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Books on Egypt and Chaldaea

VOL. VII. OF THE SERIES

THE BOOK OF THE DEAD

INTRODUCTION AND ENGLISH TRANSLATION
IN THREE VOLUMES

VOL. II.

CHAPTERS XV.—CXXXV.



Hieroglyphic text in 26 vertical columns, reading from right to left. The columns contain various symbols including birds, lotus flowers, and other traditional Egyptian hieroglyphs.

Ministrants carrying offerings of flowers, sepulchral boxes, etc.

The Company of wailing women.

Cow and calf for sacrifice.

Priest reading the funeral service.

Priests performing the ceremony of "opening the mouth of the mummy of Ani.

Anubis standing before the tomb embracing the mummy, at the feet of which kneels Ani's wife, Thuthu.

Books on Egypt and Chaldaea

THE

BOOK OF THE DEAD

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

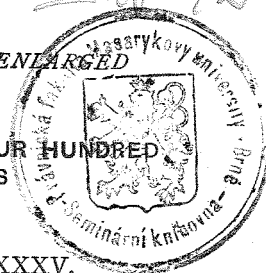
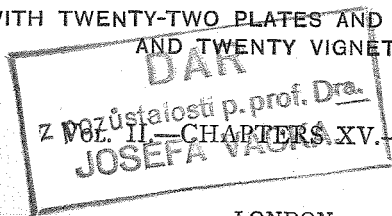
BY

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KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

SECOND EDITION REVISED AND ENLARGED

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AND TWENTY VIGNETTES



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THE BOOK OF THE DEAD

CHAPTER XV. (*continued*).

A Hymn to the Setting Sun.

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

Vignette : In this papyrus this Chapter is without a vignette

Text : I. (1) [ANOTHER CHAPTER OF] THE MYSTERY OF THE TUAT (UNDERWORLD) AND OF PASSING THROUGH THE UNSEEN NETHERWORLD, and of seeing the Disk when he setteth in Amentet, [when] he is adored by the gods and by the *Khus* in the underworld, and [when] the Soul (2) which dwelleth in Rā is made perfect. He is made mighty before Tem ; he is made great before Osiris ; he setteth his terror before the company of the gods who are the guides of the netherworld ; he maketh long (?) (3) his steps and he maketh his face to enter (?) [with that of] the great god. Now every *Khu*, for whom these words shall have been said, shall come forth by day in any form which he is pleased to take ; (4) he shall gain power among the gods of the Tuat (underworld), and they shall recognize him as one of themselves ; and he shall enter in at the hidden gate with power.

The lady (5) Mut-hetep, victorious, singeth hymns of praise to thee, [saying] : " O Rā-Tem, in thy splendid

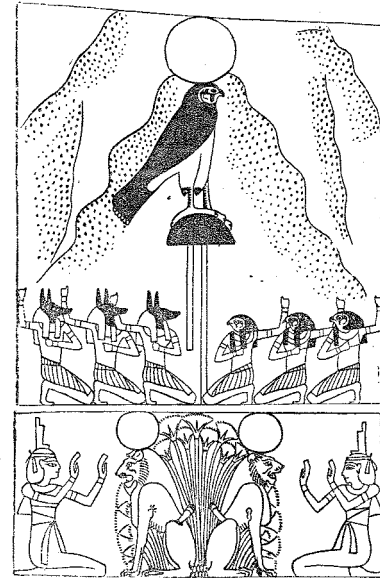
“progress thou risest, and thou settest as a living being
 “in the glories (6) of the western horizon; thou settest
 “in thy territory which is in Manu.¹ Thy uraeus is
 “behind thee, thy uraeus is behind thee. Homage to
 “thee, O thou who art in peace, homage to thee, O
 “thou who art in peace. Thou art joined unto the
 “Eye of Tem,² and it chooseth (7) its powers of protec-
 “tion [to place] behind thy members. Thou goest forth
 “through heaven, thou travellest over the earth, and
 “thou journeyest onward. O Luminary, the northern
 “and southern halves of heaven come to thee and they
 “bow low in adoration, (8) and they pay homage unto
 “thee, day by day. The gods of Amentet rejoice in
 “thy beauties and the unseen places sing hymns of
 “praise unto thee. Those who dwell in the *Sektet*
 “boat (9) go round about thee, and the Souls of the
 “East³ pay homage to thee, and when they meet thy
 “Majesty they cry: ‘Come, come in peace!’ There is
 “a shout of welcome to thee (10), O lord of heaven and
 “governor of Amentet! Thou art acknowledged by
 “Isis who seeth her son in thee, the lord of fear, the
 “mighty one of terror. Thou settest as a living being in
 “(11) the hidden place. Thy father [Ta-]tunen raiseth
 “thee up and he placeth both his hands behind thee;
 “thou becomest endowed with divine attributes in [thy]

¹ I.e., the mountain of the sunset.

² Like “Eye of Horus” and “Eye of Rā,” a name for a form of the Sun-god.

³ I.e., the Souls or Spirits who take the forms of apes immediately the sun has risen; see the vignettes on pp. 73—77.

“members of earth; thou wakest in peace and thou
 “settest (12) in Manu.¹ Grant thou that I may become
 “a being honoured before Osiris, and that I may come
 “to thee, O Rā-Tem! I have adored thee, therefore
 “do thou for me that which I wish. Grant thou (13)



THE SUNSET. The Sun-god in the form of a hawk wearing a disk about to set in the West. The three hawk-headed figures on the right are called Horus, Kestha, and Hāpi, and the three jackal-headed figures, Horus, Tuamutef, and Qeb-sennuf. Below are seen Isis and Nephthys adoring the two Lion-gods, who represent the Evening Sun and the Morning Sun respectively.

(From the Papyrus of Qenna, plate 3.)

“that I may be victorious in the presence of the com-
 “pany of the gods. Thou art beautiful, O Rā, in thy
 “western horizon of Amentet, thou lord of Maāt, thou

¹ I.e., the mountain of the sunset.

“mighty one of fear, thou whose attributes are majestic,
 “O thou who art greatly (14) beloved by those who
 “dwell in the *Tuat* (underworld); thou shinest with
 “thy beams upon the beings that are therein per-
 “petually, and thou sendest forth thy light upon the
 “path of Re-stau. Thou openest up the path of the
 “double Lion-god,¹ thou settest the (15) gods upon
 “[their] thrones, and the *Khuis* in their abiding places.
 “The heart of Naärerf² is glad [when] Rā setteth, the
 “heart of Naärerf is glad when Rā setteth.”

“Hail, O ye gods of the land of *Āmentet* who make
 “offerings and oblations unto (16) Rā-Tem, ascribe
 “ye glory [unto him when] ye meet him. Grasp ye
 “your weapons and overthrow ye the fiend *Sebā* on
 “behalf of Rā, and (17) repulse the fiend *Nebt* on behalf
 “of *Osiris*. The gods of the land of *Āmentet* rejoice
 “and lay hold upon the cords of the *Sektet* boat, and
 “they come in peace; (18) the gods of the hidden place
 “who dwell in *Āmentet* triumph.”

“Hail, *Thoth*, who didst make *Osiris* to triumph over
 his enemies, make thou *Mut-ḥetep*, victorious, to
 “triumph over her enemies (19) in the presence of the
 “great divine sovereign chiefs who live with *Osiris*, the
 “lord of life. The great god who dwelleth in his *Disk*
 “cometh forth, that is, *Horus* the avenger of his father,
 “*Unnefer-Rā*. (20) *Osiris* setteth, and the *Khuis* who

¹ See the accompanying vignette, and that of Chapter XVII.,
 p. 94.

² I.e., *An-ruf-f*, the place where nothing groweth.

“are in the *Tuat* (underworld) say: Homage to thee, O
 “thou who comest as *Tem*, and who comest into being
 “as the creator of the gods. Homage to thee, O thou
 “who comest as the holy *Soul* of souls, who dwellest in
 “the horizon. Homage to thee who art more glorious
 “than [all] the gods and who illuminest the *Tuat* with
 “thine *Eye*. Homage to thee who sailest in thy glory
 “and who goest round about in thy *Disk*.”

A Hymn to the Setting Sun.

[From the Papyrus of *Nekhtu-Āmen* (Neville, *op. cit.*, Bd. II.
 p. 23).]

Vignette I. : The deceased standing in adoration before the
 Sun-god, who is spearing a serpent.


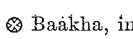
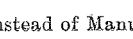
Vignette II. : The deceased spearing a serpent; compare
 the vignette to Chapter XXXIX. The following vignette, in
 which the deceased is seen kneeling in adoration before Rā
 in company with certain gods, is taken from the Papyrus of
Qenna (plate 17).



Text: ANOTHER CHAPTER OF THE MYSTERY OF THE
TUAT (UNDERWORLD) AND OF TRAVERSING THE UNSEEN

PLACES OF THE UNDERWORLD, of seeing the Disk when he setteth in *Āmentet*, [when] he is adored by the gods and by the *Khus* of the *Tuat* (underworld), and [when] the divine *Khu* which dwelleth within *Rā* is made perfect. He setteth his might before *Rā*, he setteth his power before *Tem*, [he setteth his strength] before *Khenti-Āmentet*, and he setteth his terror before the company of the gods. The *Osiris* of the gods goeth as leader through the *Tuat* (underworld), he crasheth through mountains, he bursteth through rocks, he maketh glad (?) the heart of every *Khu*. This composition shall be recited by the deceased when he cometh forth and when he goeth in with the gods, among whom he findeth no opposition; then shall he come forth by day in all the manifold and exceedingly numerous forms which he may be pleased to take. [The *Osiris* saith :—]

“A hymn of praise to *Rā* at eventide [when] he “setteth as a living being in *Baákha*.¹ The great god “who dwelleth in his Disk riseth in his Two Eyes² and “all the *Khus* of the underworld receive him in his “horizon of *Āmentet*; they shout praises unto *Heru-khuti* (*Harmachis*) in his form of *Tem*, and they sing “hymns of joy to *Rā* when they have received him at “the head of his beautiful path of *Āmentet*.”

¹ *I.e.*, The mountain of sunrise, but the scribe appears to have written    *Baákha*, instead of *Manu*.

² *I.e.*, the Sun and the Moon.

He (*i.e.*, the deceased) saith : “Praise be unto thee, “O *Rā*, praise be unto thee, O *Tem*, in thy splendid “progress. Thou hast risen and thou hast put on “strength, and thou settest like a living being amid thy “glories in the horizon of *Āmentet*, in thy domain which “is in *Manu*. Thy uraeus-goddess is behind thee; thy “uraeus-goddess is behind thee. Hail to thee, in peace; “hail to thee, in peace. Thou joinest thyself unto the “Eye of *Horus*, and thou hidest thyself within its secret “place; it destroyeth for thee all the convulsions of thy “face, it maketh thee strong with life, and thou livest. “It bindeth its protecting amulets behind thy members. “Thou sailest forth over heaven, and thou makest the “earth to be stablished; thou joinest thyself unto the “upper heaven, O *Luminary*. The two regions of the “East and West make adoration unto thee, bowing “low and paying homage unto thee and they praise “thee day by day; the gods of *Āmentet* rejoice in thy “splendid beauties. The hidden places adore thee, the “aged ones make offerings unto thee, and they create “for thee protecting powers. The divine beings who “dwell in the eastern and western horizons transport “thee, and those who are in the *Sektet* boat convey “thee round and about. The Souls of *Āmentet* cry “out unto thee and say unto thee when they meet thy “majesty (*Life, Health, Strength!*) ‘All hail, all hail!’ “When thou comest forth in peace there arise shouts “of delight to thee, O thou lord of heaven, thou Prince “of *Āmentet*. Thy mother *Isis* embraceth thee, and in

“thee she recognizeth her son, the lord of fear, the
 “mighty one of terror. Thou settest as a living being
 “within the dark portal. Thy father Tatunen lifteth
 “thee up and he stretcheth out his two hands behind
 “thee; thou becomest a divine being in the earth.
 “Thou wakest as thou settest, and thy habitation is in
 “Manu. Grant thou that I may be venerated before
 “Osiris, and come thou [to me], O Rā-Tem. Since
 “thou hast been adored [by me] that which I wish
 “thou shalt do for me day by day. Grant thou victory
 “[unto me] before the great company of the gods, O Rā
 “who art doubly beautiful in thy horizon of Amentet,
 “thou lord of Maät who dwellest in the horizon. The
 “fear of thee is great, thy forms are majestic, and the
 “love of thee is great among those who dwell in the
 “underworld.”

A Hymn to the Setting Sun.

[From a Papyrus of the XIXth Dynasty preserved at Dublin (see Naville, *Todtenbuch*, Bd. 1. Bl. 19).]

Vignette: The deceased and his wife¹ standing with both hands raised in adoration before a table of offerings, upon which are a libation vase and lotus flowers.

Text: (1) A HYMN OF PRAISE TO RĀ-ĤERU-(2)
 KHUTI (RĀ-HARMACHIS) WHEN HE SETTETH IN (3)

¹ The general treatment of the figures resembles that followed by the artist in the Papyrus of Hu-nefer; the man, however, has a fillet round his head.

THE WESTERN PART OF HEAVEN. He (*i.e.*, the deceased) saith:—

“Homage to thee, (4) O Rā [who] in thy setting art
 “(5) Tem-Ĥeru-khuti (Tem-Harmachis) (6) thou divine
 “god, thou self-created (7) being, thou primeval matter
 “[from which all things were made]. When [thou]
 “appearest (8) in the bows of [thy] bark men shout for
 “joy at (9) thee, O maker of the gods! (10) Thou didst
 “stretch out the heavens wherein thy two eyes¹ might
 “travel, thou didst make the earth to be a vast chamber
 “for thy *Khus*,² so that (11) every man might know his
 “fellow. The *Sektet* boat is glad, and the *Mātet* boat
 “rejoiceth; (12) and they greet thee with exultation
 “as thou journeyest along. The god Nu is content
 “and thy (13) mariners are satisfied; the uraeus-
 “goddess hath overthrown thine enemies, and thou
 “hast carried off the legs of Apep. Thou art beautiful,
 “(14) O Rā, each day, and thy mother Nut embraceth
 “thee; thou settest in beauty, and thy heart is glad
 “(15) in the horizon of Manu, and the holy beings
 “therein rejoice. (16) Thou shinest there with thy
 “beams, O thou great god, Osiris, the everlasting
 “Prince. The lords of (17) the zones of the Tuat in
 “their caverns stretch out their hands in adoration
 “before (18) thy *Ka* (double), and they cry out to thee,
 “and they all come forth in the train of thy form
 “shining brilliantly. (19) The hearts of the lords of

¹ *I.e.*, the Sun and Moon.

² *I.e.*, the beatified dead and the gods of heaven.

“the Tuat (underworld) are glad when thou (20)
 “sendest forth thy glorious light in Amentet; their
 “two eyes are directed towards thee, (21) and they
 “press forward to see thee, and their hearts rejoice
 “when they do see thee. Thou hearkenest unto (22)
 “the acclamations of those that are in the funeral
 “chest,¹ thou doest away with their helplessness and
 “drivest away the evils which are about (23) them.
 “Thou givest breath to their nostrils and they take
 “hold of the bows of thy bark (24) in the horizon of
 “Manu. Thou art beautiful each day, O Rā, and may
 “thy mother Nut embrace Osiris²; victorious.”

CHAPTER XVI.

The scene to which Lepsius inadvertently gave the number XVI. and which he regarded as a Chapter of the Book of the Dead is, strictly speaking, only a vignette intended to accompany the hymn to the rising Sun that forms part of the introductory matter to the Chapters of the Book of the Dead which we find in some of the oldest papyri of the Theban period. In the Papyrus of Ani³ we see the Sun's disk supported by a pair of arms which emerge from the sign of life;

¹ I.e., the dead.

² The name of the deceased is wanting.

³ See above, page 73.

this, in its turn, is supported by the pillar which symbolizes the tree-trunk which contained the dead body of Osiris. This pillar rests upon the horizon. On each side of it are three apes typical of the Spirits of the Dawn, adoring the disk; on the right is the goddess Nephthys and on the left is the goddess Isis, Nephthys kneels upon the symbol of the sunset, and Isis upon the symbol of the dawn. Above the whole scene is the vaulted sky. In the Papyrus of Hu-nefer¹ the pillar is endowed with human arms and hands, which grasp the crook and flail, emblematic of Osiris' reign and rule, and the two goddesses are standing upright; one says: “I am thy sister Nephthys,” and the other: “I am thy sister Isis, the divine mother.” The sun is typified by a hawk having a disk, encircled by an uraeus, upon his head. The apes are here seven in number, four stand in front and three behind; above the whole scene is the vaulted sky.

Certain papyri have also vignettes which illustrate the hymns to the setting sun.² In this case the hawk usually stands upon the emblem of the West, while apes and gods adore him. In the Papyrus of Qenna on the right three hawk-headed gods kneel in adoration with their left arms raised, and on the left three jackal-headed gods, with their right arms raised in adoration. Below, two lion-headed gods, with disks on their heads, are seated back to back in a cluster of

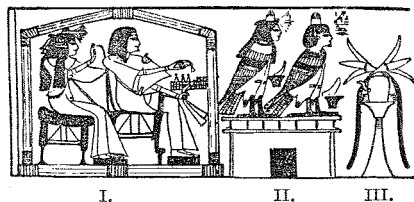
¹ See above, page 77.

² See above, pages 81, 83.

lotus flowers; these typify dawn and eventide. The goddess Isis kneels in adoration before the lion of the dawn, and the goddess Nephthys before the lion of eventide.

CHAPTER XVII.—VIGNETTES.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheets 7—10)]



Vignette: Plate 7. I. Ani and his wife seated in a hall; he is moving a piece on a draught-board (see lines 2 and 3 of the text).

II. The souls of Ani and his wife, in the form of human-headed hawks standing upon a pylon-shaped building; the bearded soul is described as "the soul of Osiris."

III. A table of offerings upon which are lotus flowers, a libation vase, &c.

IV. Two lions seated back to back and supporting the horizon with the sun's disk, over which extends the sky; the lion on the right is called *Sef*, *i.e.*, "Yesterday," and that on the left *Tuau*, *i.e.*, "To-day" (see lines 13—16 of the text).

V. The *Bennu* bird and a table of offerings (see lines 26—30 of the text).

VI. The mummy of Ani on a bier within a funeral shrine; at the head and foot are Nephthys and Isis in the form of hawks. Beneath the bier are Ani's palette, variegated marble or glass vessels, &c.

Plate 8. I. The god of "Millions of years"; on his head and in his right hand is the emblem of "years." His left hand is stretched out over a pool containing the Eye of Horus (see line 45 of the text).

II. The god Uatchet-urá (*i.e.*, "Great Green Water"), with each hand extended over a pool; that under his right hand is called "Lake of Natron," and that under his left hand, "Lake of Nitre" (see lines 46—50 of the text).

III. A pylon with doors, called Re-stau, *i.e.*, the "Gate of the passages of the tomb" (see lines 56—58 of the text).

IV. The *Utchat*, facing to the left, above a pylon (see line 73 of the text).

V. The cow "Meḥ-urt the eye of Rā," with disk and horns, collar and *menūt* and whip (see lines 75—79 of the text).

VI. A funeral chest from which emerge the head of Rā and his two arms and hands, each holding the emblem of life. The chest, which is called "the district of Ābṭu (Abydos)," or "the burial-place of the East," has upon its sides figures of the four children of Horus, who protect the intestines of Osiris or the deceased. On the right stand *Tuamutef* and *Qebḥsennuf*, and on the left *Keṣthā* and *Ḥāpi* (see lines 82 and 83 of the text).

Plate 9. I. Figures of three gods who, together with *Keṣthā*, *Ḥāpi*, *Tuamutef* and *Qebḥsennuf* are the "seven *Khus*" referred to in line 99 of the text. Their names are:—*Maa-ātef-f*,¹ *Kheri-beq-f*,² and *Ḥeru-kenti[an-]maati* (*or merti*).³

II. The god *Ānpu* (Anubis) jackal-headed.

III. Figures of seven gods, whose names are: *Netchehnet-cheḥ*, *Aaqet-qet*,⁴ *Khenti-heh-f*,⁵ *Āmi-umnut-f*,⁶ *Tesher-maa*,⁷ *Bes-maa-em-kerḥ*,⁸ and *Ān-em-hru*⁹ (see lines 99—106 of the text).

¹ *I.e.*, "He who looketh upon his father."

² *I.e.*, "He who is under his olive tree."

³ *I.e.*, "Horus in blindness."

⁴ *I.e.*, "He who is mighty in revolving."

⁵ *I.e.*, "He dwelleth in his flame."

⁶ *I.e.*, "He who is in his hour."

⁷ *I.e.*, "Red of both eyes."

⁸ *I.e.*, "Flame seeing in the night."

⁹ *I.e.*, "Bringing by day."

IV. The soul of Rā, in the form of a hawk with a disk on his head, conversing in Tattu with the soul of Osiris in the form of a human-headed bird wearing the white crown; this scene is of the rarest occurrence (see lines 111 and 112 of the text).

Plate 10. I. The Cat, emblematic of the Sun, cutting off the head of the serpent Apep or Apepi, typical of darkness.

II. Ani and his wife Thuthu, kneeling in adoration before the god Kheperā, beetle-headed, who is seated in the boat of the rising sun (see lines 116 ff. of the text).

III. Two apes, emblematic of the goddesses Isis and Nephthys (see lines 124 and 125 of the text).

IV. The god Tem, seated within the Sun-disk in the boat of the setting sun.

V. The god Rehu, in the form of a lion (see line 133 of the text).

VI. The serpent Uatchet, the lady of flame, a symbol of the Eye of Rā, coiled round a lotus flower. Above is the emblem of fire.

CHAPTER XVII.—TEXTS.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheets 7—10), and from the Papyrus of Nebeni (Brit. Mus. No. 9,900, sheet 14, l. 16 ff.).]

Text: (1) HERE BEGIN THE PRAISES AND GLORIFYINGS OF COMING OUT FROM AND OF GOING INTO THE GLORIOUS UNDERWORLD WHICH IS IN THE BEAUTIFUL AMENTET, OF COMING OUT (2) BY DAY IN ALL THE FORMS OF EXISTENCE WHICH PLEASE HIM (*i.e.*, THE DECEASED), OF PLAYING AT DRAUGHTS AND SITTING IN THE HALL, AND OF COMING FORTH (3) AS A LIVING SOUL,

Saith Osiris, the scribe Ani, (4) after he hath come to his haven of rest—it is good for [a man] to recite [this work whilst he is] upon earth, for [then] all the words of (5) Tem come to pass:—

“I am the god Tem in rising; I am the only One. “I came into existence in (6) Nu. I am Rā who rose “in the beginning, the ruler of . . . this.”¹ (7)

Who then is this?

It is Rā when at the beginning he rose in (8) the city of Suten-henen (Heracleopolis Magna), crowned like a king in [his] rising. The pillars² of the god Shu³ were not as yet created, when he was (9) upon the high ground⁴ of him that dwelleth in Khemennu (Hermopolis Magna).

“I am the great god who created himself, even Nu, “(10) who made his name[s to become] the company “of the gods as god.”

Who then (11) is this?


It is Rā, the creator of the name[s] of his limbs, which came into being (12) in the form of the gods who are in the train of Rā.

“I am he who is not driven back among the gods.” (13)

Who then is this?

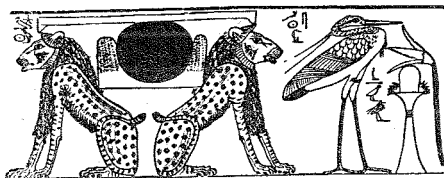
Var. “the ruler of what he hath made” (Papyrus of Nebeni).

² *I.e.*, the cardinal points.

³ Shu was the first-born son of Rā, by the goddess Hathor, the sky; he typified the light, and lifted up the sky (Nut) from the earth (Seb), and placed it upon the steps  which were in Khemennu (Hermopolis).

⁴ Or “stair-case.”

It is Tem the dweller in his disk, or (as others say), (14) It is Rā in his rising in the eastern horizon of heaven.



The gods of Yesterday and To-day. The Bennu.

“I am Yesterday; I know (15) To-day.”

Who then is this?

Yesterday is Osiris, (16) and To-day is Rā on the day when he shall destroy the enemies of Neb-er-tcher,¹ (17) and when he shall establish as prince and ruler his son (18) Horus, or (as others say), on the day when we commemorate the festival (19) of the meeting of the dead Osiris with his father Rā, and when the battle of the (20) gods was fought in which Osiris, the lord of Amentet, was the leader.

What then is this? (21)

It is Amentet, [that is to say] the creation of the souls of the gods when Osiris was leader in Set-Amentet;² or (22) (as others say), It is Amentet which Rā hath given unto me; when any god cometh, he doth arise and (23) doeth battle for it.

“I know the god who dwelleth therein.” (24)

¹ I.e., Osiris.

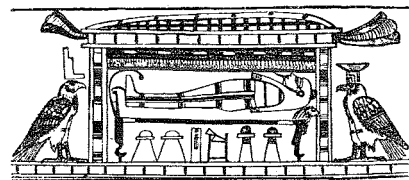
² I.e., the “Mountain of Amentet,” or the “Mountain of the Underworld.”

Who then is this?

It is Osiris; or (as others say), Rā is his name, (or) It is the (25) phallus of Rā wherewith he was united to himself.

“I am the *Bennu* bird (26) which is in Annu (Helio-polis), and I am the keeper of the volume of the book “of things which are and of things which shall be.”

Who then (27) is this?



The dead body of Osiris on his bier.

It is Osiris; or (as others say), It is his dead body, or (as others say), (28) It is his filth. The things which are and the things which shall be are his dead body; or (as others say), (29) They are eternity and everlastingness. Eternity is the day, and everlastingness is the (30) night.

“I am the god Amsu in his coming forth; may his “two plumes (31) be set upon my head for me.”

Who then is this?

Amsu is Horus, the avenger (32) of his father, and his coming forth is his birth. The plumes (33) upon his head are Isis and Nephthys when they go forth to set themselves (34) there, even as his protectors, and they provide that which his head (35) lacketh, or (as

others say), They are the two exceeding great uraei which are upon the head of their father (36) Tem, or (as others say), His two eyes are the two plumes which are upon his head.

“Osiris Ani, (37) the scribe of all the holy offerings, “riseth up in his place in triumph, he cometh into (38) “his city.”

What then is this?

It is the horizon of his father Tem. (39)

“I have made an end of my short-comings, and I “have put away my faults.”

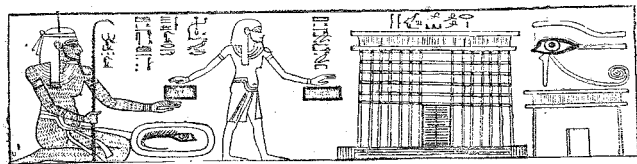
What then (40) is this?

“It is the cutting off of the corruptible in the body “of Osiris, the scribe Ani, (41) victorious before all the “gods; and all his faults are driven out.”

What (42) then is this?

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

“I am purified in my great double nest which is in “Suten-henen (Heracleopolis Magna), (44) on the day “of the offerings of the followers of the great god who “is (45) therein.”



The god of
Millions of Years.

Great Green Lake.

Re-stau.

The *Uchat*.

What then is this?

“Millions of years” is the name of the one [nest], “Great Green Lake” (46) is the name of the other; a pool of natron, and a pool of nitre (47); or (as others say), “The Traverser of millions of years” is the name of one, “Great Green Lake” (48) is the name of the other; or (as others say), “The Begetter of millions of years” is the name of one, “Great Green Lake” (49) is the name of the other. Now as concerning the great god who dwelleth therein, it is Rā (50) himself.

“I pass over the way, I know the head of the Pool of Maāti.” (51)

What then is this?

It is Re-stau; that is to say, it is the underworld on the (52) south of Na-āruṭ-f,¹ and it is the northern door of the tomb.

Now as concerning (53) the Pool of Maāti, it is Àbtu (Abydos); or (as others say), It is the way by which his father (54) Tem travelleth when he goeth forth to Sekhet-Āaru, (55) which bringeth forth the food and nourishment of the gods who are behind [their] shrines. (56) Now the gate of Tehesert is the gate of the pillars of Shu, (57) the northern gate of the Tūat (underworld); or (as others say), It is the two leaves of the door (58) through which the god Tem passeth when he goeth forth to the eastern horizon of heaven. (59)

“O ye gods who are in the presence [of Osiris], grant

¹ Or Ān-ruṭ-f, the “place where nothing groweth.”

“me your arms, for I am the god who (60) shall come
“into being among you.”

Who then are these?

They are the drops of blood which (61) came forth
from the phallus of Rā when he went forth to perform
mutilation (62) upon himself. They sprang into being
as the gods Ḥu and Sa, who are in the following (63) of
Rā, and who accompany (64) the god Tem daily and
every day.

“I, Osiris, the scribe Ani, triumphant, (65) have
“filled for thee the *Utchat* after it had suffered failure
“(66) on the day of the combat of the two Fighters”
(*i.e.*, Horus and Set).

What then (67) is this?

It is the day on which Horus fought with Set, (68)
who cast filth in the face of Horus, and when Horus
destroyed the members (69) of Set. Now this Thoth
did with his own fingers.

“I lift up the (70) hair[-cloud] when there are
“storms and quakings in the sky.”

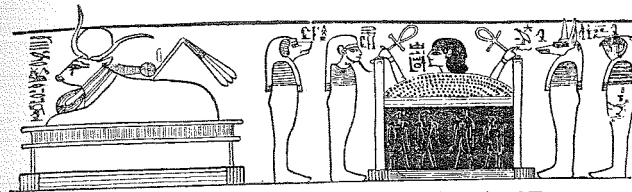
What then is this? (71)

It is the right Eye of Rā, which raged against [Set]
when (72) he sent it forth.

Thoth raised up the hair[-cloud], and brought the
Eye (73) alive, and whole, and sound, and without
defect to [its] lord; or (as others say), It is the Eye of
Rā when it is sick and when it (74) weepeth for its
fellow-eye; then Thoth standeth up to cleanse it. (75)

“I behold Rā who was born yesterday from the

“buttocks of (76) the goddess Meḥ-urt; his strength
“is my strength, and my strength is his strength.”



Meḥ-urt.

The gods in the train of Horus.

What then is this? (77)

It is the watery abyss of heaven, or (as others say),
It is the image (78) of the Eye of Rā in the morning at
his daily birth. (79) Meḥ-urt is the Eye (*Utchat*) of
Rā. Therefore Osiris, (80) the scribe Ani, triumphant,
is a great one among the gods who are in the train of
(81) Horus. The words are spoken for him that loveth
his lord.

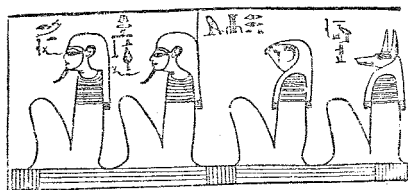
What (82) then is this?

[The gods who are in the train of Horus are] Kestā,
Ḥāpi, Tuamutef, and Qebḥsennuf.¹

(83) “Homage to you, O ye lords of right and truth,
“ye sovereign princes who [stand] behind Osiris, who
“utterly do away with (84) sins and crimes and who
“are in the following of the goddess Ḥetep-sekhus, (85)
“grant [ye] that I may come unto you. Destroy ye
“[all] the faults which (86) are within me, even as ye

¹ These four are the gods of the cardinal points, and each
watched over a portion of the intestines of the deceased.

“did for the Seven Spirits¹ (87) who are among the “followers of their lord Sepa.² Anubis appointed (88) “their place on the day [when was said], ‘Come therefore “thither.’”



The Three Spirits and Anubis.

What then (89) is this?

These lords of right and truth are Thoth and (90) *Āstes*,³ the lord of *Āmentet*. The sovereign princes [who stand] behind Osiris, even *Ḳesthá*, (91) *Hāpi*, *Ṭuamutef*, and *Qebḥsennuf*, are they who are (92) behind the Thigh in the northern sky.

Now those who do utterly away with (93) sins and crimes and who are in the following of *Hetep-sekhus* (94) are the god *Sebek* [and his company] who dwell in the water.

The goddess *Hetep-sekhus* is the Eye of (95) *Rā*; or (as others say), It is the flame which followeth after Osiris to burn up (96) the souls of his enemies.

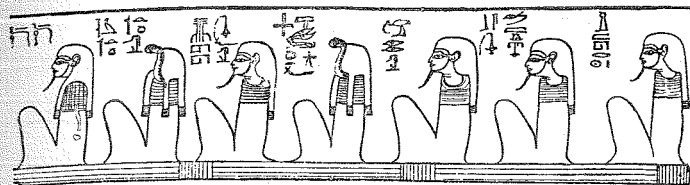
As concerning all the faults which are in (97) Osiris, the scribe of the offerings of all the gods, *Ani*, trium-

¹ The Seven *Khus* have been identified with the seven stars of the constellation of the Great Bear.

² A name of Osiris.

³ This god was an associate of Osiris and Anubis.

phant, [this is all that he hath done against the lords of eternity] since he came forth from (98) his mother's womb.



The Seven Spirits.

As concerning the Seven Spirits (99), even *Ḳesthá*, *Hāpi*, *Ṭuamutef*, *Qebḥsennuf*, (100) *Maa-ātef-f*, *Kheribeq-f*, and *Ḥerukhenti-[ān]maati*, (101) Anubis appointed them to be protectors of the dead body of Osiris, or (as others say), [set them] (102) behind the place of purification of Osiris; or (as others say), those Seven Spirits are (103) *Netcheḥ-netcheḥ*, *Āatqetqet*,¹ *Ānertānef-bes-f-khenti-heh*-(104)*f*,² *Āq-her-āmi-unnut-f*,³ *Ṭeshermaati-āmi*-(105)*het-Ānes*,⁴ *Ubes-hrā-per-em-khetkhet*,⁵ and (106) *Maa-em-ḳerḥ-ān-nef-em-hru*.⁶ The chief of the sovereign princes (107) who are in *Na-āruṭ-f* is *Horus*, the avenger of his father.

As concerning (108) the day [upon which was said], “Come therefore thither,” it referreth to the words,

¹ *I.e.*, “He who is mighty in revolving.”

² *I.e.*, “The dweller in his flame giveth not his flame.”

³ *I.e.*, “He entereth in his hour.”

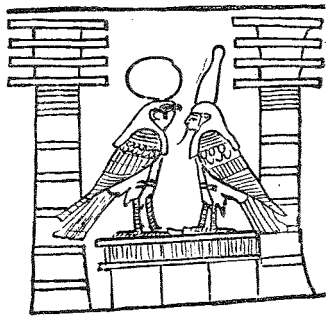
⁴ *I.e.*, “The Red-eyed one in the house of Anes.”

⁵ *I.e.*, “The Fiery-face who cometh onwards and retreateth.”

⁶ *I.e.*, “He seeth in the dark and bringeth in the day.”

"Come (109) then thither," which Rā spake unto Osiris. Lo, may this be said unto me in Āmentet!

"I am the divine Soul which dwelleth in the divine Twin-Gods." (110)



The Souls of Rā and Osiris in Taṭṭu.

What then is this?

It is Osiris [when] he goeth into Taṭṭu (111) and findeth there the Soul of Rā; there the one god embraceth (112) the other, and divine souls spring into being within the divine Twin-Gods.

[The following lines are from the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 14, l. 16 ff.).]

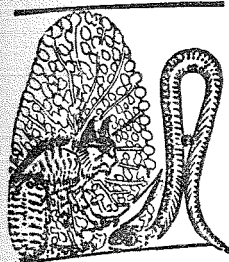
(16) As concerning the divine Twin-Gods they are Heru-netch-hrā-tef-f¹ (17) and Heru-khent-ān-maati;² or (as others say), the double divine Soul which dwelleth in the divine Twin-Gods is the Soul of Rā and the Soul of Osiris; [or (as others say),] It is the

¹ *I.e.*, "Horus, the avenger of his father (Osiris)."

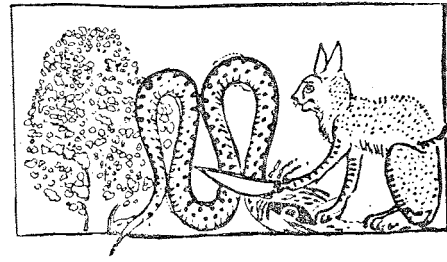
² *I.e.*, "Horus, the dweller in darkness," *i.e.*, Blind Horus.

Soul (18) which dwelleth in Shu, [and] the Soul which dwelleth in Tefnut,¹ and these are the double divine Soul which dwelleth in Taṭṭu.

"I am the Cat which fought (?) hard by the Persea tree (19) in Ānnu (Heliopolis), on the night when the foci of Neb-er-tcher were destroyed."



From the Papyrus of Ani.



From the Papyrus of Hu-nefer.

Who then is this?

The male Cat is Rā (20) himself, and he is called 'Māu' by reason of the speech of the god Sa, [who said] concerning him: "He is like (*māu*) unto that which he hath made"; thus his name became 'Māu';² or (as others say), it is the god (21) Shu who maketh over the possessions of Seb to Osiris.

As concerning the fight (?) hard by the Persea tree in Ānnu, it concerneth the children of impotent revolt when (22) justice is wrought on them for what they have done.

¹ *I.e.*, the feminine counterpart of Shu.

² This is a very ancient pun on the words *māu* "cat" and *māu* "like."

As concerning the night of the battle [these words refer to] the inroad [of the children of impotent revolt] into the eastern part of heaven, whereupon there arose a battle in heaven and in all the earth.

“O thou who art in thine egg (23) (*i.e.*, Rā), who “shinest from thy Disk and risest in thy horizon, and “dost shine like gold above the sky, like unto whom “there is none among the gods, who sailest over the “pillars (24) of Shu (*i.e.*, in the ether), who givest “blasts of fire from thy mouth, [who makest the two “lands bright with thy radiance, deliver] thou the “pious Nebseni from the god (25) whose form is hidden, “whose eyebrows are like unto the two arms of the “Balance on the night of reckoning destruction.”

Who then is this?

It is Ān-ā-f (*i.e.*,¹ the god who bringeth his arm). (26)

As concerning “the night of reckoning destruction,” it is the night of the burning of the damned, and of the overthrow of the wicked at the block, (27) and of the slaughter of souls.

Who then is this?

It is Shesmu, the headsman of Osiris, or (as others say), It is Āpep when he riseth up with one head bearing Maāt (*i.e.*, right and truth) [upon it]; (28) or (as others say), It is Horus when he riseth up with a double head, whereof the one beareth right and truth and the other wickedness. (29) He bestoweth wicked-

¹ A name of Āmsu, the god of generating power and fertility.

ness on him that worketh wickedness, and right and truth upon him that followeth righteousness and truth; or (as others say), It is Horus the Great who (30) dwelleth in Sekhem (Letopolis); or (as others say), It is Thoth; or (as others say), It is Nefer-Tem; [or (as others say),] It is Sept who doth thwart the acts of the foes of Neb-er-tcher.

“Deliver thou the scribe Nebseni, victorious, from “the Watchers who bear slaughtering knives, and who “have cruel fingers, and who slay those who are in the “following of Osiris. (31) May they never gain the “mastery over me, may I never fall under their knives.”

What then is this?

It is Anubis, and it is Horus in the form of Khent-(32)ān-maati; or (as others say), It is the sovereign princes who thwart the works of their weapons; or (as others say), It is the chiefs of the *Sheniū*¹ chamber.

“May (33) their knives never gain the mastery over “me, may I never fall under their instruments of “cruelty, for (34) I know their names, and I know the “being Māchet who is among them in the House of “Osiris, shooting rays of light from [his] eye, but who “himself is unseen. (35) He goeth round about “heaven robed in the flame of his mouth, commanding “Hāpi, but remaining himself unseen. May I be “strong upon earth before Rā, may I come happily “into haven (36) in the presence of Osiris. Let not

¹ A place where tortures were inflicted on the enemies of Rā.

"your offerings be wanting to me, O ye who preside
 "over your altars, for I am among those who follow
 "after Neb-er-tcher according to the writings (37) of
 "Kheperâ. I fly as a hawk, I cackle as a goose; I
 "ever slay, even as the serpent goddess Neheb-ka."

What then is this? (38)

Those who preside over their altars are the similitude
 of the Eye of Râ and the similitude of the Eye of
 Horus.

"O Râ- (39) Tem, thou lord of the Great House,¹
 "thou Sovereign (Life, Strength and Health!) of all
 "the gods, deliver thou the scribe Nebseni, victorious,
 "from the god whose face (40) is like unto that of a
 "greyhound, whose brows are as those of a man, and
 "who feedeth upon the dead, who watcheth at the
 "Bight of the Lake (41) of Fire, and who devoureth
 "the bodies of the dead and swalloweth hearts, and
 "who shooteth forth filth, but he himself remaineth
 "unseen."

Who then is (42) this?

"Devourer for millions of years" is his name, and he
 liveth in the Âat.² As concerning the Âat of flame,
 it is that which is in Ânruṭ-f, hard by (43) the *Sheniu*
 chamber. The unclean man who would walk thereover
 doth fall down among the knives; or (as others say),
 His name is "Mâtes,"³ (44) and he is the Watcher of

¹ *I.e.*, the great temple of Râ in Heliopolis.

² Var. "and he dwelleth in the Lake of Unt."

³ *I.e.*, "he who hath the flint knife."

the door of Âmentet; or (as others say), His name is
 "Beba," and it is he who watcheth the Bight of
 Âmentet; or (as others say), "Ĥeri-sep-f" is his name.

"Hail, Lord of terror, chief of the lands of the North
 "and South, thou lord of the red glow (or red lands),
 "(45) who preparest the slaughter-block, and who dost
 "feed upon the inward parts!"

Who then is this?

The guardian of the Bight of Âmentet. (46)

What then is this?

It is the heart of Osiris, which is the devourer of all
 slaughtered things. The *Ureret* crown hath been given
 unto him with gladness of heart as lord of Suten-henen
 (Heracleopolis Magna).

What then (47) is this?

He to whom hath been given the *Ureret* crown
 with gladness of heart as lord of Suten-henen is
 Osiris. He was bidden to rule among the gods on
 the day of the union of earth (48) in the presence of
 Neb-er-tcher.

What then is this?

He that was bidden to rule among the gods is
 [Horus] the son of Isis, who was appointed to rule in
 the place of his father (49) Osiris. As concerning the
 "day of the union of earth with earth," it is the
 mingling of earth with earth in the coffin of Osiris, the
 Soul that liveth in Suten-henen, the giver of meat and
 drink, the destroyer of wrong, and the guide of the
 everlasting paths.

Who then is this ?

It is Rā himself.

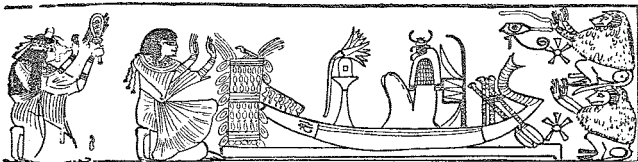
“Deliver thou the Osiris Nebseni, victorious,”

[The following lines are from the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 10, l. 7 ff.).]

“(113) from the great god who carrieth away the soul,
“who eateth hearts, and who feedeth upon (114) offal,
“the guardian of the darkness, the dweller in the *Seker*
“boat; those who live in crime (115) fear him.”

Who then is this ?

It is Suti, or (as others say), It is Smam-ur, (116)
the soul of Seb.



The deceased and his wife adoring Kheperà.

The Two Apes.

“Hail, Kheperà in thy boat, the two-fold company of
“the gods is thy body! Deliver thou Osiris (117) Ani,
“victorious, from the Watchers who give judgment,
“who have been appointed by the god Neb-er-tcher
“(118) to protect him and to fasten the fetters on his
“foes, and who slaughter in the (119) shambles; there
“is no escape from their grasp. May they never stab
“me with their knives, (120) may I never fall helpless
“into their chambers of torture. (121) Never have the

“things which the gods hate been done by me, for I
“am pure within the *Mesqet*.¹ (122) Cakes of saffron
“have been brought unto him in Tanenet.”

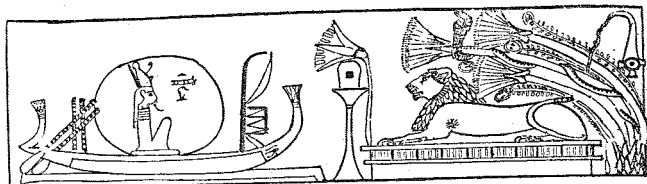
Who then is this ? (123)

It is Kheperà in his boat. It is Rā himself. As
concerning the Watchers (124) who give judgment,
they are the apes Isis and Nephthys. As concerning
the things which are abominated by the gods they are
wickedness (125) and falsehood; and he who passeth
through the place of purification within the *Mesqet* is
Anpu (Anubis), who is behind the chest (126) which
containeth the inward parts of Osiris. He to whom
saffron cakes have been brought (127) in Tanenet is
Osiris; or (as others say), The saffron cakes (128) in
Tanenet are heaven and earth; or (as others say),
They are Shu, strengthener of the two lands in (129)
Suten-henen (Heracleopolis Magna). The saffron cakes
are the Eye of Horus; and Tanenet (130) is the burial-
place of Osiris. Tem hath built thy house, and the
double Lion-god hath founded thy habitation; (131)
lo! drugs are brought, and Horus purifieth and Set
strengtheneth, and Set purifieth and Horus strength-
eneth. (132)

“The Osiris, the scribe Ani, victorious before Osiris,
“hath come into the land, and he hath taken possession
“thereof with his two feet. He is Tem, and he is in
“thy city.”

¹ A chamber where tortures are inflicted on the enemies of Rā.

(133) "Turn thou back, O Rehu, whose mouth shineth, whose head moveth, turn thou back from before his strength," or (as others say), "Turn thou



Temu in his boat.

Rehu and Uatchit.

"back from him who keepeth (134) watch and is un-
"seen." The Osiris Ani is safely guarded. He is
"Isis, and he is found (135) with [her] hair spread over
"him, I shake it out over his brow. He was conceived
"in Isis and begotten (136) in Nephthys; and they cut
"off from him the things which should be cut off."

"Fear followeth after thee, terror is upon (137) thine
"arms. Thou hast been embraced for millions of years
"by the arms [of the nations]; mortals go round about
"thee. Thou smitest down the mediators (138) of thy
"foes, and thou seizest the arms of the powers of dark-
"ness. The two sisters (*i.e.*, Isis and Nephthys) are
"given to thee for thy delight. (139) Thou hast
"created that which is in Kher-âha and that which is
"in Annu (Heliopolis). Every god feareth thee, for
"thou art exceeding great and terrible: thou [avengest]
"every (140) god on the man that curseth him, and thou
"shootest out arrows Thou livest according to

"thy will; thou art Uatchit, the Lady of Flame.
"Evil cometh (141) among those who set themselves up
"against thee."

What then is this?

"Hidden in form, granted of (142) Menhu," is the
name of the tomb. "He seeth what is on his hand" is
the name of Qerâu; or (as others say), (143) the name
of the block.

Now he whose mouth shineth and whose head
moveth is the member of Osiris, or (as others say)
(144) of Râ. "Thou spreadest thy hair and I shake it
out over his brow" is spoken concerning Isis, who
hideth in her hair (145) and draweth her hair over her.
Uatchit, the Lady of Flames, is the eye of Râ.

CHAPTER XVIII.—INTRODUCTION.

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



Vignette : (Upper register): Ani and his wife with hands raised in adoration; the priest An-mut-f, who wears a leopard's skin, and has on the right side of his head the lock of hair of Heru-pa-khrat (Harpocrates), introducing them to the gods.

I. Text : The Speech of An-mut-f: (1) "I have come unto you, O great and godlike sovereign rulers who dwell in heaven, and in earth, and (2) in the underworld, and I have brought unto you Osiris Ani. He hath not sinned against any of the gods. Grant ye that he may be with you for all time."

II. [ANI'S SPEECH] :—

(1) THE ADORATION OF OSIRIS, THE LORD OF RE-

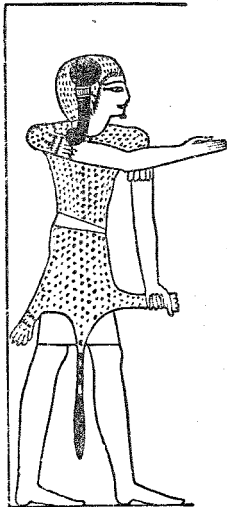
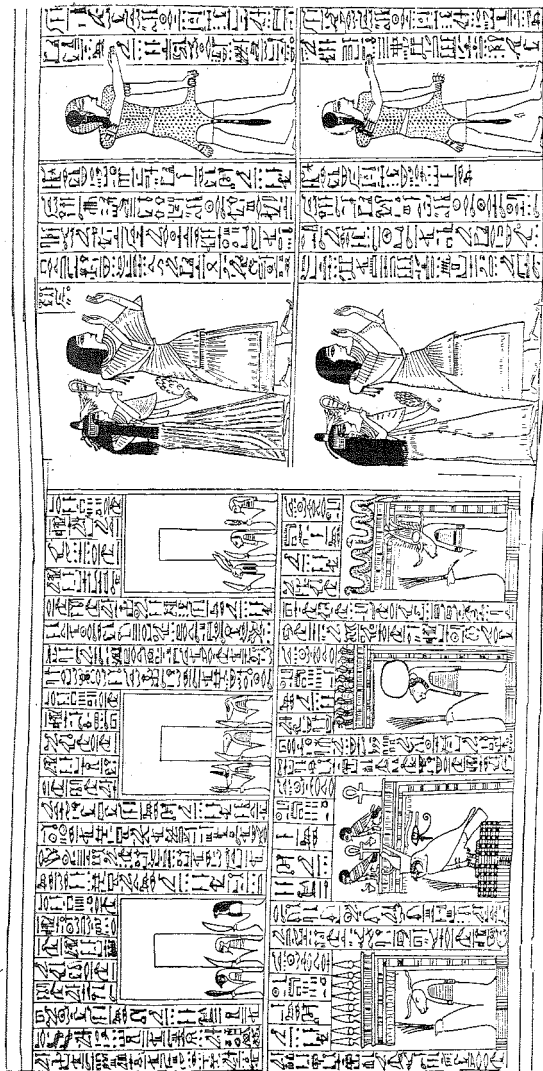


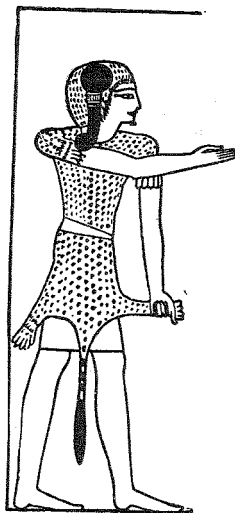
PLATE VIII.

THE BOOK OF THE DEAD IN THE XVIIIth DYNASTY.



STAU, AND OF THE GREAT COMPANY OF THE GODS WHO DWELL IN THE UNDERWORLD, BY OSIRIS THE SCRIBE ANI (2) who saith :—

“Homage to thee, O thou ruler of Ámentet, Un-
 “nefer in Ábtu (Abydos)! I have come unto thee, and
 “my heart holdeth right and truth. There is no (3)
 “sin in my body; nor have I lied wittingly, nor have
 “I done aught with a false heart. Grant thou to me
 “food in the tomb, (4) and that I may come forth into
 “[thy] presence at the altar of the lords of right and
 “truth, and that I may enter into and come forth from
 “the underworld, and that my soul be not turned back,
 “and that I may behold the face of the Sun, and that I
 “may behold the (5) Moon for ever and for ever.”



