

Books on Egypt and Chaldaea

VOL. XXVI. OF THE SERIES

THE BOOK OF OPENING
THE MOUTH

VOLUME I.

Books on Egypt and Chaldaea

THE BOOK
OF
OPENING THE MOUTH

THE EGYPTIAN TEXTS WITH ENGLISH
TRANSLATIONS

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BY

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KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM



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z pozůstalosti p. prof. Dr.
JOSEFA VACKA.
VOLUME I

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PREFACE

THE Book of Opening the Mouth which is printed, with English translations, in this and the following volume, is edited from three copies which were written in the XIXth, XXth and XXVIth Dynasties respectively. Though these copies are comparatively modern, it is certain that they describe faithfully ceremonies which originated among the primitive indigenous inhabitants of the Nile Valley, and reproduce the ancient formulae which were recited during their performance. The object of the ceremonies and formulae was the reconstitution of the body of the dead man and the restoration to it of the heart-soul (Ba), and the double (Ka). At the moment of death the immaterial and spiritual elements of man left him. The immortal spirit-soul (Khu) departed to the abode of spirit-souls, which was situated in some place either in heaven, or beyond the limits of this world (not below it), but the heart-soul and the Ka remained on earth, near the body, and had to be provided with meat and drink and a dwelling place. The recital of the Book of Opening the Mouth and the Liturgy of Funerary Offerings, and the performance of the ceremonies

described in them, were believed in all periods to re-create the body, and to enable its spiritual elements to continue their existence. In the earliest times the ceremonies were performed on the actual dead body, but subsequently, perhaps because it was more convenient, or perhaps as the result of a change of thought, a statue was substituted for it.

On this statue, which was set upon a mound of sand, with its face turned towards the south, the ceremonies were performed by the chief priest, who recited the prescribed formulae as he did so. At a certain stage in the proceedings he declared that the heart-soul and Ka had taken up their abode in the statue, and the funeral feast then took place. The hearts of the bulls (the incarnations of Osiris, the "Bull of Amentet"), which had been torn out from their bodies, and the fore-leg which had been cut off from each, and presented all reeking with blood to the statue, together with bread, wine and beer, formed the essentials of the feast. The spirits of these offerings were intended to be the food of the gods, and of the doubles and their heart-souls, and the material elements in the incarnate Osiris were eaten by the officiating priests, and by the relatives of the deceased, who by eating the offerings of the dead entered into communion with the spiritual beings of the Other World. Osiris was at once the victim, and deliverer, and food of the souls of the dead and of the living.

In addition to the bulls certain kinds of gazelle and

geese were slain, and their bodies were likewise presented to the dead. These creatures were the incarnations of the enemies of Osiris, who at some remote period were captured by the servants of the god and were brought and slain before him. Their spirits were consumed by the god, and their bodies were eaten by his followers.

The principal ceremonies described in the Book of Opening the Mouth were in use among the Predynastic Egyptians of the later part of the Neolithic Period, a fact proved by the flint Kef-peshes instrument in the British Museum. It seems certain that they were performed generally at Abydos before the Egyptians learned or evolved the art of writing. That they were simple in character goes without saying, and that they were few in number is proved by the models of the instruments, and knives, and vases, used during the ceremonies, which are described on pp. ix.-xv. With the great development of the cult of Osiris, which took place probably under the IIIrd and IVth Dynasties, new ceremonies and formulae were added to the old, and even under the Ancient Empire the Service of Opening the Mouth became practically a repetition of the acts performed and the words recited by the Sons of Horus for their father Osiris. In fact, the cult of the ancestor god, which was universal in the Sûdân and in Egypt up to the beginning of the Dynastic Period, became merged in the cult of Osiris, the dead yet living Man-god. The service remained in this

form substantially until the beginning of the Roman Period, and, when the copy of it in the Louvre which was made for the lady Sais was written, Christianity had been preached in Egypt for nearly one hundred years.



The Book of Opening the Mouth exercised a considerable influence on the religious literature of Egypt, for we find passages from it and allusions to it in the Pyramid Texts of Šaḫḫārah of the VIth Dynasty, and many of its ceremonies are reproduced in the remarkable work which M. Moret has translated into French and aptly termed the "Ritual of the Divine Cult." With the view of enabling the reader to compare the two works I have added an English rendering of the Ritual of the Divine Cult at the end of the present volume.




The Book of Opening the Mouth contains a few passages which it is at present impossible to explain, but the general meaning of the work as a whole is quite clear, and all who are interested in the religious literature of ancient Egypt will, I believe, be glad to possess this remarkable book in a handy form and in English dress.


E. A. WALLIS BUDGE.





BRITISH MUSEUM,
August 7th, 1909.

THE MODELS OF INSTRUMENTS, KNIVES AND
VASES, &c., USED IN THE CEREMONIES OF
"OPENING THE MOUTH."

IN the first volume reference has been made to the discovery in tombs of models of the Kef-peshes or Pesh-en-kef , the object with which an important ceremony in connection with the "Opening of the Mouth" was performed. Several of these appear to have been buried with the dead merely as amulets, but it is clear from the "finds" in certain tombs of the Ancient Empire, that models of several of the instruments employed in the "Opening of the Mouth," and of vases for unguents were grouped on a system and laid with the dead in their tombs. A good example of such a group is British Museum, No. 5526. Here we have a rectangular slab of soft limestone $6\frac{3}{4}$ in. long and $4\frac{5}{8}$ in. wide, rounded on the lower side, which has been washed over with some yellow colour. On the upper side are sunk cavities to hold the Pesh-en-kef, two small stone knives, two bottles, or bottle-shaped vases, and four vases for libations, wines, etc., of the ordinary shape and pattern. All the cavities save one, viz., that for a knife, contain the objects for which they were made. The Pesh-en-kef, , is made of a pinkish

stone, is polished, and measures $3\frac{2}{3}$ in. in length. The knife, , which remains is of a dark greyish-green stone, and is $1\frac{1}{2}$ in. in length. One bottle-shaped vase, , is made of rock crystal, and the other of black stone; their heights are $2\frac{1}{2}$ in. and $2\frac{1}{8}$ in. respectively. The four vases, , are of rock crystal, and vary in height from $1\frac{1}{4}$ in. to $1\frac{1}{8}$ in.; only one of them, the largest and finest, is bored to a depth sufficient for use. Here, then, we have a group of models of instruments for opening the mouth, and libation or wine vases which were, apparently, intended to be used for the benefit of the deceased in the Other World, if necessary. If the ceremony of Opening the Mouth was performed for the deceased with whom these objects were found before he was buried, they would appear to be unnecessary. It is possible, however, that groups of this kind were only buried with those for whom, for some reason or other, it was impossible to have the ceremony performed before burial by a properly qualified Kher heb "in decency and in order." The models described above were found at Abydos in the early years of the XIXth century, and they were acquired in 1836 at the sale of the Sams Collection. To assign an exact date to them is impossible, but it is tolerably certain that they belong to the time when one of the earliest forms of the ceremonies of Opening the Mouth was in use, probably under the IVth or Vth dynasty. The pink stone Pesh-en-kef speaks for itself, the two small stone knives, one of which is missing, represent the "iron of the South,"

and the "iron of the North," or the two *neterti* instruments . The white and the black vases represent the vessels which held the purifying liquids, or drinks, of the South and North, and the four small vases symbolize libations and wine. In fact, the group was sufficient for all the essentials of the ceremony of Opening the Mouth.

Another somewhat similar group in the British Museum, No. 23,222, is worthy of note. The slab is made of wood, which was originally covered with a thin layer of white plaster. It contains ten cavities, and nine objects; one knife in this case also is wanting. Here we have a pink stone Pesh-en-kef, a dark stone bottle-shaped vase, a rock crystal bottle-shaped vase, one dark stone knife, four rock crystal vases, and a rock crystal heart. The board is 6 in. in length and $4\frac{7}{8}$ in. in breadth. Other vases in the British Museum which formed parts of similar groups are: 1. Fine polished rock crystal vase, , No. 5528; 2. black stone vase, , No. 5527; two fine arragonite alabaster libation vases, , Nos. 38,266, 38,267; and three hard, dark stone libation vases, , Nos. 5529, 5530, and 5531.


The slab on which the models of the instruments and vases were arranged was, as we see from an important example in the Egyptian Collection of the Duke of Northumberland,¹ sometimes made in the form of a

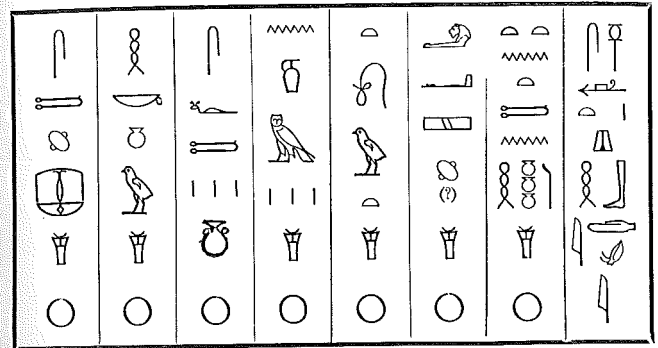
¹ See Birch, *Catalogue of the Collection of Egyptian Antiquities at Alwick Castle*, London, 1880 (Printed for private circulation), No. 505, page 64.

table for offerings, and made to serve as a pedestal for a figure of the deceased. Dr. Birch's description is as follows: "Figure of a man walking, wearing long striated hair, rude and coarse features, wearing a tunic, *shenti*, his left foot advanced, both hands pendent and clenched. He stands on a pedestal in shape of an altar of libations, rectangular, with rectangular spout; on the pedestal are laid the following small models, two cylindroid jar-shaped vases, and a small one between two bottles like *prochooi* of dark stone, an object like an amulet of two ostrich feathers united of red material, and two other objects like knife-blades, the use and meaning of which are unknown." The figure is of veined alabaster (arragonite), and the pedestal, or slab, of calcareous stone; height of figure 15 in., length of pedestal 14½ in., breadth 8½ in., depth 4½ in. From Abydos. Dr. Birch assigned the group to the XIIth Dynasty, but it was probably made under the Vth or VIth Dynasty. The "object like an amulet of two ostrich feathers united" is, of course, the Pesh-en-kef, or Kef-peshes, which has already been described.

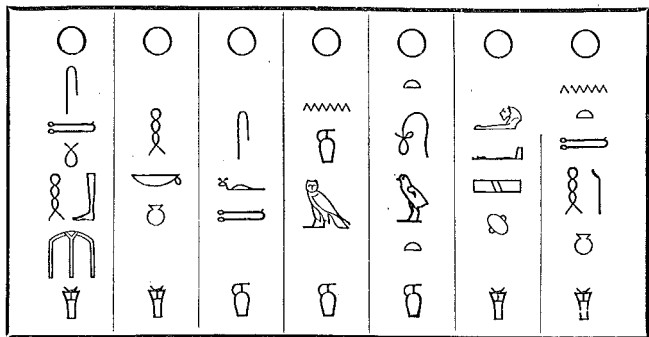
In connection with the "Opening of the Mouth" of the deceased, the Liturgy of Funerary Offerings shows that the mouth and eyes were anointed with seven holy unguents, or oils, and the names of these are duly set forth with great care. The importance of anointing the mummy or statue is fully proved by the

address to the holy oils which follows the list of their names. At an early period, certainly as far back as the Vth Dynasty, small alabaster slabs, inscribed with the names of the holy oils, and provided with circular hollows in which small quantities of the unguents might be placed, were buried with the dead, probably in connection with the groups of instruments and vases already described. The British Museum Collection contains three fine examples of such slabs, which may be thus described:—

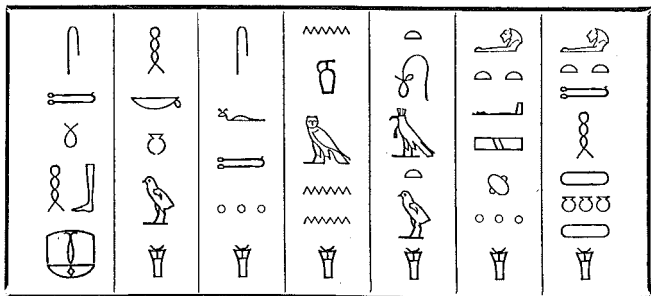
1. Alabaster slab, with the under side rounded. Length 5¾ in., breadth 2½ in. From the tomb of Aṭenà, , at Abydos. Vth or VIth Dynasty. No. 6123.




2. Alabaster slab, with under side flat. Length 5½ in., breadth 2¾ in. The name of the deceased is not given. No. 6122.





3. Alabaster slab, with under side flat. Length $5\frac{1}{2}$ in., breadth $3\frac{1}{4}$ in. The name of the deceased is not given. Without circular hollows. No. 29,421.



In tombs of the New Empire models of instruments used in Opening the Mouth, in the form familiar to us from the statue and papyri of the XVIIIth and XIXth Dynasties, are sometimes found. Examples of these may be seen in the British Museum, e.g., No. 26,278. This is a model of the instrument , in wood, $8\frac{1}{2}$

inches long, and was made for Queen Hâtshepset. Along the back is the inscription, "Beneficent god, Maât-ka-Râ, beloved of Amen, President of the Temple Tch Desert."



The name of the particular instrument which this model was intended to represent is not given. Another example in the British Museum, No. 15,779, is inscribed on one side of the handle with the name of Prince Nehi, , and on the same side, on the head, the name of the instrument is given "Ur-ḥeka," , i.e., "Great one of words of power, or spells." Ur-ḥeka is the name usually given to the sinuous ram-headed staff, or rod, with which the mouth of the deceased was touched by the priest, as we see from the Vignettes in the papyri of the Book of the Dead.

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THE BOOK

OF

OPENING THE MOUTH


CHAPTER I.

IN the "Liturgy of Funerary Offerings," of which a translation has been given in the preceding volume, the reader will have noticed several allusions to the "Opening of the Mouth" of the deceased, and it will also have been seen that this was believed to be effected chiefly through the offerings which were presented by the living to him. In one place¹ mention is made of the instrument "Kef-pesesh," , with which the mouth of the statue was touched, and in another² we find that two axes, one made of iron of the South, and another of iron of the North, were employed in the same way. The deduction which we should naturally make from the formulae in which these instruments are mentioned

¹ *Liturgy of Funerary Offerings*, pp. 157, 210.

² *Ibid.*, pp. 157, 210.

would be that each instrument was presented in turn to the statue, that some action was performed upon it by the priest with each, and that as a result of these actions the mouth of the statue became "opened." If, however, the lists of offerings which appear in the tombs of the IVth and the early part of the Vth Dynasty be compared with those in the tombs of the latter part of the Vth and those of the VIth Dynasty, it will be found that in the earlier groups no mention is made of the "Kef-pesesh" and the axes.

Now, we are not to understand from this fact that no ceremony of the "Opening of the Mouth" was performed before the end of the Vth Dynasty, for the expression "Opening the Mouth," , occurs twice in the tomb of Mathen,¹ an official who flourished at the end of the IIIrd or beginning of the IVth Dynasty.² It is, however, clear that under the IVth Dynasty the ceremonies of the "Opening of the Mouth," and the offerings which were presented during their performance, were fewer than in later times.

According to Schiaparelli,³ the service for the "Opening of the Mouth" began with the sprinkling of water and the burning of incense. The statue was next anointed with seven kinds of unguents, and the eyes were anointed with two kinds of eye-paint. Two

¹ Lepsius, *Denkmäler*, ii. 4.

² F. W. von Bissing, *Geschichte Aegyptens*, p. 10.


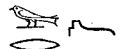

³ *Il Libro dei Funerari*, p. 255.

garments were then presented, and the washing, purifying, anointing, and dressing of the statue were considered to be complete. A further censuring and sprinkling of the statue were then performed, and the statue was ready for the meal which was provided.

The food was brought in upon a table, and two "royal tables of offerings" were also set forth in the *usekht* hall, or chamber, of the tomb. The statue could not, of course, sit down to eat at the table, but it seems that some one, perhaps a priest, sat down to partake vicariously of the food on the table. The repast consisted of a few different kinds of bread and cakes, beer, *chesert* drink, &c., and when it was ended the mouth of the statue was "opened," and the deceased whom it represented was believed to have become a *khui*, or spirit, and to possess all the faculties of the spirits in the Other World. The ceremonies are thus seen to have been few, and, as the offerings cannot have been very expensive, the service of "Opening the Mouth" was probably performed for all but the poorest folk.

Towards the end of the Vth Dynasty a change took place, and, according to Signor Schiaparelli,¹ an entirely new list of offerings to the statue was drawn up. The number of objects was largely increased, and the list contained the names of joints of meat, bread, cakes, wines, grain of various kinds, fruit, flowers, and vegetables, and the ceremonies connected with the censuring and sprinkling of the statue were multiplied. At

¹ *Op. cit.*, p. 257.

this time also was introduced the employment of the "Kef-pesesh," and the two axes, , which in later times were superseded by the instruments SEB-UR, , and the TUN-Ā, .

The tombs which contain the best examples of the newer list are the Pyramids of Kings Unās, Tetā, and Pepi II. Neferka-Rā. The list in the Pyramid of Tetā is shorter than that in the Pyramid of Unās, and that in the Pyramid of Pepi II. is the longest of all. Thus we see that at the end of the VIth Dynasty there were two lists in use, the older and simpler list which appears in the tombs of the IVth Dynasty, and the longer list, which also contained the formulae to be employed when the three above-mentioned instruments were used.

The questions which naturally arise here are, Why was the list of offerings lengthened? And why was the use of instruments introduced? To answer these questions definitely is not easy with the materials at present available. We are justified in assuming that the older and shorter list was a product of the theologians of Memphis, who attempted to express in it the views and beliefs of the people of Northern Egypt and the Delta. As this list continued to be inscribed on private tombs, whilst the longer and newer list was being cut on the walls of royal tombs, we may conclude that the priests who drew up the inscriptions for the Pyramids of Unās, Tetā, Pepi II., &c., were under the

influence of the cult of some god, or some religious system, which was not accepted generally at Memphis.

This cult we have good reason to think was that of Osiris, the chief seat of which was at that time at Abydos. The formulae of the longer list of offerings in the royal pyramids of the VIth Dynasty contain many allusions to incidents in the history of the funeral ceremonies which were performed for Osiris by Horus and his assistants, and throughout it the dead king is identified with Osiris. Set, the god of physical darkness and of moral evil, as a result became the foe of the dead king, and his evil influence could only be averted by the intervention of Thoth, the "heart of Rā." As Set carried away the Eye of Horus, so also did he snatch away the soul of the deceased; and as Thoth "found" the Eye of Horus and restored it to him, so also did he seek for, and find, and give back to the deceased his soul. The calamities which came upon the god Osiris also came upon the king, who was only delivered from them by a repetition of the ceremonies which were performed for the god. By the introduction into the formulae of allusions to the enmity which existed between Horus and Set, the killing of Osiris, and his resurrection ceremonies, the character of the list of offerings became entirely changed, and the longer list of the royal pyramids is not a mere development or amplification of the older list, but a new composition containing the doctrine of the cult of Osiris. It may be noted in passing that there are allusions to Rā in it,

and these we may assume to be due to the influence of the priests of Rā of Heliopolis, which was under the Vth and VIth Dynasties very great.

The new List of Offerings, or Liturgy of Funerary Offerings, as we may call it, had for its object the "Opening of the Mouth" of the mummy, or statue, like the old List, but the means employed were more elaborate, and they represented different religious views and convictions. The new List, having been introduced by the kings of the Vth and VIth Dynasties, gradually superseded the old one, and the "Book of Opening the Mouth," which is found to have been used under succeeding dynasties, preserves all its principal characteristics unchanged.

Under the XVIIIth Dynasty, during the period of which so many important developments in the Egyptian religion took place, we learn from such tombs as that of Rekh-mā-Rā that a considerable number of ceremonies were added to those which were performed during the celebration of the service of "Opening the Mouth" under the Vth and VIth Dynasties. It is unlikely that these ceremonies were invented at this period, and Signor Schiaparelli is undoubtedly right when he says that they existed in ancient times (i.e., before the XVIIIth Dynasty) as simple sepulchral ceremonies, or as ceremonies which belonged to the cult of divine statues, and that they became grouped round the ceremony of Opening the Mouth, either through the organic growth of that ceremony itself, or

under the influence of extraneous causes, among which are their similarity to ceremonies connected with the divine cult, and the growing influence of the doctrine of Abydos.¹

"OPENING THE MOUTH" IN THE XIXTH DYNASTY.



In the upper register we see the tomb in the Theban hills, with a sepulchral stele inscribed with prayers by the deceased. Anubis supports the mummy, before which are Hu-nefer's wife, and, probably, his daughter. Two priests performing ceremonies connected with "opening the mouth," and the "Reader" burning incense and sprinkling water. In the lower register are the instruments used in the ceremonies, priests, and animals for sacrifice.

The materials from which we may construct an account of the ceremonies of Opening the Mouth as they were performed from the XVIIIth Dynasty on-

¹ *Il Libro dei Funerari*, p. 260.

wards are, fortunately, abundant, and we can describe one ceremony after the other with considerable exactitude. To the versions of the Book of Opening the Mouth which are given in the tomb of Seti I. and in the tomb of Petā-Āmen-âpt vignettes are added, and such illustrations are of the greatest value. In the following pages the narrative is drawn from texts of Seti I. (XIXth Dynasty), the royal scribe Butehai-Āmen (XXth Dynasty), and Petā-Āmen-âpt (XXVIth Dynasty), the vignettes being added in their proper places.

CHAPTER II.

THE FIRST CEREMONY.

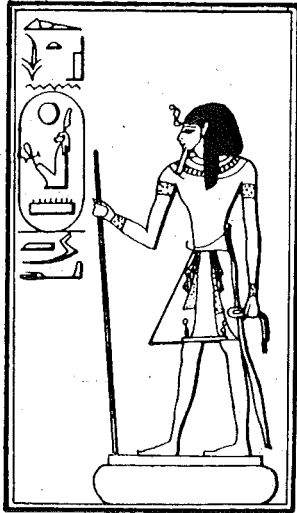
IN the first Vignette of the Book of Opening the Mouth in the tomb of Seti I. the statue of the king is seen standing upon an oval which is intended to represent a mound of sand; in his right hand is a staff. The opening words of the texts order the statue to be placed upon a mound of sand in the "House of gold," with its face to the south. The heaping up of the sand to form a foundation for the statue was an important ceremony, and one to be performed with due care, for it was believed to impart to the place sacredness, or holiness. After the site of a temple had been marked out it was the custom to scatter sand over it, in order to sanctify the building which was to be raised upon it, and to consolidate its foundations.¹

The "House of gold" was the sarcophagus, or perhaps the front hall of the tomb, or even the space in front of the tomb. Why the statue should be placed with its face towards the south is not stated, but the meaning of the rubric is clear, and we can only assume

¹ Compare Moret, *Rituel*, p. 201, and Maspero, *Rituel du Sacrifice Funéraire*, p. 291.

that the orientation of the statue in this direction was in accordance with some belief, or tradition, which had come down from remote antiquity.

It is well known that the Egyptians in all periods regarded the land of Punt as their original home, and




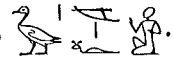




The statue of the deceased standing on a mound of sand.¹

the source whence they derived their religious beliefs, and as Punt lay to the south of Egypt, it seems as if the dynastic Egyptians commemorated these facts by

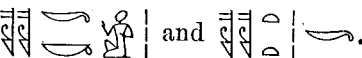
¹ The series of pictures in the tomb of Seti I., which illustrates the ceremonies of Opening the Mouth, were first published by Champollion in *Monuments de l'Égypte et de la Nubie*, tome iii., pll. cexlii.—ccxlvii.

making the statues of their dead to look towards their old home during the performance of their funerary ceremonies. It was probably thought that turning the face of the statue towards the south would increase the efficacy of the prayers and ceremonies. In connection with this idea mention may be made of the fact that the Hebrews turned their faces to Jerusalem when praying (see 1 Kings viii. 44; Daniel vi. 10), and the Muhammadans pray to this day with their faces turned towards Mecca. Every khân contains a "Kiblah," so that its frequenters may know in which direction to pray, and a compass is greatly prized by every desert Arab, for it enables him, to find the direction of this holy city.

The ordering of the ceremonies was under the direction of the "Kher heb," i.e., he who had the roll of papyrus inscribed with the service, and he was assisted in carrying out its directions by:—

1. The ERPĀ, or heir of the deceased, .
2. The SAMER-F, or SA-F-MER-F, .
3. The SEM, . Later called SETEM, .
4. The SMER, .
5. The ĀM-ĀS, .

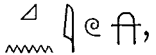
6. The *AM KHENT*, 

7. The *MESENTIU* ministrants, two groups,


8. Two women, who represented Isis and Nephthys; one was called *TCHERÁT URT*, and the other *TCHERÁT NETCHESET*.

Of all these the *Kher heb* was by far the most important. In everything which concerned magic and religion he was the supreme authority, and his decision could only be overruled by the king. He could of course read and write, and his knowledge of methods of procedure in magical ceremonies and of the contents of the sacred books caused him to be regarded with great respect, and often with fear. He was the equivalent of the "medicine man" and "magic doctor" of modern Central African tribes, and many of his duties suggest that his office was of Central African origin. In the *Book of Opening the Mouth* it is he who directs the acts of his assistants, it is he who tells them what to say, and he took care that all his behests were carefully obeyed. The honour in which he was held throughout Egypt testifies to the great influence which he wielded. The king was the lord of the material world, but the "*Kher heb*" was the mediator between him and the unseen powers of the universe, and he was by many supposed to influence the final destinies of the dead.

THE SECOND CEREMONY.

II. By the order of the *KHER HEB* the *SEM* (*SETEM*) priest put on the *qenáu* garment , which appears to have covered his shoulders, breast, and the upper part of his back, then having taken in his hand a censer of burning incense he walked round the statue four times, and said to it:—

"Thou art pure. Thou art pure, O Osiris.

"Thou art pure. Thou art pure, O Osiris.

"Thou art pure. Thou art pure, O Osiris.


"Thou art pure. Thou art pure, O Osiris."

Of the exact shape of the *qenáu* garment we have no satisfactory information, but it is clear that it was supposed to endow the wearer with some spiritual power, and to make efficacious the words which he had to say. The word is not found in the Theban Recension of the *Book of the Dead*, and the garment was probably a copy of one of the garments which the primitive Africans, from whom the Egyptians borrowed their funerary ceremonies, wore when burying their dead. It is useless to attempt to find a meaning for the name *qenáu*, for the exact meanings of names of objects of this kind were either forgotten or modified at a very early period.

We may note in passing that onwards from the XVIIIth Dynasty, if not earlier, all the ceremonies of Opening the Mouth were performed on the statue of the deceased, and not on the body, or mummy, as was

the case in primitive times. Many African travellers have reported that, in the case of chiefs and great men, the burial ceremonies occupy many days, and that the body is painted red, and dressed as if for a festival. Thus the Makarakas kept the body of a chief seated on a native bed (*ankarib*) for a whole year, during which it was smoked over a slow fire that was kept constantly burning. At intervals food and beer were placed before it, and at the end of the year it was buried (Junker, *Travels*, i. 297). In the Dynastic Period the Egyptians observed a period of seventy days in embalming their dead,¹ and this custom they no doubt inherited from their indigenous ancestors from the South.

THE THIRD CEREMONY.

III. The third ceremony consisted of sprinkling, or pouring, water over the statue to make it a pure abode for the KA, or double of the deceased. The SEM priest, according to one version, the SMER, according to another, took four *nemes* or *nemeset* vases, , and having filled each with water walked round the statue four times, each time emptying one of the vases over it, and recited the following formulae:—

1. "Thou art pure. Thou art pure. Thy purifications are the purifications of Horus, and the purifications of Horus are thy purifications.

¹ Cf. Genesis 1. 3.

2. "Thou art pure. Thou art pure. Thy purifications are the purifications of Set, and the purifications of Set are thy purifications.

3. "Thou art pure. Thou art pure. Thy purifications are the purifications of Thoth, and the purifications of Thoth are thy purifications.



The Smer priest pouring water over the deceased from the *Nemeset* vases.

4. "Thou art pure. Thou art pure. Thy purifications are the purifications of Sep, and the purifications of Sep are thy purifications."

He then added:—

"Thou hast received thy head, and thy bones have been brought unto thee before Seb."

The SMER priest at this period was the equivalent of the HEN KA $\sqrt{\text{H}}$, or "priest of the KA," of the Ancient Empire, and the duties of each consisted in ministering to the KA and its statue.

The words "thou hast received thy head" refer to the primitive Egyptian custom of dismembering the bodies of the dead. In the graves of the late Neolithic Period in Egypt the head is found to be cut off from the body, and the hands, feet, legs, &c., are laid before it. The object of the earliest funerary ceremonies was to rejoin these limbs and members, and this the priests of the cult of Osiris declared they were able to do. The most important of all the ceremonies which were performed at Abydos in reconstituting the body of Osiris was the setting up of his backbone, $\sqrt{\text{H}}$, and the fixing of his head to his body. The head of Osiris was believed to be preserved at Abydos, and each year at the great festival of the god the ceremony of rejoining his head to his body was celebrated.

In the XLIIIrd Chapter of the *Book of the Dead* the deceased is made to say:—

"I am the Great One, son of the Great One. I am Fire, the son of Fire, to whom was given his head after it had been cut off. The head of the god Osiris was not taken away from him; let not the head of the Osiris Ani be taken away from him. I have knit myself together; I have made myself whole and com-

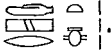
"plete; I have renewed my youth; I am Osiris, the heir of eternity." And in another Chapter (CLIV.), after referring to the fact that Osiris did not decay, the deceased says: "I shall have my being. I shall live. I shall germinate. I shall wake up in peace; I shall not putrefy; my intestines shall not perish; I shall not suffer injury; 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 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 nor be destroyed on this earth."

The god Seb is mentioned in connection with the bones of Osiris, because he was the god of the earth and had them in his keeping after the dismemberment of the body of the god, and because, according to one theological system, he was the father of Osiris. The parents of Osiris were Seb and Nut, and his grandparents Shu and Tefnut. In the text of Butehai-Åmen we find added, after Seb, the words:—

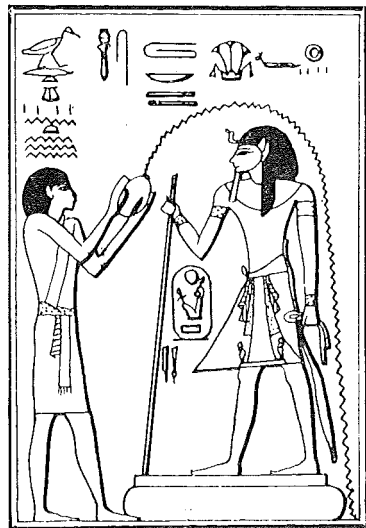
"Thoth hath purified them (i.e., the bones) for thee, so that there may not come upon them the destruction which appertaineth to them."

THE FOURTH CEREMONY.

IV. In the fourth ceremony the SEM priest, or SMER, performed another series of purifications of the statue,

but on this occasion he made use of four *tesher* vases
. He walked round the statue four times, and each time he poured the water from one of the vases and recited the following formulae:—

“1. Thou art pure. Thou art pure. Thy purifications



The Smer priest pouring water over the deceased from the *tesher* vases.

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

“2. Thou art pure. Thou art pure. Thy purifications
 “are the purifications of Set, and the purifications of
 “Set are thy purifications.

“3. Thou art pure. Thou art pure. Thy purifications

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

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

He then added:—

“Thou art pure. Thou art pure, O Osiris.

“That which is in the two Eyes of Horus hath been
 “presented unto thee, and the two *tesher* vases of
 “Thoth, and they purify thee so that there may not
 “exist in thee that destruction which appertaineth unto
 “thee.”

From the above passage we see that the water which was sprinkled on the statue not only made it pure and sanctified it, but also removed from the body of the deceased all possibility of its destruction through decay. The deceased was through it supplied with the fluids of magical power which were in the Eyes of Horus, and was henceforth under the protection of Thoth, who was the “heart of Rā” and the intelligence of the gods. The four *tesher* (red) vases symbolize the “red Eye” of Horus, and in number they correspond to the four quarters of the world.¹

¹ See the remarks on them in Moret, *Rituel*, p. 174.

CHAPTER III.

THE FIFTH CEREMONY.

V. For the fifth ceremony the SEM priest, or SMER, dissolved in a vase of water five grains of the *qemā* incense, which was gathered near the city of Nekhebet, the Eileithyiaopolis of the Greeks, and the Al-Kâb of the Arabs, and walking round the statue four times he recited the following formulae :—

“ 1. Thou art pure. Thou art pure, O Osiris.

“ 2. Thou art pure. Thou art pure, O Osiris.

“ 3. Thou art pure. Thou art pure, O Osiris.

“ 4. Thou art pure. Thou art pure, O Osiris.

“ Pure is the *semān* incense, pure is the *semān* incense
“ which openeth thy mouth.

“ Hail, Osiris, taste thou the taste thereof in the
“ divine dwelling.

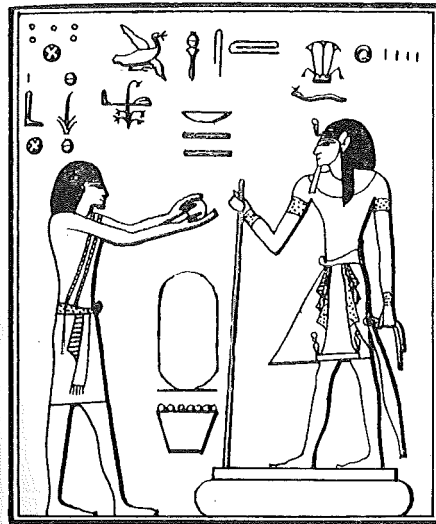
“ An outflow of Horus, the Lord, is the *semān*
“ incense ;

“ An outflow of Set is the *semān* incense ;

“ It established the heart of Horus-Set.

“ The *semān* incense of thy mouth, thy incense,
“ maketh pure the gods who are in the following of
“ Horus.”

This ceremony may be described as the “censing of the South,” for in it the statue was censed with the incense of the South *par excellence*. The *semān* has not yet been satisfactorily identified, and though it has usually been considered to be a substance resembling



The Smer priest censing the statue of the deceased with five grains of incense of the South.

the ordinary natron, it may well be something quite different. It appears to have been the characteristic incense of the South. The South was the half of the world believed to be the country of Horus, and it was certainly associated with him, just as the North was the country of Set.

