him.”

CHAPTER CLXXII.

[From the Papyrus of Nebsemi (Brit. Mus. No. 9900, sheets 32, 33).]

Vignette : This Chapter has no vignette.

Text : (1) “THE FIRST OF THE CHAPTERS OF THE ARRANGEMENTS (OR PRAISINGS) WHICH ARE TO BE PERFORMED IN THE UNDERWORLD.

“[I snuff] the *bet* incense, I inhale the scent of
 “*hesmen* (natron) and (2) incense, I am pure
 “with the purity of, [pure are] the praises
 “which come forth from my mouth, more pure than
 “*maāt* (?) itself (3) of the fish that are in
 “the river; to the statue of the Temple of *Hesmen*
 “(natron). Pure are the praises (4) of the scribe
 “Nebsemi, the designer of the house of gold, begotten
 “of the scribe and designer Thena, triumphant, born
 “of the lady of the house Mut-resthā, triumphant. And
 “as for the scribe Nebsemi, the lord of piety, who is
 “happy with a two-fold happiness, (5) Ptaḥ hath a
 “favour unto him, and He of the Southern Wall hath
 “a favour unto him, and every god hath a favour unto
 “him, and every goddess hath a favour unto him.
 “Thy beauties are a stream (6) [bearing] things which
 “cause rest and are like unto water which floweth

“nearer (?); thy beauties are like a hall of festival
 “wherein each man may exalt his [own] god; thy
 “beauties are like unto the pillar of the god Ptaḥ
 “(7) and like the courtyard of incense (?) of Rā. Neb-
 “seni, the scribe and designer of the Temple of Ptaḥ,
 “hath been made a pillar of Ptaḥ, and the libation
 “vase of the god of the Southern Wall.”

I. (8) “Hail, verily thou art invoked; hail, verily,
 “thou art invoked. Hail, verily thou art lamented.
 “Verily, thou art praised; verily, thou art exalted;
 “verily, thou art glorious; verily, thou art strong.
 “Hail, thou scribe Nebseni, thou who hast been raised
 “up, (9) thou art raised up by means of the ceremonies
 “which have been performed for thee. Thine enemies
 “have fallen and the god Ptaḥ hath thrown down head-
 “long (10) thy foes; thou hast triumphed over them
 “and thou hast gained power over them. They obey
 “thy words and they perform that which thou orderest
 “them [to do]; thou art raised up, and thy word is a
 “law unto the divine sovereign chiefs of every god, and
 “of every goddess.” (11)

II. “Hail, verily thou art invoked; hail, verily thou
 “art invoked. Thy head, O my lord, is a standard
 “with locks of rippling hair like unto the hair of a
 “woman of Asia; thy face shineth more brightly than
 “the House (12) of the Moon-god; the upper part of
 “thy head is azure in colour; thy locks are blacker
 “than the doors of the underworld; thy hair is dark
 “as night; thy visage is decorated with an azure blue;

“(13) the rays of Rā are upon thy face; thy garments
 “are of gold which Horus hath deftly ornamented with
 “azure blue; thine eye-brows are the two sister god-
 “desses who are at peace with each other whom Horus
 “(14) hath deftly ornamented with azure blue; thy
 “nose snuffeth in and thy nostrils exhale as it were
 “the winds from heaven. Thine eyes look towards
 “(15) Mount Bakhau of the rising sun; thine eye-
 “lashes are fixed each day, and the upper eyelids to
 “which they belong are of veritable lapis-lazuli; the
 “apples of thine eyes are [as] offerings of peace (?);
 “and the lower eyelids are filled with (16) eye-paint of
 “*mestchem*. Thy two lips give unto thee law, they
 “repeat unto [thee] the law of Rā, and they make to
 “be at peace the hearts of the gods. Thy teeth are the
 “two fangs (17) of the serpent goddess Meḥen which
 “sport (?) with the Horus gods; thy tongue is made
 “skilful; thy speech carrieth farther than that of the
 “*tcheru* bird of the plain; thy jawbones are starry
 “lamps; (18) thy breasts are stablished upon their
 “seats; and they journey unto the funeral mountain
 “of Amentet.”

III. “[Hail, verily thou art invoked; hail, verily
 “thou art invoked.] Thy neck is decorated with gold,
 “and (19) it is girded with silver-gold. Thy gullet
 “and throat are those of Anpu; thy bones are the
 “bones of the two Uatch goddesses; thy backbone is
 “(20) studded with gold, and is girded with silver-
 “gold; thy lungs are those of Nephthys; thy face is

“a Nile which is without water; thy buttocks (21) and testicles are of crystal; thy thighs are strong for walking; thou sittest upon thy seat; and the gods [give] (22) unto thee thine eyes, O scribe Nebseni, thou lord of piety.”

IV. “[Hail, verily thou art invoked; hail, verily thou art invoked.] Thy throat is the throat of Anpu; thy members (23) are plated with gold; thy breasts are two crystal eggs which Horus hath deftly ornamented with azure blue; thy shoulders are made like unto crystal; thine arms (24) are stablished through the strength which protecteth them; thy heart is glad each day; thy breast is of the work of the two divine Forms; thy person adoreth the starry deities who dwell in the heights and depths of heaven; (25) thy belly is, as it were, the heavens; thy navel is the Tuat (*i.e.*, underworld) which is open, and which ordereth the light in the darkness, and the offerings of which are (26) *ankhām* flowers. And Nebseni praiseth the majesty of Thoth, the beloved one, [saying]:—‘May his beauties be in my tomb, and may all the purity which he loveth (27) be there even as my God hath commanded for me.’”

V. “Hail, verily thou art invoked; hail, verily thou art invoked. Thy two hands are a pool of water in the season of an abundant inundation, a pool of water fringed about with the divine offering of the water-god. Thy (28) thighs are encircled with gold; thy knees are the plants of the waters which are the nests

“of the birds; thy feet are stablished each day; thy legs lead thee into a (29) path of happiness, O scribe Nebseni, thou favoured one. Thy hands and arms are pillars (?) [set] upon their pedestals; thy fingers are bars of gold, the nails of which are like sharp flakes (30) of flint by reason of the works which they perform for thee.”

VI. “Hail, verily thou art invoked; hail, verily thou art invoked. Thou clothest thyself with the garment of purity (*ābu*), and behold, thou drawest off from thyself the *umet* garment when (31) thou goest up to stretch thyself upon the couch (?). Haunches of meat are cut for thy *ka*, O scribe Nebseni, and a breast (*or* heart) of the animal is offered unto thy *sāhu*. Thou receivest a garment of the finest linen (32) from the hands of the ministrant (?) of Rā; thou eatest the cakes upon the cloth which the goddess Tait herself hath prepared; thou eatest the haunch of the animal (33); thou takest boldly the joint which Rā hath endowed with power in his holy place; thou washest thy feet in the silver basins which the god Seker, the artificer, hath wrought; and behold, (34) thou eatest of the cake which appeareth on the altar and which the two divine fathers have sanctified. Thou eatest of the baked bread and of the hot meats of the storehouse; thou (35) smellst the flowers; thy heart feareth not [to advance] to the altar of the offerings made to thee; and those who feed thee with food make for thee the loaves and bread-cakes of the

“Souls of Ánu (Heliopolis), (36) and they themselves
 “bear them unto thee. Thine offerings (?) are ordered
 “for thee, and thy ordinances are in the gates of the
 “Great House. Thou risest up like Saḥ (Orion); thou
 “arrivest like the star Bau; (37) and the goddess Nut
 “[stretcheth out] her hands unto thee. Saḥ (Orion),
 “the son of Rā, and Nut, who gave birth to the gods—
 “the two mighty gods in heaven—speak each to the
 “other, saying, (38) ‘Take the scribe and draughtsman
 “Nebsemi into thine arms, and I will take him into
 “mine on this day, and let us make happiness for him
 “when praises are sung to him and when mention is
 “made of him, and when [his name] is in the mouth
 “of all young men and maidens.’ (39) Thou art raised
 “up, [O Nebsemi,] and thou hearest the songs of com-
 “memoration through the door of thy house.”

VII. “Hail, verily thou art invoked; hail, verily
 “thou art invoked. Anubis hath bestowed upon thee
 “thy winding-sheet, he hath (40) wrought [for thee]
 “according to his will, he hath provided thee with the
 “ornaments of his bandages, for he is the overseer of
 “the great god. Thou settest out on thy way and thou
 “hast been washed in the Lake of Perfection; thou
 “makest offerings in the celestial mansions, and thou
 “propitiatest (41) the lords of Ánu (Heliopolis). The
 “water of Rā is presented unto thee in vessels, and
 “milk in large vases. Thou art raised up and thou
 “makest offerings upon the altar, thou washest thy
 “feet upon the stone of (42) on the banks

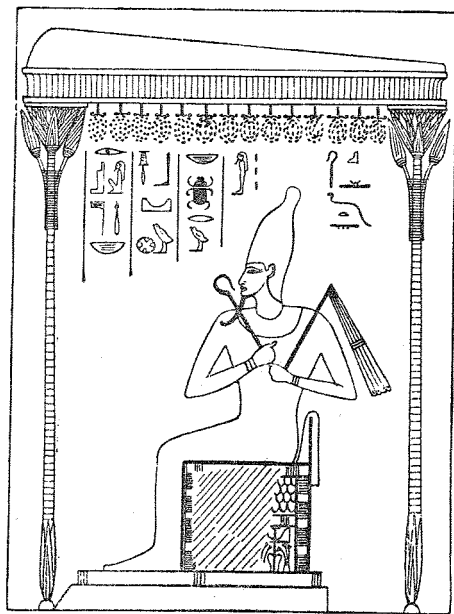
“of the Lake of God. Thou comest forth and thou
 “seest Rā upon the pillars which are the arms of
 “heaven, upon the head of An-mut-f and upon the
 “arms of Ap-uat; he openeth out for thee a way
 “(43) and thou seest the horizon wherein is the
 “place of purity which thou lovest.”

VIII. “Hail, verily thou art invoked; hail, verily
 “thou art invoked. Offerings are allotted unto thee
 “in the presence of Rā, and according to that which
 “Horus and Thoth ordered for thee thou hast had a
 “beginning and an end. (44) They invoke thee, O
 “scribe Nebsemi, and see thy splendour there, causing
 “thee to come forth [as] a god (45) and to advance to
 “the Souls of Ánu. Thou goest forth upon the great
 “roads in thy *Sāh*, who hast received the offerings of
 “thy father upon thy two hands; thou art furnished
 “with linen garments each day, at the beginning of
 “the journey of the god through the gates of the (46)
 “Great House.”

IX. “Hail, verily thou art invoked; hail, verily
 “thou art invoked. The scribe Nebsemi hath air for
 “his nose and breath for his nostrils, and one thousand
 “geese, and fifty baskets of pure and fair offerings.
 “Hail, Nebsemi, thine enemies have fallen down head-
 “long and they shall nevermore exist.”

CHAPTER CLXXIII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheets 9 and 10).]



Vignette: "Osiris, the great god, the lord of *Abtu*, the lord of transformations, the prince of eternity," seated in a shrine; to the left of the text the deceased stands, with hands raised in adoration, before the god, and the ground between them is covered with the bodies of birds and beasts which have been prepared for sacrifice (see pp. 390, 391).

Text: THE SPEECHES OF HORUS TO HIS DIVINE FATHER OSIRIS WHEN HE ENTERETH IN TO SEE HIM, AND WHEN HE COMETH FORTH FROM NEAR THE GREAT *Abt* CHAMBER TO LOOK UPON RĀ AS UN-NEFER, THE LORD OF TA-TCHESERT; THEN DOTH EACH EMBRACE THE OTHER AT THE PLEASURE OF HIS *KHU*, THERE IN THE UNDERWORLD. (1) A Hymn of Praise to Osiris, governor of those in the underworld, the great god, the lord of Abydos, the king of eternity, the prince of everlastingness, the holy god in Re-stau, (2) by the scribe Nebseni, who saith:— (3)

"I ascribe praise unto thee, O lord of the gods, thou God One, who livest (4) upon right and truth, behold, I thy son Horus come unto thee; (5) I have avenged thee, and I have brought to thee *maāt*—even to the place where is the company of thy gods. (6) Grant thou that I may have my being among those who are in thy following, for I have overthrown all thy (7) foes, and I have stablished all those who are of thy substance upon the earth for ever and ever."

[Here follow forty declarations, each of which is preceded by the words "Hail, Osiris, I am thy son."]

(8) "I have come, and I have avenged [thee, O my father Osiris]."

(9) "I have come, and I have overthrown for thee thine enemies."

(10) "I have come, and I have done away with every evil thing which belongeth unto thee."



(11) "I have come, and I have slain for thee him that
"attacked thee.

(12) "I have come, and I have sent forth mine arm
"against those who were hostile towards thee.

(13) "I have come, and I have brought unto thee
"the fiends of Set with their fetters upon them.

(14) "I have come, and I have brought unto thee
"the land of the South, and I have united unto thee
"the land of the North.

(15) "I have come, and I have established for thee
"divine offerings from the South and from the North.

(16) "I have come, and I have ploughed¹ for thee
"the fields.

(17) "I have come, and I have filled for thee the
"canals with water.

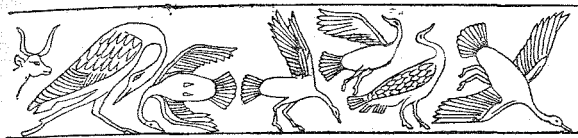
(18) "I have come, and I have hoed up for thee the
"ground.

(19) "I have come, and I have built cisterns for thee.

(20) "I have come, and I have gone round about the
"soil for thee.

(21) "I have come, and I have made sacrificial
"victims of those who were hostile to thee.

¹ The text actually has, "I have overthrown."



(22) "I have come, and I have made sacrifices unto
"thee of thine animals and victims for slaughter.

(23) "I have come, and I have supplied [thee] with
"food in abundance [of the creatures which are upon
"earth].

(24) "I have come, and I have brought unto thee
".....

(25) "I have come, and I have slain for thee
".....

(26) "I have come, and I have smitten for thee
"emasculated beasts.

(27) "I have come, and I have netted for thee birds
"and feathered fowl.

(28) "I have come, and I have taken captive for
"thee thine enemies in their chains.

(29) "I have come, and I have fettered for thee thine
"enemies with fetters.

(30) "I have come, and I have brought for thee cool
"water from Ābu (Elephantine), wherewith thou
"mayest refresh thine heart.

(31) "I have come, and I have brought unto thee
"herbs of every kind.

(32) "I have come, and I have established for thee
"those who are of thy substance daily.

(33) "I have come, and I have made thy cakes in
"the city of Pe of the red barley.

(34) "I have come, and I have made thy ale in the
"city of Tepu of the white grain.

(35) "I have come, and I have ploughed for thee
"wheat and barley in Sekhet-Āaru.

(36) "I have come, and I have reaped it for thee
"therein.

(37) "I have come, and I have glorified thee.

(38) "I have come, and I have given [to thee] thy
"souls.

(39) "I have come, and I have given [to thee] thy
"power.

(40) "I have come, and I have given [to thee thy]
".....

(41) "I have come, and I have given [to thee thy]
".....

(42) "I have come, and I have given [to thee] thy
"terror.

(43) "I have come, and I have given [to thee] thy
"victory.

(44) "I have come, and I have given to thee thine
"eyes, [which are] the plumes on thy head.

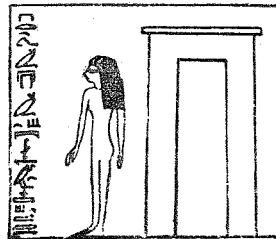
(45) "I have come, and I have given [to thee] Isis
"and Nephthys that they may stablish thee.

(46) "I have come, and I have filled for thee the
"Eye of Horus [with] oil (*or* unguent).

(47) "I have come, and I have brought unto thee the
"Eye of Horus, whereby thy face shall be destroyed."

CHAPTER CLXXIV.

[From the Papyrus of Mut-ḥetep (Brit. Mus. No. 10,010, sheet 3).]



Vignette : The deceased standing with her back towards a door from which she has just come forth.

Text : (1) THE CHAPTER OF CAUSING THE *KHU* TO COME FORTH FROM THE GREAT DOOR.¹ Mut-ḥetepeth, triumphant, saith :—

"Thy son hath offered up for thee [a sacrifice], and
"the divine mighty ones tremble (2) when they look
"upon the slaughtering knife which is in thy hand
" [when] thou comest forth from the Tuat. Homage
"to thee, O god Saa, the god Seb hath created thee,
"and the company of the gods have given birth unto
"thee. (3) Horus resteth upon his Eye, and the god
"Tem resteth upon his years, and the gods of the east

¹ For the original form of this Chapter as found in the Pyramid of Unās, see Maspero, *Recueil de Travaux*, tom. IV p. 43, ll. 379—399.

“and of the west rest upon the mighty one who hath
 “come into existence within [thy] hand. (4) A god
 “hath been born [now that] I have been born; I see
 “and I have sight; I have my existence; I am lifted
 “up upon my place; [I have] done what hath been
 “decreed; (5) [I] hate slumber; I have endowed with
 “might the feeble one. He that dwelleth in the city
 “of Neṭet hath made cakes for me in the city of Pe,
 “and I have received [my form] in Ánnu, for it is
 “Horus who hath commanded (6) what shall be done
 “for his father the lord of winds (?), and the god Set
 “quaketh; he hath raised me up, and Tem hath raised
 “me up. O, I am the mighty one, (7) and I have come
 “forth from between the thighs of the company of the
 “gods. I have been conceived by Sekhet (8) and by
 “[Shes-]Khentet, and I have been brought forth at
 “the door of the star Sept (Sothis), the foremost (?) one
 “who with long strides (9) bringeth along the celestial
 “path of Rā day by day. I have come to my habita-
 “tion (10) as prince of the North and South, and I rise
 “(or I am crowned) in the gate. Hail, thou of the (11)
 “double plumes who art called by the name of Mi-
 “shepes, I am the lotus (12) which shineth in the
 “Land of Purity and which hath received me and
 “which maketh my abode at the nostrils of the Great
 “Form, (13) I have come into the Lake of Flame, and
 “I have placed right and truth in the Place of Sin.
 “(14) I am the watcher of the *sesheru* garments, and
 “the watcher of the Uraeus on the night of the flood

“of the Great one. (15) I rise like Nefer-Tem, who is
 “the lotus at the nostrils of Rā, when he cometh forth
 “from the horizon each day; and the gods are purified
 “at the (16) sight of the lady of the house Mut-
 “hetepeth, who is triumphant before the *Kas* and
 “who gathereth together hearts for Saau-ur, whom
 “(17) the god, Sāa-Ámenti-Rā, holdeth (?). I have
 “come upon my seat before the *Kas*, and I have
 “gathered together hearts for Saa-urt, and I have
 “my being (18) as Sāa whom Rā the god of Ámenti
 “holdeth (?); and the *tcheteh* implement is with me.
 “I recite the mighty [words] which are in the heart
 “on the festival of the *Ánsi* garment, and I am Sa-
 “Ámenti(19)-Rā, the strong (?) of heart within the
 “hidden chamber of Nu.”

CHAPTER CLXXV.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 20).]



Vignette: The deceased and his wife standing, with hands raised in adoration, before the god Thoth, who is seated upon a pylon-shaped throne, and has the emblem of "life" upon his knees.