Vignette : (Lower register : Ani and his wife with hands

raised in adoration; the priest Sa-mer-f, who wears a leopard's skin, and has on the right side of his head the lock of hair of Heru-pa-khrat (Harpocrates), introducing them to the gods.

III. Text: (1) The Speech of Sa-mer-f:—"I have come unto you, O sovereign princes who dwell in Re-stau, and I have brought unto you Osiris (2) Ani. Grant ye [to him], as to the followers of Horus, cakes, and water, and air, and a homestead in Sekhet-hetep."

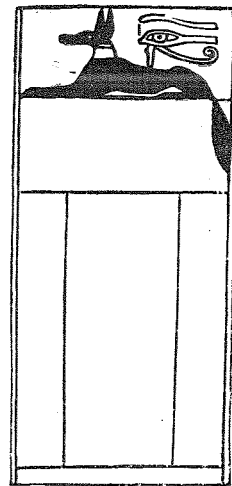
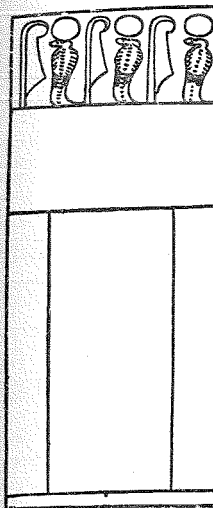
[ANI'S SPEECH]:—

IV. (1) THE ADORATION OF OSIRIS, LORD OF EVERLASTINGNESS, AND OF THE SOVEREIGN PRINCES, THE LORDS OF RE-STAU, BY OSIRIS [THE SCRIBE ANI], (2) who saith:—

"Homage to thee, O king of the underworld, thou governor of Akert, I have come unto thee. I know thy ways, (3) and I am furnished with the forms which thou takest in the underworld. Grant thou to me a place in the underworld near unto the lords of (4) right and truth. May my homestead be abiding in Sekhet-hetep, and may I receive cakes in thy presence."

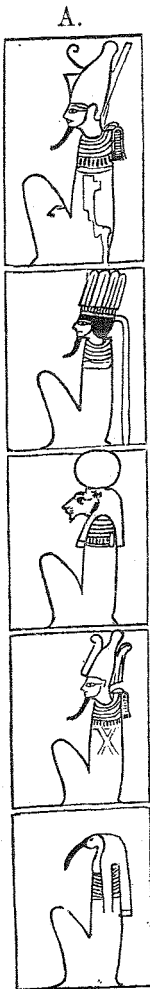
CHAPTER XVIII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9,900, sheet 15); and from the Papyrus of Ani (Brit. Mus. No. 10,470, sheets 13—14).]



Vignettes: A pylon surmounted by feathers typical of Maat and by uraei wearing disks, and a pylon surmounted by Anpu (Anubis) or Ap-uat and by an Uchat.

Text: (1) "Hail, Thoth, who madest Osiris victorious (2) over his enemies, make thou the scribe Nebseni to be victorious over his enemies, as thou didst make Osiris victorious over his enemies in



"the presence of the (3) sovereign "princes who are with Rā and Osiris "in Annu (Heliopolis), on the night of "the 'things of the night,' and on the "night of the battle, (4) and on the "night of the shackling of the *Sebāu* "fiends, and on the day of the destruc- "tion of Neb-er-tcher."¹

A. Vignette : The gods Tem, Shu, Tef- nut, Osiris, and Thoth.

Text : (1) The great sovereign princes in Annu are Tem, Shu, Tef- nut [Osiris, and Thoth], (2), and the 'shackling of the *Sebāu* fiends' signifieth the destruction of the fiends of Set when a second time (3) he worketh evil.

"Hail, Thoth, who madest Osiris "victorious over his enemies, make "thou the Osiris (4) Ani to be vic- "torious over his enemies in the "presence of the great and sovereign "princes who are in Ṭaṭṭu, on the "night of making the *Ṭeṭ* to stand up "in Ṭaṭṭu."²

¹ I.e., the day of the mutilation of Osiris.

² In the ceremony which took place annually at Mendes, a *Ṭeṭ* was "set up" with great reverence in memory of the resurrection of the body of Osiris.

B. Vignette : The gods Osiris, Isis, Neph- thys, and Horus.

Text : (1) The great sovereign princes in Ṭaṭṭu are Osiris, Isis, Nephthys, and Ḥeru-netch-ḥrā-tef.¹ Now the [night of] of making the *Ṭeṭ* to stand up (2) in Ṭaṭṭu signifieth [the lifting up of] the arm and shoulder of Horus who dwelleth in Sekhem (Leto- polis); and these gods stand behind Osiris [to protect him] even as do the swathings which clothe him (3).

"Hail, Thoth, who madest Osiris "victorious over his enemies, make "thou Osiris Ani triumphant over his "enemies in the presence of (4) the "sovereign princes who are in Sek- "hem (Letopolis), on the night of the "'things of the night [festival] in "'Sekhem."

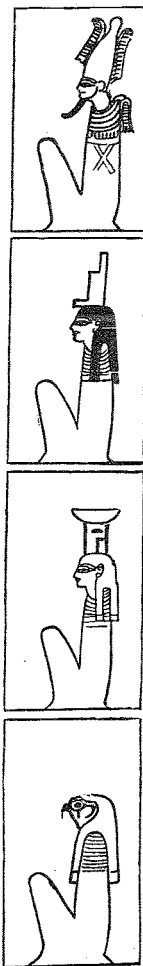
C. Vignette : The gods Osiris and Horus, the two *Utchats* upon pylons, and the god Thoth.

Text : (1) The great sovereign princes who are in Sekhem are Ḥeru- khenti-ān maati,² and Thoth who is

¹ I.e., "Horus, the avenger of his father."

² I.e., "Horus dwelling without eyes."

B.



C.



with the sovereign princes in Narerut-f¹ (2). Now the night of the "things of the night [festival] in Sekhem" signifieth the light of the rising sun on the coffin of Osiris.

"Hail, Thoth, who madest Osiris "victorious (3) over his enemies, make "thou the Osiris Ani triumphant over "his enemies in the presence of the "great sovereign princes who are in "Pet and in Tept,² on the (4) night of "setting up the columns of Horus, and "of making him to be established as "heir of the things which belonged to "his father Osiris."

D. Vignette: The gods Horus, Isis, Kesthà, and Hâpi.

Text: (1) The great sovereign princes who are in Pet and Tept are Horus, Isis, Kesthà, and Hâpi. Now "setting up the columns of (2) Horus" signifieth the command given by Set unto his followers: "Set up columns "upon it."

"Hail, Thoth, who madest Osiris

¹ I.e., An-rut-f.

² Pet and Tept were the two halves of the city Per-Uatchet, or the metropolis of the XIXth nome of Lower Egypt.

D.



"victorious over (3) his enemies, make "thou the Osiris Ani, triumphant in "peace, victorious over his enemies in "the presence of the great sovereign "princes who are in the lands of "Rekhti, (?) on the (4) night when "Isis lay down to keep watch in order "to make lamentation for her brother "Osiris."

E. Vignette: The gods Isis, Horus,¹ Anpu (Anubis), Kesthà, and Thoth.

Text: (1) The great sovereign princes who are in the lands of Rekhti (?) are Horus, Isis [Anubis], Kesthà [and Thoth].

"Hail, Thoth, who madest Osiris "victorious (2) over his enemies, make "thou Osiris, the scribe Ani, triumphant in peace, to be victorious over "his enemies in the presence of the "great sovereign princes (3) who are in "Abtu (Abydos), on the night of the "god Haker, at the separation of the "wicked dead, at the judgment (4) of "the Khus, and at the rising up of joy "in Teni (This)."

¹ The artist has actually given a figure of Osiris.

E.



F. Vignette: The gods Osiris, Isis, and Ap-uat, and the Tet.

Text: (1) The great sovereign princes who are in Abtu are Osiris, Isis, and Ap-uat.

"Hail, Thoth, who madest Osiris "victorious (2) over his enemies, make "thou Osiris Ani, the scribe and teller "of the sacred offerings of all the gods, "(3) to be victorious over his enemies "in the presence of the sovereign "princes who judge the dead, on the "night (4) of the carrying out of the "sentence upon those who are to die."

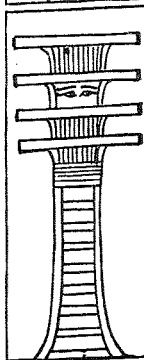
G. Vignette: The gods Thoth, Osiris, Anpu (Anubis), and Astennu.¹

Text: (1) The great sovereign princes in the judgment of the dead are Thoth, Osiris, Anubis, and Astennu. (2) Now the "carrying out of the sentence upon those who are to die" is the withholding of that which is so needful to the souls of the children of impotent revolt.

"Hail, (3) Thoth who madest Osiris "victorious over his enemies, make

¹ A form of the god Thoth.

F.



"thou Osiris, the scribe Ani, to be "victorious over his enemies in the "presence of the great (4) sovereign "princes, on the festival of the break- "ing and turning up of the earth in "Tattu, on the night of the breaking "and turning up of the earth in their "blood, and of making Osiris to be "victorious over his enemies."

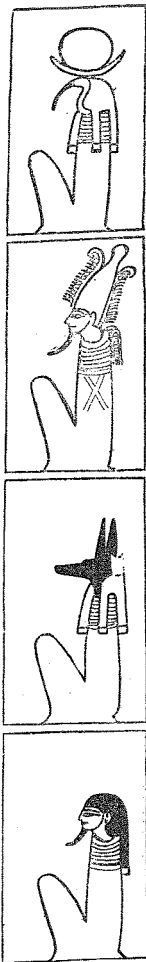
H. Vignette: The three gods of the festival of breaking up the earth in Tattu.

Text: (1) When the fiends of Set come and change themselves into beasts, the great sovereign princes, on the festival of the breaking and turning up of the earth in Tattu, (2) slay them in the presence of the gods therein, and their blood floweth among them as they are smitten down. (3) These things are allowed to be done by them by the judgment of those who are in Tattu.

"Hail, Thoth, who madest Osiris to "triumph over his enemies, make thou "the Osiris Ani (4) to be victorious "over his enemies in the presence of "the great sovereign princes who are "in Na-arerut-f,¹ on the night of him

¹ I.e., An-ru-f.

G.



"who concealeth himself in divers forms, even Osiris."

I. Vignette: The gods Rā, Osiris, Shu, and Bebi, who is dog-headed.

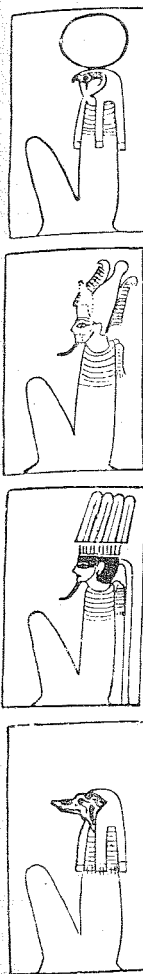
Text: (1) The great sovereign princes who are in Na-ärerut-f are Rā, Osiris, Shu, and Bebi. Now the "night of him who (2) concealeth himself in divers forms, even Osiris," is when the thigh, [and the head] and the heel, and the leg, are brought nigh unto the coffin of Osiris Un-nefer.

"Hail, Thoth, who madest Osiris (3) to triumph over his enemies, make thou Osiris Ani to be victorious over his enemies in the presence of the great sovereign princes in

H.



I.



J.



(4) Re-stau, on the night when Anubis lay with his arms and his hands over the things behind Osiris, and when Horus was made to triumph over his enemies."

J. Vignette: The gods Horus, Osiris, Isis, and¹

Text: (1) The great sovereign princes in Re-stau are Horus, Osiris, and Isis. The heart of Osiris rejoiceth, and the heart of (2) Horus; and therefore are the northern and southern parts of heaven at peace.

"Hail, Thoth, who

¹ The artist seems to have painted one god too many, and the third deity has not the usual form of Isis.

“madest Osiris victorious over his enemies, make thou
 “(3) Osiris Ani, the scribe and teller of the divine
 “offerings of all the gods, to triumph over his enemies
 “in the presence of the ten companies of great (4)
 “sovereign princes who are with Rā, and with Osiris,
 “and with every god and goddess in the presence of Neb-
 “er-tcher. He hath destroyed his enemies, and (5) he
 “hath destroyed every evil thing belonging unto him.”

RUBRIC: This chapter being recited, the deceased shall come forth by day, purified after death, (6) and [he shall make all] the transformations which his heart shall dictate. Now, if this chapter be recited over him, he shall come forth upon earth, he shall escape from every fire; and none of the foul things which appertain unto him shall encompass him for eternity or for ever and ever.

CHAPTER XIX.

[From Lepsius, *Todtenbuch*, Bl. 13.]

Vignette: This Chapter is without a vignette.

Text: THE CHAPTER OF THE CHAPLET OF VICTORY.

(1) Osiris Auf-ānkh, victorious, born of Sheret-Āmsu, victorious, saith:—

“Thy father Tem hath woven for thee a beautiful
 “chaplet of victory [to be placed] on [thy] living brow,
 “O thou who lovest the gods, (2) and thou shalt live

“for ever. Osiris-khent-Āmentet¹ hath made thee to
 “triumph over thine enemies, and thy father Seb hath
 “decreed for thee all his inheritance. Come, therefore,
 “O Horus, son of Isis, for thou, O son of Osiris, sittest
 “upon the throne of thy (3) father Rā to overthrow
 “thine enemies, for he hath ordained for thee the two
 “lands to their utmost limits. Ātem² hath [also]
 “ordained this, and the company of the gods hath
 “confirmed the splendid power of the victory of Horus
 “the son of Isis and the son of Osiris for ever and (4)
 “for ever. And Osiris Auf-ānkh shall be victorious
 “for ever and ever. O Osiris-khent-Āmentet, the whole
 “of the northern and southern parts of the heavens,
 “and every god and every goddess, who are in heaven
 “and who are upon earth [will] the victory of Horus,
 “the son of Isis and the son of Osiris, over his enemies
 “in the presence of (5) Osiris-khent-Āmentet who will
 “make Osiris Auf-ānkh, victorious, to triumph over his
 “enemies in the presence of Osiris-khent-Āmentet, Un-
 “nefer, the son of Nut, on the day of making him to
 “triumph over Set and his fiends (6) in the presence of
 “the great sovereign chiefs who are in Ānnu (Heli-
 “polis); on the night of the battle and overthrow of
 “the Sebā-fiend in the presence of the great sovereign
 “princes who are in Ābtu; on the night of making
 “Osiris to triumph over his enemies (7) make thou
 “Osiris Auf-ānkh, victorious, to triumph over his

¹ I.e., “Osiris, Governor of Āmentet.”

² I.e., Tem or Temu, the Night Sun.

"enemies in the presence of the great sovereign princes,
 "who are in the horizon of Ámentet; on the day of the
 "festival of Haker in the presence of the great sovereign
 "princes who are in Tattu; on the night (8) of the
 "setting up of the Tet in Tattu in the presence of the
 "great sovereign princes who are in the ways of the
 "damned; on the night of the judgment of those who
 "shall be annihilated in the presence of the great
 "sovereign princes who are in Sekhem (Letopolis); (9)
 "on the night of the 'things of the altars in Sekhem'
 "in the presence of the great sovereign princes who are
 "in Pet and Tept; on the night of the stablishing of
 "the inheriting by Horus of the things of his father
 "Osiris in the presence of the great sovereign princes
 "(10) who are at the great festival of the ploughing
 "and turning up of the earth in Tattu, or (as others
 "say), [in] Abtu; on the night of the weighing of
 "words," or (as others say), "weighing of locks in the
 "presence of the great sovereign princes who are in
 "An-ruḥ-f on its place; on the night when Horus
 "receiveth the birth-chamber of the gods (11) in the
 "presence of the great sovereign princes who are in the
 "lands of Rekhti; on the night when Isis lieth down
 "to watch [and] to make lamentation for her brother in
 "the presence of the great sovereign princes who are in
 "Re-stau; on the night of making Osiris to triumph
 "over all his enemies" (12).

"Horus repeated [these] words four times, and all his
 "enemies fell headlong and were overthrown and were

"cut to pieces; and Osiris Auf-ankh, triumphant,
 "repeated [these] words four times, therefore let all his
 "enemies fall headlong, and be (13) overthrown and cut
 "to pieces. Horus the son of Isis and son of Osiris
 "celebrated in turn millions of festivals, and all his
 "enemies fell headlong, and were overthrown and cut
 "to pieces. Their habitation hath gone forth to the
 "block of the East, their heads have been cut off; (14)
 "their necks have been destroyed; their thighs have
 "been cut off; they have been given over to the Great
 "Destroyer who dwelleth in the valley of the grave;
 "and they shall never come forth from under the
 "restraint of the god Seb."

RUBRIC: This chapter shall be recited over the divine
 chaplet (15) which is laid upon the face of the deceased, and
 thou shalt cast incense into the fire on behalf of Osiris Auf-
 ank, triumphant, born of Sheret-amsu, triumphant; thus
 shalt thou cause him to triumph over his enemies, (16) dead or
 alive, and he shall be among the followers of Osiris; and a
 hand shall be stretched out to him with meat and drink in the
 presence of the god. [This chapter] shall be said by thee
 twice at dawn—now it is a never-failing charm—regularly
 and continually.

CHAPTER XX.

[From the Papyrus of Nebsemi (Brit. Mus. No. 9,900, sheet 12).]

Vignette: This Chapter, in the Theban Version, has neither vignette nor title.

Text: (1) "Hail, Thoth, who didst make Osiris (2) to triumph over his enemies, snare thou the enemies of Osiris, the scribe Nebsemi, the lord of piety, in the presence of the great sovereign princes of every god and goddess; (3) in the presence of the great sovereign princes who are in Ánnu (Heliopolis) on the night of the battle and of the overthrow of the Sebáu-fiend in Tattu; on (4) the night of making to stand up the double Teṭ in Sekhem (Letopolis); on the night of the things of the night in Sekhem, in Pet, (5) and in Tepu;¹ on the night of the stablishing of Horus in the heritage of the things of his father in the double land of Rekhti; (6) on the night when Isis maketh lamentation at the side of her brother Osiris in Ábṭu (Abydos); on the night of the Haker festival (7) of the distinguishing [between] the dead (*i.e.*, the damned) and the Spirits on the path of the dead (*i.e.*, the damned); on the night of the judgment of those who are to be annihilated at the great [festival

¹ Pet and Tepu were the two halves of the city Per-Uatchet, or the metropolis of the XIXth nome of Lower Egypt.

"of] the ploughing and the turning up of the earth (8) "great in Náarerut-f in Re-stau; and on the night of "making Horus to triumph over his enemies. Horus is "mighty, the northern and southern halves of heaven "rejoice, (9) Osiris is content thereat and his heart is "glad. Hail, Thoth, make thou to triumph Osiris, the "scribe Nebsemi, over his enemies (10) in the presence "of the sovereign princes of every god and every goddess, "and in the presence of you, ye sovereign princes who "passed judgment on Osiris behind the shrine."

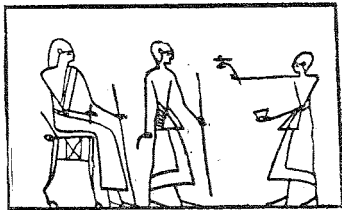
In the Saïte Recension this Chapter has no vignette, but it has the title, "Another Chapter of the Chaplet of victory," and is arranged in tabular form. The words "Hail, Thoth, make Osiris Auf-ānkh, triumphant, to triumph over his enemies even as thou didst make Osiris to triumph over his enemies," which are written in two horizontal lines, are to be repeated before each column of text. The "great sovereign princes" invoked are those of:—(1) Ánnu (Heliopolis), (2) Tattu, (3) Sekhem (Letopolis), (4) Pe and Teṭ, (5) An-aruṭ-f, (6) the double land of Rekhti, (7) Re-stau, (8) Ábṭu, (9) the Paths of the Dead, (10) the Ploughing festival in Tattu, (11) Kher-āḥa, (12) Osiris, (13) heaven and earth, (14) every god and every goddess. The rubric reads:—

If this chapter be recited regularly and always by a man who hath purified himself in water of natron, he shall come forth by day after he hath come into port (*i.e.*, is dead), and he shall perform all the transformations which his heart shall dictate, and he shall come forth from the fire.

CHAPTER XXI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]

In the Papyrus of Ani the XXIst Chapter follows the XXIIInd, but it is there given without title and without vignette; in the Turin papyrus published by Lepsius (*Todtenbuch*, Bl. 14) the XXIst and XXIIInd Chapters are quite distinct, and each has its own title, while a single vignette stands over both.



Vignette: The deceased standing in the presence of a beatified person, who holds the symbol of life in one hand, and a staff in the other. A priest is holding in his right hand the UR-HEKAU instrument, and is about to touch the mouth of the deceased; in his left hand he holds a vase of ointment. (From Lepsius, *Todtenbuch*, Bl. 14.) The UR-HEKAU instrument, *i.e.*, "the Mighty one of Enchantments," was made in the form of a ram-headed serpent, and it was believed to possess magical powers.

Text: (1) THE CHAPTER OF GIVING A MOUTH TO THE OVERSEER OF THE HOUSE OF THE OVERSEER OF

THE SEAL, NU, TRIUMPHANT, (2) IN THE UNDERWORLD.
He saith:—

"Homage to thee, O thou lord of brightness, thou who art at the head of the Great House, prince of the night and of thick darkness! I have come unto thee being a pure (3) *khw*. Thy two hands are behind thee, and thou hast thy lot with [thy] ancestors. O grant thou unto me my mouth that I may speak therewith; and guide thou to me my heart at the season when there is (4) cloud and darkness."

CHAPTER XXII.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 6).]



From the Papyrus of Nebseni.

Vignette: In the Papyrus of Nebseni (sheet 5), the "Guardian of the Balance" is seen with his right hand stretched out to touch the mouth of the deceased who stands before him. In other papyri the deceased himself is seen standing with either his right or his left hand raised to his mouth, as if to perform the ceremony of "opening the mouth" for himself.

Text: (1) THE CHAPTER OF GIVING A MOUTH (2) TO OSIRIS ANI, THE SCRIBE AND TELLER OF THE HOLY OFFERINGS OF ALL THE GODS, VICTORIOUS, IN THE UNDERWORLD. He saith:—

“I rise (3) out of the egg in the hidden land. May my mouth be given (4) unto me that I may speak therewith in the presence of the great god, the lord of the (5) Tuat (underworld). May my hand and my arm not be forced back in the presence of the sovereign princes of any god. I am Osiris, the lord of Re-stau, (6); may I, Osiris the scribe Ani, victorious, have a portion with him who is (7) on the top of the Steps (i.e., Osiris). According to the desire of my heart, I have come from the Pool of Fire, and I have quenched the fire.”

CHAPTER XXIII.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 15).]



From the Papyrus of Ani.



From the Turin Papyrus.

Vignette: The statue of Ani, the scribe, seated upon a pedestal in the form of the emblem of *Maât* (i.e., right and truth). Before it stands the *Sem* priest clad in a panther's skin and holding in his right hand the ram-headed, serpent-like instrument "Ur-hekau," with which he is about to touch the lips of the statue and so perform the ceremony of "Opening the Mouth." At his feet are a sepulchral box for holding unguents, &c.; three instruments called respectively "Seb-ur," "Tun-tet," and "Temānu"; and the object called "Pesh-en-kef." In the Papyrus of Nebseni the scene is described as "the *Sem* priest performing [the ceremony] of the 'Opening of the Mouth'" (sheet 5). In the Saite Recension a priest is seen offering a vase of ointment only to the deceased.

Text: (1) THE CHAPTER OF OPENING THE MOUTH OF OSIRIS. THE SCRIBE ANI, TRIUMPHANT, saith:—

"May the god Ptaḥ open my mouth, and may the god of my city loose the swathings, even the swathings which are over my mouth. (2) Moreover, may Thoth,¹ being filled and furnished with charms, come and loose the bandages, even the bandages of Set² which fetter my mouth (3); and may the god Tem hurl them at those who would fetter [me] with them, and drive them back. May my mouth be opened, may my mouth be unclosed by Shu³ (4) with his iron knife wherewith he opened the mouth of the gods. I am the goddess

¹ The allusion here is to the belief that Thoth was the great master of the use of magical names and formulae. He gave the word which resulted in the creation of the world; he supplied Isis with words of magical power which enabled her to effect the resurrection of Osiris, and also of her son Horus after he had been stung to death by a scorpion.

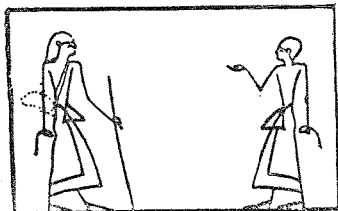
² The great antagonist of Horus, and god both of darkness and of dark deeds.

³ Some texts call the god Ptaḥ.

“Sekhet,¹ and I sit upon [my] place in the great (5)
 “wind (?) of heaven. I am the great goddess Saḥ who
 “dwelleth among the Souls of Annu (Heliopolis).²
 “Now as concerning every charm and all the words
 “which may be spoken against me, (6) may the gods
 “resist them, and may each and every one of the
 “company of the gods withstand them.”

CHAPTER XXIV.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 15).]



Vignette: This Chapter has no vignette in the Theban papyri. The above vignette is from the Turin Papyrus, and represents a priest addressing the deceased.

Text: (1) THE CHAPTER OF BRINGING CHARMS UNTO OSIRIS ANI [IN THE UNDERWORLD]; he saith:—(2)

“I am Tem-Kheperá, who brought himself into being
 “upon the thigh of his divine mother. Those who are

¹ The goddess of the heat of the sun as a power of destruction.

² The Souls of Annu are Rā, Shu, and Tefnut; see the vignette to Chapter CXV.

“in Nu (*i.e.*, the sky) are made wolves, (3) and those
 “who are among the sovereign princes are become
 “hyenas. Behold, I gather together the charm [from
 “every place where] it is, and from every man with
 “whom it is, swifter than greyhounds and quicker than
 “light. (4) Hail, thou who tovest along the *Mākhent*
 “boat of Rā, the stays of thy sails and of thy rudder are
 “taut in the wind as thou sailest up the Pool of Fire in
 “the underworld. Behold, thou gatherest together the
 “charm (5) from every place where it is, and from every
 “man with whom it is, swifter than greyhounds and
 “quicker than light, [the charm] which created the
 “forms of being from the (6) mother, and which
 “either createth the gods or maketh them to be silent,
 “and which giveth the heat of fire unto the gods.
 “Behold, the charm is given unto me, from wherever it
 “is [and from him with whom it is], (7) swifter than
 “greyhounds and quicker than light,” or (as others say),
 “quicker than a shadow.”

CHAPTER XXV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 5).]



Vignette: In the greater number of the Theban papyri this Chapter is without vignette. In the Brocklehurst papyrus, however (see Naville, *Todtenbuch*, Bd. I. Bl. 36), the *Sem* priest, wearing a panther's skin, is seen holding up before the face of the deceased, who stands before him, a small bearded figure like an *ushabti*. In the Turin papyrus (Lepsius, *Todtenbuch*, Bl. 15), the priest and the deceased are standing facing each other, and no ceremony is being performed.

Text: (1) THE CHAPTER OF MAKING A MAN TO POSSESS MEMORY IN THE UNDERWORLD. The overseer of the house of the overseer of the seal, Nu, triumphant, the son of the overseer of the house of the overseer of the seal, Amen-hetep, saith:—

(2) "May my name be given to me in the Great House, and may I remember my name in the House of Fire on the night (3) of counting the years and of telling the number of the months. I am with the Divine One, [and I sit on the eastern side of heaven]. If any god whatsoever should advance unto me (4), let me be able to proclaim his name forthwith."

CHAPTER XXVI.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 15).]



From the Papyrus of Ani.

Vignette: The scribe Ani, clothed in white, and with his heart in his right hand, addressing the god Anpu (Anubis), jackal-headed. In his left hand, which is outstretched, Ani holds a necklace of several rows of coloured beads; the clasp is made in the form of a pylon or gateway, and on the side of the pendant, which is in the same form, is a representation of a scarab or beetle in a boat to typify the Sun-god Rā-Khepera in his boat. From the pendant hang lotus flowers. In other Theban papyri the vignettes are different. In the Papyrus of Nebseni (sheet 5) the god "Anubis who dwelleth in the city of embalmment" gives a heart to the deceased; and in others (see Naville, *Todtenbuch*, Bd. I. Bl. 37) the deceased is seen either being embraced by Anubis or addressing his heart which rests upon a standard before him. In the Turin papyrus (Lepsius, *Todtenbuch*, Bl. 15) the deceased is seen kneeling before his own soul, which is in the form of a human-headed hawk, and clasping his heart to his breast with his left hand.



From the Papyrus of Nebseni.



From the Turin Papyrus.

Text: (1) THE CHAPTER OF GIVING A HEART TO OSIRIS (2) IN THE UNDERWORLD. He saith:—

“May my heart (*âb*)¹ be with me in the House of “Hearts! May my heart (*hât*) be with me in the “House of Hearts! May my heart be with me, and “may it rest there, [or] I shall not eat of the cakes of “Osiris on the eastern side of the Lake (3) of Flowers, “neither shall I have a boat wherein to go down the “Nile, nor another wherein to go up, nor shall I be able “to sail down the Nile with thee. May my mouth [be “given] to me that I may (4) speak therewith, and my “two legs to walk therewith, and my two hands and “arms to overthrow my foe. May the doors of heaven “be opened unto me (5); may Seb, the Prince² of the “gods, open wide his two jaws unto me; may he open “my two eyes which are blindfolded; may he cause me “to stretch apart (6) my two legs which are bound “together; and may Anpu (Anubis) make my thighs

¹ *Âb* is undoubtedly the “heart,” and *hât* is the region wherein is the heart; the word may be fairly well rendered by “breast,” though the *pericardium* is probably intended.

² *Erpât*, *i.e.*, “hereditary tribal chief.”

“firm so that I may stand upon them. May the goddess “Sekhet make me to rise (7) so that I may ascend unto “heaven, and that that may be done which I command “in the House of the *ka* (double) of Ptaḥ (*i.e.*, Mem- “phis). I understand with my heart. I have gained “the mastery over my (8) heart, I have gained the “mastery over my two hands, I have gained the “mastery over my legs, I have gained the power to “do whatsoever my *ka* (double) pleaseth. (9) My soul “shall not be fettered to my body at the gates of the “underworld; but I shall enter in peace and I shall “come forth in peace.”

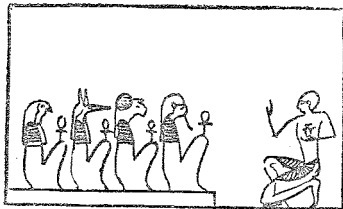
CHAPTER XXVII.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheets 15 and 16).]



Vignette: The scribe Ani, with hands raised in adoration, and his heart, which is set upon a pedestal, in the presence of four gods who are seated upon a pedestal in the form of the

emblem of *Maât*. In the Turin Papyrus (Lepsius, *Todtenbuch*, Bl. 15) the deceased is shown kneeling before the four children of Horus.



Text: (1) THE CHAPTER OF NOT LETTING THE HEART (ḤĀTI) OF A MAN BE TAKEN FROM HIM IN THE UNDERWORLD.¹ Saith Osiris Ani:—

“Hail, ye who carry away hearts! [Hail], ye who steal and crush hearts, and who make [the heart of a man to go through its transformations according to his deeds, let not what he hath done harm him before you].² (2) Homage to you, O ye lords of eternity, ye possessors of everlastingness, take ye not this heart of Osiris Ani into (3) your grasp, this heart of Osiris, and cause ye not words of evil to spring up against it; because this is the heart of (4) Osiris Ani, victorious, and it becometh unto him of many names (*i.e.*, *Thoth*), the mighty one whose words are his limbs, and who sendeth forth his heart to dwell (5) in his body. The

¹ The Papyrus of Mes-em-neter (Naville, *Todtenbuch*, Bd. II. p. 92) adds:—“His heart goeth forth to take up its abode in his body, his heart is renewed before the gods, and he hath gained the mastery over it.”

² The words within brackets are from the Papyrus of Mes-em-neter.

“heart of Osiris Ani is victorious, it is made new before the gods, he hath gained power over it, he hath not been spoken to [according to] what he hath done. He hath gotten power over (6) his own members. His heart obeyeth him, he is the lord thereof, it is in his body, and it shall never fall away therefrom. I, Osiris, the scribe Ani, victorious in peace, and triumphant in the beautiful *Āmenta* and on the mountain of eternity, bid thee to be obedient unto me in the underworld.”

CHAPTER XXVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 5).]



Vignette: In some papyri containing the Theban Recension of the Book of the Dead (*e.g.*, those of Nu and Amen-neb (Brit. Mus. No. 9964), this Chapter has no vignette. In the Papyrus of Nefer-uben-f the deceased is seen holding his heart upon his breast with his left hand, and kneeling before a monster in human form who holds a knife in his right hand, and grasps his

tail with the left. Another papyrus shows the deceased offering incense to Osiris, who, standing on a pedestal in the form of *Maät*, holds the flail and sceptre in his hands; in the Brocklehurst papyrus the deceased is kneeling and holding his heart in his left hand, which is outstretched (see Naville, *Todtenbuch*, Bd. I. Bl. 39). In the Turin Papyrus the deceased is adoring his heart, which is placed on a pedestal, before a seated deity (Lepsius, *Todtenbuch*, Bl. 15).

Text: (1) THE CHAPTER OF NOT LETTING THE HEART OF THE OVERSEER OF THE HOUSE OF THE OVERSEER OF THE SEAL, NU, TRIUMPHANT, BE CARRIED AWAY (2) FROM HIM IN THE UNDERWORLD. He saith:—

“Hail, thou Lion-god! I am the Flower Bush (*Unb*).
 “That which is an abomination unto me is the divine
 “block. Let not this my heart (*hāti*) be carried away
 “from me by (3) the fighting gods in Annu. Hail,
 “thou who dost wind bandages round Osiris and who
 “hast seen Set! Hail, thou who returnest after
 “smiting and destroying him before the mighty ones!
 “(4) This my heart (*āb*) [sitteth] and weepeth for itself
 “before Osiris; it hath made supplication for me. I
 “have given unto him and I have decreed unto him the
 “thoughts (5) of the heart in the House of the god
 “Usekh-ḥrā¹ and I have brought to him sand (*sic*) at
 “the entry to Khemennu (Hermopolis Magna). Let
 “not this my heart (*hāti*) be carried away from me! I
 “make thee to (6) dwell (?) upon his throne, O thou who
 “joonest together hearts (*hātu*) [in Sekhet-ḥetep (with)

¹ I. s., the god of the “Large Face.”

“years] of strength against all things that are an
 “abomination unto thee, and to carry off (7) food from
 “among the things which belong unto thee, and are in
 “thy grasp by reason of thy two-fold strength. And
 “this my heart (*hāti*) is devoted to the decrees of the
 “god Tem who leadeth me into the (8) dens of Suti, but
 “let not this my heart, which hath done its desire
 “before the sovereign princes who are in the under-
 “world, be given unto him. When they find the leg
 “and the swathings (9) they bury them.”

CHAPTER XXIXA.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 15).]



Vignette: Ani standing, with a staff in his hand. In the Turin Papyrus (Lepsius, *Todtenbuch*, Bl. 15) this Chapter has no vignette.

Text: (1) THE CHAPTER OF NOT LETTING THE HEART OF A MAN BE TAKEN AWAY FROM HIM IN THE UNDERWORLD. Osiris Ani, victorious, saith:—

“Turn thou back, O messenger of every god! (2) Is it that thou art come [to carry away] this my heart which liveth? But my heart which liveth shall not be given unto thee. (3) [As I] advance, the gods hearken unto my offerings, and they all fall down upon their faces in their own places.”

CHAPTER XXIXB.

[From the Papyrus of Amen-hetep (Navelle, *Todtenbuch*, Bd. I, Bl. 40).]

Vignette: This Chapter has no vignette.

Text: (1) THE CHAPTER OF NOT ALLOWING THE HEART OF AMEN-HETEP, VICTORIOUS, TO BE CARRIED AWAY DEAD IN THE UNDERWORLD. The deceased saith:—

“My heart is with me, (2) and it shall never come to pass that it shall be carried away. I am the lord of hearts, the slayer of the heart. (3) I live in right and truth (*Maât*) and I have my being therein. I am Horus, the dweller in hearts, (4) who is within the dweller in the body. I live in my word, and my heart hath being. Let not my heart be taken away (5) from me, let it not be wounded, and may neither

“wounds nor gashes be dealt upon me because it hath been taken away from me. (6) Let me have my being in the body of [my] father Seb, [and in the body of my] mother Nut. I have not done that which is held in abomination by the gods; let me not suffer defeat there, [but let me be] triumphant.”

CHAPTER XXIXc.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 33).]



Vignette: A heart.

Text: (1) THE CHAPTER OF A HEART OF CARNELIAN. Osiris Ani, triumphant, saith:—

“I am the *Bennu*, the soul of Râ, and the guide of the gods (2) in the *Tuat* (underworld). Their divine souls come forth upon earth to do the will of their *kas*, let therefore the soul of Osiris Ani come forth to do the will of his *ka*.”

CHAPTER XXX.

[From Lepsius, *Todtenbuch*, Bl. 16.]

Vignette: The deceased, with hands raised in adoration, standing before a beetle placed on a pedestal.

Text: THE CHAPTER OF NOT LETTING THE HEART OF A MAN BE DRIVEN AWAY FROM HIM IN THE UNDER-WORLD. (1) Osiris Áuf-ánkh, triumphant, born of Sheret-Ámsu, triumphant, saith:—

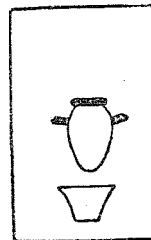
“My heart, my mother; my heart, my mother! My heart of my existence upon earth. May naught stand up to oppose me in judgment; may there be no opposition to me in the presence of the sovereign princes; (2) may [no evil] be wrought against me in the presence of the gods; may there be no parting [of thee] from me in the presence of the great god, the lord of Ámentet. Homage to thee, O thou heart of Osiris-khent-Ámentet! Homage to you, O my reins! Homage to you, O ye gods (3) who dwell in the divine clouds, and who are exalted (or holy) by reason of your

“sceptres! Speak ye fair words for the Osiris Áuf-ánkh, and make ye him to prosper before Nehebka. “And behold, though I be joined unto the (4) earth, “and am in the mighty innermost part of heaven, let me “remain on the earth and not die in Ámentet, and let “me be a *khu* therein for ever and ever.”

RUBRIC: This [chapter] shall be recited over a basalt scarab, which shall be set in a gold setting, and it shall be placed inside the heart of the man¹ for whom the ceremonies of “opening the mouth” and of anointing with unguent have been performed. And there shall be recited by way of a magical charm the words:—“My heart, my mother; my heart, my mother! My heart of transformations.”

CHAPTER XXXA.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 5).]



Vignette: In many of the papyri containing the Theban Recension this Chapter has no vignette; in one, however, the vignette is a heart standing above a vase, in another the

¹ I.e., the deceased.

deceased is seen adoring his heart, and in another the deceased is standing before four gods, one of whom is offering a heart to him (see Naville, *Todtenbuch*, Bd. I. Bl. 42).

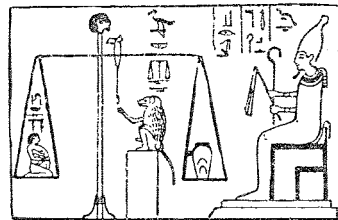
Text : (1) THE CHAPTER OF NOT LETTING THE HEART OF THE OVERSEER OF THE HOUSE OF THE OVERSEER OF THE SEAL, NU, TRIUMPHANT, BE DRIVEN AWAY FROM HIM IN THE UNDERWORLD. He saith:—(2)

“O my heart, my mother; O my heart, my mother!
 “O my heart of my existence upon earth. May naught
 “stand up to oppose me in judgment in the presence of
 “the lords of the trial (3); let it not be said of me and
 “of that which I have done, ‘He hath done deeds
 “‘against that which is right and true’; may naught
 “be against me in the presence of the great god, the
 “lord of Amentet. Homage to thee, O my heart! (4)
 “Homage to thee, O my heart! Homage to you, O my
 “reins! Homage to you, O ye gods who dwell in the
 “divine clouds, and who are (5) exalted (*or* holy) by
 “reason of your sceptres! Speak ye [for me] fair
 “things to Rā, and make ye me to prosper before
 “Nehebka.¹ And behold me, even though I be joined
 “to the earth in the mighty innermost parts thereof,
 “let me remain upon the earth and let me not die in
 “Amentet, but become a *Khu* therein.”

¹ One of the forty-two judges in the Hall of Osiris.

CHAPTER XXXB.

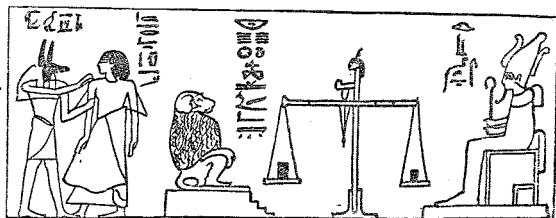
[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 15).]



From the Papyrus of Nebseni.

Vignette : (1) Some papyri containing the Theban Recension give this Chapter without any vignette, and it is probable that this arises from the fact that it often appears as one of the texts which occur in the great Judgment Scene, where it forms the prayer put into the mouth of the deceased; see the Papyrus of Ani, sheet 3, and the Papyrus of Hu-nefer, sheet 3. In the Papyrus of Nebseni, sheet 4, the deceased kneels in one pan of the Balance, and he is being weighed against his heart which rests in the other in the presence of “Osiris, the great god, the Governor of Everlastingness.” The support of the beam is surmounted by a human head, and the tongue of the Balance is being scrutinized by a dog-headed ape, seated on a pedestal, who is called “Thoth, the lord of the Balance.” Elsewhere this ape is seated on a pedestal with steps, and is called “The lord of Khemennu (Hermopolis Magna), the righteous weigher” (see Naville, *Todtenbuch*, Bd. I. Bl. 43). In the Papyrus of Amen-neb (Brit. Mus. No. 9964), the deceased stands by the Balance while a figure of himself is being weighed against his heart; in this example of the scene the support of the beam is surmounted by the head of a jackal. Elsewhere the vignette

is simply a heart, or a scarab, or the deceased seated adoring his heart, or the deceased standing in adoration before a beetle, which is the symbol of the god Kheperá, the self-created god and the type of the Resurrection (see Lepsius, *Todtenbuch*, Bl. 16).

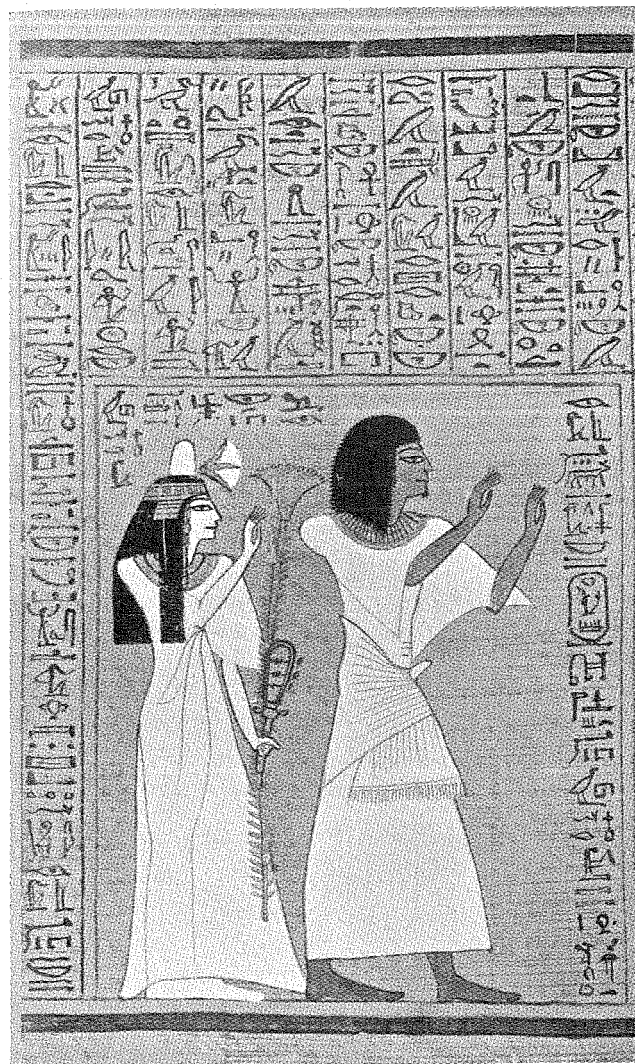


From the Papyrus of Sutimes.

Text: (1) THE CHAPTER OF NOT (2) LETTING THE HEART OF OSIRIS, THE SCRIBE OF THE HOLY OFFERINGS OF ALL THE GODS, ANI, TRIUMPHANT, BE DRIVEN FROM HIM IN THE UNDERWORLD. He saith:—

“My heart, my mother; (3) my heart, my mother!
 “My heart whereby I came into being! May naught
 “stand up to oppose me at [my] judgment; may there
 “be no opposition to me in the presence of the sovereign
 “princes (*Tchatcha*); may there be no parting of thee
 “from me in the presence of him that keepeth the
 “Balance! Thou art my *ka*, the dweller in (4) my
 “body; the god Khnemu¹ who knitteth and strength-
 “eneth my limbs. Mayest thou come forth into the

¹ Khnemu was the fellow-worker with Ptah in carrying out the mandate for creation which was uttered by Thoth. He is depicted at Philae in the act of fashioning a man on a potter's wheel. The name Khnemu means “moulder,” “fashioner,” and the like.



Text and Vignette from the Papyrus of Hunefer (Brit. Mus., No. 9901).

“place of happiness whither we go. May the *Shenit*
 “(i.e., the divine officers of the court of Osiris), who
 “form the conditions of the lives of men, not cause my
 “name to stink. [Let it be satisfactory unto us, and
 “let the listening be satisfactory unto us, and let there
 “be joy of heart unto us at the weighing of words.
 “Let not that which is false be uttered against me
 “before the great god, the lord of Ámentet. Verily
 “how great shalt thou be when thou risest in
 “triumph !] ¹”

RUBRIC.

[From the Papyrus of Ámen-hetep (see Naville, *Todtenbuch*, Bd. II.
 p. 99).]

(1) These words are to be said over a scarab of green stone encircled with a band of refined copper and [having] a ring of silver, (2) which shall be placed on the neck of the *khu*.

This chapter was found in the city of Khemennu (Hermopolis Magna) under the feet of [the statue of] (3) this god. [It was inscribed] upon a slab of iron of the south, in the writing of the god himself, in the time of (4) the majesty of the king of the north and of the south, (Men-kau-Rā),² triumphant, by the royal son Heru-ṭā-ṭā-f, who discovered it whilst he was on his journey (5) to make an inspection of the temples and of their estates.

In some ancient papyri the text of this chapter is made to follow the Rubric of Chapter LXIV., with which it had some close connexion, and in others it follows the Rubric of Chapter CXLVIII. The Rubrical

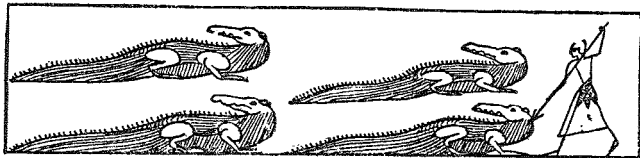
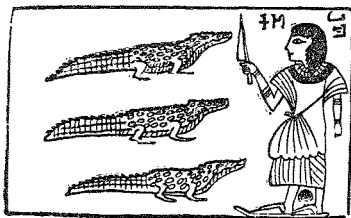
¹ The words within brackets are translated from the Papyrus of Nebseni (sheet 4).

² I.e., Mycerinus, a king of the IVth Dynasty.

direction concerning Chapter LXIV. reads:—"Behold, "make a scarab of green stone, wash it with gold and "place it in the heart of a man (*i.e.*, the deceased), and "it will perform for him the 'opening of the mouth'; "anoint it with *āntu* unguent, and recite over it as a "charm the following words:—"My heart, my mother; "my heart, my mother!" etc. In the Turin Papyrus (Lepsius, *Todtenbuch*, Bl. 16) it follows Chapter XXX. which contains parts of Chapters XXXA. and XXXB.

CHAPTER XXXI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 5).]



Vignette: In the Papyrus of Nekht the vignette of this Chapter represents the deceased attacking three crocodiles, but in the Saïte Recension he is attacking four (see Lepsius, *Todtenbuch* Bl. 16).

Text: (1) THE CHAPTER OF BEATING BACK THE CROCODILE THAT COMETH TO CARRY AWAY THE CHARM FROM NU, THE OVERSEER OF THE HOUSE OF THE OVERSEER OF THE SEAL, TRIUMPHANT, THE SON OF THE OVERSEER OF THE HOUSE, AMEN-HETEP, TRIUMPHANT, IN THE UNDERWORLD. He saith:—(2)

"Get thee back, return, get thee back, thou crocodile-fiend Sui; thou shalt not advance to me, for I live by "reason of the magical words which I have by me. I "do not utter that name of thine to the great god (3) "who will cause thee to come to the two divine envoys; "the name of the one is Betti,¹ and the name of the "other is 'Hrā-k-en-Maāt.'² Heaven hath power over "its seasons, (4) and the magical word hath power over "that which is in its possession, let therefore my mouth "have power over the magical word which is therein. "My front teeth are like unto flint knives, and my back "teeth are like unto the Nome of Tūtef.³ Hail thou "that sittest with thine eyeball upon these my magical "words! Thou shalt not carry them away, O thou "crocodile that livest by means of magical words!"

In the Turin Papyrus (Lepsius, *op. cit.*, Bl. 16) the following lines are added to this Chapter:—

"I am the Prince in the field. I, even I, am Osiris, "who hath shut in his father Seb together with his

¹ *I.e.*, "He of two teeth" (*or* two horns); the Saïte Recension (Lepsius, *op. cit.*, Bl. 16) reads *Bent*, *i.e.*, "ape."

² *I.e.*, "Thy face is of right and truth."

³ We should probably add the word *ṭep* and read *Ṭep tu-f*, "He that is upon his hill," *i.e.*, Anubis.

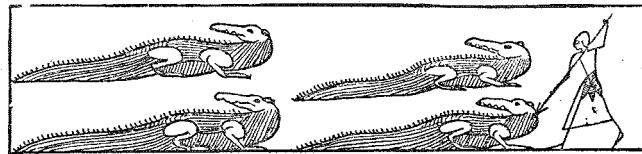
“mother Nut (5) on the day of the great slaughter.
 “My father is Seb and my mother is Nut. I am Horus,
 “the first-born of Rā, who is crowned. I am Anpu
 “(Anubis) on the day of reckoning. I, even I, am
 “Osiris, (6) the prince who goeth in and declareth the
 “offerings which are written down, I am the guardian
 “of the door of Osiris, even I. I have come, I have
 “become glorious (*or a Khu*), I have been reckoned up,
 “I am strong, I have come and I avenge mine own self.
 “(7) I have sat in the birth chamber of Osiris, and I
 “was born with him, and I renew my youth along with
 “him. I have laid hold upon the Thigh which was by
 “Osiris, (8) and I have opened the mouth of the gods
 “therewith. I sit upon the place where he sitteth, and
 “I write down the number [of the things] which make
 “strong (?) the heart, thousands of loaves of bread,
 “thousands of vases of beer, which are upon the altars
 “of his father Osiris, [numbers of] jackals, wolves, (9)
 “oxen, red fowl, geese and ducks. Horus hath done
 “away with the sacrifices of Thoth. I fill the office of
 “priest in the regions above, and I write down there
 “[the things] which make strong the heart. I make
 “offerings (*or offerings are made to me*) (10) at the
 “altars of the Prince of Taṭtu, and I have my being
 “through the oblations [made to] him. I snuff the
 “wind of the East by his head, and I lay hold
 “upon the breezes of the West thereby, (11) I
 “go round about heaven in the four quarters thereof,
 “I stretch out my hand and grasp the breezes of the

“south [which] are upon its hair. Grant unto me air
 “among the venerable beings and among those who
 “eat bread.”