THE SIXTH CEREMONY.

VI. In the sixth ceremony the statue was censed with the "incense of the North," which, as we have seen above, came from a place called *Shet pet* in the Natron Valley. The SEM priest, or the SMER, took five



The Smer priest censing the statue of the deceased with five grains of incense of the North.

grains of this incense, and walked round the statue four times, and he presented them to it, reciting the following formulae :—

“Thou art censed with natron. Thou art censed
“ with natron.

“1. Thy censings with natron are the censings of
“Horus, and the censings with natron of Horus are thy
“censings.

“2. Thy censings with natron are the censings of
“Set, and the censings with natron of Set are thy
“censings.

“3. Thy censings with natron are the censings of
“Thoth, and the censings with natron of Thoth are
“thy censings.

“4. Thy censings with natron are the censings of
“Sep, and the censings with natron of Sep are thy
“censings.”

And this priest shall also say :—

“Thou art stablished among thy brethren, among
the gods.

“Thy mouth is the mouth of a sucking calf on the day
whereon he is born.”

According to the rubric in the text of Butchai-
Amen, the SEM priest was obliged to touch the mouth
of the statue twice, and the eyes twice, and one hand
twice.

THE SEVENTH CEREMONY.

VII. The seventh ceremony was also one of censing.
The SEM priest, or the SMER, took five grains of the
ordinary natron incense, and placing them in a vessel,
walked round the statue with them four times, and

then presented them to it, reciting as he did so the following formulae:—

“Thou art censed, thou art censed, O Osiris.

“1. Thy censings are the censings of Horus, and the censings of Horus are thy censings.

“2. Thy censings are the censings of Set, and the censings of Set are thy censings.

“3. Thy censings are the censings of Thoth, and the censings of Thoth are thy censings.



The Smer priest censing the statue of the deceased with five grains of natron incense. Behind him stands the Kher heb.

“4. Thy censings are the censings of Sep, and the censings of Sep are thy censings.

“Thou art pure. Thou art pure, O Osiris.

“Thou art pure. Thou art pure, O Osiris.

“Thou art pure. Thou art pure, O Osiris.

“Thou art pure. Thou art pure, O Osiris.

“Thy KA is purified; thou art censed, thou art censed, thou art censed.

“Thou art established among thy brethren the gods.

“Thy head is censed for thee, and thy mouth is censed for thee.

“Thy bones have been purified for thee, and the [decay] which appertaineth to thee shall not come upon thee.

“O Osiris, I have given unto thee the Eye of Horus, and thy face is filled therewith. Thou art shrouded in incense, thou art shrouded in incense.”

According to the rubric in the text of Butehai-Åmen, the SEM priest was obliged to touch the mouth of the statue twice, and the eyes twice, and one hand twice.

THE EIGHTH CEREMONY.

VIII. The eighth ceremony is also one of censing. In it the SEM priest, or the SMER, took a censer of burning incense, and presented it to the statue saying:—

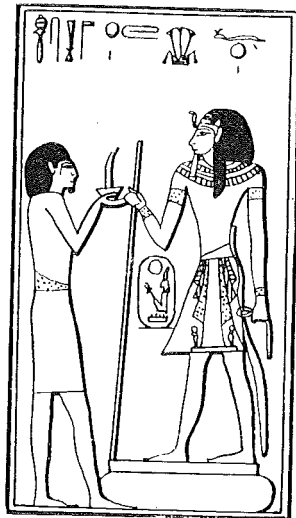
“O Osiris, I have presented unto thee the Eye of Horus, and the odour thereof cometh unto thee.”

The text of Butehai-Åmen adds:—

“The smell of the Eye of Horus is to thee. The smell of Nekhebit, which proceedeth from the city of Nekheb, cometh, it washeth thee clean, it adorneth thee, and it maketh its seat to be on thy two hands.”

And the rubric orders the words, "Thou art pure, thou art pure, O Osiris," to be said four times.

The ceremonies of sprinkling and censuring are now complete, and the statue is ceremonially clean, and has been enveloped in a cloud of purifying incense through which no impurity can penetrate.

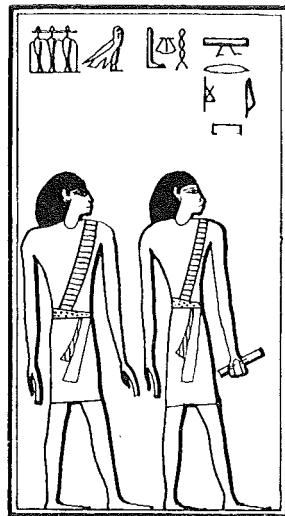


The Smer priest presenting a censer of burning incense to the statue of the deceased.

THE NINTH CEREMONY.

IX. The ninth ceremony is one of great importance and interest. In it the KHER HEB is assisted by a priest called the "ÂM KHENT," or "ÂMMI KHENT," who performed duties in connection with the interior of the

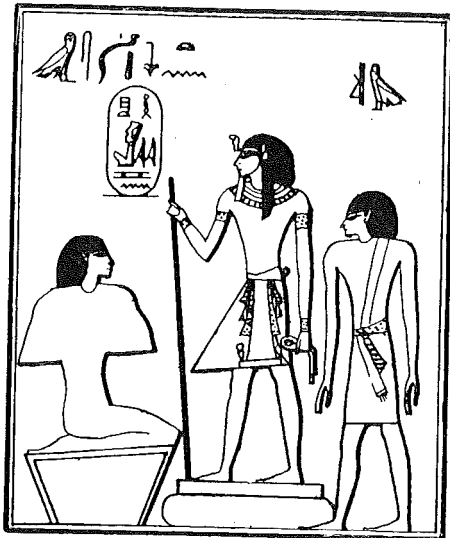
tomb. He wore a loin-cloth and belt, and had a sash over his right shoulder. The KHER HEB and the ÂM KHENT passed from the place outside where the previous ceremonies had been performed into the interior of the tomb in order to see the "august one in the chamber of the house of gold." "House of gold" is,




The Kher heb and the Âm Khent passing into the tomb.

as we have seen, a name of the sarcophagus, and the "chamber of the house of gold" is the chief hall of the tomb. Having entered the KHER HEB and the ÂM KHENT found a statue of the deceased there, and before it a short rectangular bed, the shape of which

resembles that of the *ankarib* of the Súdání tribes. On this bed was the SEM priest, who was arrayed in a long, close-fitting garment; this was, probably, the skin of a bull. His legs were drawn up, his hands were clasped together on his breast, his elbows projected



Sem priest. Statue of the king. Ām-Ās priest.
The Sem priest lying on a bed and personifying the dead king

from his sides, , and he was supposed to be asleep. Standing behind, or near the sleeping SEM priest, was another priestly official or ministrant, the "ĀM ĀS," or "ĀMMI ĀS," who also performed duties in connection with the interior of the tomb. As the KHER HEB and

the ĀM KHENT were about to enter the tomb the ĀM ĀS said:—

"O my father, my father!

"O my father, my father!

"O my father, my father!

"O my father, my father!"



Two priests inside the tomb.

At these words the SEM priest, who had been lying down, sat up quickly, and as he did so he saw the KHER HEB and the ĀM KHENT at the door of the tomb. He then said:—

"I was lying down and one roused me; I was asleep
"and one touched me.

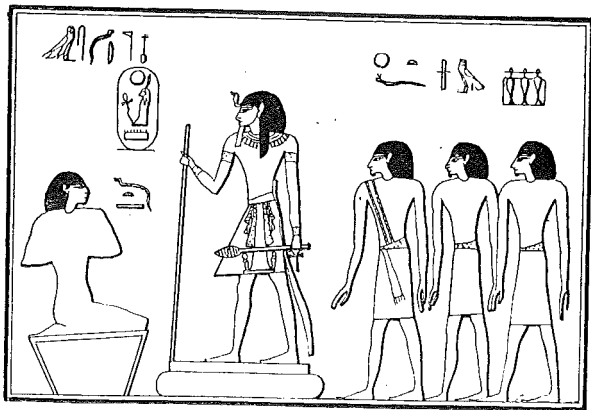
"I have seen [my] father in his every form."

In answer to these words the KHER HEB and his two companions said, according to the text of Seti I., to the SEM priest:—

"Is not thy father with thee?"

And according to the text of Butehai-Āmen:—

"Horus is a SĀH; is not thy father [a SĀH]?"



The Sem priest rising from the bed.
This act is symbolical of the resurrection of the king from the dead.

The SEM priest then replied to the KHER HEB and his companions, and said:—

"Horus laid a net, and he whose face was covered
"with a net hath covered him (i.e., the deceased) with
"a net."

In the text of Seti I. the KHER HEB then says:—

"I have seen the father in his every form, they

"protect him, he existeth, he shall not be carried away."

And the text of Butehai-Āmen adds:—

"Going round about [as] a bee (or, hornet), thou
"seest all the goings round about of thy father."

Then the SEM priest said:—

"The bees (or, hornets) giving protection they make
"him to exist."

And the KHER HEB replied to the SEM priest:—

"There is [his] shadow, [but] there is no impurity (?)
"therein."

Both the ceremony and the words spoken by the various priests are difficult to explain satisfactorily. The SEM priest, it would seem, played the part of the dead man, and in rising up at the words of the ĀM ĀS acted the part of one who rose from the dead. Before he lay down on the bed he wrapped himself in the skin of a bull or cow, because he intended the deceased to be reborn through that act, and it was believed that by "passing through" the skin of a bull vicariously a man obtained the gift of new birth, either for himself or for the person he represented. Thus Anubis passed through a skin for Osiris, and a son might do so on behalf of his father.¹ The skin of the bull was also symbolical of the skin of Set, and later it became a name of the Other World, so that the emerging of a man from the skin of a bull was symbolical of his escape from the Tuat. Now, the skin was also typical

¹ See the excellent paper by Lefébure in *Sphinga*, tom. viii., *La Vertu du sacrifice funéraire*.

of the sacrifice, and the passage through it endowed a man with the strength and life of the victim, and made him the representative of the animal slain. As the bull was a symbol of Osiris, who was himself the "Bull of Amenti," so was the man who had put on his skin a representative of Osiris.

The skin has played a prominent part in the religious and magical ceremonies of many nations. The skin of a sacred animal placed upon a figure or statue of the god to which it was sacred gave the figure all the powers and attributes of that god. The skin in fact contained a part of the life of the god. In Egypt, as Mr. Frazer has pointed out (*Golden Bough*, ii. 368), a ram was killed annually, and his skin was placed on the image of Amen, to whom the animal was sacred. Originally the skin was stuffed, but at a later period, when figures of the god were made in stone or precious metal, it was merely laid on them, and the inanimate stone, with its covering of skin, became an all-powerful personification of the god himself. Mr. Crawley states (*Mystic Rose*, p. 111), that the Queensland tribes used to flay a slain enemy, and preserve the skin as a powerful medicine. They would cover their patients with it as with a blanket, and it was believed that the sick people derived benefit from it.

So far the ceremony seems simple enough, but the conversation between the SEM and KHER HEB priests is difficult to understand, and up to the present has puzzled all inquirers. The allusion to the SĀḤ

suggests that the deceased has become a SĀḤ (i.e., a being endowed with all the mental and spiritual attributes which he possessed upon earth, together with the new powers which he gained in the Other World) like Horus, but the exact point of the remark is not easy to grasp. Also what Horus did with the net is unknown, and it is not clear whether he used it in his fight with Set, or for the protection of his father's face, or for both purposes.

The rubric in the text of Seti I. seems to indicate that the net was in the form of a beetle, or that Horus or Osiris himself took the form of a beetle, just as he seems to have taken the form of a bee, or hornet, and of a mantis. That the mantis played an important part in connection with the deceased is evident from the *Book of the Dead* (Chapters LXXVI. and CIV.), where he says, "I have come into the House of the King by means of the mantis who hath led me hither," and, "the mantis hath brought me to see the great gods who dwell in the Other World."

The beetle which is depicted in the text of Seti has horns, and appears to represent the large class of beetle which is common in the Sūdān, and is employed by the magicians in performing works of sorcery and in medicine. This beetle is known as the *Ceratorrhina gobiath*, and is coloured green, red, white and black. Among the Baluba people the sorcerer who wishes to cast a spell on a man first provides himself with the body of

a very large beetle, probably the goliath beetle. The empty receptacle of the insect is crammed with small human knuckle-bones and red scrapings of *kakula* (canewood). If such a beetle (which is about two and a half inches long) cannot be found, then he takes a small horn of sheep, goat, or antelope, and fills it similarly. He puts this object in his mouth and thereupon becomes invisible. The beetle is then placed with a *Tragelaphus* horn filled with various ingredients in a very long pod of the *Kigelia* tree. At the moment of casting the spell, the sorcerer adds to the hidden beetle or horn a paste made of charcoal. These things are then buried before the threshold of the house of the man to be bewitched, and twigs scattered over the ground; when the master of the house comes out, and touches a twig with his foot, "his leg contracts, his sinews shrivel, and he falls back dying on his mat" (Johnston, *Grenfell and the Congo*, ii., p. 659). Mr. Torday tells us that when a Muluba man is to be admitted into the Bakanzansi sect, his sponsor, at the next meeting of the guild, lays on the ground the leaves of various trees, dried clots of blood, fragments of human bones, and the body of a goliath beetle (*Grenfell and the Congo*, i., p. 405).

The beetle, the mantis, and the bee certainly played a very important part in connection with the resurrection of the deceased. The beetle probably assisted him to acquire new life, but how exactly this insect worked cannot be said. The *mantis* was held to be sacred by

the Egyptians, just as it is considered holy by the Hottentots,¹ who have a legend to the effect that it carried away children. In some of the "Bushmen drawings" this insect is figured, and presumably the drawings in which it appears illustrate the legend. There are many species of mantis, and sometimes the insect is as much as four inches long. "They are usually a bright green, but some species develop a splendid ocellus of black and pink on the dorsal surface of the wings, and one example from Tanganyika resembles a gorgeous flower in appearance—rose colour, white, and green—a wonderful effort of imitation." (Johnston, *Grenfell and the Congo*, ii., p. 938). Among the Egyptians the mantis was believed, as already stated, to lead the deceased to the Hall of Osiris, and the soul that committed itself to the care of this insect never lost its way during its journey to the god of the dead. Among the Greeks the mantis was the "divining" insect *par excellence*, and the Turks and Arabs believe that it prays with its face turned towards Mecca. In Southern Europe many legends are current about it, and children ask it to show them their way. The mantis is said to be very pugnacious. For its description from a naturalist's point of view, see Westwood, *Introduction*, London, 1840.

¹ Hartmann, *Die Völker Afrikas*, p. 227. According to Black, the Mantis is the mundane representative of the great god 'KAGGEN (see Stow, *Native Races of South Africa*, p. 131).

Of the symbolism of the bee in the Book of Opening the Mouth nothing can be said at present, but in view of the opinions held by modern African tribes about it, it is probable that the Egyptians connected the insect with the building of the tomb, or with the ceremonies which preceded its construction.¹




The
"Shadow"
of the dead.

At the end of the last line of the text of the ceremony is the word "Khaibit," or "Shadow," and we must assume that it refers to the shadow of the deceased. According to Professor Maspero this gives us a clue to the meaning and object of the ceremony, which was to restore to the deceased his shadow. The shadow, like the KA, and BA, and KHU, left the deceased when he died, but when the KA was brought back to the statue, or mummy, it was necessary to coax back the shadow so that it might accompany it during its journeyings in the Other World as it had done on this earth.

¹ I owe the following story to the kindness of Mr. E. Torday. It is a Ba-Kuba story, collected at Misumba, Lubudi R., Lualaba District, Congo Free State:—

"In former times it was the custom when a man died merely to throw the body into the bush. Now it happened that a certain chief, named PHUMU BWAMBU, had a son whom he loved very dearly. This son died, and the despairing father walked to and fro, a prey to grief, his head bent and eyes fixed on the ground. As he walked his notice was attracted by a *dondonji*, or mason-

THE TENTH CEREMONY.

X. In the tenth ceremony the SEM priest plays a prominent part. Having risen up from the bed, he took off the skin of the bull, and put on the *genau* garment,  (see above, p. 13), and took in one hand a sort of sceptre or staff. Before the statue stood three ministrants, who are called "Mesentiu," i.e., "sculptors," or "artizans," who, with the SEM priest, represented the four sons of Horus. Then the SEM priest advanced with the staff to the statue, and said:—

"I love my father, and the divine transformations which he hath made.

"I have made my father.

"I have made a statue of my father.

"I have provided him with a large statue.

"Horus loveth those who love him."

In the text of Butehai-Āmen the following lines are added:—

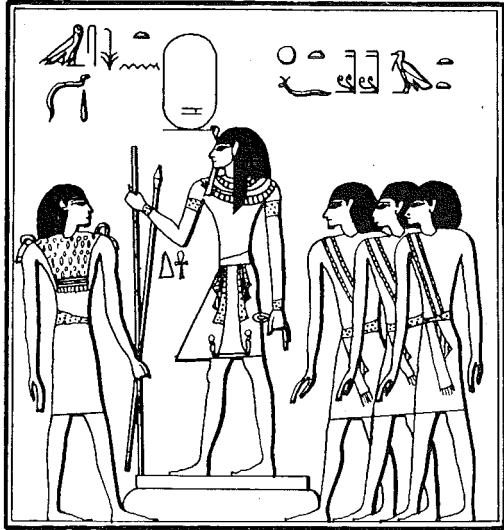
"O artizans, artizans, I pray you to smite him.

"bee, burying its prey: 'What!' he exclaimed, 'Here is a small, foolish insect which has discovered unaided how to hide that which is dead; yet we men, who are so much greater and wiser than it, cast away the bodies of those whom we have begotten like so much dirt! This shall be no longer; we will follow the example of the wise *dondonji* and bury our dead; and my son shall be the first who receives proper treatment from those who have loved him.' Since that day the Ba-Kuba bury their dead."

“O artizans, artizans, I pray you to smite the great statue.

“O artizans, who hew stones, behold the things which are unpleasant (?) to my father.”

Then the artizans and the hewers of stone said to the SEM priest :—



Three “sculptors” and the SEM priest ; they represent the four sons of Horus.

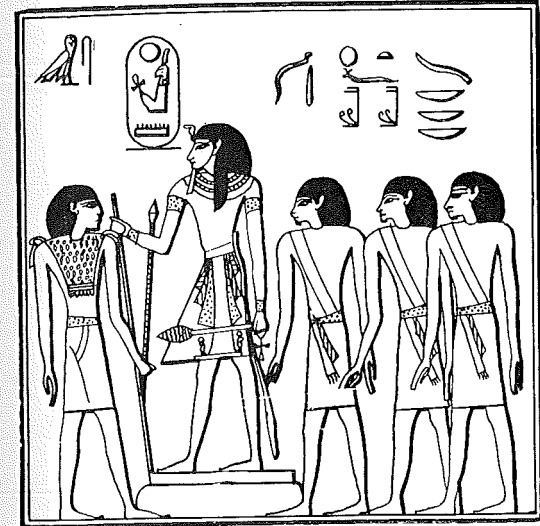
“He shall smite the great statue.”

To this the SEM priest replied :—

“O ye artizans, behold, smite ye my father, and strike ye his head.

“O all ye artizans, smite ye my father.”

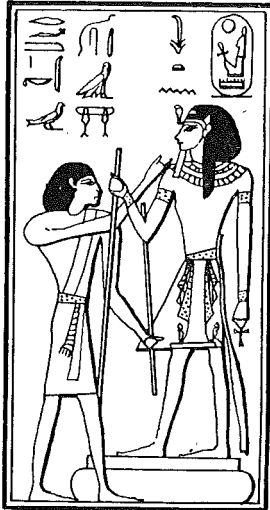
The “smiting” of the statue is one of the most important acts of this ceremony, which was intended to commemorate the murder of Osiris by Set and his companions. Osiris was “smitten,” that is to say, slain, and the smiting of the statue sym-



The SEM priest telling the sculptors, or artizans, to smite his father.

bolized the smiting of the body of the god, and also the smiting of the mummy of the deceased, whereby each was made a divine victim. Smiting a man, or an animal, or even an inanimate offering, was an act of consecration or dedication, and any being or thing which had been “smitten” became the

property of the god.¹ In primitive times the man or animal intended for sacrifice was brought to the grave and slain there, and this custom, in a more or less modified form, was observed until a very late period.



The Sem priest pressing the lips of the statue of the king.

The ceremony was continued by the SEM priest, who in obedience to the directions of the KHER HEB "to press the mouth of the Osiris with his two little fingers," advanced to the statue and said to it:—

"O Osiris, I have come to embrace thee.

¹ This point has been discussed by Moret, *Rituel*, p. 223.

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

"I am thy beloved son."

As he said these words he smote the statue with the staff in his right hand, and touched its mouth with his



The Sem priest commanding his companions to smite the statue of the king.

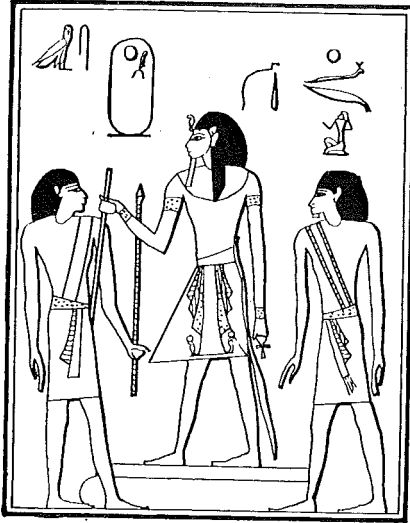
little finger. He then said to the artisans and hewers:—

"Smite ye my father. It is praiseworthy to smite my father the Osiris."

He next took his stand before the statue, having near

him the instruments, and said to one of the Mesentiu :—

“I am Horus (or, I am Horus-Set). I will not permit thee to make to shine the head of my father.”



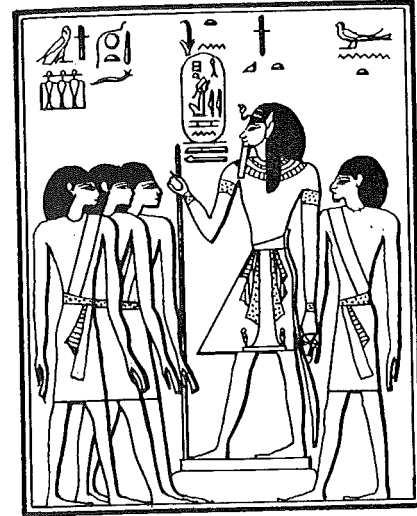
The Sem priest declaring that he is Horus, the Protector of his father.

By these words he meant that, being the representative of Horus, the son of Osiris, he would not permit anyone else to perform these last rites for him. The SEM priest then passed to the back of the statue, and shortly after returned, having meanwhile transformed

himself into a “follower of Horus.” When he re-appeared the Mesentiu said :—

“O Isis, Horus hath passed on, and he hath embraced his father.”

In reply to this the SEM priest said :—



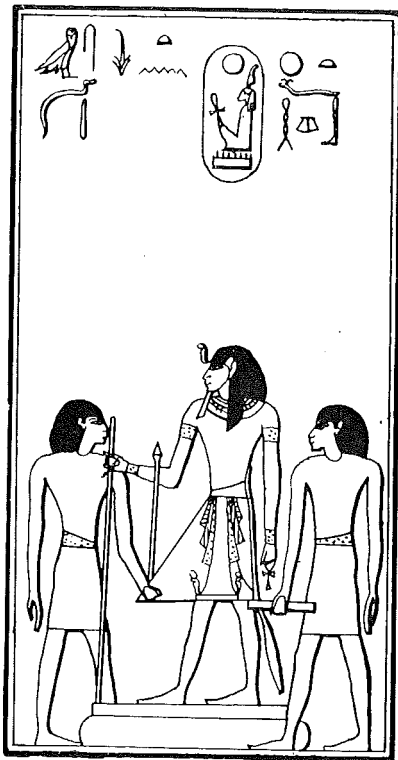
The Sem priest appears as a follower of Horus, and is addressed by the sculptors.

“I am Set. I will not permit thee to make to shine the head of my father.”

This portion of the ceremony was concluded by the KHER HEB saying :—

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

At this point the SEM priest took off the *genaiu* garment from his shoulders, and laid down the staff, and

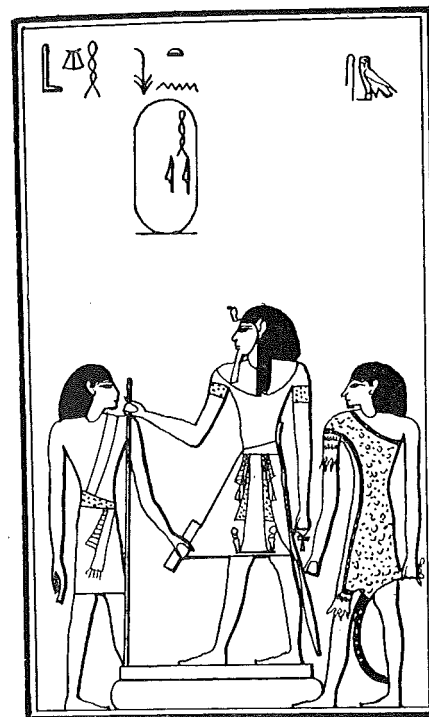


The Kher heb addressing the Sem priest.

once more put on the panther's skin. He then took up a place by the side of the statue, and the KHER HEB said:—

“I have delivered this mine Eye from his mouth, and
“I have cut off his leg (or, thigh).”

After these words the SEM priest said:—



The Sem priest re-appears, wearing the panther skin.

“Thou hast cut off thine Eye, thy soul is in it.”
The “Eye” mentioned here is the Eye of Horus,
which was seized upon by Set, who had transformed

himself into a black pig, whilst he was trying to devour the Eye, but Horus rescued it, and succeeded in cutting off one of Set's legs. The leg of beef which was



The Sem priest declaring that the Eye has been cut off.

about to be offered symbolized both the Eye of Horus and the leg of Set.

CHAPTER IV.

THE ELEVENTH CEREMONY.

XI. In the eleventh ceremony the animals, &c., for sacrifice were slaughtered. The KHER HEB, SEM, SMER,



The Kher heb, Smer, Sem, and Am Khent priests ready to sacrifice the bull.

and AM KHENT priests went outside the tomb, and when the SEM priest had laid his hand upon a "bull of the South," which lay bound on the ground, the slaughterer

went and stood on the animal and, having smitten him, tore out his heart and cut off his left fore-leg. Among those who stood there were two women, who represented Isis and Nephthys. As the SEM priest carried the heart, which he had placed on a platter, to the statue, the elder of the two women (*teherät urt*) said to him, (or, perhaps to the statue):—



The Sem. The slaughterer cutting off a fore-leg from the bull. Isis.

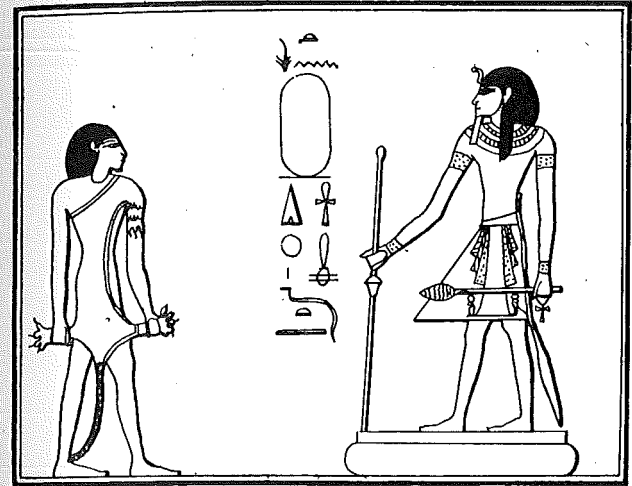
“Thy lips are made for thee, thy lips are cut open.”

The SEM priest next brought two gazelle and a *smen* goose, the heads of which had been cut off, and as he presented them the *ÂM KHENT* said:—

“I have seized thine enemies for thee and I have brought them unto thee,” and the SEM priest said:—

“I have slain these for thee, O Temu, and no further attack shall be made upon this god (i.e., the deceased).”

After the great fight between Horus and Set, in which Horus was the victor, the companions of Set transformed themselves into birds, animals, and fish, and so escaped for a time; they were, however, caught and slain, and the offering of gazelle and a goose commemorated this slaughter.



The Sem priest addressing the statue of the deceased.

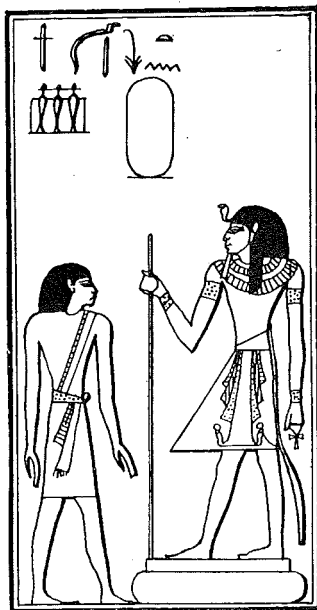
The SEM priest then took the heart of the bull, and the *KHER HEB* his leg, and placing them on the ground before the statue, said:—

“I have presented unto thee the Leg as the Eye of Horus.

“I have brought unto thee his heart which was in him.

“Nevermore shall an attack be made upon this god
“ (i.e., the deceased).

“I have brought unto thee two gazelle, and their
“heads have been cut off.



The Am Khent declaring that all the enemies of the deceased are slain.

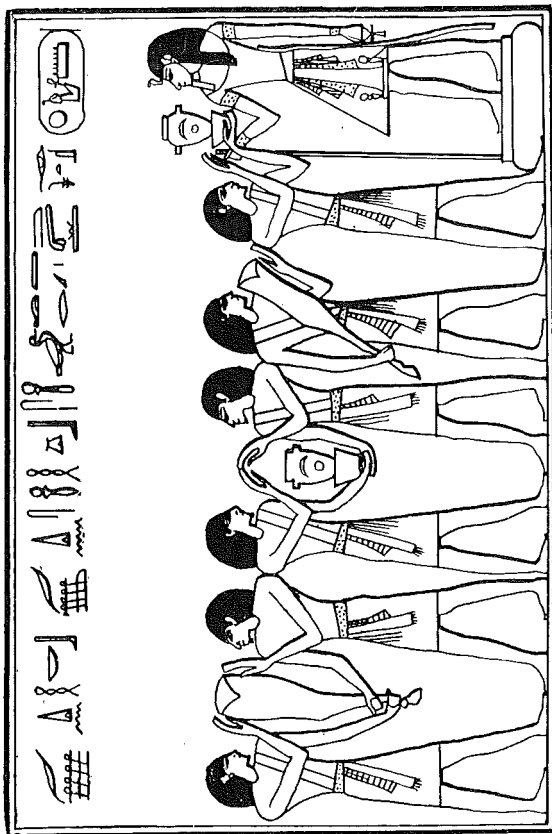
“I have brought unto thee a *smen* goose, and his
“head hath been cut off.”

Here note may be made of the fact that the heart of
the bull and his leg were presented to the statue just
as they were taken from the animal, raw and bloody ;

no attempt was made to roast or boil them, or to treat
them in any way by fire. In this ceremony we have a
direct proof that the primitive Egyptians presented raw
flesh to their gods and their dead, so that as much as
possible of the body and strength of the victims might
be transmitted to them.

Now the bull, as has already been said, was the
symbol of Osiris, and one of the incarnations of this
god. In presenting the heart of the bull to the statue,
i.e., to the deceased, the SEM priest transferred the seat
of the life and power of the animal to him, and, as the
bull was a form of Osiris, the deceased acquired the life
and power of the god. The bull, however, was a symbol
of evil, as well as of good, and thus his left foreleg,
khepesh, which was presented to the statue by the KHER
HEB, became an equivalent for the leg of Set, which
Horus cut off from him after he had stolen and tried to
devour the Eye of Horus. The slaughter of the bull
thus symbolized not only the killing or sacrifice of a
god, but also the slaughter of a foe ; and when the
deceased ate the heart and the leg of the bull, he ate
his god and his bitterest enemy at the same time. By
eating the former he absorbed into himself all the
qualities of a divine being, and by eating the latter he
acquired the strength of his foe and gratified his feelings
of revenge. The bull was both the protector of the
deceased and his victim,¹ and in the ceremony here

¹ See the thoughtful paper by Lefébure, *La Vertu du sacrifice funéraire*, in the *Sphinx*, tom. viii.








The Sem priest and the Kher heb with the Leg.

The Smer and the Kher heb with the Heart.

The presentation of the Leg and the Heart to the statue.

described portions of him were eaten sacramentally, first by the KA of the deceased, and secondly by his friends who assisted at the funeral feast.

The idea that the eater of the bodies of gods, or portions of them, absorbed the qualities and attributes of the gods, is far older than the text under consideration, for we find it expressed clearly in the text of Unás,¹ a king of the Vth Dynasty. Unás, we are told, carried off the hearts of the gods, and fed upon the organs near them; he absorbed their words of power (*heka* , and also the *sua* , or sense of feeling and perception of every god, and therefore gained everlasting life, which was the peculiar property of the gods. Because he had eaten the gods their souls, , and their spirits, , were in him, and with them were their "shadows," . Mr. Frazer has shown that the custom of eating a portion of an animal or man in order to obtain his qualities is widespread,² and in addition to the instances he cites may be mentioned two connected with the peoples of the Súdân and the country to the west of it. In the course of his journey from the Niger to the Nile, Lieut. Boyd Alexander shot a lion. His followers skinned the beast, and then "a fierce battle" ensued for the possession of the heart, which natives "all believe will bestow the courage of the lion on

¹ Ed. Maspero, l. 517 ff.

² *Golden Bough*, ii, 354 ff.

"the man who eats it." John the cook succeeded in cutting out the heart, which he dried and cherished all through the journey to the Nile, and took it home with him "to nourish and make stout the heart of his little son."¹ In 1902 the natives near Shendi succeeded in catching a crocodile, which for many years had borne a terrible reputation as a man-eater; many a family had lost a member through its diabolical skill and success. Having caught it they cut it up and ate it, all except the genitals, which were carefully preserved and sold piecemeal, at comparatively high prices, as an aphrodisiac.