Text: (1) THE CHAPTER OF NOT DYING A SECOND TIME. Osiris, the scribe Ani, triumphant, saith:— (2)

"Hail, Thoth! What is it that hath happened unto "the divine children of Nut? (3) They have done "battle, they have upheld strife, they have done evil, "(4) they have created the fends, they have made "slaughter, they have caused (5) trouble; in truth, in "all their doings the mighty have worked against the "weak. (6) Grant, O might of Thoth, that that which "the god Tem hath decreed [may be done]! And thou

"regardest not evil, nor art thou (7) provoked to anger "when they bring their years to confusion and throng "in and push to disturb their months; for in all that "they have done (8) unto thee they have worked "iniquity in secret. I am thy writing palette, O "Thoth, and I have brought unto thee thine ink-jar. "I am not (9) of those who work iniquity in their "secret places; let not evil happen unto me."

Saith Osiris, the scribe Ani:— (10) "Hail, Tmu! "What manner [of land] is this into which I have "come? It hath not water, it hath not air; it is depth "unfathomable, (11) it is black as the blackest night, "and men wander helplessly therein. In it a man may "not live in quietness of heart; nor may the longings "of love be satisfied (12) therein. But let the state of "the shining ones be given unto me instead of water "and air and the satisfying of the longings of love, and "let quietness of heart be given unto me instead of "cakes (13) and ale. The god Tem hath decreed that "I shall see thy face, and that I shall not suffer from "the things which pain thee. May every god transmit "unto thee (14) his throne for millions of years. Thy "throne hath descended unto thy son Horus, and the "god Tem hath decreed that his course shall be among "the holy princes. (15) In truth, he shall rule over "thy throne, and he shall be heir of the throne of the "Dweller in the Lake of Double Fire. In truth, it "hath been decreed that in me he shall see his like- "ness, and that my face (16) shall look upon the face

"of the lord Tem. How long then have I to live? It
 "is decreed that thou shalt live for millions of millions
 "of years, a life of millions of years. (17) May it be
 "granted unto me that I pass on unto the holy princes,
 "for indeed, I am doing away with all the wrong which
 "I did, from the time when this earth came into being
 "from Nu (18), when it sprang from the watery abyss
 "even as it was in the days of old. I am Fate (*or*
 "Time) and Osiris, and I have made my transforma-
 "tions into the likeness of divers (19) serpents. Man
 "knoweth not, and the gods cannot behold, the two-fold
 "beauty which I have made for Osiris, who is greater
 "than all the gods. I have given unto him (20) the
 "region of the dead. And verily, his son Horus is
 "seated upon the throne of the Dweller in the Lake of
 "Double Fire, as his heir. I have made him to have
 "his throne (21) in the boat of millions of years.
 "Horus is stablished upon his throne, [among his]
 "friends and all that belonged unto him. Verily, the
 "soul of Set, which (22) is greater than all the gods,
 "hath departed. May it be granted that I bind his
 "soul in the divine boat (23) at my (?) will, and that
 "[he] may have fear of the divine body. O my father
 "Osiris, thou hast done for me that which thy father
 "Rā did for thee. May I abide upon the earth last-
 "ingly; (24) may I keep possession of my throne; may
 "my heir be strong; may my tomb and my friends who
 "are upon earth flourish; (25) may my enemies be
 "given over to destruction and to the shackles of the

"goddess Serq. I am thy son, and Rā is my father.
 "(26) For me likewise thou hast made life, strength,
 "and health. Horus is established upon his throne.
 "Grant thou that the days of my life may come unto
 "worship and honour."

The remains of a much longer version of this Chapter
 have been found in the papyrus of "a scribe of the
 offerings of the King of the North and South," called
 Rā (see Naville, *op. cit.*, Bd. I. Bll. 198, 199), and from
 these we may see that the happiness of the deceased in
 the underworld was more fully described therein. No
 connected sense can, however, be given to this version,
 for the beginnings and ends of the lines of the text of
 the Chapter are wanting almost throughout. From the
 Rubric we learn that the Chapter was "to be recited
 over a figure of Horus made of lapis-lazuli which was
 to be laid upon the neck of the deceased," and that the
 performance of this ceremony was believed to be most
 efficacious in securing important benefits for the dead.

CHAPTER CLXXVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 22).]

Vignette: This Chapter is without vignette.

Text: (1) THE CHAPTER OF NOT DYING A SECOND TIME. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith:—

“That which I abominate is the land of the East.
 “Let me not enter into the torture chamber. Let
 “there not be done unto me any of those (2) things
 “which the gods hold in abomination, for behold [I]
 “have passed as a pure being through the *Mesqet*
 “chamber. And let the god Neb-er-tcher grant unto
 “me his glorious power on the day of burial (3) in the
 “presence of the Lord of Things.”

RUBRIC: If [the deceased] know this chapter he shall become like a perfect *Khu* in the underworld.

CHAPTER CLXXVII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 18).]

Vignette: The deceased standing upright; pure water is being poured out before him, and offerings of linen garments are being made unto him.

Text: (1) THE CHAPTER OF RAISING UP THE *KHU* AND OF MAKING THE SOUL TO LIVE IN THE UNDERWORLD. The scribe Nebseni, the draughtsman of the Temple of Ptah, the lord of piety who is in the favour of his god, saith:— (2)

“[Hail,] Nut,¹ Nut who castest thy father to earth
 “and settest (?) Horus behind him, his wings grow like
 “[those of] a hawk, and his plumes like (3) [those of]
 “him who seeth (?). His soul hath been brought unto
 “him, he is filled with words [of magical power],
 “and his place is decreed for him opposite to (4) the
 “stars of the heaven, for behold thou art a star of Nut
 “by thyself . . . Thou seest the scribe Nebseni, the
 “lord of piety, [in] happiness, (5) and giving his com-
 “mands unto the *Khus*; and behold, the divine Power
 “(or Prince) is not [among them], and thy . . . is not
 “among them, unless thou art among them. Thou
 “seest the chief Nebseni, the scribe (6) and draughts-

¹ For an original form of this text as found in the Pyramid of Unas, see Maspero, *Recueil de Travaux*, tom. IV. 1. 361 ff.

"man of the Temple of Ptah, in the form of a soul who
 "hath the horns of the cows Smamet and An-unser the
 "Black. [Hail,] children of Serat-Beqet, who have
 "sucked milk from (7) the four *Uaipu* cows (?), Horus
 "of the blue eyes cometh unto you; protect ye Horus
 "of the red eyes who is sick. Let not his soul be
 "turned back, (8) let his offerings be brought [unto
 "him], let the things which are for his benefit (?) be
 "carried to him; and let them come upon the shoulder
 "over the West. This only one advanceth to thee.
 "The God speaketh thy words (9); the gods
 "make thy name to be triumphant before the gods, and
 "the company of the gods distinguish thee with their
 "hands. The God of the Field of the gods speaketh,
 "and thou gainest the power over the door of *Kas* in
 "their horizon; they unbolt (10) for thee their doors,
 "for they have a favour unto thee, and thou gainest
 "power over their shrines. The god [Seb and his
 "company of gods enter in], and they come forth
 "lifting on high (11) their faces, and they look
 "upon thee in the presence of the great god *Amsu*
 ". thy head thy head. I [make to]
 "stand up thy head [for thee], and thou hast power
 "thereover. His head diminisheth behind thee, but
 "thy head shall not diminish, and thou shalt not be
 "destroyed, and thou shalt do what thou hast to do
 "before men and before the gods."

CHAPTER CLXXVIII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 19).]

Vignette: This Chapter has no vignette.

Text: (1) THE CHAPTER OF RAISING UP THE DEAD BODY, [OF GIVING SIGHT TO] THE EYES, OF GAINING POWER OVER THE EARS, OF STABLISHING (2) THE HEAD, AND OF PROVIDING THE FACE WITH THE POWER OF PROTECTION. The Osiris, the scribe Nebseni, the draughtsman of the Temple of Ptah, the lord of piety, saith:—

"The Eye of Horus is presented unto thee, and it
 "feedeth thee with the food of offerings. Hail,¹ ye
 "who make the (3) labourers to rejoice and who raise
 "up the heart and purify the body, who have eaten the
 "Eye of Horus, thou Olive tree in *Annu*, (4) destroy ye
 "[what evil there is] in the body of [Osiris] Nebseni,
 "the scribe and draughtsman in the Temple of Ptah.
 "O Osiris, let him not suffer thirst before his god, let
 "him suffer neither hunger nor thirst, and let the god
 "(5) *Khas* (?) carry them away, and let him do away
 "with his hunger, O thou that fillest, O thou that fillest
 "hearts. O chiefs who dispense cakes [and ale], O ye

¹ For a very ancient form of the text of this Chapter as found in the Pyramid of Unas, see Maspero, *Recueil de Travaux*, tome III. Unas, l. 166 ff.

"who have charge of (6) the water flood, command ye
 "that cakes and ale be given unto the Osiris Nebseni
 "even as Rā himself commanded this thing. And
 "moreover, Rā hath commanded those who are over
 "the abundance of the (7) year to take handfuls of
 "wheat and barley and to give them to him for his
 "cakes, for behold, he is a great bull; [these] shall ye
 "give to the Osiris Nebseni. O guardian of the five
 "cakes in (8) the divine house, three cakes are in
 "heaven before Rā, and two are upon earth before
 "the company of the gods; may he burst through
 "Nu, may he see, may he see! O Rā, be gracious
 "unto the scribe (9) Nebseni this day, be gracious.
 "The scribe Nebseni is as a lord of piety according
 "to the command of Shu and Isis, and he hath been
 "united (10) unto the piety of happiness before his
 "god. May [the gods] give cakes and ale unto the
 "scribe Nebseni, and may they prepare for him all
 "good and pure things (11) this happy day, things for
 "journeying and travelling, things of the Eye of Horus,
 "things of the boat (?), and all things which should
 "enter into the sight of the god. Thou shalt have
 "power over the water, and thou shalt advance to (12)
 "the table of offerings having cakes (?) and four
 "measures (?) of water. The Eye of Horus hath
 "ordered these things for the scribe Nebseni, and the
 "god Shu hath ordered the [means of] subsistence for
 "him, (13) [both] cakes and ale. Watch, O judges
 "of the form (?) of Thoth, watch him that lieth in

"death. Wake up, O thou that dwellest in [Kenset]!
 "Grant thou offerings (14) in the presence of Thoth,
 "the mighty god, who cometh forth from Hāpi (*i.e.*,
 "the Nile), and of Ap-uat who cometh forth from
 "Asert, for the mouth of Nebseni, the scribe and de-
 "signer of the (15) Temple of Ptaḥ, is pure. The
 "company of the gods offer incense to the scribe
 "Nebseni, and his mouth is pure, and his tongue
 "which is therein is right and true. That which
 "(16) the scribe Nebseni abominateth is filth, and he
 "hath freed himself therefrom even as Set freed him-
 "self [from it] in the city of Reḥiu, and he hath set
 "out [with] Thoth for heaven (17). O ye who have
 "delivered the scribe Nebseni along with yourselves,
 "let him eat of that whereof ye eat, let him drink of
 "that whereof ye drink, let him sit down upon that
 "whereon (18) ye sit, let him be strong in the strength
 "wherein ye are strong, let him sail about where ye
 "sail about; the scribe Nebseni hath drawn the net
 "together in the (19) region of Aaru, and he hath run-
 "ning water in Sekhet-ḥetep, and his offerings are
 "among [those of] the gods. The water of the scribe
 "Nebseni (20) is the wine of Rā, and Nebseni goeth
 "round about heaven and travelleth [therein] like unto
 "Thoth. It is an abomination unto the scribe Nebseni
 "to suffer hunger and not to eat, and it is an abomina-
 "tion unto him (21) to be thirsty [and not to drink];
 "but sepulchral meals have been given unto him by
 "the lord of eternity, who hath ordered [these things]

“for him. The scribe Nebseni was conceived in (22) “the night, and was brought forth in the daylight, and “those who are in the following of Rā, the divine ancestors, adore [him]. [The scribe Nebseni] was conceived in Nu, and was brought forth in Nu, and he “hath come¹ and hath brought to you what he hath “(23) found of that which the Eye of Horus hath shed “upon the branches of the *Then* tree. The governor “of those in Amenti cometh to him and bringeth to “him the divine food and offerings of Horus, (24) the “governor of Temples, and upon that whereon he doth “live the scribe Nebseni liveth also, and of that whereof “he drinketh doth the scribe Nebseni, the designer of “the (25) Temple of Ptah, drink also, and facing his “offerings of cakes and ale is a haunch of meat “also. Osiris, the scribe Nebseni, is triumphant, and “he is favoured of Anubis (26) who is upon his “hill.”

“Hail, scribe Nebseni, thou hast the form wherein “thou hadst thine existence upon earth, and thou livest “and renewest thy youth each day; thy face is uncovered and thou seest (27) the lord of the horizon, “who giveth to thee sepulchral meals in thy hour and “in thy season of night. Horus hath avenged thee, “and he hath destroyed the jaw-bones (28) of thine “enemies; he hath shut in the doer of violence at the “mouth of his fortress.”

¹ These words are added from the Pyramid of Unās, ll. 199, 200.

“Hail, scribe Nebseni, thou hast no enemies in Hetur,¹ (29) and the scales balanced when thou wert “weighed therein, and the Hall wherein they were “belonged to Osiris, the lord of offerings of Amentet. “And thou shalt enter in at will, and thou shalt see “(30) the Great God in his form, and life shall be given “to thy nostrils, and thou shalt triumph over thine “enemies.”

“Hail, scribe Nebseni, what thou abominatest is (31) “iniquity. The divine lord of creation hath made “peace with thee on the night of silencing the weeping. And sweet life, whereupon Thoth resteth, hath “been given unto thee from the mouth of the company “of the gods, (32) and thou dost triumph over thine “enemies, O scribe Nebseni. Thy mother Nut spreadeth “herself over thee² in her name of Shetet-pet, and she “maketh thee to be a follower (33) of the great god, “and to be without enemies, and she delivereth thee “from every evil thing in her name of Khnemet-urt, “the divine, mighty form who dwelleth among her (34) “children, O scribe Nebseni.”

“Hail,³ chief of the hours, ancestors of Rā, make ye “a way for the scribe Nebseni, the lord of piety, (35) “and let him pass within the circle of Osiris, the lord “of the life of the two lands, who liveth for ever. And

¹ I.e., the “Great House,” or the Hall of Judgment.

² This line is found on the cover of the wooden coffin of Men-kau-Rā (Mycerinus), Brit. Mus. No. 6647. See my *Papyrus of Ani*, p. xx.

³ See the Pyramid of Unās, l. 399 f.

“let the scribe Nebseni, the draughtsman in the Temple
“of Ptah, the lord of piety, the happy one, (36) be in
“the following of Nefer-Tem, the lotus at the nostrils
“of Rā in the presence of the gods, and let
“him see Rā for ever.”

CHAPTER CLXXIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 15).]

Vignette : This Chapter has no vignette.

Text : (1) THE CHAPTER OF ADVANCING FROM
YESTERDAY AND OF COMING FORTH BY DAY; whereby
he and his (2) members shall be provided with food.
The overseer of the house of the overseer of the seal,
Nu, triumphant, the son of the overseer of the house,
Amen-hetep, triumphant, saith:—

“Let my speech of yesterday be given [unto me]. I
“come daily. I have come forth from the god of crea-
“tion, (3) I am Sepes coming forth from his Tree, and
“I am Nun coming forth from his might. I am the
“lord of the *ureret* crown, and
“the god Neheb-kau (4). I am Teshher who avengeth
“his Eye. I died yesterday but I come to-day. The
“mighty Lady who is the guardian of the door hath
“made a way for me. I come forth (5) by day against

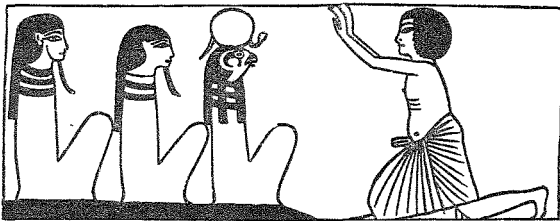
“mine Enemy, and I have gained the mastery over
“him; he hath been given over unto me, and he shall
“not be delivered out of my hand. And he shall come
“to an end before me in the presence of the [great]
“divine sovereign chiefs [1 who are in the underworld.
“The first, great rank hath been given unto me by him,
“along with the shade and form of the living gods;
“and I have made [my] path Mine Enemy
“hath been brought unto me, and he hath been given
“unto me, and he shall not be delivered out of my
“hand; the things which concern me have been ended
“in the presence of the divine sovereign chiefs of]
“Osiris (6) who is [clothed] in his apparel. And
“behold, the governor of those in Amenti I
“am the lord of redness on the day of transformations.
“I am (7) the lord of knives, and injury shall not be
“done unto me. I have made [my] path. I am the
“scribe [who writeth down] the odorous things which
“are in the sweet-smelling incense (?), and the things
“which belong to the mighty Ruddy one have been
“brought [to me], (8) and the mighty Ruddy one hath
“been given to me. I have come forth by day against
“my Enemy, I have brought him along, I have gained
“the power over him; he hath been given unto me,
“and he shall not be delivered (9) out of my hand.
“He hath come to an end beneath me in the presence
“of the divine sovereign chiefs, and I eat him in the

¹ The words in brackets are added from the Papyrus of Nebseni.

“great field on the altar of Uatchit; I have (10) “gained the mastery over him as Sekhet, the great “lady. I am the lord of transformations, for I have “the transformations of every god, and they go round “about in . . . me.”

CHAPTER CLXXX.

[From a Papyrus at Paris (see Naville, *op. cit.*, Bd. I. Bl. 204).]



Vignette: The deceased kneeling in supplication before three gods.

Text: (1) THE CHAPTER OF COMING FORTH BY DAY, OF PRAISING RĀ IN ĀMENTET, OF ASCRIBING PRAISE UNTO THOSE WHO DWELL IN THE T̄UAT, OF OPENING UP A PATH FOR THE (2) PERFECT KHU IN THE UNDERWORLD, OF CAUSING HIM TO WALK, OF MAKING LONG HIS FOOTSTEPS, OF GOING IN AND COMING FORTH FROM THE UNDERWORLD, AND OF PERFORMING TRANSFORMA-

TIONS LIKE A LIVING SOUL. (3) The Osiris triumphant, saith:—

“Rā setteth as Osiris with all the diadems (4) of the “divine *Khus*, and of the gods of Āmentet. He is the “One divine form, the hidden one of the T̄uat, the “holy Soul at the head of Amentet, Un-nefer, whose “duration of life (5) is for ever and for ever. Words “of praise are addressed to thee, [O Osiris,] in the “T̄uat, and thy son Horus hath satisfaction in thee, “and he hath spoken [unto thee] the decree of words. “(6) Thou makest him to rise upon those who dwell in “the T̄uat like a mighty divine Star, unto whom the “things which are his have been brought in the T̄uat. “Thou travellest through it, O son of Rā, and comest “forth like Tem. (7) Words of praise are addressed “unto thee by those who dwell in the T̄uat [which is] “the throne-chamber dear to thy Majesty, the King, “the Prince of Āuḳert, the mighty Ruler, [who is “crowned with] the *Ureret* crown, (8) the great God “whose seat is hidden, the Lord and Weigher of words, “and the Sovereign of his divine chiefs. And words “of praise are addressed unto thee by those who dwell “in the T̄uat, and they have satisfaction [in] thee. “And words of praise are addressed (9) unto thee by “those who dwell in the T̄uat, and the divine beings “who weep pluck out their hair for thee, and they “smite their hands together, and they praise thee, and “they cry out (10) before thee, and they weep for thee, “and they rejoice that thy soul hath glorified thy dead

“body. The souls of Rā in Amentet are exalted, and
 “in the zone (?) of the Tuat the souls . . . (11) cry
 “out in their songs of exultation unto the souls of Rā
 “who dwelleth therein; the body and souls of the god
 “Tchentch dwell in the Tuat, and (12) his divine soul
 “resteth therein.”