RUBRIC: If this chapter be known by [the deceased] he shall come forth by day, he shall rise up to walk upon the earth among the living, and he shall never fail and come to an end, never, never, never.

CHAPTER XXXII.

[From Lepsius, *Totdenbuch*, Bl. 16 and 17.]



Vignette: Four crocodiles advancing against the deceased who is spearing one of them.

Text:¹ THE CHAPTER OF BEATING BACK THE CROCODILE THAT COMETH TO CARRY AWAY THE MAGICAL WORDS FROM THE KHU IN THE UNDERWORLD. (1) Osiris Auf-ānkh, triumphant, saith:—

“The Mighty One fell down upon the place where he
 “is, or (as others say), upon his belly, but the company

¹ From no Papyrus containing the Theban Recension can a connected translation of this Chapter be made; it has, therefore, been thought best to give a rendering of it from the text as found in the Saïte Recension.

“of the gods caught him and set him up again. [My] soul cometh and it speaketh with its father, and the Mighty One delivereth it (2) from these eight¹ crocodiles. I know them by their names and [what] they live upon, and I am he who hath delivered his father from them.”

“Get thee back, O Crocodile that dwellest in the West, thou that livest upon the stars which never rest, (3) for that which is an abomination unto thee is in my belly, O thou that hast eaten the forehead of Osiris, I am Set.”

“Get thee back, O Crocodile that dwelleth in the West, for the serpent-fiend Nāau is in my belly, and I will give him unto thee; let not thy flame be against me.”

“Get thee back, O (4) Crocodile that dwellest in the East, who feedest upon those who eat their own filth, for that which is an abomination unto thee is in my belly; I advance, I am Osiris.”

“Get thee back, O Crocodile that dwellest in the East, the serpent-fiend Nāau is in (5) my belly, and I will give [him] unto thee; let not thy flame come against me.”

“Get thee back, O Crocodile that dwellest in the South, who feedest upon filth, and waste, and dirt, for that which is an abomination unto thee is in my belly; shall not the flame be on thy hand? I am Sept.” (6)

¹ The Theban texts mention *four* crocodiles only.

“Get thee back, O Crocodile that dwellest in the South, for I am safe by reason of my charm; my fist is among the flowers and I will not give it unto thee.”

“Get thee back, O Crocodile that dwellest in the North, who feedest upon what is offered (?) within the hours, (7) for that which thou abominatest is in my belly; let [not] thy venom be upon my head, for I am Tem.”

“Get thee back, O Crocodile that dwellest in the North, for the goddess Serget is in my belly and I have not yet brought her forth (8). I am Uatch-Maati (*or* Merti).”

“The things which are created are in the hollow of my hand, and those which have not yet come into being are in my body. I am clothed and wholly provided with thy magical words, O Rā, the which are in heaven above me and in the earth beneath me. (9) I have gained power, and exaltation, and a full-breathing throat in the abode of my father Ur (*i.e.*, the Mighty One), and he hath delivered unto me the beautiful Amentet which destroyeth living men and women; but strong is its divine lord, who suffereth from weakness,” (10) or (as others say) “exhaustion two-fold, therein day by day. My face is open, my heart is upon its seat, and the crown with the serpent is upon me day by day. I am Rā, who is his own protector, and nothing shall ever cast me to the ground.”

CHAPTER XXXIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 6).]



Vignette : This Chapter is without a vignette in the Papyrus of Nu, but in one MS. the deceased, with a knife in each hand, is seen attacking four serpents, and in another four serpents only are given; see Naville, *op. cit.*, Bd. I. Bl. 46. In the Turin Papyrus (Lepsius, *op. cit.*, Bl. 17) the deceased is spearing a single serpent.

Text : (1) THE CHAPTER OF REPULSING SERPENTS (or WORMS) Nu, the overseer of the house of the overseer of the seal, triumphant, saith :—(2)

“Hail, thou serpent Rerek, advance not hither.
“Behold Seb and Shu. Stand still now, and thou
“shalt eat the rat which is an abominable thing unto
“Rā, and (3) thou shalt crunch the bones of the filthy
“cat.”

CHAPTER XXXIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 6).]

Vignette : This Chapter is without a vignette in the Theban and Saïte Recensions.

Text : (1) THE CHAPTER OF NOT [LETTING] OSIRIS NU, TRIUMPHANT, BE BITTEN BY SNAKES (or WORMS) IN THE UNDERWORLD. (2) He saith :—

“O Serpent! I am the flame which shineth upon the
“Opener (?) of hundreds of thousands of years, and the
“standard of the god Tenpu,” or (as others say), “the
“standard of young plants and flowers. Depart ye (3)
“from me, for I am the divine Maf̄et.”¹

¹ So far back as 1867 the late Dr. Birch identified the animal *maf̄et* with the lynx.

CHAPTER XXXV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 6).]

Vignette: This Chapter is without a vignette in the Papyrus of Nu, but in the Brocklehurst Papyrus three serpents form the vignette (see Naville, *op. cit.*, Bd. I. Bl. 48); in the Turin Papyrus (Lepsius, *op. cit.*, Bl. 17) the vignette shows the deceased in the act of spearing a serpent. See the vignette to Chapter XXXIII.

Text: (1) THE CHAPTER OF NOT [LETTING] NU, THE OVERSEER OF THE HOUSE OF THE OVERSEER OF THE SEAL, TRIUMPHANT, BE DEVoured BY SERPENTS IN THE UNDERWORLD. He saith:—

“Hail, thou god Shu! (2) Behold Ṭaṭṭu! Behold “Shu! Hail Ṭaṭṭu! [Shu] hath the head-dress of the “goddess Hathor. They nurse Osiris. Behold the “two-fold being who is about to eat me! Alighting “from the boat I depart (?), (3) and the serpent-fiend “Seksek passeth me by. Behold *sām* and *aaqet* flowers “are kept under guard (?). This being is Osiris, and “he maketh entreaty for his tomb. (4) The eyes of “the divine prince are dropped, and he performeth the “reparation which is to be done for thee; [he] giveth “[unto thee thy] portion of right and truth according “to the decision concerning the states and conditions “[of men].”

CHAPTER XXXVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]



From the Papyrus of Nekhtu-Amen.



From the Papyrus of Nekht.

Vignette: This Chapter is without a vignette in the Papyrus of Nu, but in others containing the Theban Recension (see Naville, *op. cit.*, Bd. I. Bl. 49) the vignettes either show the deceased spearing a beetle, or standing, with a knife in one hand and a staff in the other, before a pedestal upon which stands the insect *Āps Hait*, which has been identified with the cockroach. The *āps Hait* is probably the beetle which is often found crushed between the bandages of poorly made mummies, or even inside the body itself, where it has forced its way in search of food.


Text: (1) THE CHAPTER OF DRIVING AWAY ĀPSHAIT. Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith:—(2)

“Depart from me, O thou that hast lips which gnaw, “for I am Khnemu, the lord of Peshennu,¹ and [I]

¹ Read: “the lord of the city of Shennu,” *i.e.*, of Kom Ombos.

“bring the words of the gods to Rā, and I report (3) [my] message to the lord thereof.”¹

In the Papyrus of Nekht (Brit. Mus. No. 10,471, sheet 14) is a chapter entitled, “The Chapter of Repulsing the Pig,” and the accompanying vignette represents the deceased piercing a pig with a spear, and at the same time holding with one hand the end of a rope by which a huge serpent is fettered. The text which follows the title of this chapter is that of Chapter XXXVI., and the only explanation of this unusual vignette is that the scribe confused the proper name Āpshait with the word for “pig,” *shaa*

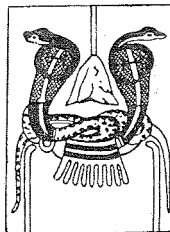
 and wrote down the latter word. The artist, seeing the word for “pig” in the text, drew the picture of a pig in the vignette. The following is the vignette:—



¹ Or, “I report [my] message to Nebes” (or Nebses).

CHAPTER XXXVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]



From the Papyrus of Amen-hetep.



From the Papyrus of Nekht.

Vignette: Two uraei, with tails entwined, upon the emblem of gold (Navielle, *op. cit.*, Bd. I. Bl. 50); or, the deceased threatening two serpents with a knife; in the vignette of this Chapter in the Turin Papyrus the deceased is seen spearing a serpent (Lepsius, *op. cit.*, Bl. 17).

Text: (1) THE CHAPTER OF DRIVING BACK THE TWO MERTI GODDESSES. Nu, the overseer of the house of the overseer of the seal, triumphant, saith:—

“Homage to you, ye two *Reht* goddesses,¹ ye two “Sisters, ye two *Mert* (2) goddesses, I bring a message to you concerning my magical words. I shine from “the *Sektet* boat, I am Horus the son of Osiris, and I “have come to see (3) my father Osiris.”

¹ The goddesses Isis and Nephthys.

CHAPTER XXXVIII.A.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 12).]



Vignette : The deceased holding a sail, symbolic of air.

Text : (1) THE CHAPTER OF LIVING BY AIR IN THE UNDERWORLD. The scribe Nebseni, the lord to whom veneration is paid, saith:—

“[I am the god Tem], who cometh forth out of (2) Nu into the watery abyss. I have received [my habitation of Amentet, and have given commands] with my words to the [*Khus*] whose abiding places are hidden (3), to the *Khus* and to the double Lion-god. I have made journeys round about and I have sung hymns of joy in the boat of Kheperā. I have eaten therein, I have gained power (4) therein, and I live therein through the breezes [which are there]. I am the guide in the boat of Rā, and he openeth out for me a path; he maketh a passage for me through the gates (5) of the god Seb. I have seized and carried

“away those who live in the embrace of the god Ur (*i.e.*, Mighty One); I am the guide of those who live in their shrines, the two brother-gods Horus and Set; and I bring the (6) noble ones with me. I enter in and I come forth, and my throat is not slit; I go into the boat of Maāt, and I pass in among (7) those who live in the *Ātet* boat, and who are in the following of Rā, and are nigh unto him in his horizon. I live after my death day by day, and I am strong even as is the double Lion-god. (8) I live, and I am delivered after my death, I, the scribe Nebseni, the lord of piety, who fill the earth and come forth like the lily of mother-of-emerald of the god Hētep of the two lands.”

CHAPTER XXXVIII.B.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 12).]



Vignette : The deceased, holding in his left hand a sail, symbolic of air, and attacking three serpents with a knife which

he holds in his right hand (see Naville, *op. cit.*, Bd. I. Bl. 52). In the Turin Papyrus (Lepsius, *Todtenbuch*, Bl. 17) the deceased holds a sail in the left hand, and the symbol of life in the right.

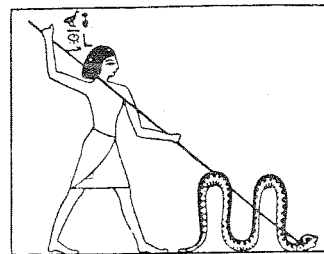
Text: (1) THE CHAPTER OF LIVING BY AIR IN THE UNDERWORLD. Nu, the overseer of the house of the overseer of the seal, triumphant, the son of the overseer of the house of the overseer of the seal, Amen-ḥetep, triumphant, saith:—(2)

“I am the double Lion-god, the first-born of Rā and “Tem of Aḥ-khebti,¹ [the gods] who dwell in their “divine chambers. Those who dwell (3) in their “divine abodes have become my guides, and they make “paths for me as they revolve in the watery abyss of “the sky by the side of the path of the boat of Tem. “(4) I stand upon the timbers (?) of the boat of Rā, and “I recite his ordinances to the beings who have know- “ledge, and I am the herald of his words to him whose “throat stinketh. (5) I set free my divine fathers at “eventide. I close the lips of my mouth, and I eat “like unto a living being. I have life (6) in Tattu, “and I live again after death like Rā day by day.”

¹ I.e., “the city of the papyrus swamps,” alluding to the place in the Delta where Isis brought forth her son Horus after the death of Osiris.

CHAPTER XXXIX

[From the Papyrus of Mes-em-neter (see Naville, *op. cit.*, Bd. I. Bl. 53).]



Vignette: The deceased spearing a serpent.

Text: (1) THE CHAPTER OF DRIVING BACK THE SERPENT REREK IN THE UNDERWORLD. Osiris Mes-em-neter saith:—

(2) “Get thee back, depart, retreat (?) from [me], O “Āaapef, withdraw, or thou shalt be drowned at the “Pool of Nu, at the place where thy father (3) hath “ordered that thy slaughter shall be performed. Depart “thou from the divine birthplace of Rā wherein is thy “terror. I am Rā who dwelleth in his terror. (4) Get “thee back, Fiend, before the darts of his beams. Rā “hath overthrown thy words, the gods have turned thy “face backwards, the Lynx hath (5) torn open thy breast,

“the Scorpion¹ hath cast fetters upon thee; and Maāt²
 “hath sent forth thy destruction. Those who are in
 “(6) the ways have overthrown thee; fall down and
 “depart, O Āpep, thou Enemy of Rā! O thou that
 “passest over the region in the eastern part of heaven
 “with the sound of the roaring thunder-cloud, (7) O Rā
 “who openest the gates of the horizon straightway on thy
 “appearance, [Āpep] hath sunk helpless under [thy]
 “gashings. I have performed thy will, O Rā, I have per-
 “formed thy will; I have done that which is fair, I have
 “done that which is fair, I have laboured for the peace
 “of (8) Rā. [I] have made to advance thy fetters, O
 “Rā, and Āpep hath fallen through thy drawing them
 “tight. The gods of the south and of the north, of the
 “west and of the (9) east have fastened chains upon him,
 “and they have fettered him with fetters; the god Rekes
 “hath overthrown him and the god Ḥertit hath put him
 “in chains. Rā setteth, Rā setteth; Rā is strong at
 “[his] (10) setting. Āpep hath fallen, Āpep, the enemy
 “of Rā, departeth. Greater is the punishment [which
 “hath been inflicted on] thee than the sting (?) which
 “is in the Scorpion goddess, and mightily hath she,
 “whose course is everlasting, worked it upon thee and
 “with deadly effect. (11) Thou shalt never enjoy the
 “delights of love, thou shalt never fulfil thy desire, O
 “Āpep, thou Enemy of Rā! He maketh thee to go
 “back, O thou who art hateful to Rā; he looketh upon

¹ *I.e.*, the goddess Serqet or Selket.

² *I.e.*, the goddess of right and truth.

“thee, (12) get thee back! [He] pierceth [thy] head,
 “[he] cutteth through thy face, [he] divideth [thy]
 “head at the two sides of the ways, and it is crushed
 “in his land; thy bones are smashed in pieces, thy
 “members are hacked off thee, and the god [A]ker¹ hath
 “condemned (13) thee, O Āpep, thou enemy of Rā!
 “Thy mariners are those who keep the reckoning for
 “thee, [O Rā, as thou] advancest, and thou restest
 “there wherein are the offerings made to thee. [As
 “thou] advancest, [as thou] advancest towards the
 “House (14) the advance which thou hast made towards
 “the House is a prosperous advance; let not any baleful
 “obstacle proceed from thy mouth against me when
 “thou workest on my behalf. I am Set who let loose
 “the storm-clouds and the (15) thunder in the horizon
 “of heaven even as [doth] the god Neteheb-āb-f.”

“‘Hail,’ saith the god Tem, ‘Make strong your faces,
 “O soldiers of Rā, for I have driven back the god
 “(16) Nentchā in the presence of the divine sovereign
 “princes.’ ‘Hail,’ saith the god Seb, ‘Make ye firm
 “those who are upon their seats which are in the boat
 “of Kheperā, (17) take ye your ways, [grasping] your
 “weapons of war in your hands.’ ‘Hail,’ saith Hathor,
 “‘Take ye your armour.’ ‘Hail,’ saith Nut, ‘Come
 “and repulse the god (18) Tchā who pursueth him that
 “dwelleth in his shrine and who setteth out on his way
 “alone, namely, Neb-er-tcher, who cannot be repulsed.’

¹ *I.e.*, the double Lion-god who presided over the sun’s course in the night sky.

“‘Hail,’ say those gods who dwell in their (19) companies and who go round about the Turquoise Pool, “‘Come, O mighty One, we praise and we will deliver “the Mighty One [who dwelleth in] the divine Shrine, “from whom proceeds the company of the gods, (20) let “commemorations be made for him, let praise be given “to him, let words [of praise] be recited before him by “you and by me.’ ‘Hail,’ saith Nut to thy Sweet One. “‘Hail,’ say those who dwell among the gods, (21) ‘He “cometh forth, he findeth [his] way, he maketh captives “among the gods, he hath taken possession of the “goddess Nut, and Seb standeth up.’ Hail, thou “terrible one, the company of the gods is on (22) the “march. Hathor quaketh with terror, and Rā hath “triumphed over Apep.”

CHAPTER XL.

[From the Papyrus of Rā (see Naville, *op. cit.*, Bd. I. Bl. 54) and from the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]



Vignette: The deceased spearing a serpent which has sprung upon an ass and is biting into his back; see Brit. Mus. No. 10,471, sheet 21; and Naville, *op. cit.*, Bd. I. Bl. 54.

Text: (1) THE CHAPTER OF DRIVING BACK THE EATER OF THE ASS.¹ Osiris Rā, triumphant, saith:—

I. “Get thee back, (2) Hai, thou impure one, thou “abomination of Osiris! Thoth hath cut off thy head, “and I have performed upon thee all the things which “the company of the gods (3) ordered concerning thee “in the matter of the work of thy slaughter. Get thee “back, thou abomination of Osiris, from the *Neshmet* “boat . . . which (4) advanceth with a fair wind. Ye “are holy, O all ye gods, and [ye] have cast down head- “long the enemies (5) of Osiris; the gods of Ta-ur “shout for joy. Get thee back, O thou Eater of the “(6) Ass, thou abomination of the god Aḥu who “dwelleth in the underworld. I know thee, I know “thee, I know thee, I know thee. Who art thou? (7) “I am”

II. (2) “On thy face, [O fiend], and devour me not, “for I am pure, and I am with the time which cometh “of itself. Thou shalt not come to me, O thou that “comest² without being invoked, and whose [time of “coming] is unknown. I am the lord of thy mouth, “get thee back (3), thou and thy desires (?) Hail, “Aḥu,³ with his flint [knife] Horus hath cut asunder

¹ “Ass” is here a name of the Sun-god Rā, and the “Eater of the Ass” is a name of Set or of one of his fiends.

² These words are from the Papyrus of Rā.

³ A god of whom little is known. He is called the “great god of the West,” and is said to be the deity of the dwellers in the western desert and mountains; subsequently he was identified with a form of Osiris, and was especially worshipped in the sixth nome of Lower Egypt.

"thy members, and thou art destroyed within thy com-
 "pany, and thy bend (or dwelling-place) is destroyed
 "for thee by the company of thy gods who dwell in the
 "cities of Pe and (4) Tep. He that slayeth [thee] there
 "is in the form of the Eye of Horus, and I have driven
 "thee away as thou wast advancing, and I have van-
 "quished thee by the winds of my mouth. O thou
 "Eater (5) of those who commit sins, who dost plunder
 "and spoil, I have [committed] no sin; therefore let my
 "palette and the writings¹ with hostile charges [against
 "me upon them] be given unto me. I have done no
 "wrong in the presence of (6) the sovereign princes,
 "therefore shoot not thy [venom] at me. I give, do
 "thou take according to what I order; snatch me not
 "away, and eat me not, for I am the lord of life, the
 "Prince (Life, Health, Strength!) of the horizon."

¹ Apparently the palette upon which Thoth records the result of the weighing of the heart in the Hall of Osiris.

CHAPTER XLI.

[From the Papyrus of Nebseni, sheet 25.]



Vignette: The deceased armed with a knife and a short staff; see Naville, *op. cit.*, Bd. I. Bl. 55. In the Turin Papyrus the deceased is piercing a serpent which lies writhing on a barred instrument (see Lepsius, *op. cit.*, Bl. 19).

Text: (1) THE CHAPTER OF DRIVING AWAY THE SLAUGHTERINGS WHICH ARE PERFORMED IN THE UNDERWORLD. Nebseni, the scribe and designer in the Temples of Upper and Lower Egypt, he to whom fair veneration is paid, (2) the son of the scribe and artist Thena, triumphant, saith:—

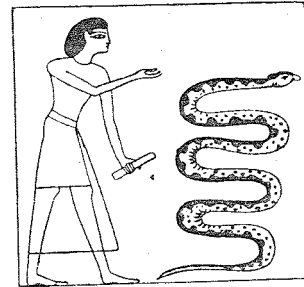
"Hail, Tem, I have become glorious (*or a Khu*) in
 "the presence of the double Lion-god, the great (3)
 "god, therefore open thou unto me the gate of the god
 "Seb. I smell the earth (*i.e.*, I bow down so that
 "my nose toucheth the ground) of the great god who
 "dwelleth in the underworld, and I advance (4) into

“the presence of the company of the gods who dwell
 “with the beings who are in the underworld. Hail,
 “thou guardian of the divine door of the city of Beta,
 “thou Neti¹ who dwellest in Amentet, (5) I eat food,
 “and I have life through the air, and the god Atch-ur
 “leadeth me with [him] to the mighty boat of (6)
 “Kheperâ. I hold converse with the divine mariners
 “at eventide, I enter in, I go forth, (7) and I see the
 “being who is there; I lift him up, and I say that
 “which I have to say unto him whose throat stinketh
 “[for lack of air]. I have life, (8) and I am delivered,
 “having lain down in death. Hail, thou that bringest
 “offerings and oblations, bring forward thy mouth and
 “make to draw nigh the writings (9) (*or* lists) of offer-
 “ings and oblations. Set thou Right and Truth firmly
 “upon their throne, make thou the writings to draw
 “nigh, and set thou up the goddesses (10) in the
 “presence of Osiris, the mighty god, the Prince of ever-
 “lastingness, who counteth his years, who hearkeneth
 “unto those who are in the islands (*or* pools), who
 “raiseth his (11) right shoulder, who judgeth the divine
 “princes, and who sendeth [the deceased] into the
 “presence of the great sovereign princes who live in
 “the underworld.”

¹ *I.e.*, the “god of the double red crown.”

CHAPTER XLII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 6).]



Vignette: The deceased standing before Osiris with his left hand raised to his mouth; or the deceased holding a serpent in his hands; or the deceased addressing a serpent which has its head turned away; or the deceased drawing a cord from round the top of a *tet* (?), emblem of stability.¹

Text: (1) THE CHAPTER OF DRIVING BACK THE
 (2) SLAUGHTERINGS WHICH ARE PERFORMED IN SUTEN-
 HENEN. Osiris Nu, triumphant, saith:—

“O thou land of the Sceptre (*literally*, wood)! O
 “thou White Crown of the divine form! O thou rest-
 “ing place of the boat! I am the Child, (3) I am the
 “Child, I am the Child, I am the Child. Hail, Abu-ur,
 “thou sayest day by day: ‘The slaughter-block is made

¹ For these see Naville, *op. cit.*, Bd. I. Bl. 57.

“ready as thou knowest, and thou hast come to decay.”
 “I am (4) Rā, the stablisher of those who praise [him].
 “I am the knot of the god within the *Āser* tree, the
 “doubly beautiful one, who is more splendid than
 “yesterday (say four times). I am Rā, the stablisher
 “of those who praise [him]. (5) I am the knot of the
 “god within the *Āser* tree, and my going forth is the
 “going forth [of Rā] on this day.”

“My hair is the hair of Nu. My face is the face of
 “the Disk. My eyes are the eyes of (6) Hathor. My
 “ears are the ears of *Āp-uat*.¹ My nose is the nose of
 “Khenti-khas. My lips are the lips of *Ānpu*. My
 “teeth are the teeth of (7) Serqet.² My neck is the
 “neck of the divine goddess Isis. My hands are the
 “hands of *Ba-neb-Taṭṭu*.³ My fore-arms are the fore-
 “arms of Neith,⁴ the Lady of Sais. My backbone is
 “(8) the backbone of Suti. My phallus is the phallus
 “of Osiris. My reins are the reins of the Lords of
 “Kher-āḥa. My chest is the chest of the Mighty one
 “of Terror. (9) My belly and back are the belly and
 “back of Sekhet. My buttocks are the buttocks of the
 “Eye of Horus. My hips and legs are the hips and
 “legs of Nut. My feet are the feet of (10) Ptaḥ. [My
 “fingers] and my leg-bones are the [fingers and] leg-

¹ I.e., “the opener of the roads,” a jackal-headed god who is sometimes identified with Osiris.

² The Scorpion goddess.

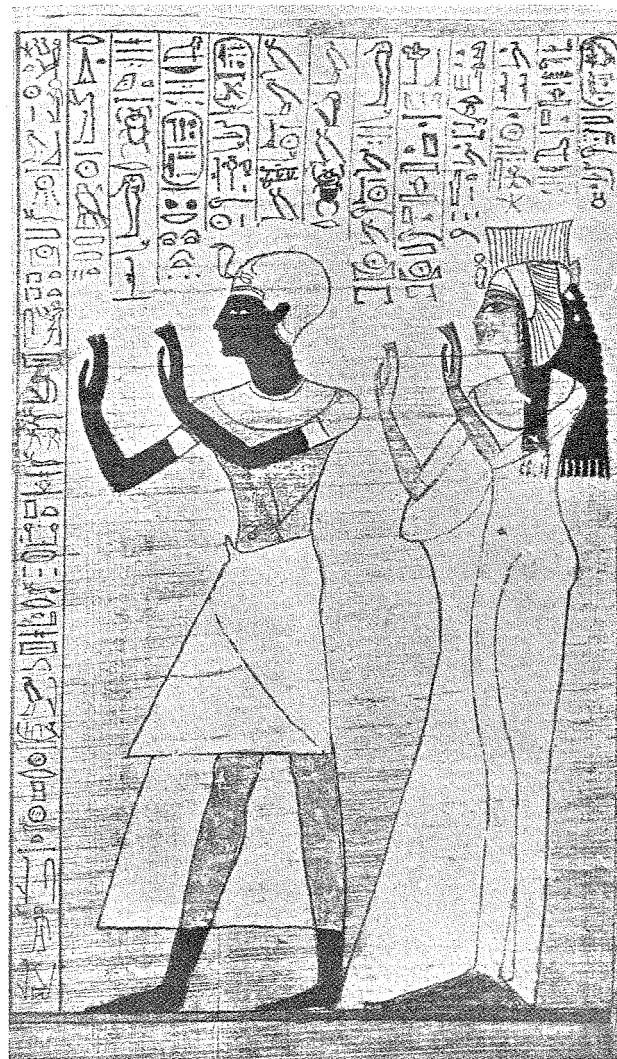
³ I.e., “Ram, Lord of Taṭṭu,” a name of Osiris.

⁴ One of the oldest goddesses of Egypt. She was the goddess of hunting and weaving, but was identified with many other goddesses such as Isis, Meḥ-urt, and their attributes were assigned to her.

“bones of the Living Gods. There is no member of my
 “body which is not the member of some god. The god
 “Thoth shieldeth my body (11) altogether, and I am
 “Rā day by day. I shall not be dragged back by my
 “arms, and none shall lay violent hold upon my hands.
 “And shall do me hurt neither men, nor gods, (12) nor
 “the sainted dead, nor those who have perished, nor
 “any one of those of ancient times, nor any mortal,
 “nor any human being. I (13) am he who cometh
 “forth, advancing, whose name is unknown. I am
 “Yesterday, and Seer of millions of years is my name.
 “I pass along, I pass along the paths of the divine
 “celestial judges. (14) I am the lord of eternity, and
 “I decree and I judge like the god Kheperā. I am the
 “lord of the *Ureret* crown. I am he who dwelleth in
 “the *Utchat* [and in the Egg, in the *Utchat* and in the
 “Egg, and it is given unto me to live [with] them. I
 “am he that dwelleth in the *Utchat* when it closeth,
 “and I exist by the strength thereof. I come forth and
 “I shine; I enter in and I come to life. I am in the
 “*Utchat*],¹ my seat is (15) upon my throne, and I sit in
 “the abode of splendour (?) before it. I am Horus and
 “(I) traverse millions of years. I have given the
 “decree [for the stablishing of] my throne and I am the
 “ruler thereof; and in very truth, my mouth keepeth
 “an even balance both in speech (16) and in silence.
 “In very truth, my forms are inverted. I am Un-nefer,

¹ The words within brackets are supplied from the Papyrus of Mes-em-neter.

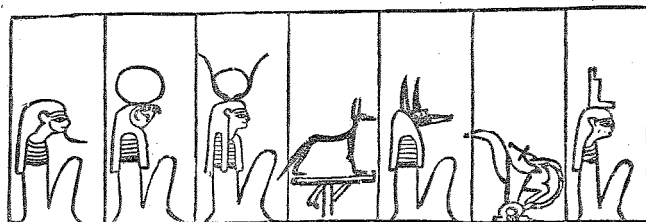
“ from one season even unto another, and what I have
 “ is within me; [I am] (17) the only One, who pro-
 “ ceedeth from an only One who goeth round about in
 “ his course. I am he who dwelleth in the *Utchat*, no
 “ evil thing of any form or kind shall spring up against
 “ me, and no baleful object, and no harmful thing, and
 “ no disastrous thing shall happen unto (18) me. I
 “ open the door in heaven, I govern my throne, and I
 “ open up [the way] for the births [which take place]
 “ on this day. I am (?) the child who marcheth along
 “ the road of Yesterday. [I am] To-day for untold
 “ nations and peoples. (19) I am he who protecteth
 “ you for millions of years, and whether ye be denizens
 “ of the heavens, or of the earth, or of the south, or of
 “ the (20) north, or of the east, or of the west, the fear
 “ of me is in your bodies. I am he whose being has
 “ been moulded in his eye, and I shall not die again.
 “ My moment is in your bodies, but my (21) forms are
 “ in my place of habitation. I am he who cannot be
 “ known, but the Red Ones have their faces directed
 “ towards me. I am the unveiled one. The season
 “ wherein [the god] created the heavens for me (22) and
 “ enlarged the bounds of the earth and made great the
 “ progeny thereof cannot be found out; but they fail
 “ and are not united [again]. My name setteth itself
 “ apart from all things [and from] the great evil [which
 “ is in] the mouths [of men] by reason of the speech
 “ which I address (23) unto you. I am he who riseth
 “ and shineth, the wall which cometh out of a wall, an



Text and Vignette from the Papyrus of Netchemet (Brit. Mus., No. 758)

“only One who proceedeth from an only One. There
“is never a day that passeth without (24) the things
“which appertain unto him being therein; passing,
“passing, passing, passing. Verily I say unto thee, I
“am the Sprout which cometh forth from Nu, and my
“Mother is Nut. Hail, O (25) my Creator, I am he
“who hath no power to walk, the great Knot who is
“within yesterday. The might of my strength is
“within my hand. I myself am not known, but I am
“he who knoweth thee. (26) I cannot be held with
“the hand, but I am he who can hold thee in his hand.
“Hail, O Egg! Hail, O Egg! I am Horus, he who
“liveth for millions of years, whose flame shineth upon
“you (27) and bringeth your hearts to me. I have the
“command of my throne and I advance at this season,
“I have opened a path, and I have delivered myself
“from all evil things. (28) I am the dog-headed
“ape of gold three palms and two fingers [high],
“which hath neither arms nor legs and dwelleth
“in Het-ka-Ptah (Memphis), and I go forth as
“goeth forth the dog-headed ape that dwelleth in
“Het-ka-Ptah.”

In the Papyrus of Ani, sheet 32, only a portion of this Chapter is given, *i.e.*, the section which gives the names of the deities with whom the various members of the body of the deceased are identified. This section is arranged in tabular form, and carefully drawn vignettes giving pictures of the gods mentioned are added.



Nu. Rā. Hathor. Āp-uat. Anubis. Serqet. Isis.

Vignette : The god Nu.

Text : (1) The hair of Osiris Ani, triumphant, is the hair of Nu.

Vignette : Rā, hawk-headed, and wearing a disk.

Text : (2) The face of Osiris, the scribe Ani, triumphant, is the face of Rā.

Vignette : The goddess Hathor, with horns and a disk on her head.

Text : (3) The eyes of Osiris Ani, triumphant, are the eyes of Hathor.

Vignette : The god Āp-uat, jackal-headed, on a standard.

Text : (4) The ears of Osiris Ani, triumphant, are the ears of Āp-uat.

Vignette : The god Anpu, jackal-headed.

Text : (5) The lips of Osiris Ani, triumphant, are the lips of Anpu.

Vignette : The scorpion-goddess Serqet holding the emblems of life and eternity.

Text : (6) The teeth of Osiris Ani, triumphant, are the teeth of Serqet.

Vignette : The goddess Isis.

Text : (7) The neck of Osiris Ani, triumphant, is the neck of Isis.



Ba-neb Tattu. Uatchet. Mert. Neith. Set. A lord of Kherāha. Mighty One of Terror.

Vignette : A ram-headed god, having a serpent between his horns.

Text : (8) The hands of Osiris Ani, triumphant, are the hands of Ba-neb-Tattu.

Vignette : The goddess Uatchet.

Text : (9) The shoulder of Osiris Ani, triumphant, is the shoulder of Uatchet.

Vignette : The goddess Mert standing on the symbol of gold; her hands are outstretched, and she has on her head a cluster of plants.

Text : (10) The throat of Osiris Ani, triumphant, is the throat of Mert.

Vignette : The goddess Neith.

Text : (11) The fore-arms of Osiris Ani, triumphant, are the fore-arms of the lady of Saïs.

Vignette : The god Set.

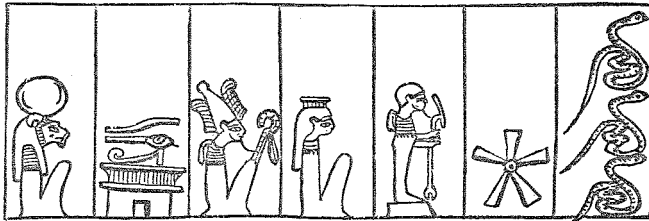
Text : (12) The backbone of Osiris Ani, triumphant, is the backbone of Set.

Vignette: A god.

Text: (13) The chest of Osiris Ani, triumphant, is the chest of the lords of Kherāḥa.

Vignette: A god.

Text: (14) The flesh of Osiris Ani, triumphant, is the flesh of the Mighty One of Terror.



Sekhet. Eye of Horus. Osiris. Nut. Ptah. Orion. The Living Uraei.

Vignette: A goddess wearing the solar disk.

Text: (15) The reins and back of Osiris Ani, triumphant, are the reins and back of Sekhet.

Vignette: An *Utchat* upon a pylon.

Text: (16) The buttocks of Osiris Ani, triumphant, are the buttocks of the Eye of Horus.

Vignette: Osiris, wearing the *Atef* crown and holding the flail and crook.

Text: (17) The phallus of Osiris Ani, triumphant, is the phallus of Osiris.

Vignette: The goddess Nut.

Text: (18) The legs of Osiris Ani, triumphant, are the legs of Nut.

Vignette: The god Ptah, standing on the pedestal of Maat.

Text: (19) The feet of Osiris Ani, triumphant, are the feet of Ptah.

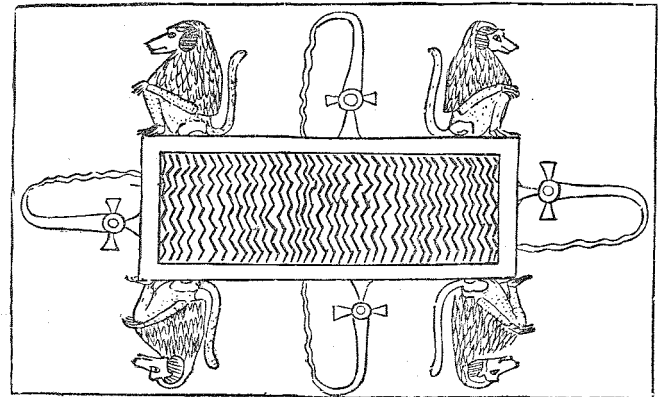
Vignette: The star Orion.

Text: (20) The fingers of Osiris Ani, triumphant, are the fingers of Orion.

Vignette: Three uraei.

Text: (21) The leg-bones of Osiris Ani, triumphant, are the leg-bones of the living uraei.

In the Papyrus of Ani, following immediately after the tabulated form of Chapter XLII., is a vignette in which four dog-headed apes are seen seated each at a corner of the Lake of Fire. The text below it is in that of the Rubric which usually follows the last section of Chapter CXXV., though from its position in the papyrus it would seem to be connected in some way with Chapter XLII. The vignette is given below, but the translation of the text will be found at the end of Chapter CXXV.



CHAPTER XLIII.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 17).]



Vignette : The deceased adoring three gods, each of whom holds the emblem of life in his right hand and a sceptre in his left.

Text : (1) THE CHAPTER OF NOT LETTING THE HEAD OF A MAN BE CUT OFF FROM HIM IN THE UNDERWORLD. Osiris Ani, triumphant, saith :—(2)

“I am the Great One, son of the Great One; [I am] Fire, the son of Fire, to whom was given (3) his head after it had been cut off. The head of Osiris was not taken away from him, let not the head of Osiris (4) Ani be taken away from him. I have knit myself together; I have made myself whole and complete; I have renewed my youth; I am Osiris, the lord of “eternity.”

CHAPTER XLIV.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 16).]



Vignette : The scribe Ani, clothed in white and seated in a chair; he holds in the right hand the *kherp* sceptre, and in the left a long staff. Before him is a table. In the Turin Papyrus (Lepsius, *op. cit.*, Bl. 20) the deceased is seen standing before a funeral coffer or shrine.

Text : (1) THE CHAPTER OF NOT DYING A SECOND TIME IN THE UNDERWORLD. Osiris Ani, triumphant, saith :—

“My place of hiding is opened, my place of hiding is revealed. The *Khus* have (2) fallen into the darkness, but the Eye of Horus hath made me mighty and the god *Áp-uat* hath nursed me like a babe. I have hidden (3) myself with you, O ye stars that never diminish! My brow is like unto that of *Râ*; my face is open; (4) my heart is upon its throne; I have power over the speech of my mouth; I have

“knowledge; in very truth I am Rā himself. I am
 “not held to be a person of no account; (5) and
 “violence shall not be done unto me. Thy father
 “liveth for thee, O son of Nut; I am thy son, O Great
 “One, and I have seen the hidden things (6) which
 “belong unto thee. I am crowned king of the gods, I
 “shall not die a second time in the underworld.”

CHAPTER XLV.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 16).]



Vignette : The mummy of the scribe Ani being embraced by Anubis, jackal-headed, the god of the dead.

Text : (1) THE CHAPTER OF NOT SUFFERING CORRUPTION IN THE UNDERWORLD. Osiris Ani, triumphant, saith :—

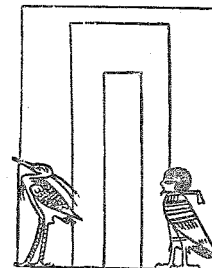
“O thou who canst not move, like unto Osiris; O
 “thou who canst not move, like unto Osiris! (2) O

“thou whose limbs cannot move, like unto [those of]
 “Osiris! Let not thy limbs be without movement; let
 “them not suffer corruption; let them not pass away;
 “let them not decay; and let them be fashioned (3) for
 “me as if I myself were Osiris.”

RUBRIC : If [the deceased] know this chapter, he shall never suffer corruption in the underworld.

CHAPTER XLVI.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 16).]



Vignette : The doorway of the tomb. By one post stands the soul of the scribe Ani in the form of a human-headed hawk, and by the other the *Bennu* bird.

Text : (1) THE CHAPTER OF NOT PERISHING AND OF BECOMING ALIVE IN THE UNDERWORLD. Osiris Ani saith :—

“Hail, (2) ye children of the god Shu! The Tuat

“(underworld) hath gained the mastery over his
“diadem.¹ Like the *Hammemet*² beings may I arise,
“even as Osiris doth arise and fare forth.”

CHAPTER XLVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]



Vignette: In the Theban Recension this Chapter has no vignette; but in the Turin Papyrus (Lepsius, *op. cit.*, Bl. 20) a funeral shrine is depicted with the soul of the deceased on one side of it, and the *Bennu* bird on the other.

Text: (1) THE CHAPTER OF NOT ALLOWING THE SEAT AND THRONE OF NU, THE OVERSEER OF THE HOUSE OF THE OVERSEER OF THE SEAL, TO BE TAKEN

¹ The Papyrus of Nebsemi reads:—“Each dawn gaineth the mastery over [his] diadem with rays of light; [your] hands rise up, [your] heads rise up each day.”

² A class of celestial beings who either have been or may become men and women.

AWAY (2) FROM HIM IN THE UNDERWORLD. He saith:—

“O my Seat, O my Throne, come ye to me, and go
“ye round about me. I am your lord, O ye gods, come
“ye and take up your places in my train. (3) I am
“the son of your lord, and ye belong to me through my
“divine father who hath made you.”

CHAPTER XLVII.

[From the Papyrus of Nebsemi (Brit. Mus. No. 9,900, sheet 8).]

“O my Seat, O my Throne, come ye to me, and go ye
“round about me, O ye gods. I am a spiritual body
“(*sāh*), therefore let me rise up among those who follow
“the great god. I am the son of Maāti, and that
“which he abominateth is the speech of falsehood. I
“am in triumph!”

CHAPTER XLVIII.

This Chapter is given twice in the Saïte Recension, once as Chapter X. and once as Chapter XLVIII.; for the translation of it as found in the Papyrus of Ani, sheet 18, see above, p. 58.

CHAPTER XLIX.

This Chapter is given twice in the Saïte Recension, once as Chapter XI. and once as Chapter XLIX.; for the translation of it as found in the Papyrus of Nu, sheet 21, see above, p. 59.

CHAPTER L. A.

[From the Papyrus of Nobseni (Brit. Mus. No. 9,900, sheet 12).]



Vignette : In the Papyrus of Ani, sheet 16, and in the Turin Papyrus (Lepsius, *op. cit.*, Bl. 21) the deceased is represented standing with his back to a gory knife which rests on its block.

Text : (1) THE CHAPTER OF (2) NOT ENTERING IN UNTO THE BLOCK OF THE GOD. Nobseni saith :—

“The four bones (*or* knots) of my neck and back have “been joined together for me by the (3) Guardian of

“heaven, who stablished the knot for him who lay
 “helpless at the breasts [of his mother] on the day of
 “cutting off the hair. The bones of my neck and back
 “(4) have been knit together by the god Set and by the
 “company of the gods as strongly as they were in
 “the time that is past; may nothing happen to break
 “them apart! Make ye me strong! The goddess Nut
 “hath joined together the bones of my (5) neck and
 “back, [and they are] even as they were in the time
 “that is past, when I saw the true birth of the gods in
 “visible forms take place in its true and right order. I
 “am Peti, and I am in the presence of the great god.”

CHAPTER L. B.

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

Vignette : This Chapter is without a vignette in the Theban Recension.

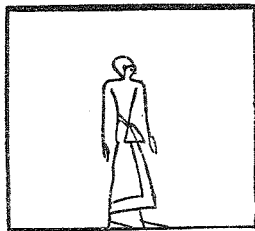
Text : (1) THE CHAPTER OF NOT ENTERING IN UNTO THE BLOCK. The overseer of the house of the overseer of the seal, triumphant, saith :—

“I have joined up my head and neck in heaven [and]
 “in earth. (2) Behold it is Rā who, day by day,
 “stablisheth the knot for him who stood helpless upon
 “his legs on the day of cutting off the hair. The god
 “Suti and the company of the gods have joined together

“my (3) neck and my back strongly, and they are even
 “as they were in the time that is past; may nothing
 “happen to break them apart! Make ye me strong
 “against the slaughterer of my divine father. (4) I
 “have gotten power over my two hands. The goddess
 “Nut hath joined together the bones of my neck and
 “back, and I behold them as they were in the time
 “that is past, when as yet I had not seen Maât, and
 “when the gods were not born (5) in visible forms. I
 “am Penti, and I am in the form of the destroyer of
 “the great gods.”

CHAPTER LI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]



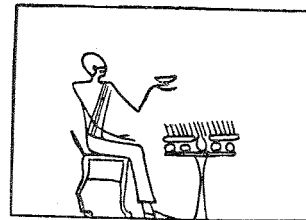
Vignette : This Chapter is without a vignette in the Theban Recension; in the Turin Papyrus (Lepsius, *op. cit.*, Bl. 21) an upright figure of the deceased forms the vignette.

Text : (1) THE CHAPTER OF NOT MARCHING TO BE OVERTHROWN IN THE UNDERWORLD. The overseer of the palace, Nu, triumphant, saith :— (2)

“That which is an abomination unto me, that which
 “is an abomination unto me, let me not eat. That
 “which is an abomination unto me, that which is an
 “abomination unto me is filth; let me not eat it [in
 “the place of] the sepulchral cakes which are offered
 “unto the *Kas*.¹ (3) Let me not be destroyed thereby;
 “let me not be compelled to take it into my hands;
 “and let me not be compelled to walk thereon in my
 “sandals.”

CHAPTER LII.

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



Vignette : This Chapter is without a vignette in the Theban Recension; in the Turin Papyrus (Lepsius, *op. cit.*, Bl. 21) the deceased is seated on a chair and his left hand is stretched out over a table.

¹ Or, “Let me not be compelled to eat it [in the absence of] the sepulchral cakes and provisions which shall be offered unto me.”

Text : (1) THE CHAPTER OF NOT EATING FILTH IN THE UNDERWORLD. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“That which is an abomination unto me, that which
 “is an abomination unto me, let me not eat. That
 “which is an abomination unto me, (2) that which is
 “an abomination unto me is filth ; let me not eat it [in
 “the place of] the sepulchral cakes [which are offered
 “unto] the *Kas*. Let it not light upon my body ; let
 “me not be obliged to take it into my hands ; and let
 “me not be obliged to (3) walk thereon in my sandals.
 “What, now, wilt thou live upon in the presence of
 “the gods? [Let food] come unto me from the place
 “whither thou wilt bring food (?), and let me live upon
 “the seven loaves of bread (4) which shall be brought as
 “food before Horus, and upon the bread which is
 “brought before Thoth. The gods shall say unto me :
 “‘What manner of food wouldst thou have given unto
 “thee?’ [And I reply:] Let me eat my food under
 “the sycamore tree (5) of my lady, the goddess Hathor,
 “and let my times be among the divine beings who
 “have alighted thereon. Let me have the power to
 “order my own fields in *Ṭaṭṭu* (Mendes) (6) and my
 “own growing crops in *Ānnu* (Heliopolis). Let me
 “live upon bread made of white barley, and let my
 “beer be [made] from red grain, and may the persons
 “of (7) my father and mother be given unto me as
 “guardians of my door and for the ordering of my
 “territory. Let me be sound and strong, let me have

“a large room, and let me be able to sit wheresoever
 “I please.”

[NOTE:—A much fuller version of this Chapter will be found under No. CLXXXIX., page 639. See also vol. i., p. 160 ff. of the second edition of the Egyptian text.]

CHAPTER LIII.

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

Vignette : This Chapter is without a vignette in the Theban Recension ; in the Turin Papyrus (Lepsius, *op. cit.*, Bl. 22) the deceased is seated on a chair with a table of offerings before him, and his left hand, with a bowl therein, is stretched out over it. See the vignette to Chapter LII.

Text : (1) THE CHAPTER OF NOT EATING FILTH AND OF NOT DRINKING FOUL WATER IN THE UNDERWORLD. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“I am the Bull with two horns, and [I] lead (2) along
 “the heavens. [I am] the lord of the risings of the
 “heavens, the Great Illuminer who cometh forth out of
 “flame, the bestower of years, the far extending One,
 “the double Lion-god, and there hath been given to
 “me (3) the journey of the god of splendour (*Khu*).¹
 “That which is an abomination unto me, that which is
 “an abomination unto me, let me not eat. [Let me not
 “eat] filth, and let me not drink foul water, and let me
 “not be tripped up and fall [in the underworld]. (4) I

¹ Var., *Shu*.

“am the lord of cakes in Annu, and my bread is in
 “heaven with Rā, and my cakes are on the earth with
 “the god Seb, for the *Sektet* boat and the *Ātet* boat
 “have (5) brought them to me from the house of the
 “great god who is in Annu. I have put away from me
 “my associates, and I have united myself to the boat of
 “heaven. I eat of what they (*i.e.*, the gods, or the
 “divine boatmen) eat there; I live upon what (6) they
 “live upon there; and I eat of the cakes which are in
 “the hall of the lord of sepulchral offerings, I the over-
 “seer of the house of the overseer of the seal, Nu,
 “triumphant.”¹

¹ In the Leyden Papyrus of Rā the Chapter ends:—“triumphant before the great god, the lord of Amentet, and before Anpu”; in the Turin Papyrus (Lepsius, *op. cit.*, Bl. 22) it ends with the words:—“Filth is an abomination unto me, and I will not eat it.”

CHAPTER LIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 12).]



Vignette : The deceased arrayed in white and holding a sail, symbolic of air, in his left hand (see Papyrus of Ani, sheet 15).

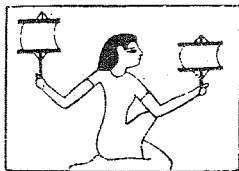
Text : (1) THE CHAPTER OF GIVING AIR (2) TO THE OVERSEER OF THE HOUSE OF THE OVERSEER OF THE SEAL, NU, TRIUMPHANT, IN THE UNDERWORLD. He saith:—

“Hail, thou god Temu, grant unto me the sweet
 “breath which dwelleth in thy nostrils! I am the Egg
 “(3) which is in *Kenkenur* (*i.e.*, the Great Cackler),
 “and I watch and guard that mighty thing which hath
 “come into being and with which the god Seb hath
 “opened the earth. I live; and it liveth; (4) I become
 “old, I live, and I snuff the air. I am the god Utchā-

“aabet (*i.e.*, the god who trieth hostility), and I revolve
 “behind [to protect] his egg. I shine at the moment
 “(5) of Horus, the mighty god Suti, whose strength is
 “two-fold. Hail, thou who makest sweet the seasons
 “of the two earths, thou dweller among celestial food,
 “thou dweller in the cerulean heights of heaven,¹ keep
 “watch over the Babe that dwelleth in his (6) cot when
 “he cometh forth to you.”

CHAPTER LV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 12).]



Vignette: The deceased holding a sail in each hand (see Naville, *op. cit.*, Bd. I. Bl. 67).

Text: (1) THE CHAPTER OF GIVING AIR IN THE UNDERWORLD. Saith Nu, triumphant:—(2)

“I am the Jackal of jackals, I am Shu, and [I] draw
 “air from the presence of the god of Light [*Khu*] to the
 “bounds of heaven, and to the bounds of (3) earth, and

¹ Literally, “Dweller in lapis-lazuli.”

“to the bounds of the uttermost limits of the flight
 “(*literally* feather) of the *Nebeh* bird. May air be given
 “unto these young divine beings.”¹

CHAPTER LVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 12).]