The importance which the Egyptians attached to the possession of the heart, or soul, is evinced by the series of chapters relating to the heart contained in the *Book of the Dead*. According to Chapter XXVI. the possession of the heart was associated with the powers of eating, speaking, thinking, and walking, and Anubis gave a heart to the deceased. From the XXVIIth Chapter it is clear that the existence of a class of beings who stole hearts was believed in, and in the Vignette to the XXVIIIth Chapter in the Papyrus of Nefer-uben-f one of them is depicted. He has the form of a man, with grotesque features, and the tail of an animal, and holds a large knife in his right hand. The Egyptians, in common with many of the modern peoples of Equatorial Africa, believed that spells could be cast by

¹ *From the Niger to the Nile*, i. 61.

malicious folk upon the hearts of the living, and by devils in the Other World on the hearts of the dead, the effect of which would be to bring upon them death and destruction. In primitive times the safety of the heart of the deceased was secured by identifying it with the beetle, a creature which typified regeneration and new life; and in later times, when the doctrine of the weighing of the heart in the Judgment Hall of Osiris became general, the heart of the deceased was identified with the heart of Horus, or that of Osiris Khenti Amenti. To obtain the possession of the heart of a god, or animal, or man, was to secure the life of the being itself, and throughout the whole period of Egyptian history this idea remained unchanged.

An interesting survival of this belief is described by Sir Harry Johnston in his *George Grenfell and the Congo*, ii., p. 660. He says: "A negro is walking calmly and thoughtlessly along: suddenly he hears "his name, looks round, and sees nothing; slightly "disturbed, he pursues his walk, but hears himself "called again; again he looks round and still sees "nothing. He is now filled with the paralyzing dread "that his soul has been called out of him, stolen by an "invisible *Muloshi*; he is no longer more than a shadow "of himself, an image which before long will dissolve, "unless he betakes himself in all haste to a magician. "Meanwhile the sorcerer who has cast the spell or "played the trick pretends to have deposited the wraith

“of his victim in a carefully closed jar or in a hollow figure. Perhaps at the same time he may move his abode to another village. Here he may be seen and consulted. Clients come for advice and squat down before his doorway, perhaps to consult him about a sick or deceased relative. The seer [*Mpuka-manga*, or *Mutempeshi*, as he is called] openly and in a loud voice interrogates his jar or figure, and the latter is heard to reply in a small childlike voice—no doubt by the ventriloquism of the *Mpuka-manga*. Meantime the deluded victim who thinks he has lost his soul has applied for advice to a sorcerer, possibly to the very *Mpuka-manga* who has played the trick, or a confederate. The worker of spells thus consulted diagnoses the cause of the patient's distress, and pretends to discover he has lost his identity; then manufactures certain charms and goes in pretended search of the soul-robber. Sometimes he accosts a perfectly innocent passer-by and blackmails him, thus drawing double fees. In the long run, and after exacting liberal payments from the bewitched client, he either actually restores the jar or figure thought to contain the stolen soul, or if that cannot be done, pretends he has somehow broken the spell and allowed the man's identity to return to him. There are, of course, cases in which it suits the sorcerer's book to let the 'soulless' man gradually lose his sanity under this powerful delusion.”

The Ba-Mbala, too, believe that the soul or heart of

a man can be stolen from him. Messrs. Joyce and Torday tell us (*Jnl. Anthropol. Inst.*, vol. xxxv., p. 418) that the *Doki*, or man who is possessed by the *MOLOKI*, or god of the Ba-Mbala, steals the *mityima*, or soul, or heart, from his victim, who is quite unconscious of the loss, and puts it into a goat, the goat's heart he puts into the man, and as a man cannot live with a goat's "heart," the victim dies; the goat, however, continues to live. Sometimes the *Doki* binds the *mityima* he has stolen to a tree, where it is invisible, and waits for the ants to come and eat it, in which case the victim dies; if for some reason the ants leave it alone, he is saved.

When we consider the ceremonies connected with Egyptian sacrifice, and compare them with the customs of the peoples of Central and East Africa, it becomes clear that for several thousands of years past the natives of the Nile Valley and the adjacent countries have been in the habit of eating raw meat both sacramentally and as a common article of food. Some of these peoples, e.g., those who live near the Blue Nile and in many parts of Abyssinia, have confined themselves to eating the raw meat of animals, but many tribes, e.g., the Mañbattu and the A-Zande, or Niam-Niam, eat human flesh as well as that of dogs, sometimes raw and sometimes cooked. It is a moot point, however, whether originally, in every case in which raw flesh of any kind was eaten, the idea of performing some kind of religious rite was not present in the minds of the

eaters, who expected to benefit mentally, morally, and physically by their food.

This view is suggested by the fact that only certain portions of bodies, whether those of men or animals, were eaten, e.g., the heart, the kidneys, the liver, the fat, and so on. Having once tasted human flesh, men under the stress of famine, or under the influence of the passion of hate and the desire for revenge, began to eat the bodies of those who had died naturally, or who had been slain in battle, as an article of food, and so became cannibals.

The testimony of all experienced African travellers is to the effect that cannibalism was at one time common in all parts of Central Africa, and that it has only ceased to exist in East Africa in comparatively recent times. Junker says (*Travels in Africa*, ii., p. 233): "Why some of these more highly-gifted races should be addicted to anthropophagy remains an unsolved riddle, but the fact is beyond dispute. The inhabitants of the equatorial region within the Congo basin are also more or less cannibals, yet they take a high position amongst the riverain population in respect of their intellectual faculties." Schweinfurth found (*Heart of Africa*, ii., p. 224) a number of the A-Zande waiting for a newly-born child to die so that they might boil and eat it, and the Rev. W. H. Bentley (*Pioneering on the Congo*, ii., p. 210) declared that the whole country, from the Mobangi to Stanley Falls, seemed to be given up to cannibalism. "Cannibalism

"is a bad habit, but it does not necessarily mark out the natives who observe it as being of a lower type than others who do not." It is a well-known fact that some of the cannibal peoples of Africa are far in advance of many tribes who would shudder at the very idea. Often the natives begged Grenfell to sell them some of the hands from his steamer, especially his coast people, for they believed they would prove to be very "sweet." The son of Mata-bwiki, chief of Liboko, when asked whether he ever ate human flesh, said, "Ah! I wish that I could eat everybody on earth!" Cannibalism on the Upper Congo was bad enough, but it flourished in its worst form on the Mobangi. There was a much greater demand for human flesh than the local markets could supply. The people did not, as a rule, eat their own townsfolk and relatives, but they kept and fattened slaves for the butcher, just as we keep cattle and poultry. There used to be a constant traffic in slaves for the purpose between the Lulongo river and the Mobangi. The people on the Lulongo organized raids on the upper reaches of their river, or landed at some beach to raid the inland towns. They fought the unsuspecting and unprepared people, overpowered them, killed many in the process, and brought the rest home with them. They divided up their human booty, and kept them in their towns, tied up and starving, until they were fortunate enough to catch or buy some more, and so make up a cargo worth taking to the Mobangi. When times were bad these

poor starving wretches might often be seen tied up in their towns, just kept alive with a minimum of food. A party would be made up, and two or three canoes would be filled with these human cattle. They would paddle down the Lulongo, cross the main river when the wind was not blowing, make up the Mobangi, and sell their freight in some of the towns for ivory. The purchasers would then feed up their starvelings until they were fat enough for the market, then butcher them, and sell the meat in small joints. What was left over, if there was much on the market, would be dried on a rack over a fire, or spitted, and the end of the spit stuck in the ground by a slow fire, until it could be kept for weeks and sold at leisure.

"Sometimes a section of a town would club together "to buy a large piece of the body wholesale, to be re-tailed out again; or a family man would buy a whole "leg to divide up between his wives, children, and "slaves." An old man with whom Bentley talked at Bangala in 1887 had actually killed and eaten seven of his wives, and a case of cannibalism occurred at Bopoto so recently as June, 1898.

According to Johnston (*Grenfell and the Congo*, i., p. 403) the Basoko eat the dead as well as those who are specially killed for the feast. Only the chiefs are allowed to rest in their graves, all other persons—except they die of infectious or disgusting diseases—are cooked and eaten, not buried. The Basoko prefer the flesh of the thighs and breast, which they cut off in

strips and eat small pieces raw, threading the larger strips on skewers, and drying and smoking the jerked meat before a fire. Torday reports that they pickle human meat in jars with salt, or blend it and cover it with grease resembling lard and used for the same purpose. The Manyema soak corpses in water till the flesh is macerated and almost putrid, and then eat it without cooking it further.

The question of cannibalism is carefully discussed by Crawley (*The Mystic Rose*, p. 101), who shows that all over the world men have believed that the properties of men and animals can be absorbed by eating their flesh and drinking their blood. Among the proofs which he adduces may be mentioned the following:—The New Caledonians eat slain enemies to acquire courage and strength. The Muskogees ate the hearts of enemies to get courage, and their brains to get intellect. The natives of the Dieri rub human fat on sick people. The Kamilaroi ate the heart and liver of a brave man in order to obtain his courage, and the Shiré Highlanders ate the heart of a brave man to acquire his courage. The Yorubas believe that "the blood is the life." The Amaxosa drink the gall of an ox to make themselves fierce. The men of Buru eat the hearts of dogs to become brave and swift. In Morocco ants are given to lethargic people, New Zealand chiefs ate the eyes of the dead to improve themselves, and amongst the Northern Indians the genital organs of any beast killed are eaten by men and boys.

At times the eating of human flesh takes the place of an oath, as may be seen from a paper on the Ba-Mbala by Mr. E. Torday and Mr. T. A. Joyce, of the British Museum (*Jnl. Anthropolog. Inst.*, vol. xxxv., p. 409). When a chief of the Ba-Mbala wishes to make a pact against bloodshed he invites his fellow chiefs to meet him. A slave is fattened for the occasion and killed by the host, and the invited chiefs and their followers partake of the flesh. Participation in this banquet is taken as a pledge to prevent murder.

We may now pass on to note that the idea of eating their god in the offerings persisted in the minds of the Egyptians and the more or less cognate peoples long after they had abandoned their indigenous religion and embraced Christianity. The Egyptian Christians, both those who lived in the towns and in desert monasteries, partook of the "Mysteries" at regular intervals, but various views as to the meaning of the "Mysteries" and their significance were current among them. Some regarded the bread and wine as mere symbols of Christ, but others believed them to be transformations of the actual Body and Blood of Christ. The older Egyptians found no difficulty in regarding the heart of the bull and bread made of "Maât" grain as transformations of the body of Osiris, and abundant proof is forthcoming that they believed wine and beer to be transformations of the essence and liquid of their god. When their descendants embraced Christianity, some of them at least believed that the sacramental bread contained the

Body of Christ, and of this fact an interesting example is preserved in "Questions and Answers on the Ascetic Rule,"¹ a work which, though probably not written before the fifth century of our era, contains traditions of a far older period.

According to this work Abbâ Daniel Parnâyâ, a disciple of Abbâ Arsenius (born about A.D. 350), knew of a monk "who in his ignorance considered and believed "that the bread which we receive is not in very truth "the Body of Christ, but a similitude of His Body." Two of the Fathers hearing of this, and knowing "his sublime works and labours," imagined that he held this view because of his innocent and simple disposition, and they went to him and remonstrated with him, saying, "Father, we have heard a thing from a "man which we do not believe, for he saith that this "bread which we receive is not in very truth the Body "of Christ, but a mere similitude." And he said to them, "It is I who have said this thing." And they entreated him, saying, "Thou must not say thus, father, "but according to what the Holy Church hath handed "down to us, even so do we believe, that is to say, this "bread is the Body of Christ in very truth, and is not "a mere similitude. As, in truth, God took dust from "the earth, and straightway fashioned man in His "image, and no man is able to say that he is not the "image of God, so also was it in the case of the bread

¹ See my *Paradise of the Fathers*, vol. ii., p. 159.

“of which He said, ‘This is My Body,’ for it is not to be regarded as a merely commemorative thing, and we believe that it is indeed the Body of Christ.” And the old man said, “Unless I be convinced by the thing (i.e., the bread) itself, I will not hearken [to this].” In reply the two Fathers suggested to the old man that they should pray over the matter for a whole week, and having agreed to this he and they went to their cells.

On the following Sunday the three monks went to the church, and they sat on one seat, and the old man sat between the two Fathers, and the eyes of their understandings were opened. “And when the time of the Mysteries had arrived, and the bread was laid upon the holy table, there appeared to the three of them as it were a child on the table. And when the priest stretched out his hand to break the bread, behold, the Angel of the Lord came down from heaven with a knife in his hand, and he slew the child, and pressed out his blood into the cup. And when the priest broke off from the bread small members, the old man drew nigh that he might partake of the Holy Offering, and a piece of living flesh smeared and dripping with blood was given to him. Now when he saw [this] he was afraid, and he cried out with a loud voice, saying, ‘I believe, O Lord, that the Bread is Thy Body, and that the Cup is Thy Blood.’ And straightway the flesh which was in his hand became bread like unto that of the Mystery (i.e.,

“the sacramental cake), and he took it and gave thanks unto God. And the old man said unto him, ‘God knoweth the nature of men, and that it is unable to eat living flesh, and for this reason He turneth His Body into bread, and His Blood into wine, for those who receive Him in faith.’”

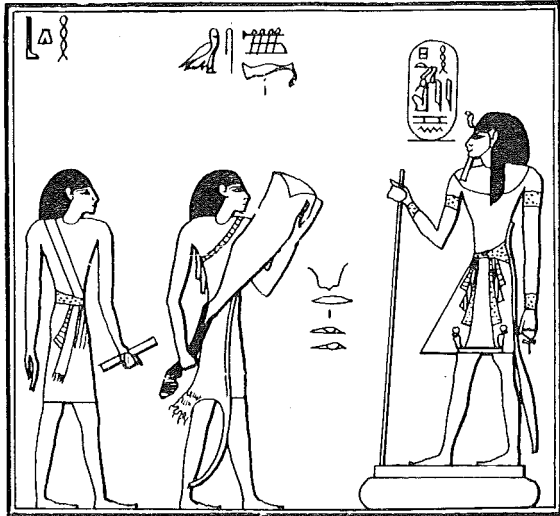
The Abyssinians also believed that the sacramental bread contained the Body of Christ, as may be seen from the following passage in the history of Mabâ’ Şëyôn¹: “At the time when the Eucharist was being received an awful thing happened. I saw a woman of august and venerable appearance, shining with light, but tears were streaming from her eyes, and I was horribly afraid. And she answered and said unto me, ‘Dost thou see how the people are crushing the beloved Body of my Son with their teeth? When I see this my own bowels also are consumed. Is it possible that they imagine that my Son is dead, and that they do not know that He is alive?’ Then Mabâ’ Şëyôn spake . . . to the congregation, saying, ‘Bite not the bread with your front teeth, neither crush ye it with the teeth of your jaws, but only with your tongues and with the roofs of your mouths.’”

¹ See my *Lives of Mabâ’ Şëyôn and Gabra Krëstôs*, London, 1898, p. 37.

CHAPTER V.

THE TWELFTH CEREMONY.

XII. The twelfth ceremony deals with the opening of the mouth and the two eyes of the statue, and in



The Sem priest presenting the Leg of the bull to the deceased in order to open his mouth and eyes.

order to effect this the SEM priest again took the Leg of the bull, and presented it to the statue, and as he did so said:—

“Hail, Osiris! I have come to embrace thee.

“I am Horus.

“I have pressed for thee thy mouth [with this Leg].

“I am thy beloved son (or, I am Set, thy beloved).

“I have opened for thee thy mouth.


“Thy mother smiteth¹ thee and weepeth for thee.

“Those who were bound with thee (i.e., Isis and Nephthys) smite thee.

“Thy mouth hath been made firm.

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

“Hail, Osiris! I have opened for thee thy mouth with the Leg, the Eye of Horus.”

In the second part of the ceremony of opening the mouth and the two eyes, the SEM priest employed two instruments, which in the text of Seti I. are called the “NETERTI,” , i.e., the “two divine axes”; the one symbolized Horus, the god of the South, *par excellence*, and the other Set, the god of the North, *par excellence*. In the other texts one instrument is called “SEB UR,” i.e., “the Great Star,” and the other “TUN-Ā” or “ĀN”; the latter is symbolic of a form of Horus, who appears to have been the star, or constellation, which gave movement to the MESKHET, or Great Bear of the northern sky.² The SEM priest took these instruments

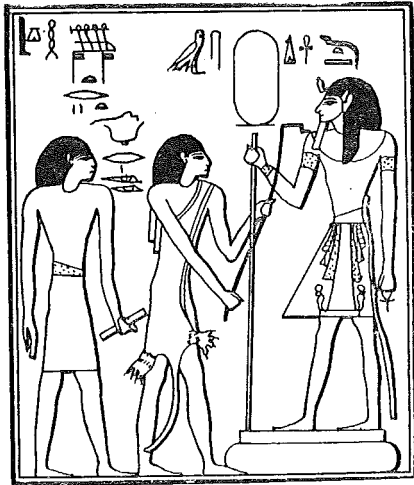
¹ Smiting was an act of dedication (see above, pp. 37 ff.).

² Lefébure, *op. cit.*, p. 23.

to the statue, and went through the motion of cutting open its mouth and eyes with them, and said :—

“Hail, Osiris! Thy mouth hath been made firm, and
“I have made to balance for thee thy mouth conform-
“ably to thy teeth.

“I have opened for thee thy mouth.



The Sem priest pressing the lips of the statue with the Neterti instruments.

“I have opened for thee thy two eyes.

“Hail, Osiris! I have opened for thee thy mouth
“with the instrument of Anpu (Anubis).

“I have opened for thee thy mouth with the divine
“instrument, with the MESKHA (i.e., Leg, or Thigh) of
“iron wherewith the mouth of the gods was opened.”

The above words show that the instrument symbolic

of Set was first used on the statue, and though the name of Anubis is brought into the text, it is certain that he is here considered to be the equivalent of Set, for the instrument which he used was made of iron, and iron is a Typhonic metal.¹

When using the other instrument symbolic of Horus the SEM priest said :—

“Horus shall open the mouth and the two eyes of
“the Osiris.

“Horus shall open the mouth of the Osiris, even as
“he opened the mouth of his father.

“As he opened the mouth of the god Osiris, so shall
“he open the mouth of my father with the iron which
“cometh forth from Set, with the MESKHA (i.e., Leg, or
“Thigh) instrument of iron, wherewith he opened the
“mouth of the gods, shall the mouth of the Osiris be
“opened.

“And the Osiris shall walk, and shall talk, and his
“body shall be with the Great Company of the Gods,
“who dwell in the House of the Great Aged Prince,
“who dwelleth in Annu (Heliopolis).

“And he shall take possession of the Urerit Crown
“therein before Horus, the Lord of mankind.

“Hail, Osiris! Horus hath opened for thee thy
“mouth, and he hath opened for thee thy two eyes
“with the instruments SEB-UR and AN, wherewith were
“opened the mouths of all the gods of the South.”

¹ Plutarch, *De Iside*, § 62.

After this the AM AS priest said:—

“ My father, my father !

“ My father, my father !

“ My father, my father !

“ My father, my father !”

In the third part of the ceremony of opening the mouth and the two eyes of the statue the SEM priest employed the instrument called “ UR-HEKAU,” i.e., “ The great one of words of power.” This instrument was a wooden staff made in the form of a small serpent, with the head of a ram, which was surmounted by an uraeus. The object of touching the mouth and the eyelids of the statue with it was to heal them, for they were supposed to be bleeding and sore after being cut open by the SEB-UR and the TUN-Ā. The SEM priest took the UR-HEKAU in his hand, and advancing to the statue, and touching the mouth and eyelids four times, said:—

“ Thy mouth hath been made firm for thee.

“ I have made to balance thy mouth conformably to thy teeth, O Osiris.

“ The goddess Nut hath lifted up for thee thy head.

“ The god Horus hath taken possession of the Urerit Crown and his words of power.

“ Behold, Set hath taken possession of the Urerit Crown and his words of power.

“ Behold, the goddess Nut hath appeared with thy head.

“ All the gods bring [words of power], they recite them for thee, they make thee to live by them, thou

“ becomest a lord of two-fold might, thou makest the passes which give thee the fluid of life, and their fluid of life is about the Osiris.

“ Thou art protected and thou shalt not die.

“ Thou shalt make thy transformations among the KAU (or Doubles) of all the gods.



The Sem priest pressing the lips of the statue with the Ur-hekau instrument.

“ Thou shalt rise up as a king of the South.

“ Thou shalt rise up as a king of the North.

“ Thou art endowed with strength like all the gods and their KAU.

“ And behold, this statue of the Osiris is SHU, the son of Temu, and as he liveth even so shalt thou live.

“ Shu hath provided thee [with all things].

"Shu hath exalted thee to the height of heaven.

"Shu hath made thee to be a wonder.

"Shu hath endowed thee with strength.

"Thou hast made the passes which place life round about the image of the Osiris. Thy fluid of life is round about thee, and the image of the Osiris shall never die.

"Horus hath opened for thee thy mouth, and he hath opened for thee thy two eyes with the two divine instruments (NETERTI), and with the UR-HEKAU instrument wherewith he opened the mouth of every god of the South."



And the $\dot{\text{A}}\text{M}$ AS priest said:—

"My father, my father!



"My father, my father!

"My father, my father!

"My father, my father!"

The mouth and the eyes of the statue were now opened. Nut brought to the deceased his head, and Shu gave him strength, and exalted him to the heights of heaven. The use of the UR-HEKAU instrument produced a wonderful effect, for, through the four passes which the SEM priest made with it, some of the vital power, *sa ānkh*  , of the gods was transferred to the statue. Moreover, the knowledge of the words of power which were known to Horus, and Set, and the gods, was given to it, and by the use of them the deceased became king of the South and North, and lord of two-

fold strength, and the vital power of the gods was round about him on all sides.


The vital power, as de Rougé first pointed out,¹ could be transferred from one god to another, or to a king, or from a living being to a statue, by the touch, or by "making passes" over the neck and down the spine of the person, or statue, or by an embrace. In this case the vital power, or "fluid of life," which the gods Horus, Set, Thoth, and Sep had derived from Rā, was transferred from them to the statue by the SEM priest, through the agency of the instrument UR-HEKAU. The ram's head on this instrument symbolized Khnemu, one of the oldest of Egyptian gods, whom religious tradition declared to be the "builder of gods and men, and the Father who was in the beginning, the creator of heaven, earth, the "Other World (Tuat), the waters and the mountains, "who set up heaven on its four pillars." Now Khnemu contained the souls of Rā, Shu, Seb, and Osiris, i.e., the souls of the greatest of the gods, and the power of all these was transmitted to the statue by the passes made with the UR-HEKAU by the SEM priest. And the uraeus on the ram's head, called *Nerūt*  , is the Eye of Horus,² the mighty power of which was transferred to the statue. By the performance of this ceremony the deceased obtained a new body, a new life, and a divine nature.

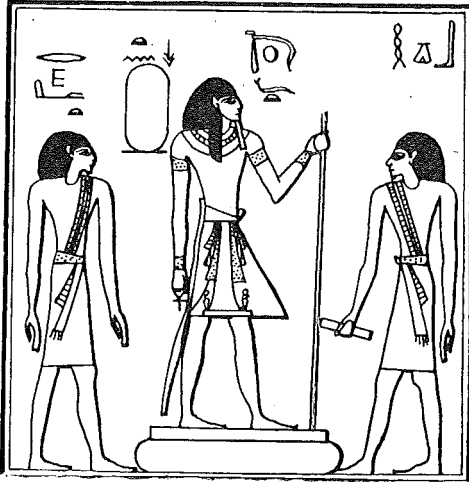
¹ *Étude sur une Stèle*, p. 120 ff.; see also Maspero, *Le Rituel*, p. 308; Moret, *Rituel*, p. 99.

² Moret, *Étude*, p. 81.

CHAPTER VI.

THE THIRTEENTH CEREMONY.

XIII. In the thirteenth ceremony a new ministrant appears, that is the ERPĀ, , i.e., the "heir." He



The ERPĀ, or heir, addressing the statue in the presence of the Kher heb.

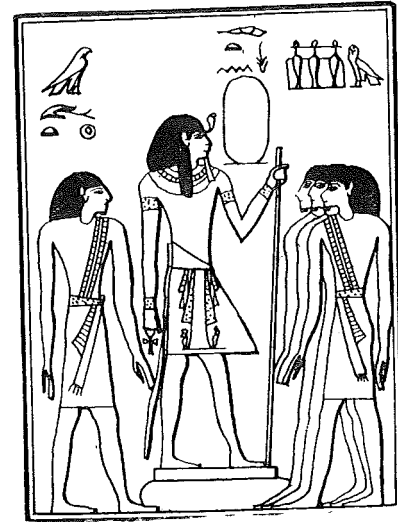
stood up in the sarcophagus chamber and said:—

"His mother smiteth him (i.e., the statue) and she weepeth for him."

He then came out into the chamber where the Betu incense was offered, and said:—

"Those who were bound with him also smite him and weep for him."

The words "those who were bound with him" refer to Isis and Nephthys who were bound round the deceased with the swathings with which the mummy was



The "follower of Horus," who is the Sem priest, addressing the three ministrants in the tomb.

swathed. By "smiting" him they dedicated him as a divine sacrifice.

THE FOURTEENTH CEREMONY.

XIV. The HĒRU-KHET, or "follower of Horus," then said to three ministrants who were in the tomb:—

"O Isis, Horus hath passed."

And then, presenting a vase, he added:—

“And he hath embraced the father.”

The SEM priest here personifies one of the four sons of Horus, who assisted their father in performing the ceremonies which brought about the resurrection of



The Sem priest addressing the Mesentiu, i.e., sculptors, or artizans.

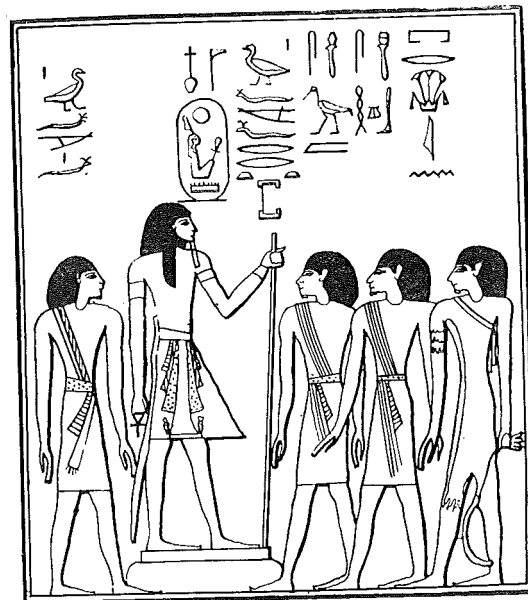
Osiris. The three ministrants in the tomb, with the SEM priest, represent the four sons of Horus, or according to another legend, the four sons of Osiris.

THE FIFTEENTH CEREMONY.

XV. The SEM priest then returned and said to the MESENTIU:—

“I am Horus, I will not permit you to make to shine the head of my father.”


In the text of Butehai-Àmen the SEM priest says, “I am Horus-Bes.” If this reading be correct it shows



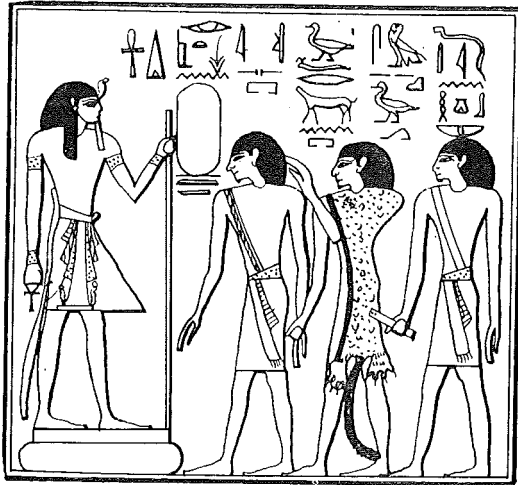
The Sem priest coming out from the tomb finds the Sa-f-mer-f at the door.

that in the late period Bes, a god of Súdânî origin, was identified with Set, and that “Horus-Bes” stands for “Horus-Set.”

THE SIXTEENTH CEREMONY.

XVI. In the next ceremony another new personage appears, viz., the SA-MER-F, or SA-F-MER-F, 

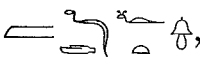

his beloved son." This man may have been indeed the son of the deceased, or only someone who represented him. The SEM priest came out of the tomb, and found the SA-F-MER-F at the door. He then



The Sa-f-mer-f being presented to the statue by the Sem priest.

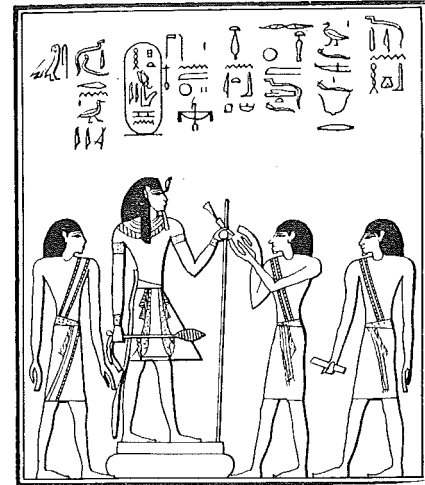
took him into the tomb, and presenting him to the statue said to it:—

"I have brought unto thee my beloved son Horus, and he shall open thy mouth for thee."

The SA-F-MER-F took in his hands an iron instrument like a chisel, called "METCHEFFET," , and a "finger," , *tehebā*, made of *tchām* metal (i.e.,

gold with a large alloy of silver in it), and the KHER HEB said four times:—

"SA-F-MER-F, open the mouth and the two eyes of the Osiris, the first time with the iron instrument "Metcheffet, and the second time with the Finger of " *tchām* metal."



The Sa-f-mer-f opening the mouth and the eye of the statue with the *metcheffet* instrument

When these words were said, the *AM-AS* priest said:—

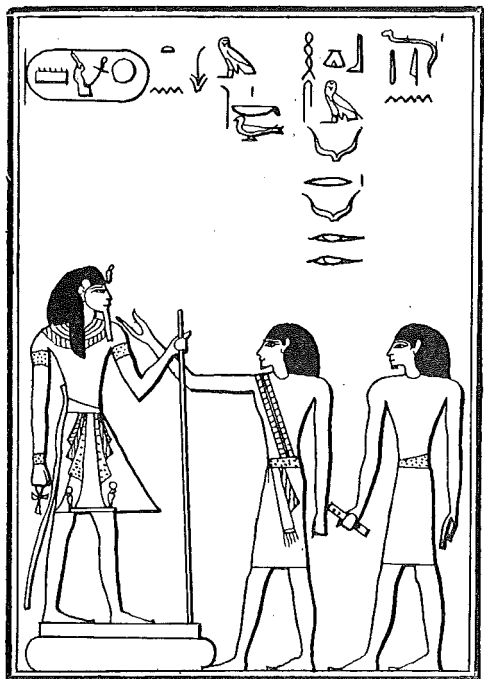
"Behold the loving son!"

Next the SA-F-MER-F went to the statue, and having made the motion of cutting open the mouth and the eyelids said:—

"I have pressed for thee thy mouth.

"This mouth of thine hath been drawn apart for thee,
"O my father Osiris, in thy name of 'Seker.'¹

"O statue of the Osiris, Horus hath pressed for



The Sem priest opening the mouth of the statue with his little finger in the presence of the Kher heb.

"thee thy mouth, and thine eyelids, and they are
"established.

"Thy mouth hath been made firm, and I have made

¹ Here there is a play on the words *sef* and *Seker*.

"to balance for thee thy mouth conformably to thy
"teeth."

The SEM priest then advanced to the statue, and made the motion of cutting open the mouth and the eyelids with the little finger, and as he did so he said:—

"O statue of the Osiris, thy mouth hath been made
"firm.

"I have made to balance for thee thy mouth conformably to thy teeth, [according to that which
"happened when] the mouth of every god of the South
"was opened.

"Horus hath opened for thee thy mouth.

"It hath been made to balance.

"Thy mouth hath been constituted."

At this moment two vessels of *hemak* incense, or
"incense of equilibrium," were presented, and one of the priests said:—

"Thy mouth hath been constituted.

"Behold his mouth, behold thy mouth, it is established
"and constituted."

THE SEVENTEENTH CEREMONY.

XVII. The next ceremony restored colour to the lips of the statue. The SEM priest took a little bag containing some red substance, and by the order of the KHER HEB advanced to the statue, and rubbed its lips and eyelids with it, and said:—

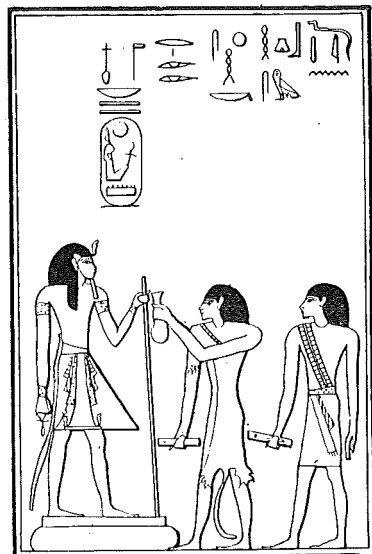
"His mouth hath been rubbed.

“His mouth is warmed and constituted.

“Behold; thy mouth and thy two eyes have been constituted.”

CEREMONIES EIGHTEEN TO TWENTY-TWO.

XVIII. The ceremony which, according to the text of Butehai-Amen, was next performed may be thus de-



The Sem priest presenting a bag of red powder to the statue.

scribed: the SEM priest brought a *nemes* bandlet, and drew it over the mouth and eyes of the statue, and said:—

“Thy offerings have come unto thee, O my father.”

XIX. He next brought a vessel of water to the statue, and said:—

“The Eye of Horus hath been presented unto thee, and it is the water which hath been offered unto thee.”



The Kher heb addressing the Sem priest, declaring that he has purified his father.

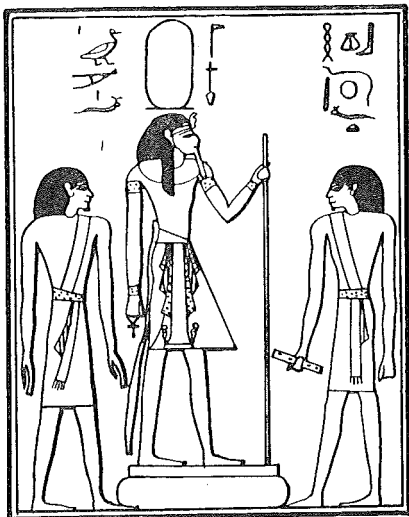
XX. The instrument PESH-EN-KEF (or KEF-PESHES) was next laid upon the mouth of the statue by the SEM priest, who said:—

“Thy two jaws, which were separated, have been established for thee.”