“Hail, Osiris, I am a servant of thy temple, and one
 “who dwelleth within thy divine house; and thou
 “utterest with command the words of the decree.
 “Grant thou that I may rise like a luminary among
 “the denizens (13) of the Tuat, and like a mighty star
 “unto whom in the Tuat the things which are his have
 “been brought. Let [me] journey through it [like] the
 “son of Rā, and let [me] come forth as Tem. Let me
 “have rest in the Tuat, (14) let me gain the mastery
 “over the darkness, let me enter therein, let me come
 “forth therefrom, let thy hands receive me, O Ta-tiunen,
 “(15) and let the Hetepu gods lift me up, O stretch ye
 “out your hands to me, for I, even I, [know your]
 “names. (16) Lead ye me along, praise ye me, O
 “Hetepu gods with your praises, for Rā rejoiceth over
 “the praises which are offered unto me (17) even as he
 “doth over those which are offered unto Osiris. I have
 “stablished for you your offerings, and ye have obtained
 “the mastery over your oblations, even as Rā hath com-
 “manded me [to do]. (18) I am the god Mehiu and I
 “am his heir upon the earth, and I have made [my]
 “path. O ye Hetepu gods, grant ye that I may enter
 “into the Tuat, and let me make a way (19) into the

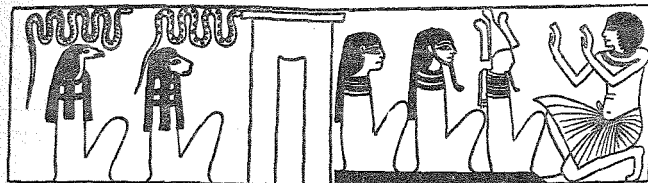
“beautiful Amentet. I have stablished the sceptre of
 “the god Sah and the *nemmes* crown for the god whose
 “name is hidden. Look ye, then, (20) O Hetepu gods,
 “and ye gods who are the guides of the Tuat, and grant
 “that I may receive my glorious might, and let me rise
 “like a luminary (21) above his hidden place, and
 “deliver ye me from the deadly stakes of those who
 “are chained thereunto. Chain ye me not unto your
 “(22) deadly stakes, and give ye me not over to the
 “habitation of the fiends who slay.”

“I am the heir of Osiris, and I have received his
 “*nemmes* crown in the Tuat; (23) look ye upon me, then,
 “and let me rise like a luminary who hath come forth
 “from your members; and let me come into being like
 “my divine father (24) who is worshipped. Look ye
 “upon me, then, and rejoice ye in me, and grant that I
 “may rise up, (25) and that I may come into being like
 “him whose transformations were destroyed. Open ye
 “a way unto my divine soul, O ye who stand upon your
 “places. Grant ye that (26) I may rest in the beauti-
 “ful Amentet, and decree ye for me a seat in front of
 “you. Open ye out to me your paths, and draw back
 “for me the bolts of your doors. (27) Behold, O Rā,
 “as thou art the guide of this earth, so let the divine
 “souls be [my] guides, and let [me] follow after the
 “gods. I am he who guardeth (28) his own pylon, and
 “[I am] led along by those who lead; I am he who
 “keepeth ward over his doors, and who setteth the gods
 “in their places; (29) I am he who dwelleth upon his

“standard within the Tuat. I am the god Henbi, the
 “guardian of the lands (?) of the gods; I am the
 “boundaries of the Tuat, (30) I am the god Hetepi
 “in Auḳert. My offerings have been made in Amentet
 “by the divine souls who dwell in the gods. (31) I
 “am the god Meḥ-ā-nuti-Rā. I am the hidden Bennu
 “bird; I enter in [as] he resteth in the Tuat, and [I]
 “come forth [as he] resteth (32) in the Tuat. I am
 “the lord of the celestial abodes and I journey through
 “the night sky after Rā. My offerings are in heaven
 “in the Field of (33) Rā, and my sepulchral meals are
 “on earth in the Field of Aaru. I travel through the
 “Tuat like the beings [who are with] Rā, and I weigh
 “(34) words like the god Thoth. I stretch myself at
 “my desire, I run forward with my strides in my spiri-
 “tual form of (35) hidden qualities, and my transforma-
 “tions are those of the double god Horus-Set. I am
 “the president of the food of the gods of the Tuat, and
 “I give the sepulchral offerings (36) of the *Khus*. I
 “am the god of the Mighty Heart who smiteth his
 “enemies. Hail, ye gods and *Khus*, the ancestors (?)
 “of Rā, who follow after (37) the divine Soul which he
 “hath, lead ye me along as ye lead [him] along, and do
 “ye, who are the guides of Rā and who are leaders (38)
 “dwelling in the upper heaven, [guide me,] for I am
 “like unto the divine and holy Soul who is in Amentet.”

CHAPTER CLXXXI.

[From the Papyrus of Qenna (see Leemans, *Papyrus Égyptien*,
 T. 2, Pl. 16).]



Vignette: The deceased kneeling in adoration before three gods who are seated before a door; behind are a lion-headed and a vulture-headed god, each of whom has a serpent above his head.

Text: (1) THE CHAPTER OF ENTERING IN TO THE DIVINE SOVEREIGN CHIEFS OF OSIRIS, AND TO THE GODS WHO ARE GUIDES IN THE TUAT, (2) AND TO THOSE WHO KEEP WARD OVER THEIR GATES, AND TO THOSE WHO ARE HERALDS OF THEIR HALLS, (3) AND TO THOSE WHO ARE THE PORTERS OF THE DOORS AND PYLONS OF AMENTET; AND OF MAKING THE TRANSFORMATIONS LIKE (4) A LIVING SOUL; AND OF PRAISING OSIRIS AND OF BECOMING THE PRINCE OF THE DIVINE SOVEREIGN CHIEFS. The Osiris Qenna, triumphant, saith:—

“Homage to thee, O governor (5) of Amentet, Unnefer, lord of Ta-tchesert, (6) O thou who art diademed

“like Rā, verily I come to see thee and to rejoice (7) at
 “thy beauties. His disk is thy disk; his rays of light
 “are thy rays (8) of light; his *Ureret* crown is thy
 “*Ureret* crown; his majesty is thy majesty; his risings
 “are thy (9) risings; his beauties are thy beauties; the
 “terror which he inspireth is the terror which thou in-
 “spirest; his odour (10) is thy odour; his hall is thy
 “hall, his seat is thy seat; his throne is thy throne;
 “(11) his heir is thy heir; his ornaments are thy orna-
 “ments; (12) his decree is thy decree; his hidden
 “place is thy hidden place; his things are thy things;
 “(13) his knowledge (*or* powers) is thy knowledge; the
 “attributes of greatness which are his are thine; the
 “power (14) which protecteth him protecteth thee; ¹ he
 “dieth not and thou diest not; he is not triumphed
 “over (15) by his enemies, and thou art not triumphed
 “over by thine enemies; no evil thing whatsoever hath
 “happened (16) unto him, and no evil thing whatsoever
 “shall happen unto thee for ever and for ever.”

(17) “Homage to thee, O Osiris, son of Nut, lord of
 “the two horns, whose *Atef* crown is exalted, may the
 “*Ureret* crown be given unto him, along with sove-
 “reignty before the company of the gods. (18) May
 “the god Temu make terror of him to exist in the
 “hearts of men, and women, (19) and gods, and *Khus*,
 “and the dead. May dominion be given unto him in
 “*Annu* (Heliopolis); (20) may he be mighty of trans-
 “formations in *Tattu* (Mendes); may he be the lord

¹ Reading *māket-f māket-k*.

“greatly feared in the *Āati*; may he be mighty in
 “(21) victory in *Re-stau*; may he be the lord who is
 “remembered with gladness in the Great House; may
 “he have manifold (22) risings like a luminary in *Ābtu*
 “(*Abydos*); may triumph be given unto him in the
 “presence of the company of the gods; (23) may he
 “gain the victory over the mighty Powers; may the
 “fear of him be made to go [throughout] the earth;
 “and may (1) the princes stand up¹ upon their sta-
 “tions before the sovereign of the gods of the *Tuat*,
 “(2) the mighty Form of heaven, the Prince of the
 “living ones, the King of those who are therein, and
 “the Glorifier of thousands in *Kher-āha*. The denizens
 “of heaven rejoice in him who is the (3) lord of the
 “chosen offerings in the mansions above; a meat
 “offering is made unto him in the city *Het-ka-Ptah*
 “(*Memphis*); and the ‘things of the night’ are pre-
 “pared for him in *Sekhem* (*Letopolis*). Behold, O
 “mighty god, thou great one of (4) two-fold strength,
 “thy son *Horus* avengeth thee. He doeth away with
 “every evil thing whatsoever that belongeth to thee,
 “he bindeth up in order for thee thy person, he
 “gathereth together for thee thy members, he col-
 “lecteth for thee thy bones, he bringeth to thee thy
 “. (5) . . ; thou art raised up, then, O
 “*Osiris*, I have given unto thee thy hand, and I make
 “thee to stand up alive for ever and ever. The god

¹ What follows here is from the text given by Naville (*op. cit.*,
 Bd. I. Pl. 206).

"Seb directeth (?) thy mouth, the great company of the
 "gods protecteth thee, (6), and they ac-
 "company thee unto the door of the gate of the Tuat.
 "Thy mother Nut placeth her hands behind thee, she
 "giveth thee strength, and she reneweth the power
 "which protecteth thee. (7) births, thy two
 "sisters Isis and Nephthys come unto thee, and they
 "unite thee unto life, and strength, and health, and
 "thy heart rejoiceth before them; (8) they
 ". . . in thee through love of thee, and they load thy
 "hands for thee with things of all kinds. All the gods
 "present unto thee provisions, and behold, (9) they
 "praise thee for ever. Happy art thou, O Osiris, for
 "thou art crowned, and art endowed with strength, and
 "art glorious; and thine attributes are established for
 "thee. Thy face is like that of Anpu, (10) Rā re-
 "joiceth in thee, and he maketh himself to be a brother
 "to thy beautiful person. Thou sittest upon thy throne,
 "the god Seb maketh a libation for thee, and that which
 "thou wishest to receive is in thy hands in Amentet.
 "(11) Thou sailest over the celestial regions each day,
 "thy mother Nut maketh thee to go forth on thy way,
 "and thou settest in life in Amentet in the boat of Rā
 "each day, along with (12) Horus who loveth thee.
 "The protecting strength of Rā guardeth thee, the
 "words of might of Thoth are behind thee, and Isis
 "maketh strength to follow after thy person." (13)

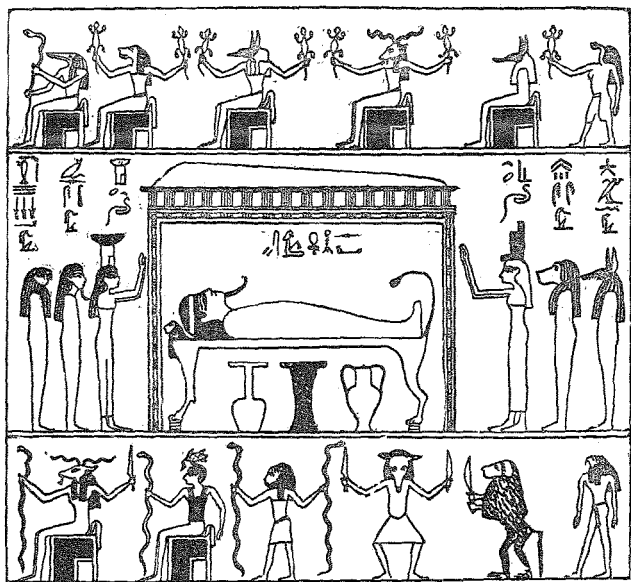
"I have come to thee, O lord of Ta-tchesert, Osiris,
 "Governor of those who are in Amentet, Un-nefer,

"whose twofold existence is for ever and for ever. My
 "heart is right and true, my hands are pure, I have
 "brought (14) things unto their divine lord, and offer-
 "ings unto the god who made them. I have come and
 "I have advanced to your cities. I have done that
 "which was good upon earth, I have slain thine enemies
 "for thee like sacrificial oxen (15). I have slaughtered
 "for thee thy adversaries, and I have made them to fall
 "down [upon] their faces before thee. I am pure, even
 "as thou art pure; I have made pure for thee thy
 "festival; and I have (16) upon thine altar
 "to thy soul, and to thy Form, and to the gods, and to
 "the goddesses who are in thy train."

RUBRIC: (24) If this chapter be known [by the deceased]
 things of evil shall not gain the mastery over him, and he
 shall not be turned back from any of the doors of Amentet;
 but he shall (25) go in and come out, and cakes, and ale, and
 all beautiful things shall be given unto him in the presence of
 those who dwell in the Tuat.

CHAPTER CLXXXII.

[From the Papyrus of Mut-ḥetep (Brit. Mus. No. 10,010, sheet 4).]



Vignette: The deceased lying upon a bier within a funeral chest or coffer; beneath the bier are three vases. At the foot stand Isis, Hāpi, and Tuamutef, and at the head Nephthys, Kesthā, and Qebḥsennuf. In the upper and lower registers are a number of seated and standing man-headed and animal-headed deities who hold in their hands snakes, lizards, and knives.

Text: (1) THE BOOK OF STABLISHING OSIRIS FIRMLY, OF GIVING AIR TO THE STILL-HEART, WHILST THOTH REPULSETH THE FOES OF OSIRIS, who cometh there in his transformations, (2) and is protected, and made strong, and guarded in the underworld by the operation of the will of Thoth himself, and Shu setteth upon him each day. [Thoth saith:—]

“I am Thoth, the perfect scribe, (3) whose hands are “pure, the lord of the two horns, who maketh iniquity “[to be destroyed], the scribe of right and truth, who “abominateth sin. Behold, he is the writing-reed of “the god Neb-er-tcher, the lord of laws, (4) who giveth “forth the speech of wisdom and understanding, whose “words have dominion over the two lands. I am “[Thoth], the lord of right and truth, who trieth the “right and the truth for the gods, the judge of words “in their essence, whose words triumph over violence. “I have scattered (5) the darkness, I have driven away “the whirlwind and the storm, and I have given the “pleasant breeze of the north wind unto Osiris Un- “nefer as he came forth from (6) the womb of her who “gave him birth. I have made Rā to set as Osiris, “and Osiris setteth as Rā setteth. I have made him “to enter into the hidden habitation to vivify the (7) “heart of the Still-Heart, the holy Soul, who dwelleth “in Amentet, and to shout cries of joy unto the Still- “Heart, Un-nefer, the son of Nut.” (8)

“I am Thoth, the favoured one of Rā, the lord of “might, who bringeth to a prosperous end that which

“he doeth, the mighty one of enchantments who is in
 “the boat of millions of years, the lord of laws, the
 “subduer of the two lands, (9) whose words of might
 “gave strength to her that gave him birth, whose word
 “doeth away with opposition and fighting, and who
 “performeth the will of Rā in his shrine.”

“I am Thoth, who made Osiris to triumph (10) over
 “his enemies.”

“I am Thoth who issueth the decree at dawn, whose
 “sight followeth on again after [his] overthrow at his
 “season, the guide of heaven, and earth, and the under-
 “world, (11) and the creator of the life of [all] nations
 “and peoples. I gave air unto him that was in the
 “hidden place by means of the might of the magical
 “words of my utterance, and Osiris triumphed over his
 “enemies. (12) I came unto thee, O lord of Ta-tcheser,
 “Osiris, Bull of Ament, and thou wert strengthened for
 “ever. I set everlastingness as a protection for thy
 “members, and I came [unto thee] having protection
 “(13) in my hand, and I guarded [thee] with strength
 “during the course of each and every day; protection
 “and life were behind this god, protection and life
 “were behind this god, and his *ka* was glorified with
 “power.”

“The king of the Tuat, (14) the prince of Amentet,
 “the victorious conqueror of heaven, hath the *Atef*
 “crown firmly stablished [upon him], he is diademed
 “with the white crown, and he graspeth the crook and
 “the whip; unto him, the great one of souls, the

“mighty one of (15) the *Ureret* crown, every god is
 “gathered together, and love for him who is Un-
 “nefer, and whose existence is for everlasting and all
 “eternity, goeth through their bodies.”

“Homage to thee, O Governor of those who are in
 “Ament, (16) who maketh mortals to be born again.
 “who renewest thy youth, thou comest who dwellest in
 “thy season, and who art more beautiful than ,
 “thy son Horus (17) hath avenged thee; the rank (*or*
 “dignity) of Tem hath been conferred upon thee, O
 “Un-nefer. Thou art raised up, O Bull of Amentet,
 “thou art stablished, yea stablished in the body of Nut,
 “who uniteth herself (18) unto thee, and who cometh
 “forth with thee. Thy heart is stablished upon that
 “which supporteth it, and thy breast is as it was
 “formerly; thy nose is firmly fixed with life and
 “power, thou livest, and thou art renewed, and thou
 “makest thyself (19) young like Rā each and every
 “day. Mighty, mighty is Osiris in victory, and he
 “is firmly stablished with life.”

“I am Thoth, and I have pacified Horus, and I have
 “quieted the two (20) divine Combatants in their season
 “of storm. I have come and I have washed the Ruddy
 “one, I have quieted the Stormy one, and I have
 “filled (?) him with all manner of evil things.” (21)

“I am Thoth, and I have made the ‘things of the
 “night’ in Sekhem (Letopolis).”

“I am Thoth, and I have come daily into the cities
 “of Pe and Tepu. I have led (22) along the offerings

“and oblations, I have given cakes with lavish hand to
 “the *Khus*, I have protected the (23) shoulder of Osiris,
 “I have embalmed him, I have made sweet his odour,
 “even as is that of the beautiful god.”

“I am Thoth, and I have come each day into the city
 “of (24) Kher-aha. I have tied the cordage and I have
 “set in good order the Makhent boat, and I have
 “brought [it] [from] the East [to] the West. I am
 “more exalted upon my standard (25) than any god in
 “my name of ‘He whose face is exalted.’ I have
 “opened fair things in my name of *Ap-uat* (*i.e.*, Opener
 “of the road), and I have (26) ascribed praise and done
 “homage unto Osiris Un-nefer, whose existence is for
 “ever and for ever.”

CHAPTER CLXXXIII.

[From the Papyrus of Hu-nefer (Brit. Mus., No. 9901, sheet 3).]

Vignette: (a) The deceased and his wife standing with hands raised in adoration; (b) Thoth, ibis-headed, standing upright and presenting symbols of “strength” and “life.”

