THE EGYPTIAN

BOOK OF THE DEAD

THE MOST ANCIENT AND THE MOST IMPORTANT OF THE EXTANT RELIGIOUS TEXTS OF ANCIENT EGYPT

EDITED, WITH INTRODUCTION, A COMPLETE TRANSLATION AND VARIOUS CHAPTERS ON ITS HISTORY SYMBOLISM, ETC., ETC.

BY

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WITH NINETY-NINE PLATES REPRODUCED IN FAC-SIMILE FROM THE TURIN PAPYRUS AND THE LOUVRE PAPYRUS

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PREFACE.

THE great interest now being taken in Egyptological studies has led us to believe that a translation of the *Book of the Dead* will prove of interest not only to students of Egyptology, but to the general reader also.

In order to understand the *Book of the Dead* it is necessary to have some knowledge of the Egyptian mythology and religion, and we have endeavored to cover this ground in as thorough a manner as possible, and yet to make it plain to the many readers who are ignorant of the subject.

There are probably not half a dozen persons living capable of making a correct translation of the *Book of the Dead.* As Renouf says: "To all real scholars a translation worthy of the name is a task which cannot possibly be executed until certain difficulties have been overcome, the solution of which requires very mature thought and research extending, to say the least, over very many years. It speaks well for the training of the numerous young students of Egyptology in France and Germany that no attempts in this direction have hitherto been made."

The text of the *Book of the Dead* is not by any means understood, and a literal translation of the text might not convey the meaning of the original. Even the most minute attention has been given, and volumes have been published on single chapters by eminent Egyptologists, and the only complete English translation—that of Birch—is often the veriest nonsense.

With the author's permission, we have made a translation of Pierret's *Livre des Morts.* We have aimed rather to make an exact translation than a graceful one, therefore we have retained the French idioms, but have not hesitated to make such corrections of the text as our present knowledge of the language and mythology will warrant. Since 1882, when Pierret's work was published, a great advance has been made in the knowledge not only of the grammatical construction of the ancient Egyptian language, but also in the interpretation of the hieroglyphs; but there is yet much to learn, and to many readers of this mystical and by some considered magical treatise, some chapters, even in the able translation of Renouf, will appear very difficult of interpretation.

The most exact and scholarly translation of the *Book of the Dead* is now being made by the veteran Egyptologist, Dr. Le Page Renouf.[1] The translation is accompanied by a great mass of critical and philological notes, of great interest to the student. We think, however, that our translation of Pierret will be better appreciated by the general reader.

We trust that, with the explanatory chapters, our work will give the reader an adequate idea of this Funeral Ritual, which was, undoubtedly, a book of the greatest importance to generations of the Ancient Egyptians.

[1] In the Transactions of the Society of Biblical Archæology.

C. H. S. D.

MERIDEN, CONN.

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THE MYTHOLOGY AND RELIGION OF PRIMITIVE PEOPLES.

RELIGIONS strike deeply into the inmost fibres of the human consciousness, and when we examine them in the light of the philosophy of history, we find the most curious documents touching the past of humanity. Man has been ever seeking to find God, and the yearnings of the soul have always manifested themselves early in the history of every people. Those wants have endeavored to find their satisfaction in the act of worship; hence we find in the primitive history of all nations a religion, that is, the conscious relation between man and God, and the expression of that relation in human conduct.

Herder, who discovered in the ancient worships the religion of beauty, says:[1] "Our earth owes the seeds of all higher culture to religious tradition, whether literary or oral." At a certain stage in the life of every people we find ideas and fancies in the historical form, which expressed their religious belief, and generally their oldest tradition. The oldest theology of all nations is in the form of myths; hence the great importance of mythological study in order to reach the fundamental ideas belonging to the moral and religious nature of man as they have been embodied by the imaginative faculty of the most favored races.

Mythology, since it became comparative, has concerned itself almost exclusively with a scientific enquiry into the genesis of myths. It gives us a faithful image of the way the people felt and thought—their moral portrait drawn by themselves. The myth starts from an idea, and invents facts to embody and represent it. The myth-making instinct belongs naturally to the childhood of a nation, and may be considered as a stepping-stone towards truth. It is the expression of the way in which primitive man represents things to himself under the influence of naturalism.

In its first stage mythology is as harmless as it is inevitable. Our primitive ancestors knew nothing about laws, nothing about physical forces, nothing about the relation of cause and effect, nothing about the necessary regularity of things. But there was an unlimited capacity for believing and fancying, because fancy and belief had not been checked and headed off in various directions by established rules of experience. "The same mighty power of imagination which, now restrained and guided by scientific principles, leads us to discoveries and inventions, must then have widely run riot in mythologic fictions whereby to explain the phenomena of nature."[2]

It is difficult to comprehend the attitude of primitive humanity in its personifying stage of thought, a system of thought, not reasoned or abstract, as ours is now, but felt and imagined, as was natural in the case of those human beings who had developed no reasoning

[1] *Ideen zur Geschichte der Menschheit*, 9 Buch., p. 103.

[2] Fiske, *Myth and Myth Makers*, p. 18.

faculties, but were all made up of senses in the highest physical perfection, and of the most vigorous imaginations. In their total ignorance of causes they wondered at everything; and their poetry was all divine, because they ascribed to gods the objects of their wonder, and thought that beings like themselves, but greater, could alone have caused them.[1]

The myths and customs and beliefs which, in an advanced stage of culture, seem meaningless, did not seem so to the lower culture which gave birth to them. In primitive times there was no check laid upon fancy, and everything existed as sensation. In this infancy the nation told itself stories and believed them. Belief of all kinds is born of the imagination, and *Aberglaube* is, as Goethe says, the poetry of life. The invisible in nature as in man touches us with the same feelings that it stirred in Akkadians, Chaldeans, Egyptians, and Persians. "Even though the Spirit's voice spake once in a language of the intellect which has now become obsolete, its utterances are not therefore obsolete."

Immanuel Kant said that two things filled him with wonder and awe—the starry heavens above him and the sense of moral responsibility within him. Now, for primitive man we can assume an analogous dualism, corresponding, of course, to the undeveloped condition of his intellect. The world of dreams and of consciousness gave him the conception of spirits and the impulse to worship them. We may believe with Kant[2] and Schiller[3] that a myth does not represent a debasement or sinking down from the original perfection—not a victory of sensuality over reason; but, on the contrary, it manifests the advancement of man from a state of comparative rudeness to freedom and civilization.

Religion rests upon ethics and emotion. In its primitive stages the ethical phase is entirely occupied by a sense of duty to demoniac powers,—a slavish sense of duty as to a master who must be obeyed in fear and trembling; and the emotion is wholly a sense of wonder at inexplicable facts and processes, mainly of the physical universe, which spurs the fancy to express the superhuman in terms of the human, and in a shape we call a myth. The history of cult and ceremonial religion traces the development of an ethical sense, from physical offering and sacrifice through symbolical rites up to the notion of duty to one's fellows as an outcome of duty to one's God. The history of all religious emotion, on the other hand, is for all early stages a part of the history of poetry, and must chronicle the attempt of the human mind to set in order and realize its sense of wonder at the supernatural. The realization of this sense of wonder is expressed in the myth, and a series of myths may foster a primitive creed. From both these great religious factors, the ceremony and the myth, constantly there slips out and escapes the living faith which gives them being.[4]

In one sense every religion was a true religion, being the only religion which was possible at the time, which was compatible with the language, the thoughts, and the sentiments of each generation, which was appropriate to the age of the world. The idea of the soul which is held by uncultured races, and is the foundation of their religion, is not difficult for us to understand, if we can fancy ourselves in their place, ignorant of the very rudiments of science, and trying to get at the meaning of life by what the senses seem to tell. The great question which forces itself on their minds is one that we with all our knowledge cannot half answer, what the life is which is sometimes in us, but not always.[5] We ought, therefore, to put the most charitable interpretation on the apparent absurdities, the follies, and the errors

[1] Vico, *Della Metafisica Poetica*. See Grote's *Greece*, vol. i., p. 477.
[2] *Muthmasslicher Anfang des Menschengeschlects. Berliner Monatschrift*, St. 1.
[3] *Etwas über die erste Menchengesellschaft. Sammliche Werke*, Band 16.
[4] Gummer's *Germanic Origins*, p. 338.
[5] Tylor, *Anthropology*, p. 342.

of ancient religions. As soon as we know anything of the thoughts and feelings of man, we find him in possession of a religion. A religion of faith or worship, or morality, or ecstatic vision ; a religion of fear or hope, or surmise, or reverence of the gods. Says Müller : " The intention of religion, wherever we meet it, is always holy. However imperfect, however childish a religion may be, it always places the human soul in the presence of God ; and however imperfect and however childish the conception of God may be, it always expresses the highest ideal of perfection which the human soul, for the time being, can reach and grasp." Among cultured old-world nations, already in the earliest historical ages, theology had joined with ethics, and religion as a moral power was holding sway over society.

In order to appreciate the religion of primitive peoples, we must get at its heart and feel its life-currents. We must place ourselves in sympathy with the people, listen to their hymns and prayers, and witness their rites and ceremonies. We must endeavor to know their religious ideals. When Thales declared that all things were full of the gods, and when Buddha denied that there were any *Devas* or gods at all, both were stating their religious convictions.

The external aspect of a religion as presented to strangers is not often one to be trusted. In the earliest and purest days of Christianity, if we were to believe the most enlightened of the heathen writers, the Christian religion consisted in the worship of a brute animal.

Comparative mythology shows us that the primitive creeds of the earliest peoples—the Aryan, Egyptian, Vedic, Persian, Chaldaic, Greek, Roman, Teutonic, Celtic—may be based upon one or more of the following forms :

I. Fetish worshipping—when men's thoughts were concentrated purely upon concrete substances.

II. Ancestor worship—or the worship of the dead.

III. Nature worship—when the objects of belief were still external and sensible, but were also, to a certain degree, generalized, and most often tangible.

IV. The anthropomorphic or ethical stage, when the divinity was conceived as a being like mankind, and the critical qualities of that being had to be taken fully into account.

" It cannot be denied," says Meiners,[1] " fetishism is not only the oldest, but also the most universal worship of the gods." De Brosses[2] says that all nations had to begin with fetishism, to be followed afterwards by polytheism and monotheism. The Jews, however, were never fetish worshippers. Comte[3] places it as the first stage in the logical evolution of religion. Dr. Happel[4] and Professor Pfleiderer[5] take the ground that fetishism neither has or must have been the beginning of all religions, and this idea is that of Professor Müller.[6] The fetish is not itself considered as a deity by the worshippers, or even a symbol of a deity ; it is simply supposed to be a vehicle through which a supernatural power makes itself felt in the world ; and as no logical connection is demanded between the power and the vehicle

[1] *Allgemeine Kritische Geschichte der Religionem.*
[2] *Du Culte des Dieux Fétiches, ou Parallele de l'ancienne Religion de l' Egypte avec la Religion actuelle de Nigritie.*
[3] *Philosophie Positive.*
[4] *Die Anlage des Menschen zur Religion.*
[5] *Religionsphilosophie.*
[6] *Lectures on the Origin and Growth of Religion.*

through which it acts, any object whatever, natural or artificial, animate or inanimate, may become a fetish. De Brosses[1] brings it in connection with the religion of the ancient Egyptians.[2]

Ancestor worship, even though it may not be the first origin of all religion, is a part of human nature itself, commands respect, even when it presents itself under very curious forms, and will continue under some refined form as long as human nature keeps whole and sound. The worship of ancestors sprang out of the universal faith of primitive peoples in the persistence of human responsibility after death.

Mr. Herbert Spencer claims that the rudimentary form of all religion is the propitiation of dead ancestors. Holtzmann[3] says that the material part of the old heathen religion was worship and service of ancestors. "Perhaps," he says, "it was harder for the church to suppress this sort of worship than the worship of the gods." This form of worship seems to have been almost universal among mankind in a certain stage of development. Traces of it can yet be found in all parts of the earth. Ancestor worship, or the desire to offer propitiatory offerings to the manes of the dead, is seen in the "*Inferiæ*" and "*Parentalia*" of Rome, and in the "*Enagismata*" of the Greeks. The religious ideas of the Hebrew people present traces of ancestor worship. The indication is strong that the special god of the Hebrew patriarch, the family god of Abraham, with whom he conversed and held personal relations, represented an ancestral divinity.

When we turn to Indo-European nations we find the Hindu worshipping the "Pitris," and the Iranians believing in a kind of disembodied spirit of the dead called "Fravashi"; while turning to China, we note there that the oldest institution of the oldest civilization now extant is the celebration of rites in honor of defunct ancestors.

In Egypt the sovereign was the high-priest of his people, to whom he likewise bore a paternal relation. There seems little reason to doubt that this empire was the outgrowth of a pastoral condition of society, that the emperor was the development of the original patriarch, and that his godlike dignity and absolute power arose from his being at the head of the ancestor worship of the people, and hereditary representative of the primal ancestor. This belief had been superseded by a more advanced state of thought as long ago as the founding of the pyramids; for the oldest form of prayer extant, dating from 3766 B.C. to 3366 B.C. shows us that the Egyptians, in their most ancient propitiation of ancestors, always made it through prayer, not to the ancestor, but to Anubis, Osiris, or some other god; while the deceased is described in the funeral inscription as "faithful to the great god."

Everywhere mythology appears as the result of the earliest effort of the human mind to explain the mysteries of the universe—the sky, the sun, and the planets, the winds and the clouds, the summer and the winter, the dawn and the darkness, and those varied elemental phenomena which are of supernatural significance to the simple fancies of all uncultured peoples. The religion of Akkad was largely that of nature worship. Every object and force of nature was supposed to have its *zi* or spirit who could be controlled by the magical exorcisms of the sorcerer priest. When the Semites had entered the land, nature-worship had developed into polytheism: the sorcerer had become the priest. Along with the change had gone an ever increasing tendency to solar worship. At a very remote period in the civilization of Egypt and Babylon, Mexico and Peru, the sun had gained supremacy as the

[1] *Du Culte des Dieux Fétiches.*
[2] On this point see Fritz Schultze, *Der Fetischismus*, Leipzig, 1871.
[3] *Deutsche Mythologie*, p. 202.

first and greatest of the gods, the prime spirit of the universe. With the Hindus the sun was symbolized by the golden-haired Indra, the god of light, whose arrows were each hundred-pointed and thousand-feathered. To the influence of the solar myth in Egyptian religion we shall refer later.

Says Max Müller:[1] "Religion is a mental faculty which, independent of, nay, in spite of sense and reason, enables man to apprehend the infinite under different names and under varying disguises. Without that faculty no religion, not even the lowest worship of idols and fetishes would be possible; and if we will but listen attentively we can hear in all religions a groaning of the spirit, a struggle to conceive the inconceivable, to utter the unutterable, a longing after the Infinite, a love of God." The monotheistic intuition is inseparable from the conception of religion, and we find traces of it in all places and throughout all times, and this monotheistic intuition is always accompanied by faith in the persistence of the human personality after death. Such a word as God, in our sense of the word, did not and could not exist at that early time in the history of thought and speech. The belief that the lawgiver enjoyed some closer intimacy with the Deity than ordinary mortals pervades the ancient traditions of many nations. According to a well known passage in Diodorus Siculus,[2] "the Egyptians believed their laws to have been communicated to Mnevis by Hermes; the Cretans held that Minos received his laws from Zeus; the Lacedæmonians, that Lykurgus received his laws from Apollon. According to the Aryans, their lawgiver, Zathraustes, had received his laws from the Good Spirit; according to the Getæ, Zamolxis received his laws from the goddess Hestia; and, according to the Jews, Moses received his laws from the god Iao."

The inscriptions of old Akkad in Babylon clearly express the ideas of the early people of creation, and of Providence: how man came into being, how God was the directive Force in the ordering of the world, how He was worshipped in the first ages, and how He communicated His will to man. Sometimes their ideas are crude and mythical, but they evidently had a perception of the truth. In the higher and more gifted minds of ancient Akkad we find a pure monotheism. In some of their penitential hymns we find much that will favorably compare with the Hebrew psalms. For instance:

"O my God, my transgression is great, my sins are many. . . . I lay on the ground, and none seized me by the hand; I wept, and my palms none took. I cried aloud; there was none that would hear me. I am in darkness and trouble. I lifted not myself up. To my distress I referred, my prayer I addressed."

Modern research has discovered the temple in which Abraham worshipped, the name of the god he adored, and the psalm of adoration which for forty years he chanted. The temple was that of Sin, the male moon-god of Ur. We also find on the bricks of the lower stage of the great temple the inscribed name of King Urukh or Libagas, who built it. He also built the wall of Ur. This hymn to the patron deity was written in Akkadian and Assyrian, on a tablet now in the British Museum.

"Lord! prince of gods of heaven and earth, whose mandate is exalted!
Father! god enlightening earth! Lord! good god, of gods the prince!
Father! god enlightening earth! Lord, great god, of gods the prince!
Father! god enlightening earth! Lord god of the month, of gods the prince!
Father! god enlightening earth! Lord of Ur, of gods the prince!
Father mine, of life the giver, cherishing, beholding all!

[1] *Introduction to the Science of Religion*, p. 17.

[2] *L. I.*, c. 94.

Lord, who power benign extendeth over all the heaven and earth!
Seasons, rains, from heaven forth drawing, watching life and yielding showers!
Father, long-suffering in waiting, whose hand upholds the life of mankind,
Thou thy will in heaven revealed; thee celestial spirits praise!"[1]

The Rev. Geo. Owen, of Pekin, gives in the *Chronicle of the London Missionary Society* a graphic account of the deterioration of the religion of the Chinese. "The old classics of China, going back to the time of Abraham, show a wonderful knowledge of God. There are passages in those classics about God worthy to stand side by side with kindred passages in the Old Testament. The fathers and founders of the Chinese race appear to have been monotheists. They believed in an omnipotent, omniscient, and omnipresent God, the moral governor of the world, and the impartial Judge of man."

Lao-tse (cap. 25), the founder of the second religion in China, says:

"There is an infinite being, which existed before heaven or earth.
How calm it is! how free!
It lives alone, it changes not.
It moves everywhere, but it never suffers.
We may look on it as a Mother of the Universe.
I, I know not its name."

In Greece, as in India, the worshippers often rose into a region immeasurably higher than that of their mythology. To both the name for the bright heaven had become a name for the one only God.

Max Müller has shown[2] by philological proof that there was a primitive Aryan religion, a primitive Semitic religion, and a primitive Turanian religion before each of these primeval races was broken up and became separate in language, worship, and national sentiment. He finds that the highest god had received the same name in the ancient mythology of India, Greece, Italy, and Germany, and had retained that name whether worshipped on the Himalayan Mountains, or among the oaks of Dodona, on the Capitol, or in the forests of Germany. He shows that his name was *Dyaus* in Sanscrit, *Zeus* in Greek, *Jovis* in Latin, *Tiu* in German. "They bring before us," says Müller, "with all the vividness of an event which we witnessed ourselves but yesterday, the ancestors of the whole Aryan race, thousands of years it may be before Homer or the Veda, worshipping an unseen Being, under the selfsame name, the best, the most exalted name, they could find in their vocabulary,—under the name of Light and Sky. And let us not turn away and say that this was after all but nature-worship and idolatry. No, it was not meant for that, though it may have been degraded into that in later times. *Dyaus* did not mean the blue sky, nor was it simply the sky personified—it was meant for something else. We have in the Veda the invocation *Dyaus pitar*, the Greek *Zeu pater*, the Latin Jupiter; and that means in all these languages what it meant before these three languages were torn asunder—it means Heaven Father!"

[1] The whole of this hymn is given in Tompkins' *Times of Abraham*.
[2] *Lectures on the Science of Religion*. Third lecture.

THE EGYPTIAN PANTHEON.

MYTHS never arise complete and perfect in the minds of the people, but they needed a long time, a long period of development, before they appeared as regular myths or mythical tales. Nearly every myth involves a metaphor, which naturally suggests a legend, which in its turn is susceptible of an indefinite amount of development in the hands of a poetical and imaginative people, long after the primitive meaning of the myth has been forgotten. Myths, however, were not a magic world of erratic fancy, but they embody the profound religion of our forefathers. Although on the banks of the Nile, and the Indus, in Central Asia, in the Greek and Italian peninsulas, and in the North, whither Kelts, Teutons, and Slavs wandered, the religious conceptions of the people have taken different forms, yet the common origin is still perceptible.

In the earliest times Nature was the divinity that was worshipped. The sun, moon, and stars, clouds and winds, storms and tempests, appeared to be higher powers, and took distinct forms in the imagination of man. Numerous qualities were attributed to each one god, and varying spheres of action. In course of time his identity with nature is forgotten, and people grew accustomed to accept his attributes as so many separate personalities.

Max Müller has shown [1] how the Vedic pantheon grew from very simple germs. The sky, originally the light-giver, the illuminator of the world, and for that reason called *Dyaus*, or *Zeus*, or Jupiter, might be replaced by various gods who represent some of the principal activities of the sky, such as thunder, rain, and storm. Besides these, there was, if not the activity, yet the capacity of covering and protecting the whole world, which might likewise lead to the conception of a covering, all-embracing god, in place of the sky, as a mere firmament. In that capacity the covering god might easily merge into a god of night, opposed to a god of day, and this might again give rise to a concept of correlative gods, representing night and day, morning and evening, heaven and earth. Now every one of these changes passes before our eyes in the Veda, and they give rise to such pairs of gods as Varuna, the all-embracing god, the Greek *ouranos*, and Mitra, the bright sun of day; Asvinau, morning and evening; Dyâvâprithivî, heaven and earth, etc.

In the Chaldeo-Babylonian religion we find a mythological system, with innumerable gods grafted upon the original element of naturalism, the fundamental idea being that of divine unity in the pantheistic sense. The hidden god, who comprehends all things in himself, manifests himself through the diversity of phenomena. The secondary gods, who form a graduated scale below him, are but personifications of his attributes.

The primitive Aryans had an elementary mythology with numerous gods,[2] and the monotheistic idea of Allfather, which formed the basis of the Germanic religion, soon gave

[1] *Origin and Growth of Religion as Illustrated by the Religions of India*, p. 205.
[2] Pictet, *Origines indo-européenes*, vol. iii., p. 443 *et seq.*

place to that of a triology, consisting at first of Odin, Wili, and Ur, and afterwards of Odin, Hönir, and Lodur. From them proceeded the twelve gods of heaven, and they again associated with many other divinities.[1]

The monotheistic belief of the Egyptians is obscured behind the numerous gods. But it is essential to a true conception of the popular Egyptian religion that we recognize the fact that the polytheistic system ultimately adopted grew up gradually, its various parts having originated separately in different portions of the country. Every town in Egypt had its local divinities. Herodotus[2] says that there were eight gods originally, and that from these, twelve were produced, and again a third set from the second, whose number he does not specify. No other ancient writer mentions this threefold series of Egyptian gods. It is not quite clear whether Herodotus intended to convey the idea that twelve were the offspring of the eight, so that the whole number became twenty, or whether the number twelve included the eight, so that only four new deities were added to the list. It has been generally taken for granted that the eight were the only original gods, and that in them we have the germ of the theological system of the Egyptians. Lepsius[3] was of the opinion that the eight gods were originally only seven. Bunsen[4] supposed that the eight gods formed a system in which a gradual progression from concealment to manifestation in the divine energy is shadowed forth. In all such arrangements and distributions there must be much that is arbitrary; yet the division into eight and twelve no doubt had a motive.

In the principal temple of each nome or province, the chief deity was associated with other gods, and from an early period triads (consisting of the principal god, a female deity, and their offspring), or enneads, consisting of nine gods, were connected with each locality. Thus at Thebes the triad consisted of Amon, Nut, and Chonsu; at Abydos, of Osiris, Isis, and Horus; and at Memphis, Ptah, the principal god, formed a circle with the goddesses Pasht and Bast. These triads were often accompanied by inferior deities; and personifications of the elements, passions, senses, and feelings were introduced. The most ancient texts indicate a "great god cycle" called "the nine," "the great nine" as being supreme in age and authority over all others. The number varies at different places and in different lists at the same place, but is always nearly or exactly nine. The Egyptians themselves explained this cycle as the self-development of Râ; the other gods were in this view his attributes.[5] The lists do not agree as to what particular gods made up the nine. Professor Brugsch, however, after an exhaustive study of the Pyramid texts, affirms that the nine principal gods of that epoch were: Shu, Têfnut, Seb, Nut, Osiris, Isis, Set, Nephthys, and Horus; while according to the same Pyramid texts, Nut had Shu and Têfnut for her parents, Seb for her husband, Osiris, Isis, Set, and Nephthys for her children, while Horus was the son of Osiris and Isis.

Two forms of the cycle acquired the highest importance as representing the systems of the learned men of Memphis and Thebes, the successive great capitals of Egypt.[6] The dynasty of the gods, according to the Theban doctrine, were:

Amen-Râ, "the King of the Gods."
Mentu, his son.
Shu, son of Râ.

[1] Wagner, *Asgard and the Gods*, p. 30.
[2] *Einleitung*, p. 505, note 2.
[3] ii., 43.
[4] *Ægypten's Stelle*, vii., 456.
[5] De Rougé, "Etudes," *Revue Archæologique*, vol. i., p. 236.
[6] The local cycle of Memphis was, however, not the system of Manetho, which has been called Memphite, and has a distinct local character. Brugsch, *Geog. Inschriften*, vol. i., p. 237.

Seb, son of Shu.
Osiris, son of Seb.
Horus, son of Osiris.

According to the Memphite doctrine :

Ptah, "The Father of the Gods" (the Architect of the World).
Râ, son of Ptah (Fire—Existent Being—the Present).
Shu, his son (the Air).
Seb, his son (the Earth).
Osiris, his son (Water—Being that has existed—the Past).
Set, son of Seb (the Annihilation of Being).
Horus, son of Osiris (the Coming into Being—the Future).

According to Lepsius,[1] the two systems are but variations, and may be treated as one. They consist of male divinities, most of whom are associated with goddesses. These goddesses hold an inferior place, and are not to be counted in reckoning the number of the order, except, perhaps, Isis, whose importance is much greater than the others. An examination of the various forms of the two systems immediately suggests that they increased in course of time, Ptah and Amen, the chief gods of Memphis and Thebes, having been added for other reasons. The order thus reduced consists of two groups, the group of Râ, and that of Osiris. The group of Râ is wholly of solar gods, the group of Osiris begins with Seb and ends with Horus.

Professor Lepsius says that the reason that these two groups came to be united in a single series was due to the influence of Thinis, the oldest Egyptian royal seat, from which the first historic king, Menes, came to Lower Egypt and founded Memphis. Thinis at a very early time merged into the more famous Abydos. Abydos was the great seat of the worship of Osiris, which spread all over Egypt, establishing itself in a very remarkable manner at Memphis. All the mysteries of the Egyptians and their whole doctrine of the future state attach themselves to this worship. Osiris was identified with the sun, and the union of the two groups was thus not forced. Both had indeed a common origin. Sun-worship was the primitive form of the Egyptian religion, perhaps even pre-Egyptian. The first development was the myth of Osiris, due to the importance of Thinis, just as the rise of Memphis put Ptah, the abstract idea of intellectual power, even before Râ. So the rise of Thebes introduced Amen, who was identified in the form of Amen-ra with Râ, and as an intellectual principle placed before the physical solar powers. M. de Rougé, in his examination of the Egyptian *Ritual*, comes to a similar but more definite result in treating of the mythological elements of the important seventeenth chapter. He traces the solar gods to Heliopolis, and considers the Osiris myth as probably derived from Abydos, and added at a later time.[2]

Von Strauss und Torney,[3] after a prolonged study of the character and relation of these main deities of Earliest Egypt, has arrived at the conclusion that each one ruled the religious consciousness of the Egyptians for an extended period of time, and that they succeeded each other in the following order : Nu, Seb and Nut, Osiris, Set, Isis and Nephthys, Horus.

We have referred to the great triads of Memphis and Thebes. But we find them elsewhere under other names, without any change of the fundamental idea of the Egyptian

[1] *Ueber den ersten Aegyptischen Götterkreis und seine geschichlich-mythologische Entstehung*, Berlin, 1851.

[2] "Il est facile d'apercevoir, dans tous ces caractères, les symboles osiriaques, qui composaient probablement la doctrine primitive d'Abydos, se superposant aux emblèmes d'Héliopolis," *Revue Archæologique*, vol. i., p. 359.

[3] *Altägyptische Götterglaube*, Heidelberg, 1889–91.

religion. We are always brought back in the end to the higher triad—that is, to the conception of a superior god reproducing himself and living again in his son, through whom he overcomes the powers of evil, which itself also proceeds from him, or is only contingently and apparently evil.[1]

Besides the principal gods we find many inferior or parhedral gods, sometimes personifications of the faculties, senses, and other objects, introduced into the religious system, and genii, spirits, or personified souls of deities formed part of the same. Egyptian worships and gods were, primarily, local; and the Pantheon was gradually formed by joining together the various local groups and arranging them into a sort of hierarchy. Even these arrangements, though proceeding upon the same principle, were not always uniform; and the chief centres at any rate of religious knowledge in the country had their separate and, to some extent, conflicting systems.[2]

In order to reduce the bewildering multitude of gods into something like a mythological system, it is only necessary to notice that special titles and names were given to divinities, according to the place in which they were worshipped. Thus Osiris was called *Che* ("the child") at Thebes; *Uru* ("the great one") at Heliopolis; *Oti* ("the sovereign") at Memphis. The goddess Hathor was identical with Isis at Denderah, with Sechet at Memphis, with Neith at Säis, with Saosis at Heliopolis, with Nehemanit at Hermopolis, with Bast at Bubastis, with Sothis at Elephantine, etc. Hence the explanation of the singular fact that Apis is called the son of Ptah, of Tum, of Osiris, and of Sokari; that Horus is called the son of Isis and of Hathor; that Osiris is called the father, brother, husband, and son of Isis, and also the son of their child Horus; that Horus is said to have been born in Tattu, but also in Cheb, etc. What at first glance represents itself as different deities is in reality only different aspects of the same deity. The whole mythology of Egypt may be said to turn upon the histories of Râ and Osiris, and these histories run into each other, sometimes in inextricable confusion, which ceases to be wonderful when texts are discovered which simply identify Osiris and Râ.

Very little light is thrown on the esoteric nature of the deities by the monuments, and the classical sources are untrustworthy; but the antagonism of good and evil is shown by the opposition of the solar gods and the great dragon Apap, a type of darkness, and the hostility of Osiris and Set or Typhon. The only conception of a deity by the Egyptians was of a figure larger, more vigorous, and more beautiful than mortals; the powers and attributes with which it was endowed were all physical. They believed that the numerous gods were emanations from the First Cause of all life. It was in the person of these gods that the divine essence was manifested. Each of them had his own name, his own figure, and his own special share in the management of the universe; each of them presided over the production of some particular order of phenomena and insured their regularity.[3]

The same deity among the Egyptians was represented under three different forms: 1. Pure human form, with the attributes peculiar to the god. 2. A human body bearing the head of an animal which was especially dedicated to that deity. 3. This same animal with the attributes of the god. It is the head which bears the principal characteristic attribute of each, whether standing or seated, in a natural form or mummified. The Egyptians never appear to have even attempted to embody the divine majesty or beauty in any statue or picture. They adopted a distinguishing mark for their gods, by giving them the heads of

[1] De Pressensé, *The Ancient World and Christianity*, p. 69.
[2] Birch, *Ancient Egypt*, Introduction, p. 10.
[3] Perrot and Chipiez, *History of Art in Ancient Egypt*, vol. i., p. 48.

animals, or a peculiar dress and form, which generally, even without the philosophic legends, suffices to particularize them.

Their statues or pictures were never regarded as actually representations of the deities, which would have been simply absurd or profane, but they were the emblematical signs of the divine attributes and nature, and were understood and recognized as such. On the contrary, with the Greeks, instead of holiness, beauty took the supreme place. But the Egyptians had not arrived at that refinement in sculpture which enabled the Greeks to assign a peculiar face and character to each deity. Indeed, in so extensive a Pantheon as that of Egypt, it would be impossible to maintain the peculiarities of features, even if adopted for the principal gods. With the Romans, to represent their gods in beautiful and perfected forms seemed appropriate to peoples whose conceptions of deity shifted with their own varying history.

Egyptian deities are represented in every kind of material : wax, wood, baked clay and glazed, porcelain, marble, brass, and soft stone, precious stones, bronze, silver, gold. Frequently the figures in wood, in stone, or in bronze, are gilt, and more frequently they are painted in various and consecrated colors, especially for the face and for the nude, nothing in this respect being left to the will of the artist. These canons being thus regulated by law or by custom in all these details, their constant uniformity is of great assistance in the study of Egyptian mythology, for it explains at once the scenes in which these gods appear, whether they are represented in the round, in relief, in intaglio, painted on linen, on papyrus, in wood, or in stone, the same attributes always indicate the deity, and the combination of these attributes, that of the divine personages, according to the idea and creed of the Egyptians.[1]

In giving a separate account of the divinities, it is impossible to give a description of all the gods in the Pantheon, as their attributes and functions are as yet imperfectly ascertained, or altogether unknown ; and many were only emanations of some of those described. It is not always possible to give them in the order of their rank, but we have followed that which was advocated by Wilkinson.[2] In our History of Egypt[3] we have followed von Strauss und Torney.[4]

AMEN (Egyptian *Amen*).

Amen was the great god of Thebes, and was addressed as "the king of the gods." During the Empire, when the Theban line was supreme, it was to him that the kings prayed, to his temple that they brought the spoils of many wars, and the tributes of many nations. The Latinized form of the name is Ammon, and the Romans identified him with their Jupiter. The meaning of the name appears to have been uncertain to the Egyptians themselves. Manetho thought that it denoted "concealment," or "that which is concealed." He is called "the hidden god."[5]

[1] Westropp, *Handbook of Archæology*, p. 140.
[2] Wilkinson's *Herodotus*, vol. ii., pp. 284–7
[3] Davis and Cobern's *History of Egypt in the Light of Recent Discoveries.*
[4] *Der Altägyptische Götterglaube*, Heidelberg, 1889–1891.
[5] See especially the hymn to Amen-Râ published in vol. ii. of the *Records of the Past*, p. 132. lines 7–9:

> Ruler of men :
> Whose name is *hidden* from his creatures,
> In his name which is Amen.

It is chiefly in honor of Amen that we find hymns full of expressions closely approaching the language of monotheism. "The One, maker of all that is; the one, the only one, the maker of existences." Another hymn begins: "I come to thee, O Lord of the gods, who hath existed from the beginning, eternal God, who hast made all things that are. Thy name be my protection." Plutarch[1] says that the original notion of Ammon was that of a concealed or secret god, one who hid himself and whom it was difficult to find; or, in other words, that the mysterious and inscrutable nature of the Deity was the predominant idea in the minds of those who first worshipped God under his name.

Before the time of the XVIIIth Dynasty he was worshipped at Thebes as Amen simply. He was afterwards merged into Amen-Râ, "the hidden Sun," and was depicted with the solar orb on his head.[2] This power of amalgamating deities arose from the essential monotheism that underlay the Egyptian polytheism, whereby two or more attributes or aspects of the divine nature might be worshipped together. We find also that he appears as Amen-Khem, Amen-Kneph, etc., and he had also many mystic names, as Iruka, Markata, Ruta, Nasakabu, Tanasa, and Sharushataka.[3]

A remarkable circumstance connected with the name of this god has been noticed by Sir Gardner Wilkinson.[4] On many monuments of Egypt, the hieroglyphic or phonetic name of Amen-Râ has been substituted for others, which have been so carefully erased that he was unable to ascertain what the original had been. The figures of the god, however, remained unaltered. The substitution had been so systematically made, that nothing short of a general order to that effect sent to every part of Egypt, and executed with the most scrupulous care, can account for it; and from this alteration being confined to monuments executed previous to and during the reign of Amenophis III., we may conclude that it dates after his accession, or about the year 1420 B.C. The hymns addressed to Amen-Râ are often remarkable for their simplicity and beauty. The most common title of Amen is *suten neturu*, "king of the gods," hence he was naturally identified by the Greeks and Romans with their Zeus or Jupiter. He is also called *hek* or *hyk*, "the ruler." Other titles borne by him are—"the Lord of Heaven," "the Eldest of the Gods," "the Lord of the Throne," "the Strong Bull," and "Horus (sun) of the two Egypts."[5] Amen is represented on the monuments with a head-dress of two plumes or feathers, called *shenti*. In painted inscriptions his body is generally colored light blue.

KNEPH (Egyptian *Khnumn*).

Chnemu, the "Moulder," the *Kneph, Knouphis* of the Greeks, is one of the oldest gods of Egypt, and was especially worshipped in Nubia, and at Philæ. This god, represented with a ram's head, and to whom the ram was sacred, is the soul of the universe, and thus is spoken of as the creator.[6] He was especially worshipped in Nubia, and at the First Cataract, with his consort, Sati, the goddess of the inundation.[7] Plutarch and Diodorus

[1] *Isid. et Osiride.*

[2] Sometimes he has also the hawk's head, which is proper to Râ, or, perhaps we should say, the solar deities.

[3] *Book of the Dead*, ch. clxiv. In one of the hymns to Amen, he is called "King alone, single among the gods; of *many* names, *unknown is their number*."—*Records of the Past*, vol. ii., p. 134.

[4] *The Manners and Customs of the Ancient Egyptians*, vol. iii., p. 9.

[5] *Records of the Past*, vol. ii., p. 129; vol. vi., p. 100.

[6] Mariette, *Musée Boulaq.*, p. 113.

[7] Brugsch, *Geog. Insch.*, vol. i., p. 150.

claim that his name is identical with the Greek *pneuma*, "spirit" or "breath." The original notion of Kneph was that of God as a spirit, moving over matter and breathing into it form and life. Afterwards he was revered as the Creator, and in a peculiar sense the creator of mankind. In the temple of Osiris at Philæ he appears, fashioning upon a wheel or lathe the limbs of Osiris, while the figure of the god Nile stands by and pours water on the wheel. Elsewhere he is called the father, and at Elephantine appears working a lump of clay upon the lathe. While his emblem, the ram's head, *ba*, connected him with the soul or cosmic soul of the gods, his attributes of the solar disk and uræus allied him to the sun; and in the later representation of the sun's progress through the hours he appears in the solar disk in the fourth and tenth hours, as if a personification of that luminary. He had further a position among the gods of the lower world, which does not belong to Amen, who may be prayed to by the dead.[1]

Kneph was figured as a man walking, like Amen, but with the head of a ram. This head has commonly two sets of horns, both those curving downwards, which are characteristic of the real animal, and a second pair, special, growing from the top of the head, which are properly those of a he-goat.[2]

Kneph is also found with the peculiar crown (*atef*) on his head, which more commonly characterizes Râ or Osiris, a crown composed of the solar disk, with an ostrich feather on either side, and between the feathers a tall striped conical cap, surmounted by a flower or tassel.[3] His figure was painted a bright green.

KHEM (Egyptian *Khem*).

Khem is the ithyphallic god, whose representation occurs so frequently among the sculptures of Thebes. He was another of the deified attributes of the Creator, and, as Herodotus observes, one of the eight great gods. His head-dress, of long straight feathers, shows his identity or at least connection with Amen. His right arm is upraised and brandishes a flagellum. Another distinguishing mark of Khem is the long bar which descends to the ground from the back of his head. The office of Khem was not confined to the procreation and continuation of the human species, but extended even to the vegetable world, over which he presided. The special seat of his worship was Chemmo, a place which evidently took its name from him, and which the Greeks appropriately called "Pan's City" (Panopolis). But he was also worshipped in Thebes, and, to some extent, in Egypt generally.

PTAH (Egyptian *Ptah*).

Ptah, the "Opener," was perhaps the oldest of all the gods of Egypt, and was honored with a temple and worshipped at Memphis from the time of the first dynasty. Ptah was the demigurgos, or creative power of the Deity. According to Iamblichus, the Egyptians held him to be the divine artificer, a notion which the Greeks may have lowered and popularized to that of a skilful artist, fashioning all objects by means of the element of fire. The principal titles of Ptah are—"the Lord of Truth," "the Lord of the World,"

[1] *Book of the Dead*, ch. clxiii., clxvi.

[2] Wilkinson, however, maintains that the long spiral horns are also those of a kind of sheep, *Ancient Egyptians*, vol. iv., pp. 242, 243.

[3] Rawlinson, *Ancient Egypt.*, vol. i., p. 340.

and "the Beautiful Faced." He is also called "the Father of the Beginnings," and "the Creator of all that is in the World." The Greeks considered the Ptah of Egypt the same as their Vulcan or Hephæstus. Ptah was one of the oldest of the Egyptian gods, his name appearing on the monuments of the IVth dynasty. In the Memphite list he is the first king of primordial Egypt, and as such his name appears in a cartouche. At Denderah he is said to be "the master of the company of the gods, who has formed beings, and that all things came after him, the lord of truth and king of gods. At Memphis he was the chief, if not the sole object of worship to the people; and the kings of Thebes, after they became masters of Lower Egypt, were among his ardent devotees, and often called him their "father." Herodotus says that his temple at Memphis was more magnificent than any other in Egypt. His name is one of the Egyptian words which can be recognized letter for letter in Hebrew, and combines the sense of opening, or rather laying open, with that of artistic work.

Ptah is generally represented as a deformed child holding two serpents and stepping on two crocodiles. In Upper Egypt he was worshipped under the form of an upright mummy. Ptah-Sokar-Osiris is a form of Ptah peculiar to Memphis. He is sometimes seated, attended by Isis, "the potent mother goddess," who protects him with her wings. His Egyptian name is Ptah-Seker-Usar.

MAUT (Egyptian *Mut*).

Maut the "mother" was the consort of Amen-Râ at Thebes, and was supposed to represent in this capacity Nature, the mother of all. She is represented with the pschent or double crown on her head, the emblem of sovereignty both over Upper and Lower Egypt, placed upon a cap ornamented with the head, body, and wings of a vulture, and has such titles assigned to her as "mistress of heaven," "regent of the world," "giver of all life forever," and "mistress of darkness," that is, of the primeval darkness of chaos. Maut was worshipped especially at Thebes, in connection with Amen or Amen-Râ at Chons. She represents the passive principle in nature, and corresponds to the classical Rhea or Cybele. Besides being worshipped at Thebes, Maut was honored throughout Nubia, and even in Ethiopia, where her name is often found in the inscriptions.[1]

The name Buto, of the Greeks, is nearly allied to Maut, M and B being interchangeable letters. If this is correct, she was likewise among the principal objects of worship in Lower Egypt, where she had a famous temple and oracle at a city which bore her name, on the western branch of the Sebennytic branch of the Nile, about twenty miles from the sea.[2]

SATI (Egyptian *Sat* or *Sati*).

Sati was the female consort of Kneph, and was the Egyptian Juno, and from a Greek inscription discovered by Rüppell[3] on a small island near the Cataracts, she appears to be the same as Hera. The seat of her worship was Elephantine; she was also acknowledged throughout Nubia and in Ethiopia; but in Lower Egypt she seems to have been scarcely ever either represented or mentioned.

[1] *Records of the Past*, vol. iv., pp. 88, 94; vol. vi., p. 71.
[2] *Herodotus*, ii., 82, 133, 152.
[3] Minutoli, *Reisen*, p. 375.

Sati was represented as a female figure, wearing on her head the crown of Upper Egypt, from which projected the horns of a cow; and in her hand she holds the usual sceptre of the Egyptian goddess. Sometimes, however, she is found seated on a throne or chair behind her husband. When colored, her tint is of a warm red representing human flesh.

NEITH (Egyptian *Net*).

Neith, the Egyptian Minerva, is the goddess of the lower heavens, the sister of Isis and Nephthys. According to the Greeks, she corresponded to their Athênê, and was thus a personification of the wisdom and intellect of God. She is one of the few goddesses who held the first place in local worship. From the idea of a supreme being, single and self-producing, arose that of a female aspect of this being. She was the special goddess of Saïs, the chief city of the Delta, where she seems to have been worshipped alone, not as the member of any triad. She was to Saïs what Amen was to Thebes. The names of several monarchs of the XXVIth dynasty contained the legend of the Egyptian Minerva; and in the sacred precincts of her temple were buried all the kings of the Saïte family.

She was considered the goddess of war as well as of philosophy. She was styled "Mother of the Gods," or "Goddess Mother, the Mistress of Heaven." She is figured, ordinarily, as a female, dressed like Maut or Sati, but wearing the crown of Lower Egypt only on her head. In her right hand she bears the *ankh* or symbol of life, in her left either the *uas* or the lotus sceptre, to which are added in some instances a bow and two arrows.

RÂ.

Râ is not only the name of the sun-god, but it is the usual word for sun. He was the Supreme Being, and the organizer of the world, according to the Egyptian mythology. He is said to have proceeded from "Nu, the father of gods." The sky (Nu) was conceived as an expanse of water, of which the Nile is the earthly representative. His course was therefore across the sky and is made in a boat.

The worship of Râ, the physical sun, appears to have been universal throughout Egypt. To the initiated he was the power of god as shown forth in the material sun. To the populace he was a created god, the sun of Ptah and Neith. In the Litany of Râ[1] he is called the "Supreme Power," "the only one," "the supremely great one," "the great sire that creates the gods," "the master of the hidden spheres who causes the principles to arise," "the master of light," "the revealer of hidden things," "the spirit who speaks to gods in their spheres," etc.

The worship of Râ was more nearly universal than that of any other Egyptian deity, unless it was Osiris, who was also a Sun God, and so a form of Râ. But he was worshipped more especially at Heliopolis, "the city of the Sun." Râ was often united with other gods besides solar ones, such as Amen, Num, Sebek, forming the compound divinities Amen-Râ, Num-Râ, Sebek-Râ, and he was also the type of sovereignty, so that each king was a Râ son of Râ. With the Vth dynasty the Pharaohs began to call themselves the incarnation of Râ, or *sa Râ*, "the son of the Sun," which title they retained until the time of the Roman emperors.

[1] *Records of the Past*, vol. viii., pp. 105–128.

The god Râ was usually represented as a man with a hawk's head surrounded by a globe or disk of the sun, from which the uræus asp issued; sometimes with the head of a man and the same disk; or more rarely under the form of a hawk, his emblem. In the paintings his flesh is always of a red or red-brown color, as is also the disk of the sun upon his head.

In the attempt under the XVIIIth dynasty to establish sun-worship in an original or ideal simplicity, the only representative is the solar disk with the uræus entwined round it, and rays ending in human hands, one of which appears the symbol of life to the worshippers. The great sun-temple then founded contained no statue whatever.[1]

KHEPRA (Egyptian *Kheper*).

Khepra symbolized the creative energy of the sun, and he is frequently mentioned in the historical and the devotional compositions. On the tablet of Ramses II. at Kuban we read: "The god Râ is like thee in his limbs, the god Khepra in creative force." The god is frequently represented as a man with a scarab or beetle on his shoulders, instead of a head. The name is derived from the verb *kheper*, "to create."

TUM OR ATUM (Egyptian *Tum*).

Tum was the god of the setting sun, *i.e.*, the sun below the horizon, or in Amenti, the Egyptian Hades. He has sometimes the prefix of *Nefer*, "the good." Among his other titles are "the lord of two lands," "the maker of men," "the Universal Lord," "the Creator God," and "the great Lord of created beings." His worship was widespread, although more especially at Heliopolis. In the *Book of the Dead* the souls in Hades call to him and style him "father," while he in turn addresses them as his "sons." In paintings he is colored red, and he wears the crowns of the upper and lower region, placed one beside the other. With the prefix Nefer, his head is adorned with a lotus, or two straight feathers.

The "house of Tum" at Heliopolis was one of the grandest of Egyptian temples. In the annals of Ramses III., recorded in the Great Harris Papyrus, we read: "I sculptured Ptah Sekar, Nefer Tum in the company of all the gods of heaven and earth in its shrine, made of pure gold and silver, making them of jewels and real stones, rich indeed; I made to thee a noble palace of the King in it like the house of Tum above, the columns, the hinges, and gates of gold, the great cornices crowned with pure gold." The furniture of the "house of Tum" was of the richest and most costly character, comprising vessels and ornaments of gold, silver, lapis lazuli, turquoise, crystal, jasper, alabaster, and green felspar.[2] Large tracts of land were assigned to it by the munificence of the Egyptian monarchs; and the sacred slaves (*hieroduli*) were to the number of 12,963.[3]

The following "Hymn to Tum" is from the *Anastasi Papyri* in the collection of the British Museum, and dates from the XIXth dynasty.

"Come to me, O thou Sun;
Horus of the Horizon, give me help,
Thou art he that giveth help;
There is no help without thee.

[1] Lepsius, *Erst. Aeg. Götterkreis.* [2] *Records of the Past*, vol. vi., pp. 61, 62. [3] *Records of the Past*, vol. vi., p. 59.

Come to me, Tum ; hear me, thou great God ;
My heart goeth forth towards On :
Let my desires be fulfilled ;
Let my heart rejoice, my inmost heart rejoice in gladness.
Hear my vows, my humble supplications every day.
Hear my adorations every night—
My cries of terror, cries that issue from my mouth,
That come forth from it one by one.
O, Horus of the Horizon, there is none other beside thee,
Protector of millions, deliverer of tens of thousands,
Defender of him that calls upon thee,
Lord of On!
Reproach me not for my many sins—
I am young, and weak of body ;
I am a man without a heart.
Anxiety preys upon me, as an ox [feeds] upon grass ;
If I pass the night in [sleep], and therein find refreshment ;
Anxiety nevertheless returns to me ere the day is done."[1]

SHU.

Shu was the first born son of Râ and Hathor, and brother of Tefnut. In papyri and on coffins he is represented in the form of a man, standing with both arms raised lifting up Nut, or the sky, from the embrace of Seb, the earth.

The word *shu* signifies light, and the god Shu was regarded as a type of the celestial force, for he is represented supporting the goddess of Heaven. M. de Rougé remarks that it is curious to find in this ancient cosmogony the principle of force identified with the luminous principle.[2] Champollion supposed him to be the Egyptian Hercules. According to Herodotus, he was one of the twelve gods born of the eight great divinities of the country. Shu was considered as a son of Râ and a twin-sister of Tefnut. In the *Book of the Dead* Tum, Shu, and Tefnut are called "the great chiefs of On."

Shu was a deity of the lower world, worshipped by the spirits in Hades, and invoked by them.[3] It was his special office to stop the wicked on the steps of heaven, to prevent their entering, and effect their final destruction. Shu bears on his head a single ostrich-plume, or a cluster of four feathers, and is always painted of a black or dark color.

MENTU (Egyptian *Menthu*).

Mentu was one of the deified attributes of the sun, and often bears the name of Mentu-Râ, *i.e.*, "Mentu the Sun-God." He was viewed as the special protector of Egypt. He was rather, merely a phase of Râ, who with Atmu represented the rising and setting sun, the sun of the upper and the lower world. Their true character is seen in the circumstance that Mentu was worshipped at Southern On (Hermonthis) and Atmu at Northern On (Heliopolis, the On of the Bible). Mentu is usually represented with the head of a hawk surmounted by the disk of the sun and two feathers. The Pharaohs frequently styled themselves

[1] Rawlinson's *Ancient Egypt*, vol. ii., p. 361. This version is taken from the *Records of the Past*, vol. vi., pp. 100–1. A few alterations have been made, chiefly to improve the rhythm.

[2] Etudes. "*Revue Archæologique*," vol. i., p. 233.

[3] See *Book of the Dead*, chapters xviii., xxxv., cxv., cxxxiv., etc.

"Mentu towards the Gentiles," from which it appears that he was the avenger or protector against enemies, the Mars of Egyptian mythology. But the expression "god of war" is more properly applied to Reshpu. Wilkinson considers Mentu as a god of war in a metaphysical point of view—as a divine attribute, as the avenging power, and opposed to the mere type of war as distinctly as were several metaphysical and physical characters of other Egyptian deities.[1] The name Mentu may be traced in those of several individuals, as Mentu-hotep, etc.

Osiris (Egyptian *Ausar*).

Osiris was one of the oldest of the Egyptian gods, and the judge of the dead in the Lower World. He was the son of Seb and Nut, and husband of Isis. His worship was universal throughout Egypt at all times. Osiris seems to have been little more than a name for the Supreme God. He was called "the manifestation of good," or "the opener of truth," and said to be "full of goodness, grace, and truth." He is also called "the chief of the gods," "the king of the gods," "the lord of life," "the lord of eternity," "the eternal ruler," and "the creator of the world." He is "beneficent in will and words," "mild of heart." He appeared on earth to benefit mankind; and after having performed the duties he had come to fulfil, and fallen a sacrifice to Typho, the evil principle (which was at length overcome by his influence, after his leaving the world), he rose again to a new life, and became the judge of mankind in a future state. The dead also, after having passed their final ordeal and been absolved from sin, obtained in his name, which they then took, the blessings of eternal felicity.[2] "He affords plentifulness and gives it to all the earth; all men are in ecstasy on account of him, hearts are in sweetness, bosoms in joy, everybody is in adoration; every one glorifies his goodness . . . sanctifying, beneficent is his name."[3]

Osiris is certainly the representative of moral good, Set that of moral evil. Throughout the *Book of the Dead* they are in conflict for right and wrong, for the welfare and destruction of the human soul. In Chapter XVII., which was preserved intact from a remote age, this conflict appears. It was a theory of Maspero that Osiris was merely the first man deified; and that the struggle between Osiris and Set was merely a myth relating the origin of death, and containing no moral element whatever. Poole says: "Osiris was the type of humanity, its struggles, its sufferings, its temporary defeat, and its final victory. The living, and still more the dead, were identified with him. Under his name, without distinction of sex, they passed into the hidden place (Amenti), the divine world below (Ker-neter), to be protected by him in their conflict with Set and his genii, and to have their final state determined by him as their judge. It was to Osiris that the final offerings and prayers for the dead were made, and all sepulchral inscriptions, except those of the oldest period, are directly addressed to him."

Osiris is one of the Egyptian gods who has a detailed mythic history, similar to the legends of Greek mythology; and doubtless this analogy to their own religion recommended the Osirian and Isiac rites of the Greek and Roman devotees. The tale of Osiris, as told by Plutarch, is made up of several genuine Egyptian legends. But free scope seems to have been given to the fancy of the Greeks and later Egyptians in devising physical and metaphysical explanations of the myth, as early Egyptologists, having little knowledge of

[1] Wilkinson, *Ancient Egyptians*, vol. iii., p. 188.
[2] Wilkinson, *Ancient Egyptians*, vol. iii., p. 69.
[3] Hymn to Osiris. Stele of Amen-em-ha, XVIIIth dynasty. *Records of the Past*, vol. iv., p. 103.

the mythology of Egypt, imagined that it was brought into shape through Hellenic influences, when, in fact, the tale of Osiris is as old as Egyptian civilization itself; that is, very much more than two thousand years before Hellenic influences came into operation.

The myth of Osiris ran somewhat as follows: "Once upon a time the gods were tired of ruling in the upper sphere, and resolved to take it in turns to reign over Egypt in the likeness of men. So, after four of them had in succession been kings, each for a long term of years, it happened that Osiris, the son of Seb and Nut, took the throne, and became monarch of the two regions, the Upper and the Lower. Osiris was of a good and bountiful nature, beneficent in will and words: he set himself to civilize the Egyptians, taught them to till the fields and cultivate the vine, gave them law and religion, and instructed them in various useful arts. Unfortunately, he had a wicked brother, called Set or Sutekh, who hated him for his goodness, and resolved to compass his death. This he effected after a while, and, having placed the body in a coffin, he threw it into the Nile, whence it floated down to the sea. Isis, the sister and widow of Osiris, together with her sister Nephthys, vainly sought for a long time her lord's remains, but at last found them on the Syrian shore at Byblus where they had been cast up by the waves. She was conveying the corpse for embalmment and interment to Memphis, when Set stole it from her, and cut it up into fourteen pieces, which he concealed in various places. The unhappy queen set forth in a light boat made of the papyrus plant, and searched Egypt from end to end, until she had found all the fragments, and buried them with due honors. She then called on her son, Horus, to avenge his father, and Horus engaged him in a long war, wherein he was at last victorious, and took Set prisoner. Isis now relented and released Set, who, be it remembered, was her brother; which so enraged Horus that he tore off her crown, or (according to some) struck off her head, which injury Thoth repaired by giving her a cow's head in place of her own. Horus then renewed the war with his uncle, and finally slew him with a long spear, which he drove into his head." It will easily be seen how such a story took hold of the affections of the Egyptians. It is a picture of human life, its perpetual conflict and final seeming destruction, to be restored in the new youth of a brighter existence.

Osiris is generally represented with his whole body shrouded in a covering and his head surmounted by the atef-crown. He has a peculiar beard curving outward at the end. In paintings he is sometimes colored black, but more usually green. Bronze figures of Osiris represent him as a mummified figure wearing the crown, in his right hand holding a whip, and in the left a crook. Figures of this god in faïence are not very common.

So cautious were the priests that they never mentioned his name, and Herodotus, whenever he relates anything concerning this deity, excuses himself from uttering his name. "The sepulchre of Osiris at Philæ," says Diodorus[1] "is revered by all the priests throughout Egypt, and three hundred and sixty cups are filled daily with milk by priests expressly appointed for this purpose." Plutarch pretends that all access to the island was forbidden, and that no birds would fly over, or fish swim near, this consecrated ground. Memphis, Busiris, Taposiris, and other towns, also claimed the honor of being the burial-place of Osiris.

Horus, Harmachis (Egyptian *Har-em-akhu*).

Horus is in the cycles the son of Osiris and Isis. There is also not only an elder Horus, but Dr. Wiedemann[2] mentions the names of twelve or more different Horuses, representing very different conceptions, and were worshipped in various localities. Primarily

[1] I, 22.

[2] *Die Religion der alten Ägypter*, p. 17.

Horus is the youthful or rising sun, and is spoken of as Harmachis (*Har-em-akhu*), "Horus in the Horizon." In connection with the myth of Osiris he is Harpocrates (*Har-pa-krat*), "Horus the Child." Horus also is one of the names of the sun, and had his myths quite independently of Râ or Osiris. An ancient text speaks of him as "sitting solitary in the darkness and blindness." He is introduced in the royal ritual of Abydos, saying, "I am Horus, and I come to search for mine eyes." According to the 64th chapter of *The Book of the Dead*, "his eye is restored to him at the dawn of day." Dr. Brugsch affirms that to the ancient Egyptians "the Horus eye has the real origin of all that was good and pure and beautiful in the world." To the Horus eye were brought holy offerings in pyramid times, and centuries before the pyramids were built the statue of the Sphinx was dedicated to him. The earliest mention of this god is found on an inscription from Gizeh (*cir.* 3500 B.C.) where the King Senefru is spoken of as favoring Horus." *The Book of the Dead* has much to say of Horus the "Youth in the Town," the "Lad in the Country"; "Horus the older, the rising day," "whose eye shines as morning brightens." He is also called "Lord of the sacred bark," "supreme ruler of gods and men." He is "beauteous," "blessed," "self-sprung," "self-existing." The Egyptian kings held him in peculiar honor, and delighted in identifying themselves with him and assuming his name and his titles. Dr. Von Strauss und Torney does not hesitate to rank Horus as the highest development of the old Egyptian god-producing consciousness and therefore the close and climax of the "Great God Circle."

Horus was the ruler of Upper Egypt, and the typical king of Egypt as much as Râ. It is indeed so hard to distinguish Horus from Râ, that it seems impossible to hold any opinion but that they had their origin in separate religious systems. The name Horus is ordinarily represented by the figure of a hawk, which is sometimes followed by a vertical stroke, the sign of the masculine gender.

ATEN (Egyptian *Aten*).

Aten, the "sun's disk." At one time, under Amenhotep IV. and his Queen Tii, it became for a short time the supreme deity of Egypt. Amenhotep became famous as the leader of heresy of the "disk-worshippers," or of those people who worshipped the disk of the sun, in preference to Amen-Râ, the national god. He even changed his own name to Khuenaten, "the brilliancy of the disk," and founded a new capital at Tel-el-Amarna. He endeavored to destroy all indications of the worship of Amen-Râ throughout the country by erasing the name, which was subsequently restored on the overthrow of the worship of the disk. The Aten was supposed to be the sun as the universal god and an adoration to it calls it the "Sun, Lord of the horizon under the name of the light which is in the *aten* or disk." In time, however, disk-worship, âs a special religion, disappeared, and Aten became one of the subordinate gods.

HATHOR (Egyptian *Het-Hert*, or *hat-Her*).

Hathor means the "house of Horus." She is frequently represented with the attributes of Isis, and was worshipped with Isis at Denderah,[1] as Dr. Brugsch even supposes the local goddess to have been Isis-Hathor,[2] but this he has not proven, for the representations and titles are different from the two goddesses. Among the titles of Hathor were those of

[1] Dümichen. *Bauurkunde der Templeanlagen von Dendera*, 3, 4. He considers Hathor as the female principle to be identical with Isis.

[2] *Geog. Inschrif.*, vol. i., pp. 202, 203.

"mother of Râ," "eye of Râ," "mistress of Amenti," "celestial mother," etc. She represented the lower hemisphere, and came to be regarded as only one out of the many divinities of the Lower World, to be adored together with Osiris, Isis, Horus, Nephthys, Thoth, Anubis, etc., as a goddess inhabiting the lower region with them. She was worshipped throughout Egypt, and the great temple of Edfou contains a list of over three hundred names of the goddess in her local forms. She is represented with the disk of the sun between two horns, or with a cow's head with the disk between the horns, or as a spotted cow with flames and the sun's disk, or as a hawk with a female face and surmounted by the horns and disk. The Greeks identified her with their Aphrodite, and the Romans with their Venus, the goddess of love.[1] The Persea was sacred to her, as the sycamore to Nut; and in the funereal subjects of the Theban tombs she is seen performing the same office to the deceased and his friends as that goddess—giving them fruit and drink of heaven. She was the special guardian of the Egyptian queen.

Hathor in the more recent theology of the texts of Denderah, is not only the Sun himself with feminine attributes, but the universal God of Pantheism. Mythologically, however, she is, even in these very texts, the daughter of Râ and mother of Horus. Like Isis, she is in fact the Dawn, which from different points of view may be considered either as the daughter or mother, sister or spouse of the sun.[2] In the tale of the "Two Brothers," and the tale of the "Doomed Prince," the Hathor appears in the character of the Fates of classical mythology, or the Fairies of our own folk-lore. Hathor is evidently intended to personify not only the goddess of all that is beautiful, but also the goddess of all that is true. At Denderah she is addressed by the king: "I offer to thee Truth. I raise her towards thee, O Hathor, sovereign lady of the Heavens." The goddess replies: "May Truth be with thee. Mayest thou live by her, and by her means triumph over thine enemies (*i.e.*, may falsehood ever be vanquished by truth)!" Again the king exclaims on entering the sanctuary: "I offer to thee Truth, O goddess of Denderah, for Truth is thine own work, for thou art Truth itself."

Isis (Egyptian *As't*).

Isis is the great Egyptian goddess of the triad: Osiris, Isis, and Horus. She was the queen of heaven and the wife of Osiris, whose members she gathered after Set had slain him. Her most frequent titles are "defender," or "avenger of her brother," but she is called "the goddess mother," "the mistress of two worlds," and "the mistress of Heaven." She was worshipped more or less in every part of Egypt, but her most remarkable temples were at Philæ and Coptos. According to Herodotus, Ceres and Bacchus were the same as Osiris and Isis, and had sovereign power in the lower regions. It was said that her soul was transferred after death to Sirius, or the Dog-star, which the Egyptians called Sothis. From the time of Alexander, when Greece entered into such close relations with Egypt, and Alexandria began to assume the supremacy which anciently belonged to Athens, Isis worship began to spread in Greece, and to rival in some degree the native Eleusinian rites.[3] To Rome this worship spread through the Greeks, but was here at first discountenanced by law. Plutarch, writing in the first century of our era, just about the time when the Isis worship was

[1] Jablonsky. *Pantheon Egypt.*, iii., p. 11., Cicero *de. Nat. Deor.*, lib. iii.

[2] Renouf, *Origin and Growth of Religion*, p. 166.

[3] Traces of Isis worship are found in Epirus, in Thespiæ, in Bœotia, in many of the Greek islands, as, for example, in Delos, Chios, and Cyprus—even in Athens itself.



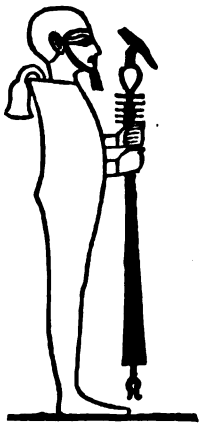
AMEN.



KNEPH.



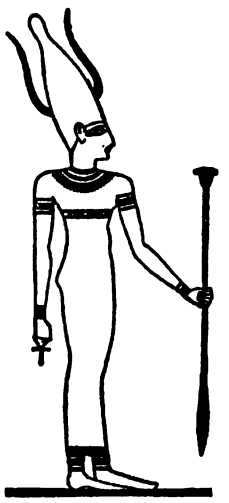
KHEM.



PTAH.



MAUT.



SATI.



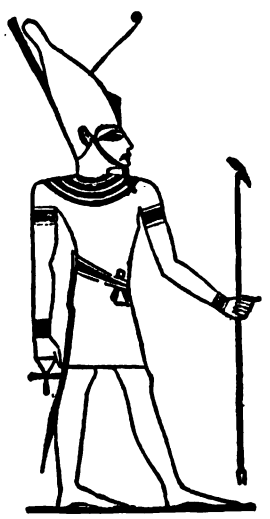
NEITH.



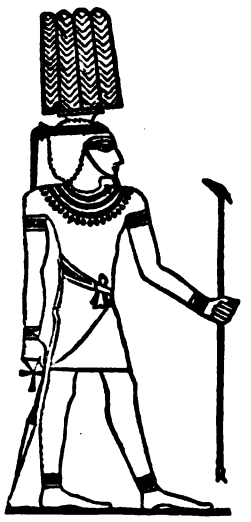
RÂ.



KHEPRA.



TUM, OR ATUM.



SHU.



MENTU.



OSIRIS.

in its greatest ascendant, gives an account of the Isis myth and then a theological explanation of it.

Isis is figured commonly as a female with a so-called throne upon her head, either simply, or above the horns and disk, which is also characteristic of Hathor. Sometimes she wears the vulture head-dress ; and at other times she has the head of a cow ; and she is even found with the head of a cat. She has commonly in her hands the *ankh* and the female sceptre. Occasionally she is sitting on the ground and nursing Horus. It is an interesting fact that the Madonna in the early Christian art of Egypt was represented with the cow-horns of Isis above her head.

KHONS (Egyptian *Khuns*).

Khons was worshipped at Thebes as the son of Amen and Maut, and formed together with those deities the third god of the Theban triad. He was a lunar divinity, wearing the disk and crescent of the moon, his hair being plaited in the side-lock of a child. He is also figured as a man with a hawk's head, and he sometimes holds in his hand the palm branch of Thoth, on which he is seen marking off the number of years with a reed or pen. His ordinary titles are : "the great god," "the giver of life," and "the giver of oracles."[1] He is also called "the expeller of spirits from the possessed," and "the clerk of the divine cycle."

Ramses III. built a temple in his honor at Thebes "of good hewn sandstone and black basalt, having gates whose folding doors were plated with gold, and itself overlaid with electrum like the horizon of heaven."[2] It was probably from this temple, in the twenty-sixth year of the reign of Ramses XII., an image of the god was sent enclosed in a sacred ark from Thebes to Mesopotamia, for the purpose of curing a "possessed princess," the daughter of a "king of Bakhten."[3] Khons is sometimes mentioned as "the god with two names," his second name being Nefer-hetp, under which he was worshipped at the Thebaid.

THOTH (Egyptian *Tehuti*).

Thoth was the god of writing, learning, and medicine. In his office of scribe in the lower regions, he was engaged in noting down the actions of the dead, and in presenting or reading them to Osiris, the judge of Amenti : "the dead being judged out of those things which were written in the books, according to their works." He also overlooked and registered the actions and life of man while on earth. He was in this world the revealer to men of God's will, and was the object of universal reverence throughout Egypt.[4] It was he who composed the most important portions of the *Book of the Dead.*

Thoth was known to the readers of Plato under the name of Thōyth. He is the Egyptian Hermes, and the name of Hermes Trismegistos is translated from the corresponding Egyptian epithet which is often given to the name of Tehuti. The Greeks, in their endeavors to find an historical origin for the personages of mythology, represented Thoth as a divine man, if not a god, who invented the distinctions of articulate language into vowels

[1] *Records of the Past*, vol. iv., pp. 55, 58, 88, etc.

[2] *Records of the Past*, vol. vi., p. 32.

[3] The inscription of the departure of the ark of Khons is found on a sandstone tablet in the Bibliothéque Nationale at Paris. See *Records of the Past*, vol. iv., pp. 55–60.

[4] "All eyes are open on thee, and all men worship thee as a god." *Records of the Past*, vol. vi., p. 111.

and consonants, and fixed the numbers and letters of the alphabet. He is said to have "calculated the heaven and counted the stars," to have "calculated the earth and counted the things which are in it."[1] He is "the distributor of time." "Whatever is without him is as though it were not."

The titles most frequently given to him are "lord of truth."[2] and "lord of Sesennu."[3] He is also called "one of the chief gods," "the great god," "the god twice great," "the great chief in the paths of the dead," "the self-created, never born," "the lord of the divine worlds," and "the scribe of Truth." It is evident that Thoth is at once a personification of the inventive powers of the human mind.

As the chief moon-god, Thoth takes an inferior place corresponding to that of Râ. He is generally represented ibis-headed, and frequently bears the disk and crescent of the moon. He also appears as a cynocephalus ape. Thoth commonly bears in his hands a tablet and reed pen; but sometimes he has the palm branch and pen, sometimes the *uas* or crook-headed sceptre. Hermopolis was the principal seat of the worship of Thoth, and the ibis and cynocephalus were among the conspicuous ornaments of the portico of its temple, now destroyed.

Seb.

Seb was the father of Isis or Osiris. He is called "the father of the gods," "the bearer of the gods," and "the leader of the gods." Seb was the god of the earth, and Nut, his consort, was goddess of heaven. Seb is identified with the earth in the older texts, and in later ones "the back of Seb" is a familiar term for the earth. Seb is also the Egyptian name for a certain species of goose, and the god and the bird were often connected. Seb was called "the great Cackler" which produced the egg, apparently the mundane one. In the *Book of the Dead* he is spoken of as the goose that laid the egg out of which the earth and therefore the human body, came. "I protect the egg of the great divine Cackler. If I thrive it thrives, if I live it lives, if I breathe the breath of air it breathes." There was an intimate connection between the name of Seb and the word for star, and he is supposed by some to have represented Saturn. Seb has an important part assigned to him in the legend called "The Destruction of Mankind by Râ,"[4] but otherwise there is not much mention of him.

Seb is figured in the form of a man, walking, dressed in the short tunic or *shenti*, with collar, girdle, armlets, bracelets, and anklets. In his two hands he holds the *ankh* and *uas*, and sometimes he carries on his head the figure of a goose.

Pakht, or Bast.

Formerly the name of this goddess was read Pasht, and was so called by the Greeks, but recent researches have demonstrated that the true reading is Sekhet. She was the wife of Ptah, and was worshipped together with him and their son, Tum, in the great triad of Memphis. There is some doubt, however, whether the true wife of Ptah was Bast or Sekhet, or whether these two names did not really belong to a single goddess.[5] While Pakht was worshipped at Memphis as the consort of Ptah, Bast seems to have held a place at her city, Bubastis, like that of Neith, at Saïs. Bubastis was wholly dedicated to her, and

[1] Brugsch, *Zeitschrift*, 1872, p. 9.
[2] *Book of the Dead.* In one place he is called "the husband of Truth."
[3] *Records of the Past*, vol. ii., p. 90; iv., 123; viii., 30, etc.
[4] *Records of the Past*, vol. vi., p. 110.
[5] This is Wilkinson's theory (*Ancient Egyptians*, vol. iv., p. 280), but Dr. Birch (*Egypt from the Earliest Times*, p. 12) distinguishes between the two, and suggests that they were sisters.

contained her principal shrine, an edifice pronounced by Herodotus to be "the most pleasing of all the temples of Egypt." The most frequent qualifications of Bast at Bubastis are: "the great goddess of Bubastis," "the queen of the gods," "the daughter of Râ," "the mighty," and "the queen of the sky." The name, as is pointed out by Brugsch, is derived from a root, which means *impulse, motion*, and which, according to the cases, may be *to introduce, to bring out*. Brugsch connects the idea of motion with the fructifying and fertilizing action of heat, which would be Bast; while on the contrary, when, as is often the case in a climate like Egypt, the heat becomes a nuisance and an evil, it would be Sekhet.[1] Pakht and Bast thus represent a double nature, not unlike the principles in the Osiris myth.[2]

Bast is represented in the ordinary form of a goddess, but as lion-headed in the earlier, and as cat-headed in the more recent times. In most instances she bears upon her head the sun's disk, with the uræus, and occasionally neither the one nor the other.

Nu and Nut.

The name of the god Nu appears in the Pyramid texts, with the meaning of "heaven" or "heavenly ocean." According to the late mythology, Nu, the primordial water, was that out of which the gods and all things sprang. In that primæval chaos he formed himself: he was the only one, he who exists by his essence; the only one who lives in matter, the only generative in heaven and earth who has not been engendered, "the father of fathers and the mother of mothers." It has been supposed that the gods sprang or emanated from him, and that he represented in himself a kind of trinity of father, mother, and son.[3] The early texts call him the good "Father Nu," in whom everything originated. In the *Litany of Râ* it is written: "Praise unto thee, Râ, Beaming One, who shines in the flood and so forms the body of Nu."

Nut is the feminine form of Nu. As Nu was the father, so Nut was the mother, "life giver." She is sometimes represented with a vase on her head, the initial of her name; and she frequently occurs in the paintings of the tombs, standing in a sycamore tree, pouring a liquid, "the water of immortality," from a vase into the hands of an image in the form of a bird with a human head, which represents the soul of a dead person.

In the *Book of the Dead*, Râ is made to restore order in both worlds, "through Nut, who looked as separated in the beginning, in that she saw the Night before it was formed." In one of the myths, Nut appears to be identified with Lucina, and to preside over births and nursing. It is probable that mothers looked to her for protection, being the fabled parent of their favorite deities, Isis and Osiris, from which she derived the title, "mother of the gods."[4]

Nephthys (Egyptian *Nebt-het*).

Nephthys was the sister of Osiris and Isis, and consort of Set. According to Plutarch Nephthys represented that which was unseen and below the earth, and Isis that which was conspicuous and above it, thus dividing the earth as it were between them. According to the myth she assisted Isis in her effort to collect her husband's scattered members and affect his resurrection.[5] She is called "the sister," "the benevolent saving sister," "the sister god-

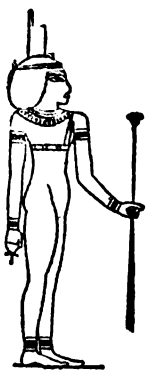
[1] E. Naville, *Bubastis: Eighth Memoir Egypt Exploration Fund*, p. 54.
[2] Mariette, *Musée Boulaq.*, 1106; Brugsch, *Geog. Inschrift*, vol. i., pp 275, 276.
[3] Maspero, *Hist. Ancienne des Peuples de l'Orient*, p. 62. [4] Wilkinson, *Ancient Egyptians*, vol. iii., p. 64.
[5] See "*Tears of Isis*" in the *Records of the Past*, vol. ii., pp. 119–27.



HORUS.



HATHOR.



ISIS.



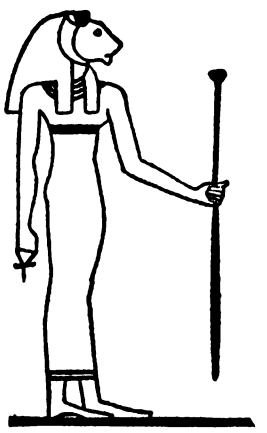
KHONS.



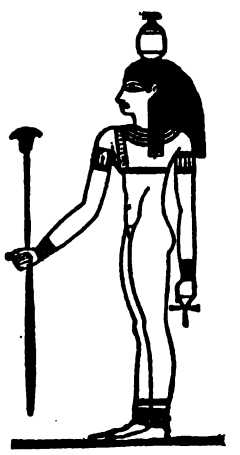
THOTH.



SEB.



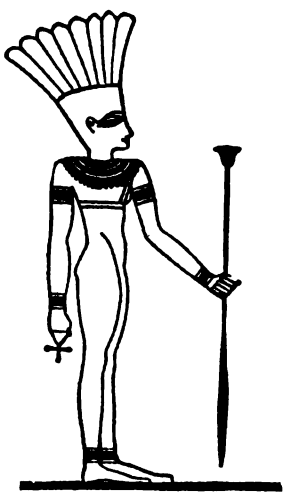
PAKHT, OR BAST.



NU.



NEPHTHYS.



ANUKA.



MA.



TEFNUT.



SET.



ANUBIS.

dess," and "the great benevolent goddess." In the lower world she is said to "cut away the failings" of deceased persons. From the earliest historical times Isis and Nephthys were thought of as nourishers of all the justified dead. The *Book of the Dead* represents this "bird pair" hovering near all the dead protectingly; they give breath to the dying man, and continue his existence as one of the divinities.[1]

ANUKA (Egyptian *Ank*).

Anuka was the third member of the triad of the Thebaid, especially near the Cataracts, composed of Khnum, Sati, and Anuka. In a Greek inscription found on an Island near Philæ she is called Vesta, a goddess unknown to the Egyptians.[2] The head-dress of Anuka is a cap or crown surrounded by several feathers placed in a circular form. Sometimes instead of feathers the cap seems crowned by a rose of lotus blossoms.[3] Her type and name suggest a foreign origin, but her worship appears as early as the XIIth dynasty.

MA (Egyptian *Maâ·t*).

Ma was the goddess of truth, and she plays an important part in the theology of the Egyptians. She represents the truth and justice of the Supreme God. Her figure is frequently represented in the hands of the kings, who present it as a fit offering to the gods; and many, in their regal titles, are said to love, or be loved, by Ma.[4] From the earliest period it was accounted a great honor to be her priest. A small image of this goddess was worn by the chief judge while engaged in listening to the cases brought before him in court; and when the depositions of the two parties and their witnesses had been heard, he touched the successful litigant with the image, in token of the justice of his cause. In the final judgment of Osiris her image was also introduced, being set in the scales and weighed against the good actions of the deceased.[5] Ma was always styled the daughter of the sun, and sometimes as "chief" or "directress of the gods." No special temples were dedicated to her, nor was she comprised, so far as we know, in any triad. Her place in the myth of Osiris is very important, for it is in her hall, where she is called the Two Truths,[6] that the deceased are judged. Ma is ordinarily figured with an ostrich feather erect upon her head. Sometimes, however, she sits and bears the *ankh* without the sceptre. She is also found occasionally with huge wings, which project in front of her body.

TEFNUT.

Tefnut (*tef*—"to sprinkle") is the goddess of the rain or dew.[7] Tefnut held a conspicuous place among the contemplar deities of Thebes, and her effigy is found also in Nubia, where she was held in honor by the Ethiopians. She was represented with a lion's head, and the globe and asp of the sun, of whom she was said to be the daughter. Tefnut was

[1] The "*Lamentations" of Isis and Nephthys*. This papyrus was found in the ruins of Thebes, in the interior of a statue representing Osiris. It is now in the British Museum.

[2] Rüppell, *Minutola Reisen*, 375.

[3] See Rosellini, *Mon del Culto*, pl. 2, fig. 2.

[4] *Records of the Past*, vol. x., pp. 25–7, etc.

[5] Wilkinson, *Ancient Egyptians*, vol. iii., p. 103.

[6] *Book of the Dead*, ch. lxxv.

[7] "Tefnut, as a common noun, is undoubtedly some form of moisture, but rain, though far from unknown in ancient Egypt, must always have been a comparatively rare and apparently irregular phenomenon. Otherwise it would be very tempting to identify the two lions, Shu and Tefnut, children of Ra, with the Wind and the Rain." Renouf, *Hibbert Lectures*, p. 261, note.

associated with Shu in the cycle, and both Osiris and Horus are called in places "sons of Shu and Tefnut."[1] We read, "Shu, the son of Râ, as Râ navigates the heavens on high every morning; the goddess Tefnut rests upon his head; she gives her fire against his enemies to reduce them to non-existence."[2]

Set (Egyptian *Sutekh*).

Set was a son of Nut and a brother of Osiris. He was the chief of the powers which fought with the human soul in the after life. According to the myth he murdered his brother and reigned in his stead. Osiris was afterwards avenged by his son Horus, who vanquished Set and slew him. Set, however, though slain continued to be feared and worshipped, being recognized as the indestructible power of evil, and so requiring to be constantly propitiated. It seems illogical that he should be worshipped in Egypt when he appears as the enemy of gods as well as of men.

Lepsius[3] undertook to show that he was not originally an evil principle, and he attempted to identify Set and Satan and to fix the Hyksos rule as the epoch at which Set became despised as a bad god. But Edward Meyer[4] shows that long before the Hyksos domination he was regarded as a wicked demon. In the time of the Old Monarchy he seems to have held a place among the great gods, and was not the object of any marked aversion. In the XIth dynasty Set began to be called Sutekh, the name of the great god of the Hyksos and the Kheta (Hittites), and he was the sole deity of the shepherd kings. During the XIXth dynasty increased prominence was given to him by Seti I., in whose name Set was the chief element. Thothmes III. at Karnak is represented as receiving instruction from Horus and Set in the art of war; while Ramses II. at Tanis is called "The Bull of Set."[5] For some unknown reason the worship of Set declined, as he was considered to be the cause of all disaster, ruin, and evil.