Vignette: The deceased holding in his hand a sail, symbolic of air.

Text: (1) THE CHAPTER OF SNUFFING THE AIR AMONG THE WATERS IN THE UNDERWORLD. The overseer of the house (2) of the overseer of the seal, Nu, triumphant, saith:—

“Hail, thou god Tem, grant thou unto me the sweet
 “breath which dwelleth in thy nostrils. I embrace
 “that great throne (3) which is in the city of Hermo-
 “polis, and I keep watch over the Egg of *Kenken-ur*
 “(*i.e.*, Great Cackler); I germinate as it germinateth;
 “(4) I live as it liveth; and [my] breath is [its] breath.”

¹ A Papyrus at Leyden (see Naville, *op. cit.*, Bd. II. p. 125) adds: “My mouth is open, and I see with my two eyes.”

CHAPTER LVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 12).]



Vignette: The deceased standing in a stream of water, and holding a sail in his left hand (see Naville, *op. cit.*, Bd. I. Bl. 70).

Text: (1) THE CHAPTER OF SNUFFING THE AIR AND OF HAVING THE MASTERY OVER THE WATER IN THE UNDERWORLD. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:—(2)

“Hail, Ḥāp-ur,¹ god of heaven, in thy name of “Divider of heaven,’ grant thou unto me that I may have dominion over (3) the water, even as the goddess Sekhet had power over Osiris on the night of the storms and floods. Grant thou that I may have power over the divine princes who have their habitations in the place of (4) the god of the inundation, even as they have power over their own holy god of

¹ *I.e.*, the “Great Ḥāpi,” or the celestial Nile.

“whose name they are ignorant; and may they let me have power even as [he hath let them have power].”

“My nostrils are (5) opened in Ṭaṭtu,” or (as others say), “My mouth and my nostrils are opened in Ṭāṭāu, and I have my place of peace in Ānu, which is my house; it was built for me by the (6) goddess Sesheta,¹ and the god Khnemu set it up for me upon its walls. If to this heaven it cometh by the north, I sit at the south; if to this heaven (7) it cometh by the south, I sit at the north; if to this heaven it cometh by the west, I sit at the east; and if to this heaven it cometh by the east, (8) I sit at the west. I draw the air of my nostrils, and I make my way into every place in which I wish to sit.”

In the Papyrus of Nefer-uben-f (see Naville, *op. cit.*, Bd. I. Bl. 70) this Chapter ends quite differently, and reads:—

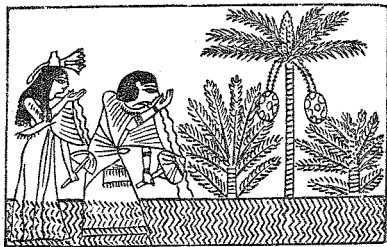
“I am strong in my mouth and in my nostrils, for behold Tem has stablished them; behold, O ye gods and *Khus*. Rest thou, then, O Tem. Behold the staff which blossometh, and which cometh forth when a man crieth out in your names. Behold, I am Tem, the tree (?) of the gods in [their] visible forms. Let me not be turned back . . . I am the *Am-khent*, Nefer-uben-f, triumphant. Let neither my flesh nor

¹ A goddess whose name was formerly read Sefek-āabui. She was a form of Hathor, and was the goddess of writing and of books; her worship goes back to the earliest dynasties.

“my members be gashed with knives, let me not be wounded by knives by you. I have come, I have been judged, I have come forth therein, [I] have power with my father, the Old Man, Nu. He hath granted that I may live, he hath given strength unto me, and he hath provided me with the inheritance of my father therein.”

CHAPTER LVIII.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 16).]



Vignette: Ani and his wife Thuthu standing in a pool of running water; each holds a sail, the symbol of air, in the left hand, and scoops up water to the mouth with the right hand. On the edges of the pool are palm trees, from the largest of which hang great clusters of dates.

Text: (1) THE CHAPTER OF BREATHING THE AIR

AND OF HAVING DOMINION OVER THE WATER IN THE UNDERWORLD. Osiris Ani saith:—

“Open to me.” Who art thou? Whither goest thou? (2) What is thy name? “I am one of you.”¹ Who are those with thee? “The two serpent goddesses *Merti*. Separate thou from him, head from head, “when (3) [thou] goest into the divine *Mesqen* chamber. “He letteth me set out for the temple of the gods “who have found their faces. ‘Assemblér of Souls’ “(4) is the name of my boat; ‘Making the hair to stand on end’ is the name of the oars; ‘Goad’ is the “name of the (5) hold (?); ‘Making straight for the “middle’ is the name of the rudder; likewise [the “boat] is a type of my being borne onward (6) in the “pool. Let there be given unto me vessels of milk, “together with cakes, and loaves of bread, and cups of “drink, and flesh (7) in the Temple of Anpu.”

RUBRIC: If he (*i.e.*, the deceased) knoweth this chapter, he shall go into, after coming forth from, the underworld of the [beautiful Amentet].

¹ *I.e.*, Isis and Nephthys.

CHAPTER LIX.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 16).]



Vignette : Ani kneeling beside a pool of water, wherein grows a sycamore tree; in the tree appears the goddess Nut pouring out water for him from a vessel with the left hand, and giving him cakes with the right.

Text : (1) THE CHAPTER OF SNUFFING THE AIR, AND OF HAVING DOMINION OVER THE WATER IN THE UNDERWORLD. Osiris Ani saith :—

“Hail, thou sycamore tree of the goddess Nut! Grant thou to me of [the water and of] the (2) air which dwell in thee. I embrace the throne which is in Unnu (Hermopolis), and I watch and guard (3) the Egg of Neḡek-ur (*i.e.*, the Great Cackler). It groweth, I grow; it liveth, I live; (4) it snuffeth the air, I snuff the air, I the Osiris Ani, in triumph.”

CHAPTER LX.

[From Lepsius, *Todtenbuch*, Bl. 23.]



Vignette : The deceased holding in his left hand a lotus flower. In the Turin Papyrus the deceased holds a sail, symbolic of air.

Text : (1) ANOTHER CHAPTER. Osiris Auf-ānhk, triumphant, saith :—

“Let the gates of heaven be opened for me by the “god [Thoth] and by Ḥāpi, and let me pass through “the doors of Ta-qebḥ¹ into the great heaven,” or (as others say), “at the time,” (2) [or (as others say)], “with the strength (?) of Rā. Grant ye, [O Thoth and “Ḥāpi,] that I may have power over the water, even as “Set had power over (3) his enemies on the day when “there were storms and rain upon the earth. Let me “have power over the divine beings who have (4) “mighty arms in their shoulders, even as the god who

¹ *I.e.*, the “land of cold and refreshing water.”

“is apparelled in splendour and whose name is unknown
 “had power over them; and may I have power over
 “the beings whose arms are mighty.”

CHAPTER LXI.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 15).]



Vignette : The scribe Ani, clothed in white, clasping to his breast his soul, which is in the form of a human-headed hawk.

Text : (1) THE CHAPTER OF NOT LETTING THE SOUL OF A MAN BE TAKEN FROM HIM IN THE UNDERWORLD. Osiris, the scribe, Ani, saith :—

“I, even I, am he (2) who came forth from the water-flood which I make to overflow, and which becometh “mighty as the river [Nile].”

CHAPTER LXII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 4).]



Vignette : The deceased scooping up running water out of a stream into his mouth with both hands.

Text : (1) THE CHAPTER OF DRINKING WATER IN THE UNDERWORLD. (2) The scribe Nebseni saith :— (3)

“May be opened [to me] the mighty flood by Osiris, “and may the abyss of water be opened [to me] by “Teḥuti-Hāpi, (4) the lord of the horizon, in my name “of ‘Opener.’ May there be granted [to me] mastery “over the water-courses as over the members (5) of Set. “I go forth into heaven. I am the Lion-god Rā. I “am the Bull. (6) [I] have eaten the thigh, and I “have divided the carcass. I have gone round about “among the islands (*or* lakes) of Sekhet-(7)Āaru.¹ “Indefinite time, without beginning and without end, “hath been given to me; I inherit eternity, and ever- “lastingness hath been bestowed upon me.”

¹ *I.e.*, a portion of the Elysian Fields (see Chapter CX.).

Text: (1) THE CHAPTER OF NOT BEING SCALDED WITH WATER. The overseer of the palace, the overseer of the house of the overseer of the seal, Nu, triumphant, saith:—

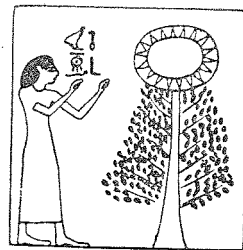
“I am the oar made ready for rowing, (2) where-
“with Rā transported the boat containing the divine
“ancestors, and lifted up the moist emanations of Osiris
“from the Lake of Fire, (3) and he was not burned. I
“lie down like a divine Spirit, [and like] Khnemu who
“dwelleth among lions. Come, break away (4) the
“restraints from him that passeth by the side of this
“path, and let me come forth by it.”

CHAPTER LXIV.

The LXIVth Chapter is probably one of the oldest of all in the Book of the Dead, and two versions of it seem to have existed in the earliest times. The longer version is called the “Chapter of coming forth by day in the underworld,” and the shorter the “Chapter of knowing the ‘Chapters of coming forth by day’ in a single Chapter.” On a coffin of the XIth dynasty both versions occur. The rubric of one version ascribes it to the reign of Senti-Hesep-ti, *i.e.*, about B.C. 4266, while the rubric of the other attributes its discovery to the time of Menthu-hetep, which is clearly

a mistake for Men-kau-Rā (Mycerinus). Thus in the XIth dynasty it was believed that the Chapter might even be as ancient as the time of the Ist dynasty. There is little doubt that the Chapter was looked upon as an abridgment of all the “Chapters of coming forth by day,” and that it had a value which was equivalent to them all.

[From the Papyrus of Nebeni (Brit. Mus. No. 9900, sheets 23 and 24).]



Vignette: The deceased adoring the sun's disk, which rises above the top of a tree.

Text: (1) THE CHAPTER OF COMING FORTH BY DAY IN THE UNDERWORLD. Nebeni, the lord of reverence, saith:— (2)

“I am Yesterday, To-day, and To-morrow, [and I
“have] the power (3) to be born a second time; [I am]
“the divine hidden Soul who createth the gods, and
“who giveth celestial meals unto the denizens of the
“Tuat (underworld), Amentet, and heaven. [I am] the
“Rudder (4) of the East, the Possessor of two Divine

"Faces wherein his beams are seen. I am the Lord of
 "the men who are raised up; [the Lord] who cometh
 "forth from out of the darkness, and (5) whose forms
 "of existence are of the house wherein are the dead.
 "Hail, ye two Hawks who are perched upon your rest-
 "ing-places, who hearken unto (6) the things which are
 "said by him, who guide the bier to the hidden place,
 "who lead along Rā, and (7) who follow [him] into the
 "uppermost place of the shrine which is in the celestial
 "heights! [Hail,] Lord of the Shrine which standeth
 "in the middle of the earth. (8) He is I, and I am
 "he, and Ptaḥ hath covered his sky with crystal.
 "[Hail] Rā, thou who art content, thy heart (9) is
 "glad by reason of thy beautiful law of the day; thou
 "enterest in by Khemennu (?) and comest forth at the
 "east, and the divine (10) first-born beings who are in
 "[thy] presence cry out with gladness [unto thee].
 "Make thou thy roads glad for me, and make broad for
 "me thy paths (11) when I shall set out from earth for
 "the life in the celestial regions. Send forth thy light
 "upon me, O Soul unknown, for I am [one] of those
 "who are about to enter in, and the divine speech is in
 "(12) [my] ears in the Tuat (underworld), and let no
 "defects of my mother be [imputed] unto me; let me
 "be delivered and let me be safe from (13) him whose
 "divine eyes sleep at eventide, when [he] gathereth
 "together and finisheth [the day] in night. I flood
 "[the land] with water and 'Qem-ur'¹ is (14) my name

¹ A name of Osiris.

"and the garment wherewith I am clothed is complete.
 "Hail, thou divine prince Āti-she-f,¹ cry out unto those
 "divine beings who dwell in their hair at the (15)
 "season when the god is [lifted upon] the shoulder,
 "saying: 'Come thou who [dwellest] above thy divine
 "abyss of water, for verily (16) the thigh [of the sacri-
 "fice] is tied to the neck, and the buttocks are [laid]
 "upon the head of Āmentet.' May the Ur-urti² god-
 "desses grant [such] gifts unto me when my tears start
 "from me as I see myself (17) journeying at the divine
 "festival of Tenā in Abydos, and the wooden fastenings
 "which fasten the four doors above thee are in thy
 "power (18) within thy garment. Thy face is like that
 "of a greyhound which scenteth with his nose the place
 "whither I go on my feet. The god (19) Ākau³ tran-
 "sporteth me to the chamber (?), and [my] nurse is the
 "divine double Lion-god himself. I am made strong
 "and I (20) come forth like him that forceth a way
 "through the gate, and the radiance which my heart
 "hath made is enduring; 'I know the abysses' is thy
 "name. I work for you, (21) O ye Spirits—four millions,
 "six hundred thousand, one thousand and two hundred
 "are they—concerning the things which are there. [I
 "am] over their affairs working (22) for hours and days
 "in setting straight the shoulders of the twelve Saḥ
 "gods, (23) and joining the hands of their company,
 "each to each; the sixth who is at the head of the

¹ *I.e.*, the "Boundless."

² *I.e.*, Isis and Nephthys.

³ A name of Anubis.

“abyss is the hour of the defeat of the Fiends. [I] have come (24) there in triumph, and [I am] he who is in the halls (*or* courtyards) of the underworld, and I am he who is laid under tribute to (25) Shu. I rise as the Lord of Life through the beautiful law of this day, and it is their blood and the cool water of [their] slaughter (26) which make the union of the earth to blossom. I make a way among the horns of all those who make themselves strong against me, and [among] those who in secret (27) make themselves adversaries unto me, and who are upon their bellies. I have come as the envoy of my Lord (28) of lords to give counsel [concerning] Osiris; the eye shall not absorb¹ its tears. I am the divine envoy (?) of (29) the house of him that dwelleth in his possessions, and I have come from Sekhem to Annu² to make known to the *Bennu* bird therein concerning the events of (30) the Tuat (underworld). Hail, thou Aukert, (*i.e.*, underworld) which hidest thy companion who is in thee, thou creator of forms of existence like the god Kheperà, grant thou that (31) Nebseni, the scribe and designer to the temples of the South and of the North, may come forth (32) to see the Disk, and that his journeyings forth (?) may be in the presence of the great god, that is to say, Shu, who dwelleth in everlastingness. Let me journey on in peace; (33) let

¹ Literally, “eat.”

² *I.e.*, I have come from Letopolis to Heliopolis; the *Bennu* bird in the latter city is, of course, Osiris (See Chapter XVII., line 25).

“me pass over the sky; let me adore the radiance of the splendour [which is in] my sight; let me soar like a bird to see (34) the companies (?) of the Spirits in the presence of Rā day by day, who vivifieth every human being (35) that walketh upon the regions which are upon the earth. Hail, Hemti (*i.e.*, Runner), hail, Hemti, who carriest away the shades of the dead (36) and the Spirits from earth, grant thou unto me a prosperous way to the Tuat (underworld), such as is made for the favoured ones [of the god], because (37) [I am] helpless to gather together the emanations which come from me. Who art thou, then, who consumest in its hidden place? (38) I am the Chief in Re-stau, and ‘He that goeth in in his own name and cometh forth in that of Hēhi (?), the lord of millions of years, and of the earth,’ is my name. The pregnant goddess hath (39) deposited [upon the earth] her load, and hath given birth to Hit straightway; the closed door which is by the wall is overthrown, (40) it is turned upside down and I rejoice thereat. To the Mighty One hath his eye been given, and it sendeth forth light from his face when the earth becometh light (*or* at day-break). I shall not become corrupt (41), but I shall come into being in the form of the Lion-god and like the blossoms of Shu;¹ I am the being who is never overwhelmed in the waters. Happy, yea happy is he that

¹ The blossoms of Shu are the sun's rays.

“looked upon the funeral couch which hath come to its
 “place of rest, upon the happy day (42) of the god
 “whose heart resteth, who maketh his place of alight-
 “ing [thereon]. I am he who cometh forth by day;
 “the lord of the bier which giveth life in the presence
 “of Osiris. (43) In very truth the things which are
 “thine are stable each day, O scribe, artist, child of the
 “*Seshet* chamber, Nebseni, lord of veneration. I clasp
 “the Sycamore tree, (44) I myself am joined unto the
 “Sycamore tree, and its arm[s] are opened unto me
 “graciously. I have come and I have clasped the
 “*Utchat*,¹ (45) and I have caused it to be seated in peace
 “upon its throne. I have come to see Rā when he
 “setteth, and I absorb into myself the winds [which
 “arise] (46) when he cometh forth, and both my hands
 “are clean to adore him. I have gathered together
 “[all my members], I have gathered together [all
 “my members]. I soar like a bird (47) and I descend
 “upon the earth, and mine eye maketh me to walk
 “thereon in my footsteps. I am the child of yesterday,
 “and the Akeru² (48) gods of the earth have made me
 “to come into being, and they have made me strong for
 “my moment [of coming forth]. I hide with the god
 “*Āḥa-āāiu*³ who will walk (49) behind me, and my
 “members shall germinate, and my *khū* shall be as an
 “amulet for my body and as one who watcheth [to pro-

¹ *I.e.*, the Eye of Rā or Horus which was attacked by Set.

² *I.e.*, the two lion-gods who watch, one at each end, the path of the night sun.

³ *I.e.*, “he who fights with both hands.”

“tect] my soul (50) and to defend it and to converse
 “therewith; and the company of the gods shall hearken
 “unto my words.”

RUBRIC: If this chapter be known [by the deceased] he shall be victorious both upon earth and in (51) the underworld. He shall do whatsoever a man doeth who is upon the earth, and he shall perform all the deeds which those do who are [alive]. Now it is a great protection [given] by the god. This chapter was found (52) in the city of Khemennu inscribed in letters of lapis-lazuli upon the block of iron which was under the feet of this god.

In the Rubric to this Chapter as found in the Papyrus of Mes-em-neter, the Chapter is said to have been “dis-
 “covered in the foundations of the shrine of the divine
 “Hennu¹ boat by the chief mason in the time of the
 “king of the North and of the South, Senti (or
 “Hesepti²), triumphant,” and it is there directed that
 “it “shall be recited by one who is ceremonially pure
 “and clean, and who hath not touched women, and who
 “hath not eaten flesh of animals or fish.”

¹ See the note to Chapter I., p. 43.

² A king of the 1st dynasty. See also the rubric to the longer version of the 64th from the Papyrus of Nu, *infra*, p. 221.

CHAPTER LXIV. (SHORT VERSION).

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

Vignette : In the Papyrus of Nu this Chapter has no vignette.

Text : (1) THE CHAPTER OF KNOWING THE "CHAPTERS OF COMING FORTH BY DAY" IN A (2) SINGLE CHAPTER. The overseer of the house of the overseer of the seal, Osiris Nu, triumphant, begotten of the overseer of the house, Amen-ḥetep, triumphant, saith :—

"I am Yesterday and To-day; and I have the power
"to be born a second time. [I am] the divine hidden
"(3) Soul, who createth the gods, and who giveth
"celestial meals to the divine hidden beings [in the
"Ṭuat (underworld)], in Amenti, and in heaven. [I am]
"the Rudder of the East, the Possessor of two Divine
"Faces wherein his beams are seen. (4) I am the
"Lord of those who are raised up from the dead, [the
"Lord] who cometh forth from out of the darkness.
"[Hail,] ye two divine Hawks who are perched upon
"your resting-places, and who hearken unto the (5)
"things which are said by him, the thigh [of the sacri-
"fice] is tied to the neck, and the buttocks [are laid] upon
"the head of Amentet. May the Ur-urti¹ (6) goddesses
"grant such gifts unto me when my tears start from me

¹ I.e., Isis and Nephthys.

"as I look on. 'I know the abysses' is thy name. [I]
"work for [you], O ye (7) Spirits, who are in number
" [four] millions, [six] hundred and one thousand, and
"two hundred, and they are [in height] twelve cubits.
" [Ye] travel on joining the hands, each to each, but
"the sixth [hour], (8) which belongeth at the head of
"the Ṭuat (underworld), is the hour of the overthrow
"of the Fiend. [I] have come there in triumph, and
" [I am] he who is in the hall (*or* courtyard) of the
"Ṭuat; (9) and the seven (?) come in his manifesta-
"tions. The strength which protecteth me is that
"which hath my Spirit under its protection, [that is]
"the blood, and the cool water, and the slaughterings
"which abound (?). I open [a way among] (10) the
"horns of all those who would do harm unto me, who
"keep themselves hidden, who make themselves adver-
"saries unto me, and those who are upon (11) their
"bellies. The Eye shall not eat (*or* absorb) the tears
"of the goddess Aukert.¹ Hail, goddess Aukert, open
"thou unto me the enclosed place, and (12) grant thou
"unto me pleasant roads whereupon I may travel.
"Who art thou, then, who consumest in the hidden
"places? I am the chief in Re-stau, and [I] go in and
"come forth (13) in my name of 'Hehi, the lord of
"millions of years [and of] the earth'; [I am] the
"maker of my name. The pregnant one hath deposited
" [upon the earth] her load. The door by the wall is

¹ A name of the underworld.

“shut fast, and the (14) things of terror are overturned
 “and thrown down upon the backbone (?) of the *Bennu*¹
 “bird by the two *Samait* goddesses.² To the Mighty
 “One hath his Eye been given, and his face emitteth
 “light when [he] (15) illumineth the earth, [my name
 “is his name].³ I shall not become corrupt, but I
 “shall come into being in the form of the Lion-god;
 “the blossoms of Shu⁴ shall be in me. I am he who
 “is never overwhelmed in the waters. Happy, yea
 “happy, is the funeral couch of the (16) Still-heart; he
 “maketh himself to alight upon the pool (?), and verily
 “he cometh forth [therefrom]. I am the lord of my
 “life. I have come to this [place], and I have come
 “forth from Re-āā-urt (17) the city of Osiris. Verily
 “the things which are thine are with the *Sariu* deities.
 “I have clasped the Sycamore tree and I have divided (?)
 “it (18); I have opened a way for myself [among] the
 “*Sekhīu* gods of the *Tuat*. I have come to see him
 “that dwelleth in his divine uraeus, face to face and
 “eye to (19) eye, and [I] draw to myself the winds
 “[which rise] when he cometh forth. My two eyes (?)
 “are weak in my face, O Lion[-god], Babe, who dwellest
 “in Utent. (20) Thou art in me and I am in thee;
 “and thy attributes are my attributes. I am the god
 “of the Inundation (*Bāh*), and ‘Qem-ur-she’ (21) is
 “my name. My forms are the forms of the god

¹ *I.e.*, Osiris.² *I.e.*, Isis and Nephthys.³ These words are added from the Papyrus of Nebsemi.⁴ *I.e.*, the beams of the Sun-god.

“*Kheperā*, the hair of the earth of Tem, the hair of the
 “earth of Tem. (22) I have entered in as a man of no
 “understanding, and I shall come forth in the form of
 “a strong Spirit, and I shall look upon my form which
 “shall be that of men and women for ever and for ever.”

RUBRIC¹: I. [If this chapter be known] by a man he shall come forth by day, (23) and he shall not be repulsed at any gate of the *Tuat* (underworld), either in going in or in coming out. He shall perform [all] the transformations which his heart shall desire for him and he shall not die; (24) behold, the soul of [this] man shall flourish. And moreover, if [he] know this chapter he shall be victorious upon earth and in the underworld, and he shall perform every act of a living (25) human being. Now it is a great protection which [hath been given] by the god. This chapter was found in the foundations of the shrine of *Hennu*² by the chief mason during the reign of His Majesty, the King of the North and of the South, *Semti* (or *Hesepti*³), triumphant, who carried [it] away as a mysterious object which had never [before] been seen or looked upon. This chapter shall be recited by a man who is ceremonially clean and pure, who hath not eaten the flesh of animals or fish, and who hath not had intercourse with women.

RUBRIC⁴: II. (1) If this chapter be known [by the deceased] he shall be victorious both upon earth and in the underworld, and he shall perform every act of a living human (2) being. Now it is a great protection which [hath been given] by the god.

This chapter was found in the city of *Khemennu* upon a block of iron of the south, which had been inlaid [with letters] (3) of real lapis-lazuli, under the feet of the god during the reign of His Majesty, the King of the North and of the South, *Men-kau-Rā* (*Mycerinus*), triumphant,⁵ by the royal son

¹ From the Papyrus of Nu, sheet 13.² A name of Osiris.³ See above, p. 210.⁴ From the Papyrus of Nu, sheet 21.⁵ The builder of the third pyramid at Gizeh.

Heru-ṭā-ṭā-f,¹ triumphant; he found it (4) when he was journeying about to make an inspection of the temples. One Nekht (?) was with him who was diligent in making him to understand (?) it, and he brought it (5) to the king as a wonderful object when he saw that it was a thing of great mystery, which had never [before] been seen or looked upon.

This chapter (6) shall be recited by a man who is ceremonially clean and pure, who hath not eaten the flesh of animals or fish, and who hath not had intercourse with women. And behold, thou shalt make a scarab of green stone, with (7) a rim plated (?) with gold, which shall be placed in the heart of a man, and it shall perform for him the "opening of the mouth." And thou shalt anoint it with *ānti* unguent, and thou shalt recite over it [these] enchantments:—³

¹ He was the son of Cheops, the builder of the Great Pyramid at Gīzeh.

² See Chapter XXIII.

³ Here follows the text of Chapter XXXB. (see p. 149).

CHAPTER LXVA.

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



Vignette: The deceased kneeling in adoration before Rā, hawk-headed, and having a disk encircled by an uraeus on his head (see Naville, *op. cit.*, Bd. I. Bl. 77).

Text: (1) THE CHAPTER OF COMING FORTH BY DAY AND OF GAINING THE MASTERY OVER ENEMIES. The overseer of the house of the overseer of the seal, Nu, saith:— (2)

“Rā sitteth in his habitation of millions of years, and he hath gathered together the company of the “gods, with those divine beings, whose faces are hidden,

“who dwell in the Temple of Kheperà, who eat (3) the
 “god Bâh¹ and who drink the drink-offerings which
 “are brought into the celestial regions of light; and
 “conversely. Grant that I may take possession of the
 “captives (4) of Osiris, and never let me have my being
 “among the fiends of Suti! Hail, let me sit upon his
 “folds in the habitation of the god User-ba.² (5)
 “Grant thou that I may sit upon the throne of Râ, and
 “let me have possession of my body before the god Seb.
 “Grant thou that Osiris may come forth triumphant
 “over Suti [and over] the night-watchers (6) of Suti,
 “and over the night-watchers of the Crocodile, yea the
 “night-watchers of the Crocodile, whose faces are
 “hidden and who dwell in the divine Temple of the
 “King of the North in the apparel of the gods on the
 “sixth day of the festival, (7) whose snares are like
 “unto everlastingness and whose cords are like unto
 “eternity. I have seen the god Ábet-ka placing the
 “cord; the child is tied with (8) fetters, and the rope of
 “the god Áb-ka is drawn tight (?) Behold me.
 “I am born, and I come forth in the form of a living
 “*Khu*, (9) and the human beings who are upon the
 “earth ascribe praise [unto me]. Hail, Mer, who doest
 “these things for me, and who art put an end to by the
 “vigour of Râ, grant thou that I may see Râ; (10)
 “grant thou that I may come forth against my enemies;
 “and grant thou that I may be victorious over them in

¹ *I.e.*, “the Inundation of the Nile.”

² *I.e.*, “he of the strong soul.”

“the presence of the sovereign princes of the great god
 “who are in the presence of the great god. If, repuls-
 “ing [me], thou dost not (11) allow me to come forth
 “against my Enemy and to be victorious over him
 “before the sovereign princes, then may Hâpi—who
 “liveth upon law and order—not come forth into
 “heaven—now he liveth by Maât—(12) and may Râ—
 “who feedeth upon fish—not descend into the waters!
 “And then, verily shall Râ—who feedeth upon law
 “and order—come forth into heaven, and then, verily,
 “(13) shall Hâpi—who feedeth upon fish—descend
 “into the waters; and then, verily, the great day
 “upon the earth shall not be in its season. I have
 “come against my Enemy, (14) he hath been given
 “unto me, he hath come to an end, and I have gotten
 “possession [of him] before the sovereign princes.”

CHAPTER LXVB.

[From Lepsius, *Todtenbuch*, Bl. 25.]

Vignette: The deceased standing up and holding a staff in his left hand.

Text: (1) THE CHAPTER OF COMING FORTH BY DAY AND OF GAINING THE MASTERY OVER ENEMIES.

“Hail, [thou] who shinest from the Moon and who
 “sendest forth light therefrom, thou comest forth
 “among thy multitudes, and thou goest round about,
 “let me rise,” or (as others say), “let me be brought in
 “among the Spirits, and let the underworld be opened
 “[unto me]. (2) Behold, I have come forth on this
 “day, and I have become a *Khu* (or a shining being);

“therefore shall the *Khus* let me live, and they shall
 “cause my enemies to be brought to me in a state of
 “misery in the presence of the divine sovereign princes.
 “The divine *ka* (double) of my mother (3) shall rest in
 “peace because of this, and I shall stand upon my feet
 “and have a staff of gold,” or (as others say), “a rod
 “of gold in my hand, wherewith I shall inflict cuts on
 “the limbs [of mine enemy] and shall live. The legs
 “of Sothis are established, and I am born in their state
 “of rest.”

CHAPTER LXVI.

[From the Papyrus of Amen-em-heb (Naville, *op. cit.*, Bd. I. Bl. 78).]



Vignette: In the only papyrus of the Theban period known to contain this Chapter it has no vignette. In the Turin Papyrus the vignette is the same as that of Chapter LXV.

Text: (1) THE CHAPTER OF COMING FORTH BY DAY. The scribe Māhu saith:—

“I have knowledge. I was conceived by (2) the goddess Sekhet, and the goddess Neith gave birth to me. I am Horus, and [I have] (3) come forth from the Eye of Horus. I am Uatchit who came forth from Horus. I am Horus and I fly up (4) and perch myself upon the forehead of Rā in the bows of his boat which is in heaven.”

CHAPTER LXVII.

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



Vignette: This Chapter is without a vignette in the Theban Recension, but in the Turin Papyrus the vignette is the same as that of Chapters LXV. and LXVI.

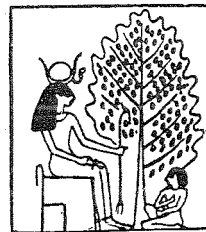
Text: (1) THE CHAPTER OF OPENING THE UNDERWORLD. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:— (2)

“The chamber of those who dwell in Nu is opened, and the footsteps of those who dwell with the god of Light are set free. The chamber of Shu is opened, and he cometh forth; and I shall come forth (3)

“outside, and I shall advance from my territory(?), I
 “shall receive and I shall lay firm hold upon
 “the tribute in the House of the Chief of his dead.
 “(4) I shall advance to my throne which is in the boat
 “of Rā. I shall not be molested, and I shall not suffer
 “shipwreck from my throne which is in the boat of Rā,
 “(5) the mighty one. Hail, thou that shinest and
 “givest light from Hent-she!”

CHAPTER LXVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 7).]



Vignette: The deceased kneeling before the goddess Hathor seated by a tree (see Naville, *op. cit.*, Bd. I. Bl. 80), or the deceased standing before a table of offerings and adoring a goddess who stands in a shrine (see Lepsius, *Todtenbuch*, Bl. 25).

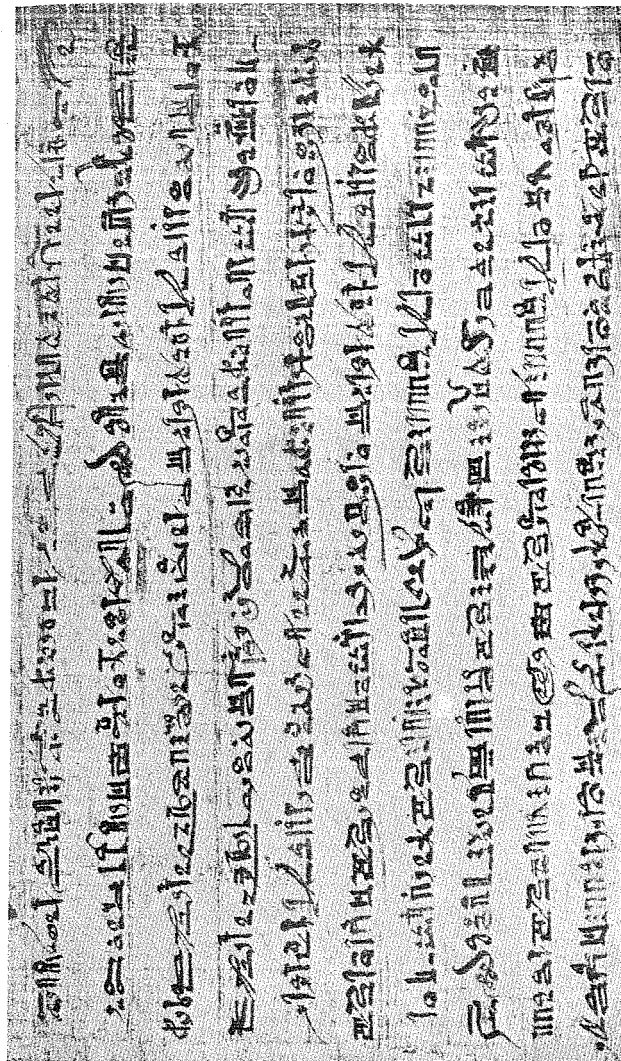
Text: (1) THE CHAPTER OF COMING FORTH (2) BY DAY. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:—

“The doors of heaven are opened for me, the doors
 “of earth are opened for me, the bars and bolts of Seb
 “are opened for me, (3) and the first temple hath been
 “unfastened for me by the god Petrá. Behold, I was
 “guarded and watched, [but now] I am released;
 “behold, his hand had tied cords round me and his
 “hand had darted upon me (4) in the earth. Re-hent¹
 “hath been opened for me and Re-hent hath been

¹ *I. e.*, the entrance to one of the great celestial canals.

“unfastened before me, Re-hent hath been given unto me, and I shall come forth by day into whatsoever place I please. I have gained the mastery over my heart; (5) I have gained the mastery over my breast (?); I have gained the mastery over my two hands; I have gained the mastery over my two feet; I have gained the mastery over my mouth; I have gained (6) the mastery over my whole body; I have gained the mastery over sepulchral offerings; I have gained the mastery over the waters; I have gained the mastery over the air; I have gained the mastery (7) over the canal; I have gained the mastery over the river and over the land; I have gained the mastery over the furrows; I have gained the mastery over the male workers for me; (8) I have gained the mastery over the female workers for me in the underworld; I have gained the mastery over [all] the things which were ordered to be done for me upon the earth, according to the entreaty which ye spake for me (9) [saying], ‘Behold, let him live upon the bread of Seb.’ That which is an abomination unto me, I shall not eat, [nay] I shall live upon cakes [made] of white grain, and my ale shall be [made] of the red grain (10) of Hāpi.¹ In a clean place shall I sit on the ground beneath the foliage of the date palm of the goddess Hathor, who dwelleth in the spacious Disk (11) as it advanceth to Annu

¹ I.e., the Nile.



“(Heliopolis), having the books of the divine words
“of the writings of the god Thoth. I have gained the
“mastery over my heart; I have gained the mastery
“over my heart’s place (*or* breast) (12); I have gained
“the mastery over my mouth; I have gained the
“mastery over my two hands; I have gained the
“mastery over the waters; I have gained the mastery
“over the canal; I have gained the mastery over (13)
“the river; I have gained the mastery over the
“furrows; I have gained the mastery over the men
“who work for me; I have gained the mastery over
“the women who work (14) for me in the underworld;
“I have gained the mastery over [all] the things which
“were ordered to be done for me upon earth and in the
“underworld. I shall lift myself up on my left side,
“and I shall place myself on my right side; (15) I
“shall lift myself up on my right side, and I shall
“place myself [on my left side]. I shall sit down, I
“shall stand up, and I shall place myself in [the path
“of] the wind (16) like a guide who is well prepared.”

RUBRIC: If this composition be known [by the deceased] he shall come forth by day, and he shall be in a position to journey about over the earth among the living, and he shall never suffer diminution, (17) never, never

CHAPTER LXIX

[From the Papyrus of Mes-em-neter (Naville *op. cit.*, Bd. I. Bl. 81).]

Vignette: This Chapter is without a vignette both in the Theban and Saïte Recensions of the Book of the Dead.

Text: (1) ANOTHER (2) CHAPTER.

“I am the Fire-god, the divine brother of the Fire-god, and [I am] Osiris the brother of Isis. My divine son, together with his mother Isis, hath avenged me on mine enemies. (3) My enemies have wrought every [kind of] evil, therefore their arms, and hands, and feet, have been fettered by reason of their wickedness which they have wrought (4) upon me. I am Osiris, the first-born of the divine womb, the first-born of the gods, and the heir of my father Osiris-Seb (?). I am Osiris, the lord of the heads (5) that live, mighty of breast and powerful of back, with a phallus which goeth to the remotest limits [where] men and women [live]. I am Saḥ (Orion) who travelleth over his domain and who journeyeth along before (6) the stars of heaven, [which is] the belly of my mother Nut; she conceived me through her love, and she gave birth to me because it was her will so to do. I am (7) Ânpu (Anubis) on the day of the god Sepa.¹ I am the Bull at the head of the meadow. I,

¹ A name of Osiris.

“even I, am Osiris who imprisoned his father together with his mother (8) on the day of making the great slaughter; now, [his] father is Seb, and [his] mother is Nut. I am Horus, the first-born of Râ of the risings. I am Ânpu (Anubis) [on the day of] (9) the god Sepa. I, even I, am the lord Tem. I am Osiris. Hail, thou divine first-born, who dost enter and dost speak before the divine Scribe and Door-keeper of Osiris, grant that (10) I may come. I have become a spirit, I have been judged, I have become a divine being, I have come, and I have avenged mine own body. I have taken up my seat by the divine birth-chamber (11) of Osiris, and I have destroyed the sickness and suffering which were there. I have become mighty, and I have become a divine being by the side of the birth-chamber of Osiris, I am brought forth with him, I renew my youth, (12) I renew my youth, I take possession of my two thighs which are in the place where is Osiris, and I open the mouth of the gods therewith, I take my seat by his side, and Thoth cometh forth, (13) and [I am] strengthened in heart with thousands of cakes upon the altars (14) of my divine father, and with my beasts, and with my cattle, and with my red feathered fowl, (15) and with my oxen, and with my geese, and with my ducks, for Horus my Chieftain, and with the offerings which I make to Thoth, and with the sacrifices which I offer up to Ân-ḥeri-ertitsa.”

CHAPTER LXX.

[From the Papyrus of Mes-em-neter (Navelle, *op. cit.*, Bd. I. Bl. 82).]

Vignette: This Chapter is without a vignette both in the Theban and Saïte Recensions of the Book of the Dead.

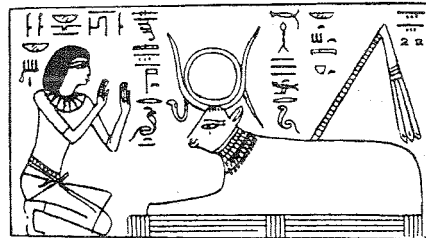
Text: (1) ANOTHER CHAPTER.

"I have sacrificed unto An-heri-ertitsa, and I am decreed to be strengthened in heart, for I have made offerings at the altars of my divine father (2) Osiris; I rule in Taṭtu and I lift myself up over his land. I sniff the wind of the east by its hair; I lay hold upon the north wind by its (3) hair; I seize and hold fast to the west wind by its body, and I go round about heaven on its four sides; I lay hold upon the south wind by (4) its eye, and I bestow air upon the venerable beings [who are in the underworld] along with the eating of cakes."

RUBRIC: If this composition be known [by the deceased] (5) upon earth he shall come forth by day, and he shall have the faculty of travelling about among the living, and his name shall never perish.

CHAPTER LXXI.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 16).]



Vignette: The deceased kneeling, with both hands raised in adoration, before the goddess Meh-urt; the legend reads: "the homage of the scribe Nebseni to the goddess Meh-urt, lady of heaven, and mistress of earth." Elsewhere (Navelle, *op. cit.*, Bd. I. Bl. 83) the deceased is seen adoring Râ alone, or Râ in the presence of Thoth and Osiris.

Text: (1) THE CHAPTER OF COMING FORTH BY DAY. The libationer, the lord of reverence, Nebseni, saith:—

"Hail, thou hawk who risest in heaven, thou lord of the goddess Meh-urt! (2) Strengthen thou me according as thou hast strengthened thyself, and show thyself upon the earth, O thou that returnest and withdrawest thyself, and let thy will be done."

"Behold the god of One Face (3) is with me. [I am] the hawk which is within the shrine; and I open

“that which is upon the hangings thereof. Behold
“Horus, the son of Isis.”

“[Behold] Horus the son of Isis! (4) Strengthen
“thou me, according as thou hast strengthened thyself,
“and show thyself upon earth, O thou that returnest
“and withdrawest thyself, and let thy will be done.”

“Behold, (5) the god of One Face is with me. [I
“am] the hawk in the southern heaven, and [I am]
“Thoth in the northern heaven; I make peace with
“the raging fire and I bring Maat (6) to him that
“loveth her.”

“Behold Thoth, even Thoth! Strengthen thou me
“according as thou hast strengthened thyself, and
“shew thyself upon earth, O thou that returnest and
“(7) withdrawest thyself, and let thy will be done.”

“Behold the god of One Face is with me. I am the
“Plant (8) of the region where nothing sprouteth, and
“the blossom of the hidden horizon.”

“Behold Osiris, yea Osiris! Strengthen thou me
“according as thou hast strengthened thyself, (9) and
“show thyself upon earth, O thou that returnest and
“withdrawest thyself, and let thy will be done.”

“Behold, the god of One Face (10) is with me.
“Hail, thou who [standest] upon thy legs, in thine
“hour,” or (as others say), “Hail, thou who art
“victorious upon thy legs, in thine (11) hour, thou
“lord of the divine Twin-gods,¹ who livest [in] the

¹ I.e., the souls of Horus and Rā; see Chapter XVII., l. 110 ff.

“divine Twin-gods, strengthen thou me according as
“thou hast strengthened thyself, and (12) show thyself
“upon earth, O thou that returnest and withdrawest
“thyself, and let thy will be done.”

“Behold, the god of One Face is with me. (13)
“Hail, thou Nekhen who art in thine egg, thou lord
“of the goddess Meh-urt, strengthen thou me accord-
“ing as thou hast strengthened thyself, (14) and show
“thyself upon earth, O thou that returnest and with-
“drawest thyself, and let thy will be done.”

“Behold, the god of One Face is with (15) me.
“The god Sebek hath stood up within his ground,
“and the goddess Neith hath stood up within her
“plantation, O thou that returnest and withdrawest
“(16) thyself, show thyself upon earth and let thy
“will be done.”

“Behold, the god of One Face is with me. Hail, ye
“Seven Beings¹ who make decrees, who (17) support
“the Scales on the night of the judgment of the
“*Utchat*, who cut off heads, who hack necks in
“pieces, who take possession of hearts by violence
“and rend the places (18) where hearts are fixed,
“who make slaughterings in the Lake of Fire, I
“know you and I know your names, therefore know
“ye me even as (19) I know your names. I come
“forth to you, therefore come ye forth to me, for ye

¹ These are the seven Spirits whose names are given in Chapter XVII., line 103 ff.; they are related in some way to the goddess Meh-urt, who is identified with the Eye of Rā, and some would see in them the Seven Stars of the constellation of the Great Bear.

“live in me and I would live in you. Make ye me to
 “be vigorous by means of that which is in your hands,
 “that is to say, by the rod of power which is (20) in
 “your hands. Decree ye for me life by [your] speech
 “year by year; give me multitudes of years over and
 “above my years of life, and multitudes of months over
 “and above my months (21) of life, and multitudes of
 “days over and above my days of life, and multitudes
 “of nights over and above my nights of life; and grant
 “that I may come forth and shine upon my statue;
 “and [grant me] (22) air for my nose, and let my eyes
 “have the power to see among those divine beings who
 “dwell in the horizon on the day when evil-doing and
 “wrong are justly assessed.”

RUBRIC: If this chapter be recited for the deceased he shall be strong upon earth before Rā, and he shall have a comfortable burial (*or* tomb) with Osiris, and it shall be of great benefit to a man in the underworld. Sepulchral bread shall be given unto him, and he shall come forth into the presence [of Rā] day by day, and every day, regularly, and continually.¹

¹ This Rubric is taken from the Papyrus of Thenna (see Naville, *op. cit.*, Bd. II. p. 153).

CHAPTER LXXII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 8).]



From the Papyrus of Nebseni.



From the Brocklehurst Papyrus.

Vignette: The deceased standing and holding a staff in his left hand; or, the deceased standing before a funeral chest; or, the deceased kneeling in adoration before a ram-headed god; or, the deceased adoring three gods, who either sit on or stand in a shrine.

Text: (1) THE CHAPTER OF COMING FORTH BY DAY AND OF OPENING UP A WAY THROUGH THE ĀMEHET.¹ Behold the scribe Nebseni, triumphant, who saith:—

“Homage to you, O ye lords of *Kas*, ye who are
 “without (2) sin and who live for the limitless and
 “infinite aeons of time which make up eternity, I
 “have opened up a way for myself to you! I have
 “become a spirit (3) in my forms, I have gained the
 “mastery over my enchantments, and I am decreed

¹ A section of the underworld, or of the tomb.

“to be a spirit; (4) therefore deliver ye me from the
“crocodile [which liveth in] this country of right
“and truth. Grant ye to me my mouth that I may
“speak therewith, (5) and cause that my sepulchral
“meals be placed in my hands in your presence, for I
“know you, and I know (6) your names, and I know
“also the name of the mighty god, before whose nose
“ye set your celestial food; and his name is ‘Tekem.’
“(7) [When] he openeth up his path in the eastern
“horizon of heaven, and [when] he fluttereth down in
“the western horizon of heaven (8), may he carry me
“along with him and may I be safe and sound! Let
“not the *Mesqet*¹ make an end of me, let not the Fiend
“gain the mastery (9) over me, let me not be turned
“back at your portals, and (10) let not your doors be
“shut in my face, because my cakes are in the city of
“Pe and my ale is in (11) the city of Tep. And there,
“in the celestial mansions of heaven which my divine
“father Tem hath stablished, let my hands lay hold
“(12) upon the wheat and the barley which shall be
“given unto me therein in abundant measure, and may
“the son of mine own body make [ready] for me my
“food therein. And grant ye unto me therein sepul-
“chral meals, and incense, and wax, and all the beau-
“tiful and (13) pure things whereon the god liveth, in
“very deed for ever in all (14) the transformations
“which it pleaseth me [to perform]; and grant me

¹ A place where tortures are inflicted on the enemies of Rā.

“the power to float down and to sail up the stream
“in Sekhet-Āarru [and may I reach Sekhet-ḥetep!]
“(15) I am the double Lion-god.”

RUBRIC¹: (1) If (2) this chapter be known [by the deceased] upon earth, [or if it be done] in writing upon [his] coffin, he shall come forth by (3) day in all the forms which he is pleased [to take], and he shall enter in to [his] place and shall not be driven back. (4) And cakes, and ale, and joints of meat upon the altar of Osiris shall be given unto him; and he shall enter (5) in peace into Sekhet-āarru to know the decree of him who dwelleth in Taṭtu; (6) there shall wheat and barley be given unto him; there shall he flourish as he did (7) upon earth; and he shall do whatsoever it pleaseth him to do, even as the company of the gods which is in (8) the underworld, continually, and regularly, for millions of times.

CHAPTER LXXIII.

[See Chapter IX., Papyrus of Ani (Brit. Mus. No. 10,470, sheet 18).]

This Chapter is given twice in the Turin Papyrus (see Lepsius, *op. cit.*, Bll. 3 and 27); once with a vignette and once without; the vignette in the Theban Recension is quite different from that in the Saïte Recension, where the deceased is seen standing and holding a staff in his left hand.

¹ From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 6).

CHAPTER LXXIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 6).]



Vignette : The deceased kneeling, with both hands raised in adoration, before the Henu boat of the god Seker which is placed upon its sledge (Papyrus of Ani, sheet 18). In the Saïte Recension the deceased is standing near a two-legged serpent (Lepsius, *op. cit.*, Bl. 27).

Text : (1) THE CHAPTER OF LIFTING UP THE FEET AND OF COMING FORTH UPON THE EARTH. (2) The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

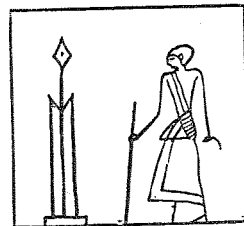
“Perform thy work, O Seker,¹ perform thy work, O Seker, O thou [who dwellest in thy house], and who [standest] on [thy] feet in the underworld! I am the “god who sendeth forth rays of light over the Thigh of

¹ A name of Osiris as the god who was “closed up” or “shut up” in his coffin.

“(3) heaven, and I come forth to heaven and I sit myself down by the God of Light (*Khu*). Hail, I have become helpless! Hail, I have become helpless! but I go forward. I have become helpless, I have become helpless (4) in the regions of those who plunder in the underworld.”

CHAPTER LXXV.

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



Vignette : In the Theban Recension the deceased, holding a staff, is seen standing before a pylon of a temple; but in the Saïte Recension he is standing before the emblem of Annu (Heliopolis) (Lepsius, *op. cit.*, Bl. 28).

Text : (1) THE CHAPTER OF JOURNEYING TO ANNU (HELIOPOLIS) AND OF RECEIVING A THRONE THEREIN. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—(2)

“I have come forth from the uttermost parts of the

“earth, and [I have] received my apparel (?) at the
 “will (?) of the Ape. I penetrate into the holy habita-
 “tions of those who are in [their] shrines (*or* coffins),
 “(3) I force my way through the habitations of the god
 “Remrem, and I arrive in the habitations of the god
 “Åkhsesef, I travel on through the holy chambers, and
 “I pass into the Temple of the god (4) Kemkem. The
 “Buckle hath been given unto me, it [hath placed] its
 “hands upon me, it hath decreed [to my service] its
 “sister Khebent, and its mother Sekseket. It placeth
 “me (5) in [the eastern part of heaven wherein Rā
 “riseth and is exalted every day; and I rise therein
 “and travel onward, and I become a spiritual body
 “(*sāh*) like the god, and they set me]¹ (6) on that
 “holy way on which Thoth journeyeth when he goeth
 “to make peace between the two Fighting-gods (*i.e.*,
 “Horus and Set). He journeyeth, he journeyeth to
 “the city of Pe, and he cometh to the city of Tepu.”

¹ The words in brackets are supplied from Naville, *op. cit.*, Bd. II. p. 158.

CHAPTER LXXVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]



Vignette : This Chapter is without a vignette in the Theban Recension, but in the Saïte Recension a figure of the deceased is given above the Chapter (see Lepsius, *op. cit.*, Bl. 87).