XXI. He then rubbed milk on the mouth of the statue, and said:—

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

XXII. He then took a feather of the *Nenà* goose and, having made four passes with it before the statue, said:—



The Kher heb addressing the Sa-mer-f.

“The Eye of Horus hath been presented unto thee, “and through it thy mouth shall lack nothing.”

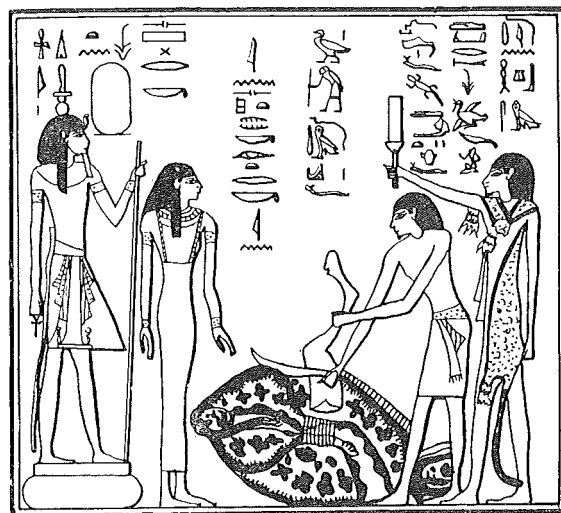
In the text of Seti I. we find that the KHER HEB said to the SEM priest, or SMER, whilst an offering of purification was made:—

“Thou hast come, thou hast purified thy father.”

And after this the Kher heb addressed the SA-MER-F and told him that he had pressed the mouth of the statue.

THE TWENTY-THIRD CEREMONY.

XXIII. The next ceremony deals with the slaughter of another bull, and the presentation of the heart and a



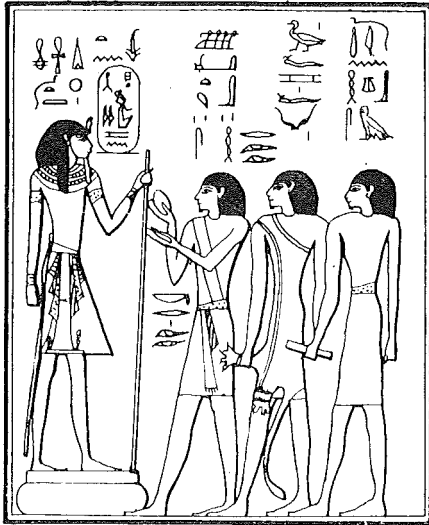
The slaughter of the second bull.

leg. The bull was thrown to the ground, and its legs tied together, and the slaughterer, as before, stood upon him, and having cut open the breast, tore out the heart, and cut off a leg. The SEM priest stood at the head of the animal, and a woman who typified Nephthys, the

“lesser Tcherát,” took up her position at the tail. As the killing is being performed, she whispered into the ear of the statue:—

“Thy lips are made for thee, thy mouth is slit for “thee,” or

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

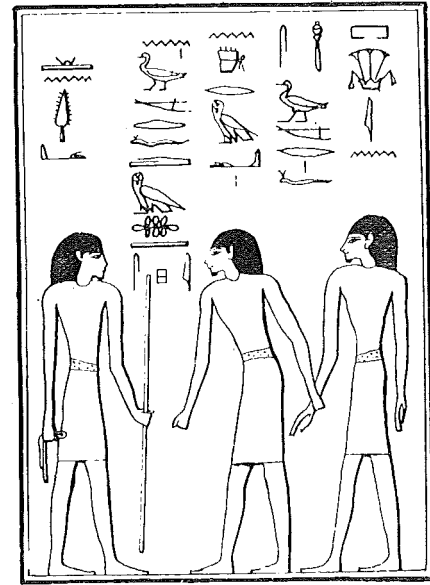


The Sa-mer-f presenting the testicles of the bull to the statue.

The KHER HEB then told the SEM priest to let the SA-F-MER-F open the mouth and the two eyes of the statue, and to take four *ābet* vases,¹ or vases of purifica-

¹ It is possible that originally, at all events in the time of Seti I., the *ābet* were the four testicles of the two bulls which were sacrificed.

tion, and to pass them before the mouth and the two eyes of the statue, or to rub them with the vases. As the SA-F-MER-F did this over each *ābet* vase, he recited twice the Chapter of constituting [the mouth], and said eight times:—



The Sem priest leading the Sa-mer-f outside the tomb.

“O Osiris, thy mouth and thy two eyes are constituted.

“I have opened for thee thy mouth with the four “vases of purification.”

The SEM priest, or SMER, then grasped the hand of the SA-F-MER-F, and led him outside the tomb. The

SEM priest then brought forward two gazelle and a *smen* goose, their heads having been cut off, and as he did so the *AM KHENT* priest said :—

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

The SEM priest then presented the heads of the gazelle and goose to the statue, and as he held them out in his hands, he said :—

“The god Tem hath slaughtered them for thee ;

“Nevermore shall there be an attack made upon this
“god,” i.e., the statue.

After this the slaughterer gave the heart of the bull to the SEM priest, and the leg to the *KHER HEB*, and these priests advanced towards the statue and laid them on the ground at its feet. As they did this, according to the text of Seti I., the SEM priest said :—

“O statue, I have come to embrace thee.

“I am Horus, I have pressed apart thy mouth for
“thee.

“I am thy beloved son.

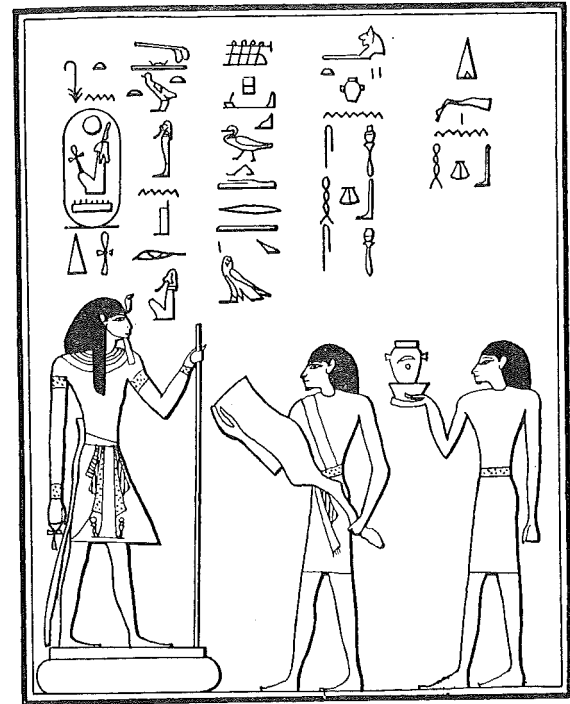
“Thy mother smiteth thee in grief, and weepeth for
“thee.

“Those who were bound with thee smite thee in
grief.

“Thy mouth hath been made firm, and I have
“balanced for thee thy mouth conformably to thy
“teeth, O Osiris.

“I have opened for thee thy mouth with the Leg as
“the Eye of Horus.”

According to the text of Butehai-*Amen* he said :—
“Hail, Osiris, the Leg hath been presented unto thee
“as the Eye of Horus.



The Leg and the Heart of the second bull being presented to the statue by
Kher heb and the *Sem* priest respectively.

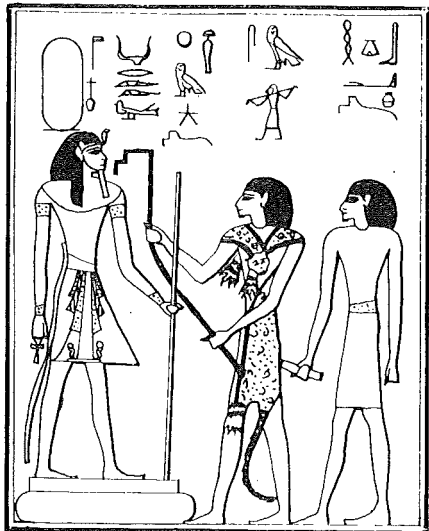
“I have brought unto thee his Heart, which was in
“him, and he shall never more make an attack upon
“the Osiris.

“I have brought unto thee a gazelle, with its head
“cut off.

“I have brought unto thee a *smen* goose, with its
“head cut off.”

THE TWENTY-FOURTH CEREMONY.

XXIV. The SEM priest then took the SEB-UR and



The Sem priest opening the mouth of the statue with the Seb-ur and the Tun-ā.
the TUN-Ā instruments, and touched the mouth and
eyes of the statue, and said:—

“O statue of the Osiris, thy mouth is firm, and I
“have made to balance for thee thy mouth conformably
“to thy teeth.

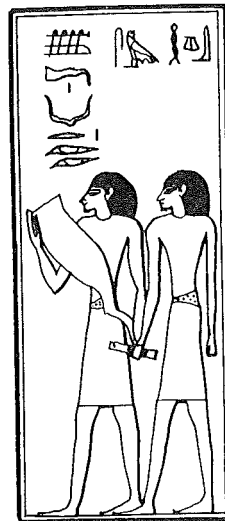
“O statue of the Osiris, I am thy beloved son.

“I have opened for thee thy mouth.

“I have opened for thee thy two eyes.”

And the ĀM KHENT said:—

“My father, my father!



The Sem opening the mouth of the
statue with the Meskha instrument.



The statue of the deceased after the
ceremonies of Opening the Mouth were
performed.

“My father, my father!

“My father, my father!

“My father, my father!”

The SEM priest then continued the formulae, and
said:—

“O statue of the Osiris, I have opened for thee thy

“mouth with the instrument of Ânpu (Anubis), with
“the MESKHA of iron wherewith were opened the mouths
“of the gods.

“O HORUS, open the mouth of the statue of the Osiris.

“Horus hath opened the mouth of the statue of the
“Osiris, even as he opened the mouth of his father
“Osiris with the MESKHA, with the iron which came
“forth from Set, with the iron MESKHA wherewith he
“opened the mouth of the gods hath he opened the
“mouth of the statue of the Osiris.

“The Osiris walketh, he hath obtained the power of
“speech, his body is with the Great Company of the
“gods who are in the House of the Aged Prince who
“dwelleth in Ânnu, and he hath taken possession of
“the Urerit crown which is therein before Horus, the
“Lord of Mankind.

“Hail, Osiris! Horus hath opened for thee thy
“mouth.

“He hath opened for thee thine eyes with the SEB-
“UR, and with the TUN-Ā, wherewith were opened the
“mouths of all the gods of the South [and the mouth
“of every god and of every goddess, and the mouth of
“Ātmu, Lord of Ânnu, and the mouth of Ptaḥ of the
“South Wall, the Lord of the Life of the Two Lands,
“and the mouths of the great gods].”¹

And the ĀM KHENT said:—

“My father, my father!

“My father, my father!

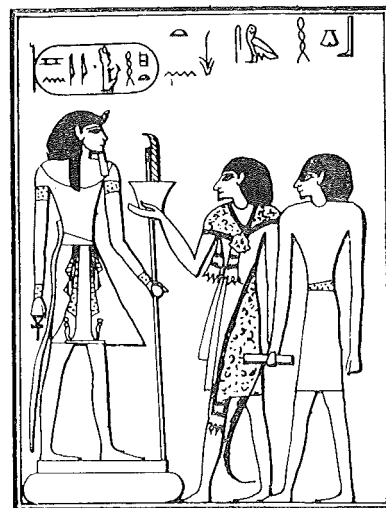
¹ Added from the Louvre Papyrus.

“My father, my father!

“My father, my father!”

THE TWENTY-FIFTH CEREMONY.

XXV. In the next ceremony the statue was censed.
The SEM priest took a censer filled with burning incense,



The Sem priest censing the statue.

and advanced to the statue and censed it, and as he did
so he said:—

“Pure, pure is his KA.

“Pure is the KA of the Osiris.

“Thy head is shrouded in the sweet-smelling incense.

“The dew of the god is upon thy members.

“The two Great Gods (Horus and Set) who preside
“over the Land of the South purify thee.

“The . . . cometh to the backbone of the Osiris.

“The incense (?) Men-ur cometh, the incense Men-ur
“cometh.

“The member which proceedeth from Osiris cometh.

“Horus hath shrouded him with his Eye.

“Hail, Osiris !

“Thou art shrouded with the Eye of Horus.

“Thou art censed with the Eye of Horus.

“Thou art filled with the Eye of Horus.

“Thou art filled with the Eye of Horus as is the god.

“The odour thereof is to thee.

“Behold, the odour of the Eye of Horus is to thee.”

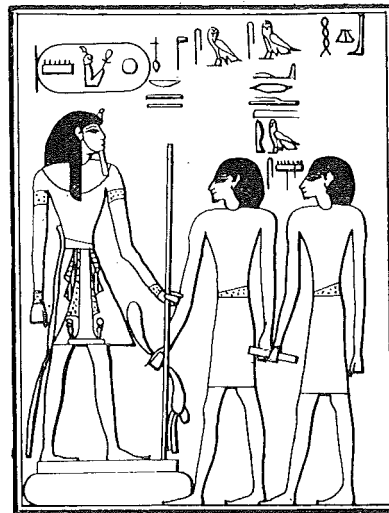
THE TWENTY-SIXTH CEREMONY.

XXVI. In the following ceremonies the dressing of
the statue is described.

THE NEMES BANDLET.

The first article of apparel put on it was the NEMES
𓏏𓏏𓏏 𓏏𓏏. This appears to have been a sort of
handkerchief or cloth, which covered the head and the
sides of the face, and hung down over the back of the
neck. It must have been white in colour, for it
symbolized the White Eye of Horus of Nekheb, and it
no doubt served the purpose of the modern *kaffiyah*
كفية, or head-cloth, with which the natives wrap up

their heads to keep off the cold wind by night, and
which they draw before their faces by day to shut out
the glare from their eyes. The SEM priest took the
NEMES, and having passed it before the face of the
statue said :—



The Sem priest presenting the Nemes bandlet.

“Behold, the Nemes cometh, the White One, the
“White One.

“The Eye of Horus cometh, the White One.

“The gods array thee therein, and thou art arrayed
“therein.

“Thou art ornamented therewith in its name of
“White One of Nekhen.”

In the later version the text reads:—

“O Nemes cloth, O Nemes cloth!

“O White One, O White One!

“O Eye of Horus, thou White One, which comest forth from the city of Nekheb, the gods are arrayed in thee in the name of ‘Nemes,’ the gods are decorated with thee in thy name ‘White One of Nekheb,’ which cometh forth from Nekheb, and the Osiris is arrayed therein and decorated therewith.

“Hail, Osiris! The Eye of Horus hath been presented unto thee, and the evil which appertained to thee hath been destroyed in the earth.”

THE SAU BANDLET.

The SEM priest next took the SAU cloth, or bandlet,




and presented it to the statue, and said:—

“Hail, Osiris! The SAU cloth hath been presented unto thee, and thou art arrayed therein.

“The Eye of Horus, the White One, hath been presented unto thee, and thy mouth and thy two eyes have been opened therewith.”

THE MENKHET BANDLET.

The next bandlet presented was the [White] MENKHET, , and as the SEM priest presented it he said, according to the text of Seti I.:—

“Receive thou, receive thou, receive thou thy beauties.

“Receive thou thy two eyes.

“Receive thou this bandlet, which is the Eye of Horus, the White One, which cometh forth from the city of Nekhebet.


“Thou hast risen like the sun in it.

“Thou art endued with strength in it, in its name of ‘Ātemu,’ like”

THE ĀSHEP BANDLET.

[According to the text of Butehai-Āmen the SEM priest said:—

“Hail, Osiris!

“Receive¹ thou this ĀSHEP bandlet, .

“Receive thou this good thing.

“Receive thou this apparel.


“Receive thou this MENKHET bandlet.

“Receive thou this Eye of Horus, the White One, which cometh forth from the city of Nekheb, wherein thou hast risen like the sun.

“It putteth strength into thee in its name of ‘MENKHET.’

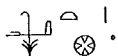
“It putteth union into thee in its name of ‘ĀTEMU;’



“It maketh thee great in its name of ‘ĀAT,’ .

¹ Here there is a play on the words *shep*, “receive,” and *ashep*, a kind of bandlet.

“It maketh glad thy face in its name of ‘QEMĀT,’





“Thou art arrayed in the Eye of Horus, and the goddess Rennut hath arrayed thee in thy MENKHET bandlet.

“The Eye of Horus hath been presented unto thee.

“It giveth strength to the gods, and the gods give thee strength, as the Eye of Horus giveth them strength.”]

Then, as the SEM priest placed the MENKHET on the figure of the Osiris, he said:—

“Horus arrayed himself therein [as] his SHETAMUTI garment, ¹ and he trod the earth as “one who had been dressed (?).² Set arrayed himself therein [as] his SHETAMUTI garment, and he trod the earth as one who had been dressed (?). Thoth arrayed himself therein [as] his SHETAMUTI garment, and he trod the earth as one who had been dressed (?). Sep arrayed himself therein [as] his SHETAMUTI garment, and he trod the earth as one who had been dressed (?). The Osiris hath arrayed himself therein [as] his SHETAMUTI garment, and he shall tread the earth as “one who hath been dressed (?).

¹ The SHETAMUTI, a lengthened form of *sheta*  ♂, was probably a kind of covering for the head and shoulders. See also the remarks of Moret, *Rituel*, p. 182.

² I.e., one who had been properly mummified, and properly swathed with funerary swathings.

“Thou art established by Horus.

“Thine Eye hath been presented unto thee, and thou shalt be distinguished thereby in the House of the Great Aged Prince who dwelleth in Annu.

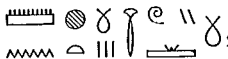
“Hail, statue of the Osiris, thy KA shall be distinguished thereby before thy fathers.”

The text of Butehai-Amen gives as a variant:—

“O Osiris, the Eye of Horus hath been presented unto thee, and thou shalt be known thereby in the House of the Aged Prince who dwelleth in Annu.

“Hail, Osiris, it shall be known that thou hast a KA [to fight] against thine enemy before thy divine father.”

THE GREEN MENKHET BANDLET.

The SEM priest then put the GREEN (UATCH) MENKHET,  ♂, on the statue, and said:—

“The goddess Uatchit, the Lady of the City of Flame, “the perfect one, who cannot be repulsed in heaven or “on the earth, hath risen up like the sun, and she shall “make green¹ (i.e., to flourish) the Osiris. She shall “make him to be perfect with her MENKHET² bandlet, “and she shall make him to flourish with [the power] “which dwelleth in her UATCH bandlet.

¹ Here there is a play on the words *Uatchit*, name of the goddess, *suatch*, to make to flourish, or to be green, and *Uatch*, the name of a bandlet.

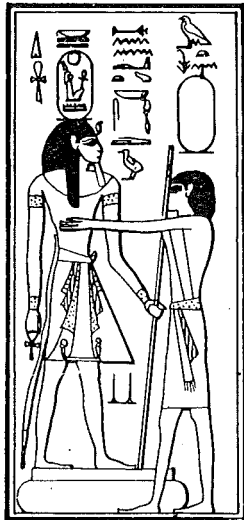
² Here there is a play on the words *smenk*, to make perfect, and the name of the bandlet.

“And thou shalt renew thy youth even as she
“reneweth her youth.

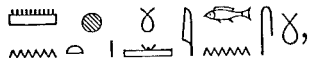
“Hail, Osiris! The Eye of Horus hath been pre-
“sented unto thee, and that which is in thee hath been
“made strong thereby.”

THE RED MENKHET BANDLET.

The SEM priest then put the RED MENKHET,



The Kher heb addressing the statue.


 , on the statue of the Osiris,
and said:—

“The Eye of Horus hath risen, the Lady of the Two
“Lands, the Princess in the City of double Flame, the

“mighty one, the Lady of the Storm, the Mistress who
“made to go forth the word whereby the Company of
“the gods came into being, and she shall make to
“flourish the Osiris, and shall go before him. She
“shall rise in front of him, he shall be protected by
“her and guarded, and she shall cause the fear of him
“to go forth as the mighty one of twofold strength.
“She shall rise in front of him, and he shall be protected
“and made stronger than the gods.

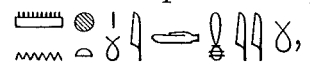
“Hail, Osiris! Thou hast been made alive, thou
“hast been made new, and thy youth shall be renewed
“like that of Rā every day.

“Therefore shalt thou be hymned by reason of thy
“beauty, O Osiris, by those who are in the Two Lands,
“and by mortals, and thine arm shall not be resisted
“throughout the earth.

“The Eye of Horus hath been presented unto thee,
“and thou hast thy sight through it.”

The RED MENKHET is here the symbol of the red
flames of fire which the goddess Uatchit spat out
against the enemies of Horus or Rā.


THE ĀṬMĀI MENKHET BANDLET.

The SEM priest then placed the ĀṬMĀI MENKHET,

 , on the statue, and said:—

“Receive thou, O Osiris, thine apparel in the form of
“the ĀṬMĀI bandlet, which is the two arms of the
“goddess Tait upon thy body.

“ A god attacheth himself thereby to a god, and it is
 “ the binding of a god to a god in its name of ‘ Átmái.’
 “ It is washed by the god Hâpi, and the Spirits make
 “ thy face to shine. Isis brought together the threads
 “ of this Bandler, and Nephthys wove them together,
 “ and they make it to shine for thee, and give thee
 “ triumph over thine enemies.”

THE COLLAR.

The SEM priest next took a collar, USEKHI, ,
 and put it on the neck of the statue, and as he did so
 he said :—

“ Homage to thee, O Átmu.

“ Homage to thee, O Kheperá, who art exalted upon
 “ thy High Place, who shinest as the God of the
 “ Obelisk in the Chamber of the Obelisk which is in
 “ Ánnu (Heliopolis). Thou didst spit, and Shu came
 “ into being. Thou didst emit water, and Tefnut came
 “ into being. Thou didst embrace them with the arms
 “ of thy KA, and thy KA is in them.

“ O Temu, embrace thou the Osiris with the arms of
 “ thy KA, and let him live with his KA for ever.

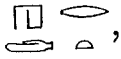
“ O Átmu (Temu), unite thyself to the Osiris, protect
 “ thou him, and let not any evil thing whatsoever come
 “ unto him, even as thou unitest thyself to Shu and
 “ Tefnut.

“ Hail, Great Company of the Gods who are in
 “ Ánnu—Átmu, Shu, Tefnut, Seb, Nut, Osiris, Horus,

“ Isis, Nephthys, and Horus at the head of the Great
 “ House!

“ Hail, Great Company of the gods who were pro-
 “ duced by the god Átmu, extend (*pet!*) ye the heart of
 “ his child in your name of ‘ Pet’ (heaven), so that he
 “ may shine among you in your name of ‘ Paut neteru,’
 “ and avenge ye the Osiris on his enemies, protect ye
 “ him and defend him, and let not any evil whatsoever
 “ happen to his body for ever.

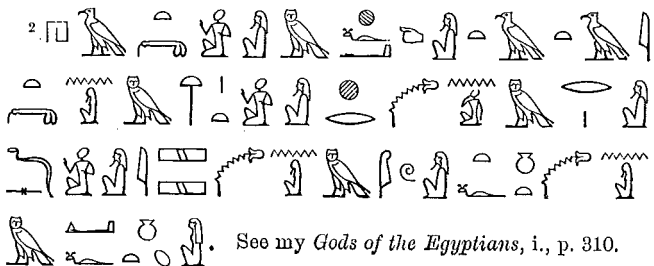
“ Hail, Osiris! The Eye of Horus hath been pre-
 “ sented unto thee, and inasmuch as it is with thee thy
 “ heart shall not stand still.”

From the above address it is clear that the Collar
 was identified with the forms of the Sun-god, Temu
 and Kheperá, and the two straps by which it was to
 be fastened to the neck of the statue were identified
 with their arms. With the Collar a pectoral, *hetert*
, was probably presented,¹ but no mention is
 made of it here. The statue in this ceremony repre-
 sented the gods Shu and Tefnut, and the embrace
 of the straps of the Collar symbolized the embrace
 which Temu gave to these gods after he had created
 them.


About the origin of Shu and Tefnut there are other
 versions of the legend besides that given above. Accord-
 ing to one Temu went to Ánnu to satisfy his lust, and
 taking his member in his hand he produced an orgasm,

¹ See the variant text in Moret, *Rituel*, p. 242.

and Shu and Tefnut came into being as the result.¹ According to another he acted as a husband to his hand, and united himself in an embrace with his own shadow, and poured seed into his mouth, and thus produced Shu and Tefnut.² After Temu had produced their bodies, he embraced them, and thus transferred to them his KA, or Double. Rā transferred his soul to Osiris by embracing him, and as the Collar is here the symbol of Rā and his forms Temu and Kheperā, the souls of these gods are transferred to the statue by the embrace of its straps. The text which describes this ceremony probably had its origin in Abydos, but we may note that the members of the Company of gods of Temu mentioned in it are the same as we find in the Pyramid Texts.





THE TWENTY-SEVENTH CEREMONY.

XXVII. The next group of ceremonies deals with the anointing of the statue. The SEM priest first anointed the mouth with METCHET oil, , and the



The Kher heb anointing the statue with oil.

eyes with stibium, or antimony,  *mestem*, and a preparation of copper,  *uatch*, and said:—

“Hail, Osiris! I have filled thy face with METCHET oil, and I have bound thereto for thee the Eye of Horus, and thy face is strong.

"I have painted thine eyes for thee with antimony
"and with copper, and thy face is strong.

"The heart of Horus rejoiced at the meeting of his
"Eye with his body, and the heart of the Osiris shall
"rejoice at the meeting of his Eye with his body, and
"he shall be made to flourish in its name of 'Uatchit,'¹
"and pleasant shall the odour thereof be to thee in its
"name of 'sweet smell.'

"I have come and I have anointed thy two eyes
"with oils of perfume of all kinds."

After the SEM priest had anointed the eyes of the
statue with antimony, he said the following words
twice, once for each eye:—

"Hail, Osiris, who hast been brought forth by thy
"mother on this day, thou hast been made a being with
"knowledge among those who have no knowledge.

"Thou hast been made strong by Seb (or Kēb), who
"was the first of the Company of gods to be born. He
"hath set in order for thee thy head and thy bones,
"and he saith unto thee, 'The great Company of the
"gods heareth.' He hath given unto thee thy head,
"and he hath gathered together for thee the members
"of thy body.

"Horus is at peace with thee, and he hath given
"unto thee thy head, and hath collected for thee the
"members of thy body. Thy KA shall not be smitten
"in the presence of thy god after thou hast received
"thy head and thy flesh."

¹ The *uatch* eye-paint is here identified with the goddess Uatchit.

The SEM priest next recited the following somewhat
similar formula four times:—

"Thou hast life before Horus, thy mother hath given
"thee birth on this day, she maketh thy two eyes to be
"in thine hands, in the hands which are made for thee.

"Thou art made a being with knowledge among
"those who have not knowlege.

"Thou hast been made strong by Seb, who was the
"first of the Great Company of the gods to be born.
"He hath set in order for thee thy head and thy bones:
"Seb is at peace with thee. He hath set in order thy
"head, and he guideth thee.

"Horus is at peace with thee, and he hath set in
"order for thee thy head.

"Thou (i.e., the statue) hast received the KA of the
"Osiris from the place whither his god had carried it,
"from the place whither he had taken him, and his
"god is content on this day."

The SEM priest then anointed the statue with HEKEN
oil, $\int \overline{\text{w}} \text{E}$, and said [twice, once for each eye]:—

"Hail, Osiris! Hail, Osiris!

"I have filled for thee thy face with oil."

He next took a small bag of the preparation of
copper, $\int \text{I} \text{III}$, and anointed the eyes of the statue four
times, and said:—

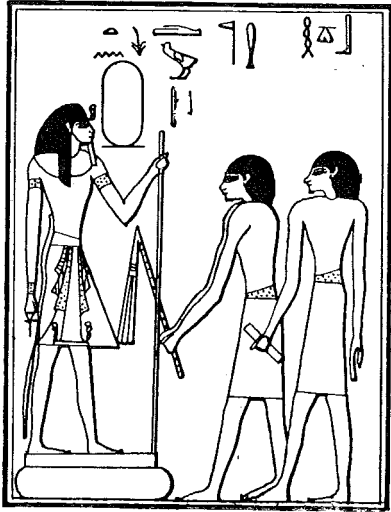
"Hail, Osiris! The Eye of Horus hath been pre-
"sented unto thee, and thou art strengthened by what
"is therein."

He then took a small bag of antimony, and anointed the eyes of the statue four times, and said:—




“Hail, Osiris! The Eye of Horus hath been presented unto thee, and thy face hath been painted therewith.”


THE TWENTY-EIGHTH CEREMONY.

XXVIII. The next ceremonies were devoted to providing the statue with a sceptre, emblem of sovereignty

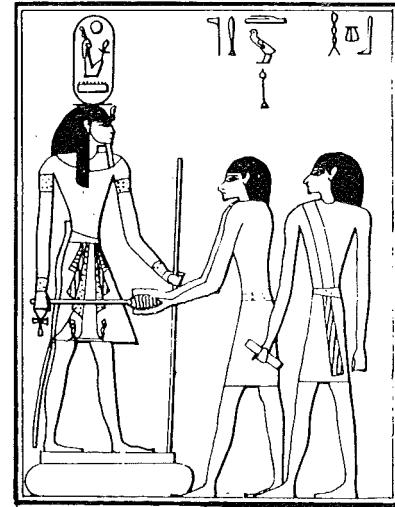


The Sem priest presenting the Ames sceptre, or flail, to the statue.

and dominion, and a mace which was to be used as a weapon of defence. The SEM priest took the AMES sceptre, , or , or , which was made of the



sweet-smelling *Aser* wood, , and presented it to the statue, and said to it:—

“Join thyself, join thyself to it, to the AMES sceptre of *Aser* wood, the ‘Smiter of the rebels, the divine Power, which ruleth the Two Lands’ (i.e., Egypt). Thy soul is provided with divine power. The two-



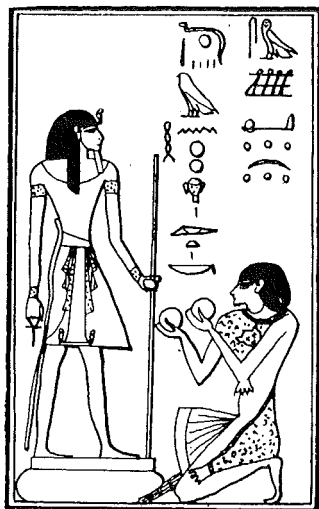
The Sem priest presenting a mace, or club, to the statue.

“fold strength of Horus is to thee, the twofold strength of Set is to thee, and thou rulest this earth, O Osiris “Khenti Amenti Horus.”

The SEM priest next presented the HEB mace, , or HETCHET mace, , and said to the statue:—

“Join thyself, join thyself to it, O Eye of Horus, the
“White One, the Smiter of the Rekhui, the name
“whereof is, ‘Horus taketh vengeance on those who
“are in the following of Set.’





“And the Osiris shall be avenged on his enemies,



The Sem priest presenting to the statue two objects which may represent the pupils of his eyes.

“and he shall lead each of them captive, and he shall
“live for ever.”

THE PRESENTATION OF THE MENNU.

The next object presented was the MEN, ,
or MËNNU,   , of which nothing certain is
known; as the SEM priest offered it he said:—

“The Osiris is Horus, the son of Tem is Khnemu,
“who fashioned the gods.

“I have given unto thee thy mouth. Thy mouth is
“opened for thee, and is constituted, is constituted.

“Thy two eyes have been opened for thee, and thou
“seest with them.

“A passage hath been made into thine ears for thee,
“and thou hearest with them.

“Thy odour cometh to thee as that of the Great One
“of Words of Power.”

In the Vignette in the tomb of Seti I., which illus-
trates this ceremony, the priest is seen kneeling before
the statue and holding a circular object in each hand;
it is possible that these may represent the pupils of the
eyes of the deceased.

THE TWENTY-NINTH CEREMONY.

XXIX. The SEM priest then took a censer of burning
incense to the statue, and censed it four times, and
said:—

“Horus maketh the purification of the statue, and he
“censeth it with the Eye of Horus.

“Thou walkest, being filled with the essence which
“is in the censer in its name of ‘Pet’; thou art censed
“therewith in its name of ‘Sentrà’; and thou art
“shrouded therein in its name of ‘Keput.’

“The Osiris is pure, is pure.

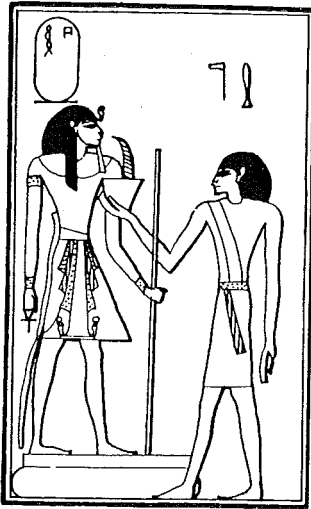
“The Osiris is pure, is pure.

“The Osiris is pure, is pure.

“The Osiris is pure, is pure.”

Then the SEM priest, or the SMER, went round the statue four times with the censer of burning incense, and as he did so he said:—

“Hail, Osiris! The Eye of Horus hath been pre-



A priest presenting a censer of burning incense to the statue.

“sented unto thee, and the perfume thereof shall come
“upon thee.”

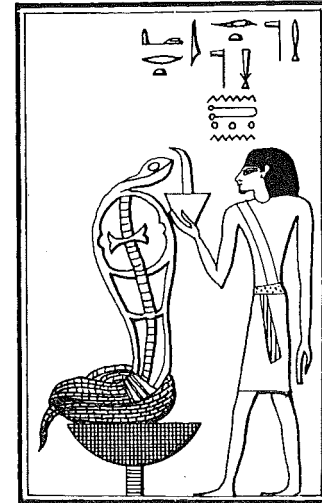
From the Vignette in the tomb of Seti I. we see that in the next ceremony the figure of an uraeus was censured, and as the SEM priest did this he said:—

“Purificatory censings to the goddess Ur-ḥekat,

“And to Uatchit, the Lady of the Great House which
“is in the House of Flame,

“And to Sekhit, Nesertit, Uatchit in the city of
“Pe-Ṭep,

“And to Unnenit, Menḥit-Nut-she-sit (?), and Ḥett-ur,



A priest censuring an uraeus, symbol of several goddesses.