Between the XXIId and XXVth dynasties a violent reaction set in against this god. His statues were smashed, his effigy was hammered out from the bas-reliefs and stelæ in which it appeared, and from being a beneficent god, and a companion to Amen and his brother gods, he became the personification of all evil, and the opponent of all good.[6] Mariette has discovered the curious fact that one of the Bubastic kings, a hitherto unknown Osorkon, altered the figure of Set in one of the legends of Ramses II. at Tanis to that of Set-Râ.[7]

The worshippers of Set called him "the loved of the world," "the most glorious son of Nut," and "the great ruler of heaven." His detractors view him as "wicked," "vile," and "the enemy of Osiris." It is said that his name was the most ancient one of God amongst the Semitic races.[8] The form generally assigned to him is a human figure with a strange and monstrous head, half-way between that of a bird and that of a quadruped. He has a pair of long, erect, and square-tipped ears, a bill like a stork, a small eye, and a large wig. He is sometimes represented as an ass-headed deity with the usual divine insignia.

[1] *Records of the Past*, vol. vi., pp. 116, 119.
[2] *The Magic Papyrus*, British Museum; *Records of the Past*, vol. x., p. 137.
[3] *Erst. Aeg. Götterkreis.*
[4] *Set-Typhon*, Leipzig, 1875.
[5] Naville has proved that Set was worshipped at Tanis before the Hyksos invasion. *Tanis*, part ii. London, 1888.
[6] Budge, *The Mummy*, p. 276.
[7] *Musée Boulaq.*, p. 273.
[8] Pleyte, *Die Religion der Pre-Israelites*, Utrecht, 1862.

ANUBIS (Egyptian *Ánpu*).

This jackal-headed god was one of the principal deities of Amenti. He is not mentioned by Herodotus, but among the later Greeks and Romans none of the Egyptian gods attracted more notice. His image formed part of the ritual processions which accompanied the diffusion of the worship of Isis throughout the Roman world. Anubis was the god of embalming, and as such is represented as the divine embalmer of his father, Osiris. In connection with the legend of Osiris, he is called conqueror of the enemies of his father. He was also guide of the roads of the north and the south, and opener of those which led to Restau, the gateway of Hades. His office was to superintend the passage of the souls from this life to a future state, in which he answered to the Mercury of the Greeks in his capacity of Psychopompos, or "usher of souls."[1] He presided over tombs. The *Book of the Dead* in the chapter on "the last judgment" portrays him in the act of weighing a person's heart on the scale with reference to Truth, hence he was styled "director of the weight." The belief that this god acted in this capacity survived for some centuries after Christ. According to Plutarch, Anubis was the horizon, the line which separates between light and darkness. In the earliest sepulchral inscriptions the divinity addressed is Anubis, not Osiris. No reason has yet been discovered for this. Poole considers that there can be but little doubt that Osiris was always intended, and that the earliest inscriptions, for some reason connected with the Egyptian reticence as to this divinity, addresses Anubis.

Anubis is sometimes confused with *Áp-uat*, "the opener of the ways," another jackal-headed god, and the attributes of the one are ascribed to the other.

We have noticed the principal deities who occupy a prominent part in religious representations. The *Dii minorum gentium*, objects of limited and local veneration, are innumerable. As Kendrick says: "Their multiplication to supply the demands of poetry, art, or superstition is characteristic of the expansion which the simple elements of a popular theology receive in process of time."[2]

Some of the gods of minor importance were:

SEBEK, a crocodile-headed deity, and a form of Râ, represented the destroying power of the sun, and his worship is as old as the XIIIth dynasty. There may have been a time when he was worshipped throughout Egypt, but in the Græco-Roman period he was a local divinity so disliked in most parts of Egypt that the Arsinoïte nome where he was worshipped does not appear in the geographical lists. The people of Apollinopolis, and Tentyris in particular, held this god in the utmost abhorrence.

ONURIS (Egyptian *Anhar*) was the local deity of the ancient city, Thinis. His name means "conductor of the heaven," and he generally wears a plume of four hawk's feathers on his head. We read "The men which he gave to the temple of the god Hanher of the tall plumes."[3]

MERULA (Egyptian *Maloul*) is mentioned in numerous Greek inscriptions at Kalabshi, in Nubia, the ancient Talmis, as the deity of the place. He is represented with the Osiris head-dress placed above a wig and fillet, and sometimes with a peculiar head-dress which is never found on the head of any other god. It consists of three spheres placed side by side over the usual wavy horns and surmounted by three vascular forms with a disk on the top of each. On either side are the usual ostrich feathers. At Dabôd he occurs as the

[1] Horace, *Odes*, i., ix., 17.
[2] *Ancient Egypt.*, vol. i., p. 430.
[3] *Records of the Past*, vol. viii., p. 29.

third member of a triad composed of Seb, Nut, and this deity, where his dress and title, "Lord of Philæ," appear to connect him, on this occasion at least, with Osiris.

AEMHETP was compared by the Greeks to their Æsculapius. He is bald, or wears a small cap fitting closely to his head, without any feather or other ornament. He held a post among the contemplar gods of Upper and Lower Egypt, from Philæ to the Delta. The monuments state that he was the "son of Ptah," but gives no account of his attributes. He was probably the healing and preserving power of the creator which averted calamities and illness from mankind.

MERSEKER, the goddess of silence. She is also styled the "Ruler of the West," or of Amenti, in one of the royal tombs at Thebes. She wears the globe and horns of Hathor, and carries the *ankh*, like other goddesses, but bears the *uas* or male sceptre.

HEKA, with Khnum at Nebant, formed the triad at Esneh, and with Khem and Ament, a Theban triad. She appears on some of the older monuments as the wife of Kneph. She is there frog-headed, but she usually has the lion's head surmounted by the solar disk and asp.

MENHAI was especially adored at Esneh. She is represented with a lion's head surmounted by a solar disk, and the uræus, and bears the *ankh* and lotus sceptre in her two hands. She appears at Thebes on monuments of an early Pharaonic age.

NEHEMAO is called the "daughter of the sun," "the lady of Tentyris," and the "mistress of the eight regions of Egypt." Her head-dress consists of a shrine, from which water plants are sometimes represented to rise, her head being covered by the body and wings of a vulture. In her hands she holds the usual sceptre of the goddesses. With Thoth and Horus she composed the second member of a triad which was worshipped at the quarries near Memphis.

TAOURIS (Egyptian *Ta-urt*) was the feminine counterpart of Set, and was worshipped at Silsilis in combination with Thoth and Nut. She commonly appears in the form of a hippopotamus walking, with the back covered by the skin and tail of a crocodile.

BES did not arise as a deity until after the classic period, and was not of Egyptian origin, but came from Arabia. His appearance is of a short, deformed man, with a tail, a curly beard, and a head-dress of long feathers. He is armed with a sword. He was worshipped at Thebes, at Tentyris, and in Ethiopia. Wilkinson considers that this god represents death, as the dissolution of the animal part of man, and the decay of all things.[1] As the destructive power of nature he is identified in the *Book of the Dead* with Set. Bronze images of Bes are very common.

APHOPHIS (Egyptian *Apep*) signifies a giant, and was the name given to the serpent of which Horus is represented as the destroyer. The place of his ordinary abode is the lower world, where he is the accuser of souls, and to impede their progress towards the inner gates of Hades and the Hall of the Two Truths.[2]

HARPOCRATES (Egyptian *Heru-pa-Chrat*, "the morning sun") was born of Isis after the death of her husband, and is therefore distinct from Horus, her elder son by Osiris. He wears the crowns of Upper and Lower Egypt, and is quite bald; over the right shoulder a lock of hair falls, and the tip of a finger of the right hand rests on his lips. He is generally in a sitting posture, in the lap of his mother, Isis, although sometimes he is represented as walking alone, or at the side of his mother. Plutarch says that Harpocrates was the governor or rectifier of those incomplete notions which we are apt to form of the divine nature.

[1] *Ancient Egyptians*, vol. iii., p. 151.
[2] See *Book of the Dead*, ch. xxxix.

For which reason we see him described with his finger pointed to his mouth—"a proper emblem of that modest and cautious silence we ought to observe in these matters."[1]

APIS, or HAPI, "the second life of Ptah," and the incarnation of Osiris, was the name given to the sacred bull of Memphis. According to Plutarch, "Apis was a fair and beautiful image of the soul of Osiris." In bronze, Hapi is sometimes represented in the form of a man with a bull's head, between the horns of which are a disk and an uræus wearing a disk. His connection with animal worship we have considered elsewhere.

HAPI, "the god of the Nile," is depicted as a man, sitting or standing, holding a table or altar, on which are vases for libations, and lotus flowers and fruits. He also has lotus plumes on his head.

SERQ, daughter of Râ, wife of Horus, and identified with Sesheta and Isis, symbolized the scorching heat of the sun. She is represented with the head of a woman wearing disk and horns, and with the body of a scorpion.

Space will not permit us to refer to all of the Egyptian gods. There are many like Nun, the god of the primæval waters; Babu, the Lord of the inundation; Uati, the goddess of Lower Egypt; Sefkh, the goddess of writing; Seneb, the goddess presiding over childbirth; Rannu, goddess of the harvest; Nepra, goddess of corn, etc., the mere list of names of which would fill several pages.

ANIMAL WORSHIP.

One of the most remarkable features of the Egyptian religion was the sacred character with which it invested various animals. A certain number of animals were held sacred, and might nowhere under any circumstances be killed or injured.[2] The origin of this worship has never been satisfactorily explained, and until it has been made more clear we are not justified in adopting arbitrary theories concerning it.

Professor Sayce considers animal worship as a relic of the animal fetishism of ancient times, to which the ignorant multitude still clung, or at least which still continued to blend with their dim perceptions of something higher. Apis at Memphis, Mnevis at Heliopolis, or Pakis at Hermonthis, are all links that bind together the Egypt of the Pharaohs and the Egypt of the stone age. They were the sacred animals of the clans which first settled in these localities, and their identification with the deities of the official religion must have been a slow process, never fully carried out, in fact, in the minds of the lower classes.[3]

In the early, prehistoric times, the imagination deified these animals, some for the services which they rendered, others for the terrors which they inspired. The majesty of the lion, the walk of the bear, the human cry of the cat—undoubtedly suggested the doctrine of the migration of souls. This would reserve for animals a great amount of reverence, such as that paid to dead ancestors, though this would still fall short of actual worship; and, perhaps, the cult of animals has long been rather an element in other creeds than a distinct creed itself.[4] No doubt the belief was an exaggeration of a natural sentiment. Tiele[5] says that the Egyptian religion, like the Chinese, was nothing to begin with but an organized

[1] *de Iside*, 5, 68.

[2] By some it was maintained that this was owing to the prudence and foresight of the priests, who invested with a sacred character such animals as were of first-rate utility, in order to secure their continuance and increase. See Rawlinson's *Herodotus*, vol. ii., pp. 92, 93; Diodorus, i., 86; and Cicero, *De Nat. Deor.*, i., 36. Sir Gardner Wilkinson also held to this view.

[3] Sayce, *The Ancient Empires of the East*, p. 66.

[4] Keary, *Outlines of Primitive Belief*, p. 71.

[5] *Manuel de l'Histoire des Religions*, pp. 44, 45.

animism, and that this class of conceptions had a perennial influence over the Egyptian mind. From his point of view the placing a symbol of the divinity rather than an image in the temple must be traced to fetishism. Renouf says[1]: "The worship of the sacred animals was not a principle, but a consequence; it presupposes the rest of the religion as its foundation, and it acquired its full development and extension only in the declining periods of the Egyptian history."

Although the mass of the people knew the names of the various gods and no doubt honored them, but their homage and faith were more heartily rendered to such concrete and visible gods as the sacred animals. Some were looked upon as deities, others were merely emblems of the gods, and they were under no circumstances to be killed or injured. In fact, to kill one of the animals was a capital offence, and we find recorded that when an ibis or a hawk, the sacred birds of Thoth and Horus, were involuntarily killed, the enraged multitude did not wait for the slow process of the laws, but put the offender to death with their own hands. Diodorus mentions an instance where a Roman had unintentionally killed a cat, and although the king, Ptolemy Auletes, sent one of his chief officers to intercede, he could not save the unfortunate man from death. Even in times of famine, when they were driven to consume human flesh, the Egyptians were never known to use the sacred animals for food.

The worship of some animal was general throughout Egypt, while the worship of others was confined to particular districts; the same as some of the gods were held in equal honor throughout the country, while others enjoyed supreme rank in some one district, and some animal which received divine honors in one nome, was often execrated or held in abhorrence in another.

The ox, the dog, the cat, the ibis, the hawk, and the fishes *lepidotus* and *oxyrrynchus*, were held in reverence throughout the land; the sheep only in the Theban and Saïtic nomes, the wolf at Lycopolis, the cynocephalus at Hermopolis, the *Cepus* (an animal of the ape tribe) at Babylon near Memphis, the eagle at Thebes, the lion at Lentopolis, the goat at Mendes, the shrewmouse at Athribis, and others elsewhere.[2] According to Herodotus, curators were appointed whose duty it was to care for the sacred animals, and whose office descended by inheritance. Land was assigned for their maintenance. Parents made vows to the gods, to whom they were respectively sacred, for the health of their children if they were sick, and the vow was discharged by expending on food for the sacred animals a weight of silver equal to that of the children's hair.[3]

Warm baths were prepared for the sacred animals, they were anointed with the choicest unguents, and perfumed with the most fragrant odors. Rich carpets and ornamental furniture were provided for them, and every care was taken to consult their natural habits. Females of their own species were kept for them, and fed with the utmost delicacy and expense; those only being selected which were remarkable for their beauty. When any died, the grief of the people could only be equalled by that felt at the loss of a child.[4] Mourners often shaved their eyebrows on the death of a cat, and their whole body for the loss of a dog; all the provisions which happened to be in the house at the time were looked upon as unlawful food, and were forbidden to be applied to any use.[5]

The persistence of animal worship in Egypt amazed and scandalized both pagans and Christians during the early centuries of Christianity. Antiphanes, in his *Lycon*, speaking of

[1] *Hibbert Lectures*, p. 260.
[2] Strabo, 17, 812, 813.
[3] *Herodotus*, ii., 65.
[4] Wilkinson, *Ancient Egyptians*, vol. ii., p. 244.
[5] Diodorus, i., 84.

the Egyptians, says: "Besides, clever as they are reputed in other things, they show themselves doubly so in thinking the eel equal to the gods; for surely it is more worthy of honor than any deity, since we have only to give prayers to the gods; but we must spend upon the eel at least twelve drachms, or more, merely to smell it—so perfectly holy is this animal." Juvenal was equally satirical,[1] and Plutarch[2] observes: "Struck with the manifest absurdity of these things, Xenophanes, the Colophonian, and other philosophers who followed him, might not only have said to the Egyptians, 'If ye believe them to be gods, why do ye weep for them? if they deserve your lamentations, why do ye repute them gods?' but they might have added, that it was still more ridiculous to weep for the fruits of the earth, and at the same time to pray for them that they would appear again and bring themselves to maturity, to be again consumed and again lamented." Plutarch again observes: "The Egyptians—at least the greater part of them—by adoring the animals themselves, and reverencing them as gods, have not only filled their religious worship with many contemptible and religious rites, but have even given occasion to notions of the most dangerous consequences, driving the meek and simple-minded into all the extravagances of superstition."

Clemens Alexandrinus, a Greek, who resided in Egypt near the end of the second century wrote:[3] "In Egyptian temples the porticoes, vestibules, and graves are constructed with great splendor; the halls are adorned with numerous columns; the walls are perfectly splendid with rare stones and brilliancy of color; the sanctuary shines with gold, silver, and amber, and with a variety of glittering stones from India and Ethiopia, and the adytum is hung with curtains of gold tissue. If you enter the circuit of the holy place, and hastening to behold what is most worthy of your search, you seek the statue of the deity; one of the priests who perform the rites steps forward to introduce you to the object of his worship, looking upward with a grave and reverent face, as he chants the Pæon hymn in his native tongue. But no sooner does he draw aside a portion of the veil, as if to show a god, than you find ample reason for smiling at the mysterious deity. For the god you sought is not there; but a cat, or a crocodile, or a native serpent, or some such animal, which is more suited to a cave than a temple; and you behold an Egyptian god in a beast lying before you on a purple carpet."

According to Manetho animal worship was introduced into Egypt in the reign of the second king of the IId dynasty. There are few traces of the existence of animal worship under the early dynasties, and they are very rarely, if ever, referred to between the age of Khufu and the reign of Ramses II. It was not until the XVIIIth dynasty that the gods were depicted in the memorial chambers of the departed. Under Thothmes III., these figures are constantly met with, often with the head of the symbolic animal that was their emblem. After the days of Ramses the worship grew and greatly developed, and serves to show the degradation of the national religion.

The Greeks and Romans did not understand the religion of the Egyptians. There is no doubt but that the religion of the Egyptians had many secret meanings founded upon early revelations made to mankind, and which would not bear of a literal interpretation. The offices of the gods were primarily more simply defined, their numbers smaller, their attributes less complicated; but the weakness of men's minds, when untutored on religious subjects found the way for idle superstition,[4] and what was originally a simple religion became in time so gross that the character of the gods they worshipped was degraded, and

[1] See *Fifteenth Satire.*
[2] *De Osiride*, S. 71.
[3] *Pædagogos*, iii., c. 2.
[4] Wilkinson, *Ancient Egyptians*, vol. ii., p. 471.

the Greeks, who never had but a confused idea of the history of their own religion, listened to accounts they did not understand, relative to the sacred doctrines of the Egyptian philosophers, and fancied that they were acquainted with all the wisdom of the Egyptians, when, in fact, they had but a very superficial knowledge of the subject. As a great deal of our knowledge of animal worship has come from the Greeks and Romans, we must consider a great deal of it not only fanciful but greatly exaggerated.

Rawlinson, a very careful writer, considers that it seems a sufficient and probably a true account of the worship to say that it grew out of that exaggerated symbolism which was so characteristic of the Egyptian religion, which, beginning by tracing resemblances in certain animals to certain attributes of the Divine Nature, proceeded to assign to particular deities the heads of these creatures, and even their entire forms; after which it was but a short step to see in the animals themselves a quasi-divinity, which elevated them above their fellows and rendered them venerable and sacred. If this explanation does not cover the whole of the worship, as, it must be admitted it does not, still the exceptions are so few, and comparatively speaking, so unimportant, that their existence is perhaps not incompatible with the truth of the origin suggested.[1]

It is not always easy to ascertain to what degree the animals were held sacred by the Egyptians. We know that the crocodile was not so much worshipped as the ibis, or that bird as the bull Apis. Some were adored as representatives of deities to whom they were sacred, and others were only emblems. It does not appear that all were kept in temples, or received divine honors, and we know that some which were deemed divinities in one nome were treated as nuisances and destroyed in others.

The most common of the animals, reptiles, birds, and fishes which the Egyptians regarded as emblems of or sacred to the gods, were: bull, antelope, jackal, hippopotamus, cat, monkey or ape, crocodile, ichneumon, hedgehog, shrewmouse, ibis, hawk, frog, toad, scorpion, beetle, snake, and the *latus*, *oxyrhynchus*, and *silurian* fishes. The worship of Apis and Mnevis, the bulls consecrated to Osiris, exhibits perhaps the very highest point to which this characteristic superstition of Egypt reached. Apis or Hapi, "the second life of Ptah," and the incarnation of Osiris, was the name given to the sacred bull of Memphis, where the worship of this god was most ancient, having been introduced from Heliopolis by Kakan, a king of the IId dynasty. He was not looked upon as an emblem, but as Pliny and Cicero say, was deemed a god by the Egyptians.[2] He was honored as an image of the soul of Osiris, and this soul was supposed to migrate from one Apis to another. He was therefore to the Egyptians the living and visible representative of their greatest and most universally honored deity. At Memphis, a magnificent abode, in the shape of a cover surrounded by Osiris pillars, was prepared for the accommodation of the sacred bull. When a male calf, having been examined by the priests, and was pronounced to have the required mark, he receives the name of Apis. These marks were that the calf should be black, and have a square spot of white on the forehead, and on the back the figures of an eagle, and in the tail double hairs, and on the tongue a beetle. He became the occupant of this building, which thenceforth he never quitted, except on certain fixed days when he was led in procession through the streets of the city and welcomed by all the inhabitants, who came forth from their houses to greet him. His food was selected with the greatest care, and lest in his state of confinement he should grow too fat, they abstained from giving him the water

[1] Rawlinson, *History of Ancient Egypt*, vol. i., p. 430.
[2] Cicero, *De Nat. Deor.* i. Pliny, viii., 46.

of the Nile to drink. The cow which was the earthly mother of the deity, was also made an inmate of the sacred edifice, being lodged in the vestibule which gave access to the building. The sacred bull, according to Plutarch, was not allowed to live beyond the age of twenty-five years, when he was secretly destroyed, if a natural death did not remove him earlier. Their bodies were carefully embalmed and deposited with much ceremony in the sepulchral chambers of the Serapeum, a temple at Memphis expressly devoted to the burial of these animals. The Serapeum no longer exists, but the subterannean vault discovered by Mariette in 1851[1] can still be visited.

These tomb consists of three parts. The first and most ancient carries us back as far as the XVIIIth dynasty and Amenophis III. Every dead Apis had his own sepulchral chamber hewn out of the earth. The second part comprises the tombs of Apis from the the time of Sheshonk I. (XXIId dynasty) to that of Tirhakah (the last king of the XXVth dynasty). Instead of isolated tombs, a long subterranean gallery was made, on each side of which mortuary chambers were excavated, to be used whenever an Apis expired at Memphis. The third part begins with Psammetichus I. (XXVIth dynasty), and ends with the later Ptolemies. The galleries cover an extent of about 1150 English feet, and from one end to the other the great gallery measures 640 English feet. They contain twenty-four granite sarcophagi, averaging seven feet eight inches in breadth by thirteen feet in length, and eleven feet in height, weighing about sixty-five tons each.

When Apis was dead he was called Ausâr Ḥapi, or Serapis, by the Greeks, whence the Serapeum. He was the object of a special cult, which in Ptolemaic and Roman times received an extraordinary development. All Egypt went into mourning at the death, however produced, and remained inconsolable until it pleased the priests to declare a new *avatar*, when mourning was at once cast aside, a time of festival was proclaimed, and, amid the acclamations of the whole people, the new-found Apis was led in solemn pomp to occupy the chamber of his predecessor.[2] The obsequies were celebrated on such a magnificent scale that those who had the office of taking care of the Apis were often ruined by the heavy expenses entailed upon them.

The Mnevis Bull, worshipped at Heliopolis, is thought by some to represent the same symbolism, and to be identical in form with Apis ; he is called the "renewing of the life of Râ." Porphyry and others supposed that the Mnevis was sacred to the sun, as Apis to the moon ; but Plutarch considers him to be sacred to Osiris. Strabo says, in the Heliopolitan prefecture is the city of the sun, raised on a lofty mound,[3] having a temple dedicated to that deity, and the bull Mnevis, which is kept in a certain enclosure, and looked upon by the Heliopolites as a god, like the Apis in Memphis. It was from the Mnevis bull that the Israelites borrowed their notions of the golden calf ; and the offerings, dancing, and rejoicings practised on the occasion, were doubtless in imitation of a ceremony they had witnessed in honor of Mnevis during their sojourn in Egypt.[4] Though highly reverenced by the Heliopolites, the Mnevis bull was but little worshipped beyond the precincts of its own city. A third sacred bull, called Pacis, was maintained at Hermonthis, not far from Thebes. Like the Heliopolis bull, this was regarded as an incarnation of Râ, and was kept in a magnificent building.

[1] *Renseignements sur les soixante-quatre Apis trouvés au Sérapéum*, Paris, 1855.
[2] Herodotus, iii., 27. Plutarch, *De Iside et Osir*, §35 ; Diodorus Siculus, i., 84.
[3] The mound and obelisk of Usertesen I. still mark the site of Heliopolis.
[4] Wilkinson, *Ancient Egyptians*, vol. iii., p. 307.

The cat was worshipped universally throughout Egypt, but more particularly at Bubastis. Says Cicero: "Never did any one hear tell of a cat having been killed by an Egyptian."[1] Diodorus says that neither the influence of their own magistrates, nor the dread of the Roman name, could prevent the populace from sacrificing to their vengeance an unfortunate Roman who had accidentally killed a cat.[2] It was at Bubastis that the cat was given a sacred burial. Naville[3] considers that the XXIId dynasty established the cemetery of cats. Several acres are honeycombed with the pits for their receptacle, and thousands of bronze cats have been discovered by the felaheen and sold to travellers and museums. The majority of the bones found are those of the African type, called *Felis maniculata*, which, according to Dr. Hartmann, is the original stock of our domestic cat, and abounds in Ethiopia and on the Upper Nile. At Bubastis the cats were cremated, while at other places as soon as they died they were carried amidst bitter lamentations to the embalmer, and their bodies having been prepared with oil of cedar and other aromatic substances capable of preserving them, were deposited in sacred vaults.

Figures of sacred animals are found in the temples, tombs, and ruined houses of Egypt. Budge[4] divides these into three classes: 1. Votive; 2. Those worn as amulets either by the living or the dead; 3. Those which stood in houses. They are made of bronze, steatite, basalt, faïence, wood, wood gilded, lapis-lazuli, wax, and many other materials. "Those in bronze, stone, and wood were usually made for temples, and to stand in tombs; those in faïence, lapis-lazuli, and other precious stones were placed on the beadwork, or under the folds of the wrappings of mummies, or were even suspended to necklaces by the living; those placed in the walls of houses, but which are not sufficiently well distinguished to give many details, were usually made of faïence cast in moulds."

The animals and reptiles of which figures are most commonly found are given by Budge as follows:

Ape, dog-headed, wearing disk and crescent, sacred to Thoth and Chensu.

Hippopotamus, standing on the hindquarters of a lion, and holding the tail of a crocodile.

Cow, sacred to Hathor, with disk between the horns.

Lion, couchant or running, sacred to Horus.

Bull, sacred to Apis or Mnevis, having disk and uræus between his horns, and the figure of a vulture with outspread wings and a winged scarab on his back.

Ram, sacred to Chensu or Amen-Ra.

Cat, sacred to Bast.

Jackal, sacred to Anubis.

Hare, sacred to Osiris Unnefer.

Sow, sacred to Set, was the abomination of Horus, according to the 112th chapter of the *Book of the Dead.*

Hippopotamus, sacred to Set.

Stag, figures in which the animal is represented with the legs tied together ready for sacrifice are known in bronze.

Hedgehog, a few examples of which, in bronze and faïence, are known.

Shrewmouse, sacred to Horus?

[1] *De Nat. Deor*, i., 29.
[2] Diodorus, i., 83.
[3] Bubastis, *Eighth Memoir of the Egypt Exploration Fund*, p. 53.
[4] *The Mummy: Chapters on Funereal Archæology*, p. 297.

Ichneumon. Examples in bronze common. Wearing disk with horns and plumes.

Crocodile, sacred to Sebek.

Vulture, sacred to Mut.

Hawk, sacred to Horus.

Ibis, sacred to Thoth.

Frog and Toad. Common in bronze and faïence.

Fish. The five kinds of fish of which figures in bronze and faïence are known, are the *Oxyrhynchus*, *Phageus*, *Latus*, *Silurus*, and the *Lepidotus*. Fish were sacred to Hathor, Isis, Mut, and other goddesses.

Scorpion, sacred to Serquet.

Uræus or serpent, sacred to or emblem of Mehen, or Merseker.

Scarab, emblem of the god Chepra.

MYTHOLOGY AND RELIGION OF ANCIENT EGYPT.

"OH, Egypt! Egypt! Of thy religion fables only will remain, which thy disciples will understand as little as they do thy religion. Words cut into stone will alone remain telling of thy pious deeds. The Scythians, or the dwellers by the Indus, or some other barbarian will inhabit thy fair land."

Such was the prophecy of Hermes Trismegistus, and now we descendants of the "barbarians" have succeeded in unsealing the lips of the dead, and their dumb mouths are beginning to open; and out of their stony lips is now issuing the language of the Pharaohs.

From the paintings and sculptures we have a complete detail of the ceremonial religion of the Egyptians, but when we seek to penetrate into the conceptions which this splendid ritual expressed, we encounter insuperable difficulties. Its complexity, and the difference between the esoteric doctrine of the priesthood and the exoteric symbolism exhibited to the people, have perplexed enquirers from the time of Herodotus downward. They still furnish the material of very confused and contradictory explanations. Says Müller[1]: "In spite of the abundance of materials, in spite of the ruins of temples, and numberless statues and half-deciphered papyri, I must confess that we have not yet come very near the beatings of the heart that gave life to all this strange and mysterious grandeur."

No religion was ever so pervaded by symbolism as that of Ancient Egypt, and the symbolism of any religion is apt to assume an unmeaning and often a grotesque appearance in the eyes of men professing another faith. Symbols are intended to represent, but not seldom also to veil, thoughts and mysteries that cannot be uttered in language or expressed in any form or image. "But in all religions there is a tendency to separate the symbol from the thought, and this, carried to its fullest extent, ends in idolatry; the mere symbol seems to the ignorant and superstitious to be endowed with power and divine attributes, and becomes itself a god." The material symbol of the most refined religious conception, when it comes to stand alone and without commentary, necessarily appears anthropomorphic or even idolatrous.

Religion in some form or other was dominant in every relation of life in Ancient Egypt. The Egyptian deities were literally innumerable. There were dynasties of gods as there were dynasties of kings. Every town and village had its local patrons. Memphis, Thebes, Säis, each corresponded to a particular period of religious development, though the essence remained the same. Every month of the year, every day of the month, every hour of the day and of the night, had its presiding divinity. There were countless gods in heaven

[1] *Science of Religion.*

and below the earth. So we can say that there was no one religion, but a family of religions. There was a religion of the Pyramid period, a religion of the Theban period, a religion of Säis, a religion of the Ptolemaic age, a popular religion, a sacerdotal religion, a religion of polytheism, a religion of pantheism, a religion of monotheism. At a later period at least, it aimed at being a comprehensive theology, uniting in itself all kinds of religious ideas. Monotheism, pantheism, polytheism, worship of ancestors, of animals, and of the heavenly bodies, are all commingled in it in various proportions, at least in the exoteric forms sculptured in the temples and tombs. But the ideas are substantially the same under the New Empire as under the Old, whether the capital is Memphis or Thebes. Only the secondary attributes are changed, according as one manifestation or another of the divinity predominates in the religious conception. The root ideas of the religion of Egypt retained its distinctive features in spite of all local diversities and political changes. The priest would admit that he whom they identified at Heliopolis as Râ was the same as he whom they worshipped at Memphis as Ptah, and at Thebes as Amen, but they never agreed to abolish their pantheism in favor of one, or only one, supreme deity.[1]

No work written by an Egyptian priest or theologian remains to reveal the religious system of his countrymen. But through various authentic records we have a knowledge of the externals of the Egyptian religion, extending over a period of over 3000 years. Its origin is a matter of speculation. We do not certainly know whether the religion in its later ages was identical with the primitive religion of the country. The learned Brücker, in his *Critical History of Philosophy*, and Jablonski, in his *Pantheon Ægyptiacum*, have put together all the evidence that can be found in Greek and Latin writers. But they had no means of testing this knowledge. Herodotus has preserved some valuable information about the external religion of Egypt. Diodorus endeavored to connect Egyptian theology with Greek mythology. Pythagoras and Plato drew from Egyptian theology some ideas in regard to their conceptions of the divine nature. Plutarch, in his *De Iside et Osiride*, has brought together many curious facts respecting religious usages and doctrines, but it is evident that they are conjectures of ingenious theorists. Porphyry, Iamblichus, Proclus, Damascius, and other later Platonists, give us little that can be depended upon, as they endeavored to accommodate the Egyptian religion to their own philosophy.

The mystical system of Egyptian priests was grafted in the process of ages on simpler myths, which corresponded essentially with the phrases which lie at the root of Hindu, Greek, and Teutonic mythology. After Egypt had been thrown open to Greek commerce, the Greeks were so impressed with the grandeur of the country and the elaborate mystical systems of the priesthood, that they were tempted not only to identify their own deities with those of Egypt, but to fancy that their names as well as the actions ascribed to them were derived from that country. We may safely say, however, that between the main body of Greek and Egyptian myths there was no direct connection, and no points of likeness which cannot be explained by the working of independent minds on the same facts or the same materials.[2]

Thus, for many generations the Egyptian religion was a subject of great complexity and considerable obscurity. But since the language of Ancient Egypt has been recovered

[1] Bulletin de la Religion d'Egypt, in *Revue de l'Histoire des Religions*, vol. i., No. 1.

[2] The theory that the mythical system of the Greeks, and more especially the theology of the Iliad and Odyssey, is the corrupted form of Divine revelation imparted to man in his infancy, has been maintained with great earnestness and force by Mr. Gladstone in his *Homeric Studies*.

we have acquired a certain number of characteristic features, belonging to the inner life, while there is a still more complete agreement as to the outward presentation of the religion in the habits and actions of the people. In the light of modern research modern investigators do not find it difficult to go behind the wild, gaudy, coarse, and often ridiculous polytheism, which was the religion of the multitude, to the subtle, mythical, and often sublime monotheism, which was the heart and conscience of the educated classes. We find the conception of immortality as a great factor, even though it rise but little above the ideal of actual life. We find a still grander thing in the conception of law and responsibility, triumphing over the fatalistic principle theoretically implied in the Egyptian theodicy. [1]

Over 6000 years ago, and how many thousands of years previous we know not, when the Egyptians left Arabia and settled in the Nile valley, they found an African population, and a Nilotic language, and variously disturbing causes superimposed gradually an Asiatic type and Semitic dialect upon the anterior people of the lower Nile, without obliterating the aboriginal framework which, as well as in type of man as in speech, was exclusively African. Recent researches have shown that since the dawn of history, the land of Egypt has been occupied by two distinct races, and the study of the Ancient Egyptian religion has long since led enquirers to the belief that it represents a fusion between two religious conceptions, so radically different as to imply a difference of race on the part of those who held them. It is difficult otherwise to explain the union of a pantheistic system of religion of high spiritual character, with a grossly sensuous, beast-worship characteristic of the lowest tribes of Africa. [2]

To the general public or vast mass of the population the religion was a polytheism of a multitudinous, and in many respects of a gross character. [3] To the intelligent, the learned, the initiated, it was a system combining strict monotheism with a metaphysical speculative philosophy on the two great subjects of the nature of God and the destiny of man, which sought to exhaust those deep and unfathomable mysteries. [4]

From the most widely separated nationalities of the old world we find proofs of the existence of primeval doctrines, theories of a cosmical, religious, political, and even social character, so similar in detail that the hypothesis of their common origin in some region that had been historically and geographically the centre of all these peoples, seems to be completely established. We must believe that when the Egyptians first came to Egypt, they came not as barbarians, but in possession of all the knowledge and artistic skill of that long antediluvian age of which their immediate successors were the survivors. From the first the Egyptian priests had a clear sense of the unity of God, in so far as to regard the deity they happened to be addressing at the moment as the one omnipotent, omniscient, and eternal ruler of the universe, to the exclusion of all others. Thus while we find the lower races grovelling in the most degraded forms of fetish-worship, we find that the higher ranks held a creed almost identical with the monotheism of Moses and Job, and clinging to the hope of immortality with more conviction than is traceable in the earliest books of the Hebrews.

[1] Such is the view of the earlier school of Egyptologists, which includes such famous scholars as Chabas, E. de Rougé, and Dr. Brugsch. This was also the view of M. Maspero, but later he was compelled to acknowledge that the Egyptians themselves do not seem to have professed or even suspected the majority of the fine conceptions which have been so generously assigned to them.

[2] Mr. Rhind, at Gizeh, and Prof. Flinders Petrie, at Mêdum, have found among the tombs of the IVth dynasty interments which point to the existence of another race besides that which we commonly mean by Egyptian. In these interments there are no traces of mummification.

[3] Renan considers that their character was peculiarly materialistic; the religious and poetical instincts little developed.—*Histoire et Systèms Comparé des Langues Sémitiques*, p. 474.

[4] *Lenormant, Manuel d'Histoire Ancienne*, vol. i., p. 521.

As we have stated, the aboriginal inhabitants of Egypt were grossly idolatrous. The animal worship which afterwards occupied so prominent a part in the Egyptian religion was a remnant of the religion of the inferior race who inhabited Egypt in the very far back times, and who were conquered but not exterminated by the emigrants from Asia, who brought a higher civilization and more spiritual religion with them, which however, did not actually supersede the old, but incorporated some of the baser elements into itself. Some of the grosser practices of these aboriginal inhabitants, however, were never incorporated in the Egyptian religion, such as the sacrifice of human life and cannabalism. Among the most cultured people of ancient time the conception was very prevalent that the wrath of the Deity could be appeased by means of a bloody sacrifice of human life. Among the Hebrews and their neighbors the Amorites and Moabites, as well as the Carthaginians and the Greeks and Romans in the more remote periods of their history, this practice found approval, and the Punians continued, down to the reign of Emperor Tiberius, to observe this terrible custom. The fact that the early Egyptians offered human life to their gods has often been doubted, but there are many texts which corroborate the general supposition. Professor Brugsch has shown (*Vossische Zeitung*, Berlin, July, 1893) that not only did the pre-historic Egyptians offer up human beings to the gods, but also used the flesh of men, after the style of our cannibals, as food. The inscription represents King Onnos as transporter to the realms of the immortal. Both men and gods constitute his loving companions. The life of the King is honored after the earthly model, and his dwelling house, as well as its furniture down to the chairs and tables, corresponds with the tastes of the Egyptians in their pre-historic days. As we are told, "He consumes the men and loaves of the gods, for he is Lord of the Tributes and inspects the books thereon." The men which serve as food for his majesty are captured by certain officers of the king. Then they are examined, bound, their throats are cut, their entrails are taken out, they are hewed in pieces, roasted in pairs or baked in the ovens. The meals of the king take place three times a day and consist of the juicy parts of the poor captives. The text shows that the material nourishment is a secondary consideration. The horrid rite intends rather to bestow upon the one that devours the flesh of the victims all the intellectual and magic tributes which reside within them, and thus to increase their own capacities and power. The idea of the cannibalistic tastes of the pre-historic Egyptians was first advanced by a French scholar, M. Lefebure, and has been proved by Professor Brugsch, who says: "They must have been savages of the worst kind. The later Egyptians, and by them I understand the builders of the pyramids, had no compunctions to transfer the cannibalistic appetites and customs of their ancestors to the world of the immortals. They concede thus that these dead kings were cannibals."

It was owing, no doubt, to the fact that two classes of worshippers had to be provided for, that we find the adoration of the deified attributes of one God with the worship of animals and of the heavenly bodies. The continuance of this animal worship down to the third century of our era exposed the Egyptians to the laughter and contempt of the civilized world. It is not strange, therefore, that many writers of the present day speak of the Egyptian religion as one of the lowest and grossest forms of nature worship, as consisting of or being based on African fetishism. The last stage of the Egyptian religion, that which was known to the Greek and Roman writers, heathen or Christian, was by far the grossest and most corrupt; as it is a singular fact that the doctrine of one God and that of many

gods were taught by the same men; as no inconsistency between the two doctrines was thought of.[1]

Renouf says: "Nothing, of course, can be more absurd if the Egyptians attached the same meaning to the word God that we do. But there may perhaps be a sense of the word which admits of its use for many as well as for one." The Egyptian word for God was *nutar*, which word Renouf considers to mean "power," and he affirms "with certainty that in this particular case we can accurately determine the primitive notion attached to the word."[2] The Egyptian word *nutar*, therefore, means Power, which is also the meaning of the Hebrew El. The common Egyptian expression *nutar nutra*[3] exactly corresponds to the Hebrew El Shaddai, the very title by which God tells Moses that He was known to Abraham and Isaac and Jacob. "And God spake unto Moses, and said unto him: 'I am Jahve; and I appeared unto Abraham, unto Isaac, and unto Jacob by the name of El Shaddai, but by the name of Jahve was I not known to them.'" *Nutar nutra amtu heret* is "the Almighty Power which is in heaven."[4] Dr. Brugsch explains *nutra* as meaning the "operative power which engenders and makes things in a regular recurrence, which endows them with new life, and gives back to them their useful freshness."

The manifold forms of the Egyptian Pantheon were nothing, says Emanuel Deutsch,[5] but religious masks, so to speak, grotesque allegorical embodiments of that originally pure dogma communicated to the initiated in the Mysteries. "The gods of the Pantheon were," says M. Pierrot, "only manifestations of the One Being in his various capacities."[6] M. Maspero[7] and other scholars have arrived at the same conclusion.

From the following extract from a hymn we see at once that the Egyptians had recognized the unity, eternity, and infinity of the Deity, as well as His loving kindness:

> God is One and Alone, and there is no other with Him.
> God is the One, the One who has made all things.
> God is a Spirit, a hidden Spirit, the Spirit of Spirits, the great Spirit of Egypt, the divine Spirit.
> God is from the beginning, and has existed from the beginning.
> He is the primeval One, and existed when as yet nothing existed: He existed when as yet there was nothing, and whatever is, He made it after His way. He is the father of beginnings. God is Eternal. He is everlasting, and without end, Perpetual, Eternal. He has endured for endless time, and will exist henceforward for ever.
> God is hidden, and no one hath perceived His form, no one hath fathomed His likeness. He is hidden in respects of gods and men, and is a mystery to His creatures.
> God is the Truth, He lives by Truth, He lives upon Truth, He is the King of Truth.
> God is Life, and man lives through Him alone.
> He blows the breath of Life into their nostrils.
>
> . . . . . .
>
> God is compassionate to those that fear Him, and hears those who cry unto Him.
> He protects the weak against the strong. God knows those who know Him, He rewards those who serve Him, and protects those who follow Him.

[1] In Egypt, as in Greece from the fifth century before the Christian era, there were serious thinkers who held the great truths of religion, and rejected the phraseology in which the priests concealed them. No other conclusion can be drawn from such a book as the *Proverbs of Ptah-hotep* where the idea of one God runs through the moral teaching, as the key to man's responsibility for his action.

[2] Hibbert Lectures, p. 97.

[3] M. de Rougé, *Chrestomathie*, Fasc. iii., p. 25, translates this *dieu devenant dieu*.

[4] Renouf, Hibbert Lectures, p. 103.

[5] *Literary Remains*, p. 178.

[6] *Dict. d'Arch. Egypt.*, *Article*, "Religion."

[7] *Histoire Ancienne des Peuples de l'Orient*, cap. 1.

Another hymn occurs in two papyri in the British Museum. It represents the thought prevalent in Egypt at the time of the Exodus, and is the work of Enna, the author of the romance of *The Two Brothers* and other works.[1] The following extract expresses the unity of the Godhead:

Hail to thee, O Nile!
. . . . . .
He causeth growth to fulfil all desires,
He never wearies of it.
He maketh his might a buckler.
He is not graven in marble,
As an image bearing the double crown.
He is not beheld.
He hath neither ministrants nor offerings:
He is not adored in sanctuaries:
His abode is not known.
No shrine is found with painted figures (of him).
There is no building that can contain him!
There is no counsellor in thy heart!
Every eye is satisfied with him.
. . . . . .
Unknown is his name in heaven,
He does not manifest his forms!
Vain are all representations of him.

Says Canon Cook: "The whole of this passage is of extreme importance, showing that, apart from all objects of idolatrous worship, the old Egyptians recognized the existence of a supreme God, unknown and inconceivable, the true source of all power and goodness."

In a hymn to the god Amen, we find these lines:

One only art Thou, Thou creator of beings,
And Thou only makest all that is created.
He is one only Alone without equal
Dwelling alone in the holiest of holies.[2]

This one supreme God is moreover the Creator. "He has made the world with His hands, its waters, its atmosphere, its vegetation, all its flocks, and birds, and fish, and reptiles, and beasts of the field."[3] "His commencement is from the beginning. He is the God who has existed from old time. There is no God without Him. No mother before Him, no father hath begotten Him. God-goddess created from Himself. All gods came into existence when He began."[4] Many of the hymns speak the mystery of His name. "Unknown is his name in heaven." Therefore the Egyptians never spoke the Unknown Name, but used a phrase which expressed the self-existence of the Eternal. "I am the One Being, I am One." The expression is found in *The Book of the Dead*, where Lepsius translates it, "Ich bin Tum, ein Wesen das ich eines bin"; and he refers to the similarly constructed sentence: "I and my Father are One."

[1] This hymn was translated by Maspero. *Hymne au Nil*, Paris, 1868. Lauth gives a fine translation in *Moses der Ebräer*. It is also translated by Canon Cook in *Records of the Past*, vol. iv., p. 105.

[2] Boulak Papyri, p. 17.

[3] Hymn to Osiris, Paris Stelé. Translated by Chabas.

[4] Chabas, *Melanges Egypt.*, vol. ii., p. 74.

Iamblichus, a writer who lived at the end of the third century, represents the Egyptians as believing in one God, *unique*, universal, uncreated, the Author of his own being, having no beginning, existing from eternity.[1] Iamblichus goes on to say that under this supreme deity are a number of other gods who personify his divine attributes. To the initiated of the sanctuary, therefore, was observed the knowledge of the god in the abstract, the god concealed in the unfathomable depths of his divine essence. It seems to us unjust and inconsistent that the priesthood should have a creed peculiar to themselves, and the people be in utter ignorance of the fundamental doctrines of their religion, and should be left and even taught to worship a multiplicity of deities, whose only claims to adoration were grounded upon fable. They were not only permitted, but encouraged, to believe in the real sanctity of the idol, and the actual existence of the god whose figure they beheld. Unfortunately we are not acquainted with the original character of the religion of Egypt; we are introduced to it as to the civilization of that people, when already fully perfected. Perhaps in early times the office of the gods was more simply defined, their numbers smaller, their attributes less complicated; but the weakness of men's minds, when untutored on religious subjects, soon paved the way to superstition. All of the deities were regarded as manifestations of the one great Creator, the Uncreated, the Father of the universe.[2] This is expressed in the hymn: "Hail to Thee! Lord of the Lapse of Time, King of Gods! Thou of *many names* of holy transformations, of mysterious forms."[3] The multiplicity of gods is only due to the personification of the attributes, characters, and offices of the supreme God. All gods were in fact but names of the one who resided in them all. They are but symbols in personification of the attributes and powers of the one Being, whom the priests, if not the people, recognized as the true God. It appears to be certain, therefore, that the Egyptian religion, like most other religions in the ancient world, had two phases or aspects: one, that in which it was presented to the general public or vast mass of the population; the other, that which it bore in the minds of the learned, the initiated.[4]

As we have said, the Egyptian deities are innumerable. In the Litanies of the god Râ, which are inscribed on the walls of the royal tombs at Bibân-el-molûk, the god is invoked under seventy-five different names. The Egypt which Menes first gathered together under one sceptre was a country divided up into nomes. Each nome had its own capital, and each capital had its own gods with their special names. But it is only the names which are different: the doctrines are everywhere the same. The ordinary Egyptian did not puzzle his brains with the hundreds of divinities of the Pantheon, but concentrated them on his nome. If he was a Memphite, he worshipped Ptah, Sekhet, and Tum; if a Theban, Ammon-Râ, Maut, Khom, and Neith; if a Heliopolite, Tum, Nebhebt, and Horus; if an Elephantinite, Kneph, Sati, Anuka, and Hat; and so on. But practically the only deities that obtained anything like a general recognition were Osiris, Isis, Horus, Râ, and the Nile-god, Hapi. The various gods were all grouped together under Ptah while the Old Empire lasted, of Ammon when Thebes gained the supremacy. Num or Kneph represented the creative mind, Ptah the creative hand, or act of creating; Maut represented matter, Râ the sun, Khoms the

[1] The sacred text repeatedly calls God the "One," the "Only One." The pantheistic teaching of the Mysteries is most clearly expressed in those texts which are found in almost all the kings' tombs at Thebes and on the walls of the entrance halls. They have been collected, and contain praises to Râ, whose seventy-five principal manifestations are invoked. These texts and the pantheism in the esoteric teaching of the Egyptians are excellently and comprehensively treated by E. Naville in *La Litanie du Soleil.*

[2] *Hymne au Soleil dans le xv. chap. du Rituel*, par Lefébre. [3] Chabas, *Revue Archeologique*, O. S., xiv., 80.

[4] Pierrot *(Essai sur la Mythologie Egyptienne)* maintains that the religion of the Egyptians was, from first to last, absolutely homogeneous; and that in all its complex developments it merely presented varying aspects of one simple, fundamental, and God-given breath.

moon, Seb the earth, Khem the generative power in nature, Nut the upper hemisphere of heaven, Hathor the lower world or under hemisphere; Thoth personified the Divine wisdom; Ammon, perhaps the Divine mysteriousness or incomprehensibility; Osiris the Divine goodness, and as the presiding deity of the abode of departed spirits, was the god universally worshipped and was equally venerated in all parts of Egypt.

The whole mythology of Egypt may be said to turn upon the histories of the sun-god Râ and Osiris. Râ was the sun in the widest and most general sense.[1] To the initiated he was the power of God as shown forth in the material sun, which is the source of light and life to the world wherein we live, to the planets, and, as the Egyptians thought to the Universe. To the populace he was a created god. His father was Nu or the sky, across which he sailed in a boat. His children were called Shu and Tefnut, as he waged war against the demon of darkness called Apap. Râ was the name also of the supreme god of Babylon.[2] The glory of his manifestation and victory over darkness, inspired the sublimest poetry of Egypt. One of the hymns of the worship of Râ in *The Book of the Dead*, runs:

Hail, thou who art come as Tum, and who hast been the creator of the gods!
Hail, thou who art come as soul, of the holy souls in Amenti!
Hail, supreme among the gods, who by thy beauties dost illumine the kingdom of the dead!
Hail, thou who comest in radiance and travellest in thy disk!
Hail, greatest of all the gods, bearing rule in the highest, reigning in the nethermost heaven!
Hail, thou who dost penetrate within the nethermost heaven, and hast command of all the gates!
Hail, among the gods, weigher of worlds in the kingdom of the dead!
Hail, thou art in thy abode creator of the nethermost heaven by thy virtue!
Hail, renowned and glorified god! Thy enemies fall upon their scaffold!
Hail, thou hast slain the guilty, thou hast destroyed Apap (the serpent of darkness.)

But Osiris was, practically, the god chiefly worshipped in Egypt, since, while all the other worships were local, his was universal. Originally, perhaps, a personification of the divine goodness, Osiris came to be recognized as a form of the sun, and especially as the sun of the lower world, as the great deity of Amenti or Hades. Osiris seems to have been little more than a name for the Supreme God. A peculiar character of mildness, goodness, and beneficence attaches to him. We possess the account of a brilliant effort made by Amenophis IV. (B.C. 1500) to abolish the old Egyptian religion and put in its place sun-worship, and the conception of that God as all-wise, all-powerful, pure, kind, loving, and with the entire devotion of the worshippers to Him exclusively. Amenophis not only changed his name to Khu-en-Aten, "Glory of the solar disk," but he changed the capital city to Tel-el-Amarna, so that the architecture might not suggest the popular polytheism. Rawlinson[3] considers that it was not unlikely that the "Disk-worshippers" were drawn on toward their monotheistic creed by the presence in Egypt at the time of a large monotheistic population, the descendants of Joseph and his brethren, who by this time had multiplied greatly, and must have attracted attention, from their numbers and from the peculiarity of their tenets. The reformation, however, lasted only for one generation, and then passed away.[4]

[1] M. Pierrot (*Essai sur la Mythologie Egyptienne*) contends that in Râ the Egyptians recognized the one God, and that all the other deities of the Egyptian Pantheon are mere personifications of his divine attributes. Knum represents his creative power; Amen, the Hidden One, signifies his unsearchable mystery; Thoth, the ibis-headed god of letters, typifies his wisdom; the bull Apis his strength, and the jackal Anubis his swiftness.

[2] Rawlinson, *Ancient Monarchies*, vol. i., p. 143.

[3] *The Story of Ancient Egypt*, p. 226.

[4] Brugsch, *Histoire d'Egypt*, p. 118.

The names by which the deities were to be invoked, the prayers to be addressed, and the sacrifices to be offered to them, were fixed by usage and positive regulation; [1] but the ideas attached to the name invoked varied with the worshipper's state of intellectual culture. The transactions of every-day life were subjected to rigidly exact laws, written in sacred books, the violation of which was a crime against religion. To have admitted the hallowed waters of the Nile through the sluice one day before the time prescribed by the priests, or to have kept the flood-gate open one day beyond that on which the law directed it to be closed, was an offence for which the vengeance of the gods awaited the perpetrator in the state after death.

We see behind all of this puerile symbolism, a definite moral aim, tending to social well-doing and order in this life, and having the sanction of a future judgment and reward and punishment in the life to come.[2] Upon the doctrine of the future state rests the whole Egyptian teaching as to man's moral and religious duties. No nation kept more prominently before their minds the reality of the other world and the final judgment than did the Egyptians. Birth into this world they called death into the land of darkness; death they spoke of as birth into the manifestations of light.[3] The country of the dead was not shrouded in mysterious shadow. Not only was it enlightened with all the glory of the sun, but it was also the continuation on a grander and higher scale of the familiar earthly life.[4]

In order that we may fully appreciate *The Book of the Dead* and other sacred books of the ancient Egyptians, it is necessary that we have some correct conception of the psychological principles governing the relations between the spirit and the body during life and after death. Otherwise, not only the contents and imagery of most of their sacred literature will be a complete chaos to the inquirer, but the very ideas and train of thought which gave them origin will be lost to us.

The belief was nearly universal among primitive peoples of a spiritual double. The notion was deeply rooted in all the branches of the Indo-European family, and has been preserved in many superstitions still current among us. "Everywhere," as Mr. Herbert Spencer says (*Fortnightly Review*, May 1, 1870, p. 537), "we find expressed or implied the belief that each person is double; and that when he dies, his other self, whether remaining near at hand or gone far away, may return, and continue capable of injuring his enemies and aiding his friends." The Egyptians from a very early period had a clear conception of a natural body and of a spiritual body, the latter being a faithful, but ethereal reproduction of the former, and both separate and distinct from the soul. He believed, however, that it was only the soul that went to heaven, while the double always remained on the earth and lived on the ethereal part of the offerings brought to it. This was the belief of the very ancient Egyptians respecting what we call the body, soul, and spirit, and these beliefs, no doubt, had their origin in the far distant past. However laudable the intention may have been of enlightening the minds of the ignorant on spiritual subjects, it evidently, as it has many

[1] "Their ritual was comprised in ten books, concerning sacrifices, first fruits, hymns, prayers, processions, festivals, and such like." Clemens Alexandrinus, *Strom.*, 6, 758.

[2] Greek and Roman writers are full of the most exalted sentiments and morality, in spite of their mythology and in spite of their idolatry.

[3] Says Diodorus: "The Egyptians call their houses hostelries, on account of the short time during which they inhabit them, but the tombs they call eternal dwelling-places."

[4] It is singular that after the Jews had resided so long in Egypt they did not become imbued with the Egyptian doctrine of a future life. Yet before they had become acquainted in the captivity with the Zoroastrian doctrine of a resurrection, conceived of the grave as a place in which the souls of the dead repose in a state of inactivity and unconsciousness. The sublime description of Isaiah, in which the dead are roused up to meet the King of Babylon, is framed on the supposition that they are ordinarily in a state of unconsciousness.

times since, proved dangerous to do so by an esthetic ritual, or by material symbols. In the course of time, but at a very early date, the ancient Egyptians conceived a man as a composite being, consisting of at least six parts; namely, a body, "Khat"; a soul, "Ba"; an intelligence, "Khou"; a shadow, "Khaibit"; a name, "Ren"; and another element called in Egyptian "Ka."[1] To these six parts, Dr Wiedemann adds two more—the heart, "Ab"; and the "Sahu," which has hitherto been translated as the mummy, but is now defined by Dr. Wiedemann[2] as "the husk," which is, in fact, the same thing; a mummy from which all the internal organs have been removed, being really only the outer shell of the man.[3]

The Egyptians held that the perfect reunion of all these parts was a necessary condition to the life to come.[4] When so united, it was forever. The Egyptians imagined that the soul was a subtle double of the man, an exact but ethereal and invisible counterpart of the deceased, with his figure, color, gesture, and gait. When a man was born into this world, his double, or Ka, entered it with him. It was to this double invisible image of the defunct that the sepulchral worships were addressed.[5]

Dr. Hincks pointed out a good many years ago that the word Ka was not introduced into the Suten-hotep-ta[6] till the twelfth dynasty; but the word itself in its religious signification is as old as the language, as far back as we can trace it.[7]

The gods, both greatest and least, had a double as well as men, only they could divide it into many doubles, or diffuse it over as many bodies as they liked without either diminishing it. If Râ, Horus, or Amen chose to send forth one of their own doubles, the object into which it entered—man, beast, stone, or statue—at once assumed life, and participated in the nature of the divinity which animated it. This double faithfully accompanied his prototype through all the vicissitudes of his earthly existence. After death it followed him to the tomb, and dwelt there near the mummy, sometimes hidden in the funeral chambers, sometimes escaping outside, recognizable as a luminous spirit called Khou. The name Ka, or rather the conception represented by this name, has been variously interpreted. Dr. Brugsch, in his *Hieroglyphisch-Demotisches Wörterbuch*, explains it as "the person, the individuality, the being." Prof. Maspero,[8] recognizing its incorporeal character, calls it "the double." Renouf[9] likens it to the "eidolon" of the Greeks, the "imago" of the Romans. Dr. Wiedemann has lately written an interesting paper to show that it was not the person, but what he calls "the personality," or "individuality" of the deceased—meaning thereby that which distinguishes him in life from other men; in other words, the mental impression which was evoked when his name was mentioned. Miss Edwards[10] believes that the Ka

[1] Maspero, "Bulletin Critique de la Religion Egyptienne," in the *Revue de l'Histoire des Religions*, vol xiii.

[2] *Die Unsterblichkeit der Seele nach ältagyptischer Lehre.*

[3] Dr. Dümichen in his *Grabpalast des Patuamenap*, Leipzig, 1889, says that the Egyptians distinguished six elements in man, all possessing in some sense a material nature: the Khat, Sahu, Ab, Ka, Ba, and the Kaibit.

[4] In the Hebrew system the rewards and punishments are of this life, and the future state, the greatest subject of thought in Egypt, is not once alluded to. Yet as the whole Hebrew settlement must have been aware of the great truth, which be it remembered is ignored in the Mosaic Law, not denied, it may be supposed to have remained in the background, ultimately fading from the consciousness of the people, to reappear when the prophets gradually taught it to them. Had this doctrine been taught by Moses to the Hebrews dogmatically, they would probably have returned to the worship of Osiris.—Reginald Stuart Poole, in the *Contemporary Review.*

[5] The *hen ka*, or minister of the Ka, is represented on the oldest monuments. In *Denkmäler*, xi, pl. 23, he occurs three times presenting offerings. In plate 25 he is at the head of a procession of persons, each bearing offerings. Elswhere he is represented offering incense; in plate 58 he is doing so to the statues of the departed.

[6] The Suten-hotep-ta was supposed to have been delivered by divine revelation. An ancient text speaks of a "Suten-hotep-ta exactly corresponding to the texts of sacrificial offerings handed down by the ancients as proceeding from the mouth of God." *Denkmäler*, vol. xi., pp.423-425.

[7] Renouf, *Hibbert Lectures*, p. 155.

[8] *Revue de l'Histoire de Religions*, xv.

[9] *Hibbert Lectures*, p. 155.

[10] *Pharaohs, Fellahs, and Explorers*, p. 123.

stood, not for genius or double, but for the life—in other words, for the vital principle.[1] Says Prof. Sayce[2]: "I am inclined to identify the Ka with the Accadian *Zi*, which, in my *Hibbert Lectures*, I have defined as life manifested under the form of movement, whether real or imaginary."[3] It was because the Ka was the life that it required nourishment, and because it was of divine origin it survived the death of the body. As Miss Edwards says: "The starvation of the Ka was, therefore, a more grievous calamity than the destruction of the body. The body could be replaced by a statue or even by a painting, but the extinction of the Ka meant the extinction of the divine spark, the annihilation of the dead man's prospect of ultimate reunion with his Ka. In a word, it meant the loss of his immortality." The Ka was, therefore, an ethereal intelligence incorporated into the human body so as to constitute its physical life and carry on its functions. When out of the body it continued to carry on the same functions in itself, and required spiritual nourishment to keep it alive. It was subject to hunger, thirst, and fatigue, and was in constant danger of being killed by monstrous and venomous animals. In the *Book of the Dead* there are prayers and formulas addressed to serpents, scorpions, etc., to appease them, and to induce them not to do harm to the Ka.

As it might be possible that a tomb would be rifled or a mummy destroyed, it became the custom to make one or more, sometimes a great number of, statues of the dead man. To these, in default of the mummy, the Ka might link itself and continue to live. The magnificent halls and ornamental paintings and contents of the tombs were constructed, adorned, and furnished not for the mummy himself who lay unconscious, immured, and walled up in the eternal silence of the secret crypt, deep down in the earth, enclosed in a triple coffin fast in a sarcophagus of granite, but for his Ka; and the painted and graven scenes of daily life, of fishing and hunting, of ploughing and reaping—the whole activity of man displayed in miniature,—were for the benefit of the Ka, whose life was in a curious, magical fashion supposed to be maintained. The Ka had also his tastes and needs. It must be fed and cared for, tended, and even amused. But it was not always essential that the bread, meat, and drink should be really given to be effective. The visitor could procure all things necessary for the deceased by their enumeration in the proper form. We find, therefore, that many Egyptians caused the following invocation to passing strangers to be engraved upon their tombs:

"Oh you who still exist upon the earth, whether you be private individuals, priests, scribes, or ministers entering into this tomb, if you love life and do not know death; if you wish to be in favor with the gods of your cities and to avoid the terrors of the other world; if you wish to be entombed in your own sepulchres and to transmit your dignities to your children, you must, if you be scribes, recite the words inscribed upon this stone; or, if not, you must listen to their recital: say, offering to Amen, master of Karnak, that he may give thousands of loaves of bread, thousands of jars of drink, thousands of oxen, thousands of

[1] In Chapter xxx. of the *Book of the Dead*, we read, "*Entuk Ka em Khat-a*," which is usually rendered by "Thou art a Ka in my body." If translated "Thou art life in my body," the passage would be more intelligible.

[2] London *Academy*, February 13, 1892.

[3] "When we make the acquaintance of the Egyptians, the art of preserving the bodies of the dead was still of such recent invention, that the title of 'embalmer' is included among those of a 'royal, legitimate son' (*Denkmäler*, II, 19). The idea of securing a sort of immortality to the departed was therefore comparatively new, and the theory of the 'kha,' or immaterial double of the deceased, though met with in a Third-Dynasty inscription (*Jour. As.*, 8th Series, xv., 307), does not seem to have acquired its full importance till later. It is very doubtful whether, by the words which we render 'spirit,' primitive man meant anything at all answering to the modern idea of ghosts."—Simcox, *Primitive Civilizations*, i., 153, London, 1894.

geese, thousands of garments, thousands of all good and pure things to the *ka* or *double* of the Prince Entef."[1]

As we have said, these statuettes were placed in the tomb to answer the summons of the departed, to aid him in the cultivation of the celestial fields, to form a devoted escort around him, and to secure him immortality. The Assyrians, from a similar motive, placed in the grave figurines designed to avert the hostility of the demonic powers, and this too is the object of the sepulchral idols found in ancient burial-grounds at Rhodes, which represented the guardian divinities of the tomb, and afforded escort and society for the departed. This is undoubtedly the reason why the cemeteries of Tanagra and of Myrina are full of terra-cotta statuettes.[2] M. Heuzey[3] endeavored to show that these figures had a religious and symbolical sense. On the other hand, Rayet[4] sees nothing in them but genre subjects.[5]

The Ba, or soul proper, went away to Hades (Amenti) or the nether world, at sunset on the day of death, where it joined the cortege of the god of light, and never returned again to this world. To accomplish this journey to Amenti it had to be instructed with all human wisdom, and furnished with all the talismans necessary for surmounting supernatural dangers. It had also to repeat the prayers and formulas of the *Book of the Dead* in order to obtain access to various mansions of the blest that had to be entered by their distinctive doors, which were guarded by special deities.

In order that the soul might be instructed in that which would befall it after death, we have that remarkable collection of prayers and incantations, called the *Book of the Dead*, which describes the passage of the Ba through the other world into the presence of the Eternal Judge, Osiris. The story of Osiris is one of great interest. He is said to have been a divine being, who in ancient times descended to earth and took upon him the form and nature of man. A being perfectly good, he ameliorated mankind by persuasion in good deeds. But at length he was killed by Typhon the Evil One. His wife Isis went through the world in search of him, asking the little children if they had seen her lord. He was raised to life again, and he made his son Horus his avenger on the Evil One. It is this sacrifice which Osiris had once accomplished in behalf of man on earth, which makes him the protector of man in the other world, the invisible place. The god-man becomes not only the guide of the deceased through the other world; he also clothes him with his own divine nature, so that throughout the chapter the deceased is described as Osiris *M. or N.*, for he has put on, and become implied with, Osiris; and he sits on the throne of Justice, the Judge Eternal. Finally he is represented as the mediator between God and man, and is thus at once the representative man and savior of mankind.[6]

The national hymn of Egypt was the *Maneros*, which was the passionate cry of Isis to Osiris.[7]

Osiris is the world-Father, the Absolute Being from whom all existence proceeds. He is the only one who has essential life, the only one who really creates, the only generator in heaven and earth, the father of fathers, the mother of mothers, the creator of all beings, the

[1] Maspero, *Conference*, p. 382. According to M. de Rougé it dates from the XIIth dynasty. An invocation of the same kind is to be found in another epigraph of the same period, the inscription of Amoni-Amenemhait, hereditary prince of the nome of Meh, at Beni-Hassan. See Maspero, *La Grand Inscription de Beni-Hassan*, p. 171.

[2] Diehl, *Excursions in Greece*, p. 389. [3] *Nouvelles Recherches sur les Terres-cuites Grecques.*

[4] "Les Figurines de Tanagra au Louvre," *Études d'Archeologie et d'Art*, pp. 275–324.

[5] Pietschmann, *Der Egyptische Fetischdienst*, etc., p. 155, has well grasped the character and significance of the statuettes.

[6] Mariette, *Notice des Monuments à Boulaq*, 1872, p. 105. [7] Brugsch, *Die Adonisklage*, p. 24.

ruler of all things, who giveth birth to the gods and gives form to himself. He has created his members which become gods.[1] The *Book of the Dead* discerns the hidden sun-god and all the great gods of the Egyptian Pantheon.

> "I am Tum (the hidden sun-god), a being who is one above;
> I am Râ in his first supremacy.
> I am the great god, the self-existing;
> The creator of his name, the lord of all gods,
> Whom none among the gods upholds.
> I was yesterday; I know the to-morrow." [2]

"The becoming of Osiris is the birth of Horus. Osiris lives again in him."[3] It is not only Horus the Deliverer, whom this First Cause of all things holds within the depths of his being, it is also the evil element—Set, who represents evil. "I am Osiris, the lord of the west. The perfection of being is in me. No-Being is in me. Among the gods I am Set, the not-Being."[4]

In the under world every portal has its name, its friendly presiding spirits and antagonistic ones; every one of the twelve regions had its special peculiarities, its mountains, fields, rivers, caverns, demons, serpents, gods or godesses, and some their purgatories, executioners, and ferocious wild beasts. Each enemy, demon, or danger could only be avoided, or if encountered, repulsed or exorcised by invoking the assistance of the proper protecting deity in the right place, as sometimes he would only vouchsafe his protection upon being invoked by magic spells; and these therefore were duly written or described in the *Book of the Dead*.[5]

The soul on entering the realms of the dead addresses the Divine Being: "O thou Hidden One! Hidden where thou hast the praises of all in Hades (Amenti), who livest in power, covered with a precious veil, in purity." Then he prays for admission, but before the soul can enter he must be purified, "cleansed from all stain of evil which is in his heart." Then and then only may he pass through the darkness, and be "manifested into light," and hear the voice of welcome: "Come, come in peace."[6]

But the Egyptians felt that no man could become pure enough to enter into the presence of the All-Pure, and therefore they described the soul as putting on Osiris. Under the shelter of that divine vesture the "deceased was protected by the mystery of the Name from the ills which afflicted the dead.[7] The justified soul, after it had passed its judgment, was not yet exempt from trials and dangers. Its knowledge had to be increased, and its powers enlarged. It was at liberty to assume various forms, which were symbols of the divinity; and the entry of the soul, therefore, into them demonstrated only the assimilation of the soul to the divine type that it represented, but the Evil One opposed it under a thousand hideous forms, and endeavored to destroy it, or at least to arrest its onward progress by his menaces and terrors. In order to triumph over the wicked one, the Ba had to identify itself with Osiris, with whose aid, as being able to pronounce the special formulæ, the Ba passed through the celestial mansions,[8] and carried out in the fields of Elysium the ceremonies of mystic husbandage; after that, it mixed with the crowd of

[1] *Book of the Dead*, chapter 17, l. 3, 4.
[2] Tiele, *Comparative Religion*, p. 28.
[3] *Book of the Dead*, chap. lxxviii., l. 13, 14.
[4] *Book of the Dead*, chap. viii., l. 1, 2, 3.
[5] J. Offord in *Asiatic Quarterly Review*, vol. iv., p. 387.
[6] Brugsch, *Saï an Sinsin, sive Liber Metempsychosis veterum Ægypt.* Berlin, 1851.
[7] Dr. Birch in *Zeitschrift für ägyptische Sprache*, Ap. 1869, p. 51.
[8] *Book of the Dead*, chaps. lxxiv., lxxv.

gods, and joined with them in adoring the Sun.[1] Joyfully does the *Book of Respirations*, or *Book of the Breath of Life*,[2] salute the soul: "Come, Osiris, *N!* Thou dost enter the Hall of the Two Goddesses of Truth! Thou art purified from all sin, from all crime. Hail, Osiris *N!* Thou being very pure dost enter the Lower Heaven. . . . Thou art justified forever and forever."[3]

We learn from the formula in the *Book of the Dead* that the standard of morality with the ancient Egyptians was very high. "Not one of the Christian virtues," writes Chabas, "is forgotten in the Egyptian code: piety, charity, gentleness, self-command in word and action, chastity, the protection of the weak, benevolence toward the needy, deference to superiors, respect for property in its minutest details, etc." The moral code of the Egyptians was exceedingly elaborate. It consists of forty-two commandments or heads under which all sins might be classed. This code was the ideal placed before men upon earth; it was the standard of perfection according to which they would be judged in heaven. Some of them are of local interest only, but most belong to the eternal laws of right and wrong written on the tablets of the heart. Men were taught from childhood, as children are nowadays taught their catechism, that they must appear in the presence of the Divine Judge, and say: "I have not privily done evil to my neighbors. I have not afflicted any, nor caused any to weep. I have not told lies. I have not done any wicked thing. I have not done what is hateful to the gods. I have not calumniated the slave to his master. I have not been idle. I have not stolen. I have not committed adultery. I have not committed murder," and so on.[4]

An inscription on a tomb at Beni-Hassan, written about 2500 B.C., reads: "I have not oppressed any widow. No prisoner languished in my days. No one died of hunger. When there were years of famine I had my fields ploughed. I gave food to the inhabitants so that there was no hungry person. I gave the widow equal portions with the married. I did not prefer the rich to the poor." On the tomb of a man at El Kalb (4000 B.C.) it is recorded that he "never left home with anger in his heart." The three cardinal requirements of Egyptian piety were love to God, love to virtue, love to man.[5] "I was a wise man on earth," says an ancient Egyptian, "and I ever loved God." Over one of the tombs at Thebes a king sums up his life: "I lived on truth. I fed my soul with justice. What I did to men I did in peace; and how I loved God, God and my heart well know." The Rosetta stone records of Ptolemy Epiphanes[6]: "He was pious towards the gods, he ameliorated the life of man, he was full of generous piety, he showed forth with all his might his sentiments of humanity."

There is no doubt but the right understanding of the beliefs of the religion of Egypt was locked up in the breasts of the priests, and the knowledge of the mystery of the gods was their peculiar property. But this dramatic symbolism no doubt prepared the way, or at least foreshadowed, the true moral conflict in which the sovereignty of the will is fully recognized. Says a writer: "The Egyptian was a fatalist, he believed in dreams, ghosts, and demoniacal possession, yet his high moral ideas as exhibited by the inscriptions was of the purest and best, and when we compare his lofty conceptions of the Deity with those of other nations, we see that he stands remarkably alone. Thousands of years before Christ, he had arrived at these ideas, and it will be readily imagined that such a sensible and

[1] *Book of the Dead*, chaps. cx., cxlvi. J. A. S. Grant-Bey in *Biblia*, vol. v., p. 158.

[2] This book seems to have been deposited exclusively with the mummies of the priests and priestesses of the god Ammon-Râ, if we may judge from the titles inserted into the manuscripts.

[3] *Records of the Past*, vol. iv., p. 122.

[4] Rev. J. N. Hoare, in *Nineteenth Century*, No. xxii., Dec. 1878.

[5] Brugsch, *Die ägyptische Gräberwelt.*

[6] Klein, *Jesus v. Nazara*, xi., 157.

thoughtful man was not so utterly ridiculous in his religious views as he has been made to appear. Much that was absurd, such as the belief in magical words, charms, and names, had crept into his religion ; but it is quite impossible to believe that the learned priests did not perceive its futility, even though they did not oppose it actively. Still underneath the heap of rubbish which gathered round their religion, there lie grains of truth and lofty morality which are worth picking up even by the civilized nations of to-day." [1]

[1] Budge, *Dwellers on the Nile*, p. 178.

THE BOOK OF THE DEAD.

NEARLY every race has had its own Sacred Book. The Vedas, the Zend Avesta, the Koran, and the other Bibles of humanity contain profound thoughts of God, and noble ethical ideas and gleams of life beyond the grave. They are of great value as a collection of noble testimonies from the human conscience of the ancient world. Through the incense-clouds of ceremonial worship, above the festive clouds and pæans of glory, above the gross superstitions and subtle speculations of pantheism, we see mankind ever reaching out after its moral ideal. In the midst of contradictions and obscuring errors we find the monotheistic idea constantly recurring, and this is always accompanied by a faith in the persistence of the human personality after death.[1]

The Egyptian religion, which in its wonderful *Book of the Dead* gives the oldest and one of the completest accounts of primitive belief, expresses very clearly the hopes and fears of the Egyptians with reference to the world beyond the grave.[2] The *Book of the Dead* is essentially mythological, and assumes the reader's thorough knowledge of the myths and legends. No one is capable of translating a single chapter of the *Book of the Dead* who has wrong ideas about the religion and mythology of Egypt, and is unable to understand the numerous technical and mystical expressions which everywhere occur. It is not always easy to discover what was the primitive concept attached to a particular word. The difficulty is not in literally translating the text, but in understanding the meaning which lies concealed beneath familiar words. However, the mystical nature of the text is gradually being unravelled, and, no doubt, will ultimately be understood. But we will have to make further researches into unwritten history, or perhaps have a fuller understanding of Egyptian symbols or allegories.

The *Book of the Dead* was considered by the Egyptians as an inspired work. It is Thoth himself who speaks, and reveals the will of the gods and the mysterious nature of divine things to man. Portions of the book are expressly stated to have been written by the very finger of Thoth himself, and to have been the composition of a Great God.[3] Undoubtedly the ancient prayers and hymns which we find in the *Book of the Dead*, were learned by heart, and recited from memory long before we have any history of Egypt.[4] And it shows that not only the worship of Isis and Osiris, but the whole of the mythological philosophy connected with their myth, was already formed over five thousand years ago. Hav-

[1] Girard de Rialhe, *Mythologie Comparée*, p. 115.

[2] There is probably not a Hebrew manuscript of the Old Testament which is a thousand years old. The oldest existing Sanscrit manuscripts were written only a few centuries ago, while some of our Egyptian papyri are not less than 4000 years old.

[3] See Chapter LXIV of the *Book of the Dead*.

[4] "The greater number of the Egyptian sacred writings known to us were composed before the reign of Menes."—Maspero, *Revue l'Histoire des Religions*, Paris, 1887.

ing been handed down from father to son they received very soon a kind of hallowed character. They became sacred heir-looms, sacred because they came from an unknown source, from a distant age, "when the name of grandfather and great-grandfather seemed the nearest expression of God." These hymns were finally gathered into a collection of sacred formularies, and in the course of time it was found necessary to have commentaries to explain the sense, and finally the hymns and commentaries were incorporated as one individual sacred text, so that, at a considerably earlier date than the XIth dynasty, the sense of the book was doubtful, and the text was nearly as corrupt as in later ages. The *Book of the Dead* is throughout text and commentary, and curiously the text is simpler than the commentary, which by its allegorizing method renders the obscurity of the subject greater. The work itself contains references to rival systems which were held at various times, if not contemporaneously, by the priestly and learned classes. The scribes for fear of omitting matter of sacred importance, instead of selecting the version which appeared to them the best, incorporated all the various readings, so that, as Dr. Birch says: "A sacred text, a hymn, containing the words of a departed spirit, existed in such a state about four thousand years ago, before Joseph's power, as to be all but unintelligible to royal scribes." Dr. Birch[1] gives the following example of a hymn which was mixed up with its glosses and commentaries in the XIth dynasty, as early as 2250 B.C.:

I am Tum the only being in Nu. I am the Sun when he rises. His rule begins when he has done so. The interpretation to it is this: the *Sun* is in his rising when the rule which he has made begins; the Sun *begins* rising in Suten-Khen, being in existence; the *Nu* is drawn by him; he is on the floor which is the Sesen-nu. He has strangled the children of wickedness on the floor of those in Sesen.

I am the Great God, creating himself. Water is *Nu*, who is the father of the Gods. The interpretation of it is this: The Sun is the *creator* of his body, the engenderer of the Gods, who are the successors of the Sun.

I am never stopped by the Gods. The interpretation of it is this: Tum in his disk, when he shines from the eastern horizon of heaven.

I am the morning: I know the gate! The interpretation of it is this: The *morning* is Osiris; the *gate* of the Sun is the day on which the deriders of the Universal Lord are strangled, when his son Horus has been formed. OR: the day is the victory of his arms.

The chest of Osiris has been confronted by his father the Sun. He has given battle for the Gods, when Osiris, Lord of the Hill of the West, orders him. The interpretation of it is this: The *West* is what the souls of the Gods have had made for them when Osiris, the Lord of the West, orders it. OR: the *West* is the Future, it is what the Sun has done, every God goes to it when he has fought there.

I know the Great God who is in it. The interpretation of it is this: He is Osiris. OR: Adorer of the Sun is his name; Soul of the Sun is his name; Begotten by himself is his name.

I am the great Bennu (Phœnix) which is in Annu: I am the Former of Beings and Existences. The interpretation of it is this: The *Bennu* is Osiris who is in *Annu* (Heliopolis). *The creator of Beings and Existences:* his body. OR: it is Eternity or Æons. The Age (Æon) is the day; eternity is the night.

Now, separating text from scholia, we have the following restoration of the original form and the changes it has undergone:

[1] Bunsen, *Egypt's Place in Universal History*, vol. v., p. 92.

TEXT.	SCHOLIA.
I am Tum, the only Being in Nu. I am the Sun when he rises. His rule begins when he has done so.	The *Sun* is in his *rising*, when the rule which he has made *begins*. The Sun *begins*, rising in Suten-Khen. Being in existence, the Nu is drawn by him. He is on the floor which is in Sesennu. He has strangled the children of wickedness on the floor of those in Sesen.
I am the Great God, creating himself.	The Sun is the *creator* of his body, the engenderer of the Gods, who are the successors of the Sun.
I am never stopped by the Gods.	Tum in his disk, when he shines from the eastern horizon of heaven.
I am the morning: I know the gate.	The *morning* is Osiris; *the gate* of the Sun is the day on which are strangled the deriders of the Universal Lord, when his son Horus has been formed. OR: the day is the victory of his arms.
The chest (coffin) of (the) Osiris has been confronted by his father, the Sun.	
He has given battle for the Gods, when Osiris, the Lord of the Hill of the West, orders him.	The *West* is what the souls of the Gods have had made for them "*when Osiris the Lord of the West orders it.*" OR: the west is the Future, it is what the Sun has done: surely God goes to it when he has fought there.
I know the Great God who is in it.	He is Osiris. OR: Adviser of the Sun is his name. OR: Begotten by himself is his name.
I am the great Bennu which is in Annu: I am the Former of Beings and Existences.	The *Bennu* is Osiris, who is in Annu (*Heliopolis*), "*the Former of Beings and existences*," his body. OR: it is Eternity of Æons. The Age (*Æon*) is the day; Eternity is the night.

We have here the first eleven lines or verses of a hymn, the words spoken by the departed spirit who is seeking Osiris and claiming to be justified. The following is intended as an explanatory paraphrase of the meaning. This is given, says Dr. Birch, "in justification of which we must refer the reader to the continuation of the text, and to other parallel texts of the Sacred Book."

Words of the Departed Spirit, the Osiris, or Son of God.

I am the Sun in its Setting, the only Being in the Firmament: I am the rising Sun.

The sun's power begins when he has set (he rises again: so does the justified spirit of man).

I am the Great God, begotten by himself: I can never be stopped by the elementary powers: I am the morning (I always rise again to existence), I know the Gate (the passage from death to life).

The Father of the Spirit, the eternal Soul of the Sun, has examined and proved him; he has found that the departed fought on earth the battle of the good Gods, as his father, the Lord of the Invisible World, has ordered him to do.

I know the Great God who is in the Invisible World.

I am the Phœnix in Heliopolis which always rises again to life.

I am God, the creator of all existences in the universe.

When we compare the various copies of the *Book of the Dead*, it becomes apparent that the doctrine in the book was constantly undergoing changes and receiving additions. It is merely the skeleton of the vast and intricate system, the framework upon which the modern additions have accumulated, that can, with any show of probability, be cited as the tradition of the first settlers, and the belief of Old Egypt.[1]

Since the attention of scholars has been turned to this Ritual, the inaccuracy of the copies of this sacred book traced in hieroglyphic characters has been many times noticed. It is generally recognized to-day that the manuscripts conformable to the canonical revision dating from the xxvith dynasty, are for the most part written in hieratic. Rituals of this epoch, written in linear hieroglyphs, are much less numerous, and the errors of copyists which one may note very frequently often prove that the writer had before his eyes only a hieratic copy that he transcribed into hieroglyphs.

