

THE EGYPTIAN BOOK OF THE DEAD

Unknown



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UNKNOWN

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A HYMN TO THE SETTING SUN

A HYMN TO THE SETTING SUN

A HYMN OF PRAISE TO RA WHEN HE RISETH UPON THE HORIZON, AND WHEN HE SETTETH IN THE LAND OF LIFE. Osiris, the scribe Ani, saith:

“Homage to thee, O Rā, when thou risest [as] Tem-Herukhuti (Tem-Harmachis). Thou art adored [by me when] thy beauties are before mine eyes, and [when thy] radiance [falleth] upon [my] body. Thou goest forth to thy setting in the *Sektet* boat with [fair] winds, and thy heart is glad; the heart of the *Mātet* boat rejoiceth. Thou stridest over the heavens in peace, and all thy foes are cast down; the neverresting stars sing hymns of praise unto thee, and the stars which rest, and the stars which never fail glorify thee as thou sinkest to rest in the horizon of Manu,^[1] O thou who art beautiful at morn and at eve, O thou lord who livest and art established, O my lord!

“Homage to thee, O thou who art Rā when thou risest, and Tem when thou settest [in] beauty. Thou risest and shinest on the back of thy mother [Nut], O thou who art crowned king of the gods! Nut doeth homage unto thee, and everlasting and never-changing order^[2] embraceth thee at morn and at eve. Thou stridest over the heaven, being glad of heart, and the Lake of Testes is content [thereat]. The Sebau Fiend hath fallen to the ground; his arms and his hands have been hacked off, and the knife hath severed the joints of his body. Rā hath a fair wind; the *Sektet* boat goeth forth and sailing along it cometh into port. The gods of the south and of the north, of the west and of the east, praise thee, O thou divine substance, from whom all

forms of life come into being. Thou sendest forth the word, and the earth is flooded with silence, O thou only One, who didst dwell in heaven before ever the earth and the mountains came into existence. O Runner, O Lord, O only One, thou maker of things which are, thou hast fashioned the tongue of the company of the gods, thou hast produced whatsoever cometh forth from the waters, and thou springest up from them over the flooded land of the Lake of Horus. Let me snuff the air which cometh forth from thy nostrils, and the north wind which cometh forth from thy mother [Nut]. Oh, make thou to be glorious my shining form (*khu*), O Osiris, make thou to be divine my soul (*ba*)! Thou art worshipped [in] peace (or [in] setting), O lord of the gods, thou art exalted by reason of thy wondrous works. Shine thou with thy rays of light upon my body day by day, [upon me], Osiris the scribe, the teller of the divine offerings of all the gods, the overseer of the granary of the lords of Abtu (Abydos), the royal scribe in truth who loveth thee; Ani, victorious in peace.”

FOOTNOTES

1. ↑ I.e., the mountain of sunset.
2. ↑ I.e., Maāt.

HYMN AND LITANY TO OSIRIS

HYMN AND LITANY TO OSIRIS

[From the Papyrus of Ani (British Museum No. 10,470, sheet 19).]

“Praise be unto thee, O Osiris, lord of eternity, Unnefer, Heru-khuti (Harmachis), whose forms are manifold, and whose attributes are majestic, Ptah-Seker-Tem in Annu (Heliopolis), the lord of the hidden place, and the creator of Het-ka-Ptah (Memphis) and of the gods [therein], the guide of the underworld, whom [the gods] glorify when thou settest in Nut. Isis embraceth thee in peace, and she driveth away the fiends from the mouth of thy paths. Thou turnest thy face upon Amentet, and thou makest the earth to shine as with refined copper. Those who have lain down (*i.e.*, the dead) rise up to see thee, they breathe the air and they look upon thy face when the Disk riseth on its horizon; their hearts are at peace inasmuch as they behold thee, O thou who art Eternity and Everlastingness!”

LITANY

“Homage to thee, [O lord of] starry deities in Annu, and of heavenly beings in Kher-āba; thou god Unti, who art more glorious than the gods who are hidden in Annu; oh grant^[1] thou unto me a path whereon I may pass in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit.”

“Homage to thee, O An in Antes, (?) Heru-khuti (Harmachis), with long strides thou stridest over heaven, O Herukhuti. Oh, grant thou unto me a

path whereon I may pass in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit.”

“Homage to thee, O Soul of everlastingness, thou Soul who dwellest in Tattu, Unnefer, son of Nut; thou art lord of Akert. Oh, grant thou unto me a path wherein I may pass in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit.”

“Homage to thee in thy dominion over Tattu; the *Ureret* crown is established upon thy head; thou art the One who maketh the strength which protecteth himself, and thou dwellest in peace in Tattu. Oh, grant thou unto me a path whereon I may pass in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit.”

“Homage to thee, O lord of the Acacia tree, the *Seker* boat is set upon its sledge; thou turnest back the Fiend, the worker of evil, and thou causest the *Utchat* to rest upon its seat. Oh, grant thou unto me a path whereon I may pass in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit.”

“Homage to thee, O thou who art mighty in thine hour, thou great and mighty Prince, dweller in An-rut-f, ^[2] lord of eternity and creator of everlastingness, thou art the lord of Suten-henen (Heracleopolis Magna). Oh, grant thou unto me a path whereon I may pass in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit.”

“Homage to thee, O thou who retest upon Right and Truth, thou art the lord of Abtu (Abydos), and thy limbs are joined unto Ta-tchesertet; thou art he to whom fraud and guile are hateful. Oh, grant thou unto me a path whereon I may pass in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit.”

“Homage to thee, O thou who art within thy boat, thou bringest Hāpi (*i.e.*, the Nile) forth from his source; the light shineth upon thy body and thou art the dweller in Nekhen. ^[3] Oh, grant thou unto me a path whereon I may pass in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit.”

“Homage to thee, O creator of the gods, thou King of the North and of the South, O Osiris, victorious one, ruler of the world in thy gracious seasons; thou art the lord of the celestial world. ^[4] Oh, grant thou unto me a

path whereon I may pass in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit.”

FOOTNOTES

1. ↑ The following petition, “Oh, grant thou unto me a path,” etc., is written once only, and at the end of the Litany, but I think it is clear that it was intended to be repeated after each of the nine addresses. This is proved by the Saïte Recension (see Lepsius, *op. cit.*, Bl. 5) where the words, “Grant thou the sweet breath of the north wind to the Osiris Auf-ānkh,” are written in two places and are intended to be said after each of the ten addresses above them.
2. ↑ I.e., “the place where nothing groweth,” the name of a district in the underworld.
3. ↑ The name of the sanctuary of the goddess Nekhebet in Upper Egypt, the Eileithyia polis of the Greeks.
4. ↑ I.e., the two lands Atebui, which were situated one on each side of the celestial Nile.

HYMN TO RA

HYMN TO RĀ

[From the Papyrus of Ani (British Museum No. 10,470, sheet 20).]

A HYMN OF PRAISE TO RA WHEN HE RISETH IN THE EASTERN PART OF HEAVEN.
Those who are in his train rejoice, and lo! Osiris Ani, victorious, saith:

“Hail, thou Disk, thou lord of rays, who risest on the horizon day by day! Shine thou with thy beams of light upon the face of Osiris Ani, who is victorious; for he singeth hymns of praise unto thee at dawn, and he maketh thee to set at eventide with words of adoration. May the soul of Osiris Ani, the triumphant one, come forth with thee into heaven, may he go forth in the *Mātet* boat. May he come into port in the *Sektet* boat, and may he cleave his path among the never-resting stars in the heavens.”

Osiris Ani, being in peace and in triumph, adoreth his lord, the lord of eternity, saying: “Homage to thee, O Herukhuti (Harmachis), who art the god Khepera, the self-created; when thou risest on the horizon and sheddest thy beams of light upon the lands of the North and of the South, thou art beautiful, yea beautiful, and all the gods rejoice when they behold thee, the King of heaven. The goddess Nebt-Unnut is stablished upon thy head; and her uræi of the South and of the North are upon thy brow; she taketh up her place before thee. The god Thoth is stablished in the bows of thy boat to destroy utterly all thy foes. Those who are in the Tuat (underworld) come forth to meet thee, and they bow in homage as they come toward thee, to behold [thy] beautiful Image. And I have come before thee that I may be with thee to behold thy Disk every day. May I not be shut up in [the tomb],

may I not be turned back, may the limbs of my body be made new again when I view thy beauties, even as [are those of] all thy favored ones, because I am one of those who worshipped thee [whilst I lived] upon earth. May I come in unto the land of eternity, may I come even unto the everlasting land, for behold, O my lord, this hast thou ordained for me.”

And lo, Osiris Ani triumphant in peace, the triumphant one, saith: “Homage to thee, O thou who risest in thy horizon as Rā, thou reposest upon law [which changeth not nor can it be altered]. Thou passest over the sky, and every face watcheth thee and thy course, for thou hast been hidden from their gaze. Thou dost shew thyself at dawn and at eventide day by day. The *Sektet* boat, wherein is thy Majesty, goeth forth with might; thy beams [shine] upon [all] faces; [the number] of thy red and yellow rays cannot be known, nor can thy bright beams be told. The lands of the gods, and the eastern lands of Punt^[1] must be seen, ere that which is hidden [in thee] may be measured. Alone and by thyself thou dost manifest thyself [when] thou comest into being above Nu (*i.e.*, the sky). May Ani advance, even as thou dost advance; may he never cease [to go forward], even as thy Majesty ceaseth not [to go forward], even though it be for a moment; for with strides dost thou in one little moment pass over the spaces which would need hundreds of thousands and millions of years [for man to pass over; this] thou doest, and then dost thou sink to rest. Thou putteth an end to the hours of the night, and thou dost count them, even thou; thou endest them in thine own appointed season, and the earth becometh light. Thou settest thyself before thy handiwork in the likeness of Ra; thou risest in the horizon.”

Osiris, the scribe Ani, triumphant, declareth his praise of thee when thou shinest, and when thou risest at dawn he crieth in his joy at thy birth: “Thou art crowned with the majesty of thy beauties; thou moulded thy limbs as thou dost advance, and thou bringest them forth without birth-pangs in the form of Rā, as thou dost rise up into the upper air. Grant thou that I may come unto the heaven which is everlasting, and unto the mountain where dwell thy favored ones. May I be joined unto those shining beings, holy and perfect, who are in the underworld; and may I come forth with them to behold thy beauties when thou shinest at eventide and goest to thy mother Nu. Thou dost place thyself in the west, and my two hands are [raised] in adoration [of thee] when thou settest as a living being. Behold, thou art the maker of eternity, and thou art adored [when] thou settest in the heavens. I have

given my heart unto thee without wavering, O thou who art mightier than the gods.”

Osiris Ani, triumphant, saith: “A hymn of praise to thee, O thou who risest like unto gold, and who dost flood the world with light on the day of thy birth. Thy mother giveth thee birth upon [her] hand, and thou dost give light unto the course of the Disk. O thou great Light, who shinest in the heavens, thou dost strengthen the generations of men with the Nile-flood, and thou dost cause gladness in all lands, and in all cities, and in all the temples. Thou art glorious by reason of thy splendors, and thou makest strong thy *ka* (*i.e.*, Double) with *hu* and *tchefau* foods. O thou who art the mighty one of victories, thou who art the Power of [all] powers, who dost make strong thy throne against evil fiends; who art glorious in majesty in the *Sektet* boat, and who art exceeding mighty in the *Atet* boat, make thou glorious Osiris Ani with victory in the underworld; grant thou that in the netherworld he may be without evil. I pray thee to put away [his] faults behind thee: grant thou that he may be one of thy venerable servants who are with the shining ones; may he be joined unto the souls which are in Ta-tchesertet; and may he journey into the Sekhet-Aaru by a prosperous and happy decree, he the Osiris, the scribe, Ani, triumphant.”

And the god saith:

“Thou shalt come forth into heaven, thou shalt pass over the sky, thou shalt be joined into the starry deities. Praises shall be offered unto thee in thy boat, thou shalt be hymned in the *Atet* boat, thou shalt behold Rā within his shrine, thou shalt set together with his Disk day by day, thou shalt see the *Ant* fish when it springeth into being in the waters of turquoise, and thou shalt see the *Abtu* fish in his hour. It shall come to pass that the Evil One shall fall when he layeth a snare to destroy thee, and the joints of his neck and of his back shall be hacked asunder. Rā [saileth] with a fair wind, and the *Sektet* boat draweth on and cometh into port. The mariners of Rā rejoice, and the heart of Nebt-ānkh^[2] is glad, for the enemy of her lord hath fallen to the ground. Thou shalt behold Horus on the standing-place of the pilot of the boat, and Thoth and Maāt shall stand one upon each side of him. All the gods shall rejoice when they behold Rā coming in peace to make the hearts of the shining ones to live, and Osiris Ani, victorious, the scribe of the divine offerings of the lords of Thebes, shall be along with them!”

FOOTNOTES

1. [↑](#) I.e., the land on each side of the Red Sea and on the coast of Africa.
2. [↑](#) I.e., “Lady of life,” a name of Isis.

HYMN TO THE SETTING SUN

HYMN TO THE SETTING SUN

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

[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 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 nether-world; he maketh long (?) 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; 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 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 of the western horizon; thou settest in thy territory which is in Manu.^[1] Thy uræus is behind thee, thy uræus 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 Tern, and it chooseth its powers of protection [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, 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 go round about thee, and the Souls of the East pay homage to thee, and when they meet thy Majesty they cry: ‘Come, come in peace!’ There is a shout of welcome to thee, 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 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] members of earth; thou wakest in peace and thou settest in Manu.^[2] Grant thou that I may become a being honored 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 that I may be victorious in the presence of the company of the gods. Thou are beautiful, O Rā, in thy western horizon of Amentet, thou lord of Maāt, thou mighty one of fear, thou whose attributes are majestic, O thou who art greatly beloved by those who dwell in the Tuat (underworld); thou shinest with thy beams upon the beings that are therein perpetually, and thou sendest forth thy light upon the path of Re-stau. Thou openest up the path of the double Lion-god, thou settest the gods upon [their] thrones, and the *Khus* in their abiding places. The heart of Naarerf^[3] is glad [when] Rā setteth, the heart of Naarerf is glad when Rā setteth.”