“And to Resenit, Meḥenit, Seshentá, the Lady of
“Khebset and Ḥetepit,

“And to Tait, who is hymned before her father.

“[Thy] purifications are the purifications of the
“MAÁS¹ crown; the MAÁS crown being bound [on
“thee] heaven shineth brightly.

¹ and .

"[Thy] purifications are the purifications of the
 "KHABU¹; the KHABU being bound [on thee] heaven
 "shineth brightly.

"Horus purifieth thee and Set censeth thee.

"Purified are ye, O gods, censured are ye, O goddesses.

"Ye have obtained your fluid of life

"through Ur-ḥekat Sekhit,

"through Ur-ḥekat Sekhit,

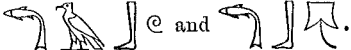

"through Nesertit,

"through Nesertit,

"[through] Ḥetepit,

"[through] Ḥetepit.

"Offerings shall be to every god and to every goddess,
 "and their hands shall be filled with the love of him (i.e.,
 "the Osiris), and there shall be offerings [and] a happy
 "face to the Osiris, and he shall be happy on this day."²

¹  and .

² The text of Seti I. ends here. The following passages are from the texts of Butchah-Āmen and the Louvre Papyrus. See Schiaparelli, *op. cit.*, ii. 96 ff.

CHAPTER VII.

OFFERINGS OF INCENSE TO THE GODS.

"AND offerings of incense shall be made to all the gods
 "and goddesses:—

"To Āmen-Rā, Lord of the Thrones of the Two Lands,
 "at the head of the Āpt (Karnak).

"To Ātmu, Lord of the Two Lands of Ānnu (Heliopolis).

"To Rā-Ḥeru-khuti.

"To Ptaḥ, Great One of his South Wall, Lord of the
 "Life of the Two Lands (Memphis).

"To Osiris, (Prince of Eternity), Osiris Khenti

"Āmenti, Great One, Lord of Abydos.

"To Seker within his Secret Place (Memphis).

"¹[To Horus, Lord of Sekhem (Letopolis).

"[To Thoth, Great One, Lord of Khemennu (Hermopolis).

"[To Thoth, Lord of the words of the God.

"[To Rā, his Disk, his Body, his Eye.

"[To Shu, Tefnut, Seb, Nut, Osiris, Horus, Isis,
 "Nephthys.

¹ The bracket indicates that the line is from the Louvre Papyrus.

"[To Horus in H̄et-ā, and Horus, son of Isis and son
of Osiris.

"[To H̄eru-ur, who maketh the Osiris to rejoice for
ever.

"To the Gods and Goddesses who dwell in Āk̄ertet
(Heliopolis).

"To the Gods and Goddesses who dwell in the House
of the KA of Ptaḥ (Memphis).

"[To the Gods and Goddesses who dwell in Ānkh-
taui (Memphis).

"To the Gods and Goddesses who dwell in Ānnu
(Heliopolis).

"[To the Gods and Goddesses who dwell in the
Southern Āpt and in the Northern Āpt (Karnak and
Luxor).

"To the Gods and Goddesses who dwell in Kher-āḥau
(Babylon of Egypt).

"[To the Gods and Goddesses who dwell in

"[To the Gods and Goddesses of the company of the
Spirits of Ānnu.

"[To the Gods and Goddesses who dwell in Āb̄tu
(Abydos).

"To the Gods and Goddesses who dwell in H̄et-
Sekeru (Memphis).

"To the Gods and Goddesses who dwell in Sekhemu
(Letopolis).

"[To the Gods and Goddesses who dwell in Re-stau.¹

¹ A portion of the Tuat of Memphis.

"To the Gods and Goddesses who dwell in T̄et
(Busiris).

"To the Gods and Goddesses who dwell in T̄et̄tet
(Mendes).

"[To the Gods and Goddesses who dwell in Khe-
mennu (Hermopolis).

"To the Gods and Goddesses who dwell in H̄et-
H̄enenet (Herakleopolis).

"[To the Gods and Goddesses who dwell in H̄et-urit.

"To the Gods and Goddesses who dwell in T̄epi-āḥ
(Aphroditopolis).

"To the Gods and Goddesses who dwell in Saut.

"[To the Gods and Goddesses who dwell in the city
of Pe (Buto).

"[To the Gods and Goddesses who dwell in the city
of T̄ep (Buto).

"[To the Gods and Goddesses who dwell in the city
of Bast (Bubastis).

"[To the Gods and Goddesses who dwell in the city
of Āmem (Pelusium).

"To the Gods and Goddesses who dwell in the city
of Sesnu (Hermopolis).

"To the Gods and Goddesses who dwell in the city
of Āb̄tu (Abydos).

"To the Gods and Goddesses who dwell in the South.

"To the Gods and Goddesses who dwell in the North.

"To the Gods and Goddesses who dwell in the West.

"To the Gods and Goddesses who dwell in the East.

"To the Gods and Goddesses who dwell in Heaven.

“To the Gods and Goddesses who dwell in the
“Earth.

“[To the Gods and Goddesses who dwell in the
“Ṭuat.

“[To Maāt, who is in the front of the Boat of Rā.

“[To Het-Hert (Hathor), who is in the front of the
“Boat of Rā.

“[To Ḥu, who is in the front of the Boat of Rā.

“[To Sau, who is in the front of the Boat of Rā.

“[To Khensu, who is in the front of the Boat of Rā.

“[To Isis, who is in the front of the Boat of Rā.

“[To Nephthys, who is in the front of the Boat
“of Rā.

“[To the chief gods who follow the Boat of Rā.

“[To the Cabin of Rā, the Boat of Rā, the Sekhtit
“Boat, and the Māt Boat.

“[To the Khem urṭu star-gods, to the Khem seḳu
“star-gods.

“[To the Great Company of the Gods.

“[To the Little Company of the Gods.

“[To the Great, Secret Doors which are in Ānnu.

“[To the Divine Souls of Ānnu, Lords of the Great
“House.

“[To the Divine Souls of Ānnu, Lords of [Kher]-āḥa.

“To the Osiris.

“To Osiris in Heaven, to Osiris on Earth.

“To Osiris in the House of the Pyramid, to Osiris
“in

“[To Seker-Āsar in the Ṭuat.

“To Osiris in all his names, to Osiris in the mani-
“festations(?) which he maketh, to Osiris in all his
“forms.

“[To Seker-Āsar in all his secret places.

“To Osiris in his every place, in all his places, and
“in every place where it pleaseth his KA to be.

“O all ye gods and all ye goddesses, whose names
“have been invoked this day, come ye and make Maāt
“to approach, and destroy ye all the defects which are
“in the Osiris. Stablish ye for him his heart in his
“body, open ye for him his mouth, make a passage into
“his ears, open ye the mouth of the Osiris, unclothe his
“nostrils, make ye his flesh and bone to grow with
“Maāt, and destroy ye every evil thing which apper-
“taineth to him.

“Make ye offerings of water for him, purify ye him,
“and cense ye him. Grant ye that he may pass before
“Rā with his Company as a SĀḤU endowed with
“breath, and that he may find his opportunity to be in
“your presence. Grant ye that the Osiris may be with
“you the moment he arriveth.”

After this the SEM priest went four times round the
statue with a censer of burning incense, and as he did
so he said:—

“Hail, Osiris!

“I have opened for thee thy mouth, and I have made
“thy mouth to balance for thee conformably to thy
“teeth.

“ Rā hath opened thy mouth, and he hath opened for thee thy two eyes.

“ The mouth of the Osiris hath been opened, and his heart is in his body for ever.”

Then the SEM priest performed a further censuring of the statue, and said :—

“ Pure, pure is the Osiris.

“ Pure, pure is his KA (or, Double).

“ I have shrouded thy head in the incense which is sweet of smell, and the dew of the god is on thy members, and they have absorbed (?) it.

“ Thy head is lifted up, O Osiris, through the incense.

“ Hórus and Set, who are over the Land of the South, purify thee.

“ The incense cometh, the incense cometh.

“ The ear of corn cometh, the ear of corn cometh.

“ The *amakh* cometh, the *amakh* cometh.

“ The *men-wr* incense cometh, the *men-wr* incense cometh.

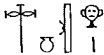

“ The member which proceedeth from Osiris cometh.

“ Horus shroudeeth the statue with his Eye, and Horus censeeth the statue with his Eye.

“ Hail, Osiris! Thou art shrouded with the Eye of Horus, thou art censed with the Eye of Horus, thou art filled with the Eye of Horus, and thou art filled therewith like a god. The odour thereof cometh to thee, the Eye of Horus cometh to thee, O Osiris.”

CHAPTER VIII.

SUPPLEMENTARY CEREMONIES.

THE following ceremonies form, in reality, no part of the “ Book of Opening the Mouth,” but represent acts of adoration which are paid to the statue, which, having received the soul of the deceased, is now considered to be a veritable god. In the first of these the SEM priest “ smote the face,”  of the statue, that is to say, he performed an act which showed that the statue was divine. It has been usual to translate *netch hrá* by “ homage,” a word which in many cases is an adequate translation of the Egyptian words, but in many places it is clear that *netch hrá* means “ smiting of the face,” or “ ceremonial dedication.” Similarly, in the title of Horus, “ Netch-hrá-tef-f,” which is commonly rendered “ Avenger of his father,” Moret is no doubt correct in rendering the words “ Smiter of his father,” i.e., he declared the divinity of his father, and consecrated, or dedicated, his father as a divine being. The smiting, or dedication, of the statue was in the first ceremony performed with NEMES vases, , and the SEM priest having “ smitten ” its face with them said :—

"Hail, Osiris!

"Thy head hath been presented unto thee.

"Thy bones have been offered unto thee.

"Thy members have been made to grow for thee.

"The Eye of Horus hath purified thee, and I have brought unto thee that which proceedeth from Nu, which came forth at first from the god Átmu in the name of 'NEMES,' the beautiful 'NEMES' which came forth from Rā."

The water in the vases is here symbolic of the moisture of the Eye of Horus, which had its origin in the great celestial water-flood of the primeval Sky-god Nu, which was derived from Átmu, or Rā. The water was, therefore, the essence of Rā, the source whence sprang gods, men, and things.

The SEM priest continued:—

"In possessing it (i.e., the water) thy heart is happy.

"The Eye of Horus hath been stablished for thee, and the Eye of Horus hath stablished thy heart upon its throne for thee, O Osiris.

"Thy head hath been purified for thee with the NEMES vases, and the destruction which appertaineth to thee shall not come upon thee.

"Hail, Osiris!

"The Eye of Horus hath been presented unto thee, and thou hast been made pure thereby, and thou hast been censured.

"The NEMES vase hath performed the act of *nemes* on

"the gods in its name of 'NEMES.' It hath performed the purifications of the gods in its name of 'Pure One.' The gods have been decorated¹ by it in its name of 'Khakeru.' I have received it in my hands, and I have smitten with it the Osiris in all its names.

"Homage to thee, O thou Osiris, in heaven, and on the earth,

"In thy seat in the Land of the South,

"In thy seat in the Land of the North,

"In thy seat in the Land of the West,

"In thy seat in the Land of the East,

"And in every place wherein thy KAU (or, Doubles) dwell.

"Thou livest for ever!"

And the SEM priest also said:—

"The NEMES vase cometh! The NEMES vase cometh!


"It cometh as the Shining One! It cometh as the Shining One!

"It cometh as the Holy One! It cometh as the Holy One!

"It cometh as the uraeus KHU! It cometh as the uraeus KHU!

"It cometh as the Eye of Horus, the White One, which cometh forth from the city of Nekheb.

¹ In Egyptian *khakeru*.

"The god Khnem, , cometh, who dwelleth in Heliopolis and Thebes.

"The NEMES vase giveth thee Seb,

"And it maketh to approach to thee Thoth.

"It maketh thee to be mighty (*sekhem*) in its name of 'Sekh[m]-it.'

"It maketh thee to advance (*bes*) in its name of 'Bast.'

"It beautifieth thee (*senefer*) in its name of 'Nefer-Temu.'

"It guideth thee (*semu*) in its name of 'Net.'

"It maketh thee to rejoice (*nchem*) in its name of 'Nebt-Nehut.'

"It protecteth thee (*khutu*) in its name of 'Khuaut.'

"It maketh thee to be at peace (*schetep*) in its name of Het-her Nebt Hetepit.

"Having been brought to the Osiris it purifieth him with the incense of him who is in the House of the Aged Prince who dwelleth in An (Heliopolis).

"Pure, pure is the Osiris.

"Pure, pure is the Osiris.

"Pure, pure is the Osiris.

"Pure, pure is the Osiris."

Then the SEM priest poured out a libation before the statue of the Osiris, and as he did so he said:—

"Rā riseth, and Rā shineth upon the Company of the Gods.

"Great is the height of Nubti, who is at the head of the Aterti.¹

"The Osiris hath delivered his seed which is in the members that are in him.

"The Osiris hath grasped in his hand the Urerit Crown.

"The Company of the Gods hath fashioned him anew.

"Isis hath presented to him her breast,

"Nephtys hath given him suck,

"And Horus hath received him for his son.

"Horus hath purified the Osiris in the Lake of the Jackal.

"He hath drawn out the KA of the Osiris from the Lake of the Tuat,

"And he hath drawn the flesh of the Osiris through that divine body which is on the arms (or, shoulders) of Rā.

"When he appeareth on the horizon, his rays illumine the Two Lands, and light up the faces of the Company of the gods. He beareth along the KAU (or, Doubles) of the Osiris in his body, and he maketh for him a habitation which shall comprehend the Two Lands.

"The KHEMU-SEKTI stars shall be thy guide, O Osiris, when thou settest out for the Sekhet-Anru,² and thou shalt transport the gods who are on the horizons, and make them travel through the heights of heaven.

¹ I.e., the two halves of heaven.

² I.e., the Field of Reeds, a section of the Elysian Fields.

“The statue of the Osiris is perfect, yea, perfect ;

“It is not weak, but strong, and at its head is the
“Osiris.

“It is not weak, but strong, and at its head is the
“Osiris, and his KAU (or Doubles), shall come forth
“to it.”

The SEM priest next performed the ceremony of
censing the statue of the Osiris, and as he did so he
said :—

“The fire is made, the fire blazeth up ;

“The incense is in the flame, and it burneth in the
“flame.

“Thy odour cometh, O Osiris, in the form of incense ;

“The odour of the Osiris cometh in the form of the
“incense of the gods.

“The Osiris is with you ;

“O ye gods, be with the Osiris.

“The Osiris liveth with you ;

“O ye gods, live with the Osiris.

“O love ye the Osiris ;

“O love him, O ye gods !

“The PEQU cometh, the God of Light cometh, who
“proceedeth from the Legs (or, Thighs) of Horus.

“He who hath come forth, he who hath come forth
“cometh !

“He who was in a state of weakness cometh !

“He who was in a state of weakness cometh !

“The Light cometh, the Light cometh !

“The Osiris hath appeared on the thighs of Isis ;

“And he sitteth on the thighs of Nephthys.

“Tem the father graspeth the hand of the Osiris, and
“he leadeth the Osiris along, and the AKHEMU-SEKTI
“star-gods with swift legs guide him on his way.

“O Isis, the Mother of the Osiris, give thy breast
“unto the Osiris, and let the Osiris, the royal scribe,
“put forth his mouth and suck milk therefrom.

“The White Goose (?) shineth with light [making]
“pleasant the earth.

“He shall make the Osiris to walk therein, and there
“shall be no sickness of any kind whatsoever to him
“therein, and he shall never feel hunger therein.”

The presentation of the offerings which were dedi-
cated to the statue then began. The SEM priest, in-
structed by the KHER-HEB, took the offerings, which
were brought in quadruplicate, and standing up and
sitting down alternately four times said :—

“An offering is made [to thee] with thy two eyes.”

CHAPTER IX.

PRESENTATION OF OFFERINGS.

THE table of offerings was next presented, and the SEM priest said the "Chapter of the purification of the "Altar" :—

"The table of offerings is purified, is purified, with libations and with incense.

"Let there be a royal purification of all things which are offered to the Osiris, and they shall be pure.

"Let there be a royal purification of all things which are offered to thy KA; they shall be pure, they shall be pure, to thy KA, to thy KA."

And he said also :—

"The Chapter of the presentation of bread, and the presentation of beer, and the presentation of libations, and of making to come the Leg, and the chosen joints, and [of making them to] come before the table of offerings to the KA of the Osiris."

The SEM priest then brought bread-cakes to the Hall of the House of Rā to serve as bread for the KA of the Osiris, and for Rā and his KA, and said :—

"Hail, Osiris!

"I have given unto thee one thousand bread-cakes, and one thousand vessels of beer, and one thousand oxen, and one thousand geese, and one thousand changes of apparel, and one thousand *Kehes* gazelle, and one thousand *Maānu hetch* gazelle, and one thousand *Ru* geese, and one thousand *Turp* geese, and one thousand *Ser* geese, and one thousand pigeons, and one thousand pieces of meat for broiling, which is thy portion from the divine block, and one thousand bread-cakes in the Hall, and one thousand balls of incense, and one thousand vessels of oil, and one thousand vessels of water for libations, and one thousand firstlings of the tables(?), and one thousand firstlings of the joints of meat, and one thousand *Hetepu* flowers and cakes of *Tehefa* bread, and one thousand things of all kinds, beautiful and pure, and one thousand things of all kinds, beautiful and sweet.

"Purifications, purifications to thy KA, O Osiris."

The SEM priest then censed the statue of the Osiris, and said :—

"The Eye of Horus hath been presented unto thee, and the odour thereof hath come unto thee."

The SEM priest next purified the holy offerings with incense and libations, and as he did so he said :—

"The holy offerings of the Osiris are purified!

"A gift of Rā-Heru-Khuti.

"A gift of the Great Company of the Gods.

"A gift of the Little Company of the Gods.

"Of the Áter of the South,

"Of the Áter of the North.

"Incense and libation!

"Sweet is the odour of the writings of Thoth.

"The divine book is purified by Thoth, who presenteth
"it to the Osiris."

The SEM priest then poured water from the vases, and
as he did so he said:—

"Hail, Osiris!

"I have brought unto thee the Eye of Horus, and I
"have carried away all the things which were hateful
"to the Osiris, and all the evil things that were said in
"his name.

"Advance, Thoth, and carry it to Osiris.

"I have brought unto thee all the things spoken in
"the name of the Osiris, and I have placed them in thine
"hand so that thou mayest overthrow thine enemy."

The SEM priest then came forward and proclaimed
the offering, and said to the statue of the Osiris:—

"Hail, Osiris!

"The Eye of Horus hath been presented unto thee,
"and the offerings which are therein are hereby declared."

THE LISTS OF OFFERINGS.

I.—THE LITTLE LIST OF OFFERINGS.

1. Two vessels of water,¹

2. Two vessels of Beṭ incense.

¹ From the Louvre Papyrus. See Schiaparelli, *op. cit.*, p. 352.

3. Two vessels of Hetcha incense.
4. Two baskets of Pas cakes.
5. Two baskets of Tep joints.
6. Two baskets of Áur cakes.
7. Two baskets of Shens cakes.
8. Two baskets of Pau cakes.
9. Two baskets of Ashert joints.
10. Two baskets of Ur-áuf joints.
11. Two baskets of Hunnut joints.
12. Two baskets of Shāi cakes.
13. Two baskets of Bener fruit, or seeds.
14. Two vessels of wine of the Southern Oasis.
15. Two vessels of wine of the Northern Oasis.
16. Two baskets of Tebu cakes.
17. Two vessels of Khepen beer.
18. Two vessels of beer.
19. Two vessels of water.
20. Two vessels of Hesent.
21. Two vessels of Shent (honey?).
22. Two vessels of water in Teshet (red stone)
vessels.
23. Two vessels of water.

The list of the offerings having been read, the SEM
priest "smote" (i.e., dedicated) with his right hand four
times the joint from the ox, and that from the *Maiau*
hetch gazelle, and that from the *Keḥes* gazelle. He
then poured water into the vases, and said:—

"Hail, Osiris!

"I have brought for thee the Eye of Horus, and I have carried away all the things which are hateful to the Osiris, and all the evil things spoken in his name.

"Thoth passeth and bringeth the Osiris.

"I have brought unto thee all the things spoken in the name of the Osiris, and I have placed them in thy hand, so that thou mayest overthrow thine enemy."

The SEM priest next declared the offerings, and before he read out their names he said :—

"Hail, Osiris, the Eye of Horus hath been presented unto thee."

II.—THE GREAT LIST OF OFFERINGS.

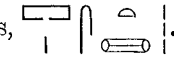
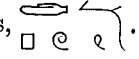
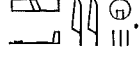
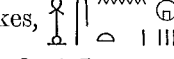
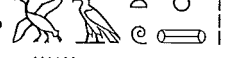
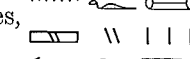


The lists of offerings which are found in the tombs under the Ancient and Middle Empires may, as Signor Schiaparelli has well observed,¹ be divided into two parts; the first contains the names of the offerings which were connected with the ceremony of Opening the Mouth, and the second the names of the offerings which were dedicated to the deceased. Out of the second part was developed the "Great List of Offerings," which we find in the text of Butehai-Āmen and in several tombs. The text of Butehai-Āmen is faulty in many places, and several names of offerings have been omitted. As the SEM priest mentioned each offering he uttered a formula in which, usually, a play was made on the name of it. The greater number of the formulae

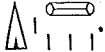
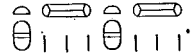
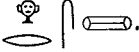

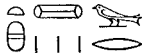
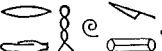

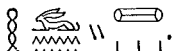

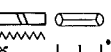


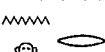
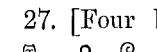
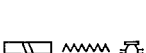
¹ *Op. cit.*, p. 313.

are identical with those which are found in the Pyramid of Unās and in the tomb of Peṭā-Āmen-āpt, and have been already translated. It is therefore only necessary to give the names of the offerings here; those who wish to compare the variant forms of the formulae and of the names of the offerings will find them given by Schiaparelli, *Il Libro dei Funerali*, p. 314 ff., and Dümichen, *Der Grabpalast des Patuamenap*, i., plates xviii. ff. The following is the Great List of Offerings:—

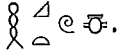
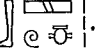
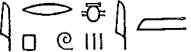

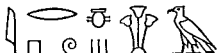

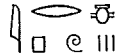





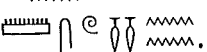



1. One, or two, libations with Khenti vases of water.
2. Two sets of offerings.
3. Two vases of water.
4. One vase of Beṭ incense.
5. Four vases of Hetcha incense (or, unguent),

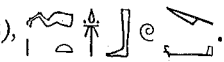
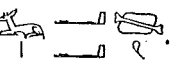
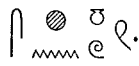
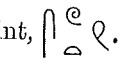
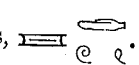


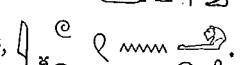
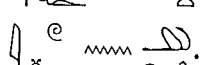
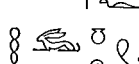
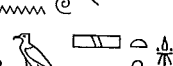
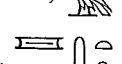

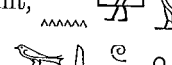
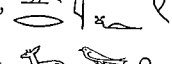
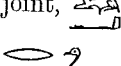




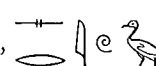



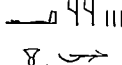
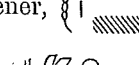
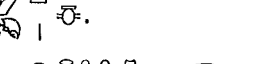
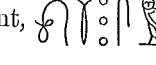
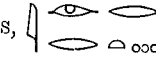
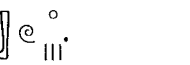
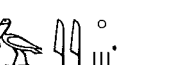
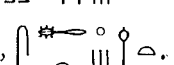
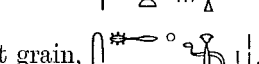
6. Four baskets of Paset cakes, 
7. Four baskets of Ṭepu joints, 
8. Four baskets of Shāi cakes, 
9. Four baskets of Shenset cakes, 
10. Four baskets of Patu cakes, 
11. Four baskets of Neshfi cakes, 
12. Four baskets of Āurti cakes, 
13. Four baskets of Puḳu cakes, 


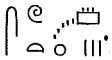
14. Four baskets of Tā cakes, 
15. Four baskets of Tautau cakes, 
16. ¹ [Two baskets of Hērs cakes, 
17. [Two baskets of Neterḥa-k, 
18. [Two baskets of Ur cakes, 
19. One basket of Rethu cakes, 
20. Four baskets of Hēbnen cakes, 
21. Four baskets of Hunni cakes, 
22. One basket of Khent cakes, 
23. One basket of Shenf cakes, 
24. Four baskets of Am-ta cakes, 
25. Five baskets of bread and meat, 
26. [Two baskets of Neḥrā cakes, 
27. [Four baskets of cakes of fine flour (Qemḥu), 
28. Two vessels of Shepnes beer, 

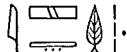
¹ Added from the Louvre Papyrus.


29. Two vessels of beer, 
30. [Two vessels of Ābshu wine, 
31. Two vessels of wine of the Oasis [of the South].
32. Two vessels of wine of the Oasis of the North.
33. Two vessels of Pelusium wine, 
- 
34. Two vessels of Ḥamu wine, 
- 
35. Two vessels of Suni (Aswān) wine, 
- 
36. Two vessels of Ṭesher water, 
37. One vessel of Hasenṭ wine (?), 
38. One vessel of Shent, 
39. [Two] vessels of Ṭesher water, 
40. Two Mensut vases of water, 
41. Two vessels of Āaru, 
42. One vessel of Māha āart, 
- 

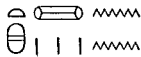

43. Two left fore-legs (four times), 
44. One Áuā joint (loin), 
45. One breast, 
46. One Sut joint, 
47. Two Aaṭu (?) joints, 
48. One joint of ribs, 
49. Four pest joints, left side, 
50. [Flesh of the breast, 
51. [Flesh of the rump, 
52. [Two Hunnu, 
53. [One left Ashert, 
54. [Two] livers, 
55. [One] Ánshemt joint, 
56. [One] Ur-áuf joint, 
57. [One] Áuā ur joint, 
58. One Re goose, 

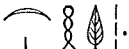
59. [One] Tupu goose, 
60. [One] Mes goose, 
61. [One] Seráu goose, 
62. Two Men geese, 
63. Two Tcha geese, 
64. [One] vessel of Shāi, 
65. [One] vessel of Bener, 
66. [One] pot of honey, 
67. Two bags of eye-paint, 
68. [One] vessel of raisins, 
69. [Two] baskets of figs, 
70. Two baskets of Babai grain, 
71. [One] vessel of white Sekhat grain, 
72. [One] vessel of green Sekhat grain, 
73. [One] vessel of Āḳait grain, 

74. [Two vessels of Ākai of Sut, 




75. [One vessel of Āshta grain, 


76. [Two vessels of mulberries, 


77. [One vessel of mulberry bread, 


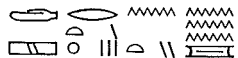
78. [One vessel of Uḥ fruit, 

79.

80. [Four (or, twenty) baskets of onions, 


81. [One vessel of the nemmât (?), 

82. [One Mentchau of water, 

83. [One tšer vaze of water, 

84. [Offerings of Ḥenk, oxen, and geese.

85. Holy offerings.

86. [Offerings of every kind.

87. Spring fruit, flowers, vegetables of all kinds,



Then the SEM priest approached the offerings, and the chief KHER ḤEB said:—

“Hail, Osiris!

“Come, I beseech thee, to this thy bread.”

And the SEM priest, stretching out his arms with the Royal Offering, shall place his hands on the table of offerings, and shall say:—

“Are arranged for thee upon the divine table of offerings things of all kinds, good, pure, and sweet, and thy KA hath received them.

“Thy KA hath been purified, and to thine hands hath been given abundance.

“Thoth hath purified it, and he hath made offerings to thy KA, which is pure, and to Un-Nefer, the son of Nut, and to Isis and to Nephthys, the divine sisters of Osiris,

and to Āmen-Rā, the Lord of the Thrones of the Two Lands,

and to Menthu, the Lord of Thebes,

and to Mut-Sekhit-Bast in Asher (Thebes),

and to Ānpu (Anubis) the Lord of Ta-tchesert,

and to Ānpu, in the Swathing Chamber,

so that they may give:—

“one thousand cakes of bread,

“one thousand vessels of beer,

“one thousand oxen,

“one thousand geese,

“one thousand cakes of incense,

“one thousand vessels of oil,

“one thousand vessels of Ḥāt unguent,

“one thousand Ḥāt tchefau cakes,

"one thousand things of all kinds, beautiful, pure, and
"sweet, and

"one thousand things of every kind.

"Pure, pure is the Osiris."

In the next ceremony the SEM priest offered incense to all the names of Rā-Harmachis, and as he held the censer he said:—

"Hail, Rā, who livest in Maāt.

"Hail, Rā, who feedest upon Maāt.

"Hail, Rā, who rejoicest in Maāt.

"Hail, Rā, who art united to Maāt.

"Hail, Rā, who art perfect in Maāt.

"Hail, Rā, who flourishest in Maāt.

"Hail, Rā, who art hymned in Maāt.

"Hail, Rā, who art stablished in Maāt.

"Hail, Rā, who art strong in Maāt.

"Hail, Rā, who art stable in Maāt.

"Hail, Rā, who art ornamented with Maāt.

"Hail, Rā, who risest in Maāt.

"Hail, Rā, who shinest in Maāt.

"Hail, Rā, who feedest upon Maāt.

"Hail, Rā, who art united to Maāt, to whose brow
"Maāt is united.

"Hail, Rā, who makest to flourish destinies (luck ?),
"who art perfect in plans, who possessest Maāt in thy
"being, I have come unto thee.

"I am Thoth, I am thy Sāḥu, I have come forth to
"avenge thee at [this] time.

"I have made an offering unto thee in the city of Un
"(Hermopolis).

"I have provided myself with thy magical powers.

"I know the knowledge which is in thee. I have
"taken possession of thy strength, and of thy cunning
"in handicraft, and of the utterances of thy mouth.

"I have come and I have brought unto thee Maāt,
"wherein thou livest, wherein thou rejoicest, whereby
"thou art perfect, whereby thou art bound together,
"whereby thou flourishest, whereby thou art stablished,
"whereby thou art strong, whereby thou art stable,
"whereby thou art ornamented, whereby thou risest,
"whereby thou shinest, whereby thou settest, whereon
"thou feedest, whereto thou art united, which is united
"to thy brow, which overthroweth thine enemies.

"Thy heart is glad when thou seest those who are
"in thy shrine, who rejoice when they see Maāt follow-
"ing thee; for evil (i.e., wickedness, or sin) beareth
"contentions, and destroyeth all the gods [and] the
"offerings.

"I have given the Utchat (i.e., the Strong Eye) to
"Horus, the Utchat to its Lord.

"I have given the testicles to Set, the testicles to
"their Lord.¹

"There are offerings for Horus and Set on my hands.

¹ In the great fight between Horus and Set, the latter threw filth at Horus, and he carried off the testicles of Set (see *Book of the Dead*, Chapter XVII.). Set's testicles were restored to him, just as the Eye was restored to Horus.

"I have given birth to the Osiris after he hath performed his transformations which are beautiful, yea, beautiful.

"Thy heart is glad, O Lord of the Gods, and joy of every kind is to thee, for thy uraeus is stablished on thy head, and it shall overthrow all thine enemies.

"Thoth giveth the winds which are in the Secret Place (i.e., Tomb), and I have made to breathe him that is in the city of Ament.

"I have fashioned every god and every goddess, each one with his Sāḥu, and I make them to rest in their shrines, and the offerings which belong to them are established.

"I have provided the KHU (i.e., Spirits) with their images.

"I have given the offerings which appear at the word (*pert kheru*), consisting of one thousand oxen, to the Osiris, through the grace of him that rejoiceth in him that is in the horizon. I have fashioned him, I have made his divine transformations. He breatheth Maāt, and he cometh to visit his image. His mouth is opened for him, and I have placed him in front of Maāt. His name is stablished for ever. He is in the condition of a perfect spirit in the Tuat. He heareth when he is called by him that is in his Lake. His body is protected, water is poured out in libations for him, he hath the mastery over bread-cakes, he hath the mastery over his beer, he cometh forth as a living

"Spirit, he performeth his transformations, and he setteth his heart wheresoever his KAU are."

The SEM priest then made an offering to [Rā, and] Thoth, and Osiris, and Maāt of bread, and beer, and beautiful and pure things of all kinds, and an offering to Osiris Khenti Amenti, and after these things he said to the statue:—

"Ptaḥ hath opened thy mouth, Seker hath opened thy mouth with the instrument made of iron where-with he opened the mouth of the gods. Thou speakest in the presence of all the gods of Pe (Buto), and thou hearest when thou art called in Tēpu (Buto).

"Hail, thou Osiris, thy mouth hath been opened.

"I am Ptaḥ, I have slit open thy mouth.

"I am Hēnnu, and I have given unto thee thy two arms.

"I am Thoth. Receive thou the water wherewith thy mouth was opened.

"I have brought unto thee thy son, whom thou seest renewing his youth through Seb.

"Thy mouth is opened, thy heart is to thee, and thy heart-sack is to thee.

"Thou hast thy food with the gods who are in heaven, and no distinction can be made between thee and one of them.

"Pure, pure is the Osiris.


"Pure, pure is the Osiris.

"Pure, pure is the Osiris.

"Pure, pure is the Osiris."

CHAPTER X.

THE THIRTIETH CEREMONY.

THE ceremonies connected with carrying the statue to the shrine which was ready for it next began. The transport was effected by nine ministrants, who were called "SMERIU," . These took up the statue, and holding it with their arms they bore it to the shrine which was called "HETCHET," or the "shining one." As they did so the SEM priest said:—

"O Smeriu, the god cometh to his place of protection.

"O Smeriu, the god cometh to his place of protection.

"O Smeriu, the god cometh to his place of protection.

"O Smeriu, the god cometh to his place of protection."


The SEM priest next censed Osiris Khenti Ámenti in all his names, and made an offering to Osiris Khenti Ámenti, the Lord of Abydos, and to Rā Heru-khuti, and to Nu, the Father of the Gods, and to Maât, the mother of Rā.

The KHER HEB then said:—

"O¹ ye Nine Smeriu, bring along the statue, and carry ye him [safely], and let him not fall down among you."