Many errors no doubt arose from the gross carelessness of the scribes. Renouf says: "Manuscripts in all languages are known to be full of mistakes, but the blunders of the Egyptian scribes exceed all that has yet been discovered in the palæographical aberrations of other nations." In the first place, the text is extremely corrupt, and it is recognized to-day that the Ritual in its final and complete form, is only a compilation formed from the more or less ancient and perhaps diverse sects. Alterations of the original text may be assigned to two sources. They are owing to accident or design. The transcribers saw wrongly, and therefore they confounded letters similar in shape; they transposed letters, words, and sentences, and, lastly, they omitted letters, words, and sentences. Transcribers heard wrongly or imperfectly, and fell into mistake. They made mistakes from memory, transposing words and sentences, or omitting them altogether.[2] They made mistakes in judgment. They misapprehended the text before them, and therefore divided words badly, misunderstood abbreviations. They misunderstood the direction of the writing in these early copies, the last column being taken as the first, so that cross-readings, absolutely unsoluble, arise therefrom.[3] Intentional errors were made in the text for the purpose of eliciting a different sense, and also for the purpose of making the text more intelligible and better. There are copies of the *Book of the Dead* which bear evidence that a critical choice has been made between the different readings of a passage; but the common practice was to admit the inconsistent readings into the text itself, the first being followed by the words *ki t'et*, "otherwise said." This practice is of the most remote antiquity.[4]

The scribes were often hasty, ignorant, and mercenary. Like other objects of the funereal equipment papyri were always on sale ready made, blank spaces being left for the insertion of the name of the purchaser, which was inserted in another hand. The length of the papyrus would depend upon the wealth of the purchaser or of the patron who ordered it, and upon its length depended the number of the chapters which could be engrossed. Owing either to ignorance or carelessness, the titles, rubrics, or vignettes of chapters were often omitted. In many instances the scribes no doubt were ignorant of the meaning of the language which they attempted to copy. The blunders of the scribes; the jumble of ground

[1] Osborn, *Monumental History of Egypt*, vol. i., p. 425.

[2] Recent discoveries in the Pyramids enable us to understand better than previously the obscurities of that early text, where determinatives were so often omitted, and exactly the same phrase might mean to "thrash corn" as to "thrash the fathers."

[3] Instances where marginal annotations were taken into the text in Hebrew manuscripts of the Old Testament is seen in Isaiah vii., 17, for the clause "the King of Assyria," is unsuitable. Gesenius, *Commentor ueber den Jesaia*, vol. i., p. 315. Also, "let us go into the field," in the Samaritan Pentateuch. See Simon, *Histoire Critique du Vieux Testament*, ch. xviii., xix., pp. 113–124.

[4] Renouf, *Hibbert Lectures*, p. 183.

text and late fanciful interpretation; the antique and technical language; the symbolism and myth so freely used without explanation; all this makes the literal translation of many chapters read like the vagaries and frenzies of a lunatic; but we should never forget that however absurd the word-for-word rendering of the text may sound to us, those sentences were full of profound sense to the wise priesthood of Heliopolis.[1] The number of variants, or different modes of rendering the same words or phrases, in the different papyri, is immense; and these, when properly weighed, constitute the meaning of the text, the names of the groups, and the value of the sounds. A critical collation of a sufficient number of copies of each chapter will undoubtedly in time restore the text to as accurate a standard as could be attained in the more flourishing days of the Egyptian empire.

It should be remembered that we have no *papyrus* bearing the *Book of the Dead* earlier than the XVIIIth dynasty. Those of this period are written in a cursive-linear hand, coarsely traced in vertical columns, and they are generally read in inverse order. The text in the more carelessly written examples has often been abridged for the sake of the vignettes, which have been first prepared; but in other instances the text, as well as the vignettes, is most carefully prepared, and in some are found important chapters no longer extant during the XXVIth dynasty and subsequent reigns. In the XIXth dynasty the handwriting is less careful, and the text by no means so complete, although the vignettes still show great beauty of art. During the XXVIth or Säite dynasty hieroglyphical copies are rare; but the hieroglpyhics are executed with greater care, the papyrus remarkably white and fine, and the vignettes executed in outline with the most elaborate finish and detail. After that period the copies rapidly deteriorate. The hieroglyphs partake of the character of scrawls hastily executed, and filled with faulty or wrong groups of signs; sometimes illogical and senseless repetitions of detached or truncated members of the sentence. The copies of the *Book of the Dead* continue to deteriorate in style and script under the Persians and Ptolemais; and, at the commencement of the Roman dominion in Egypt they had been superseded by mere extracts of the sacred books, and formulæ derived from other sources.[2] In the hieratic, several copies remain, but none are known of so early a period as the XVIIIth dynasty.[3]

Originally the Ritual was not a book, but a collection. It was not until the Säitic period (7th century B.C.) that all the chapters were gathered together by the priests, who, according to Naville, revised and codified them, and issued an authorized version of the entire work, in which each chapter had its definite place, or places, for occasionally a chapter was repeated. Previous to this, says Dr. Naville, the *Book of the Dead* "had neither beginning nor end—the chapters were thrown together without method—the parts had no vital connections," and even after these independent chapters were brought by the Säites into a kind of systematic order, "this arrangement was very artificial, and could not have been doctrinal or chronological." M. Maspero, however, takes exception to all these statements.[4] In the first place he affirms that in "general outlines the order of chapters were always the same in the large papyri even in the Theban epoch." In the second place, he denies that the papyri of the Säitic epoch show any such iron-bound uniformity as has been claimed, or as might be expected, if the manuscripts had been revised and codified and issued as the authorized canonical version. And finally, he attempts to explain the acknowledged similarity of the documents of that period by the theory that these were all prepared by the four

[1] Drs. C. H. S. Davis and C. M. Cobern, *Ancient Egypt in the Light of Modern Discoveries*, p. 241.
[2] Bunsen, *Egypt's Place in Universal History*, vol. v., p. 130.
[3] Leeman, *Papyrus Égyptien Demotique*, Leiden, 1839.
[4] *Le Livre des Morts*, 1886.

or five different Burial Guilds from four or five very old Theban or Memphitic originals, and thinks that he can separate all the manuscripts of that epoch in the Louvre into four or five corresponding groups in which even the blanks will correspond to a torn or damaged place in the ancient copy. The union of the 165 parts as one finds it in the Turin copy, written in hieroglyphs and in the most voluminous papyrus of the hieratic style, does not date far back. There has not been found up to this time a single manuscript of the Ritual, constructed on the final recension, whose style would indicate an antiquity greater than the reign of Psammetichus I.

Probably not far short of a thousand copies of the *Book of the Dead* are to be found among the papyri in European museums, in addition to some hundreds in Egyptian home collections. During the last ten years some very fine copies have been discovered by Dr. Emil Brugsch at Deir-el-Bahiri, and some fifty copies by M. Grébaut at Thebes, and which are now deposited at Boulak. It must be remembered that, in addition to the papyri, its chapters are inscribed upon hundreds of mummy cases and tombs and innumerable funerary objects scattered in every museum.

Of the older version, that is to say, of the texts furnished by papyri or monuments dating from the dynasties preceding the Theban Pharaohs, Dr. Lepsius has attempted a translation.[1] Under the auspices of the German Government, Dr. Edouard Naville, after ten years spent in a critical examination of the papyri of the Theban era (1700–1200 B.C.) to be found in Egyptian museums, has collected and published all the best copies and every known variant.[2] Dr. Pleyte, of Leyden, has published many important papyri containing the so-called later chapters.[3]

The first translation of the *Book of the Dead* was made from the Turin papyrus, which contains a recension of a comparatively late epoch, and included many defective readings. It is this text upon which are based the translation by Dr. Birch in the fifth volume of Bunsen's *Egypt's Place in Universal History*, and also that of M. Pierret.[4] Lepsius' edition of the *Book of the Dead* was also based on the Turin papyrus. Champollion first examined the Turin papyrus, and considered the book a ritual (*rituel funéraire*), that is, a book which comprised the prayers and formulas to be repeated and the hymns to be sung at the burial of the dead. Lepsius recognized the true significance of this book. He had discovered that innumerable religious texts, existing in all the museums, on papyrus rolls, sarcophagi, mummy cloths, amulets, etc., belonged collectively to a larger work, to which he gave the name of *Book of the Dead.* In 1836 he made a copy of the Turin papyrus, and compared it with other copies, and in 1842 he published it under the title of *The Egyptian Book of the Dead, Published for the First Time According to the Hieroglypic Papyrus at Turin.*[5] Lepsius studied the text with great industry, care, and ability, and distributed the chapters as we now have them, so that when we speak of the first, seventeenth, and one hundred and twenty-fifth chapters as the most important sections of the *Book of the Dead*, in so doing we follow the construction given by Lepsius. Throughout his life Lepsius did not cease to busy himself with the *Book of the Dead*, and in 1867, in a large and excellent work,[6] he made an effort to trace out the origin of the whole work collectively, and of its principal parts. The sarcophagi of the ancient kingdom and the funereal texts which cover them constitute the foundation of this important publication, which once more points out

[1] *Todtenbuch der Ægypter*, Leipzig, 1892.
[2] *Chapitres Supplémentaires du Livre des Morts.*
[3] *Das Ægyptische Todtenbuch der XVIII bis XX Dynastie*, Berlin, 1886.
[4] *Le Livre des Morts, Traduit d'apres le Papyrus de Turin*, Paris, 1882.
[5] *Das Todtenbuch der Ægypter nach dem hieroglyphischen Papyrus in Turin mit einem Vorwort zum ersten Male herausgegeben.*
[6] *Älteste Texte des Todtenbuch nach Sarkophagen des altägyptischen Reichs in Berliner Museum*, Berlin, 1867.

the path of research, and upon which many special investigations have already been, and in the future must be, based. This has been acknowledged by Dr. Naville in his collection of texts published under the auspices of the Berlin Academy, and the classification given by Lepsius has been preserved.

The papyrus of Turin contains 165 chapters, and it is the longest known. A very considerable number of chapters, however, which are found in other manuscripts, are not included in it. None of the copies therefore contains the entire collection of chapters. The date of the Turin papyrus is not known, but it certainly is not anterior to the XXVIth dynasty. Says Renouf[1]: "The more ancient manuscripts contain much fewer chapters, and their order is quite different. The antiquity of the chapters in the long recensions is not at all inferior to that of those in the shortest recensions, and the chapters omitted by the Turin manuscript are as old as any. The oldest chapters are all omitted. There is a great uniformity in the style and the grammatical form of the language as compared with other productions of Egyptian literature, especially those more recent than the XIIth dynasty. Nothing can exceed the simplicity and the brevity of the sentences. And yet the difficulties which a translator has to overcome are very great."

Dr. Birch's translation was made from the Turin papyrus some thirty years ago, when the Egyptian hieroglyphics were but imperfectly understood, but it may still be considered extremely exact as a rendering of the corrupt Turin text, and, as Renouf says, "to an Englishman gives nearly as correct an impression of the original as the text itself would do to an Egyptian who had not been carefully taught the mysteries of his religion. Many parts of this translation, however, when most faithful to the original, must, in consequence of that very fidelity, be utterly unintelligible to an English reader."

The *Book of the Dead* was, as Maspero tells us, destined to instruct the soul in that which would befall it after death, and is a collection of prayers and incantations, which, while foretelling to him by these objects what would have to be passed through, also by their efficacy secured him against the dangers feared and assured him the blessings desired. It was given to the departed to carry with him to the grave as a passport and aid to the memory. For in the other world it was necessary to sing hymns of praise, and with the help of the "right word," which the Egyptians imagined as endowed with magic power, to ward off demons and hostile beasts, to open gates, to procure food and drink, to justify oneself before Osiris and the forty-two judges, and, finally, to secure for the deceased all his claims as a god. The variety of incantations, and the rubrics stating for which each was efficacious, show them to have originated under the various divergent conceptions as to the destiny of the living soul. In many individual cases the *Book of the Dead* was doubtless talismanic; in others it was a sort of passport made out by the priests and a token that the deceased knew the doctrines of religion. The several formularies were placed beside the corpse as a talisman against evil. "He who knows this book," says a sarcophagus of the XIth dynasty, "is one who, in the day of resurrection in the under-world, arises and enters in; but if he does not know this chapter he does not enter in as soon as he arises." The close of the first chapter is as follows: "If a man knows this book thoroughly and has it inscribed upon his sarcophagus, he will be manifested in the day, in all (the forms) that he may desire, and entering into his abode will not be turned back."[2] The following rubric is found as early as the XIXth dynasty in connection with this chapter, but it seems to have originally been attached to chapter lxxii.: "If this discourse is learnt upon earth, or is

[1] *Hibbert Lectures*, p. 182.

[2] These translations are from Tiele.

written upon the coffin, he (the deceased) may come forth upon every day that he pleaseth and again enter his house without impediment. And there shall be given to him bread and beer and flesh meat upon the table of Râ: he shall receive allotment in the Fields of Aarru (the Elysian Fields of Egyptian mythology), and there shall be given to him there wheat and barley, for he shall be flourishing as when he was upon earth."[1] All the chapters are not accompanied, as they should be, with these rubrics, many having been, without doubt, omitted in the Turin copy, but its scheme supposes a complete series of rubrics explanatory of the nature of the chapters and their object. These details resemble rather the enchantments of a magician than solemn rites, although a hidden and mystical meaning must have been attached to them. Even at a later time of Egyptian progress, when language had won a thoroughly developed and completed form, and *belles-lettres* had created stories and novels, the people still clung to the unintelligible magic of this book whenever there was question of the grave and existence after earthly death.

As it was impossible for any one to remember accurately all the formulas without assistance, from the very earliest times such texts as were considered the most important were written either on the walls of the tomb or on the coffin. In the XVIIIth dynasty a more careful policy was pursued, and besides these precautions rolls of papyri, containing sometimes as many as ninety chapters, were hidden in the statues of the deceased, or on the breast, or between the legs, or under the arms of the mummy, beneath the bandages. It has been supposed that these manuscripts were intentionally left incomplete so that the priests of On might retain the monopoly of supplying such texts.[2] Many of the chapters are inscribed upon mummies, sepulchral wrappings, statues, and the walls of tombs. Tombs of the time of the XXVIth dynasty, like those of Bekenrenef or Petamonemopt, may be said to contain entire recensions of the book. The chambers of the latter of these tombs occupy together nearly an acre and a quarter of ground excavated in the rock, and every square inch of their high walls is covered with beautifully sculptured inscriptions from the *Book of the Dead* and other religious texts.[3]

It is a singular fact that at different periods different chapters of the *Book of the Dead* were in vogue. During the XIth dynasty some of the sarcophagi contain portions of the 17th chapter. At a later period, on the coffin of the Queen of Mentu-hotep of the XIth dynasty, the 17th, 18th, 64th, and other chapters occur. During the XVIIIth dynasty the 54th chapter is a favorite one; at the time of the XXVth dynasty, the 72d had come into vogue[4]; at a still later period many other chapters appear.

Except in a few instances in the papyri the chapters, whether many or few, are kept together, but in the wall inscriptions this practice has not been adhered to, and the literary matter, instead of continuously setting forth the contents of the one book or Ritual, having odd chapters, or groups of chapters, quite arbitrarily selected from one work, intermingled with similar extracts from another. As an instance of the carelessness with which the scribes worked, M. Naville in his second monograph upon *The Destruction of Men by the Gods*, tells us that in the tomb of Ramses III. the text breaks off abruptly in the middle of what is only the eighty-fifth line in the sepulchre of Seti I., the cause of this being that the scribes had no more space left. They had taken advantage of having this small inner chamber to utilize it for this mythological book, copying it from the version in Seti's tomb, and commenced by working on the large figure of the celestial cow on the wall facing the entrance,

[1] Renouf, *Proceedings of the Society of Biblical Archæology*, vol. xiv., p. 221.
[2] Davis and Cobern, *History of Ancient Egypt*, p. 242.
[3] Renouf, *Hibbert Lectures*, p. 181.
[4] Lepsius, *Todtenbuch*, p. 12.

then began to write the text starting from the right of the door without measuring how much space they had in this small chamber; when they reached line twenty-nine, the cow-picture stopped the artist. Meanwhile, however, another draughtsman had begun from the other side of the figure copying the same text, as in a similar place in Seti I., and very soon he was stopped by want of room, "but it was of small importance to them so long as the walls were covered."

The *Book of the Dead* has been divided into three,[1] and again into twenty-three portions.[2] According to the former division, the first part consists of the first sixteen chapters, and contains forms of invocation and of prayer to be used over the dead from the moment of his decease to the commencement of the process of embalming. That these chapters form an independent section was recognized by Champollion, who, in his methodic division of the Ritual, made up the first part of the first fifteen chapters, believing that this division conformed to the intention of the hierogrammatists, for they have closed this portion by a vertical vignette which interrupts the text and usually divides the whole of the manuscript. It contains some scenes relative to the text of the fifteenth chapter, into which it is sometimes inserted. M. de Rougé pointed out that the Egyptian scribes indicated this by habitually cutting the manuscript with a vertical vignette at the end of the section. The positive connection between the chapters is not very clear. The 1st, 2d, 3d, and 4th, are indeed connected; but the 5th, and 6th refer to the sepulchral figures deposited with the dead. Chapter 6th particularly is inscribed on the funereal statuettes, of which enormous quantities are found,—sometimes by hundreds in the neighborhood of a single mummy.[3] The 8th and 9th chapters refer to the passage or approach to the West, or the passage from light to darkness and the converse. The 10th and 11th chapters refer to the justification which has just taken place. The text of the 11th chapter is a very corrupt form and no early copies have been found. There is a very great difference between the earliest and the later texts of the 14th chapter. The 15th and 16th chapters contain hymns and litanies to the rising and setting Sun. The 15th chapter is the most ancient piece of poetry in the literature of the world.[4] The ideas and expressions throughout these hymns are current in the religious texts of the XVIIIth and XIXth dynasties.

The first fourteen chapters have the same vignette and the same title, which seems to introduce the entire collection, but which Maspero[5] believes to apply properly only to chapters 1–16. Egyptologists have long disputed as to what is the true translation of the title. The words in Egyptian are *Per-m-hru*,[6] and according to Dr. Pleyte[7] the proper rendering is the book of "going forth from the day,"[8] referring to the passage of the soul from this life considered as a day's journey to the other existence beyond the grave; for in some papyri the phrase is added "to live when you are dead," so that, in fact, the information given in the work was to enable the deceased to be justified and attain immediate bliss. Brugsch[9] renders the title as "Book of the Outgoing by Day," and considers it as referring to the soul's journey "through the night of the grave to the light of a new life." M. Naville, who once favored this render-

[1] Lenormant, *Manuel d'Histoire Ancienne de l'Orient.* [2] Champollion was the first to make this division.

[3] See Mariette, *Catalogue Général des Monuments d'Abydos*, p. 25; also M. Loret's article on "Les Statuettes Funéraires du Musée de Boulaq," published in the *Recueil de Travaux*, tomes iv. and v.

[4] M. Léfébure has published a critical edition, with a translation and commentaries.

[5] *Bulletin Critique de la Religions Egyptienne*, Berlin, 1886.

[6] *Peri* signifies "coming forth," *hru* is day, and *em* is the preposition signifying "from," but susceptible, like the same preposition in many other languages, of a great variety of uses. [7] *Chapitres Supplementaires du Livre des Morts.*

[8] The most common title of chapter 1st in the older manuscripts is "Chapter of coming to the divine Powers attached to Osiris." These divine powers are Amsta, Hapi, Tuamautef, and Quebehsenuf, the children of Horus, who stands upon the lotus which springs from the water beneath the throne of Osiris, in pictures of the Psychostasia. Renouf, *Proceed of Soc. of Biblical Archæology*, vol. xiv., p. 215.

[9] *Steininschrift und Bibelwort*, 1891, p. 257.

ing, now declares the expression a technical one, the meaning of which is not now understood, and cannot be reached by a literal word-for-word translation. He also says that the supplement frequently attached to the title of the words "under all forms that he (the defunct) pleases," indicates that it assures to him also the power to assume any bodily form in the spirit's home. Lefébure,[1] Maspero, and Renouf are in favor of reading *Per-m-hru* by "coming forth by day," and it is likely that this translation is the most accurate we are likely to attain. The Ani papyrus amplifies this title by the following explanatory words which gave what the priests at those periods believed was the full signification of meaning in the words, and we are not likely ever to surpass them in knowledge of the matter. "The Beginning of the chapters of coming forth by day, of the words[2] which bring about Resurrection and glory, and of coming out of and entering into Amenti, said upon the day of burial of N the victorious (justified), who enters after coming forth. Here is N the victorious, He saith."

The 17th chapter is one of the most remarkable in the whole collection, and it has been preserved from times previous to the XIIth dynasty. It contains in a complete form the Egyptian Cosmogony as taught at Heliopolis, and dates some two thousand years before any probable date of Moses. The very earliest monuments which have preserved it have handed it down accompanied with scholia and other commentaries interpolated into the text. These esoteric commentaries, giving the various opinions of the Egyptians upon the meaning of certain deities and their types, are continued through the 18th, 19th, and 20th chapters, which embrace the great crown of justification, or the fourteen trials in presence of as many groups of deities, before whom the deceased is justified by Thoth. The 17th chapter was inscribed on the coffin of Queen Mentu-hotep of the XIth dynasty. This chapter is mystical in the highest degree, and is often quite unintelligible. M. de Rougé has translated this chapter, after having carefully collated all the manuscripts accessible to him, and has learnedly commented upon both the original texts and the glosses.[3] Lepsius has greatly added to our knowledge by publishing two texts of the chapter copied from coffins of the ancient empire with his learned annotations.[4]

The texts of the 18th chapter must have been most important, as they are quite numerous, particularly in the later periods, the most complete ancient copy being on the coffin of Queen Mentu-hotep of the XIth dynasty. It consists of a litany addressed to Thoth, who is invoked for securing the triumph of the departed against his adversaries in presence of the gods of Heliopolis, Abydos, Tattu, and other localities. In the next chapter, which is entitled the "Crown of Triumph," the deceased is triumphant for ever and ever, and all the gods in heaven and earth give utterance to it. The 19th chapter is a very recent recension of the 18th. The manuscripts containing it, as far as we know, are not older than the Greek period. It derives its origin from the practice of placing garlands or floral crowns upon the mummies.[5] The chapters on the Crown of Justification are followed by a group (22–26) which essentially relate to the Reconstruction of the deceased, or the preservation of the contents of his body. The antiquity of chapter 24 is proved by the coffins of Hor-hotep and Queen Mentu-hotep. The next group, from the 27th to the

[1] *Le Per-m-hrou : Étude sur la Vie future chez les Egyptiens*," in *Melanges Egyptologiques* of Chabas.

[2] A papyrus at Dublin tells us by this addition to the title upon what occasion the *Book of the Dead* was to be efficacious: 'Beginning of the book which is said on the day of the funeral." Another variant title under the XVIIIth dynasty is "Chapters of passing over to the power of Osiris," so that it seems to have been supposed to admit the deceased into Amenti. See Renouf, "*Papyrus of Ani*," p. 11.

[3] *Études sur la Rituel Funéraire des Ancienes Egyptiens*, 1860.

[4] *Aelteste Texte des Todtenbuchs*, 1867.

[5] Renouf, *Proceed. of Biblical Archæology*, vol. xv., p. 11. Pleyte *La Couronne de la Justification* in Trans. of Oriental Congress, 1884.

42d, contain the measures necessary to be adopted in order to prevent the different parts of the body, which have connection with the feelings and senses, from being taken away by the Typhonian animals in Hades, and the block of the executioner. Chapter 30 is not only found on papyri, but upon innumerable scarabs. The oldest copy known on a scarab is that of King Sebak-em-saf of the XIIIth dynasty, and which is now in the British Museum.[1] Of the 35th chapter, Renouf says: "The translator of this chapter cannot pretend to do more than give an accurate meaning to each word. The true sense of the chapter must have been lost when the earliest copies known to us were written."[2] Of chapter 39 the text is such that "no translation at present can be other than conjectural." Chapter 42 contains a summary of the things to be done to repel all evil, for which purpose the deceased is mystically and cosmically transformed into the divinity whose manifestation is the Sun's. "He is not the Sun of this or that moment, but of yesterday, to-day, and of all eternity, the 'One proceeding from the One.'" It is one of the most important chapters as illustrative of Egyptian mythology.

The next group extends from the 43d to the 63d, and is divided into smaller subordinate groups, having a closer connection among themselves. Chapters 48 and 49 are identical with 10 and 11 respectively. Chapters 24 to 53 guarantee to the triumphant dead one, that he shall not die a second time, or decay, etc., but shall be nourished on the feasts of the gods, and shall cool his lips with fresh water from the spring. The antiquity of chapter 50 is proved by its occurrence on the second coffin of Mentu-hotep. In chapters 54 to 63 we come to the formulas that give breath. Chapter 58 does not appear in ancient papyri, except that of Ani. Its title is: "Of breathing the air and receiving water in the Netherworld."

The most remarkable chapter in the next group is the 64th, with which it commences. M. Naville calls it "the most important chapter of the *Book of the Dead*." This chapter states that it was written by the "finger of the God Thoth," the "Manifester of truth and goodness"; therefore, the book was regarded as hermetic or inspired. It says of itself: "There is no book like it; man hath not spoke it, neither hath ear heard it."[3] One rubric declares it to have been discovered in the 1st dynasty; another says it was found in the IVth dynasty. The chapter is twice copied on the sarcophagus of Queen Mentu-hotep of the XIth dynasty, and in one of the copies the name of Septi of the 1st dynasty is given. Even then, 2500 or more before Christ, the text was "nearly as doubtful as in later ages," and incorporated all the different readings exactly as in Ptolemaic times.[4] The knowledge of this one chapter seems to have been all that was necessary in order to be able to take part in all the privileges of the future world. It seems to have been a resumé of the whole book "Of Going Out by Day," and if it did not contain the whole of it, it was at least "as equal to all put together."[5]

The 65th chapter is a duplicate of the 2d, and the 66th, 67th, and 68th are connected with the opening of the doors of heaven to allow the soul of the deceased to pass. Chapters 76 and 88 refer to the Soul's Transformation, or the Manifestation and Exit of the soul from earth. This section opens with a general chapter which gives the dead power to "take all the forms that please him." Then follow in special detail special formulas for

[1] It is described by Dr. Birch in *Zeitschrift*, 1870, p. 32. [2] *Proceed. Society of Biblical Archæology*, vol. xv., p. 161.

[3] This resembles Lao-tse's description of the Law: "You look and you see it not, it is colorless; you listen and you hear it not, it is voiceless; you desire to handle it, you touch it not, it is formless.

[4] Renouf, *Papyrus of Ani*, p. 6. [5] Naville, *Das Todtenbuch*.

taking the form of a "golden hawk," "the moon," "a lotus flower," "aulap wing," "a blue heron," and various other sacred forms, including even those of the great gods. The 72d chapter is repeatedly found on coffins, sarcophagi, and other monuments of the XXVIth dynasty, and was considered requisite for the absolution of the deceased, to expedite the passage of the soul from earth, its entrance into Elysium, its reception of mystical food of the gods, by virtue of which the spirits of the blessed became invested with a divine nature.[1]

Chapters 89 to 98 have reference to the preservation of the body, and its relation to the soul in the other world. Maspero believes that there are traces here of a different theology from that taught in former chapters as these treat that the soul remains in the tomb. Chapter 99 is one of the fundamental chapters of the *Book of the Dead*, appearing in papyri as often as chapter 17, and almost as often as chapter 125. It is a complete and isolated whole of itself, expressing the faith that the deceased reached the shore of the celestial world by means of a "ferry boat," or by the "bark of Râ." From this point even Maspero does not suppose that he can detect any vital connection between the various chapters, and does not hesitate to say that the solar and Osirian conceptions of the future life are here inextricably mixed.

The third part of the *Book of the Dead* opens with the famous chapter (chapter 125) entitled "Going into the Hall of the Two Truths, or separating a Person from his Sins when he has been made to see the Faces of the Gods." Renouf calls it "Book of entering into the Hall of the Two-fold Maāt[2]: the person parts from his sins that he may see the divine faces." Almost every great Egyptologist has translated this chapter, or at least the Negative Confessions, which is the most important part of it. It is the one most frequently repeated on the coffins and other monuments of the XIXth dynasty. It contains the address to Osiris and the forty-two assessors, each of whom presides over and avenges some particular sin or fault. The general principles of the Egyptian decalogue are expounded in the opening chapter, then the whole of the forty-two sins are negatively affirmed not to have been done, before each assessor. The deceased must give proof that he is worthy of the life to come, that his spiritual knowledge is sufficient, and that his life on earth has been pure. After his confession he pronounces the formula of the final judgment: "I gave bread to the hungry one, drink to the thirsty one, clothing to the naked, a boat to the detained traveller, gifts to the gods, and funeral offerings to the glorified one. . . . I am pure at my mouth, pure at my hands, to whom is said: 'Come, come in peace.'"[3] He is then placed in one scale of a balance; in the other scale is placed the eyeless and handless image of Justice. This is the supreme moment of the soul's existence. In the Turin Papyrus the scene is painted with minuteness of detail suited to its importance: the guardian angel watches the scale which holds the soul; Horus watches the weight; Anubis, guardian of the dead, watches the image of Justice; while Thoth, stile in hand, records the result on a tablet. The soul is then conducted by Thoth, bearing the tablet, into an inner chamber, where Osiris is seated. Osiris pronounces judgment; and as according as the soul which has been weighed in the balance is found true or found wanting, it passes to the realms of

[1] Birch in Bunsen's *Egypt*, vol. v., p. 143.

[2] *Maat* is here and elsewhere put in the dual. The reason of this is not quite clear. The word used to be translated "the two Truths"; according to M. de Rougé, "la double Justice." Dr. Ludwig Stern argues that from the analogy of other Eastern expressions the dual form here signifies "Right and Wrong." Renouf adheres to M. Grébaut's view, that the realm of Maāt, being traversed by the sun, is thereby divided, like heaven and earth, into two parts. Renouf, *Hibbert Lectures*, note, p. 203.

[3] We have followed here the translation of Dr. Heinrich Brugsch in *Steininschrift und Bibelwort*, 1890, p. 253.

bliss or to the regions of purifying fires.[1] The rubric that follows this chapter states that it was to be repeated on earth with great solemnity. The worshipper must be "clad in pure linen, and shod with white sandals, and anointed with fragrant oil, because he is received into the service of Osiris, and is to be dressed in pure fine linen forever."

This chapter certainly contains the oldest known code of private and public morality. Says the Rev. John Newenham Hoare[2]: "That which strikes one most in the 125th chapter is the profound insight that every work shall be brought into judgment, and every secret thing, whether it be good or evil. It is the voice of conscience which accuses or excuses in that solemn hour, for no accuser appears in the Hall; the man's whole life is seen by himself in its true light, all is 'laid bare before Him with whom we have to do'; perfect justice is meted out to every man, and yet at the last moment 'mercy seasons justice,' for the Judge is Osiris, the god-man."

The 129th chapter is a repetition of the 100th. The 130th to the 148th chapters refer to the deceased having reached the entrance to the celestial chambers, is allowed to stand in the Boat of the Sun; he passes to Heaven and Hades, and finally enters the Solar Boat, where the souls of the blessed especially resided. Three chapters, the 134th, 135th, 136th, refer to this, and are prayers and addresses to the Sun. The rubrical directions show their object to be to introduce the deceased into the Boat of the Sun, and to prevent him dying again in Hades. The things necessary to be done, and which were of a mystical nature, had, as in certain other chapters, to be done alone, and no other eye was to behold them. These chapters were to be recited, and their rubrical directions performed, at certain periods.

The 149th chapter gives an account of the terrible nature of certain divinities and localities which the deceased must encounter—gigantic and venomous serpents, gods with names significant of death and destruction, waters and atmospheres of flames. But none of these prevail over Osiris. The fourteen divisions of the heavenly field Aanrou are minutely described. Chapter 150 has no text at all, but is composed wholly of pictures representing the gardens of Paradise. In Chapters 151 to 160 a return is made to the long-forgotten mummy and tomb, and the necessity is enforced of having these thoroughly protected and cared for, so that the corpse may not become "a mass of worms," but may remain as imperishable as the flesh of the gods. The singular notions connected with the metempsychosis of decay resemble in part the pantheistic notions of the Pythagorean or Buddhist philosophy. The 151st chapter contains the vignette and part of the text of a subject often represented upon coffins, and connected with the Osiris myth; this is fully developed in the temple of Philæ, where there are pictures of the late Ptolemaic period representing this myth. The 153d chapter refers to the escape from a net spread for the deceased in Hades. In the Papyrus of Nebseni the deceased is represented walking away from a net which has been spread to entrap him by the diabolical ensnarer. From the rubric it appears that this chapter was to be employed to prevent a second death in Hades.

The 161st chapter refers to what has been called the orientation of the coffin, which is ordered to be so placed that the four winds may blow on the four sides of it. In chapter 162 and 163 we first meet with the god Amon, which proves that these chapters were written or interpolated later than the XIth or XIIth dynasties, when Amon worship first arose. The last four or five chapters of the *Book of the Dead* are not found in the papyri of the older and better times.

[1] Sharpe, *Mythology and Egyptian Christianity.* [2] "The Religion of the Ancient Egyptians," *Nineteenth Century*, December, 1878.

Says Dr. Birch[1]: "Considered as a whole, the Ritual is the most important of the religious texts which have come down to the present day, as regards the extent and variety of information that it affords. At the same time it must be borne in mind that the deities referred to are either strictly Solar, or peculiarly attached to the Hades, or infernal regions. The great Theban and Memphite and Elephantinean Triads rarely appear. The information throughout is destitute of those esoteric explanations which alone could confer on it a vitality or intelligible meaning. Like all Oriental writings, its mysteries are conveyed in allegorical language, the principal personages being often alluded to by epithets, or qualifications, rather than by their proper names, and their actions are shortly and elliptically described. The style is concise, straightforward, and devoid of metaphor; and indulges in none of those flights of imagination or luxuriousness of the pen which distinguish the heroic official bulletins of the temples, or the familiar correspondence of the Theban scribes. It is scarcely possible to conceive that the whole is of a poetic nature, although possibly some portions, such as the psalms and prayers to the rising and setting sun, may have had a rhythmic or even metrical flow."

Upon no literary legacy of ancient Europe has more assiduous attention been bestowed by Egyptologists than upon this remarkable work, although only three translations of the entire work have been completed; one in English, by Dr. Birch, in 1867, and published in volume fifth of Baron Bunsen's *Egypt's Place in Universal History*.[2] Another translation, and undoubtedly the best, is the one made by the veteran Egyptologist, Mr. Le Page Renouf, and published in the *Proceedings of the Society of Biblical Archæology*. A French translation was made by M. Paul Pierret, in 1882. Many of the chapters, however, have been translated, as well as many of the prayers and hymns. Champollion[3] translated some of the texts, but the first attempt at an intelligible account of the whole work, accompanied by a translation of several chapters, was that of Dr. Hincks.[4] Shortly after M. Brugsch gave a short *précis*.[5] Various translations of different chapters have been made by M. de Rougé, M. Chabas, Mr. Heath, Dr. Henri Brugsch, and others. A general account of its contents has been given by M. François Lenormant.[6]

[1] Bunsen's *Egypt*, vol. v., p. 156.

[2] Owing to the destruction by fire of the greater part of the edition of the fifth volume, while it was in the publisher's hands, very few copies were sold, and the book is very scarce.

[3] *Lettres Écrites d'Egypt*, 1833.

[4] *Catalogue of the Egyptian Manuscripts in Trinity College*, Dublin, 1843.

[5] *Ægyptischer Denkmäler, K. Neuen Museum*, Berlin, 1850.

[6] *Le Correspondant*, tom. iv., No. xli., Feb., 1857.

THE BOOK OF THE DEAD.

CHAPTER I.

From the first chapter to the sixteenth is spread above the text a vignette representing the funeral procession: wailings of the relatives and friends, carrying of the funeral chests and of the mummy in a bark; some priests are bearing sacred badges, bringing on presents or offering up libations; one sees, near the closed grave, the stele upon which will be engraved the names and titles of the deceased with his last prayer; he is himself to be seen kneeling before the god Râ.

Title: BEGINNING OF THE CHAPTERS ABOUT THE GOING FORTH BY DAY AND THE CARRYING OF THE SHADES INTO THE NETHERWORLD, TO BE SAID ON THE DAY OF BURIAL (IN ORDER TO) GO IN AFTER COMING FORTH.

line 1. OSIRIS, Bull of the Amenti, says Thoth, O King of Eternity! I am the Great God in the sacred bark; I fought for thee; I am one of those chief gods who make Truth the word

2. of Osiris against his foes on the judgment-day. Thy kinsmen are mine, Osiris! I am one of those gods begotten by Nut and who slaughter the foes

3. of the god with a motionless heart, who put into prison for his sake his opponents. Thy kinsmen are mine, Horus! I fought for thee, I took my place near thee, I am Thoth he who makes Truth the word

4. of Horus against his foes on the judgment-day in the dwelling of the chief who lives in On (Heliopolis). I am the eternal! the son of the eternal, conceived and born in the eternal city.

5. I am with the two women weeping—over Osiris, lamenting over Osiris in the region of the dead, and making Truth the word of Osiris against his foes: for it has been enjoined by Râ to Thoth to make Truth the word of Osiris against

6. his foes and the order is complied with by Thoth. I am with Horus on this day for covering Teshtesh, for opening the door to the avenger of the god with a motionless heart

7. and for making mysterious the mysteries in Restau. I am with Horus in the act of supporting this left arm of the Osiris who is in Sechem; I go out and enter the blazing-abode, exterminating the opponents,

line 8. in other words, the rebels in Sechem. I am with Horus on the day for celebrating the festival of Osiris, the good god whose word is Truth, and I give offerings to Râ on the day of the festival of the sixth day and of the festival of the seventh day of the month in On. I am

9. a common priest in Tattu, I make the anointing in Abydos, promoting him that is in the initiatory stage. I am a prophet in Abydos on the day for digging up the grounds. I see the mysteries in Restau; I am the master of ceremonies in

10. Mendes; I am the *Sotem* performing his own duties; I am the great chief of the work that puts the sacred ark upon the prop. I have in charge the ploughing of the ground on the day of ploughing in Heracleopolis. O ye who lead

11. the beneficent souls into the abode of Osiris, lead the Osiris N's soul into the abode of Osiris: it sees as you see, it hears as you hear,

12. it stands up as you stand up; it sits down as you sit down. O ye who give loaves and drinks to the beneficent souls in the abode of Osiris! give loaves and drinks in proper time to the Osiris N

13. as well as to yourselves. O ye who open the roads! O ye who prepare the ways to the beneficent souls in the abode of Osiris! open the roads, prepare

14. the ways to the Osiris N as well as to yourselves: may he enter, with the help of this chapter, the abode of Osiris; may he enter spiritedly and go out happily, the Osiris N.

15. May he not be driven back, may he not be set aside; may he enter according to his will, may he go out of his own accord. As his word is made truth so are his orders complied with in the abode of Osiris. He walks, he speaks to you. He walks, the Osiris N

16. toward the West happily. No sin is brought out against him on the scales; his sentence is not imparted to, in other words, is not known by numerous mouths. His soul is standing up

17. before (Osiris). His mouth was deemed pure on earth. I place myself before the master of the gods; I arrive at the place of *Maāt*; I rise like a living god; I shine in the society of the gods who are in Heaven. I am

18. like one of you. My legs carry me into Cher-âbaut. I see the motion of the holy constellation Sahu(Orion). I cross over the river Nu. I am not far from the sight of the lords of the Tuat,

19. in other words, from the company of the gods. I feed upon the food for the society of the gods, I sit with them. I am invoked by the Cher-heb in charge with the coffin; I hear the propitiatory prayers, I move forward in

20. the bark; my soul is not far from its lord. Hail, thou, who dwellest in the West, Osiris of Nifura! O grant me to sail happily toward the West, to be received by

21. the lords of Tasert; to be told by them: Salutation! Salutation! in Peace! May they give me a place near the prince of the divine power. May I be received by the two nursing-goddesses in proper time. May I appear

22. before the good god whose word is Truth; may I be a servant of Horus in Re-stau of Osiris in Tattu. May I perform all the transformations I want in every place my body will be pleased with. *If this composition be known on earth (by the deceased)*

23. *he will inscribe it on his sarcophagus, for this is the chapter in virtue of which he goes out and enters, every day he chooses, his dwelling-place. He is not repelled. To him are given loaves, drinks and plenty of*

line 24. *meat upon the table of Râ. He goes through the fields of Aarru where are given to him wheat and barley, for he is there as prosperous as he was on earth.*

CHAPTER II.

Title: A CHAPTER ABOUT COMING FORTH BY DAY AND LIVING AFTER DEATH.

2. Says the Osiris N: O the only shining god in the moon! I go away from thy multitudes (of living). I begin a new life among the shades.
3. Open the Tuat to me, for I, Osiris N shall go out by day to do what I wish on earth among the living.

CHAPTER III.

Title: ANOTHER SIMILAR CHAPTER.

1. O Tmu! Tmu! born of the great goddess who is in the middle of the water, luminous by the two lions. Say these two lions that are before (thee) that
2. the venerable Osiris N arrives in their band and that his orders are complied with: Râ's seamen say on the evening of this day: Osiris is living
3. after death like the sun every day. The helmsman says: the sun of to-day was brought forth by yesterday, (in the same way) is brought forth the Osiris N. Every god rejoices at his own living; the Osiris N rejoices
4. like they rejoice at their own living. I am Thoth going out of the dwelling of the Great One who is in On.

CHAPTER IV.

Title: ANOTHER CHAPTER ABOUT TRAVELLING ON THE ROAD THAT IS ABOVE THE EARTH.

2. Says the Osiris N: I go across the liquid space of Heaven in which the apportionment between the two Rehu's took place. I arrive, my portion is delivered to me, the Osiris N.

CHAPTER V.

Title: A CHAPTER ABOUT NOT ALLOWING MAN TO DO ANY WORK IN THE NETHERWORLD.

1. I am seeking my path, living soul, I go out, at the hour for living, of the hearts of the Apes, in other words, out of the movable.

CHAPTER VI.

Title: A CHAPTER ABOUT LETTING THE FUNEREAL STATUETTES PERFORM WORK IN THE NETHERWORLD.

2. O you statuette! If this Osiris N be deemed deserving to perform in the Netherworld all work that is done there, then is taken out of him any evil principle

line 3. like out of a man, master of his faculties. Now I say to you: deem me worthy, on every day that passes away here, of fertilizing the fields, of inundating the brooks, of carrying the sand from West to East. Now I, the Osiris N, say that to you.

CHAPTER VII.

Title: A CHAPTER ABOUT PIERCING THE BACK OF APEPI WHO IS THE EVIL.

2. Says the Osiris N: O thou, the only wax-god who bindest in chains and drawest into destruction, living on those that are dead, I am not immovable for thee; thy poison
3. does not pervade my limbs. As I am hidden for thee, thou dost not come near my limbs. I am
4. the only one in the primordial Water; my state is the state of all the gods (in eternity). I am the god with the mysterious names who provides for himself a dwelling to last millions of years. I was born of Tmu, I know, I am one who knows.

CHAPTER VIII.

Title: A CHAPTER ABOUT PASSING OVER THE AMENTI BY DAY.

1. Says the Osiris N: I open the hour closed (to the living). Thoth's head makes up and improves Horus' eye
2. that shines like an ornament on the forehead of Râ, the father of the god. I am this Osiris, the lord of the West, Osiris who knows his own names. The perfection of the Being is in me the Un-being
3. is in me. I am Set among the gods, that is to say, the Un-being. Stop, Horus! He (Set) is reckoned among the gods.

CHAPTER IX.

Title: A CHAPTER ABOUT PASSING OVER THE AMENTI ON THE DAY OF PASSING THOUGH THE GRAVE.

2. Says the Osiris N: O soul, thou who masterest ardor! The Osiris N has come. He was seen entering the Tuat. He sees his father Osiris.
3. He *repelled the darkness from his father Osiris.* He is the one beloved by Osiris. He came, he saw his father Osiris. He pierced the heart of Set: he *performed work* for his father Osiris. He opened all the
4. roads in Heaven and on earth. He is a son who loves his father. He arrived mummified in the proper way. O you gods and goddesses all! He went along the way.

CHAPTER X.

Title: A CHAPTER ABOUT GOING OUT WITH THE GIFT OF THE WORD BEING TRUTH (JUSTIFICATION).

line 2. Says the Osiris N : I go out with the gift of my word being Truth against my foes. I go across Heaven, I go across earth. I tread over the earth in the footsteps
3. of the blessed spirits like a living son. I am provided with millions of years by my own power. I eat with my mouth and chew with my jaw, for I am the god, the master of the Tuat. That
4. is allowed to me because I am firm in conduct.

CHAPTER XI.

Title: A CHAPTER ABOUT GOING OUT AGAINST ONE'S FOES IN THE NETHERWORLD.

1. Says the Osiris N : O the eater of his own arm ! Let him go out
2. of my way : I am Râ going out of the horizon against his foes. *Do not let him* repel me and *take me away* from myself. I stretch my arm like the lord with the diadem. I stretch my
3. legs like a runner and I rise adorned with the uræus. Be it not allowed that my foes repel me, in other words, throw me down ; be it granted to me not to be taken away from myself, to stand up
4. like Horus, to sit down like Ptah, to be as strong as Thoth, as powerful as Tmu, to walk with my legs, to speak with my mouth, to circulate in him. Be it granted to me not to be taken away from myself.

CHAPTER XII.

Title: A CHAPTER ABOUT GOING IN AND OUT (OF THE NETHERWORLD).

1. Says the Osiris N : I cry unto thee, Râ, who art the possessor of the secrets of this door in the dwelling
2. of Seb, leading to the balance of Râ which carry in themselves every day's truth. Make me plough the ground, grant to me to come like an old man.

CHAPTER XIII.

Title: A CHAPTER ABOUT ENTERING AFTER GOING OUT.

1. Says the Osiris N : I come like a hawk and go out like a Bennu *(phœnix, lapwing)*. I am the morning-god ; I went on the way and adored the sun
2. in the good Amenti. The hair of Osiris is braided. I follow the dogs of Horus. I went on the way and adored Osiris—*said over an ear-ring made of the flower ankham to be placed on the right ear*
3. *of the deceased and over another ear-ring (wrapped) in a cloth of fine flax upon which the deceased's name must have been inscribed on the day of the funeral.*

CHAPTER XIV.

Title: A CHAPTER ABOUT REMOVING DISPLEASURE FROM THE HEART OF OSIRIS N.

line 1. He says: I cry unto thee who makest time run and liest in all the mysteries. Words
2. to be said about the Osiris N: no god has any blemish in him, no god is full of his faults; they are destroyed by the hands of the master of Truth. When he has expurgated the pollution that is in him
3. the evil is united to the god so that the truth may expel this evil element. The god who wounds becomes a god who cheers up superabundantly. He brings to thee the food that makes thee live and upon which lives
4. the Osiris N, who comforts himself and through it expels any blemish from his heart.

CHAPTER XV.

Title: ADORATION TO RÂ WHEN HE RISES ABOVE THE EASTERN HORIZON IN HEAVEN.

1. Says the Osiris: O Râ, master of the radiance! Shine through the face of Osiris N; may he be adored on morning and when he sets
2. on evening; may his soul go out with thee towards Heaven; may he sail in the Mââtit boat, may he board the Sektit boat, may he enter among the wandering stars in Heaven,
3. the Osiris N. He says while adoring the master of Eternity: hail, Chepera, who givest shape to thyself! Splendid is thy rising above the horizon, illuminating
4. the two Earths with thy rays. All the gods rejoice when they see thee, King of Heaven, with the uræus *ounnou* set on thy head, the South-diadem and the North-diadem put upon thy forehead, and when they take their dwelling
5. in thy presence and work in the prow of thy bark to destroy for thy sake all thy foes. Those living in the Tuat go out to meet Thy Majesty, to see this thy
6. radiant emblem. I come near thee, I am with thee to see thine orb every day. Do not let me be put into prison, be repulsed, may my limbs be renewed
7. to contemplate thy splendor like any one of thy favorites, for I am one of those who are consecrated to thee on earth. I arrive at the land of Eternity, I reach the land of Eternity, and thou hast directed so for me who am in Râ and a god in every point.
8. The Osiris N says: Homage to thee who risest above the horizon in daytime and goest through the sky happily by the gift of the word being Truth. All the faces rejoice at thy sight: thou walkest on while
9. remaining hidden to them. Thou appearest on the morning of every day. Prosperous is the progress under thy Holiness to those who have thy beams on their face. Thrown into the shade is white gold; incomparable is thy
10. brightness. The land of the gods sees all the colors of Punit; thy mysteries are to be *uncovered* only to their face. Thou hast been made only at the time of thy coming into being on the Nu. May I
11. walk like thou walkest, without any stopping, like thy Holiness, O sun! who hast no master, thou the great space-wanderer to whom millions and hundreds of thousands of years are but one moment. Thou settest

line 12. but thou subsistest. Hours, days, nights are equally multiplied by thee, thou subsistest according to thy own laws. Thou illuminatest the earth by offering thyself with thine own hands under the shape of Râ at thy rising above the horizon.

13. The Osiris N says when adoring thee on the morning, sun, in thy beaming, he says, at thy rising, when adoring thy form which goes up (in the sky):

14. Emerging star, in other words, great by this thy dazzling splendor, thou givest shape to thy limbs and birth to thyself, the unbegotten above the horizon. O thou who beamest at the top of heaven! grant me to arrive at the highest point in the sky for eternity,

15. through the dwelling of thy favorites, to be united with those august and perfect ones in the Netherworld, to go out with them, to see thy splendors when thou risest

16. and on evening when thou joinest with thy mother Nut and turnest thy face towards the West; my hands will be in adoration at thy setting on the Mountain of Life. But thou,

17. the maker of eternity, thou art happily adored in the Nu. Him, who places thou in his heart without ceasing, thou art more mighty than all the gods.

18. The Osiris N says: Praise to thou who hast risen out of the Golden; who hast illuminated the two earths on thy birth-day when thy mother gave birth to thee with her own hands; thou illuminatest the earth and thy renovation renovates it.

19. Great Illuminator gone out of the Golden; thou keepest the life of men by the river sprung from thee; thou makest rejoice all the nomes, cities and temples; thy blaze helps the preparing of meals, dishes and

20. food. A very venerated master of masters, he denies any shelter to the unrighteous; master of the risings in the bark Sehkti, master of the redoubtable ardor in the bark Maat, protect the Osiris

21. N in the Netherworld, make him be in the Amenti, and subdue evil; place thyself as a protector behind him against his sins; place him among the venerable and august ones;

22. may he be united with the souls in the Netherworld; may he sail about in the fields of Aarru and at last may he travel with his heart gladdened.

23. The Osiris N says: I go out towards heaven, I go across the brazen-firmament, I kneel among the stars; salutations are given to me in the bark (Sehkti), I am

24. invoked in the bark Maat, I gaze upon Râ in the naos (of his bark) for I join myself with his disk every day. I see the ant fish when it is formed on the river

25. appearing with the emerald-color; I see the fish Abtu in its part; is made the reversing of the evil when it was making ready to slaughter me by blows on the back-bone. I open to thee (the road, I make the way easy to thee).

26. O Râ, with a propitious breeze; the bark sails, it reaches the harbor; Râ's crew are in joy at its sight; the mistress of life (uræus) has her heart pleased because she threw down

27. all the foes of the god. I see Horus with his spear, Thoth with his *cubit* in his hands; every god rejoices at seeing him happily arrived; gladdened in the heart of the shade;

28. the Osiris N is with them in the Amenti, his heart is satisfied.

Second title: ADORATION TO THE SUN WHEN IT SETS IN THE LAND OF LIFE.

line 28. Praise to thee who hast come in Tmu
29. and become like the creator of the substance of the gods.
30. Praise to thee who hast come like the soul
31. of the holy souls in the Amenti. Praise to thee, chief of the gods illuminating the Tuat with his splendor.
32. Praise to thee, luminous wanderer, circulating in
33. *his* disk. Praise to thee, the greatest of all the gods, who rulest in Heaven and governest the Tuat. Grant the agreeable North-breezes to the Osiris N.
29. Praise to thee who enterest the
30. Tuat and goest through all its gates. Praise to thee who, among all the gods, art the weigher of the words in the Netherworld.
31. Praise to thee who, being in thy nest,
32. hast produced the Tuat by thy power. Praise to thee, very great, whose foes are thrown down in their place of torment.
33. Praise to thee who slaughterest thy foes
34. and destroyest Apepi. Open (the Amenti)
35. Horus, great divider of the earth, who restest in the mountain of Amenti, illuminating the Tuat with his splendor and the souls in their mysterious retreats, lighting their grave, throwing the evil to the face of the wicked and destroying thy foes.
36. The Osiris N says while adoring Râ when he sets down in the Land of Life: Adoration to thee, Râ, adoration to thee, Tmu, at thy arrival
37. radiant, rising like a master; thou crossest Heaven, thou goest over earth, thou reachest the highest point in the sky in the light; the double region bows before thee and gives adoration to thee, the gods of the West rejoice
38. at thy splendor; to thee adored in the mystery of their dwellings give offerings the chiefs whom thou hast created for the salvation of earth. Thou drawest the inhabitants of the horizon, thou make transport those who are in the bark.
39. Sekti; they say to thee: adoration! when they meet thy Holiness, coming, landing happily. Oh! welcome to thee, Lord of Heaven, King of the country Akerta that kisses thy mother, Isis
40. who sees her son in thee, Lord of Terror; Master of the All-Powerful, setting down in the Land of Life when it is night. Thy father Tatunen lifts thee up; he stretches his hands
41. behind thee, having thy reviving taken place in the earth. He introduces to thee the devotees of the Osiris N whose word is Truth for the succeeding and who is Râ himself—
Words to be said when the sun is setting
42. *in the Land of Life (by the man) with his arms bent towards the ground.*

Third title: ADORATION TO TMU SETTING DOWN IN THE LAND OF LIFE.

43. The Osiris N says while adoring Tmu setting down in the Land of Life and giving his light to the Tuat: Praise to thee who sittest down in the Land of Life.

44. Father of the Gods, thou overtakest thy mother in Manu; her arms receive thee daily. Thy Holiness emanates from the retreat of Sokaru. Exaltation of love, thou openest the double gates of
45. the horizon. Thou sittest down in the mountains of Amenti; thy beams run over the earth to illuminate afterwards the western earth and the inhabitants (of the Tuat) acclaim thee, stricken at thy sight, every day. Thou joinest the gods
46. with the earth. Thy servant is I who am one of thy retinue, Holy Soul that bringest forth the gods, bearing its own shape in itself and the name of which cannot be ascertained, that art the son great
47. by his mystery. May thy radiant face be propitious to the Osiris N, O Chepera, father of the gods! No more danger is ever to be feared, on account of this book; I fortify myself by it.
48. He who recites it shall draw it upon himself and he shall be at peace as a reward (for that). Shall be stretched towards me arms loaded with loaves and drinks because I shall have been united with this book after my life;
49. it is written for the fullest peace of the heart.

CHAPTER XVI.

THIS CHAPTER, WITHOUT ANY TEXT, IS COMPOSED ONLY OF A TABLE DIVIDED IN FOUR PARTS.

1 *A man standing up, either a priest or a relative, offers up a libation and presents the incense to the deceased sitting in his wife's company.*
2 *Shu is lifting up the sun's disk amidst eight dog-headed apes in the act of adoring: that indicates that the sun is to begin its daily course.*
3 *The sun is up in the sky at an equal distance from East and West.*
4 *The sun is adored in his bark by the deceased who has just been allowed, as a supreme reward, to be one of his crew.*

CHAPTER XVII.

Title: A CHAPTER CONCERNING THE RESURRECTION OF THE SHADES, ABOUT GOING OUT, BY DAY, OF THE NETHERWORLD, ABOUT BEING ONE OF THE RETINUE OF OSIRIS, ABOUT FEEDING UPON THE LOAVES OF THE GOOD BEING, ABOUT GOING OUT BY DAY, ABOUT PERFORMING ALL THE TRANSFORMATIONS IN WHICH ONE IS PLEASED TO BE, ABOUT PLAYING AT DRAUGHTS, ABOUT BEING IN THE SACRED PLACE. MAY THE LIVING SOUL OF THE OSIRIS N BE, AMONG THE DEVOTEES, NEAR THE GREAT COMPANY OF THE GODS, IN THE AMENTI, AFTER THE BURYING. BEING GLORIOUS WHAT THEY DID ON EARTH, THE WORDS OF THE MEN ARE ACCOMPLISHED.

Vignette: THE DECEASED STANDING UP AND WALKING, THEN SITTING IN FRONT OF AN ALTAR.

1. Says the Osiris N: I am Râ, like an only Being in the firmament. I am Râ at his rising in the beginning, ruling what he has made. *Who is that?*
2. Râ at his rising in the beginning, ruling what he has made, that is, the beginning of Râ rising in Suten-khen (Bubastis) as a being who gave shape to himself. Shu lifted up the Nu (firmament), standing on the stairs

line 3. which are in the city of the Eight. He has annihilated the children of rebellion on the stairs in the city of the eight. I am the Great God who gave shape to himself, that is to say the Water, that is to say the Nu, the father

4. of the gods. *Who is that?* That is Râ, the maker of his own limbs that become the gods in the retinue of Râ. I am the one to whom no one bars the way among the gods. *Who is that?* That is Tmu

5. in his disk, in other words, that is Râ in his disk rising above the eastern horizon in the sky. I am Yesterday and I know To-morrow. *What is that?* Yesterday

6. is Osiris, To-morrow is Râ on this day when he destroys the foes of the Lord who is above everything and on which he consecrates his son Horus; in other words, the day which

7. we appoint for the meeting the coffin of Osiris with his father Râ. He performs there the act of fighting the gods when he is bidden so by Osiris, the lord of the Amenti-mountain. *What is that?* The Amenti

8. is the creation of the souls of the gods when it is bidden so by Osiris, the lord of the Amenti-mountain; in other words, the Amenti is the excitement caused by Râ: every god who arrives there engages in a fight there. *(Vignette: the human soul bearing around its neck the badge of stability and the hieroglyphic group indicating the Amenti).* I

9. know this great god who resides there. *Who is that?* That is Osiris, in other words, the adoration of Râ is his name, Râ's soul is his name; he is the one who fornicates in himself. I am

10. this great Bennou (Heron) who is in Heliopolis. I am the law of the existence and of the beings. *Who is that?* The Bennou is Osiris in Heliopolis. The law

11. of the existence and of the beings is his body; in other words, it is the infinite duration of time and eternity. The infinite duration of time is the daytime, eternity is the night. I am Khem when he appears with

12. his two plumes on his head. *Who is that?* Khem is Horus the avenger of his father Osiris; his apparitions are his births. His two feathers on his head are the walking of Isis with

13. Nephthys who are protecting him in their being like twins; it is that which is put upon his head; in other words, they are the two large asps which are on the forehead of his father Tmu,

14. in other words, they are his two eyes, his two feathers on his head. I am in the earth and I arrive at my region. *What is that?* That is the horizon of his father Tmu. *(In the vignette, the deceased is adoring a personage who holds on his arm a statue of Khem and who presents a lotus-flower.)* He takes away the sins, he destroys

15. the impurities. *What is that?* That is the emasculation of the evil principle which has performed the Osiris N who makes Truth by his word and sets aside all the evil that was in him. *What is that?*

16. The Osiris N purifies himself on the day of his second birth in the large nest of the Great One who is in Suten-khen, the day for the offerings of the wise to this Great God who

17. resides there. *What is that?* Passing over millions of years is the name of the one, Great Green is the name of the other; that is the basin of natron with the basin of nitre. In other words, Begetter of Millions of Years is the name of the one,

18. Great Green is the name of the other; but the Great God who is there, is Râ himself. I walk through (his) way, I know the surface of the basin Maât. *What is that?*

line 19. Restau is the gate south of An-arer-ef and the gate north of Aa-Osiri; the basin Maāt is in Abydos; in other words, it is the road through which

20. walks his father Tmu to go over the field Aarru. To reach the horizon, I pass through the gate Set. *What is that?* The field Aarru

21. is the one that produces the food for the gods who are behind the sarcophagus. The gate Set is the one where the god Shu lifts up (the sky) The North-gate is the gate of the

22. Tuat, in other words, the gate through which passes the father Tmu to reach the eastern horizon in the sky. You who serve for an escort (to the god) stretch out your arms to me

23. for I become one of you. *What is that?* That is the blood which flew out of Râ's phallus when he was induced into maiming himself; out of it were shaped

24. gods who serve for an escort to Râ, they are Hu and Sau who serve for an escort to their father Tmu every day. The Osiris N completes

25. the sacred Eye when he casts his glance on the day of the struggle of the two opponents. *What is that?* That is the day of the fight of Horus with Set who flung

26. his excrement at Horus while Horus took hold of Set's genitals: it is Thoth who did that (regulated this fight) with his own hands. The Osiris N carries

27. his hair on the sacred Eye at the time for heavenly disturbances. *What is that?* That is Râ's right eye in its distress against him when he made it move; that is the act of Thoth

28. who, putting his hair in order, gives back to him life, health and strength without any slacking for its owner. In other words, if his eye ails, if his second eye sheds tears, then Thoth

29. washes it. The Osiris N sees the sun born of Yesterday above the thigh of the cow Mehurit that is Osiris N's eye

30. and its, reciprocally. *What is that?* That is the water from the heavenly abyss, in other words, the image of the Sun's eye on the morning of his daily birth: but Mehurit is the eye

31. of the sun. Now I am one of those gods who follow Horus and speak according to their lord's will. *Who are they?* Those are Amset, Hapi, Tiaumautef,

32. Kebhsennouf. Homage to you, lords of the region of the Two Truths, circle of gods who are behind Osiris, who inflict the wounds upon the evil principles, who accompany the *United with the one he is protecting;*

33. grant to me that, when I come to you, I have kept none of my stains of guilt as you did for the seven Glorious ones who follow their lord, the god doing right;

34. Anubis made them room on the day of *Come to us! What is that?* The gods lords of the region of the Two Truths, that is Thoth with Astes, the lord

35. of the Amenti; the circle of the gods placed behind Osiris are Amset, Hapi, Tiaumautef, Kebhsennouf, they are those who are behind the constellation of the thigh in the North-sky, those who

36. inflict the wounds upon the evil principles and accompany the *United with the one he is protecting*, they are the crocodiles in the waters; the *United with the one he is protecting* is this Sun's eye, in other words, this flame which accompanies Osiris

37. to burn the souls of his foes. The only stain of guilt I keep is what I did against the masters of Eternity since I went out

line 38. of my mother's womb; the seven Golden ones are Amset, Hapi, Tiaumautef, Kebhsennouf, Maa-tef-f, Ker-bek-f, Har-Khent-an-mer-ti; Anubis
39. placed them as protectors of the sarcophagus of Osiris, in other words, behind the place of the purification of Osiris. In other words, the seven Glorious ones are Het-het, Kat-kat,
40. the bull that receives no fire and resides in the middle of his flame, he who arrives at his hour, the red-eyed god, living in Ha-t-ans
41. he who has his face ablaze and comes backwards, he who sees during the night and who brings up to daylight; they are the chiefs of An-arer-ef who borrows his greatness from his father Râ. The day of
42. *Come to us!* is the day when Osiris said to the Sun: Come! I see him meeting the Sun in the Amenti. I am the soul between his two-halves. *What is that?* Osiris enters
43. Tattu; he meets there the soul of Râ: the soul of the one embraces the soul of the other and the result of that is the soul between his two-halves. That is Horus, the avenger of his father, with Horus who blends with the *uneyed* god. In
44. other words, the soul between his two halves, is the soul of Râ with the soul of Osiris, Shu's soul with Tefnut's soul, the souls that are in
45. Tattu. I am this great cat who frequenteth the Persea tree in Heliopolis in the night of battle, the one who took care of the guilty ones
46. on the day for destroying the foes of the Lord who is above everything. *What is that?* The great Cat that frequenteth
47. Persea tree in Heliopolis, is Râ himself; he was named Cat after the saying of the god Sau; after what he did was given to him his name of
48. Cat. In other words, he is Shu when he is acting in the dwelling of books of Seb and Osiris. He who frequenteth the Persea tree in Heliopolis, the rebels' sons are against him; truth is made against them. The night for the fight, is when they arrive at the eastern part of the sky: then there is a battle in heaven and in the whole
50. world. O Râ in his egg, who beams in his disk, rises above his horizon, shapes himself with his own metal, who hates disorder, who sailest as soon as Shu
51. has lifted him up, who is second to none among the gods, who produces the winds with the flames of his mouth, who illuminates the two earths with his splendor, rescue the Osiris N from this god with a mysterious shape,
52. whose eyebrows are the arms of the scales, on the night for the reckoning of the Destroying-woman. *What is that?* What brings forth its action, is the night
53. for the reckoning of the Destroying-woman, is the night for the fire against the fallen, is the fettering of the wicked in the place for their torment, the destroying of their vital principle.
54. *What is that?* That is the Oppressor, the tormentor of Osiris, in other words, the duplicity snake that is with one head bearing the Good, in other words, that is the divine hawk with its several heads
55. one of which bears the Good and the other the Evil; It returns evil to the guilty and does good to the one bearing it in himself; in other words that is the Horus in Sechem; in other words that is Thoth, that is Nefer-Tum
56. the son of Bast, those are the circle of the Gods who withstand the foes of the Lord who is above everything. Rescue the Osiris N from those guardians

line 57. who bring in the tormentors who make preparations for the torments and the execution. No one avoids their watchfulness; they follow Osiris. Do not let them seize me

58. do not let me fall into their furnaces, for I know them, I know the name of the Oppressor who is among them in the dwelling of Osiris: the light that is in his hand cannot be seen

59. but it spreads over earth like a fire gone out of his mouth. He rules over the Nile without being seen. The Osiris N has been upright on earth before Râ, he lands happily near Osiris. Do not let

60. withstand me those who are on their altars, for I am a servant of the supreme Lord according to what was written by Chepera.

61. The Osiris N flies away like a hawk, he clucks like Seb's goose, he is eternally safe from destruction like the snake Nehebkau. *What is that?* That is

62. Anubis, that is Horus blending with the uneyed being, in other words, that is the Horus of the Sheni-region, in other words, those are the circle of the Gods who repel from there the foes of the Supreme Lord, in other words, that is the ruler

63. in the Sheni-region. Do not let them use me with rigor! Do not let me fall into their furnaces! *What is that?* They are those who are upon their altars; that is the image

64. of Râ with the image of the eye of Horus. O Lord of the great House! chief of the gods, rescue the Osiris N from this god with the face of a

65. hound and with eye-brows like a man who feeds upon the damned. There is a winding in the pool of fire in which are taken away the bodies for the picking out of the bowels and the casting out

66. of the bodies through the one which is not seen. *Who is that?* The Eternal Devourer is his name, he is in the basin of Pount. The blazing-basin is in An-arer-ef, towards Sheni;

67. who ever arrives there impure shall drop immolated. In other words, Mates is his name, he is the keeper of the gate of the Amenti; in other words, Baba is his name, he watches over

68. this winding of the Amenti; in other words, the Master of his Own Part is his name. O Lord of the fear in the two worlds, lord of the red, who rulest in the tormenting-place, who livest upon bowels! *What is that?*

69. That is the heart of Osiris, he is in every wound; he received the double crown with mirth in Suten-khen. *Who is that?* He who received

70. the double crown with mirth in Suten-khen, is Osiris. He was bidden reign over the gods on the day of the making of the world in the presence of the supreme Lord. *Who is that?*

71. He who was bidden reign over the gods, is Horus, the son of Osiris who was made the ruler in the place of his father Osiris. The day of the making of the world is the reunion of the two earths

72. at the burying of Osiris. The accomplished soul of Suten-khen gives food and expels the evil principles while going over its eternal way. *Who is that?* That is Râ himself.

73. Rescue the Osiris N from this god who seizes the souls, swallows the hearts, feeds upon corpses. The night in which resides Tokari

line 74. is a scare-crow to the weak. *Who is that?* That is Set, in other words, the slaughterer; that is Horus the son of Seb. O Chepera in

75. his bark! the society of the gods is its very body, in other words, is Eternity. Rescue the Osiris N from those justiciary guardians

76. whom the master of the charms intrusts at will the watching over his foes and who strike like tormentors whose watchfulness nobody avoids. May I not go near their

77. sword, may I not enter their torturing-place, may I not stop in their tormenting-rooms, may I not arrive at the place for their executions, may I not sit down in their

78. dungeons, may I be not dealt with as it is dealt with those hated by the gods, for I am a prince in the Great Room, I, the Osiris N

79. who has gone through the purifying liquid in the regenerating-place, to whom was offered the evening-meal on the last day in the year with a cake of resin in Tanenit *Who is that?* Chepera in his bark is Harmachis himself.

80. These justiciary guardians are the two girls, Isis and Nephthys; those hated by the gods are those whose evil-doings are reckoned;

81. the purifying liquid in the regenerating place, is Anubis who is behind the funeral chest containing the bowels of Osiris. He to whom was offered the meal of the last day in the year with a cake of resin in Tanenit

82. is Osiris; in other words, the meal of the last day in the year with a cake of resin in Tanenit is heaven and earth, in other words, is the strength imparted to the world by Shu in Suten-khen,

83. the resin is Horus' eye; Tanenit is the reuniting-place of Osiris. Tmu built thy house, the two lions

84. founded thy dwelling, Ptah goes around thee; Horus purifies thee, Set renovates thee and reciprocally. The Osiris N goes out of the ground, he seizes his legs, for he is Tmu,

85. he is in his region. Avaunt, lion luminous in its course, go back behind the Osiris N, go back behind Osiris who protects and watches over himself, who is not noticed

86. by the guardians. The Osiris N himself; Thou detectedst him spreading his hair over him: he had lost his way far from his path, from his trench (in the two worlds);

87. he was conceived by Isis, begotten by Nephthys; Isis cast away his impurities, Nephthys cut off his sins. The fear follows the ardor

88. of my arms; millions of beings touch me with their arms. I come near the wise and I throw down the companions of thy foes, I seize

89. those who hide their arms. The two sisters are gentle to me. I created those who are in Cher-âbat and those who are in On. Every god is in fear

90. on account of the great veneration I inspire and of my redoubtable ardor. I avenge every god on the one who outrages him, my arrows hit him as soon as he appears. I live according to my will. I am, Uat'it

91. the Fiery one: as for those who rise against me, woe to them! *Who is that?* Mysterious in shape by Hemen's grace is my name; the fearing to see what brings in my hand

92. is the name of the naos, in other words, the name of the sanctuary. The lion luminous in his course is the phallus of Osiris, in other words, the phallus of Râ, the one who spreads down her hair upon him

line 93. when he goes out of his way, is Isis veiling herself: then she draws back her hair upon herself. Uat'it in the flame, is the Sun's Eye. As for those who rise
94. against me,—woe to them!—They are the companions of Set when it is necessary to struggle against them: in fact, the struggle is the devouring flame. It is granted to me
95. by the judgment of the inhabitants in Tattu to destroy the soul of my foes.

CHAPTER XVIII.

Vignettes: THE DECEASED INVOKES SUCCESSIVELY THE GODS ENUMERATED IN EACH PART OF THIS CHAPTER.

1. O Thoth who makest Truth the word of Osiris against his foes, make Truth Osiris N's word against his foes like thou makest Truth the word of Osiris against his foes
2. before the great circle of gods of Râ, before the great circle of gods of Osiris, before the great circle of gods in On on this night of the
3. things upon the altar, on this day of the fight and of the defeating of the guilty, this day of the destroying of the foes of the supreme Lord. The great
4. circle of gods in On are Tmu, Shu, and Tefnut: the defeaters and destroyers of the companions of Set are in them who committed again the violence they had done.
5. O Thoth who makest Truth the word of Osiris against his foes, make Truth Osiris N's word against his foes, like thou makest
6. Truth the word of Osiris against his foes, before the great circle of gods in Abydos on this night of the festival Haker
7. when they reckon the dead, when they judge the souls, when they call the muster-roll of the dead. The great circle of
8. the gods in Abydos are Osiris, Isis, Nephthys and the road-Opener (Anubis).
9. O Thoth who makest Truth the word of Osiris against his foes, make Truth Osiris N's word against his foes, like
10. thou makest Truth the word of Osiris against his foes before the great circle of the gods in Tattu on this night of erecting Tat in Tattu;
11. The great circle of gods in Tattu are Osiris, Nephthys, Horus, the avenger of his father Osiris. The erecting of Tat in Tattu,
12. is the arm of the Horus in Sechem. They are behind Osiris wrapped in the bindings of his raiment.
13. O Thoth who makest Truth the word of Osiris against his foes, make Truth Osiris N's word against his foes, like
14. thou makest Truth the word of Osiris against his foes before the great circle of the gods of the highway of the damned on this night of judging those who are no
15. more. The great circle of gods of the highway of the damned are Thoth, Osiris, Anubis, Astes. The judging of those who are no more,
16. is the paralyzing the forces for the souls of the sons of the rebellion.
17. O Thoth who makest Truth the word of Osiris against his foes, make Truth Osiris N's word against his foes, like thou makest Truth the word of Osiris against his foes
18. before the great circle of the gods in Sechem on this night of the things on the altar in Sechem. The great circle of the gods in Sechem are the Horus of Sechem

line 19. and Thoth who is one of the chiefs in An-arer-ef. The night of the things on the altar in Sechem, is the illuminating of the world by the coffin of Osiris, the lord of the Amenti.

20. O Thoth who makest Truth the word of Osiris against his foes, make Truth Osiris N's word against his foes, like thou makest Truth the word of Osiris against his foes

21. before the great circle of the gods of the grand festival of the ploughing the ground in Tattu on this night of the festival of the ploughing the ground with the blood that makes Truth Osiris' word against his foes. The

22. great circle of the gods of the grand festival of the ploughing the ground in Tattu are Thoth, Osiris, Anubis, Ap-Matennou. As soon as arrive Set's fellows, they

23. are transformed in animals; then they kill these before those gods as soon as their blood flows: that is done by the judgment of the inhabitants in Tattu.

24. O Thoth who makest Truth the word of Osiris against his foes, make Truth Osiris N's word against his foes, like

25. thou makest Truth the word of Osiris against his foes before the great circle of the gods in Pu and Tepu on this night of erecting the columns of Horus, of settling

26. Horus as an heir to his father Osiris' property. The great circle of the gods in Pu and Tepu are Horus, Isis, Amset and Hapi. The erection

27. of the columns of Horus is the sentence said by Set to his followers: Let the columns be placed here!

28. O Thoth who makest Truth the word of Osiris against his foes, make truth Osiris N's word against his foes like thou makest Truth the word of Osiris against his foes

29. before the great circle of the gods in An-arer-ef on this night of the mystery of the forms. The great circle of the gods

30. in An-arer-ef are Râ, Osiris, Shu, Baba. This night of the mystery of the forms is the existence in the coffin

31. of the thighs, legs and heels of Osiris, the good being, whose word is Truth eternally.

32. O Thoth who makest Truth the word of Osiris against his foes, make truth Osiris N's word against his foes, like thou makest truth the word of Osiris

33. against his foes before the great circle of the gods of the place of the two brooding-hens on this night when Isis sits down upon her heels to perform the act of resurrection while moaning over her

34. brother Osiris. The great circle of the gods of the nest of the two brooding-hens are Isis, Horus and Amset.

35. O Thoth who makest Truth the word of Osiris against his foes, make Truth the word of Osiris N against his foes, like thou makest Truth the word

36. of Osiris against his foes before the great circle of the gods in Restau on this night when Anubis sets his hands on the things behind Osiris, when he makes Truth Horus' word against

37. his foes. The great circle of the gods in Restau are Osiris, Isis and Horus. The heart of Osiris rejoices in his retreat, his heart is at peace at the coming

38. of Thoth who makes Truth the word of Osiris N before the great circle of the gods of every god and goddess, before the supreme Lord who repels the foes of the Osiris N,

39. who expels the stains of guilt he had kept. (*Being said this purificatory chapter, people go out on the day after the burying; they perform*

line 40. *all the transformations they have at heart to do. He who shall recite this chapter in behalf of the deceased shall be safe and sound on earth and pass through a fire without being injured at all, truly.*)

CHAPTER XIX.

Title: A CHAPTER ABOUT THE CROWN OF TRUTH-SPEAKING.

1. Says the Osiris N: Thy father Tmu set this fine crown of Truth-speaking upon thy forehead, thou livest beloved by the gods
2. and shall live forever, for Osiris, residing in the West made thy word Truth against thy foes; thy father Seb bestowed upon thee all his heritage. Go, rule by the Truth of word of Horus, the son of Isis and Osiris, on the throne
3. of thy father Râ to throw down thy foes. Tmu bequeathed to thee the two earths. Tmu bequeathed to thee the company of the gods confirmed to thee the nice talisman of the truth of the word of Horus the son of Isis and Osiris forever,
4. of Osiris N eternal and immortal! Osiris, residing in the West, reunited the two earths; all the gods and goddesses; all that is in Heaven and on earth (all that is maintained) because the word of Horus, the son of Isis and Osiris, makes the Truth against his foes before.
5. Osiris residing in the West, because the word of Osiris N makes the Truth against his foes before Osiris, residing in the West, the good Being, the son of Nut, on this day when his word makes the Truth against Set and his fellows
6. before the great circle of the gods in On, on this night of the fight and of throwing down the wicked before the great circle of the gods in Abydos, on this day when the word of Osiris makes the Truth against his foes
7. Osiris N's word makes the Truth against his foes before the great circle of the gods of the western horizon, on this night of the festival Haker, before the great circle of the gods in Tattu on this
8. night of the erection of the Tat in Tattu, before the great circle of the gods of the highway of the damned on this night of judging those who are no more, before the great circle of the gods in Sechem
9. on this night of the things on the altar in Sechem, before the great circle of the gods in Pu and Tepu on this day when Horus was settled as an heir to his father Osiris' property, is before the great circle of the gods
10. of the grand festival of ploughing the ground in Tattu, in other words, Abydos, on this day of judging the words, in other words, the regretted, before the great circle of the gods in An-arer-ef in his place, on this night when Horus takes possession of the reviving-place of the gods,
11. before the great circle of the gods of the place of the two brooding hens on this night when Isis sits down upon her heels to perform the act of resurrection by her moanings over her brother, before the great circle of the gods in Restau on this night when the word of Osiris makes the Truth against all his foes.
12. Horus repeated those incantations four times and all his foes fell, thrown down, slaughtered; the Osiris N shall repeat those incantations four times and all his foes shall fall,

line 13. thrown down, slaughtered; Horus the son of Isis and Osiris, repeated them millions of times and all his foes fell, thrown down, slaughtered; he drew them out of the place where they were to the room of execution in the East; he cut off their heads
14. severed their necks, cut their thighs and delivered them to the Great Destroyer in the Valley; they did not escape from Seb's keeping, never. *This chapter to be said on a sacred crown*
15. *and to be set on the head of the deceased. When the incense has been offered to the Osiris N, the gift shall be granted to him of making the Truth by the word against his foes,*
16. *whether he be dead or living; he shall be one of the retinue of Osiris and drinks and meals shall be given to him before this god. Thou shalt say this chapter in the morning, and it shall be very efficient, indeed!*

CHAPTER XX.

Title: ANOTHER CHAPTER ABOUT THE CROWN OF TRUTH-SPEAKING.

O Thoth! make Truth Osiris N's word against his foes, like thou makest Truth the word of Osiris against his foes

1. before the great circle of the gods in On, on this night of the fight and of throwing down the foes;
2. before the great circle of the gods in Tattu, on this night of the erection of the Tat in Tattu;
3. before the great circle of the gods in Sechem on this night of the things on the altar in Sechem;
4. before the great circle of the gods in Pu and Tepu, on this night of settling Horus as an heir to the property of his father Osiris;
5. before the great circle of the gods in An-arer-ef on this night when Horus takes possession of the regenerating-place;
6. before the great circle of the gods of the place of the two brooding-hens, on this night of lamentations Isis over her brother Osiris;
7. before the circle of the gods in Restau, on this night of making Truth the word of Osiris against his foes.

O Thoth! make Truth Osiris N's word against his foes, like thou makest Truth the words of Osiris against his foes

1. before the great circle of the gods in Abydos, on this night of calling the muster-roll of the dead;
2. before the great circle of the gods of the highway of the damned, on this night of judging those who are no more;
3. before the great circle of the gods of the ploughing-festival in Tattu, on this night of joining with them;
4. before the great circle of the gods in Râ;
5. before the great circle of the gods of Osiris;
6. before the great circle of the gods of heaven and earth;
7. before the great circle of the gods of every god and goddess.
8. *The man who will say this chapter, after purifying himself in natron-water, shall go out at day-break after the burying, he shall perform all the transformations suggested by his heart, he shall pass through a fire, indeed.*

CHAPTER XXI.

Title: A CHAPTER ABOUT GIVING BACK HIS MOUTH TO THE MAN IN THE NETHERWORLD.

Vignette: PLACED ABOVE THE CHAPTERS XXI AND XXII: A PRIEST IS PRESENTING A VASE AND THE MAGIC WAND WITH A RAM-HEAD TO TWO PERSONAGES ONE OF WHICH IS STANDING UP AND THE OTHER SITTING DOWN.

line 1. Says the Osiris N: Hail thou Osiris, Lord of Light residing in the Great House in absolute darkness. I come to thee, purified shade; my two hands,
2. are behind thee. I am what thou art, thou who keepest thy head. Give back my mouth to me to speak, escort my heart at its time against the plotters in darkness.

CHAPTER XXII.

Title: ANOTHER CHAPTER ABOUT GIVING BACK HIS MOUTH TO THE MAN IN THE NETHERWORLD.