Text : (1) THE CHAPTER OF A MAN TRANSFORMING HIMSELF INTO WHATEVER HE PLEASETH. (2) The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

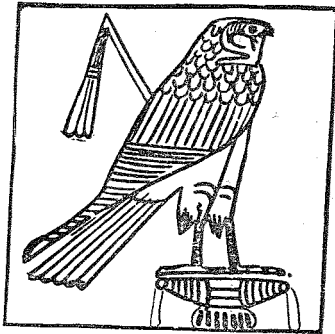
“I have come into the House of the King by means
 “of the mantis¹ (*ābit*) which led me hither. Homage

¹ *I.e.*, the “praying *μάντις*,” *i.e.*, “diviner,” or “soothsayer” (*Mantis religiosa*), an insect of the Mantidae class. Its hips are greatly elongated, and the thigh bears on its curved underside a channel armed on each side by strong movable spines. Into this channel the stout shin bone is capable of closing like the blade of a pen-knife, its sharp serrated edges being able to cut and hold. With its head raised upon the much-elongated and semi-erect prothorax, and with the half-opened forelimbs held outwards in the characteristic devotional attitude, it rests motionless upon the four posterior limbs waiting for prey, or occasionally stalks it with slow and silent movements, finally seizing it with its knife blades and devouring it. This insect was greatly honoured in Egypt and Nubia, and the Greeks attributed to it supernatural powers; the Arabs, who call it “*marka*,” or “*masjad*,” declare that it always prays with its head turned towards Mecca!

“to thee, (3) O thou who fliest into heaven, and dost
 “shine upon the son of the white crown, and dost
 “protect the white crown, let me have my existence
 “with thee! I have gathered together the great
 “god[s], I am mighty, I have made my way and I
 “have travelled along thereon.”

CHAPTER LXXVII.

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



Vignette: A golden hawk, holding a flail, emblematic of rule
 (see Papyrus of Ani, sheet 25).

Text: (1) THE CHAPTER OF PERFORMING THE TRANS-
 FORMATION INTO A HAWK OF GOLD. The overseer of

the house of the overseer of the seal, Nu, triumphant,
 saith:—(2)

“I have risen, I have risen like the mighty hawk [of
 “gold] that cometh forth from his egg; I fly (3) and I
 “alight like the hawk which hath a back four cubits
 “wide, and the wings of which are like unto the
 “mother-of-emerald of the south. (4) I have come
 “from the interior of the *Sektet* boat, and my heart
 “hath been brought unto me from the mountain of
 “the east. I have alighted (5) upon the *Ātet* boat,
 “and those who were dwelling in their companies have
 “been brought unto me, and they bowed low in paying
 “(6) homage unto me and in saluting me with cries of
 “joy. I have risen, and I have gathered myself to-
 “gether like the beautiful hawk (7) of gold, which
 “hath the head of a *Bennu* bird, and Rā entereth in
 “day by day to hearken unto my words; I have taken
 “my seat among those (8) first-born gods of Nut. I
 “am stablished, and the divine Sekhet-ḥetep is before
 “(9) me, I have eaten therein, I have become a spirit
 “therein, I have an abundance therein—as much as I
 “desire—the god Neprā hath given to me my throat,
 “and I have gained the mastery over (10) that which
 “guardeth (or belongeth to) my head.”

CHAPTER LXXVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 13 and 14).]



Vignette: A hawk, painted green, holding a flail, and standing upon a pylon-shaped pedestal (see Papyrus of Ani, sheet 25).

Text: (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO A DIVINE HAWK. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:—

“Hail, Great God, come now (2) to Tattu! Make “thou smooth for me the ways and let me go round “about [to visit] my thrones; I have renewed (?) “myself, and I have raised myself up. O grant thou “that I may be feared, (3) and make thou me to be a “terror. Let the gods of the underworld be afraid of “me, and may they fight for me in their habitations

“which are therein. (4) Let not him that would do “me harm draw nigh unto me, or injure (?) me, in the “House of Darkness, that is, he that clotheth and “covereth the feeble one, and whose [name] is “hidden; (5) and let not the gods act likewise “towards me. [Hail], ye gods, who hearken unto “[my] speech! Hail, ye rulers, who are among the “followers of Osiris! Be ye therefore silent, O ye “gods, (6) when one god speaketh unto another, for he “hearkeneth unto right and truth; and what I speak “unto [him] do thou also speak for me then, O Osiris. “Grant thou that I may journey round about [accord- “ing to] that which cometh forth from my mouth “concerning me, (7) and grant that I may see thine “own Form (or forms), and the dispositions of thy “Souls. Grant thou that I may come forth, and that “I may have power over my legs, and that I may have “my existence there like (8) unto that of Neb-er-terher “who is over [all]. May the gods of the underworld “fear me, and may they fight for me in their habi- “tations. Grant thou that I may move along therein “(9) together with the divine beings who journey “onwards, and may I be stablished upon my resting- “place like the Lord of Life. May I be joined unto “Isis the divine lady, and may she protect me (10) “from him that would do an injury unto me; and let “not any one come to see the divine one naked and “helpless. May I journey on, may I come into the “utmost (11) parts of heaven. I exchange speech

“with the god Seb, I make supplication for divine
 “food from Neb-er-teher; the gods of the underworld
 “have fear of me, and they (12) fight for me in their
 “habitations when they see that thou hast provided
 “me with food, both of the fowl of the air and of the
 “fish of the sea. I am one of those *Khus* who dwell
 “with (13) the divine *Khu*, and I have made my form
 “like unto his divine Form, when he cometh forth and
 “maketh himself manifest in Taṭṭu. [I am] a spiritual
 “body (*sāḥ*) (14) and possess my soul, and will speak
 “unto thee the things which concern me. O grant
 “thou that I may be feared, and make thou me to be
 “a terror; let the gods of the underworld be afraid of
 “me, (15) and may they fight for me in their habita-
 “tions. I, even I, am the *Khu* who dwelleth with the
 “divine *Khu*, whom the god Tem himself hath created,
 “(16) and who hath come into being from the blossom
 “(*i.e.*, the eyelashes) of his eye; he hath made to have
 “existence, and he hath made to be glorious (*i.e.*, to be
 “*Khus*), and he hath made mighty thereby those who
 “have their existence along with him. Behold, he is
 “the only One in Nu, (17) and they sing praises (*or*
 “do homage) unto him [when] he cometh forth from
 “the horizon, and the gods and the *Khus* who have
 “come into being along with him ascribe [the lordship
 “of] terror unto him.”

“I am one of those worms (?) which the eye of the
 “Lord, the only One, (18) hath created. And behold,
 “when as yet Isis had not given birth to Horus, I had

“germinated, and had flourished, and I had become
 “aged, (19) and I had become greater than those who
 “dwelt with the divine *Khu*, and who had come into
 “being along with him. And I had risen up like the
 “divine hawk, and Horus made for me a spiritual body
 “(20) containing his own soul, so that I might take
 “possession of all that belonged unto Osiris in the
 “underworld. The double Lion-god, the governor of
 “the things which belong to the Temple of the *nemmes*
 “crown, (21) who dwelleth in his secret abode, saith
 “[unto me]:—‘Get thee back to the uttermost parts of
 “heaven, for behold, inasmuch as through thy form of
 “Horus thou hast become a spiritual body (*sāḥ*) the
 “*nemmes* crown is not for thee; but (22) behold,
 “thou hast the power of speech even to the uttermost
 “parts of heaven.’ And I, the guardian, took posses-
 “sion of the things of Horus [which belonged] unto
 “Osiris in the underworld, and Horus told aloud unto
 “me (23) the things which his divine father Osiris
 “spake unto him in years [gone by] on the day of his
 “own burial. I have given unto thee¹ the *nemmes*
 “crown through the double Lion-god that thou mayest
 “pass onward (24) and mayest come to the heavenly
 “path, and that those who dwell in the uttermost
 “parts of the horizon may see thee, and that the
 “gods of the underworld may see thee, and may fight
 “for thee (25) in their habitations. And of them is

¹ Literally, “Thou hast given unto me.”

“Āahet.¹ The gods, each and all of them, who are
“the warders of the shrine of the Lord, the only one,
“have fallen before my words.”

“Hail! (26) He that is exalted upon his tomb is on
“my side, and he hath bound [upon my head] the
“*nemmes* crown, by the decree of the double Lion-god
“on my behalf, and the god Āahet hath prepared a
“way for me. I, even I, am exalted (27) in my tomb,
“and the double Lion-god hath bound the *nemmes*
“crown upon my [head], and he hath also given unto
“me the double hairy covering of my head. He hath
“stablished my heart through his own backbone, he
“hath stablished my heart through his own (28) great
“and exceeding strength, and I shall not fall through
“Shu. I make my peace with the beautiful divine
“Brother, the lord of the two uraei, adored be he!
“I, even I, am he who knoweth the roads through
“the sky (29), and the wind thereof is in my body.
“The bull which striketh terror [into men] shall not
“drive me back, and I shall pass on to the place where
“lieth the ship-wrecked mariner on the border of the
“Sekhet-neheh (*i.e.*, Field of illimitable time), (30)
“and I shall journey on to the night and sorrow of
“the regions of Āmenti.

“O Osiris, I shall come each day into the House of
“the double Lion-god, and I shall come forth there-

¹ The variants are Āahet Āt, Āahet Āteh, and one papyrus gives the words: “I am the great god”; see Naville, *op. cit.*, Bd. II. p. 167.

“from into the House of (31) Isis, the divine lady. I
“shall behold sacred things which are hidden, and I
“shall be led on to the secret and holy things, even as
“they have granted unto me (32) to see the birth of
“the Great God. Horus hath made me to be a spiritual
“body through his soul, [and I see what is therein. If
“I speak near the mighty ones of Shu they repulse my
“opportunity. I am the guardian and I] take posses-
“sion of the things which Horus had from Osiris in
“the underworld. I, even I, (33) am Horus who
“dwelleth in the divine *Khu*. [I] have gained power
“over his crown, I have gained power over his radiance,
“and I have travelled over the remote, illimitable
“parts of (34) heaven. Horus is upon his throne,
“Horus is upon his royal seat. My face is like
“unto that of the divine hawk, my strength is like
“unto that of the divine hawk, and I am one who
“hath been fully equipped by his divine Lord. I
“shall come forth to Tattu, (35) I shall see Osiris, I
“shall pay homage to him on the right hand and on
“the left, I shall pay homage unto Nut, and she shall
“look upon me, and the gods shall look upon me,
“together with the Eye of Horus who (36) is without
“sight (?) They (*i.e.*, the gods) shall make their arms
“to come forth unto me. I rise up [as] a divine
“Power, and [I] repulse him that would subject me to
“restraint. They open unto me the holy paths, they
“see (37) my form, and they hear that which I speak.”

“[Down] upon your faces, ye gods of the Tuat

“(underworld), who would resist me with your faces
 “and oppose me with your powers, who lead along
 “the stars which never (38) rest, and who make the
 “holy paths unto the Hemati abode [where is] the
 “Lord of the exceedingly mighty and terrible Soul.
 “Horus hath commanded that ye lift up your faces
 “so that I may (39) look upon you. I have risen
 “up like the divine hawk, and Horus hath made for
 “me a spiritual body, through his own soul, to take
 “possession of that which belongeth to Osiris (40) in
 “the Tuat (underworld). I have bound up the gods
 “with divine tresses, and I have travelled on to those
 “who ward their Chambers, and who were on both
 “sides of me. I have made my roads and I have (41)
 “journeyed on and have reached those divine beings
 “who inhabit their secret dwellings, and who are
 “warders of the Temple of Osiris. I have spoken
 “unto them with strength, and have made them to
 “know (42) the most mighty power of him that is
 “provided with two horns [to fight] against Suti;
 “and I make them to know concerning him that hath
 “taken possession of the divine food, and who is pro-
 “vided with the Might of Tem. (43) May the gods of
 “the underworld [order] a prosperous journey for me!

“O ye gods who inhabit your secret dwellings, and
 “who are warders of the Temple of Osiris, and whose
 “numbers are great and multitudinous, grant ye (44)
 “that I may come unto you. I have bound up and I
 “have gathered together the powers of Kesemu-enenet,”

or (as others say), “Kesemiu-enenet; and I have made
 “holy (45) the Powers of the paths of those who watch
 “and ward the roads of the horizon, and who are the
 “guardians of the horizon of Hemati which is in
 “heaven. I have stablished habitations for Osiris, I
 “have made the ways holy (46) for him, I have done
 “that which hath been commanded, I have come forth
 “to Taattu, I have seen Osiris, I have spoken unto him
 “concerning the matters of his first-born son whom
 “(47) he loveth and concerning the wounding of the
 “heart of Suti, and I have seen the divine one who is
 “without life. Yea, I have made them to know con-
 “cerning the counsels of the gods which Horus carried
 “out (48) while his father Osiris was not [with him].

“Hail, Lord, thou most mighty and terrible Soul!
 “Verily I, even I, have come, look thou upon me, (49)
 “and do thou make me to be exalted. I have made my
 “way through thy Tuat (underworld), and I have
 “opened up the paths which belong to heaven and
 “also those which belong to earth, and I have suf-
 “fered no opposition therein. (50) Exalted [be thou]
 “upon thy throne, O Osiris! Thou hast heard fair
 “things, O Osiris! Thy strength is vigorous, O Osiris.
 “Thy head is fastened unto thee, O Osiris. Thy brow
 “is stablished, (51) O Osiris. Thy heart is glad, [O
 “Osiris]. Thy speech (?) is stablished, [O Osiris], and
 “thy princes rejoice. Thou art stablished like the
 “Bull of Amentet. (52) Thy son Horus hath risen
 “like the sun upon thy throne, and all life is with

“him. Millions of years minister unto him, and
 “millions of years hold him in fear; the company
 “of the gods are his servants, and the company of
 “the gods hold him in fear. The god Tem, (53)
 “the Governor and only One of the gods, hath
 “spoken [these things], and his word passeth not
 “away. Horus is both the divine food and the
 “sacrifice. [He] hath passed on (?) to gather to-
 “gether [the members of] his divine father (54);
 “Horus is [his] deliverer, Horus is [his] deliverer.
 “Horus hath sprung from the water of his divine
 “father and [from his] decay. He hath become the
 “Governor of Egypt. The gods labour for him, and
 “they toil for him for (55) millions of years; and he
 “hath made to live millions of years through his Eye,
 “the only One of its Lord (*or* Neb-s), Nebt-er-tcher.”

CHAPTER LXXIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 8 and 9).]



Vignette: The deceased, or his soul, in adoration before three gods (see Naville, *op. cit.*, Bd. I. Bl. 90).

Text: (1) THE CHAPTER OF BEING TRANSFORMED
 INTO THE GOVERNOR OF THE SOVEREIGN PRINCES.
 The overseer of the house of the overseer of the seal.
 Nu, triumphant, saith:— (2)

“I am the god Tem, the maker of heaven, the creator
 “of things which are, who cometh forth from the earth,
 “who maketh to come into being the seed which is
 “sown, the lord of things which shall be, who gave
 “birth to the gods; [I am] the great god who made
 “himself, (3) the lord of life, who maketh to flourish
 “the company of the gods. Homage to you, O ye
 “lords of divine things (*or* of creation), ye pure beings
 “whose abodes are hidden! Homage to you, O ye
 “everlasting lords, (4) whose forms are hidden and
 “whose shrines are hidden in places which are un-
 “known! Homage to you (5) O ye gods, who dwell
 “in the Ténait (?)! Homage to you, O ye gods of the
 “circuit of the flooded lands of Qebhu! Homage to
 “you, O ye gods who live in Amentet! (6) Homage
 “to you, O ye company of the gods who dwell in Nut!
 “Grant ye that I may come unto you, for I am pure,
 “(7) I am divine, I am a *khu*, I am strong, I am
 “endowed with a soul (*or* I am mighty), and I have
 “brought unto you incense, and sweet-smelling gums,
 “and natron; I have made an end of the spittle which
 “floweth (8) from your mouth upon me. I have come,
 “and I have made an end of the evil things which are
 “in your hearts, and I have removed the faults which
 “ye kept [laid up against me]. I have brought to you

260 TRANSFORMATION INTO THE GOD WHO [Ch. lxxix. 9

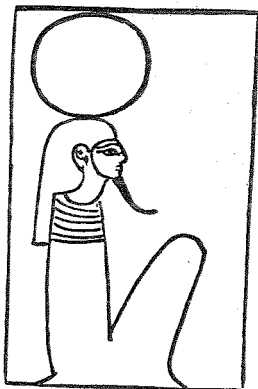
“(9) the things which are good, and I make to come
 “into your presence Right and Truth. I, even I, know
 “you, and I know your names, and I know (10) your
 “forms, which are unknown, and I come into being
 “along with you. My coming is like unto that of the
 “god who eateth men and (11) who liveth upon the
 “gods. I am mighty with you like the god who is
 “exalted upon his resting-place; the gods come to me
 “in gladness, and goddesses make supplication (12)
 “unto me when they see me. I have come unto you,
 “and I have risen like your two divine daughters. I
 “have taken my seat in the (13) horizon, and I receive
 “my offerings upon my tables, and I drink drink-offer-
 “ings at eventide. My coming is [received] with (14)
 “shouts of joy, and the divine beings who dwell in the
 “horizon ascribe praises unto me, the divine spiritual
 “body (*Sāh*), the lord of divine beings (15). I am
 “exalted like the holy god who dwelleth in the Great
 “Temple, and the gods rejoice when they see me in
 “my beautiful coming forth from the body of Nut,
 “when my mother Nut giveth birth unto me.”



Text and Vignette from the Papyrus of Anhai (Brit. Mus., No. 10,472).

CHAPTER LXXX.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 28).]



Vignette : A god with the disk of the sun upon his head.

Text: (1) [THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE GOD WHO GIVETH LIGHT [IN] THE DARKNESS. Saith Osiris, the scribe Ani, triumphant:—

“I am (2) the girdle of the robe of the god Nu, “which shineth and sheddeth light upon that which “belongeth to his breast, which sendeth forth light “into the darkness, which uniteth the two fighting “deities (3) who dwell in my body through the mighty “spell of the words of my mouth, which raiseth up him “that hath fallen—(4) for he who was with him in the

“valley of Abtu (Abydos) hath fallen—and I rest. I
 “have remembered him. I have taken possession of
 “the god Hu in my city, for I found (5) him therein,
 “and I have led away captive the darkness by my
 “might. I have rescued the Eye [of the Sun] when
 “it waned at the coming of the festival of the fifteenth
 “day, (6) and I have weighed Sut in the celestial
 “houses against the Aged One who is with him. I
 “have endowed (7) Thoth [with what is needful] in the
 “Temple of the Moon-god for the coming of the fifteenth
 “day of the festival. I have taken possession of the
 “Ureret crown; Maät (*i.e.*, right and truth) is in my
 “(8) body; its mouths are of turquoise and rock-
 “crystal. My homestead is among the furrows which
 “are [of the colour of] lapis-lazuli. I am (9) Hem-
 “Nu (?) who sheddeth light in the darkness. I
 “have come to give light in the darkness, which is
 “made light and bright [by me]. I have given light
 “in the darkness, (10) and I have overthrown the
 “destroying crocodiles. I have sung praises unto
 “those who dwell in the darkness, I have raised up
 “those who (11) wept, and who had hidden their faces
 “and had sunk down in wretchedness; and they did
 “look then upon me. [Hail, then,] ye beings, I am
 “Hem-Nu (?), and I will not let you hear concerning
 “the matter. [I] have opened [the way], I am Hem-
 “Nu (?), I have made light the darkness, I have come,
 “having made an end of the darkness, which hath
 “become light indeed.”

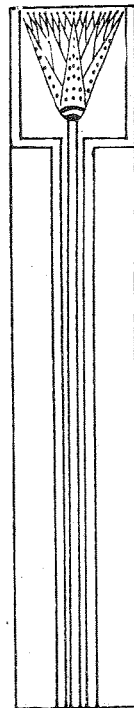
CHAPTER LXXXIA.

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

Vignette: In the Papyrus of Nebseni (sheet 3) the vignette of this Chapter is simply a lotus flower in full bloom, but in the Papyrus of Ani (sheet 28) a human head is seen springing from the lotus which is growing in a pool of water. See also Lepsius, *op. cit.*, Bl. 31.

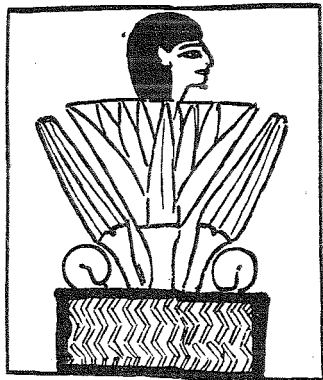
Text: (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO A LOTUS. The overseer of the house of the overseer of the seal, Nu, begotten by the overseer of the house of the overseer of the seal, Amen-hetep, saith:— (2)

“I am the pure lotus which springeth
 “up from the divine splendour that be-
 “longeth to the nostrils of Rā. I have
 “made [my way], and I follow on seek-
 “ing for him who is Horus. I am the
 “pure one who cometh forth out of the
 “Field.”



CHAPTER LXXXI.B.

[From the Papyrus of Paqrer (see Naville, *op. cit.*, Bd. I. Bl. 93).]



Vignette: A human head springing from a lotus.

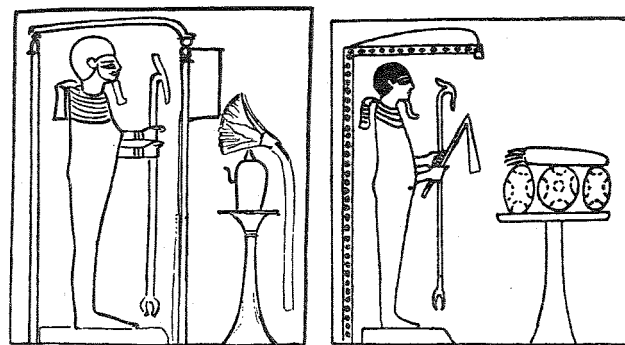
Text: (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO A LOTUS. Saith Osiris Paqrer:— (2)

“Hail, thou lotus, thou type of the god Nefer-Temu! “I am the man that knoweth you, and (3) I know your “names among [those of] the gods, the lords of the “underworld, and I am one of (4) you. Grant ye that “[I] may see the gods who are the divine guides in the “Tuat (underworld), and grant ye unto me a place in “(5) the underworld near unto the lords of Âmentet. “Let me arrive at a habitation in the land of Tchesert,

“and receive me, O all ye gods, (6) in the presence of “the lords of eternity. Grant that my soul may come “forth whithersoever it pleaseth, and let it not be “driven away from the presence of the great company “of the gods.”

CHAPTER LXXXII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 9 and 10).]



Vignette: The god Ptah in a shrine, before which is a table of offerings.

Text: (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO PTAH, OF EATING CAKES, AND OF DRINKING ALE, AND OF UNFETTERING THE STEPS, AND OF BECOMING A LIVING BEING IN ÂNU (Heliopolis).

The overseer of the house of the overseer of the seal, Nu, triumphant, saith :— (2)

“I fly like a hawk, I cackle like the *smen* goose, and
 “I perch (3) upon that abode of the underworld (*áat*)
 “on the festival of the great Being. That which is an
 “abomination unto me, that which is an abomination
 “unto me, I have not eaten; filth is an abomination
 “unto me and I have not eaten thereof, (4) and that
 “which is an abomination unto my *ka* hath not entered
 “into my belly. Let me, then, live upon that which
 “the gods and the *Khus* decree for me; (5) let me live
 “and let me have power over cakes; let me eat them
 “before the gods and the *Khus* [who have a favour]
 “unto (6) me; let me have power over [these cakes]
 “and let me eat of them under the [shade of the] leaves
 “of the palm tree of the goddess Hathor, (7) who is
 “my divine Lady. Let the offering of the sacrifice,
 “and the offering of cakes, and vessels of libations be
 “made in Ánnu; let me clothe myself in (8) the *tain*
 “garment [which I shall receive] from the hand of the
 “goddess Tait; let me stand up and let me sit down
 “(9) wheresoever I please. My head is like unto that
 “of Rā, and [when my members are] gathered together
 “[I am] like unto Tem; [here offer] the four [cakes]
 “of Rā, and the provisions of the earth four times. I
 “come forth. My tongue is like unto that of Ptaḥ,
 “and my throne is like unto that of the goddess
 “Hathor, and I make mention of the words of Tem,
 “my father, (11) with my mouth. He it is who con-

“straineth the handmaid, the wife of Seb, and before
 “him are bowed [all] heads, and there is fear of him.
 “Hymns of praise are repeated for [me] by reason of
 “[my] mighty acts, and I am decreed to be the divine
 “(12) Heir of Seb, the lord of the earth, and to be the
 “protector therein. The god Seb refresheth me, and
 “he maketh his risings to be mine. Those who dwell
 “in Ánnu (13) bow down their heads unto me, for I
 “am their lord and I am their bull. I am more power-
 “ful than the lord of time, and I shall enjoy the
 “pleasures of love, and shall gain the mastery over
 “millions of years.”

CHAPTER LXXXIII.¹

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



Vignette: A *Bennu* bird.

Text: (1) [THE CHAPTER OF MAKING THE TRANSFORMATION INTO (2) A BENNU BIRD.] The overseer of the house of the overseer of the seal, Nu, triumphant, saith:— (3)

“I came² into being from unformed matter. I came into existence like the god Kheperā. I have germinated like the things which germinate (*i.e.*, plants),

¹ In the Papyrus of Nu the text which is given under the title of Chapter LXXXIII. is that of Chapter CXXIV.; Chapters LXXXIII. and LXXXIV. are given under the title of Chapter LXXXIV.

² Literally, “I flew”

“and I have dressed myself like the (4) tortoise.¹ I am [of] the germs of every god. I am Yesterday of the four [quarters of the world] and of those seven Uraei which came into existence in Amentet, that is to say, [Horus, who emitteth light from his divine body. (5) He is] the god [who] fought against Suti, but the god Thoth cometh between them through the judgment of him that dwelleth in (6) Sekhem, and of the Souls who are in Annu, and there is a stream between them. (7) I have come by day, and I have risen in the footsteps of the gods. I am the god Khensu,² who driveth back all that oppose him.”

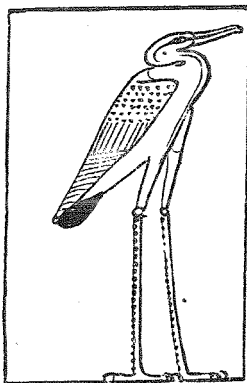
RUBRIC: [If] this chapter [be known by the deceased] he shall come forth pure by day after his death, and he shall perform whatsoever transformations his heart desireth. He shall be in the following of Un-nefer, and he shall be satisfied with the food of Osiris and with sepulchral meals. [He] shall see the disk, [he] shall be in good case upon earth before Rā, and he shall be triumphant before Osiris, and no evil thing whatsoever shall have dominion over him for ever and ever.

¹ I believe that “Turtle” is the correct translation.

² *I.e.*, the Moon-god.

CHAPTER LXXXIV.

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



Vignette: A heron.

Text: [THE CHAPTER OF MAKING THE TRANSFORMATION INTO A HERON. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:—] (8)

“[I] have gotten dominion over the beasts that are brought for sacrifice, with the knives which are [held] at their heads, and at their hair, and at their (9) [Hail], Aged ones [hail,] *Khus*, who are provided with the opportunity, the overseer of the house of the overseer of the seal, Nu, triumphant, (10) is upon the earth, and what he hath slaughtered is in heaven; and what he hath slaughtered is in

“heaven and he is upon the earth. Behold, I am strong, and I work mighty deeds to the very heights of heaven. (11) I have made myself pure, and [I] make the breadth of heaven [a place for] my footsteps [as I go] into the cities of Aukert; I advance, and I go forward (12) into the city of Unnu (Hermopolis). I have set the gods upon their paths, and I have roused up the exalted ones who dwell in their shrines. Do I not know Nu? (13) Do I not know Ta-tunen? Do I not know the beings of the colour of fire who thrust forward their horns? Do I not know [every being having] incantations unto whose words I listen? (14) I am the *Smam* bull [for slaughter] which is written down in the books. The gods crying out say: ‘Let your faces be gracious to him that cometh onward. The light (15) is beyond your knowledge, and ye cannot fetter it; and times and seasons are in my body. I do not utter words to the god Hu,¹ [I do not utter words of] wickedness instead of [words of] right and truth, (16) and each day right and truth come upon my eyebrows. At night taketh place the festival of him that is dead, the Aged One, who is in ward [in] the earth.’”

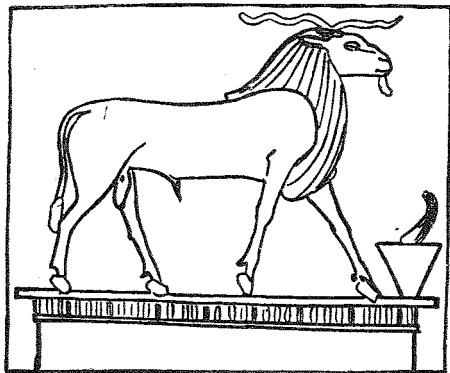
¹ The god who provides celestial food for the beatified.

CHAPTER LXXXV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]



From the Papyrus of Nebeni.



From the Papyrus of Ani.

Vignette: A soul, or a ram, the emblem of Osiris as Ba-Neb-Taṭṭu, *i.e.*, the "Soul, Lord of Taṭṭu."

Text: (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO A LIVING SOUL, AND OF NOT ENTERING

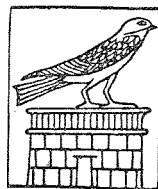
INTO THE CHAMBER OF TORTURE; whosoever knoweth [it] shall not see corruption. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:— (2)

"I am the divine Soul of Rā proceeding from the "god Nu; that divine Soul which is God. [I am] "the creator of the divine food, and that which is an "abomination unto me is sin (3) whereon I look not. "I proclaim right and truth, and I live therein. I "am the divine food, which is not corrupted in my "name (4) of Soul; I gave birth unto myself together "with Nu in my name of Kheperā in whom I come "into being day by day. I am the lord of (5) light, "and that which is an abomination unto me is death; "let me not go into the chamber of torture which is in "the Tuat (underworld). I ascribe honour [unto] "Osiris, and I make to be at peace the heart[s] "of (6) those beings who dwell among the divine "things which [I] love. They cause the fear of me " [to abound], and they create awe of (7) me in those "beings who dwell in their divine territories. Behold, "I am exalted upon my standard (8), and upon my "seat, and upon the throne which is adjudged [to me]. "I am the god Nu, and the workers of iniquity shall "not destroy me (9). I am the first-born god of "primeval matter, that is to say, the divine Soul, "even the (10) Souls of the gods of everlastingness, "and my body is eternity. My Form is everlasting- "ness, and is the lord of years (11) and the prince of

“eternity. [I am] the creator of the darkness who
 “maketh his habitation in the uttermost parts of the
 “sky, [which] I love, (12) and I arrive at the confines
 “thereof. I advance upon my feet, I become master
 “of (13) my vine, I sail over the sky which formeth
 “the division [betwixt heaven and earth], [I] destroy
 “the hidden (14) worms that travel nigh unto my foot-
 “steps which are towards the lord of the two hands
 “and arms. My soul is the Souls of the souls (15) of
 “everlastingness, and my body is eternity. I am the
 “divine exalted being who is the lord of the land of
 “Tebu. ‘I am the Boy (16) in the city and the Young
 “man in the plain’ is my name; ‘he that never
 “suffereth corruption’ is my name. I am the Soul,
 “the creator of the god Nu who maketh his habitation
 “in (17) the underworld: my place of incubation is
 “unseen and my egg is not cracked. I have done
 “away with all my iniquity, and I shall see my divine
 “Father, (18) the lord of eventide, whose body dwelleth
 “in Ánnu. I travel (?) to the god of night (?), who
 “dwelleth with the god of light, by the western region
 “of the Ibis (*i.e.*, Thoth).”

CHAPTER LXXXVI.

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



From the Papyrus of Nebsemi.



From the Papyrus of Ani.

Vignette: A swallow perched upon either a rounded object
 or a tomb.

Text: (1) THE CHAPTER OF MAKING THE TRANS-
 FORMATION INTO A SWALLOW. The overseer of the
 house of the overseer of the seal, Nu, triumphant,
 saith:— (2)

“I am a swallow, I am a swallow. I am the
 “Scorpion, the daughter of Rā. Hail, ye gods, whose
 “scent is sweet; hail, ye gods, whose scent is sweet!

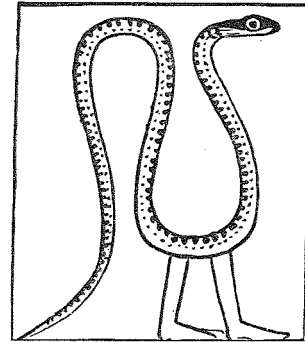
“[Hail,] Flame, which cometh forth from the horizon !
 “Hail, thou who art in the city, I have brought (3) the
 “Warden of his Bight therein. O stretch out unto me
 “thy hand so that I may be able to pass my days in the
 “Pool of Double Fire, and (4) let me advance with my
 “message, for I have come with words to tell. O open
 “[thou] the doors to me and I will declare the things
 “which have been (5) seen by me. Horus hath become
 “the divine prince of the Boat of the Sun, and unto him
 “hath been given the throne of his divine father Osiris,
 “and (6) Set, that son of Nut, [lieth] under the fetters
 “which he had made for me. I have made a computa-
 “tion of what is in the city of Sekhem, (7) I have
 “stretched out both my hands and arms at the word (?)
 “of Osiris, I have passed on to judgment, and I have
 “come that [I] may (8) speak ; grant that I may pass
 “on and declare my tidings. I enter in, [I am] judged,
 “and [I] come forth worthy at (9) the gate of Neb-er-
 “tcher. I am pure at the great place of the passage
 “of souls, I have done away with (10) my sins, I have
 “put away mine offences, and I have destroyed the evil
 “which appertained unto my members upon earth.
 “Hail, ye divine beings who guard the doors, make
 “ye for me (11) a way, for, behold, I am like unto
 “you. I have come forth by day, I have journeyed
 “on my legs, I have gained the mastery over my
 “footsteps [before] the God of Light, (12) I know
 “the hidden ways and the doors of the Sekhet-Áarru,
 “verily I, even I, have come, (13) I have overthrown

“mine enemies upon earth, and yet my perishable
 “body is in the grave.”

RUBRIC: If this chapter be known [by the deceased], he shall come forth by day, he shall not be turned back at (14) any gate in the underworld, and he shall make his transformation into a swallow regularly and continually.

CHAPTER LXXXVII.

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



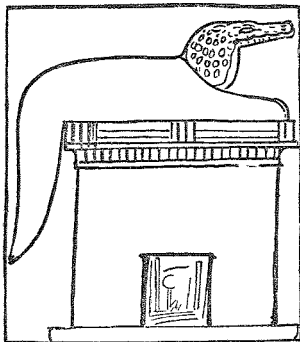
Vignette : The serpent Sata with human legs.

Text: (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO THE SERPENT SATA. The overseer of the house of the overseer of the seal (2), Nu, triumphant, saith :— (3)

“I am the serpent Sata whose years are many.¹ I die and I am born again each day. I am the serpent “Sata (4) which dwelleth in the uttermost parts of the “earth. I die, and I am born again, and I renew “myself, and I grow young (5) each day.”

CHAPTER LXXXVIII.

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



Vignette: A crocodile upon a pylon or gateway.

Text: (1) THE CHAPTER OF MAKING THE TRANSFORMATION INTO A CROCODILE. The overseer of the

¹ Literally, “dilated with years.”

house of the overseer of the seal (2), Nu, triumphant, saith:—

“(3) I am the divine crocodile which dwelleth in his “terror, I am the divine crocodile, and I seize [my “prey] like (4) a ravening beast. I am the great “and mighty Fish which is in the city of Qem-ur. “I am (5) the lord to whom bowing and prostrations “are made in the city of Sekhem.”

CHAPTER LXXXIX.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 17).]



Vignette: The mummy of the deceased lying upon a bier; above is his soul in the form of a human-headed bird, holding *shen*, the emblem of eternity, in its claws.

Text: (1) THE CHAPTER OF CAUSING THE SOUL TO BE UNITED TO ITS BODY IN THE UNDERWORLD. The Osiris Ani, triumphant, saith:—

“Hail, thou god Anniu (*i.e.*, Bringer)! Hail, thou

“god Pehrer (*i.e.*, Runner), (2) who dwellest in thy hall!
 “[Hail,] great God! Grant thou that my soul may
 “come unto me from wheresoever it may be. If [it]
 “would tarry, then let my soul be brought (3) unto me
 “from wheresoever it may be, for thou shalt find the
 “Eye of Horus standing by thee like unto those beings
 “who are like unto Osiris, and who never lie down in
 “death. Let not (4) the Osiris Ani, triumphant, lie
 “down in death among those who lie down in Ánnu,
 “the land wherein souls are joined unto their bodies
 “even in thousands. Let me have possession of my
 “*ba.* (soul), and of my *khv*, and let me triumph (5)
 “therewith in every place wheresoever it may be.
 “[Observe these things which [I] speak, for it hath
 “staves with it]¹; observe then, O ye divine guar-
 “dians of heaven, my soul [wheresoever it may be].¹
 “If it would (6) tarry, do thou make my soul to look
 “upon my body,² for thou shalt find the Eye of Horus
 “standing by thee (7) like those [beings who are like
 “unto Osiris].

“Hail, ye gods, who tow along the boat of the lord
 “of millions of years, who bring [it] (8) above the
 “underworld and who make it to travel over Nut, who
 “make souls to enter into [their] spiritual bodies, (9)
 “whose hands are filled with your ropes and who clutch
 “your weapons tight, destroy ye (10) the Enemy; thus

¹ Added from the Papyrus of Nebseni.

² The Papyrus of Nebseni has: “make thou me to see my soul and my shade.”

“shall the boat of the sun be glad and the great God
 “shall set out on his journey in peace. And behold,
 “grant ye that the soul of Osiris Ani, (11) triumphant,
 “may come forth before the gods and that it may be
 “triumphant along with you in the eastern part of the
 “sky to follow unto the place where it was yesterday;
 “[and that it may have] peace, peace in Ámentet. (12)
 “May it look upon its material body, may it rest upon
 “its spiritual body; and may its body neither perish
 “nor suffer corruption for ever.”

RUBRIC: [These] words are to be said over a soul of gold inlaid with precious stones and placed on the breast of Osiris.

CHAPTER XC.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]



Vignette: A jackal walking towards the funeral mountain (see Naville, *op. cit.*, Bd. I. Bl. 102), or the deceased standing upright in the presence of the god Thoth, who is about to give unto him a roll of papyrus (see Lepsius, *op. cit.*, Bl. 33).

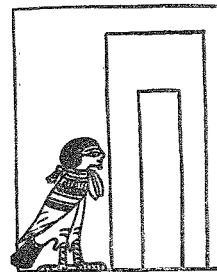
Text : (1) THE CHAPTER OF DRIVING EVIL RECOLLECTIONS FROM THE MOUTH. The overseer of the house of the overseer of the seal, Nu, triumphant, the son of the overseer of the house of the overseer of the seal, Amen-ḥetep, triumphant, saith:— (2)

“Hail, thou that cuttest off heads, and slittest brows, “thou being that putttest away the memory of evil “things from the mouth of the *Khus* by means of the “incantations which they have within them, look not “upon me with the [same] eyes (3) with which thou “lookest upon them. Go thou round about on thy “legs, and let thy face be [turned] behind thee so that “thou mayest be able to see the divine slaughterers of “the god Shu who are coming up (4) behind thee to “cut off thy head, and to slit thy brow by reason of the “message of violence [sent] by thy lord, and to see (?) “that which thou sayest. Work thou for me so that “the memory of evil things shall dart (5) from my “mouth; let not my head be cut off; let not my brow “be slit; and let not my mouth be shut fast by reason “of the incantations which thou hast within thee, “according to that which thou doest for the *Khus* “through (6) the incantations which they have within “themselves. Get thee back and depart at the [sound “of] the two speeches which the goddess Isis uttered, “when thou didst come to cast the recollection of evil “things into the mouth of Osiris (7) by the will of Suti “his enemy, saying, ‘Let thy face be towards thy privy “parts, and look upon that face which cometh forth

“from the flame of the Eye of Horus against thee from “within the Eye of Tem,’ and the calamity (8) of that “night which shall consume thee. And Osiris went “back, for the abomination of thee was in him; and “thou didst go back, for the abomination of him is in “thee. I have gone back, for the abomination of “thee is in me; and thou shalt go back, for the abomi- “nation of me is in thee. (9) Thou wouldst come unto “me, but I say that thou shalt not advance to me so “that I come to an end, and [I] say then to the divine “slaughterers of the god Shu, ‘Depart.’”

CHAPTER XCI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 6).]



Vignette : The soul of the deceased, in the form of a human-headed bird, standing in front of a door (see Papyrus of Ani, sheet 17).

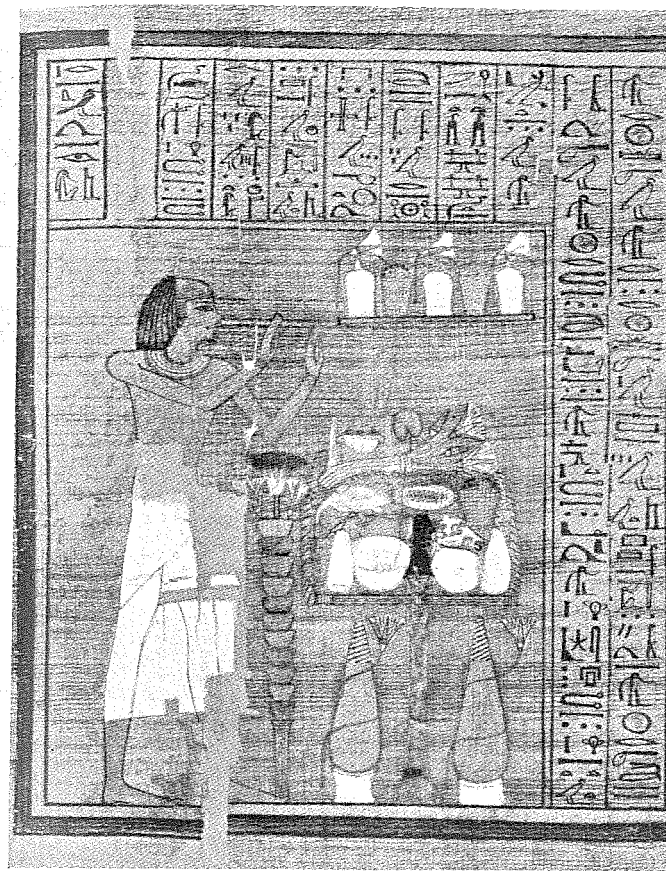
Text: (1) THE CHAPTER OF NOT LETTING (2) THE SOUL OF NU, TRIUMPHANT, BE CAPTIVE IN THE UNDERWORLD. He saith:—

“Hail, thou who art exalted! [Hail,] thou who art adored! O thou mighty one of Souls, thou divine Soul, thou possessor of (3) terrible power, who dost put the fear of thyself into the gods, thou who art crowned upon thy throne of majesty, I pray thee to make a way for the *ba* (soul), and for the *khu*, and for the *khꜣibit* (shade) of the overseer of the house of the overseer of the seal, Nu, triumphant (4) [and let him be] provided therewith. I am a perfect *khu*, and I have made [my] way unto the place wherein dwell Rā and Hathor.”

RUBRIC: If this chapter be known [by the deceased] he shall be able to transform himself into a *khu* provided [with his soul and with his shade] in the underworld, and he shall never be held captive at any door in Amentet, in entering in or in coming out.¹

¹ This Rubric is taken from the Papyrus of Ani, sheet 17.

THE BOOK OF THE DEAD IN THE XXIIND DYNASTY.



Text and Vignette from a Papyrus in the British Museum (No. 10,478).

CHAPTER XCII.

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



From the Papyrus of Ani.

Vignette: The soul of the deceased, in the form of a human-headed bird, flying out from the doorway of the tomb. Variant vignettes represent the deceased as having opened the door of the tomb and having his soul by his side, or as standing before the open door with hands stretched out to embrace his soul. An interesting vignette represents the disk of the sun with rays shooting forth from it above the tomb, and the soul of the deceased hovering over his shade, drawn in solid black colour, which has just emerged therefrom (see Naville, *op. cit.*, Bd. I. Bl. 104).

Text: (1) THE CHAPTER OF OPENING THE TOMB TO THE SOUL [AND] TO THE SHADE OF OSIRIS the scribe Nebseni, the lord of reverence, born of the lady of the house Mut-resthà, triumphant, so THAT

HE MAY COME FORTH BY DAY AND (2) HAVE DOMINION OVER HIS FEET. [He saith :—]

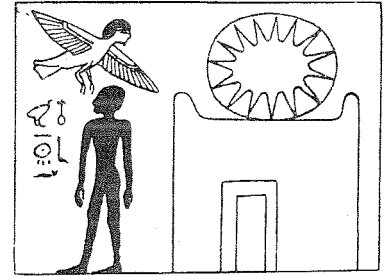
“That which was shut fast hath been opened, that is to say, he that lay down in death [hath been unloosed]. That which was open hath been shut to my soul through the command of the Eye of Horus, (3) which hath strengthened me and which maketh to stand fast the beauties which are upon the forehead of Rā, whose strides are long as [he] lifteth up [his] legs [in journeying]. I have made for myself a way, my members are mighty (4) and are strong. I am Horus the avenger of his divine father. I am he who bringeth along his divine father, and who bringeth along his mother by means of his sceptre (?). And the way shall be opened unto him who hath (5) gotten dominion over his feet, and he shall



From the Papyrus of Khari.

“see the Great God in the Boat of Rā, [when] souls are counted therein at the bows, (6) and when the years also are counted up. Grant that the Eye of Horus, which maketh the adornments of light to be firm upon the (7) forehead of Rā, may deliver my soul for me, and let there be darkness upon your faces, O ye who would hold fast Osiris. O keep not captive my soul, O keep not ward (8) over my shade, but let a way be opened for my soul [and] for my shade, and let [them]

“see the great God in the shrine (9) on the day of the judgment of souls, and let [them] recite the utterances of Osiris, whose habitations are hidden, to those who guard the members of Osiris, and (10) who keep ward over the Spirits, and who hold captive the shades of the dead who would work (11) evil against me, so that they shall [not] work evil against me. May a way for thy double (*ka*), along with thee and along with [thy] soul, be prepared by those who keep ward over the



From the Papyrus of Nefer-uben-f.

“members of Osiris, and who hold captive (12) the shades of the dead. Heaven shall [not] keep thee, the earth shall [not] hold thee captive, thou shalt not have thy being with the divine beings who make slaughter, (13) but thou shalt have dominion over thy legs, and thou shalt advance to thy body straightway in the earth [and to] those who belong to the shrine and guard the members of Osiris.”

CHAPTER XCIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 6).]



Vignette: A Buckle with human hands and arms which grasp the deceased by his left arm (see Naville, *op. cit.*, Bd. I. Bl. 105). In the Ani Papyrus (plate 17) and in the Saite Recension the vignette shows the deceased standing, with both hands raised in adoration, before a god who is seated in a boat and who has his head turned so that his face looks backwards (see Lepsius, *op. cit.*, Bl. 34).

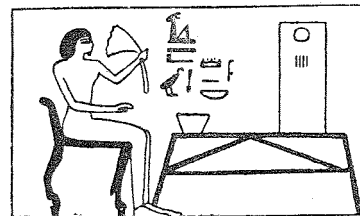
Text: (1) THE CHAPTER OF NOT SAILING TO THE EAST IN THE UNDERWORLD. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:— (2)

“Hail, phallus of Rā, who departest from thy calamity [which ariseth] through opposition (?), the “cycles have been without movement for millions of “years. I am stronger (3) than the strong, I am “mightier than the mighty. If I sail away or if I “be snatched away to the east through the two horns,

(4) or (as others say), “if any evil and abominable thing “be done unto me at the feast of the devils, the phallus “of Rā shall be swallowed up, (5) [along with] the head “of Osiris. And behold me, for I journey along over “the fields wherein the gods mow down those who “make reply unto [their words]; now verily (6) the “two horns of the god Kheperā shall be thrust aside; “and verily pus shall spring into being in the eye of “Tem along with corruption if I be kept in restraint, “or if I have gone (7) towards the east, or if the feast “of devils be made in my presence, or if any malignant “wound be inflicted upon me.”¹

CHAPTER XCIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 12).]



Vignette: The deceased seated with a table before him, on which rest an ink-pot and the palette of a scribe: in the Saite Recension (see Lepsius, *op. cit.*, Bl. 34) the deceased is offering an ink-pot and a palette to the god Thoth.

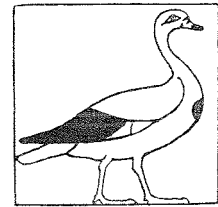
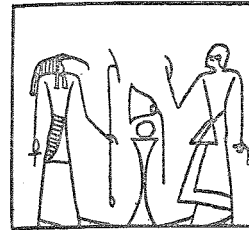
¹ The Papyrus of Ani (see plates 16 and 17) contains what are, apparently, two versions of this Chapter.

Text: (1) THE CHAPTER OF (2) PRAYING FOR AN INK-POT AND FOR A PALETTE. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:—

“Hail, aged god, who dost behold thy divine father
 “and who art the guardian of the book (3) of Thoth,
 “[behold I have come; I am endowed with glory, I am
 “endowed with strength, I am filled with might, and I
 “am supplied with the books of Thoth], and I have
 “brought [them to enable me] to pass through the god
 “Aker who dwelleth in Set. I have brought the ink-
 “pot and the palette as being the objects which are in
 “the hands (4) of Thoth; hidden is that which is in
 “them. Behold me in the character of a scribe! I
 “have brought the offal of Osiris, and I have written
 “thereon (5). I have made (*i.e.*, copied) the words of
 “the great and beautiful god each day fairly. O Ḥeru-
 “khuti, thou didst order me and I have made (*i.e.*,
 “copied) what is right and true, and I do bring it unto
 “thee each day.”

CHAPTER XCV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 7).]



Vignette: The deceased standing before Thoth in adoration of the god. In the Papyrus of User-hāt (Brit. Mus. No. 10,009), which probably belongs to the period of the XVIIIth dynasty, the vignette is a goose, but this arises from the fact that the Chapter is there called “[The Chapter] of making the transformation into a goose.”

Text: (1) THE CHAPTER OF BEING NIGH UNTO THOTH. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:— (2)

“I am he who sendeth forth terror into the powers
 “of rain and thunder, and I ward off from the great
 “divine lady the attacks of violence. [I have smitten
 “like the god Shāṭ (*i.e.*, the god of slaughter), and I
 “have poured out libations of cool water like the god
 “Ashu, and I have worked for the great divine lady
 “[to ward off] the attacks of violence], I have made
 “to flourish [my] knife along with the knife (3) which
 “is in the hand of Thoth in the powers of rain and
 “thunder.”

CHAPTERS XCVI. AND XCVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 19 and 20.)]



Vignette : The deceased standing behind the god Thoth.

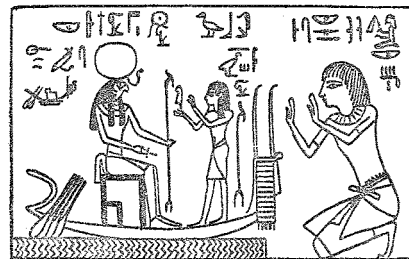
The vignette in which the deceased is seen kneeling in adoration before “Rā, the great god, the lord of the Semketet boat,” really belongs to the second portion of the chapter.