¹ From the text of Peṭā-Ámen-ápt.

And as they were carrying the statue he said¹:—

"Hail, ye sons of Horus, Ámseth, Hāpi, Tuamutef, and Qebhsennuf, advance, and come with your father, and carry ye him by means of the sledge, , and bear him along.

"Hail, Osiris! I have placed the sons of Horus with thee, and they bear thee along, and thou art strong by reason of them.

"Hail, ye sons of Horus, Ámseth, Hāpi-āa, Tuamutef, and Qebhsennuf, advance ye with your father, and bear ye him up, and let him not slip through your hands.

"Hail, Osiris! They bear thee up, like Horus on the Henu sledge.

"Thou art raised up by it, like the gods, in its name of 'Seker.'

"Thou art united thereto, and art made strong in the South and in the North, even as is Horus on it (i.e., his sledge)."

Then the KHER HEB said:—

"O priest, place thou the statue in the Hetchet Shrine."

And when the KHER HEB had opened the doors of the Hetchet, he said:—

"The doors of heaven are opened.

"The doors of the House of the God are thrown back wide.

¹ The following passages are taken from the Louvre Papyrus (see Schiaparelli, *op. cit.*, p. 212).

"And the House is opened for its Lord.

"Let me come forth [as] he shall come forth.

"Let me enter in [as] he shall enter in.

"O may the God enter therein!

"I am Thoth. I know not whether the God will enter therein, for I have made myself to be without knowledge. What I know that soul which is ignorant of the thing that it abominateth knoweth not. Let the door be thrust open by the god."

And the KHER HEB also said:—

"I am Horus; my father is Osiris.

"I have smitten the phallus of Set with my hand.

"The God is in his house, and he resteth in the arms of his father Osiris.

"Thy happiness is to thee, O Osiris, and thou hast magical powers.

"Thy father Osiris placeth thee in his arms in his name of 'Khut' (i.e., horizon), wherein Rā revolveth.

"Life is given unto thee before thy father Osiris.

"Thoth cometh unto thee, and he bringeth unto thee the Eye of Horus, and thou becomest strong through it, and thou restest in it.

"Thou hast life, like a god, at the head of the gods for ever."

In this way, and with such words, the statue, which is now called "a god," was introduced into his Hetchet shrine, all his purifications having been effected. And the KHER HEB said:—

"HETCHET shrine (i.e., shining one), greatness is to thee.

"TEMI sledge (i.e., perfect one), the sledge is to thee.

"ĀAT standard (i.e., that which diminisheth not), greatness is to thee.

"ĀRTI SET (i.e., the two jawbones of Set), thy jaws are to thee.

"BENERET QEMĀT (i.e., sweetness of the South), Thoth hath delivered the Eye of Horus from its enemies in its name of 'Eye of the South.'

"Thoth hath carried it to Horus in its name of 'Shepset' (Holy One).

"Thoth hath delivered (*shet*) it for Horus [from Set] in its name of 'Sheṭit' (Deliverer).

"Thoth hath made it to be at peace (*sheṭep*) with Horus in its name of 'Hetepit' (Pacifier).

"Thoth hath made it triumphant (*smaāt*) for Horus in its name of 'Maāt' (Truth).

"Thoth hath reckoned it up (*sāpi*) for Horus in its name of 'Āpit' (Reckoner)."

When the statue was on the sledge the KHER HEB said:—

"The beauties of this god are exalted."

And he also said:—


"Splendour is with thee, and majesty is with thee.

"The sledge shall never perish with thee in it, and the sledge shall be with thee."

THE MAKING OF THE OPENING OF THE
MOUTH OF THE STATUE IN THE
HOUSE OF GOLD.

I. FROM THE TOMB OF SETI I., B.C. 1370.



I. VIGNETTE: The statue of the king placed upon an oval, , which represents a mound of sand. The king wears a wig, has the uraeus over the forehead, holds a staff in his right hand, and an object which has not yet been satisfactorily identified in his left. He is called Osiris, king Men-Maāt-Rā, true of voice (or, word).

TEXT: "2. First place [the statue] on sand in the "House of gold, with its face towards the South "3. on the earth, on the day of arraying him in his "apparel. 4. Then shall be said four times:—

"Thou art pure, thou art pure, Osiris, king Men-Maāt-Rā, son of Rā, Seti-mer-en-Ptah, triumphant."



II. VIGNETTE: The statue of the king standing on the mound of sand, and the SMER pouring water over it from a vase (*nemes*) which he holds in both hands before it. The SMER walks round the statue four times, each time with a *nemes* vase full of water, and as he walks he throws the water over the statue.

TEXT: "Thou art pure, thou art pure.

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

"Thou art pure, thou art pure.

"Thy purifications are the purifications of Set, and "the purifications of Set are thy purifications.

"Thou art pure, thou art pure.

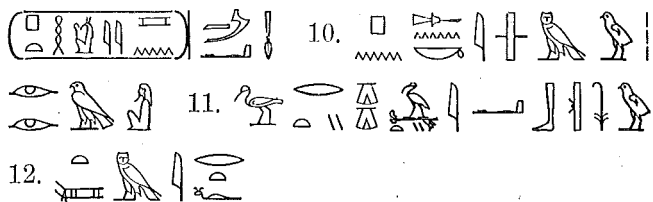
"Thy purifications are the purifications of Thoth, and "the purifications of Thoth are thy purifications.

"Thou art pure, thou art pure.

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

"5—8. Thou hast received thy head, and thy bones "have been brought unto thee before Seb."

III. VIGNETTE: The statue of the king standing on a mound of sand, and the SMER pouring water over it



from a vase (*tesher*) which he holds in both hands before it. The SMER walks round the statue four times, each time with a *tesher* vase full of water, and as he walks he throws the water over the statue, and says:—

TEXT: ["Thou art pure, thou art pure.

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

"Thou art pure, thou art pure.

"Thy purifications are the purifications of Set, and
"the purifications of Set are thy purifications.

"Thou art pure, thou art pure.

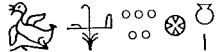
"Thy purifications are the purifications of Thoth, and
"the purifications of Thoth are thy purifications.

"Thou art pure, thou art pure.

"Thy purifications are the purifications of Sep, and
"the purifications of Sep are thy purifications.]

"9. Thou art pure, thou art pure, O Osiris, king
"Men-Maāt-Rā, son of Rā, Seti-mer-en-Ptah, true of
"voice. 10. That which is in the two Eyes of Horus
"hath been presented unto thee, 11. and the two
"*tesher* vases of Thoth, and they purify thee so that
"12. may not exist in thee that [destruction] which
"belongeth to thee."



IV. VIGNETTE: The statue of the king standing on a mound of sand, as before; before it is the SMER presenting a vase of water of incense. The SMER walks round the statue with a vase of water in which five grains of *gemā* incense of Nekheb, , have been dissolved, saying:—

TEXT: "13. Pure, pure is Osiris, the king, Men-
"Maāt-Rā, &c.

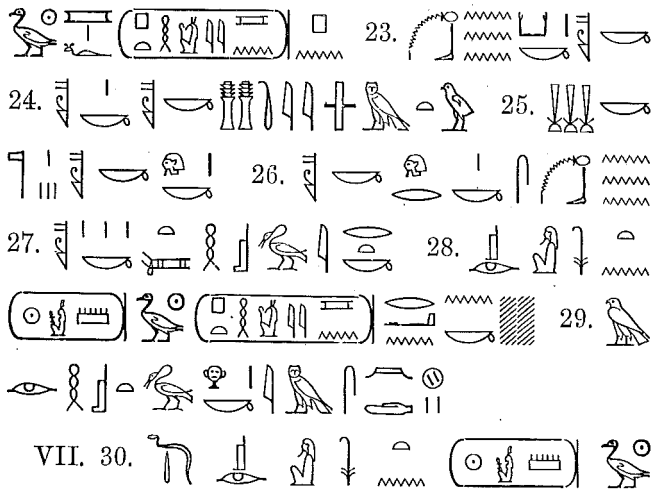
"Pure, pure is Osiris, the king, Men-Maāt-Rā, &c.

"Pure, pure is Osiris, the king, Men-Maāt-Rā, &c.

"Pure, pure is Osiris, the king, Men-Maāt-Rā, &c.

"Pure is the *semān*, 14. pure is the *semān* which
"openeth thy mouth.

"Hail, Osiris, the king, Men-Maāt-Rā, 15. taste
"thou the taste thereof in the divine dwelling. An
"outflow of Horus the Lord is the *semān*, [an outflow
"of Set is the *semān*,] 16. which stablished the heart
"of Horus and Set, the *semān* of thy mouth; thy



"Men-Maāt-Rā, son of Rā, loving him, Seti-mer-en-Ptah.



"23. Thy KA is purified, thou art censured, 24. thou art censured, thou art censured. Thou art established among 25. thy brethren the gods. Thy head is censured for thee, 26. thy mouth is censured for thee, 27. thy bones have been purified for thee, and the destruction(?) which belongeth to thee shall not [be to thee], 28. O Osiris, king Men-Maāt-Rā, son of Rā, Seti-mer-en-Ptah. I have given unto thee 29. the Eye of Horus, and thy face is filled therewith. *Pet*, twice."

VII. VIGNETTE: The statue of the king standing on a mound of sand, as before; before it is the SMER, who



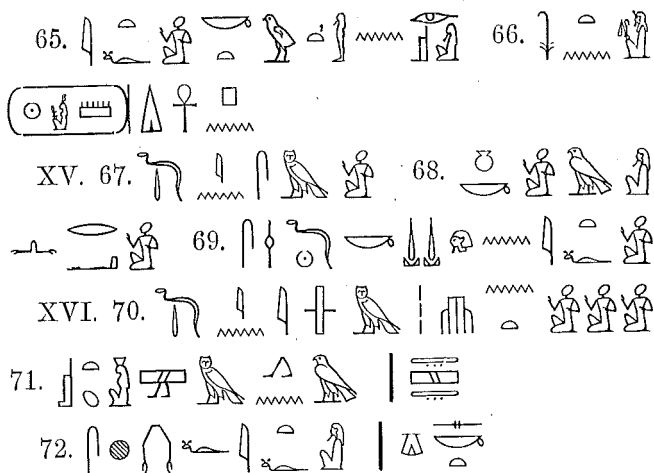
presents to it a vessel of burning *sentra* incense, and walks round it once, saying:—

TEXT: "30. O Osiris, king Men-Maāt-Rā, &c., "31. I have presented unto thee the Eye of Horus, "and 32. the odour thereof cometh unto thee."

VIII. VIGNETTE: The *ÂM KHENT*, , and the *KHER HEB*, , going into the tomb; each wears a short tunic and a belt, and has a sash over his right shoulder. The *KHER HEB* holds a roll of papyrus in his left hand. In the smaller Vignette these priests are standing before the statue.

TEXT: "33—35. The *ÂM KHENT* and the *KHER HEB* "enter into [the tomb] to see him (i.e., the statue)."

IX. VIGNETTE: The interior of the *Het-nub*, or "House of gold," i.e., the sarcophagus chamber. In the centre stands the statue of the king on a mound of sand, as before, and behind him is the *ÂM Âs*, or



“65. your father, [that is to say] this statue of the
“66. king Men-Maät-Rā, giver of life!”

XV. VIGNETTE: The statue of the king standing on the mound of sand, as before. In front of him is the SEM, and behind him stands one of the MESENTIU.

TEXT: 67. And the SEM shall say:—

“68. I am Horus, I will not permit

“69. thee to make to shine the head of my father.”

XVI. VIGNETTE: The statue of the king standing on a mound of sand, as before. Behind it stands a ministrant, and in front of it are the three ÁMMU KHENT.

TEXT: 70. And the ÁMMU KHENT shall say:—

“71. O Isis, Horus hath passed on,

“72. he hath embraced the father.”



At the bottom of line 71 come the words “the hidden land,” and at the bottom of line 72 “one *seket* vase.”

XVII. VIGNETTE: The statue of the king standing on a mound of sand, as before. In front of it stands the SEM, and behind it the KHER HEB.

TEXT: 73, 74. And the KHER HEB shall say:—

“75. Pass on, and look thou upon the father.

“76. Then shall the SEM take off the QENÀ garment, “and lay down the staff, and array himself in a “panther’s skin.”


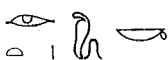
XVIII. VIGNETTE: The statue of the king standing on a mound of sand, as before. In front of him is the KHER HEB, and behind him is the SEM, wearing a panther’s skin.


TEXT: [And the SEM] shall say:—

“77. I have delivered

“78. this mine Eye from his mouth;

“79. I have cut off the *hhepesh* (i.e., leg, or thigh).”

XIX. 81.  82. 

83. 

XX. 84. 

XIX. VIGNETTE: As in XVII.

TEXT: "81. Thou hast cut off 82. thine Eye;
"83. thy soul is in it."

XX. VIGNETTE A: The statue of the king standing on a mound of sand, as before. In front of it are the SMER and the KHER HEB, and behind it are the AM KHENT and the SEM.

VIGNETTE B: A bull bound for slaughter lying on the ground. The slaughterer is cutting off a leg, and close by stand the SEM, wearing a panther's skin, and a female, who represents Isis.

VIGNETTE C: The SEM standing in front of the statue.


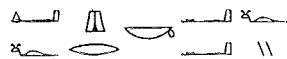
VIGNETTE D: The AM KHENT standing in front of the statue.


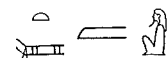
[The female who represents Isis shall say:

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

And the SEM shall bring two gazelle and a goose, with their heads cut off, and the AM KHENT shall say:—]

"84. I have seized them for thee, and I have brought



 85. 

 86. 



XXI. 87. 

 88. 

 89. 

"unto thee thine enemies; the gift of each 85. is
"with thee, on his hands and on his head. I have
"slain them for thee, 86. O Tem, and there shall be
"no [further] opposition to this god."

XXI. VIGNETTE: 1. The slaughterer giving the left fore-leg of the bull to the KHER HEB.

2. The slaughterer giving the heart to the SMER.

3. The SMER presenting the heart of the bull to the statue of the king, and the KHER HEB bringing the leg of the bull to present to it.

TEXT: 87. The slaughterer shall give the leg to the KHER HEB and the heart to the 88. SMER. Behold the heart in the hand of the SMER and the leg in the hand of the KHER HEB, 89. and they shall advance with them, and shall place [the leg and] the heart on



the ground before the statue of 90. the Osiris, king Men-Maāt-Rā, giver of life! [And they shall say:—

“I have presented unto thee the Leg [as] the Eye of “Horus.

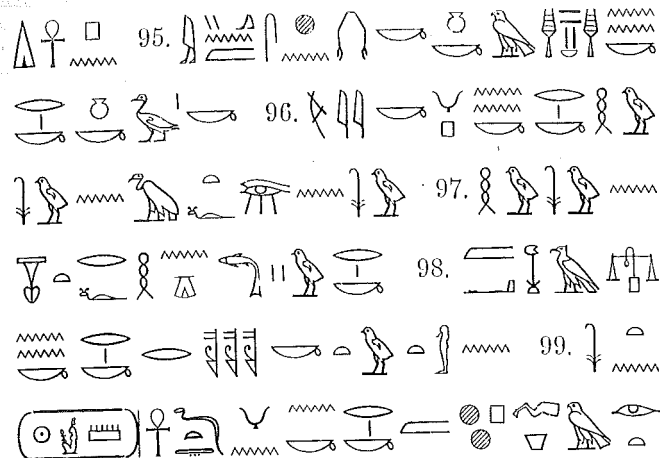
“91. I have brought unto thee the heart which was “in him, and there shall not be opposition to this god, “[that is to say], to

“92. the statue of the Osiris, king Men-Maāt-Rā, “living for ever.

“I have brought unto thee a gazelle

“93. with his head cut off. I have brought unto “thee a *smen* goose with his head cut off.”

XXII. VIGNETTE: The SEM carrying the leg and advancing towards the statue of the king to perform the ceremony of opening the mouth and the two eyes. Behind him stands the KHER HEB.



TEXT: 94. [Then shall the SEM] say to the statue of the Osiris, the king Men-Maāt-Rā, giver of life:—

“95. I have come to embrace thee. I am Horus.

“I have pressed for thee thy mouth. I am thy son,

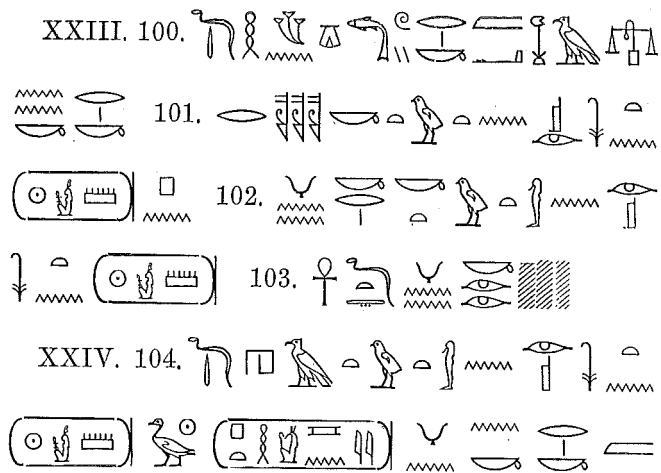
“96. thy beloved one. I have opened for thee thy “mouth.

“Thy mother smiteth thee and weepeth for thee.

“97. Those who were bound with thee (i.e., Isis and “Nephthys) smite thee. Thy mouth hath been made “firm.

“98. I have made to balance for thee thy mouth “conformably to thy teeth, O statue of 99. king Men- “Maāt-Rā, the ever-living.

“I have opened for thee thy mouth, with the Leg, “the Eye of Horus.”

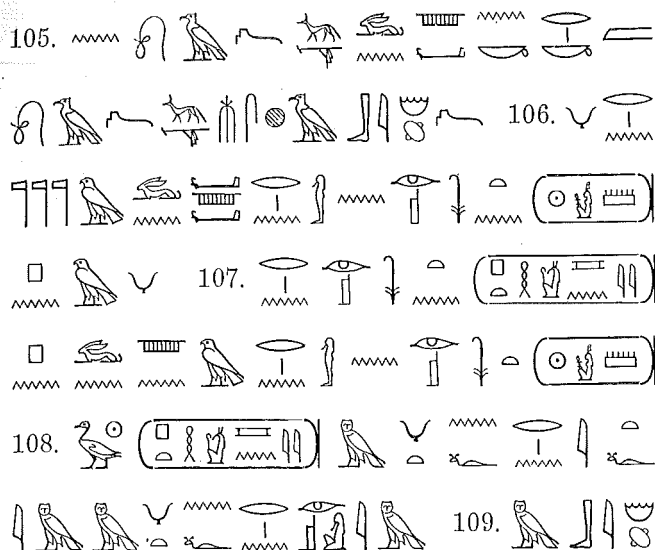


XXIII. VIGNETTE: The SEM standing before the statue of the king, and performing the ceremony of opening the mouth and the two eyes with two instruments, Behind him is the KHER HEB.

TEXT: "100. Thy mouth hath been made firm. I have balanced for thee thy mouth 101. conformably to thy teeth, O thou statue of the Osiris, king Men-Maāt-Rā. 102. I have opened for thee thy mouth, O statue of the Osiris, king Men-Maāt-Rā, the ever-living. 103. I have opened for thee the two eyes."

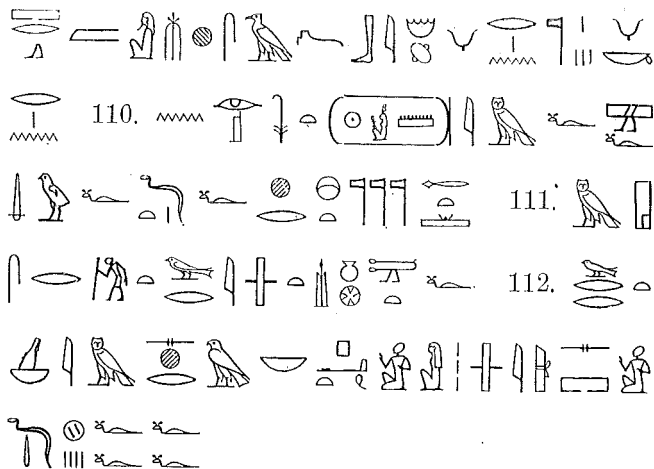
XXIV. [And the SEM shall also] say:—

"104. Hail, statue of the Osiris, king Men-Maāt-Rā, son of Rā, Seti-mer-en-Ptaḥ, I have opened for thee



"thy mouth with the 105. instrument of Anpu, I have unclosed for thee thy mouth with the instrument of Anpu, [with] the MESKHA (i.e., "thigh") of iron 106. wherewith the mouth of the gods was opened.

"Horus shall unclosethe mouth of this statue of the Osiris, king Men-Maāt-Rā, Horus shall open 107. the mouth of the Osiris, king Seti-mer-en-Ptaḥ, Horus hath opened the mouth of the statue of the Osiris, king Men-Maāt-Rā, 108. son of Rā, Seti-mer-en-Ptaḥ, even as he opened the mouth of his father, as he opened the mouth of OSIRIS, 109. with the



“iron which cometh forth from Set, with the MESKHA
 “of iron wherewith he opened the mouth of the gods
 “shall be opened the mouth of the 110. Osiris, king
 “Men-Maāt-Rā. He shall walk and he shall talk, and
 “his body shall be with the Great Company of the
 “gods 111. in the House of the Great Aged Prince,
 “who dwelleth in Ānnu (Heliopolis). And he shall
 “take possession of the 112. Urerit Crown therein
 “before Horus, the Lord of mankind.”

And the ĀM Ās shall say:—


“My father, my father!

“My father, my father!

“My father, my father!

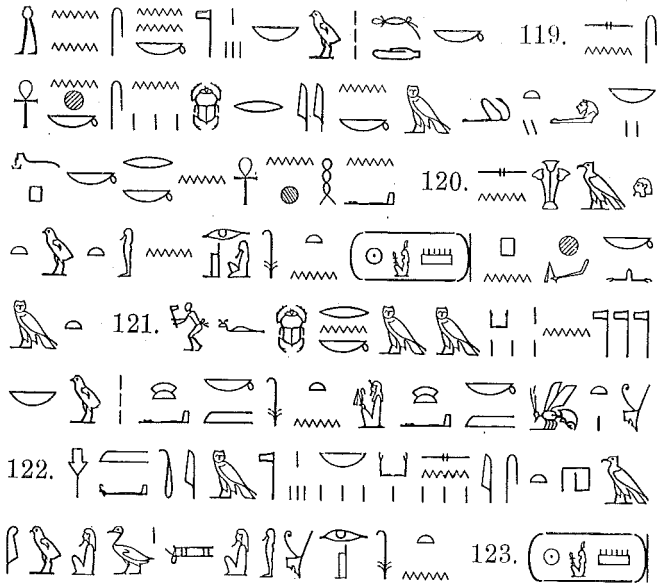
“My father, my father!”



XXV. VIGNETTE: The SEM standing before the
 statue of the king, and performing the ceremony of
 opening the mouth and the two eyes with the instru-
 ment UR-HEKA, . Behind him stands
 the KHER HEB, and the SEM says:—

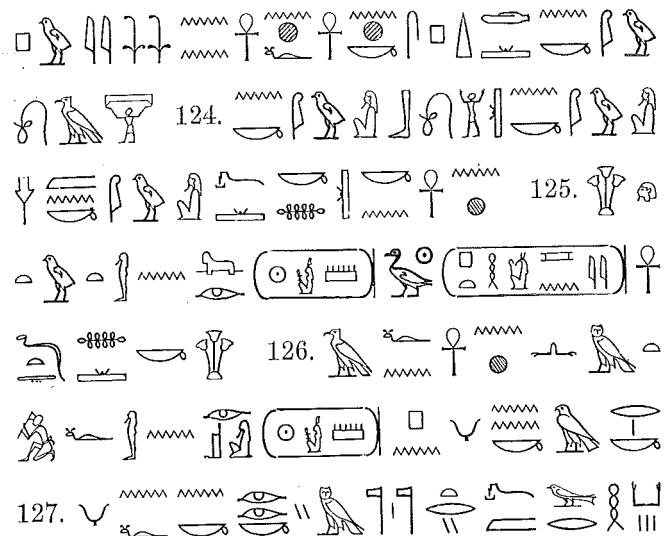
TEXT: “113. Thy mouth hath been made firm for
 “thee. 114.

“I have made to balance thy mouth for thee con-
 “formably to thy teeth, O statue of Osiris, 115. king
 “Men-Maāt-Rā, son of Rā, 116. Seti-mer-en-Ptah.
 “Lifteth up 117. for thee the goddess Nut thy head.
 “Behold, Horus hath taken possession of his Urerit
 “Crown [and] the words of power. Behold, Set hath
 “taken possession 118. of his Urerit Crown [and] the
 “words of power. Behold, she (i.e., Nut) hath come
 “forth with thy head. All the gods bring unto thee



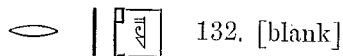
“ [words of power], they recite them for thee, 119. they
 “ make thee to live, thou becomest a lord of two-fold
 “ strength, thou makest for thyself the passes of life
 “ with them, 120. [and life] is round about this statue
 “ of the Osiris, king Men-Maāt-Rā. Thou art protected,
 “ and thou shalt not 121. die. Thou shalt make thy
 “ transformations among the KAṢ (or, Doubles) of all
 “ the gods. Thou shalt rise up as the King of the
 “ South, thou shalt rise up as the King of the North.
 “ 122. Thou art endued with strength like all the gods
 “ [and] their KAṢ.

“ And behold, this statue of the Osiris, king 123. Men-



“ Maāt-Rā, is Shu, the son of Tem, and [as] he liveth
 “ [so] shalt thou live. Shu hath provided thee [with all
 “ things]. Shu hath exalted thee 124. to the height
 “ of heaven. Shu hath made thee to be a wonder. Shu
 “ hath endued thee with strength. Thou hast made
 “ the passes which place life 125. round about the
 “ statue of the Osiris, Men-Maāt-Rā, son of Rā,
 “ Seti-mer-en-Ptah, the ever-living. Thy fluid of
 “ 126. life is round about him, and this the statue
 “ of the Osiris Men-Maāt-Rā shall not die.

“ Horus hath opened for thee thy mouth. 127. He
 “ hath opened for thee thy two eyes with the two divine
 “ instruments, and with the UR-ḤEKAU instrument,



“wherewith he opened the mouth of every god of the
“South.”

And the $\dot{A}M \dot{A}s$ 128. shall say:—

“My father, my father!

“My father, my father!

“My father, my father!

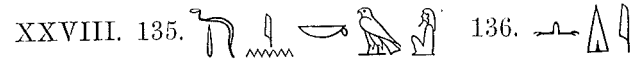
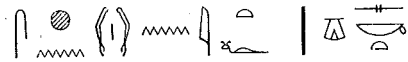
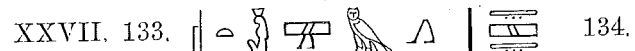
“My father, my father!”

XXVI. VIGNETTE: The statue of the king standing on a mound of sand, as before. In front of him is the $KHER \dot{H}EB$, and behind him is the *erpāt* (i.e., the heir of the deceased). The $KHER \dot{H}EB$ shall say:—

TEXT: “129. His mother smiteth [him]—*in the House of gold,*

“130. and she weepeth for him;

“131. and those who were bound with him [also]—
“*in the House of incense.*”



XXVII. VIGNETTE: The statue of the king standing on a mound of sand, as before. In front of it are the three $\dot{A}MMU KHENT$, and behind it is the $\dot{H}ERU KHET$ or “follower of Horus,” who shall say:—

TEXT: “133. O Isis, [Horus] hath passed—*in the hidden place,*

“134. and [he] hath embraced the father.”—*One ssket vase.*

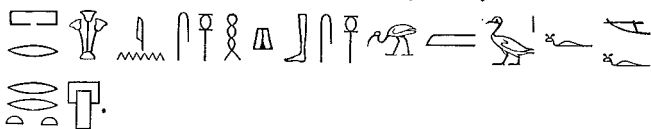
XXVIII. VIGNETTE: The statue of the king standing on a mound of sand, as before. In front of it is the $SMER$, and behind it is a man who represents the $MESENTIU$, or artizans. [The $SMER$ shall say to the artizan]:—

TEXT: “135. I am Horus. 136. I will not permit
“thee 137. to make to shine the head of the father.”

XXIX. VIGNETTE A: The statue of the king standing



on a mound of sand, as before. In front of it are the SMER, the KHER HEB, and another, and behind it is the son of the deceased, who is styled "*Sa-f-mer-f*," i.e., "His son who loveth him." The words above the figures read: "The SMER and the KHER HEB shall come forth, and the SMER shall find *Sa-f-mer-f* at the door."



VIGNETTE B: The SEM presenting the son of the deceased to the statue; behind him is the KHER HEB. The words above the figures read: "The KHER HEB shall say to the SEM, Make to enter his son into the hall of the tomb of the Osiris, king Men-Maät-Rä, giver of life." Behind the statue stands the SEM (or AM AS), who says: "Behold the loving son," and the SA-F-MER-F shall say:—

TEXT: "139. [And the SEM] shall say to the statue of the Osiris,

"140. king Men-Maät-Rä, 141. giver of life,

"I have brought unto thee thy son, 142. thy beloved, and he shall open thy mouth."

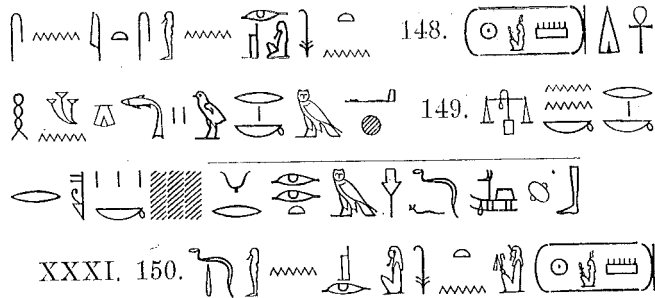


XXX. VIGNETTE: The statue of the king standing on the mound of sand; in its right hand is a mace, and in the left is a staff. In front of it are the KHER HEB and the SEM, and the latter is presenting the instrument METCHETFET to the face of the statue. The KHER HEB says: "SA-F-MER-F, open the mouth and the two eyes, the first time with the iron instrument *metchetfet*, and the second time with the finger of silver-gold."

Behind the statue stands the SEM (or AM AS), who says: "Behold the loving son," and the SA-F-MER-F shall say:—

TEXT: "144. I have pressed apart for thee thy mouth, and this mouth of the father hath been drawn apart 145. in thy name of 'Sekri,' O statue of the Osiris, 146. king Men-Maät-Rä.

"Horus hath pressed apart for thee thy mouth, Horus hath opened for thee thy mouth 147. and thy two



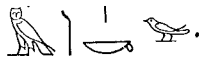
“eyes, and they are constituted in the statue of the
 “Osiris, king 148. Men-Maāt-Rā, giver of life. Thy
 “mouth hath been made firm, and I have made to
 “balance 149. for thee thy mouth conformably to thy
 “teeth.”

Below lines 144—148 are written the words:—

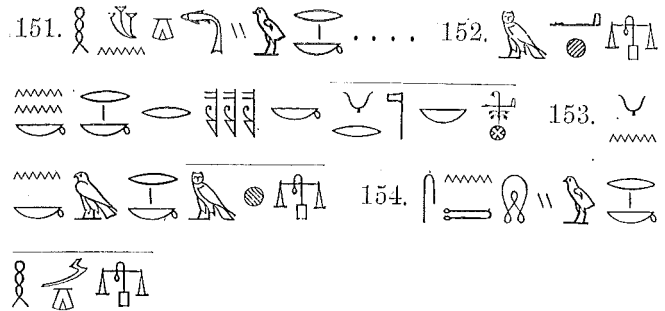
“The opening of the mouth and the two eyes with
 “the finger of silver-gold.

“The opening of the mouth and the two eyes with
 “the instrument of iron.”

XXXI. VIGNETTE: The SEM standing before the
 statue of the king and opening its mouth with the
 little finger of the right hand; behind him is the KHER
 HEB, who says: “O SEM, open the mouth, open the two
 “eyes with thy little finger,”



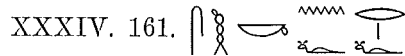
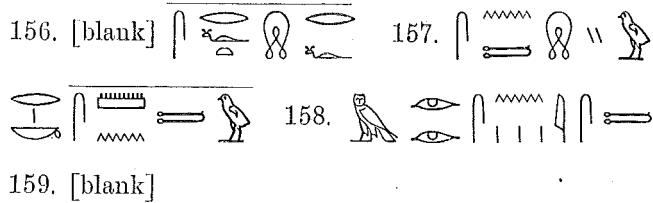
TEXT: “150. O statue of the Osiris, king Men-maāt-



“Rā, 151. thy mouth hath been made firm. 152. I
 “have made to balance for thee thy mouth conformably
 “to thy teeth—the mouth of every god of the South
 “hath been opened. 153. Horus hath opened for thee
 “thy mouth—[it] hath been made to balance. 154. Thy
 “mouth hath been founded (or, constituted).”—Two
 vessels of incense (?) of equilibrium.

XXXII. VIGNETTE: The SEM presenting a little
 bag containing some red substance to the statue of
 the king. Behind him stands the KHER HEB, who
 says: “O SEM, rub the mouth and the two eyes of
 “the beneficent god, the Lord of the Two Lands,
 “Men-Maāt-Rā.”

TEXT: “155. His mouth hath been rubbed—*sek* (i.e.,
 “rubbing).



"156. His mouth is warmed and constituted.

"157. Thy mouth hath been constituted—established,

"158. and the eyes established, behold."

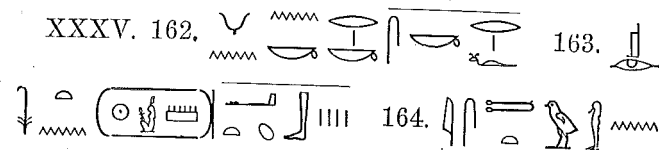
159. [Blank line.]

XXXIII. VIGNETTE: The statue of the king standing on a mound of sand, as before. In front of it is the KHER HEB, and behind it the SMER. The KHER HEB says:—

TEXT: "160. Thou hast come, thou hast purified thy "father."—An *abet* offering.

XXXIV. VIGNETTE: The statue of the king standing on a mound of sand, as before. In front of it stands the KHER HEB, and behind it the SA-MER-F.