Text: (1) THE OSIRIS HU-NEFER, THE OVERSEER OF THE PALACE OF THE LORD OF THE TWO LANDS, TRIUMPHANT, PRAISETH OSIRIS AND ACCLAIMETH HIM, AND DOETH HOMAGE UNTO UN-NEFER, AND BOWETH

TO THE GROUND BEFORE THE LORD OF TA-TCHESERT,
 AND EXALTETH THOSE WHO ARE UPON HIS SAND, (2)
 saying:—

“I have come unto thee, (3) O son of Nut, Osiris,
 “Prince of everlastingness; I am in (4) the following
 “of the god Thoth, and I have rejoiced (5) at every
 “thing which he hath

“done for thee. He
 “hath brought unto
 “thee sweet air (6) for
 “thy nose; and life and
 “strength to thy beau-
 “tiful face; and the
 “north wind which (7)
 “cometh forth from
 “Tem for thy nostrils,
 “O lord of (8) Ta-tche-
 “sert. He hath made
 “the god Shu to shine



“upon thy body; (9) he hath illumined thy path with
 “rays of splendour; he hath destroyed (10) for thee
 “[all] the evil defects which belong to thy members by
 “(11) the magical power of the words of his utterance.
 “He hath made the two Horus brethren to be at peace
 “for thee; he hath destroyed the storm-wind and the
 “hurricane; he hath made the two Combatants to be
 “gracious unto thee and the two lands to be (12) at
 “peace before thee; he hath put away the wrath which
 “was in their hearts, and each hath become reconciled

"unto his brother. Thy son Horus is triumphant in
 "the presence (13) of the whole company of the gods,
 "the sovereignty over the world hath been given unto
 "him, and his dominion is in the uttermost parts of
 "the earth. The throne of the god Seb hath been
 "adjudged unto him, (14) along with the rank which
 "hath been founded by the god Temu, and which hath
 "been established by decrees in the Chamber of books,
 "and hath been inscribed upon an iron tablet accord-
 "ing to the command (15) of thy father Ptaḥ-Tanen,
 "[when he sat upon] the great throne. He hath set
 "his brother upon that which the god Shu beareth up,
 "to stretch out the waters over the mountains, and to
 "make to spring up (16) that which groweth upon the
 "hills, and the grain (?) which shooteth upon the earth,
 "and he giveth increase by water and by land. Gods
 "celestial and gods terrestrial transfer themselves to
 "the service of thy son Horus, (17) and they follow
 "him into his hall, [where] a decree is passed that he
 "shall be lord over them, and they perform it straight-
 "way."

"Thy heart rejoiceth, O lord of the gods, thy heart
 "rejoiceth (18) greatly; Egypt and the Red Land are
 "at peace, and they serve humbly under thy sovereign
 "power. The temples are established upon their own
 "lands, cities and nomes (19) possess firmly the pro-
 "perty which they have in their names, and we will
 "make to thee the divine offerings which we are bound
 "to make, and offer sacrifices in thy name for ever.

"(20) Acclamations are made in thy name, libations
 "are poured out to thy *ka*, sepulchral meals [are
 "brought unto thee] by the *khus* who are (21) in
 "their following, and water is sprinkled upon the
 "offerings (?) (22) upon both sides of the souls (23)
 "of the dead in this land; every (24) design which
 "hath been ordered for thee according to his (*i.e.*, Rā's)
 "commands in the beginning hath been perfected. (25)
 "Now, therefore, O son of Nut, thou art diademed as
 "(26) Neb-er-teher is diademed at his rising. Thou
 "livest, (27) thou art established, thou renewest thy
 "youth, and thou art true and perfect; thy father Rā
 "maketh strong thy members, and the company of the
 "gods make acclamations unto thee. The goddess Isis
 "(28) is with thee and she never leaveth thee; [thou
 "art] not overthrown by thine enemies. The lords of
 "all lands praise thy beauties even as they praise Rā
 "when (29) he riseth at the beginning of each day.
 "Thou risest up like an exalted one upon thy standard,
 "thy beauties exalt the face [of man] and make long
 "[his] stride. (30) I have given unto thee the sove-
 "reignty of thy father Seb, and the goddess Mut, thy
 "mother, who gave birth to the gods, brought thee
 "forth as the (31) firstborn of five gods, and created
 "thy beauties and fashioned thy members. Thou art
 "established as king, the white crown is upon thy head,
 "and thou hast grasped in thy hands the crook and
 "the whip; whilst thou wert in the womb, and hadst
 "not as yet come forth therefrom upon the earth, thou

“wert (32) crowned lord of the two lands, and the *Atef*
 “crown of Rā was upon thy brow. The gods come
 “unto thee bowing low to the ground, and they hold
 “thee in fear; they retreat and depart when they (33)
 “see thee with the terror of Rā, and the victory of thy
 “Majesty is in their hearts. Life is with thee, and
 “offerings of meat and drink (34) follow thee, and that
 “which is thy due is offered up before thy face.”

“Grant thou that I may follow in the train of thy
 “Majesty even as I did upon earth. Let my soul (35)
 “be called [into the presence], and let it be found by
 “the side of the lords of right and truth. I have come
 “into the City of God—the region [which existed] in
 “primeval time—with [my] soul, and with [my] double,
 “and with [my] *khu* to dwell in this land. (36) The
 “god thereof is the lord of right and truth, he is the
 “lord of the *tchefau* food of the gods, and he is most
 “holy. His land draweth unto itself every [other]
 “land; the South cometh sailing down the river
 “thereto, and the North, (37) steered thither by
 “winds, cometh daily to make festival therein ac-
 “cording to the command of the God thereof, who is
 “the lord of peace therein. And doth he not say,
 “‘The happiness thereof (38) is a care unto me’? The
 “god who dwelleth therein worketh right and truth;
 “unto him that doeth these things he giveth old age,
 “and to him that followeth after them rank and honour,
 “and at length he attaineth unto (39) a happy funeral
 “and burial in Ta-tchesert.”

“I have come unto thee, and my hands hold right
 “and truth, and my heart hath no crafty wickedness
 “therein. (40) I offer up before thee that which is
 “thy due, and I know that whereon thou livest. I
 “have not committed any sin in the land, and I have
 “defrauded no man of (41) that which is his.”

“I am Thoth, the perfect scribe, whose hands are
 “pure. I am the lord of purity, the destroyer of evil,
 “the scribe of right and
 “truth, and that which I
 “abominate is (42) sin.
 “Behold me, for I am
 “the writing reed of the
 “god Neb-er-tcher, the
 “lord of laws, who giveth
 “forth the word of wis-
 “dom and understanding,
 “and whose speech hath
 “dominion over the two
 “lands. I am (43) Thoth,
 “the lord of right and
 “truth, who maketh the
 “feeble one to gain the
 “victory, and who aven-
 “geth the wretched and
 “the oppressed on him
 “that wrongeth him. I have scattered the darkness;
 “(44) I have driven away the storm, and I have
 “brought the wind to Un-nefer, the beautiful breeze



“of the north wind, even as it came forth from the
 “womb (45) of his mother. I have caused him to
 “enter into the hidden abode to vivify the heart of
 “the Still-Heart, Un-nefer, the son of Nut, Horus,
 “triumphant.”

CHAPTER CLXXXIV.

[From the Papyrus of Uaa (see Naville, *op. cit.*, Bd. I. Bl. 210).]



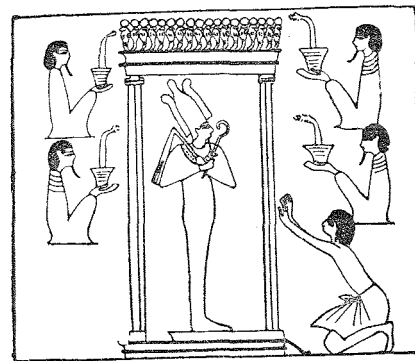
Vignette: The deceased standing upright before Osiris, who wears the *Atef* crown, and holds in his hands the whip and crook, emblems of sovereignty and dominion.

Text: (1) THE CHAPTER OF BEING NIGH UNTO OSIRIS.¹ [The Osiris Uaa, the overseer of the estates of Amen, triumphant, saith:—]

¹ This Chapter contains about two short lines of text, of which only a few words have come down to us in a single copy; to make any connected sense of them is impossible.

CHAPTER CLXXXV.

[From the Papyrus of Sutimes (ed. Guieyesse and Lefébure, Paris, 1877, Pl. 1).]



Vignette: Osiris at the head of *Abtu*, the great god, Prince of eternity and Governor of Amentet, enthroned within a shrine; he holds in his hands the whip and crook, emblems of sovereignty and dominion. Before the shrine, with hands raised in adoration, kneels the deceased, and on each side of it are two gods offering incense.

Text: (3) THE GIVING OF PRAISES UNTO OSIRIS, AND OF PAYING HOMAGE UNTO THE LORD OF ETERNITY, AND PROPITIATING THE GOD IN HIS WILL, AND DECLARING THE RIGHT AND TRUTH, THE LORD OF WHICH IS UNKNOWN. The Osiris Sutimes, the libationer and president of the altar chamber in the *Apts*, the presi-

dent of the scribes of the Temple of Amen, triumphant, saith :—

“Homage to thee, O thou holy god, thou mighty
 “and beneficent being, thou Prince of eternity who
 “dwellst in thy abode in the *Sektet* boat, thou whose
 “risings are manifold in the *Ātet* boat, to thee are
 “praises rendered in heaven and upon earth. Peoples
 “and nations exalt thee, and the majesty of the terror
 “of him is in the hearts of men, and *khus*, and the
 “dead. Thy Soul is in *Ṭetṭet* (Mendes) and the terror
 “of thee is in *Suten-henen*; thou settest the visible
 “emblems of thyself in *Ānnu* and the greatness of thy
 “transformations in the double place of purification. I
 “have come unto thee, and my heart hath right and
 “truth therein, and there is neither craft nor guile in
 “my breast; grant thou that I may have my being
 “among the living, and that I may sail down and up
 “the river among those who are in thy following.”

CHAPTER CLXXXVI.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 37).]

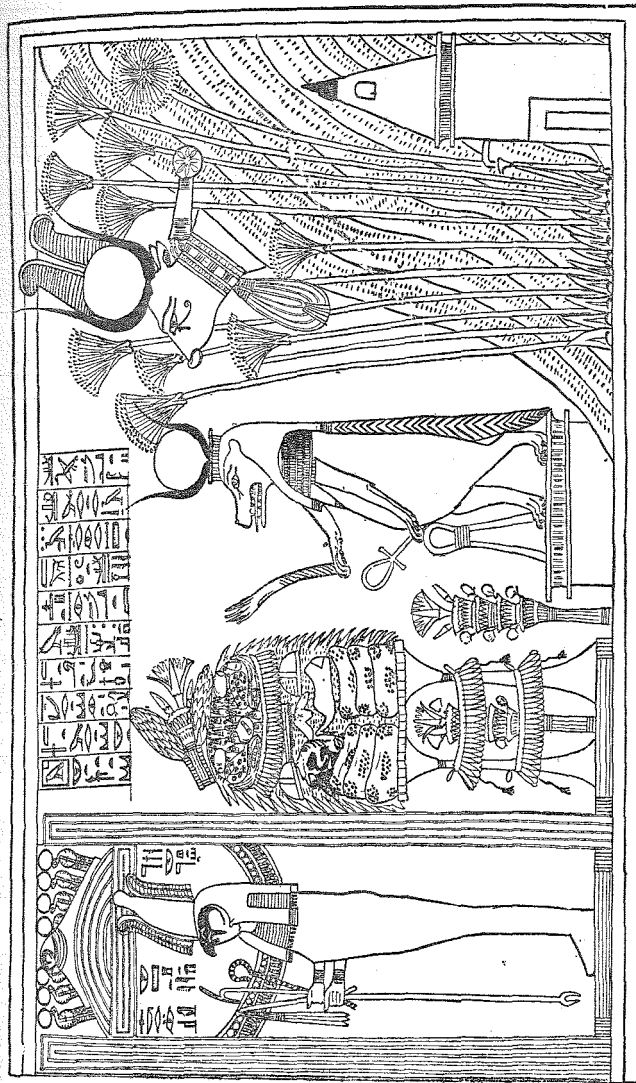


Vignette : (1) Ani and his wife before a table of offerings adoring the god. (2) “Seker Osiris, the lord of the hidden place, the great god, the lord of the underworld,” standing in a shrine. (3) The goddess Hathor, in the form of a hippopotamus, wearing upon her head a disk and horns; in her right hand she holds an unidentified object, and in her left the emblem of life. Before her are offerings, and behind her the cow *Meh-urit*, who may be identified with Hathor, looks forth from the funeral mountain. At the foot of the mountain is the tomb, and in the foreground grows a group of flowering plants.

Text : “Hathor, lady of *Āmentet*, mighty dweller in
 “the funeral mountain, lady of *Ta-tchesert*, daughter
 “(or eye) of *Rā*, dweller before him, beautiful of face in

“the Boat of millions of years, the habitation (or seat)
 “of peace, creator of law in the boat (?) of the favoured
 “ones

In the versions of this Chapter given by Naville (*op. cit.*, Bd. I. Bl. 212) the deceased, sometimes accompanied by his wife, is seen standing in adoration before the hippopotamus and cow goddesses. The texts which occupy the upper portions of the scenes are longer than that given in the papyrus of Ani, part of which is manifestly corrupt, and though all of them are more or less fragmentary we learn from them that this Chapter is entitled, “The praise of Hathor, the mistress of Amentet, and the paying of homage to Meh-urit.” After reciting the titles of Hathor the deceased describes his devotion to the gods and the works which he did for them whilst he was upon earth, and having stated that he is innocent of offence, he entreats the goddess that he may have his existence among her divine followers, and that suitable offerings of all kinds may be made unto him in Amentet



Seker-Osiris.

The hippopotamus of Hathor.

Meh-ur-t, or Hathor, and the tomb in the funeral mountain.

CHAPTER CLXXXVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 19).]

Vignette : This Chapter is without a vignette in the Papyrus of Nu.

Text : (1) THE CHAPTER OF ENTERING IN UNTO THE COMPANY OF THE GODS. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“Homage to you, O company of the gods of Rā, I have come before you, I am in the following (2) of Rā, I have made my way, and I have passed in among you. Let not my hand be repulsed in whatsoever I do this day.”

CHAPTER CLXXXVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 19).]

Vignette : This Chapter is without a vignette in the Papyrus of Nu.

Text : (1) [THE CHAPTER OF] THE GOING IN OF THE SOUL TO BUILD AN ABODE AND TO COME FORTH BY DAY IN HUMAN FORM. (2) The overseer of the

house of the overseer of the seal, Nu, triumphant, the son of the overseer of the house, Amen-ḥetep, [triumphant,] saith :—

“[Come] in peace! Thou hast a *khu*. Enter [thou] in peace into the divine Utchat! Behold, thou hast a *khu*, together with a soul (*ba*) and a shade (*khaibit*), to look (3) thereupon. May it behold [me], when I am judged, in whatever place it may be, with my attributes, and with my form, and with my faculties (4) of mind, and with all my attributes ordered and perfect, even as a soul which is provided [with all things] and is divine. May I shine like Rā in his divine splendour (5) in the temple of and may [my] soul and my shade come [to me] upon their legs from the place where I am judged, and behold me. (6) May I stand up, and sit down, and enter into the house of his body, which, behold, hath become one of the starry gods of Osiris (7) who travel by day, and journey by night, and celebrate the festivals.”

CHAPTER CLXXXIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 19).]

Vignette: This Chapter is without a vignette in the Papyrus of Nu.

Text: (1) THE CHAPTER OF NOT LETTING A MAN PERFORM A JOURNEY (2) BEING HUNGRY (?), AND OF NOT LETTING HIM EAT FILTH. The overseer of the house of the overseer of the seal, Nu, triumphant, the son of the overseer of the house, Amen-ḥetep, triumphant, saith :—

“The things which are an abomination unto me, the things which are an abomination unto me, I will not eat. What I abominate (3) is filth, and I will not eat thereof [in the place of] the sepulchral cakes [which are offered unto] the *Kas*. Let [me] not be thrown down upon it, let it not light upon my body, let it not enter into my fingers, (4) and let it not join itself unto my toes. Thou shalt live, then, upon that which the gods and the *Khus* decree for me in this place and upon that which is brought unto thee there. Let me live upon the (5) seven cakes which shall be brought unto me, four cakes before Horus, and three cakes before Thoth. The gods and the *Khus* shall say unto me, ‘What manner of food wouldst thou have given unto thee?’ [And I reply,

“Let me eat (6) my food beneath the sycamore tree of the goddess Hathor, and let my times be among the divine beings who have alighted thereon. Let me have the power to order my own fields in Ṭaṭṭu and [my own] growing crops (7) in Ānnu. Let me live upon bread made of white barley, and let my beer be [made] from red grain; and may the persons of my father and mother be given unto me as (8) guardians of my door and for the ordering of the divine territory. Let me be sound and strong, let me have a large room, let me make a way, let me have my seat wherever I please, like a living soul, (9) and let me never be kept in restraint by mine enemy.”

“That which is an abomination unto me is filth and I will not eat thereof; let me never pass over filth and offal in Annu, but let it depart from me. (10) I am the Bull who ordereth his habitation. I fly like the mighty one, I cackle like the *smen* goose, and I alight upon the beautiful (11) sycamore which standeth in the Lake of Aḳeb. I come forth and I alight upon it; he who alighteth there in the form of the great god shall not be driven away therefrom. The (12) things which I abominate I will not eat; the things which I abominate, the things which I abominate are filth and offal, and I will not eat thereof. The things which are an abomination unto my *ka* are filth and offal; they shall never enter into my body, (13) they shall never come into my hands, and I will never tread upon them with my sandals. O send ye not

“forth against me foul water, harm ye not me (14) with the rod, give ye not unto [me], snatch ye me not away from the edge of your deep cisterns, and let me not depart from you being (15) overthrown. The divine *Aukhemu* beings of the god Pen-ḥeseb (?) shall say [unto me], ‘Upon what wilt thou live in this land whither thou art going, and wherein thou wouldst be glorious?’ [And I reply], ‘I will live upon (16) the cakes [made] of black grain, and upon ale [made] of white grain, and upon four cakes in Sekhet Hetep, which is more than [the food] of any (or every) god. Moreover, I have four loaves of bread during the course (17) of each and every day, besides four loaves in Ānnu, which is more than [the food] of any (or every) god.’ And the divine *Aukhemu* beings of the god Pen-ḥeseb (?) shall say [unto me], ‘What hast thou brought to eat (18) in that holy furrow?’ on that day when I receive my offerings with *ānti* unguent. [And I reply], ‘I will not eat thereof, it shall not come into (19) my hands, and I will not tread thereon with my sandals.’ And the divine *Aukhemu* beings of the god Pen-ḥeseb (?) shall say unto me, ‘Upon what wilt thou live (20) in this land whither thou art going, and wherein thou wouldst be glorious?’ [And I reply], ‘I will live upon the seven cakes which shall be brought, four in the Temple of Horus, and three in the Temple of Thoth.’ (21) And the divine *Aukhemu* beings of the god Pen-ḥeseb (?) shall say [unto me], ‘Who, then, shall bring them

“unto thee?” [And I reply], ‘The divine associate of
 “the temples of the *Urhetchati* goddesses of Annu.’
 “[And they say], (22) ‘Where wilt thou eat them?’
 “[And I reply], ‘Beneath the beams of the beautiful
 “ark to which hymns are sung as it is borne along;
 “thither shall I be taken.’ And the divine *Aukhemu*
 “beings of the god Pen-ḥeseb (?) shall say [unto me],
 “(23) ‘Wouldst thou live, then, upon the things [which
 “belong to] another every day?’ And I reply, ‘I will
 “myself plough the fields of [my] estate in Sekhet-
 “Aarru.’ And the divine *Aukhemu* beings (24) of the
 “god Pen-ḥeseb shall say [unto me], ‘Who will protect
 “them for thee?’ And I reply, ‘The two divine
 “daughters of the divine king of the North, besides
 “those who belong to them’ (?). [And the divine *Auk-*
 “*hemu* beings of the god Pen-ḥeseb (?) shall say unto
 “me,] ‘Who will plough (25) them for thee?’ [And
 “I reply], ‘The divine chiefs who dwell among the
 “gods of heaven and the gods of earth. The treading
 “down [of the earth] shall be done for me by the cow-
 “goddess *Īhāpiu* who dwelleth in the city of Sau, (26)
 “and the harvest shall be reaped for me by Suti, the
 “lord of heaven and of earth.’ Hail, ye who turn
 “back (?) the blossoms upon yourselves, ye whose
 “transgressions are done away with, whose faces are
 “holy, (27) behold, I am with the divine beings of Set
 “at the mountain of Bakhau, and I sit down along
 “with the spiritual bodies who are perfect (28) on the
 “side of the Lake of Osiris to rejoice (?) [my] heart.