Text : (1) THE CHAPTER OF BEING NIGH UNTO THOTH AND OF GIVING GLORY UNTO A MAN IN THE UNDERWORLD. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“I am the god Ḥer-āb-maat-f,¹ and I have come to “give (2) right and truth to Rā; I have made Suti to “be at peace with me by means of offerings made to

¹ *I.e.*, “he who dwelleth in his Eye.”

“the god Aker and to the Tesheru deities,¹ and by “[making] reverence unto Seb.”²



Vignette : The Sun-god Rā seated in his boat. Before him stands Seb offering to the god the feather of Maat; behind Seb is the sceptre of Anubis. The deceased kneels at the front of the boat.

[The following] words are to be recited in the *Seklet* boat :— “[Hail,] (3) sceptre of Anubis, I have made the “four *Khus*³ who are in the train of the lord of the “universe to be at peace with me, and I am the lord of “the fields through their decree. (4) I am the divine “father Bāḥ (*i.e.*, the god of the water-flood), and I “do away with the thirst of him that keepeth ward “over the Lakes. Behold ye me, then, O great (5) “gods of majesty who dwell among the Souls of Annu,

¹ *I.e.*, the red flames which appear in the sky at sunrise and sunset.

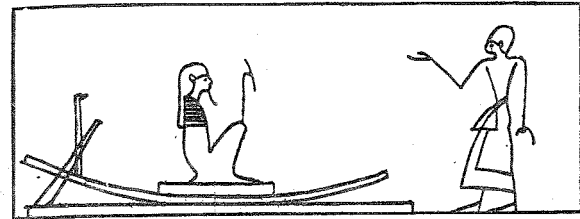
² The XCVIth Chapter ends here according to the Saïte Recension (see Lepsius, *op. cit.*, Bl. 34).

³ The names of the four are Maa-ātef-f, Kheri-beq-f, Ḥeru-khenti-[an]-maatī, and Anpu.

“for I am lifted up over you. I am the god Menkh
 “(i.e., Gracious one), who dwelleth among you. (6)
 “Verily I have cleansed my soul, O great god of
 “majesty, set not before me the evil obstacles which
 “issue from thy mouth, (7) and let not destruction
 “come round about me, or upon me. I have made
 “myself clean in the Lake of Making to be at Peace,
 “[and in the Lake of] Weighing in the Balance, and I
 “have bathed myself in Netert-utchat, which is under
 “the holy Sycamore tree (8) of heaven. Behold [I
 “am] bathed, [and I have] triumphed [over] all [mine
 “enemies] straightway who come forth and rise up
 “against right and truth. I am right and true in the
 “earth. (9) I, even I, have spoken (?) with my mouth
 “[which is] the power of the Lord, the Only one, Rā
 “the mighty, who liveth upon right and truth. Let
 “not injury be inflicted upon me, [but let me be]
 “clothed on the day of those who go forward (?) (10)
 “to every [good] thing.”

CHAPTER XCVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]

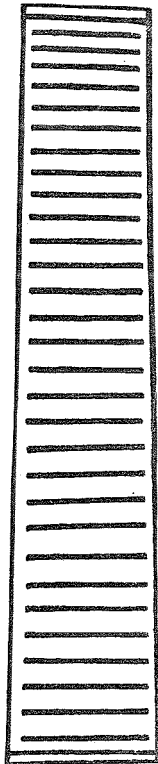


Vignette: In the Theban Papyri this Chapter has no vignette; in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 35) the vignette represents the deceased standing with his right hand outstretched in the act of addressing a god who is seated in a boat.

Text: (1) THE CHAPTER OF BRINGING ALONG A BOAT IN HEAVEN. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:— (2)

“Hail to thee, O thou Thigh which dwellest in the
 “northern heaven in the Great Lake, which art seen
 “and which diest not. I have stood up over thee when
 “thou didst rise like a god. I have seen thee, (3) and
 “I have not lain down in death; I have stood over
 “thee, and I have risen like a god. I have cackled
 “like a goose, and I have alighted like the hawk (4)
 “by the divine clouds and by the great dew. I have
 “journeyed from the earth to heaven. The god Shu

"hath [made] me to stand up, the god of Light (5)
 "hath made me to be vigorous by the two sides of the
 "Ladder,¹ and the stars which never
 "rest set [me] on [my] way and bring
 "[me] away from slaughter. I bring
 "along with me the things which drive
 "back (6) calamities as I advance over
 "the passage of the god Pen; thou
 "comest, how great art thou, O god
 "Pen! I have come from the Pool of (7)
 "Flame which is in the Sekhet-Sásá
 "(*i.e.*, the Field of Fire). Thou livest
 "in the Pool of Flame in Sekhet-Sásá,
 "and (8) I live upon the staff of the
 "holy [god]. Hail, thou god Kaa, who
 "dost bring those things which are
 "in the boats on the Lake of Hair.
 "May there be offerings of coolness [to
 "me as] (9) I stand up in the boat and
 "guide myself [over] the water; I have
 "stood up in the boat and the god hath
 "guided me. I have stood up. I have
 "spoken. [I am master of the] (10)
 "crops. I sail round about as I go
 "forward, and the gates which are in
 "Sekhem (Letopolis) are opened unto me, and fields

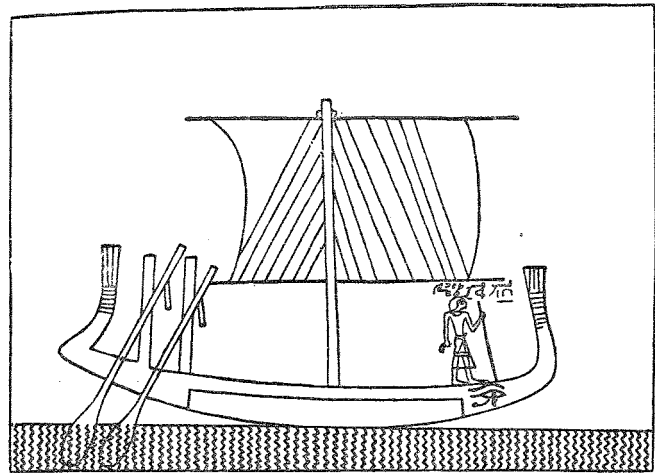


¹ A vignette of the Ladder is given in the Papyrus of Ani (2nd edit., plate 22) between Chapter CXXXIV. and the second copy of Chapter XVIII.; it is reproduced here.

"are awarded unto me in the city of Unnu (Her-
 "mopolis), (11) and labourers (?) are given unto me,
 "together with those of my own flesh and bone."

CHAPTER XCIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 21 and 22).]



Vignette: The deceased in a boat, with or without a sail hoisted.

Text: (1) THE CHAPTER OF BRINGING ALONG A
 BOAT IN THE UNDERWORLD. (2) The overseer of the
 house of the overseer of the seal, Nu, triumphant,
 saith:—

"Hail, ye who bring along the boat over the evil
 "back [of Āpepi], grant that I may bring the boat

“along, and coil up (3) [its] ropes in peace, in peace.
 “Come, come, hasten, hasten, for I have come to see
 “my father Osiris, the lord of the *ansî* garment, who
 “hath gained the mastery (4) with joy of heart. Hail,
 “lord of the rain-storm, thou Male, thou Sailor! Hail,
 “thou who dost sail over the evil back of *Āpep*! Hail,
 “thou that dost bind up heads and doth stablish the
 “bones of the neck (5) when thou comest forth from
 “the knives. Hail, thou who art in charge of the
 “hidden boat, who dost fetter *Āpep*, grant that I may
 “bring along the boat, and that I may coil up (6) the
 “ropes and that I may sail forth therein. This land
 “is baleful, and the stars have over-balanced them-
 “selves and have fallen upon their faces therein, and
 “they have not found anything which will help them
 “to ascend again: their path is blocked by (7) the
 “tongue of *Rā*. *Āntebu* [is] the guide of the two
 “lands. *Seb* is stablished [through] their rudders.
 “(8) The power which openeth the Disk. The prince
 “of the red beings. I am brought along like (9) him
 “that hath suffered shipwreck; grant that my *Khu*,
 “my brother, may come to me, and that [I] may set
 “out for the place whereof thou (10) knowest.”



“Tell me my name,” saith the Wood whereat I would
 anchor; “Lord of the two lands who dwellest in the
 “Shrine,” is thy name.

“Tell me my name,” (11) saith the Rudder; “Leg of
 “*Hāpiu*” is thy name.

“Tell me my name,” saith the (12) Rope; “Hair
 “with which *Ānu* (*Anubis*) finisheth the work of my
 “embalment” (13) is thy name.

“Tell us our name,” say the Oar-rests; “Pillars of
 “the underworld” is your name.

“Tell me (14) my name,” saith the Hold; “*Aker*”
 is thy name.

“Tell me my name,” saith the Mast; (15) “He who
 “bringeth back the great lady after she hath gone
 “away” is thy name.

“Tell me my name,” saith the (16) Lower Deck;
 “Standard of *Āp-uat*” is thy name.”

“Tell me my name,” saith the Upper Post; (17)
 “Throat of *Ḳesthā*” is thy name.

“Tell me my name,” saith the Sail; (18) “*Nut*” is
 thy name.

“Tell us our name,” say the Pieces of Leather; “Ye
 “who are made from the hide (19) of the *Mnevis* Bull,
 “which was burned by *Suti*,” is your name.

“Tell us our name,” (20) say the Paddles; “Fingers
 “of *Horus* the first-born” is your name.”

“Tell me (21) my name,” saith the *Matchabet*; “The
 “hand of *Isis*, which wipeth away the blood from the
 “(22) *Eye of Horus*,” is thy name.

“Tell us our names,” say the Planks which are in its (23) hulk; “Kesthi, Hāpi, Tuamutef, Qebh-sennuf, (24) “Haqau (*i.e.*, he who leadeth away captive), Thet-em-āua (*i.e.*, he who seizeth by violence), Maa-ān-tef (*i.e.*, “he who seeth what the father bringeth), and Ari-nef-tcheseb (*i.e.*, he who made himself),” are your names.

“Tell us our names,” say the Bows; “He who is at the head of his nomes” (25) is your name.

“Tell me my name,” saith the Hull; “Mert” is thy name.

“Tell me my name,” saith the Rudder; “Āqa” (*i.e.*, true one) is thy name, O thou who shinest from the water, (26) hidden beam (?) is thy name.

“Tell me my name,” saith the Keel; “Thigh (or “Leg) of Isis, which Rā cut off with the knife (27) to “bring blood into the *Sektet* boat,” is thy name.

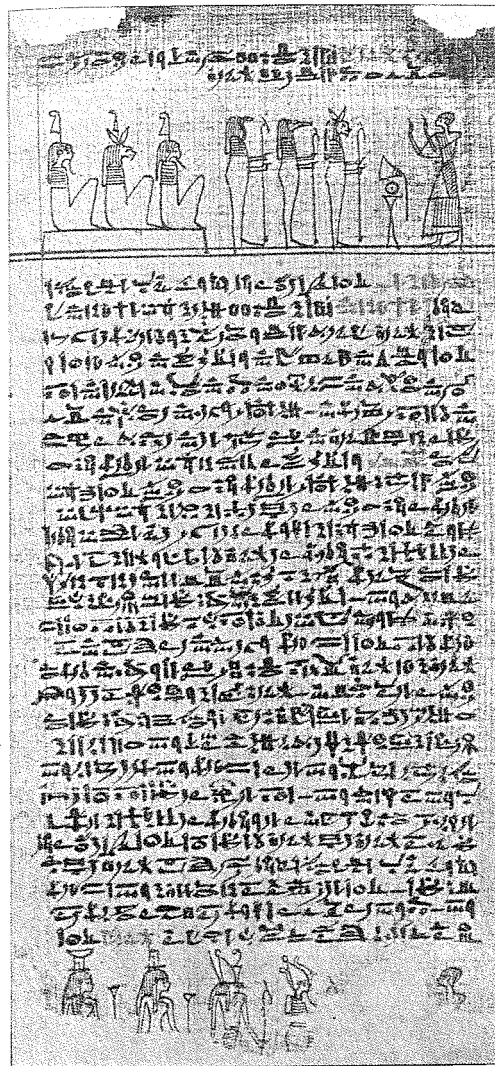
“Tell me my name,” saith the Sailor; “Traveller” is thy name.

“(28) Tell me my name,” saith the Wind by which thou art borne along; “The North Wind which “cometh from Tem to the nostrils of Khenti-Āmenti”¹ (29) is thy name.

“Tell me my name,” saith the River, “if thou “wouldst travel upon me”; “Those which can be “seen” is thy name.

“Tell us our name,” say the River Banks; “Des-troyer of the god (30) Āu-ā (*i.e.*, he of the spacious “hand) in the water-house” is thy name.

¹ *I.e.*, the “Governor of Āmenti,” or Osiris.



“Tell me my name,” saith the Ground, “if thou
 “wouldst walk upon me”; “The Nose of heaven
 “which proceedeth from the god Utu, (31) who
 “dwelleth in the Sekhet-Åarru, and who cometh forth
 “with rejoicing therefrom,” is thy name.

THEN SHALL BE RECITED BEFORE THEM THESE
 WORDS :—

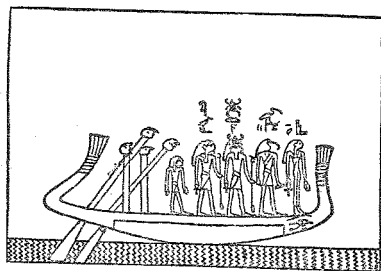
“Hail to you, O ye divine beings with beautiful *Kas*,
 “ye divine lords (32) of things, who exist and who live
 “for ever, and [whose] double period of an illimitable
 “number of years is eternity, I have made a way unto
 “you, grant ye my food and sepulchral meals for my
 “mouth, [and grant that] I may speak (33) therewith,
 “and that the goddess Isis [may give me] loaves and
 “cakes in the presence of the great god. I know the
 “great god before whose nostrils ye place (34) celestial
 “food, and his name is Thekem; both when he maketh
 “his way from the eastern horizon of heaven and when
 “he journeyeth into the western horizon of heaven may
 “his journey be (35) my journey, and his going forth
 “my going forth. Let me not be destroyed at the
 “*Mesqet* chamber, and let not the devils gain dominion
 “over my members. I have my cakes (36) in the city
 “of Pe, and I have my ale in the city of Tepu, and let
 “the offerings [which are given unto you] be given
 “unto me this day. Let my offerings be wheat and
 “barley; let my offerings (37) be *ānti* unguent and
 “linen garments; let my offerings be for life, strength,
 “and health: let my offerings be a coming forth by

“day in any form whatsoever (38) in which it may
“please me to appear in Sekhet-Āarru.”

RUBRIC: If this chapter be known [by the deceased] he shall come forth into Sekhet-Āarru, (39) and bread, and wine, and cakes shall be given unto him at the altar of the great god, and fields, and an estate [sown] with wheat and barley, which the followers of Horus shall (40) reap for him. And he shall eat of that wheat and barley, and his limbs shall be nourished therewith, and his body shall be like unto the bodies of the gods, and he shall come forth into (41) Sekhet-Āarru in any form whatsoever he pleaseth, and he shall appear therein regularly and continually.

CHAPTERS C. AND CXXIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 27 and 28).]



Vignette: A boat, wherein stand the deities Isis, Thoth, Kheperā, and Shu, and the deceased sailing on a stream. The vignette in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 37) shows the deceased poling along a boat wherein are Rā and the *Bennu* bird, and in front of the boat stand the emblem of the

East, the god Osiris, and the *Tet*, *i.e.*, the emblem of Osiris and of stability. The four short lines of text written over the boat read:—The overseer of the house of the overseer of the seal, Nu, triumphant, raiseth up the *Tet*, and stablisheth the Buckle, and he saileth with Rā into any place that he pleaseth.

Text: (1) THE BOOK OF MAKING PERFECT THE *KHO* AND OF CAUSING HIM TO GO FORTH INTO THE BOAT OF RĀ ALONG WITH THOSE WHO ARE IN HIS FOLLOWING (?). (2) The overseer of the house of the overseer of the seal, Nu, triumphant, saith:—

“I have brought the divine *Bennu* to the east, and ‘Osiris to the city of Tāṭṭu. (3) I have opened the “treasure houses of the god Ḥāp, I have made clean “the roads of the Disk, and I have drawn the god “Seker¹ along (4) upon his sledge. The mighty and “divine Lady hath made me strong at her hour. I “have praised and glorified the Disk, (5) and I have “united myself unto the divine apes who sing at the “dawn, and I am a divine Being among them. I have “made myself a counterpart of the goddess Isis, (6) and “her power (*Khu*) hath made me strong. I have tied “up the rope, I have driven back Āpep, I have made “him to walk backwards. (7) Rā hath stretched out to “me both his hands, and his mariners have not repulsed “me; my strength is the strength of the Eye of Rā, “and the strength of the Eye of Rā is my strength. “(8) If the overseer of the house of the overseer of the “seal, Nu, triumphant, be separated [from the boat of

¹ *I.e.*, the god of the Ḥennu boat.

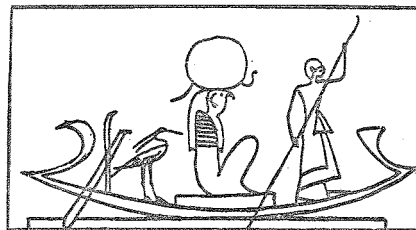
“Rā], then shall he (*i.e.*, Rā) be separated (9) from the “Egg and from the *Abtu* fish.”

RUBRIC: [This chapter] shall be recited over the design which hath been drawn above, and it shall be written upon papyrus (10) which hath not been written upon, with [ink made of] grains of green *ābut* mixed with *ānti* water, and the papyrus shall be placed on the breast (11) of the deceased; it shall not enter in to (*i.e.*, touch) his members. If this be done for any deceased person he shall go forth (12) into the boat of Rā in the course of the day every day, and the god Thoth shall take account of him as he cometh forth from (13) and goeth in the course of the day every day, regularly and continually, [into the boat of Rā] as a perfect *khu*, and he shall set up the *Tet* and shall stablish the buckle, and shall sail about with Rā into any place he wisheth.

In the Saïte Recension Chapter C. is repeated as CXXIX, and both texts have the same vignette. The rubric of Chapter CXXIX. is, however, fuller than that of Chapter C., and it may conveniently be divided into two parts, the first of which refers to the picture which is ordered to be written upon a piece of new papyrus, and the second to the Chapter itself; the originals of both are to be found in the variant texts of the rubric of the Chapter published by Naville (*op. cit.* Bd. II. p. 236).

CHAPTER CI.

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



Vignette: In the Papyrus of Nu this Chapter has no vignette. In the Saïte Recension the deceased is seen poling along a boat wherein are the god Rā and the *Bennu* bird (see Lepsius, *op. cit.*, Bl. 37).

Text: [THE CHAPTER OF PROTECTING THE BOAT OF RĀ.]¹

“(1) O thou that cleavest the water (2) as thou “comest forth from the stream and dost sit upon thy “place in thy boat, sit thou upon thy place in thy boat “as thou goest forth to thy station of yesterday, and “do thou join the Osiris, the (3) overseer of the house “of the overseer of the seal, Nu, triumphant, the perfect “*Khu*, unto thy mariners, and let thy strength be his “strength. Hail, Rā, in thy name of Rā, (4) if thou “dost pass by the eye of seven cubits, which hath a

¹ This title is taken from the Saïte Recension.

“pupil of three cubits, then verily do thou strengthen
 “the Osiris Nu, triumphant, the perfect *Khu*, [and let
 “him be among] thy mariners, and let thy (5) strength
 “be his strength. Hail, Rā, in thy name of Rā, if
 “thou dost pass by those who are overturned in death
 “then verily do thou make the Osiris (6) Nu, trium-
 “phant, the perfect soul, to stand up upon his feet, and
 “may thy strength be his strength. Hail, Rā, in thy
 “name of Rā, (7) if the hidden things of the under-
 “world are opened unto thee and thou dost gratify (?)
 “the heart of the cycle of thy gods, then verily do thou
 “grant joy of heart unto the overseer of the house of
 “the overseer of the seal, Nu, triumphant, and let thy
 “strength be his (8) strength. Thy members, O Rā,
 “are established by (this) Chapter (?).”

RUBRIC: [This chapter] shall be recited over a bandlet of the fine linen of kings [upon which] it hath been written with *anti*, which shall be laid upon the peck of the perfect *khu* (9) on the day of the burial. If this amulet be laid upon his neck he shall do everything which he desireth to do even like the gods; and he shall join himself unto the followers (10) of Horus; and he shall be established as a star face to face with Septet (Sothis); and his corruptible body shall be as a god along with his kinsfolk for ever; and the goddess (11) Menqet shall make plants to germinate upon his body; and the majesty of the god Thoth lovingly shall make the light to rest upon his corruptible body at will, even as he did for the majesty of the King of the North and of the South, the god Osiris, triumphant.

CHAPTER CII.

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



Vignette: The boat of Rā with the god seated therein and holding a paddle; before him kneels the goddess Isis (?), and behind him the deceased. Sometimes Rā is accompanied by the gods Thoth and Kheperā and sometimes by Anubis alone (see Naville, *op. cit.*, Bd. I. Bl. 114). In the Saïte Recension the deceased is kneeling before Rā at a table of offerings (see Lepsius, *op. cit.*, Bl. 38).

Text: (1) THE CHAPTER OF GOING INTO THE BOAT
 (2) OF RĀ. The overseer of the house of the overseer
 of the seal, Nu, triumphant, saith:—

“Hail, thou Great God who art in thy boat, bring
 “thou me into thy boat. [I have come forward to thy
 “steps], let me be the director (3) of thy journeyings
 “and let me be among those who belong to thee and
 “who are among the stars which never rest. The
 “things which are an abomination unto thee and the
 “things which are an abomination unto me I will not
 “eat, that which is an abomination unto me, (4) that
 “which is an abomination unto me is filth and I will

“not eat thereof; but sepulchral offerings and holy
 “food [will I eat], and I shall not be overthrown
 “thereby. I will not draw nigh unto filth with my
 “hands, and I will not walk (5) thereon with my
 “sandals, because my bread [is made] of white barley,
 “and my ale [is made] of red barley; and behold, the
 “*Sektet* boat and the *Ātet* boat have brought these
 “things (6) and have laid the gifts (?) of the lands
 “upon the altar of the Souls of Ānu. Hymns of
 “praise be to thee, O Ur-ārit-s, as thou travellest
 “through heaven! Let there be food [for thee], O
 “dweller in the city of Teni,¹ (7) and when the dogs
 “gather together let me not suffer harm. I myself
 “have come, and I have delivered the god from the
 “things which have been inflicted upon him, and from
 “the grievous sickness of the body, (8) of the arm, and
 “of the leg. I have come and I have spit upon the
 “body, I have bound up the arm, and I have made the
 “leg to walk. (9) [I have] entered [the boat] and [I]
 “sail round about by the command of Rā.”

¹ A city near the modern Abydos.

CHAPTER CIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]



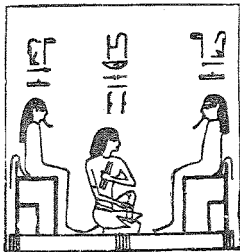
Vignette: The goddess Hathor, having a disk and horns upon her head, and a sceptre in her left hand; behind her stands the deceased.

Text: (1) THE CHAPTER OF BEING WITH THE GODDESS HATHOR. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:—

“I am the pure traveller. Behold, (2) O Āhi, “behold, O Āhi, let me be among those who follow “the goddess Hathor.”

CHAPTER CIV.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 8).]



Vignette: Two "great gods" seated on thrones facing each other: on the ground between them sits the deceased. In the Saite Recension the deceased is seated on a low pedestal before three gods (see Lepsius, *op. cit.*, Bl. 38).

Text: (1) THE CHAPTER OF SITTING AMONG THE GREAT GODS. Behold Nebseni, (4) who saith:—


"I sit among the great gods, and I have made a way
"for myself (5) through the house of the *Shepset* boat;
"and behold, the mantis¹ hath brought me to see the
"great gods (6) who dwell in the underworld, and I
"shall be triumphant before them, for I am pure."

¹ *Bebait* or *Abait*, i.e., the "praying mantis," or *Mantis religiosa*; see the note to Chapter LXXVI.

CHAPTER CV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 7).]



Vignette: The deceased standing before a *ka* on a pedestal (); with his right hand he pours out a libation, and with his left he makes an offering of incense. In the Papyrus of Nebseni we have the deceased and his wife seated at a table of offerings, and their son pours out a libation and burns incense before them.

Text: (1) THE CHAPTER OF MAKING OFFERINGS TO THE *KA* IN THE UNDERWORLD. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:— (2)

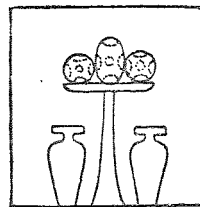
"Homage to thee, O thou *ka*, who art my whole
"life!¹ Grant thou that I may come before thee, and
"let me rise up [like the Sun], and let me be strong,
"and let me have my soul, (3) and let me gain the
"mastery [over mine enemies]. For I have brought to
"thee an offering of incense, and I have made myself

¹ Or, "contemporary."

“pure therewith, and I will purify that which issueth
 “from thee therewith. (4) The evil things which I
 “have spoken, and the hateful transgressions which I
 “have committed lay thou not upon me, for I [have]
 “the mother-of-emerald amulet, which (5) belongeth
 “unto the neck of Rā, and which hath been placed
 “[there] by those who dwell in the double horizon (*i.e.*,
 “the eastern and western parts of the sky). Their
 “vigour is my vigour, their vigour is my vigour; my
 “*ka* is like unto their *kas*, and the celestial food of my
 “*ka* is like unto the celestial food of their *kas*. (6) O
 “thou who liftest up the Scales and who exaltest right
 “and truth to the nostrils of Rā this day, let not my
 “head fall away from me. (7) For, behold, am I not
 “the eye which looketh upon thee? And am I not the
 “ear which hearkeneth unto [thee]? For, behold, am
 “I not the bull of those who have fallen down in
 “death? And have not sepulchral meals [been made]
 “for me? (8) And are not those who live in the
 “heights,” or according to another reading, “those
 “who are chiefs of Nut, for me? [Grant thou that]
 “I may go forward by thee, for I, even I, am pure,
 “and [I have] made Osiris to triumph over his
 “enemies.”

CHAPTER CVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]



Vignette: A table of offerings. In the Saite Recension the deceased is making offerings to the god Ptaḥ (see Lepsius, *op. cit.*, Bl. 38).

Text: (1) THE CHAPTER OF GIVING SEPULCHRAL MEALS UNTO THE OSIRIS NU, TRIUMPHANT, IN HET-PTAḤ-KA (*i.e.*, MEMPHIS) IN THE UNDERWORLD. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:— (2)

“Hail, Great God, thou lord of heavenly food! Hail,
 “Great God, thou prince of the celestial habitations
 “which supply bread for the god Ptaḥ! [Hail, Mighty
 “One who dwellest in the Great House!] Grant ye
 “unto me bread, grant ye (3) unto me ale, and let me
 “cleanse myself by means of the haunch and by the
 “offerings of cakes. Hail, thou divine boat of Sekhet-
 “Āarru, let these cakes be brought to me (4) by thy
 “stream, even as thy divine father, the mighty one,
 “passed thereon in the divine bark.”

CHAPTER CVII.

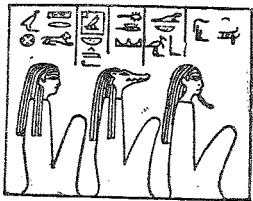
There is no equivalent for this Chapter in the papyrus containing the Theban Recension. In the Saïte Recension (see Lepsius, *op. cit.*, Bl. 39) this Chapter is called the "CHAPTER OF GOING INTO AND OF COMING OUT FROM THE GATE OF THE GODS OF THE WEST, OF BEING AMONG THE FOLLOWERS OF RĀ, AND OF KNOWING THE SOULS OF THE WEST," and the vignette represents the



deceased standing, with both hands raised in adoration, before Rā, Sebek, Hathor, and a serpent, who rest on the slope of a mountain. The text is actually the first line and a half of Chapter CIX, which is entitled the "CHAPTER OF KNOWING THE SOULS OF THE EAST."

CHAPTER CVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 8).]



Vignette: The deities Temu, Sebek, lord of Bakhau, and Hathor, lady of Māsheru, seated.

Text: (1) THE CHAPTER OF KNOWING (2) THE SOULS OF THE WEST. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:—

"Now the Mountain of Bakhau,¹ whereupon this "heaven supports itself, (3) is situated in the eastern "part of heaven, and it hath dimensions of three hundred *khet* (*i.e.*, 30,000 cubits)² in length, and one "hundred and fifty *khet* (*i.e.*, 15,000 cubits) in breadth; "Sebek, the lord of Bakhau, (4) [dwelleth] to the east "of the Mountain, and his temple is on the earth there. "There is a serpent on the brow of that Mountain, and "he measureth thirty cubits in length; the first eight "cubits of his length are [covered] with (5) flints and "with shining metal plates. The Osiris Nu, triumphant, "knoweth the name of this serpent which [dwelleth] "on his hill, 'Dweller in his fire' (6) is his name. "Now after Rā hath stood still he inclineth his eyes "towards him and a stoppage of the boat [of Rā] taketh "place, and a mighty (7) sleep cometh upon him that is "in the boat, and he gulpeth down seven cubits of the "great waters. Thereby he maketh Suti to depart, "having the harpoon of iron (8) in him, and thereby "he is caused to throw up everything which he hath "eaten, and thereby is Set put into his place of restraint. And then [I] recite before him the enchant-

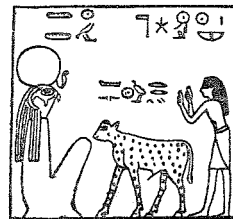
¹ *I.e.*, the mountain of the sunrise.

² The Papyrus of Nebsemi reads:—"It is a cubit of seven and a half spans (*i.e.*, the width of 30 fingers) of the balance of the earth in its length, and 300 cubits in width, 200."

“ment, saying, (9) Get thee back to the sky, for that
 “which is in my hand is ready. I stand up in thy
 “place of restraint, the boat advanceth taking heed to
 “the way; (10) thy head is covered up while I sail on
 “and turn back [thy steps]. I am the Man who
 “covereth thy head and who poureth cold water upon
 “thy palm, I have strength and (11) I am strong, I
 “am the divine one who is mighty in enchantments,
 “namely, the son of Nut, and my splendour hath,
 “therefore, been delivered unto me. Who, then, is
 “this venerable *Khu* (12) who advanceth walking upon
 “his belly and upon his tail and upon the joints of his
 “back? Verily it is I myself who do walk over thee,
 “and thy strength is in my power. I am he who (13)
 “lifteth up strength, and I have come, and I have
 “become master of the serpents of Rā when he setteth
 “in my sight at eventide. (14) I go round about
 “heaven, but thou art fettered with fetters, which
 “thing was ordained for thee formerly when Rā set
 “in life in his horizon. I, even I, know (15) how to
 “guide the matters whereby the serpent *Āpep* is driven
 “back, and I know the divine Souls of the West, that
 “is to say, Tem, and Sebek, the lord of Bakhau, (16)
 “and Hathor, the lady of the evening.”

CHAPTER CIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 12).]



Vignette: The god Heru-khuti (Harmachis) seated; before him is a spotted calf, behind which stands the deceased with both hands raised in adoration of the god; above is the Morning Star. Elsewhere the deceased is seen standing, with both hands raised in adoration, before three seated ibis-headed deities (see Naville, *op. cit.*, Bd. I. Bl. 120). In the Saïte Recension (see Lepsius, *op. cit.*, Bl. 39) the vignette is quite different. The god Rā-Harmachis, hawk-headed and wearing a disk which is encircled by a serpent, is seated in a boat; above the disk is the emblem of air, and he holds on his knees the emblem of life. Before him in the boat is a calf, above which is a star, and behind him stands the deceased. The boat is about to sail between two sycamore trees, in front of which stands the deceased, with both hands raised in adoration.

Text: (1) THE CHAPTER OF KNOWING THE SOULS OF THE EAST. (2) The overseer of the house of the overseer of the seal, Nu, triumphant, saith:—

“I, even I, know the eastern gate of heaven—now
 “its southern part is at the Lake of Kharu (3) and its

“northern part is at the canal of the geese—whereout
 “Rā cometh with winds which make him to advance.
 “I am he who is concerned with the tackle (?) (4)
 “[which is] in the divine bark, I am the sailor who
 “ceaseth not in the boat of Rā. I, even I, know the
 “two Sycamores (5) of turquoise between which Rā
 “showeth himself when he strideth forward over the
 “supports of Shu¹ towards the gate (6) of the lord of
 “the East through which Rā cometh forth. I, even I,
 “know the Sekhet-Āarru of (7) Rā, the walls of which
 “are of iron. The height of the wheat therein is five
 “cubits, of the ears thereof two cubits, and of the
 “stalks thereof three cubits. (8) The barley therein
 “is [in height] seven cubits, the ears thereof are three
 “cubits, and the stalks thereof are four cubits. And
 “behold, the *Khus*, each one of whom therein is nine
 “cubits in height, (9) reap it near the divine Souls of
 “the East. I, even I, know the divine Souls of the
 “East, that is to say, Heru-khuti (Harmachis), and the
 “calf of the goddess Kherā, and (10) the Morning Star²
 “[daily. A divine city hath been built for me, I know
 “it, and I know the name thereof; ‘Sekhet-Āarru’ is
 “its name].”³

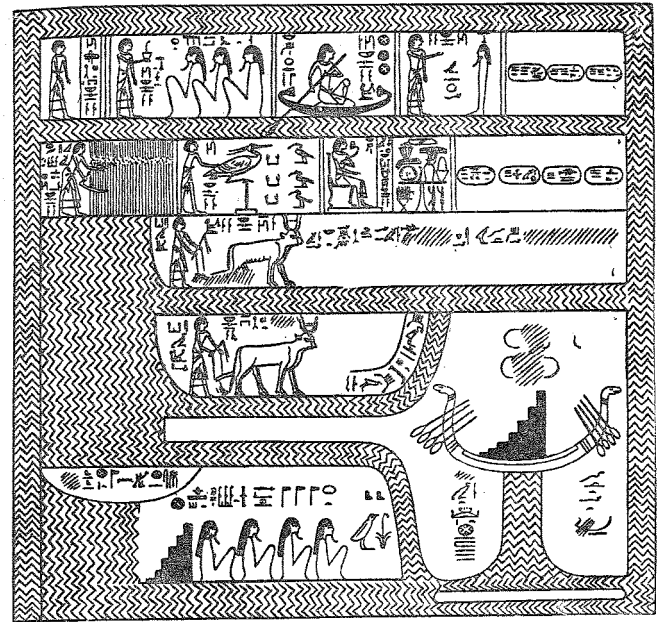
¹ *I.e.*, the four pillars at the South, North, West, and East of heaven upon which the heavens were believed to rest.

² In the Éaite Recension this Chapter is about twice as long as it is in the Theban Recension.

³ The words in brackets are from the Papyrus of Nebseni.

CHAPTER CX.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 17).]



Sekhet-hetepet (Papyrus of Nebseni).

Vignette: The Sekhet-hetepet or “Fields of peace,” commonly called the “Elysian Fields,” surrounded and intersected by streams. The divisions contain the following:—(a) Nebseni, the scribe and artist of the Temple of Ptah, with his arms hanging by his sides, entering the Elysian Fields. (b) The scribe Nebseni making an offering of incense to the “great

company of the gods." (c) Nebseni seated in a boat paddling; above the boat are three symbols for "city." (d) The deceased addressing a bearded, mummied figure. (e) Three Pools or Lakes called Urti,¹ H̄etep,² and Qetqet respectively. (f) Nebseni reaping in Sekhet-h̄etepet. (g) Nebseni grasping the *Bennu* bird which is perched upon a stand; in front are three *kas* and three *khus*. (h) Nebseni seated and smelling a flower, the text reads: "Thousands of all good and pure things things to the *ka* of Nebseni." (i) A table of offerings. (j) Four Pools or Lakes called Neb-taui, Uakha, Kha (?), and H̄etep. (k) Nebseni ploughing with oxen by the side of a stream which is one thousand [measures] in length, and the width of which cannot be said; in it there are neither fish nor worms. (l) Nebseni ploughing with oxen on an island "the length of which is the length of heaven." (m) A division shaped like a bowl in which is inscribed: "The birth-place of the god of the city, Qenqen[et nebt]." (n) An island whereon are four gods and a flight of steps; the legend reads: "The great company of the gods who are in Sekhet-h̄etep." (o) The boat Tch̄et̄et̄fet with eight oars, four at the bows and four at the stern, floating at the end of a canal; in it is a flight of steps. The place where it lies is called the "Domain of Neth." (p) Two Pools, the names of which are illegible.

In the Papyrus of Nebseni are two scenes, one on each side of "Sekhet-h̄etepet," or the Elysian Fields. In the first (A) Nebseni stands, with both hands raised, and adores the company of the gods who dwell in Sekhet-h̄etep, saying: "Homage to you, O ye lords of food, I have come in peace to your Field to receive heavenly food. Grant ye that I may come to the Great God daily, and grant that I may attain to the offerings, that is to say, to the cakes, and ale, and oxen, and ducks, and bread, which are offered unto his *ka*." The three short lines of hieroglyphics (B) in front of Nebseni read:—"Nebseni, the lord of reverence, the scribe and artist in the temples of the South and of the North, ascribeth praise to the company of

¹ Var. H̄emat.² Var. Hast.

"the gods and adoreth the great god." In the second scene Nebseni is standing upright and a youth is pouring a libation over him; at the same time another youth is bringing to him an offering of raiment. The text above him (C) reads:—"May the god Osiris and all the company of the gods who dwell in Sekhet-h̄etep grant offerings of cakes, and ale, and oxen, and ducks, and bread, and all good things, and linen garments, and incense each day, and an offering on the altar each day, and the receiving of cakes of various kinds, and milk, and wine, and heavenly food, and the following of the god at his coming forth during his festivals of Re-stau along with the favoured ones of the great god, to the *ka* of the scribe Nebseni," etc.

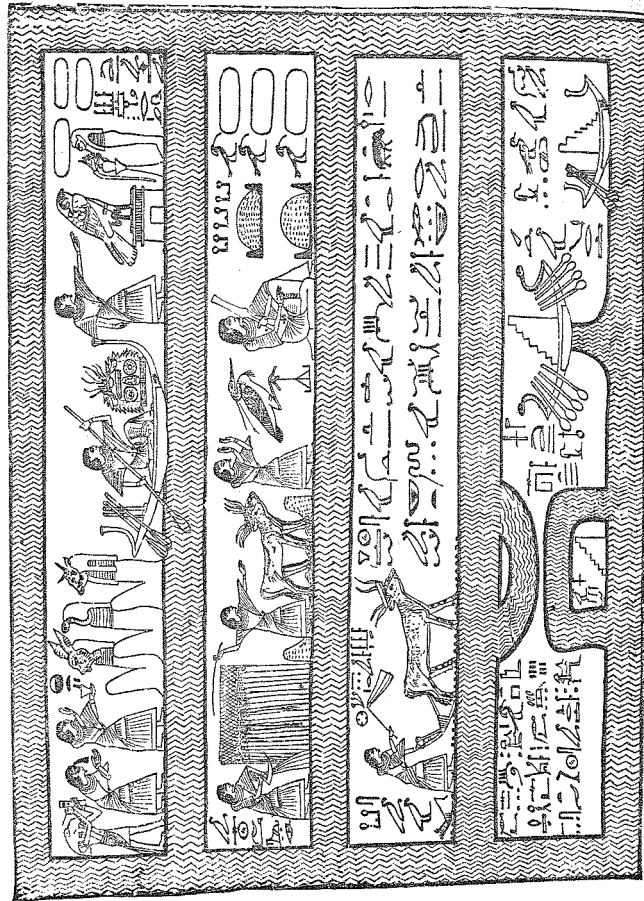
The vignette in the Papyrus of Ani (sheet 35) has some interesting variants, and may be thus described:—

(1) Ani making an offering before a hare-headed god, a snake-headed god, and a bull-headed god; behind him stands Thoth, holding his reed and palette. Ani paddling a boat, Ani addressing a hawk, before which are a table of offerings, a beatified being, three Lakes, and the legend "Being at peace in the Field [of Peace], and having air for the nostrils."

(2) Ani reaping corn, Ani driving the oxen which tread out the corn; Ani addressing (or adoring) a *Bennu* bird perched on a stand; Ani seated holding the *kherp* sceptre; a heap of red and a heap of white corn; three *kas* and three *khus*, which are perhaps to be read, "the food of the *khus*"; and three Lakes.

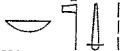
(3) Ani ploughing a field near a stream which contains neither fish nor serpents.


(4) The birthplace of the god of the city; an island on which is a flight of steps; a region called the place of the *khus* who are seven cubits high, the wheat is three cubits high and it is the *sāhu* who have become perfect who reap it; the region Ashot, the god who dwelleth therein being Unnefer, a boat with eight oars, lying at the end of a canal; and a boat floating on a canal. The name of the first boat "Beh̄utu-tcheser," and the name of the second, "Tch̄efau."



Sokhet-hetepet (Papyrus of Anhai).

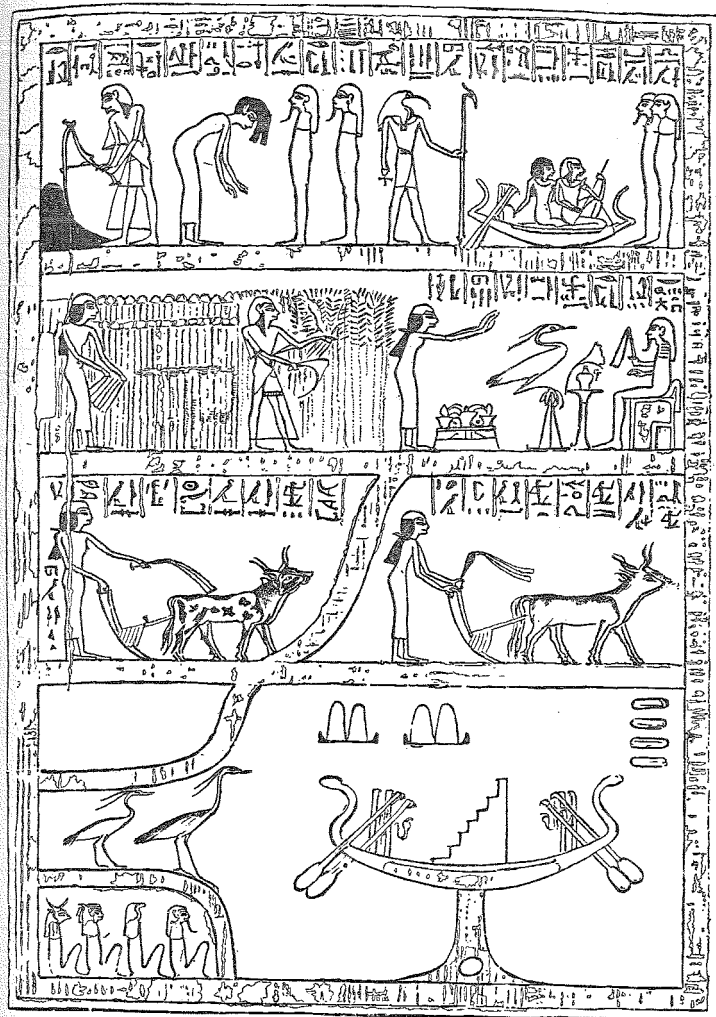
The vignette in the Papyrus of Anhai (sheet 6) has some further interesting variants, and may be thus described:—

(1) Anhai seated in a boat with her husband, who is rowing it towards two gods who probably represent her father and mother; the handles of the oars terminate in heads of hawks. Behind them stands the god Thoth, ibis-headed, who holds the symbol of life in his right hand, and a sceptre in his left; he is called the "lord of divine words" . To the left is the lady Anhai, with her hair falling over her face, bowing before two divine beings; one of these is "her mother Nefertu,"

, and the other is probably her father. Hence we may assume that the Egyptians expected to meet and to know their relatives in the world beyond the grave. Behind Anhai is a male figure digging in a mound of earth; he is probably her husband. (2) The lady Anhai, standing by the side of a table of offerings, with her hands raised in adoration before a seated god, who is here the representative of "the gods, the lords of the Tuat"; before him, on a table, are a libation vase and a lotus, and between the god and Anhai stands the *bennu* bird on his accustomed perch. In the field close by are growing two kinds of cereals, i.e., red barley and wheat; Anhai's husband is reaping the wheat, and Anhai herself follows behind with what is, apparently, a rush basket or bag. (3) A field intersected by a portion of a stream, on each side of which Anhai is seen ploughing with a yoke of oxen. In the text above the deceased says, "May I come therein, and "may my soul follow after me [and obtain] divine food. May "I plough therein and reap therein, even I, the singer of Amen, "Anhai, triumphant." (4) A field wherein are four lakes, the names of which are not given, two granaries, and two small islands. The upper island is the "birthplace of the god of the city," and the lower the abode of the company of the gods who are here represented by four of their number. On the bank of one canal stand two *bennu* birds, and at the end of an arm of the river is moored a boat wherein is a flight of steps; the boat is provided with four oars, two being placed at the bow and two at the stern.

Text : (1) HERE BEGIN THE CHAPTERS OF SEKHEȜ-
 HETEPET, AND THE CHAPTERS OF COMING FORTH BY
 DAY; OF GOING INTO AND OF COMING OUT FROM THE
 UNDERWORLD; OF COMING TO SEKHEȜ-ĀARU; OF
 BEING IN SEKHEȜ-(2)HETEPET, THE MIGHTY CITY, THE
 LADY OF WINDS; OF HAVING POWER THERE; OF BE-
 COMING A KHU THERE; OF PLOUGHING THERE; OF
 REAPING THERE; OF EATING THERE; OF DRINKING
 THERE; OF MAKING LOVE (3) THERE; AND OF DOING
 EVERYTHING EVEN AS A MAN DOETH UPON EARTH.
 Behold the scribe and artist of the Temple of Ptah,
 Nepseni, who (4) saith :—

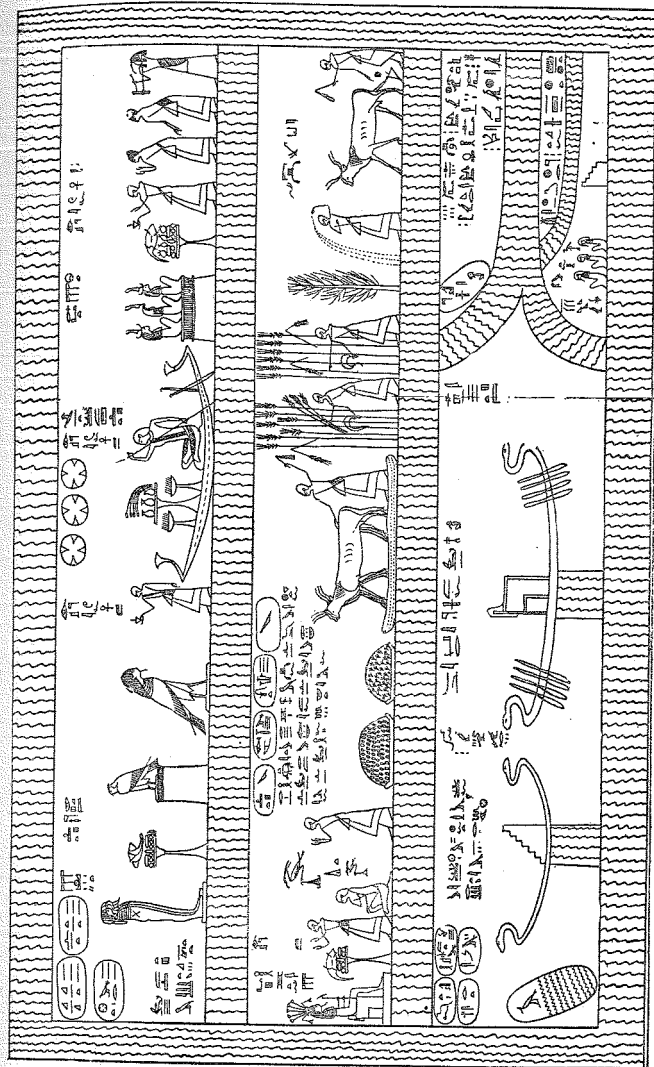
“Set hath taken possession of Horus, who looked
 “with the two eyes upon the building (?) round Sekhet-
 “hetep, but I have unfettered Horus [and taken him
 “from] Set, and Set hath opened the ways of the two
 “eyes [which are] in heaven. (5) Set hath cast (?) his
 “moisture to the winds upon the soul [who hath] his
 “day (or his eye) and who dwelleth in the city of Mert,
 “and he hath delivered the interior of the body of Horus
 “from the Ākeru gods. Behold me (6) now, for I
 “make this mighty boat to travel over the Lake of
 “Hetep, and I brought it away with might from the
 “palace of Shu; the domain of his stars groweth young
 “and reneweth its former strength. I have brought the
 “boat (7) into the lakes thereof so that I may come
 “forth into the cities thereof, and I have sailed into
 “their divine city Hetep. And behold, it is because I,
 “even I, am at peace with his seasons, and with his



Sekhet-hetepet (Papyrus of Ānhai).

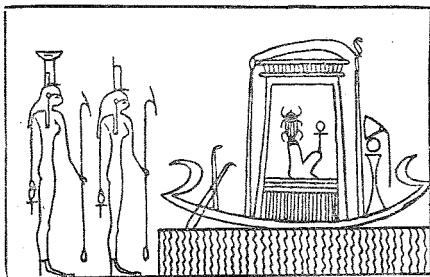
“guidance, and with his territory, and with the com-
“pany of the gods who (8) are his firstborn. He maketh
“the two divine fighters (*i.e.*, Horus and Set) to be at
“peace with those who watch over the living ones whom
“he hath created in fair form, and he bringeth peace
“[with him]; he maketh the two divine fighters to be
“at peace with those who watch over (9) them. He
“cutteth off the hair from the divine fighters, he driveth
“away storm from the helpless, and he keepeth away
“harm from the *Khus*. (10) Let me gain dominion
“within that Field, for I know it, and I have sailed
“among its lakes so that I might come into its cities.
“My mouth is strong; and I am equipped [with
“weapons to use] against the *Khus*; let them not
“have dominion over me. (11) Let me be rewarded
“with thy fields, O thou god Hetep; that which is thy
“wish shalt thou do, O lord of the winds. May I
“become a *khu* therein, may I eat therein, may I drink
“therein, (12) may I plough therein, may I reap therein,
“may I fight therein, may I make love therein, may my
“words be mighty therein, may I never be in a state of
“servitude therein, (13) but may I be in authority
“therein. Thou hast made strong (?) the mouth and
“the throat (?) of the god Hetep; Qetetbu is its (?)
“name. He is stablished upon the watery supports (?)
“of the god Shu, and is linked unto the pleasant things
“of Rā. (14) He is the divider of years, he is hidden
“of mouth, his mouth is silent, that which he uttereth
“is secret, he fulfilleth eternity and taketh possession of

“everlastingness of existence as H̄etep, the lord H̄etep.
 “The god Horus (15) maketh himself to be strong like
 “unto the Hawk which is one thousand cubits in length
 “and two thousand [cubits in width] in life; he hath
 “equipments with him, and he journeyeth on and
 “cometh where the seat of his (16) heart wisheth in
 “the Pools thereof and in the cities thereof. He was
 “begotten in the birth-chamber of the god of the city,
 “he hath offerings [made unto him] of the food of the
 “god of the city, he performeth that which it is meet
 “to do therein, and the union thereof, in the matter of
 “everything of the birth-chamber (17) of the divine
 “city. When [he] setteth in life like crystal he per-
 “formeth everything therein, and these things are like
 “unto the things which are done in the Lake of double
 “Fire, wherein there is none that rejoiceth, and wherein
 “are all manner of (18) evil things. The god H̄etep
 “goeth in, and cometh out, and goeth backwards [in]
 “that Field which gathered together all manner of
 “things for the birth-chamber of the god of the city.
 “When he setteth in life like (19) crystal he performeth
 “all manner of things therein which are like unto the
 “things which are done in the Lake of double Fire,
 “wherein there is none that rejoiceth, and wherein are
 “no evil things whatsoever. [Let me] live with the
 “god H̄etep, (20) clothed and not despoiled by the lords
 “of the north (?), and may the lords of divine things
 “bring food unto me; may he make me to go forward
 “and may I come forth, and may he bring my power to



Sektet-hetepet. (From the Turin Papyrus—Ptolemaic Period.)