1. I shine in the egg in the unseen world. They give me back my mouth to speak. I am before the great circle of the gods,
2. before the Great God, the Lord of the Lower Hemisphere. My arm is not repelled before the circle of the gods of every god and goddess. I am Osiris, the Lord of Restau and of those who are at the head of the staircase. I come, I do what my heart wishes on the day of the fire when I extinguish the flame as soon as it appears.

CHAPTER XXIII.

Title: A CHAPTER ABOUT OPENING THE MAN'S MOUTH IN THE NETHERWORLD. THE VIGNETTE IN THE HIERATIC MANUSCRIPTS REPRESENTS A PRIEST HOLDING THE IRON-INSTRUMENT CALLED *nou* AND BRINGING IT NEAR THE DECEASED WHO IS STANDING UP, WITH THE COMMANDING-STAFF.

1. Says the Osiris N: Ptah opens my mouth, Hemen, the god of my city, unties the bonds in my mouth as soon as I go out of my mother's womb; Thoth comes and provides me
2. with his magic charms. Set unties the bonds set by Tmu; my mouth works well. Tmu was an obstacle to my speaking, (but now) my mouth works well: Ptah opened my mouth with this iron-blade
3. used for opening the mouths of the gods. I am Sechet, I sit in the large western part of the sky. My mouth is the one of Osiris, the residing in the West. I sail like a chief among the spirits in On: on account of all my magic charms, I say all
4. that they say. I act like the ruler of the company of the gods: I bring to them my magic charms all together.

CHAPTER XXIV.

Title: A CHAPTER ABOUT THE BRINGING OF THE MAGIC CHARMS BY THE MAN, WITH HIMSELF, IN THE NETHERWORLD.

Vignette: A PRIEST LOOKS LIKE ADDRESSING THE DECEASED:

1. Says the Osiris N: I am Chepera who gives shape to himself in the upper part of his mother's thigh, personating the wolf-dog to those who are in the Heavenly Abyss and the phœnix to those who are in the Divine Circle.

line 2. I gather together my magic charms in every place where he is; now the man who is there, goes around faster than the blood-hounds, runs faster than light;

3. Bringing the bark vigorously thou steerest it amidst the water, thou sailest on the fire-basin in the Netherworld. I gather together my magic charms. I the Osiris N

4. beaming in every place where I am; but the man who is there goes around faster than the blood-hounds, runs faster than light, in imitation of the creator of the gods . . . .

5. . . . . The Osiris N gives his magic charms to the man who is there, going around

6. faster than the blood-hounds, running faster than light (*different reading*); than the majesty of the god Shu.

CHAPTER XXV.

Title: ABOUT MAKING THE MAN REMEMBER IN THE NETHERWORLD.

Vignette: TWO MEN STANDING UP, FACE TO FACE.

1. Says the Osiris N: I make the man remember his name in the Great House, I make him remember his name in

2. the House of Flame, in the society of the gods, on this night of the reckoning of years and months in the dwelling which I am the builder of. I sit in the Great House

3. in Heaven. All the gods being gathered together, I come behind the Osiris N, and he utters then his name.

CHAPTER XXVI.

Title: A CHAPTER ABOUT GIVING BACK TO THE MAN HIS HEART IN THE NETHERWORLD.

Vignette: A MAN HOLDING AGAINST HIS BREAST THE HIEROGLYPH OF THE HEART, IS KNEELING BEFORE A MAN-HEADED HAWK, THE EMBLEM OF THE SOUL.

1. Says the Osiris N: My heart is mine in the place of hearts, my heart is mine in the place of hearts. They give me back my heart, it lies in me. I do not eat

2. any food near Osiris on the East-side. I go down and up the Nile. I do not go away . . . . They give me back my mouth to speak,

3. my legs to walk; they give me back my arms to throw down my foes. I open the Gates of Heaven, I go through (earth impersonated by) Seb, the prince of the gods . . . .

4. he opens my blind eyes, he gives a motion to my arms to seize; the instrument shaped like the thigh of Anubis restores my vigor, I come to life again by him, I exist, I rise by Sechet, the goddess.

5. I open Heaven; I do what I am bidden in Memphis. I have the knowledge of my heart, I am in possession of my heart, I am in possession of my arms, I am in possession of my legs according to my own will. My soul is not imprisoned

6. in my body at the gates of the Amenti.

CHAPTER XXVII.

Title : A CHAPTER ABOUT NOT LETTING THE MAN BE DEPRIVED OF HIS HEART IN THE NETHERWORLD.

Vignette : THE DECEASED, HOLDING THE HIEROGLYPH OF THE HEART AGAINST HIS BREAST, IS KNEELING BEFORE AMSET, HAPI, TIAOUMAUTEF AND KEBHSENNOUF.

line 1. O you who take off the hearts and lay hold upon the hearts, whose arms are getting ready to change the heart of Osiris N on account of what he did

2. when ignoring you and your deeds, hail you lords of the perpetuity of time, who are in possession of eternity. Do not take off my heart by your words this year, this month ;

3. do not take off this heart you who do not change your own hearts ; do not say anything bad against me, for this heart is the great heart of the Lord of Hermopolis, the Great God

4. whose words act on his organs and who sends his heart into his chest. Let him protect my heart against the gods, may I be in possession of it eternally. (O my heart !) I am thy master (now), thou art

5. In my chest, thou shalt no longer be taken away from me. I shall give orders which thou shalt listen to in the Netherworld.

CHAPTER XXVIII.

Title : A CHAPTER ABOUT NOT DEPRIVING THE MAN OF HIS HEART IN THE NETHERWORLD.

Vignette : A GOD SITTING NEAR AN ALTAR IS ADORED BY THE DECEASED.

1. I am a shrub ; what I hate is the block of execution. Do not let my heart be taken away from me by the evocators in the festival managed by Thoth in honor of Osiris, residing in the Amenti.

2. He saw Set and struck him. (*Different reading*) : retrogradation afterwards. He struck him, he struck the destroyers. My heart fails and weeps over itself before Osiris.

3. Its strength comes from him, its prayer comes from him. I made him like a judge to Osiris residing in the West and to the Osiris N. My heart is burning in the great room,

4. it seizes the food in Ro-aki. Do not let my heart be taken away from me.
(*The end of this chapter is quite unintelligible ; the different readings in the hieratic manuscripts do not throw any light on it.*)

CHAPTER XXIX.

Title : A CHAPTER ABOUT NOT LETTING THE MAN BE DEPRIVED OF HIS HEART IN THE NETHERWORLD.

1. Go back, Messenger of the gods ! Dost thou come to take away their heart from the living ? Shalt thou not give back their heart to the living ?

2. Do not let the gods engross the food intended for me. (I do not fear) they fall unexpectedly upon me, face to face, walking all together upon this earth, in person.

CHAPTER XXX.

Title: A CHAPTER ABOUT NOT LETTING THE HEART OF THE MAN ACT AGAINST HIM IN THE NETHERWORLD.

Vignette: THE DECEASED IS IN ADORATION BEFORE A SCARABÆUS.

line 1. My heart that I got from my mother, my heart necessary for my living on earth, do not rise against me, do not bear witness as an opponent to me among the circle of
2. gods on account of what I did before the gods; do not part with me before the Great God, the Lord of the Amenti.
3. Hail thou, O heart of Osiris, residing in the West; hail you, bowels; hail you, gods with a braided beard, august by your sceptre, speak well of the Osiris N, make him thrive by Nehebkau. I united myself with the earth
4. on the westernside of the sky. After lying on earth, I am not dead in the Amenti, I am there a pure spirit forever. *To be said upon a scarabæus of hard stone shaped and coated*
5. *with gold which shall be put into the man's bosom after his mouth has been opened and he has been anointed with head-oil. The following words are to be said upon him as a magic charm: My heart I got from my mother, my heart that is necessary to me for my transformations.*

CHAPTER XXXI.

Title: A CHAPTER ABOUT REPELLING THE REPTILES THAT COME TO TAKE OFF THE MAN'S MAGIC CHARMS IN THE NETHERWORLD.

Vignette: THE DECEASED REPELS WITH HIS SPEAR FOUR CROCODILES.

1. Back! Recede! Back, crocodile! Do not come to me. I know my magic charms. Do not utter the (two) names
2. of the Great God one of which is Messenger and the other Cynocephalus. Thy face towards the Truth! I go around Heaven at the time to make the invocations with my magic charms.
3. . . . . My mouth makes the invocation of the magic charms. I eat with teeth as hard as stone. I pray in magic formulas. . . . .
4. . . . . The bull in its field is myself. I am Osiris who locked up his father Seb with his mother Nut
5. on the day of the huge wound; my father is Seb, my mother is Nut. I am Horus, the heir, on the day of rising; I am Anubis on the day of reckoning, it is I, I am Osiris!
6. the chief who detects the meaning of the words and confronts the writings. I open to Osiris who is myself. I arrive, I am a pure spirit, I count for some one, I am strong; I come, I avenge myself,
7. I sit down in the reviving place of Osiris, I come to life again, I grow young again near him. I seize this thigh-shaped instrument which is held near Osiris

line 8. and I open the mouth of the gods with it. I sit down near him (Osiris) like a scribe whose mouth gives satisfaction to his heart. Thousands of loaves, thousands of drinks on the altar of his father Osiris, animals to be sacrificed,
9. oxen, geese and diverse winged animals. Horus destroys the opposition made to Thoth. I fortify myself in Heaven I ascribe with a contented heart. I am a companion
10. at the table of the ruler in Tattu. I am, I live upon the offerings made to him. I inhale the East-wind above his head, I conquer the West-wind for him.
11. . . . . I go around Heaven in its four parts. With the South-wind that is upon my hair, I give the wind to the blessed among whom I eat the bread. *Being known this chapter, one*
12. *goes out by day, one is able to walk on earth among the living, one is not injured at all, never, indeed.*

CHAPTER XXXII.

Title: A CHAPTER ABOUT REPELLING THE CROCODILES COMING TO DEPRIVE THE DECEASED FROM HIS MAGIC POWER IN THE NETHERWORLD.

Vignette: THE DECEASED REPELS WITH HIS SPEAR FOUR CROCODILES.

1. The Great One fell down upon his side. The gods re-established him. My soul comes, it speaks with its father and rescues the Great One
2. from the eight Crocodiles. I know them by their names as well as those that make them live. I am the one who rids his father of them. Back! Crocodile of the West living upon the wandering stars.
3. What thou hatest is in my belly! I ate the neck of Osiris, I am Set. Back! Crocodile of the West, what thou hatest is in my belly, I shall deliver it up to thee. Be not thy flame against me. Back!
4. Crocodile of the East living upon those who eat their own excrement; what thou hatest is in my belly. I walk, I am Osiris. Back! Crocodile of the East, the snake Naï is
5. in my belly, I shall not deliver it up to thee; be not thy flame against me. Back! Crocodile of the South, living upon impurities; what thou hatest is in my belly; be not any blood upon thy paw. I am Septu.
6. Back! Crocodile of the South, I am preserved. . . . . I am not delivered up to thee. Back! Crocodile of the North living upon offerings made in proper time;
7. what thou hatest is in my belly and thy venom is on my head. I am Tmu. Back! Crocodile of the North, a scorpion is in my belly; I did not give birth to her.
8. I have vigor by my two eyes. What is, is in my fist, what is not is in my side. I am directed, I am invested with thy magic power, O Râ! like the chief who is in me; I have duration,
9. height and extension; I breathe in the land of my father, the Great One. He has delivered up to me the radiant Amenti where are destroyed the living. I am strong
10. after being sunk down there every day. My face is uncovered, my heart is in its place. The Uræus is upon me every day. No evil principle can throw me down.

CHAPTER XXX.

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4. on the westernside of the sky. After lying on earth, I am not dead in the Amenti, I am there a pure spirit forever. *To be said upon a scarabæus of hard stone shaped and coated*
5. *with gold which shall be put into the man's bosom after his mouth has been opened and he has been anointed with head-oil. The following words are to be said upon him as a magic charm: My heart I got from my mother, my heart that is necessary to me for my transformations.*

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3. . . . . My mouth makes the invocation of the magic charms. I eat with teeth as hard as stone. I pray in magic formulas. . . . .
4. . . . . The bull in its field is myself. I am Osiris who locked up his father Seb with his mother Nut
5. on the day of the huge wound; my father is Seb, my mother is Nut. I am Horus, the heir, on the day of rising; I am Anubis on the day of reckoning, it is I, I am Osiris!
6. the chief who detects the meaning of the words and confronts the writings. I open to Osiris who is myself. I arrive, I am a pure spirit, I count for some one, I am strong; I come, I avenge myself,
7. I sit down in the reviving place of Osiris, I come to life again, I grow young again near him. I seize this thigh-shaped instrument which is held near Osiris

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9. oxen, geese and diverse winged animals. Horus destroys the opposition made to Thoth. I fortify myself in Heaven I ascribe with a contented heart. I am a companion
10. at the table of the ruler in Tattu. I am, I live upon the offerings made to him. I inhale the East-wind above his head, I conquer the West-wind for him.
11. . . . . I go around Heaven in its four parts. With the South-wind that is upon my hair, I give the wind to the blessed among whom I eat the bread. *Being known this chapter, one*
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3. What thou hatest is in my belly! I ate the neck of Osiris, I am Set. Back! Crocodile of the West, what thou hatest is in my belly, I shall deliver it up to thee. Be not thy flame against me. Back!
4. Crocodile of the East living upon those who eat their own excrement; what thou hatest is in my belly. I walk, I am Osiris. Back! Crocodile of the East, the snake Naï is
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7. what thou hatest is in my belly and thy venom is on my head. I am Tmu. Back! Crocodile of the North, a scorpion is in my belly; I did not give birth to her.
8. I have vigor by my two eyes. What is, is in my fist, what is not is in my side. I am directed, I am invested with thy magic power, O Râ! like the chief who is in me; I have duration,
9. height and extension; I breathe in the land of my father, the Great One. He has delivered up to me the radiant Amenti where are destroyed the living. I am strong
10. after being sunk down there every day. My face is uncovered, my heart is in its place. The Uræus is upon me every day. No evil principle can throw me down.

CHAPTER XXXIII.

Title: A CHAPTER ABOUT REPELLING ANY REPTILE.

Vignette: THE DECEASED TRANSFIXES THE HEAD OF A SNAKE WITH HIS SPEAR.

line 1. O reptile! walk no more; thou protectedst Seb and Shu, stop. Thou
2. eatest the rat hated by Râ, thou shalt devour the bones of a putrid cat.

CHAPTER XXXIV.

Title: A CHAPTER ABOUT NOT LETTING THE MAN BE BITTEN IN THE NETHERWORLD BY THE ONE THAT TURNS ITS HEAD BACKWARD.

1. O Uræus, principle of the sun, first light of the sun, life of a blazing-head beaming for millions of years on the food-bearer; *(different reading)*; the bearer of the plants which are renewed, go away from the Osiris N who is a Lynx goddess.

CHAPTER XXXV.

Title: A CHAPTER ABOUT NOT LETTING THE MAN BE DEVOURED BY ANY REPTILE IN THE NETHERWORLD.

Vignette: THE DECEASED TRANSFIXES A SNAKE WITH HIS SPEAR.

1. O Thou! . . . . in Hathor's funeral casket. Let them smell Osiris who eat
2. his food. They take away the Osiris N's faults. Let him go through the gate through which thou didst pass. The snake is for the weeds,
3. it is kept for the weeds. Osiris beseeches that he may be buried. . . . . The two-eyed and two-horned Great One is twined around thee, he divides light by means of the reunion of these two emblems.

CHAPTER XXXVI.

Title: A CHAPTER ABOUT OPPOSING THE TORTOISE.

Vignette: THE DECEASED REPELS A TORTOISE WITH HIS SPEAR.

1. Go away from me. My lips are in motion; I join with the master of the circuit (the sun).
2. My words go from the gods to Râ and I interpret their lord's orders.

CHAPTER XXXVII.

Title: A CHAPTER ABOUT OPPOSING THE TWO EYED-URÆUS.

Vignette: THE DECEASED TRANSFIXES A SNAKE WITH HIS SPEAR.

1. Hail you, the two Rehous, the two sisters, the two Eyed-Uræus, I direct you by a magic power.
2. I beam in the bark Sektit. I am Horus, the son of Isis, I come to see my father Osiris.

CHAPTER XXXVIII.

Title: A CHAPTER ABOUT LIVING BY THE BREATH OF AIR IN THE NETHERWORLD. IT IS SAID TO OPPOSE THE ASPS.

Vignette: THE DECEASED STANDING UP, HOLDING THE LIFE SIGN AND BREATH SIGN.

line 1. I am the two lions, the heir to Râ, Tmu in Chemmis. Those who are in their room, I lead them; those who are in their cell,
2. I make their way. I go cheered along the way of Tmu's bark; I stand in case of a catastrophe of Râ's bark. I cry out the god's words
3. To the intelligent, I repeat his words. My throat is open; I look for my father on evening. My mouth is open; I eat in order to subsist.
4. I live in Tattu. I begin life again after death like the sun, every day.

CHAPTER XXXIX.

Title: A CHAPTER ABOUT OPPOSING SERPENT-REKREK IN THE NETHERWORLD.

Vignette: THE DECEASED TRANSFIXES A SNAKE WITH HIS SPEAR.

1. Back, creeper that art obliged to recede, born of Apep. Thou art submerged in the basin of the Nu, at the place directed by thy father, in order to be hit there. Go away
2. from Râ's reviving-place. Tremble, I am Râ. Tremble. Back! thy venom is destroyed. Râ throws thee down, the gods throw thee down. Thy heart is torn out by the lynx, thou
3. art chained by the scorpion; thy wound is prescribed by the Truth. Are thrown down those who are on the way, is thrown down the creeper Apep, the foe
4. of Râ, enters the eastern part of the sky with the screams of the stormy cloud and the roaring of the Opener of the Gates of the Horizon; when they see peep the arms of Râ rising up, it falls down slain.
5. I acted according to thy heart, I did good, I acted in the proper way, O Râ! I rejoiced at the chaining made in behalf of Râ. Apep is thrown down, tied, chained,
6. pinioned by the South, North, West, and East-gods: they chained him in each one of these places. Aker threw him down, the chief of the gate of the Abyss pinioned him. Peace! Peace to Râ! He sails in peace
7. Apep, the foe of Râ, is on the ground, thrown down, the great Apep is fallen. Thy heart was delighting, but the scorpion made thy mouth sick
8. with the venom it contains eternally. Thy phallus works eternally, Horus; thy phallus is eternal, Râ's foes are repelled from thee. O thou hated by Râ, who lookest backward, thy head is cut off, it is cut and divided in two parts
9. so that may rush upon thy head the eaters of thy head. Osiris breaks thy bones to pieces, cuts thy flesh under Aker's supervision. Apep, Râ's foe! Arrives Sechet, the justiciary goddess, she is soothed by that.
10. . . . . Let no bad word go out of thy mouth against me, act in my behalf. I am Set, the chief of the rebels, whose word rises up above the horizon of Heaven,

line 11. similar to a baneful-hearted man. Tmu's invocation: Rise up, let your faces be radiant, the evil is repelled by the circle of gods. Seb's invocation: fasten your seals in the centre of the bark. Chepera admits you; fight,

12. stretch your legs, pour water upon your arms. Hathor's invocation: The sun appears, take hold of your weapons. Nut's invocation: Come! repel this bad one who comes forward

13. against the god who is in his naos, stretch your arms against the one hated by the Lord above everything whom nothing stops among the gods. The invocation of the gods: Take your food, go around the turquoise-basin, go to the one who is in his naos

14. and whom the gods were born of. He will make to you the favorable incantations, adore him and proclaim him. Invocation of Nut the mother of the gods: He who comes out of her, found his way, he took his prize among the gods, he took possession

15. of heaven. Seb rises up, reverenced by the gods, to bring in Hathor among them. The gods are in terror; the word of the sun is Truth against Apep, Apep, Apep, Apep!

CHAPTER XL.

Title: A CHAPTER ABOUT REPELLING THE EATER OF THE ASS.

Vignette: THE DECEASED TRANSFIXES WITH HIS SPEAR A SNAKE SET ON THE BACK OF AN ASS.

1. I am opposite to thee; do not eat me, for I am pure. I am the time, (*different reading*): the renewing coming from itself. Do not come upon me. I am he who comes

2. without being called for. Forego. I am master of thy mouth and the rescuer of the one who is chained, such as the one who turns away his head and whom Horus destroys . . . . Thou art wavering

3. by turns between loving and hating the gods in Pu and Tepu, where the child arises by his sword with the Eye of Horus. I am opposed, repelled, fettered by breaths

4. that are against me. O eater of his own faults, Ra-skau, O the one who sets aside the violence, there are no more faults, Ra-skau-tames, there are no more faults

5. among the circle of gods. Are repelled, taken away the breaths that were against me. O eater of his own faults, O the one who sets aside the violence, Ra-skau-tames,

6. I am no longer tainted with guilt, I shall not be forced, no outrage on me by the rebels *(different reading)*: no outrage of the rebels. I am the one to whom is given

7. the removal when he bids so (*different reading*): he is removed when he bids so by the removal of the Osiris N from him who would devour him; he is the Lord of Life the Ruler of the Horizon.

CHAPTER XLI.

Title: A CHAPTER ABOUT PREVENTING BEING INJURED IN THE NETHERWORLD.

Vignette: A MAN TRANSFIXES WITH HIS SPEAR A SNAKE SET ABOVE THE HIEROGLYPH WHICH DETERMINES THE WORD *shad* "WOUND."

line 1. Osiris the Good Being, Tmu protects him against the two lions and opens to him the gates of the horizon. His breath has a passage.
2. O this keeper of the gate of the Amenti who is in him and lives by the breaths, divine guide of Chepera's bark, speaking to the company of the gods at evening! I enter, I go out, I see, I rise again, I
3. utter words, for my throat is open; I am living, safe after death. O bearer of peace offerings! he who is in the tablets (Thoth) has opened my mouth,
4. food is in it. The messenger sent by the circle of the gods (*different reading*): the Great Ones who blend with the circle of the gods strengthened my right arm.

CHAPTER XLII.

Title: A CHAPTER ABOUT REPELLING ANY EVIL, ABOUT REPELLING ANY WOUND TO BE INFLICTED IN THE NETHERWORLD.

1. Earth of the sceptre, mitre of the statue, shield of Osiris, the Good Being! I am the child (*to be repeated four times*) O Abur! O thou who speakest like the sun!
2. His block (of execution) is dressed by him who knows thy name. Dost thou come for that, on account of my great faults? I am Râ, kind to my favorites; I am the Great God amidst the fine tamarisks. The sun of to-day is enveloped
3. in the sun of yesterday (*to be repeated four times*) I am kind to my favorites. The god is settled amidst the tamarisks. I am safe, the sun is safe, mutually.

4–9. The Osiris N, his hair belongs to Nu, his face to Râ, his eyes to Hathor, his ears to the Guide of the roads (Apuat), his nose to the Residing in Sechem, his lips to Anubis, his teeth to Selkit, his neck to Isis, the goddess, his arms to the ram, the lord of Tattu, his shoulder to Neith, the mistress of Saïs, his bust to the lord of Kerau, his belly and his back-bone to Set, (*different reading*): Thoth, his back to Sechet, his phallus to Osiris, his fundament to the eye of Horus, his legs to Nut, his feet to Ptah, his hands to Harshefi, his fingers and bones to the living Uræi.

10. Every one of his limbs is deified. Thoth protects his flesh, completely, every day. They do not catch hold of his arms, they do not
11. take hold of his hands. The men, the gods, the shades, the dead, the beings, the intelligent, the human, no one offers violence to him, he is the one who goes out untouched. The
12. men are ignorant of his name. He is Yesterday. He who sees millions of years is his name. He passes through the hypercelestial roads. The Osiris N is looked at as a Lord of Eternity, he is looked at as Chepera, he is the Lord of the Diadem,
13. he is in the Solar Eye an egg to which is given life among them (the gods) *(different reading)*: among you (the gods). He is the one who, being in the solar eye, his

dwelling is in his residence, he sits there. He is Horus for millions of years, *(different reading)* : who goes through (millions of years),

line 14. he decides about his place of residence, manages it; his mouth combines his words which keep his balance. He contrives his transformations. The evolutions of the Osiris N and Osiris Uneferu from season to season are his functions

15. and are in him. One of one, he goes around, he is in the Solar Eye. Nothing bad against him is brought forth by the rebels. One could not find any (other) opener of the gates of the sky, manager of his residence, initiating his births of to-day;

16. he is the child who treads the path of Yesterday. He is to-day from generations to generations. He is the one who combines the millions of years for you who are or will be in Heaven, on earth, South, North, West, East. His fear is in

17. your bosoms. He moulded you with his own hands. He escapes death by the renewing of his duration in your bosoms. His transformations are in himself; nobody knows the blood that is in them. He has stretched his legs (at the beginning). Nobody detected

18. the time when he did that in Heaven. He determined the earth, determined the births. The evil principles could not combine to disobey him by a baneful act. The mouths will grow larger by the words which will utter to you

19. the Osiris N. He beams and illuminates the inclosures. One of one, Râ is not wanting to the forms through which he passes successively. Now, I say to you, O Osiris N:

20. Plant sprung out of the Nu, its mother is Nut. O the one who brought forth himself! He was motionless. He is a Great God who formed himself in Yesterday. He organized his action with his own hands. No one knows the Osiris N,

21. but he knows himself; no one seizes him but he seizes himself. He is Horus amidst millions of years. His flame is on the faces of men and burns their hearts. The Osiris N is

22. master of his throne and passes onwards by the road he opened, throwing down every evil principle. He is the golden cynocephalus of the gods, without arms and legs, residing in Memphis. He passes

23. like passes the Memphis-cynocephalus. Being said these words, *Âbaba-k ter-ek*, he awakes near Râ.

CHAPTER XLIII.

Title: A CHAPTER ABOUT NOT LETTING THE MAN'S HEAD BE CUT OFF IN THE NETHERWORLD.

Vignette: THREE GODS ARE ADORED BY A MAN STANDING UP.

1. I am a Prince, the son of a Prince, the fire, the son of the fire. They gave me back my head after cutting it off.
2. They did not take away his head from Osiris, they do not take away my head from me, thanks to Osiris Uneferu; I am organized, I am true by him.
3. I am renewed, I grow young again. I am Osiris. I the Osiris N whose word is Truth.

CHAPTER XLIV.

Title: A CHAPTER ABOUT NOT DYING AGAIN IN THE NETHERWORLD.

Vignette: A MAN STANDING UP IN FRONT OF A GATE.

line 1. I open the retreat into which fall down the shades amidst darkness. I fit the Eye of Horus. The Guide of the roads supported me.

2. I hide among you, unwandering stars. I am strong by Râ, My face, *(different reading)*: my heart, makes its way. My heart is in its place;

3. *(different reading)*: in its chest. I speak, I know. I am Râ protecting himself. I am not destroyed, I am not forced. Thou livest. Thy father is the son of Nut. I am thy son, the Great One of the Double Force. I see thy mysteries. I rise as a King. I do not die again in the Netherworld. The residing in the Amenti hates that one utters his name.

CHAPTER XLV.

Title: A CHAPTER ABOUT ESCAPING CORRUPTION IN THE NETHERWORLD.

Vignette: ANUBIS SUSTAINS AND PROTECTS A STANDING MUMMY.

1. Motionless, motionless in the character of Osiris, motionless in his limbs in the character of Osiris let him be no longer motionless, let him not get corrupted.

2. His phallus has no more motion and does not work any longer. Act towards the Osiris N, as if he were Osiris. *Being known this chapter, the deceased does not get defiled in the Netherworld.*

CHAPTER XLVI.

Title: A CHAPTER ABOUT NOT LETTING INJURE HIM WHO IS LIVING IN THE NETHERWORLD.

(Different reading): ABOUT NOT BEING DETRIMENTAL TO THE HOUR OF LIFE IN THE NETHERWORLD.

Vignette: A MAN STANDING UP WITH THE STAFF IN HIS HAND.

1. O young! *(different reading)*: Shu's child, *(different reading)*: born of his body in the lower hemisphere, I am in possession

2. of his crown among the Glorious Ones; it is allowed to me to stretch my arm, to be in the state of living. *(Hieratic different reading)*: let me arise and walk.

CHAPTER XLVII.

Title: A CHAPTER ABOUT NOT LETTING THE MAN BE DEPRIVED OF HIS DWELLING IN THE NETHERWORLD.

Vignette: PYLON, ON THE LEFT AND RIGHT SIDE OF WHICH STAND A PHŒNIX AND A HAWK WITH A HUMAN HEAD.

1. The dwelling of Tmu, Lord of Heliopolis is my dwelling and residence. Come! for me, *(different reading)*: come! be it granted to me to go around, I am

2. your Lord, O gods! Come, be my servants. I am your master's son. You are mine by my father. See that I be one of the servants

3. of Hathor. May I be her priest and assistant, may I be one of Hathor's servants.

Chapters XLVIII. and XLIX. are identical with X. and XI. respectively.

CHAPTER L.

Title: A CHAPTER ABOUT NOT ENTERING THE PLACE OF EXECUTION.

Vignette: A MAN STANDING UP NEAR A BLOCK.

line 1. I fasten the joint (vertebræ) of the back of my head, by the gods. I fasten the joint of the back of my head for Heaven,
2. on earth, by Râ. I do that on this day of achieving the organization of the ones with failing legs, on this day of cutting off the heads. I fasten the joint of the back of my
3. head by Set, god in his strength of head. There are no more destructive elements. Rescue me from him that slaughtered my father. I take possession of the two worlds. I organize the organization by Nut
4. having seen his first time, having seen Truth, when there had not been any birth yet, when the gods were not in existence. I am this god born of them, the germ of the great gods.

CHAPTER LI.

Title: A CHAPTER ABOUT NOT GOING HEADLONG IN THE NETHERWORLD.

Vignette: A STANDING MAN.

1. The abomination, the abomination, I do not eat it. The abomination is the excrement; I do not eat it; I feed upon your food.
2. Do not throw me down in (the abomination). I do not stretch my arms to it, I do not tread upon it with my sandals.

CHAPTER LII.

Title: A CHAPTER ABOUT NOT EATING ANY EXCREMENT IN THE NETHERWORLD.

Vignette: A MAN SITTING DOWN NEAR AN ALTAR.

1. The abomination, the abomination, I do not eat it. The abomination is the excrement; I do not eat it, feeding upon your food which falls into my belly.
2. I do not stretch my arms to that, I do not tread upon it with my sandals. Thou who livest upon that, do not thrust me towards these things. O gods! Some one arrives with what is brought to you so that I may live upon food that is food for Horus and Thoth. Thou offerest to me all that thou eatest: *Invocation of the gods to the deceased.*
4. The Osiris N feeds upon what is produced by the sycamore of Hathor, the queen. I am given my turn. I am safe and sound in the fields of Tattu, prosperous
5. in On. I live upon loaves, white wheat, beer, red wheat. They deliver to me the murderers of my father and mother. I keep the canal-gates. I open the large room to myself. I make my way. I sit in every place that pleases me.

CHAPTER LIII.

Title: A CHAPTER ABOUT NOT EATING ANY EXCREMENT, ABOUT NOT DRINKING ANY FETID LIQUID IN THE NETHERWORLD.

Vignette: A MAN SITTING DOWN NEAR AN ALTAR AND HOLDING A CUP WITH HIS LEFT HAND.

line 1. I am the sharp-horned bull, I go across Heaven, the master of the risings in Heaven, the great Giver of Light that appears blazing, at the time of the birth of the lion. I make

2. the shades walk. What I hate is excrement; I do not drink anything fetid. I do not walk onward to the place of punishment. I am the master of the food in On. There is food in Heaven for Râ, there is food

3. on earth for Seb thanks to the bark Sechti. I am brought into the dwelling of the Great God in On, I find out all the ways about it, admitted as a companion in the bark. I sail towards the eastern part of heaven. I eat what they

4. eat there, I live upon what they live. I eat the loaves in the house of the Lord of offerings. What I hate is excrement; I do not eat it.

CHAPTER LIV.

Title: A CHAPTER ABOUT GIVING AIR TO THE MAN IN THE NETHERWORLD.

Vignette: A MAN STANDING UP AND HOLDING THE BREATH-HIEROGLYPH.

1. O Tmu! Grant me the agreeable breaths coming out of thy nostrils. I am this egg of the great Cackler.

2. Is preserved in me this great egg laid by Seb on earth. I thrive and he thrives; I live and he lives, mutually. Old man, I inhale the breaths. I am the rescued whose name

3. is pure, coming after this egg conceived at the time of the most mighty one, Sut. O inhabitants of the supply-region who are in the glory of Râ, make yourselves the guardians of him who is in his nest, of the child that will be born of.

CHAPTER LV.

Title: ANOTHER CHAPTER WHEREBY AIR IS GIVEN.

1. I am the jackal. I am Shu. I attract the breaths before the shades from the borders of Heaven to the borders of earth

2. to the borders of . . . I give the breaths to those who are in childhood. I open the mouth of Osiris and give back the sight to his eyes.

CHAPTER LVI.

Title: ANOTHER CHAPTER OF BREATHING.

1. O Tmu! grant me the agreeable breaths coming from thy nostrils. I am the heir in his time. Is preserved

2. in me this egg of the great Cackler. He thrives, I thrive, mutually. He lives, I live, mutually. He inhales the breaths, I inhale the breaths, mutually.

CHAPTER LVII.

Title: A CHAPTER ABOUT BREATHING AIR, ABOUT BEING IN POSSESSION OF THE WATER IN THE NETHERWORLD.

Vignette: A GODDESS HIDDEN IN A SYCAMORE IS POURING WATER ON THE HANDS OF THE DECEASED AND HANDING FOOD TO HIM.

line 1. O Large River in Heaven! in thy name of going across Heaven, grant that the Osiris N may be in possession of the water-like Sechet,
2. that the Osiris N may commit violence on this night of the great disaster. Let the Osiris N be led towards the Great One
3. who resides in the place of plenty of water as were led these gods who annihilated their personality. Let the Osiris N be led; he opens,
4. he is opened, in Tattu, *(different reading)*: The Osiris N's mouth and nostrils are opened in Tattu: he is resting in On that is his dwelling: Safekh
5. built it to him, Nu erected it on its foundation. If the sky appear to him on the side from which blows the North-wind, let him sit down on the South-side; if the sky appear to him on the side from which blows the South-wind, let him sit down on the North-side; if the sky appear to him on the side from which blows the West
6. -wind, let him sit down on the East-side; if the sky appear to him on the side from which blows the East-wind, let him sit down on the West-side. Lowering his eye-brow upon his nostril, the Osiris N enters every place that pleases him and resides there.

CHAPTER LVIII.

Title: A CHAPTER ABOUT BREATHING AIR AND ABOUT BEING IN POSSESSION OF THE WATER IN THE NETHERWORLD.

Vignette: A MAN HOLDING THE BREATH-HIEROGLYPH AND A VASE.

1. Open to me as well as to the goddess who is with me.—Who art thou? Where dost thou come from?—I am
2. one among you.—Who is with thee? It is the double viper-eye of the sun.—Part with her. (come) front to front to land in the place of regeneration.—She makes me sail towards the dwelling of the gods who cover their head.
3. Collector of Souls is the name of the bark, White Wheat is the name of the oars. . . . Balance-sustainer is the name of the rudder.
4. . . . Place me South of the sky appear to me on the side from which blows the North-wind *(different reading)*: I sail, I dispose myself in him who makes the over-flowing. Place me with vases of milk and wine, with cakes
5. and loaves and plenty of meat in the dwelling of Anubis. *Being known this chapter, one enters, after going out, of the Netherworld.*

CHAPTER LIX.

Title: A CHAPTER ABOUT DRINKING WATER IN THE NETHERWORLD.

Vignette: A GODDESS, HIDDEN IN A SYCAMORE, IS POURING WATER ON THE HANDS OF THE DECEASED SITTING DOWN.

line 1. O this Nut's sycamore, give me the water which is in thee. I watch over this residence in the middle of the hour. I reserve myself
2. for this egg of the great Cackler. I thrive and he thrives, mutually. I live and he lives, mutually. I inhale the breaths and he inhales the breaths.

CHAPTER LX.

Title: ANOTHER CHAPTER.

Vignette: A MAN STANDING UP AND HOLDING THE BREATH-HIEROGLYPH.

1. I open the Gates of Heaven. I go through the Gates of Earth. Libation was made by the god and the large river in Heaven at the time
2. of Râ. Grant to me to be in possession of the water as Set's foes are in possession of his violence, on this day of the disaster on earth. The gods make me pass
3. shoulders against shoulders, as they made pass this god, deceased, provided (according to the rites) and who annihilated his individuality. The chief of the shoulders made me pass.

CHAPTER LXI.

Title: ANOTHER CHAPTER.

Vignette: A MAN STANDING AND HOLDING THE BREATH-HIEROGLYPH.

1. It is I, I go out of the liquid, I was placed in the plenty of water.
2. I prevail by it in quality of Nile-god.

CHAPTER LXII.

Title: ANOTHER CHAPTER.

Vignette: A MAN STANDING UP AND HOLDING THE BREATH-HIEROGLYPH.

1. I open to the chief in On. I am Tmu. I go through the water shed by Thoth-Hapi, the Lord of the horizon, in this name of
2. divider of earth. Make me be in possession of the water like Set's limbs. I cross over Heaven, I am the two lions. I am Râ, I am Aam. I eat my hair,
3. I eat through the thigh. I circulate on the ground of the Aarru-field that is given to me the master of the endless eternity. I am a germ of eternity. I am Tmu to whom is granted eternity.

CHAPTER LXIII.

Title: A CHAPTER ABOUT DRINKING WATER, ABOUT NOT BEING DRIED UP BY FIRE.

Vignette: A MAN OFFERING A LIBATION BEFORE THE FIRE-HIEROGLYPH.

line 1. O West-bull! I am brought to thee. I am Râ's oar making his bark land.
2. Do not let me be burnt, surrounded with flame. I am Babai the first son of Osiris who striketh the eye of every god in On. I am the great first heir, making myself master of
3. the one with a motionless heart, the Vigor of Osiris is my name; I rescue him and thou livest by me. I am the oar of Râ's bark who is in her for carrying the gods, for the rising against the impurities
4. of Osiris. The bark sails. Be not any fire against me who am dead. Nu residing in Smakheshkhen shall not be my tormentor. I walk along the road through which I went out.

CHAPTER LXIV.

Title: A CHAPTER ABOUT GOING OUT BY DAY FROM THE NETHERWORLD.

Vignette: THE DECEASED IN THE PRESENCE OF THE SOLAR DISK WHICH RISES UP IN THE SKY.

1. I am yesterday and I know to-morrow. (I am) able of being born a second time, mystery of the soul
2. creating the gods and producing the food for those who land in the western part of Heaven, the East-rudder, the Lord of the faces which see by his beaming, the Lord of the resurrection going out of darkness. O the hawks on
3. their gables, that listen to the things. I imparted to myself (this knowledge that) there is a thigh upon the neck and a thigh on the head of the Amenti. The western people pass toward their secret places,
4. towing Râ who comes behind into the dwelling of the violence, above the god who is in his naos who standeth in the centre of the earth. He is I and reciprocally. I produced the brilliant substance which Ptah floateth over his firmament.
5. Ra's invocation: Thy face rejoices at thy good truth of to-day that is thy entering Heaven and thy going out on the Eastern side. Call of the heirs, the crying unto those
6. who are before the god: I made thy ways pleasant, I enlarged thy roads for the crossing over of the earth in the width of Heaven. Shine upon me unknown soul. I come near
7. the god whose words are heard by my ears in the Tuat. There is no more evil nor stain from my mother for you. I am rescued, protected against the one who closes the eye-lids at night; it is the restoration of the annihilating
8. of the night. I am the Overflowing. Great Hearer is thy name. I am the master of the soul which wraps me in its bosom. The fore-thigh is on the neck, the hind-thigh is on the head of the Amenti. Adoration of this chief who is in his basin:

line 9. Are delivered to me those who belong to the chief of the two Great. I do not find out that tears are flowing out of me. I am a witness of the sailings in the festival of the first and last quarter of the moon in Abydos. The bolts lay upon the two leaves.

10. Your pictures are provided with their arms. . . . . Thy face is like a hound's when he smells in the grave. I make my legs move like Anubis to start up before the going out of the smeller in Tattu

11. towards the two lions. I am safe. I go out and break up the gate *Illumination of the heart.* He who knows the depth of the water is my name. I act according to the faculties of the soul. Four hundred thousand and four millions of things are on his altar.

12. I am the protector of these things making hours run on the day of fitting the shoulders of the constellation Sahu : the twenty-four hours pass together coming one by one, as long as the sixth which arrives in the Tuat, the nightly

13. hour of the throwing down of the foes by the truth of word. Those who are crossing over the Tuat are like itself. Thou requirest that I shine as a Lord of Life, true and radiant, making the seventh hour when he goes out. Talismans

14. are for the protection of his favorites. The blood is flowing, the lately slaughtered fall down on the ground : the double-horned god gives me the charge of gathering them. I interdict the mysteries to myself : I was brought forth to repel those who who are upon

15. their belly. I go as a messenger of the Lord of the things, as an adviser of Osiris. Do not let the Eye suppress its tears. It is I the god of the dwelling . . . . arriving from Sechem towards On.

16. I make the Bennou acquainted with the things in the Tuat : O the one who establishes the mysteries that are in me, producing the transformations like Chepera, going out in the form of a disk to light. I was conceived on the Western Side of Heaven, giving light to the souls in their chest ;

17. beaming upon those who are lying, *(different reading)* : are kept in their cell. I go across Heaven, I pass through its iron-wall and make light in it. I fly away to illuminate the shades ; I become

18. like the sun of the intelligent moving for the products of earth. I moved to give motion to the shades. I prepare a good road towards the gates of the Tuat ; I do so because he who is

19. fainting is comforted by me, because he who is weeping is the one I rescue among the western men of whom I am one, in the character of the god Akerta in the Akerta region. I open and I close ; that is granted to me by the good lord

20. and I go across ! Who is then as a devourer in the Amenti ? It is I who am in Restau. I enter in his name, I go out among the favorites of the Lord of the millions of years of the earth, the author of his own name. I was conceived

21. by her who lays down her burden and turns herself immediately. Is thrown down the inclosing wall, the inclosure is thrown down. As an arrangement to this misfortune, the Bennou being thrown down upon its back by

22. the accomplices (of Set ?), Horus makes his eye light the earth ; my name is his name. There is no greatness above me, in my character of god-lion. The invocations to Shu are for me ; I complete him excellently. I see the burying of the One with a motionless heart and those who perform it

line 23. The Overflowing stops, then I go out. I am a Lord of Life, an adorer of Nu; I arrive on account of that. I go out of the Great House of Osiris. I am protected against those who make the evil successful.

24. I embrace the sycamore, I take shelter on the sycamore; I open the wall in the Tuat, I come, I embrace the Oudja—At what time art thou—At the neomenie-festival, silent body, I come

25. to see him who is in the coils of Mehen, face to face, eye to eye, checking the winds at his going out. Stretch your arms towards me divine offspring born of the mouth (at the word of the primordial god) who are the risings of

26. the eye of the Sun. I stand up, I make myself again, I fly up to Heaven, I rest on earth, every day, I embrace my Oudja during my moving, I am brought forth by Yesterday, I am master of transformation,

27. into the snake *aker* of the earth. I begin myself again at the time (appointed). The god who conceals his struggle is covered; his coverer moves behind me. My magic power imparts vigor to my flesh. I am protected

28. by the protection of my hands. At this time of stopping in order to talk, the company of the gods rise up at my words. O Lion of the Sun lifting up thy arm in Toser, thou art in me and I am in thee,

29. thy shape is my shape. I am the Inundation; *Rising from the Great Water* is my name. The transformations of Tmu, *(different reading)*: of Chepera, the terrestrial vegetation of Tmu is for me. I enter Sechem and go out as a pure spirit. I the Osiris N

30. I see the forms of the men eternally. *He who knows this chapter, by his word makes Truth on earth and in the Netherworld. He takes all the forms of the living, thanks to the protection of the Great God. This chapter was found out*

31. *in Hermopolis on a brick of burnt clay written in blue under the feet of the god (Thoth). The finding out at the time of King Menkara, whose word is Truth, was made by prince Har-titi-f in this place when he*

32. *was travelling to inspect the temples. It related in itself a hymn which transported him to ecstasy. He brought it into the King's chariots as soon as he saw what was drawn on this cube: a great mystery!*

33. *He was seeing no more, hearing no more, reciting this pure and holy chapter, having no more intercourse with women, eating no more meat nor fish. Now a scarabæus of hard stone, shaped, coated with gold, shall be placed in the breast of the man to whom shall have been performed*

34. *the ceremony of the opening of the mouth and who shall have been anointed with head-oil; it shall be said upon him as a magic formula: My heart from my mother! My heart from my mother! My heart necessary to my transformations! Do not rise against me, do not bear witness against me, do not oppose me among the circle of the gods and do not part*

35. *with me before the Keeper of the scales. Thou art my personality in my bosom, divine partner, protecting my flesh. If thou go out towards the good dwelling, carry us there . . . .*

36. *Do not let people rise against me in the good dwelling. Let shouts of joy be heard there when my words are weighed; do not let anything perfidious be said against me before the Great God, (on the contrary); may I be protected by every one who will be there.*

CHAPTER LXV.

Title : A CHAPTER ABOUT GOING OUT BY DAY AND OVERCOMING ONE'S FOES.

Vignette : A MAN STANDING UP WITH THE STAFF IN HIS HAND.

line 1. O shining in the moon, beaming in the moon, I go out of thy multitudes, circulating, rising, beginning myself again among the pure spirits. Let the Tuat open,
2. for I go out to-day as a pure spirit. The pure spirits make me live and bring to me my foes who were chained by the circle of the gods. Is united with me the individuality I received from my mother
3. by that. I rise on my feet. A golden staff is in my hand, I cut the flesh, I live. So this strengthens my legs and I grow young again when they close together.

CHAPTER LXVI.

Title : A CHAPTER ABOUT GOING OUT BY DAY.

Vignette : A MAN STANDING UP WITH THE STAFF IN HIS HAND.

1. I have the knowledge. I was conceived by Sechet, brought forth by Neith, I am Horus going out from the eye of Horus, I am Uat'it. I go out
2. like the hawk, flying away and resting on his way ; (I am) Râ on his way ; on the prow of his bark, in the heavenly abyss.

CHAPTER LXVII.

Title : A CHAPTER ABOUT DISCLOSING ONE'S SELF BEHIND, (DIFFERENT READING) : ABOUT APPEARING BEHIND (THE SUN).

Vignette : A STANDING MAN.

1. I open the retreat of those who are on the heavenly abyss, I get away from those who are among the shades ; I open Shu's retreat, I appear without, I go out of the residence,
2. *(different reading)* ; I go out and I arrive at the naos of the bark of the sun.

CHAPTER LXVIII.

Title : A CHAPTER ABOUT GOING OUT BY DAY.

Vignette : A MAN NEAR AN ALTAR IS ADORING A GODDESS WHOSE HEAD IS COVERED WITH THE DISK AND THE HORNS OF THE COW WHICH IS STANDING IN A TEMPLE.

1. The Osiris N opens the gates of Heaven, opens the gates of earth, he opens the bolts of Seb, he opens the first dwelling as soon

line 2. as he arrives. I am he who frees himself from the god with his arm tied who is in him and whose beaming is for the earth. The Osiris N

3. opens the entrance of Re-hunit,[1] goes through the entrance of Re-hunit; the Osiris N goes out towards every place that pleases his heart; he is in possesssion of his heart; he is in possession of all his limbs, he is in possession

4. of the funereal food, he is in possession of the overflowing water, he is in possession of the brooks, *he* is as a master of his own acts in the Netherworld, he is as a master whose orders are complied with on earth. The story is conformable with the words of the Osiris N.

5. He lives on the loaves of Seb; what is odious is not eaten by him. He lives upon a food of white wheat and red wheat and upon the water from the Nile in the holy places. The Osiris N resides above the Heliopolis people,

6. above the companions of the devourer of Hathor in his disk. He makes himself be expanded *(in his heart)* he makes himself safe for Heliopolis by the books of sacred words of Thoth. The Osiris N is in possession of his heart, he is in possession.

7. of his heart, he is in possession of his mouth, he is in possession of his limbs, he is in possession of his legs, he is in possession of the funereal food, he is in possession of the water, he is in possession of the inundation, he is in possession of the winds, he is in possession of the rivers,

8. he is in possession of the brooks, he is in possession of his acts in the Netherworld, he is in possession of his acts on earth. The Osiris N rises on the right and appears on the left, successively, sits down and stands up, he goes around the things. Osiris N's body is like a well provided passenger.

CHAPTER LXIX.

Title: ANOTHER CHAPTER.

1. Osiris-Uneferu is the Flaming One: the brother of the Flaming One is Osiris, the brother of Isis. The avenger is the son of Isis who is with his mother against her foes, the contrivers of all the evil

2. doings. He is Osiris, the oldest of the five gods, the heir to his father Seb. he is Osiris the lord of the living heads, strong before and behind, whose phallus extends as far as the limits of the human race. The Osiris N is the constellation Orion,

3. he goes over the two worlds in the travelling of his disk among the gods of Heaven, thanks to his mother Nut who conceived him as an Osiris a good being, her darling; any bringing forth is received from her; as for him, he is Anubis on the judgment-day,

4. he is the bull in its field, he is Osiris who locked up his father Seb with his mother Nut, on the day of inflicting the severe wound; his father is Seb; his mother is Nut The Osiris N is

5. Haroeris, like the rising sun, he is Anubis on the judgment-day; he is himself, Osiris. O entering chief, speak to the god of the inkstand and of the pallet and to the door-keeper of Osiris, for the Osiris N is judged, renewed

[1] A passage between the Netherworld and the earth.

line 6. and strong; he came, he did homage to his own body in the birth-place of Osiris, he cured his pain and suffering; the Osiris N is strong, he is renewed in the birth-place of Osiris!

7. he is brought forth with him and he grows young again when the servant of Osiris has seized the thigh with which he opens the mouth of the god, he sits down mouth to mouth *(opposite)* to Thoth, with an upright heart. There are *(for him)* thousands of loaves and drinks upon the table

8. of his father Osiris, as well as cattle and birds of different kinds consecrated to Horus, offered to Thoth, and fabrics (offered) to the Lord of Heaven.

CHAPTER LXX.

Title: ANOTHER CHAPTER.

1. The Osiris N not landing in the superior sky, his integrity of Osiris is registered, his quality of god with an upright Heart is registered, then he is united with Osiris Uneferu, the governor of Tattu, he is on his ground, he inhales the East-

2. wind *(which blows)* upon his head, he is in possession of the North-wind *(which blows)* upon his hair, he is in possession of the West-wind *(which blows)* upon his skin, when he goes over Heaven on the southern side to see whether are granted

3. to him the Osiris N, the breaths of the devotees among the consumers of loaves and drinks who are in the retinue of Ra. *Being known this book, one goes out by day, one walks upon earth among the living, one has an imperishable name.*

CHAPTER LXXI.

Title: A CHAPTER ABOUT GOING OUT BY DAY, ABOUT PREVENTING THE CORRUPTION (OF THE BODY) ABOUT NOT LETTING THE MAN BE TAKEN AWAY IN THE NETHERWORLD, ABOUT SAVING HIS SOUL IN THE HOLY LAND.

Vignette: A COW WITH PLUMES AND HAWK.

1. O hawk gone out of the Nu, Lord of the cow Mehurit! May I be safe as thou art safe thyself, who revealest thyself;

2. may I free myself, may I be placed on earth, may I be loved by my lord, the only face to me. I am a hawk in its small bands, I shall cross over earth

3. through the wall of Horus, the sun of Isis. May I be safe as thou art safe thyself, who revealest thyself, may I free myself, may I be placed on earth, may I be loved by my

4. lord, the only face to me. I am the Hawk in the South-sky, and Thoth in the North-sky, making the flame touch the rebels and making Truth go up to the Master of Truth. Invocation of

5. Thoth: May I be safe as thou art safe thyself, who revealest thyself again, may I free myself, may I place myself on earth, may I be loved by my lord, the only face

6. to me. I am the plant in En-arer-ef, the flower in the hidden dwelling. Osiris' invocation: May I be safe as thou art safe thyself, who revealest thyself,

line 7. may I free myself, may I place myself on earth, may I be loved by my lord, the only face to me. Invocation of the god O thou who art terrible on thy legs, whose moment is determined by the viper Mehurit

8. the master of the soul in two twins: May I be safe as thou art safe thyself, who revealest thyself, may I free myself, may I place myself on earth, may I be loved by my lord,

9. the only face to me. Rā's invocation: May I be safe as thou art safe thyself, who revealest thyself, may I free myself, may I place myself on earth, may I be loved by my lord,

10. the only face to me. Sebak is on his stairs, Neith is on her stream, *(their invocation is)*: May I be safe as thou art safe, who revealest thyself, may I free myself, may I place myself

11. on earth, may I be beloved by my lord, the only face to me. O you the seven genii who are the arms of the balance, on the judgment-day of Uat'it, who cut off the heads, cut

12. the necks, take out the hearts, tear out the bowels and inflict the wounds in the Tank of Flame, I know you, I know your names, as I know all of you; I come to you, you come to

13. me, I live by you, you live by me. Transmit to me the Symbol of Life that is in your hand and the sceptre you are holding, transfer life to me by your words, grant to me numerous years besides my years of life;

14. grant to me plenty of time besides my days of life, plenty of nights besides my nights of life that I may be safe and beam on my images; may the breaths be at my nostril, may my eyes see like the inhabitants of the horizon on this day of the mummification *(of the body which)* is corrupting.

CHAPTER LXXII.

Title: A CHAPTER ABOUT GOING OUT BY DAY AND CROSSING OVER THE PLACE AMMEHIT. *(Netherworld.)*

Vignette: A MAN STANDING UP NEAR AN ALTAR IS ADORING TWO GODS SITTING DOWN, THE FIRST OF WHOM HAS THE DIADEM *Atef* ON HIS HEAD.

1. Hail you, Masters of Truth, free from evil, who are living for ever and for the world without end, make me enter

2. this country, grant me the favor of your shape, give me possession of your magic charms; may I be judged by your judgment, rescue me from the crocodile of this earth

3. of Truth; give me my mouth to speak, give me the plenty in your presence, for I know your names, I know the name of the god,

4. give food to my nostril. The god named Tekmu appears at the eastern horizon in Heaven, he appears at the western horizon in Heaven, I

5. turn aside and he turns aside, by turns, I am safe and he is safe, mutually. If you repel me from the place of regeneration, do not let the evil principles take hold of me, do not let me be repelled

line 6. from your gates, be not your gates closed to me. May I have loaves in Pu, drinks in Tepu. If my arms be tied in the sacred house let my father Tmu give me the settling

7. of my abode above the ground where there is wheat of the two kinds, in untold quantity. I shall solemnize there the festival of the passage of my soul into my body, I shall solemnize there the festival given to Tmu

8. by my soul and body. Grant to me the funereal food, the drinks, the oxen, the geese, the fabrics, the incense, the oil, and all the good and pure things upon which the gods live. May I be eternally settled in all the transformations that will please me. May I go down

9. and up the current in the fields of Aarru, may I sail in the field Hotep, may I be united with the gods of Truth. I am the double lion. *He who knows this chapter on earth and has it written on his sarcophagus*

10. *goes out by day in every shape that pleases him and enters his dwelling, He is not repelled, he is given bread, beer, plenty of meat on the altar of Osiris, he goes to the field Aarru*

11. *where he is given wheat of the two kinds; he is thriving there as he was on earth and does all that pleases him, as these gods who are there, indeed.*

Chapter LXXIII. IS IDENTICAL WITH CHAPTER IX.

CHAPTER LXXIV.

Title: A CHAPTER WHEREBY THE LEGS ARE SET IN MOTION UPON EARTH.

Vignette: A MAN STANDING UP BEHIND A MAN-LEGGED SNAKE.

1. Thou didst the prescribed things for Sekaru in his retreat that is between the legs *(of Nut)* in the Netherworld. The Osiris N is beaming at the top of this heavenly leg.[1]
2. I go out towards Heaven, I sit down as a Glorious One. Oh! I am motionless, I am motionless, but I shall move, I, the Osiris N, I am motionless in the
3. Netherworld, in the fields of those from whom is taken away their mouth in the Netherworld but my soul will speak in the dwelling of Tmu the Lord of Heliopolis.

CHAPTER LXXV.

Title: A CHAPTER ABOUT MOVING TOWARDS ON AND RECEIVING SHELTER THERE.

Vignette: A MAN STANDING UP BEFORE THE HIEROGLYPH *An*.

1. I appear at the gate, I arrive at the ends of the earth, I receive there formulas for the bowels
2. of the cynocephalus. I take my way towards the sacred gates. I go through the pure dwellings of those who are rewarded; I tread in the god house of Remsen, come
3. at the god house of the god Achsesef, I go through the ramparts, windings and lobbies of the dwelling *ma* through which went Thoth to appease my opponent, to move towards Pu, to go to Tepu.

[1] By the leg, a constellation in the northern sky is meant.

CHAPTER LXXVI.

Title: A CHAPTER ABOUT PERFORMING ALL THE DESIRABLE TRANSFORMATIONS.

Vignette: A MAN STANDING UP WITH THE STAFF IN HIS HAND.

line 1. I passed through the kingly house thanks to the bird-catcher who brought me in. Hail thou who fliest up to Heaven, Illuminating Star,
2. thy son is Horus; the white crown is a guardian that is in thee; the Great God is united with thee. I made my way, I went through.

CHAPTER LXXVII.

Title: A CHAPTER ABOUT TRANSFORMING INTO A GOLDEN HAWK.

Vignette: HAWK OF HORUS.

1. I rise up as a great hawk going out of its egg; I fly away as a hawk the back of which is four cubits long
2. the wings of which are of Southfeld-spar. I go out of the cabin of the bark Sechti. I bring up my heart in the East-mountain, I rest in the bark Maāt, I arrive, I am led among those of divine essence
3. who bow down and smell the ground before me. Adore me; I rise up, I gather myself together as a beautiful golden hawk with the head of Bennou the words of which Râ comes to listen to.
4. I sit down among the very great gods of Nut. A field extends for me, the products of the ground are for me, I eat them, I am favored with them, I live in plenty by them. I am in possession
5. of my heart. I am given corn and wheat for my mouth. I prevail as a man who keeps his head.

CHAPTER LXXVIII.

Title: A CHAPTER ABOUT TRANSFORMING INTO A SACRED HAWK.

Vignette: A HAWK.

1. O Horus! Come thou to Tattu, go towards the roads on which I move to go to my house, renew it
2. enlarge it. What hast thou done with my fear and veneration? My fear is for the gods in the Tuat the gates of which fight against me *(different reading)*: act like them against me.
3. Do not come and wound him who is venerated in the house of darkness which holds the dead who hideth his name, that the same things may be done by them. The gods
4. listen to the words I say to the followers of Osiris. Proclaim, O gods! the talking of the god with the god listening to the Truth
5. he says to me. The Osiris N says: His words to me are those of Osiris who speaks to me through his mouth. O thou who contemplatest thy own shape, who makest thy soul travel, make me appear, be master

line 6. of my legs, make me, the Osiris N, be as the Lord above every thing, the one on high, the terror of whom is among those in the Tuat, the gates of which fight against him. Make the Osiris N move

7. by him, make him live with these gods who move *(different reading)*: with thee. Let these gods set the Osiris N on his shield as a master of the Heavenly life, united with Isis, the divine.

8. Their mouths refrained from hurting. Do not let him come and see the fallen one, let him walk, the Osiris N, let him speak, let him come forever to Heaven

9. to avenge Osiris on Seb, let him beseech for food the Lord above everything, that the fear of him may be among the gods in the Tuat the gates of which struggle against him; they see that again thou hast

10. rescued him. I am one of the shades and pure spirits; I made my shape with his shape. Thou saidst my things; what hast thou done with the terror of the Osiris N? Thou hast

11. excited his veneration and terror among the gods in the Tuat the gates of which struggle against him. He is the one who is among the shades and pure spirits and whose shape is made of the flesh of God. He is one of these

12. shades and pure spirits that Tmu creates himself, from the apple of his eye, his eye makes them be, favors them, determines their aspect that they may be with him. He is the

13. Only One whom they venerate at his going out of the horizon with them; they impart his veneration to the gods and shades who accompany him. Only among hundreds of thousands, he is the author and creator the only Lord. The getting of Osiris is the bringing forth of Horus;

14. Osiris blossoms again in him, his old age is lengthened for those who are among the shades who accompany him. Osiris rises as a divine hawk that Horus mummified

15. with his soul to take hold of his appanage of Osiris in the Tuat. The two lions say to Osiris in his house, with the hood in his retreat: go back, there are no limits in Heaven, so, being mummified

16. in the form of the sacred hawk, there are no limits for thee. If thou speak by thyself, thou givest to Heaven limits that are the guardians of Osiris; Horus takes hold of the appanage of the Osiris in the Tuat

17. whose beginning anew is Horus. His father Osiris says to him at the times *(appointed)*: To thee is given the hood, thou treadest on the surface of the heavenly roads, thou art seen at the ends of the horizon

18. and feared by the gods in the Tuat the gates of which were struggling against him who parted with thee. At my word, all the gods opened *(the space)* as far as the remotest limits. The guardian of the naos of the only Lord is lifted up on

19. the pedestal he cut for himself there; the green head-dress of the two lions is his head-dress. He removes from me the two lions. . . . I made my way, I have knowledge,

20. I am lifted up on the pedestal I cut for myself, the two lions are in my head-dress, I am given their hair, they strengthen me by it, by their back, by their neck

21. by their strength as gods. The sky will not fall, it is fastened by the passage of the radiant, the Lord of the uræus whom I beseech and who is myself; I know the roads in the Nu, the breaths are in my breast; I am not repelled by

line 22. the bulls and rebels; my moving is theirs, I lay myself down and travel in their fields; I go through darkness, sorrow of people on the western side of Osiris; I arrive every day at the dwelling of the two lions

23. and I go out of it to go to the dwelling of Isis, the divine. I see the sacred mysteries, I go through the sacred mysteries, as it is granted to the children of the very Great God. I am mummified in Horus with

24. his soul, seeing what is in him. When I speak, I complete the greatness of Shu; they delay the moment of keeping me. Horus seizes upon the appanage of the Osiris in the Tuat, he is me, I am the Horus of the shades

25. whose head-dress and light I possess. I move, I come for the eternity of Heaven. Horus is in his father's house, Horus is on his seat. I have the face of the sacred hawk,

26. I come as a hawk, I am one provided with his Lord, I appear at the gate which leads to Tattu, I see Osiris, he embraces me with his arms, Nut embraces me; they look at me,

27. the gods and Horus look at me forever. To say that in Sechem that the arms may be stretched out towards me. I stand up, I repel misfortune, the sacred roads are opened to me, my shape is seen,

28. I am listened to when I speak to you face to face, O gods in the Tuat who oppose the approaching of my power, the passing of the unresting stars. I made the sacred roads, I see Râ's face the great soul

29. dreaded. Lift up your faces, I see you, I rise as a sacred hawk, I am mummified in Horus by his soul to seize upon the appanage of the Osiris

30. in the Tuat: I govern the gods Sechem, I review the keepers of the places of torment whose head is within the reach of my hands; I went along the way, I move, I reach their retreats.

31. To the keepers of the dwelling of Osiris. I say my power; they acknowledge me as the chief who repelled the onset of Horus against Set. I make them aware that he had taken away the food

32. which an officer had prepared for Tmu, who came near the gods of the Tuat for me. They multiply in their retreats. Keepers of the dwelling of Osiris, come to me, I come to you, I act, I gather

33. the watching genii, I appease the gods and rulers; I prepare the overseers of the ways and the keepers of the roads of the horizon who contemplate the sky and strengthen the gates of Osiris. I prepare the ways for men. I have

34. performed what I was bidden with my two hands, I move towards Tattu. I see Osiris, I say to him the things of his soul, the beloved chief who transfixed Set's heart. I see the Lord

35. . . . . They know the devices of the gods executed by Horus, unknown to his father Osiris. O Râ! great dreaded soul, I appear, I arrive, I see,

36. I ascend, I pass over the Tuat; I open the ways in Heaven and on earth. No obstacle against me. I ascend to thy dwelling, Osiris. Thou listenest kindly to me, Osiris; thou favorest me, thou makest me arrive, Osiris, for I made up

37. thy head, I fastened thy neck and the place agreeable to thy heart. I beseech thee, strengthen the benevolence of those who surround and serve thee. Thou art confirmed as the West Bull.

line 38. thy son Horus arises upon thy throne, thou livest by him. He disposes of millions of years, his fear is among the gods. Speech of Tmu, the only overseer of the gods, whose words there is no barrier against. Food and offerings are before Horus.

39. I pass in order to join myself with his father. The raising of Horus to his father, the rising of Horus to his mother is Horus, the brother of Horus is the heir to Horus ; Horus moves in his father's waters.

40. *his flesh getting corrupted* he has the command of time, disposes of the gods, and organizes years by his Eye, the only one for his Lord, the master above all.

CHAPTER LXXIX.

Title : A CHAPTER ABOUT TRANSFORMING INTO CHIEF OF THE ROYAL CIRCLE OF GODS.

Vignette : A MAN STANDING UP BEFORE THREE GODS.

1. I am Tmu, the maker of Heaven, the Creator of the beings, issuing from earth, causing the fecundation, the Masters of things who brings forth the gods and gives shape to himself, the Master of Life
2. giving vigor to the gods. Hail you the masters of things, the pure beings who conceal your abodes ; hail you, masters of eternity, who hide your shape and the mysteries of your Sanctuaries in which no one
3. knows how you are. Hail you the masters of the domain of the gods, who make run the dampness of the inundation, inhabitants of the Amenti, gods from the womb of Nut, let me come
4. to you. I am pure, renewed, favored, strong in the possession of a soul and the master, I bring to you incense and doses of natron. I put away
5. the venom from your mouths, I arrive, I put away from me the evil that is in your hearts, I separate the sins which you keep ; I bring you the Good, I send up towards you the True, I
6. know you, I know your names, I know your shape which nobody knows. I become in you, I rise as a god among the living men, visible to the gods
7. I am powerful near you as a god raised up on the shield. At my arrival the gods rejoice ; the goddesses and women acclaim me when they see me. I come near you, I rise up in your dwellings.
8. I sit down in my horizon-dwelling. I receive food on the altar, I drink consecrated wine at evening-time. When I arrive the inhabitants in the horizon are rejoicing,
9. the inhabitants of the Tuat adore me in this human mummy. I rise up as a venerable god, the master of the Great House. The gods rejoice at my sight, at my going out of the womb, sacred when I am brought forth by my mother Nut.

CHAPTER LXXX.

Title : A CHAPTER ABOUT MAKING THE TRANSFORMATION INTO A GOD GIVING LIGHT ON THE PATHS OF DARKNESS.

Vignette : THE RISING SUN BEFORE A MUMMIFORM GOD WITH THE WHITE CROWN ON HIS HEAD AND A MAN STANDING UP WITH THE STAFF IN HIS HAND.

1. I am the end of the enveloping of the firmament. I make beam the light of the beginning, the light on the road of total darkness

line 2. through the two Rehous who are in my bosom, with the help of the great magic power of my word ; I rise by it, I come by it, I throw down with it in the valley
3. of Abydos where I rest. I remember I carried away the god of the sensations in the place where I found him ; I bring back darkness by his strength. I am
4. the woman, the light in darkness. I light darkness that becomes an illumination. I tear off the eye of Horus when is suppressed his coming at the festival of the fifteenth. I am the woman, the light in darkness.
5. I come, I light darkness that becomes an illumination. I join with Set in the superior dwellings by the Great One who is with him. I am the woman, the light in darkness, I come, I light darkness that becomes an illumination. I provide
6. for Thoth in the retreat of the Moon. I take hold of the sacred crown. I am the woman, the light in darkness, I come, I light darkness that becomes an illumination ; *her* field is of blue at her festival. I am the woman, the light
7. in darkness, I come, I light darkness that becomes an illumination ; its double feather is in my bosom ; *Mafek* and *Tahen* for its three months. I am the woman, the light in darkness, I arrive, I light darkness
8. that becomes an illumination. I throw down the destroyers. I adore those who are in the night. I stand up. Veiled gods of the flight, hiding their face, look at me. . . . . Do I not make you hear what there is there?

CHAPTER LXXXI.

Title : A CHAPTER ABOUT PERFORMING THE TRANSFORMATION INTO A LOTUS.

Vignette : A HEAD PEEPING OUT OF A LOTUS-FLOWER.

1. I am a pure lotus, going forth from the Luminous Ones. I keep the nostril of Râ who keeps the nostril of Hathor. I make the messages. I am a pure lotus sprung out of the Field of the Sun.

CHAPTER LXXXII.

Title : A CHAPTER ABOUT PERFORMING THE TRANSMIGRATION INTO PTAH, ABOUT EATING THE LOAVES, DRINKING THE DRINKS, CLEARING ONE'S SELF THROUGH ONE'S POSTERIOR PART, ABOUT LIVING IN ON.

Vignette : THE GOD PTAH.

1. I fly away as a hawk, *(different reading)* : as Horus, I cluck as a goose Smen, I have alighted on the road in the Amenti
2. at the festival of the Great Ones. What is odious I do not eat, my person dreads it, that does not enter my belly, I live according to the plans of the gods
3. and of the luminous ones, I live, I prevail by the loaves . . . . that I eat under the foliage of the tree of Hathor, my regent. Out of that I make
4. my offerings, my bread and drink in Tattu : these are the drinks set for me in On. I lay aside my wrapping by the fact of Taï who is above me. I reside in every place that pleases me. I have my head in Râ, I am wholly in Tmu. Four

line 5. arms of Râ, breadth of the earth four times. I appear, my body is in Ptah, my throat in Hathor. Are uttered the words of my father Tmu through my mouth, the one who makes bow down the slave, Seb's wife; the heads bow before him, the awe is before him. He repeats that

6. and invocations follow. All the generations on earth are judged. Seb grants to me his risings. The inhabitants in On bend their head before me. I am their Lord. I am their Bull. I am strong forever, I have the force of fecundation, I prevail for millions of years.

CHAPTER LXXXIII.

Title: A CHAPTER ABOUT PERFORMING THE TRANSFORMATION INTO A PHŒNIX.

Vignette: THE IMAGE OF THE BENNOU OR PHŒNIX.

1. I fly away among those of divine essence, I become as Chepera. I spring up as a plant; I am mysterious by the mystery
2. of the tortoise, I am the seed of every god, I know what is in the bosom of the gods. I am yesterday four times, uræus seven times in my transformations in the Amenti, the Great One of the illumination by his body
3. as a god who is at the same time Set, by the distinguishing that Thoth makes between them. The god who is in Sechem and the spirits in On who are with him, I sail among them. I come to-day,
4. I rise, I begin myself again among the gods, I am Khons whose ardor conquers everything.

CHAPTER LXXXIV.

Title: A CHAPTER ABOUT PERFORMING THE TRANSFORMATION INTO A BIRD SHENTI.

Vignette: A PICTURE OF A HERON.

1. I command those in the place of torment who have their head and their hair, the great and the luminous ones
2. who prepare the moment. I am in Heaven, I strike on earth and mutually. By my power I perform the acts of strength, I place up the sky. Being purified, I enlarge the earth
3. for my circulating through the cities, for preparing my moving. I kill those who belong to the revolt. I place the gods in their dwellings, I embrace those in the land of the
4. Sycamores, those who are in their temples. The god Nu does not know me, the god Tatunen does not know me. The red sands do not know me when I go through the opposition
5. they make to me. He who hears these words does not know my magic power. I am the calf painted red in the books. Say the gods who conceived yesterday for me; he comes

line 6. in me; light exists, unknown to you. The epochs are in my bosom. I do not say anything evil in the abode of Truth; every day, I move through the Truth.

7. Life is the enveloping of the evening. I sail to celebrate a festival. I lay myself down, embracing the old man who keeps the light of the earth. *Being known this chapter, one is in the state of learned shade in the Netherworld;*

8. *no evil thing can destroy you.*

CHAPTER LXXXV.

Title: A CHAPTER ABOUT PERFORMING THE TRANSFORMATION INTO A SOUL, ABOUT NOT ENTERING THE PLACE OF TORMENT. HE WHO KNOWS IT IS NOT INJURED AT ALL.

Vignette: THE MAN-HEADED HAWK WHICH IMPERSONATES THE SOUL.

1. I am Râ going out of the heavenly abyss, that is to say, the divine soul. I am a producer of food to whom evil is odious; I do not look
2. at it. I am the master of Truth, I live upon it. I am the god of the food whom nothing injures, in my name of soul. I give shape to myself with the Nu, chief of the gates in
3. my name of transformations through which I become every day. I am light; what I hate is the burying. I do not enter the place of torment; they do not do to me the things
4. they do to those hated by the gods, for I did the things favorable to Osiris, I gained to me the hearts of the masters of the things who love me and spread my fear, produce my veneration among
5. those of divine essence. I arise upon my shield in this house. I am the god Nu; the authors of the evil do not throw me down. I am
6. the heir to the sacred gods. The souls of the gods are souls of eternity. I am the author of darkness on the day of making my place at the ends of Heaven. I arrive, great soul, at the way of the old man, I make darkness at the ends
7. of Heaven. I am loved, I arrive at the remotest limits. I walk upon my legs, I take possession of my shield, I go through the iron-enclosure which was made on the northern side; I expel darkness; the reptile
8. with a concealed name, I put about his motion from the Lord of Joy; my body and soul are uræus; my *becoming* is eternity, is the state of master of the years of chief of eternity. I rise as the master of the earth, going along my way, a young man
9. in my place, a child in my field. My name is He who is not injured. I am the creating soul of the heavenly abyss; the maker of its dwelling in the Netherworld. My nest is not seen, my egg is not pierced. I am the Lord
10. of the Stairs, the maker of my nest at the ends of Heaven. I go toward Seb's land; I expel the evil that is in me, *(different reading)*: Lord of the Evening, the Osiris N breathes, his body is in On, I move
11. among the Glorious Ones at the western horizon of the Ibis.

CHAPTER LXXXVI.

Title: A CHAPTER ABOUT PERFORMING THE TRANSMIGRATION INTO A SWALLOW.

Vignette: A SWALLOW.

line 1. I am the swallow, I am the swallow, I am the scorpion, the daughter of the sun. O sweet-smelling gods! The flame bursts out of the horizon. O the one who is in the region!

2. May I be led by the guardian of the circuit. Stretch out thy hand to me, overseer of the Tank of Flame, I walk as a messenger, I arrive carrying the order

3. of opening to me. What shall I say of what I saw? Horus is in command of the bark: they confided to him his father's seat; Set, the son of Nu undoes what he did. I examine

4. him who is in Sechem. I stretch out my arms to Osiris. I walk as a messenger, I come to say: let me pass; I have an order. I enter, I examine

5. any one who goes out through the gate of the Lord above every thing. O pure at the top of the thigh, O great One! I repelled the evil, I destroyed the faults, I annihilated

6. the impurities I was keeping on earth. Keepers of the gates, I went my way, I am similar to you. I go out in day-time, I come, I walk on my legs, I am in possession of the motion of the Glorious Ones. I know

7. the mysterious ways leading to the gates of the field Aarru. I am there, I place myself there, I throw down my foes upon the ground. My corpse is buried.

8. *Being known this chapter, one goes out by day from the Netherworld,—one enters after going out. He who is ignorant of this chapter does not enter after going out; he cannot go out by day.*

CHAPTER LXXXVII.

Title: A CHAPTER ABOUT PERFORMING THE TRANSFORMATION INTO A SNAKE, THE SON OF THE EARTH.

Vignette: A MAN-HEADED URÆUS.

1. I am the snake, the son of the earth, multiplying the years I lay myself down and am brought forth every day. I am the snake, the son of the earth, at the ends

2. of the earth. I lay myself down and am brought forth, renewed, grown young again every day.

CHAPTER LXXXVIII.

Title: A CHAPTER ABOUT PERFORMING THE TRANSMIGRATION INTO A CROCODILE.

Vignette: A MUMMIFORM CROCODILE-HEADED MAN.

1. I am the crocodile presiding over fear. I am the god-crocodile at the arriving of his soul among the shades. I am the god-crocodile brought in for destroying.

2. I am the fish of the great Horus in Kem-ur. I am enveloped in Sechem.

CHAPTER LXXXIX.

Title : A CHAPTER ABOUT UNITING ONE'S SOUL TO ONE'S BODY IN THE NETHERWORLD.

Vignette : THE SOUL, UNDER THE SHAPE OF A MAN-HEADED HAWK, HOVERS ABOVE THE MUMMY LAID OUT ON THE FUNERAL BED.

line 1. O god of Heliopolis! O Runner in his Temple! Great God, grant to me that my soul come to me from every place where it is. If it delay

2. bring me my soul in whatever place it may be. If thou find it, Horus' Eye, stop like these watchful gods who do not rest in Heliopolis, the land where thousands

3. gather. My soul and my mind were taken away from me in every place where I have been by thy confederates: let them keep Heaven for my soul. If it delay,

4. make my soul see my body; if thou find it, Horus Eye, stop like those who tow the bark of the Lord of the Years, lead it above the Tuat, and make it go up on

5. Nut's way. You who make come near the souls of the mummies, whose hands are full of equity, who take hold of your sceptres, you repel the foes, the bark is joyful, the Great God is safe

6. and at peace. Then grant that my soul be behind you at the eastern horizon in Heaven that it be the servant of Yesterday, in peace, in peace in the Amenti. Let it see its body, let it be united

7. with its mummy, be its body neither injured nor destroyed forever. *Being known this chapter, the body is not injured, the soul does not part with its body, indeed.*

CHAPTER XC.

Title : A CHAPTER ABOUT GIVING BACK THE MEMORY TO THE MAN.

Vignette : A MAN STANDING UP AND SPEAKING TO THE GOD THOTH.

1. O you who cut off the heads, who cut the necks, who give back the memory to the shades by the magic power that is in their bosom! Thou dost not see, Osiris N,

2. with thy eyes; thou dost not see the motion of thy legs, for thy head is turned back; thou dost not see the executioners of Shu who come behind thee

3. to cut off thy head, to cut thy neck by order of the destroyer of his lord. On account of what I say, make the memory be given back to my mouth, by the magic force of my mouth,

4. by my bosom, as thou dost to the shades by the magic force that is in their bosom. Go back the five genii at the word of Isis when thou comest to give back the memory to Osiris' mouth, thy heart is Set; his foes say: To thee, thy genitals.

5. Is invisible the aspect of the bursting out of the flame of the eye of Horus against thee, in the middle of Tmu's Eye, scourge of this night of the devoured. Go back, Osiris! what thou hatest is in him, mutually. Go back before me,

6. what thou hatest is in me, mutually. Whether thou come to me or thou do not come to me, I performed what thou saidst. Go back, you who invoke Shu!

CHAPTER XCI.

Title : A CHAPTER ABOUT NOT LETTING IMPRISON THE SOUL OF THE MAN IN THE NETHERWORLD.

Vignette : THE SOUL HOVERS BEFORE THE DECEASED.

line 1. O Exalted and Adored Being, Chief of the Souls, Soul Mastering Terror, transmitting its veneration to the gods, arising on its great seat!

2. Indeed, is made the way for the soul and shade which is in me. I am provided, I am a prepared spirit. I made my way towards the place where are Râ, Tmu, Chepera, Hathor.

3. *Being known this chapter, one passes into the state of a prepared spirit in the Netherworld.*

CHAPTER XCII.

Title : A CHAPTER ABOUT OPENING THE GRAVE TO THE SOUL AND OF THE SHADOW, ABOUT GOING OUT BY DAY, ABOUT BEING IN POSSESSION OF ONE'S LEGS.

Vignette : THE DECEASED OPENS A DOOR IN WHICH THE SOUL IS LOCKED UP.

1. I open because they opened to me; I locked up because they locked me up, laid down. I open (because they opened to me) to my soul that comes from me. The Eye of Horus is

2. set free. Osiris Uneferu establishes his splendor on the forehead of Râ. The legs are stretched out, the thighs are raised; I go along the long way, my flesh has strength. I am Horus the avenger of his father to whom is brought

3. the sacred crown, at his command, for his head. I open the way to my soul, I am in possession of my legs. I see the great god in the bark of the sun on the day of judging the souls; my soul

4. is there in the fore-part, among those who make the reckoning of the years. Come! I set free my soul. Râ's Eye strengthens its shining while darkness is on the faces of those who are in the hands of Osiris! Do not imprison

5. my soul, do not keep my spirit that I may open the way to my soul, to my spirit and mind, that I may see the Great God in his naos on the day of judging the souls and that I may repeat the words of Osiris, mysterious by his dwelling. You who keep

6. with your hands, keep the souls of the shades, lock them up far from the dead, far from those who would hurt me; do not let them hurt me, be turned aside their motion towards my person, my soul and my mind

7. protected against their passage. May I sit down among the principal gods in their dwellings; may I be not locked up by the keepers of Osiris, the keepers of the souls, the gaolers of the spirits and of the dead. Is not my inclosure

8. in Heaven? *Being known this chapter one goes out by day; the soul is not imprisoned in the Netherworld.*

CHAPTER XCIII.

Title: A CHAPTER ABOUT NOT LETTING THE MAN GO EAST IN THE NETHERWORLD.