“Shall not I make the overseer of the house of the
 “overseer of the seal, Nu, triumphant, to know
 “life?”

CHAPTER CXC.¹

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 16).]

Vignette: This Chapter is without a vignette in the Papyrus
 of Nu.

Text: (1) THE BOOK OF MAKING PERFECT THE
KHU WITHIN RĀ, OF MAKING HIM TO GAIN THE
 MASTERY BEFORE TEM, OF MAGNIFYING HIM BEFORE
 OSIRIS, OF MAKING HIM (2) TO BE POWERFUL BEFORE
 THE GOVERNOR OF ĀMENTET, AND OF CAUSING HIM
 TO BE MIGHTY BEFORE THE COMPANY OF THE GODS.

RUBRIC: This book shall be recited on the [first] day of
 the month, on the festival of the six, on the festival of Uaḳ, on
 the festival of Thoth, (3) on the birthday of Osiris, on the
 festival of Sekri, and on the festival of the night of Haker. [It
 will enable a man to pass through] the hidden places of the
 Tuat, and to penetrate the secret habitations of Neter-khert,
 to break through (4) mountains, and to open up a way through
 the secret valleys which are unknown. This chapter shall
 preserve (or embalm) the khu, it shall make broad his steps,
 it shall give him [power to] walk, it shall destroy the (5) deaf-

¹ This Chapter may be merely the Rubric of the preceding
 Chapter in the Papyrus of Nu to which a title has been given; it
 is only printed here for the sake of convenience.

ness of his face, and it shall enable him to make a way for his face with the god. When thou recitest [this chapter] thou shalt not let any man whatsoever see thee except him that is indeed dear to thy heart and the priest who readeth the service (*lcher heb*), (6) thou shalt not let any other person see [thee], and no servant shall come outside [the chamber wherein thou art]. Thou shalt recite [this chapter] inside a chamber [lined] with cloth decorated (*literally*, shot) with stars throughout. The soul of every khu (*i.e.*, the deceased) for (7) whom this book hath been recited shall come forth among the living, he himself shall come forth by day, and he shall gain the mastery among the gods and shall not be (8) repulsed by them. And these gods shall revolve round about him, and they shall acknowledge (*literally*, recognize) him, and indeed he shall be as the divine one among them. And he shall make thee to know the transformations which shall come to him in the light. (9) This book is indeed a very great mystery; and thou shalt never allow those who dwell in the papyrus swamps of the Delta (*i.e.*, ignorant folk) or any person whatsoever to see it.



APPENDIX.

A PRAYER FOR THE PRESERVATION OF A PYRAMID.

[From the Pyramid of Pepi II.]

663. O Temu-Kheperà, [when] thou hadst raised thyself on the *qaa* standard, and hadst shone as the "Great one in the place of shining" in Hët-ur in Ánnu, thou didst send forth water in the form of Shu, and didst spit in the form of Tefnut, and thou didst place thy hands behind them, and verily thy Ka existeth **664.** in them. O Temu, place thou thy hands behind Pepi Nefer-ka-Rā, and verily the Ka of Pepi Nefer-ka-Rā [which is] in him shall flourish as long as eternity endureth.

O Temu, place thou thy protection over this Pepi Nefer-ka-Rā, [and] over this his pyramid, [and over] this work of **665.** Pepi Nefer-ka-Rā, and guard thou it from every evil thing which might come to them for ever and for ever, in the same manner as thou throwest thy protection over Shu and Tefnut.

O Great Company of the Gods who dwell in Ánnu, Tem, Shu, Tefnut, Sab, Nut, Osiris, Isis, Set, and

Nephtys, ye children of Tem, **666.** his heart (i.e., Tem's) was made large (or, was extended) when he brought you forth in your name of "Peṭ," and when his [number] "Nine" was on you. Now Temu shall protect this Pepi Nefer-ka-Rā, he shall protect this pyramid of Pepi Nefer-ka-Rā, he shall protect this work from all the gods, **667.** and from all the dead (i.e., damned), and he shall guard them from every evil thing which might come to them for ever and ever.

O Horus, this Pepi Nefer-ka-Rā is Osiris, and this pyramid of Pepi Nefer-ka-Rā is Osiris, and this his work; behold thou, **668.** let not be removed from him in his name of pyramid the long duration [which is] in thy name of "Ḥet-qem-ur," for Thoṭh hath put under thee the gods who go forth and who journey in the walled enclosure and in the "Fort of Horus," even as he did for thy father Osiris in his name of "Ḥet-āt," **669.** for Horus hath given to thee the gods, and he hath led them for thee into the halls, and they shall illumine thy face for thee in the White Houses.

A PRAYER FOR THE PRESERVATION OF THE NAME.

[From the Pyramid of Pepi II.]

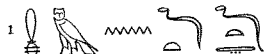
669. O Great Company of the Gods who dwell in Ānnu, grant ye that Pepi Nefer-ka-Rā may flourish. Grant ye that the pyramid of **670.** Pepi Nefer-ka-Rā, this everlasting work, may flourish as flourisheth the name of Tem, the President of the Great Company of the Gods.

[As] the name of Shu, the Lord of the Upper Sanctuary, in Ānnu flourisheth, Pepi Nefer-ka-Rā shall flourish, and this his pyramid, this his work, **671.** which is for ever and ever,¹ shall flourish.

[As] the name of Tefnut, the Lady of the Lower Sanctuary, in Ānnu endureth, the name of this Pepi Nefer-ka-Rā shall endure, and this his pyramid shall endure for ever and ever.

[As] the name of Sab flourisheth, the soul of the earth which is adored, the name of Pepi Nefer-ka-Rā shall flourish, **672.** and this pyramid of Pepi Nefer-ka-Rā shall flourish, and this his work shall flourish for ever and ever.

[As] the name of Nut flourisheth in Ḥet-shenth (?)

¹  = as long as eternity abideth.

in Ānnu, the name of this Pepi Nefer-ka-Rā shall flourish, and this his pyramid shall flourish, and this his work shall flourish **673.** for ever and ever.

[As] the name of Osiris in Ābtu (Abydos) flourisheth, the name of this Pepi Nefer-ka-Rā shall flourish, and this pyramid of Pepi Nefer-ka-Rā shall flourish, and this his work shall flourish for ever and ever.

[As] the name of Osiris Khenti-Āmenti flourisheth, **674.** the name of this Pepi Nefer-ka-Rā shall flourish, and this pyramid of Pepi Nefer-ka-Rā shall flourish, and this his work shall flourish for ever and ever.

[As] the name of Set flourisheth in Nubt (Ombos), the name of this Pepi Nefer-ka-Rā shall flourish, and this pyramid of **675.** Pepi Nefer-ka-Rā shall flourish, and this his work shall flourish for ever and ever.

[As] the name of Horus of Beḥuṭet flourisheth, the name of this Pepi Nefer-ka-Rā shall flourish, and this pyramid of Pepi Nefer-ka-Rā shall flourish, and this his work shall flourish for ever and ever. **676.**

[As] the name of Rā of the horizon flourisheth, the name of this Pepi Nefer-ka-Rā shall flourish, and this pyramid of Pepi Nefer-ka-Rā shall flourish, and this his work shall flourish for ever.

[As] the name of Khenti-Maati of Sekhem endureth, the name of this Pepi Nefer-ka-Rā shall flourish, **677.** and this his pyramid shall flourish, and this work of Pepi Nefer-ka-Rā shall flourish for ever and ever.

[As] the name of Uatchit in Ṭep flourisheth, the name of this Pepi Nefer-ka-Rā shall flourish, and this

pyramid of Pepi Nefer-ka-Rā shall flourish, and this his **678.** work shall flourish.

Pepi Nefer-ka-Rā is Sab, the Erpā of the gods, and Tem, the President of the Nine gods, hath granted that the gods shall accede to (or, be at peace with) what he saith, and that the gods shall accede to all the things which this Pepi Nefer-ka-Rā hath said, **679.** which shall be good for him there [as long as] eternity endureth. Tem saith, "Pepi Nefer-ka-Rā is the Erpā of "those who dwell in Neṭu; he is the guardian of him "that goeth [and] of him that maketh an offering unto "him. O all ye gods, behold the gift cometh, the "offering cometh, even as these things **680.** which ye "have given and which ye have offered to Tem in "Ānnu. He crieth out to you, come ye and make "every good thing here for Pepi Nefer-ka-Rā for all "eternity. The king giveth a table of offerings to Sab, "who giveth a table of offerings of these chosen joints "of meat, and the things which appear at the word, "cakes, beer, and geese, **681.** to all the gods, that "they may grant that good things of every kind shall "be to Pepi Nefer-ka-Rā; that they may grant that "this pyramid of Pepi Nefer-ka-Rā shall flourish; that "they may grant that this work of Pepi Nefer-ka-Rā "shall flourish as long as he pleaseth, **682.** that is as "long as eternity endureth; that all the gods may "grant that this pyramid shall flourish greatly, and "this work of Pepi Nefer-ka-Rā; that they may be

“provided [with all things], and may have renown,
 “and may have a soul, and may have a *Sekhem* (Power);
 “683. that there may be given unto them a table of
 “offerings [by] the king, bread, beer, oxen, geese,
 “linen, and unguents; that they may receive their
 “tables of offerings of the gods; that there may be
 “chosen for them choice pieces of their oxen and
 “geese; that their offerings may be made unto them;
 “684. and that they may have possession of the *urert*
 “crown with the Great and Little Companies of the
 “Gods.”

APPENDIX.

THE BOOK OF THE DEAD OF NESI-
 KHONSU, A PRIESTESS OF AMEN,
 ABOUT B.C. 1000.¹

“This holy god, the lord of all the gods, Amen-Rā,
 “the lord of the throne of the two lands, the governor
 “of Apt; the holy soul who came into being in the
 “beginning; the great god who liveth by (*or upon*)
 “Maät; the first divine matter which gave birth unto
 “subsequent divine matter!² the being through whom
 “every [other] god hath existence; the One One who
 “hath made everything which hath come into exist-
 “ence since primeval times when the world was created;
 “the being whose births are hidden, whose evolutions
 “are manifold, and whose growths are unknown; the
 “holy Form, beloved, terrible, and mighty in his
 “risings; the lord of wealth, the power, Khepera
 “who createth every evolution of his existence, ex-

¹ A hieroglyphic transcript of the hieratic text of this remarkable document, together with a French translation, has been published by Maspero in *Les Momies Royales de Dér-el-bahari*, p. 594 f.

² Or, “the primeval *paut* which gave birth unto the [other] two *pautti*.”

"cept whom at the beginning none other existed;
 "who at the dawn in the primeval time was *Atennu*,
 "the prince of rays and beams of light; who having
 "made himself [to be seen, caused] all men to live;
 "who saileth over the celestial regions and faileth not,
 "for at dawn on the morrow his ordinances are made
 "permanent; who though an old man shineth in the
 "form of one that is young, and having brought (*or*
 "led) the uttermost parts of eternity goeth round about
 "the celestial regions and journeyeth through the *Tuat*
 "to illumine the two lands which he hath created; the
 "God who acteth as God, who moulded himself, who
 "made the heavens and the earth by his will (*or* heart);
 "the greatest of the great, the mightiest of the mighty,
 "the prince who is mightier than the gods, the young
 "Bull with sharp horns, the protector of the two lands
 "in his mighty name of 'The everlasting one who
 "cometh and hath his might, who bringeth the re-
 "motest limit of eternity,' the god-prince who hath
 "been prince from the time that he came into being,
 "the conqueror of the two lands by reason of his
 "might, the terrible one of the double divine face,
 "the divine aged one, the divine form who dwelleth
 "in the forms of all the gods, the Lion-god with awe-
 "some eye, the sovereign who casteth forth the two
 "Eyes, the lord of flame [which goeth] against his
 "enemies; the god *Nu*, the prince who advanceth at
 "his hour to vivify that which cometh forth upon his
 "potter's wheel, the disk of the Moon-god who openeth

"a way both in heaven and upon earth for the beau-
 "tiful form; the beneficent (*or* operative) god, who is
 "untiring, and who is vigorous of heart both in rising
 "and in setting, from whose divine eyes come forth
 "men and women; at whose utterance the gods come
 "into being, and food is created, and *tchefau* food is
 "made, and all things which are come into being; the
 "traverser of eternity, the old man who maketh himself
 "young [again], with myriads of pairs of eyes and
 "numberless pairs of ears, whose light is the guide
 "of the god of millions of years; the lord of life, who
 "giveth unto whom he pleaseth the circuit of the earth
 "along with the seat of his divine face, who setteth
 "out upon his journey and suffereth no mishap by the
 "way, whose work none can destroy; the lord of delight,
 "whose name is sweet and beloved, at dawn mankind
 "make supplication unto him the Mighty one of victory,
 "the Mighty one of twofold strength, the Possessor of
 "fear, the young Bull who maketh an end of the
 "hostile ones, the Mighty one who doeth battle with
 "his foes, through whose divine plans the earth came
 "into being; the Soul who giveth light from his two
 "Utchats (Eyes); the god *Baiti* who created the divine
 "transformations; the holy one who is unknown; the
 "king who maketh kings to rule, and who girdeth up
 "the earth in its courses, and to whose souls the gods
 "and the goddesses pay homage by reason of the might
 "of his terror; since he hath gone before that which
 "followeth endureth; the creator of the world by his

"secret counsels; the god Kheperà who is unknown
 "and who is more hidden than the [other] gods, whose
 "substitute is the divine Disk; the unknown one who
 "hideth himself from that which cometh forth from
 "him; he is the flame which sendeth forth rays of
 "light with mighty splendour, but though he can be
 "seen in form and observation can be made of him at
 "his appearance yet he cannot be understood, and at
 "dawn mankind make supplication unto him; his
 "risings are of crystal among the company of the
 "gods, and he is the beloved object of every god;
 "the god Nu cometh forward with the north wind in
 "this god who is hidden; who maketh decrees for
 "millions of double millions of years, whose ordinances
 "are fixed and are not destroyed, whose utterances are
 "gracious, and whose statutes fail not in his appointed
 "time; who giveth duration of life and doubleth the
 "years of those unto whom he hath a favour; who
 "graciously protecteth him whom he hath set in his
 "heart; who hath formed eternity and everlastingness,
 "the king of the South and of the North, Amen-Rā,
 "the king of the gods, the lord of heaven and of earth,
 "and of the deep, and of the two mountains, in whose
 "form the earth began to exist, he the mighty one, who
 "is more distinguished than all the gods of the first and
 "foremost company."

Amen-Rā, the king of the gods, the great god, the
 beginning of what hath come into being, hath sent
 forth his great and holy edict for the deification of

Nesi-Khonsu, the daughter of Ta-hennu-Teḥuti, both
 in Amentet and in Neter-khert and he
 saith:—

"I deify Nesi-Khonsu, the daughter of Ta-hennu-
 "Teḥuti in Amentet, and I deify her in Neter-khert;
 "I have granted that she shall receive water in Amentet
 "and funeral offerings in Neter-khert. I deify her
 "soul and her body in Neter-khert, and I will not let
 "her soul be destroyed therein; nay, I deify her soul
 "in Neter-khert, [and I make it] like unto that of
 "every god and of every goddess who have been deified
 "therein, and like unto that of everything whatsoever
 "which hath been deified in Neter-khert. I have
 "granted that every god, and every goddess, and
 "every divine being, and every thing which hath been
 "deified shall receive her in Neter-khert; and I have
 "granted that all her kinsfolk (?) shall receive her
 "therein with a gracious reception; and I have
 "granted that every good thing, which cometh into
 "being with a man when he assumeth this form,
 "whether he be carried off into the underworld, or
 "whether he become deified, or whether every good
 "thing be wrought for him where he is, or whether he
 "be made to receive water and offerings, or whether he be
 "made to receive his cakes from those which those who
 "have been deified receive, or whether he be made to
 "receive his divine offerings from those which those
 "who have been deified receive, shall be done for her
 "so that it shall be with her."

Āmen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith :—

“I cause Nesi-Khonsu, the daughter of Ta-ḥen-
“Tehuti-ā, to make every kind of food and every kind
“of drink which every god and every goddess who
“have been deified in the underworld make ; and I
“cause her to make every good thing which is with
“every god and every goddess who have been deified
“in the underworld ; and by means thereof I have
“delivered my servant Pa-netchem from every evil
“thing, and I will not let any of the calamities which
“occur in the underworld fall upon Nesi-Khonsu to do
“her harm ; and I grant that her soul may come forth,
“and that it may enter in according to its desire and
“never be repulsed.”

Āmen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith :—

“I have gone round (*i.e.*, I have examined) the heart
“of Nesi-Khonsu, the daughter of Ta-ḥen-Tehuti-ā,
“and she hath done no evil thing against Pa-netchem,
“the son of Āset-em-khebit. I have carefully exam-
“ined her heart, and I have not let her attack his life,
“and I have not allowed her to attack his life through
“other folk. I have carefully examined her heart, and
“I have not let her do any evil thing unto him such as
“is done against a living man. I have carefully ex-
“amined her heart, and I have not allowed her to do

“by means of other folk any of the evil things which
“are done against a living man.”

Āmen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith :—

“I have caused her not to seek to do any evil thing
“which would cause death unto Pa-netchem, the son
“of Āset-em-khebit. I have carefully examined her
“heart and she hath done no evil thing unto him in
“particular, nor any evil thing which could harm him
“in general ; she hath not worked against him by
“means of any god or any goddess who has been
“deified ; nor by means of any male *khu* or of any
“female *khu* who has been deified ; and she hath not
“worked against him by means of any kind of beings
“whatsoever who work schemes and plans so that
“beings of every kind may be obedient unto their
“words. I have carefully examined her heart and
“[see] that she hath sought that which was good for
“him whilst he was upon earth ; and I have caused
“her to seek in every way to give him a long life upon
“earth, and a life of health, and soundness, and power,
“and strength, and might ; and I have caused her in
“every way to procure for him happiness wherever the
“sound of his words was heard. I have caused her to
“seek neither harm for him, nor anything which could
“inflict an injury upon man, nor anything which could
“cause evil to Pa-netchem, the son of Āset-em-khebit.
“I have caused her not to seek any evil thing, or any

"noxious thing which would induce death, or any
 "harmful thing like unto those things which make
 "the heart of man to tremble, or those which do
 "harm unto the men and women who were beloved
 "by Pa-netchem, nor unto him by making his heart
 "terrified at them by means of the evil words which
 "have been directed against them (the men and women).
 "I have caused all that concerneth the heart and soul
 "of Nesi-Khonsu to be in good case, that is to say, her
 "heart hath not been driven away from her soul; her
 "soul hath not been driven away from her heart; her
 "heart hath not been driven away from herself; Nesi-
 "Khonsu herself hath not been in any way driven back
 "with the repulse with which a being in her form—
 "that is to say a being who hath been deified in the
 "underworld, whatever its nature may be—is some-
 "times repulsed; and no evil thing whatsoever, such
 "as may be done unto the human being who is in a
 "state like unto hers, hath been done unto her. Nay,
 "but [I have given] all that could delight Nesi-Khonsu,
 "namely, that Pa-netchem might enjoy a very long life
 "along with might, and strength, and power; that his
 "life might not be cut short; that no evil thing of
 "any kind whatsoever, and none of the things which
 "do harm unto a man and strike terror into his heart
 "might come nigh him, or his wives, or his children,
 "or his brethren, or Átaui, or Nesta-neb-ásher, or
 "Masahairthá, or Tchaui-nefer, the children of Nesi-
 "Khonsu, or the brethren of Nesi-Khonsu. And I

"have caused that everything which would be of
 "advantage to Pa-netchem, and all that would be of
 "benefit to him in any way whatsoever and which
 "could happen to a man in his condition, and an
 "exceedingly long life for himself, and his wives,
 "and his children, and his brethren, may also come
 "to Nesi-Khonsu, and to her children, and to her
 "sisters."