"me (21) there, and may I receive it, and may my
 "equipment be from the god H̄etep. May I gain the
 "mastery over the great and mighty word which is in
 "my body in this my place, and by it I will (22)
 "remember and I will forget. Let me go forward
 "on my journey,
 "and let me
 "plough. I am
 "at peace in the
 "divine city,¹
 "and I know the
 "waters, cities,
 "(23) nomes, and
 "lakes which are
 "in Sekhet - ̄e -

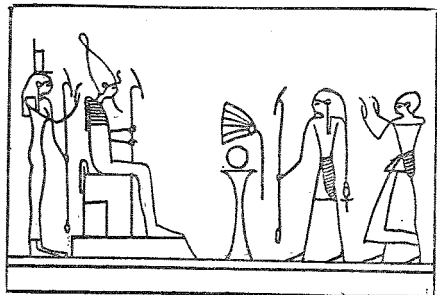


Kheperā in his boat, by which stand Isis and Nephthys (Turin Papyrus).

"tep. I exist therein, I am strong therein, I become a
 "khu therein, I eat therein, I sow (24) seed therein, I
 "reap the harvest therein; I plough therein, I make
 "love therein, I am at peace with the god H̄etep
 "therein. Behold (25) I scatter seed therein, I sail
 "about among its Lakes and I come forward to the
 "cities thereof, O divine H̄etep. Behold, my mouth is
 "equipped with my horns [for teeth], grant me an over-
 "flowing supply of the food whereon the kas and khus
 "(26) [live]. I have passed the judgment of Shu upon
 "him that knoweth him, so that I may go forth to the
 "cities thereof, and may sail about among its lakes and
 "may walk about in Sekhet-̄etep; (27) and behold, Rā

¹ Or, "I am at peace with the god of the city."

“is in heaven, and behold, the god H̄etep is its double offering. I have come onward to its land, I have put on my girdle (?), I have come forth so that the gifts which are about to be given unto me may be (28) given, I have made gladness for myself. I have laid



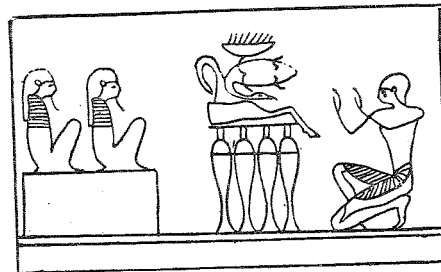
Deceased adoring Osiris (Turin Papyrus).

“hold upon my strength which the god H̄etep hath greatly increased for me. O Unen-em-*h̄etep*,¹ I have entered into thee and my soul (29) followeth after me, and my divine food is upon both my hands, O Lady of the two lands,² who stablishest my word whereby I remember and forget; (30) I would live without injury, without any injury [being done] unto me, O grant to me, O do thou grant to me, joy of heart. Make thou me to be at peace, bind thou up my sinews and muscles, and make me to receive the (31) air. O Unen-em-*h̄etep*, thou Lady of the winds, I have entered into thee and I have opened (*i.e.*, shown) my head. Rā falleth asleep, but I am awake, and there is the goddess H̄ast at the gate of

¹ *I.e.*, “Existence in Peace,” the name of the first large section of the Elysian Fields.

² The name of a Pool in the second section of the Elysian Fields.

“heaven (32) by night. Obstacles have been set before me, but I have gathered together what he hath emitted. I am in my city. O Nut-urt,¹ I have entered into thee, and I have counted my harvest, (33) and I go forward to Uakh.² I am the Bull enveloped in turquoise, the lord of the Field of the Bull, the lord of the divine speech of the goddess Septet (Sothis) (34) at her hours. O Uakh,



Deceased adoring two of the children of Horus (Turin Papyrus).

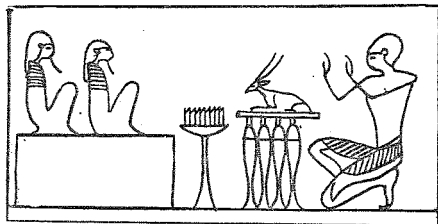
“I have entered into thee, I have eaten my bread, I have gotten the mastery over choice pieces of the flesh of oxen and of feathered fowl, and the birds of Shu have been given unto (35) me; I follow after the gods and [I come after] the divine *kas*. O Tchefet,³ I have entered into thee. I array myself in apparel (36), and I gird myself with the *sa* garment of Rā; now, behold, [he is] in heaven, and those who dwell therein follow Rā, and [I] follow Rā in heaven. O Unen-em-(37)*h̄etep*, lord of the two lands, I have entered into thee, and I have plunged into the lakes

¹ The name of a Pool in the first section of the Elysian Fields.

² The name of a Pool in the second section of the Elysian Fields.

³ The name of a district in the third section of the Elysian Fields.

“of Tchesert; behold me, for all filth hath departed
 “from me. The Great God (38) groweth therein, and
 “behold, I have found [food therein]; I have snared



Deceased adoring two of the children of Horus
 (Turin Papyrus).

“feathered fowl
 “and I feed upon
 “the finest [of
 “them]. O Qen-
 “qentet,¹ (39) I
 “have entered
 “into thee, and
 “I have seen
 “the Osiris [my
 “father], and I have gazed upon my mother, and I
 “have made love. I have caught the worms and
 “serpents, and I am delivered. (40) And I know the
 “name of the god who is opposite to the goddess
 “Tchesert, and who hath straight hair and is equipped
 “with two horns; he reapeth, and I both plough (41)
 “and reap. O Hast, I have entered into thee, I have
 “driven back those who would come to the turquoise
 “[sky], and I have followed the winds of the company
 “of the gods. The Great God hath given my head
 “(42) unto me, and he who hath bound on me my head
 “is the Mighty one who hath turquoise (?) eyes, namely,
 “Ari-en-áb-f (*i.e.*, he doeth as he pleaseth). O Usert,²
 “I have come into thee at the head of the house wherein
 “(43) divine food is brought for me. O Smam,² I have

¹ The name of a Pool in the first section of the Elysian Fields.

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

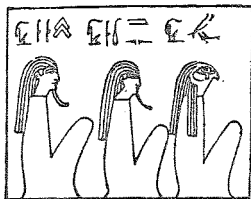
“come into thee. My heart watcheth, my head is
 “equipped with the white crown, I am led into
 “celestial regions, and I make to flourish (44) terres-
 “trial objects, and there is joy of heart for the Bull,
 “and for celestial beings, and for the company of the
 “gods. I am the god who is the Bull, the lord of the
 “gods, as he goeth forth from the turquoise [sky]. O
 “divine nome of wheat and barley, (45) I have come
 “into thee, I have come forward to thee, and I have
 “taken up that which followeth me, namely, the best of
 “the libations of the company of the gods. I have tied
 “up my boat in the celestial lakes, (46) I have lifted
 “up the post at which to anchor, I have recited the
 “prescribed words with my voice, and I have ascribed
 “praises unto the gods who dwell in Sekhet-hetep.”

CHAPTER CXI.

In the Theban Recension this Chapter has not as yet been found. In the Saïte Recension it is called “The Chapter of knowing the Souls of Pe,” but an examination of the text shows that it is identical with that of Chapter CVIII.; it has no vignette.

CHAPTER CXII.

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



Vignette: The gods Horus (hawk-headed), Kesthi, and Hapi, seated.

Text: (1) ANOTHER CHAPTER OF KNOWING THE SOULS OF PE. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:—

“[Hail,] Khat, who dwellest in Khat, in Anpet,¹ and “in the nome of Khat! [Hail,] ye goddesses of the “chase (2) who dwell in the city of Pe, ye celestial “lands (?), ye stars, and ye divine beings, who give “cakes and ale (?), do ye know (3) for what reason the “city of Pe hath been given unto Horus? I, even I, “know, though ye know it not. Behold, Rā gave the “city unto him in return for (4) the injury in his eye, “for which cause Rā said to Horus, ‘Let me see what “is coming to pass in thine eye,’ and forthwith he “looked thereat. Then Rā said (5) to Horus, ‘Look

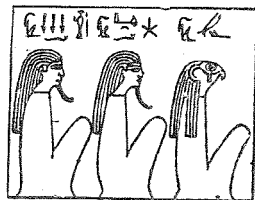
¹ A name of the city of Mendes, the metropolis of the sixteenth nome of Lower Egypt.

“at that black pig,’ and he looked, and straightway an “injury was done unto his eye, [namely,] (6) a mighty “storm [took place]. Then said Horus unto Rā, “‘Verily, my eye seems as if it were an eye upon “which Suti had inflicted a blow’; [and thus saying] “he ate (7) his heart.¹ Then said Rā to those gods, “‘Place ye him in his chamber, and he shall do well.’ “Now the black pig was Suti who had transformed “himself into a (8) black pig, and he it was who had “aimed the blow of fire which was in the eye of Horus. “Then said Rā unto those gods, ‘The pig is an “abominable thing unto Horus; (9) O but he shall “do well although the pig is an abomination unto him.’ “Then the company of the gods, who were among the “divine followers of Horus when he existed in the form of “his own child, said, (10) ‘Let sacrifices be made [to “the gods] of his bulls, and of his goats, and of his pigs. “Now the father of Kesthi, Hapi, Tuamutef, (11) and “Qebhsennuf is Horus, and their mother is Isis. Then “said Horus to Rā, ‘Give me two divine brethren in “the city of Pe and two divine brethren in the city of “Nekhen, (12) who [have sprung] from my body and “who shall be with me in the guise of everlasting “judges, then shall the earth blossom and thunder- “clouds and rain be blotted out.’ And the name of “Horus became ‘Her-uatch-f’ (i.e., Prince of his emerald “stone). I, even I, (13) know the Souls of Pe, namely, “Horus, Kesthi, and Hapi.”

¹ I.e., he lost his temper and raged.

CHAPTER CXIII.

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



Vignette : The gods Horus, Tuamutef and Qebhsenuf.

Text : (1) THE CHAPTER OF KNOWING THE SOULS OF NEKHEN. The overseer of the house of the overseer of the seal, Nu, triumphant, saith :— (2)

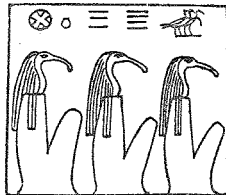
“I know the hidden things of the city of Nekhen, that is to say, the things which the mother of Horus did for him, and how she [made her voice to go forth] over the waters, saying, ‘Speak ye unto me concerning the judgment which is upon me, [and show me] the path behind you, and let me discover [it]’; and how Rā said, ‘This son of Isis hath perished’; and what the mother of Horus did for him [when] she cried out, saying, (3) ‘Sebek, the lord of the papyrus swamp, shall be brought to us.’ [And Sebek] fished for them and he found them, and the mother of Horus made them to grow in the places to which they belonged. Then Sebek, the lord of his papyrus swamp,

“said, ‘I went and I found the place where they had passed with my fingers on the edge of the waters, and I enclosed them in [my] net: (4) and strong was that net.’ And Rā said, ‘So, then, there are fish with the god Sebek, and [he] hath found the hands and arms of (5) Horus for him in the land of fish’; and [that] land became the land of the city of Remu (*i.e.*, Fish). And Rā said, ‘A land of the pool, a land of the pool to this net.’ Then were the hands of Horus brought to him (6) at the uncovering of his face at the festivals of the month and half month in the Land of Remu. And Rā said, ‘I give the city of Nekhen to Horus for the habitation of his two arms and hands, and his face shall be uncovered (7) before his two hands and arms in the city of Nekhen; and I give into his power the slaughtered beings who are in them at the festivals of the month and half month.’ Then Horus said, ‘Let me carry off (8) Tuamutef and Qebhsenuf, and let them watch over my body; and if they are allowed to be there, then shall they be subservient to the god of the city of Nekhen.’ (9) And Rā said, ‘It shall be granted unto thee there and in the city of Senket (*i.e.*, Sati), and there shall be done for them what hath been done for those who dwell in the city of Nekhen, and verily they shall be with thee.’ (10) And Horus said, ‘They have been with thee and [now] they shall be with me, and shall hearken unto the god Suti when he calleth upon the Souls of Nekhen.’ Grant to me [that I, even I, may

“pass on to the Souls of Nekhen, and that I may un-
 “loose the bonds of Horus]. I, even I, know the Souls
 “of Nekhen, namely, (11) Horus, Tuamutef, and
 “Qebhsennuf.”

CHAPTER CXIV.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 7).]



Vignette : Three ibis-headed gods. In the Saïte Recension the deceased is standing, with both hands raised in adoration, before the gods Thoth, Sa, and Tem (see Lepsius, *op. cit.*, Bl. 43).

Text : (1) THE CHAPTER OF KNOWING THE SOULS OF KHEMENNU (Hermopolis).

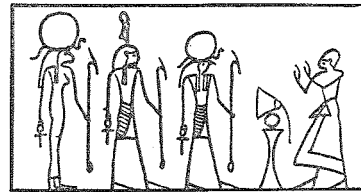
“ (2) The goddess Maât is carried by the arm at the
 “shining of the goddess Neith in the city of Mentchat,
 “and at the shining (3) of the Eye when it is weighed.
 “I am carried over by it and I know what it bringeth
 “from the city of Kesi,¹ (4) and I will neither declare
 “it unto men nor tell it unto the gods. I have come,

¹ *I. e.*, Cusae, the metropolis of the fourteenth nome of Upper Egypt.

“being the envoy of Râ, to stablish (5) Maât upon the
 “arm at the shining of Neith in the city of Mentchat
 “and to adjudge the eye to him that shall scrutinize it.
 “I have come as (6) a power through the knowledge of
 “the Souls of Khemennu (Hermopolis) who love to know
 “what ye love. I know Maât, (7) which hath germi-
 “nated, and hath become strong, and hath been judged,
 “and I have joy in passing judgment upon the things
 “which are to be judged. Homage to you, O ye Souls
 “of Khemennu, I, even I, know (8) the things which
 “are unknown on the festivals of the month and half
 “month. Râ knoweth the hidden things of the night,
 “and know ye that it is Thoth who hath made me to
 “have knowledge. (9) Homage to you, O ye Souls of
 “Khemennu, since I know you each day.”

CHAPTER CXV.

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



Vignette : In the Papyrus of Nu this Chapter has no vignette. In the Saïte Recension the deceased is standing, with both hands raised in adoration, before the gods Râ, Shu, and Tefnut (see Lepsius, *op. cit.*, Bl. 44).

Text: (1) THE CHAPTER OF COMING FORTH FROM HEAVEN, AND OF MAKING A WAY THROUGH THE AMMEHET, AND OF KNOWING THE SOULS OF ANNU (HELIO-POLIS). The overseer of the house of the overseer of the seal, Nu, triumphant, saith:— (2)

“I have passed the day since yesterday among the great divine beings, and I have come into being along with the god Kheperà. [My] face is uncovered before the Eye, the only One, and the orbit of the night hath been opened. (3) I am a divine being among you. I know the Souls of Annu. Shall not the god Ur-ma pass over it as [he] journeyeth (4) forward with vigour? Have I not overcome (?), and have I not spoken to the gods? Behold, he that is the heir of Annu hath been destroyed. I, even I, know for what reason was made the lock of hair of the (5) Man. Rā spake unto the god Ami-haf, and an injury was done unto his mouth, that is to say, he was wounded in [that] mouth. And Rā spake (6) unto the god Ami-haf, saying, ‘O heir of men, receive [thy] harpoon’; and the harpoon-house came into being. Behold, O god Ami-haf, two divine brethren have come into being, [that is to say] (7) Senti-Rā came into being, and Setem-ànsi-f came into being. And his hand stayed not, and he made his form into that of a woman with a lock of hair (8) which became the divine lock in Annu, and which became the strong and mighty one in this temple; and it became the strong one of Annu, and it became the heir of (9) the

“heir of Ur-maat-f (*i.e.*, the mighty one of the two “eyes), and it became before him the god Ur-ma of Annu. I know the Souls of Annu, (10) namely, Rā, “Shu, and Tefnut.”

CHAPTER CXVI.

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



Vignette: The deceased adoring three ibis-headed gods. In the Saïte Recension the deceased is standing, with both hands raised in adoration, before the gods Thoth, Sa, and Tem (see Lepsius, *op. cit.*, Bl. 44).

Text: (1) ANOTHER CHAPTER OF KNOWING THE SOULS OF KHEMENNU (HERMOPOLIS). The overseer of the house of the overseer of the seal, Nu, triumphant, saith:— (2)

“The goddess Neith shineth in Matchat, and the goddess Maät is carried by the arm of him who eateth the Eye, and who is its divine judge, and the Sem priest carrieth (3) me over upon it. I will not declare “it unto men. and I will not tell it unto the gods; I will

“not declare it unto men, and I will not tell it unto the gods. I have entered in being an ignorant man, and I have seen the hidden things. (4) Homage to you, O ye gods who dwell in Khemennu, ye know me even as I know the goddess Neith, and [ye give] to the Eye the growth which endureth. (5) There is joy [to [me] at the judgment of the things which are to be judged. I, even I, know the Souls of Annu; they are great at the festival of the month, and are little at the festival of the half month. They are Thoth, (6) Sheta-Saa and Rekh-Tem.

RUBRIC: If this chapter be known [by the deceased] offal shall be an abomination unto him, and he shall not drink filthy water.

CHAPTER CXVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]



Vignette: The deceased, holding a staff in his left hand, about to walk up one side of a hill of the horizon. In the Saïte Recension the god Anubis is leading the deceased to a shrine which is set on a hill (see Lepsius, *op. cit.*, Bl. 44).

Text: (1) THE CHAPTER OF RECEIVING PATHS [WHEREON TO WALK] IN RE-STAU. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:— (2)

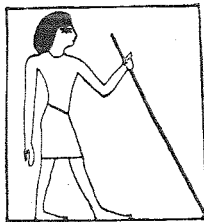
“The paths which are above me [lead] to Re-stau. I am he who is girt about with his girdle and who cometh forth from the [goddess of] the *Ureret* crown. I have come, and I have stablished things in *Àbtu* (Abydos), (3) and I have opened out paths in Re-stau. The god Osiris hath eased my pains. I am he who maketh the waters to come into being, and who setteth his throne [thereon], and who maketh his path through the funeral valley and through the Great Lake. (4) I have made my path, and indeed I am [Osiris].

“[Osiris was victorious over his enemies, and the Osiris Nebqet is victorious over his enemies. He hath become as one of yourselves, [O ye gods], his protector is the Lord of eternity, he walketh even as ye walk, he standeth even as ye stand, he sitteth even as ye sit, and he talketh even as ye talk in the presence of the Great God, the Lord of Amentet.]”¹

¹ The words in brackets are from the Papyrus of Neb-qet (sheet 3).

CHAPTER CXVIII.

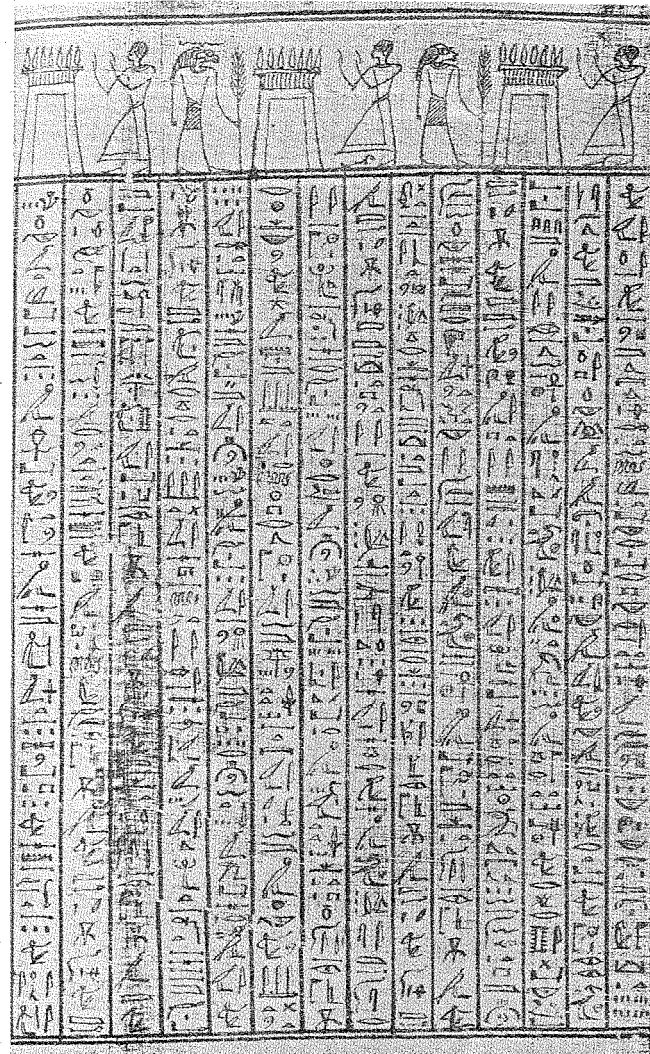
[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]



Vignette: The deceased holding a staff in his left hand. In the Saïte Recension this Chapter has no vignette.

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

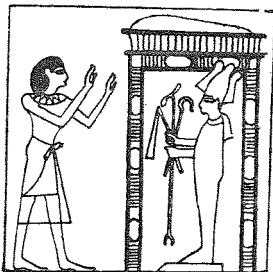
“I was born in (2) Re-stau, and splendour hath been given unto me by those who dwell in their spiritual bodies (*sāhu*) in the habitation where libations are made unto Osiris. The divine ministers who are in Re-stau shall receive [me] (3) when Osiris is led into the twofold funeral region of Osiris; O let me be a divine being whom they shall lead into the twofold funeral region of Osiris.”



Text and Vignettes from the Papyrus of Heru (Brit. Mus., No. 10,479).

CHAPTER CXIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]



Vignette : The deceased adoring the god Osiris who stands in a shrine. In the Saïte Recension the deceased is walking away from a shrine which is set upon a hill (see Lepsius, *op. cit.*, Bl. 44).

Text : (1) THE CHAPTER OF COMING FORTH FROM RE-STAU.¹ The overseer of the house of the overseer of the seal, Nu, triumphant, saith :— (2)

“I am the Great God who maketh his light. I have
 “come to thee, O Osiris, and I offer praise unto (3)
 “thee. [I am] pure from the issues which are carried
 “away from thee. Thy name is made in Re-stau, and
 “thy power is in Ábtu (Abydos). Thou art raised up,
 “then, O Osiris, (4) and thou goest round about through

¹ A fuller title of this Chapter is, “The Chapter of knowing the name of Osiris, and of going into and of coming forth from Re-stau.”

“heaven with Rā, and thou lookest upon the genera-
 “tions of men, O thou One who circlest, thou Rā.
 “Behold, verily I have said unto thee, O Osiris, ‘I am
 “(5) the spiritual body of the God,’ and I say, ‘Let it
 “come to pass that I shall never be repulsed before
 “thee, O Osiris.’”

The following is the Chapter in a fuller form :—¹

(1) THE CHAPTER OF KNOWING THE NAME OF OSIRIS
 AND OF ENTERING INTO AND OF GOING OUT FROM RE-
 STAU [IN ALL THE FORMS WHEREIN HE WILLETH TO
 COME FORTH].² The scribe, Mes-em-neter, triumphant,
 saith :— (2)

“I am the Great Name who maketh (3) his light. I
 “have come to thee, O Osiris, and I offer praise unto
 “thee. I am pure from the issues which are carried
 “away from thee. [Thy] name hath been made in Re-
 “stau when it hath fallen (4) therein. Homage to thee,
 “O Osiris, in thy strength and in thy power, thou hast
 “obtained the mastery in Re-stau. Thou art raised
 “up, O Osiris, in thy (5) might and in thy power, thou
 “art raised up, O Osiris, and thy might is in Re-stau,
 “and thy power is in Ábtu (Abydos). Thou goest
 “round about through heaven, and (6) thou sailest
 “before Rā, and thou lookest upon the generations of
 “men, O thou Being who circlest, thou Rā. Behold,
 “verily I have said unto thee, O Osiris, ‘I am the

¹ For the text see Naville, *op. cit.*, Bd. I. Bl. 130.

² The words in brackets are from the Papyrus of Ámen-em-ḥeb (see Naville, *op. cit.*, Bd. II. p. 267).

“spiritual body of the God,’ and I say, ‘Let it come
 “to pass that I shall never be repulsed before thee, O
 “Osiris.’”

CHAPTER CXX.

Vignette: This Chapter is without a vignette both in the Theban and Saïte Recensions.

Text: In the Saïte Recension this Chapter is given twice; see Lepsius, *op. cit.*, Bll. 3 and 45, and *supra*, Chapter XII.

CHAPTER CXXI.

Vignette: This Chapter is without a vignette both in the Theban and Saïte Recensions.

Text: In the Saïte Recension this Chapter is given twice; see Lepsius, *op. cit.*, Bll. 4 and 45, and *supra* Chapter XIII.

CHAPTER CXXII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 9).]



Vignette: The Papyrus of Nu is the only document containing the Theban Recension which is known, at present, to give a text of this Chapter, but it is without a vignette. In the Saïte Recension the deceased is bowing before a shrine which is set upon a hill (see Lepsius, *op. cit.*, Bl. 45).

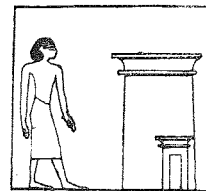
Text: (1) THE CHAPTER OF GOING IN AFTER COMING FORTH [FROM THE UNDERWORLD]. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:— (2)

“Open unto me!” Who then art thou? Whither goest thou? What is thy name? “I am one of you, ‘Assembler of Souls’ is the name of my boat; (3) ‘Making the hair to stand on end’ is the name of the oars; ‘Watchful one’ is the name of its bows; ‘Evil is it’ is the name of the rudder; ‘Steering straight for the middle’ is the name of (4) the Matchabet; so ‘likewise [the boat] is a type of my sailing onward to

“the pool. Let there be given unto me vessels of milk, (5) together with cakes, and loaves of bread, and cups of drink, and pieces of meat in the Temple of Anpu,” or (as others say), “Grant thou me [these things] wholly. Let it be so done unto me that I may enter in (6) like a hawk, and that I may come forth like the *Bennu* bird, [and like] the Morning Star. Let me make [my] path so that [I] may go in peace into the beautiful Amentet, and let the Lake of Osiris be mine. (7) Let me make my path, and let me enter in, and let me adore Osiris, the Lord of life.”¹

CHAPTER CXXIII. OR CXXXIX.²

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



Vignette: The deceased, or his soul, standing before a palace or shrine; in the Saïte Recension this Chapter has no vignette.

¹ Several passages in this Chapter are also found in Chapter LVIII.

² This Chapter occurs twice in the Saïte Recension; see Lepsius, *op. cit.*, Bl. 45 and 57. As Chap. CXXIII. it is called “Another Chapter,” but as Chap. CXXXIX. it is called “A hymn of praise to Tem.”

Text: (1) THE CHAPTER OF ENTERING INTO THE GREAT HOUSE.¹ The overseer of the house of the overseer of the seal, Nu, triumphant, saith:—

“Homage to thee, O Thoth. I am Thoth, who have weighed the two divine Fighters (*i.e.*, Horus and Set), (2) I have destroyed their warfare and I have diminished their wailings. I have delivered the *Ātu* fish in his turning back, and I have performed that which thou didst order (3) concerning him, and afterwards I lay down within my eye. [I am he who hath been without opposition. I have come; do thou look upon me in the Temple of Nem-ḥra (or Uḥem-ḥra).] I give commands in the words of the divine aged ones, and, moreover, I guide for thee the lesser deities.”

¹ Two copies of this Chapter taken from royal tombs are given by Naville with Chapter CXXV. (Ueberschrift); see *Todtenbuch*, Bd. II., p. 335.

CHAPTER CXXIV.

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



Vignette: The deceased adoring Kesthâ, Hâpi, Tuamutef and Qebḥsennuf.¹

Text: (1) THE CHAPTER OF GOING INTO THE PRESENCE OF THE DIVINE SOVEREIGN PRINCES OF OSIRIS. (2) The overseer of the house of the overseer of the seal, Nu, triumphant, saith:—

“My soul hath built for me a habitation in the city of Taṭṭu; I sow seed in the city of Pe, and (3) I plough my field with my labourers (?), and for this reason my palm tree is like *Āmsu*. That which is an abomination unto me, that which is an abomination unto me I shall not eat. (4) That which is an abomination unto me, that which is an abomination unto me is filth. I shall not eat thereof; by sepulchral

¹ In the Papyrus of Nu Chapter CXXIV. is given under the title, “Chapter of making the transformation into a *Bennu* bird,” and the vignette above it is a *Bennu* bird. In the vignette here given the artist has omitted a god.

“meals and food I shall not be destroyed. [The abominable thing] I shall not take into my hands, (5) I shall not walk upon it in my sandals, because my cakes are [made] of white grain, and my ale is [made] of red grain, and behold, (6) the *Sektet* boat and the *Mâtet* boat bring them to me, and I eat [thereof] under the branches of [the trees], the beautiful arms [of which] I know. O let (7) splendour be prepared for me with the white crown which is lifted up upon me by the uraei-goddesses. Hail, thou guardian of the divine doors of the god Sehetep-tauî (*i.e.*, ‘he who maketh the world to be at peace’), bring thou (8) to me that of which they make sepulchral meals; grant thou that I may lift up the branches (?). (9) May the god of light open to me his arms, and may the company of the gods keep silence whilst the denizens (10) of heaven talk with the overseer of the house of the overseer of the seal, Nu, triumphant. I am the leader of the hearts of the gods who strengthen (11) me, and I am a mighty one among the divine beings. If any god or any goddess (12) shall come forth against me he shall be judged by the ancestors of the year who live upon hearts (13) and who make (?) cakes (?) for me, and Osiris shall devour him at [his] coming forth (14) from Âbtu (Abydos). He shall be judged by the ancestors of Râ, and he shall be judged by the (15) God of Light who clotheth heaven among the divine princes. I shall have bread in my mouth at stated seasons, and I shall enter in before the gods

“Âhiu. (16) He shall speak with me, and I shall speak with the followers of the gods. I shall speak with the Disk and I shall speak with the denizens of heaven. (17) I shall put the terror of myself into the blackness of night which is in the goddess Mehurt, [who is near] him that dwelleth in might. (18) And behold, I shall be there with Osiris. My condition of completeness shall be his condition of completeness among the divine princes. I shall speak unto him [with] the words of (19) men, and he shall repeat unto me the words of the gods. A *khu* who is equipped [with power] shall come.¹ I am a *khu* who is equipped [with power]; I am equipped [with the power] of all the *khus*, [being the form of the *Sâhu* (*i.e.*, spiritual bodies) of Annu, Taṭṭu, Suten-henen, Âbtu, Apu, and Sennu.² The Osiris Âuf-ânkh is ‘victorious over every god and every goddess who are ‘hidden in Neter-khertet].’³

CHAPTER CXXV.

The CXXVth Chapter consists of three parts: the Introduction, the Negative Confession, and a concluding text. The Introduction was said when the deceased arrived at the Hall of double Maâti; the Negative

¹ The Papyrus of Mes-em-neter adds, “bringing right unto thee the divine being who loveth her.”

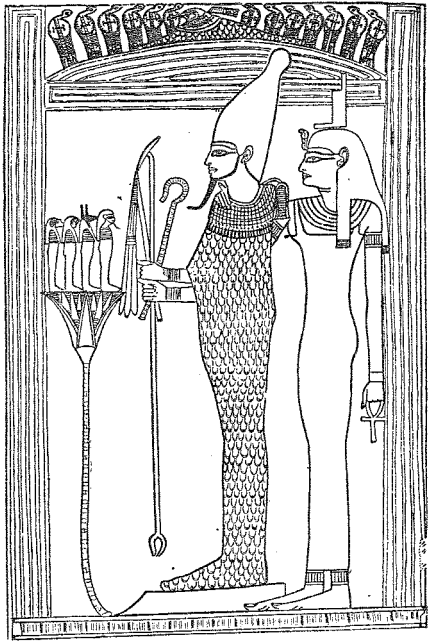
² *I.e.*, Heliopolis, Mendes or Busiris, Heracleopolis, Abydos, Panopolis, and Sennu (a city near Panopolis).

³ The words in brackets are from the Saïte Recension (see Lepsius, *op. cit.*, Bl. 46).

Confession was recited by him before the forty-two gods who were in this Hall; and the concluding text when he came into the underworld.

I. The Introduction.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheets 29 and 30).]



Vignette : The god Osiris, bearded and wearing the "white" crown, stands in a shrine, the roof of which is surmounted by a hawk's head and by uraei; he holds the usual emblems of sovereignty and dominion. Behind him is the goddess Isis, and before him, standing upon a lotus flower, are the four children of Horus, Kesthâ, Hâpi, Tuamutef, and Qebhsennuf.

Text : (1) THE CHAPTER OF ENTERING INTO THE HALL OF DOUBLE MAÂTI; A HYMN OF PRAISE TO OSIRIS, THE GOVERNOR OF ÂMENTET. Osiris, the scribe Ani, triumphant, saith :—

(2) "I have come, and [I] have drawn nigh to see "thy beauties; my hands [are raised] in adoration of "thy name 'Right and Truth.' I came and I drew "unto [the place where] the acacia tree groweth not, "where (3) the tree thick with leaves existeth not, and "where the ground yieldeth neither herb nor grass. "Then I entered into the hidden place, and I spake "with (4) the god Set, and my protector (?) advanced "to me, and his face was clothed (*or* covered), and [he] "fell upon the hidden things. He (5) entered into the "Temple of Osiris, and he looked upon the hidden "things which were therein; and the sovereign chiefs "of the pylons [were] in the form of *khous*. And the "god Anpu (6) spake [to those who were on] both sides "of him with the speech of a man [as he] came from "Ta-merâ; he knoweth our paths and our cities. I "make offerings (?), (7) and I smell the odour of him "as if he were one among you, and I say unto him, I "am Osiris, the scribe Ani, triumphant in peace, trium- "phant! I have (8) come, and [I] have drawn nigh "to see the great gods, and I live upon the offerings "which are among their food. I have been to the "borders [of the territory of] (9) Ba-neb-Ṭetṭet (*i.e.*, "the 'Soul, the lord of Ṭatṭu,' or Osiris), and he hath

¹ *I.e.*, the "Land of the inundation," a name of Egypt.

“caused me to come forth like a *Bennu* bird, and to
 “utter words. I have been in the water of the stream,
 “and (10) I have made offerings of incense. I have
 “guided myself to the *Shenṭet* tree of the [divine]
 “children. I have been in *Ābu* (or *Ābu*, *i.e.*, Ele-
 “phantine [?]) in the Temple of the goddess *Satet*.
 “(11) I have submerged the boat of mine enemies
 “[whilst] I myself have sailed over the Lake in the
 “*Neshmet* boat. I have seen the (12) *Sāhu* (*i.e.*, the
 “spiritual bodies) [in] the city of *Qem-ur*. I have
 “been in the city of *Ṭaṭtu*, and I have brought myself
 “to silence [therein]. I have caused the god to have
 “the mastery over his two feet. (13) I have been in
 “the Temple of *Ṭep-ṭu-f* (*i.e.*, ‘he that is on his hill,’ or
 “*Anubis*), and I have seen him that is lord of the
 “divine temple. I have entered into the Temple (14)
 “of *Osiris*, and I have arrayed myself in the apparel of
 “him that is therein. I have entered into *Re-stau*,
 “and I have seen the hidden things (15) which are
 “therein. I was shrouded [therein], but I found a
 “way for myself. I have gone into the city *Ān-āarret-f*
 “(*i.e.*, the place where nothing groweth), and I covered
 “my nakedness with the garments (16) which were
 “therein. There was given unto me the *ānti* unguent
 “[such as] women [use], along with the powder of
 “human beings. Verily *Sut* (?) (17) hath spoken unto
 “me the things which concern himself, and I said, Let
 “thy weighing be in (?) us.”

“The Majesty of the god *Ānpu* saith, (18) ‘Knowest

“thou the name of this door so as to declare it unto
 “me?’ And *Osiris*, the scribe *Ani*, triumphant in
 “peace, triumphant! saith, (19) ‘Destroyer of the god
 “*Shu*’ is the name (20) of this door. The Majesty of
 “the god *Ānpu* saith, (21) ‘Knowest thou the name of
 “the upper (22) leaf and of the lower leaf?’ ‘Lord of
 “*Maāt* (23) upon his two feet’ is the name of the upper
 “(24) leaf, and ‘Lord of twofold strength, the subduer
 “of cattle,’ (25) [is the name of the lower leaf. The
 “Majesty of the god *Ānpu* saith], ‘Since thou knowest,
 “(26) pass on, O *Osiris* the scribe, the teller (27) of the
 “divine offerings of all the gods of *Thebes*, (28) *Ani*,
 “triumphant, the lord of reverence.’”

The Introduction.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 22).]



Vignette : The deceased and his wife standing with hands raised in adoration.

Text: (1) [THE FOLLOWING] SHALL BE SAID WHEN THE OVERSEER OF THE HOUSE OF THE OVERSEER OF THE SEAL, NU, TRIUMPHANT, COMETH FORTH INTO THE HALL (2) OF DOUBLE MAÄTI¹ SO THAT HE MAY BE SEPARATED FROM EVERY SIN WHICH HE HATH DONE AND MAY BEHOLD THE FACES OF THE GODS. The Osiris Nu, triumphant, saith:— (3)

“Homage to thee, O Great God, thou Lord of double Maäti, I have come to thee, O my Lord, and I have brought myself hither that (4) I may behold thy beauties. I know thee, and I know thy name, and I know the name[s] of the two and forty gods who exist with (5) thee in this Hall of double Maäti, who live as warders of sinners and who feed upon their blood (6) on the day when the lives of men are taken into account in the presence of the god Un-nefer; in truth ‘Rekhti-merti-neb-Maäti’ (*i.e.*, ‘twin-sisters with two eyes, ladies of double Maäti’) is thy name. In truth (7) I have come to thee, and I have brought Maät (*i.e.*, right and truth) to thee, and I have destroyed wickedness for thee. [I have not done evil to] mankind. I have not oppressed the members of my family, (8) I have not wrought evil in the place of right and truth. I have had no knowledge of worthless men. I have not wrought evil. I have

¹ In other papyri this Chapter is called:—(1) “The Chapter of going into the Hall of double Maäti”; (2) “The Chapter of [the Hall of] double Maäti and of knowing [what is therein]”; and (3) “The Book of entering into the Hall of double Maäti”; see Naville, *op. cit.*, Bd. II. p. 275.

“not made to be the first [consideration] of each day
 “that excessive labour (9) should be performed for me.
 “[I have] not brought forward my name for [exaltation]
 “to honours. I have not ill-treated servants. [I have
 “not thought scorn of God.] I have not defrauded the
 “oppressed one of his property.¹ I have not done that
 “which is an abomination (10) unto the gods. I
 “have not caused harm to be done to the servant by
 “his chief. I have not caused pain. I have made no
 “man to suffer hunger. I have made no one to weep.
 “I have done no murder. (11) I have not given the
 “order for murder to be done for me. I have not
 “inflicted pain upon mankind. I have not defrauded
 “the temples of their oblations. I have not (12) pur-
 “loined the cakes of the gods. I have not carried off
 “the cakes offered to the *khvus*. I have not committed
 “fornication. I have not polluted myself [in the holy
 “places of the god of my city],² nor diminished from
 “the bushel. (13) I have neither added to nor filched
 “away land. I have not encroached upon the fields [of
 “others]. I have not added to the weights of the
 “scales [to cheat the seller]. I have not mis-read
 “the pointer of the scales [to cheat the buyer]. (14)
 “I have not carried away the milk from the mouths of
 “children. I have not driven away the cattle which
 “were upon their pastures. I have not snared (15) the

¹ Variant, “I have not caused misery, I have not caused affliction.”

² The words in brackets are added from the Papyrus of Amen-neb (Brit. Mus. No. 9964); see Naville, *op. cit.*, Bd. II., p. 282.

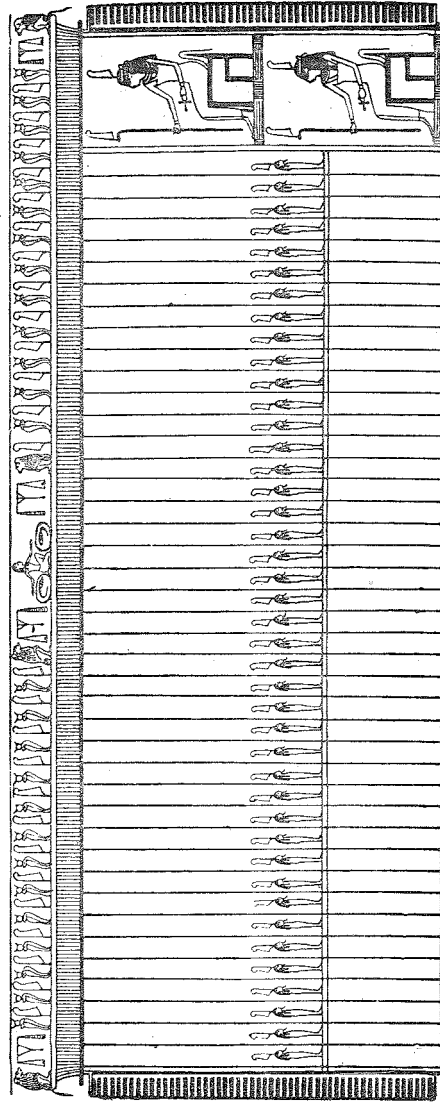
“feathered fowl of the preserves of the gods. I have
 “not caught fish [with bait made of] fish of their kind.
 “I have not turned back the water at the time [when
 “it should flow]. I have not cut (16) a cutting in a
 “canal of running water. I have not extinguished a
 “fire (*or* light) when it should burn. I have not vio-
 “lated the times¹ [of offering] the chosen meat-offerings.
 “I have not driven off (17) the cattle from the property
 “of the gods. I have not repulsed God in his mani-
 “festations. I am pure. I am pure. I am pure. I
 “am pure. My purity is the purity of that (18) great
 “*Bennu* which is in the city of Suten-henen (Hera-
 “cleopolis), for, behold, I am the nose of the God of
 “the winds, who maketh all mankind to live on (19)
 “the day when the Eye (*Utchat*) of Rā is full in Annu
 “(Heliopolis) at the end of the second month² of the
 “season *Pert* (*i.e.*, the season of growing) [in the
 “presence of the divine lord of this earth].³ I have
 “seen the Eye of Rā when it was full in Annu, there-
 “fore let not evil befall me (20) in this land and in
 “this Hall of double Maāti, because I, even I, know
 “the name[s] of these gods who are therein [and who
 “are the followers of the great god].”⁴

¹ Variant, “I have not defrauded the gods of their chosen meat offerings.”

² *I.e.*, the month called by the Copts Mekhir, the sixth month of the Egyptian year.

³ These words are added from the Papyrus of Nebsemi.

⁴ These words are added from the Papyrus of Ani.



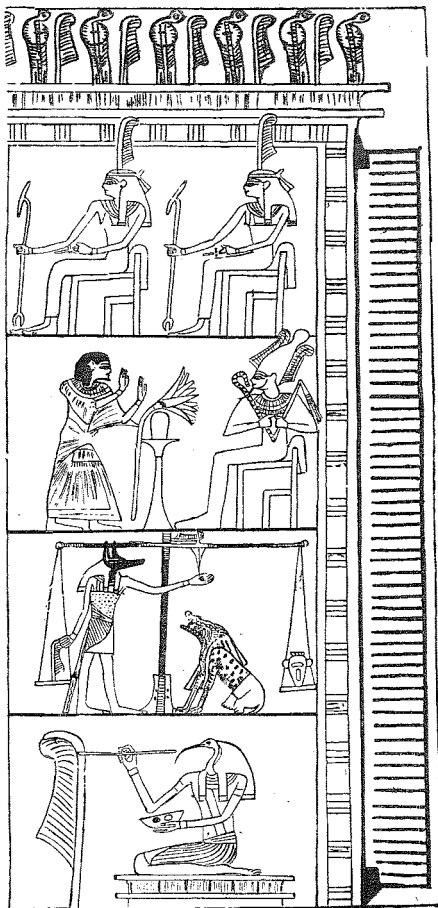
THE HALL OF DOUBLE MAATI. (From the Papyrus of Nebsemi.)

Each of the forty-two gods wears the feather of Maāt on his head, and the Maāt goddesses are seated at the end of the Hall. Above each god is written the address of the deceased to him, and below him is the negative statement, but these texts have been omitted from the above plan to make clearer the general arrangement of the Hall according to the vignette.

The Negative Confession.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 30).]

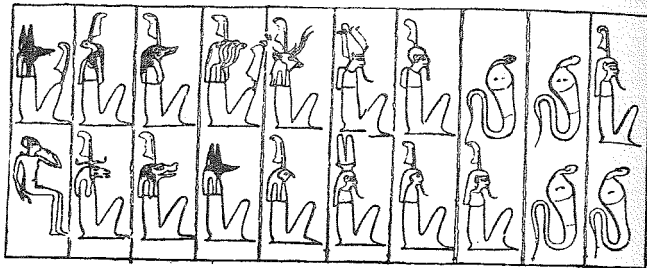
Vignette:¹ The Hall of double Maati, that is to say the Hall of the goddesses Isis and Nephthys who symbolize Right and Truth; herein are seated or stand forty-two gods, to each of whom the deceased must address a prescribed negative statement. At each end is one half of a folding door, one having the name of NEB-MAAT-HERI-TEP-RE-TUI-F and the other of NEB-PEHTI-QESU-MENMENET.² On the centre of the roof, which has a cornice of uraei, typifying divinity, and feathers, symbolic of Maat, is a



¹ The vignette here described is that of the Papyrus of Ani, sheet 31.

² See above, p. 359.

seated deity,¹ painted bluish-green, with hands extended, the right over the Eye of Horus, and the left over a pool. At the end of the Hall are four small vignettes, in which are depicted:—1. The Maāti goddesses, each seated upon a throne and holding a sceptre in her right hand, and the emblem of life in her left. 2. The deceased, arrayed in white, standing before the god Osiris with both hands raised in adoration. 3. A balance with the heart, symbolizing the conscience of the deceased, in one scale, and the feather, emblematic of Right and Truth, in the other. The god Anubis is testing the tongue of the balance, and close by stands the monster *Ām-met*. 4. Thoth, ibis-headed, seated upon a pylon-shaped pedestal, painting a large feather of Maāt. In the Papyrus of *Anhai* the gods are seated in a double row; each has his characteristic head, and nearly all wear the feather of Maāt.



Twenty of the Judges of the Dead. (From the Papyrus of *Anhai*.)

Text: The scribe Nebseni, triumphant, saith:—

1. "Hail, thou whose strides are long, who comest forth from *Ānnu* (Heliopolis), I have not done iniquity.
2. "Hail, thou who art embraced by flame, who comest forth from *Kher-āḥa*,² I have not robbed with violence.

¹ In the XVIIth Chapter, line 46 (see above, p. 97) this god is called *Heh*, *i.e.*, "Millions of years."

² A city near Memphis.

3. "Hail, thou divine Nose (*Fenti*), who comest forth from *Khemennu* (Hermopolis), I have not done violence [to any man].

4. "Hail, thou who eatest shades, who comest forth from the place where the Nile riseth,¹ I have not committed theft.

5. "Hail, *Neḥa-ḥāu*,² who comest forth from *Re-stau*, I have not slain man or woman.

6. "Hail, thou double Lion-god, who comest forth from heaven, I have not made light the bushel.

7. "Hail, thou whose two eyes are like flint,³ who comest forth from *Sekhem* (Letopolis), I have not acted deceitfully.

8. "Hail, thou Flame, who comest forth as [thou] goest back, I have not purloined the things which belong unto God.

9. "Hail, thou Crusher of bones, who comest forth from *Suten-ḥenen* (Heracleopolis), I have not uttered falsehood.

10. "Hail, thou who makest the flame to wax strong, who comest forth from *Ḥet-ka-Ptaḥ* (Memphis), I have not carried away food.

11. "Hail, *Qerti* (*i.e.*, the two sources of the Nile), who come forth from *Āmentet*, I have not uttered evil words.

12. "Hail, thou whose teeth shine, who comest forth

¹ The *Qerti* or caverns out of which flowed the Nile were thought to be situated between *Aswān* and *Philae*.

² Variant, *Neḥa-ḥrā*.

³ Variant, "like fire."

“from Ta-she (*i.e.*, the Fayyûm), I have attacked no
“man.

13. “Hail, thou who dost consume blood, who
“comest forth from the house of slaughter, I have
“not killed the beasts [which are the property of
“God].

14. “Hail, thou who dost consume the entrails, who
“comest forth from the *mābet* chamber, I have not
“acted deceitfully.

15. “Hail, thou god of Right and Truth, who comest
“forth from the city of double Maāti, I have not laid
“waste the lands which have been ploughed (?).

16. “Hail, thou who goest backwards, who comest
“forth from the city of Bast (Bubastis), I have never
“pried into matters [to make mischief].

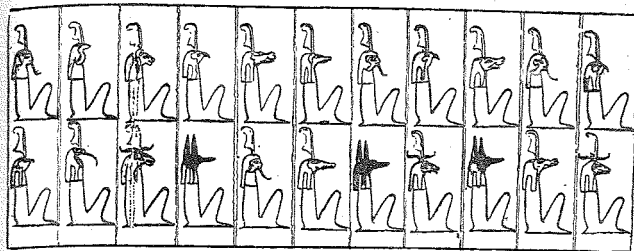
17. “Hail, Aati, who comest forth from Annu
“(Heliopolis), I have not set my mouth in motion
“[against any man].

18. “Hail, thou who art doubly evil, who comest
“forth from the nome of Āti,¹ I have not given way
“to wrath concerning myself without a cause.

19. “Hail, thou serpent Uamenti, who comest forth
“from the house of slaughter, I have not defiled the
“wife of a man.

20. “Hail, thou who lookest upon what is brought
“to him, who comest forth from the Temple of Āmsu, I
“have not committed any sin against purity.

¹ *I.e.*, the ninth nome of Lower Egypt, the capital of which was Per-Asar or Busiris.



Twenty-two of the Judges of the Dead. (From the Papyrus of Anhai.)

21. “Hail, Chief of the divine Princes, who comest
“forth from the city of Nehatu,¹ I have not struck fear
“[into any man].

22. “Hail, Khemi (*i.e.*, Destroyer), who comest
“forth from the Lake of K̄au (Khas?), I have not en-
“croached upon [sacred times and seasons].