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

“Hail, Thoth, who didst make Osiris to triumph over his enemies, make thou Mut-hetep, victorious, to triumph over her enemies 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. Osiris setteth, and the *Khu[s]* who are in the Tuat (underworld) say: Homage to thee, O thou who comest as Tern, 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 it in thy Disk.”

The following variant of the above hymn is translated from the text in the Papyrus of Nekhtu-Amen (Naville, “Todtenbuch,” Bd. ii. p. 23).

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 Amentet, [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-Amentet, 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 Baakha.^[4] The great god who dwelleth in his Disk riseth in his two eyes^[5] and all the *Khus* of the underworld receive him in his horizon of Amentet; 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 Amentet.”

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 Amentet, in thy domain which is in Manu. Thy uræus-goddess is behind thee; thy uræus-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 Amentet 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 Amentet 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 Amentet. 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 Maāt 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.”

FOOTNOTES

1. ↑ I.e., the mountain of the sunset.
2. ↑ I.e., the mountain of the sunset.
3. ↑ I.e., An-rut-f, the place where nothing groweth.
4. ↑ I.e., the mountain of sunrise, but the scribe appears to have written “Baakha” instead of “Manu.”
5. ↑ I.e., the Sun and the Moon.

HYMN TO THE SETTING SUN

HYMN TO THE SETTING SUN

[From a Papyrus of the nineteenth dynasty preserved at Dublin (see Naville, “Todtenbuch,” Bd. I. Bl. 19).]

A HYMN OF PRAISE TO RA-HERU-KHUTI (RA-HARMACHIS) WHEN HE SETTETH IN THE WESTERN PART OF HEAVEN. He (*i.e.*, the deceased) saith:

“Homage to thee, O Rā [who] in thy sitting art Tem-Heru-khuti (Tem-Harmachis), thou divine god, thou self-created being, thou primeval matter [from which all things were made]. When [thou] appearest in the bows of [thy] bark men shout for joy at thee, O maker of the gods! Thou didst stretch out the heavens wherein thy two eyes^[1] might travel, thou didst make the earth to be a vast chamber for thy *Khus*, so that every man might know his fellow. The *Sektet* boat is glad, and the *Mātet* boat rejoiceth; and they greet thee with exaltation as thou journeyest along. The god Nu is content, and thy mariners are satisfied; the uræus-goddess hath overthrown thine enemies, and thou hast carried off the legs of Apep. Thou art beautiful, O Rā, each day, and thy mother Nut embraceth thee; thou settest in beauty, and thy heart is glad in the horizon of Manu, and the holy beings therein rejoice. Thou shinest there with thy beams, O thou great god, Osiris, the everlasting Prince. The lords of the zones of the Tuat in their caverns stretch out their hands in adoration before thy *Ka* (double), and they cry out to thee, and they all come forth in the train of thy form shining brilliantly. The hearts of the lords of the Tuat (underworld) are glad when thou sendest forth thy glorious light in Amentet; their two eyes are directed toward thee,

and they press forward to see thee, and their hearts rejoice when they do see thee. Thou hearkenest unto the acclamations of those that are in the funeral chest,^[2] thou doest away with their helplessness and drivest away the evils which are about them. Thou givest breath to their nostrils and they take hold of the bows of thy bark in the horizon of Manu. Thou art beautiful each day, O Rā, and may thy mother Nut embrace Osiris . . . ,^[3] victorious.”

FOOTNOTES

1. ^[1] I.e., the Sun and Moon.
2. ^[2] I.e., the dead.
3. ^[3] The name of the deceased is wanting.

THE CHAPLET OF VICTORY

THE CHAPTER OF THE CHAPLET OF VICTORY

[From Lepsius “Todtenbuch,” Bl. 13.]

THE CHAPTER OF THE CHAPLET OF VICTORY. Osiris Auf-ānkh, victorious, born of Sheret-Amsu, 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, and thou shalt live forever. Osiris-khent-Amentet^[1] 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 father Rā to overthrow thine enemies, for he hath ordained for thee the two lands to their utmost limits. Atem 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 forever and forever. And Osiris Auf-ānkh shall be victorious forever and ever. O Osiris-khent-Amentet, 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 Osiris-khent-Amentet who will make Osiris Auf-ānkh, victorious, to triumph over his enemies in the presence of Osiris-khent-Amentet, Un-nefer, the son of Nut, on the day of making him to triumph over Set and his fiends in the presence of the great sovereign chiefs who are in Annu (Heliopolis); on the night of the battle and overthrow of the Seba-fiend in the presence of the great sovereign princes who are in

Abtu; on the night of making Osiris to triumph over his enemies make thou Osiris Auf-ānkh, triumphant, to triumph over his enemies in the presence of the great sovereign princes, who are in the horizon of Amentet; on the day of the festival of Haker in the presence of the great sovereign princes who are in Tattu; on the night 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); on the night of the ‘things of the altars in Sekhem’ in the presence of the great sovereign princes who are in Pe and Tepu; 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 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-rut-f on its place; on the night when Horus receiveth the birth-chamber of the gods 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.”

“Horus repeated [these] words four times, and all his enemies fell headlong and were overthrown and were cut to pieces; and Osiris Auf-ānkh, triumphant, repeated [these] words four times, therefore let all his enemies fall headlong, and be 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; 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.”

THIS CHAPTER SHALL BE RECITED OVER THE DIVINE CHAPLET WHICH IS LAID UPON THE FACE OF THE DECEASED, AND THOU SHALT CAST INCENSE INTO THE FIRE ON BEHALF OF OSIRIS AUF-ANKH, TRIUMPHANT, BORN OF SHERET-AMSU, TRIUMPHANT; THUS SHALT THOU CAUSE HIM TO TRIUMPH OVER HIS ENEMIES, 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.

FOOTNOTES

1. [↑](#) I.e., “Osiris, Governor of Amentet,”

THE VICTORY OVER ENEMIES

THE CHAPTER OF THE VICTORY OVER ENEMIES

[From the Papyrus of Nebseni (British Museum No. 9,900, sheet 12).]

“Hail, Thoth, who didst make Osiris to triumph over his enemies, snare thou the enemies of Osiris, the scribe Nebseni, the lord of piety, in the presence of the great sovereign princes of every god and of every goddess; in the presence of the great sovereign princes who are in Annu (Heliopolis) on the night of the battle and of the overthrow of the Sebau-fiend in Tattu; on the night of making to stand up the double Tet in Sekhem (Letopolis); on the night of the things of the night in Sekhem, in Pe, 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(?); on the night when Isis maketh lamentation at the side of her brother Osiris in Abtu (Abydos); on the night of the Haker festival of the distinguishing [between] the dead (*i.e.*, the damned) and the *Khus* 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 of] the ploughing and the turning up of the earth in Naare-rut-f^[2] 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, Osiris is content thereat and his heart is glad. Hail, Thoth, make thou to triumph Osiris, the scribe Nebseni, over his enemies 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) Annu (Heliopolis), (2) Tattu, (3) Sekhem (Letopolis), (4) Pe and Tep, (5) An-arut-f, (6) the double land of Rekhti, (7) Re-stau, (8) Abtu, (9) the paths of the dead, (10) the ploughing festival in Tattu, (11) Kher-āba, (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 EVERY FIRE.

FOOTNOTES

1. ↑. Pe and Tepu were two famous sanctuaries of northern Egypt.
2. ↑. I.e., An-rut-f.

OF GIVING A MOUTH TO THE OVERSEER

THE CHAPTER OF GIVING A MOUTH TO THE OVERSEER

THE CHAPTER OF GIVING A MOUTH TO THE OVERSEER OF THE HOUSE, NU, TRIUMPHANT, 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 *khu*. Thy two hands are behind thee, and thou hast thy lot with [thy] ancestors. Oh, grant thou unto me my mouth that I may speak therewith; and guide thou to me my heart at the season when there is cloud and darkness.”

OF GIVING A MOUTH TO OSIRIS ANI

THE CHAPTER OF GIVING A MOUTH TO OSIRIS ANI

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

THE CHAPTER OF GIVING A MOUTH TO OSIRIS ANI, THE SCRIBE AND TELLER OF THE HOLY OFFERINGS OF ALL THE GODS, TRIUMPHANT, IN THE UNDERWORLD. He Saith:

“I rise out of the egg in the hidden land. May my mouth be given unto me that I may speak therewith in the presence of the great god, the lord of the 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 Restau; may I, Osiris the scribe Ani, triumphant, have a portion with him who is 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.”

OPENING THE MOUTH OF OSIRIS

OPENING THE MOUTH OF OSIRIS

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

THE CHAPTER OF OPENING THE MOUTH OF OSIRIS. The scribe Ani, triumphant, saith:

“May the good Ptah open my mouth, and may the god of my city loose the swathings, even the swathings which are over my mouth. Moreover, may Thoth, being filled and furnished with charms, come and loose the bandages, even the bandages of Set which fetter my mouth; 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 Shu with his iron knife wherewith he opened the mouths of the gods. I am the goddess Sekhet, and I sit upon [my] place in the great wind(?) of heaven. I am the great goddess Sah who dwelleth among the Souls of Annu (Heliopolis). Now as concerning every charm and all the words which may be spoken against me, may the gods resist them, and may each and every one of the company of the gods withstand them.”

OF BRINGING CHARMS TO OSIRIS

THE CHAPTER OF BRINGING CHARMS TO OSIRIS

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

THE CHAPTER OF BRINGING CHARMS UNTO OSIRIS ANI [IN THE UNDERWORLD].
He saith:

“I am Tem-Khepera, who brought himself into being upon the thigh of his divine mother. Those who are in Nu (*i.e.*, the sky) are made wolves, 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. Hail, thou who towest 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 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 . . . mother, and which either createth the gods or maketh them 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], swifter than greyhounds and quicker than light,” or (as others say) “quicker than a shadow.”

THE CHAPTER OF MEMORY

THE CHAPTER OF MEMORY

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

THE CHAPTER OF MAKING A MAN TO POSSESS MEMORY IN THE UNDERWORLD.
The chancellor-in-chief, Nu, triumphant, the overseer of the palace, the son of the chief chancellor Amen-hetep, saith:

“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 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, let me be able to proclaim his name forthwith.”

OF GIVING A HEART TO OSIRIS

THE CHAPTER OF GIVING A HEART TO OSIRIS

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

THE CHAPTER OF GIVING A HEART TO OSIRIS ANI IN THE UNDERWORLD. He saith:

“May my heart (*ab*)^[1] be with me in the House of Hearts! May my heart (*hat*) 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 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 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; may Seb, the Prince^[2] 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 my two legs which are bound together; and may Anpu (Anubis) make my thighs firm so that I may stand upon them. May the goddess Sekhet make me to rise so that I may ascend unto heaven, and may that be done which I command in the House of the *ka* (double) of Ptah (*i.e.*, Memphis). I understand with my heart. I have gained the mastery over my 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. 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.”

1. [↑] “Ab” is undoubtedly the “heart,” and “hat” is the region wherein is the heart; the word may be fairly well rendered by “breast,” though the pericardium is probably intended.
2. [↑] “Erpat,” i.e., “tribal chief.”

OF PRESERVING THE HEART

THE CHAPTER OF PRESERVING THE HEART

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

THE CHAPTER OF NOT LETTING THE HEART (HATI) OF A MAN BE TAKEN FROM HIM IN THE UNDERWORLD.^[1] Saith Osiris Ani:

“Hail, ye who carry away hearts! [Hail,] ye who steal [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] Homage to you, O ye lords of eternity, ye possessors of everlastingness, take ye not this heart of Osiris Ani into your grasp, this heart of Osiris, and cause ye not words of evil to spring up against it; because this is the heart of Osiris Ani, triumphant, and it belongeth unto him of many names (*i.e.*, Thoth), the mighty one whose words are his limbs, and who sendeth forth his heart to dwell in his body. The heart of Osiris Ani is triumphant, 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 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 Amenta and on the mountain of eternity, bid thee to be obedient unto me in the underworld.”

1. [↑] The Papyrus of Mes-em-neter (Neville, “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.

OF PRESERVING THE HEART

THE CHAPTER OF PRESERVING THE HEART

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

THE CHAPTER OF NOT LETTING THE HEART OF THE OVERSEER OF THE PALACE, THE CHANCELLOR-IN-CHIEF, NU, TRIUMPHANT, BE CARRIED AWAY 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 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! This my heart (*ab*) [sit-teth] 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 of the heart in the House of the god Usekh-hra, [\[1\]](#) 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 dwell(?) upon this throne, O thou who joinest together hearts (*hātu*) [in Sekhet-hetep (with) years] of strength against all things that are an abomination unto thee, and to carry off food from among the things which belong unto thee, and are in thy grasp by reason of thy twofold strength. And this my heart (*hāti*) is devoted to the decrees of the god Tem who leadeth me into the dens of Suti, but let not this my heart which hath done its desire before the sovereign princes who are in the underworld be given unto him. When they find the leg and the swathings they bury them.”

1. [↑](#) I.e., the god of the “Large Face.”