Vignette: THE DECEASED IS INVOKING A GOD SITTING DOWN IN A BARK SAILING EAST.

line 1. O phallus of Osiris stirring for the destroying of the rebels and making useless, during thousands of years, the exertions
2. of Baba. I am strong by it (this phallus) more than the strong. I am powerful by it more than the powerful. If I pass, if I am taken away towards East, they will know the bad things done
3. at the festival of the foes against me by the chaining of the horns of Chepera, and the phallus of Râ will devour me. Osiris' head it is I.
4. I come, I go towards the fields. Five answer me. I invoke, indeed Chepera; a circle appears around the eye of Tmu.
5. Annihilation, when they open to me, when I go towards East, where is celebrated the festival of the foes in me, when is inflicted the wound in me,
6. the evil, *(different reading)*: if are done all the evil things against me at the festival of the foes, being chained the horns of Chepera, the phallus of Râ does not devour me, the head
7. of Osiris is I. I arrive at my field, the gods do not cut short my answers, there are no more horns nor opposition of Chepera; indeed, there is no more circle around the eye of Tmu, no more
8. annihilation nor destroying of me. I do not sail East to celebrate the festival of the foes in me, the evil, no more wound from the evil in me; I do not sail East.

CHAPTER XCIV.

Title: A CHAPTER ABOUT INVOKING THOTH, WITH A PALETTE AND AN INKSTAND.

Vignette: THE DECEASED IS HOLDING OUT TO THOTH A PALETTE AND AN INKSTAND.

1. O great seer who sees his father! O keepers of Thoth's books! I appear, I come, I have my mind, I have my soul.
2. I prevail, I am provided with Thoth's writings. The snake Aker of Set goes back. I bring the palette, I bring the inkstand, my hands hold Thoth's books, the
3. mysterious archives of the gods. Here I am. I am a scribe in virtue of what I wrote. I bring in the impurities of Osiris. The books I wrote, Thoth says they are
4. good books, every day. I am good by my goodness. Harphre of the two worlds bids me make the truth (that is) the daily motion of the sun.

CHAPTER XCV.

Title: A CHAPTER ABOUT OPENING THE PLACE WHERE THOTH IS.

Vignette: THE DECEASED, STANDING UP NEAR AN ALTAR, IS INVOKING THE GOD THOTH.

1. I am the one feared among the rebels. I am protected by the sacred crown against the foes. I strike
2. with the sword of Aash; I offer libation to Aash. Isis creates, forms the great viper against my foes. I impart vigor to the murdering sword
3. which is in Chepera's hand against the rebels.

CHAPTER XCVI.

Title: A CHAPTER ABOUT OPENING THE PLACE WHERE THOTH IS AND ABOUT GIVING THE STATE THE GLORIOUS ONES IN THE NETHERWORLD.

line 1. I am the one who resides in his Eye. I come, I give the Truth to Râ. I gain Thoth.
2. I am called the Red by the devotees of Seb.

CHAPTER XCVII.

1. *To be said on the back of Anubis.* I win to my side the glorious spirits who are in the service of the master of the things. I am the field. I am the father of the Inundation when is thirsty
2. the Keeper of the Basin. I see you, O very great gods who are among the spirits in Heliopolis. I rise up above your heads. I have the benevolence of your hearts. I appear as a great one, the son of the very great one, I am not
3. hurt. I appear towards you. I cross the stream as a pure man in the basin of conciliation. I am safe by the sacred crown of the sycamore, your heavenly food, the multiplication of the truth of word. Lords of head and arms,
4. I land as a being true and equitable on this earth, I make the reuniting *(different reading)*: the ascending of my seat, powerful by the only master, Râ, the great, who gives life by the Truth. Do not let me be wounded by him who turns aside his head. My mouth is amidst all things.

CHAPTER XCVIII.

Title: A CHAPTER ABOUT LEADING THE BARK IN THE NETHERWORLD.

Vignette: THE DECEASED IS TALKING TO A GOD SITTING DOWN IN A BARK.

1. Hail, leg of the northern sky in the large visible basin. It does not land, I stand up, rising as a god.
2. I look, I do not land. I stand up, I live. I rise as a god. I cluck as a goose Semenu. I fly away as a hawk above the net
3. of the great destroyer. I pass from earth to heaven. I stand as a god Shu, thriving as a god Akhekhu. My arms handle the scull; I make go up the unresting gods
4. to the heights to slaughter (Apophis), I bring the bonds to shackle the evil principles in my moving towards the bark of Ptah. I arrive at the basins
5. of the fire, at the burning-field. I live in the sacred basin. O the one who brings in the ropes of those in the bark with fire-colored sails!
6. I stand in the bark, I make go across the basin. I stand in the bark, I make the god cross over. I stand up. I appear in the fields, I sail, I navigate. I open
7. the gates of the sanctuary. Pieces of land are portioned out to me at the time (appointed), and I present with food the sacred heirs.

CHAPTER XCIX.

Title: A CHAPTER ABOUT LEADING IN THE BARK IN THE NETHERWORLD.

line 1. O leader of the bark of the Nu to this dreadful shore! I lead in the bark, I dispose her balance in peace! Come! Come!

2. I hasten. I arrive to see my father Osiris. O lord of the small bands! I prevail by the god of the dilatation of heart *(different reading)*, the one who repels the throats (devouring). O lord of the cloud, sailing man-like! O thou sailing towards this shore.

3. of Apepi! O the one who disposes the heads, strengthens the necks at the end of the mutilation! O keeper of the mysterious bark! keeper of Apepi. I lead in the bark, I prepare her balance at my going out

4. of this dreadful earth. I throw down upon their face the gods of the subversive gods; when they rise again, I set aside their moving against the flame of the sun, the protection of those who cross over the two worlds. The gods

5. rowing fasten their oars. He who commands in Heaven makes his disk appear over the wilderness. I lead in the bark. Come O Glorious Ones! Go towards the place where thou knowest she is.

6. Tell me my name, says the bark: the Osiris N whose word is Truth with Râ, born of the woman N whose word is Truth with Osiris, the residing in the West, answers: the master of the two worlds in the Chapel is thy name.

7. Tell me my name, says the poop—The Motion of Apis is thy name.

8. Tell me my name, says the prow—Cover of the back of Anubis for the funereal offerings is thy name.

9. Tell me my name, says the gaff—Closing of the Netherworld is thy name.

10. Tell me my name, says the frame-work.—Darkness is thy name.

11. Tell me my name, says the mast—The Great One who brings what comes after his motion is thy name.

12. Tell me my name, says the cabin—Dwelling of the Guide of the roads is thy name.

13. Tell me my name, says the top-sail—Amset's throat is thy name.

14. Tell me my name, says the yard—Nut is thy name.

15. Tell us our name, say the timbers of the ship.—He who created you in the birth-place of Mnevis *(different reading)*: in the plantations of Set is your name.

16. Tell us our name, say the oars—The Fingers of Horus, the heir, is your name.

17. Tell me my name, says the pump—The Hand of Isis to stop the blood from the Eye of Horus *(different reading)*: to stop the flowing from the Eye of Horus is thy name.

18. Tell us our name, say the sides of the ship—Amset, Hapi, Tiaoumautef, Kebhseunouf; the chained who is rescued from destruction, he who sees his father, he who made himself is your name.

19. Tell me my name, says the bench—He who is in the Preparings is thy name.

20. Tell me my name, says the roof of the cabin—The god with his arm tied is thy name.

21. Tell me my name, says the rudder—He who keeps in balance the genii, the mystery of the sign-staves, is thy name.

22. Tell me my name, says the keel—Hathor's thigh, wound inflicted by the god Râ for his passage, when he has himself led towards the bark Sechti is thy name.

line 23. Tell me my name, says the sail-maker—He who gives Motion is thy name.
24. Tell us our name, say the winds when thou movest by them—North-winds coming from Tmu through the nostril of the Residing in the West, is thy name.
25. Tell me my name, says the river when thou sailest on it—The Seeing is thy name.
26. Tell me my name, says the wave—Annihilation of him who stretches out his arms in the holy place, is thy name.
27. Tell me my name, says the solid earth, when thou goest across me—Resident of Heaven, gone out of the coffin in the field Aarru, he who goes out of it joyful *(different reading)*: His Father is thy name.
28. It is said at the same time: Homage to the splendor of your sacred persons, Lords of Truth who are living for ever and eternally. Make me go over the water, give me offerings and food
29. for my mouth through which I speak, with bread to be baked, (give me the entrance) of the great room before the Great God. Being that I know your gods, give me the supply for my nostril
30. The god Rekem passes by the eastern horizon of the sky and goes to the western horizon of the sky; Rekem swerving, I swerve. May I not be thrown down in the place of torment,
31. do not let the foes devour my flesh. May I have bread in Pu, drinks in Tepu, supply of wheat and barley, supply of incense, fabrics
32. volatiles, supply of life, supply of going out by day under any desirable shape—
33. *Being known this chapter, one appears in this field Aarru; one receives there loaves, drinks, field-products; one eats there barley and wheat seven feet high reaped by the servants of Horus; one eats there like them wheat and barley that is the food on that day;*
34. *One cures there one's limbs, for one has limbs similar to the gods who are there. One goes out of the field Aarru in every shape which one desires, one goes out of that.*

CHAPTER C.

Title: A CHAPTER ABOUT RE-UNITING THE SOUL WITH THE DECEASED, ABOUT LETTING HIM INTO THE BARK OF THE SUN WITH THE RETINUE OF THE GOD.

Vignette: THE DECEASED IS PUSHING WITH A GAFF A BARK CARRYING THE GOD RÂ AND THE BIRD BENNOU: THEY GO TOWARDS THE SIGN OF EAST, FOLLOWED BY THE IMAGE OF OSIRIS AND THE SYMBOL TAT.

1. I make pass the Bennou towards East, and Osiris towards Tattu. I cross over the retreat of the Nile, I tread the way
2. of the disk, I go around in his bark. The great goddess at her time gives me strength. I invoke, I adore the disk, I am united with the gods
3. who come near *him*, I am one of them. I become the second of Isis, the third of Nephthys, I am strong by their favorable incantations. I dispose the balance, I repel Apap,
4. I make him move back. The God Rà stretches out his arms to me, his crew do not repel me. I am strong as the Solar Eye. Is separated the venerable
5. Osiris N in the bark of the Sun, the egg is separated from the fish. *To be said on a strip of papyrus on which this chapter has been written*

line 6. *with the figure of this sacred passenger to be drawn with the point of a sharp instrument dipped in a resinous liquid. To place the whole on the body of the deceased without letting that touch*
7. *his flesh. The deceased shall be then in a state of perfection, he shall be allowed to join with the gods in the retinue of Râ, he shall illuminate the earth with them, he shall enter the bark of the Sun*
8. *every day, for Thoth clothed him, indeed.*

CHAPTER CI.

Title: A CHAPTER ABOUT THE GUIDING OF THE BARK OF THE SUN.

Vignette: THE DECEASED IS MANAGING A BARK IN WHICH IS SITTING DOWN THE GOD RÂ, FOLLOWED BY THE BIRD BENNOU.

1. O the one who cuts the water, appearing on the liquid abyss, cowering on the deck of his bark, go ahead in thy direction of yesterday. Thou art cowering
2. on the deck of thy bark, and I join with thy crew. I am a deceased in a state of perfection. O Sun in thy name of Râ, thou movest by thy sacred eye 7 cubits wide, the apple of which
3. has 3 cubits; by my acclamation I am safe. I am a deceased in a state of perfection, I am safe like thee. O Sun in thy name of Râ, thou movest for those who are dead,
4. for those who are thrown down. Indeed, I stand up on my legs. I am a deceased in a state of perfection, I am safe like thee. O Sun in thy name of Râ thou openest the mysteries
5. of Ammat and the heart of the gods rejoices. Oh! give me back my heart. I am a deceased in a state of perfection; I am safe like thee; thy flesh, like mine, is sound; the stability is for my mouth. *To be written with gummed ink*
6. *to be passed over again with color on a strip of royal papyrus to be set on the neck of the mummy on the day of burial. That being put as a talisman around his neck, the deceased is among the gods; he is united with the servant of Horus; his*
7. *star is fixed by Isis in Heaven near Sothis; he serves Horus with Sothis; he is with his spirit as a god among the men; a vegetation germinates on his body*
8. *by the goddess Menk; he is a god forever; his flesh has strength in the Netherworld, by Thoth who did that himself for Osiris, to make light beam upon his body, indeed.*

CHAPTER CII.

Title: A CHAPTER ABOUT ARRIVING AT THE BARK OF THE SUN.

Vignette: RÂ SITTING DOWN IN HIS BARK NEAR AN ALTAR, IS ADORED BY THE DECEASED.

1. O the Great One in his bark! I am brought in into thy bark, I sail toward the place Prosperity! Thou puttest me in command of thy crew among those who keep thee
2. and are among the unresting stars. What is odious, I do not eat; what I hate is filth, I do not eat it. My personality is united with myself; on account of it

line 3. I cannot be thrown down. I do not lift up my arms toward what is impure, I do not tread on it with my sandals; for my food is of white wheat, my drink of red
4. wheat of the Nile. By the bark Sektit and the bark Maāt. I am led towards the vegetables and the food on the altar of the spirits in Heliopolis. I invoke
5. Horus Eye against the rebels in Heaven whoever they may be. I unite the forces that are in me. I come in person, I reside there as a god.
6. There are sick and suffering people; I arrive, I wash the flesh, I set the shoulder. I lift up my leg and go to sail in the bark of the Sun.

CHAPTER CIII.

Title: A CHAPTER ABOUT OPENING THE PLACE WHERE HATHOR IS.

Vignette: THE DECEASED OPENS A TEMPLE IN WHICH IS THE GODDESS HATHOR.

1. My word is truth with Râ, the master of the gods. I am the one who crosses over in a state of purity. O god keeper! O
2. assistant priest! I am one of Hathor's servants.

CHAPTER CIV.

Title: A CHAPTER ABOUT SITTING DOWN AS ONE AMONG THE GREAT GODS.

Vignette: THE DECEASED IS SITTING DOWN OPPOSITE TO THREE GODS.

1. I sit down being one among the Great Gods, I pass by the retreat of the bark Sektit;
2. crossing over, I lead Horus, the son of Osiris. I come appointed by Râ as a dispenser of the substances and food in their place to supply the essence of the Great Gods
3. that Ro-bi brings in. *Being known this chapter, one sits down as being one among the Great Gods.*

CHAPTER CV.

Title: A CHAPTER ABOUT UNITING WITH THE MAN THE PERSONALITY IN THE NETHERWORLD.

Vignette: THE DECEASED IS INVOKING THE HIEROGLYPH INDICATING THE PERSON, THE PERSONALITY, AND IN WHICH IS HEAPED FOOD.

1. Hail thou, divine substance of my duration. I appear, I come near thee, I rise, I am a soul, I am strong,
2. I pass; I bring in grains of incense to purify with them thy corruption, thou healest them by my conjuration of the evil; I utter opposition
3. to the evil I did that it may have no more active power. I am the amulet of green spar sparkling on the neck of Râ and which I transmit to the inhabitants of the horizon; they are then flourishing as I am flourishing:

line 4. they are flourishing, and my person is flourishing as they are flourishing and my duration is flourishing like them. There are supplies for my person as well as for them. The balance rises, raising its Truth up to the nostril of

5. Râ, on the day when my person is there. (O balance!) my eye, my head, my arms come from thee. I am the one whose eye sees and ears hear. I am the bull in the sacrificial cattle. My words make food appear. I am more than the rulers of Heaven.

CHAPTER CVI.

Title: A CHAPTER ABOUT PRESENTING THE LENGTHENING OF THE HEART IN THE SACRED CITY OF PTAH (MEMPHIS).

Vignette: THE DECEASED HOLDS OUT TO PTAH THE HIEROGLYPHIC GROUP EXPRESSING THE LENGTHENING OF THE HEART, THAT IS TO SAY, THE JOY.

1. O Great One! Lord of the food. O Great One who *resides* in the superior abodes of Heaven! O you who give food to Ptah, give me food, give
2. me drinks poured out of a lapis-vase for the purification day. O bark of the Osiris N in the field Aarru
3. that bringest in the food and keepest thy water, may I be similar to thy father, the Great One who crosses over in the sacred bark, and goes out on the day after the burying.

CHAPTER CVII.

Title: A CHAPTER ABOUT ENTERING AND GOING OUT THROUGH THE GATE OF WESTERN PEOPLE AMIDST THE SERVANTS OF RÂ, AND ABOUT KNOWING THE WEST-SPIRITS.

Vignette: THE DECEASED IS IN ADORATION BEFORE RÂ, SEBEK, HATHOR, AND A SNAKE SET UPON A MOUNTAIN.

1. I know this gate in the centre of Heaven through which Râ goes out
2. and the gate of the eastern horizon of the sky the South which is towards the basin of the geese Khar and the North towards the basin of the geese Ro, towards the place where Râ sails
3. against the adverse winds. I keep my command in the sacred bark.

CHAPTER CVIII.

Title: A CHAPTER ABOUT KNOWING THE SPIRITS OF THE WEST.

Vignette: THE DECEASED IS ADORING TMU, SEBEK, AND HATHOR.

1. This mountain of the bringing forth in Heaven near which one comes when one is on the eastern side of the sky, is 370 cubits long and
2. 140 cubits wide. Sebek is the lord of this mountain of the bringing forth on the eastern side of the sky where is his temple above . . . . There is a snake on the front of this mountain, it is 30 cubits long

line 3. and 10 wide, and 3 cubits in its fore-part which is of hard stone. I know the name of this snake that is on its mountain; "He who is in his own flame" is its name. When after the duration of the sun, in its declining
4. its eyes are on Râ. When afterwards it stands erect against the bark, it is a long time looked at by those who make the bark sail. The mass of water under it is 7 cubits high in its liquid part. They use Set to
5. circumvent it; they use him to throw an iron chain around its neck, to make it vomit all that it swallowed. *To be said as a magic formula.*
6. Go back with the iron-chain. I am a valiant armed to circumvent thee, truly. The sailing of the bark leads Râ. Close thy eyes, veil thy head, traveller going back before the Osiris N,
7. who is a male in his mother's womb. Veil thy head. The libation which is offered to thee makes me safe, and thou art safe. I am the great of the magic forces, the son of Nut. I was provided with these favorable incantations against thee.
8. It is in this way I conjure the one that moves on its belly and its posteriors. Thy coils are of no avail; the Osiris N is protected when thy posteriors move against him. He is The One who reacts against thy strength. I come. I am taken up
9. to the snake *aker* of the Sun, which joins with it, on evening, when it moves over Heaven. Thou art in the state of one going back before the moving ordered against thee, in the presence of the Sun. For Râ sets down in the life-land to go to his horizon. I know
10. the representations of the things, by them I repel Apap. I know the western spirits who are Tmu, Sebek, the Lord of the mountain bringing forth, and Hathor, the goddess, on evening named for Isis.

CHAPTER CIX.

Title: A CHAPTER ABOUT KNOWING THE SPIRITS OF THE EAST.

Vignette: THE DECEASED IS IN ADORATION BEFORE TWO SYCAMORES FOLLOWED BY A BARK IN WHICH RÂ IS SITTING DOWN, THE DISK SURMOUNTED WITH THE WIND-HIEROGLYPH; BEFORE THE GOD IS A CALF SURMOUNTED WITH A STAR; BEHIND HIM A PERSONAGE STANDING UP.

1. I know this mountain in the Eastern sky the south of which is towards the basin of the geese *Khar* and the north of which is towards the basin of the geese *Ro*,
2. towards the place where the bark of the Sun sails against the adverse winds. I keep my command in the sacred bark, I sail, never motionless in the solar bark. I
3. know this sycamore of *majek* through which Râ goes out, through which he passes and where Shu lifts up the pillars of Heaven. I know all the gates through which the Sun goes out.
4. I know this field Aarru with an iron-fence the wheat of which is seven cubits high: its ear is three cubits,
5. its stem is four; spirits who are eight cubits high, each of them, reap it near the spirits of the East. I know

line 6. the spirits of the East who are Harmakhis, the calf which is near the god and the adorer of Râ. The Osiris N is constituted. Thou passest with me
7. says the god of the North. The weight of the equitable scales is in the shape of a bull, as far as are concerned the enunciations of thy tongue: the Ibis is amidst his beings, the weighing of thy intentions is performed in the place Abti by the executioners,
8. in virtue of the books. A libation is offered for that, that all the men may proclaim the affection they feel towards thee. The sacred hawk with its left eye and left side equally black appears in the sky as well as the stars; he who is contained in the grave
9. shall travel over the roads, and the agents of the gods shall not make him trespass the borders. Writings are with thee which give the dimensions of the wheat-sown field from its beginning to its end
10. and which is secure against the pollution of the god . . . . This wheat is seven cubits high; its ear is three; thou shalt reap it with the shades near the spirits of the East. Thou shalt enter as a Cynocephalus through the gates
11. mysterious the inhabitants of which shall purify thee, thou shalt come to thy dwelling with the help of the beings who are there. Thy heart shall be gladdened by the god in two persons; what shall be odious to thee is the second death. The eternity of duration is for thee . . . .
12. The reward awarded is the enlargement and amplification of the Osiris N,
*9. is to arrive in peace, to take the right way towards the fields containing food. The Osiris N says: I am there similar to the god who is there. Plenty of water is in this field. I eat there
10. loaves and cakes. I stop on its ground. I sail in the sacred bark. I become acquainted with the inhabitants of the districts who are there to plough, to reap the wheat, to gather their vegetables every day. The Osiris N
11. says: Horus was taken away from Set of Manu for the setting up of the field Hotep, Horus is free from Set. I open this way in Heaven which is the one of the god Hotep's bark;
12. I lead her to Shu's dwelling; I sail on his waters towards his places. I cut off the head-dress of his opponents. My mouth is powerful, I am provided with favorable incantations. I am not prevailed upon. I
13. know the waters in the field Hotep. I am strong there, I am provided there with favorable incantations to toil there, to plough, to reap, to sow.
14. I sail there on its waters, I land on its places. I am in the field Hotep, I come, my soul follows me, food is at my finger-tips as I am the master of the earth. The mystery
15. of my magic formulas gives back the remembrance to me who was no more anything. I subsist; I am given back the lengthening of heart and the peace. I receive the breaths, I am in peace as the master of the breaths. I come,
16. I discover my head after closing the eyes of the Sun. I watch radiance, of the sacred cow.
17. I am in my place. I did the true; I did not do the evil.
18. I land in my turn on earth, at the time appointed
19. for every cultivation in use on earth since the earth exists by the order
20. of the Great God.

* See plate XL, 110th of the Hieratic.

CHAPTER CX.

A Vignette DEVOTED TO THE REPRESENTATION OF THE FIELD OF THE SACRED CROPS CALLED AARRU. IT IS CROSSED BY STREAMS OF WATER TO WHICH ALLUDES THE VERY TITLE OF THE CHAPTER INSCRIBED IN THE MEDIAL-PART: "A CHAPTER ABOUT CANALS WHICH ARE A THOUSAND CUBITS LONG AND THE WIDTH OF WHICH IS UNSPEAKABLE. THERE ARE THERE NEITHER REMOU-FISHES NOR AOUOU-FISHES, NOR ANY REPTILE."

1st Part: THREE NAMES OF CANALS INSERTED IN CARTOUCHES: "POWER OF THE WATER." — "INNUMERABLE WATER." — "GREAT PLACE OF WATER."—THREE MUMMIFORM GODS CALLED "GODS OF THE HORIZON."—AN ALTAR BEFORE A HAWK; LEGEND: "OFFERING TO THE GREAT GOD, THE MASTER OF HEAVEN."—THE DECEASED OFFERING A PERFUMING-PAN TO THE MAN-HEADED HAWK WHICH PERSONIFIES THE SOUL.—THE DECEASED SITTING DOWN IN A BARK WHICH HE MANAGES; LEGEND: "HE IS SAILING ON THE BASIN *Hotep*." THREE GODS WITH A HEAD OF ANIMALS WHICH DIFFER ACCORDING TO THE COPIES, ARE SITTING DOWN; THEY BEAR THE TRUTH-HIEROGLYPH AND ARE CALLED "GREAT GODS."—THE DECEASED, FOLLOWED BY TWO BOWING RELATIVES, PRESENTS THEM WITH OFFERINGS WHICH THOTH SEEMS TO KEEP RECORD OF.

2d Part: THE DECEASED, FOLLOWED BY TWO RELATIVES, OFFERS A PRESENT TO THE NILE "THE FATHER OF THE GODS." IT IS READ: "GIFT OF PLENTY." FARTHER, THE DEAD MANAGES THE TRAMPLING DOWN OF WHEAT BY THE OXEN, PLOUGHS, SOWS AND REAPS.

3d Part: BY THE SIDE OF FIVE INDICATIONS OF MYSTIC TOPOGRAPHY, A BARK IS REPRESENTED WITH THIS LEGEND: "RÂ-HARMAKHIS' BARK WHEN HE SAILS TOWARDS THE FIELD AARRU."—ANOTHER BARK IS INDICATED AS BEING RESERVED FOR THE GOD UNEFERU; IT IS EMPTY.—A STREAM OF WATER WHICH IS CALLED WATER FROM HEAVEN, FORMS THE BOUNDARIES OF THREE REGIONS: OF THE FIRST IT IS SAID THAT "RÂ IS THE GOD WHO INHABITS IT." ANOTHER LEGEND: "REGION OF THE SPIRITS SEVEN CUBITS HIGH; THERE IS WHEAT THREE CUBITS HIGH FOR THE MUMMIES IN A STATE OF PERFECTION WHO REAP IT." THE SECOND IS CALLED THE "REGENERATING-PLACE OF THE GODS." THE THIRD IS INHABITED BY SHU, TEFNUT AND SEB.

CHAPTER CXA.

1. The great Land, I come from, I measured the overflowing, I crossed over the marshes. I am the bull
2. represented in blue; the master of the field, the bull Sothis speaks of, at his time. The Osiris N says: the marshes I come from,
3. I ate food there, I was there in possession of the choice meat, cattle and poultry. I serve the sacred triad. The Osiris N says: the sacred image
4. I come from, I strip myself of my small bands, I adorn myself with Râ's garment in the centre of Heaven, I serve the gods, I serve Râ in Heaven. The Osiris N says:
5. The goddess Onsert the powerful at the top of her dwelling is the generation of the god Substance. The Osiris N says: The sacred region
6. of wheat, I come from. His arm is an obstacle to him who lifts it up against serving the goddess who presides over every purity
7. and whose word is pure. I cross over and land on the waters in the superior sky. I give adoration
8. in the bark Sechti to those who favor the Osiris N whose word is Truth with the Great God.

THE SIGN OF THE SKY IS ABOVE A VERTICAL TABLE DIVIDED IN FOUR PARTS:

1st Part: A BARK CONTAINS A NAOS IN WHICH IS SITTING THE GOD CHEPERA WITH A SCARABÆUS-HEAD. ISIS AND NEPHTHYS OBSERVE THE SAILING OF THIS BARK.

2d Part: THE DECEASED, LED BY A GOD, COMES AND ADORES OSIRIS AND ISIS.

3d and 4th Parts: THE DECEASED KNEELING CONSECRATES OFFERINGS TO TWO GODS SITTING DOWN.

CHAPTER CXI.

SIMILAR TO CHAPTER CVIII.

CHAPTER CXII.

Title: A CHAPTER ABOUT KNOWING THE SPIRITS IN PU.

Vignette: THE DECEASED ADORING HORUS, AMSET AND HAPI.

line 1. The Osiris N says: Khati who art in Khati and Anp, Skheti who art in Pu, Semesou, Khemon-iou, you who are cloyed with drinks

2. and offerings, do you know why Pu was given to Horus? I know that by the god Râ. He gave it to him as a recompense for a danger to his Eye. In that instance

3. Râ said to Horus: Allow me to see what happens to thy eye as thou seest it. Râ said to Horus: look at it: What is that then? A black hog! He looked at it.

4. That was a danger to his eye, a great calamity. Horus said to Râ: my eye is on the look out in proportion to the evil that Set does to my eye. Now he ate his own heart. Râ said to the

5. (gods: I gave this present for his resting-place. Let him thrive! Set coming had transformed himself into a black hog, but here the power of the Eye of Horus burnt him. Râ said to the) gods: The hog is an abomination to Horus. Yes, indeed! Let it thrive! The hog shall be a very great abomination. Horus said to the gods after he had taken his form of a

6. youth: sacrifices shall be offered to the gods with his oxen, gazelles and hogs. Now, Amset, Hapi, Tiaoumautef and Kebhsennouf have Horus as their father and Isis as their mother.

7. Horus says to Râ: Give me my brother in Pu, my brother in Nekhen, my brother for my bowels, and see that he may be with me as an eternal judge, as a benefactor to the world, destroying the scourges. His name was

8 "Horus on his papyrus." I know the spirits in Pu: they are Horus, and Amset, and Hapi. Stand up, gods, who are in the Lower Heaven,

9. for this Osiris N. See that he may become as a Great God.

CHAPTER CXIII.

Title: A CHAPTER ABOUT KNOWING THE SPIRITS IN NEKHEN.

Vignette: THE DECEASED ADORING HORUS, TIAOUMAUTEF AND KEBHSENNOUF.

1. The Osiris N says: I know the mystery in Nekhen, it is what the mother of Horus did for him when saying: Let us live! They brought in

2. Sebek, the lord of the marshes, he fished, he found out this god who is his mother's blessing, in the place where they were. Sebek, the god of the marshes, says: I looked for, I found out their victim

3. with my hands on the bank of the water, I fished it in a net: it is an excellent net. Râ says: Then there are fishes near

line 4. Sebek and the arms of Horus are then found out in the fish-land? Sebek says: Mystery! mystery in this net! He brings in the eyes of Horus and the opening for
5. his face at the festival of the (second and of the) fifteenth day in the month, in the fish-land. Here Râ says: I gave Nekhen to Horus as a place for his arms and I granted to him the opening of his face for his eyes in Nekhen.
6. The prisoners who are with them are offered to him at the festival of the (second and of the) fifteenth day in the month Horus says: I grant that Tiaoumautef and Kebhsennouf be released with me and they be my guardians, when I
7. shall reside there, as the god of Nekhen. Râ says: Let that be given to thee there and in Sati, let that be done to them that which is done to those who are in Nekhen and let them be with thee. Horus says: They are
8. with thee and they are with me to listen to Set beseeching the spirits in Nekhen that is given to me. I know the spirits in Nekhen: they are Horus, and Tiaoumautef and Kebhsennouf.

CHAPTER CXIV.

Title: A CHAPTER ABOUT KNOWING THE SPIRITS IN HERMOPOLIS.

Vignette: THE DECEASED ADORING THOTH, TMU AND A MAN-HEADED GOD NAMED IN THE TEXT (l. 4) SAU (INTELLIGENCE?)

1. Agitation to make the beaming of Neith in Zar, to look for the eye and to save it. I know it, I pass
2. through it, I know it was brought in Kes. Do not let the men say that, do not let the gods repeat it. I come as a messenger of Râ to establish Truth by the beaming of Neith
3. in Zar, to have it valued. I come as a prevailer to make the acquaintance of the spirits in Hermopolis. If you love those who are acquainted with you, love me. I know the Truth, discerning it
4. when it is concealed; it gives comfort and joy to him who values it. Homage to you, spirits in Hermopolis; such as I know you, you are Thoth, Sau and Tmu.

CHAPTER CXV.

Title: A CHAPTER ABOUT APPEARING IN HEAVEN, ABOUT CROSSING OVER AMMAH, AND ABOUT KNOWING THE SPIRITS IN HERMOPOLIS.

Vignette: THE DECEASED ADORING RÂ, SHU AND TEFNUT.

1. I grew up yesterday among the Great Ones, I grow among those who are growing. I discover the face of the only Eye.
2. I open the circle of darkness. I am one of you. I know the spirits in Heliopolis. Does not the Great One of the Double Strength pass that way by the fact of the passage of the one who stretches out his arm and to whom I deliver

CHAPTER CXI.

SIMILAR TO CHAPTER CVIII.

CHAPTER CXII.

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8. with thee and they are with me to listen to Set beseeching the spirits in Nekhen that is given to me. I know the spirits in Nekhen: they are Horus, and Tiaoumautef and Kebhsennouf.

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3. in Zar, to have it valued. I come as a prevailer to make the acquaintance of the spirits in Hermopolis. If you love those who are acquainted with you, love me. I know the Truth, discerning it
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1. I grew up yesterday among the Great Ones, I grow among those who are growing. I discover the face of the only Eye.
2. I open the circle of darkness. I am one of you. I know the spirits in Heliopolis. Does not the Great One of the Double Strength pass that way by the fact of the passage of the one who stretches out his arm and to whom I deliver

line 3. the speech of the gods? Can the offspring in Heliopolis be destroyed? I know what was done with the hair of the male. Râ says to the *King-in-his-time:*

4. There shall be a wound, there shall be a mutilation every month. Râ says to *the God in his time:* Take the spear against the offspring of the man.—Here is

5. the spear, says the *God in his time.* The two brothers establish a festival of Râ. He who hears is surrounded but his arm does not rest. Then he takes the form

6. of a long-haired woman in Heliopolis. The full grown is in possession of the state of offspring in the temple; the full grown in Heliopolis becomes the flesh of his flesh, the master of his sight; is

7. in him the state of double strength, he is a god in his son; is constituted by his father the existence of his functions of double strength in Heliopolis. I know the spirits in Heliopolis who are Râ, Shu and Tefnut.

CHAPTER CXVI.

Title: A CHAPTER ABOUT KNOWING THE SPIRITS IN HELIOPOLIS.

Vignette: THE DECEASED ADORING THOTH, SAU, AND TMU.

1. Beaming in Maza; the running over of what is in the arm of the eater of the Eye by him who judges him; I

2. cross over by means of that. What says the Sotem is not related by the men, is not repeated by the gods, mutually I go in among those who annihilated me, but I do not see the mysteries. Hail you gods

3. in Hermopolis, Great Ones on the first day of the month and who lessen at the festival of the fifteenth. That is the mystery of Thoth, Sau and Tmu.

CHAPTER CXVII.

Title: A CHAPTER ABOUT TAKING THE WAY TOWARDS RESTAU.

Vignette: ANUBIS LEADS THE DECEASED TOWARDS A TEMPLE SITUATED ON A MOUNTAIN.

1. Thy way is towards Restau. I am the Great One grown up in the state of a chief for my coming. I establish the things in Abydos.

2. I open the way towards Restau. I soften the things for Osiris. I make the water be. I guard the seat of the eye of Horus in the valley, in the large

3. basin. I am the image of the eye of Horus.

CHAPTER CXVIII.

Title: A CHAPTER ABOUT LANDING IN RESTAU.

1. I am brought forth in Restau. Those who are among the mummies give me favorable incantations in the holy place

2. of Osiris. I receive the dignities in Restau. I pass by the dwellings of Osiris. Me, my crossing-path is through the dwellings of Osiris.

CHAPTER CXIX.

Title: A CHAPTER ABOUT APPEARING AT RESTAU.

Vignette: THE DECEASED TURNING HIS BACK ON THE TEMPLE SITUATED ON A MOUNTAIN.

line 1. I am the Great One who makes his light. I arrive near thee, adored on account of my purity; the stains of guilt were removed from me.

2. I constitute my name in Restau and am strong by it in Abydos. Rise from the dead, Osiris; go over Heaven with Râ; see the intelligent ones and the Only One who goes around

3. in the person of Râ. He says to the Osiris N that he is a mummified god who shall be transformed and whom Osiris shall not oppose.

CHAPTER CXX.

Title: A CHAPTER ABOUT ENTERING AND GOING OUT.

1. I invoke thee, Râ. I am the bearer of the secrets relating to the metal-gate, relating to Seb's forehead and the balance

2. of Râ which bears Truth in itself, every day. I appear to plough the ground. See that I may become an old man.

CHAPTER CXXI.

Title: A CHAPTER ABOUT ENTERING AFTER GOING OUT.

THIS CHAPTER IS SIMILAR TO CHAPTER XIII.

CHAPTER CXXII.

Title: A CHAPTER ABOUT ENTERING AFTER GOING OUT OF THE NETHERWORLD.

Vignette: THE DECEASED BOWING DOWN BEFORE A TEMPLE SITUATED ON A MOUNTAIN.

1. Open to the renewed who is in me.—Thou who passest, who art thou?—I am one of you.—Who is with thee?—The double viper-eye.—Part

2. with it and come face to face to land in the place of regeneration. (The god who speaks thus) makes me travel in the bark of those who retrieve their face. Gatherer of the souls is the name of the bark.

3. The standing on end of the hair is the name of the oars. Vigilant is the name of the prow. The one which gets dirty is the name of the pump. The balance-keeper is the name of the rudder. As it is prescribed to her

4. to make me travel, so do not let her oppose me. May I be granted with vases of milk, loaves, cakes, plenty of meat in the sacred abode

5. of Anubis. *(different reading)*: let that be completely granted to me as that is granted to Osiris in its wholeness. Let the deceased enter as a hawk and go out as a Bennou; let him be an adorer of God. He went on his way, he enters in peace the Amenti,

6. he has charge of the basin of Osiris. The Osiris N went on his way, he enters and adores Osiris, the Master of Life.

CHAPTER CXXIII.

Title: ANOTHER CHAPTER.

line 1. Homage to thee, Tmu. I am Thoth, I judged the two Rehous. I repelled the adverse action of the evil principles; I

2. disdained their screams of pain. I put to death the fish *at* that was going back; I did what thou orderedst me against it. I laid down myself afterwards in the middle of my eye. I am free from evil. I have come.

CHAPTER CXXIV.

Title: A CHAPTER ABOUT GOING IN TOWARDS THE CIRCLE OF THE GODS IN OSIRIS.

Vignette: THE DECEASED STANDING UP BEFORE AMSET, HAPI, TIAOUMAUTEF AND KEBHSENNOUF.

1. The residing in Tattu constituted my soul. I fertilize the ground in Pu, I plough the fields in Aarru, I
2. harvest there in the character of the god Khem. What is odious I do not eat; what I hate is excrement, I do not eat it; for those who refrain from it there is food. I do not lift up
3. my hands towards it, I do not tread on it with my sandals, for there is for me bread made of each of the two kinds of wheat, beer made of the red wheat of the Nile. By the bark Sekhti
4. and the bark Maāt I am led towards this feeding. I eat under the trees and shrubs the fine boughs of which I know. Oh! I make the white crown shine and I make stand erect
5. the uræus. Oh! Open to the gods who feed the earth, to those who make the food. Let the god who lifts up his arm give me the ground, let the verdure-god open his arms to me. The gods
6. speak the language of men with the Osiris N who goes into the heart of the gods. I am protected, I am strong in Heaven against the destroying god.
7. O building gods! Every god, every goddess who passes is in me who have been examined before Rā before the princes of light. I am a deceased whom the sky envelops amidst the gods. My sustenance
8. is of loaves of bread made for them, the gods. I enter through the god of the disk, I go out through the god Tmu *(different reading)*: through the god Ahou whom I speak to as well as to his sacred servants. The gods speak to me, the men venerate me. Those who are in darkness join
9. with me in Mehurit's bosom near him who is in his time. I am there with Osiris. I proclaim what he says to me and what I say is repeated by him: they are sacred words. I arrive as an accomplished shade
10. making truth go back towards the one who loves it. I am a deceased better provided than any other deceased, an image of the mummies in Heliopolis, Mendes, Heracleopolis, Abydos, Panopolis and Sennou. The word of
11. the Osiris N is Truth as well as of every god and goddess hiding in the Netherworld.

CHAPTER CXXV.

Title: A CHAPTER ABOUT ENTERING THE HALL OF THE TWO TRUTHS AND ABOUT SEPARATING THE MAN FROM HIS SINS THAT HE MAY SEE THE FACE OF THE GODS.

line 1. Homage to you, masters of Truth, homage to thee, Great God, the Master of Truth. I came towards thee, my Lord, I appear to contemplate thy splendor. I know thee, I know thy name, I

2. know the name of those forty-two gods who are with thee in the Hall of the Two Truths, living on the keeping of the sinners, feeding upon their blood on the day of the reckoning of the words

3. before Uneferu. Now *Double-Soul-Mistress-of-Truth* is thy name, now you know, Masters of Truth, that I bring to you Truth and I set aside from you the evil. I did not do perfidiously any

4. harm to any man. I did not make unhappy my relatives *(different reading)*: my companions. I did not do any vile action in the Abode of Truth. I had no acquaintance with evil. I did not do evil. I did not make,

5. as ruler of men, any one ever work beyond the task. My name has reached the boat, my name has reached the dignities of supremacy, the plenty and commands. There was not by my fault

6. either a fearful, or a poor, or a suffering, or a wretched one. I did not do what the gods hate. I did not cause the slave to be misused by his master. I did not cause any one to be hungry. I did not cause any one to weep.

7. I did not kill. I did not bid any one kill treacherously. I did not utter a lie to any man. I did not plunder the supplies in the temples. I did not lessen the substances consecrated

8. to the gods. I did not take off either the loaves of the small bands of the mummies. I did not fornicate, I did not commit any shameful act with a priest of my religious district. I did neither overcharge nor lessen the supplies. I did not make any pressure. I did not tamper with

9. the weight of the balance. I did not defraud as far as the balance-weight itself is concerned. I did not take away the milk from the mouth of the suckling. I did not lay violent hands on cattle in their pasture-grounds, I did not catch in a net the birds of the gods.

10. I did not fish for any dead fish. I did not repel the water at its (rising-) time; I did not turn aside the flowing of a canal. I did not blow out the flame at its time. I did not

11. deprive the gods of their choice offerings. I did not repel the cattle belonging to the gods. I did not oppose any god in his going out. I am pure, pure, pure. I am pure with the purity of the great Bennou that is in Heracleopolis.

12. for I am the nose of the master of the breaths who makes the intelligent ones live on the day of the reckoning of the *oudja* in On on the 30th of the second month of the sowing-season before the master of the earth. I see that I accomplished the *oudja* in On. No evil shall be produced against me

13. on this earth of Truth, since I know the names of those gods who are with thee in the Hall of the Two Truths. Consequently rescue me from them.

Invocation to the Forty-two Assessors of Osiris.

line 14. O the Stridor gone out of On! I did not do evil.
15. O the one who opens his mouth, gone out of Keraon! I did not commit violence.
16. O nostril gone out of Hermopolis! I did not torment any heart.
17. O eater of Spirits gone out of the windows of Heaven! I did not steal.
18. O . . . . gone out of Restau! I did not get any man treacherously killed.
19. O Double Lion gone out of Heaven! I did not lessen the offerings.
20. O the Eye of Flame gone out of Sechem! I did not do any harm.
21. O the Face of Flames appearing when going back and gone out of Heliopolis! I did not carry off the sacred things.
22. O the one who takes possession of the bones gone out of Heracleopolis! I did not utter any lie.
23. O Breath of Flame gone out of Memphis! I did not carry off what belongs (to others).
24. O Land of Bubastis gone out of the mysterious dwelling! I did not make any one weep.
25. O the one whose head is behind gone out of the passage! I did not commit the act of self-pollution.
26. O Kerti gone out of the Amenti! I did not fornicate.
27. O the Glowing Feet gone out of the night! I did not get any suppressed wrath.
28. O the White-Toothed One gone out of his borders! I did not trespass.
29. O Eater of Blood gone out of the place of execution! I did not kill the sacred animals.
30. O Eater of Bowels gone out of the dwelling of the thirty! I did not commit any perfidy.
31. O Master of Truth gone out of the Region of Truth! I did not damage any cultivated piece of land.
32. O the Turner Away gone out of Bubastis! I was not an accuser.
33. O Follower gone out of Heliopolis! I did not make my mouth work.
34. O the doubly-wicked, gone out of . . . . ! I was angry only when there was reason for.

Section B.

14. O Double Viper *ouamem* gone out of . . . . ! I had no intercourse with a married woman.
15. O the One Contemplating what is brought in the dwelling of Khem! I did not pollute myself.
16. O Chiefs gone out of the trees *nar*, gone out of Tattu! I did not cause any terror.
17. O Lord of Sechem gone out of Kherouou! I did not trespass
18. O Director of the Words gone out of the Great House! I did not burn my mouth.
19. O Child gone out of Hageh! I did not turn a deaf ear to the words of Truth.
20. O Ke ne menti, gone out of Nem! I did not do any witchcraft.
21. O Good-Bringer gone out of Saïs! I was not a bully.
22. O the One who Takes Possession of the Words gone out of Ouns! I did not commit any act of rebellion.

line 23. O Master of the Faces : gone out of Nedjat ! I did not make any rash judgment.

24. O the God of the House of Execution, gone out of Outent ! I did not cut the skin of the sacred cattle.

25. O Master of the Double Horn, gone out of Saïs ! I did not use too many words when speaking.

26. O Nofre-Tmu, gone out of Memphis ! I did not wound ! I did not do any harm to a sick one.

27. O Tmu at his moment, gone out of Tattu ! I did not do any witchcraft against the King, I did not do any witchcraft against my father.

28. O the One who acts according to his Heart gone out of Sahou ! I did not soil the water.

29. O the Priest gone out of the Heavenly Abyss ! I did not commit any exaggeration of words.

30. O the One who makes the Intelligent Ones thrive, gone out of Saïs ! I did not blaspheme a god.

31. O the One who Associates the Splendors, gone out of Heliopolis ! I did not lessen the bread consecrated to the gods. I did not make the slave be misused by his master.

32. O the One who Associates the Offerings, gone out of his retreat ! I did not act only according to my schemes and preferences ; I was not imperious.

33. O the One who Disposes his Head, gone out of his temple ! I did not impose my schemes. I did not strip the mummies of their stuffs.

34. O the One who Brings in his Arm, gone out of Auker ! I did not despise God in my heart, *(different reading)* : at his face, *(different reading)* : in the things (which relate to him).

35. Homage to you, gods inhabiting the Hall of the Two Truths. The evil is not in your bosom, you live on the Truth in On,

36. your hearts feed upon Truth before Horus in his disk. Deliver me from the god of evil who lives upon the bowels of the Great Ones, on the day of the Great Judgment among you. The Osiris N comes

37. to you : There is neither evil nor sin, nor pollution, nor impurity in him ; there is neither accusation nor opposition against him. He lives on Truth, feeds on Truth. The heart is charmed with what he did. What he did is proclaimed by the men, the gods

38. rejoice at. He won God on his side by his love. He gave bread to the hungry, water to the thirsty, garments to the naked. He gave a bark to the one who was without one. He made

39. offerings to the gods, funeral consecrations to the shades. Save him, protect him by not accusing him before the Lord of the mummies, for his mouth is pure, his hands are pure.

40. He who perceives him says he comes in peace, for the Osiris N heard the great talk of the ass with the cat in the dwelling of Pati ; the word of his accusers before him who sees before and behind himself

41. made that he is distinguished. The Osiris N contemplates the basin of the Perseas near him, in the middle of Restau, he does homage to the gods whose palaces he knows. He comes, he goes up, he ascends, he confesses

line 42. the Truth. He is pure, he makes the scales be in balance amidst the beings in a state of perfection. O the one who is raised on his shield, the Lord of the *atef*, who makes his name as the master of the breaths, rescue the Osiris N

43. from thy emissaries, executioners, *(different reading)*: registers of thy orders, evil spirits; there is no veil upon what did the Osiris N.

44. He is the Master of the Truth; he is pure, his heart is pure, his fore-part was purified, his back part received the ablutions, the middle of his body was dipped in the basin of truth, there is no limb

45. in him that remains blemished. The Osiris N was purified in the basin that is southward the field Hotep and northward the field of the grasshoppers where the gods of the pure waters purify themselves at the

46. fourth hour of the night and at the eighth of the day with the image of the heart of the gods passing from night to day. Let him pass, say the gods to the Osiris N.

47. What dost thou want from us? What is thy name, they say to him?—I am the Osiris N. *Growing up under the flowers of the fig-tree*

48. is Osiris N's name—Pass, they answer him.—I passed by the meadows northward the fig-tree.—What didst thou see there?—The walking leg with the thigh. What hast thou to say to us yet?—

49. I was called by those of this region of the undressed ones.—What did they give to thee?—The fire of the flame; the green spar and the *tahen*.—What didst thou do with it?—My sepulture on the bank

50. of the basin Maaa at the night-time.—What didst thou find there on the basin Maaa? —The sceptre of hard stone which makes act

51. the word: the Osiris N made it act.—What is the sceptre of hard stone?—The Giver of Breaths is his name—What didst thou do with the fire of the flame as well as with

52. the green spar and the *tahen* after the burying? The Osiris answers that he used it to blow out the flame

53. and that he made use of the green spar to form a liquid.—Pass and enter the Hall of the Two Truths: thou knowest us.—I shall not let thee enter through me, says the bolt of the gate

54. unless thou tell my name.—Weight of the Hall of Truths is thy name.—I shall not let thee enter through me, says the right panel of the gate, unless thou tell my name. —Supporter of the Truth is thy name.

55. I shall not let thee enter through me, says the left panel, unless thou tell me my name—Defender of the Truth Judging of the Hearts is thy name. I shall not let thee tread on me, says the threshold of the gate unless thou

56. tell my name.—Seb's Column is thy name.—I shall not open to thee, says the lock, unless thou tell me my name.—Bringing Forth of Maut is thy name.—I shall not open to thee, says the inside part of the lock and shall not let

57. pass the key of the gate unless thou tell my name.—Life of the Watchman of Sebek, Lord of Bacis, is thy name.—I shall not let thee walk, I shall not let thee pass, says the door, unless thou

58. tell my name.—Arm of Shu offering himself for the protection of Osiris is thy name. —I shall not let thee pass through us, say the door-posts, unless thou tell our name— Children of Reptiles, is your name.—Thou

line 59. knowest us: pass.—Thou shalt not tread on me, says the threshold of the room, at the place where thou art; I am pure because I do not know the name of thy feet with which thou tramplest on me;

60. tell me (this name).—Girdle of Khem is the name of my right foot; Affliction of Nephthys is the name of my left foot.—Walk, for thou knowest us.—Thou shalt not pass,

61. says the Keeper of the Gate, unless thou tell my name.—Knower of the Hearts, Explorer of the Breasts is thy name.—The deceased is interrogated by the god Mat at his time; What is the god at his time?

62. Thou answerest that it is the one who determines the earth.—What is the god who determines the earth? It is Thoth. Then Thoth says: "Come, move forward, Osiris N

63. that I may interrogate thee: What are thy qualities? I am free from every evil, I am pure, I am protected against the witchcraft of those who are in their day.

64. I am not among them. The deceased was interrogated. For the one who was not interrogated, the gate is ablaze, its enclosure is made of living uræus, its ground is a lake over which crosses

65. Osiris. Come on, for having been interrogated, loaves are for thee in the Oudja, drinks are for thee in the Oudja, funereal offerings are for thee in the Oudja. The Osiris N is true eternally.

66. *To be said by a pure man, clothed with a new stuff, shod with white sandals, anointed with* SEPTEN *and* ANTI, *having made offerings of bread, beer, oxen, geese,*

67. *of beads of incense, thrown upon a fire. This composition shall be drawn in writing upon a pure brick of clay extracted from a field which a horse did not pass over. Disposed in this way*

68. *this book shall be transmitted from generation to generation, without accident. The heart of the King and of his relatives shall be satisfied; the deceased shall have loaves, cakes, milk, plenty of meat on the altar*

69. *of the Great God, he shall not be put aside of any gate of the Amenti, he shall move with the gods of the North and South, and shall be among servants of Osiris, indeed.*

Vignette of CHAPTER CXXV.

WEIGHING OF THE HEART.

This picture represents what is called in the texts "the Great Hall of Truth," where the deceased is to be judged; it is propped up by two columns with a lotus-capital. Above the entablature are represented as an ornamentation, twelve groups formed with the hieroglyphs of the truth and fire and of an uræus. Between the sixth and seventh group the god Tmu kneeling stretches out his arms above the two sacred eyes symbolizing the North and the South: that is an allusion to the diurnal moving of the sun, an implicit promise of resurrection; at the two ends of this emblematical row, a monkey is poising a pair of scales. Under the frieze are figured the forty-two assessors of Osiris, who have just been invoked in the preceding pages: their head of man or animal is surmounted with the feather of truth. The deceased delivers to them, kneeling, the invocation which was read.

The scene is presided by Osiris, represented in the back part of the room, sitting down in a NAOS. *He has on his head the* ATEF *and holds in his hands, laid across his breast, the* FREDUM *and the* FLAGELLUM. *Before the god is an altar loaded with offerings above which are figured the four funereal genii. Near the altar one sees, sitting down on a pedestal, in the shape of a pylon, a fantastic beast with gaping jaws, called "the one who destroys the foes by devouring them, the mistress of the Amenti, the beast of the Amenti." A little above her are sitting down the two genii of the destiny, Shai and Ranen, whose names may be translated by Fatality and Happiness; they surmount a hieroglyphic group meaning Revival.*

At the entrance of the room, the deceased is introduced by Truth. He says: "I appear before the master of Eternity. There is no evil in me. Nobody accuses me. I did not do anything for that. What I did is proclaimed by the men, is rejoiced at by the gods. Hail thou, the residing in the Amenti, god who art the Good, the Lord of Abydos. Grant that I may cross over the dark way, that I may join with thy servants who are in the Tuat, that I may enter and go out in Restau and in the Hall of Truth, and that I may go across Ammah." Truth, "the regent of the Amenti, grants that the personality of the deceased is in his dwelling, that he reaches his retreat of eternity."

Afterwards Horus and Anubis weigh on a pair of scales the heart of the man that must weigh the same as the image of Truth. Anubis announces that "the heart weighs equal with Truth, and that the scales are satisfied by the Osiris N." Then Thoth, the Lord of Hermopolis, the Lord of the Divine Words, the Great God residing in Hesert, registers this sentence and adds: "Let the heart be put back in its place in the body of Osiris N." The putting back of the heart into the breast is the signal of the Resurrection.

CHAPTER CXXVI.

Vignette: THE DECEASED IS IN ADORATION NEAR A TANK OF FLAME AT THE FOUR CORNERS OF WHICH IS SITTING DOWN A DOG-HEADED MONKEY.

1. O these four monkeys residing in the forepart of the bark of the Sun, that make the Truth go up towards the Lord above everything, the judges
2. of my misfortune of my triumph, that appease the gods by the flame of your mouth, to which are given the food of the gods and the offerings of the shades, which live upon Truth, which feed upon Truth, free
3. from any fraud, hating evil, repel from me any stain, free me from any iniquity, may I not keep any more blemish, see that I may cross over Ammah,
4. I may enter Restau, I may pass the mysterious gates of the Amenti. Give me then loaves and cakes like to the other shades. The monkeys answer: Enter and go out into Restau,
5. cross over, go ahead; we expel thy faults, we destroy thy stains of guilt which hurt thee on earth, we dispel all the impurities that thou hast kept, enter Restau,
6. pass through the mysterious gates in the Amenti, go out and enter according to thy will like the other shades and be invoked every day in the middle of the horizon.

CHAPTER CXXVII.

Title: A BOOK OF INVOKING THE GODS OF THE TWO EARTHS, TO BE SAID BY THE MAN WHEN HE COMES NEAR THEM TO SEE THE GOD IN THE MIDDLE OF THE TUAT.

Vignette: THE DECEASED, STANDING UP NEAR AN ALTAR, IS ADORING THREE GODS STANDING UP AND THREE GODS SITTING DOWN.

line 1. Hail you, gods of the double retreat, who inhabit the Amenti. Hail you, Keepers of the Gates of the Tuat, who keep this god and make ascend

2. the allocutions before Osiris, who protect those who glorify you and annihilate the foes of Râ. Make light, dispel your darkness. Contemplate

3. your chief, live as he lives. Invoke him who is in his disk. Guide me towards your ways. Let my soul see through the mystery of your dwellings. I am one of you. I inflicted

4. a wound on Apap. Destroy the evil in the Amenti. Thy word is Truth against thy foes. Great God in his disk. Thy word is Truth against thy foes. Osiris, residing in the West.

5. Thy word is Truth against thy foes in Heaven and on earth, O Osiris N! South, North, West and East. The deceased is one of the servants of Osiris, the residing in the West, he is one of his favorites, in his presence, in the Valley.

6. He is true among the great Glorious Ones, Truth is his word in the Tuat amidst the stars; his soul is a flame to devour the corpses of the dead. O you who fly away over the dead enveloped

7. for the annihilation, who give the Truth to the souls of the shades, perfect lords, servants of To-ser in the dwelling of All Life, who are like the one whom Râ acclaims, like the one whom Osiris acclaims,

8. guide the Osiris N, open to him the gates of the Tuat, trace out to him the double retreat, then see that his word may be Truth against his foes. He is given the food

9. of the inhabitants of the Tuat, is made up to him the head-dress of the one who resides in the concealed dwelling; he is the image of the master of the water of the true, of the soul of an accomplished shade. He prevails by his two hands. The two Rehous say to these

10. gods: The Osiris N is very great. They are rejoiced by him, they acclaim him with their two hands, they give protection to him, he lives. The Osiris N arises

11. as the living soul of Râ in Heaven. He performs the prescribed transformations. His word is Truth among the Glorious Ones. He goes through the gates of Heaven of earth and of the Tuat like Râ's soul. The Osiris N says: Open

12. to me the gates of Heaven and Earth, let my soul overtake Osiris there and may I pass through the gates of those who acclaim me when they see me, may I enter praised, may I go out loved, may I go ahead for there is no more fault nor evil in me.

CHAPTER CXXVIII.

Title: A CHAPTER ABOUT ADORING OSIRIS (Isis, Horus and Nephthys).

Vignette: THE DECEASED IS IN ADORATION BEFORE THESE FOUR DEITIES.

line 1. Hail thou, Osiris who art the Good and whose word is Truth, son of Nu and first son of Seb, the great one born of Nut, King in Nifour, residing in the West, the Lord

2. of Abydos, the master of the supreme soul, the master of the terror, the master of the Atef in Heracleopolis, the Lord Chief of Nifour, the master of the great house in Mendes, the Lord of the numerous things at the festivals in Tattu.

3. Horus exalts his father Osiris in every place, joining with Isis the divine and with her sister Nephthys, it is Thoth who speaks through him in the favorable incantations which contains his breast and which go out through his mouth: Horus makes the salvation of the heart of all the gods.

4. Rise from the dead, Horus, the son of Isis, to avenge thy father Osiris. O Osiris! I come to thee. I am an avenging Horus, living on the day of the funeral offerings to Osiris of oxen, geese and other good things. Rise from the dead, Osiris,

5. I strike thy foes as an avenger against them. I am Horus on this happy day of the splendid rising of thy supreme soul, exalting myself with it to-day among thy sacred gods. Oh! Osiris!

6. thou camest, thy substance is with thee, thou art fed in thy name of Ka and Hotep. Thou art favored in thy name of Mane. Thou art adored in thy name of the god of Strength. Thou openest

7. the roads in thy name of Ap-Matennou. Oh! Osiris! I come to thee, I see that thy foes be under thee in every place, that thy word be Truth before the company of the circle of the gods. Oh! Osiris! Thou receivest thy sceptre

8. thy shield, thy staircase, under thee. Thou portionest out the substances to the gods, thou portionest out the food to those who are in their dwellings, thou impartest thy greatness to the gods, thou createst the Great God, thou art with them in their mummy, thou joinest thyself

9. with all the gods. Thou hearest the word of Truth on this day of the enunciation of the offerings to the god, at the festival Aka.

CHAPTER CXXIX.

Title: A BOOK GIVING THE PERFECTION TO THE MAN THAT HE MAY COME INTO THE BARK OF THE SUN RÂ WITH THOSE THAT BELONG TO HIM.

Vignette: THE DECEASED MAKES MOVE A BARK IN WHICH ARE SEEN THE BIRD BENNOU AND A HAWK-HEAD. BEFORE THE BARK OSIRIS FIGURES BETWEEN AN ALTAR AND THE SYMBOL TAT.

1. The Osiris N leads the Bennou towards East, and Osiris towards Tattu. He goes through the retreat of the Nile, and treads on the way of the disk. He makes move Sokari in

line 2. his sledge. He gives strength to the great viper at its time. The Osiris N follows, adores the disk, reunites those who are in adoration, for he is one
3. of them, he is the second of Isis and the third of Nephthys, gives strength to their incantations, disposes their balance, repels the foes, makes them move backward. Râ stretches out to him
4. his hands, his crews do not repel him, the Osiris N is strong as the Oudja is strong. *To be said on the picture of this composition drawn*
5. *on a strip of new and neat papyrus with the point of a tool of spar dipped in water of anti. That shall be placed on the body of the deceased without any contact with the skin, (then) he shall enter the bark*
6. *of the Sun, every day, for Thoth clothed him for his going out and his entering with the dress of Truth. Write (this chapter) in its wholeness*
7. *on the bark of the Sun, equally with the point of the above-named spar-tool upon a brick. Shall be thriving the one who shall execute this writing as far as its end.*
8. *The Osiris N shall set up a Tat, establish a Ta and he shall sail towards every place that pleases him. He shall join with that the chapter said by Thoth to Râ: Tanen united with his*
9. *lord Thoth said that they wrap his soul for the going out and the entering the bark of the Sun and that the corpse remain in his dwelling.*

CHAPTER CXXX.

Title: A BOOK MAKING THE SOUL LIVE FOR EVER, MAKING IT ENTER THE BARK OF THE SUN TO GO TOWARDS THE CHIEFS OF THE TUAT. IT WAS COMPOSED ON OSIRIS' BIRTHDAY.

Vignette: THE SOLAR BARK OCCUPIED BY RÂ, TWO MAN-HEADED GODS AND THE DECEASED.

1. Is opened Heaven, is opened earth, is opened the South, is opened the North, is opened the West, is opened the double South-chapel,
2. is opened the double North-chapel. Are opened the gates, let pass the porches of Râ through which he goes out of the horizon. The bark Sechti opens the gates, the bark Maât opens the gates. The god Shu gives
3. the breath, Tefnut creates the one who serves him among his servants. The Osiris N is among the servants of Râ. He receives his reward in the adytum as Horus rising up
4. towards the mysteries of his dwelling, in the sanctuary of his chapel. God judges him after what he loved. The Osiris N executes the Truth and makes go up
5. its image, he executes the bolting of his chapel. He hates the rebellions of the god Abs without stars near him. Neither Râ nor Osiris
6. opposes him. He is not repelled. The acts are in his hands. The Osiris N does not walk in the Valley of Darkness, does not enter the basin of the immolated, is not
7. among the victims, at any time. There is no sacrifice of him in the state of a prisoner in the fatal place. Let his face be set aside, behind the block of the god Sepet. Invocation to you, gods of the thigh.
8. God cuts by the mystery of his hands. He dispels the clouds of Seb by the light. He is satisfied when he directs the great ones towards him with the small ones

line 9. to see the functions of Thoth amidst his mysteries. He makes offerings of thousands of years, crosses over the iron-inclosure, dispels the storms which envelop the Osiris N

10. in his dwelling. He makes his sceptre, receives his head-dress near Râ. He is the master of his motion and beams, great in the dwelling built for him by the crowd of the gods. He repels what is behind his dwelling, he expels

11. his pain, his suffering; the Osiris N expels his affliction. He rejoices in the heart of Râ and Osiris, crosses over the horizon of Râ. A bark is made for him: he sails and illuminates

12. through Thoth, he adores Râ, the lord of the region, he arrives and hits the evil in his foes. The Osiris N does not stop,

13. he is not repelled from the horizon, for he is Râ and Osiris. He is not stopped in his long travel by the conjurations against his legs, for his personality is in the personality of Râ, who is in the bosom of the Osiris N

14. hearing his words when he adores Râ, the master of the horizon, and Osiris, the residing in the West. Hail thou who purifiest the men, to whom Heaven do homage in the great region. The oars repel from thee the stains, Osiris N.

15. Thou arrivest proclaiming the Truth, for there is an iron-inclosure in the Amenti which overcomes the rebellions of Apap. He, the Osiris N, is the double Lion, he proclaims the protections

16. that are in him at the end of the great house, and thou listenest to him. The Osiris N is sent among the circle of the gods. He throws down Apap for Râ, every day; his resistance does not triumph over him. He toiled

17. the Osiris N, he receives food. Thoth prepares him for what remains to be done by him. He makes travel the Truth in the fore-part of the bark, he carries the Truth of word among the sacred gods, he establishes it

18. for thousands of years. The gods who surround him guide him and give to him, the Osiris N, a bark with joy, as to a chief behind the splendor of whom go around the crew of Râ. The truth is exalted, it follows its Lord,

19. making adoration to the master above everything. The Osiris N receives the gaff with which he crosses over Heaven; the human beings make adoration to him as to a being always standing up, never resting. Râ

20. exalts him. He made disappear the cloud at the sight of his splendor; he fastens his oars, goes around, travels in the bark in Heaven and rises up in Antou. The Osiris N

21. is great in the middle of his Eye; he gives rest to his legs in the large bark of Chepera; the Osiris N becomes a god whose words are accomplished; he is one among those who go around in Heaven towards the West. Stand towards him the stars.

22. Shu is in joy. They take possession of the forepart of the bark of Râ amidst his crew. Râ goes around and sees what Osiris ordered. The Osiris N is at peace, at peace. He is not opposed, he is not repelled,

23. he is not a prey to flame at any time. No ejecting-order goes out of thy mouth against him. The Osiris N does not tread on crocodiles. He hates the crocodiles. They do not triumph

24. over him. Go, Osiris N, into thy bark, having as a reward thy seat that receives thy mummy. Thou crossest over the roads of Râ, adoring him to repel darkness. Thou comest with the flame in thy

25. bark, this great leg. The Osiris N knows it. No one triumphs over thy bark, for the Osiris N is there. It is he who makes offerings to the gods, offerings to the shades.

line 26. *To be said on the image of this perfect deceased and to be placed on the bark, having set the bark Sechti on her right and the bark Maât on her left, having made offerings of loaves, beer, oxen, geese, pails of burning incense,*
27. *and of all good things, on the birthday of Osiris. These things being made, the soul of the deceased is living for ever; he does not die anew, he is initiated to the mystery of Tuat; he penetrates the mysteries of the Netherworld. This book was found in*
28. *the large room of King Hesepti's palace as the finding of the retreat of the horizon. It was composed by Horus for his father Osiris, who is the Good, and whose word is Truth. When Râ sees this deceased in person, he looks up to him as much as to the crowd of the gods,*
29. *the master of the fear and terror in the heart of the men, gods, shades and dead. His soul is then living forever. He does not die anew in the Netherworld. No harm is done to him on the day of judging*
30. *the words. His word is Truth against his foes. He has food on Râ's altar, every day.*

CHAPTER CXXXI.

Title: A CHAPTER ABOUT TRAVELLING IN HEAVEN NEAR THE GOD RÂ.

1. O Râ shining to-night, whoever one of thy servants is, living, one the servants of Thoth who makes Horus rise to-night;
2. it is a joy for Osiris when he is one of those. His foes are repelled by the arrows of the Osiris N who serves Râ and receives from him his weapon. Come
3. in thee his father Râ. He follows Shu, invokes the diadem, substitutes himself for Hou, wrapped in the veil of the way of Râ, his splendor.
4. This ruler reaches the limits of the horizon. The diadem repels him. The Osiris N rises up. Thy soul follows thee.
5. Thy soul is strong by thy fear and terror. The Osiris N gives the orders dictated by Râ in Heaven. Hail thou, Great God, in the eastern part of Heaven. Go
6. into Râ's bark as a sacred hawk, fulfilling the orders given, hitting as a master in his bark. The Osiris N goes into
7. the bark, he sails peacefully towards the good Amenti. Tmu says to him: dost thou enter? The viper Mehen is a series of millions of years in extent, from Our to Niferu. The basin
8. of millions of years, all the gods are floundering about in it. The god who divides the words makes there his way of millions of years, a Lord without any equal, whose way is in the fire. One moves through a fire when coming behind him.

CHAPTER CXXXII.

Title: A CHAPTER ABOUT MAKING THE MAN GO AROUND THAT HE MAY SEE HIS DWELLING IN THE NETHERWORLD.

Vignette: THE DECEASED STANDING UP IN FRONT OF A GATE.

1. I am the Lion born of the Cow, shooting at the Eye of Horus.
2. His time is the arrival of the Osiris N at the stream of water, going ahead happily.

CHAPTER CXXXIII.

Title: A BOOK GIVING PERFECTION TO THE DECEASED IN THE BOSOM OF THE SUN. IT WAS COMPOSED ON THE DAY OF THE MONTH.

Vignette: IN A BARK THAT THE DECEASED MANAGES, CONTAINS A NAOS, RÂ'S IMAGE INSERTED IN THE DISK. THE BARK SAILS IN THE FIELD OF SKIES SPANGLED WITH STARS.

line 1. Râ rises up at his horizon, the company of his gods follow him at the going out of the god of the hidden dwelling. He treads on the ground
2. of the eastern horizon of Heaven at the word of Isis who prepares the way to Râ. Immediately the chief moves. Rise up, Râ, in thy naos, inhale the wind
3. absorb the North-wind, swallow the bowels of Beba into the most remote part of thy breast, on the day of thy nostril Truth. Distribute the servants who are in Nut's bark, repeat to the lieutenants
4. thy orders, reckon thy bones, bring together thy limbs, turn thy front towards the good Amenti, come there renewed every day. Thy picture is a golden picture bearing . . . .
5. of the disk in Heaven and bearing . . . . Go around anew every day. Oh! the horizon rejoices, cheering is given to the ropes for your towing. O gods inhabiting heaven, who see the Osiris N,
6. give him adoration as well as to the Sun: he is the chief looking for the diadem, verifying his offerings, he is Osiris, the only one, acting
7. his part in the bosom, the first of those who are before Râ. The Osiris N was upright with his mouth on earth; in the Netherworld, the Osiris N is as unblemished as the Sun,
8. the master of the oars, the Osiris N does not rest in this fine land of eternity. He sees with his eyes, hears with his ears. He is Truth, the Osiris N . . . . in
9. On. He is Râ, disposing the oars for the service of Nu. He did not relate what he saw, he did not repeat what he heard in the mysterious dwelling of the god of the face. Oh! hail
10. To the Osiris N who is the very flesh of Râ in his bark, going across the Nu inasmuch as the reuniting of the substance of the god with the one he loves. The Osiris N is a hawk, the master of the transformations.
11. *To be said on a bark 4 cubits long, painted green with the circle of the gods, under which the sky shall be represented with its stars and which shall have been washed and purified with natron and incense. When thou hast made an image of the Sun on a new papyrus*
12. *painted yellow, put it in the bark. When thou hast made the image of the deceased thou wishest in the bark, make it travel in the bark of the Sun and let the Sun look at it there. Do not show that*
13. *to any man except to thyself, thy father or thy son. Take a very great care not to do that. Perfect the deceased by blending him with the Sun; make him be in command of the company of the gods for the gods look upon him as one among them.*
14. *When seeing him, the dead fall upon their face and he is considered in the Netherworld as the rower of Râ.*

CHAPTER CXXXIV.

Title: ADORATION TO RÂ, ON THE DAY OF THE MONTH, AND SAILING IN THE BARK.

Vignette: A BARK CONTAINING THE DECEASED STANDING UP BEFORE THE HAWK WITH THE WHITE CROWN ON HIS HEAD AND NINE DEITIES SITTING DOWN, WHO ARE ENUMERATED AT THE END OF THE CHAPTER; THEY ARE FOLLOWED BY THE DISK.

line 1. Homage to Râ in his naos, beaming by his beaming, shining with his light that encircles the men for millions of years, at his will, and that presents
2. his face to the human beings; homage to Chepera in his bark that throws down Apap every day; homage paid by the children of Seb throwing down the foes of Osiris and destroying them from
3. the bark of the Sun. Horus smote their head when they are in Heaven under the shape of birds, when he moves on earth under the shape of quadrupeds, when they are in water under the shape of fishes. All the foes
4. are destroyed by the Osiris N, either they move in Heaven, or they move on earth, or they come on the water, or they appear on the front of the stars; Thoth slaughters them.
5. The stone of the double chapel proclaims the . . . . of the Osiris N who is Râ, the Great God, striking as the master of terror, washing himself with your blood, overflowing himself
6. with your blood; the Osiris N destroys you from the bark of his father Râ. The Osiris N is Horus brought forth by his mother Isis, fed
7. by Nephthys, as did these deities for Horus who repels the partners of Set; When these see the crown set on his forehead, they fall upon their face. Osiris Uneferu is true against his foes in Heaven and on earth
8. among the companions of every god and goddess. *To be said on the hawk in the bark with the white crown on his head and on the image of Tmu, Shu, Tefnut, Seb, Nut, Osiris, Horus, Isis, Nephthys, painted yellow on*
9. *a new papyrus and placed in the bark with a statue of the deceased with a body of cedar wood impregnated with the oil used to do honor to the limbs of the gods. Shall be added*
10. *to these gods their offerings: the burning incense and the broiled fowl. He who adores Râ in this way is in the state of a true Being, indeed.*

CHAPTER CXXXV.

Title: ANOTHER CHAPTER THAT IS SAID WHEN THE MOON IS NEW ON THE DAY OF THE MONTH.

1. Osiris frees himself *(different reading)*: he opens the cloud that is the body of Heaven, he frees himself. Integrity is restored to Horus, radiant every day and the master of the transformations.—Offering of the moment—
2. The cloud is set aside from the face of the Osiris N who appears and comes as a wandering sun, who is the four gods, rulers in the upper sky. The Osiris N arrives
3. on his day; he comes with the help of the ropes of his assistants. *When he knows this chapter, the deceased is in a state of perfection in the Netherworld, he does not die again in the Netherworld; he feeds near Osiris.*

line 4. *When he knows that on earth, he is similar with Thoth, adored by the living; he does not succumb at the time when the great high ruler makes travel the manager of the flame of Bast.*

CHAPTER CXXXVI.

Title: ANOTHER CHAPTER COMPOSED ON THE DAY OF THE FESTIVAL OF SIX FOR THE DAY OF THE SAILING IN THE BARK OF THE SUN.

Vignette: THE GOD RÂ SITTING DOWN IN A BARK WHICH IS MANAGED BY THE DECEASED.

1. Here are the stars in On and the men in Kher. Mesita achieves his colored head-band. The executors
2. of the Judgment of the Words, the Osiris N is with them for the mystery of those who are in their retreat. The gods make the Osiris N work in the bark. . . . .
3. with which it appears in Heaven, they wander by him with Râ. The Osiris N travels there . . . . he repels the devastating water from the leg
4. of Nut and thus gives back vigor to the fainting gods. Seb and Nut's heart is flattered. Renewing of name, growing young again, coming to life again. The splendors of Râ are in his splendors,
5. his existence is in what he says. He is the image of the chief of the overflowing, the father of the gods. The rebels taste the Palm in the bosom of the unbeing that throws them down. The Lord of the Roarings, he gives the motion to the oar.
6. The company of the gods invokes thy soul better provided than the gods: rescue the Osiris N from the one who deals to him the blow through which passes the wound of his heart. Grant
7. that the Osiris N be strong more than the gods, the shades and the dead. The Osiris N is strong and the master of the forces, for he is the Master of the Truth, the executor of orders by
8. the protections which are in him, by the protection of Râ in Heaven. Grant that the Osiris N go into thy bark, O Râ! peacefully, going on his way and making thy bark sail. His protections are thy protections. He is the one who repels
9. the crocodile far from Râ, every day, coming as Horus to prepare the horizon, directing Râ towards the stations in the horizon, delighting the gods by his exertions. Thoth increases him; the Osiris N, the obscurity does not touch him,
10. the Keepers of the Porches do not throw him down. The Osiris N is the one with a mysterious face in the middle of the palace of the chief of the sanctuary. The Osiris makes his words reach
11. as far as Râ, he comes to transmit the orders he received. He is strong of heart, making the offering of the moment among those who make offerings. *To be said by a man on the picture of the deceased, placed in the bark, this man*
12. *having washed and purified himself, having burnt the incense before Râ (and having offered to him) loaves, beer, poultry and meat for the travel in the bark of Râ. The deceased, for whom those things have been done, shall be among the living, he shall never experience*

line 13. *any harm, he shall be in the state of an august God. No evil thing shall destroy him, he shall be among the accomplished shades in the Amenti. He shall not die again. He shall eat and drink with Osiris every day. He*
14. *shall go around with the Southern and Northern gods, he shall drink the water of the Nile, he shall enjoy the pleasures of love, he shall go out by day like Horus,*
15. *he shall be living, he shall be, like God, adored by the living, as well as Râ, walking for that a great deal. Do not let that to be seen by any other man but thee.*

CHAPTER CXXXVII.

Title: A CHAPTER ABOUT MAKING THE FLAME GO UP.

Vignette: THE DECEASED SITTING DOWN AMONG FOUR LAMPS.

1. I arrive near Râ, I come to Râ, *(different reading)* : I am the eye of Râ, and of Horus, and of the Osiris N. I am invoked as the messenger of thy protectors
2. who perform their protection over thee, Osiris, Regent of Eternity, illuminating the night after day-time. O Osiris N! the hand of Horus is in the hand of Osiris,
3. the residing in the West. The eye of Horus is for them. The Osiris N throws down all thy foes, Osiris, the residing in the West.

CHAPTER CXXXVIII.

Title: A CHAPTER ABOUT ENTERING ABYDOS.

Vignette: THE DECEASED IN ADORATION BEFORE THE HIEROGLYPH OF THE NOME THINIS AND THE BADGES OF OSIRIS.

1. O gods of Abydos! Circle of the gods gathered all together! Let us be transported with joy. Do not prevent me from seeing
2. my father Osiris. I am appreciated as going out of his bosom. I am this Horus of Ka-Kem, the red offspring, entirely free, whom nothing hurts,
3. whose hand is strong against his foes, the avenger of his father, born of Mehurit, his mother, hitting his foes, repelling violence, a silent mouth (?)
4. reaching the braid, the ruler of the multitudes, the chief of the earth, seizing upon the dwelling of his father with his arms, Osiris N.

CHAPTER CXXXIX.

Title: ADORATION OF TMU.

1. Hail thou, Tmu, Hail thou, Chepera! I am Thoth, having judged the two Rehous, having put an end to the struggle and quelled
2. their outcries. I smite the fish *At* which was going back to execute thy order on its account, then I took rest in my Eye, for I am Shu against the evil principles. I come.

CHAPTER CXL.

Title: THE BOOK OF THE RITES OF THE LAST DAY IN THE SECOND MONTH IN THE SOWING-SEASON, WHEN THE OUDJA IS FULL ON THE LAST DAY IN THE SECOND MONTH IN THE SOWING-SEASON.

Vignette: THE DECEASED KNEELING ADORES THE JACKAL OF ANUBIS LYING DOWN ON A DOORWAY, AND FOLLOWED BY THE SOLAR EYE IMPERSONATED AND BY THE GOD Râ.

line 1. The Overseer of the Light of the Horizon is rising up, Tmu is rising up for the projection of his mass of water, the deceased shines in Heaven in Ha-benben
2. that is rejoicing; its inhabitants gather all together, uttering acclamations in the naos; acclamations are heard in the Tuat,
3. adorations are made through the mouth of Tmu and Harmakhis. His Majesty bids the company of the gods follow His Majesty. His Majesty bids thee acclaim the Oudja that is among you
4. and that is my flesh. He makes all my limbs redoubtable; they are full of vigor. At the word going out of the mouth of His Majesty, the solar Eye returns to its place on the person of His Majesty, at the time
5. of night, the fourth hour of this happy region, on the last day of the second month in the sowing season. His Majesty of the solar Eye is in the presence of the company of the gods, His Majesty beams as the first time when the eye
6. was on his head. Râ, Tmu, the Eye, Shu, Seb, Osiris, Set, Horus, Mentou, the god of the Inundation, the Sun of Eternity, Thoth, Naaou,
7. Eternity, Nut, Isis, Nephthys, Hathor, Nekhet, Mer-t, Ma, Anubis, the earth that brings forth eternity, (all that is) the soul and body of Râ.
8. The Oudja was veiled before the master of this earth; now as he is completed and reunited, the gods say: Rejoice to-day. Let your hands bring (the offerings), it is to be celebrated a festival
9. for every god. They say: Hail to Râ! Let the crew make the bark move for the throwing down of Apap. Hail to Râ who becomes
10. as Chepera. Hail to Râ! Joy by him, ejection of his foes. Hail to Râ. Beheading of the children
11. of the rebellion. Praise and acclamation by the Osiris N. *Said on an oudja of genuine lapis or of maka, coated with gold. Offerings of*
12. *all things good and pure shall be made before him when the Sun arrives on the last day of the second month in the sowing-season; let be made afterwards another oudja of red jasper to be placed on any part of the body of the deceased which will be chosen. This chapter being recited*
13. *in the bark of the Sun, the deceased shall go around with the gods; he shall be like one among them and his resurrection shall take place in the Netherworld. Being said this chapter and similarly being made offerings*
14. *to the fulness of the double oudja, let it be four altars burning for Râ and Tmu, four other altars burning for the oudja, four altars burning for these gods and upon each one of them five pieces of bread, five white cakes,*
15. *five loaves of shai, some incense, a part of corn and a part of broiled meat.*

CHAPTER CXLI.

Title: A BOOK GIVING PERFECTION TO THE SHADES BY THE KNOWLEDGE OF THE NAMES OF THE GODS OF THE SOUTHERN SKY AND OF THE NORTHERN SKY, OF THE GODS OF THE TWO WORLDS, OF THE GODS WHO CROSS OVER THE TUAT; FOR THE USE OF THE DECEASED, IN HONOR TO HIS FATHER OR MOTHER, FOR THE FESTIVALS IN THE AMENTI; IT GIVES TO HIM THE PERFECTION IN THE MIND OF RÂ AND OF THE GODS WITH WHOM HE IS TO MEET; TO BE SAID ON THE DAY OF THE NEOMENIA BY THE OSIRIS N. OFFERINGS TO BE MADE OF LOAVES, BEER, OXEN, BROILED GEESE, BURNING INCENSE; OFFERINGS TO OSIRIS IN ALL HIS NAMES, PRESENTED BY THE OSIRIS N.

Section A.

line 1. To Osiris the residing in the West, the Lord of Abydos.
2. to Harmakhis.
3. to Nu, the father of the gods.
4. to Ma, the Sun's daughter.
5. to the Bark of the Sun.
6. to Tmu Chepera.
7. to the company of the Great Gods.
8. to the company of the Small Gods.
9. to Horus, the Lord of the Diadem.
10. to Shu and Tefnut.
11. to Seb and Nut.
12. to Osiris, Isis and Nephthys.
13. to the Dwelling of the Person of the Lord above everything.
14. to the Celestial Sister.
15. to Kheb-sahou.
16. to Amenti in his dwelling.
17. to the great beloved maid with red hair (sacred cow).
18. to the living lady companion, veiled.
19. to the female whose person oversees the work.
20. to the Bull of the heifers.