Ámen-Rā, the king of the gods, the great god, the
 prince of that which hath come into being from the
 beginning, saith:—

"I grant that all things, of whatever kinds they
 "may be, which a man hath when he is in the state
 "in which Nesi-Khonsu is, and by which he is deified,
 "shall be possessed by her, and I grant that the
 "seventy addresses to Rā may be recited in my name,
 "so that her soul may not be destroyed in the under-
 "world."

Ámen-Rā, the king of the gods, the great god, the
 prince of that which hath come into being from the
 beginning, saith:—

"Every good word which can deify Nesi-Khonsu,
 "which will give her power to receive water and offer-
 "ings, and which shall be uttered or said before me by
 "any person whatsoever I will fulfil to the uttermost,
 "omitting nothing. Every good word which shall be
 "uttered before me on behalf of Nesi-Khonsu I will
 "fulfil at every season of the heavens when Shu
 "cometh forth, in such wise that none of the evil

“things which can reach a person who is in the condition in which she is shall touch her at any season of the heavens, when Shu cometh forth from the waters with his weapons and when day beginneth in the sky. And I will utterly do away with the evil effect of every word which may be spoken by any person whatsoever of a being who is in the state in which is Nesi-Khonsu, omitting nothing, at every season of the heavens when Shu cometh forth from the waters with his weapons and when day beginneth in the sky.”

Amen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith:—

“I have caused the seventy addresses to Rā to be recited in my name, and I have not allowed any single benefit which belongeth to a man who is in the condition in which is Nesi-Khonsu to escape her. And I have caused her to receive offerings, bread, and ale, and unguents, and wine, and pomade, and milk, and raisins (?); and I have caused her to receive all the benefits and all the good things which a being who is in her condition and who is favoured by me and who hath been deified can receive; and I have caused her to share equally with every god and every goddess every good thing whatsoever which those who have been deified in the underworld receive; and I have caused her to receive her divine offerings along with the gods.”

Amen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith:—

“If the word by which the offering of Sekhet-Āaru and of a field in Sekhet-Āaru is made is not one which is good for the person who is in the condition in which is Nesi-Khonsu, and it hath no effect, I myself will make unto her the offering of Sekhet-Āaru and of a field in Sekhet-Āaru, when that which is beneficial for her in this kind of offering shall come into being, and it shall suffer no diminution thereof whatsoever.”

Amen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith:—

“All good things which shall be spoken in my presence, saying, ‘Let such and such things be done for Nesi-Khonsu, the daughter of Ta-ḥennu-Tehu-ti-ā,’ I will perform for her, and they shall not be lessened, and they shall not be abrogated, and nothing therefrom shall be cut off at every season of the heavens when Shu cometh forth. And, moreover, she shall receive in abundance the choicest things of all that is good for her, even as do every man and every god who have been deified, and who go forth and who come in, and who journey unto every place as they please.”

Amen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith:—

"As concerning all good things which have been
 "spoken in my presence, that is to say, 'Perform them
 "for Pa-netchem, the son of Áset-em-khebit, my ser-
 "vant, and for his wives, and his children, and his
 "brethren, and his friends, and for those for whom
 "his heart is afraid lest evil come upon them': be-
 "hold, I will send forth my great and mighty and holy
 "word into every place that it may cause every good
 "thing to be with Pa-netchem, and his wives, and his
 "children, and his brethren, and all his friends, in
 "such wise that if any man shall omit to say, 'Let the
 "decree of Ámen-Rā, the king of the gods, the great
 "god, the prince of that which hath come into being
 "from the beginning, be performed,' I myself will
 "make that which the great god hath spoken to come
 "to pass."

BOOKS OF THE DEAD
 OF THE GRAECO-ROMAN PERIOD.

THE BOOK OF BREATHINGS.

PART I.

[From the Papyrus of K̄erāsher (Brit. Mus. No. 9995, sheet 2).]

I. HERE BEGINNETH THE BOOK OF BREATHINGS.

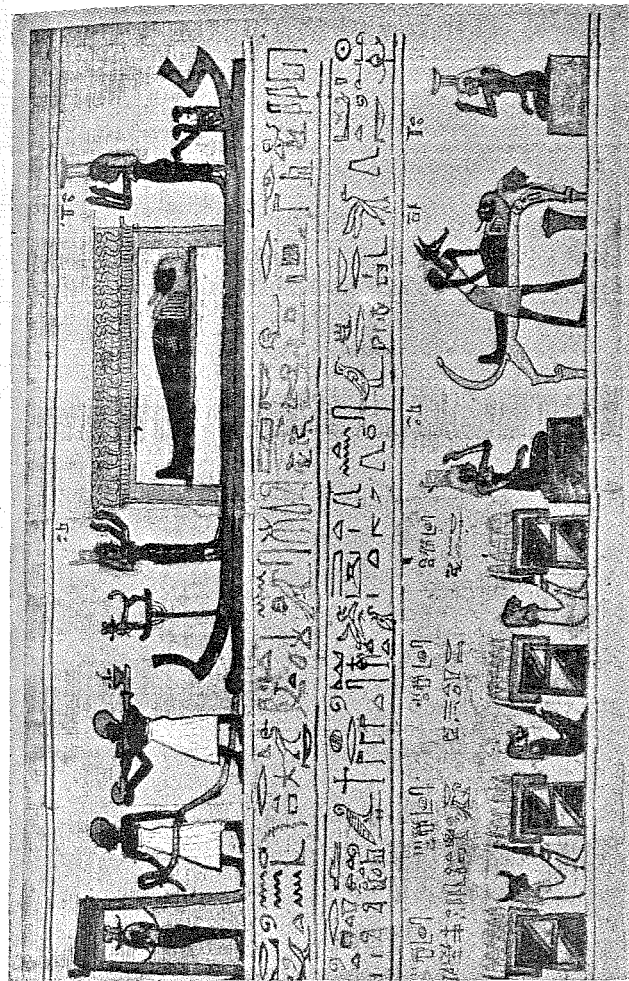
(1) "Hail, Osiris K̄erāsher, the son of Ṭashenātī!
 "Thou art pure, and thy heart is pure. The fore-parts
 "of thee are pure, (2) thy hind-parts are cleansed, and
 "thy interior is made clean with *ḥet* incense and
 "natron; no member of thine hath any defect what-
 "soever. The Osiris K̄erāsher, (3) the son of Ṭashen-
 "ātī, hath been cleansed by means of the waters of
 "Sekhet-hetep (*i.e.*, Field of Peace) which is situated
 "to the north of Sekhet-Sanehem (*i.e.*, Field of the
 "Grasshoppers). (4) The goddesses Uatchit and Nekh-
 "ebet make thee to be pure at the eighth hour of the
 "night and at the [eighth] hour of the day. Come,
 "then, O Osiris (5) K̄erāsher, the son of Ṭashenātī,
 "and enter into the Hall of Maāti. Thou art pure
 "from all offence and from (6) defect of every kind;
 "'Stone of Right and Truth' is thy name."

“Hail, [Osiris] Kērāsher, the son of Tāshenātīt! Thou “enterest the Tuat (*i.e.*, underworld) (7) as one mighty “in purity. Thou art purified by the two Maāt goddesses in the Great Hall. A libation hath been made “for thee in the Hall of Seb, and thy body hath been “made pure (8) in the Hall of Shu. Thou lookest “upon Rā when he setteth as Tem at eventide. Amen “is nigh unto thee to give thee air, (9) and Ptaḥ likewise to mould into form thy members, thou enterest “the horizon along with Rā. They receive thy soul in “the Neshem boat of Osiris, (10) they make thy soul “divine in the House of Seb, and they make thee to “be triumphant for ever and for ever.”

“[Hail] Osiris Kērāsher, the son of Tāshenātīt! (11) “Thy name is made to endure, thy material body is “established, and thy spiritual body is made to germinate; thou art turned back neither in heaven nor “upon earth. Thy face shineth before (12) Rā, thy “soul liveth before Amen, and thy material body is “renewed before Osiris. Thou breathest for ever and “for ever, thy soul maketh offerings unto thee (13) “of cakes, and ale, and beasts, and feathered fowl, “and cool water in the course of each day; thou “comest, and it is triumphant. The flesh is upon “thy bones, (14) and thy form is even as it was upon “earth. Thou takest drink into thy body, thou eatest “with thy mouth, and thou receivest bread along with “the souls (15) of the gods. The god Anubis protecteth thee, and he maketh himself thy protector;

THE BOOK OF THE DEAD IN THE PTOLEMAIC PERIOD.

PLATE XVII.



“thou art not turned away from the gates of the Tuat
 “(*i.e.*, underworld). Thoth, the most mighty (16) god,
 “the lord of Khemennu, cometh to thee, and he
 “writeth for thee the BOOK OF BREATHINGS with
 “his own fingers. [Then] doth thy soul breathe for
 “(17) ever and ever, and thy form is made anew with
 “life upon earth; (18) thou art made divine along with
 “the souls of the gods, thy heart is the heart of Rā,
 “and thy members (19) are the members of the great
 “god.”

“Hail, Osiris Kērāsher, the son of Ṭashenātī!
 “Āmen is nigh unto thee (20) to make thee to live
 “again. And the god Āp-uat (*i.e.*, the Opener of the
 “ways) hath opened up for thee a prosperous path.
 “Thou seest with thine eyes, thou hearest with thine
 “ears, thou speakest with thy mouth, (21) and thou
 “walkest with thy legs. Thy soul hath been made
 “divine in the Tuat so that it may make every trans-
 “formation; at thy will thou breathest with delight
 “[the odours] of (22) the holy Persea tree of Ānnu
 “(*i.e.*, Heliopolis). Thou wakest each day and seest
 “the rays of Rā. Āmen cometh to thee (23) having
 “the breath of life, and he causeth thee to draw thy
 “breath within thy funeral house. Thou appearest
 “upon the earth each day, and the BOOK OF BREATH-
 “INGS of Thoth (24) is a protection unto thee, for
 “thereby dost thou draw thy breath each day, and
 “thereby do thine eyes behold the beams of the divine
 “Disk. The goddess of Right and Truth maketh

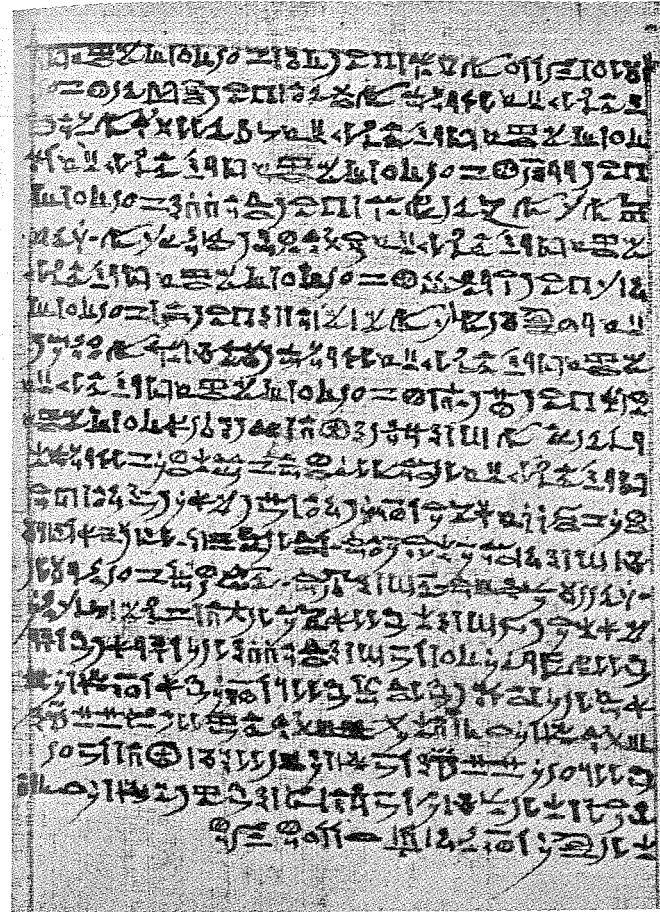
“speech on thy behalf before Osiris, (25) and her writings are upon thy tongue. Horus, the avenger of his father, protecteth thy body, he maketh thy soul to be divine like those of all the gods.”

II. (1) “The god Rā vivifieth thy soul, and the soul of Shu uniteth the passages of thy nostrils.”

“Hail, Osiris Kērāsher, (2) the son of Tāshenātī! Thy soul draweth its breath in the place which thou lovest. Thou art even as Osiris. Osiris the Governor of those in Amentet is thy name. (3) The water-flood of the Prince cometh unto thee from Ābu (Elephantine), and it filleth thy table of offerings with *tchefau* food.”

“[Hail] Osiris Kērāsher, (4) the son of Tāshenātī! The gods of the South and of the North come unto thee, and thou art led by them to the ends of the countries of (5) millions of years. Thy soul liveth, thou art in the following of Osiris, and thou drawest thy breath in Re-stau; the strength which protecteth thee (6) is hidden in the lord of Setet and [in] the great god. Thy material body liveth in Tattu [and in] Nif-urtet, and thy soul liveth in heaven (7) each day.”

“[Hail] Osiris Kērāsher, the son of Tāshenātī! the goddess Sekhet hath gained the mastery over what is baleful to thee, Heru-āa-(8)ābu protecteth thee, Heru-seshet-ḥrā maketh thy heart, and Heru-maati protecteth thy body,” or as others say, (9) “thy tongue. Thou art stablished with life, and strength,



Text from the Papyrus of Kērāsher (Brit. Mus., No. 9995).

"and health, and thou art firmly seated upon thy
 "throne in Ta-tchesertet. Come, then, Osiris Kerāsher,
 "(10), the son of Tashenātīt, thou risest in thy form,
 "thou art arrayed in thine ornaments, thou hast firm
 "hold upon life, thou passest thy days (11) in health,
 "thou journeyest hither and thither, and thou drawest
 "thy breath in every place whatsoever. Rā riseth
 "upon thine abode even as Osiris; thou drawest thy
 "breath, (12) and thou livest through his rays. Amen-
 "Rā-Heru-khuti vivifieth thy *ka* (*i.e.*, double), and he
 "maketh thee to flourish by means of the BOOK OF
 "BREATHINGS. Thou (13) art in the following of
 "Osiris-Horus, the lord of the *Hennu* Boat; thou art
 "like the great god at the head of the gods. Thy face
 "liveth, O thou whose births are lovely; thy name
 "(14) blossometh each day. Thou goest into the most
 "mighty and divine Hall in Tattu; thou seest him
 "that is head of those in Amentet during the Uka
 "festival. The odour of thee (15) is sweet like that of
 "the venerable ones [therein], and thy name is magni-
 "fied like those of the divine spiritual bodies."

"Hail, Osiris Kerāsher, the son of (16) Tashenātīt!
 "Thy soul liveth through the BOOK OF BREATHINGS,
 "thou art united through the BOOK OF BREATHINGS,
 "(17) thou enterest into the Tuat and hast no enemy
 "therein. Thou art as a living soul in Tattu and
 "thou hast thine heart, which hath not departed
 "from thee. Thou hast (18) thine eyes, and they
 "open daily."

The gods who are in the train of Osiris speak unto Osiris *Ḳerāsher*, the son of *Ṭashenātīṭ*, (19) saying:—

“Thou followest *Rā* and thou followest Osiris, and “thy soul doth live for ever and ever.”

The gods who dwell in the *Ṭuat* (20) of Osiris, the Governor of those in *Āmentet*, speak unto Osiris *Ḳerāsher*, the son of *Ṭashenātīṭ*, saying:—

“The gates of the *Ṭuat* are opened unto him, (21) “let him show himself in *Neter-khertet*. Verily, his “soul shall live for ever, he shall build habitations for “himself in (22) *Neter-khertet*, the god thereof shall “show favour unto his *ka*, and he shall receive the “BOOK OF BREATHINGS, and verily he shall (23) draw “his breath.”

“May Osiris, the Governor of those in *Āmentet*, the “great god, the lord of *Abydos*, grant a royal oblation; “may he give offerings of cakes, (24) and ale, and oxen, “and wine, and *āget* drink, and bread, and *tchefau* food, “and all beautiful things to the *ka* of Osiris *Ḳerāsher*, “(25) the son of *Ṭashenātīṭ*. Thy soul doth live, and “thy material body doth germinate by the command of “*Rā* himself; thou shalt never perish and thou shalt “never suffer diminution, III. (1) [but shalt be] like “*Rā* for ever and for ever.”

“Hail, *Usekh-nemtet*, who comest forth from *Ānnu*, “the Osiris *Ḳerāsher*, the son of (2) *Ṭashenātīṭ*, hath “not committed sin.”

“Hail, *Ur-at*, who comest forth from *Kher-āḥa*, the “Osiris *Ḳerāsher*, the son of *Ṭashenātīṭ*, (3) hath not “done deeds of violence.”

“Hail, *Fenti*, (4) who comest forth from *Khemennu*, “the Osiris *Ḳerāsher*, the son of *Ṭashenātīṭ*, (5) hath “not committed slaughter (?).”

“Hail, *Āmam-maat*, who comest forth from the two “*Qerti*, the Osiris *Ḳerāsher* (6), the son of *Ṭashenātīṭ*, “hath not plundered the possessions of the dead.”

“Hail, *Neḥa-hrā*, (7) who comest forth from *Re-stau*, “the Osiris *Ḳerāsher*, the son of *Ṭashenātīṭ*, (8) hath “not inflicted injury.”

“Hail, *Rereti*, who comest forth from heaven, the “Osiris (9) *Ḳerāsher*, the son of *Ṭashenātīṭ*, hath not “committed sins of . . . of the heart.”

“Hail, *Maati-em-khet*, (10) who comest forth from “*Sekhem*, the Osiris *Ḳerāsher*, the son of *Ṭashenātīṭ*, “(11) hath not made revolt.”

“Hail, ye gods who are in the *Ṭuat*, hearken ye “unto the voice of Osiris *Ḳerāsher*, the (12) son of “*Ṭashenātīṭ*, and let him come before you, for there “is neither any evil whatsoever, nor any sin whatso- “ever (13) with him, and no accuser can stand [before “him]. He liveth upon *Maät*, he feedeth upon *Maät*, “and he hath satisfied (14) the heart of the gods by “all that he hath done. He hath given food to the “hungry, and water to the thirsty, and clothes (15) to “the naked. He hath made offerings to the gods, and

“to the *Khus*, and no (16) report whatsoever hath been
 “made against him before the gods. O come, let him
 “enter the *Tuat* and not be repulsed; (17) come, let
 “him follow Osiris with the gods of the *Qerti*. Let
 “him be a favoured being among the favoured ones,
 “(18) and let him be divine among the perfect ones.
 “Come, let him live; come, let his soul live. Let his
 “soul (19) be received in whatsoever place it pleaseth,
 “and let him receive the BOOK OF BREATHINGS. (20)
 “Come, let him draw breath with his soul in the *Tuat*,
 “and let him perform (21) whatsoever transformations
 “he will along with those who are in *Ámentet*. Come,
 “let his soul go into every place where it would be, and
 “let it live upon earth for ever, and for ever, and for
 “ever.”