OF PRESERVING THE HEART

THE CHAPTER OF PRESERVING THE HEART

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

THE CHAPTER OF NOT LETTING THE HEART OF A MAN BE TAKEN AWAY FROM HIM IN THE UNDERWORLD. Osiris Ani, triumphant, saith:

“Turn thou back, O messenger of every god! 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. [As I] advance, the gods hearken unto my offerings, and they all fall down upon their faces in their own places.”

THE HEART OF CARNELIAN

THE HEART OF CARNELIAN

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

THE CHAPTER OF A HEART OF CARNELIAN. Osiris Ani, triumphant, saith:

“I am the *Bennu*, the soul of Rā, and the guide of the gods 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*.”

PRESERVING THE HEART

PRESERVING THE HEART

[From Lepsius, “Todtenbuch,” Bl. 16.]

THE CHAPTER OF NOT LETTING THE HEART OF A MAN BE DRIVEN AWAY FROM HIM IN THE UNDERWORLD. Osiris Auf-ānh, triumphant, born of Sheret-Amsu, 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; 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 Amentet. Homage to thee, O thou heart of Osiris-khent-Amentet! Homage to you, O my reins! Homage to you, O ye gods who dwell in the divine clouds, and who are exalted (or holy) by reason of your sceptres! Speak ye fair words for the Osiris Auf-ānh, and make ye him to prosper before Nehebka. And behold, though I be joined unto the earth, and am in the mighty innermost part of heaven, let me remain on the earth and not die in Amentet, and let me be a *khu* therein forever and ever.”

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 MAN^[1] 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 MAG-

ICAL CHARM THE WORDS: “MY HEART, MY MOTHER; MY HEART, MY MOTHERL MY
HEART OF TRANSFORMATIONS.”

1. [↑](#) I.e., the deceased.

PRESERVING THE HEART

PRESERVING THE HEART

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

THE CHAPTER OF NOT LETTING THE HEART OF THE OVERSEER OF THE PALACE, THE CHANCELLOR-IN-CHIEF, NU, TRIUMPHANT, BE DRIVEN AWAY FROM HIM IN THE UNDERWORLD. He Saith:

“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; 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! 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 exalted (or holy) by reason of your sceptres! Speak ye [for me] fair things to Rā, and make ye me to prosper before Nehebka. 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.”

PRESERVING THE HEART

PRESERVING THE HEART

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

THE CHAPTER OF NOT 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; 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 my body; the god Khnemu who knitteth and strengtheneth my limbs. Mayest thou come forth into the 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 Amentet. Verily how great shalt thou be when thou risest in triumph!]^[1]

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

BEATING BACK THE CROCODILE

BEATING BACK THE CROCODILE

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

THE CHAPTER OF BEATING BACK THE CROCODILE THAT COMETH TO CARRY AWAY THE CHARM FROM NU, THE OVERSEER OF THE PALACE, THE CHANCELLOR-IN-CHIEF, TRIUMPHANT, THE SON OF THE OVERSEER OF THE PALACE, AMEN-HETEP, TRIUMPHANT, IN THE UNDERWORLD. He Saith:

“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 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 ‘Hra-k-en-Maāt.’^[2] Heaven hath power over its seasons, 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 jaw-teeth are like unto the Nome of Tutef.^[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 mother Nut 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 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. 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, 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, 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) at the altars of the Prince of Tattu, 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. . . . 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.”

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.

1. [↑](#) I.e. “He of two teeth” (or two horns); the Saite 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 “tep” and read “Tep tu-f,” “He that is upon his hill,” i.e., Anubis.

BEATING BACK THE CROCODILE

BEATING BACK THE CROCODILE

[From Lepsius, “Todtenbuch,” Bll. 16 and 17.]

THE CHAPTER OF BEATING BACK THE CROCODILE THAT COMETH TO CARRY AWAY THE MAGICAL WORDS FROM THE KHU IN THE UNDERWORLD. 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 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 from these eight [\[1\]](#) 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, 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 dwellest 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 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 my belly, and I will give [him] unto thee; let not thy flame be 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.”

“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, 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 Serqet is in my belly and I have not yet brought her forth. 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. 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,” or (as others say) “exhaustion twofold, 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.”

1. [↑](#) The Theban texts mention four crocodiles only.

REPULSING SERPENTS

REPULSING SERPENTS

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

THE CHAPTER OF REPULSING SERPENTS (OR WORMS). Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith:

“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 thou shalt crunch the bones of the filthy cat.”

AGAINST SNAKES

[From the Papyrus of Nu (British Museum No. 10477, sheet 6).]

THE CHAPTER OF NOT [LETTING] OISRIS NU, TRIUMPHANT, BE BITTEN BY SNAKES (OR WORMS) IN THE UNDERWORLD. 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 from me, for I am the divine Māftet.”^[1]

1. [↑] So far back as 1867 the late Dr. Birch identified the animal “maftet” with the lynx.

AGAINST SERPENTS

AGAINST SERPENTS

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

THE CHAPTER OF NOT [LETTING] NU, THE CHANCELLOR-IN-CHIEF, TRIUMPHANT, BE DEVoured BY SERPENTS IN THE UNDERWORLD. He saith:

“Hail, thou god Shu! Behold Tattu! Behold Shu! Hail Tattu! [Shu] hath the head-dress of the goddess Hathor. They nurse Osiris. Behold the twofold being who is about to eat me! Alighting from the boat I depart(?), 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. 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].”

DRIVING AWAY APSHAIT

DRIVING AWAY APSHAIT

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

THE CHAPTER OF DRIVING AWAY APSHAIT. Osiris Nu, the chancellor-in-chief, triumphant, saith:

“Depart from me, O thou that hast lips which gnaw, for I am Khnemu, the lord of Peshennu,^[1] and [I] bring the words of the gods to Ra, and I report [my] message to the lord thereof.”^[2]

1. [↑] Read, “the lord of the city of Shennu” i.e., of Kom Ombos.
2. [↑] Or, “I report [my] message to Nebes” (or Nebses).

DRIVING BACK THE MERTI

DRIVING BACK THE MERTI

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

THE CHAPTER OF DRIVING BACK THE TWO MERTI GODDESSES. Nu, the chancellor-in-chief, triumphant, saith:

“Homage to you, ye two *Rekht* goddesses,^[1] ye two Sisters, ye two *Mert* 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 my father Osiris.”

1. [↑] The two opponent goddesses, or Isis and Nephthys(?).

LIVING BY AIR

LIVING BY AIR

[From the Papyrus of Nebseni (British Museum No. 9,900, sheet 12).]

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 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, 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 Khepera. I have eaten therein, I have gained power 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 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 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 those who live in the *Atet* 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. 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 Hetep of the two lands.”

LIVING BY AIR

LIVING BY AIR

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

THE CHAPTER OF LIVING BY AIR IN THE UNDERWORLD. Nu, the overseer of the palace, the chancellor-in-chief, triumphant, the son of the overseer of the palace, the chancellor-in-chief, Amen-hetep, triumphant, saith:

“I am the double Lion-god, the first-born of Rā and Tem of Ha-khebti(?), [the gods] who dwell in their divine chambers. Those who dwell 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. I stand upon the timbers(?) of the boat of Rā, and I recite his ordinances to the beings who have knowledge, and I am the herald of his words to him whose throat stinketh. 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 in Tattu, and I live again after death like Rā day by day.”

DRIVING BACK REREK

DRIVING BACK REREK

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

THE CHAPTER OF DRIVING BACK THE SERPENT REREK IN THE UNDERWORLD.
Osiris Mes-em-neter saith:

“Get thee back, depart, retreat(?) from [me], O Aāapef, withdraw, or thou shalt be drowned at the Pool of Nu, at the place where thy father hath ordered that thy slaughter shall be performed. Depart thou from the divine place of birth of Rā wherein is thy terror. I am Rā who dwelleth in his terror. Get thee back, Fiend, before the darts of his beams. Rā hath overthrown thy words, the gods have turned thy face backward, the Lynx hath torn open thy breast, the Scorpion hath cast fetters upon thee; and Maāt hath sent forth thy destruction. Those who are in the ways have overthrown thee; fall down and depart, O Apep, 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, O Rā who openest the gates of the horizon straightway on thy appearance, [Apep] hath sunk helpless under [thy] gashings. I have performed thy will, O Rā, I have performed thy will; I have done that which is fair, I have done that which is fair, I have labored for the peace of Rā. [I] have made to advance thy fetters, O Rā, and Apep hath fallen through thy drawing them tight. The gods of the south and of the north, of the west and of the east have fastened chains upon him, and they have fettered him with fetters; the god Rekes hath overthrown him and the god Hertit hath put him in chains. Rā setteth, Rā setteth; Rā is strong at [his] setting. Apep hath fallen, Apep,

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. Thou shalt never enjoy the delights of love, thou shalt never fulfil thy desire, O Apep, thou Enemy of Rā! He maketh thee to go back, O thou who art hateful to Rā; he looketh upon thee, 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]ker hath condemned thee, O Apep, 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 toward the House the advance which thou hast made toward 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 thunder in the horizon of heaven even as [doth] the god Netcheb-ab-f.”

“‘Hail,’ saith the god Tern, ‘make strong your faces, O soldiers of Rā, for I have driven back the god 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 Khepera, take ye your ways, [grasping] your weapons of war in your hands.’ ‘Hail,’ saith Hathor, ‘take ye your armor.’ ‘Hail,’ saith Nut, ‘come and repulse the god 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.’ ‘Hail,’ say those gods who dwell in their 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, 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, ‘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 the march. Hathor quaketh with terror, and Rā hath triumphed over Apep.”

REPULSING THE EATER OF THE ASS

REPULSING THE EATER OF THE ASS

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

THE CHAPTER OF DRIVING BACK THE EATER OF THE ASS. Osiris Rā, triumphant, saith:

I. “Get thee back, 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 ordered concerning thee in the matter of the work of thy slaughter. Get thee back, thou abomination of Osiris, from the *Neshmet* boat . . . which advanceth with a fair wind. Ye are holy, O all ye gods, and [ye] have cast down headlong the enemies of Osiris; the gods of Ta-ur shout for joy. Get thee back, O thou Eater of the Ass, thou abomination of the god Haas who dwelleth in the underworld. I know thee, I know thee, I know thee, I know thee. Who art thou? I am . . .”

II. “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 comest^[1] without being invoked, and whose [time of coming] is unknown. I am the lord of thy mouth, get thee back, thou and thy desires(?). Hail, Haas, with his stone [knife] Horus hath cut asunder thy members, and thou art destroyed within thy company, and thy bend (or dwelling-place) is destroyed for thee by the company of thy gods who dwell in the cities of Pe and 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 vanquished thee

by the winds of my mouth. O thou Eater of those who commit sins, who dost plunder and spoil, I have [committed] no sin; therefore, let my palette and the writings with hostile charges [against me upon them] be given unto me. I have done no wrong in the presence of 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. [↑](#) These words are from the Papyrus of Rā.

ABOLISHING THE SLAUGHTERINGS

ABOLISHING THE SLAUGHTERINGS

[From the Papyrus of Nebseni, sheet 25.]

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, 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 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 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 [god] Neti(?) who dwellest in Amentet, I eat food, and I have life through the air, and the god Atch-ur leadeth me with [him] to the mighty boat of Khepera. I hold converse with the divine mariners at even-tide, I enter in, I go forth, 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, 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 (or lists) of offerings and oblations. Set thou Right and Truth firmly upon their throne, make thou the writings to draw nigh, and set thou up the goddesses in the presence of Osiris, the mighty god, the Prince of everlastingness, who counteth his years, who hearkeneth unto

those who are in the islands (or pools), who raiseth his right shoulder, who judgeth the divine princes, and who sendeth [Osiris] into the presence of the great sovereign princes who live in the underworld.

ABOLISHING THE SLAUGHTERINGS

ABOLISHING THE SLAUGHTERINGS

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

THE CHAPTER OF DRIVING BACK THE 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 resting-place of the boat! I am the Child, 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 ready as thou knowest, and thou hast come to decay.’ I am Rā, the stablsher of those who praise [him]. I am the knot of the god within the *Aser* tree, the doubly beautiful one, who is more splendid than yesterday (say four times). I am Rā, the stablsher of those who praise [him]. I am the knot of the god within the *Aser* 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 Hathor. My ears are the ears of Ap-uat. My nose is the nose of Khenti-khas. My lips are the lips of Anpu. My teeth are the teeth of Serqet. My neck is the neck of the divine goddess Isis. My hands are the hands of Ba-neb-Tattu. My forearms are the forearms of Neith, the Lady of Sais. My backbone is the backbone of Suti. My phallus is the phallus of Osiris. My reins are the reins of the Lords of Kher-āba. My chest is the chest of the Mighty one of Terror. 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 Ptah. [My fingers] and my leg-

bones are the [fingers and] leg-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 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, 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 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. I am the lord of eternity, and I decree and I judge like the god Khepera. 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 upon my throne, and I sit in the abode of splendor (?) 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 and in silence. In very truth, my forms are inverted. I am Un-nefer, from one season even unto another, and what I have is within me; [I am] the only One, who proceedeth from an only One who goeth round about in his course. I am he who dwelleth in the *Utchat*, no evil thing of any form or kind shall spring up against me, and no baleful object, and no harmful thing, and no disastrous thing shall happen unto 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. 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 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 forms are in my place of habitation. I am he who cannot be known, but the Red Ones have their faces directed toward me. I am the unveiled one. The season wherein [the god] created the heavens for me 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 ad-

dress unto you. I am he who riseth and shineth, the wall which cometh out of a wall, an only One who proceedeth from an only One. There is never a day that passeth without 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 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. 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 who live for millions of years, whose flame shineth upon you 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. 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.”