23. “Hail, thou who orderest speech, who comest
“forth from Urit, I have not been a man of anger.

24. “Hail, thou Child, who comest forth from the
“Lake of Heq-āṭ,² I have not made myself deaf to the
“words of right and truth.

25. “Hail, thou disposer of speech, who comest forth
“from the city of Unes,³ I have not stirred up strife.

26. “Hail, Basti, who comest forth from the Secret
“city, I have made no [man] to weep.

27. “Hail, thou whose face is [turned] backwards,
“who comest forth from the Dwelling, I have not

¹ The “city of the sycamore”; a name of a city of Upper Egypt.

² The thirteenth nome of Lower Egypt.

³ The metropolis of the nineteenth nome of Upper Egypt.

“committed acts of impurity, neither have I lain with
“men.

28. “Hail, Leg of fire, who comest forth from
“Ākhekhū, I have not eaten my heart.¹

29. Hail, Kenemti, who comest forth from [the city
“of] Kenemet, I have abused [no man].

30. “Hail, thou who bringest thine offering, who
“comest forth from the city of Sau (Saïs), I have not
“acted with violence.

31. “Hail, thou lord of faces, who comest forth from
“the city of Tchefet, I have not judged hastily.

32. “Hail, thou who givest knowledge, who comest
“forth from Unth, I have not, and I
“have not taken vengeance upon the god.

33. “Hail, thou lord of two horns, who comest forth
“from Satiu, I have not multiplied [my] speech over-
“much.

34. “Hail, Nefer-Tem, who comest forth from Het-
“ka-Ptah (Memphis), I have not acted with deceit, and
“I have not worked wickedness.

35. “Hail, Tem-Sep, who comest forth from Tattu,
“I have not uttered curses [on the king].

36. “Hail, thou whose heart doth labour, who comest
“forth from the city of Tebti, I have not fouled (?)
“water.

37. “Hail, Ahi of the water, who comest forth from
“Nu, I have not made haughty my voice.

¹ *I.e.*, “lost my temper and become angry.”

38. “Hail, thou who givest commands to mankind,
“who comest forth from [Sau (?)], I have not cursed
“the god.

39. “Hail, Neheb-nefert, who comest forth from the
“Lake of Nefer (?), I have not behaved with insolence.

40. “Hail, Neheb-kau, who comest forth from [thy]
“city, I have not sought for distinctions.

41. “Hail, thou whose head is holy, who comest
“forth from [thy] habitation, I have not increased
“my wealth, except with such things as are [justly]
“mine own possessions.

42. “Hail, thou who bringest thine own arm, who
“comest forth from Aukert (underworld), I have not
“thought scorn of the god who is in my city.”

Address to the gods of the underworld.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 24).]

Vignette : The deceased standing with both hands raised in
adoration.

Text : [THEN SHALL THE HEART WHICH IS RIGHTEOUS
AND SINLESS SAY]¹ :—

(1) The overseer of the house of the overseer of the
seal, Nu, triumphant, saith :—

“Homage to you, O ye gods who dwell in your Hall

¹ These words are added from Brit. Mus. No. 9905. Other papyri introduce the address with the words :—(1) “To be said when [the deceased] cometh forth victorious from the Hall of double Maāti”; (2) “To be said when he cometh forth to the gods of the underworld”; (3) “The words which [are to be said] after the Hall of double Maāti.”

"of double Maāti, I, even I, know (2) you, and I know
 "your names. Let me not fall under your knives of
 "slaughter, and bring ye not forward my wickedness
 "unto the god in whose train ye are; (3) and let not
 "evil hap come upon me by your means. O declare
 "ye me right and true in the presence of Neb-er-tcher,
 "because I have done that which is right and true in
 "'Ta-merá (Egypt). (4) I have not cursed God, and
 "let not evil hap come upon me through the king who
 "dwelleth in my day. Homage to you, O ye gods, who
 "dwell in your Hall of double Maāti, (5) who are with-
 "out evil in your bodies, and who live upon right and
 "truth, and who feed yourselves upon right and truth
 "in the presence of the god Horus, who (6) dwelleth in
 "his divine Disk: deliver ye me from the god Baba
 "who liveth upon the entrails of the mighty ones
 "upon the day of the great judgment. (7) O grant
 "ye that I may come to you, for I have not committed
 "faults, I have not sinned, I have not done evil, I have
 "not borne false witness; (8) therefore let nothing [evil]
 "be done unto me. I live upon right and truth, and I
 "feed upon right and truth. I have performed the
 "commandments of men [as well as] the things whereat
 "are gratified the gods, (9) I have made the god to be
 "at peace [with me by doing] that which is his will.
 "I have given bread to the hungry man, and water to
 "the thirsty man, and apparel to the naked (10) man,
 "and a boat to the [shipwrecked] mariner. I have
 "made holy offerings to the gods, and sepulchral meals

"to the *khus*. Be ye then my deliverers, (11) be ye
 "then my protectors, and make ye not accusation
 "against me in the presence of [the great god]. I
 "am clean of mouth and clean of hands; therefore
 "let it be said unto me by those who shall behold
 "me, 'Come in peace; come in peace,' (12) for I have
 "heard that mighty word which the spiritual bodies
 " (*sāhu*)¹ spake unto the Cat (13) in the House of
 "Hapt-re. I have been made to give evidence before
 "the god Hrā-f-ḥa-f (*i.e.*, he whose face is behind him),
 "and he hath given a decision [concerning me]. I
 "have seen the things over which the persea tree
 "spreadeth [its branches] (14) within Re-stau. I am
 "he who hath offered up prayers to the gods and who
 "knoweth their persons. I have come and I have ad-
 "vanced to make the declaration of right and truth,
 "and to set the (15) balance upon what supporteth it
 "within the region of Aukert. Hail, thou who art
 "exalted upon thy standard, thou lord of the *Atefu*
 "crown, whose name is proclaimed as 'Lord of the
 "winds,' deliver thou me (16) from thy divine mes-
 "sengers who cause dire deeds to happen, and who
 "cause calamities to come into being, and (17) who
 "are without coverings for their faces, for I have
 "done that which is right and true for the Lord of
 "right and truth. I have purified myself and my
 "breast (18) with libations, and my hinder parts

¹ The ordinary reading is, "For I have heard the word which was spoken by the Ass with the Cat."

“with the things which make clean, and my inner parts have been in the Pool of right and truth. There is no single member of mine which lacketh right and truth. (19) I have been purified in the Pool of the south, and I have rested in the northern city which is in the Field of the Grasshoppers, where—in the divine sailors of Rā bathe at the (20) second hour of the night and at the third hour of the day. And the hearts of the gods are gratified (?) after they have passed through it, whether it be by night, or whether it be by day, and they say unto me, (21) “Let thyself come forward.’ And they say unto me, “Who, then, art thou?’ And they say unto me, “What is thy name?’ ‘I am he who is equipped under the flowers [and I am] the dweller in his olive tree,’ (22) is my name. And they say unto me straightway, ‘Pass thou on’; and I passed on by the city to the north of the olive tree. What, then, didst thou see there? The leg and the thigh. What, then, (23) didst thou say unto them? Let me see rejoicings in those lands of the Fenkhu.¹ And what did they give unto thee? A flame of (24) fire and a tablet (*or* sceptre) of crystal. What, then, didst thou do therewith? I buried them by the furrow of Mānāat as “things for the night.’ (25) What, then didst thou find by the furrow of Māāat? A sceptre of flint, the name of which is ‘Giver of winds.’ What, then,

¹ A people who dwelt, probably, on the north-east frontier of Egypt, and who have been by some identified with the Phenicians.

“didst thou do to the flame of fire and the (26) tablet (*or* sceptre) of crystal after thou hadst buried them? “I uttered words over them in the furrow, [and I dug them out therefrom];¹ I extinguished the fire, and I broke the tablet (*or* sceptre), and I created (27) a pool of water. ‘Come, then,’ [they say,] ‘and enter in through the door of this Hall of double Maati, for thou knowest us.’”

“‘We will not let thee enter in through us,’ say the bolts of (28) this door, ‘unless thou tellest [us] our names’; ‘Tongue [of the Balance] of the place of right and truth’ is your name. ‘I will not let thee enter in by me,’ saith the [right] lintel (29) of this door, ‘unless thou tellest [me] my name’; Balance of the support of right and truth’ is thy name. ‘I will not let thee enter in by me,’ saith the [left] lintel of this door, (30) ‘unless thou tellest [me] my name’; “[Balance of wine’ is thy name. ‘I will not let thee pass over me,’ saith the threshold of this door, ‘unless thou tellest [me] my name’; ‘Ox of the god Seb’ is thy name. ‘I will not open unto thee,’ saith the fastening of this door, ‘unless thou tellest [me] my name’; ‘Flesh of his mother’ is thy name. ‘I will not open unto thee,’ saith the socket of the fastening of this door, ‘unless thou tellest me my name’;]¹ “‘Living eye of the god Sebek, the lord of Bakhau,’ is thy name. ‘I will not open unto thee [and I will not let thee enter in by me,’ saith the guardian of the

¹ These words are added from the Papyrus of Nebseni.

“leaf of] this door, ‘unless (31) thou tellest [me] my name’; ‘Elbow of the god Shu when he placeth himself to protect Osiris’ is thy name. ‘We will not let thee enter in by us,’ say the posts of this door, ‘unless thou tellest us our names’; (32) ‘Children of the uraei-goddesses’ is your name.¹ ‘Thou knowest us; [they say], (33) ‘pass on, therefore, by us.’

“‘I will not let thee tread upon me,’ saith the floor of (34) this Hall of double Maāti, ‘because I am silent and I am holy, and because I do not know the name[s] of thy two feet wherewith thou wouldst walk (35) upon me; therefore tell them to me.’ ‘Traveller (?) of the god Khas’ is the name of my right foot, and ‘Staff of the goddess Hathor’ is the name of my left foot.’ (36) ‘Thou knowest me,’ [it saith], ‘pass on therefore over me.’”

“‘I will not make mention of thee,’ saith the guardian of the door of this Hall of double Maāti, ‘unless thou tellest [me] my name’; ‘Discerner of (37) hearts and searcher of the reins’ is thy name. ‘Now will I make mention of thee [to the god]. But who is the god that dwelleth in his hour? Speak thou it’ (*i.e.*, his name). Māau-Taui (*i.e.*, he who keepeth the record of the two lands) [is his name]. ‘Who then is (38) Māau-Taui?’ He is Thoth. ‘Come,’ saith Thoth. ‘But why hast thou come?’ I have come, and I press

¹ The Papyrus of Nu continues, “I will not open unto thee and I will not let thee pass by me,” saith the Guardian of this door, ‘unless (33) thou tellest [me] my name’; ‘Ox of Seb’ is thy name.” See above, l. 30.

“forward that I may be mentioned. What now (39) is thy condition? I, even I, am purified from evil things, and I am protected from the baleful deeds of those who live in (40) their days; and I am not among them. ‘Now will I make mention of thee [to the god].’¹ ‘[Tell me now], who is he² whose (44) heaven is of fire, whose walls [are surmounted by] living uraei, and the floor of whose house is a stream of water? Who is he, I say?’ It is (45) Osiris. “‘Come forward, then: verily thou shalt be mentioned [to him]. Thy cakes [shall come] from the Eye of Rā, and thine ale [shall come] from (46) the Eye of Rā, and the sepulchral meals which shall be brought to thee upon earth [shall come] from the Eye of Rā. This hath been decreed for the Osiris the overseer of the house of the overseer of the seal, Nu, triumphant.’”

RUBRIC: (47) The making of the representation of what shall happen in this Hall of double Maāti. This chapter shall be said [by the deceased] after he hath been cleansed and purified, and when he is arrayed in apparel, (48) and is shod with white leather sandals, and his eyes have been painted with antimony, and [his body] hath been anointed with unguent of *ānti*, and when he offereth oxen, and feathered fowl, and incense, and cakes, and ale, and (49) garden herbs. And, behold, thou shalt draw a representation of this in colour upon a new tile moulded from (50) earth upon which neither a pig nor other animals have trodden. And if [thou] doest this book upon it [in writing, the deceased] shall flourish, and his children (51) shall flourish, and [his name] shall never fall into

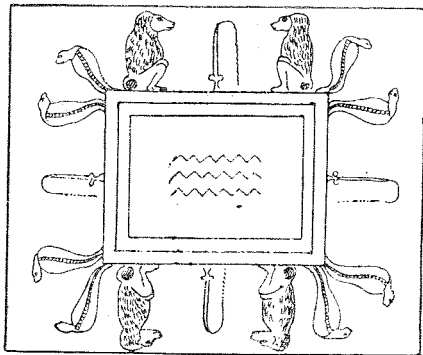
¹ Here the Papyrus repeats a passage given above.

² The words *semā-kuā* are superfluous.

oblivion, and he shall be as one who filleth (*i.e.*, satisfieth) the heart of the king and of his princes. And bread, and cakes, and sweetmeats, (52) and wine, and pieces of flesh shall be given unto him upon the altar of the great god; and he shall not be turned back at any door in Ámentet, and he shall be (53) brought in along with the kings of Upper and Lower Egypt, and he shall be in the train of Osiris,¹ continually and regularly for ever.²

CHAPTER CXXVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 24).]



Vignette: A lake of fire, at each corner of which is seated a dog-headed ape.

¹ After "Osiris" a Paris papyrus adds, "He shall come forth in whatsoever form he is pleased to appear as a living soul for ever and ever."

² In the Papyrus of Ani (sheet 33) this Rubric comes after Chapter XLIII., and is written below the vignette of Chapter CXXVI.

Text: ¹ (1) The overseer of the house of the overseer of the seal, Nu, triumphant, the son of the overseer of the house of the overseer of the seal, Ámen-ĥetep, triumphant, saith:— (2)

"Hail, ye four apes who sit in the bows of the boat of (3) Rā, who convey right and truth to Neb-er-tcher, who sit in judgment (4) on my misery and on my strength, who make the gods to rest contented by means of the flame of (5) your mouths, who offer holy offerings to the gods and sepulchral meals to the *khús*, (6) who live upon right and truth, and who feed upon (7) right and truth of heart, who are without deceit and fraud, and to whom wickedness is an abomination, (8) do ye away with my evil deeds, and put ye away my sin [which deserved stripes upon earth, and destroy ye any evil whatsoever that belongeth unto me],² and let there be no obstacle whatsoever on my part (9) towards you. O grant ye that I may make my way through the underworld (*ammehet*), let me enter into Re-stau, let me pass through (10) the hidden pylons of Ámentet. O grant that there may be given to me cakes, (11) and ale, and sweetmeats (?), even as [they are given] to the living *khús*, and grant that I may enter in (12) and come forth from Re-stau."

"[The four apes make answer, saying], Come, then,

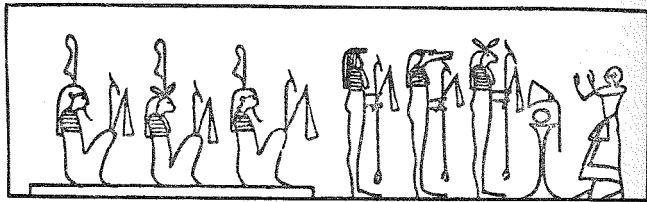
¹ This Chapter has no title either in the Theban or in the Saïte Recension.

² The words in brackets are added from Brit. Mus. No. 9913.

“for we have done away with thy wickedness, and we
 “have put away thy sin, along with the [sin deserving
 “of] stripes which thou [didst commit] upon earth, and
 “we have destroyed [all] the (13) evil which belonged
 “to thee upon the earth. Enter, therefore, into Re-
 “stau, and pass thou through the hidden pylons of
 “Ămentet, and there shall be given unto thee cakes,
 “(14) and ale, and sweetmeats (?), and thou shalt come
 “forth and thou shalt enter in at thy desire, even as
 “do those *khús* who are favoured [of the god], and
 “thou shalt be proclaimed (*or* called) each day in the
 “horizon.”

CHAPTER CXXVIIA.

[From the Tomb of Rameses IV. (see Naville, *op. cit.*, Bd. I.
 Bl. 141; Lefébure, *Tombeau de Ramsès IV.*, Plate 13).]



Vignette: This version of the CXXVIIth Chapter has not yet been found in the papyri containing the Theban Recension. In the Saïte Recension (Lepsius, *op. cit.*, Bl. 51) the deceased stands, with both hands raised in adoration, before a table of offerings placed in the presence of six gods, three standing

upright and three seated, each of whom holds in his hands a flail and a sceptre. The first god has the head of a bull, the second is jackal-headed, the third is snake-headed, the fourth is human-headed, the fifth is bull-headed, and the sixth is human-headed. The last three have feathers, emblematic of right and truth, on their heads.

Text: (1) THE BOOK OF THE PRAISE OF THE GODS OF THE QERTI¹ WHICH A MAN SHALL RECITE WHEN HE COMETH FORTH BEFORE THEM TO ENTER IN TO SEE THE GOD IN THE GREAT TEMPLE OF THE UNDERWORLD. And he shall say:—

“Homage to you, O ye gods of the *Qerti*, (2) ye
 “divine dwellers in Ămentet! Homage to you, O ye
 “guardians of the doors of the underworld, who keep
 “ward over the god, who bear and proclaim [the names
 “of those who come] into the presence of the god (3)
 “Osiris, and who hold yourselves ready, and who praise
 “[him], and who destroy the Enemies of Rā. O send
 “ye forth your light and scatter ye the darkness [which
 “is about] you, and behold ye the holy and divine (4)
 “Mighty One, O ye who live even as he liveth, and
 “call ye upon him that dwelleth within his divine
 “Disk. Lead ye the King of the North and of the
 “South, (Heq-Maāt-Rā-setep-en-Ămen), the son of the
 “Sun, (Rā-meses-meri-Ămen-Rā-heq-Maāt), through
 “your doors, may his divine soul enter into your hidden
 “places, (5) [for] he is one among you, and he hath

¹ *I.e.*, districts or divisions of the underworld.

“shot forth calamities upon the serpent fiend *Āpep*,
 “and he hath beaten down the obstacles [which *Āpep*
 “set up] in *Āmentet*. Thy word hath prevailed mightily
 “over thine enemies, O great God, who livest in thy
 “divine Disk; thy word hath (6) prevailed mightily
 “over thine enemies, O Osiris, Governor of *Āmentet*;
 “thy word hath prevailed mightily over thine enemies
 “in heaven and in earth, O thou King of the North and
 “of the South, (*Ḥeq-Maāt-Rā-setep-en-Āmen*), the son
 “of the Sun, (*Rā-meses-meri-Āmen-Rā-ḥeq-Maāt*), and
 “over the sovereign princes of every god and of every
 “goddess, (7) O Osiris, Governor of *Āmentet*; he hath
 “uttered words in the presence [of the god in] the
 “valley of the dead, and he hath gained the mastery
 “over the mighty sovereign princes. Hail, ye door-
 “keepers (?), hail, ye doorkeepers, who guard your
 “gates, who punish (8) souls, who devour the bodies
 “of the dead, who advance over them at their examina-
 “tion in the places of destruction, who give right and
 “truth to the soul and to the divine *khu*, the beneficent
 “one, (9) the mighty one, whose throne is holy in *Ākert*,
 “who is endowed with soul like *Rā* and who is praised
 “like Osiris, lead ye along the King of the North and
 “of the South, (*Ḥeq-Maāt-Rā-setep-en-Āmen*), the son
 “of the Sun, (*Rā-meses-meri-Āmen-Rā-ḥeq-Maāt*), un-
 “bolt ye for him (10) the doors, and open [ye] the place
 “of his *Qerti* for him. Behold, make ye his word to

“triumph over his enemies, and indeed let meat-offer-
 “ings and drink-offerings be made unto him by the god
 “of the double door, and let him (11) put on the
 “*nemmes* crown of him that dwelleth in the great
 “and hidden shrine. Behold the image of *Ḥeru-*
 “*khuti* (*Harmachis*), who is doubly true, and who is
 “the divine Soul and the divine and (12) perfect *Khu*;
 “he hath prevailed with his hands. The two great
 “and mighty gods cry out to the King of the North
 “and South (*Ḥeq-Maāt-Rā-setep-en-Āmen*), the son
 “of the Sun, (*Rā-meses-meri-Āmen-Rā-ḥeq-Maāt*), they
 “rejoice in him, they sing praises to (13) him, [and
 “clap] their hands, they accord him their protec-
 “tion, and he liveth. The King of the North and
 “South (*Ḥeq-Maāt-Rā-setep-en-Āmen*), the son of
 “the Sun, (*Rā-meses-meri-Āmen-Rā-ḥeq-Maāt*), riseth
 “like a living soul in heaven. He hath been com-
 “manded to (14) make his transformations, he hath
 “made himself victorious before the divine sovereign
 “chiefs, and he hath made his way through the
 “gates of heaven, and of earth, and of the under-
 “world, even as hath *Rā*. The King of the North
 “and South, (*Ḥeq-Maāt-Rā-setep-en-Āmen*), the son
 “of the Sun, (*Rā-meses-meri-Āmen-Rā-ḥeq-Maāt*), (15)
 “saith, ‘Open unto me the gate[s] of heaven, and of
 “earth, and of the underworld, for I am the divine soul

“of Osiris and I rest in him, and let me pass through
 “their halls. Let [the gods] sing praises unto me
 “[when] they see (16) me; let me enter and let favour
 “be shown unto me; let me come forth and let me be
 “beloved; and let me go forward, for no defect or fail-
 “ing hath been found clinging unto me.”

CHAPTER CXXVIII.

[From the Papyrus of Ptaḥ-mes (Naville, *op. cit.*, Bd. I. Bl. 142).]

Vignette : Sixteen gods in four groups, each containing two pairs; before each group is a table of offerings.

Text : (1) A CHAPTER TO BE RECITED ON COMING BEFORE THE DIVINE SOVEREIGN CHIEFS OF OSIRIS TO OFFER PRAISE UNTO THE GODS WHO ARE THE GUIDES OF THE UNDERWORLD. Osiris (2) the chief scribe and draughtsman, Ptaḥ-mes, triumphant, saith :—

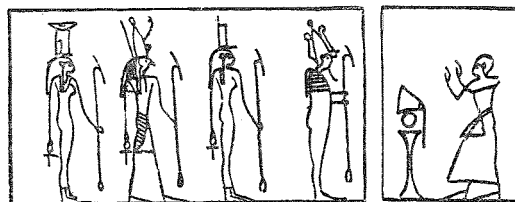
“Homage to you, O ye gods who dwell in the *Qerti*,¹
 “ye gods who dwell in Amentet, (3) who keep ward
 “over the gates of the underworld and are the guardians
 “[thereof], who bear and proclaim [the names of those
 “who come] into the (4) presence of Osiris, who praise
 “him and who destroy the enemies of Rā. O send
 “forth your light and (5) scatter ye the darkness

¹ *I. e.*, divisions of the underworld.

“[which is about] you, and look upon the face of
 “Osiris, O ye who live even as he liveth, and praise
 “[ye] him (6) that dwelleth in his Disk, and lead [ye]
 “me away from your calamities. Let me come forth
 “and let me enter in through (7) your secret places, for
 “I am a mighty prince among you, for I have done
 “away with evil there, and I have beaten down the (8)
 “obstacles (?) [which have been set up] in Amentet.
 “Thou hast been victorious over thine enemies, O thou
 “that dwellest in thy Disk; thou hast been victorious
 “over thine (9) enemies, O Thoth, who producest (?)
 “statutes; thou hast been victorious over thine enemies,
 “O Osiris, (10) the chief scribe and draughtsman, Ptaḥ-
 “mes, triumphant; thou hast been triumphant over
 “thine enemies, O Osiris, thou Governor of Amentet,
 “in heaven and upon earth in the presence of the (11)
 “divine sovereign chiefs of every god and of every god-
 “dess; and the food (?) of Osiris, the Governor of
 “Amentet, is in the presence of the god whose name
 “is hidden before (12) the great divine sovereign chiefs.
 “Hail, ye guardians of the doors, ye [gods] who keep
 “ward over their habitations (?), who keep the reckon-
 “ing, and who commit [souls] to (13) destruction, who
 “grant right and truth to the divine soul which is
 “established, who are without evil in the abode of
 “Aḳert, (14) who are endowed with soul even as is
 “Rā, and who are as is Osiris, guide ye
 “Osiris the chief scribe, the draughtsman, (15) Ptaḥ-
 “mes, triumphant, open ye unto him the gates of the

“underworld, and the uppermost part of his estate and
 “his *Qert*. (16) Behold, make [ye him] to be victorious
 “over his enemies, provide [ye him] with the offerings
 “of the god of the underworld, make noble the divine
 “being who dwelleth in the *nemmes* (17) crown, the
 “lord of the knowledge of *Åkert*. Behold, stablish
 “. this soul in right and truth, (18) [and let it
 “become] a perfect soul that hath gained the mastery
 “with its two hands. The great and mighty gods cry
 “out, ‘He hath gotten the victory,’ (19) and they
 “rejoice in him, and they ascribe praise unto him
 “with their hands, and they turn unto him their
 “faces. (20) The living one is triumphant, and is
 “even like a living soul dwelling in heaven, and he
 “hath been ordered to perform [his] transformations.
 “Osiris (21) triumphed over his enemies, and Osiris,
 “the chief scribe and draughtsman, Ptaḥ-mes, trium-
 “phant, hath gained the victory (22) over his enemies
 “in the presence of the great divine sovereign chiefs
 “who dwell in heaven, and in the presence of the great
 “divine sovereign chiefs who dwell upon the earth.”

CHAPTER CXXVIII.

[From Lepsius, *Todtenbuch*, Bl. 51.]

Vignette : The deceased standing before a table of offerings, with both hands raised in adoration, in the presence of the gods Osiris, Isis, Horus the son of Isis, and Nephthys.

Text: A HYMN OF PRAISE TO OSIRIS. (1) The Osiris, *Åuf-ånkh*, triumphant, saith :—

“Homage to thee, O Osiris Un-nefer, triumphant,
 “thou son of Nut, thou first-born son of Seb, thou
 “mighty one who comest forth from Nut, thou King
 “in the city of Nifu-ur,¹ thou Governor of *Åmentet*,
 “thou lord (2) of *Åbtu* (Abydos), thou lord of souls,
 “thou mighty one of strength, thou lord of the *atef*
 “crown in *Suten-henen*, thou lord of the divine form
 “in the city of Nifu-ur, thou lord of the tomb, thou
 “mighty one of souls in *Taḥtu*, thou lord of [sepulchral]

¹ A name of the city of Abydos.

“offerings, thou whose festivals are many in Tattu. (3)
 “The god Horus exalteth his father in every place (*or*
 “shrine), and he uniteth [himself] unto the goddess
 “Isis and unto her sister Nephthys; and the god
 “Thoth reciteth for him the mighty glorifyings which
 “are within him, [and which] come forth from his
 “mouth, and the heart of Horus is stronger than that
 “of all the gods. (4) Rise up, then, O Horus, thou son
 “of Isis, and avenge thy father Osiris. Hail, O Osiris,
 “I have come unto thee; I am Horus and I have
 “avenged thee, and I feed this day upon the sepulchral
 “meals of oxen, and feathered fowl, and upon all the
 “beautiful things [offered] unto Osiris. Rise up, then,
 “O Osiris, (5) for I have struck down for thee all thine
 “enemies, and I have taken vengeance upon them for
 “thee. I am Horus upon this beautiful day of thy
 “fair rising in thy Soul which exalteth thee along with
 “itself on this day before thy divine sovereign princes.
 “Hail, O Osiris, (6) thy *ka* hath come unto thee and
 “rests with thee, and thou retest therein in thy name
 “of Ka-Hetep. It maketh thee glorious in thy name of
 “Khu, and it maketh me like unto the Morning Star
 “in thy name of Pehu, and it openeth for thee (7) the
 “ways in thy name of Ap-uat. Hail, O Osiris, I have
 “come unto thee and I have set thine enemies under
 “thee in every place, and thou art triumphant in
 “the presence of the company of the gods and of the
 “divine sovereign chiefs. Hail, O Osiris, thou hast
 “received thy sceptre and (8) the place whereon thou

“art to rest, and thy steps are under thee. Thou
 “bringest food to the gods, and thou bringest sepul-
 “chral meals unto those who dwell in their tombs.
 “Thou hast given thy might unto the gods and thou
 “hast created the Great God; thou hast thy existence
 “with them in their spiritual bodies, thou gatherest
 “thyself unto (9) all the gods, and thou hearest the
 “word of right and truth on the day when offerings to
 “this god are ordered on the festivals of Uka.”

CHAPTER CXXIX.

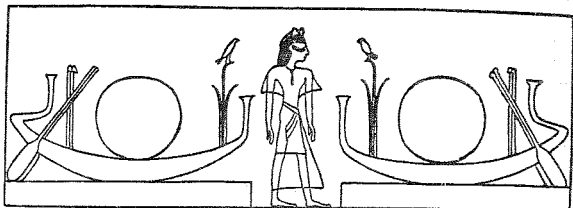


Vignette: This Chapter is without a vignette in the Theban Recension; in the Turin Papyrus we find the deceased poling along a boat wherein are Ra and the *Bennu* bird, and in front of the boat stand a table of offerings, the god Osiris, and the Tet.

Text: See Chapter C.

CHAPTER CXXX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 17).]



Vignette : The deceased standing between the two boats of the sun. In the Saïte Recension (see Lepsius, *op. cit.*, Bl. 52) the deceased is seen standing in the stern of a boat behind Rā and two other gods.

Text : (1) ANOTHER CHAPTER OF MAKING PERFECT THE *KHU*, WHICH IS [TO BE RECITED ON] THE BIRTH-DAY OF OSIRIS, AND OF MAKING TO LIVE THE SOUL FOR EVER.¹ (2) The overseer of the house of the overseer of the seal, Nu, triumphant, saith :—

“The heavens are opened, the earth is opened, the West is opened, the East is opened, the southern half of heaven is opened, the northern half of heaven is opened, the doors are opened, and the (3) gates are thrown wide open to Rā [as] he cometh forth from

¹ Variant, “The Book of making the soul to live for ever. [To be recited] on the day of embarking in the boat of Rā to pass over to the chiefs of flame.” See Naville, *op. cit.*, Bd. II. p. 338.

“the horizon. The *Sektet* boat openeth for him the double doors and the *Mātet* boat bursteth open [for him] the gates; he breatheth, and the god (4) Shu [cometh into being], and he createth the goddess Tefnut. Those who are in the following of Osiris follow in his train, and the overseer of the house of the overseer of the seal, Nu, triumphant, (5) followeth on in the train of Rā. He taketh his iron weapon and he forceth open the shrine even as doth Horus, and pressing onwards he advanceth unto the hidden things of his habitations with the libations of (6) his divine shrine; the messenger of the god that loveth him. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, bringeth forth the right and the truth, and he maketh to advance the going forward¹ of (7) Osiris. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, taketh in [his hand[s] the cordage and he bindeth fast the shrine. Storms are the things which he abominateth. (8) Let no water-flood be nigh unto him, let not the Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, be repulsed before Rā, and let him not be made to turn back; for, behold, the Eye is in his two hands. (9) Let not the Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, walk in the valley of darkness, let him not enter into (10) the Lake of those who are evil, and let him have

¹ Or, “images.”

“no existence among the damned, even for a moment.
 “Let not the Osiris Nu fall headlong (11) among those
 “who would lead him captive, and let not [his] soul go
 “in among them. Let his divine face take possession
 “of the place behind the block, the block of the god
 “Septu.”

“Hymns of praise be unto you, O ye divine beings of
 “the Thigh, (12) the knives of God [work] in secret,
 “and the two arms and hands of God cause the light
 “to shine; it is doubly pleasant unto him to lead the
 “(13) old unto him along with the young at his season.
 “Now, behold, the god Thoth dwelleth within his
 “hidden places, and he performeth the ceremonies of
 “libation (14) unto the god who reckoneth millions of
 “years, and he maketh a way through the firmament,
 “and he doeth away with storms and whirlwinds from
 “his stronghold, and the Osiris Nu, the overseer
 “of the house of the overseer of the seal, triumphant,
 “arriveth in the places of his (15) habitations. [O ye
 “divine beings of the Thigh], do ye away with his
 “sorrow, and his suffering, and his pain, and may the
 “sorrow of the Osiris [Nu] be altogether put away. Let
 “the Osiris Nu, the overseer of the house of the over-
 “seer of the seal, triumphant, gratify (16) Rā, let him
 “make a way into the horizon of Rā, let his boat be
 “made ready for him, let him sail on happily, and let
 “Thoth put light into [his] heart; (17) then shall the
 “Osiris Nu, triumphant, praise and glorify Rā, and Rā
 “shall hearken unto his words, and he shall beat down

“the obstacles which come from his enemies. I have
 “not been (18) shipwrecked, I have not been turned
 “back in the horizon, for I am Rā-Osiris, and the
 “Osiris Nu, the overseer of the house of the overseer
 “of the seal, shall not be shipwrecked (19) in the
 “Great Boat. Behold him whose face is in the god
 “of the Thigh, because the name of Rā is in the body
 “of the Osiris Nu, the overseer of the house of the
 “overseer of the seal, and his honour is in his mouth;
 “(20) he shall speak unto Rā, and Rā shall hearken
 “unto his words.”

“Hymns of praise unto thee, O Rā, in the horizon,
 “and homage unto thee, O thou that purifiest with
 “light (21) the denizens of heaven, O thou who hast
 “sovereign power over heaven at that supreme moment
 “when the paddles of thine enemies move with thee!
 “The Osiris Nu, the overseer of the house of the overseer
 “of the seal, triumphant, (22) cometh with the ordering
 “of right and truth, for there is an iron firmament in
 “Amentet which the fiend Apep hath broken through
 “with his storms before the double Lion-god, (23) and
 “this will the Osiris Nu set in order; O hearken ye,
 “ye who dwell upon the top of the throne of majesty.
 “The Osiris Nu shall come in among thy divine sove-
 “reign chiefs, (24) and Rā shall deliver him from Apep
 “each day so that he may not come nigh unto him,
 “and he shall make himself vigilant. The Osiris Nu
 “shall have power over the things which are written,
 “he shall receive (25) sepulchral meals, and the god

"Thoth shall provide him with the things which should
 "be prepared for him. The Osiris Nu maketh right
 "and truth to go round about the bows in the Great
 "Boat, (26) and hath triumph among the divine
 "sovereign chiefs, and he establisheth [it] for millions
 "of years. The divine chiefs guide him and give unto
 "him a passage in the boat (27) with joy and gladness;
 "the first ones among the company of the sailors of Rā
 "are behind him, and he is happy. Right and truth
 "are exalted, and they have come unto their divine
 "lord, and praises have been ascribed unto (28) the
 "god Neb-er-tcher. The Osiris Nu, the overseer of
 "the house of the overseer of the seal, triumphant,
 "hath taken in his hands the weapon and he hath
 "made his way through heaven therewith; the denizens
 "thereof have ascribed praises unto him as [unto] a
 "divine being who standeth up (29) and never sinketh
 "to rest. The god Rā exalteth him by reason of what
 "he hath done, and he causeth him to make of none
 "effect the whirlwind and the storm; he looketh (30)
 "upon his splendours, and he stablisheth his oars, and
 "the boat saileth round about in heaven, rising like
 "the sun in the darkness. Thoth, the mighty one,
 "leadeth the Osiris Nu (31) within his eye, and he
 "sitteth [upon his] thigh[s] in the mighty boat of
 "Kheperà; he cometh into being, and the things which
 "he saith come to pass. (32) The Osiris Nu ad-
 "vanceth, and he journeyeth round about heaven unto
 "Amentet, the fiery deities stand up before him, and

"the god Shu rejoiceth exceedingly, and they take in
 "their hands the bows [of the boat] of Rā along with
 "his divine mariners. (33) Rā goeth round about and
 "he looketh upon Osiris. The Osiris Nu is at peace,
 "the Osiris Nu is at peace. He hath not been driven
 "back, the flame of thy moment (34) hath not been
 "taken away from him, [O Rā,] the whirlwind and
 "storm of thy mouth have not come forth against
 "him, he hath not journeyed upon the path of the
 "crocodile—for he abominateth (35) the crocodile—
 "and it hath not drawn nigh unto him. The Osiris
 "Nu embarketh in thy boat, O Rā, (36) he is furnished
 "with thy throne, and he receiveth thy spiritual form.
 "The Osiris Nu travelleth over the paths of Rā at
 "daybreak to drive back the fiend Nebt; [he] cometh
 "(37) upon the flame of thy boat, [O Rā,] upon
 "that mighty Thigh. The Osiris Nu knoweth it,
 "and he attaineth unto thy boat, (38) and behold
 "he [sitteth] therein; and he maketh sepulchral
 "offerings."

RUBRIC: [This chapter shall be] recited over a boat of the
 god Rā which hath been painted (39) in colours in a pure place.
 And behold thou shalt place a figure of the deceased in the
 bows thereof, and thou shalt paint a Sektet boat upon the right
 side thereof, and an A̅t̅et boat upon the left side thereof, and
 there shall be made (40) unto them offerings of bread, and
 cakes, and wine, and oil, and every kind of fair offering upon
 the birthday of Osiris. If these ceremonies be performed his
 soul shall have existence, and shall live for ever, and shall not
 die (41) a second time.

The following is from the Rubric to this Chapter in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 53):—

“[He shall know] the hidden things of the under-world, he shall penetrate the hidden things in Neter-khertet (the underworld).”

“[This Chapter] was found in the large hall (?) of the Temple under the reign of His Majesty Senti (Hesepti), triumphant, and it was found in the cavern of the mountain which Horus made for his father Osiris Un-nefer, triumphant. Now since Rā looketh upon this deceased in his own flesh, he shall look upon him as the company of the gods. The fear of him shall be great, and the awe of him shall be mighty in the heart of men, and gods, and *Khus*, and the damned. He shall be with his soul and shall live for ever; he shall not die a second time in the underworld; and on the day of weighing of words no evil hap shall befall him. He shall be triumphant over his enemies, and his sepulchral meals shall be upon the altar of Rā in the course of each day, day by day.”

CHAPTER CXXXI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheets 17 and 18).]

Vignette: This Chapter is without vignette, both in the Papyrus of Nu and in the Saïte Recension (see Lepsius, *op. cit.*, Bl. 54).

Text: (1) THE CHAPTER OF HAVING EXISTENCE NIGH UNTO RĀ.¹ The overseer of the house of the overseer of the seal, Nu, triumphant, saith:—

“I am that god Rā who shineth in the night. Every (2) being who followeth in his train shall have life in the following of the god Thoth, and he shall give unto him the risings of Horus in the darkness. The heart of Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, is glad (3) because he is one of those beings, and his enemies have been destroyed by the divine princes. I am a follower of Rā, and [I have] received his iron weapon. (4) I have come unto thee, O my father Rā, and I have advanced to the god Shu. I have cried unto the mighty goddess, I have equipped the god Hū, (5) and I alone have removed the Nebt god from the path of Rā. I am a Khu, and I have come to the divine prince at the bounds of the horizon. I have met

¹ Or, “The Chapter of making the way into heaven nigh unto Rā.”

“(6) and I have received the mighty goddess. I have raised up thy soul in the following of thy strength, and my soul [liveth] through thy victory and thy mighty power; it is I who give commands (7) in speech to Rā in heaven. Homage to thee, O great god in the east of heaven, let me embark in thy boat, O Rā, let me open myself out in the form of a divine hawk, (8) let me give my commands in words, let me do battle in my *Sekhem* (?), let me be master under my vine. Let me embark in thy boat, O Rā, in peace, (9) and let me sail in peace to the beautiful Amentet. Let the god Tem speak unto me, [saying], ‘Wouldst [thou] enter therein?’ The lady, the goddess Mehen, is a million of years, yea, two million years in (10) duration, and dwelleth in the house of Urt and Nif-urt [and in] the Lake of a million years; the whole company of the gods move about among those who are at the side of him who is the lord of divisions of places (?). And I say, ‘On every road and among (11) these millions of years is Rā the lord, and his path is in the fire; and they go round about behind him, and they go round about behind him.’”

CHAPTER CXXXII.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 18).]



Vignette: The deceased standing before a house and holding a long staff in his hand. In the Brocklehurst papyrus the soul of the deceased, in the form of a human-headed bird, is seen hovering over a house by the side of which is a tree (see Naville, *op. cit.*, Bd. I. Bl. 145).

Text: (1) THE CHAPTER OF CAUSING A MAN TO COME BACK TO SEE HIS HOUSE UPON EARTH.¹ The Osiris Ani saith:—

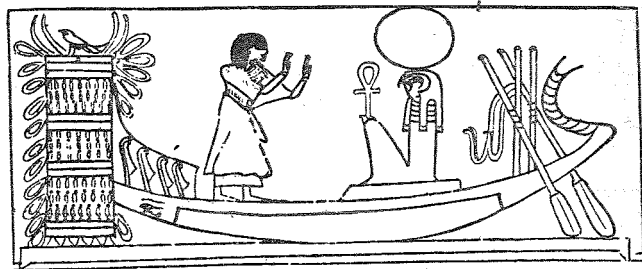
“I am the Lion-god (2) coming forth with extended strides. I have shot arrows and I have wounded the prey; I have shot arrows and I have wounded the prey. I am the (3) Eye of Horus, and I pass through the Eye of Horus at this season. I have arrived at the furrows; let the Osiris Ani advance in peace.”²

¹ In the Saïte Recension (see Lepsius, *op. cit.*, Bl. 54) the house is said to be “in the underworld.”

² Another papyrus adds the words, “I have advanced, and behold, I have not been found light, and the Balance is empty of my affair.”

CHAPTER CXXXIII.

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



Vignette: The god Rā, hawk-headed and having upon his head the sun's disk, seated upon the cubit of Maāt in a boat; before him he holds the emblem of "life." Above him is the legend, "Rā in his shrine." With him, in the boat, stands Ani, who "maketh adoration to Rā each day," with both hands raised in adoration.

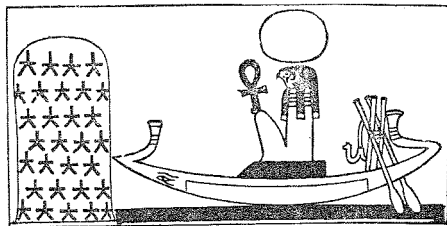
Text: (1) THE BOOK OF MAKING PERFECT THE KHU, (2) WHICH IS TO BE RECITED ON THE DAY OF THE MONTH. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith:—

"Rā riseth in his horizon, and his company of the gods follow after him. The god cometh forth out of his hidden (3) habitations, and food falleth out of the eastern horizon of heaven at the word of the goddess Nut who maketh plain the paths of Rā, whereupon straightway the Prince goeth round about. (4) Lift up then thyself, O thou Rā, who dwellest in thy

"divine shrine, draw thou into thyself the winds, inhale the north wind, swallow thou the skin (?) of (5) thy net on the day wherein thou breathest right and truth. Thou separatest the divine followers, and thou sailest in [thy] boat to Nut; the divine princes (6) march onwards at thy word. Thou takest count of thy bones, thou gatherest together thy members, thou settest thy face towards the beautiful Amentet, and thou comest, being renewed each day. Behold, (7) thou art that Image of gold, and thou dost possess the splendours of the disks of heaven and art terrible; thou comest, being renewed each day. (8) Hail, the horizon rejoiceth, and there are shouts of joy in the rigging [of thy boat]; when the gods who dwell in the heavens see the Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, (9) they ascribe unto him as his due praises which are like unto those ascribed unto Rā. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, is a divine prince and he seeketh (?) the *ureret* crown of Rā, (10) and he, the only one, is strong in good fortune (?) in that supreme body which is of those divine beings who are in the presence of Rā. (11) The Osiris Nu is strong both upon earth and in the underworld; and the Osiris Nu is strong like unto Rā every day. (12) The Osiris Nu shall not tarry, and he shall not lie without motion in this land for ever. Being doubly beautiful [he] shall see with his two eyes, and he shall hear (13) with his

“two ears; rightly and truly, rightly and truly. The
 “Osiris Nu is like unto Rā, and he setteth in order the
 “oars [of his boat] among those who are in the train of
 “(14) Nu. He doth not tell that which he hath seen,
 “and he doth not repeat that which he hath heard in
 “the secret places. Hail, (15) let there be shouts of
 “joy to the Osiris Nu, who is of the divine body of Rā,
 “as he journeyeth over Nu, and who propitiateth the
 “KA of the god (16) with that which he loveth. The
 “Osiris Nu, the overseer of the house of the overseer of
 “the seal, is a hawk, the transformations of which are
 “mighty (or manifold).”¹

RUBRIC: [This chapter shall be recited over a boat four²
 cubits in its length (17) and made of green porcelain [on which
 have been painted] the divine sovereign chiefs of the cities;
 and a heaven with its stars shall [also] be made, and this thou



shalt have made ceremonially pure by means of natron and
 incense. And, behold, (18) thou shalt make an image of Rā in
 yellow (?) colour upon a new plaque and set it at the bows of
 the boat. And behold, thou shalt make an image of the *khui*

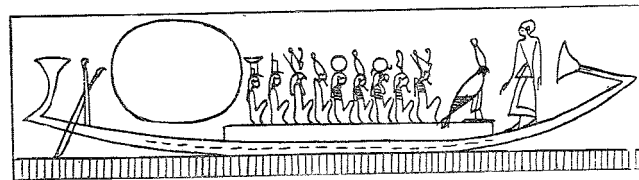
¹ The Papyrus of Nebseni has, “The Osiris Nebseni is the lord
 of transformations in the presence of the hawk of gold.”

² The Papyrus of Ani has “seven cubits.”

(19) which thou dost wish to make perfect [and place it] in this
 boat, and thou shalt make it to travel about in the boat [which
 shall be made in the form of the boat] of Rā; and he shall see
 the god Rā (20) himself therein. Let not the eye of any man
 whatsoever look upon it with the exception of thine own self,
 or thy father,¹ or thy son, and guard [this] with great care.²
 [Now these things] shall make the *khui* perfect in the heart of
 Rā, and it shall give unto him power with the company of the
 gods; and the gods shall look upon him as a divine being like
 unto themselves; (21) and mankind and the dead shall look
 upon him and shall fall down upon their faces, and he shall be
 seen in the underworld in the form of the radiance of Rā.

CHAPTER CXXXIV.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 17).]



Vignette :³ The boat of the sun, before which stand the
 deceased and his daughter⁴; on the bows is perched the hawk
 of Horus with the crown of the South upon his head. In the
 boat are the gods Shu, Tefnut, Seb, Nut, Osiris, Isis, and
 Hathor, human-headed, and Horus, hawk-headed. In the
 Saïte Recension the gods in the boat are nine in number, and
 behind them is the disk of the sun (see Lepsius, *op. cit.*, Bl. 55).

¹ The words “or thy father” are from the Papyrus of Ani.

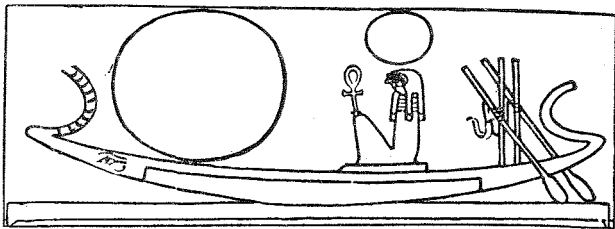
² These words are from the Brocklehurst papyrus (see Naville,
op. cit., Bd. II. p. 334). There are three copies of this rubric
 extant, and no one of them is complete!

³ See the Papyrus of Nebseni, sheet 6.

⁴ Called “Thent-Men-nefer.”

Text: (1) ANOTHER CHAPTER OF MAKING PERFECT THE KHU.¹ The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith:—

“Homage to thee, O thou who art within thy divine shrine, who shinest with rays of light (2) and sendest forth radiance from thyself, who decreest joy for millions of years unto those who love him, who givest their heart’s desire unto mankind, thou god Khepera



“within thy boat who hast overthrown (3) Āpep. O ye children of the god Seb, overthrow ye the enemies of Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, and destroy ye them (4) from the boat of Rā; and the god Horus shall cut off their heads in heaven [where they are] in the form of feathered fowl, and their hind parts shall be on the earth in the form of animals and in the Lake in the form of (5) fishes. Every male fiend and every female fiend shall the Osiris Nu, the overseer of the house of

¹ In the Papyrus of Nebsemi the title of this Chapter reads:—“The Chapter of embarking in the boat of Rā and of being with those who are in his following.”

“the overseer of the seal, destroy, whether he descendeth from the heaven, or whether he cometh forth from (6) the earth, or whether they come upon the waters, or whether they advance towards the stars, the god Thoth, the son of Āner, coming forth from the Ānerti, shall hack them in pieces. The Osiris (7) Nu is silent and dumb (?); cause ye this god, the mighty one of slaughter, the being greatly to be feared, to make himself clean in your blood and to bathe (8) himself in your gore, and ye shall certainly be destroyed by him (9) from the boat of his father Rā. The Osiris Nu is the god Horus to whom his mother the goddess Isis hath given birth, (10) and whom the goddess Nephthys hath nursed and dandled, even like Horus when [he] repulsed the fiends of the god Suti; and when they see the *werep* crown stablished (11) upon his head they fall down upon their faces and they glorify [him]. Behold, when men, and gods, and *Khus*, and the dead see the Osiris (12) Nu in the form of Horus with the *werep* crown stablished upon his head, they fall down upon their faces. And the Osiris Nu, the overseer of the house of the overseer of the seal, (13) triumphant, is victorious over his enemies in the heights of heaven, and in the depths thereof, and before the divine sovereign chiefs of every god and of every goddess.”

RUBRIC: (14) [This Chapter] shall be recited over a hawk standing and having the white crown upon his head, [and over figures of] Tem, Shu, Tefnut, Seb, Nut, Osiris, Isis, Suti, and Nephthys painted in yellow colour (15) upon a new plaque, which

shall be placed in [a model of] the boat [of the sun], along with a figure of the deceased whom thou wouldst make perfect. These shalt thou anoint with cedar oil, and (16) incense shall be offered up to them on the fire, and feathered fowl shall be roasted. It is an act of praise to Rā as he journeyeth, and it shall cause a man to have his being (17) along with Rā day by day, whithersoever the god voyageth; and it shall destroy the enemies of Rā in very truth regularly and continually.

CHAPTER CXXXV.

[From Lepsius, *Todtenbuch*, Bl. 55.]

Vignette: This Chapter has no vignette.

Text: ANOTHER CHAPTER TO BE RECITED WHEN THE MOON RENEWETH ITSELF ON THE DAY OF THE MONTH. The Osiris *Āuf-ānkh*, triumphant, saith:—

“(1) Osiris unfettereth,” or, as others say, “openeth “the storm cloud [in] the body of heaven, and is unfettered himself; Horus is made strong happily each “day. He whose transformations are great (*or* many) “hath offerings made unto him at the moment, (2) and “he hath made an end of the storm which is in the “face of the Osiris *Āuf-ānkh*, triumphant. Verily he “cometh, and he is Rā in [his] journeying, and he is the “four celestial gods in the heavens above. The Osiris “*Āuf-ānkh*, triumphant, cometh forth (3) in his day, “and he embarketh among the tackle of the boat.”

RUBRIC: If this chapter be known by the deceased he shall become a perfect *khū* in the underworld, and he shall not die therein a second time, and he shall eat his food side by side with Osiris. (4) If this chapter be known by him upon earth he shall be like unto Thoth, and he shall be adored by the living ones; he shall not fall headlong at the moment of royal flame of the goddess Bast, and the mighty princess shall make him to advance happily.