THE BOOK OF BREATHINGS.

PART II.

[From a papyrus at Florence (Pellegrini, *Il libro secondo della respirazione*, Rome, 1904).]

I. 1. The Second BOOK OF BREATHINGS, which shall be placed under the head of the god, that it may be recited by the 2. Hathor Arisuiniat, whose word is

maät, the daughter of Tasheratetut, whose word is *maät*.

I am Rā in his rising. I am 3. *Átem* in his setting. I am Osiris, governor of those who are in *Ámentet* by night and by day. Let your faces be turned towards me, O ye Gatekeepers of the *Ámentiu* gods, 4. O ye Guardians of the *Tuat*, O ye Doorkeepers of Pa-*Hennu*. May *Ánpu*, the son of Osiris, [come] to me, 5. the righteous Guardian of the *Tuat*.

Let your faces be turned towards me, O ye gods whose eyes are as sharp as knives, who are in the following of Osiris, 6. ye gods who dwell in the Hall of the *Maāti*-gods, ye gods of the Hall of *Sekhet*-7. *Áanru*.

Let your faces be turned towards me, O Hathor, Mistress of those who are in *Ámentet*, and O *Maät*, unto whom those who are in *Ámentet* make acclamations.

8. Let your faces be turned towards me, O all ye gods who are in the *Tuat*, ye gods who watch over Osiris.

I am your father Rā-*Heru-Khuti*, 9. from whom ye came forth in *primaeval* time.

I am Horus, the son of Isis, the son of Osiris, who is on his everlasting throne.

I am Horus the Great, 10. the Lord of the South. Thoth hath the members of Rā to perform the act of union, and he hath placed Horus upon the throne of his father.

I am Horus of the Two Eyes, the Lord of the divine

staff, **11.** whereby all the gods have been made to be victorious.

I am Horus, Lord of Sekhmit (Letopolis), Lord of . . . , devourer of the enemies of **12.** Annu (Heliopolis).

I am Thoht, the Lord of the words of the god, who giveth adoration to all the gods.

Let your faces be turned towards me, O ye Guardians of the Tuat, **13.** I leave the desolation of the days and of the night; let, I pray, my soul come forth (or, appear) in the heavens with the divine Souls **14.** of the great gods. Let me partake of the offerings with Atem, and let me drink cool water from the river (?) in the House of the Prince **15.** as doth the Aged Prince who is in Annu. Let me enter into Annu on the night of the offerings on the altar of the festival of the sixth day of the month, II. **1.** with all the gods and goddesses of the South and of the North, and let me be like one of them. Let me enter **2.** [before] Osiris Khenti-Amentiu with the holy gods on the night of the festival of the divine Henu Boat at the moment **3.** of each day when my soul flieth upwards. Let me, I pray thee, enter in. Let me, I pray thee, come forth, [for] I am one of **4.** them.

Hail, Thoht, let thy face be turned unto me. Make thou to be *maät* my word against my enemies, just as thou didst make the word of Osiris to be *maät* against **5.** his enemies, in the presence of the great Tchatcha who dwell in Heliopolis, on that night of battle when the

6. Sebi fiend was slain, on the day wherein the enemies of Neb-er-tcher were destroyed; in the presence of the great Tchatcha who **7.** dwell in Tettët, on that night when the Têt was set up in Tettët; in the presence of the great Tchatcha who dwell in Sekhem, **8.** on that night when the offerings were [placed] upon the altar in Sekhem; in the presence of the great Tchatcha who dwell in the city Pe-Tep, **9.** on that night of the reception of Horus in the *Meskhent* of the gods, and of the stablishing Horus as heir **10.** of the possessions of his father Osiris; in the presence of the great Tchatcha who dwell in the city of the Rekhti, on that night when Isis **11.** lay down to watch and to weep for her brother Osiris; in the presence of the great Tchatcha who dwell in the ways of the **12.** dead, on the night of making up the reckoning of those who are not to exist; in the presence of the great Tchatcha who dwell in An-ruṭ-f, on that night **13.** of the Great Mystery of forms in Het-Suten-henen (Herakleopolis); in the presence of the great Tchatcha who dwell in Tettu, **14.** on that night of the great festival of the ploughing up of the earth in Tettu; in the presence of the great Tchatcha who dwell in Re-stau, **15.** on that night of the lying down of Anep (Anubis) [with] his arms upon the things which were round about Osiris.

Hail, Lord of Splendour, Governor of the Great House, **16.** let thy face be turned towards me. Give thou unto me my mouth that I may speak with it. Guide thou to me my heart at the moment of the Nebt

Fiend. Make thou for me my mouth that **17.** I may speak with it with it in the presence of the Great God, the Lord of the Tuat, and let me not be turned back in heaven or upon earth **III. 1.** in the presence of the Tchatcha of every god and of every goddess.

I am the soul of Horus who quenched the fire when it came forth.

Hail, **2.** Ptaḥ, father of the gods, let thy face be turned towards me. Open for me my mouth, open for me my two eyes, even as thou didst open the mouth and two eyes of Seker-Osiris **3.** in the House of gold in the city of Áneb-ḥetch. Open for me my mouth with the iron instrument wherewith thou didst open the mouth of **4.** the gods.

I am the son of Sekhet, the goddess who is seated at the western side of heaven. Make thou to flourish my name like [that of] Osiris, Governor **5.** of Ámentet. Let me be distinguished at the head of the gods of the Two Companies of gods. Make thou to be for me my heart in the House of Hearts, and my heart-case in the House **6.** of Heart-cases. Make thou my heart to rest for me upon its throne, and let my heart-case be established upon the things of power which protect it. Give thou unto me my mouth that I may speak therewith, **7.** and my legs that I may walk therewith, and my two arms that I may overthrow mine enemies. Let there be opened for me the doors of heaven and of earth, even as thou didst **8.** open them for the gods

and the goddesses. Grant that Ánep (Anubis) may open for me the pylons of the Tuat. Grant that I may be made **9.** one of those who follow Osiris. Let the decrees which have been decreed concerning me [be found] in Ḥet-kau-Ptaḥ (Memphis) my body in Neter-Khertet. **10.** Let it be granted unto me to do whatsoever my KA pleaseth in heaven and upon earth. Let it be granted to my soul to alight upon my body.

Hail, my heart, I am **11.** thy lord; thou shalt not remove thyself from me any day; [this is] the decree of Tanenu, the Great. Hearken thou unto me, my own heart; thou shalt be in my body, and thou shalt not fall away (or, incline away) from me. **12.** I am the being for whom were made the decrees in olden time(?) in Memphis whereby his heart was made to obey him, and the Two Divine Fighters (i.e., Horus and Set) in Ánnu shall not seize and **13.** carry away my heart from me. I am that being for whom Átem worked in olden time(?) under the holy Persea Tree in **14.** Ánnu according to the decrees of Thoth himself. Let it be granted to me to have light within my eye, so that I may walk by night [as well as] by day, and let me see his radiance **15.** every day.

O my heart, my divine mother! O my heart, my divine mother! O my heart-case, be established by the things which protect it. Let Átem speak to me good [words]. Let my members be [made] anew, **16.** and let Neḥebkamake them to be in a flourishing condition.

May he grant that I may travel over the earth [and] in the horizon of the sky, and may he grant that I shall never die in Neter-Khert.

IV. 1. He shall make my soul to be divine, he shall glorify my body (or, he shall make my body to be like that of a *khw*, i.e., spirit), and he shall revivify my members. The god *Átem* shall place me on the 2. Boat of *Rā*, and he shall cause me to perform all the transformations which it shall please me [to make]. He shall give to me my mouth that I may speak therewith, and he shall make me to renew my life 3. like *Rā* every day. My health shall be the health of *Rā*, and the health of *Rā* shall be my health.

My hair is as the hair of *Nu*. My face is as the face of 4. *Rā*. My eyes are as the eyes of *Hathor*. My ears are as the ears of *Áp-uat*. My nose is as the nose of *Hent-Sekhem*. 5. My lips are as the lips of *Ánep* (*Anubis*). My teeth are as the teeth of *Serqit*. My neck is as the necks of *Isis* and *Nephthys*. My arms are as the arms of *Ba-nebt-Ṭeṭṭu*. 6. My body is as the body of *Net*, the Lady of *Sais*. My backbone is as the backbone of the Lords of *Kher-āḥa*. 7. My body is as the body of *Sekhit*. My thigh is as the thigh of the Eye of *Horus*. My legs are as the legs of *Nut*. My feet are as the feet of *Ptaḥ*. 8. My toes are as the toes of the Living *Uraei*. There is no member in me which is without a god. *Thoth* maketh the passes of life over my members, and my flesh 9. is [filled] with life every day. I shall not be pinioned by my

arms, and my hands shall not be put in restraint. My name shall endure for 10. millions of years, and I shall fly about in heaven and on the earth. The fear of me shall be in the body of the gods.

My father is *Sebu*, 11. and my mother is *Nut*. "Osiris, Governor of those in *Ámentet*," is my name. I am *Horus*, Governor of millions of festivals. 12. his secret place in every land.

I am the Great One, son of the Great One.

I am the Mighty One, son of the Mighty One.

I am *Horus*, the son of *Rā*.

I am 13. the *Sekhem* (Power) of my father *Rā*.

I am the Two *Tchoui* of *Shu* and *Tefnut*.

I am he who is born of *Sebu* and *Nut*.

I am the 14. Holy Soul who dwelleth in *Thebes*; *Ámen* is my name.

I am *Thoth* in every land.

I shall rise up like the king of the gods, and I shall never die in 15. *Neter-Khertet*.

Hail, all ye gods and all ye goddesses! let your faces be turned towards me. I am your lord, come ye therefore to me and be ye in my following. 16. I am your lord, and the son of your lord.

Let your faces be turned towards me. I am your father, I am in the following of *Osiris*. I shall stride over the heavens, 17. I shall open up a way for myself in the earth, I shall journey over the whole earth, and my steps shall be as the steps of the holy Spirits (*KHW*).

I am provided for millions of years, and "Rā-Heru-khuti" is my name.

THE BOOK OF TRAVERSING ETERNITY.

[From a papyrus at Vienna (Bergmann, *Das Buch vom Durchwandeln der Ewigkeit*, Vienna, 1877).]

1. Hail, Osiris, divine father, prophet of Ámen-Rā, king of the gods, prophet of the goddess Bast, who dwelleth in Thebes, prophet of Khensu Pa-arū-sekheru in Thebes, the great one of the house (i.e., steward) of Khensu in Thebes Nefer-ḥetep, the fourth prophet of Ámen, who art over the secret of the god, libationer, MER-PER-PAUT-TAUI, the son of PASHEREĀSHKHET, divine father of Ámen-Rā, the king of the gods, born of TCHATHU, the lady of the house, the sistrum bearer 5. of Ámen-Rā! Thy soul liveth in heaven in the presence of Rā, thy *ka* (double) acquireth the divine nature with the gods, thy body remaineth permanent in the deep house in the presence of Osiris, and thy SĀḤU¹ becometh luminous among the Living. Thy

¹ The *sāhu* was the luminous, translucent, transparent, and immaterial covering in which all the spiritual, intellectual, and mental members and faculties of a man arrayed themselves after the death of the material body; a useful rendering of the word is "spiritual body."

descendants flourish upon the earth in the presence of Sab, upon thy seat among those who live (on the earth), thy name is stablished (or, firm) in the utterance of those who have their being through the "Book of traversing eternity." Thou comest forth by day, thou joinest thyself to the Disk 10. (or, the god Áten) which floodeth thee with light, thy nostrils inhale the sweet breath of Shu, thy nose breatheth the full breath of the north wind, gentle breezes and zephyrs refresh thy throat, thou incorporatest life in thy body, thou openest thy mouth in speech to the Peḥti gods, thy words have power and vigour among the Spirits, thou eatest bread and thou imbibest ale, thy majesty maketh its appearance in the form 15. of a Living Soul, thou openest thy two eyes and thou makest a passage through thy two ears, and thou seest and hearest with them, thy heart is stablished upon its seat, and the case of thy heart resteth upon its foundation, the organs in thy body are in the places where they should be, and the Divine Children (i.e., Kēsthā, Hāpi, Tuamutef, and Qebḥsennuf) keep ward over them, thy two hands have power to grasp, and the soles of thy feet to walk, and thine arms are able to perform their work. Thou sailest easily through the air, thou hoverest in the 20. shadow, and dost perform every act according to the dictates of thy heart. Thou risest in the sky and thy hand is not separated therefrom, thou descendest into the Tuat and art not repulsed therefrom. Thou treadest the way of the gods of the horizon, and thou

makest thy seat with the divine beings of *Āmenti*. Thou journeyest round about the upper heaven in the following of the starry gods. Thou circlest about the night-sky face to face with their stars. Thou travellest therein under the **25.** authority of the lords of the morning and evening horizons, and thou ministerest to those who are in the divine region of the earth. Thou unitest thyself to the god *Hēḥ* when he riseth in the early portion of the day, and to the god *Tchetta* when he entereth in at eventide, and thou passest [over] (or, on) this earth as a *SĀḤU* of air. Thou travellest on whatsoever way thou choosest, thou floatest down the river to *Tattu*, thou sailest up the river to *Nifur*, to the divine nomes which contain the burial [places] of *Osiris*. Thou embarkest in the *Neshem Boat* with the loyal and divine servants [of *Osiris*], advancing to thy seat in the *Divine Boat*, and thou **30.** arrivest in port at the quay of the nome-city of *Busiris*. Thou journeyest about through the lands of the cities of *Hapuneps*, thou openest a passage on the road through the regions of the palace of *Urtet*, thy *ka* (double) passeth behind the doors of the upper heavens, thou marchest with long strides to the Lord of [the Land of] *Silence*, thou takest thy way to the Lord of the Land of Protection, thou liftest up thy legs in the Hall of *Osiris*, and thou goest about in the Hall of the *Maāti*, **35.** thou approachest with the divine ministrants to see the Great God, the divine beings who lead thee along lead [thee] to the holy place, thou

enterest into the *Great House*, thy feet not being turned back, and thou advancest to the *Divine House* without repulse. Thou drawest thy breath, O *Osiris*, in the double house of the *Great One*, in the [house of] gold, with those divine beings who dwell in *Āmentet*, and in the house of the lord of life, thou makest thy way through the doors of the gods of the *QERTI*, and thou becomest a companion of the divine beings who are at rest. The Master of the Throne (i.e., *Anubis*) saith, "Come! Come!" **40.** The Opener of the Books (i.e., *Thoth*) indicateth for thee a way, and the warders of the pylons say, "Put forth thy arm" (or, strengthen thy hand), and thou criest out to those who are over the Halls [of the *Tuat*]. Thou walkest over the domains of the House of twofold Stability, thou advancest over the land in the city of *Ārq-ḥēḥ*,¹ thou singest praises to *Un-nefer*, whose word is *Maāt*, in his hidden shrine, *Fentch-f-ānk-em-ābt-f*,² and thou invokest *Tet* of the city of *Nifurtet* in the body of his divine mother, the Holy Prince in *Pa-ār*. **45.** Thou passest through the doors of the city of *Uthesi-ḥēḥ*, thou forcest a way for thyself on the roads in the *Divine Tuat*, thou lookest upon the *KHU* as he lieth upon his funeral couch, and the *SĀḤU* laid out upon his bier. Thou goest forth into the halls of the gods, and the princes, and the who are among the companies of the

¹ A shrine of *Osiris* at *Abydos*.

² The name of the shrine means, "His nose liveth in his dwelling."

gods, thou passest by the companies of the gods of the House of Sâp, and the warders of the House of the Prince. **50.** There are given to thee life and power in Het-Merithit, and the service book is recited for thee in the hidden house. Thy waking up (or, watch) is happy in Het-Âsar of Hemaḳat, and thy body is in Het-Hemaḳat. Thou makest thy appearance in the temple of the festival of the Great Ploughing of the earth, thou takest thy place at the pylon of the horizon, thou enterest the hall of Pa-shenthit, thou goest into Pa-ānkh-ârut in peace, thou seest the utterances **55.** which are demanded when a festival taketh place, thou watchest the ceremony of the work of the Heseḫ temple, unguent is given to thee on the hands of the god Nem in the shrine (?) of Neith in Het-menennet, thou alightest upon the branches of the holy sycamore, and thou receivest the shadow [which falleth] from its leaves. Thou walkest through the central hall of the ancestor Seker when the god appeareth from his secret place, bandages are given to thee in the place of Heb-ṭeḫt, and the unguent *set-heb* in **60.** Uatchit, and provisions are provided in abundance for thee in the house of books, and the things which are necessary for thee **61.** from the tree of the Double House of Life. Thou fliest into the shrines of the house of the gods **62.** of Ṭaṭṭu, thou wingest thy flight over the lands of Abydos, thou journeyest to the House of **63.** HORUS-SET, thou smitest thine enemies in the House of UNNUITIT, thou walkest **64.** to the Sanctuary of

the Bull of the company of the gods, who performeth thy desire in the circle of his abode. **65.** Thine attributes are more remarkable than the pylon of Het-ka-Ptaḫ (Memphis), thou walkest in the form of a soul (*ba*) in the House **66.** of the Ram-gods (Bau), thou travellest in the double Uarekh-Chamber in Het- **67.** Mesnekht, thou enterest into the divine house of the Venerable Goddess, thou ascendest the staircase **68.** of Het-Hebset, thy soul journeyeth into the Hall, **69.** are opened to thee the pylons of Tephut-Tchat, **70.** thou bowest thy head to the ground for the sake of the things of Khapkhap, the goddess Khenementit giveth food in **71.** Âst-heqet, the arms of the goddess Menqet [are stretched out] in Per-khut, thou sittest **72.** in the hall (?) of Het-Ṭebutit with the Mâbui gods, sealed up is the **73.** knife, the god Shai is vigorous in Het-Meskhen-nekht **74.** by the side of the Âat gods, the writings are reckoned up, thou betakest thyself to walk outside the House **75.** of gold, thou unitest thyself to the earth at the seat of the holy house, thy duration of life is eternity, **76.** thy kingdom is everlastingness, thy *henti* periods are unending, **77.** and thou renewest thyself for ever and for ever.

BOOKS OF THE DEAD OF THE ROMAN PERIOD.

FUNERAL TEXT OF HERTU.

[See Lepsius, *Denkmäler*, vi. 122, and Lieblein, *Que mon nom*, plate I. ff.]

I. 1. [This] concerneth the Osiris Hertu, whose word is law.

I am Rā in his rising. I am Ātem in his setting. I am Osiris Khenti-Āmenti by night 2. and by day. Let your faces be towards me, O ye doorkeepers of the Țuat, ye doorkeepers of Āmentet, ye doorkeepers of Per Henu. 3. Let thy face be towards me, O Anubis, son of Osiris, thou just doorkeeper of the Țuat. Let your faces be towards me, O Hathor, Mistress of Āmentet, 4. and O Maāt, to those who rise up [before her] in Āmentet. Let your faces be towards me, O ye gods who dwell in the Hall of Sekhet-Āru. 5. Let your faces be towards me, O Hathor, Mistress of Āmentet, and O Maāt, to those who rise up [before her] in Āmentet. Let your faces be towards me, O ye gods of the Țuat, 6. all of you, [and] ye gods who keep watch over Osiris.

I am your father Heru-khuti, from whom ye proceeded in primaeval time. I am 7. Horus, the son

of Isis, the son of Osiris, who [sitteth] on the throne for ever. I am Heru-uru (i.e., Horus the Elder), the Lord of the South, who gave pleasure to the members 8. of Rā, and who hath placed Horus upon the throne of his father. I am Horus of the Two Eyes, the giver of weapons (?), who made to be strong all the gods. I am 9. Horus, the Lord of Sekhem, the Lord of Per- [the destroyer of] the wicked in Ānu.