1. ↑ The words within brackets are supplied from the Papyrus of Messem-neter.

AIR AND WATER

AIR AND WATER

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

THE CHAPTER OF SNUFFING THE AIR AND OF HAVING THE MASTERY OVER THE WATER IN THE UNDERWORLD. The Overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

“Hail, Hap-ur, god of heaven, in thy name of ‘Divider of heaven,’ grant thou unto me that I may have dominion over 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 the god of the inundation, even as they have power over their own holy god of whose name they are ignorant; and may they let me have power even as [he hath let them have power].”

“My nostrils are opened in Tattu,” or (as others say), “My mouth and my nostrils are opened in Tātāu, and I have my place of peace in Annu, which is my house; it was built for me by the goddess Sesheta, 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 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, I sit at the west. I draw the hair 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 Tern has established 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 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.”

DOMINION OVER ELEMENTS

DOMINION OVER ELEMENTS

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

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? What is thy name? “I am one of you.” Who are those with thee? “The two serpent goddesses *Merti*. Separate thou from him, head from head, when [thou] goest into the divine *Mesqen* chamber. He letteth me set out for the temple of the gods who have found their faces. ‘Assembler of Souls’ 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 hold; ‘Making straight for the middle’ is the name of the rudder; likewise [the boat] is a type of my being borne onward 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 in the Temple of Anpu.”

IF HE (I.E., THE DECEASED) KNOWETH THIS CHAPTER, HE SHALL GO INTO, AFTER COMING FORTH FROM, THE UNDERWORLD OF THE [BEAUTIFUL AMENTET].

DOMINION OVER ELEMENTS

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

THE CHAPTER OF SNUFFING THE AIR, AND OF HAVING DOMINION OVER THE WATERS IN THE UNDERWORLD. Osiris Ani saith:

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

DOMINION OVER ELEMENTS

[From Lepsius, “Todtenbuch,” Bl. 23.]

ANOTHER CHAPTER. Osiris Auf-ānkh, triumphant, saith:

“Let the gates of heaven be opened for me by the god [Thoth] and by Hāpi, and let me pass through the doors of Ta-qebh^[1] into the great heaven,” or (as others say), “at the time,” [or (as others say)], “with the strength(?) of Rā. Grant ye, [O Thoth and Hāpi,] that I may have power over the water, even as Set had power over his enemies on the day when there were storms and rain upon the earth. Let me have power over the divine beings who have mighty arms in their shoulders, even as the god who is appalled in splendor and whose name is unknown had power over them; and may I have power over the beings whose arms are mighty.”

PRESERVATION OF THE SOUL

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

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 who came forth from the water-flood which I make to overflow, and which becometh mighty as the river [Nile].”

1. [↑]. [↓] I.e., The “land of cold and refreshing water.”

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OF DRINKING WATER

PRESERVATION FROM SCALDING

PRESERVATION FROM SCALDING

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

THE CHAPTER OF NOT BEING SCALDED WITH WATER. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

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

ON COMING FORTH BY DAY

ON COMING FORTH BY DAY

[From the Papyrus of Nebseni (British Museum No. 9,900, sheets 23 and 24).]

THE CHAPTER OF COMING FORTH BY DAY IN THE UNDERWORLD. Nebseni, the lord of reverence, saith:

“I am Yesterday, To-day, and To-morrow, [and I have] the power to be born a second time; [I am] the divine hidden Soul who createth the gods, and who giveth sepulchral meals unto the denizens of the Tuat (underworld), Amentet, and heaven. [I am] the rudder 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 whose forms of existence are of the house wherein are the dead. Hail, ye two hawks who are perched upon your resting-places, who hearken unto the things which are said by him, who guide the bier to the hidden place, who lead along Rā, and 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. He is I, and I am he, and Ptah hath covered his sky with crystal. [Hail] Rā, thou who art content, thy heart is glad by reason of thy beautiful law of the day; thou enterest in by Khemennu(?) and comest forth at the east, and the and who hath not touched women, and who hath not eaten flesh of animals or fish.”

CHAPTER OF KNOWLEDGE

CHAPTER OF KNOWLEDGE

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

THE CHAPTER OF KNOWING THE “CHAPTERS OF COMING FORTH BY DAY” IN A SINGLE CHAPTER. The Overseer of the palace, the chancellor-in-chief, Osiris Nu, triumphant, begotten of the overseer of the palace, Amen-hetep, triumphant, saith:

“I am Yesterday and To-morrow; and I have the power to be born a second time. [I am] the divine hidden Soul, who createth the gods, and who giveth sepulchral meals to the divine hidden beings [in the Tuat (underworld)], in Amenti, and in heaven. [I am] the rudder of the east, the possessor of two divine faces wherein his beams are seen. I am the lord of those who are raised up, [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 things which are said by him, the thigh [of the sacrifice] is tied to the neck, and the buttocks [are laid] upon the head of Amentet. May the Ur-urti goddesses (*i.e.*, Isis and Nephthys) grant such gifts unto me when my tears start from me as I look on. ‘I know the abysses’ is thy name. [I] work for [you], O ye *Khus*, who are in number [four] millions, [six] hundred, and 1,000, and 200, and they are [in height] twelve cubits. [Ye] travel on joining the hands, each to each, but the sixth [hour], which belongeth at the head of the Tuat (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 Tuat; and the seven(?) come in his

manifestations. The strength which protecteth me is that which hath my *Khu* under its protection, [that is] the blood, and the cool water, and the slaughterings which abound(?). I open [a way among] the horns of all those who would do harm unto me, who keep themselves hidden, who make themselves adversaries unto me, and those who are upon their bellies.

OF GAINING MASTERY OVER ENEMIES

OF GAINING MASTERY OVER ENEMIES

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

THE CHAPTER OF COMING FORTH BY DAY AND OF GAINING THE MASTERY OVER ENEMIES. The chancellor-in-chief, Nu, saith:

“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 Khepera, who eat the god Bāh, 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 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 (*i.e.*, he of the strong Soul)! Grant thou that I may sit upon the throne of Rā, 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 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, whose snares are like unto everlastingness and whose cords are like unto eternity. I have seen the god Abet-ka placing the cord; the child is laid in fetters, and the rope of the god Ab-ka is drawn tight(?) . . . Behold me. I am born, and I come forth in the form of a living *Khu*, 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 vigor of Rā, grant thou

that I may see Rā; grant thou that I may come forth against my enemies; and grant thou that I may be victorious over them in the presence of the sovereign princes of the great god who are in the presence of the great god. If, repulsing [me], thou dost not allow me to come forth against my Enemy and to be victorious over him before the sovereign princes, then may Hāpi—who liveth upon law and order—not come forth into heaven—now he liveth by Maāt—and may Rā—who feedeth upon fish—not descend into the waters! And then, verily shall Rā—who feedeth upon right and order—come forth into heaven, and then, verily, shall Hāpi—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, he hath been given unto me, he hath come to an end, and I have gotten possession [of him] before the sovereign princes.”

VICTORY OVER ENEMIES

VICTORY OVER ENEMIES

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

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 Khus, and let the underworld be opened [unto me]. 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 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 stablished, and I am born in their state of rest."

COMING FORTH BY DAY

COMING FORTH BY DAY

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

THE CHAPTER OF COMING FORTH BY DAY. The scribe Mahu saith:

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

OPENING THE UNDERWORLD

OPENING THE UNDERWORLD

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

THE CHAPTER OF OPENING THE UNDERWORLD. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

“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 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. 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, the mighty one. Hail thou that shinest and givest light from Hent-she!”

COMING FORTH BY DAY

COMING FORTH BY DAY

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

THE CHAPTER OF COMING FORTH BY DAY. The overseer of the palace, the chancellor-in-chief, 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, and the first temple hath been unfastened for me by the god Petra. 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 in the earth. Re-hent hath been opened for me and Re-hent hath been 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; 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 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 over the canal; I have gained the mastery over the river and over the land; I have

COMING FORTH BY DAY

cattle, and with my red feathered fowl, 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 An-heri-ertaitsa.”

COMING FORTH BY DAY

COMING FORTH BY DAY

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

ANOTHER CHAPTER.

“I have sacrificed unto An-heri-ertaitsa, and I am decreed to be strengthened in heart, for I have made offerings at the altars of my divine father Osiris; I rule in Tattu 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 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 its eye, and I bestow air upon the venerable beings [who are in the underworld] along with the eating of cakes.”

if this composition be known [by the deceased] 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.

rend the places 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 I know your names. I come forth to you, therefore come ye forth to me, for ye 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 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 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] 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.”

if this chapter be recited for the deceased he shall be strong upon earth before ra, 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 ra] 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).

COMING FORTH BY DAY

COMING FORTH BY DAY

[From the Papyrus of Nebseni (British Museum No. 9,900, sheet 3).]

THE CHAPTER OF COMING FORTH BY DAY AND OF OPENING UP A WAY THROUGH THE AMMEHET. Behold the Scribe Nebseni, triumphant, who saith:

“Homage to you, O ye lords of *Kas*, ye who are without 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 *khu* in my forms, I have gained the mastery over my enchantments, and I am decreed to be a *khu*; 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, and cause that my sepulchral

OF LIFTING UP THE FEET

OF LIFTING UP THE FEET

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

THE CHAPTER OF LIFTING UP THE FEET AND OF COMING FORTH UPON THE EARTH.
The chancellor-in-chief, Nu, triumphant, saith:

“Perform thy work, O Seker, perform thy work, O Seker, 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 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 in the regions of those who plunder in the underworld.”

OF JOURNEYING TO ANNU

OF JOURNEYING TO ANNU

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

THE CHAPTER OF JOURNEYING TO ANNU (HELIOPOLIS) AND OF RECEIVING A THRONE THEREIN. The chancellor-in-chief, Nu, triumphant, saith:

“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 habitations of those who are in [their] shrines (or coffins), I force my way through the habitations of the god Remren, and I arrive in the habitations of the god Akhsesef, I travel on through the holy chambers, and I pass into the Temple of the god Kemken. 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 Kehkehet. It placeth me 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] 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.

OF TRANSFORMATION

OF TRANSFORMATION

[From the Papyrus of Nu (British Museum No. 10477, sheet 9).]

THE CHAPTER OF A MAN TRANSFORMING HIMSELF INTO WHATEVER FORM HE PLEASETH. The chancellor-in-chief, Nu, triumphant, saith:

“I have come into the House of the King by means of the mantis (*abit*) which led me hither. Homage to thee, 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.”

OF PERFORMING TRANSFORMATIONS

OF PERFORMING TRANSFORMATIONS

[From the Papyrus of Nu (British Museum No. 10,477, sheet 10).]

THE CHAPTER OF PERFORMING THE TRANSFORMATION INTO A HAWK OF GOLD.
The chancellor-in-chief, Nu, triumphant, saith:

“I have risen, I have risen like the mighty hawk [of gold] that cometh forth from his egg; I fly 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. I have come forth from the interior of the *Sektet* boat, and my heart hath been brought unto me from the mountain of the east. I have alighted upon the *Atet* boat, and those who were dwelling in their companies have been brought unto me, and they bowed low in paying homage unto me and in saluting me with cries of joy. I have risen, and I have gathered myself together like the beautiful hawk 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 first-born gods of Nut. I am stablished, and the divine Sekhet-hetep is before me, I have eaten therein, I have become a *khu* therein, I have an abundance therein — as much as I desire — the god Nepra hath given to me my throat, and I have gained the mastery over that which guardeth (or belongeth to) my head.”

OF TRANSFORMATION INTO A HAWK

OF TRANSFORMATION INTO A HAWK

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

THE CHAPTER OF MAKING THE TRANSFORMATION INTO A DIVINE HAWK. The chancellor-in-chief, Nu, triumphant, saith:

“Hail, Great God, come now 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, 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. 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; and let not the gods act likewise toward 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, 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 [according to] that which cometh forth from thy mouth concerning me, 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 unto that of Neb-er-tcher who is over [all]. May the gods of the underworld fear me, and may they fight for me in their habitations. Grant thou that I may move along therein together with the divine beings who journey on-

ward, 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 from him that would do an injury unto me; and let not anyone come to see the divine one naked and helpless. May I journey on, may I come into the uttermost parts of heaven. I exchange speech with the god Seb, I make supplication for divine food from Neb-er-tcher; the gods of the underworld have fear of me, and they fight for me in their habitations when they see that thou hast provided me with

OF TRANSFORMATION INTO A GOVERNOR

who dwell in the horizon ascribe praises unto me, the divine spiritual body (*Sāh*), the lord of divine beings. 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.”

OF TRANSFORMATION INTO A GOD

OF TRANSFORMATION INTO A GOD

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

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

“I am 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 who dwell in my body through the mighty spell of the words of my mouth, which raiseth up him that hath fallen 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 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, and I have weighed Sut in the celestial houses against the Aged one who is with him. I have endowed 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; Maat (*i.e.*, right and truth) is in my body; its mouths are of turquoise and rock-crystal. My homestead is among the furrows which are [of the color of] lapis-lazuli. I am 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, and I have overthrown the destroying crocodiles. I have sung praises unto those who dwell in the darkness, I have raised up those who wept, and who had hidden their faces

and had sunk down in wretchedness; and they did not 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.”

TRANSFORMATION INTO A LOTUS

TRANSFORMATION INTO A LOTUS

[From the Papyrus of Nu (British Museum No. 10,477, sheet n).]

THE CHAPTER OF MAKING THE TRANSFORMATION INTO A LOTUS. The overseer of the palace, the chancellor-in-chief, Nu, saith:

“I am the pure lotus which springeth up from the divine splendor that belongeth to the nostrils of Ra. I have made [my way], and I follow on seeking for him who is Horus. I am the pure one who cometh forth out of the Field.”