Section B.

1. To the good overseer who discovers the disk.
2. to the god rudder of the north-sky.
3. to the traveller who crosses over the double earth.
4. to the good rudder of the western sky.
5. to the deceased who is in the dwelling of the mummified hawks.
6. to the good rudder of the eastern sky.
7. to the one residing in the red dwelling.
8. to the good rudder of the southern sky.
9. to Amset, Hapi, Tiaoumautef and Kebhsennouf.
10. to the South-chapel.
11. to the North-chapel.

line 12. to the bark Sechti and to the bark Maat.
13. to Hathor.
14. to Thoth fecundating Truth.
15. to Thoth the Judge of the words of the gods.
16. to Thoth the Guide of the gods.
17. to the Southern and Northern Gods.
18. to the Western and Eastern gods.
19. to the gods of the Thigh.
20. to the gods of the Great Dwelling and to the gods of the House of Flame.

Section C.

1. To the gods of the Places and to the gods of the Horizon.
2. to the gods of the Fields and to the gods of the Retreats.
3. to the small gods of the Southern ways and of the Northern ways.
4. to the gods of the Western ways and of the Eastern ways.
5. to the guides of the Gates of the Tuat.
6. to the Keepers of the Gates of the Tuat and of the doors of the Tuat.
7. to the Mysterious Doors of the Tuat.
8. to the Keepers of the Gates of the Tuat.
9. to the Mysterious Gates of the Tuat.
10. to the Mysterious Faces that watch over the ways.
11. to the Keepers of the Gates, to those to whom prayers are offered.
12. to the Keepers of the Dwellings: gift of good grace,
13. to the Gods of Fire, who give the burning flame,
14. to the gods who open to those who are going to perish in the flames,
15. to the Amenti-Flame.
16. to the gods giving the Truth of Word to the deceased,
17. to the one who is in a State of Perfection in the Amenti.
18. to the East and to the god who impersonates it.
19. All that as a gift from the Osiris N.

CHAPTER CXLII.

Title: A BOOK GIVING PERFECTION TO THE SHADES, ALLOWING THEM TO WALK IN THE GREAT ROOM, TO GO OUT BY DAY IN EVERY SHAPE THAT WILL PLEASE THEM GIVING THE KNOWLEDGE OF THE NAMES OF OSIRIS IN ALL THE DWELLING WHERE HE IS PLEASED TO BE.

Section A.

1. Osiris, the Good Being.
2. Osiris the Living One.
3. Osiris the Master of Life.
4. Osiris, the Master of Everything.
5. Osiris, Opening the ways of the Two Worlds.
6. Osiris, Residing in the dwelling of the Being.
7. Osiris, Residing in the Corn.
8. Osiris Sahou.

line 9. Osiris . . . . the Great One of the spirits in On.
10. Osiris Residing in Tanen.
11. Osiris in the South-region.
12. Osiris in the North-region.
13. Osiris, the Master of Years.
14. Osiris, the Son of the two Repet.
15. Osiris Ptah, the Master of Life.
16. Osiris, Residing in Restau.
17. Osiris, the Chief of the places in the middle of Tattu.
18. Osiris, in the Middle of the Countries.
19. Osiris, the August Soul in Tattu.
20. Osiris, in the IXth nome in the Lower Egypt.
21. Osiris, in Hes *(different reading)* : in the sacred place.
22. Osiris, the Master of the Ground of Life.
23. Osiris in Saïs.
24. Osiris in Nedjet.
25. Osiris in the South *(different reading)* : among the circle of the gods.
26. Osiris in Pu.

Section B.

1. Osiris in Tepu.
2. Osiris in the Renewing.
3. Osiris in Inferior Saïs.
4. Osiris in Superior Saïs.
5. Osiris in An-arer-f.
6. Osiris as a Double Hawk.
7. Osiris in Sounnou.
8. Osiris in Ronen.
9. Osiris in Aper.
10. Osiris in Kefennou.
11. Osiris in Sokari.
12. Osiris in the Region of the Bow.
13. Osiris in his Dwelling in Restau.
14. Osiris in Nifura.
15. Osiris in Neti.
16. Osiris in his City.
17. Osiris, the Double Crocodile.
18. Osiris in Phacusa.
19. Osiris in his Dwelling of the Southern Land.
20. Osiris in his Dwelling of the Northern Land.
21. Osiris in Heaven.
22. Osiris on Earth.
23. Osiris in Possession of the Throne.
24. Osiris in Atef-our.
25. Osiris Sochari in the Mysterious Dwelling.
26. Osiris, Eternal Chief in On.

Section C.

line 1. Osiris the Begetter.
2. Osiris in the Bark Sechti.
3. Osiris in the Place of the Expanding of the Breaths.
4. Osiris, the Eternal Lord.
5. Osiris the Master of Eternity.
6. Osiris in Tesper.
7. Osiris in the Place of the Nest.
8. Osiris of the South-Oasis.
9. Osiris of the North Oasis.
10. Osiris in Aa-our.
11. Osiris in Aper.
12. Osiris in Shennou.
13. Osiris in Haken, *(different reading)* : Hesert.
14. Osiris in Sokari.
15. Osiris in Shaou.
16. Osiris bearing Horus.
17. Osiris in the Peka-territory.
18. Osiris in the Truth.
19. Osiris in Mena.
20. Osiris, the Soul of his Father.
21. Osiris, the Master of the Regions of the King of the gods.
22. Osiris in Bouner.
23. Osiris in Taisa.
24. Osiris, the Master of his Sands.
25. Osiris in the Room of his Heifers.
26. Osiris in the Place of Execution.

Section D.

1. Osiris in Sati.
2. Osiris in Asher.
3. Osiris in All the Countries.
4. Osiris in the Large Basin.
5. Osiris in Ha-benben.
6. Osiris in On.
7. Osiris the Double Chief in Aa.
8. Osiris in Humak.
9. Osiris in Akesh.
10. Osiris in the Pu of the Nu.
11. Osiris in the Great House.
12. Osiris the Master of Life in Abydos.
13. Osiris the Master of Tat.
14. Osiris amidst the Thrones of his Dwellings.
15. Osiris, the chief in Abydos.
16. Osiris, the Chief in the Middle of the Mystery.
17. Osiris Alive in Memphis.

line 18. Osiris, the Master of the Double Force, Crushing his Foes.
19. Osiris, the Bull in the Middle of Egypt.
20. Osiris the Throat.
21. Osiris the Room.
22. Osiris Harmakhis.
23. Tmu, the Bull of the flank of the company of the Great Gods.
24. Opener of the South-roads, the Master of the Two Worlds.
25. Opener of the North-roads, the Master of Heaven.
26. Ptah, Stable and August, the Seat of the Sun.

Section E.

1. The only one, Anointed in Ha-benben.
2. Seb, the Prince of the gods.
3. Harorëis.
4. Har-Khent-an.
5. Horseisi.
6. Khem the King, Horus the strong.
7. Anmoutef of the Holy House and of the Great House.
8. Khnoum Horhotep.
9. Horskhaï, the Bull.
10. Horus in the Flank.
11. Horus-Thoth.
12. An hour.
13. Anubis in the Sacred Room.
14. Nut.
15. Isis the Sacred, in all her names.
16. Roskhaït.
17. Shenti-t.
18. Hakti.
19. Bark the Mistress of Eternity.
20. Neit Selk.
21. Ma.
22. Cow-goddess.
23. The Four Places of Regeneration in Abydos.
24. Large Place of Regeneration.
25. Regenerating-place where they make the unctions.
26. Perfect regeneration-place.

Section F.

1. Excellent regeneration-place.
2. Amset.
3. Hapi.
4. Tiaoumautef.
5. Kebhsennouf.
6. Uræus in the Middle of the Sacred House.

line 7. Gods crossing over the Tuat.
8. Gods of the Double Retreat.
9. Gods and goddesses in Abydos.
10. South and North-chapels.
11. Devotees of Osiris.
12. Osiris, residing in the Amenti.
13. Osiris in all his Dwellings.
14. Osiris in his Dwelling of the South-land.
15. Osiris in his Dwelling of the North-land.
16. Osiris in all the Dwellings that please his person.
17. Osiris in all his Rooms.
18. Osiris in all his Creations.
19. Osiris in all his Names.
20. Osiris in all his Functions.
21. Osiris with all his diadems.
22. Osiris with all his ornaments.
23. Osiris in all his Palaces.
24. Horus, the Avenger of his Father, in all his names.
25. Anubis near the Coffin. All the gods in Heaven and on earth.
26. Anubis in the Sacred Room, in all his names.
27. (Homage is done to them) through the care of the Osiris N.

CHAPTER CXLIII.

THIS CHAPTER CONSISTS OF A VERTICAL VIGNETTE IN FIVE PARTS REPRESENTING :

1 *A woman standing ;*
2 *A hawk on a sign, set up in a bark ;*
3 *A bark containing two disks of unequal size and a man who seems to be making an invocation ;*
4 *A bark containing the hieroglyph Shes that is used to write the word "servant" and two hawks ;*
5 *A man standing up and worshiping.*

CHAPTER CXLIV.

Title : THE KNOWLEDGE OF THE NAMES OF THE KEEPERS OF THE SEVEN ROOMS.

Vignette and Title : PROFILE OF A ROOM IN WHICH IS KNEELING A GOD ARMED WITH TWO KNIVES ; NEAR BY ARE STANDING A MAN-HEADED GOD AND ANOTHER HAWK-HEADED GOD.

" The keeper of the first room is overthrowing the multitude of the forms. The name of the keeper is Smet. The name of the one in command is Sahatu-Kheru (the utterer of imprecations.)"

A ROOM IN WHICH IS KNEELING A CROCODILE-HEADED MAN HOLDING TWO KNIVES. ARE FOLLOWING A RAM-HEADED GOD AND ANOTHER BULL-HEADED GOD.

"The keeper of the second room is Toun-ha. The name of the keeper is Skati. The name of the one in command is Asbu."

A ROOM IN WHICH IS KNEELING A SCARABÆUS-HEADED GOD HOLDING TWO KNIVES. ARE FOLLOWING A RAM-HEADED GOD AND ANOTHER MAN-HEADED GOD.

"The keeper of the third room is eating the excrement of the one who reaches it. The name of the keeper is the one with a Vigilant Face. The name of the one in command is Usaaau."

A ROOM IN WHICH IS KNEELING A DOG-HEADED GOD, HOLDING TWO KNIVES. ARE FOLLOWING A RAM-HEADED GOD AND A MAN-HEADED ONE.

"The keeper of the fourth room repels the multitudes of words. The name of the keeper is the one with a Vigilant Heart. The name of the one in command is Aa-her-Khesef-ati (the great to repel the crocodile)."

A ROOM IN WHICH A GOD WITH A HEAD OF . . . HOLDING TWO KNIVES. ARE FOLLOWING A RAM-HEADED GOD AND A BULL-HEADED ONE.

"The keeper of the fifth room lives upon reptiles. The name of the keeper is Usheb. The name of the one in command is Nebet-hi-Kehabu-at."

A ROOM IN WHICH IS SITTING A MONKEY-HEADED GOD, HOLDING TWO KNIVES. ARE FOLLOWING A RAM-HEADED GOD AND ANOTHER HAWK-HEADED ONE.

"The keeper of the sixth room is An-Kclitau-Kehabu-Kheru. The name of the guardian is An-hi. The name of the one who is in command is The one who strikes for the keeper of Heaven."

A ROOM IN WHICH IS KNEELING A URÆUS-HEADED GOD HOLDING TWO KNIVES. ARE FOLLOWING TWO RAM-HEADED GODS.

"The keeper of the seventh room is Mates-sen (their executioner). The name of the keeper is the Great by his word. The name of the one in command is Expeller of the overthrower."

line 1. Rites for the festival of the illumination of the earth. Oh! those keepers of the seven rooms, having prepared their
2. rooms for Osiris and keeping their rooms. Oh! those who rule the acting of Osiris' gates every day. The Osiris N
3. knows you and knows your names, for he was born in Restau. The gods pass that give their favor to the Lord
4. of the Horizon as well as to the mummy of the Osiris N in Pu. As well as the double horn for Osiris, the Osiris N received . . . .
5. . . . . Restau. The gods who cross over the horizon act as a retinue behind the Osiris N.

line 6. He is alone in their passage, the Osiris N . . . .
7. . . . . O disk of Osiris . . . .
8. The Eye of Horus, Horus presents it, Thoth presents it in night-time, he crosses over Heaven by the Truth-speaking, peacefully, he sails in the bark. . . . .
9. . . . . .
10. Horus, the heir to Râ, made up his heart; the Osiris N endeavors in order not to be repelled from the room.
11. The Osiris N is provided with the two lions, he is among the servants of the Residing in the Amenti every day,
12. he has fields in Aa-hotep among those who know the knowledge of the gods, among those who perform the things
13. for the Osiris N. He is a scribe under the direction of Thoth, among those who make the food. Anubis ordered that those who are in charge
14. of the food be with the Osiris N. He is not taken away from himself by those who are in charge of the pinioning. The Osiris N goes ahead
15. according to the disposition of the horizon in Heaven, he is prepared for the room
16. of the horizon; the gods rejoice at meeting him while he is walking; sacred perfumes are upon him; the mourning do not affect him,
17. the keepers of the room do not throw him down. The one with a Mysterious Face
18. who is in the sanctuary of Sechem hidden for the god, the master of the Tuat and for the inhabitants in the Tuat. The Osiris N comes
19. to him after Hathor. The Osiris N went on his way; he makes Truth ascend back towards Râ
20. and repels the attack of Apap; he goes through the iron inclosure, repels the rebels, gives life to the crew
21. of Râ and makes the food arrive at the place where he is. Osiris granted to him a good sailing
22. in the bark and to have a pleasant way to go out. The face of the Osiris N
23. is enlarged by the diadem of his father, the master of the force, Horus. A great voice is heard
24. at the horizon: Pay attention, you! Bow down and take care to prepare a good way for your Lord the Osiris N.
25. *To be said on the image of this chapter, colored yellow, and on the companions of the bark of the sun. Give them offerings*
26. *of bread, beer, and great homage of incense to be burnt before them to give life to the deceased placed before them;*
27. *you will thus make him land at every gate as well as the gods. To be said at the gate of every room while offering to each of them*
28. *thighs and heads of red cows, the value of seven vases, while offering blood extracted from the heart, the value of a hundred vases, sixteen loaves*
29. *of white bread, eight round cakes, eight oval cakes, eight broad thin cakes, eight measures of beer and eight of*
30. *wheat, a perfumed oil-basin full of milk from a white cow, green grass, green figs, mestem and beads of incense*
31. *to be burnt. That is a preservative formulæ, an only one an only one after doing what is to be done on the image at the fourth*

line 32. *hour of the going out by day. Observe it strictly for the duration in Heaven. This book being made*
33. *do not let it be seen by any man. The deceased shall extend his progress in Heaven*
34. *on earth and in hell, for he shall be favored with the favors done to him and his faculties shall be strengthened*
35. *from this day, indeed.*

CHAPTER CXLV.

EACH OF THE SECTIONS OF THIS CHAPTER IS SURMOUNTED WITH A VIGNETTE REPRESENTING AN EDICULE, BEHIND WHICH IS PLACED A GOD, ARMED WITH A SWORD, THAT THE DECEASED IS ADORING.

Title : THE BEGINNING OF THE GATES OF THE FIELD AARRU IN THE DWELLING OF OSIRIS.

Vignette : THE DECEASED IS ADORING A HAWK-HEADED GOD.

1. Hail, says Horus, O first gate of the god with a motionless Heart. I went on the way. I know thee, I know thy name, I know
2. the name of the god who keeps thee. O mistress, terrible and great, the dominating wall, the exterminating mistress who preparest the words by which are repelled the rebels, rescue me from destruction. I come, I arrive near thee.
3. I venerate the name of the god who keeps thee ; I purified myself in the water in which Rā purifies himself to be in possession of his strength in the eastern part of Heaven. I am anointed
4. with cedar essence, clothed with the garment of the *menkh* fabric. I have a sceptre of *Heti* wood.—Go through (answers the gate), thou art pure.

(The deceased is adoring a god who has two uræus instead of a head.)

5. Hail, says Horus, O second gate of the god with a motionless Heart. I went on my way. I know thee, I know thy name, I know
6. the name of the god who keeps thee, mistress of Heaven, mistress of the earth. "Inspiring veneration to the earth by thy flanks" is thy name. Rā's offspring is the name of the god who keeps thee. I purified myself in the water in which purified himself
7. Osiris to whom was given the bark Sechti with the bark Maāt at his going out of the Great goddess (Mehour) and he passed through the porches. I am anointed with the festival-ointments,
8. I am clothed with the fabric *Seshet* and I have a sceptre of palm-wood—Go through (answers the gate), thou art pure.

(The deceased is adoring a ram-headed god.)

9. Hail, says Horus, O third gate of the god with a Motionless Heart. I went on the way. I know thee, I know thy name, I know the name of the god
10. who keeps thee, O mistress of the altars, the mistress of the offerings which are given there, the directress of the offerings agreeable to the gods. "Present of the day of the starting of the bark for Abydos" is thy name. "Fig-tree"

line 11. is the name of the god who keeps thee. I purified myself in the water in which Ptah purified himself at his starting for . . . on the day of the apparition. I am anointed

12. with *Hakennu*-essence from . . . I am clothed with the fabric Kes. I have a sceptre of *ah* wood.—Go through (answers the gate), thou art pure.

(The deceased is adoring a ram-headed god.)

13. Hail thou, says Horus, O fourth gate of the god with a Motionless Heart. I went on the way. I know thee, I know thy name, I know the name of the god who

14. keeps thee. "The presiding over the executions of the mistress ruling the earth, punishment of the foes of the god with a Motionless Heart, making the humble avoid suffering" is thy name. "The immolator of cattle" is the name of the god who keeps thee.

15. I purified myself in the water in which Uneferu purified himself at the time of his quarrel with Set, when truth-speaking was given to Uneferu. I am anointed

16. with *Souna* and *Nen*. I am a great one, clothed with the fabric. . . . I have a sceptre of *taatouton*—Go through (answers the gate), thou art pure.

(The deceased is adoring a god with a human head of a foreign type.)

17. Hail thou, says Horus, O fifth gate of the god with a Motionless Heart. I went on the way. I know thee, I know thy name, I know the name of the god

18. who keeps thee, O mistress of the fire, the mistress of the great acclamations, the mistress above everything. "The one whom beseeches he who does not enter through her at first" is thy name. "He who puts the foes to flight" is the name of the god who keeps thee.

19. I purified myself in the water in which Horus purifies himself when he has acted the part of the Kher-heb as a son beloved by his father Osiris. I am anointed with an ointment from the sacred supplies. There is for me

20. a panther-claw. I have a staff to repel the reprobates.—Go through (answers the gate), thou art pure.

(The deceased is adoring a hawk-headed god.)

21. Hail thou, says Horus, O sixth gate of the god with a Motionless Heart. I went on my way. I know thee, I know thy name, I know the name of the god who keeps thee,

22. . . . "The master of the roarings whose neither height nor width are known, whose maker for the first time was not found about whom it is not known how many reptiles are figured there

23. . . . before the god with a Motionless Heart" is thy name. "The Gatherer" is the name of the god who keeps thee. I purified myself in the water in which Thoth purified himself after making a male of Horus. I am

24. anointed with bull-oil and clothed with *testes*-fabrics. I have a sceptre of *sepet*-wood. —Go through (answers the gate), thou art pure.

(The deceased is adoring a jackal-headed god.)

line 25. Hail thou, says Horus, O seventh gate of the god with a Motionless Heart. I went on the way. I know thee, I know the name of Râ who keeps thee.

26. "The cloud enveloping the suffering, the one grieving over the one she loves and wrapping his body" is thy name. "Neith" is the name of the god who keeps thee. I purified myself in the water in which purified herself

27. Nephthys with Isis when they made pass the crocodile with its little ones through the gate of the holy gate. I am anointed with the *Hakennu* oil and clothed with

28. the Ounkh fabric. I have a sceptre of *merhu*-wood.—Go through (answers the gate), thou art pure.

(The deceased is adoring a god who has two uræus instead of a head.)

29. Hail thou, says Horus, O eighth gate of the god with a Motionless Heart. I went on the way. I know thee, I know thy name, I know the name of the god who keeps thee.

30. "The one who belongs to her mistress, the Strong, who is the favorite of her mistress, who models the image of her mistress, who goes through a defile millions of cubits *long and high*" is thy name. "Djeses" is the name of the god who keeps thee. I purified myself in the water in which he purified himself.

31. Anubis when he acted the part of the embalmer and of the Kher-heb for Osiris. I am anointed with *saft* and clothed with the fabric of Horus. I have a badge taken out of a cat-skin.

32. —Go through (answers the gate), thou art pure.

(The deceased is adoring a jackal-headed god.)

33. Hail thou, says Horus, O ninth gate of the god with a Motionless Heart. I went on the way. I know thee, I know thy name, I know the name of the god who keeps thee.

34. "The fire and the flame which are not extinguished, when its flame passes away, another is prepared, the fire raging for the destroying of him who does not pay homage to it and the ravage of which no one escapes" is thy name. "Terror,

35. the master of his roarings, the protector of his body," is the name of the god who keeps thee. I purified myself in the water in which purified himself the goat of Mendes from his posteriors to all his other limbs. I am anointed

36. with the *anti* from the sacred limbs and with *ankh*-essence. I am clothed with a fine white tunic. I have a sceptre of palm-wood.—Go through (answers the gate), thou art pure.

(The deceased is adoring a man-headed god.)

37. Hail, says Horus, O tenth gate of the god with a Motionless Heart. I went on the way. I know thee, I know thy name, I know the name of the god who is thy

38. keeper. "Height of the gates, the exciter of the clamors of those who dread his approaching" is thy name. "That one which is implored aloud, which inspires fear to the foes, which works no more for those whom it contains"

line 39. (is also) thy name. "The great one who locks up" is the name of the god who keeps thee. I purified myself in the water in which purified himself ASTES when he entered to pay homage to Set in the inside of the hidden dwelling.

40. I am anointed with *tesher* oil, I have a sceptre made out of a bone of a *tesher* bird with a gray-hound-head.-- Go through (answers the gate), thou art pure.

(The deceased is adoring a lion-headed god.)

41. Hail, says Horus, O eleventh gate of the god with a Motionless Heart. I went on the way, I know thee, I know thy name,

42. I know the name of the one who is inside. "Reiteration of the flame of immolation against the foes, the terror of every gate; that one which rejoices on the day

43. of hearing torture" is thy name. Thou art performing the duty of verifying the wrapped one without strength.—Go through (answers the gate), thou art pure.

(The deceased is adoring a cat-headed god.)

44. Hail, says Horus, O twelfth gate of the god with a Motionless Heart. I went on the way. I know thee, I know thy name, I know,

45. I know the name of the one who is inside. "The one who goes around the earth and dispels those who come for . . . . the favored mistress listening to the words of her lord, every day" is thy name. Thou art performing the duty

46. of verifying the wrapped one without strength.—Go through (answers the gate), thou art pure.

(The deceased is adoring a hare-headed god.)

47. Hail, says Horus, O thirteenth gate of the god with a Motionless Heart. I went on the way. I know thee, I know

48. thy name, I know the name of the one who is inside. "The one towing the gods, whose arms are in adoration of his face when is lighted the water on which they are" is thy name. That is thy duty

49. to verify the wrapped one without strength.—Go through (answers the gate), thou art pure.

(The deceased is adoring a lion-headed god.)

50. Hail, says Horus, O fourteenth gate of the god with a Motionless Heart. I went on the way. I know thee, I know thy name, I know the name of the one who is inside. "The chief

51. of the spirits, Tesher in mourning, the goddess in tears going out by night and repelling the foes by her creation that their hands deliver to her, the god with a

52. Motionless Heart, in his time, arriving and marching" is thy name. That is thy duty to verify the wrapped one without strength.—Go through (answers the gate), thou art pure.

(The deceased is adoring a crocodile-headed god.)

53. Hail, says Horus, O fifteenth gate of the god with a Motionless Heart. I went on the way. I know thee, I know thy name, I know

line 54. the name of the one who is inside. "The lord of terror, slaughtering amidst blood making . . . for the extinctions, on the day of hearing the tortures" is thy name. That is thy duty

55. to verify the wrapped one without strength.—Go through (answers the gate), thou art pure.

(The deceased is adoring a monkey-headed god.)

56. Hail, says Horus, O sixteenth gate of the god with a Motionless Heart. I went on the way. I know thee, I know thy name, I know the name of him who

57. is inside. "The lord of the veneration, the pursuing of the foes, the flame blazing when it appears, the creator of the mysteries of the earth" is thy name. That is thy duty to verify the wrapped one

58. without strength.—Go through (answers the gate), thou art pure.

(The deceased is adoring a man-headed god.)

59. Hail, says Horus, O seventeenth gate of the god with a Motionless Heart. I went on the way. I know thee, I know thy name, I know

60. the name of him who is inside. "Greatness of the horizon, the lord of the blood, the immolating amidst blood, powerful goddess, the lady of the destroying by the flame" is thy name. That is thy duty to verify

61. the wrapped one without strength.—Go through (answers the gate), thou art pure.

(The deceased is adoring a dog-headed god.)

62. Hail thou, says Horus, O eighteenth gate of the god with a Motionless Heart. I went on the way. I know thee, I know thy name, I know

63. the name of him who is inside. "Love of the flame, the pure listening to the panther by fondness for wounds, the first of the devotees, the lord of the slaughtering-place

64. and of the immolation of the foes in the dead of night" is thy name. That is thy duty to verify the wrapped one without strength.—Go through (answers the gate), thou art pure.

(The deceased is adoring an ibis-headed god.)

65. Hail thou, says Horus, O nineteenth gate of the god with a Motionless Heart. I know thee, I know thy name, I know

66. the name of him who is inside. "The one who prepares the light of duration, the mistress of the flame, the mistress of the forces and of the writings of Thoth himself" is thy name. That is thy duty to verify the wrapped one

67. without strength.—Go through (answers the gate), thou art pure.

(The deceased is adoring a god with a human head set facing.)

68. Hail thou, says Horus, O twentieth gate of the god with a Motionless Heart. I went on the way. I know thee, I know thy name, I

line 69. know the name of him who is inside. "The one invoking his lord, the uræus-field, the covering of the hidden, the creatress of him who takes off the hearts, the one who herself opens" is thy name. That is thy duty to verify

70. the wrapped one without strength.—Go through (answers the gate), thou art pure.

(The deceased is adoring the god Bes.)

71. Hail thou, says Horus, O twenty-first gate of the god with a Motionless Heart. I went on the way. I know thee, I know thy name, I

72. know the name of the god who keeps thee: "The sword hitting at the calling of its name, the god hiding his face, the ignored one throwing down him who approaches his flame" is thy name. Thou art in possession of the avenger of the god whom thou keepest and whose

73. name is "the Devouring One." He sees that the cedar be barren, that the shennou-tree be unfruitful, and that no metal be produced in the mountain. The companions of this gate are seven gods; "Djen" or "At" is the name

74. of the one; "at the gate" or "peace of the birth" is the name of the other (the second); "bringing forth of the *funest* flame" is the name of the other (the third); "upright with his mouth" is the name of the other (the fourth); "guide of the ways" is the name of the other (the fifth); "fig-tree" is the name of the other (the sixth); "Anubis" is the name of the other (the seventh).

75. I went on the way. I am Khem-Horus, the avenger of his father, the heir to his father Uneferu. I come. I execute for my father Osiris the throwing down of all his foes. I come every day with the truth of word, the master of the devotion

76. in the dwelling of my father Tmu, the Lord of Heliopolis. I, the Osiris N in the Southern Sky, made Truth for him who makes it. I celebrated the festival Haker to my lord; I conducted the ceremonies. I gave loaves to the masters of the altar,

77. I portioned out the food, the offerings, the loaves, the beer, the oxen and the geese of my father Osiris Uneferu. I am ready for my soul coming and fluttering over me. I make appear the Bennou at my calling. I come every day into the temple, to offer the incense. I distribute

78. the sacred garments. I cross over the lake in a boat. I make the word of Osiris, the residing in the Amenti, be Truth against his foes. I bring all his foes into the eastern place of execution. They do not escape the watching of Seb.

79. I stand near him to set Rā in possession of his truth of word. I come as a scribe, as an interpreter. I see that the god be in possession of his legs. I arrive at the dwelling of the ruler of his mountain (Anubis). I see the residing in the sacred room (Anubis).

80. I enter Restau. I hide and discover a passage. I am sent towards An-arer-f. I wrap him who is naked.

81. I go up the river towards Abydos. I throw down (?) the gods Hou and Sa. I enter the dwelling of Astes. I adjure

82. the gods Khatii and Sechet in the sanctuary of Neith, *(different reading)*: of the chiefs. I enter Restau. I hide and find a passage. I am sent

83. towards An-arer-f. I wrap him who is naked. I go up the river towards Abydos. I throw down (?) the gods Hou and Sa. I receive at my

line 84. rising the diadem and crown myself with it on my throne in the dwelling of my father and of the first gods. I adore the place of regeneration and the holy region. My mouth speaks, in possession of
85. the Truth. I drown the snake Akheka. I arrive at the dwelling in which the limbs recover their strength and I am granted to sail there in the bark of Haï. A perfume is exhaled from
86. the hair of the intelligent ones. I enter Astes' dwelling. I adjure the gods Khatii and Sechet in the sanctuary
87. of the chief. I arrived as a favorite at Tattu, I the Osiris N.

CHAPTER CXLVI.

Title: THE BEGINNING OF THE GATES OF THE DOMAIN OF OSIRIS IN THE FIELD AARRU.

First gate.—"The mistress of the Terror, the height of walls, the dominating mistress and female of slaughtering, preparing the words that repel the rebels and rescuing from destruction him who goes through it" is its name. The name of its keeper is "Veneration," *(different reading)*: "higher than any one."

Vignette: IN A GATEWAY WHICH SURMOUNTS A LONG SNAKE, IS COWERING A CROCODILE-HEADED GOD.

Second gate.—"The Mistress of Heaven, the Regent of Earth—the Flame mastering the human beings . . . . the Creatress of all men" is its name. The name of its keeper is "Bringing forth of Ptah."

Vignette: IN A GATEWAY WHICH SURMOUNTS THE SIGN OF LIFE AMONG SIX VIPERS, IS COWERING A MAN-HEADED GOD WITH THREE VIPERS AS A HAIR-DRESS.

Third gate.—"The Mistress of the Altars, the Mistress of the Offerings by which are charmed all the gods, delighting him who is going up towards Abydos" is its name. The name of its keeper is "the one who performs the unction."

Vignette: IN A GATEWAY SURMOUNTED WITH A LONG REPTILE, IS COWERING A MONKEY-HEADED GOD.

Fourth gate.—"The one who is in possession of the Sword, the Regent of the Earth, the Punishment of the Foes of the god with a Motionless Heart, the Making the Humble one avoid Suffering" is its name. The name of its keeper is "the one who strikes the cattle."

Vignette: IN A GATEWAY SURMOUNTED WITH A LONG SNAKE, IS COWERING A BULL-HEADED GOD.

Fifth gate.—"The Flame, the Mistress of the Breaths for the Nostrils of Him who Implores it. None of those who are on earth enters through it" is its name. The name of its keeper is "the one who puts the foes to flight."

Vignette: IN A GATEWAY SURMOUNTED WITH A LONG SNAKE, IS COWERING AN IBIS-HEADED GOD.

Sixth gate.—"The Mistress of the Prostrations *(different reading)*: the Mistress of the Begetting, the Mistress of the Bearings whose dimensions are unknown, whose passage was not found out at the time of the running of the reptile against her and about whom it is not known who brought her forth in the presence of the god with a Motionless Heart" is its name. The name of its keeper is "the Gatherer."

Vignette: IN A DOORWAY WHICH SURMOUNT SIX VIPERS, IS COWERING AN URÆUS-HEADED GOD.

Seventh gate.—"The Cloud Enveloping the Fainting One, the One who is moaning over him she loves and hides him" is its name. The name of its keeper is "Kenti."

Vignette: IN A GATEWAY WHICH SURMOUNTS A LONG SNAKE, IS COWERING A MAN-HEADED GOD.

Eighth gate.—"The Blazing Flame which is not extinguished, when it passes away (a second) is prepared, the fire blazing for the destroying of him who does not pay homage to it and which nobody avoids, the redoubtable and roaring" is its name. The name of its keeper is "the one who protects his body."

Vignette: IN A GATEWAY WHICH SURMOUNTS A SNAKE, WITH THE DISK AND HORNS AS A HAIR-DRESS, IS SITTING A MAN-HEADED GOD.

Ninth gate.—"The One who is on the forehead of the Mistress of the Forces, the one who allays any bringing forth, who measures 320 cubits in her circumference, who beams in the South-spar, who makes rise him who makes pass the wrapped one fainting, his mistress every day" is its name. The name of its keeper is "Djetes."

Vignette: IN A GATEWAY WHICH SURMOUNTS A LONG SNAKE, IS COWERING A HARE-HEADED GOD.

Tenth gate.—"The One who makes longer the outcries and excites the clamors of those who invoke it, the great of the fear, the Mistress of the Terror, that one which does not work any longer for those it contains" is its name. The name of its keeper is "the great one who locks up."

Vignette: IN A GATEWAY WHICH SURMOUNTS A LARGE SNAKE, IS COWERING A MAN-HEADED GOD WITH THE TWO STRAIGHT FEATHERS AND THE RAM-HORNS AS A HEAD-DRESS.

Eleventh gate.—The god of the Sword, the Flame Destroying the Foes, the Terror of every Gate, uttering shouts of joy on the day of hearing the tortures that is thy duty to verify the covered one fainting.

Vignette: IN A GATEWAY WHICH SURMOUNT TWO CATS IS A MONKEY-HEADED GOD.

Twelfth gate.—O the one that the earth invokes, that routs those who come from light, . . . the Mistress of the Shades listening to her lord every day, that is thy duty to verify the covered one fainting.

Vignette: IN A GATEWAY WHICH SURMOUNTS A LARGE SNAKE, IS COWERING AN URÆUS-HEAD EDGOD.

Thirteenth gate.—The one who tows Isis whose arms make light upon the Nile where is he who hides. (This gate's) duty is to verify the covered one fainting.

Vignette: IN A GATEWAY WHICH SURMOUNTS A DOUBLE IMAGE OF THE NILE GOD, IS COWERING A CROCODILE-HEADED GOD, WITH AN OSTRICH-FEATHER AS A HEAD-DRESS.

Fourteenth gate.—The Mistress of Terror, slaughtering amidst blood *(different reading)*: celebrating the god Haker. The dreaded ears *(different reading)*: uttering another cry on the day of hearing the tortures. Its duty is to verify the covered one fainting.

Vignette: IN A GATEWAY SURMOUNTED BY A SNAKE AND A BULL-HEAD, IS COWERING A HAWK-HEADED GOD.

Fifteenth gate.—The Red Soul in Mourning, investigator going out by night . . . . *(different reading)*: expelling the foes, whose creation is against Râ, setting its hands on the god with a Motionless Heart, in its time, and moving; its duty is to verify the covered one fainting.

Vignette: IN A GATEWAY THE PINNACLE OF WHICH IS ORNAMENTED, IS COWERING A MAN-HEADED GOD WHO HOLDS A SWORD LIKE ALL THE ABOVE-MENTIONED GODS.

line 1. The Osiris N says:
2. I am the deprived of his pedestal, born of the god of the diadem. I bring and establish
3. the things in Abydos to open my way in Restau. I charm
4. the swallow of Osiris. I arrive every day at the gate
5. of Ammah of the hidden god. I went on the way. I am Horus, the avenger of his father,
6. the son of Isis, the heir to Osiris. I come, I repel or chain the limbs for
7. Osiris. I come every day at the gate of the festivals. *(Different reading)*: I go ahead to come up to
8. the widow. I went on the way. I am Horus, the avenger of his father
9. I come, I set aside the evil from him who does it. I come every day
10. at the gate of Ap-our and of those that are on their belly: the jackal, the snake and the crocodile. I have made the way.
11. I am Horus whose word is Truth. I come. I avenge my father
12. Osiris Uneferu, the son of Seb, brought forth by Nut. I see that the gods
13. be joined together to see him. The gods who are in the Great House adore him.
14. I come every day at the gate of Amenti, *(different reading)*: at all the gates
15. of the Tuat. I have made the way. I am Horus the avenger of his father. I come.
16. I dispel the evil before my father Osiris, I slaughter his foes
17. on this bank of the place Ti that is more than the
18. half of it. I come every day at the gate of the maze. O masters of your altars!
19. I have made the way, I am Horus, the son of Osiris.
20. My mother Isis protects me. I come, I bring the serene life
21. to my father Osiris. I come every day at the gate of the recess
22. and I know the mysteries that are in it. I come every day
23. at the gate of the master of the height. O lords of eternity! I have made my way, I am
24. Horus, the son of Osiris, the heir to Uneferu. I come every day bringing
25. light and crossing over darkness. I come every day at the

line 26. gate Thaen in Tanen. I have made the way. I am
27. the germ on the prow of the bark. I come to exercise protection
28. over Osiris. I come every day at the gate of the invocators. O lords
29. of the invocations! I have made the way. I am Horus, the son of the god who loves him.
30. I come every day and dwell in the Great Land. I am Râ in the
31. Tuat. I give the breaths of life to Osiris. I come every day
32. at the gate of the Duration, *(different reading)*: of the Scorpion. I know Sesou
33. by day: I come every day at the gate of the lords of
34. Keraou with the princes of the lord above everything. I have
35. made the way. I come every day at the gate of the fire, of the ground, and of the Nile
36. where is generated darkness. I have made the way. I come every day at the gate
37. of the god of the magic charms. I attacked him who is
38. near him. I come every day at the gate of her who likes
39. lying, the goddess Akerit, in her
40. forms. I was protected to kiss the Eye of Horus.
41. O Masters of the Place of the Snake! I went on the way, I went on as
42. a pure *(bis.)* The Osiris N
43. *(four times)* washed his face in the water of Râ, on the day
44. of the festival of the beginning of the year. Having done that, he is an accomplished spirit before Osiris in his good
45. festival of joining to himself the white crown.

CHAPTER CXLVII.

Title: THE SECOND CHAPTER ABOUT THE HALLS IN THE HOUSE OF OSIRIS, THE RESIDING IN AMENTI, AND ABOUT THE GODS IN THEIR RESIDENCE TO WHOM OFFERINGS ARE MADE ON EARTH.

THIS CHAPTER IS DIVIDED INTO SEVEN SECTIONS EACH OF THEM SURMOUNTED WITH A VIGNETTE IN WHICH THE DECEASED IS REPRESENTED AS ADORING A MONKEY-HEADED GOD.

1. *First hall.* The name of its keeper is "the Subverter of the Many Faces." The name of the one who keeps it, is "the Fire-passer." The name of the one who is in command there is "the one who Fascinates by his Words."
2. The Osiris N says when he comes to this hall: I am the Only One, *(different reading)*: the Great One who makes his light. I come near thee Osiris, adored and purified from thy stains of guilt.
3. . . . . Do not make any rebellion in thyself, do not make use of the name of Restau. Hail thou, Osiris, in thy strength and in thy pre-eminence in Restau. Rise, Osiris, and command
4. by this strength in Abydos. Appear in Heaven, *(different reading)*: go around Heaven. Thou sailest before Râ, thou seest the Intelligent ones. The Only One, thou goest around, sun. Now, I say to thee, Osiris,

line 5. I am the sacred mummy. *(Different reading)*: I say: see that there be no obstacle on the walls that hurt. I opened the way in Restau. I tamed the swallow

6. of Osiris, I made easy the moving of the prop. I made the way for the light of the Osiris N.

7. *Second hall.* Name of its keeper: "The One who gave birth to the beginning." Name of the one who keeps it: "The Agitating his Face." Name of the one who is in command there: "Aseb." The Osiris N says,

8. when he comes to this hall: I sit down in order to act according to the wish of my heart. My words have vigor in my quality of an assistant to Thoth. The protections of the Osiris N are the protections

9. of Thoth in the depression of the gods of the thigh, the mysterious ones who live upon the offerings presented to them. Their years are the years of the Osiris N. Strong, he presents them with offerings at the time of making his way

10. through the flame which is there. That is the embalming of the Osiris N. To make my way, grant that I pass, that I be prepared to see the Only One and the going around of Râ among those who make offerings to him.

11. *Third hall.* The name of its keeper is: "The One who Feeds upon the Excrement from his Posteriors." The name of him who keeps it is: "the Vigilant with his Face." The name of him who is in command there is "the Great One." The Osiris N says

12. when he comes to this room: I am the mystery, the propeller of the water, the judge of the two Rehous. I come, I destroy the evil of the Osiris. I am the one who parted with his body, born of the god of the crown.

13. I established the things in Abydos . . . I opened the way in Restau. I tamed the swallow of Osiris, I made its prop rest. I made the way in the large Valley.

14. I made the way light which Osiris crosses over. I destroyed the evil, I allayed the suffering of the Osiris N.

15. *Fourth hall.* The name of its keeper is "The one who Lives upon Reptiles." The name of him who keeps it is "Flame." The name of the one who is in command there is "Flame of Face, seizing its

16. opportunity." The Osiris N says when he comes to this hall: I bring in the jaw of Restau, I bring in the bark of Heliopolis. I gather there the multitudes.

17. I repel Apap. I wash the wounds. I go along the way among you. I bring in. I am great among the gods. I, the Osiris N, I went along the way, I crossed over.

18. *Fifth hall.* The name of its keeper is "The One whose Face repels the Multitudes of Words." The name of him who keeps it is "The One who Lifts up his Face." The name of him who is in command in it is "The One who Repels the Crocodiles." The Osiris N says

19. when he comes to this hall: "I am the great bull, the son of the Whole among you, bearing witness in behalf of his father, having made wholesome the liquid in which he is. I brought

20. life to the eternal living one. I have made the way. I am Râ, *(different reading)*: Osiris whom I love, living forever, Osiris the residing in the Amenti.

21. *Sixth hall.* Name of its keeper: "Feeding and Watching of the Words." Name of its keeper: "The One whose Face brings in the Flame." Name of the one who is in command there: "Face-sword."

line 22. The Osiris N says when he comes to this hall: I come every day. I go on the way as a creature of Anubis. I am the Lord of the Diadem. Candidate
23. to the magic charms of him who avenges the Truth and avenges the Eye. I rescued the Eye of Osiris. I have made the way. I crossed over.
24. *Seventh hall.* Name of its keeper "Their Sword": name of the keeper "the Only One Speaking." Name of the one who is in command there "The One who Repels the Subversive ones."
25. The Osiris N says when he comes to this hall: I come near thee, Osiris, having washed thy stains, having implored for the removing of thy impurities.
26. Thou goest around, thou seest Heaven before Râ, thou seest the intelligent ones. The only one, thou invokest Râ in the bark Sekti in Heaven, going around the horizon. I call him who loves him: "a mummy whose name is strength,"
27. and, that is according to what he says. The god whose face repels went on the way I went over, he did so for Osiris. I paid homage to Osiris in the state of a truth of word. I reunited his bones, assembled
28. his flesh. O grant to me the bread, the beer, the food, the supplies and all the good things.

CHAPTER CXLVIII.

1. A book giving perfection to the deceased in the bosom of Râ, giving him the pre-eminence with Tmu; making him great near Osiris, strong near the residing in Amenti; making him redoubtable near the gods. It shall be written on the day of the monthly festival of the Sixth, at the festival of the 15th,
2. at the festival of Uka, at the festival of Thoth, at the festival of the birth of Osiris, at the festival of Khem, at the night of the festival of Haker. That is the mystery of the Tuat, the introduction of the mysteries of Aker, the removing of the stains, the entering the mysterious Valley the entrance of which is not known; that gives vigor to the heart of the deceased,
3. lengthens his moving, makes him go ahead and makes him break through the entrance to the valley to enter it with the god. Do not let this be seen by any man but the King and the Kherheb. Do not let it be seen
4. by a slave going and coming. Any deceased for whom this book shall have been made, his soul shall go out by day among the living, by it, and shall prevail among the gods. No opposition shall be made to him by any one,
5. indeed. The gods shall come near him and touch him, for he shall be like one of them. (This book) shall make known to him what happened at the beginning. This book mysterious and true,
6. no one else knew it, nowhere, never. No man recited it, no eye interpreted it, no ear heard it. Let it be seen only by thee and the one who taught it to thee. Do not make about it numerous commentaries supplied by thy
7. imagination or memory. Execute it in the middle of the embalming-room in its wholeness. That is a very mystery that is known by no vulgar man anywhere. It gives food to the deceased
8. in the Netherworld, gives supplies to his soul on earth and makes that he shall be living forever and that nothing shall prevail against him. Prayer: hail thou, Râ, beaming in his disk, Life going out

line 9. of the horizon. The Osiris N knows thy name. He knows the seven cows and their bull. You who give
10. the loaves and beer to the living and feed the western people, give the loaves and beer to the Osiris N, feed him
11. give him the favorable things. He shall be your guide and your servant behind you. Give the loaves, beer
12. and favorable things to the Osiris N who is one of the shades in the Netherworld.

Names of the seven cows and of the bull.

(This part of the text refers to the vignette following this chapter.)

1. Dwelling of the person of the Lord above everything.—2. Circuit of Heaven. Resurrection.—Perfection in his dwelling.—4. North
13. mummy.—The great beloved one, red-haired.—6. She whose name prevails in the throat.—7. Companion of life is her hair.—8. Bull, the one fecundating the cows.
14. O Master of Heaven, the Opener of the Disk, the Good Rudder of the Northern Sky! O Râ who crossest over earth, Good Rudder of the Western Sky! O shade in the dwelling of the Akhem ones,
15. the Good Rudder of the Eastern Sky! O the residing in the dwelling of the red ones, the Good Rudder of the Southern Sky! Give the loaves, beer, food and favorable things to the Osiris N
16. who is a shade in Osiris. O Father of the gods! O Mother of the gods of the Netherworld, rescue the Osiris N from every baleful thing,
17. From every evil, from every danger, from every wound, from every perfidy, from every ambush, from every violent suffering, say that, O men, gods, shades, dead on this day,
18. on this night, at this festival of the 15th, in this year in which one is.
This speech shall be delivered by the man put in face of Râ, who shall be accompanied by gods painted green in a picture.
Shall be placed
19. offerings before them of loaves, beer, meat, incense, funereal dishes bringing into favor with Râ and making that the deceased is fed in the Netherworld.
20. The man is then set free from every baleful thing. Do not make for any man but thyself this book that is Uneferu's.
21. Being done these things for the deceased, Râ becomes his rudder and protection · no foe throws him down. He wants for nothing in the Netherworld, in Heaven
22. on earth, in no place where one walks, where food is given to the shades of the Netherworld, indeed.

Vignette of CHAPTER CXLVIII.

The first part represents the deceased followed by his wife in adoration before Osiris—Sokari with a hawk-head, with the triple-crowned and ram-horned diadem on his head; behind Osiris stands the goddess of the Amenti.

Above Osiris is read: Osiris, the Lord of Eternity, the Chief and Lord Eternal, the Great God, the Regent of Aker.

Above the man and woman: Adoration to thee, the bull of Amenti; the Chief and Lord Eternal, the Great God, the Regent of Aker. Receive the Osiris N in peace in the good Amenti. The western region stretches out her arms to receive thee (O Osiris N) as well as thy wife, for no evil was found in thee.

Above the goddess Amenti: The good Amenti; her arms are ready to receive thee.

In the second part are represented the seven cows and the bull with the legends referred to in the chapter, then the four rudders corresponding with the cardinal points, and at last the four funereal genii Amset, Hapi, Tiaoumautef and Kebhsennouf.

CHAPTER CXLIX.

It is divided in fourteen sections devoted to fourteen places of the Heavenly domain called the field Aarru.

First dwelling.—Vignette: A GOD HOLDING TWO SWORDS; NEAR HIM THE DRAWING OF THE FIGURE OF A HOUSE.

1. O first dwelling in the Amenti! One lives there upon loaves of Sar. One takes there possession of your clothes. I meet there
2. the form of the heir who is among you. He reunites my bones, strengthens my limbs. I am brought in by the priest serving the god of the heart who reunites my bones and fastens (upon my head) the crown of Tmu which he fastens
3. on the head of Nehbka. The Osiris N gave satisfaction to the balance of him who rules over the gods. He lives upon the altars of his temples among the gods. Khem constitutes the person of the Osiris N and his soul.

Second dwelling.—Vignette: A MONKEY-HEADED GOD HOLDING TWO SWORDS; HE IS LEANING OVER THE HIEROGLYPH *an*.

4. O chief of the functions in this field Aarru the inclosure of which is of iron, where the wheat is 7 cubits high.
5. 2 for the ear, 3 for the stem, and where shades 7 cubits high reap it near Harmakhis. I know the gate of the field Aarru through which Râ goes out
6. on the Eastern side of Heaven; its South-part is in the basin of the geese Khar, its North-part in the basin of the geese Ro, the place where Râ sails with his sailors. I am in command
7. in the sacred bark, I work without rest in the bark of Râ. I know this sycamore of *mafek* where appears Râ when he moves in order to
8. make Shu rise towards the gate of the eastern sky through which Râ goes out. I know this field Aarru of Râ the wheat of which is 7 cubits high, 3 for
9. the ear, 3 for the stem, and which is reaped by shades 7 cubits high near the East-spirits.

Third dwelling.—Vignette: A MONKEY-HEADED GOD HOLDING TWO SWORDS; NEAR HIM THE HIEROGLYPH *ta*.

10. O this dwelling of the shades which no one goes around, and which commands silence to the shades! It is at fire, incandescent with
11. flame. That is the dwelling of the shades. Your faces under it! Be this dwelling purified by you as you ordered me! Your acting for me is the one of the Osiris N

line 12. for Osiris, saying: I disposed the red crown on the forehead of the pure spirit that makes live the human ones by the flame from his mouth, that rescues Râ from Apap and that is eternally living.

Fourth dwelling.—Vignette: THREE MEN ARE SUSTAINING A LONG SNAKE, BEHIND THEM A GODDESS WITH THREE VIPERS IN THE PLACE OF HER HEAD.

13. O the one who guards this mysterious dwelling! O this very high mountain in the Netherworld on which rests Heaven, which is three hundred cubits high
14. and thirty cubits wide! Upon it is a snake named Sati that is seventy cubits in length and lives upon the slaughtering of the shades and dead in the Netherworld. I stay
15. in thy inclosure, I sail in the bark, *(different reading)*: I see the Only One by thee. I am vigorous. I am the male whom thou surrounded. I am sound as thou art sound. I am master of the enchantments. Râ gives me
16. my eyes by which I am dazzling and which dreads the animal that moves upon its belly (Apap). Thou comest by thy strength, *(different reading)*: thy mountain I make thee climb up. Thy strength is with me. I give the impulse
17. to the strength. I come to take away Aker. I rest on the evening. I go around Heaven in thy person in the Valley. I ordered offerings for thee on earth before the Great God in Heliopolis, *(different reading)*: in the Netherworld.

Fifth dwelling.—Vignette: STANDING UP ON A LION, AN IBIS-HEADED GOD HOLDS THE SACRED EYE; BEFORE HIM THE HIEROGLYPH OF NEITH.

18. O this dwelling of the shades through which no one passes! The shades who are there have thighs seven cubits long; they live upon the
19. spirits of the motionless ones. O dwelling of the shades! O shades who are there! Open your ways that I may pass over you while going towards the good Amenti. That is what Osiris ordered me to do.
20. Every shade, Osiris lives by his favorable incantations. I celebrate the festival of the month, I take notice of the festival of the 15th. I make circulate the Eye of Horus. Minister at the service of Thoth, no god resists
21. me nor opposes me. Every dead male, every dead female their mouth is a devouring one for my foes; the foes who come to me to-day are thrown down in the place of execution.

Sixth dwelling.—Vignette: A GOD, HALF BIRD HALF QUADRUPED, HOLDING TWO SWORDS.

22. O Ammah reserved for the gods, a mystery for the shades, and which do not enter the dead. The god who is there, the "Throwing Down the Fishes" is his name.
23. Hail thou, august Ammah. I come to see the gods who are there. Open to me, make me take possession of your fabrics, without any opposition, peacefully from your own will. I come;
24. I look at your shape, I come to be one among you. Do not let the overthrower of fishes seize upon me, do not let the gods Khaï come behind me, may I live at peace with you!

Seventh dwelling.—Vignette: A RAM-HEADED GOD, HOLDING TWO SWORDS.

25. O the moment of going up to see, when the smoke from the flame is a protection! There is there a snake named Retuk that is

line 26. seven cubits long, that lives upon the shades and annihilates their magic virtue. Avaunt, Retuk! at the moment when thou bitest with thy mouth the overthrower of fishes

27. who weeps with his two eyes. Thy teeth are broken to pieces and thou vomitest thy venom. Thou shall not come against me, thou shall not dart thy venom against me to throw me down inert. Harmless

28. is thy poison in this country. Thou appreciatest me in this place of the one that creeps on its mountain by an eternal order. I come in my turn, protected. The lion cut off its head.

Eighth dwelling.—Vignette: A GODDESS THOUÊRIS WITH A HUMAN HEAD SURMOUNTED WITH THREE VIPERS: SHE HOLDS TWO SWORDS.

29. O she who comes in peace, the very great in the liquid domain! None is master of her water; she is the great one that is dreaded, the great one of the terror

30. uttering roarings. A god rises in her: "He who goes out at peace" is his name. He is the one who keeps her in his wish that she be not approached. I am the one who arises at the top of her thigh without her crying out. I bring in

31. the things to the world of Tuat; that is for the bowing down to the ground of the crew (of the sun?) I have the veneration of the masters of the sanctuary and I bring terror to the masters of the things. I am not carried away

32. towards the place of execution; my soul is not destroyed according to the wish of those who would like it. I cross over the North-horizon and I know the great god who is there.

Ninth dwelling.—Vignette: A MAN WHO HAS THREE VIPERS IN THE PLACE OF HIS HEAD, NEAR HIM A CROCODILE.

33. O place Aken hidden to the gods and which dread the shades who happen to know its name. No one goes out of it, no one enters it. The Great God who is there

34. is dreaded by the gods on account of his snares, by the shades and the dead on account of his roarings. This place opens in the flame its breath chokes

35. the nostrils. It was made against those of your retinue on account of the wish of the spirits that are there for not letting the breaths be inhaled except by the Great and August God who is in and whose egg

36. was made for those who exist by him. It is wished that he be approached only by the great forms. Hail thou, Great and August God in his egg. I come to thee, I am

37. at thy service. I go out and enter *Aken*, I open its gates, I inhale its winds, I live upon its loaves, and I draw from it my magic virtue.

Tenth dwelling.—Vignette: A GOD HOLDING TWO SWORDS; BEHIND HIM, A WINGED SNAKE, WITH HUMAN LEGS.

38. O this dwelling of the arms that take away the shades for the destroying and seize upon the spirits, devouring the good influence

39. of the writings, uttering insults on what their eyes see! None seizes upon the spirits of the motionless ones in behalf of whom acts the virtue of an amulet of *tahen* on earth. Inhabitants

line 40. of their dwellings, come upon your belly, soften your insults that I may pass amidst you. Do not let my remains be seized upon, do not let possession be taken of my spirit: I am the sacred hawk.

41. I prepared perfumes, I burnt incense in the perfuming-pans, I made bloody offerings. I was embalmed on earth. Isis and Nephthys were the guardians of my head. Prepare to me

42. the way of the snake Naï. I am the bull of Nut. I am Nehbka. I come to you, O gods: save me, give me an eternal magic virtue.

Eleventh dwelling.—Vignette: A LIONESS-HEADED GODDESS FOLLOWED BY A MONKEY-HEADED GOD. BOTH ARE ARMED WITH A SWORD.

43. O this dwelling in the Netherworld, the belly of which seizes upon the shades. None goes out nor enters through it on account of the greatness of

44. the fear it inspires to any one who goes through it, on account of the greatness of its terror. The gods see by it through the blows it deals, the dead see by it through the wounds it inflicts. It is the guide of the gods and is with them eternally; that is a mystery

45. for the shades. O mistress of the moving in the Netherworld, see that I move. I am this Eye of Horus, the almighty goddess, the sword born of Set. My legs belong to me forever.

46. I arise, I am strong by this Eye. My heart recovers after its depression. I have the magic power in Heaven. I am strong on earth, I fly away as a hawk, I cluck as a goose *Smen.*

47. It is granted to me to go and to pitch on the territory of the field Hotep. I go ahead towards the fields of the gods; I stand up there, I sit down there and I rise there as a god.

48. I open the gate of the dwelling of the Truth. I feed there on the products from the field Hotep. I go ahead towards the domain of the bark Sechti, towards the true roads.

49. I enter there, I have plenty. I dispose of the sceptre *maka* in Heaven, among the gods. I am one of them. I speak as a goose *Smen* the voice of which the gods listen to. I am the renewing of Sothis.

Twelfth dwelling.—Vignette: A HIPPOPOTAMUS NEAR A STOOL SURMOUNTED WITH FOUR SWORDS.

50. O this dwelling of the hour! This dwelling of the hour in Restau, the burning flame at which do not arrive

51. the gods, in which do not assemble the shades, for there are there uræus for the annihilating of their souls. O this dwelling of the hour! I am there as a hawk,

52. as the chief of the shades. I am there among the wandering stars. My name shall not perish, O

53. gods of the dwelling of the hour! I am with you. I live with you. Love me more than your sacred companions.

Thirteenth dwelling.—Vignette: A HARE-HEADED GOD, SITTING DOWN, HOLDING A BOW AND ARROWS, THEN A SCARABÆUS IN FRONT OF WHICH STANDS THE GODDESS THOUËRIS.

54. O this dwelling of the water which the shades are not masters of. Its water is fire, its stream a flame; it is fire

line 55. flame and incandescence that none may drink its water, and that those who are there may not quench their thirst with it, in order to increase its fear among the shades and its terror. The gods,

56. the shades, the dead see its water run and they do not quench their thirst and they do not satisfy their heart (and that is so) that none approach it. This water is full of reeds like the water

57. which is the flowing sprung from Osiris. I take possession of it. I sate myself with this water, as the god of the dwelling of this water, who keeps it. The gods are afraid of drinking this water, in their moving, still more than the

58. shades. Hail thou, god of the dwelling of the water. I come to thee. See that I take possession of the water, that I drink water as thou dost for a god. I am in the state of this Great God who comes

59. as the god Nile, who makes the weeds be and imparts vigor to all the plants. Give to the gods the food that springs from it. Do not act against me; see that the Nile come to me and I be in possession of the meadows. I am the soul of the body of eternity.

Fourteenth dwelling.—Vignette: A CROCODILE, TWO SPHINXES, A VIPER, ANUBIS ADORED BY A MAN, A HAWK ON WHICH IS LEANING A TWO-HEADED GOD, ARMED WITH TWO SWORDS, A GOD SITTING DOWN, WITH THE RED CROWN ON HIS HEAD, A HIERACOCEPHALUS GENIUS, ADORING.

60. O this dwelling of Keraou, which meets the Nile above Tattu,

61. where the Nile is measured at its passage! I feed upon the food of the gods and on the funereal offerings to the shades. There is there a snake

62. in the retreat of Abydos, at the opening of the retreat of the Nile. The snake comes with its water. It stands upon this leg of Keraou for the circle of the gods

63. ahead of the stream. I feed upon the wheat, the products, the food, the great one risen from the dead, the image of the god Keraou.

64. I blend with and sink in the flowing sprung from Osiris at the time of his being thrown down.

CHAPTER CL.

THIS CHAPTER IS EXCLUSIVELY COMPOSED OF A LARGE PICTURE GIVING THE CONFIGURATION OF THE DIVERSE PLACES MENTIONED IN CHAPTER CXLIX.

CHAPTER CLI.

Vignette: THE JACKAL OF ANUBIS LYING DOWN ON THE FUNERAL CASKET BETWEEN TWO LITTLE MUMMIFORM FIGURES.

Speech of the chief of his mountain:

Thy fatal hour is repelled; I am to repel thy fatal hour, I am to protect thee, Osiris N. Rā is repelled from the Osiris N.

Isis says:

I come with the winds, I come to be thy protectress. I give the breaths to thy nostril, the North-wind sprung from Tmu.

Speech of Anubis who resides in the sacred place:

I set my hands upon thee, Osiris N, for thy welfare, to make thee live.

Speech of Nephthys:

I watch over thee, Osiris N.

Vignette: THE MUMMY IS LAID OUT ON THE FUNERAL BED BETWEEN ISIS AND NEPHTHYS BENDING AND STAMPING A SEAL ON THE GROUND, THE EMBLEM OF REPRODUCTION, REGENERATION AND RESURRECTION.

Speech of the one who drives out the sands:

I implore the hidden one whose arm is an obstacle to him who repels him towards the flame of the horizon. I go ahead on my way to protect the Osiris N. I go on my way again.

Vignette: THE JACKAL OF ANUBIS LYING DOWN ON THE FUNERAL CASKET BETWEEN TWO LITTLE MUMMIFORM FIGURES.

CHAPTER CLII.

Title: A CHAPTER ABOUT BUILDING A DWELLING ON EARTH.

Vignette: A WOMAN KNEELING OFFERS TO THE DECEASED, SITTING DOWN, A PRESENT AND A LIBATION.

line 1. Seb is rejoicing: Osiris freed himself of all his stains of guilt, allowing the children to recognize their father; they are in adoration at his sight. The light is put

2. in the presence of the guilty. Anubis calls the Osiris N, he builds his dwelling on earth, he lays its foundations in Heliopolis, and places its inclosure in Keraou. He who resides

3. in Sechem, by his picture, renews it and brings to him men who supply it with what they bring. Osiris says to the gods who are of his retinue: Come and see

4. the building of this dwelling of a fitted out deceased, who comes, similar to the sun, renews himself among you. Look at

5. what I did myself. Words of the Great God who comes every day renewed among you, words of Osiris bringing cattle through the Southern gate of the breaths, he brings wheat through the North.

6. . . . . he puts it on left, he puts it on right. I see the men, the gods, the shades, the dead move while adoring me as a favorite. The Osiris N speaks as a chief going up

7. for the production of colors; you are amidst the water out of which I drink and that is the water of Tefnut. The sycamore Nebhotep says to Osiris: I come, I bring thee the food. Prayer: O sycamore

8. of Nut that refreshes the western people, set thy hands on the limbs of the deceased, protect him against heat, refresh him under thy foliage which brings the North-wind to the One with a motionless heart in his dwelling of eternity.

CHAPTER CLIII.

Title: A CHAPTER ABOUT AVOIDING THE NET.

1. O he who sees behind his back, the master of his heart! O these gods, children of their fathers, who fish those who move amidst the water!

line 2. Do not fish me with your nets with which you fish, in order to destroy them, those who walk on earth . . . .

3. . . . . I escape from them under the shape of the hawk of Horus . . . .

8. I know the name of your arms; they are arms that rescued the arm of the Great God who listens to the words in On, on the night of the festival of the 15th—*Rubric—to be said on the image of the*

9. *deceased placed in a boat and having on his right the bark Sechti, on his left the bark Maât. Offerings shall be done to him of bread, beer and all good things on Osiris' birthday. That being done, his soul shall be living forever and he shall not die again.*

CHAPTER CLIV.

Title: A CHAPTER ABOUT NOT LETTING THE CORPSE BE DECOMPOSED.

Vignette: THE SOLAR DISK COMES DOWN FROM HEAVEN ON THE MUMMY.

1. Hail thou, my father Tmu *(different reading):* Osiris. I come having this my flesh embalmed. This my body is not decomposed. I am intact, as intact as

2. my father Osiris-Chepera whose image is the man whose body is not decomposed. Come and shape my body, as the master of my breaths, since thou art the lord of the winds, as well as for thy equal. Establish me, shape me as the master of the burying,

3. grant that I move forever, in the same way as thou actest towards thy father Tmu whose body does not pass, being the one who does not perish. I did not do

4. what thou hatest but, indeed, what thy person loves. Do not let it repel me. Save me in thee that I may not be putrefied, like every god, every goddess

5. every animal, every reptile that is decomposed at the going out of his soul after death and that diminishes after being decomposed. This one is of those whose remains resist, his bones are not putrefied.

6. His fellows laid by his flesh. The gods proclaim his doings. His flesh has no sore. The god who lifts up his arm, his form would get putrefied and turn into

7. numerous worms if it were not made for it that Shu's eye pass through it like every god, every goddess, every bird, every fish, every reptile, every worm, every quadruped, the same would be the dead, absolutely,

8. but for the Truth which I set in their belly. They taste me. My fear is in possession of them; that is for all the men and the dead, for all the reptiles in their time,

9. and absolutely for all the quadrupeds, winged animals, fishes, reptiles which live and die. If the passage (of the disk) would not take place, all the reptiles would be no more. I come in

10. their forms. I do not appear before those on whom was committed any outrage, whose flesh is damaged by putrefaction. Mystery of the change of the numerous bodies, of life resulting from the massacre of life, execution

11. of his order. I do not put myself on his fingers. Possession shall not be taken of thee by order of the master of the gods. Hail thou my father Osiris. Thy flesh is with thee. No putridity for thee. No vermin for thee . . . .

12. Thou dost not become vermin. No passage of Shu's Eye. I exist, I live, I have vigor. I wake in peace. No putrefaction, no surprise . . . .

line 13. . . . . My ear is not sore, my head and neck are not upset, my tongue is not taken away from me, my eye-brows are not cut.

14. No hurt is done to my corpse that shall not perish and shall not be destroyed in this earth of eternity.

CHAPTER CLV.

Title: A CHAPTER ABOUT THE GOLDEN TAT (AMULET) TO BE PUT ON THE NECK OF THE DECEASED.

Vignette: A TAT OF GOLD.

1. Thy back is thine, the one with a motionless heart; it is set near thee. I give back to thee the moisture which is thy salvation. I bring thee the Tat which is thy joy.
2. *To be said on a golden Tat made out of the heart of a sycamore. Being put on the neck of the deceased, this one enters through the gates of the Tuat, as the kneader of his own words, as a conjurer. He puts it near him*
3. *on the day of the beginning of the year for the followers of Osiris. Being known this chapter, one is as an accomplished deceased in the Netherworld. One is not repelled from the gates of the Amenti. One receives loaves*
4. *cakes, plenty of meat on the altars of Rā, (different reading): of Osiris Uneferu whose word is Truth against his foes in the Netherworld.*

CHAPTER CLVI.

Title: A CHAPTER ABOUT THE CORNELIAN-TA (BUCKLE) TO BE PUT ON THE NECK OF THE DECEASED.

Vignette: THE AMULET *Ta.*

1. Blood of Isis, magic power of Isis, talisman to protect this Great One and to break to pieces what is hated by him. *To be said on the ta of*
2. *cornelian dipped in ankh-amon essence and wrought in the heart of a sycamore; to be put on the neck of the deceased. That being done, this writing is a magic virtue of Isis to protect him.*
3. *Horus, the son of Isis, rejoices when he sees him. There shall not be any road closed to the deceased in his moving towards heaven or earth, capital information! This writing, being known, he is one of the servants of Osiris-Uneferu in the Netherworld. To him are opened*
4. *the gates of the Netherworld. To him are given wheat and barley in the field Anro. He is similar to the gods who are there, say the servants of Horus who reap there.*

CHAPTER CLVII.

Title: A CHAPTER ABOUT THE GOLDEN VULTURE TO BE PUT ON THE NECK OF THE DECEASED.

Vignette: A SPREAD VULTURE.

1. Isis comes, she goes from place to place, looking for the secret retreats of Horus since his going out of the marshes. Her son faced the misfortune,
2. he overtook the sacred bark, he commanded to the rulers; he fought a great battle, he recalled what he had done, imposed his fear, constituted his terror. His mother, the great goddess, made her talismans

line 3. and applies them on Horus. *To be said on a golden vulture upon which this chapter shall be written. That shall be the protection of the clean spirit, on the day of the shrouding with the thousand-folded fabric.*

CHAPTER CLVIII.

Title: A CHAPTER ABOUT THE GOLDEN NECKLACE TO BE PUT AROUND THE NECK OF THE DECEASED.

Vignette: A NECKLACE.

1. O my father, my sister, my mother Isis! I am free from my small bands, I see. I am one of those who are free from their small bands and see Seb.
2. *To be said on a golden necklace upon which this chapter shall be written and that shall be placed around the neck of the deceased on the day of his burial.*

CHAPTER CLIX.

Title: A CHAPTER ABOUT THE SMALL FELDSPAR NECKLACE TO BE PUT ON THE NECK OF THE DECEASED.

Vignette: A SMALL NECKLACE.

1. O she who goes out every day of the dwelling of God. I speak to the great goddess who goes around through the gate of the double dwelling. She takes possession of the magic virtues of her father, the mummy
2. as a bull. Ranen takes the way of her followers, she goes again along the way of the great time. *To be said on a small feldspar necklace on which this chapter shall be written, and which shall be put on the neck of the deceased.*

CHAPTER CLX.

Title: A CHAPTER ABOUT THE SMALL NECKLACE GIVEN BY THOTH TO HIS ADORERS.

Vignette: THE SMALL NECKLACE CARVED UPON A TABLET.

1. I am the small feldspar necklace, without rays, which Thoth gives to his adorers and that hates evil. It is sound, I am sound. It is not stained with evil, I am not stained
2. with evil, mutually. It does not wound, I do not wound. Thoth says: The Great One came in peace in Pu. Shu moves towards him in his name of green spar. His dwelling is finished,
3. the Great God rests there. Tmu is in his eye. Osiris N's limbs shall not be attacked. *To be said on a small feldspar necklace upon which this chapter shall be written and which shall be put on the neck of the deceased.*

CHAPTER CLXI.

This chapter is without a title in the copy we are translating; but other papyri give to it the following title:

A CHAPTER ABOUT THE OPENING OF THE GATES OF HEAVEN MADE BY THOTH TO OSIRIS UNEFERU.

AN INITIAL PICTURE REPRESENTS THOTH OPENING THE FOUR GATES OF HEAVEN THROUGH WHICH THE FOUR WINDS GO OUT.—*Legends: The first for the South-wind is impersonated by Râ. The other (the second) for the North-wind is impersonated by Osiris. The other (the third) for the West-wind is impersonated by Isis. The other (the fourth) for the East-wind is impersonated by Nephthys.*

1. The life, that is Râ. The death that is the tortoise, the destroying of the Truth for the Osiris N. The god Testi is for its constituting again.—2. The life, that is Râ. The death, that is the tortoise. Kebhsennouf is dipping in some natron the bowels of the Osiris N to preserve them.—3. The life, that is Râ. The death, that is the tortoise. The corpse of the Osiris N is purified on earth; his flesh is purified.—4. The Life, that is Râ. The death, that is the tortoise. Is sound the great one who is in the coffin, is sound the Osiris N?

line 1. Every mummy for whom have been made these drawings on his coffin shall go through
2. the four openings in Heaven: the first which is the one of the North-wind, impersonated by Osiris; the other (the second) which is the one of the South-wind, impersonated by Râ;
3. the other (the third) which is the one of the West-wind, impersonated by Isis; the other (the fourth) which is the one of the East-wind, impersonated by Nephthys. Each of these winds at
4. its passage is for the functions of the deceased, it arrives at his nostril. No one knows what makes them move;
5. that is a mystery. Common people are ignorant of this chapter: do not show it to any other
6. man but thy father, thy son or thyself. That is the true
7. mystery which is known by no man anywhere.

CHAPTER CLXII.

Title: A CHAPTER ABOUT PRODUCING HEAT UNDER THE HEAD OF THE DECEASED.

Vignette: A COW WITH HATHOR'S HEAD-DRESS.

1. Hail thou, O lion of the Double Force, carrying high the double feather, Master of the diadem, ruling by the whip, thou who art the vigorous male by the beaming of his light,
2. and whose beaming is boundless; thou art the master of the numerous transformations and of the wrappings that thou hidest in the solar eye for their births. Thou art the one whom the adorers invoke amidst
3. the gods, the great runner, the swift moving. Thou art the god who is invoked, coming to him who invokes thee, protecting the unfortunate against his oppressor. Come at my calling, I am the
4. sacred cow. Thy name is in my mouth. I enunciate it to thee: *Hakahakahar* is thy name. *Wulau-aakarsa-ank* (is thy name); *Laba-*
5. *tat* is thy name; *Kharserau* is thy name; *Khalsata* is thy name. I adore thy names. I am the sacred cow. I listen to thy voice on the day when thou puttest

line 6. heat under Râ's head to protect him at the sacred gate of On. Thou seest that he be like the one who is on earth and whom thy soul does not know. Come to the Osiris N.

7. make heat be under his head. Yes, he is the soul of the great body which is resting in On. *Khou Kheper-Aaou* is his name. *Barkata-zaua* is his name. Come!

8. See that he be like one of thy servants, he who is what thou art. *To be said on the image of the sacred cow, made of gold, to be put on the neck of the deceased, adding to it this writing on a new papyrus which shall be placed under his head.*

9. *A big heat shall be produced in his whole being, as he was on earth. That is the very great talisman made by the sacred cow to her son the Sun, when he was resting.*

10. *He was in his dwelling, protected by guardians against the fire. The deceased shall be thus deified in the Netherworld and shall not be repelled from any gate of the Tuat, indeed.*

11. *To be said when thou placest the goddess on the neck of the deceased:* O hidden beings, O Ammon who art in Heaven! Turn your face towards the body of your son. O give him health in the Netherworld.

12. *This book is the greatest of the mysteries. Do not let it be seen by any man. It is an abomination to have it known. Conceal its existence. "The Book of the*

13. *Hidden Dwelling" is its name. It is ended!*

(SUPPLEMENTARY CHAPTERS.)

CHAPTER CLXIII.

Title: Relating to the Chapters CLXIII—CLXV; CHAPTERS ADDED TO FORM ANOTHER BOOK AS A SUPPLEMENT TO THE BOOK ABOUT THE GOING OUT BY DAY.

Title of Chapter CLXIII: A CHAPTER ABOUT NOT LETTING THE BODY OF THE MAN BE DAMAGED IN THE NETHERWORLD. A CHAPTER ABOUT SAVING HIM FROM THE ONE DEVOURING THE SOULS CONFINED IN THE TUAT: ABOUT NOT LETTING his earthly FAULTS RISE AGAINST HIM, ABOUT SAVING HIS FLESH AND BONES FROM THE WORMS AS WELL AS EVERY GOD SUFFERING IN THE NETHERWORLD, ABOUT SEEING THAT HE GO OUT AND WANDER ACCORDING TO HIS WILL, THAT HE EXECUTE WHAT IS IN HIS HEART AND THAT HE DO NOT SUFFER.

Vignette: TWO SYMBOLIC EYES, WINGED AND SUPPORTED BY HUMAN LEGS; FOLLOWS A MAN-LEGGED SNAKE WITH THE DISK AND HORNS ON HIS HEAD.

1. I am the soul of the great body which is resting in *At-Habou* and which is the protection of the body

2. of Harotaï. (I am) the arm resting in the waters of Senhakaroha. O soul the heart of which is not perceived at its rising

3. nor at its setting! His soul is resting in the bosom of the body that is resting in Senha-pa-rokana. Come! Osiris N, free thyself

4. from the soul of the one with a terrible face who takes possession of the hearts and ravishes the limbs; fire bursts out of his mouth to taste the souls. O he who is lying in his body!

5. His flame burns and consumes amidst water. The water is lifted up by its steam. Come! deliver thy flame.

line 6. abandon thy steam for him who makes his hand lift up, for the eternal duration of the Osiris N. The duration of Heaven
7. is his duration in the extent of the limits of Heaven, in his body and in his shape. Save the Osiris N from these persecutors
8. who devour the souls of the guilty ones. His soul is in his body, the mystery of him who is in the middle of the apple of his eye; *Sharo-Sharo-shapu-iri*
9. *-Ka* is his name. He is resting on the North-West side of the front of the Ap of Nubia, preventing from moving towards East. O Ammon! O bull scarabæus,
10. the master of the two eyes! "The Terrible by his Pupil" is thy name, the Osiris N is the emanation from thy two eyes: *Sharsharokket* is the name of
11. the one, *Shapu-arka* is the name of the other. *Shakaamen*, *Shakanasa* on the forehead of Tmu illuminating the earth
12. is his real name. Comes the Osiris N. He is from this earth of truth to abandon it, lonely. He is from this earth where no one lets himself be seen. *On*
13. is his name. He is with the perfect spirit; he is the soul of the great body which is in Saïs, Neith. *To be said on a two-legged snake, bearing*
14. *the disk, with the two symbolic eyes with two winged-legs.* There is in the pupil of the one, the image of the god who lifts up his arm with the face of the bird-soul bearing the double feather and with the back
15. of a hawk. There is in the pupil of the other the image of the God who lifts up his arm with the face of Neith bearing the double feather and with the back of a hawk. *This shall be written yellow on a renewing-crown or on a little column of spar*
16. *from the South, dipped in water from a lake in the western Egypt or on a band of undried papyrus with which all the limbs of the man shall be wrapped. He shall not be then repelled from any gate in the Tuat. He shall be able then to eat,*
17. *to drink and to evacuate like on earth. No clamor shall be uttered against him. He shall be protected against the hands of the wicked ones eternally. This book being made for him on earth, he shall not be apprehended*
18. *by the emissaries who come to do evil through the whole earth. He shall not be smote, he shall not die of wounds from Set. He shall not be taken away to be locked up. He shall enter among the favorites; he shall go out with the Truth-speaking*
19. *and shall go to be a terror to the evil done on the whole earth.*

CHAPTER CLXIV.

Title: ANOTHER CHAPTER.

Vignette: THE GODDESS MAUT STANDING UP, WITH HER WINGS SPREAD AND HER ARMS STRETCHED OUT. SHE HAS THREE HEADS: A HUMAN HEAD COVERED WITH THE PSCHENT AND A DOUBLE HAWK-HEAD ADORNED WITH THE TWO STRAIGHT FEATHERS. IT IS PLACED BETWEEN TWO GODS PATEQUES WITH A DOUBLE HEAD OF A CHILD AND A HAWK WHICH IS SURMOUNTED WITH THE DISK UNITED WITH THE TWO FEATHERS. THE WHIP OF KHEM IS PLACED ABOVE THE RIGHT ARM.

1. Hail thou, Sechet-Bast-Rā, the regent of the gods, the winged goddess, the mistress of the small bands, the regent with her head covered with the *pschent*, the Only One, the protectress of her father and who needs not the protection of the gods, irresistible
2. in the bark of the millions of years, preparing the risings up in the dwelling of silence, the mother of *Pashakasa*, the royal spouse of the lion *Haka* the god of the form,

line 3. the regent, the mistress of the syringas, the mother at the horizon of Heaven, the beloved peace-maker, crushing the rebels; the food is in thy hand, thou art standing up on the front-part of the bark of thy father

4. for the throwing down of the wicked, thou gives Truth on the front-part of his bark. Thou art the burning goddess, nothing subsists behind thee. *Kaharosapusaroma-kakaremt*

5. is thy name Thou art the great flame of Sakenakat on the front-part of the bark of thy father *Halpukakasharashabiu*

6. in the language of the negroes and of the Antiou of Nubia. Praise to thee, more powerful than the gods, acclamations to thee by the Sesennou. The living souls which are in their coffins

7. are in adoration on account of the veneration inspired to them by thee who art their mother, who art their origin, who madest their resting-place in the mysterious Tuat, who savest their bones, and rescuest them from the terror

8. of the renewings in the abode of eternity, who rescuest them from the baleful place to the souls where stands the One with a Terrible Face, among the gods. "Child born of Him with a Terrible Face who wraps his body" is thy name.

9. *Ataro* is among other names which were found out. "The Mysterious Lion" is the name of the one, the Son of the Double Dwarf, "The Eye of Sechet, the Great

10. Regent of the gods" is thy name, "Emanation" is the name of Maut who deifies the souls, saves the bodies by rescuing them from the room of execution of the dead which is in the baleful place.

11. They shall not be chained, says the goddess with her own mouth. Thou actest according to the words of the twins of the god-soul who performed his shrouding.

12. *To be said on an image of Maut with three heads: a lioness-head bearing the double feather, a human head bearing the pschent and a hawk-head bearing the double feather with a phallus,*

13. *two wings and lion-claws. It shall be painted with Anti-gum used as incense; the brush shall be renewed for the colors of the linen-strip. There shall be a dwarf who shall stand before her and (another) behind her;*

14. *they shall have on their head the double feather, they shall lift up the arm and they shall have two heads, the one of a hawk the other of a man . . . The deceased shall then be deified among the gods in the Netherworld.*

15. *He shall never be repelled. His flesh and bones shall be sound as he who is not dead. He shall drink out of the stream of the celestial river. They shall deliver to him a piece of ground in the field*

16. *Aarru, and it shall be granted to him to be a star in Heaven. He shall march against the snake Nekaou and the lion Taa that are in the Tuat. His soul shall not be imprisoned since it is a soul giving salvation to him who is near it. The worms shall not eat him.*

CHAPTER CLXV.

Title: A CHAPTER ABOUT LANDING (AT THE HARBOR). NOT TO MAKE IT INVISIBLE THAT THE BODY MAY BE FLOURISHING AND IT MAY ABSORB THE SACRED WATER.

Vignette: AN ICHTHYPHALLIC GOD KHEM WITH A SCARABÆUS BODY; HE IS FOLLOWED BY A MAN ON THE SHOULDERS OF WHOM ARE PLACED TWO RAM-HEADS.