I am Thoth, the Lord of divine words, who gave 10. a liturgy to every god. Let your faces be towards me, O ye guardians of the Țuat, and let me make to be empty things the hours of 11. the night.

Let, I pray, my soul fly upwards with the souls of the great gods. 12. Let me, I pray, gather together [my] things (i.e., offerings) with Ātem. Let me, I pray, enjoy cool drink offerings¹ in the House of the Prince, like the Aged 13. Prince in Ānu. Let me, I pray, enter into Ānu on the night [when] the offerings [are placed] on the altar, with 14. all the gods and the goddesses of the South and of the North, and let me be one of them. Let me, I pray, enter into Osiris Khenti-Āmenti, 15. with the holy gods on the night of the festival of the god of the Henu Boat. Let, I pray, my soul fly upwards daily. 16. Let me, I pray, enter in, and let [my soul] fly up as one of their souls.

O Thoth, let, I pray, thy face be towards me. Make

¹ Or, "Let me, I pray, cool myself in the Lake in the House of the Prince."

thou my word to be *maât* against 17. my enemies, as thou didst make the word of Osiris to be *maât* against his enemies, before the Sovereign Chiefs, who dwell in Ânnu, on the night of the fight to

II. 1. overthrow the Sebâu fiend, on the day of the destruction of the enemies of Nebt-Tcher.

[O Thoth, let, I pray, thy face be towards me]. Make thou my word to be *maât* against my enemies, 2. as thou didst make the word of Osiris to be *maât* against his enemies, before the Great Sovereign Chiefs, who dwell in Țațtu, on the night of setting upright the divine Țeț 3. in Țațtu.

O Thoth, [let, I pray, thy face be towards me]. Make thou my word to be *maât* against my enemies, as thou didst make the word of Osiris to be *maât* against his enemies, before the Great Sovereign Chiefs, who dwell in 4. Sekhem, on the night of the offerings on the altar in Sekhem.

O Thoth, [let, I pray, thy face be towards me]. Make thou my word to be *maât* against my enemies, as 5. thou didst make the word of Osiris to be *maât* against his enemies, before the Great Sovereign Chiefs, who dwell in Pe and Țep, on the night of the conception of 6. Horus in the birth-place of the gods, and of the stablishing of the hands of Horus over the things of his father Osiris.

O Thoth, [let, I pray,] thy face be towards me. Make thou my word to be *maât* against 7. my enemies, as thou didst make the word of Osiris to be *maât* against

his enemies, before the Great Sovereign Chiefs of the Lands of the Rekhti Goddesses, on the night of the 8. lying down of Isis, [and of her] watching her brother Osiris, and her weeping for him.

O Thoth, let, I pray, thy face be towards me. Make thou my word to be *maât* against my enemies, 9. as thou didst make the word of Osiris to be *maât* against his enemies, before the Great Sovereign Chiefs, who dwell in Ân-ruț-f upon his throne, on the night of the hidden 10. and great transformations (or, ceremonies) which are performed in Suten-henen.

O Thoth, let, I pray, thy face be towards me. Make thou my word to be *maât* against my enemies, as thou didst make the word of Osiris 11. to be *maât* against his enemies, before the Great Sovereign Chiefs, who dwell in Țațtu, on the night of the Great Festival of Ploughing in Țațtu. 12.

O Thoth, let, I pray, thy face be towards me. Make thou my word to be *maât* against my enemies, as thou didst make the word of Osiris to be *maât* against his enemies, before the Great Sovereign Chiefs, 13. who dwell in Re-stau, on the night of the lying down of Anubis, [when] his hands were over the things [which were] behind Osiris.

O Lord of Light, 14. thou Occupant of the Great Throne, let thy face be towards me. Grant thou to me my mouth that I may speak therewith. Guide thou for me my heart at the moment [of wrath] of the Nebt Fiend, 15. and fashion thou for me my heart that I

may speak therewith before the Great God of the Tuat. Let me not be driven forth from heaven and from earth in the presence of the Divine Sovereign Chiefs of every god **16.** and every goddess.

I am Horus, who maketh to be extinguished the fire when it cometh forth.

O Ptaḥ, father of the gods, let thy face be towards me. Open thou for me my mouth,

III. **1.** open thou it for me as thou didst make [to be opened the mouth of] Seker-Osiris in Het-Nub (i.e., the House of Gold) in Áneb-ḥetch (Memphis).

I am the son of the goddess Sekhet, and I have my seat by the dweller in the Urtet region of the heavens. **2.**

Make thou to flourish for me my name like the name of Osiris Khenti-Ámentiu, and distinguish thou me before the gods of the Divine Cycles. Make thou for me my heart in the house of hearts, and **3.** my mind (?) in the house of minds. Make thou for me my heart to rest upon its throne, and let my mind (?) be established by means of its protective amulets. Give thou unto me my mouth for speech, **4.** my legs for walking, and my hands to overthrow my enemies. Let there be opened for me the doors in the heavens and in the earth, even as thou hast done **5.** for the gods and goddesses. Let, I pray, Anubis open for me the doors of the Tuat. Let me, I pray, be made one of the followers of Osiris, and let be written down **6.** my commands in Het-Ptaḥ-ka (Memphis). Let my Ka

be in heaven and on the earth, and grant that my person (?) may alight on my body. I am the hearts of thy Lord (?); thou shalt not **7.** depart from me any day, according to the decrees of Tanenu, the great god. Make thou for me my own heart. I am he for whom decrees are made in Het-ka-Ptaḥ; **8.** grant that they may be hearkened to by him that is in Neter-Khert. Let not my heart be carried away from me by the Fighter Gods (Áḥaiu) in Ánnu. I am he concerning whom Átem maketh records **9.** before him on the holy Acacia Tree which is in Ánnu in the writing of the god Thoth himself. Let light be placed in my two eyes that I may walk by night **10.** [and] by day, and let me see his rays every day. My mind is established by means of (or, upon) its protective amulets.

O Átem, declare unto me the beauty of my members a second time, and let Neḥebka **11.** make them vigorous (or, fresh). May he grant that I may traverse the earth in the horizon of heaven. He will not permit me to die in Neter-Khert, he will make my soul to become like that of a god, he will make my body to become like that of a *khu*, **12.** and he will vivify my members a second time.

Átem hath granted me to be on the way of Rā, he hath granted that I shall make every transformation which I desire, he hath given me my mouth that I may speak with it, and he hath granted me to be **13.** renewed like Rā every day. I am strong and Rā is strong; Rā is strong and I am strong.

My hair is of Nu. My face is of Rā. My eyes are of Hathor. **14.** My ears are of Āp-uat. My nose is of Fent-Sekhem (or, Khent-Sekhem). My lips are of Ānpu. My teeth are of Serqet. My body resteth **15.** upon its seat. My hands are of Ba-nebt-Ṭaṭṭu. My body is of Neith, Lady of Saïs. My backbone is of the Lords of Kher-Āḥau. **16.** My belly is of Sekhet. My eyebrows are of the Eye of Horus. My thighs are of Nut. My legs are of Ptaḥ. The soles of my feet are of the Living Uraei.

IV. **1.** There is not a member [of mine] without a god. Thoth protecteth my members, and my flesh possesseth perfect life. I come forth by day, **2.** having been conceived by Sekhet and born of Nut. I am filled with [the strength of] the Uchat. I am the Ibis **3.** which cometh forth from Het-Ptaḥ-ka. Heaven is opened to me, and the earth is opened unto me. I have obtained the mastery over my heart. **4.** I have obtained the mastery over my members. I have obtained the mastery over my mind. I have obtained the mastery over my hands (or, arms). I have obtained the mastery over my mouth. **5.** I have obtained the mastery over my members and the things which belong to them. I have obtained the mastery over the things which appear at the word (i.e., offerings), [that is] beer, oxen, and geese. I have obtained the mastery over the water **6.** from the depths of the river. I have obtained the mastery over my eyes on the earth. I have obtained the mastery over my eyes in Neter-

Khert. I live upon bread, **7.** and I have cool water to drink from Ḥāpi (the Nile). I stand up through bread. I sit down through milk. I drink wine. **8.** I create. I receive breath from the Erpuit goddesses.

I am the great god who cometh from Neter-Khert the rays of Rā, **9.** the breath of Āmen—I am they for ever. Osiris, the Great God, the word Horus I-em-ḥetep, born of Mut-Menu (?). **10.**

O Rā, I am thy son. O Thoth, I am thine eyes. O Osiris, I am thy Power. O ye Lords of Khemennu (Hermopolis) I am thy heir, **11.** [and the heir] of Maāt.

O Horus, O Great Company of the Gods, O Little Company of the Gods, let, I pray, my name flourish in Thebes, as the **12.** name of Ātem, the Lord of Ānnu, flourisheth in Ānnu; as the name of Shu flourisheth in the Upper sanctuary in Ānnu; **13.** as the name of Tefnut flourisheth in the Lower sanctuary in Ānnu; as the name of Sab flourisheth in Ba-Shemaum; **14.** as the name of Nut flourisheth in Het-Shennu; as the name of Osiris Khenti-Āmenti flourisheth in Abydos; **15.** as the name of Isis flourisheth in Nif-ur; as the name of Horus flourisheth in Pe; as the name of Uatchit flourisheth in **16.** Ṭep; and as the name of Nephthys flourisheth in Ānnu. Let me fly upwards, let fly upwards the soul of Osiris Hertu **17.** born of Mut-Menu, whose word is law, [and let him enjoy] breath for ever and for ever!

FUNERAL TEXT OF ANKH-F-EN-ĤETEMTI,
AN UTCHEB PRIEST.

[From a papyrus in Cairo (Lieblein, *Que mon nom*, plate xvii. ff.)]

I. 1. [This] concerneth Osiris, the "divine father," the *utcheb* priest of the great god, Ankh-f-en-ĥetemti, whose word is law, the son of Nes-Ptah, 2. born of Thent-Ĥet.

I am Rā when he riseth. I am 3. Tem when he setteth. I am Osiris Khenti-Āmentiu by night, by day, 4. and during every hour of every day. I am the Ibis with the black head, the white belly (or, body), and the 5. lapis-lazuli (i.e., blue) back. I am he who maketh the book [to be] before him in the presence of 6. the Divine Lords of Ānnu.

Let your faces be towards me, O ye who are the doorkeepers of Āmentet, [and] ye 7. gods who guard the Tuat. I pray ye to let me go in, I pray ye to 8. let me come out, I pray ye to make me one of those who are with you.

Let thy face be towards me, O Ānpu, son of 9. Osiris, thou just doorkeeper of the Tuat. I pray thee to let me enter 10. into the Hall of Maāt, and I pray thee to make me one of those who are in the following of Seker. I am 11. as one of those with whom are "offerings the gift of the king." I am pure.

II. 1. Let thy face be towards me, O Hathor, Mistress of Āmentet, and thou goddess Maāt unto whom come

those who are in Āmentet. I pray thee to let 2. my soul fly into the region above, so that it may be face to face with the souls 3. of the great gods, and also that it may descend and alight upon my body. I pray thee to let me have the cool waters 4. from the Lake in the House of the Aged One, like the Great Aged One [who] is in Ānnu.

O Thoth, make thou my word to be *maāt*—let thy face be towards me—5. against my enemies, as thou didst make the word of Osiris to be *maāt* against his enemies before the great Tchatcha 6. who dwell in Ānnu, on that night of weighing the; 7. and before the great Sovereign Chiefs, who dwell in Tuattu, on that night of the making to stand upright 8. the divine Teṭ in Tuattu; and before the great Sovereign Chiefs, who dwell in Ābt (Abydos), on that night of 9. the conception of Horus [in] the birth-place of the gods; and before the great Sovereign Chiefs, 10. who dwell in the cities of Pe and Teṭ, on that night of making the word of Horus, the son of Isis, the son of Osiris, to be *maāt* 11. against his enemies; and before the great Sovereign Chiefs, who are present at the great

III. 1. festival of ploughing the earth in Abydos, on that night of the festival of Heker.

Let the 2. hymns be repeated for Horus four times; let [the hymns] be repeated for Osiris Khenti-Āmentiu

(Un-Nefer), whose word is law, four times; 3. let the hymns be repeated for my majesty four times.

O Thoth, turn thou thy face towards me! Let, I pray, **4.** my name germinate (i.e., flourish) in Thebes, and in my own nome, for ever and ever, even as flourisheth the name of **Ātem**, **5.** the Lord of **Ānnu** (Heliopolis) in **Ānnu**, and as flourisheth the name of **Shu** in **Ment-her¹** in **Ānnu**.

O Thoth, let, I pray, thy face be turned towards me! Let, I pray, my name flourish in Thebes, and in my own nome, for ever and ever,

6. even as flourisheth the name of **Tefnut** in **Ment-kher²** in **Ānnu**;

7. as flourisheth the name of **Sabu** (**Ḳebu**) in **Shamaut**;

8. as flourisheth the name of **Osiris Khenti-Āmenti** in **Abydos**;

9. as flourisheth the name of **Isis** in **Nef-urti**;

10. as flourisheth the name of **Osiris**, the Lord of **Ṭaṭṭu** and Lord of **Āntchet**, as [god of] the towns, and **Sept** of the nomes;

11. as flourisheth the name of **Horus** in **Ānnu**;

12. as flourisheth the name of **Uatchit** in **Ṭep**;

13. as flourisheth the name of **Nephtys** in **Ḥebt** (Heliopolis);

14. as flourisheth the name of **Isis** in all the nomes;

15. as flourisheth the name of **Ba-neb-Ṭaṭṭu**; and

16. as flourisheth the name of **Thoth**, the Twice-

¹ I.e., the "Upper shrine."

² I.e., the "Lower shrine."

great, the great god, the Lord of **Khemennu** (Hermopolis).

IV. 1. Hail, **Osiris**, divine father, **Utcheb** priest of the great god, **Ḥetemet**, **2.** whose word is law, the son of **Nes-Ptah**, born of **Thent-Ḥet**!

Thy soul **3.** liveth in heaven before **Rā**, and gifts are made unto thy **Ka** (Double) before the gods. **4.** Thy **Khu¹** and thy **Sāḥu²** are before the Beings of Light (**Khu**), and thy material body **5.** is established in the **Ṭuat** before the **Ka** (Bull) of the Beings of **Āmenti** in thy beautiful name of The utterances of thy mouth **6.** are thy hymns(?)³ **7.** Behold, thou hast thy mourners. **8.** **9.** Thy life from the time when thou didst walk as a child [to the present], when these their offerings are made **10.** to thy **Ka**, hath been defined by the Mistress of the Four Quarters of the Sky. Thy burial **11.** is perfect, good, and permanent, and men make offerings to thy **Ka** at the west of Thebes **12.** in the sight of thy city and of the Lady of the city. Thy sepulchre shall never be overthrown, **13.** thy coffin shall never be broken to pieces, and thy body shall never be destroyed, **14.** the worms shall never effect their work of destruction on thee, and thy sepulchre shall never be violated. [Thou] shalt find

V. 1. the entrance of the door of thy Great House

¹ I.e., the immortal soul.

² "Spiritual body."

³ The text of lines 6-10 is corrupt.

in Amentet(?). Thy soul shall receive offerings in accordance with the list thereof [made by] **2.** the Royal Scribe, because the sepulchre of thy majesty is nigh unto his abode of light. Sennu cakes shall be **3.** to thy Ka three times each day in accordance with the offerings [written down] on the tablet of the Ennu gods (i.e., Isis and Nephthys). **4.** Their majesties shall come unto thee in the Divine Hall, and they shall applaud thy sepulture, **5.** for thou hast been swathed (?) with understanding. [When thou] eatest there shall **6.** take place in thee a transformation similar to that of the Bull with the two testicles.

Thy brother **7.** is behind thee to perform ceremonies on behalf of thy soul, and thou shalt become glorious by reason of the beauty of thy face. **8.** He shall provide offerings for thy majesty with the divine image of Rā **9.** every tenth day. Thy hand shall not be repulsed when it entereth in to unite with the Land of Life, **10.** to place things (i.e., offerings) and drink for its fathers and mothers. Thy nostrils **11.** shall inhale breaths of wind with Khensu, and Shu, the great god in **12.** Thebes, when he goeth up upon the water of Aat-Tchamutet regularly like Rā each day **13.** bearing the daily food and the Sennu cakes of the Hetepi gods. Heru-khuti shall illumine **14.** thy face at his season every day. Thou shalt stand up in the funeral valley, **15.** and thy hands shall [be raised] in praise of the Great Power, who is the Chief of all the gods. **16.** The duration of thy life shall be

THE BOOK OF THE DEAD IN THE ROMAN PERIOD.



Text from a Papyrus in the British Museum (No. 10,111).

for ever, and thy sovereignty shall be everlasting, and thy periods of one hundred and twenty years shall be endless.

FUNERAL TEXT OF TAKHERṬ-P-URU-ĀBT.

[From British Museum Papyrus No. 10,112.]

“Hail, Hathor Takhert-p-uru-abt, triumphant, born
 “of Thent-nubt, triumphant. Thy soul liveth in
 “heaven before Rā, gifts are made unto thy *ka* before
 “the gods, thy spiritual body is glorious among the
 “Khus, thy name is stablished upon earth before Seb,
 “and thy body shall endure permanently in the Neter-
 “khert (underworld *or* tomb). Thy house is in the
 “possession of thy children and thy husband, who weep
 “as they follow thee when thou goest about therein
 “with thy children; and they are rewarded for what
 “they have done for thy *ka*. [They have given thee]
 “good and perfect burial, and they make offerings to
 “thy *ka* at the west of Thebes in the sight of the folk
 “of thy city and of the Lady of the Temples. The
 “beautiful Amentet stretcheth out her hands to receive
 “thee according to the decree of the Lady of Abydos.
 “Thy tomb shall never be overthrown, thy swathings

¹ See Birch, *P.S.B.A.*, Vol. VII., p. 49; and Lieblein, *Que non nom fleurisse*, p. 1.

"shall never be torn in pieces, and thy body shall never
 "be mutilated. The god Anubis hath received thee in
 "the land of the Hall of Double Maat, and he hath
 "made thee to be one of those favoured and perfect
 "beings who are in the following of Seker. Thy soul
 "flieth up on high to meet the soul of the gods, and it
 "hovereth also over thy dead body which is in Akert.
 "Thou journeyest about upon the earth, thou seest all
 "that are therein, thou observest all the affairs of thy
 "house, and thou eatest bread, there having been per-
 "formed by thee transformations which are like unto
 "those of Baba. Thou goest to the city of Nif-urtet
 "at the festival of the altars on the night of the fes-
 "tival of Six, and at the festival of Anep. Thou goest
 "into the city of Nif-urtet at the festival of the little
 "heat, and the festival of lifting up the sky. Thou
 "goest into the city of Tattu on the festival of Ka-hra-
 "ka, on the day when the Tet is set up. The breath
 "of the wind hath made thy throat to breathe with
 "Khensu and Shu, the mighty one, in Thebes; and
 "thou hast abundant offerings for thy ka every tenth
 "day with the living image of Ra in Thebes. Thy life
 "is for ever and ever, and thy sovereignty is for ever,
 "and thou shalt endure for an endless number of
 "periods of twice sixty years."

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LONDON:
 PRINTED BY WILLIAM CLOWES AND SONS, LIMITED,
 DUKE STREET, STAMFORD STREET, S.E., AND GREAT WINDMILL STREET, W.