TEXT: "161. He hath rubbed for him his mouth."



XXXV. VIGNETTE A: The statue of the king standing on a mound of sand, as before. Before it, lying on the ground, is a bull bound for the slaughter, and the slaughterer is cutting off one of its legs. At its head stands the SEM, and near the tail is a woman, the "little tcherâu," who represents Nephthys. The KHER HEB tells the SEM to let the slaughterer cut off a leg of the bull and take out its heart, and the "little tcherâu" says to the statue, "Thy lips are made for thee, thy mouth is slit for thee."

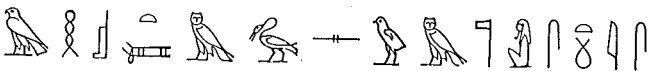
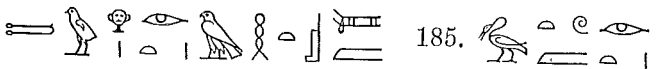
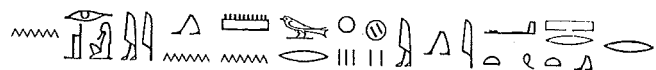
VIGNETTE B: The KHER HEB presenting the Leg to the statue of the king, and the SMER presenting the Heart to it.

VIGNETTE C: The KHER HEB, the SEM, and the SA-MER-F standing before the statue of the king. The KHER HEB tells the SEM to let the SA-MER-F open the mouth and the eyes of the statue, and take four *abet* and pass them before the mouth and the two eyes, or rub the mouth and the two eyes with them.

TEXT: "162. Thy mouth hath been opened for thee, —rub his mouth

"163. O Osiris, king Men-Maät-Râ;—with four *abet*;

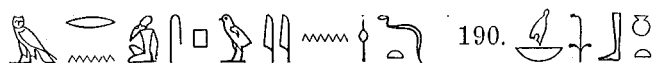
"164. behold, O statue [of the king]—open the mouth and the eyes



“ cometh to the backbone of the Osiris. The
“ MEN-UR cometh, the MEN-UR cometh. The member
“ which proceedeth from Osiris cometh.

“ 184. Horus hath shrouded him with his Eye. Hail,
“ Osiris, king Men-Maät-Rā, thou art shrouded with the
“ Eye of Horus, thou art censured with the Eye of Horus,
“ thou art filled with the 185. Eye of Horus, thou art
“ filled with it as is the god. Behold the odour [thereof]
“ 186. is to thee, the odour of the Eye of Horus is to
“ thee.”

XL. VIGNETTE: The KHER ḤEB and the SEM standing
before the statue of the king. The SEM holds in his
right hand the NEMES bandlet, and says:—



TEXT: “ 187. The NEMES cloth cometh, the White
“ One, the White One.

“ The Eye of Horus cometh, the White One.

“ 188. The gods array thee therein. Thou art arrayed
“ therein, thou art ornamented 189, 190. therewith in
“ its name of ‘ White One of Nekheb.’ ”

XLI. VIGNETTE: The KHER ḤEB standing before
the statue of the king, and offering a vessel of unguent,
saying:—

TEXT: “ 191. O statue of the Osiris, king Men-Maät-
“ Rā, giver of life,

“ 192. I have filled thine eye for thee with *Metchet*
“ unguent.”

in the Temple of Amen-Rā for the purpose of maintaining the intimate connection which existed between the king and the great god of Thebes. To the work which describes these ceremonies and supplies the formulae which accompanied them the title, "Daily Ritual of the Divine Cult" has appropriately been given.

The chief object of the ceremonies, and of the formulae which were recited during their performance, was to renew the supply of the "fluid of life," and the divine essence that made him a god upon earth, which the king obtained from Amen-Rā. Many of the ceremonies and formulae are identical with those of the Book of Opening the Mouth, and to enable the reader to compare such portions in the two Books, a translation of the "Daily Ritual of the Divine Cult" is here given. The whole of this work has been recently edited by M. Moret in *Le Rituel du Culte divin journalier*, Paris, 1902, where he has printed a transcript of the hieratic text in a papyrus at Berlin, with many variant and additional chapters from the Temple of Abydos and elsewhere, French translations, notes, &c. It is therefore unnecessary to give hieroglyphic transcripts in this work.

THE RITUAL OF THE DIVINE CULT¹

THE BEGINNING OF THE CHAPTERS OF THE CEREMONIES OF THE GOD WHICH ARE TO BE PERFORMED IN THE HOUSE OF AMEN-RĀ, THE KING OF THE GODS, DAILY BY THE CHIEF *āb* PRIEST IN HIS DAY.

THE FIRST CEREMONY.

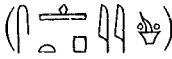
THE CHAPTER OF STRIKING A FIRE.

The following shall be said:—

"Come thou, come thou in peace, O' glorious Eye of Horus; be strong, renew thy youth in peace. It shineth like Rā in the double horizon, and the power (𓂏) of Set hideth itself straightway before the Eye of Horus, which seizeth it and bringeth it, and setteth it upon the seat of Horus. The word of Horus is Maāt by reason of his Eye. The Eye of Horus destroyeth the enemies of Amen-Rā, the Lord of the Throne of the Two Lands, in all their places. *Suten t̄ā hetepu*. "I am pure."

¹ For a complete hieroglyphic transcript of the hieratic text and a French translation, see Moret's excellent work, *Le Rituel du Culte divin journalier*, Paris, 1902.

THE SECOND CEREMONY.

THE CHAPTER OF TAKING THE CENSER  IN THE HAND.

The following shall be said :—

“Homage to thee, [O censer] of the gods who are in
“the following of Thoth. My arms are on thee, like
“[those of] Horus, my hands are on thee, like [those of]
“Thoth, my fingers are about thee, like [those of] Ânpu,
“who is at the head of the divine hall. I am the living
“servant of Râ. I am the *âb* priest, I am pure (*âb*).
“My purifications are the purifications of the gods.
“*Suten tã hetepu.* I am pure.”

THE THIRD CEREMONY.

THE CHAPTER OF PLACING THE INCENSE CUP

 ON THE CENSER.

The following shall be said :—

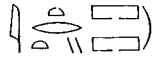
“Homage to thee, O thou incense cup of . . . the
“ground of Taṭṭu (Mendes), [and] the earth in Abydos.
“I am purified with the Eye of Horus that I may
“perform ceremonies with thee. Amen-Râ, Lord of the
“Throne of the Two Lands, and his Company of the
“Gods are pure. *Suten tã hetepu.* I am pure.”

THE FOURTH CEREMONY.

THE CHAPTER OF PLACING INCENSE ON THE FIRE.

The following shall be said :—

“To the Soul of the East! To Horus of the East!

“To Khâmutef within the Disk! To Ner who shineth
“from his two Utchats! To Râ Ḥeru-khuti, the great
“god who hath the mastery over the feather at the head
“of the two southern divisions (*âterti* )
“of the sky!”

THE FIFTH CEREMONY.

THE CHAPTER OF ADVANCING TO THE HOLY PLACE.

The following shall be said :—

“O ye Souls of Annu (Heliopolis), if ye are strong I
“am strong; if I am strong ye are strong. If your
“KAU are strong my KA is strong at the head of all the
“living; [they] all living I shall live. The two vessels
“of Atem [contain] the protecting fluid of my limbs.
“Sekhet, the great goddess, the beloved of Ptaḥ, hath
“given unto me life, stability, [and] serenity round
“about my members, [which] Thoth hath gathered
“together for life. I am Horus of the height of heaven,
“the beautiful one of terror, the Lord of victory, the
“mighty one of terror, the exalted one of the two
“plumes, the great one in Abydos! *Suten tã hetepu.*
“I am pure.”

ANOTHER CHAPTER.

“Awake happily in peace, O Apt, ruler of the
“temples of the gods and goddesses who dwell in thee!
“O gods and goddesses who dwell in Apt, O gods and
“goddesses who dwell in Uast (Thebes), O gods and

“goddesses who dwell in Annu (Heliopolis), O gods
 “and goddesses who dwell in H̄et-ka-Ptah (Memphis),
 “O gods and goddesses who dwell in heaven, O gods
 “and goddesses who dwell in the earth, O gods and
 “goddesses who dwell in the South, and in the North,
 “and in the West, and in the East, Kings of the South,
 “and Kings of the North, and Royal Children, receive
 “the White Crown, and make the foundation (?) of
 “Āmen in the Āpts. Awake ye, be ye at peace!
 “Awake ye happily in peace!”

THE SIXTH CEREMONY.

THE CHAPTER OF BREAKING THE CORD OF THE SEAL

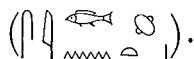


The following shall be said:—

“The cord of the seal is broken, the seal is removed.
 “I have come, I have brought unto thee the Eye,
 “Horus; thine Eye is to thee, Horus.”

THE SEVENTH CEREMONY.

THE CHAPTER OF BREAKING THE CLAY SEAL



The following shall be said:—

“The seal of clay is broken. The water of heaven
 “hath been penetrated. The sinews of Osiris have been
 “drawn out [from him]. Behold, I have not come to

“destroy the god upon his seat; nay, I have come to
 “place the god upon his seat. Thou art stablished
 “upon thy great seat, Āmen-Rā, Lord of the Throne of
 “the Two Lands. I progress with the gods. *Suten tā*
 “*hetepu.* I am pure.”

THE EIGHTH CEREMONY.

THE CHAPTER OF REMOVING THE SEAL.

The following shall be said:—

“The finger (or, seal) of Set moveth on through the
 “Eye of Horus, and it (i.e., the Eye) rejoiceth; the finger
 “(or, seal) of Set is removed through the Eye of Horus,
 “and it is glad. The skin is removed behind the god.
 “Āmen-Rā, Lord of the Throne of the Two Lands, thou
 “hast received thy two feathers, the White Crown with
 “the Eye of Horus, the right one with the right eye,
 “and the left one with the left eye. The beauties are
 “to thee, Āmen-Rā, Lord of the Throne of the Two
 “Lands. Naked one, clothe thyself, tie thou on the
 “bandlet. Indeed I am a servant of the god; behold
 “the king hath sent me to look upon the god.”

THE NINTH CEREMONY.

THE CHAPTER OF OPENING THE FACE OF THE GOD.

The following shall be said:—

“The two doors of heaven open, the two doors of

“earth unclose. Seb maketh obeisance unto the gods who are seated upon their thrones, saying, ‘The two doors of heaven open, the Company of the Gods send forth light. Amen-Rā, the Lord of the Throne of the Two Lands, is exalted upon his great seat, the Great Company of the Gods are exalted upon their seat. Thy beauties are to thee, Amen-Rā, Lord of the Throne of the Two Lands. Naked one, clothe thyself, tie thou on the bandlet.’”

THE TENTH CEREMONY.

THE CHAPTER OF LOOKING UPON THE GOD.

The following shall be said:—

“My face keepeth guard over the gods, and the god keepeth guard over my face. The gods have made a way for me, and I walk thereon. Behold, the king hath sent me to look upon the god.”

THE ELEVENTH CEREMONY.

THE CHAPTER OF SMELLING THE EARTH.

The following shall be said:—

“I prostrate myself on the earth. I embrace Seb. I make (i.e., sing) the praises of Amen-Rā, the Lord of the Throne of the Two Lands. I am pure to him. Your outflowings are to you. O ye gods, your effluxes are to you. O goddesses, the effluxes of your body

“are to you. I smell—life to Per-āa (Pharaoh), praise be to the Lord of the Two Lands.”

THE TWELFTH CEREMONY.

THE CHAPTER OF PLACING [HIMSELF] ON [HIS] BELLY.

The following shall be said:—

“Homage to thee, Amen-Rā, Lord of the Throne of the Two Lands, who art established on thy great seat. I have placed myself on my belly through fear of thee. I am afraid of thy terror. I embrace Seb and Hathor that they may make me great, and that I may not fall down at the slaughtering (or, sacrifices) of this day.”

THE THIRTEENTH CEREMONY.

THE CHAPTER OF PLACING [HIMSELF] ON [HIS] BELLY AND OF RISING UP.

The following shall be said:—

“Homage to thee, Amen-Rā, Lord of the Throne of the Two Lands! I have done nothing with thy outflowings. I have not set aside thy terrors. I have not fashioned thy skin for another god. I have placed myself on my belly through fear of thee. I have watched [to do] thy will. I have not been overthrown by thine enemies on this day. Thine enemies whom thou hatest thou hast overthrown [on] thine enemies

“on this day. He who adoreth his lord feeleth not
“weakness.”

THE FOURTEENTH CEREMONY.

THE CHAPTER OF SMELLING THE EARTH WITH THE FACE DOWNWARDS.

The following shall be said:—

“[I] smell the earth with my face downwards. I
“have made the appointed offerings to approach thee.
“No god hath done what I have done. I have not
“lifted up [my] face to the sky. I have threatened
“[none] to do harm. I have not fashioned thy skin
“for another god.”

ANOTHER CHAPTER.

“Homage to thee, Amen-Rā, Lord of the Throne of
“the Two Lands! I have brought unto thee thy heart in
“thy belly, to set it upon its seat, even as Isis brought
“the heart to her son Horus to set it upon its seat, and
“as Horus brought the heart of Isis his mother to set it
“upon its seat, and as Thoth brought the heart to
“Nesert, and as this goddess appeased Thoth.”

ANOTHER CHAPTER.

“Homage to thee, Amen-Rā, Lord of the Throne of
“the Two Lands! Thy fear is in my belly, and thy
“terrors follow after my limbs. Adoration to thy

“limbs, adoration to the Great Company of the Gods
“who are in thy following. I smell the earth to thee
“as to Neb-er-teher. I am the beneficent Ram (or,
“Soul) that dwelleth in Suten-henen (Herakleopolis),
“who giveth doubles, and who destroyeth sins. I have
“been a guide to him on the way of eternity. *Suten tū*
“*hetepu.* I am pure.”

THE CHAPTER OF PRAISING AMEN.

The following shall be said:—

“Per-āa (i.e., Pharaoh) hath come unto thee, O thou
“Man-god of the Gods of the Two Companies of the
“Gods of the Two Lands, the Holy of Arm, Amen-Rā,
“Lord of the two plumes, Prince of the Urerit Crown
“which is on thy head, King of the gods who dwell in
“the Āpts, Image of Amen who is established in every-
“thing in thy name of ‘Amen the strongest of all the
“gods,’ who turn not away their backs from thee in
“their name of ‘Company of the Gods.’”

ANOTHER HYMN OF PRAISE TO AMEN.

The following shall be said:—

“Homage to thee, Amen-Rā, Lord of Thebes, Child
“[who art] the ornament of the gods! Every face
“rejoiceth in seeing thee, Lord of terror, repressor of
“the haughty, Prince of all the gods, great god of life,
“Meriti (i.e., beloved one) on whose words the gods

“rest, King of heaven, Creator of the stars, the silver-gold of the gods, Maker of heaven, Opener of the horizon, who caused the gods to come into being when he spake, O Amen-Rā, Lord of the Throne of the Two Lands, at the head of the Ápts. Amen-Rā, Bull of his mother, President of his great seat, Lord of light, Creator of multitudes, [god] of the high plumes, King of the gods, the Great Hawk who maketh the body happy, all mankind adoreth thee, [for thou art] their life.”

THE FIFTEENTH CEREMONY.

THE CHAPTER OF THE FESTAL PERFUME IN THE FORM OF HONEY.

The following shall be said:—

“Hail, Amen-Rā, Lord of the Throne of the Two Lands! I present unto thee honey, the Eye of Horus, the sweet one, the exudation of the Eye of Rā, the lord of offerings and *tchefaru* food. Amen-Rā, the Lord of the Throne of the Two Lands, is flooded there-with, for it is sweet to thy heart, and it shall never depart from thee. Amen-Rā, the Lord of the Throne of the Two Lands, is filled with the sweet Eye[s] of Horus, the Black and the White, which rest on the river-flood, the mud of Amen, concerning which Amen said, ‘Behold it . . .’ That which is its abomination (*but*) is lying in its name of ‘BÀT.’ It is sweet to the heart of Amen-Rā, the Lord of the Throne of the

“Two Lands, and beautiful on the day wherein he resteth his heart upon it. It openeth his flesh, it knitteth together his bones, it gathereth together his members, and he absorbeth the smell thereof as Rā joineth himself to his horizon. O Amen-Rā, Lord of the Throne of the Two Lands, I give unto thee the Eye of Horus, it is sweet to thy heart; let thy face be gracious (or, appeased) and good for Pharaoh.”

THE SIXTEENTH CEREMONY.

THE CHAPTER OF INCENSE.

The following shall be said:—

“The incense cometh, the odour of the god cometh, the odour thereof cometh to thee, Amen-Rā, Lord of the Throne of the Two Lands. The odour of the Eye of Horus is for thee, the odour of the goddess Nekhebit is for thee, coming from the city of Nekheb. It washeth thee, it ornamenteth thee, it maketh its place on thy two hands. Homage to thee, O incense. Homage to thee, O Ment-uru (bitumen), which dwelleth in the member of the Eye of Horus the Great. Pharaoh hath made thee spread abroad (*pet*) in thy name of ‘Pet,’ Pharaoh hath censured (*senter*) thee in thy name of ‘Senter.’ O Amen-Rā, the Lord of the Throne of the Two Lands, I have presented unto thee the Eye of Horus, the odour cometh to thee, the odour of the Eye of Horus is to thee.”

THE SEVENTEENTH CEREMONY.

THE CHAPTER OF ENTERING INTO THE TEMPLE.

The following shall be said :—

“O God, exalted one among the Company of the Gods, mighty one of fear among his sailors, great one of terror among the gods, behold [he is] Rā to what he hath made, and Tem to what he hath created. Come to me, O Ámen-Rā, in that embrace wherein thou camest forth on that day wherein thou didst rise as king, wherein thou didst rise in the heavens. Do thou thyself run to me as thou didst run to thy holy uraeus to deliver thyself from Ápep.

“I have come unto thee, O Ámen-Rā. I am Thoth, who journeyeth at the two seasons to seek for the Eye of its Lord. I have come, I have found the Eye, I have reckoned it up for its Lord.

“Come to me, O Ámen-Rā, guide thou me in the path whereon thou travellest; make me to enter in in the form of a *Ba* bird, make me to come forth in the form of a Lion, make me to travel in the form of Áp-uati, and let me not be repulsed or turned back on the roads, on this day, on this night, in this month, in this year. Behold, come to me, O Ámen-Rā, and open thou for me the two doors of the sky, and unclose for me the two doors of the earth, and throw open before me the area of the divine house.

“I have looked upon the god, I have come to him, and his two uraei have enclosed me. I have entered

“in with the statue of Maāt in order that Ámen-Rā, the Lord of the Throne of the Two Lands, may make peace with his beautiful Maāt of this day.”

THE EIGHTEENTH CEREMONY.

THE CHAPTER OF ENTERING INTO THE SHRINE OF THE GOD.

The following shall be said :—

“Peace! Peace! O soul, divine and living, that smiteth its enemies, thy divine soul is with thee, thy Sekhem is at thy side, I have brought unto thee thy Setennu Crown [which] embraceth thee.”

ANOTHER CHAPTER.

“I have entered into the sky to look upon Áten (i.e., the Solar Disk), I have made my way to the god at the time of storm. There are oblations in my hands, let not there be said unto me, ‘Get thee back.’ I have made the God to rest [upon] his seat, I have not defiled my magical power, and no evil appertaineth unto me. I come forth in the form of Sekhet. *Suten* “*tā hetepu*. I am pure.”

THE NINETEENTH CEREMONY.

THE CHAPTER OF WITHDRAWING THE FOOT, WITH THE PAPYRUS CORD, FROM THE GREAT SANCTUARY.

The following shall be said four times :—

“Thoth hath come. He hath delivered the Eye of

“Horus from the hands of his enemies. No male devil
 “and no female devil shall enter into this temple.
 “Ptaḥ hath closed the door, and Thoth hath set it fast.
 “The door is closed, the door is set fast with the bolt.”

THE TWENTIETH CEREMONY.

THE CHAPTER OF COMING FORTH ON THE STEPS OF THE
 SHRINE.

The following shall be said:—

“I have come forth, thy great Face is behind me.
 “There are offerings on my hands. I have advanced to
 “Tefnut, and Tefnut hath made me pure. I am a
 “servant of the God, and the son of a servant of the
 “God in this temple; I am not fettered, and I shall
 “not be made to retreat. I am a servant of the God.
 “I have come to perform the rites; behold, I have not
 “come to perform that which should not be performed.
 “Exalted is Ámen-Rā, the Lord of the Throne of the
 “Two Lands, upon his great seat; the Great Company
 “of the Gods are exalted upon their seats. Thy beauties
 “are to thee, O Ámen-Rā, the Lord of the Throne of
 “the Two Lands. Naked one, clothe thyself, and gird
 “thou thyself with the girdle. I have come to place
 “the God upon his seat, and thou art firmly seated upon
 “thy great seat, O Ámen-Rā, the Lord of the Throne of
 “the Two Lands.”

THE TWENTY-FIRST CEREMONY.

THE CHAPTER OF OPENING (i.e., UNCOVERING) THE FACE
 AT FESTIVALS.

The following shall be said:—

“The face of Rā is uncovered in Het-Benben,¹ O
 “Ámen[-Rā], who art established in Thebes, Lord of the
 “Sixth Day Festival, Prince of the Tenát Festival,
 “Kheperā who illumineth the Two Lands with his
 “beauties. Horus and Thoth have come to see thee in
 “the Great Divine House, and they present an offering
 “to thee of the water of the Nile Flood, of grains of
 “incense of the city of Nekheb. They give oil to thy
 “divine double front, and the Menkhet bandlet for thy
 “members. They present unto thee the eye-paints
 “*Uatch* and *Mestemet*, and [the odours of] myrrh and
 “natron go round about thy shrine. Thy Soul hath
 “gained the mastery in Ánnu of the South (Hermonthis),
 “thy terror hath conquered those in the South; thy
 “name is holy in Ánnu (Heliopolis), and those of the
 “North have fear of thee. Offerings of things of every
 “kind are made to thee by the thousand on thy altars
 “of silver-gold. The hands of the beneficent god are
 “pure, thy son Pharaoh whom thou lovest. Thy souls
 “have tied together the Two Lands, and thy bellowing
 “(or, roaring) goeth through every foreign land.”

The next eight ceremonies are repetitions of those

¹ The name of the sanctuary or shrine of the Sun-god.

which have already been described (see above, Ceremonies IX. ff.).

THE THIRTIETH CEREMONY.

THE CHAPTER OF INCENSE.

The following shall be said:—

“The god cometh provided with his members which
“he had hidden in the Eye of his body. The incense
“of the god cometh forth in him to give an odour to the
“effluxes which have come forth from his divine flesh,
“the droppings which have fallen to the earth. All
“the gods have given it to him, and thou hast risen
“among them as a lord of fear, and thy terror hath
“come into being in those who are among them. O
“Āmen-Rā, Lord of the Throne of the Two Lands, I
“have presented them unto thee, I have given them
“unto thee, to wit, the Eye of Horus. If it liveth, the
“Rekhit live, thy flesh liveth, and thy sinews grow
“(or, flourish). The hearts of the gods of the horizon
“are gracious to thee. When they see thee they breathe
“the odour of thee, and thou risest upon thy earth.
“Verily he flourisheth.”

ANOTHER CHAPTER.

“The incense cometh. The incense cometh. The
“odour of the God cometh. The breath of the God
“cometh. The grains of incense come. The moisture

“which droppeth from the God cometh, and the smell
“thereof is upon thee, O Āmen-Rā, Lord of the Throne
“of the Two Lands. The Eye of Horus hideth thee
“in the tears thereof, and the odour thereof cometh to
“thee, O Āmen-Rā, Lord of the Throne of the Two
“Lands, and it exalteth itself for thee among the gods.
“O divine odour, which art doubly good, exalt thyself
“as a god; Rā-Heru-khuti loveth thee, and his nostrils
“have seized thee. Purity is to thee, O incense of
“Āmen-Rā, Lord of the Throne of the Two Lands,
“exaltation be to thee, O incense of Āmen-Rā, Lord of
“the Throne of the Two Lands. The Eye of Horus
“hath exalted thee to the sky, the gods have seized
“thee, for their hearts love thee.

“Peace be unto thee, O Āmen-Rā, Lord of the Throne
“of the Two Lands. Let thy heart expand, for I have
“brought unto thee the Eye of Horus, so that thou
“mayest be great through that which thy heart hath
“received, and through that which thy nostrils inhale
“at this censuring. The odour of the God is made the
“odour of the festival through the burning thereof, and
“it riseth up into the sky before Rā; the odour of the
“festival is made for all the gods from it, from the
“odour which cometh forth from thee, O Āmen-Rā,
“Lord of the Throne of the Two Lands. The great
“crown is exalted to thy head, O image of Āmen, who
“art established as the lord of the rising, and it formeth
“an ornament before thee, O Āmen-Rā, Lord of the
“Throne of the Two Lands. I have bound up for thee

“the Eye of Horus, the smell thereof cometh to thee;
 “the smell of the Eye of Horus is to thee, O Ámen-Rā,
 “Lord of the Throne of the Two Lands, the lover of
 “incense.”

HYMNS TO ÁMEN.

The following shall be said:—

“Pharaoh hath come unto thee, Ámen, Image of
 “Ámen, who art established with all things in thy
 “name of ‘Ámen,’ Image of the eldest son of the Earth
 “before thy Father the Earth, and thy Mother Nut,
 “begetter of his organ of generation, who risest as
 “the King of the South and North, most powerful
 “of the gods.

“Watch, and be in peace, thou watchest in peace;
 “watch, Ámen-Rā, Lord of the Throne of the Two Lands,
 “in peace.

“Watch, and be in peace, thou watchest in peace;
 “watch, Prince in Ánnu, great one in Thebes, in peace.

“Watch, and be in peace, thou watchest in peace;
 “watch, Prince of the Two Lands, in peace.

“Watch, and be in peace, thou watchest in peace;
 “watch, O thou who didst build thyself, in peace.

“Watch, and be in peace, thou watchest in peace;
 “watch, Creator of the sky and of the hidden things of
 “the two horizons, in peace.

“Watch, and be in peace, thou watchest in peace;
 “watch, Thou before whom the gods come with bowed

“backs, lord of fear, mighty one of terror, in the hearts
 “of all the Rekhit beings, in peace.

“Watch, and be in peace, thou watchest in peace;
 “watch, Lord of offerings and of that beautiful offering,
 “and rest in peace.

“O Ámen-Rā, Lord of the Throne of the Two Lands,
 “Lord of the month, for whom rites are performed every
 “tenth day, Ámsi-Ámen (or, Menu-Ámen), Bull of his
 “mother, homage to thee. Behold, Rā hath offered
 “unto thee that which thou lovest; twice beautiful is
 “he who hath made an offering unto Ámen, his mother
 “Nut is content thereat. Exalted, exalted, thou art
 “exalted in the double horizon. Rā hath given thee
 “Ĥu and Sa, happiness and love. Thou hast received
 “offerings, and *tcheftau* food of all kinds hast thou
 “tasted in the Sekhet-ĥetep. Those who are in the
 “heavens come unto thee rejoicing when they see thee
 “as their father; they recognize their Lord in thee.
 “Make thyself their chief in thy name of Kheperā.
 “They approach thee in thy name of Rā-Tem, their
 “faces are to thee in thy name of ‘Tem.’

“The goddess Maāt hath raised thee up in thy Khu,
 “she hath placed her arms around thee, thy KA is in her.
 “She hath builded thee, thy daughter whom thou hast
 “builded, and she hath made thee to come into being
 “with the KA of all the gods. Thou hast pronounced
 “the formulae, thou hast made them live, O Image,
 “maker of the KAU. Thou hast made offerings to the
 “Company of the Gods with thy two hands, as the God

“ who makest [beings] of different kinds with thy fingers
 “ and with thy toes, [when] thou hast embraced all the
 “ gods. Thou hast risen as the lord of the Urertu Crown,
 “ thou hast led captive all the Lands, thou hast the
 “ mastery in the South, thou hast the mastery in the
 “ North, and thou hast united the Meh Crown to the Āfi
 “ Crown, O Image who hast fashioned all the gods, Image
 “ of the Father in all things. Thy two Eyes have come
 “ forth on thy head with the goddess Ur-ḥekau of the
 “ South and with the goddess Ur-ḥekau of the North;
 “ behold, they flourish on thy head in the train of them
 “ all, and in all their

“ O Image of Āmen, O Image of Ātem, O Image of
 “ Kheperā, behold, thou hast presented unto all the
 “ gods their doubles, their protections (?), their *tehefau*
 “ food, and everything which they have. Behold,
 “ Pharaoh hath come unto thee, O Āmen-Rā, Lord of
 “ the Throne of the two Lands, grant thou that he may
 “ be at the head of the living, be thou at peace with
 “ him, Āmen-Rā, Bull of his Mother, president of his
 “ great seat, at the head of the Āpts. He declareth
 “ before thee that thou hast created for him good
 “ things of every kind, that thou hast delivered him
 “ from evil and baleful things of every kind; let them
 “ never have being before him.”

ANOTHER CHAPTER.

“ Watch, and be in peace, thou watchest in peace;

“ watch, Āmen-Rā, Lord of the Throne of the Two Lands,
 “ in peace.

“ O Image of the firstborn son, heir of the Earth
 “ before thy Father the Earth, and thy Mother Nut.
 “ Image of the god who came into being in primeval
 “ time, when no god existed, and when the name of
 “ nothing had been recorded, when thou didst open thy
 “ two eyes and didst see with them light appeared for
 “ all people; when shadow was pleasing to thy two eyes
 “ the day[light] ceased to be.

“ Thou didst open thy mouth, thou didst speak there-
 “ with, thou didst stablish the sky with thy two arms on
 “ the right in thy name of ‘ Āmen,’ O Image of the KA
 “ of all the gods, Image of Āmen, Image of Ātem, Image
 “ of Kheperā, Image of the Lord of the whole earth,
 “ Image of the Lord who riseth as King of the South
 “ and North, Image, fashioner of gods, fashioner of men,
 “ fashioner of all things, Lord of life, thou livest, most
 “ powerful of all the gods. Thou hast led captive the
 “ Company of the Gods and given [them their] offerings,
 “ thou hast pronounced the formulae for them, thou hast
 “ made them live, O Image, creator of their KAU. That
 “ which filleth Horus thou hast given among the
 “ Company of the Gods. Thou art the God who
 “ createst beings of different kinds with thy fingers and
 “ with thy toes; thou existest, Lord of all things, Ātem
 “ who came into being in primeval time, the god with
 “ thy high plumes, the begetter who hast created more
 “ creations than all the gods.”

ANOTHER CHAPTER.

" Watch, and be in peace, thou watchest in peace ;
 " watch, Amen-Rā, Lord of the Throne of the Two Lands,
 " in peace. Thou renewest the *sheṭ* bandlet, King of
 " the gods, thou liftest high the arm, Lord of the Urertu
 " Crown, Bull of thy mother, at the head of thy fields,
 " with extended stride, at the head of the Land of the
 " South. The gods of the West make offerings unto thee,
 " the gods of the East make entreaty unto thee, and the
 " gods of the two horizons praise thee, when thou causest
 " annihilation, annihilation. Mighty one of slaughter,
 " great of valour, who hast dominion among the gods,
 " god of the exalted arm, on whom the two plumes
 " glitter like stars, thou hast united the *Meṭeḥ* Crown
 " to the *Āfnet* Crown, thou placest thine arms and the
 " gods rest [upon them]. Tem, powerful one at each of
 " the two seasons, whose name is more hidden than his
 " births, the chief who sendeth forth light from his two
 " eyes, the Great Power who is exalted upon his throne,
 " the life of the gods of the two horizons, through whom
 " the water cometh into being, who appeareth issuing
 " from within his egg ; he is the eldest son for those
 " who dwell in the *Ṭuat*, and Rā the Chief is for living
 " beings, he openeth the mouth beneficently for those
 " who dwell in the sky, he is the beneficent guide of the
 " divine beings of the *Ṭuat*, and the Company of the
 " Gods live when they see thee. Pharaoh hath come
 " unto thee, his Lord, he propitiateth thee, he speaketh

" what thou wishest, so that thou mayest be wholly at
 " peace with him on this day."

ANOTHER HYMN TO AMEN.

The following shall be said :—

" Homage to thee, Amen-Rā, Divine Power who didst
 " come into being in primeval time, Lord of Eternity,
 " One, fashioner of the gods, fashioner of men, fashioner
 " of all things, thou appearest the Only One, Only One
 " in Nu, before thy Father the Earth, and thy Mother
 " Nut (the Sky). Thou art in the form of Horus who
 " illumineth the Two Lands with his two Eyes. It is
 " not *Āten* [of] the dwellers in the sky, but it is thy
 " head which reacheth into the upper sky in thy divine
 " form, the god of the two lofty plumes, which appeareth
 " from out of the water of his lapis-lazuli. Revolve in
 " thy name of ' Destroyer of the evil ones,' and hack in
 " pieces all those who devise evil against Pharaoh ; as
 " thou hast sent them forth to do what they had to do,
 " deliver thou him (i.e., Pharaoh) from them. It is he
 " who hath joined the *Ābet* Crown to the *Māt* Crown,
 " he knoweth thy beautiful names, which thou didst
 " make when thou wast the Only One in the sky in thy
 " name of ' Creator whose heart resteth not.' All the
 " gods cry, ' Hail,' and they adore their Lord, the Only
 " One, who is more hidden than his creations, who ruled
 " this earth when he appeared from out of the water,
 " who enveloped with fire the impotent one, and drove

“him away in his name of ‘Kaf.’ Behold, give not
 “thou Pharaoh to that Enemy who is in the front of
 “. nor to the red fiends, nor to the children of
 “Set, nor to the nor to the children of impotent
 “revolt. Protect thou him, for thou art his protector,
 “guard thou him, for thou art his guard, O Creator of
 “the gods, and fashion thou his face with life and
 “serenity, and let him never, never die.”

ANOTHER DAILY MORNING HYMN TO AMEN.