TRANSFORMATION INTO A LOTUS

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

THE CHAPTER OF MAKING THE TRANSFORMATION INTO A LOTUS. Saith Osiris Paqrer:

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

TRANSFORMATION INTO PTAH

TRANSFORMATION INTO PTAH

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

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 ANNU (Heliopolis). The chancellor-in-chief, Nu, triumphant, saith:

“I fly like a hawk, I cackle like the *smen* goose, and I perch upon that abode of the underworld (*aat*) 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, 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; let me live and let me have power over cakes; let me eat them before the gods and the *Khus* [who have a favor] unto 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, who is my divine Lady. Let the offering of the sacrifice, and the offering of cakes, and vessels of libations be made in Annu; let me clothe myself in the *taau* garment [which I shall receive] from the hand of the goddess Tait; let me stand up and let me sit down wheresoever I please. My head is like unto that of Rā, and [when my members are] gathered together [I am] like unto Tem; the four [sides of the domain] of Rā, and the width of the earth four times. I come forth. My tongue is like unto that of Ptah and my throne is like unto that of the goddess Hathor, and I make men-

tion of the words of Tem, my father, with my mouth. He it is who constraineth 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 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 Annu bow down their heads unto me, for I am their lord and I am their bull. I am more powerful than the lord of time, and I shall enjoy the pleasures of love, and shall gain the mastery over millions of years.”

TRANSFORMATION INTO A BENNU BIRD

TRANSFORMATION INTO A BENNU BIRD

[From the Papyrus of Nu (British Museum No. 10,477, sheet 10).]

[THE CHAPTER OF MAKING THE TRANSFORMATION INTO A BENNU BIRD.] The chancellor-in-chief, Nu, triumphant, saith:

“I came^[1] into being from unformed matter. I came into existence like the god Khepera, I have germinated like the things which germinate (*i.e.*, plants), and I have dressed myself like the Tortoise.^[2] 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. He is] the god [who] fought against Suti, but the god Thoth cometh between them through the judgment of him that dwelleth in Sekhem, and of the Souls who are in Annu, and there is a stream between them. I have come by day, and I have risen in the footsteps of the gods. I am the god Khensu, who driveth back all that oppose him.”

[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 ra, and he shall be triumphant before osiris, and no evil thing whatsoever shall have dominion over him forever and ever.

1. ⤴ Literally, “I flew.”
2. ⤴ I believe that “Turtle” is the correct translation.

TRANSFORMATION INTO A HERON

TRANSFORMATION INTO A HERON

[From the Papyrus of Nu (British Museum No. 10,477, sheet 10).]

[THE CHAPTER OF MAKING THE TRANSFORMATION INTO A HERON. The chancellor-in-chief, Nu, triumphant, saith:]

“[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. . . [Hail], Aged ones [hail,] *Khus*, who are provided with the opportunity, the chancellor-in-chief, the overseer of the palace, Nu, triumphant, 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. 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 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? Do I not know Tatenen? Do I not know the beings of the color of fire who thrust forward their horns? Do I not know [every being having] incantations unto whose words I listen? 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 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, [I do not utter words of] wickedness instead of [words of] right and truth, 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.”

OF THE LIVING SOUL

OF THE LIVING SOUL

From the Papyrus of Nu (British Museum No. 10,477, sheet 9).]

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 chancellor-in-chief, Nu, triumphant, saith:

“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 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 of Soul: I gave birth unto myself together with Nu in my name of Rhepera in whom I come into being day by day.

OF THE SWALLOW

OF THE SWALLOW

[From the Papyrus of Nu (British Museum No. 10,477, sheet 10).]

THE CHAPTER OF MAKING THE TRANSFORMATION INTO A SWALLOW. The chancellor-in-chief, Nu, triumphant, saith:

“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 the Warden of his Bight therein. Oh, stretch out unto me thy hand so that I may be able to pass my days in the Pool of Double Fire, and let me advance with my message, for I have come with words to tell. Oh, open [thou] the doors to me and I will declare the things which have been 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 Set, that son of Nut, [lieth] under the fetters which he had made for me. I have made a computation of what is in the city of Sekhem, 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 speak; grant that I may pass on and declare my tidings. I enter in, [I am] judged, and [I] come forth worthy at the gate of Neb-er-tcher. I am pure at the great place of the passage of souls, I have done away with 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 a way, for, behold, I am like unto you. I have come forth by day, I have jour-

neyed on on my legs, I have gained the mastery over my footsteps [before] the God of Light, I know the hidden ways and the doors of the Sekhet-Aaru, verily I, even I, have come, I have overthrown mine enemies upon earth, and yet my perishable body is in the grave!”

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

THE SERPENT SATA

THE SERPENT SATA

[From the Papyrus of Nu (British Museum No. 10477, sheet n).]

THE CHAPTER OF MAKING THE TRANSFORMATION INTO THE SERPENT SATA. The chancellor-in-chief, Nu, triumphant, saith:

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

1. [↑] Literally, “dilated with years.”

OF THE CROCODILE

OF THE CROCODILE

[From the Papyrus of Nu (British Museum No. 10,477, sheet n).]

THE CHAPTER OF MAKING THE TRANSFORMATION INTO A CROCODILE. The chancellor-in-chief, Nu, triumphant, saith:

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

SOUL AND BODY

SOUL AND BODY

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

THE CHAPTER OF CAUSING THE SOUL TO BE UNITED TO ITS BODY IN THE UNDER-WORLD. The Osiris Ani, triumphant, saith:

“Hail, thou god Anniu (*i.e.*, Bringer)! Hail, thou god Pehrer (*i.e.*, Runner), 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 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 the Osiris Ani, triumphant, lie down in death among those who lie down in Annu, the land wherein souls are joined unto their bodies even in thousands. Let me have possession of my *ba* (soul), and of my *khu*, and let me triumph 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 guardians of heaven, my soul [wheresoever it may be].^[2] If it would tarry, do thou make my soul to look upon my body,^[3] for thou shalt find the Eye of Horus standing by thee 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] above the underworld and who make it to travel over Nut, who make souls to enter into [their] spiritual bodies, whose hands are filled with your ropes and who clutch your weapons tight, destroy ye the Enemy;

thus 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, 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 Amentet. May it look upon its material body, may it rest upon its spiritual body; and may its body neither perish nor suffer corruption forever.”

[these] words are to be said over a soul of gold inlaid with precious stones and placed on the breast of osiris.

1. [↑](#). Added from the Papyrus of Nebseni.
2. [↑](#). Added from the Papyrus of Nebseni.
3. [↑](#). The Papyrus of Nebseni has, “make thou me to see my soul and my shade.”

OF EVIL RECOLLECTIONS

OF EVIL RECOLLECTIONS

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

THE CHAPTER OF DRIVING EVIL RECOLLECTIONS FROM THE MOUTH. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, the son of the overseer of the palace, the chancellor-in-chief, Amen-hetep, triumphant, saith:

“Hail, thou that cuttest off heads, and slittest brows, thou being who puttest 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 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 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 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 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 by the will of Suti his enemy, saying, ‘Let thy face be toward the 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 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 abomination of me is in thee. 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.'"

OF RESCUE

OF RESCUE

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

THE CHAPTER OF NOT LETTING 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 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 *khaibit* (shade) of the overseer of the palace, the chancellor-in-chief, Nu, triumphant [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.”

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.

OF OPENING THE TOMB

OF OPENING THE TOMB

[From the Papyrus of Nebseni (British Museum No. 9,900, sheet 6).]

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-restha, triumphant, SO THAT HE MAY COME FORTH BY DAY AND HAVE DOMINION OVER HIS FLEET. [He saith:]

“That which was shut fast hath been opened, that is to say, he that lay down in death [hath been opened]. That which was open hath been shut to my soul through the command of the Eye of Horus, 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 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 gotten dominion over his feet, and he shall see the Great God in the Boat of Rā, [when] souls are counted therein at the bows, 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 forehead of Rā, may deliver my soul for me, and let there be darkness upon your faces, O ye who would hold fast Osiris. Oh, keep not captive my soul, Oh, keep not ward 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 on the day of the judgment of souls, and let [them] recite the utter-

ances of Osiris, whose habitations are hidden, to those who guard the members of Osiris, and who keep ward over the *Khus*, and who hold captive the shades of the dead who would work 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 members of Osiris, and who hold captive 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, 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.”

OF NOT SAILING TO THE EAST

OF NOT SAILING TO THE EAST

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

THE CHAPTER OF NOT SAILING TO THE EAST IN THE UNDERWORLD. The chancellor-in-chief, Nu, triumphant, saith:

“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 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,” 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, [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 the two horns of the god Khepera 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 toward the east, or if the feast of devils be made in my presence, or if any malignant wound be inflicted upon me.”^[1]

1. [↑] The Papyrus of Ani contains what are, apparently, two versions of this chapter.

OF THE INK-POT AND PALETTE

OF THE INK-POT AND PALETTE

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

THE CHAPTER OF PRAYING FOR AN INK-POT AND FOR A PALETTE. The chancellor-in-chief, Nu, triumphant, saith:

“Hail, aged god, who dost behold thy divine father and who art the guardian of the book 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 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. I have made (*i.e.*, copied) the words of the great and beautiful god each day fairly. O Herukhuti, 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.”

OF BEING NIGH UNTO THOTH

OF BEING NIGH UNTO THOTH

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

THE CHAPTER OF BEING NIGH UNTO THOTH. The chancellor-in-chief, Nu, triumphant, saith:

“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 Shāt (*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 which is in the hand of Thoth in the powers of rain and thunder.”

OF BEING NIGH UNTO THOTH

OF BEING NIGH UNTO THOTH

[From the Papyrus of Nu (British Museum No. 10477, sheets 19 and 20).]

THE CHAPTER OF BEING NIGH UNTO THOTH AND OF GIVING GLORY UNTO A MAN IN THE UNDERWORLD. The chancellor-in-chief, Nu, triumphant, saith:

“I am the god Her-ab-maat-f (*i.e.*, ‘he that is within his eye’), and I have come to give right and truth to Rā; I have made Suti to be at peace with me by means of offerings made to the god Aker and to the Tesheru deities, and by [making] reverence unto Seb.”

[The following] words are to be recited in the *Sektet* boat: [Hail,] sceptre of Anubis, I have made the four *Khus* 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. I am the divine father Bāh (*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 gods of majesty who dwell among the Souls of Annu, for I am lifted up over you. I am the god Menkh (*i.e.*, Gracious one) who dwelleth among you. Verily I have cleansed my soul, O great god of majesty, set not before me the evil obstacles which issue from thy mouth, 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 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. 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(?) to every [good] thing.”

**OF BRINGING A BOAT ALONG IN
HEAVEN**

OF BRINGING THE MAKHENT BOAT

OF ENTERING THE BOAT OF RA

OF ENTERING THE BOAT OF RA

[From the Papyrus of Nu (British Museum No. 10,477, sheets 27 and 28).]

THE BOOK OF MAKING PERFECT THE *KHU* AND OF CAUSING HIM TO GO FORTH INTO THE BOAT OF RA ALONG WITH THOSE WHO ARE IN HIS FOLLOWING(?). The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

“I have brought the divine *Bennu* to the east, and Osiris to the city of Tattu. I have opened the treasure-houses of the god Hāp, I have made clean the roads of the Disk, and I have drawn the god Sekeri along upon his sledge. The mighty and divine Lady hath made me strong at her hour. I have praised and glorified the Disk, 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, and her power (*Khu*) hath made me strong. I have tied up the rope, I have driven back Apep, I have made him to walk backward. Rā hath stretched out to me both his hands, and his mariners have not repulsed me; my strength is the strength of the *Utchat*, and the strength of the *Utchat* is my strength. If the overseer of the house, the chancellor-in-chief, Nu, triumphant, be separated [from the boat of Rā], then shall he (*i.e.*, Rā) be separated from the Egg and from the *Abtu* fish.”

[this chapter] shall be recited over the design which hath been drawn above, and it shall be written upon papyrus which hath not been written upon, with [ink made of] grains of green *abut* mixed with *anti* water, and the papyrus shall be placed on the breast 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 into the boat of ra in the course of the day every day, and the god thoth shall take account of him as he cometh forth from and goeth in the course of the day every day, regularly and continually, [into the boat of ra] as a perfect *khu*. and he shall set up the tet and shall stablsh the buckle, and shall sail about with ra into any place he wisheth.

OF PROTECTING THE BOAT OF RA

OF GOING INTO THE BOAT OF RA

OF GOING INTO THE BOAT OF RA

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

THE CHAPTER OF GOING INTO THE BOAT OF RA. The chancellor-in-chief, 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 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, 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 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 *Atet* boat have brought these things and have laid the gifts(?) of the lands upon the altar of the Souls of Annu. Hymns of praise be to thee, O Ur-arit-s, as thou travellest through heaven! Let there be food [for thee], O dweller in the city of Teni (This), 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 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. [I have] entered [the boat] and [I] sail round about by the command of Rā.”

OF KNOWING THE SOULS OF THE EAST

OF KNOWING THE SOULS OF THE EAST

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

THE CHAPTER OF KNOWING THE SOULS OF THE EAST. The chancellor-in-chief, Nu, triumphant, saith:

“I, even I, know the eastern gate of heaven—now its southern part is at the Lake of Kharu 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(?) [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 of turquoise between which Rā showeth himself when he strideth forward over the supports of Shu^[1] toward the gate of the lord of the East through which Rā cometh forth. I, even I, know the Sektet-Aarru of 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. 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, 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 Khera, and the Morning Star^[2] [daily. A divine city hath been built for me, I know it, and I know the name thereof; ‘Sekhet-Aarru’ 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 Saite 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.