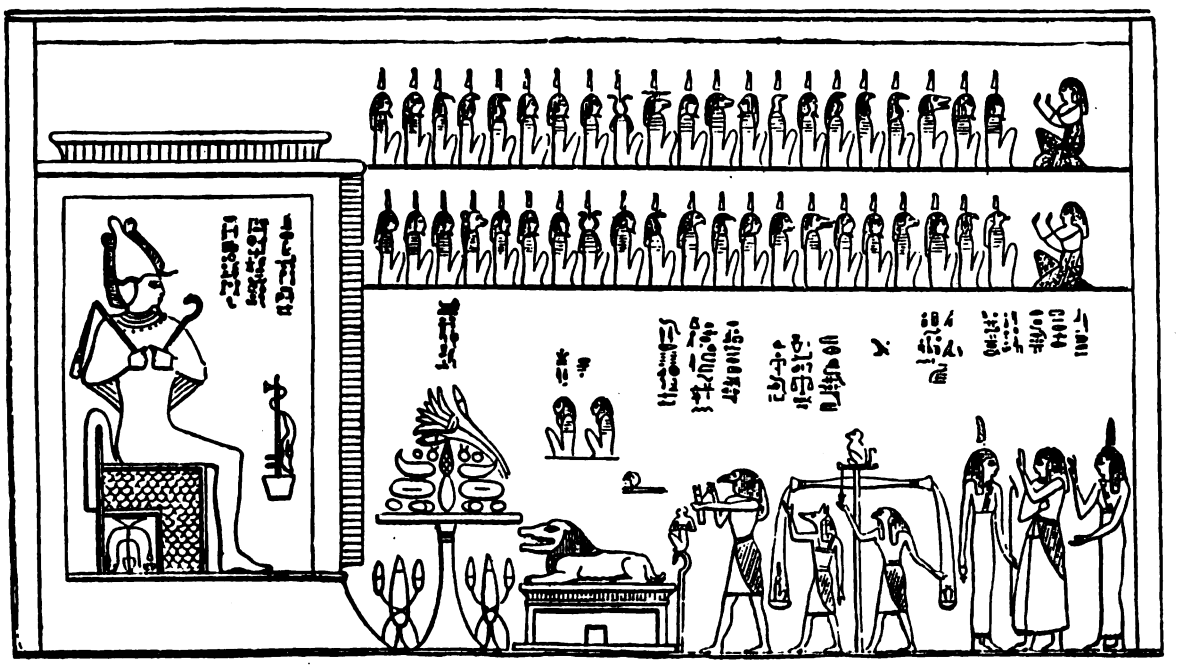
line 1. O Bekhennu! Bekhennu! O chief! O chief! O Ammon! O Ammon! O lion of Jukasa! O god, the chief of the gods of the East
2. in Heaven! O Ammon Natakeltaï! O Ammon! O the one with a hidden skin, with a mysterious shape, the master of the double horn, great Horus of the goddess of Heaven!
3. Kaïrik is thy name. Kasaïka is thy name. Altaïka-Sataïka is thy name. Amen-naanka-ntok-shar
4. *(different reading):* Tak-shar-amen, the double lion is thy name. O Ammon, I implore thee. I know thy name, thy forms
5. are in my mouth, thy sky is under my eyes. Come! Thy germ and shape are the Osiris N. Place
6. him in the Tuat forever. Make his limbs rest completely in the Netherworld, *(different reading):* in Aker. His soul is deified, his body is entire. He shall pass through the baleful place without being
7. imprisoned there. I invoke thee by thy name. Thou madest me my skin. Thou knowest what I mean, thou knowest it very well. The Hidden is thy name. Ltasashaka!
8. thou madest me my skin. O god-soul! Irkaï is thy name. Malkata is thy name. Double lion is thy name. Na-
9. sakbubu is thy name. Tanasa-Tanasa is thy name. Shalshatakata is thy name. Ammon! Ammon! O god! O god! Ammon!
10. I invoke thee by thy name. See that I may absorb thee. See that I may rest in the Tuat; that my limbs be intact. The god-soul who is in Heaven says:
11. I make thy protection. I make all thy words. *To be said on the image of the god lifting up his arm, bearing the double feather on his head, with his legs stretched apart and a body of*
12. *scarabæus. He shall be painted blue with gummed water. He shall be accompanied by a personage with a man-head, his arms down,*
13. *with a ram-head on his right shoulder and another on his left shoulder . . . Shall be drawn on a small band the image of the god lifting up*
14. *his arm, to be placed on the heart; shall be drawn the other figure on the breast (of the deceased). That being done, he shall have nothing to fear from the tormentors*
15. *in the Tuat. He shall drink out of the stream of the celestial river, and shall be resplendent like the stars in Heaven.*

The following chapter from the Burton Rituel, 9,900, in the British Museum, is not found in the Turin Papyrus.

AN ADORATION MADE TO OSIRIS, THE DWELLER OF THE WEST, GREAT GOD, LORD OF ABYDOS ETERNAL KING, EVERLASTING LORD, GREAT GOD IN THE PLAIN; FROM THE [DECEASED SCRIBE].

The prayer he makes is as follows:

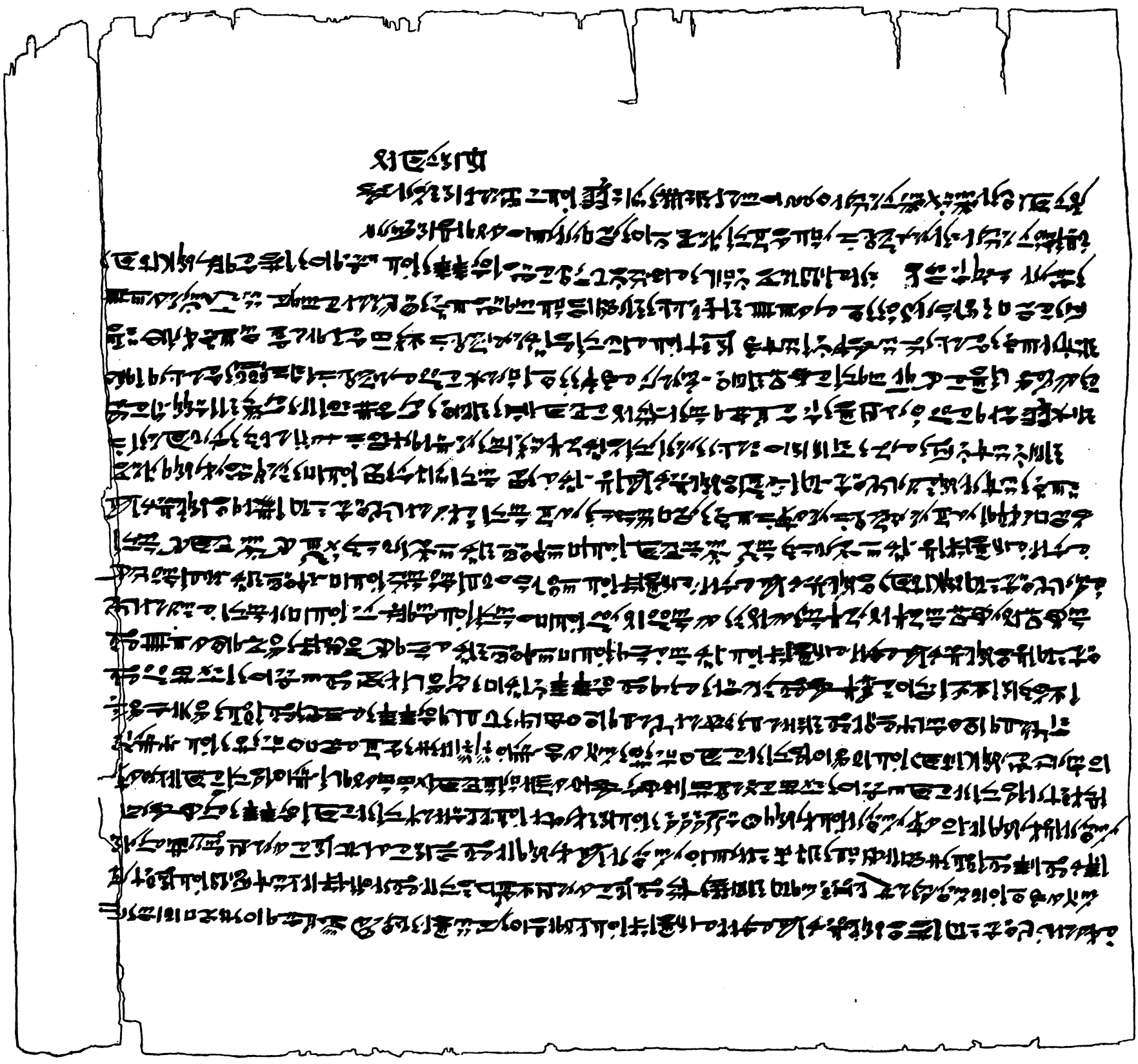
I give glory to thee, O Osiris, Lord of the Gods, Great God, living in truth! Is said by thy son Horus. I have come to thee, bringing thee truth; where are thy attendant gods, grant me to be with them in thy company; I overthrew thy enemies; I have prepared thy food on earth forever.



THE JUDGMENT HALL OF OSIRIS.

THE TEXT OF *THE HIERATIC RITUAL*,

REPRODUCED FROM THE LOUVRE PAPYRUS.



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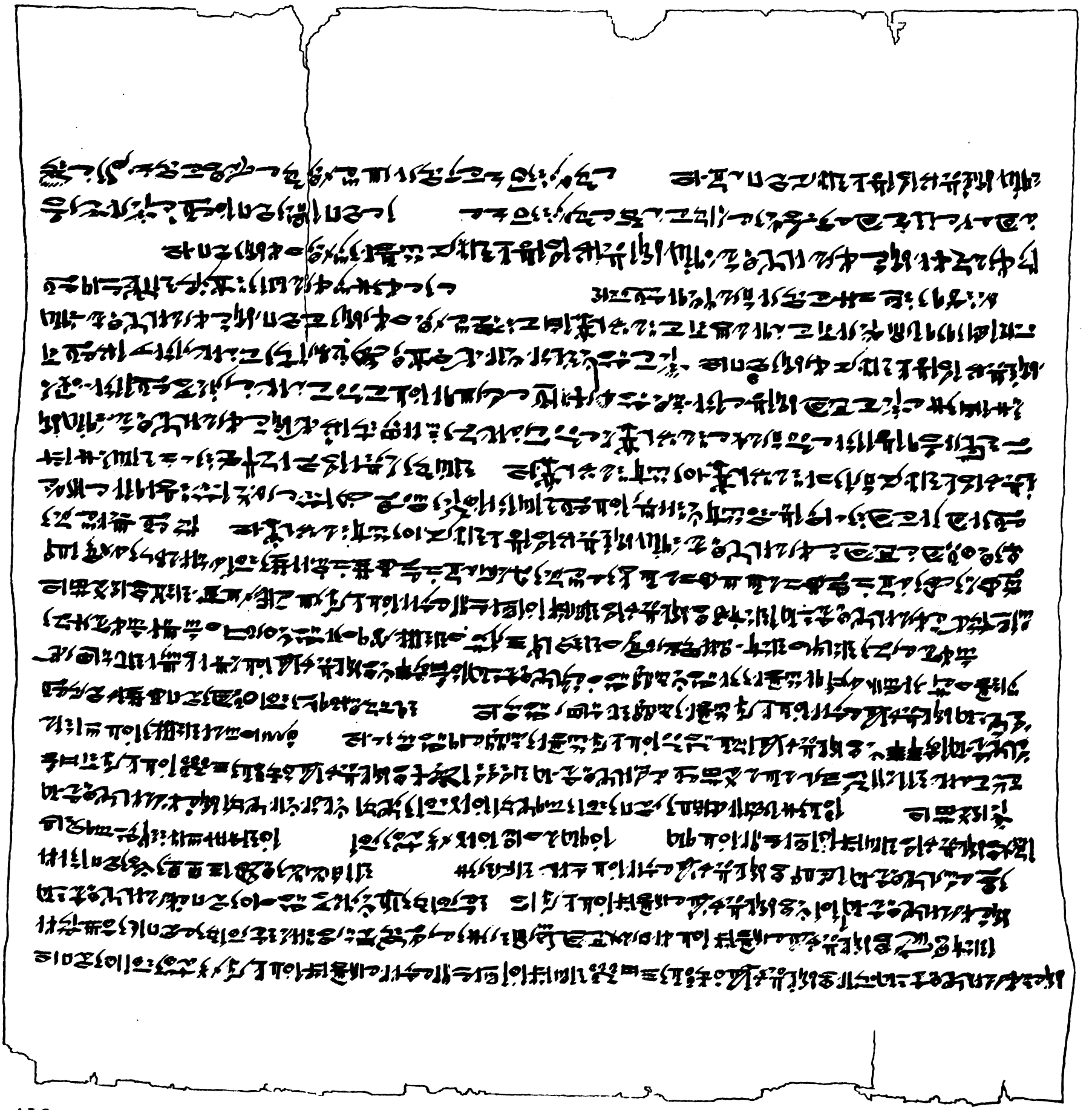

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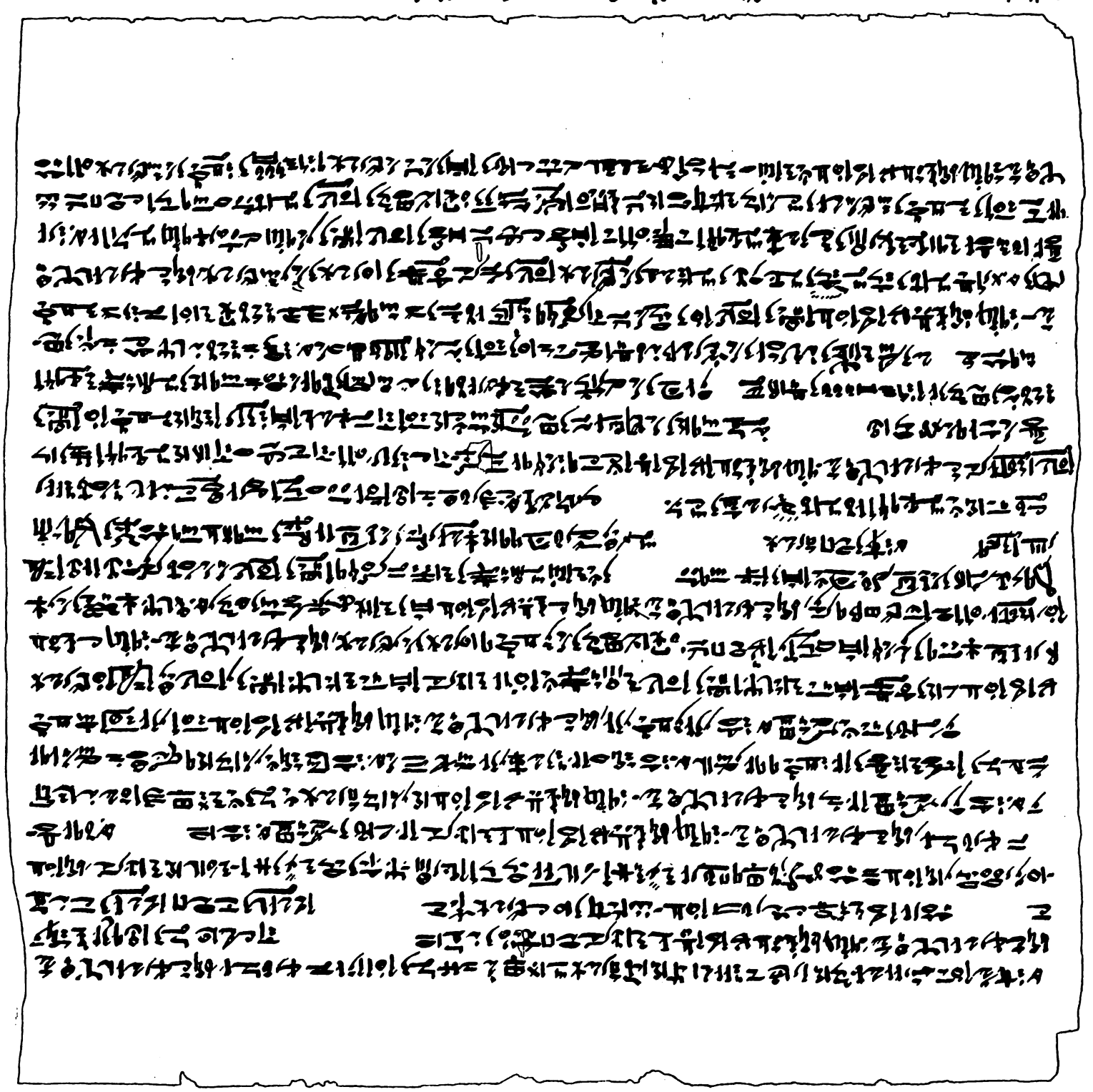

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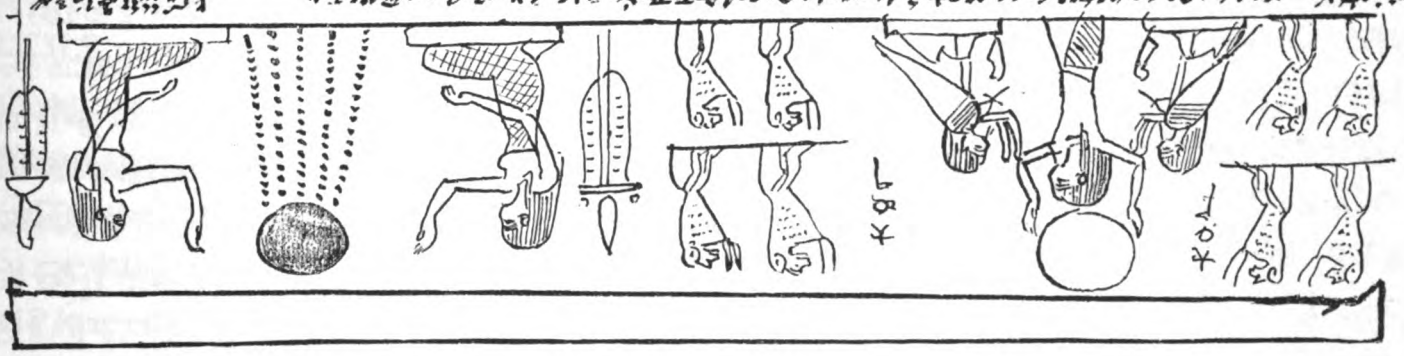


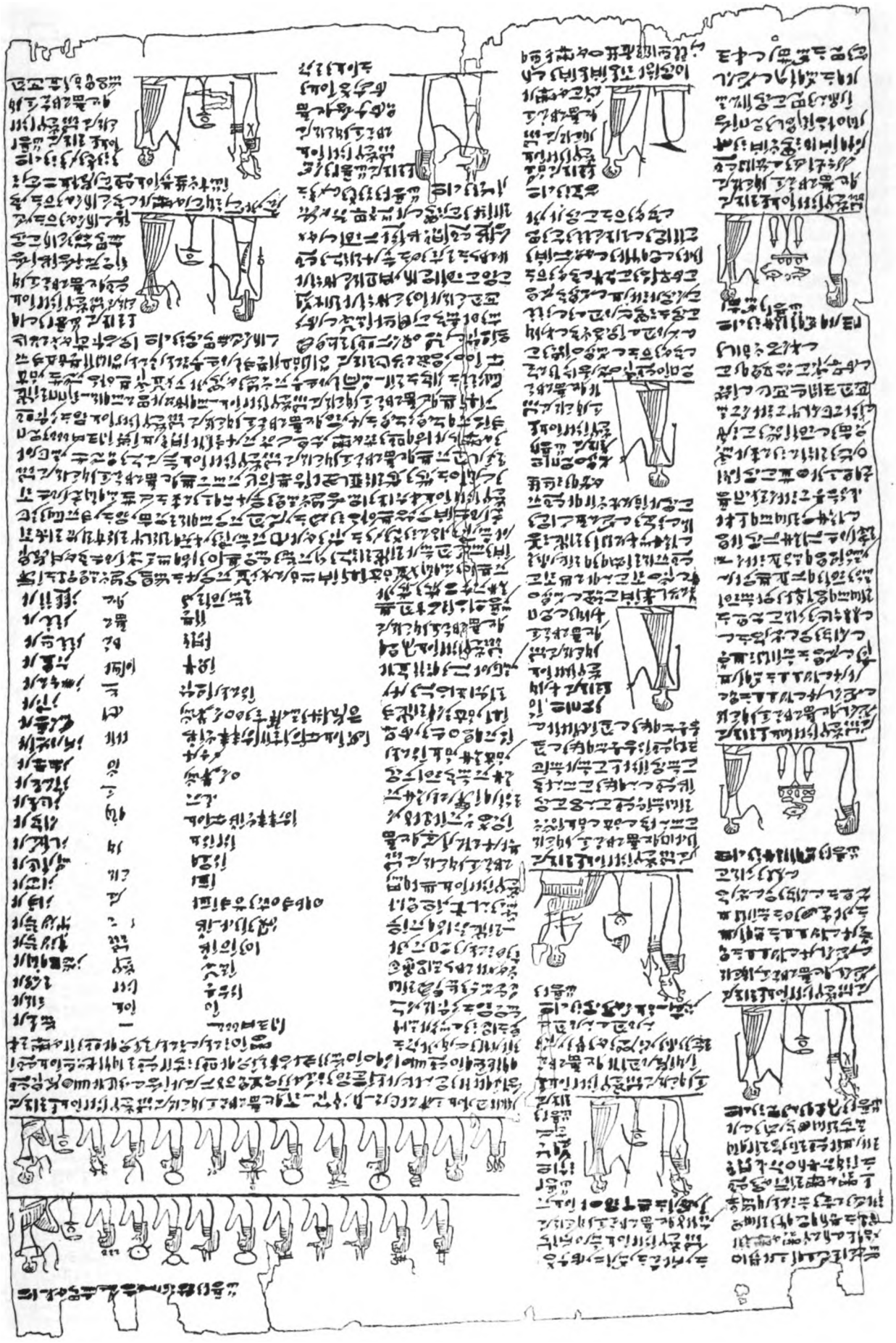
























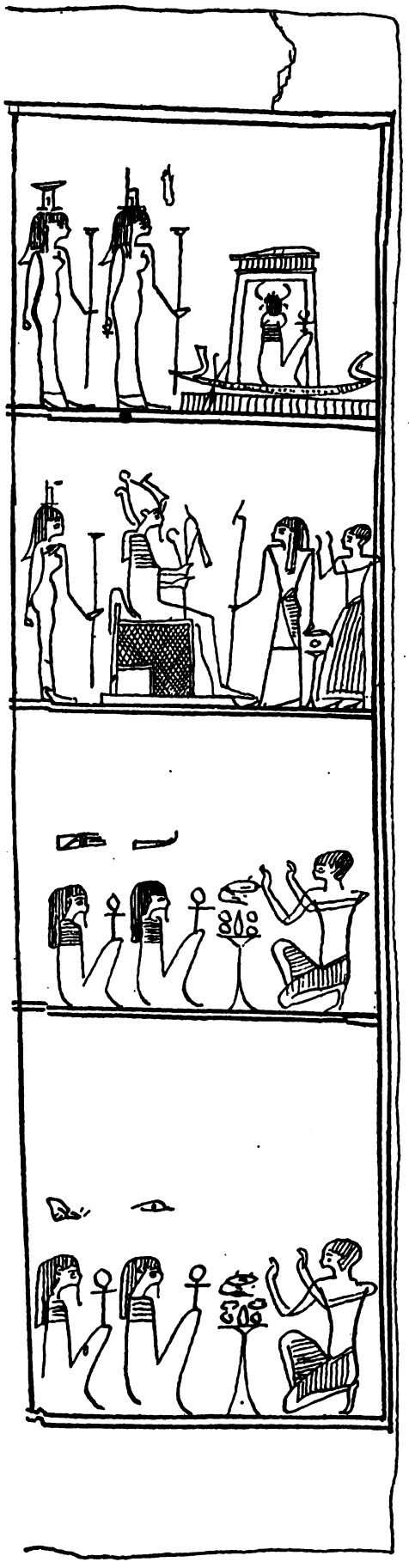


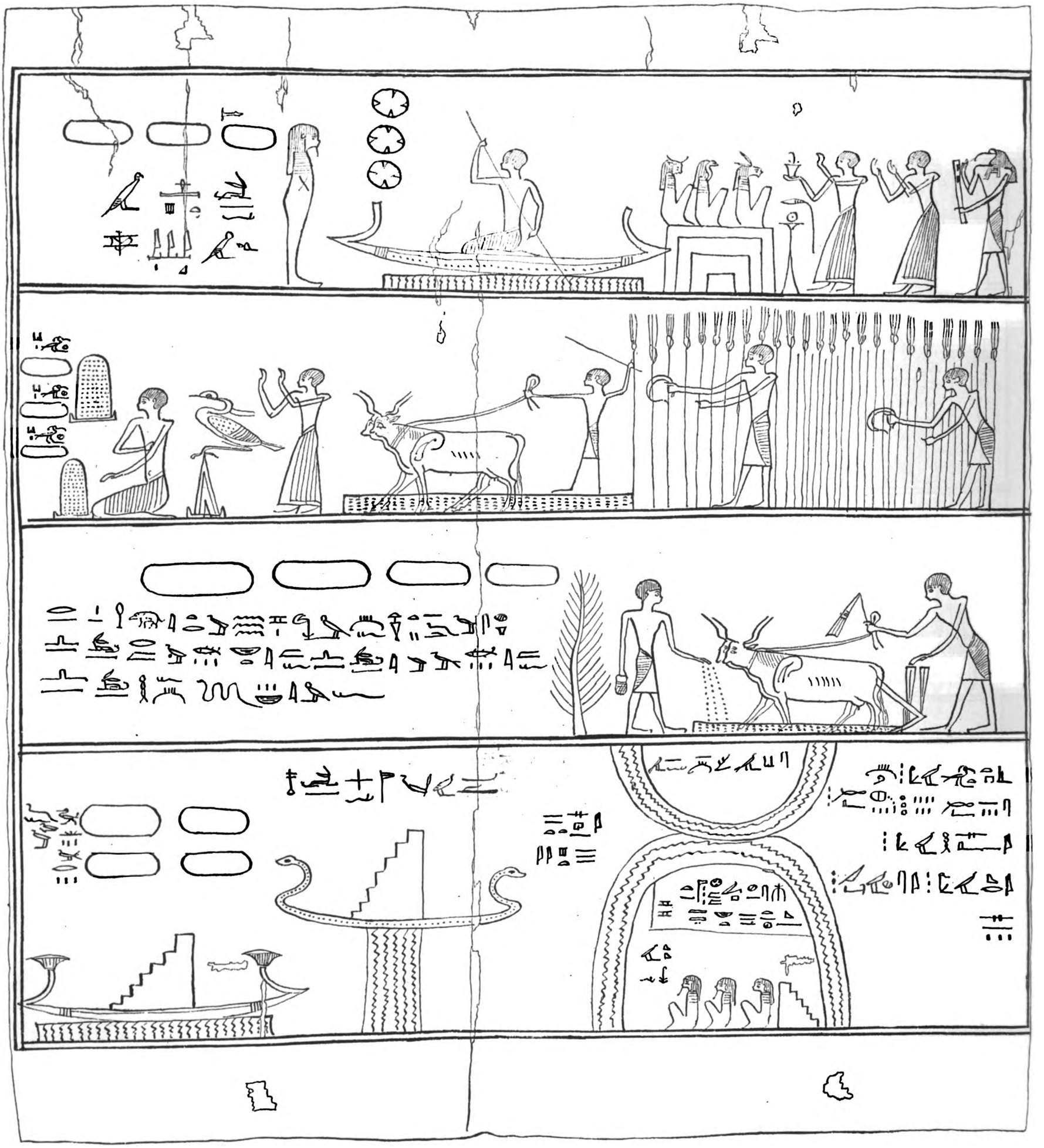


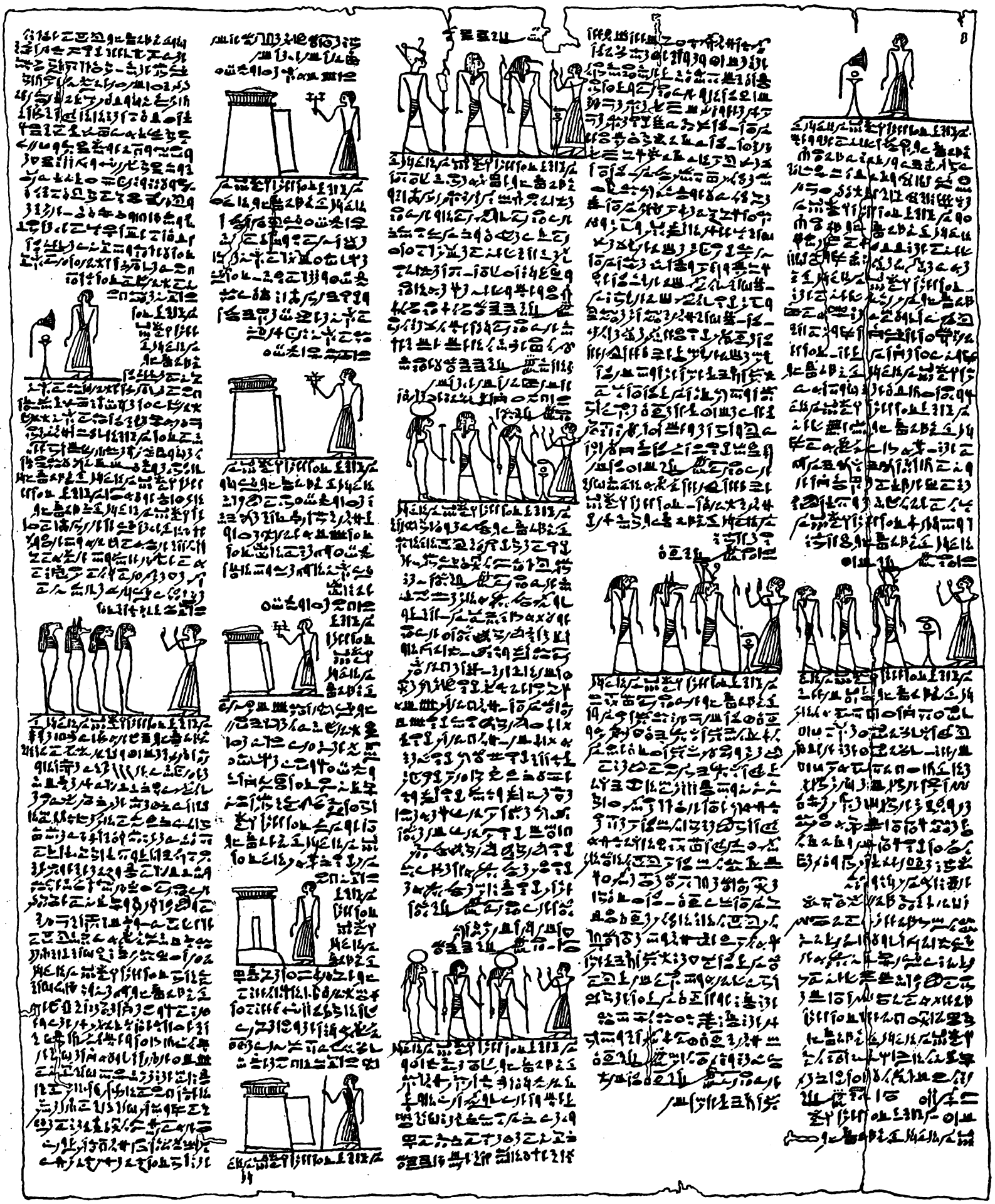


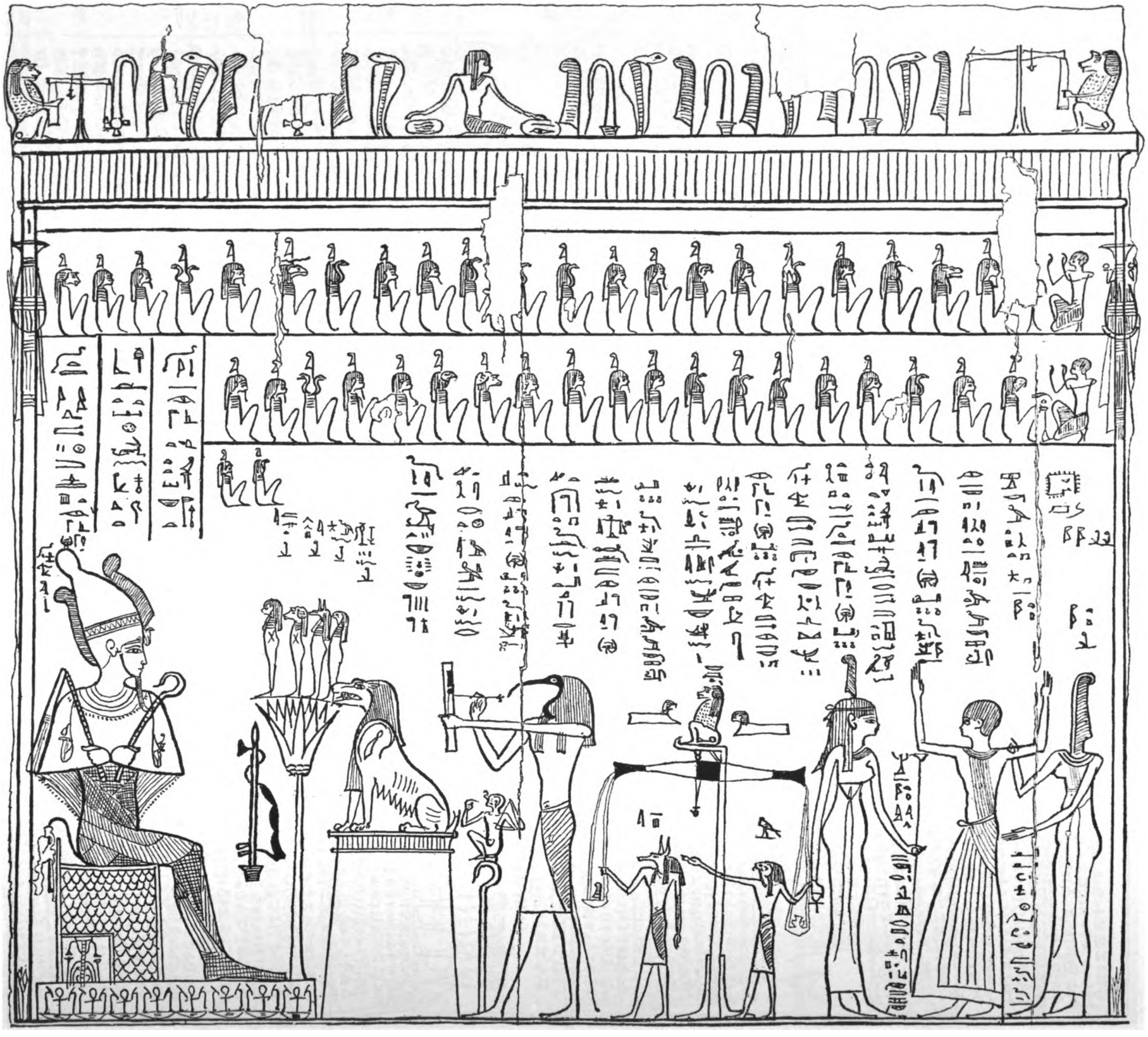












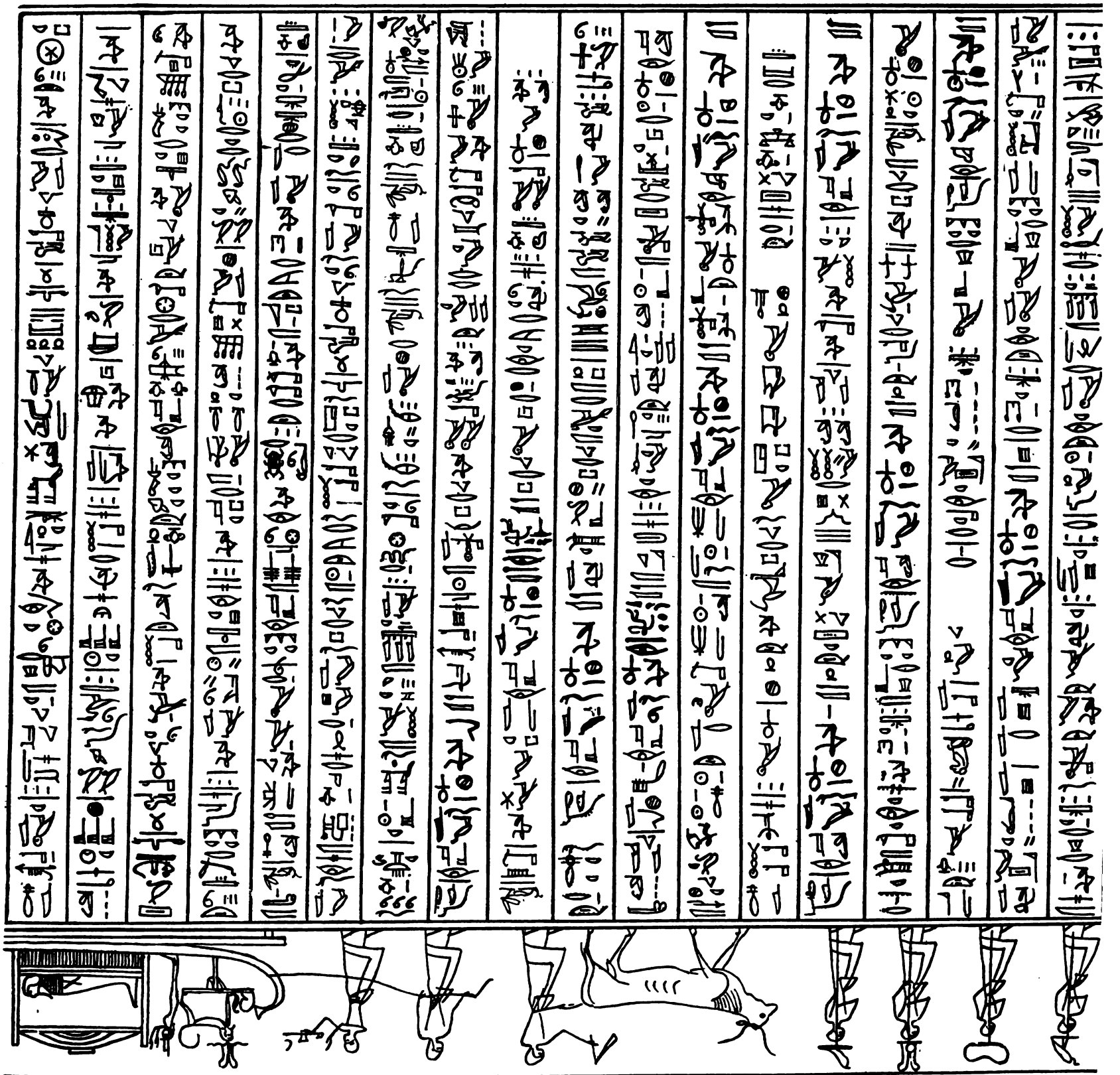


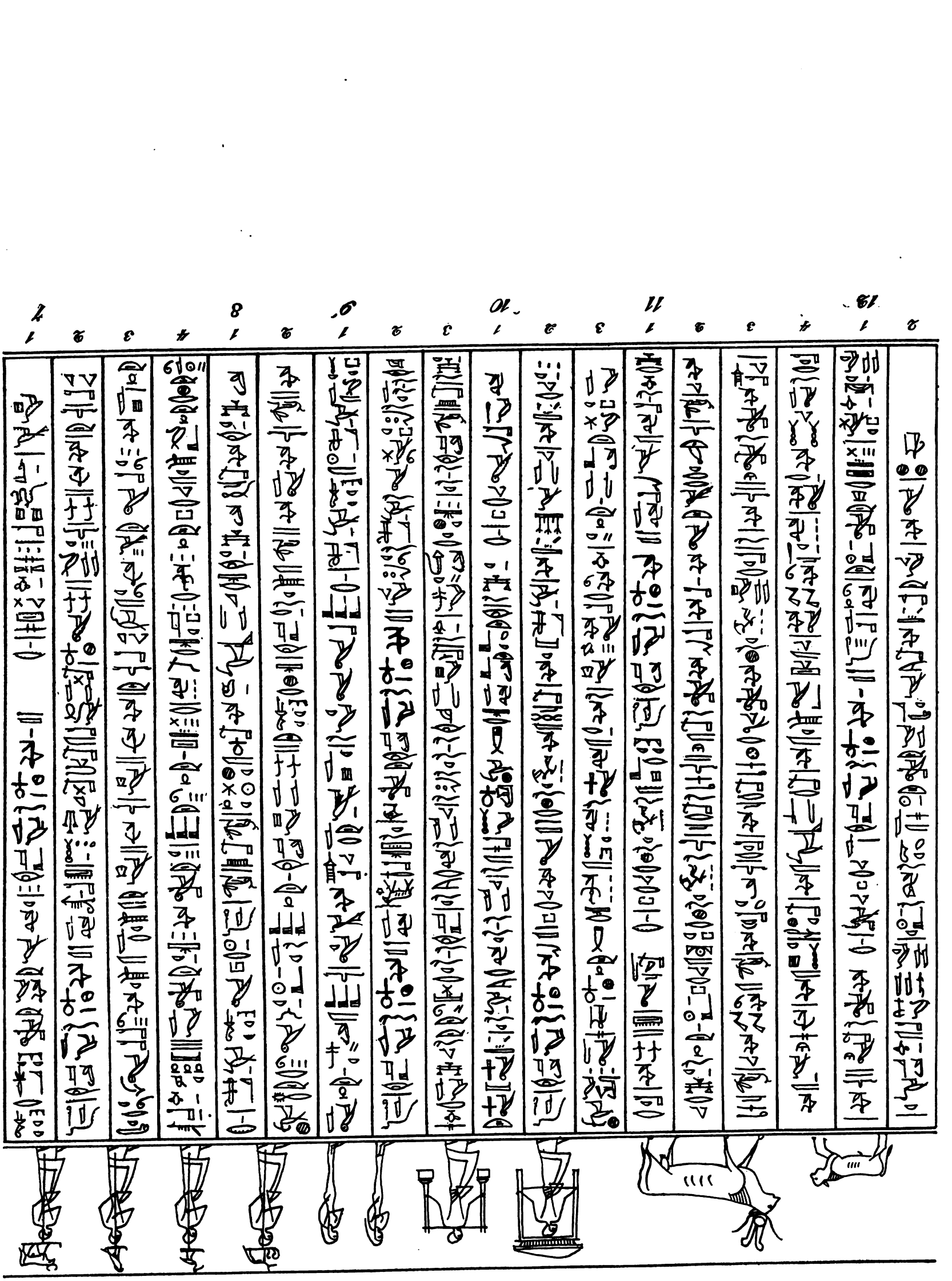


THE TEXT OF *THE HIEROGLYPHIC RITUAL,*

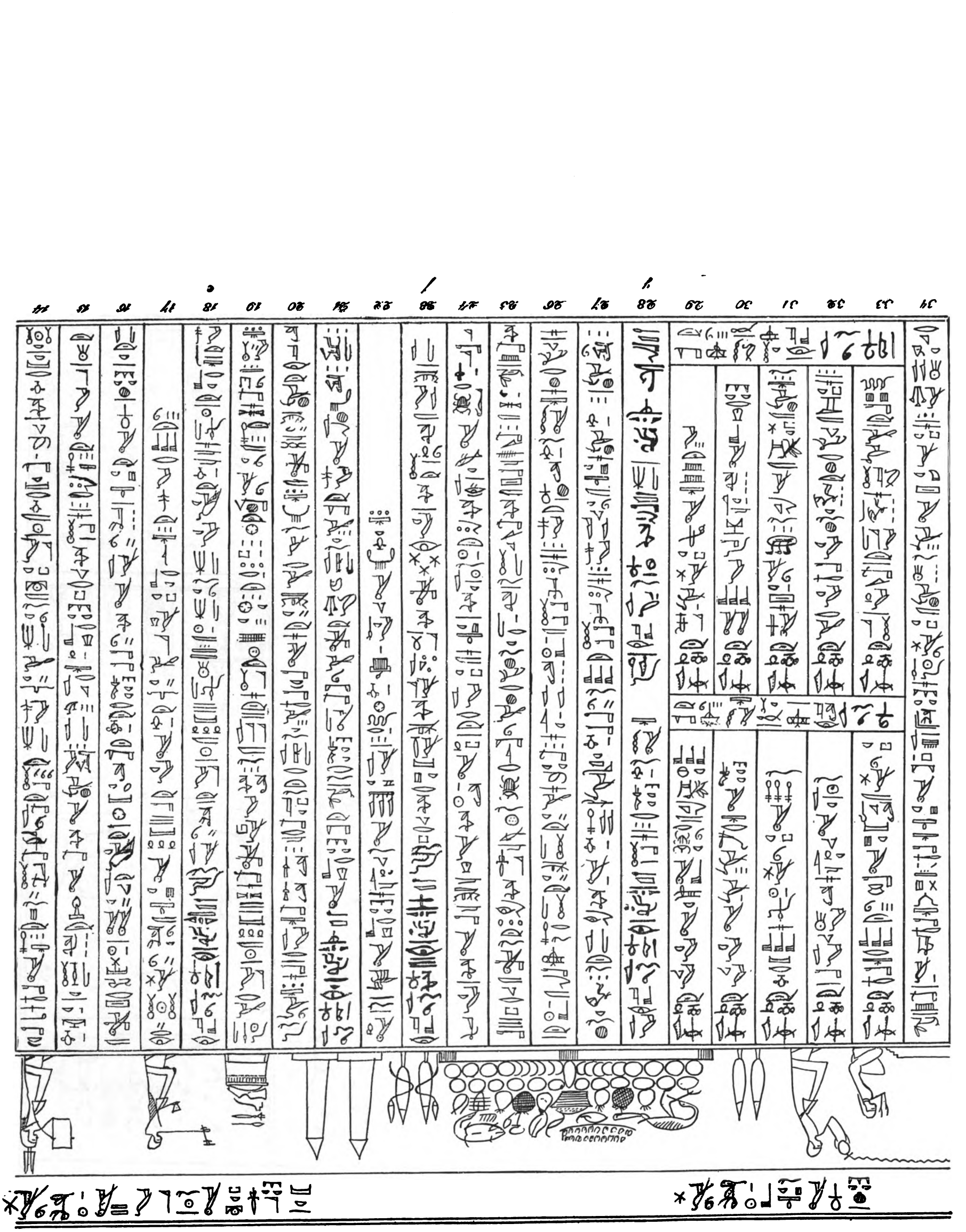
REPRODUCED FROM THE TURIN PAPYRUS.

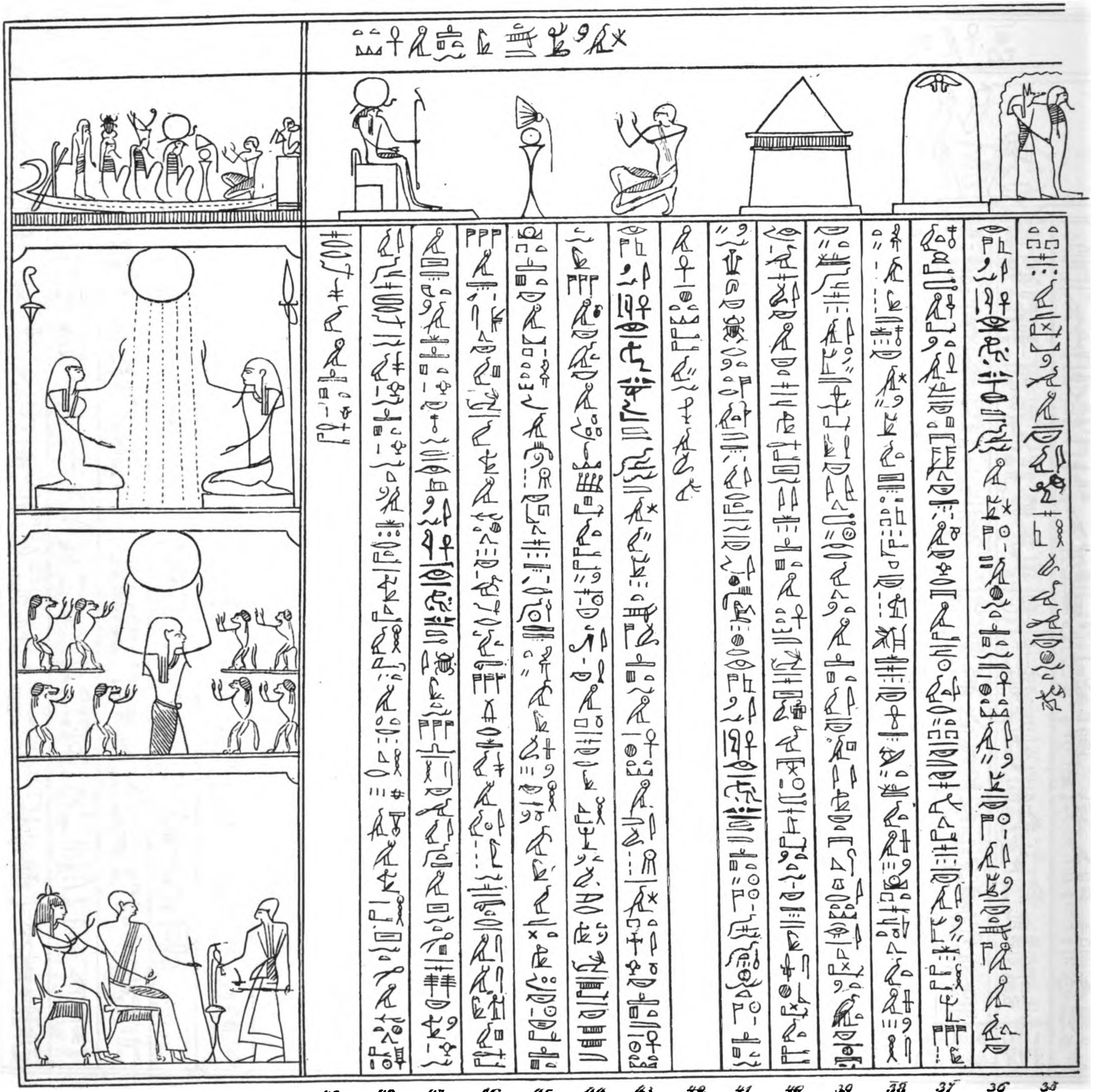


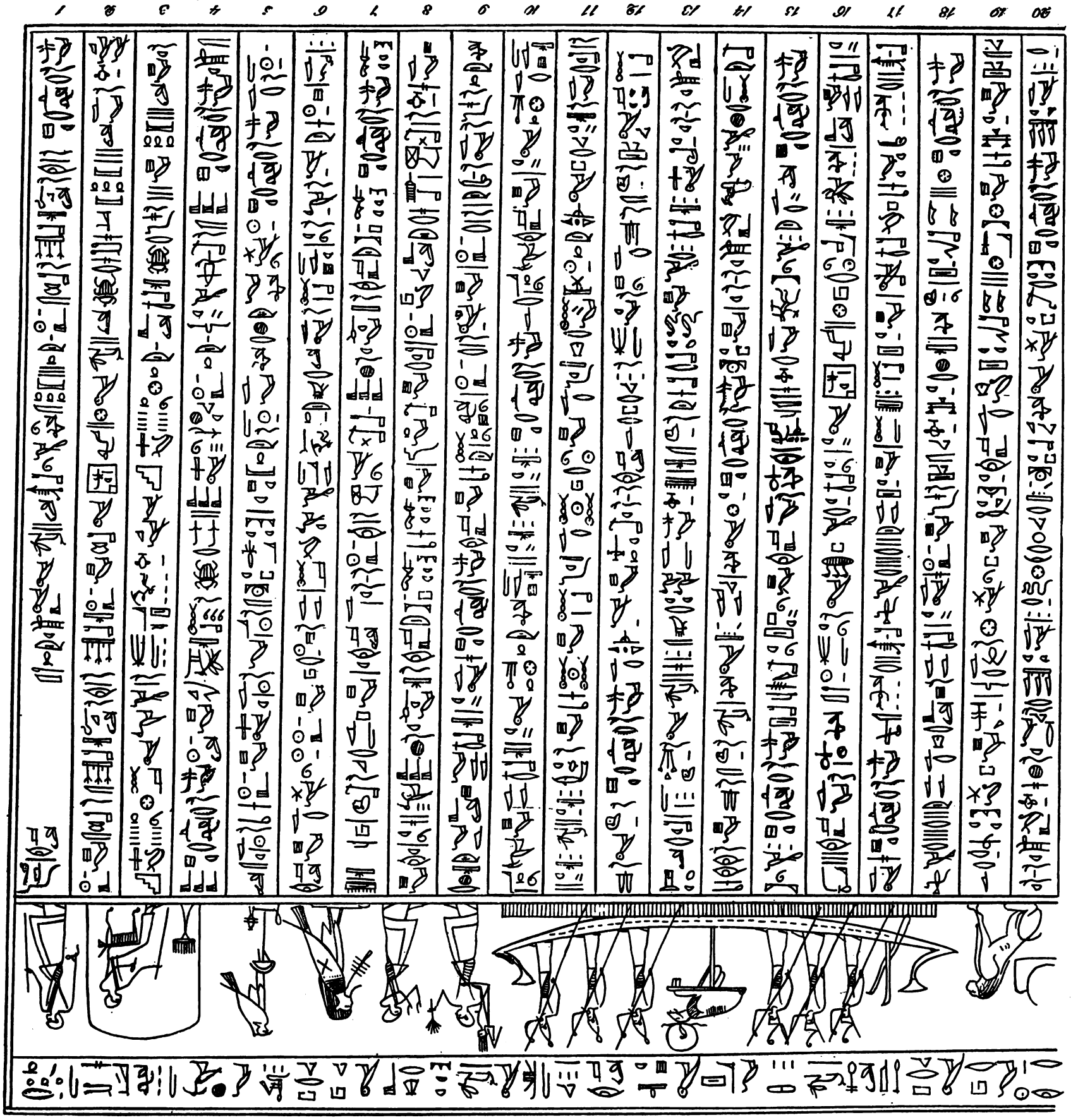


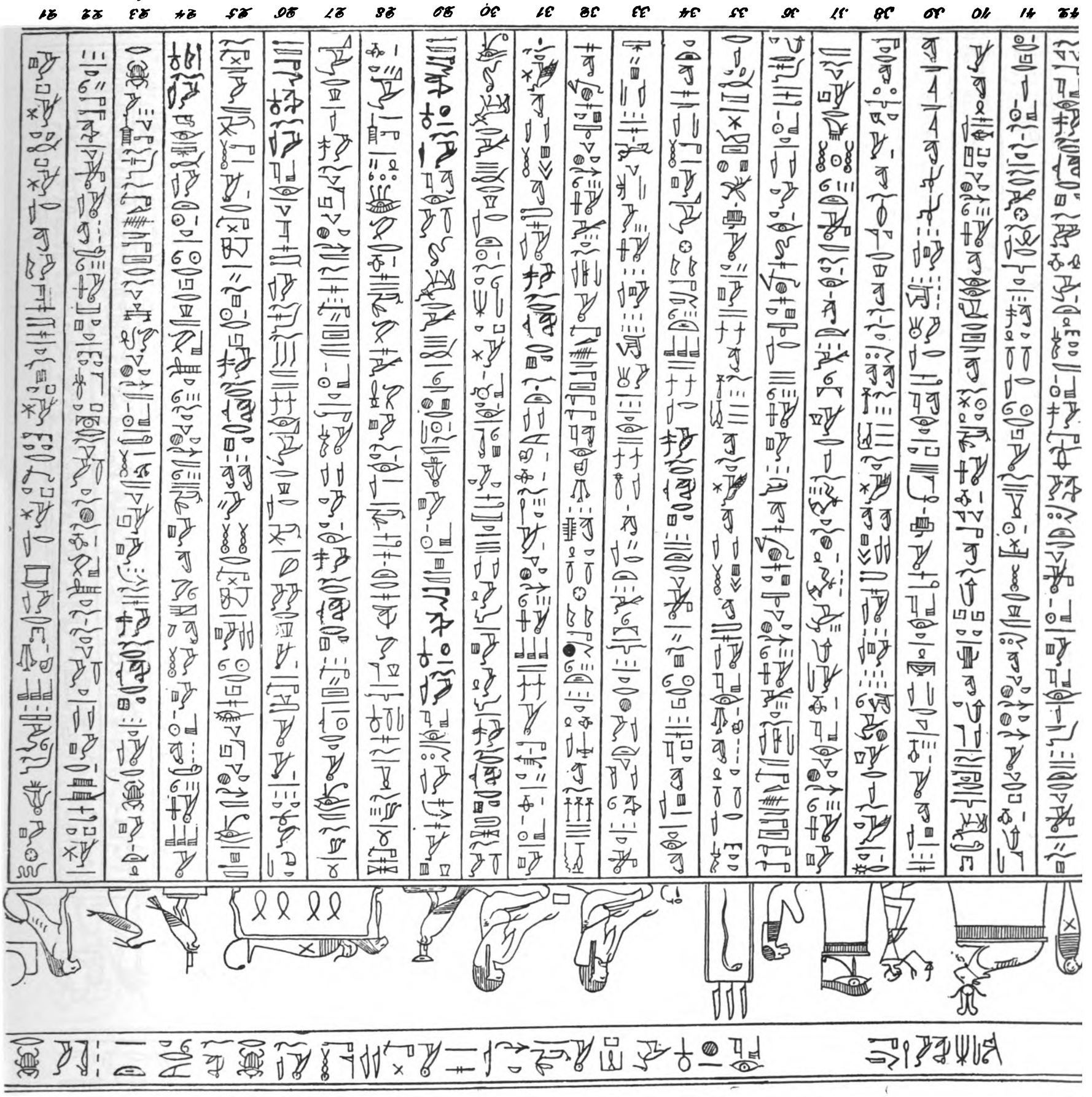


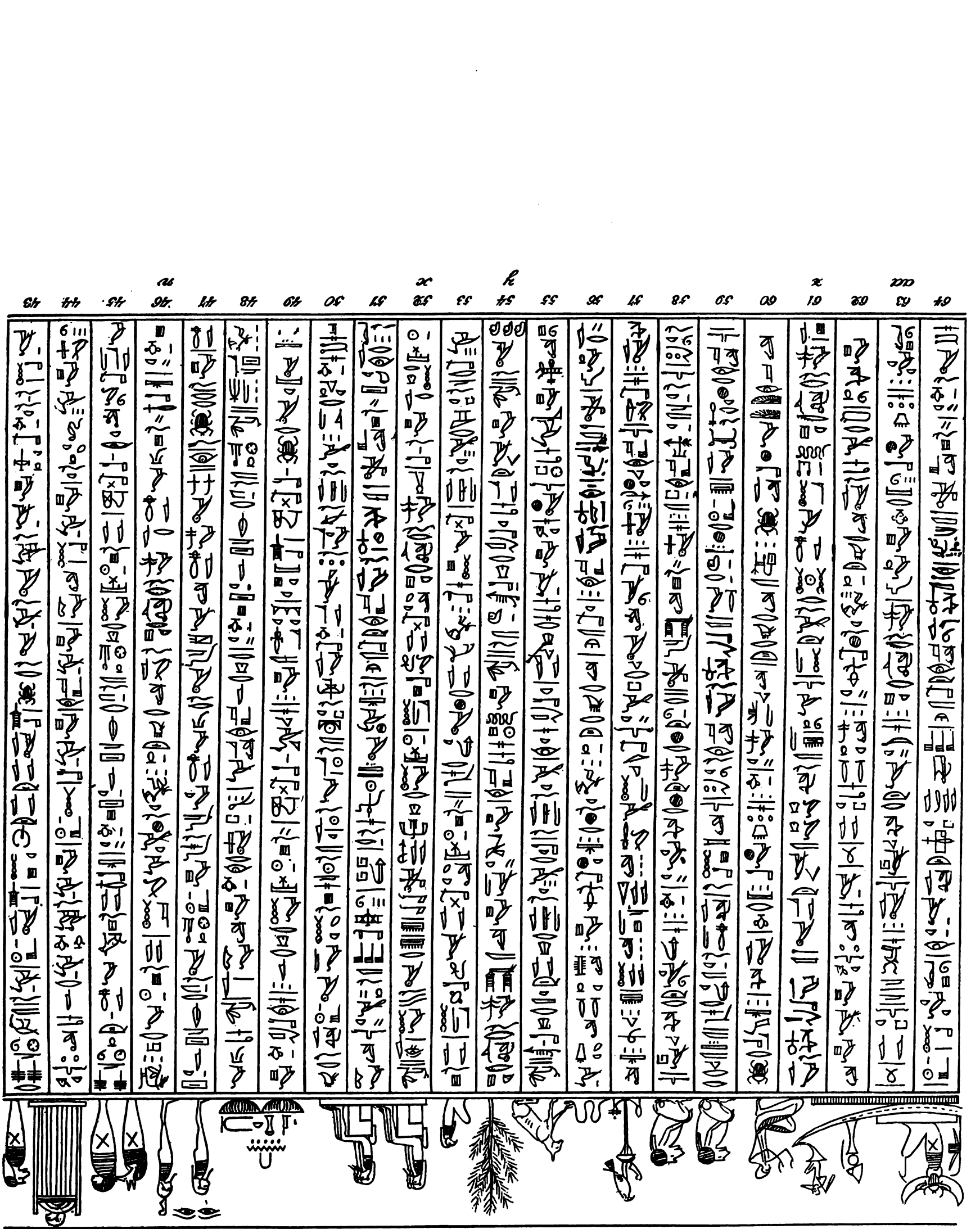


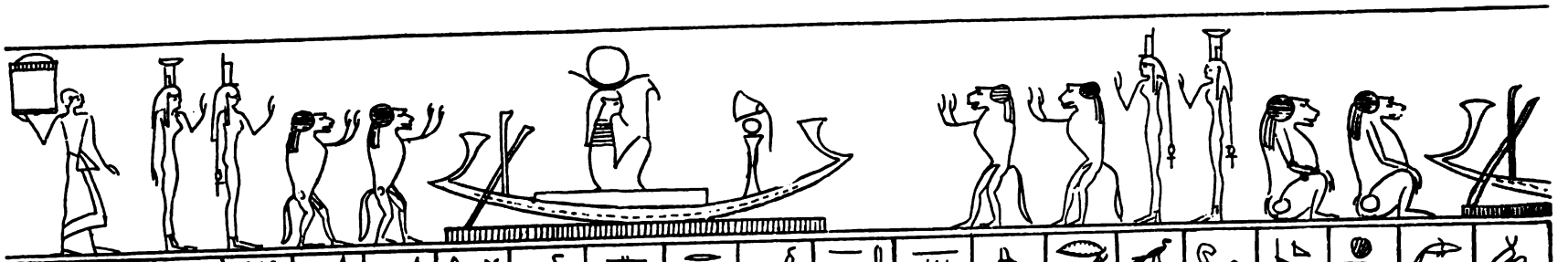




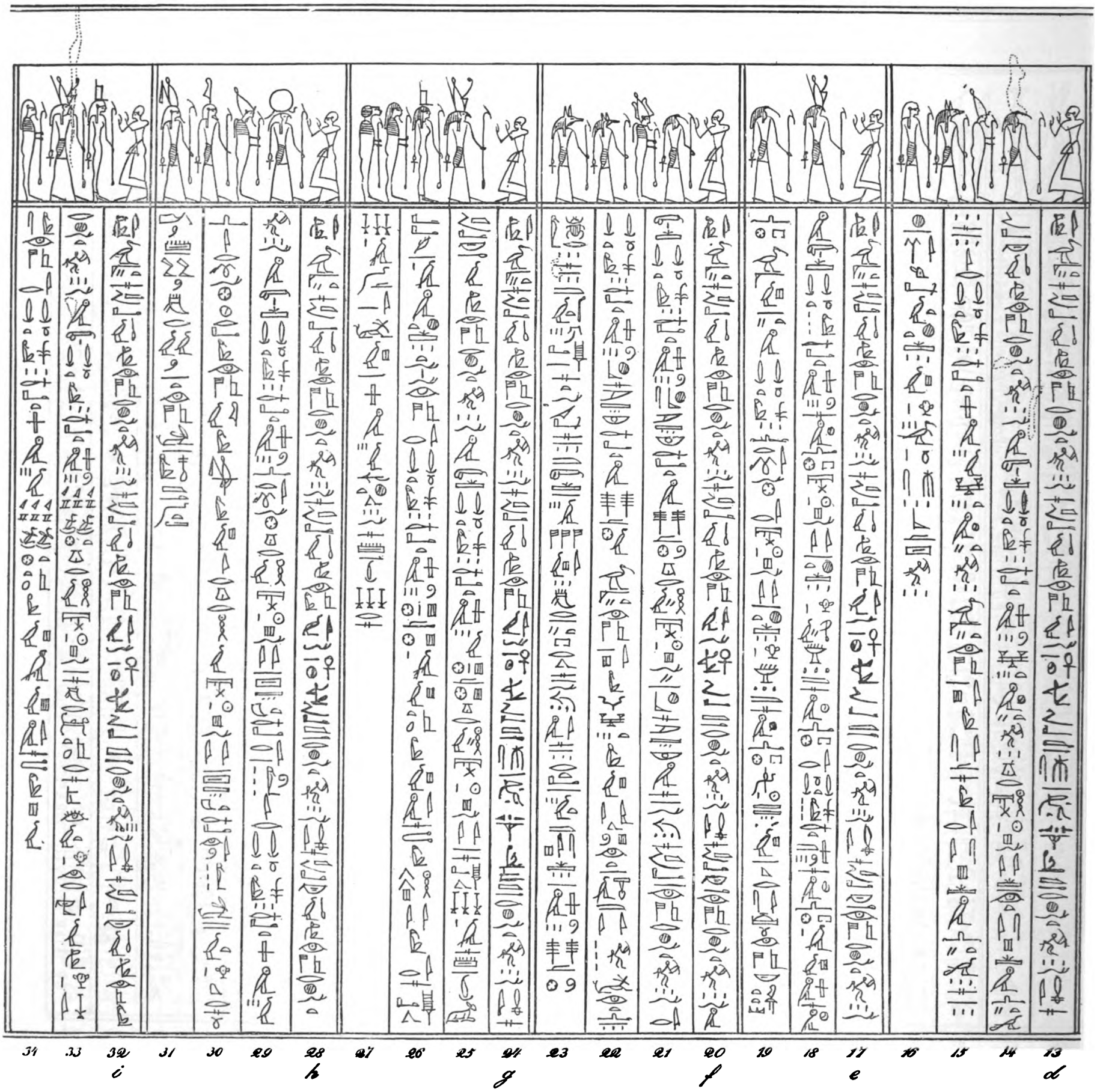












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XIII.

18 19.



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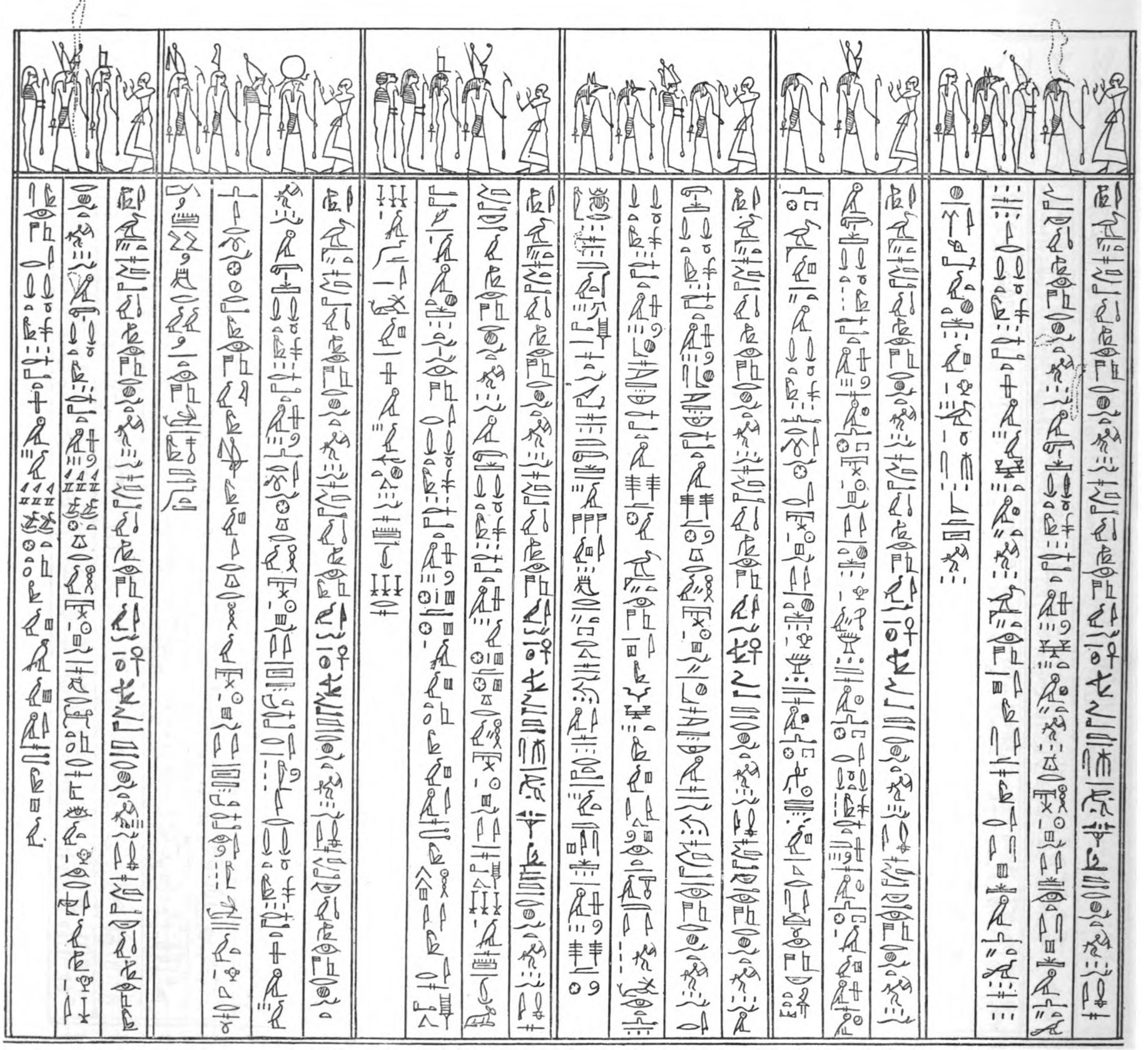

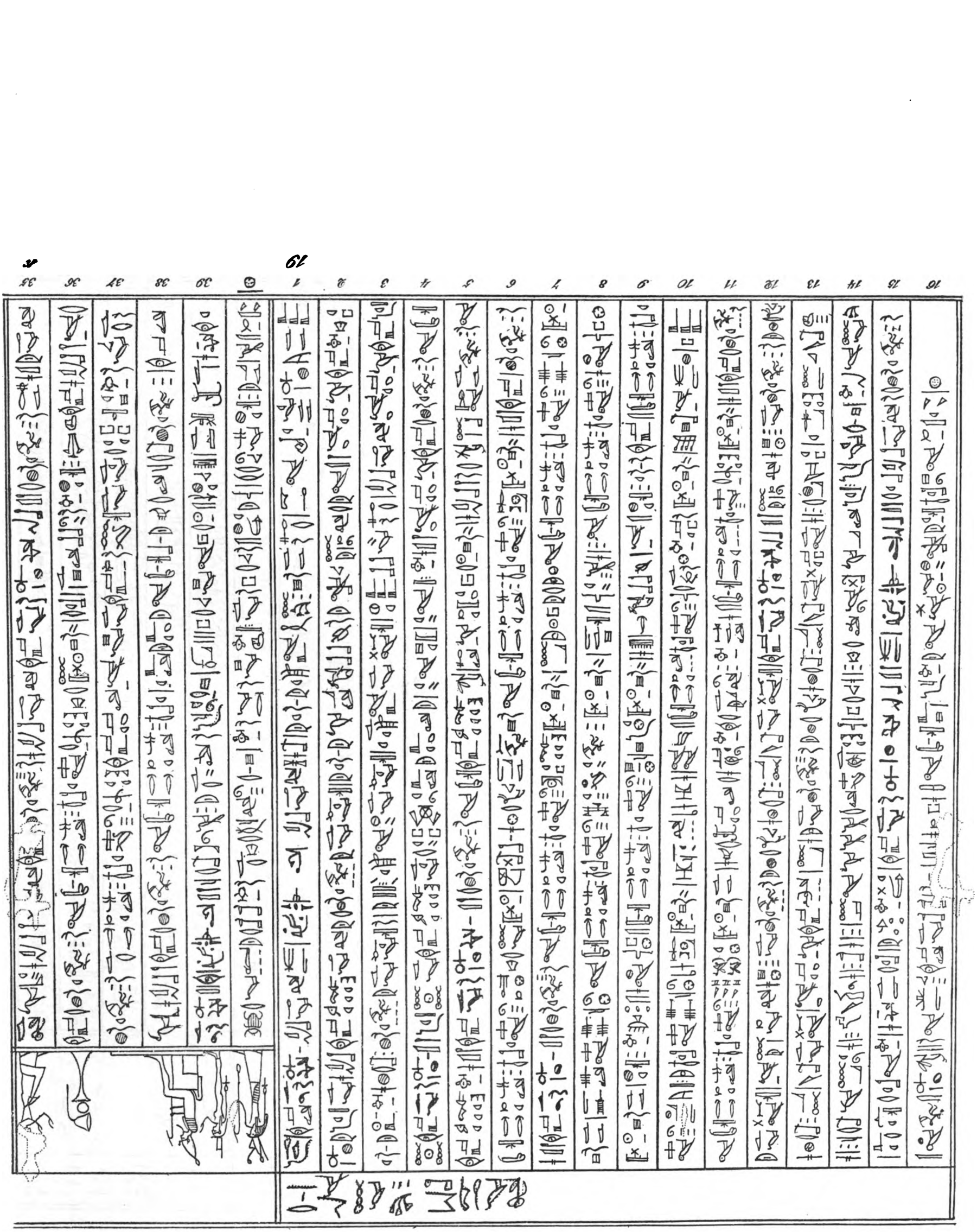

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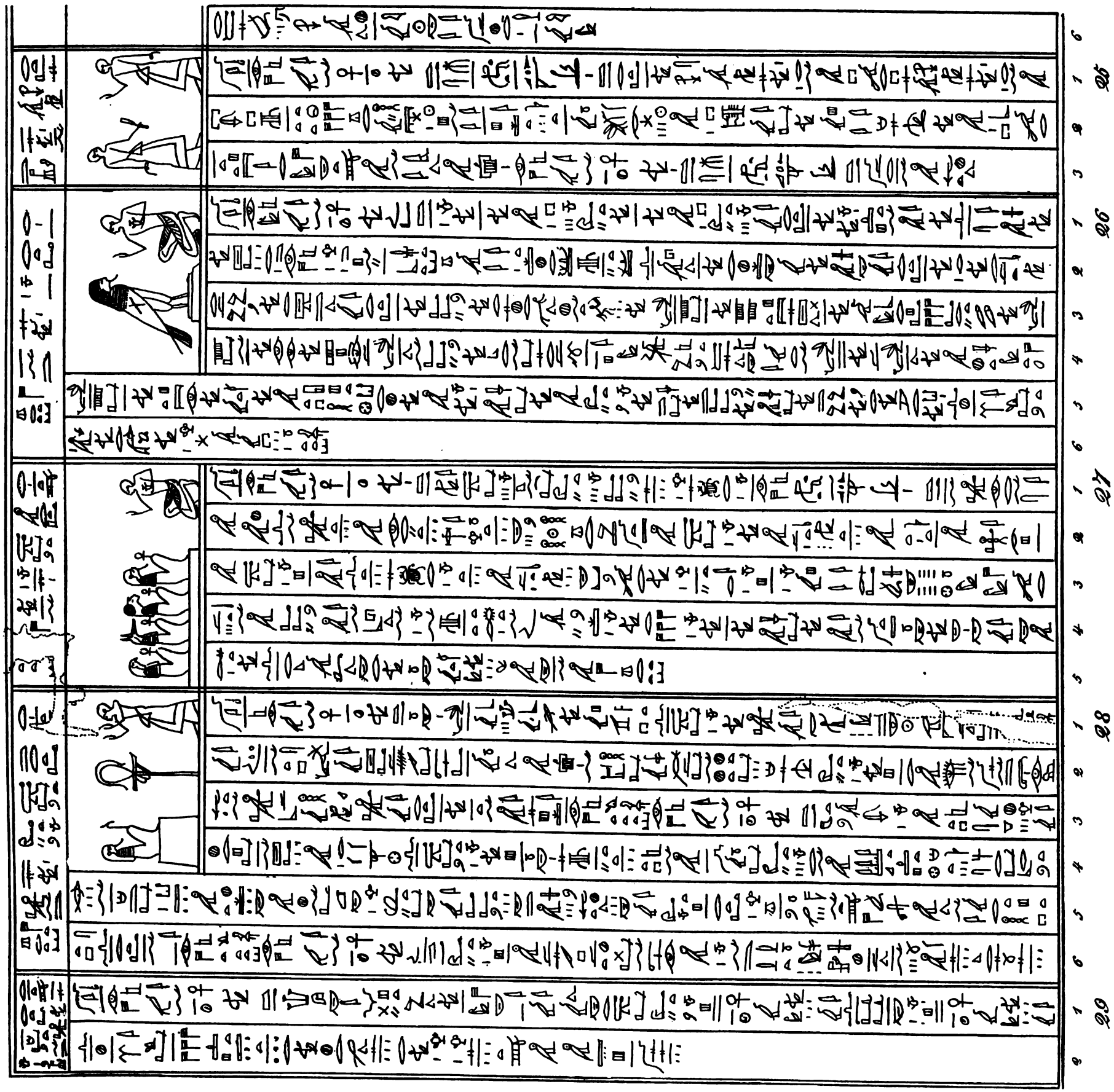

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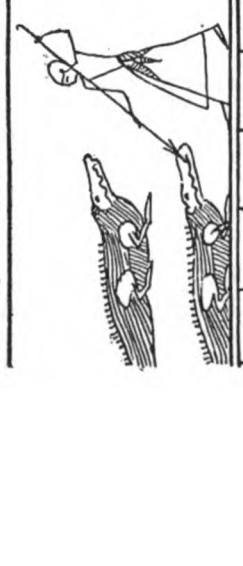
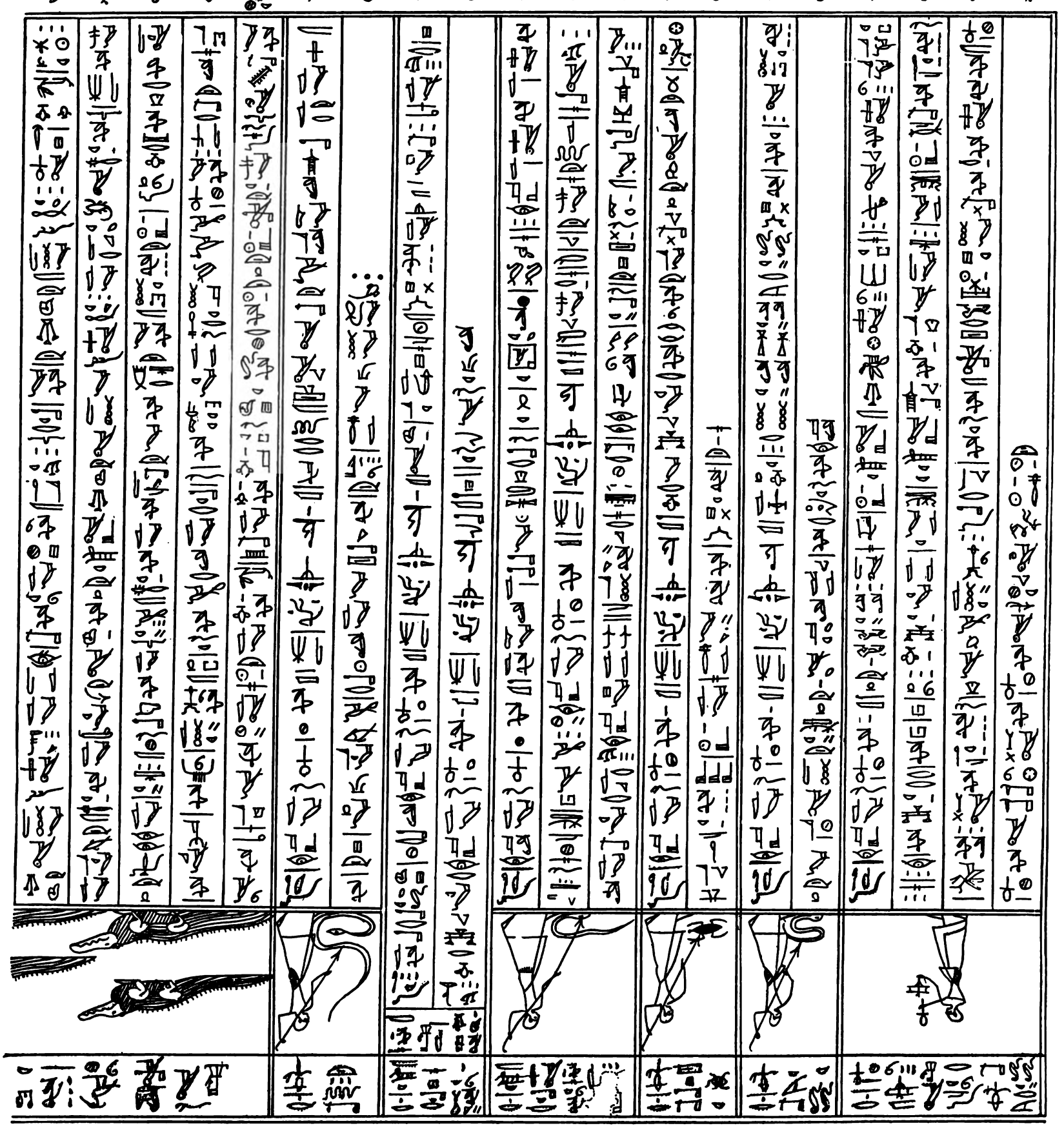
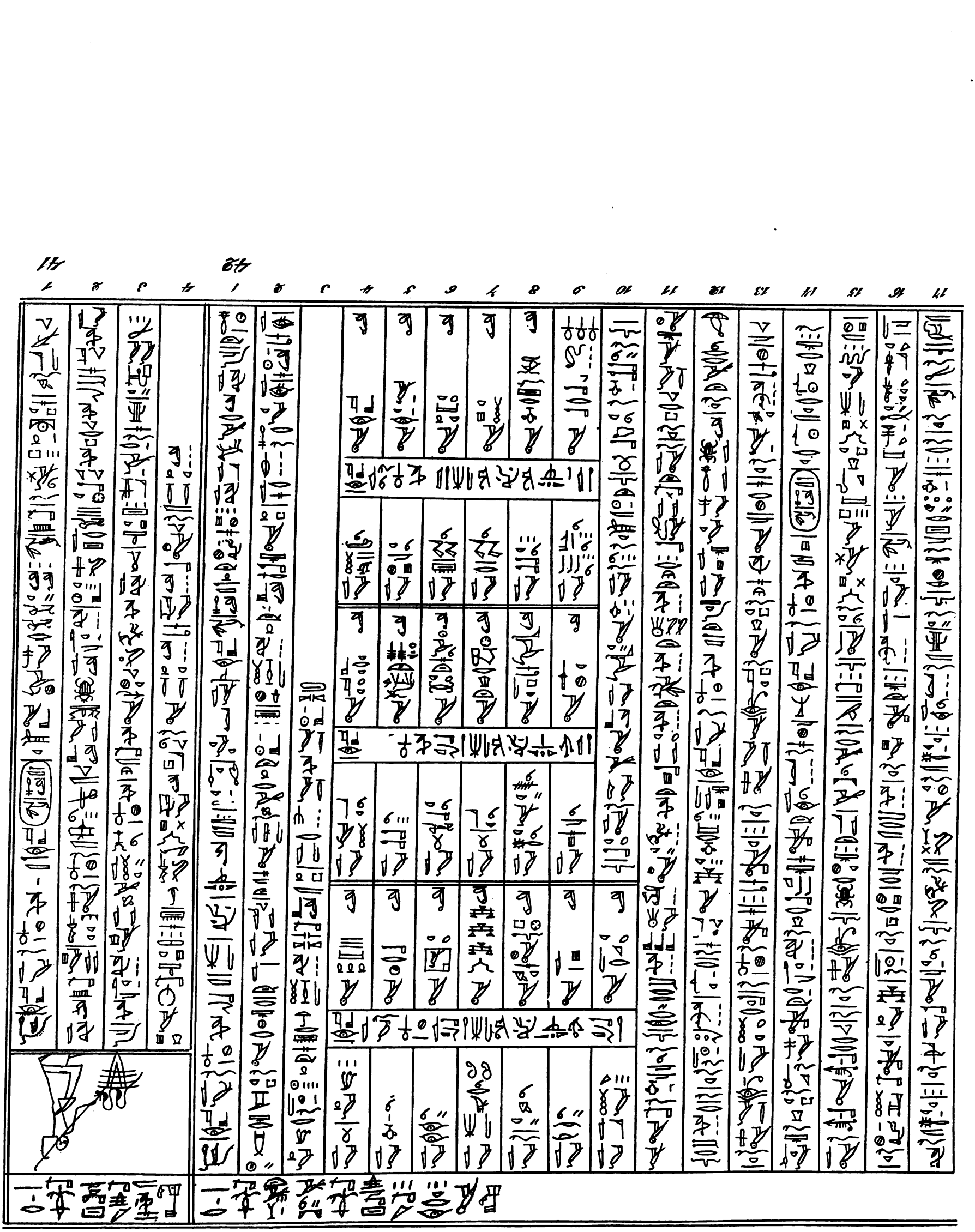


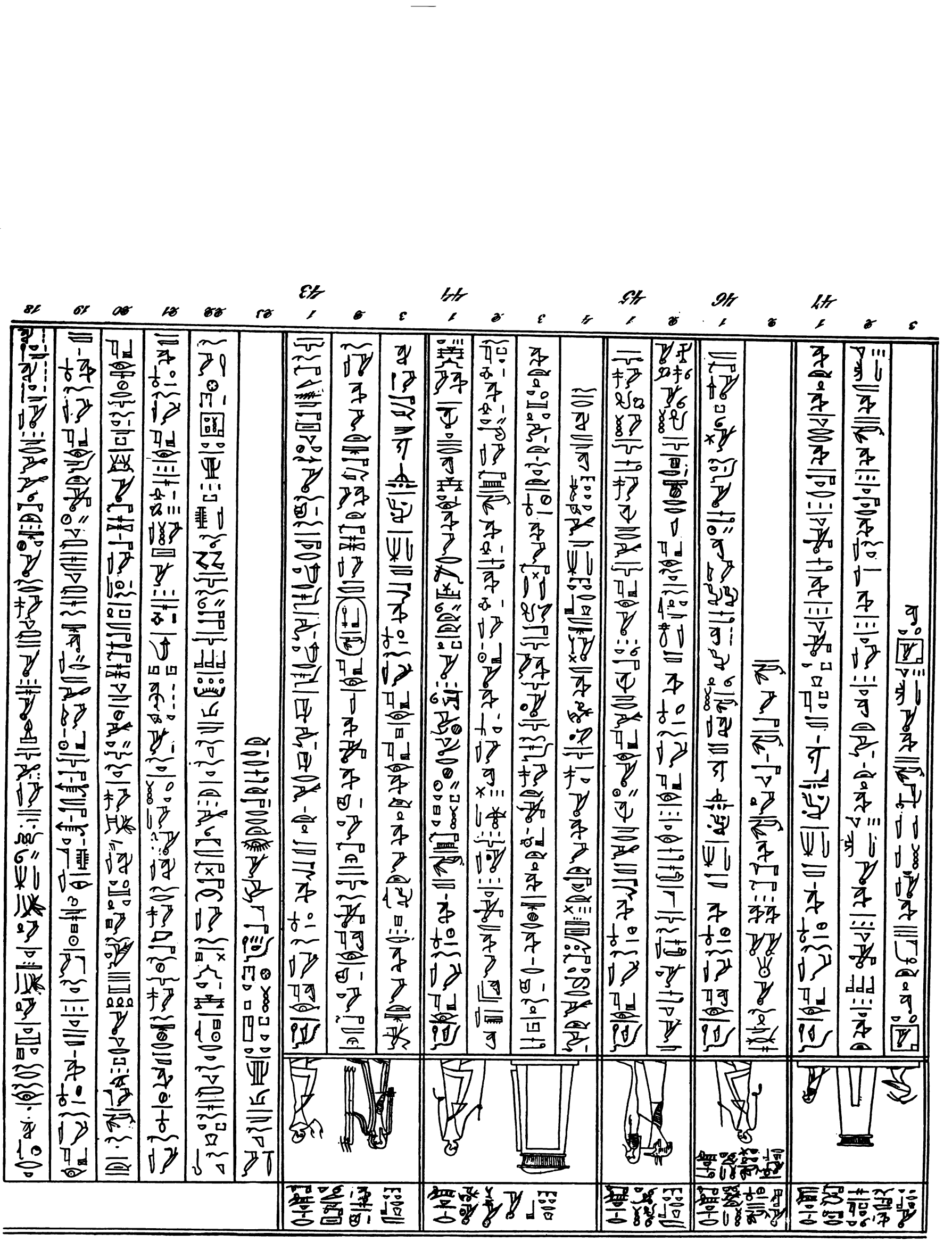


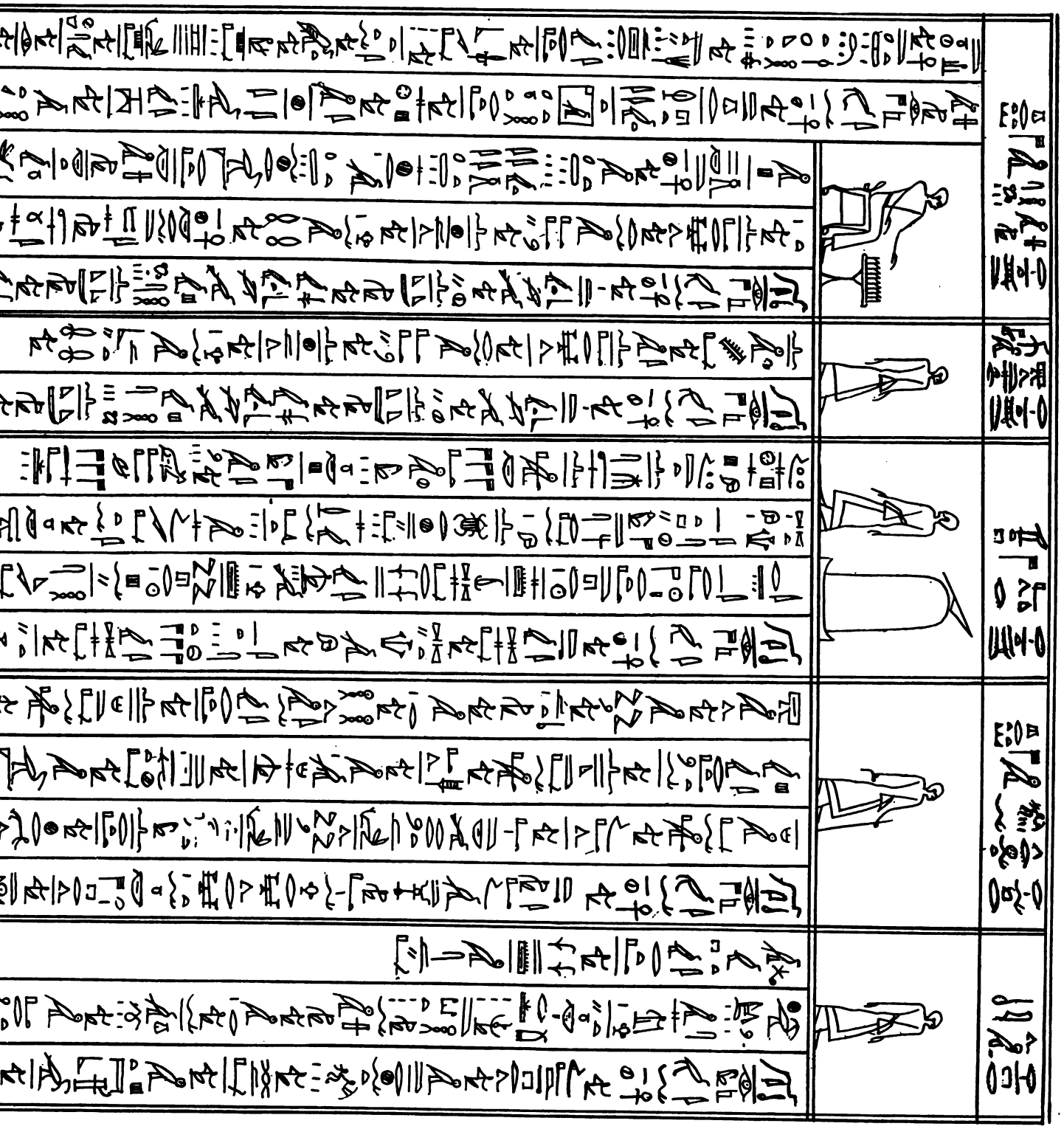
XVIII.