The following shall be said :—


“Watch well, O Amen-Rā Heru-Khuti Tem Kheperā
 “Heru, traverse the sky, O Great Hawk, who makest
 “happy the body. Beautiful Face with the plumes of
 “Maāt, O Prince, when thou watchest (or, awakest)
 “happily each morning the whole Company of the Gods
 “say unto thee, ‘Hail!’ and they cry out joyfully to thee
 “at eventide. The star Kenemti addresseth supplica-
 “tion to thee as thou liest on thy couch conceiving
 “[thyself], and the earth becometh light at thy birth.
 “Thy mother smelleth (or, nurseth) thee every day.
 “Rā liveth and the fiend Nekāu dieth; thou art stable
 “and thine enemies fall. Thou traversest the upper
 “heavens in life and serenity, thou makest festal the
 “sky in the Ātet Boat, thou passest the day in thy Boat,
 “and thy heart is glad. Maāt riseth up before thee, Rā
 “rolleth up into the sky, thy horizon shineth with
 “brilliant light. The mariners of Rā rejoice, the sky

“and the earth are glad, the Great Company of the
 “Gods sing songs of praise, saying, ‘Amen-Rā Heru-
 “Khuti appeareth as one whose word is law.’”

To be said four times.

THE CHAPTER OF PRESENTING MAĀT.

The following shall be said :—

“I have come unto thee. I am Thoth, and my two
 “hands are joined under Maāt. Homage to thee, Amen-
 “Rā, holy god, Lord of eternity! He joineth himself to
 “the upper sky, rising in the Disk each morning. He
 “unbolteth the two horizons, even as doth the god
 “Ubeni, , he illumineth the two Qerti
 “[in the Tuat], and guideth his body to the gods, and
 “those who are therein look upon his divine Form when
 “he sendeth round him the splendour of his two eyes.
 “Divine Child that dwellest in Khemennu (Hermo-
 “polis), Holy Youth of the Eight Gods, thou art the
 “Ram-god who shooteth out his emissions in Teṭet city,
 “whose terror is in the heart of the gods. Thou art the
 “Chief of the city of Nārt, the Creator of the food of all
 “the Company of the Gods, and thou makest no dis-
 “tinction between one god and another among them.

“Maāt hath come that she may be with thee. Maāt
 “is in every place of thine so that thou mayest rest
 “upon her. The beings of the Circle of the heavens
 “have their hands [stretched out] to praise thee every
 “day. Thou hast given breath to every nostril to

"vivify that which thou didst make with thy two
 "hands. Thou art the God who createth with thy two
 "hands; besides thyself there is no other. Homage
 "to thee! Thou art provided with Maāt, Creator of
 "things which are, Maker of things which shall be.
 "Thou art the Beneficent God, Merit; thou art content
 "when the gods make offerings [to thee]. Thou goest
 "onward in Maāt, thou livest in Maāt, thou unitest
 "thy members to Maāt, thou causest Maāt to rest on
 "thy head, and she maketh her seat to be on thy
 "brow. Thou renewest thy youth when thou seest
 "thy daughter Maāt, and thou livest by the odour
 "of her moisture. Maāt placeth herself as an amulet
 "on thy neck, and she resteth on thy breast. The
 "gods serve thee and offer gifts to thee in Maāt, for
 "they know her character(?). Verily the gods and
 "the goddesses who are in thee possess Maāt, and they
 "know that thou livest in her. Thy right eye is in
 "Maāt, thy left eye is in Maāt, thy flesh and thy
 "members are in Maāt, the breath of thy body and thy
 "heart are of Maāt. Thou traversest the Two Lands
 "having Maāt, thou hast anointed thy head with Maāt,
 "thou journeyest on thy two hands having Maāt, thy
 "*Asnet* bandlest is of Maāt, the clothing of thy members
 "is of Maāt, thy food is of Maāt, thy drink is of Maāt,
 "thy bread is of Maāt, thy beer is of Maāt, the incense
 "which thou inhalest is of Maāt, and the breath of thy
 "nostrils is of Maāt.

"Tem cometh unto thee having Maāt, thyself alone

"lookest upon Maāt, Shu, the son of Rā, thy priest,
 "maketh Maāt to be in the book of thy possessions,
 "and thou hast peace and flourishest through her.
 "Maāt beareth thee up, her two hands being before
 "thy face, and thy heart is happy through her. The
 "two halves of the earth come unto thee bearing Maāt,
 "to give thee the whole of the circuit of the Disk
 "(Āten). Thou art the One Alone who bearest up the
 "sky, O Āmen-Rā. Maāt uniteth herself to thy Disk,
 "O thou who art great, O thou who art mighty, the
 "Lord of the gods. Maāt is among the Company of
 "the gods [when] they are gathered together. Maāt
 "cometh to thee and repulseth thy evils, and she
 "maketh the Urertu Crown to be on thy head. The
 "Majesty of Rā Heru-Khuti riseth, and he maketh
 "Maāt to be for thee in thy Two Great Lands. Thoth
 "presenteth Maāt unto thee, and his two hands are
 "upon her beauty before thy face. Thy KA is to thee
 "when Maāt praiseth thee, and when thy members
 "unite with Maāt. Thou rejoicest, thou becomest
 "young at the sight of her, the heart of Āmen-Rā
 "liveth when Maāt riseth before him.

"Thy daughter Maāt is in front of the Sekti Boat,
 "and she is the One Alone who is in thy cabin. Thou
 "existest, for Maāt existeth; Maāt existeth and thou
 "existest. Maāt hath made her way into thy head, and
 "she existeth before thee for ever. [An offering] of
 "Maāt hath been made unto thee to give satisfaction to
 "thy heart, and thy heart shall live in her, and thy

“soul shall live, O Ámen-Rā. Maāt is absorbed into thy thighs, sweet is thy name to her, O Lord of the gods. Maāt taketh up her place before thy face, Rā riseth and he destroyeth thy enemies; Maāt is stablished in front of the Sekti Boat. When thou comest from the land in the east of the sky the Ape-gods who dwell in the sky travel with thee, and the gods of the west present offerings to thee.

“Maāt is before thy face in the sky and on the earth, when thou revolvest in the sky and when thou journeyest over the earth. Maāt is with thee every day when thou settest in the Tuat. Maāt is with thee when thou illuminest the bodies of the Qerti (the Circles of the Tuat), and when thou journeyest onwards in the Hidden Hall. Thou art at peace and thou flourishest through her. The whole Company of the Gods say unto thee, ‘Thy word is law for millions of years.’ The word of Ámen-Rā Heru-Khuti is law. The rebels have fallen by his slaughter, and all joy of heart is with thee every day. Maāt hath taken up her position within thy shrine. Thoth, the great one of words of power, maketh protection for thee, and he hath overthrown for thee Nekáu and Unṭu (?) The Two Lands submit to the Male of the gods, Ámen-Rā Horus, the god of the uplifted arm, the King of the South and of the North, the King of the Gods, Ámen-Rā, Governor of the Company of the Gods of heaven and earth, and thy son (*sic*) the gods and the goddesses follow after thy Majesty.

“The White Crown and the Red Crown are upon thy head, they are the beauties of thy head. Maāt is stablished within the Ápts, yea twice established, she is the One Alone, thou hast created her, no other god shareth her with thee, she is thine only for ever and ever.

“Homage to thee, Chief, Rā, who openest the Acacia, Bull of the Company of the Gods, the Divine Youth who risest in the upper heaven and illuminest the Two Lands with the splendour of thy two Eyes, the hidden Lion at the head of the country of Manu (i.e., Sunset), the divine one, creator of joy. It is thou, O Beneficent God, the Lord of the gods, the Power of those who dwell in heaven, who makest men and women to make supplication to thee daily at dawn, and no man is sated with the sight of thee. Thou Beneficent Child, who comest forth from Nu, the Two Lands shine with light when thou hast created [them]; King of the South and of the North, Tem, Lord of the two Lands, [Prince] in Ánnu, whose word is law, President of the gods, Soul (*Ba*), that is to say, Power of heaven, Ámen, beloved, Tem, Prince in Thebes.”

THE THIRTY-FIRST CEREMONY.

THE CHAPTER OF CENSING THE COMPANY OF THE GODS.

The following shall be said:—

“The gods in the South and in the North are purified,

“and the Great Company of the Gods likewise who are
 “in the following of Amen in his temple. Behold,
 “place ye your hands upon the odour, it is sweet, it is
 “the moisture of the god which cometh forth from him.
 “Behold, place ye your hands upon the great odour
 “which cometh forth from the Eye of Horus, which
 “illumineth the faces of the gods in the South and in
 “the North, and likewise the faces of the Great Com-
 “pany of the Gods who are in the following of Amen
 “in his temple. Behold, place ye your hands upon the
 “glorious odour which cometh forth from the horizon;
 “the odour thereof cometh to you, the odour of the Eye
 “of Horus is to you.”

THE THIRTY-SECOND CEREMONY.

THE CHAPTER OF LAYING THE HANDS ON THE GOD.

The following shall be said :—

“Homage to thee, Amen-Rā, Lord of the Throne of
 “the Two Lands! Homage to thee, Seker! Homage to
 “thee, Osiris, on this beautiful day in presenting the
 “sand! Verily Thoth hath come to see thee with the
 “*nemes* bandlet about his neck and his *maṯu* bandlet
 “(or, tail) behind him; awake when thou hearest his
 “words. Homage to thee, Amen-Rā, Lord of the Throne
 “of the Two Lands! I have come as the envoy of my
 “father Atem. My two arms are upon thee like [those
 “of] Horus, my two hands are upon thee like [those of]

“Thoth, my fingers are upon thee like [those of] Anpu,
 “at the head of the divine hall. I am a living servant
 “of Rā. I am an *āb* priest, for I am pure (*āb*), and my
 “libations (or, purifications) are those of the gods.
 “*Suten tā hetepu*. I am pure.”

THE THIRTY-THIRD CEREMONY.

THE CHAPTER OF PUTTING THE ARMS ON THE BOX TO PERFORM THE PURIFICATION.

The following shall be said :—

“The *Beṯ* incense cometh. The *Beṯ* incense cometh.
 “The outflowing from the Eye of Horus cometh. O I
 “have cut my nails, O Thoth hath cut his nails there.
 “O I have cut, I have destroyed my nails. *Suten tā*
 “*hetepu*. I am pure.”

THE THIRTY-FOURTH CEREMONY.

THE CHAPTER OF THE PURIFICATIONS [MADE] WITH THE FOUR NEMES VASES OF WATER.

*The following shall be said in going round about [the
 statue] four times :—*

“Pure, pure is Amen-Rā, Lord of the Throne of the
 “Two Lands. I have presented to thee the water in
 “[the vases], the Eye of Horus. Thine eye is offered
 “unto thee, thy head is offered unto thee, thy bones are

“offered unto thee, and thy head is stablished upon thy bones before Seb. Thoſh hath purified it from that which appertaineth to thee. Pure, pure is Amen-Rā, Lord of the Throne of the Two Lands.” [*To be ſaid*] *four times.*

THE THIRTY-FIFTH CEREMONY.

[THE CHAPTER OF] MAKING THE PURIFICATIONS WITH THE FOUR TESHERT VASES OF WATER.

The following ſhall be ſaid in going round about [the ſtatue] four times :—

“Pure, pure is Amen-Rā, Lord of the Throne of the Two Lands. I have preſented unto thee the water in [the vases], the Red Eye of Horus. Thine eye is offered unto thee, thy head is offered unto thee, thy bones are offered unto thee, thy head is ſtabliſhed for thee on thy bones before Seb. Thoſh hath purified it from that which appertaineth to thee. Thoſh giveth the Eye of Horus to him. Pure, pure is Amen-Rā, Lord of the Throne of the Two Lands.” [*To be ſaid*] *four times.*

THE THIRTY-SIXTH CEREMONY.

[THE CHAPTER OF] MAKING THE PURIFICATIONS WITH NATRON.

The following ſhall be ſaid :—

“Pure, pure is Amen-Rā, Lord of the Throne of the

“Two Lands, Amen-Rā, Bull of his mother, the chief of the great ſeat. I have preſented unto thee the Eye of Horus, ſo that its odour may come unto thee. The odour of the Eye of Horus is to thee. Pure, pure is Amen-Rā, Lord of the Throne of the Two Lands.” [*To be ſaid*] *four times.*

THE THIRTY-SEVENTH CEREMONY.

THE CHAPTER OF THE WHITE BANDLET.

The following ſhall be ſaid :—

“Hail, Amen-Rā, Lord of the Throne of the Two Lands, thou haſt received this thy ſhining bandlet, thou haſt received this thy beautiful thing, thou haſt received this thine apparel, thou haſt received this thy bandlet [of beauties], thou haſt received this Eye of Horus, the White one, which cometh forth from Nekheb. Thou riſeſt in it, thou art perfect in it in its name of ‘Menkhet,’ it collecteth (*temā*) thy face in its name of ‘Ātmā,’ it magnifieth thy face in its name of ‘Āat,’ it fashioneth (*qemā*) thy face in its name of ‘Qemāt.’ I have equipped thee with the Eye of Horus, with the equipment of Rennut, O Amen-Rā, Lord of the Throne of the Two Lands. I have preſented unto thee the Eye of Horus, the White one of the Divine Water House, the gods ſtrengthen thee, the gods ſtrengthen it, even as they are ſtrong through the Eye of Horus.”

THE THIRTY-EIGHTH CEREMONY.

THE CHAPTER OF PUTTING ON THE BANDLET.

The following shall be said:—

“Ámen-Rā, Lord of the Throne of the Two Lands, hath arrayed himself in his apparel so that he may walk on the earth in the form of a mummy(?). Horus hath arrayed himself in his apparel so that he may walk on the earth in the form of a mummy(?). Thoth hath arrayed himself in his apparel so that he may walk on the earth in the form of a mummy(?). Sep hath arrayed himself in his apparel so that he may walk on the earth in the form of a mummy(?). Hail, Ámen-Rā, Lord of the Throne of the Two Lands, I have presented unto thee the Eye of Horus that thou mayest be filled in the House of the Aged Prince in Ánnu. Ámen-Rā, Lord of the Throne of the Two Lands, thy KA is filled before thine enemies.”

THE THIRTY-NINTH CEREMONY.

THE CHAPTER OF PUTTING ON THE GREEN BANDLET.

The following shall be said:—

“Riseth Uatchit, Lady of Nebit, the perfect one, who cannot be repulsed in heaven or in earth. The green bandlet maketh green Ámen-Rā, Lord of the Throne of the Two Lands, with its greenness, it maketh perfect with its *Menkhet* bandlet, it maketh green those who

“are in its greenness, and one reneweth his youth through it as Rā renewed his youth. O Ámen-Rā, Lord of the Throne of the Two Lands, I have presented unto thee the Eye of Horus, and he is (i.e., thou art) strong by what is in it.”

THE FORTIETH CEREMONY.

THE CHAPTER OF PUTTING ON THE RED BANDLET.

The following shall be said:—

“Riseth the Eye of Rā, Lady of the Two Lands, Ruler of the great Lake of Two Fires, Lady of the storm, the Majesty who maketh to go forth the word, Creatress of the Company of the Gods by what she hath emitted. She maketh green Ámen-Rā, Lord of the Throne of the Two Lands, by her greenness, she maketh him perfect by this her *Menkhet* bandlet, she maketh him green by what is in her greenness. Come, thou who art among the gods who are in front of him, and rise thou before him. She protecteth him, she guardeth him, she causeth the fear of him to exist. She maketh him to be mighty of terror, and greater in his power than the gods. O Ámen-Rā, Lord of the Throne of the Two Lands, live thou, renew thyself, and become young like Rā every day. Songs of praise are to thee because of thy beauties, O Ámen-Rā, Lord of the Throne of the Two Lands, [they come] to thee from all who are in the Two Lands. Thine arm cannot be resisted in all the earth, O Ámen-Rā, Lord of the

“Throne of the Two Lands. I have presented unto thee the Eye of Horus, and thou seest through it.”

THE FORTY-FIRST CEREMONY.

THE CHAPTER OF PUTTING ON THE ĀṬMĀ BANDLET.

The following shall be said:—

“Āmen-Rā, Lord of the Throne of the Two Lands, hath received his bandlet of Āṭmāt on the two arms of the goddess Tait, for his flesh. God uniteth himself to god, and god arrayeth himself with god in his name of ‘Āṭmāt.’ The god who washeth away her outflowing is Ḥāpi, and the light of the bandlet illumineth her head. Isis hath carded it and Nephthys hath woven it, and they make to shine the bandlet for Āmen-Rā, Lord of the Throne of the Two Lands. The word of Āmen-Rā, Lord of the Throne of the Two Lands, is law against his enemies.” [*To be said*] four times.

THE FORTY-SECOND CEREMONY.

THE CHAPTER OF PRESENTING OIL.

The following shall be said:—

“Doth not (?) the heart of Āmen-Rā, Lord of the Throne of the Two Lands, rejoice at meeting the Eye of his body? Doth not (?) the heart of Horus rejoice at meeting the Eye of his body? It maketh thee green, and it adorneth thee in its name of ‘Uatchit,’

“and its odour pleaseth thee in its name of ‘Sweet Odour.’”

“**METCHET OIL.** I have filled thee, O Āmen-Rā, Lord of the Throne of the Two Lands, with the Eye of Horus—Metchet.

“**FESTIVAL SCENT.** I have filled thee with the Eye of Horus which maketh glad.

“**OIL OF PRAISE.** I have filled thee with the Eye of Horus, the oil praiseth thy head.

“**SEFI OIL.** I have presented unto thee the Eye of Horus, whereby Set was destroyed.

“**NEM OIL.** I have presented unto thee the Eye of Horus, which is united to the oil.

“**ṬUA OIL.** I have presented unto thee the Eye of Horus, which he hath brought; he hath praised the gods therewith.

“**ḤĀTENT ĀSH OIL.** I have presented unto thee the Eye of Horus, which thou hast carried off before thee.

“**ḤĀTENT THEḤENNU OIL.** I have presented unto thee the Eye of Horus, which thou hast carried off before thee.

“**ĀBER OIL.** I have presented unto thee, O Āmen-Rā, Lord of the Throne of the Two Lands, the Eye of Horus, and it will not gainsay thee, but having it Set will gainsay thee.

“**BEQ OIL.** I have presented unto thee the Eye of Horus; thou hast counted it up, anoint thyself therewith.

“Hail, Ámen-Rā, Lord of the Throne of the Two Lands, I have filled thee with the Eye of Horus, [with] the *Metchet* oil which cometh forth from the Eye of Horus, in its name of ‘Metchet,’ that thou mayest place it before thee. The Eye of Horus, [that is] Sekhet, burneth up for thee the gods who are in the following of Set. Seb hath given unto thee his inheritance, thy word is law against thine enemies, and behold, thou hast taken possession of the Uertu Crown at the head of the gods, who are upon earth. Áp-uat hath opened for thee the roads against thine enemies. The Eye of Horus hath been given unto thee that thou mayest rest thereon, that thou mayest place it with those who are in thee, and that thou mayest place it in thee. The Eye of Horus is before thee, O Ámen-Rā, Lord of the Throne of the Two Lands. [To be said] four times. This shall be done (i.e., said) on the festival of the VIth day, on the festival of the XVth day, and on other festivals in addition to these.”

THE CHAPTER OF PRESENTING METCHET OIL DAILY.

The following shall be said:—

“O this Oil! O this Oil! O youthful one who art in the Eye of Horus, O youthful one who art in the front of Horus! I have set [thy] greenness (i.e., vigour) before Ámen-Rā, Lord of the Throne of the Two Lands, that he may rejoice in possessing it, and that he may make use thereof. Cause thou him to have power

“over his body. Give thou to him his sacrifices through the two eyes of all the spirits, and behold, let them see him and hear him in his name.”

THE FORTY-THIRD CEREMONY.

THE CHAPTER OF PRESENTING COPPER OINTMENT.

The following shall be said:—

“Ámen-Rā, Lord of the Throne of the Two Lands, I have presented unto thee the Eye of Horus that thou mayest make healthy thy face therewith.”

THE FORTY-FOURTH CEREMONY.

THE CHAPTER OF PRESENTING LEAD OINTMENT.

The following shall be said:—

“O Ámen-Rā, Lord of the Throne of the Two Lands, I have presented unto thee the Eye of Horus that thou mayest see therewith.”

THE FORTY-FIFTH CEREMONY.

THE CHAPTER OF SCATTERING THE SAND.

The following shall be said:—

“O Horus, thou hast found thine Eye, O Ámen-Rā, thou hast found thine Eye; Horus, thou hast taken possession thereof, Ámen-Rā, Lord of the Throne of the Two Lands, thou hast taken possession thereof.

"Thou hast spread the Eye of Horus in the form of sand. Pure, pure is Amen-Rā, Lord of the Throne of the Two Lands." [*To be said*] four times:—

THE FORTY-SIXTH CEREMONY.

THE CHAPTER OF SEMĀN INCENSE, GOING ROUND ABOUT FOUR TIMES.

The following shall be said:—

"The Semān, the Semān openeth thy mouth, thou tastest the taste thereof, O thou who art at the head of the divine hall. O Amen-Rā, Lord of the Throne of the Two Lands, I have presented unto thee the Eye of Horus. He hath tasted what floweth from Horus, the Semān, and what floweth from Thoth, the Semān, and what giveth form to the hearts of Horus and Set, the Semān. Thy purification is the purification of the gods who follow Horus. Pure, pure is Amen-Rā, Lord of the Throne of the Two Lands." [*To be said*] four times.

THE FORTY-SEVENTH CEREMONY.

THE CHAPTER OF THE VESSEL OF BEṬ INCENSE.

The following shall be said:—

"Thy Beṭ is the Beṭ of Horus, and the Beṭ of Horus is thy Beṭ. Thy Beṭ is the Beṭ of Thoth, and the Beṭ of Thoth is thy Beṭ.

"Thy Beṭ is the Beṭ of Sep, and the Beṭ of Sep is thy Beṭ. Thou art stablished among thy brethren the

"gods. Pure, pure is Amen-Rā, Lord of the Throne of the Two Lands." [*To be said*] four times.

THE FORTY-EIGHTH CEREMONY.

THE CHAPTER OF THE VASE OF NATRON.

The following shall be said:—

"Thy natron is the natron of Horus, and the natron of Horus is thy natron. Thy natron is the natron of Thoth, and the natron of Thoth is thy natron. Thy natron is the natron of Sep, and the natron of Sep is thy natron. Thy head is censed. Thy KA is censed. Thy god is censed. Thy bones are purified from that which should not belong unto thee. I have given unto thee the Eye of Horus, and thy face is filled therewith (*Peṭ* incense). O Amen-Rā, Lord of the Throne of the Two Lands, I have presented unto thee the Eye of Horus, and the odour thereof cometh unto thee; the odour of the Eye of Horus is to thee. Pure, pure is Amen-Rā, Lord of the Throne of the Two Lands." [*To be said*] four times.

THE FORTY-NINTH CEREMONY.

[THE CHAPTER OF] MAKING PURIFICATIONS.

The following shall be said:—

"Thy purification is the purification of Horus, and the purification of Horus is thy purification. Thy purification is the purification of Thoth, and the

"purification of Thoth is thy purification. Thy purification is the purification of Sep, and the purification of Sep is thy purification. Thy mouth is the mouth of a sucking calf on the day whereon its mother hath given it birth. Pure, pure is Ámen-Rā, Lord of the Throne of the Two Lands." [*To be said*] four times.

THE FIFTIETH CEREMONY.

THE CHAPTER OF THE SEMÁN.

The following shall be said:—

"The Semán, the Semán openeth thy mouth, and thou tastest the taste thereof. O thou who art at the head of the divine hall, Ámen-Rā, Lord of the Throne of the Two Lands, I have presented unto thee the Eye of Horus that thou mayest taste it. Pure, pure is Ámen-Rā, Lord of the Throne of the Two Lands." [*To be said*] four times.

THE FIFTY-FIRST CEREMONY.

THE CHAPTER OF THE VESSEL OF WATER.

The following shall be said:—

"Pure, pure is Ámen-Rā, Lord of the Throne of the Two Lands. I have presented unto thee the Eye of Horus, and the water which is therein hath been offered unto thee. Pure, pure is Ámen-Rā, Lord of the Throne of the Two Lands." [*To be said*] four times.

THE FIFTY-SECOND CEREMONY.

THE CHAPTER OF NATRON.

The following shall be said:—

"Pure, pure is Ámen-Rā, Lord of the Throne of the Two Lands. Bull of his mother, Chief of his great seat, I have presented unto thee the Eye of Horus, and the perfume thereof cometh unto thee; the odour of Horus is to thee. Horus hath purified thee, and he hath censured thee with the Eye of his body. Thou art filled therewith in its name of 'Peṭ,' thou art filled therewith in its name of 'Senter.' O Ámen-Rā, Lord of the Throne of the Two Lands, I have presented unto thee the Eye of Horus, the odour thereof cometh to thee, and the odour of the Eye of Horus is to thee. Pure, pure is Ámen-Rā, Lord of the Throne of the Two Lands." [*To be said*] four times.

THE FIFTY-THIRD CEREMONY.

THE CHAPTER OF BURNING MYRRH.

The following shall be said:—

"These purifications are the purifications of Ámen-Rā, Lord of the Throne of the Two Lands, of Ámen-Rā, Bull of his mother, the Chief of the great seat. His Majesty hath purified [thee, giving] life, stability, serenity, health, and joy of all kinds to thee, O King of the South and North, Pharaoh, at the head of all the living for ever."

These are the offerings which shall be made before
Āmen.

The following shall be said :—“These are the pure
“offerings, according to what is established
“Receive the divine offering and thy provisions [in]
“peace.”

SUPPLEMENTARY CHAPTERS.

THE CHAPTER OF UNTYING THE MENKHET BANDLET.

“Behold, I have not come to destroy the god for a
“god; behold, I have come to make the god flourish
“for a god. Thy beauties are to thee; and thy adorn-
“ment is around thee. The Eye of Horus hath been
“presented unto thee; decorate thyself therewith.
“Thy beauties are to thee, thy apparel is to thee, and
“thou art as a god. King Men-Maāt-Rā hath given
“[the bandlet] unto thee that thine heart may rejoice
“therein, that thou mayest smell the offerings, and that
“thou mayest give all life to Seti.”

THE CHAPTER OF ENTERING INTO THE SHRINE.

“Thy throne hath been decorated, and thy *Maāt*
“vestments have been offered to thee. The chiefs of
“the sky stand up [before] thee, they have come from
“the sky, they have come down into the horizon, they
“hearken to thy words, and on thy hand are made the
“offerings which mount up to thy brow. Thou hast
“entered the Usekht Hall like Osiris, thou hast risen as

“the lord of men. Thy places (thrones?) are given to
“thee, thine apparel is brought to thee. The heart of
“the Company of the Gods is pleased with thee, O thou
“who art glorious in the sky and mighty in the earth,
“Āmen-Rā. The heritage of Horus upon his throne
“hath been given unto thee. Thou smitest with thy
“sceptres, thou rulest with thy rod, thou appearest in
“the East, thou descendest in the West, and thou
“graspest thine apparel among the Chiefs of Rā. Thou
“comest into being in the places of Ḥeru-khuti, and
“Tem placeth thee [among] the Chiefs straightway (?)
“ Eternity is under thy sandals. Seti bringeth
“ [to thee] offerings and *tchefu* food. Homage to thee,
“ O Osiris! Be thou in peace in this nome. I say
“ unto thee, Osiris, be thou in peace in this nome.”

THE CHAPTER OF CENSING THE URAEUS.

“Libations and censings be to the Great Magician
“Uatchit, the Lady of the Great House, who dwelleth
“in the chamber of flame, and to Sekhet, and Nesert,
“and Uatchit of Tept and Pe, to Untet, to Menhit, and
“Rut-shesit, and Ḥet-urt, and Resenit, and Mehenit,
“Lady of Shesenit, Lady of Khabeset, Lady of Ḥetep-
“henit, and to Tait, who is praised with life before her
“father. The purifications are the purifications of [the
“crown] Mâst; join (?) thou Mâst, illumine the sky.
“The purifications are the libations of [the crown]
“Khabtut; join Khabtut, illumine the sky. Thy

“ purification, Horus, thy incense, Toth, your purification, O gods, your incense, O ye goddesses. Make ye your magical passes over Urt-ḥekat, Sekhet (twice), Nesert (twice), Hetepi (twice). Every god and every goddess make propitiation before thee, and their hands are filled with things loved [by thee]; make thy face to be fair to the Son of Rā, Seti-mer-en-Ptah, fair on this day.”

THE CHAPTER OF ADORING THE GODDESS FOUR TIMES.

“ Homage to thee, Rāit of the Two Lands, Hathor in Heliopolis! Thy headdress is of shining gold, and the top of thy head of silver-gold. When thou shinest men rejoice in thy rays, living beings and every god are in awe of thee when thou burstest open the double doors of the *Pāt* beings, and art master of all souls. The apes dance shrine, the goddess Themehi of the Red Land crieth with joy, and the apes do hymn Nebt-ḥetep-ḥemt, who draweth away the hearts of the Company of the Gods. The things thou lovest follow Horus every day, bulls and cattle for sacrifice. Advance, mistress of the gods, and make thy face fair to king Men-Maāt-Rā on this day.”

THE CHAPTER OF CENSING WITH THE CENSER AT THE UNCOVERING OF THE FACE.

“ Fair, fair to look upon, satisfying, satisfying to see, fair, fair to look upon are the burning incense and the

“ cool water, when thou standest in the pure, cool water, and thou refreshest thyself with incense. Come, come in peace. Thou risest in peace. The incense is in peace, thy risings are in peace. Thou risest in peace. The incense is in peace; thy risings are in peace. Thou risest in peace. The White Eye of Horus is in peace, and the sweet odour thereof is in peace. The odour of the incense entereth into the water-flood in peace, the living are in peace through its soul, it hath dominion among the gods, and it cometh in peace to thy nostrils, and thou art exalted, thou art strong, thou art great, and thou art mightiest of all the gods, according to the desire of thy KA, thereby. It telleth thee that thine eye is to thee thereby. Rā is gracious unto thee, even as he was at the first time in seeking thy body; thy body was not found, but thy shadow was found.”

THE CHAPTER OF ADORING THE GOD (FOUR TIMES), AND OF CENSING [HIM] ON ENTERING INTO THE SETEP-SA CHAMBER.

“ Homage to thee, in peace, Amen. The great gods do homage to thee, in peace. The great gods rejoice at meeting thee, even as they rejoice in meeting Horus, the dweller in Mount Bakha. Thou seest the things which Horus, the dweller in Mount Bakha, seeth, and thou hast looked upon the things which Horus, the dweller in Mount Bakha, hath looked upon, [that is]

“Neith in Saïs and Hathor in her horizon. Amen is
 “satisfied with all the things which the Son of Rā, Seti-
 “mer-en-Ptah, hath decreed on this day.”

THE CHAPTER OF ARRAYING THE BODY IN THE NEMES
 GARMENT.

“The white Nemes cometh, the white Nemes cometh.
 “The White Eye of Horus, which cometh from Nekhebet,
 “cometh, wherewith the gods clothe themselves in its
 “name of ‘Nemes,’ wherewith the gods adorn them-
 “selves in its name of ‘Khakerit.’ The apparel of
 “Amen-Rā adorneth him, and taketh up its place on
 “his two hands in the name of ‘Hetchet-Nekhebet,’
 “which cometh forth from Nekhebet.”

THE CHAPTER OF GIVING THE SCEPTRE, THE CROOK,
 THE WHIP, THE BRACELETS OF THE ARMS, AND
 THE ANKLETS OF THE LEGS.

“I have presented unto thee thy Eye, thy fields. I
 “have presented unto thee the Eye of Horus; its per-
 “fume cometh unto thee—lapis-lazuli and turquoise—
 “Amen-Rā. I have given unto thee the two Eyes of
 “Horus, that they may knit together thy bones, and
 “make to flourish thy members. Protect thou the
 “Lord of the Two Lands, Men-Maāt-Rā, like Rā daily.”

THE CHAPTER OF STABLISHING THE CROWN AND THE
 TWO PLUMES ON THE HEAD.

“The great Crown riseth on thy head, Amen-Rā, and

“it is stablished on thy brow. Thy two high plumes
 “are on thy head, Amen-Rā, and it is Isis who hath
 “stablished them on thy head. Seker hath made them
 “an ornament for thee, and Rā hath made them powerful
 “and made thy word to be *Maāt* against thine enemies,
 “for Amen-Rā is more holy than the Gods and the
 “Spirits. Thy two plumes rise on thy head, and every
 “god and goddess have stablished them upon thy brow,
 “so that thou mayest be worshipped, O Amen-Rā, lord
 “of terror, by reason of his two divine Eyes. They
 “adorn the Henu Boat on thy head, O Amen-Rā, and
 “they make vigorous the face of Hāpi.”

THE CHAPTER OF GIVING THE SESHEPET AND THE
 MANKHET.

If thou wouldst live at the head of the living, say:
 “The Eye of Horus cometh, it and it seeth the
 “god who hath made it. The great one cometh. O the
 “enemies thereof cry out, O the two divine Eyes when
 “it maketh the weighing of words! Rā giveth it [its]
 “terrors, Isis maketh its tears to drop, Nephthys maketh
 “thee to flourish, Thoth maketh thee strong with his
 “secret store, and Seb refresheth thee with the water-
 “flood. Praise be to thee, O great one on his head,
 “adoration be to thee, O thou who art on the brow of
 “Osiris, Eye of Horus, with joy of heart. Horus hath
 “received thee in thy Name of ‘Seshepet,’ the great
 “Eye of Horus, O Amen-Rā, hath passed with its

“beauties. It hath stablished thy two plumes on thy head that thou mayest smite thine enemies.” The Son of Rā, Seti Mer-en-Ptah, saith, “Āmen-Rā, I have raised up for thee thine Eye, so that thy face may not lack thy two eyes.”

THE CHAPTER OF BINDING ON THE COLLAR AND THE PECTORAL.

“Homage to thee, Tem! Homage to thee, Kheperā, when thou art exalted upon the steps, when thou risest on the obelisk in the House of the Obelisk in Heliopolis, when thou emittest moisture like Shu, when thou spittest like Tefnut, when thou placest thine arms round them with the KA so that thou mayest make thy KA to be in them. Hail, Temu, thou hast put thine arms round Āmen-Rā for ever, and thou protectest him so that no [evil] thing shall happen to his body for ever.” The Son of Rā, the Lord of Crowns, Seti Mer-en-Ptah, saith: “O Āmen-Rā, I present unto thee [what is] in them, and their thousands [of powers]. Hail, Āmen-Rā, thine Eye hath been presented unto thee, and one hath offered unto thee thine Eye.”

END OF VOL. II.

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