OF SEKHET-HETEPET

OF SEKHET-HETEPET

[From the Papyrus of Nebseni (British Museum No. 9,900, sheet 17).]

HERE BEGIN THE CHAPTERS OF SEKHET-HETEPET, AND THE CHAPTERS OF COMING FORTH BY DAY; OF GOING INTO AND OF COMING OUT FROM THE UNDER-WORLD; OF COMING TO SEKHET-AARU; OF BEING IN SEKHET-HETEPET, THE MIGHTY LAND, THE LADY OF WINDS; OF HAVING POWER THERE; OF BECOMING A *KHU* THERE; OF PLOUGHING THERE; OF REAPING THERE; OF EATING THERE; OF DRINKING THERE; OF MAKING LOVE THERE; AND OF DOING EVERYTHING EVEN AS A MAN DOETH UPON EARTH. Behold the scribe and artist of the Temple of Ptah, Nebseni, who 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 have made love. I have caught the worms and serpents, and I am delivered. 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 and reap. O Hast, I have entered in to 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 unto me, and he who hath bound on me my head is the Mighty one who hath turquoise(?) eyes, namely, Ari-en-ab-f (*i.e.*, he doeth as he pleaseth). O Usert,^[1] I have come into thee at the head of the house wherein divine food is brought for me. O Smam,^[2] I have 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 terrestrial 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, I have come unto 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, 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.”

1. ⤴. The name of a pool in the third section of the Elysian Fields.
2. ⤴. The name of a pool in the third section of the Elysian Fields.

OF KNOWING THE SOULS OF PE

OF KNOWING THE SOULS OF PE

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

ANOTHER CHAPTER OF KNOWING THE SOULS OF PE. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

"[Hail,] Khat, who dwellest in Khat, in Anpet,^[1] and in the nome of Khat! [Hail,] ye goddesses of the chase who dwell in the city of Pe, ye celestial lands(?), ye stars, and ye divine beings, who give cakes and ale(?), do ye know 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 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 to Horus, 'Look at that black pig,' and he looked, and straightway an injury was done unto his eye, [namely,] 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 his heart.^[2] 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 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; oh, 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, 'Let sacrifices be made [to the gods] of his bulls, and of his goats, and of his pigs.' Now the father of

Mesthi, Hāpi, Tuamāutef 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, 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, know the Souls of Pe, namely, Horus, Mesthi, and Hāpi.”

1. [↑](#) A name of the city of Mendes, the metropolis of the sixteenth nome of Lower Egypt.
2. [↑](#) I.e., he lost his temper and raged.

OF KNOWING THE SOULS OF NEKHEN

OF KNOWING THE SOULS OF NEKHEN.

[From the Papyrus of Nu (British Museum No. 10477, sheet 18).]

THE CHAPTER OF KNOWING THE SOULS OF NEKHEN. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

“I know the hidden things of the city of Nekhen, that is to

OF KNOWING THE SOULS OF KHEMENNU

OF KNOWING THE SOULS OF KHEMENNU

[From the Papyrus of Nebseni (British Museum No. 9,900, sheet 7).]

THE CHAPTER OF KNOWING THE SOULS OF KHEMENNU (Hermopolis).

“The goddess Maāt is carried by the arm at the shining of the goddess Neith in the city of Mentchat, and at the shining 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] and I will neither declare it unto men nor tell it unto the gods. I have come, being the envoy of Rā, to stablish Maāt 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 a power through the knowledge of the Souls of Khemennu (Hermopolis) who love to know what ye love. I know Maat, which hath germinated, 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 the things which are unknown on the festivals of the month and half month. Rā knoweth the hidden things of the night, and know ye that it is Thoth who hath made me to have knowledge. Homage to you, O ye Souls of Khemennu, since I know you each day.”

1. [↑] I.e., Cusae, the metropolis of the fourteenth nome of Upper Egypt.

OF COMING FORTH FROM HEAVEN

OF COMING FORTH FROM HEAVEN

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

THE CHAPTER OF COMING FORTH FROM HEAVEN, AND OF MAKING A WAY THROUGH THE AMMEHET, AND OF KNOWING THE SOULS OF ANNU (HELIOPOLIS). The chancellor-in-chief, Nu, triumphant, saith:

“I have passed the day since yesterday among the great divine beings, and I have come into being along with the god Khepera. [My] face is uncovered before the Eye, the only One, and the orbit of the night hath been opened. 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 forward with vigor? 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 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 Ra spake 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], Senti-Rā came into being, and Setem-ansi-f came into being. And his hand stayed not, and he made his form into that of a woman with a lock of hair 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 the heir of Ur-maat-f (*i.e.*, the mighty one of the two eyes), and it became

before him the god Urma of Annu. I know the Souls of Annu, namely, Rā, Shu, and Tefnut.”

OF KNOWING THE SOULS OF KHEMENNU

OF KNOWING THE SOULS OF KHEMENNU

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

ANOTHER CHAPTER OF KNOWING THE SOULS OF KHEMENNU (HERMOPOLIS). The chancellor-in-chief, Nu, triumphant, saith:

“The goddess Neith shineth in Matchat, and the goddess Maāt is carried by the arm of him who eateth the Eye, and who is its divine judge, and the Sem priest carrieth 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. 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. 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 the Hidden one, and Sa, and Tem.”

IF THIS CHAPTER BE KNOWN [BY THE DECEASED] OFFAL SHALL BE AN ABOMINATION UNTO HIM, AND HE SHALL NOT DRINK FILTHY WATER.

OF RECEIVING PATHS

OF RECEIVING PATHS

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

THE CHAPTER OF RECEIVING PATHS [WHEREON TO WALK] IN RE-STAU. The chancellor-in-chief, Nu, triumphant, saith:

“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 Abtu (Abydos), 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. 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).

OF COMING FORTH FROM RE-STAU

OF COMING FORTH FROM RE-STAU

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

THE CHAPTER OF COMING FORTH FROM RE-STAU. The chancellor-in-chief, Nu, triumphant, saith:

“I was born in Re-stau, and splendor 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] when Osiris is led into the twofold funeral region of Osiris; oh, let me be a divine being whom they shall lead into the twofold funeral region of Osiris.

OF COMING FORTH FROM RE-STAU

OF COMING FORTH FROM RE-STAU

[From the Papyrus of Nu (British Museum No. 10477, sheet 9).]

THE CHAPTER OF COMING FORTH FROM RE-STAU.^[1] The chancellor-in-chief, Nu, triumphant, saith:

“I am the Great God who maketh 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 is made in Re-stau, and thy power is in Abtu (Abydos). Thou art raised up, then, O Osiris, and thou goest round about through heaven with Rā, and thou lookest upon the generations of men, O thou One who circlest, thou Rā. Behold, verily, I have said unto thee, O Osiris, ‘I am 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:^[2]

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].^[3] The scribe Mes-em-neter, triumphant, saith:

“I am the Great Name who maketh 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 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 might and in thy power, thou art raised up, O Osiris, and thy might is in

Re-stau, and thy power is in Abtu (Abydos). Thou goest round about through heaven, and 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 spiritual body of the God,' and I say, 'Let it come to pass that I shall never be repulsed before thee, O Osiris.'"

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."
2. [↑](#) For the text see Naville, *op. cit.*, Bd. I. Bl. 130.
3. [↑](#) The words in brackets are from the Papyrus of Amen-em-heb. See Naville, *op. cit.*, Bd. II. p. 267.

OF GOING ABOUT IN THE UNDERWORLD

OF GOING ABOUT IN THE UNDERWORLD

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

THE CHAPTER OF GOING IN AFTER COMING FORTH [FROM THE UNDERWORLD].
The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

“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; ‘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 the Māchabet; so likewise [the boat] is a type of my sailing onward to the pool. Let there be given unto me vessels of milk, 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 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. Let me make my path, and let me enter in, and let me adore Osiris, the Lord of life.”

OF ENTERING INTO THE GREAT HOUSE

OF ENTERING INTO THE GREAT HOUSE

From the Papyrus of Nu (British Museum No. 10,477, sheet 10).]

THE CHAPTER OF ENTERING INTO THE GREAT HOUSE. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

“Homage to thee, O Thoth. I am Thoth, who have weighed the two divine Fighters (*i.e.*, Horus and Set), I have destroyed their warfare and I have diminished their wailings. I have delivered the *Atu* fish in his turning back, and I have performed that which thou didst order concerning him, and afterward 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-hra (or Uhem-hra).] I give commands in the words of the divine aged ones, and, moreover, I guide for thee the lesser deities.”

OF ENTERING THE PRESENCE

OF ENTERING THE PRESENCE

[From the Papyrus of Nu (British Museum No. 10,477, sheet 10).]

THE CHAPTER OF GOING INTO THE PRESENCE OF THE DIVINE SOVEREIGN PRINCES OF OSIRIS. The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

“My soul hath built for me a habitation in the city of Tattu; I sow seed in the city of Pe, and I plough my field with my laborers(?), and for this reason my palm tree is like Amsu. That which is an abomination unto me, that which is an abomination unto me I shall not eat. That which is an abomination unto me, that which is an abomination unto me is filth. I shall not eat thereof; by sepulchral meals and food I shall not be destroyed. [The abominable thing] I shall not take into my hands, 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, the *Sektet* boat and the *Mātet* boat bring them to me, and I eat [thereof] under the branches of [the trees], the beautiful arms [of which] I know. Oh, let splendor be prepared for me with the white crown which is lifted up upon me by the uræi-goddesses. Hail, thou guardian of the divine doors of the god Sehetep-taui (*i.e.*, ‘he who maketh the world to be at peace’), bring [thou] to me that of which they make sepulchral meals; grant thou that I may lift up the branches(?). May the god of light open to me his arms, and may the company of the gods keep silence while the denizens of heaven talk with the chancellor-in-chief, Nu, triumphant. I am the leader of the hearts of the gods which strengthen me, and

I am a mighty one among the divine beings. If any god or any goddess shall come forth against me he shall be judged by the ancestors of the year who live upon hearts and who make(?) cakes(?) for me, and Osiris shall devour him at [his] coming forth from Abtu (Abydos). He shall be judged by the ancestors of Rā, and he shall be judged by the 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 Ahiu. 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. I shall put the terror of myself into the blackness of night which is in the goddess Meh-urt, [who is near] him that dwelleth in might. 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 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 *Sāhu* (i.e., spiritual bodies) of Annu, Tattu, Suten-henen, Abtu, Apu, and Sennu.^[2] The Osiris Auf-ānh is victorious over every god and every goddess who are hidden in Neterkhertet]."^[3]

1. ^[1] The Papyrus of Mes-em-neter adds, “bringing right unto thee the divine being who loveth her.”
2. ^[2] I.e., Heliopolis, Mendes or Busiris, Heracleopolis, Abydos, Panopolis, and Sennu (a city near Panopolis).
3. ^[3] The words in brackets are from the Saite Recension (see Lepsius, op. cit., BI. 46).

THE INTRODUCTION TO MAATI

THE INTRODUCTION TO MAATI

[From the Papyrus of Ani (British Museum No. 10,470, sheet 30).]

THE CHAPTER OF ENTERING INTO THE HALL OF DOUBLE MAATI; A HYMN OF PRAISE TO OSIRIS, THE GOVERNOR OF AMENTET. Osiris, the scribe Ani, triumphant, saith:

“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 nigh unto [the place where] the acacia-tree groweth not, where the tree thick with leaves existeth not, and where the ground yieldeth neither herb nor grass. “The Majesty of the god Anpu saith, ‘Knowest thou the name of this door so as to declare it unto me?’ And Osiris, the scribe Ani, triumphant in peace, triumphant! saith, ‘Destroyer of the god Shu’ is the name of this door. The Majesty of the god Anpu saith, ‘Knowest thou the name of the upper leaf and of the lower leaf?’ ‘Lord of Maat upon his two feet’ is the name of the upper leaf, and ‘Lord of twofold strength, the subduer of cattle,’ [is the name of the lower leaf. The Majesty of the god Anpu saith], ‘Since thou knowest pass on, O Osiris the scribe, the teller of the divine offerings of all the gods of Thebes, Ani, triumphant, the lord of reverence.'”

THE INTRODUCTION TO MAATI

THE INTRODUCTION TO MAATI

[From the Papyrus of Nu (British Museum No. 10,477, sheet 22).]

[THE FOLLOWING] SHALL BE SAID WHEN THE OVERSEER OF THE PALACE, THE CHANCELLOR-IN-CHIEF, NU, TRIUMPHANT, COMETH FORTH INTO THE HALL OF DOUBLE MAATI^[1] 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:

“Homage to thee, O Great God, thou Lord of Double Maāti, I have come to thee, O my Lord, and I have brought myself hither that 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 thee in this Hall of double Maāti, who live as warders of sinners and who feed upon their blood 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-Maāti’ (*i.e.*, ‘twin-sisters with two eyes, ladies of double Maāti’) is thy name. In truth I have come to thee, and I have brought Maāt (*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, I have not wrought evil in the place of right and truth. I at the end of the second month^[2] 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, therefore let not evil befall me 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. [↑] In other papyri this chapter is called: (1) “The Chapter of going into the Hall of double Maati;” (2) “The Chapter of [the Hall of] double Maati and of knowing what is therein;” and (3) “The Book of entering into the Hall of double Maati.” See Naville, *op. cit.*, Bd. II. p. 275.
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 Nebseni.
4. [↑] These words are added from the Papyrus of Ani.

THE NEGATIVE CONFESSION

THE NEGATIVE CONFESSION

[From the Papyrus of Nebseni (British Museum No. 9,900, sheet 30).]

The scribe Nebseni, triumphant, saith:

1. “Hail, thou whose strides are long, who comest forth from Annu (Heliopolis), I have not done iniquity.

2. “Hail, thou who art embraced by flame, who comest forth from Kher-āba,^[1] I have not robbed with violence.

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,^[2] I have not committed theft.

5. “Hail, Neha-hau,^[3] 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,^[4] 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-henen (Heracleopolis), I have not uttered falsehood.

10. “Hail, thou who makest the flame to wax strong, who comest forth from Het-ka-Ptah (Memphis), I have not carried away food. 11. “Hail, Qerti, (*i.e.*, the two sources of the Nile), who come forth from Amentet, I have not uttered evil words.

12. “Hail, thou whose teeth shine, who comest forth 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 backward, 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 Ati, ^[5] I have not given way to wrath concerning myself without a cause.

19. “Hail, thou serpent Uamemti, 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 Amsu, I have not committed any sin against purity.

21. “Hail, Chief of the divine Princes, who comest forth from the city of Nehatu, ^[6] I have not struck fear [into any man].

22. “Hail, Khemiu (*i.e.*, Destroyer), who comest forth from the Lake of Kau, I have not encroached 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-at, ^[7] 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, ^[8] I have not stirred up strife.

1. [↑] A city near Memphis.
2. [↑] The “Qerti,” or caverns out of which flowed the Nile, were thought to be situated between Aswan and Philae.
3. [↑] Variant, Neha-hra.
4. [↑] Variant, “like fire.”
5. [↑] I.e., the ninth nome of Lower Egypt, the capital of which was Per-Ausar or Busiris.
6. [↑] The “City of the Sycamore,” a name of a city of Upper Egypt.
7. [↑] The thirteenth nome of Lower Egypt.
8. [↑] The metropolis of the nineteenth nome of Upper Egypt.

ADDRESS TO THE GODS OF THE UNDERWORLD

ADDRESS TO THE GODS OF THE UNDERWORLD.

[From the Papyrus of Nu (British Museum No. 10,477, sheet 24).]

[THEN SHALL THE HEART WHICH IS RIGHTEOUS AND SINLESS SAY:] [\[1\]](#)

The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

“Homage to you, O ye gods who dwell in the Hall of double Maāti, I, even I, know 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; and let not evil hap come upon me by your means. Oh, 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-mera (Egypt). 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 the Hall of double Maāti, who are without 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 dwelleth in his divine Disk: deliver ye me from the god Baba who feedeth upon the entrails of the mighty ones upon the day of the great judgment. Oh, 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; 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, I have made the gods 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 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, be ye then my protectors, and make ye not accusation against me in the presence of [the great god]. I am clean of

1. ↑ These words are added from Brit. Mus. No. 9,905. 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.”

ON THE FOUR APES

OF THE FOUR APES^[1]

[From the Papyrus of Nu (British Museum No. 10,477, sheet 24).]

The overseer of the palace, the chancellor-in-chief, Nu, triumphant, the son of the overseer of the palace, the chancellor-in-chief, Amen-hetep, triumphant, saith:

“Hail, ye four apes who sit in the bows of the boat of Rā, who convey right and truth to Neb-er-tcher, who sit in judgment on my misery and on my strength, who make the gods to rest contented by means of the flame of your mouths, who offer holy offerings to the gods and sepulchral meals to the *khus*, who live upon right and truth, and who feed upon right and truth of heart, who are without deceit and fraud, and to whom wickedness is an abomination, 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 toward you. Oh, grant ye that I may make my way through the underworld (*ammehet*), let me enter into Re-stau, let me pass through the hidden pylons of Amentet. Oh, grant that there may be given to me cakes, and ale, and sweetmeats(?), even as [they are given] to the living *khus*, and grant that I may enter in and come forth from Re-stau.”

"[The four apes make answer, saying], ‘Come, then, 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 evil which belonged to thee upon the earth. Enter,

therefore, into Re-stau, and pass thou through the hidden pylons of Amentet, and there shall be given unto thee cakes, and ale, and sweetmeats(?), and thou shalt come forth and thou shalt enter in at thy desire, even as do those *khus* who are favored [of the god], and thou shalt be proclaimed (or called) each day in the horizon.”

1. [↑](#) This chapter has no title either in the Theban or in the Saite Recension.
2. [↑](#) The words in brackets are added from Brit. Mus. No. 9,913.

OF THE PRAISE OF THE GODS

OF THE PRAISE OF THE GODS

[From the Tomb of Rameses IV (see Naville, op. cit., Bd. I. Bl. 141; Lefebure, “Tombeau de Ramses IV,” Plate 13).]

THE BOOK OF THE PRAISE OF THE GODS OF THE QERTI^[1] 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*, ye divine dwellers in Amentet! 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 Osiris, and who hold yourselves ready, and who praise [him], and who destroy the Enemies of Rā. Oh, send ye forth your light and scatter ye the darkness [which is about] you, and behold ye the holy and divine 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, (Usr-Maāt-Rā-setep-en-Amen), the son of the Sun, (Rā-meses-meri-Amen-Rā-heq-Maāt), through your doors, may his divine soul enter into your hidden places, [for] he is one among you, and he hath shot forth calamities upon the serpent fiend Apep, and he hath beaten down the obstacles [which Apep set up] in Amentet. Thy word hath prevailed mightily over thine enemies, O great God, who livest in thy divine Disk; thy word hath prevailed mightily over thine enemies, O Osiris, Governor of Amentet; thy word hath prevailed mightily over thine enemies in heaven and in earth, O thou King of the North and of the South, (Usr-Maāt-Rā-

setep-en-Amen), the son of the Sun, (Rā-meses-meri-Amen-Rā-heq-Maāt), and over the sovereign princes of every god and of every goddess, O Osiris, Governor of Amentet; 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 doorkeepers(?), hail, ye doorkeepers, who guard your gates, who punish souls, who devour the bodies of the dead, who advance over them at their examination in the places of destruction, who give right and truth to the soul and to the divine *khu*, the beneficent one, the mighty one, whose throne is holy in Akert, who is endowed with soul like Ra and who is praised like Osiris, lead ye along the King of the North and of the South, (Usr-Maāt-Rā-setep-en-Amen), the son of the Sun, (Rā-meses-meri-Amen-Rā-heq-Maāt), unbolt ye for him 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-offerings and drink-offerings be made unto him by the god of the double door, and let him put on the *nemmes* crown of him that dwelleth in the great and hidden shrine. Behold the image of Herukhuti (Harmachis), who is doubly true, and who is the divine Soul and the divine and perfect *Khu*; he hath prevailed with his hands. The two great and mighty gods cry out to the King of the North and South (Usr-Maāt-Rā-setep-en-Amen), the son of the Sun, (Rā-meses-meri-Amen-Rā-heq-Maāt), they rejoice with him, they sing praises to him [and clap] their hands, they accord him their protection, and he liveth. The King of the North and South (Usr-Maāt-Rā-setep-en-Amen), the son of the Sun, (Rā-meses-meri-Amen-Rā-heq-Maāt), riseth like a living soul in heaven. He hath been commanded to 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 underworld, even as hath Ra. The King of the North and South, (Usr-Maāt-Rā-setep-en-Amen), the son of the Sun, (Rā-meses-meri-Amen-Rā-heq-Maāt), 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 me; let me enter and let favor be shown unto me; let me come forth and let me be beloved; and let me go forward, for no defect or failure hath been found clinging unto me.’”

1. ↑ I.e., districts or divisions of the underworld.

ADORATION OF THE GODS OF THE QERTI

ADORATION OF THE GODS OF THE QERTI

[From the Papyrus of Ptah-mes (Naville, op. cit., Bd. I. Bl. 142).]

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 UNDER-WORLD. Osiris, the chief scribe and draughtsman, Ptah-mes, triumphant, saith:

“Homage to you, O ye gods who dwell in the *Qerti*, ye gods who dwell in Amentet, 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 presence of Osiris, who praise him and who destroy the enemies of Rā. Oh, send forth your light and scatter ye the darkness [which is about] you, and look upon the face of Osiris, O ye who live even as he liveth, and praise [ye] him that dwelleth in his Disk, and lead [ye] me away from your calamities. Let me come forth and let me enter in through 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 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 enemies, O Thoth, who producest(?) statutes; thou hast been victorious over thine enemies, O Osiris, the chief scribe and draughtsman, Ptah-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 divine sovereign chiefs of every god and of every goddess; and the food(?) of Osiris, the Governor of Amentet, is in the presence of the god whose name is hidden before the great divine sovereign chiefs. Hail ye guardians of the doors, ye [gods] who keep ward over their habitations(?), who keep the reckoning and who commit [souls] to destruction, who grant right and truth to the divine soul which is stablished, who are without evil in the abode of Akert, who are endowed with soul even as is Rā, and who are . . . as is Osiris, guide ye Osiris the chief scribe, the draughtsman, Ptah-mes, triumphant, open ye unto him the gates of the underworld, and the uppermost part of his estate and his *Qert*. 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* crown, the lord of the knowledge of Akert. Behold, stablish . . . this soul in right and truth, [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,’ and they rejoice in him, and they ascribe praise unto him with their hands, and they turn unto him their faces. 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 triumphed over his enemies, and Osiris, the chief scribe and draughtsman, Ptah-mes, triumphant, hath gained the victory 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.”

HYMN OF PRAISE TO OSIRIS

HYMN OF PRAISE TO OSIRIS

[From Lepsius, “Todtenbuch,” Bl. 51.]

A HYMN OF PRAISE TO OSIRIS. The Osiris Auf-ānh, 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 Amentet, thou lord of Abtu (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 Tattu, thou lord of [sepulchral] offerings, thou whose festivals are many in Tattu. The god Horus exalteth his father in every place (or shrine), and he uniteth [himself] unto the goddess Isis and unto the goddess 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. 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, 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, thy *ka* hath come unto thee and is with thee, and thou restest therein in thy name of Ka-

Hetep. I maketh thee glorious in thy name of Khu, and it maketh thee like unto the Morning Star in thy name of Pehu, and it openeth for thee the ways in thy name of Ap-uat. Hail, O Osiris, I have come unto thee and I have set thine enemies under [thy feet] 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 the place whereon thou art to rest, and thy steps are under thee. Thou bringest food to the gods, and thou bringest sepulchral 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 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.”

1. [↑](#) A name of the city of Abydos.

OF MAKING PERFECT THE KHU

OF MAKING PERFECT THE KHU

[From the Papyrus of Nu (British Museum No. 10,477, sheet 17).]

ANOTHER CHAPTER OF MAKING PERFECT THE *KHU*, WHICH IS [TO BE RECITED ON] THE BIRTHDAY OF OSIRIS, AND OF MAKING TO LIVE THE SOUL FOREVER.^[1] The chancellor-in-chief, 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 gates are thrown wide open to Rā [as] he cometh forth from 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 Shu^[2] [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 palace, the chancellor-in-chief, Nu, triumphant, followeth on in the train of Rā. He taketh his iron weapon and he forceth open the shrine even as doth Horus, and pressing onward he advanceth unto the hidden things of his habitation with the libations of his divine shrine; the messenger of the god that loveth him. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, bringeth forth the right and the truth, and he maketh to advance the going forward^[3] of Osiris. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, taketh in [his] hand[s] the cordage and he bindeth fast the shrine. Storms are the things which he abominateth. Let no water-flood be nigh unto him, let not the Osiris Nu, the overseer of the palace, the chancellor-in-chief, tri-

umphant, be repulsed before Rā, and let him not be made to turn back; for, behold, the Eye is in his two hands. Let not the Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, walk in the valley of darkness, let him not enter into the Lake of those who are evil, and let him have no existence among the damned, even for a moment. Let not the Osiris Nu fall headlong 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, 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 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 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 palace, the chancellor-in-chief, triumphant, arriveth in the places of his habitations. [O ye divine beings of the Thigh], do ye away with his sorrow, and The following is from the rubric to this chapter in the Saite Recension (see Lepsius, op. cit., Bl. 53):

"[He shall know] the hidden things of the underworld, 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 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 forever; 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.”

1. ↑ Variant, “The Book of making the soul to live forever. [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.

2. [↑](#) Read “Shu” instead of “maat”
3. [↑](#) Or, “images.”

OF LIVING NIGH UNTO RA

OF LIVING NIGH UNTO RA

[From the Papyrus of Nu (British Museum No. 10,477, sheets 17 and 18).]

THE CHAPTER OF HAVING EXISTENCE NIGH UNTO RA.^[1] The overseer of the palace, the chancellor-in-chief, Nu, triumphant, saith:

“I am that god Rā who shineth in the night. Every 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 palace, the chancellor-in-chief, triumphant, is glad 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. 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 Hu, 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 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 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, 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, 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 extent, 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 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.'"

1. [↑](#) Or, "The chapter of making the way into heaven nigh unto Ra."

OF BRINGING MEN BACK TO EARTH

OF BRINGING MEN BACK TO EARTH

[From the Papyrus of Ani (British Museum No. 10,470, sheet 18).]

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 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 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. ^[1] In the Saite Recension (see Lepsius, op. cit., BI. 54) the house is said to be “in the underworld.”
2. ^[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.”

OF MAKING PERFECT THE KHU

OF MAKING PERFECT THE KHU

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

THE BOOK OF MAKING PERFECT THE *KHU*, WHICH IS TO BE RECITED ON THE DAY OF THE MONTH. The Osiris Nu, the Overseer of the palace, the chancellor-in-chief, triumphant, saith:

“Rā riseth in his horizon, and his company of the gods follow after him. The god cometh forth out of his hidden 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. 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 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 march onward at thy word. Thou takest count of thy bones, thou gatherest together thy members, thou settest thy face toward the beautiful Amentet, and thou comest, being renewed each day. Behold, thou art that Image of gold, and thou dost possess the splendors of the disks of heaven and art terrible; thou comest, being renewed each day. 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 palace, the chancellor-in-chief, triumphant, they ascribe unto him as his due praises which are like unto those ascribed unto Rā. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, is a divine prince and he seeketh(?) the ure-

ret crown of Rā, 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. The Osiris Nu is strong both upon earth and in the underworld; and the Osiris Nu is strong like unto Rā every day. The Osiris Nu shall not tarry, and he shall not lie without motion in this land forever. Being doubly beautiful [he] shall see with his two eyes, and he shall hear 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 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, 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 with that which he loveth. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, is a hawk, the transformations of which are mighty (or manifold)."^[1]

[THIS CHAPTER SHALL BE] RECITED OVER A BOAT FOUR^[2] CUBITS IN ITS LENGTH 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, THOU SHALT MAKE AN IMAGE OF RA IN YELLOW(?) COLOR UPON A NEW PLAQUE AND SET IT AT THE BOWS OF THE BOAT. AND BEHOLD, THOU SHALT PLACE AN IMAGE OF THE *KHU* 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 RA; AND HE SHALL SEE THE GOD RA HIMSELF THEREIN. LET NOT THE EYE OF ANY MAN WHATSOEVER LOOK UPON IT WITH THE EXCEPTION OF THINE OWN SELF, OR THY FATHER,^[3] OR THY SON, AND GUARD [THIS] WITH GREAT CARE.^[4] [NOW THESE THINGS] SHALL MAKE THE *KHU* PERFECT IN THE HEART OF RA, 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; 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 RA.

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.”
3. ⤴. The words “or thy father” are from the Papyrus of Ani.

4. [↑](#) 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!

OF MAKING PERFECT THE KHU

OF MAKING PERFECT THE KHU

[From the Papyrus of Nu (British Museum No. 10,477, sheet 17).]

ANOTHER CHAPTER OF MAKING PERFECT THE KHU. ^[1] The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith:

“Homage to thee, O thou who art within thy divine shrine, who shinest with rays of light and sendest forth radiance from thyself, who decreest joy for millions of years unto those who love him, who givest their hearts’ desire unto mankind, thou god Khepera within thy boat who hast overthrown Apep. O ye children of the god Seb, overthrow ye the enemies of Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, and destroy ye them 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 fishes. Every male fiend and every female fiend shall the Osiris Nu, the overseer of the palace, the chancellor-in-chief, destroy, whether he descendeth from the heaven, or whether he cometh forth from the earth, or whether they come upon the waters, or whether they advance toward the stars, the god Thoth, the son of Aner, coming forth from the Anerti, shall hack them in pieces. The Osiris 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 himself in your gore, and ye shall certainly be destroyed by him from the boat of his father Rā. The Osiris Nu is the god Horus to whom his mother the goddess Isis hath given birth, 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 *ureret* crown stablished 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 Nu in the form of Horus with the ureret crown stablished upon his head, they fall down upon their faces. And the Osiris Nu, the overseer of the palace, the chancellor-inchief, 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.

[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 COLOR 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 INCENSE SHALL BE OFFERED UP TO THEM ON THE FIRE, AND FEATHERED FOWL SHALL BE ROASTED. IT IS AN ACT OF PRAISE TO RA AS HE JOURNEYETH, AND IT SHALL CAUSE A MAN TO HAVE HIS BEING ALONG WITH RA DAY BY DAY, WHITHERSOEVER THE GOD VOYAGETH; AND IT SHALL DESTROY THE ENEMIES OF RA IN VERY TRUTH REGULARLY AND CONTINUALLY.

1. [↑](#) In the Papyrus of Nebseni 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.”

FOR THE NEW MOON

FOR THE NEW MOON

[From Lepsius “Todtenbuch,” BL 55.]

ANOTHER CHAPTER TO BE RECITED WHEN THE MOON RENEWETH ITSELF ON THE DAY OF THE MONTH. The Osiris Auf-anh, triumphant, saith:

“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, and he hath made an end of the storm which is in the face of the Osiris Auf-anh, triumphant. Verily he cometh, and he is Rā in [his] journeying, and he is the four celestial gods in the heavens above. The Osiris Auf-ānh, triumphant, cometh forth in his day, and he embarketh among the tackle of the boat.”

IF THIS CHAPTER BE KNOWN BY THE DECEASED HE SHALL BECOME A PERFECT *KHU* IN THE UNDERWORLD, AND HE SHALL NOT DIE THEREIN A SECOND TIME, AND HE SHALL EAT HIS FOOD SIDE BY SIDE WITH OSIRIS. 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.

OF TRAVELLING IN THE BOAT OF RA

OF TRAVELLING IN THE BOAT OF RA

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

ANOTHER CHAPTER OF TRAVELLING IN THE GREAT BOAT OF RA. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith:

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

OF MAKING PERFECT THE KHU

OF MAKING PERFECT THE KHU

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

ANOTHER CHAPTER OF MAKING PERFECT THE *KHU*; [it shall be recited] on the festival of Six. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith:

“Behold now, O ye luminaries in Annu (Heliopolis), ye people in Kher-āba, the god hath been born; his cordage(?) hath been completed, and the instrument wherewith he maketh his way he hath grasped firmly; and the Osiris Nu is strong with them to direct the implement of the gods. The Osiris Nu hath delivered the boat of the sun therewith . . . and he cometh forth into heaven. The Osiris Nu sailed round about in heaven, he travelleth therein unto Nut, he journeyeth along with Rā, and he voyageth therein in the form of apes; [he] turneth back the water-flood which is over the Thigh of the goddess Nut at the staircase of the god Sebaku. The hearts of Seb and Nut are glad and repeat the name which is new. Un-neferu reneweth [his] youth, Rā is in his splendors of light, Unti hath his speech, and lo, the god of the Inundation is Prince among the gods. The taste of sweetness hath forced a way into the heart of the destitute one, and the lord of thy outcries hath been done away with, and the oars(?) of the company of the gods are in vigorous motion. Adored be thou, O divine Soul, who art endowed more than the gods of the South and North [in] their splendors! Behold, grant thou that the Osiris Nu may be great in heaven even as thou art great among the gods; deliver thou him from every evil and murderous thing which may

be wrought upon him by the Fiend, and fortify thou his heart. Grant thou, moreover, that the Osiris Nu may be stronger than all the gods, all the *Khus*, and all the dead. The Osiris Nu is strong and is the lord of powers. The Osiris Nu is the lord of right and truth which the goddess Uatchit worketh. The strength which protects the Osiris Nu is the strength which protects the god Rā in heaven. O god Rā, grant thou that the Osiris Nu may travel on in thy boat in peace, and do thou prepare a road whereon [thy] boat may journey onward; for the force which protecteth Osiris is the force which protecteth thee. The Osiris Nu driveth back the Crocodile from Rā day by day. The Osiris Nu cometh even as doth Horus in the splendors(?) of the horizon of heaven, and he directeth Rā through the mansions of the sky; the gods rejoice greatly when the Osiris Nu repulseth the Crocodile. The Osiris Nu hath the amulet(?) of the god, and the cloud of Nebt shall not come nigh unto him, and the divine guardians of the mansions of the sky shall not destroy him. The Osiris Nu is a divine being whose face is hidden, and he dwelleth within the Great House [as] the chief of the Shrine of the god. The Osiris Nu carrieth the words of the gods to Rā, and he cometh and maketh supplication unto the divine lord with the words of his message. The Osiris Nu is strong of heart, and he maketh his offering at the moment among those who perform the ceremonies of sacrifice.”

[THIS CHAPTER] SHALL BE SAID OVER A FIGURE OF THE DECEASED WHICH SHALL BE PLACED IN [A MODEL OF] THE BOAT OF THE SUN, AND BEHOLD, [HE THAT RECITETH IT] SHALL BE WASHED, AND SHALL BE CEREMONIALLY PURE, AND HE SHALL HAVE BURNT INCENSE BEFORE RA, AND SHALL HAVE OFFERED WINE, AND CAKES, AND ROASTED FOWL FOR THE JOURNEY [OF THE DECEASED] IN THE BOAT OF RA. NOW, EVERY KHU FOR WHOM SUCH THINGS ARE DONE SHALL HAVE AN EXISTENCE AMONG THE LIVING ONES, AND HE SHALL NEVER PERISH, AND HE SHALL HAVE A BEING LIKE UNTO THAT OF THE HOLY GOD; NO EVIL THING WHATSOEVER SHALL ATTACK HIM. AND HE SHALL BE LIKE UNTO A HAPPY *KHU* IN AMENTET, AND HE SHALL NOT DIE A SECOND TIME. HE SHALL EAT AND HE SHALL DRINK IN THE PRESENCE OF OSIRIS EACH DAY; HE SHALL BE BORNE ALONG WITH THE KINGS OF THE NORTH AND OF THE SOUTH EACH AND EVERY DAY; HE SHALL QUAFF WATER AT THE FOUNTAIN-HEAD; HE SHALL COME FORTH BY DAY EVEN AS DOTH HORUS; HE SHALL LIVE AND SHALL BECOME LIKE UNTO GOD; AND HE SHALL BE HYMNED BY THE LIVING ONES, EVEN AS IS RA EACH AND EVERY DAY CONTINUALLY AND REGULARLY FOREVER.

SAILING IN THE GREAT BOAT

SAILING IN THE GREAT BOAT

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

THE CHAPTER OF SAILING IN THE GREAT BOAT OF RA TO PASS OVER THE CIRCLE OF BRIGHT FLAME. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith:

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

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

1. [↑](#) Read “god Osiris”?

OF THE FOUR FLAMES

OF THE FOUR FLAMES

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

THE CHAPTER OF THE FOUR BLAZING FLAMES WHICH ARE MADE FOR THE KHU. Behold, thou shalt make four square troughs of clay, whereon thou shalt scatter incense, and thou shalt fill them with the milk of a white cow, and by means of these thou shalt extinguish the flame. The Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, saith:

“The fire cometh to thy KA, O Osiris, governor of Amenti; the fire cometh to thy KA, O Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant. He that ordereth the night cometh after the day. [The flame cometh to thy KA, O Osiris, governor of those in Amenti]^[1] and the two sisters(?) of Rā come likewise. Behold, [the flame] riseth in Abtu (Abydos) and it cometh; and I cause it to come [to] the Eye of Horus. It is set in order upon thy brow, O Osiris, governor of Amenti,^[2] and it is fixed within thy shrine and riseth upon thy brow; it is set in order upon thy breast, O Osiris Nu, and it is fixed upon thy brow. The Eye of Horus is protecting thee, O Osiris, governor of Amenti, and it keepeth thee in safety; it casteth down headlong all thine enemies for thee and all thine enemies have fallen headlong before thee. O Osiris Nu, the Eye of Horus protecteth thee, it keepeth thee in safety, and it casteth down headlong all thine enemies. Thine enemies have fallen down headlong before thy KA, O Osiris, governor of Amenti, the Eye of Horus protecteth thee, it keepeth thee in safety, and it hath cast down headlong all thine enemies. Thine enemies have fallen

down headlong before thy *Ka*, O Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant, the Eye of Horus protecteth thee, it keepeth thee in safety, it hath cast down headlong for thee all thine enemies, and thine enemies have fallen down headlong before thee. The Eye of Horus cometh, it is sound and well, and it sendeth forth rays like unto Rā in the horizon; it covereth over with darkness the powers of Suti, it taketh possession thereof and it bringeth its flame against him upon [its] feet(?). The Eye of Horus is sound and well, thou eatest the flesh(?) of thy body by means thereof, and thou givest praise(?) thereto. The four flames enter into thy *KA*, O Osiris, governor of Amenti, the four flames enter into thy *ka*, O Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant. Hail, ye children of Horus, Mesthi, Hāpi, Tuamāutef and Qebhsennuf, ye have given your protection unto your divine Father Osiris, the governor of Amenti, grant ye your protection to the Osiris Nu, triumphant. Now, therefore, inasmuch as ye have destroyed the opponent[s] of Osiris, the governor of Amenti, he liveth with the gods, and he hath smitten Suti, with his hand and arm since light dawned upon the earth, and Horus hath gotten power, and he hath avenged his divine Father Osiris himself; and inasmuch as your divine father hath been made vigorous through the union which ye have effected for him with the *Ka* of Osiris, the governor of Amenti now the Eye of Horus hath avenged him, and it hath protected him, and it hath cast down headlong for him all his enemies, and all his enemies have fallen down before him even so do ye destroy the opponent[s] of the Osiris Nu, the overseer of the palace, the chancellor-in-chief, triumphant. Let him live with the gods, let him smite down his enemy, let him destroy [him] when light dawneth upon the earth, let Horus gain power and avenge the Osiris Nu, let the Osiris Nu have vigor through the union which ye have effected for him with his *ka*. O Osiris Nu, the Eye of Horus hath avenged thee, it hath cast down headlong all thine enemies for thee, and all thine enemies have fallen down headlong before thee. Hail, Osiris, governor of Amenti, grant thou light and fire to the happy soul which is in Suten-henen (Heracleopolis); and [O ye children of Horus] grant ye power unto the living soul of the Osiris Nu within his flame. Let him not be repulsed and let him not be driven back at the doors of Amentet; oh let his offerings of bread and of linen garments be brought unto him among [those of] the lords of funeral oblations, oh, offer ye praises as unto a god, to the Osiris Nu, destroyer of his opponent[s] in his form of right and truth and in his attributes of a god of right and truth.”

1. [↑](#) Added from the Papyrus of Nebseni.
2. [↑](#) In the Papyrus of Nebseni the deceased is here addressed.



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