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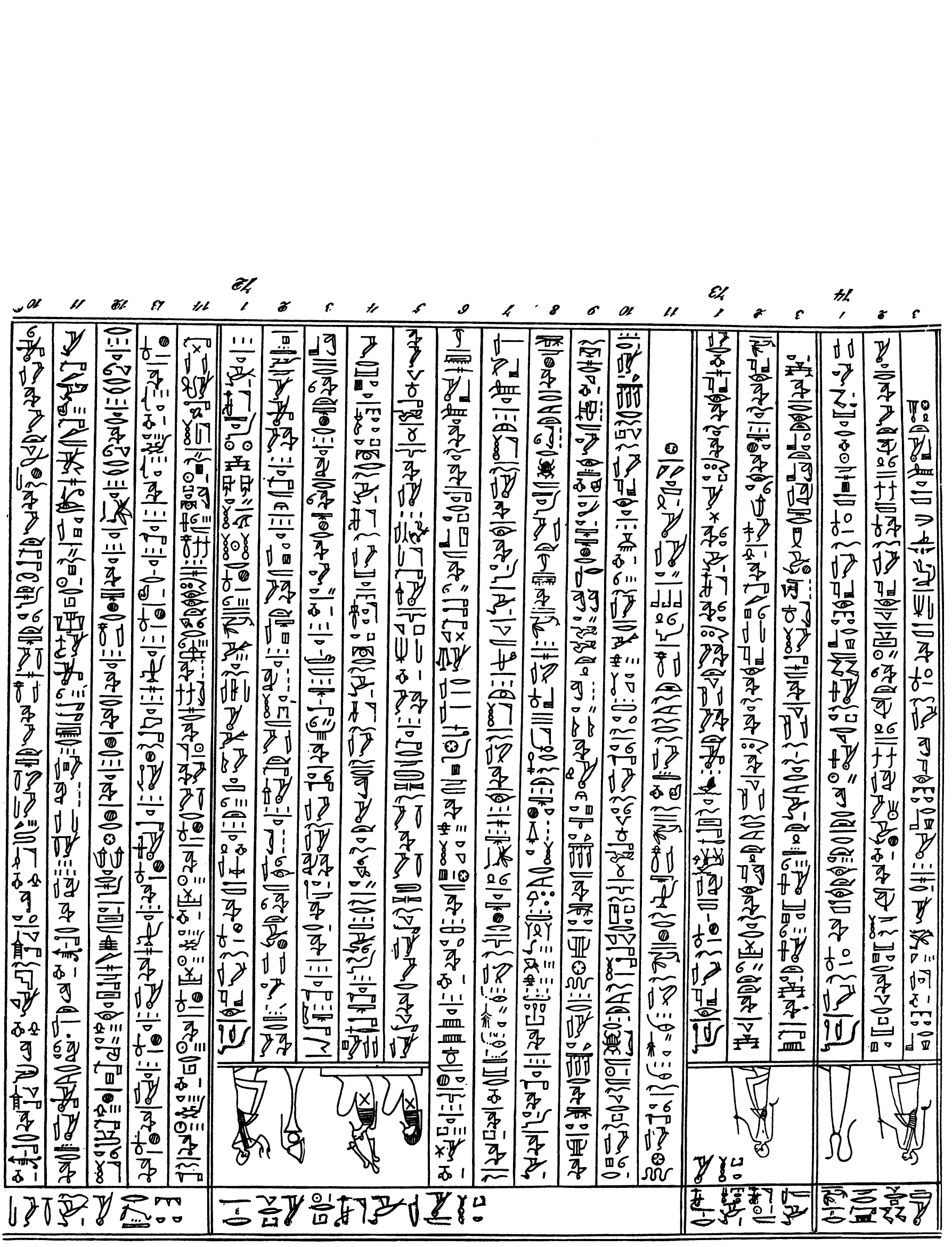
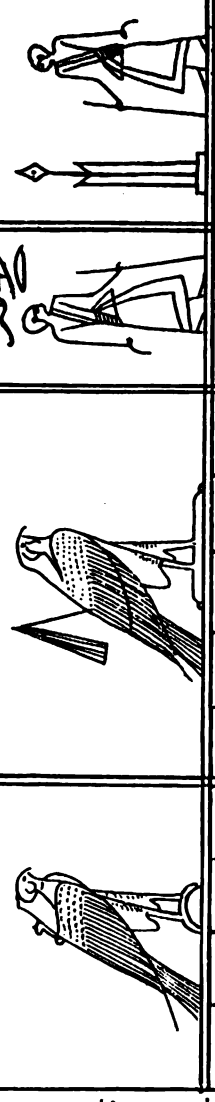
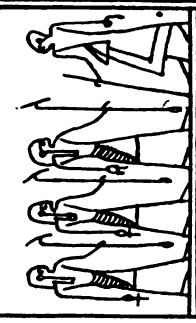
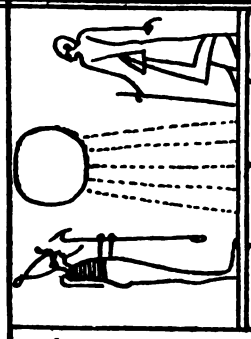
59—64.

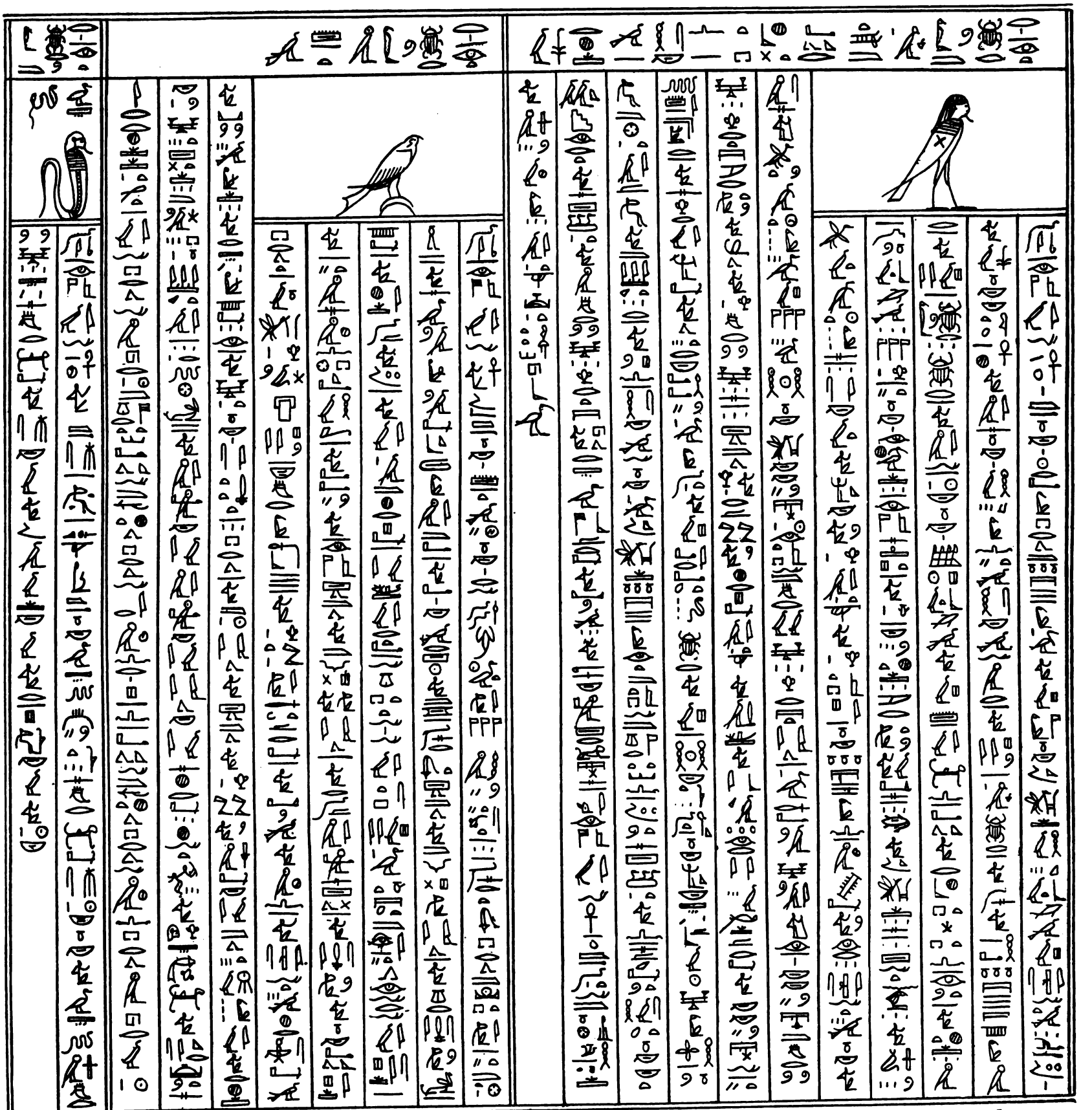


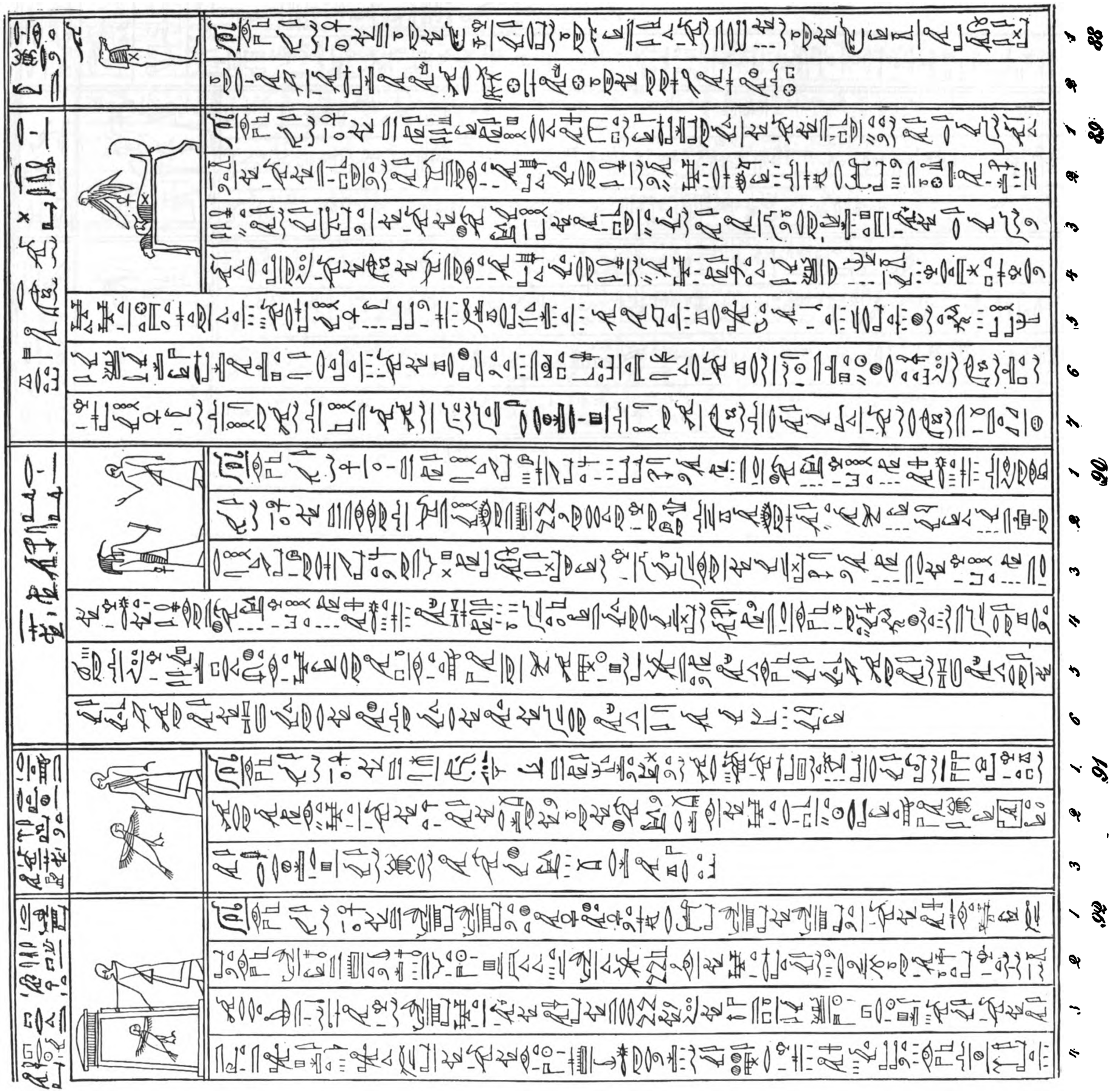






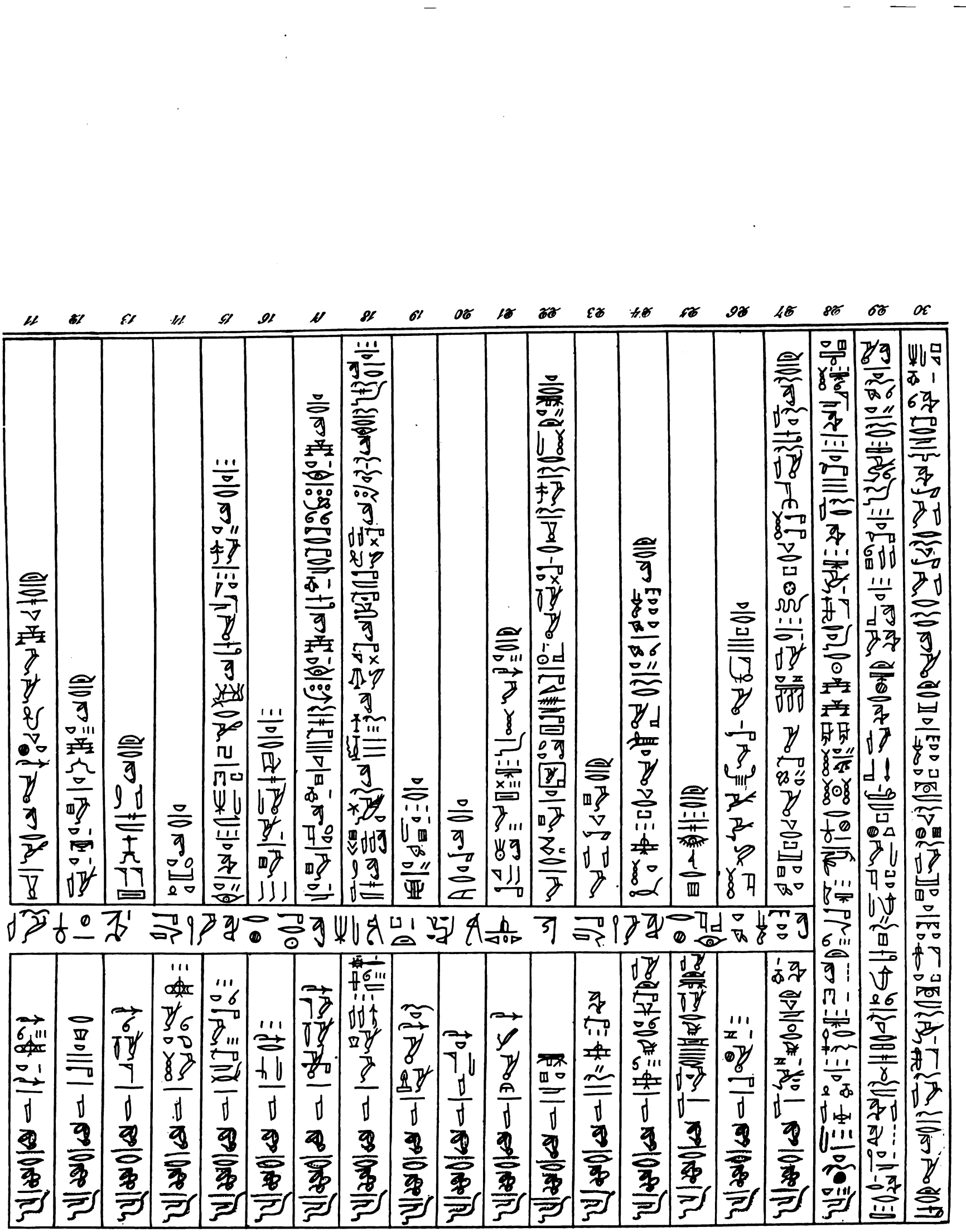


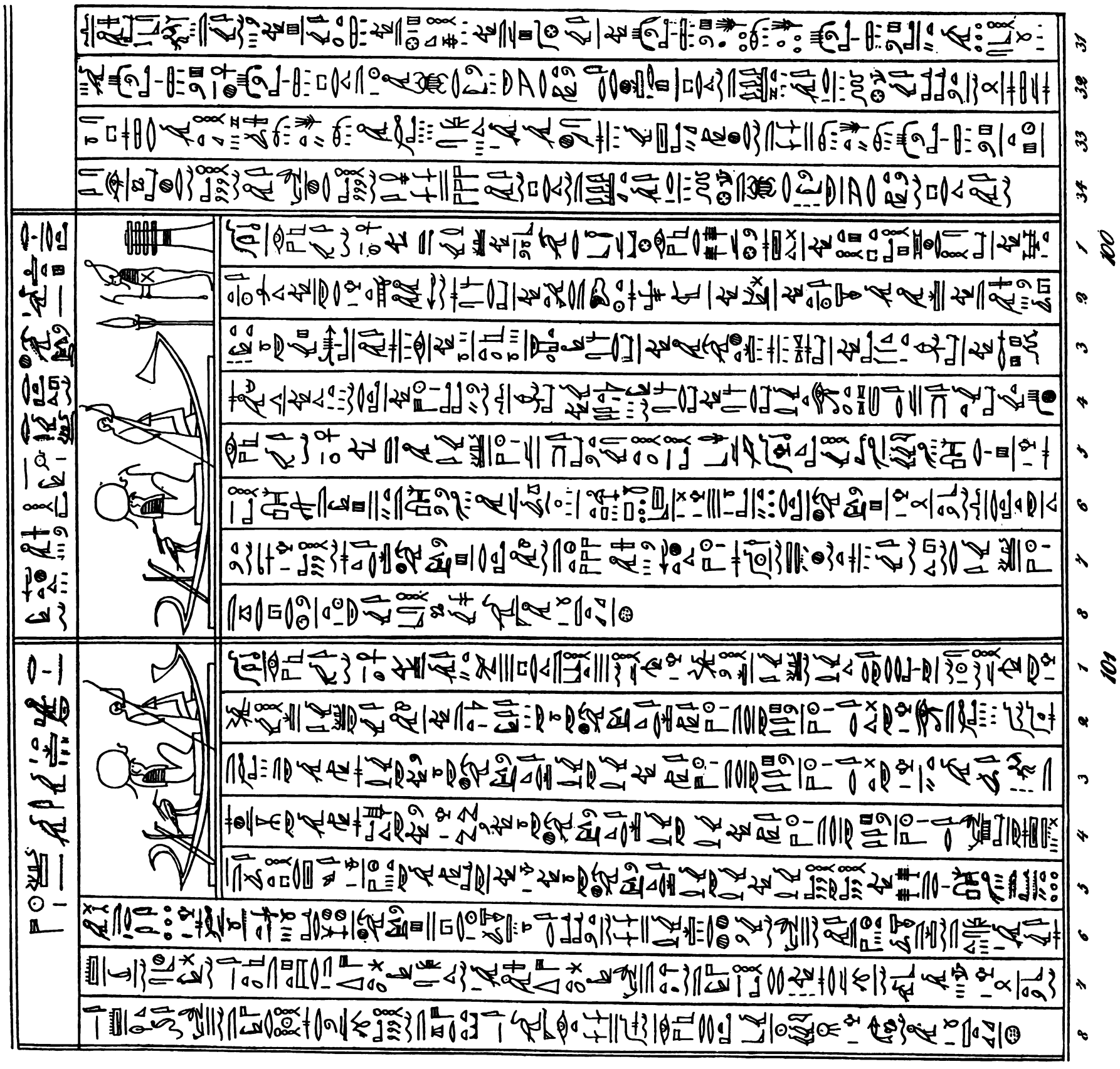




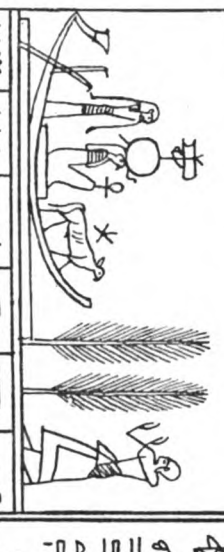


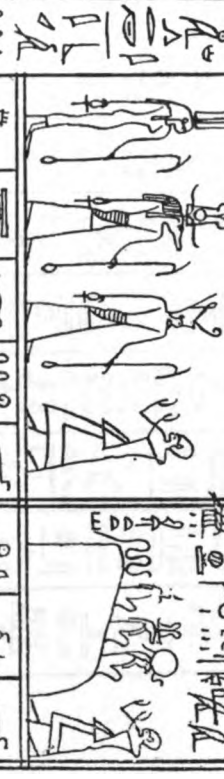












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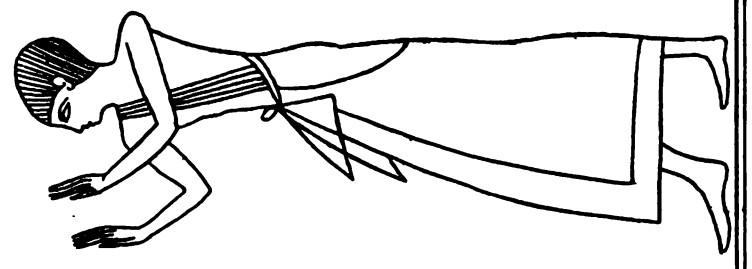







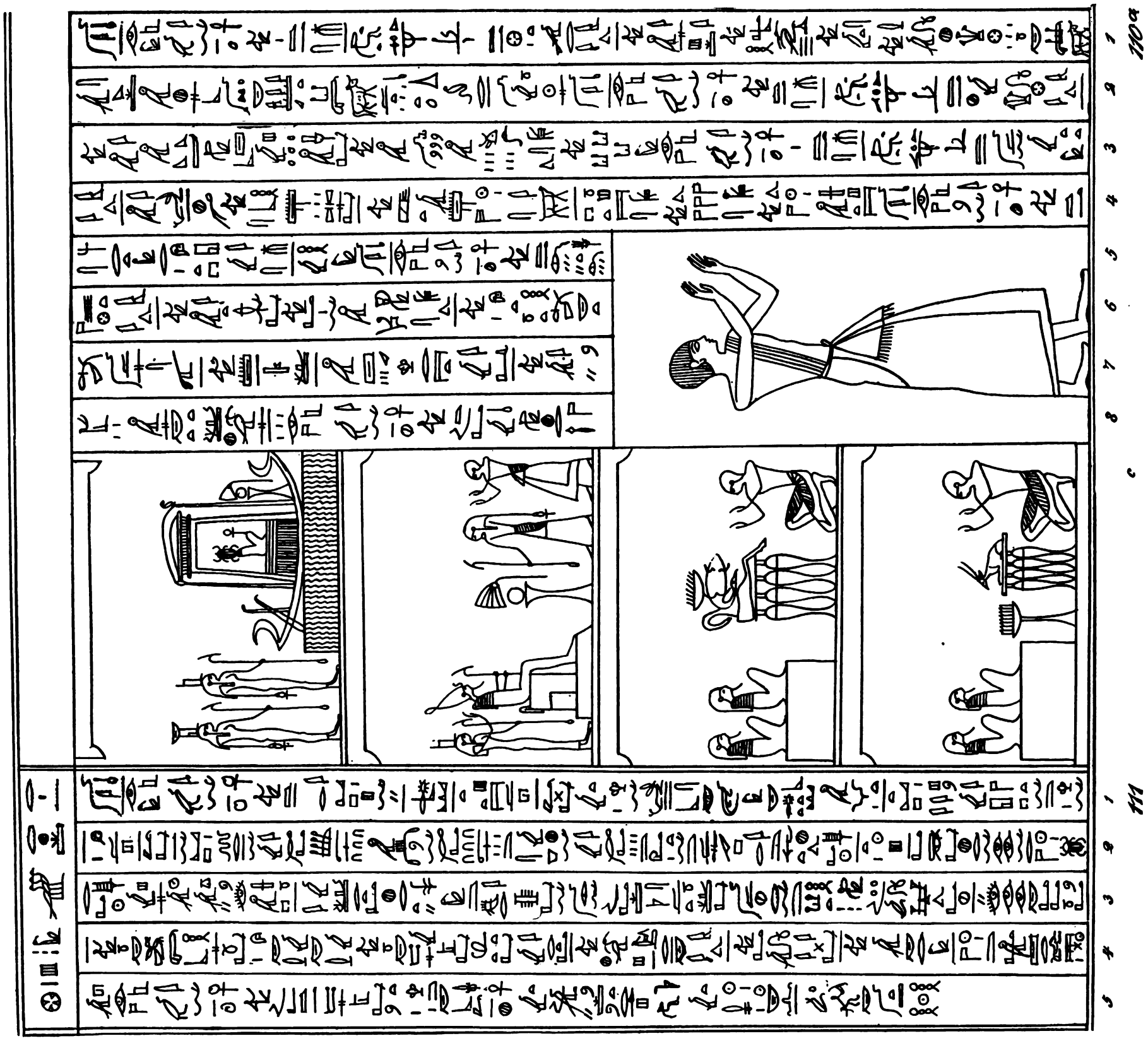

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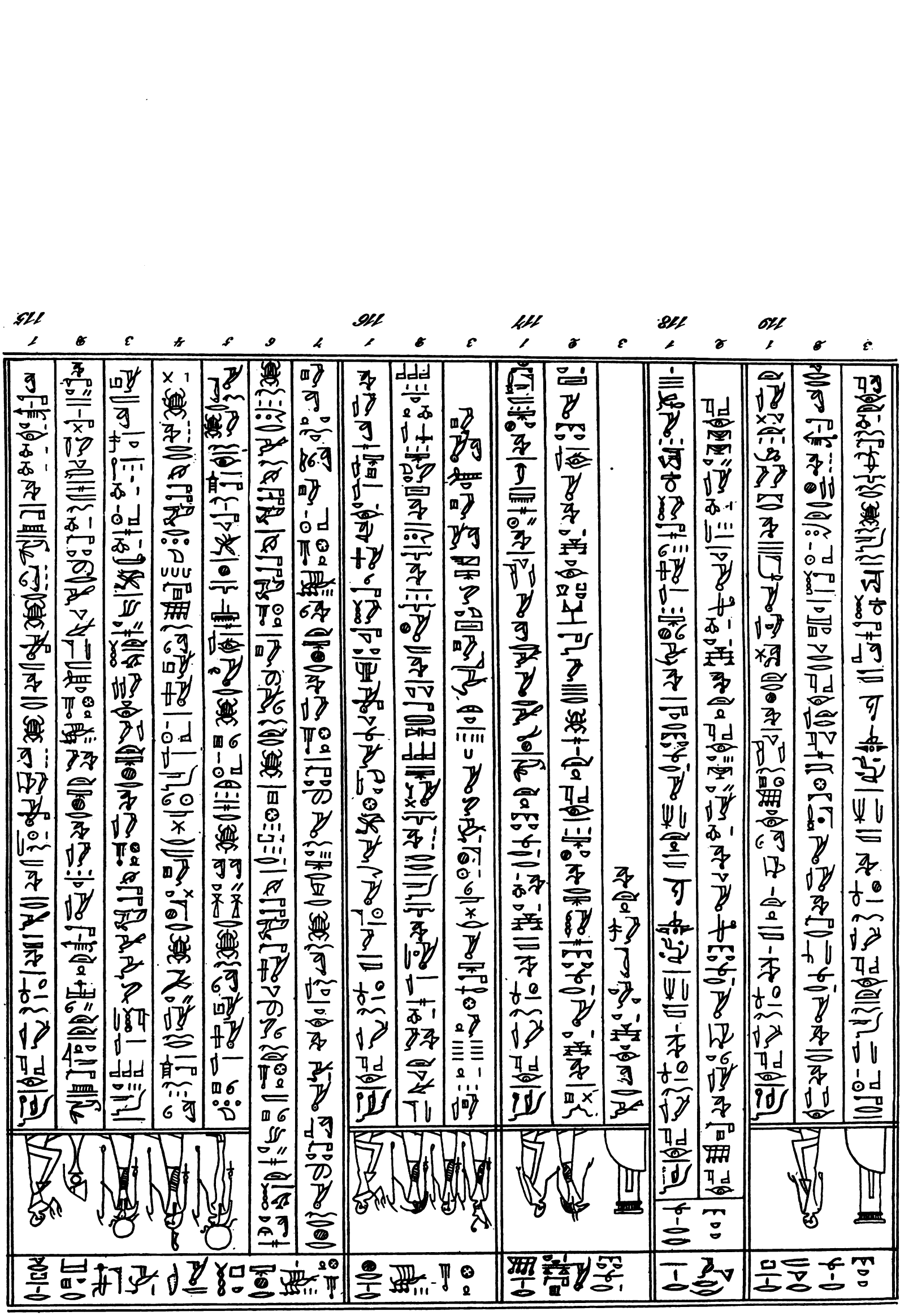

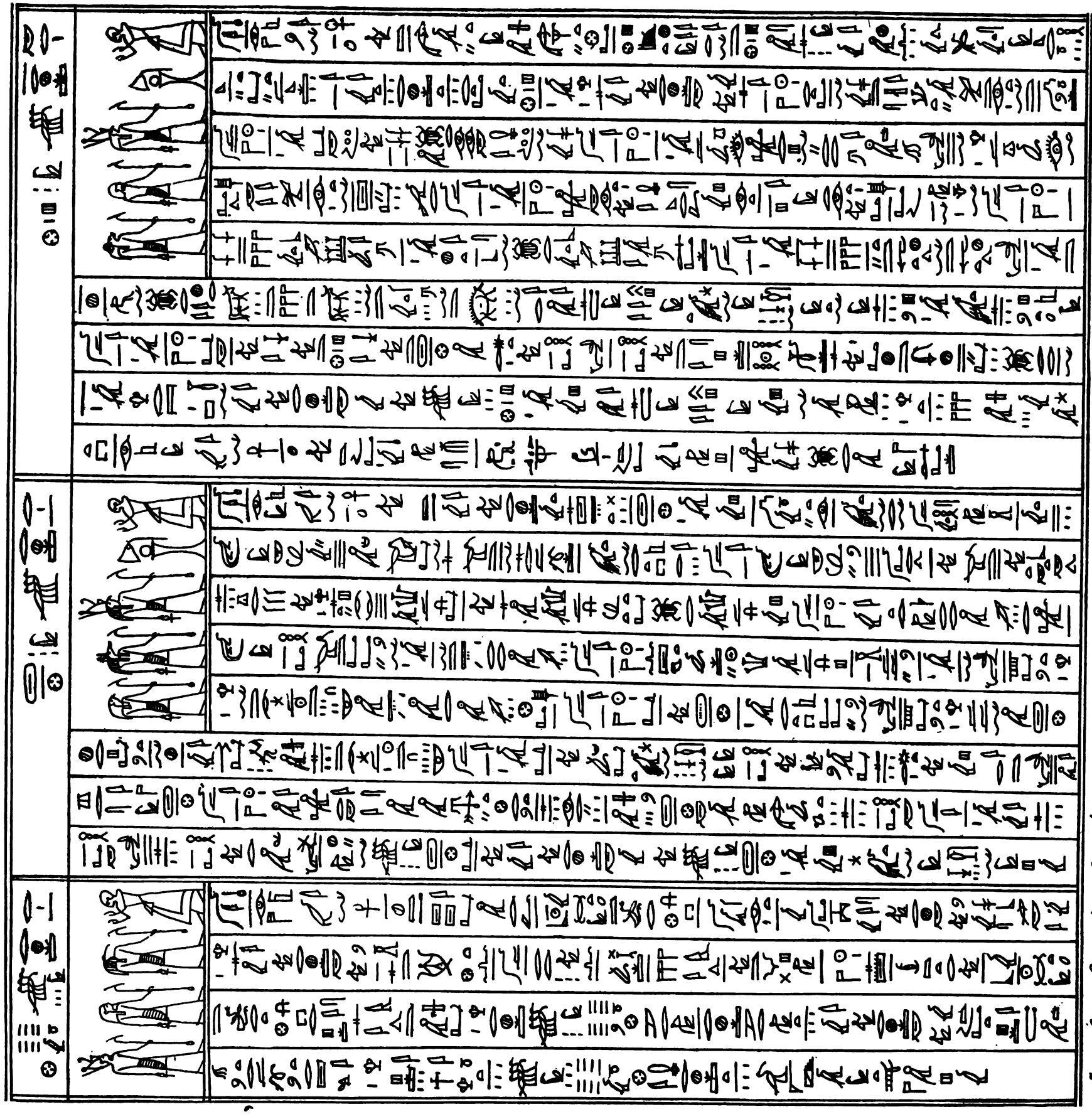

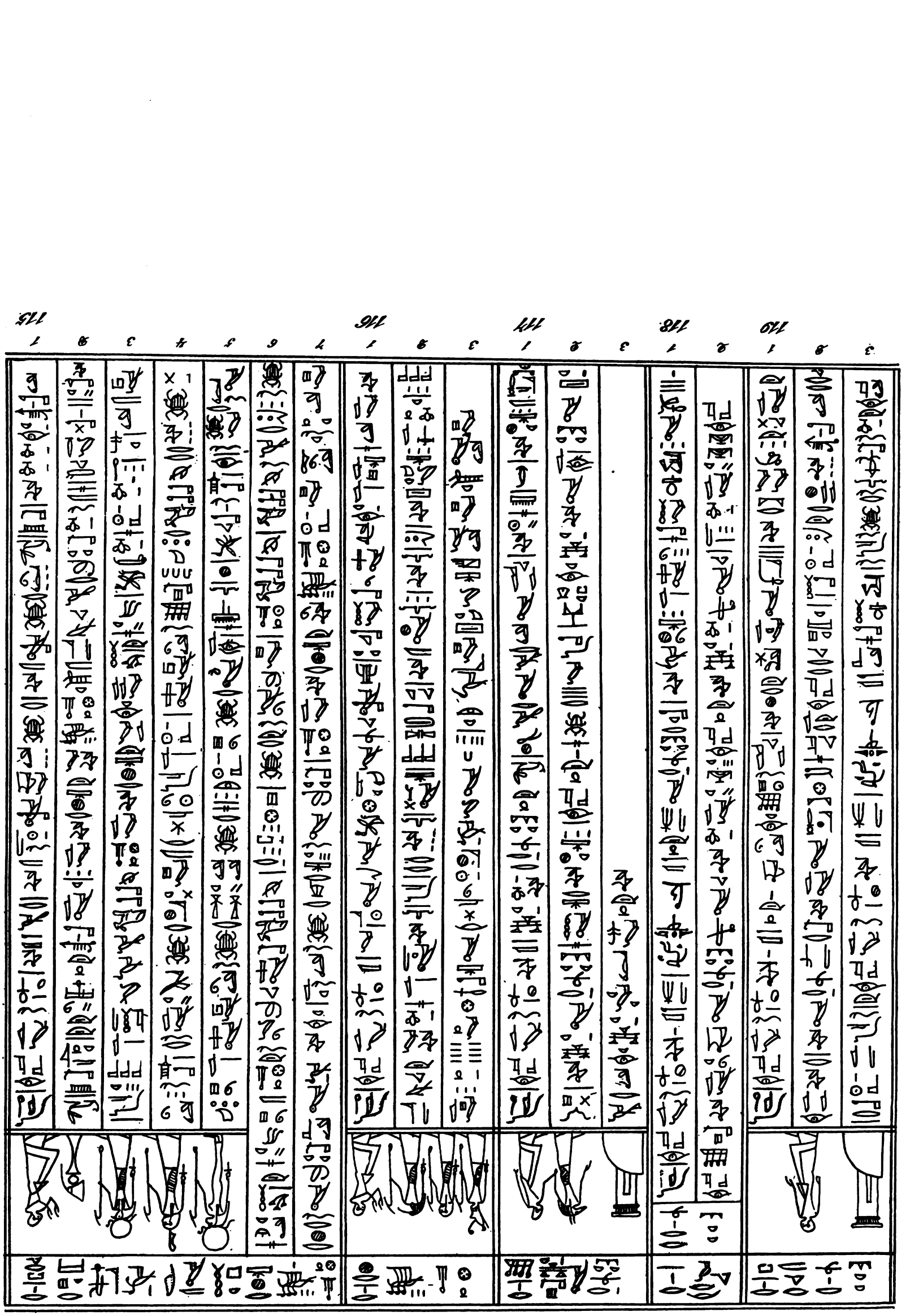

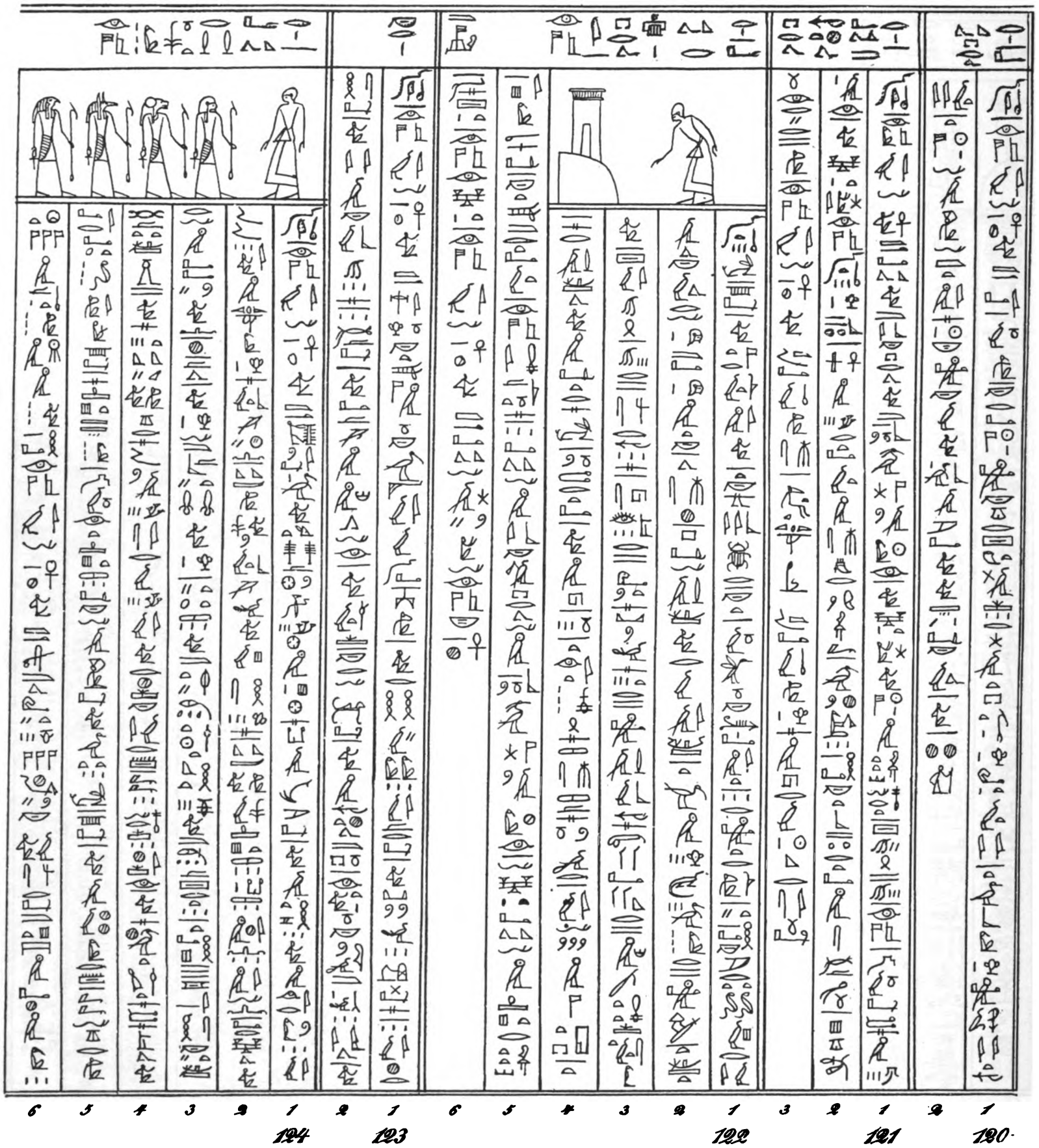

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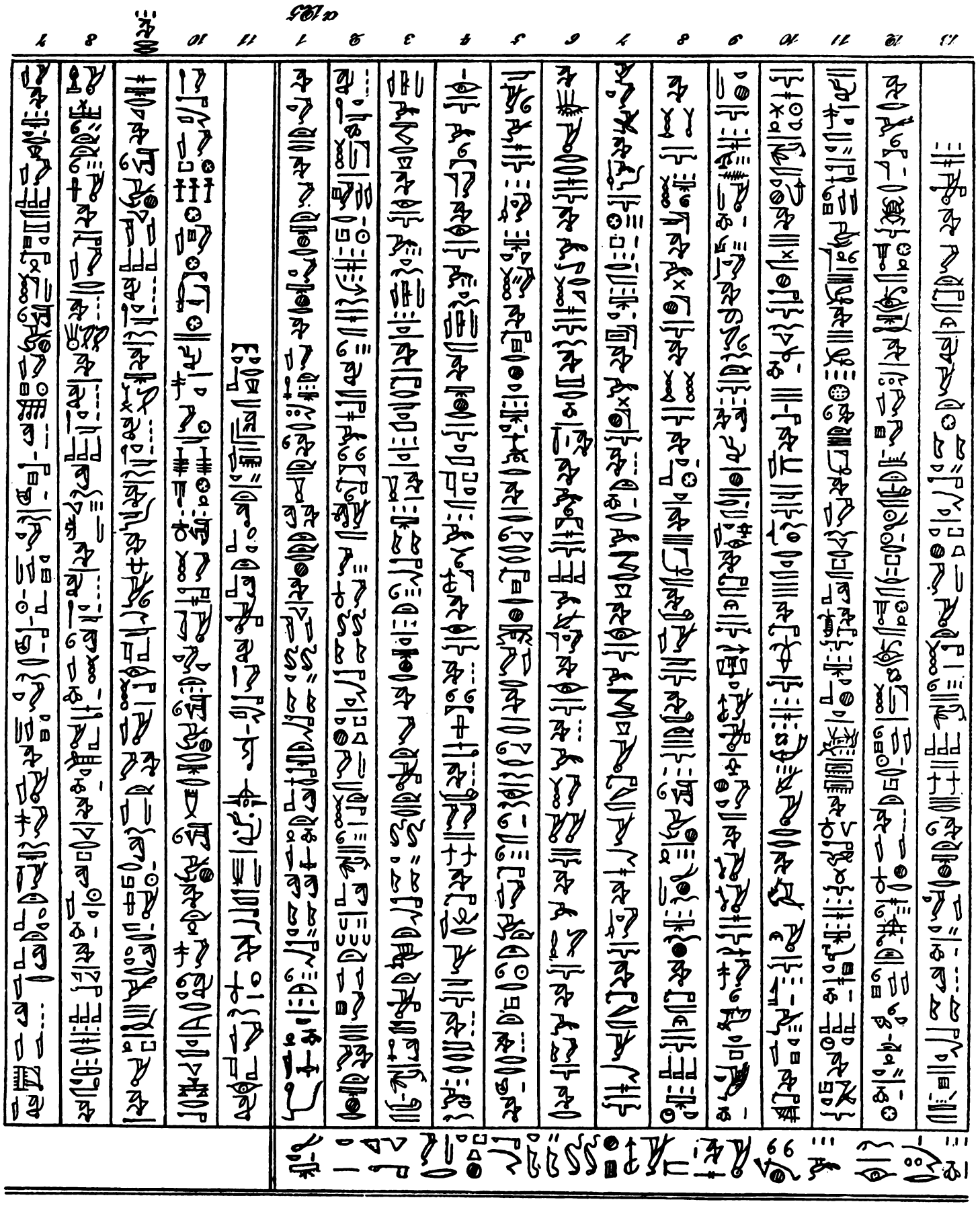

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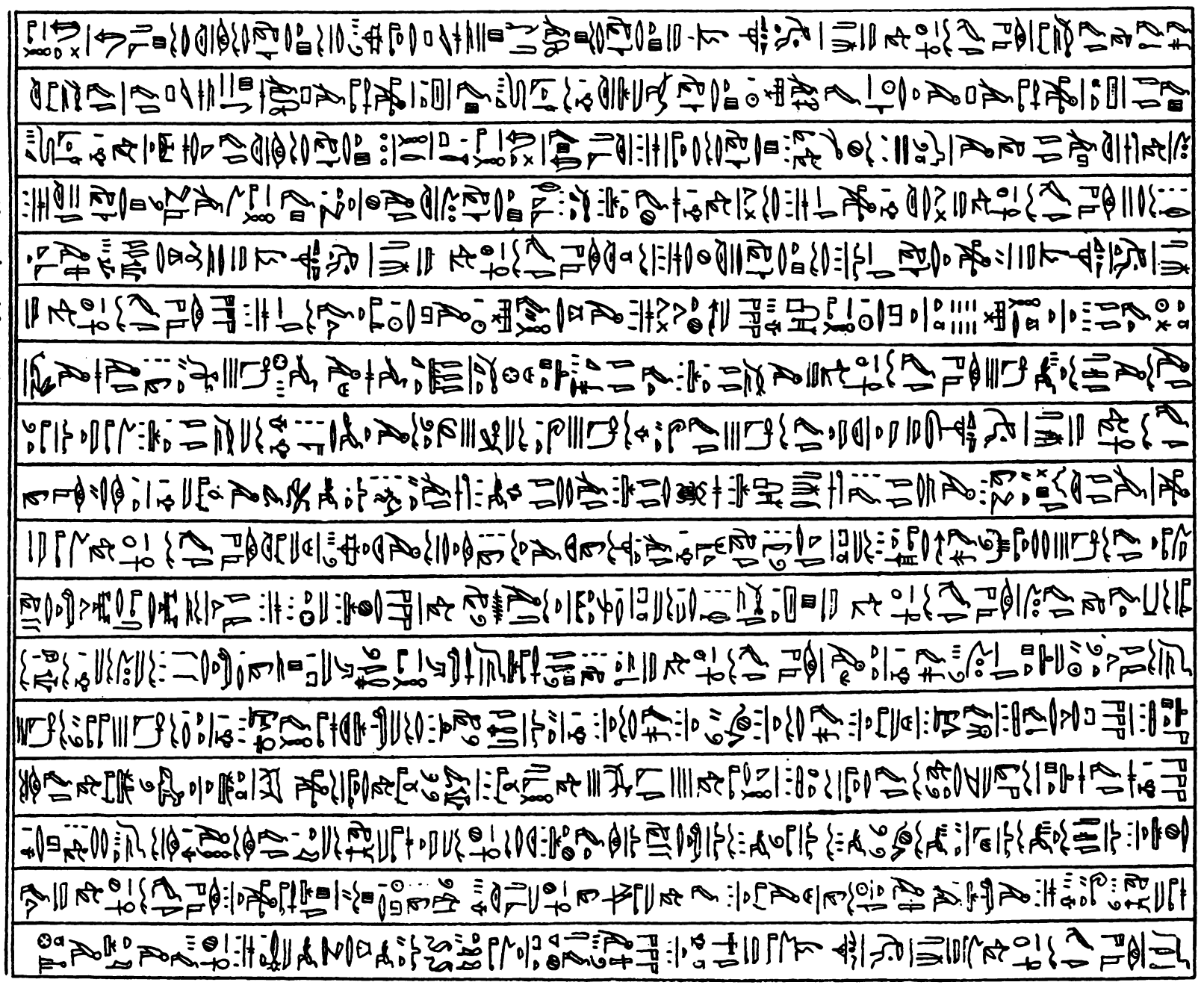

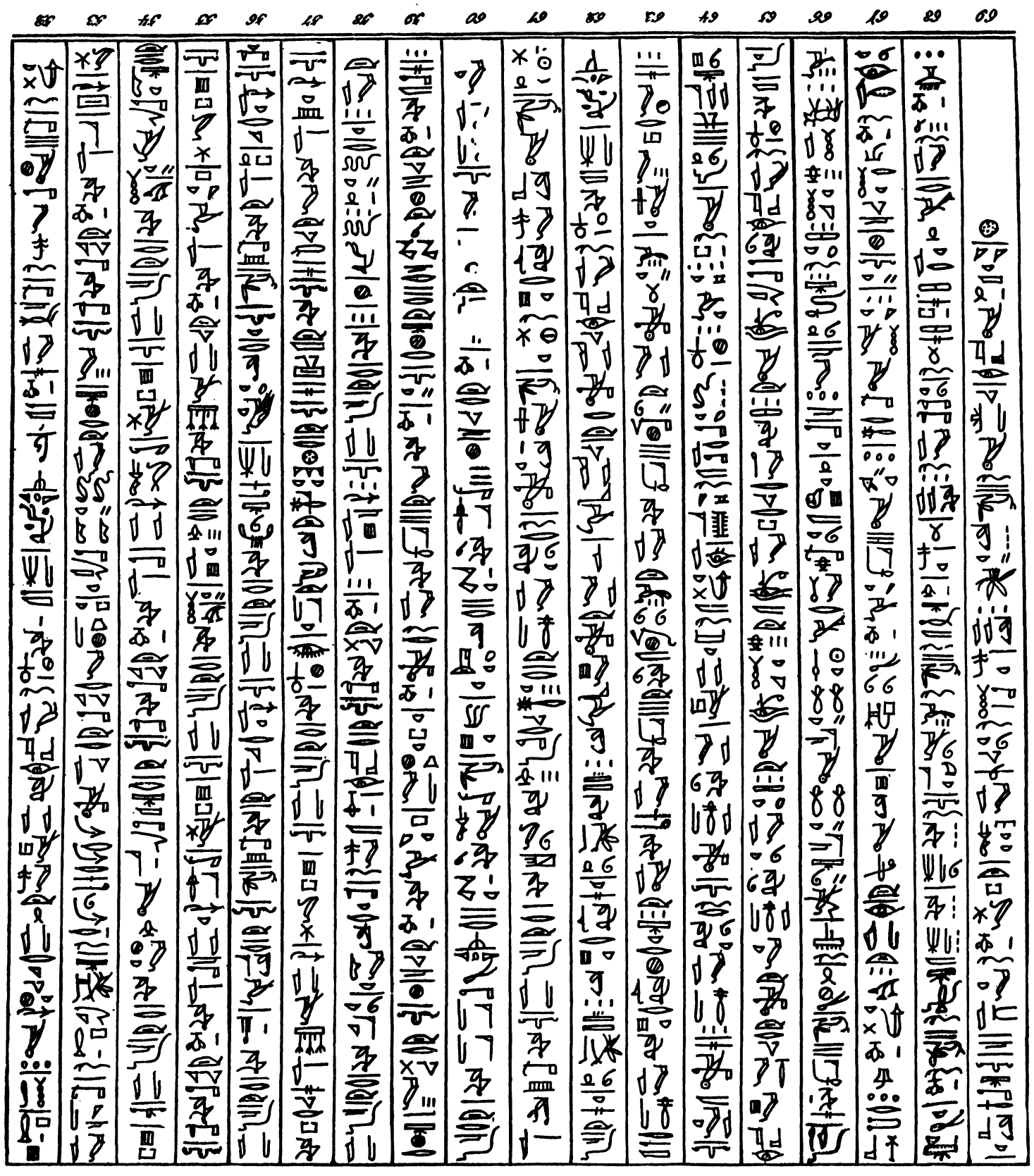

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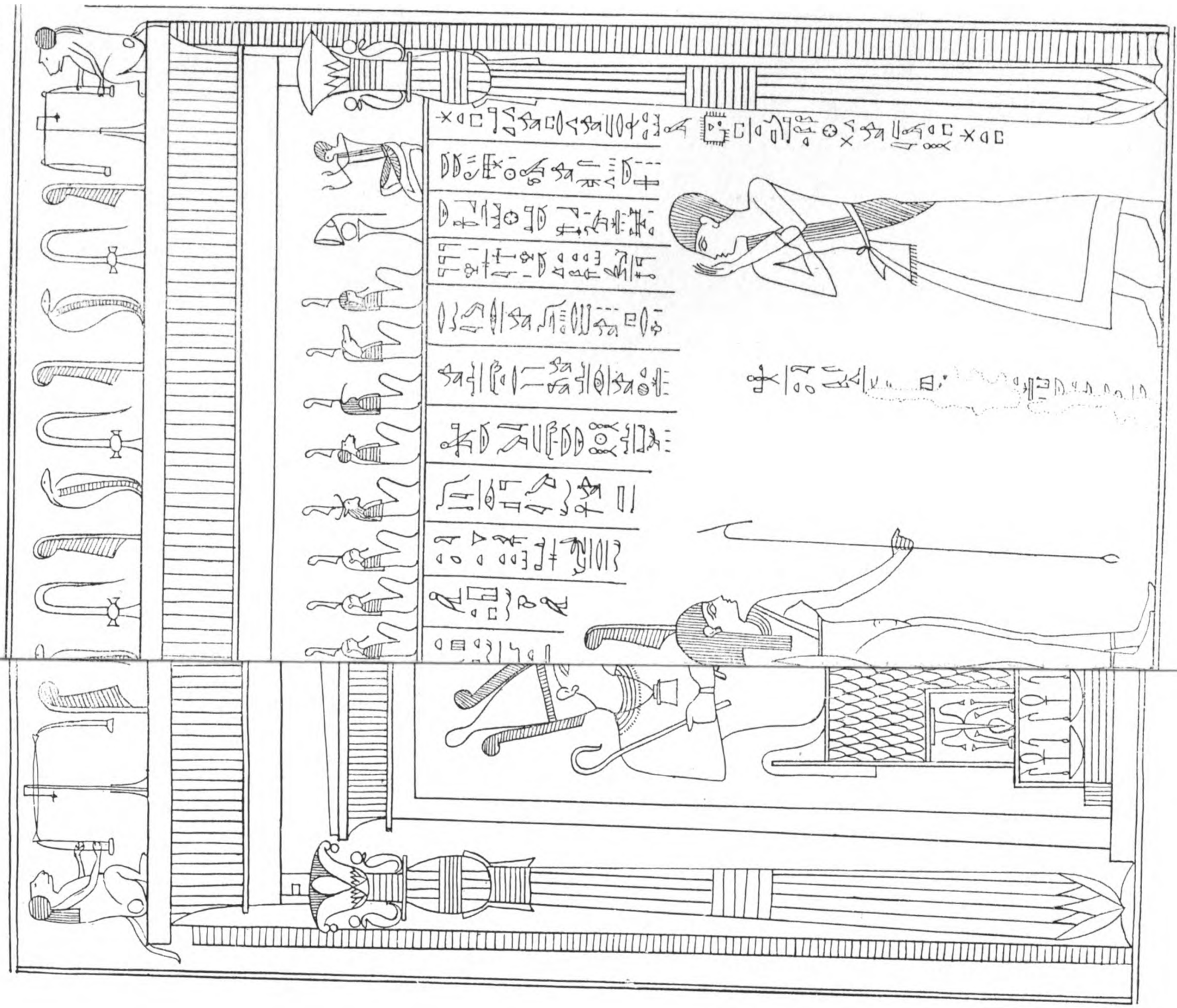

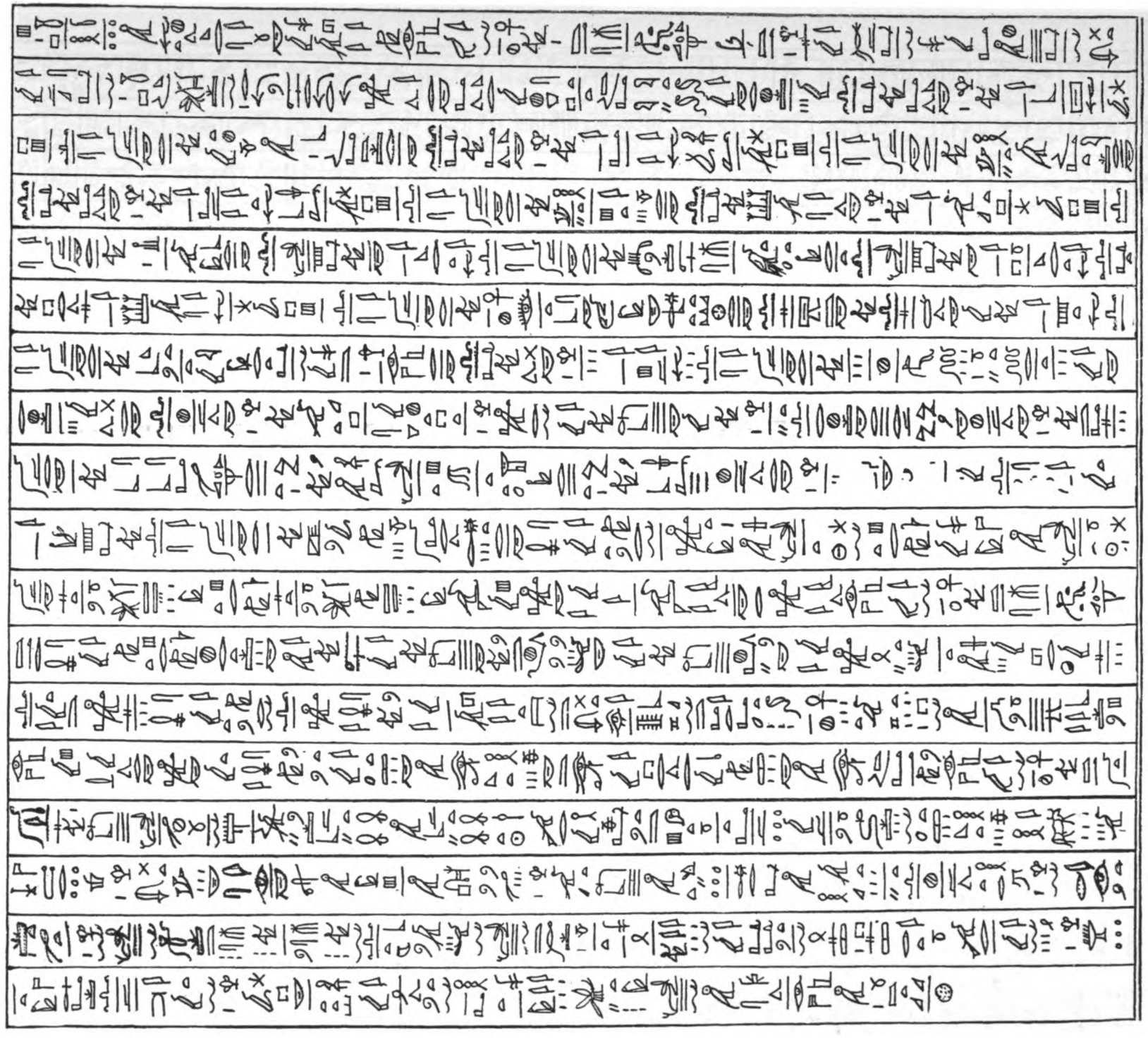

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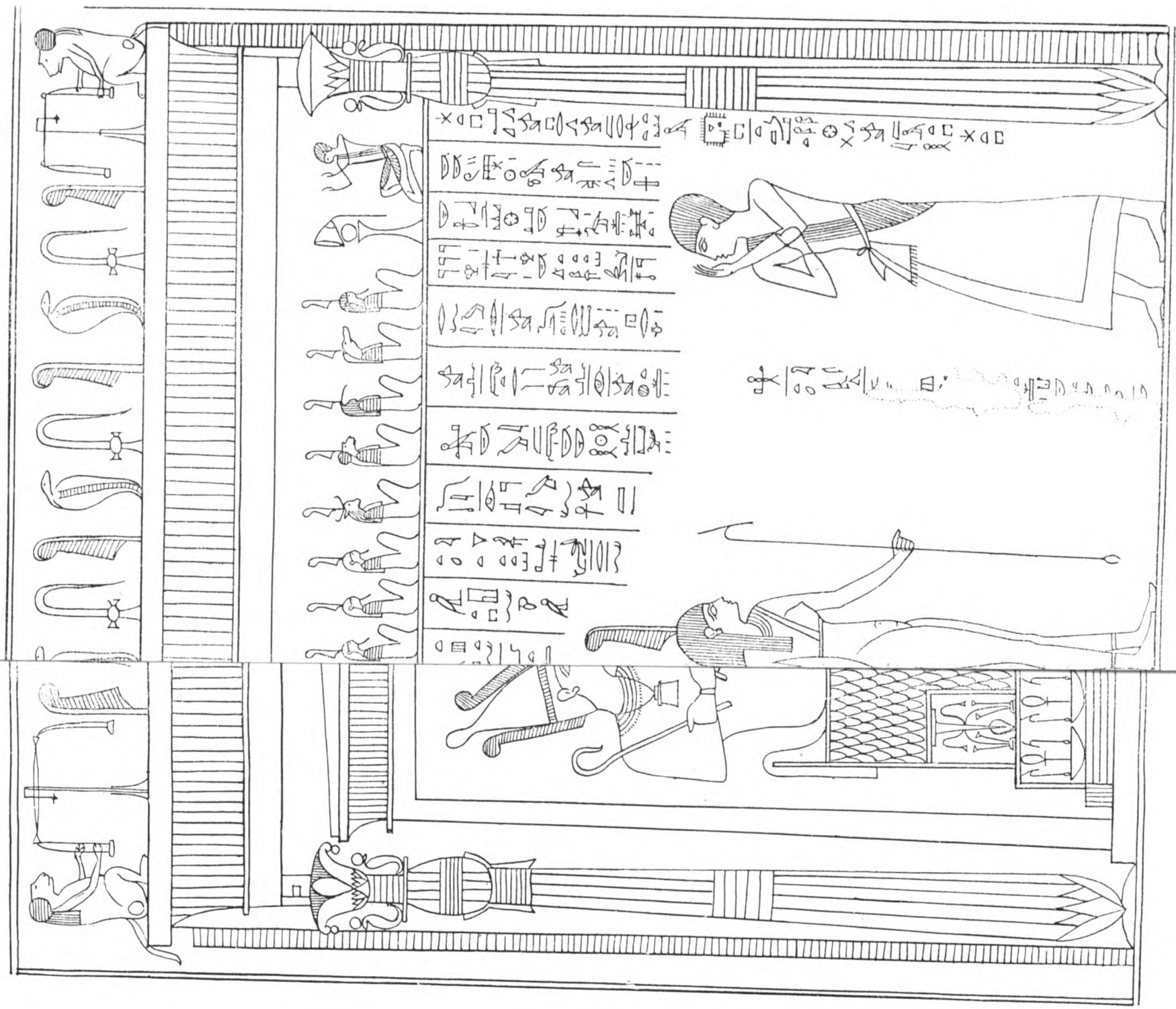

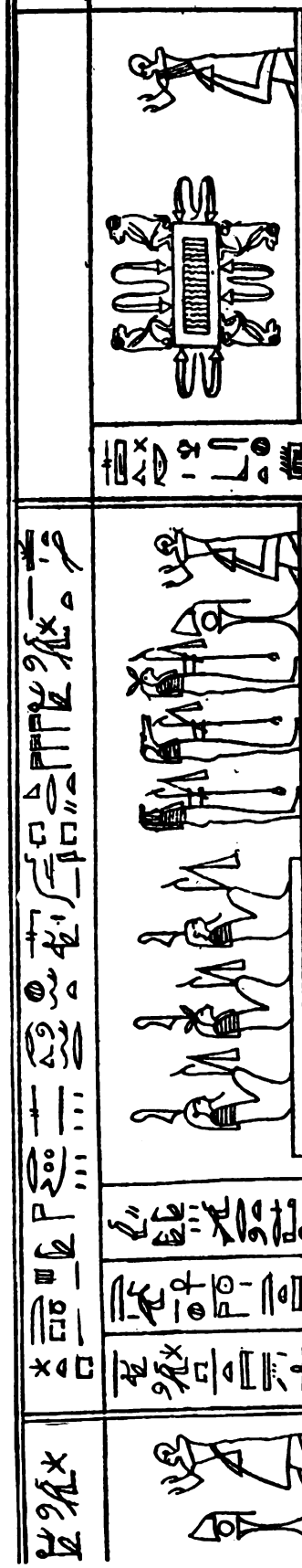

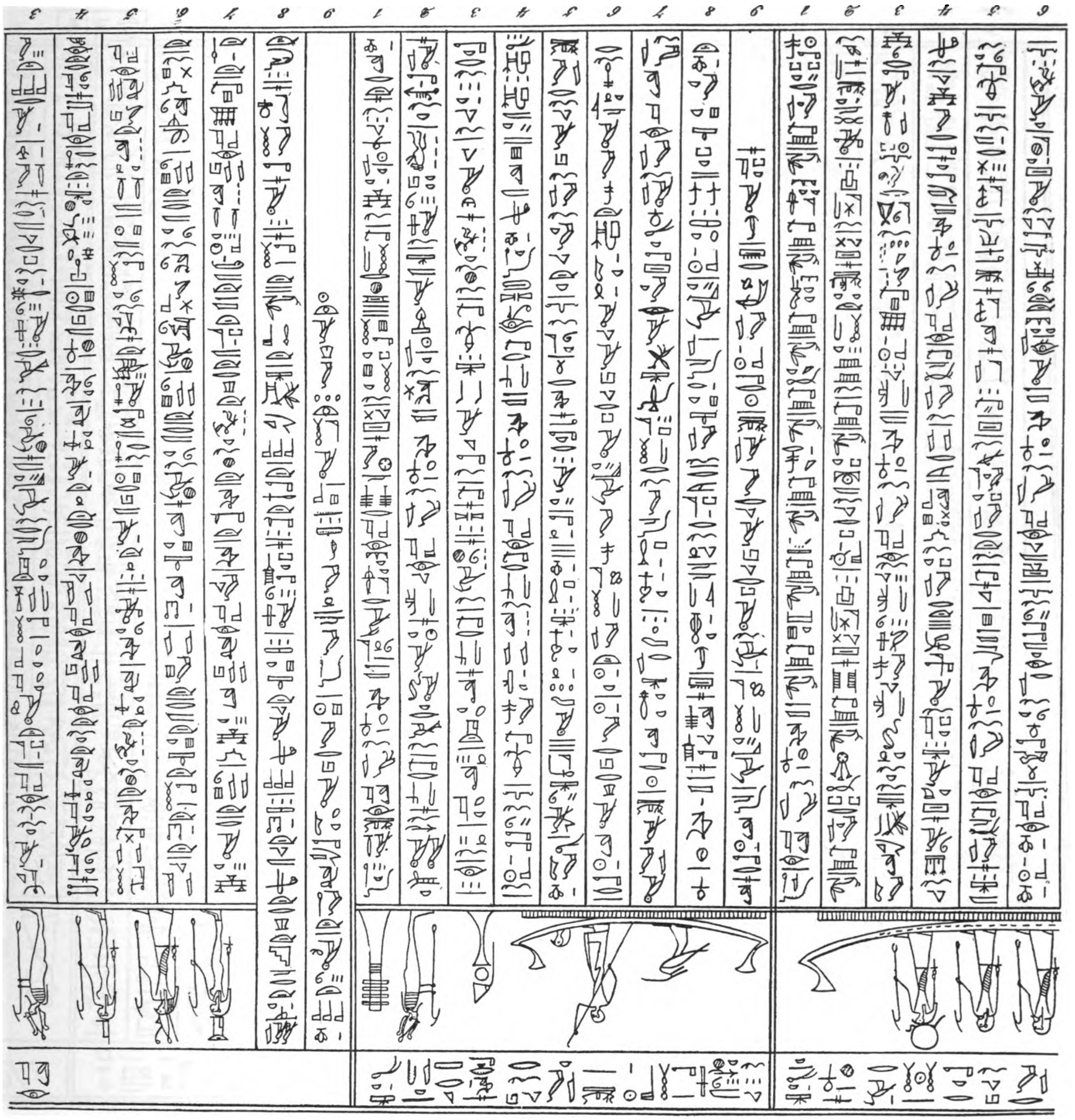

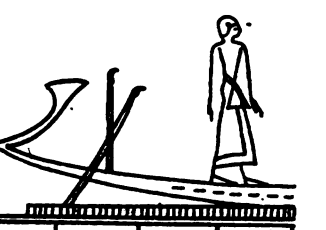

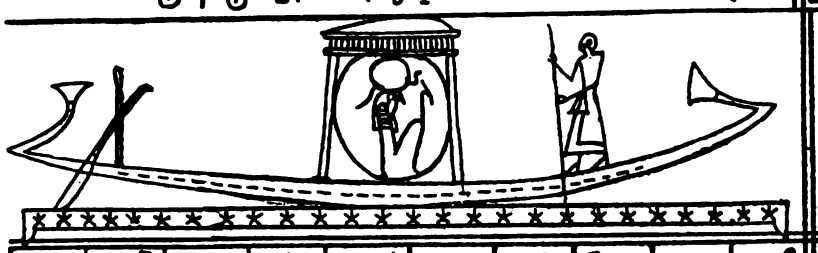

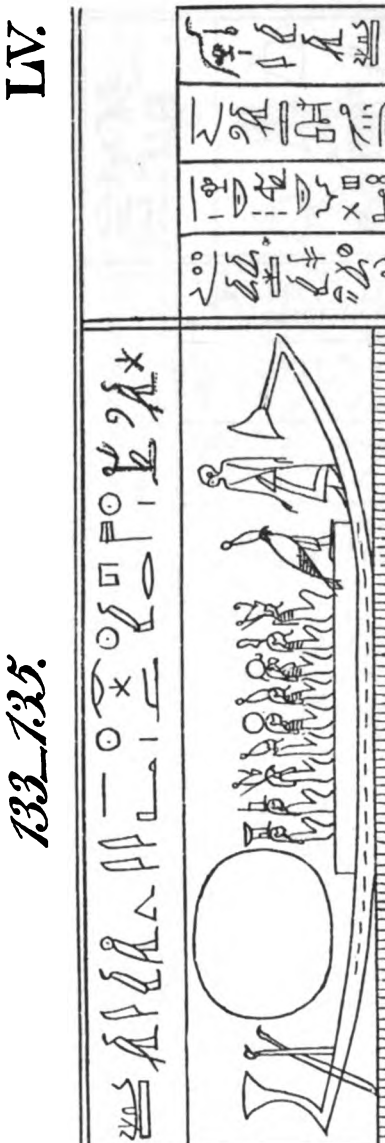





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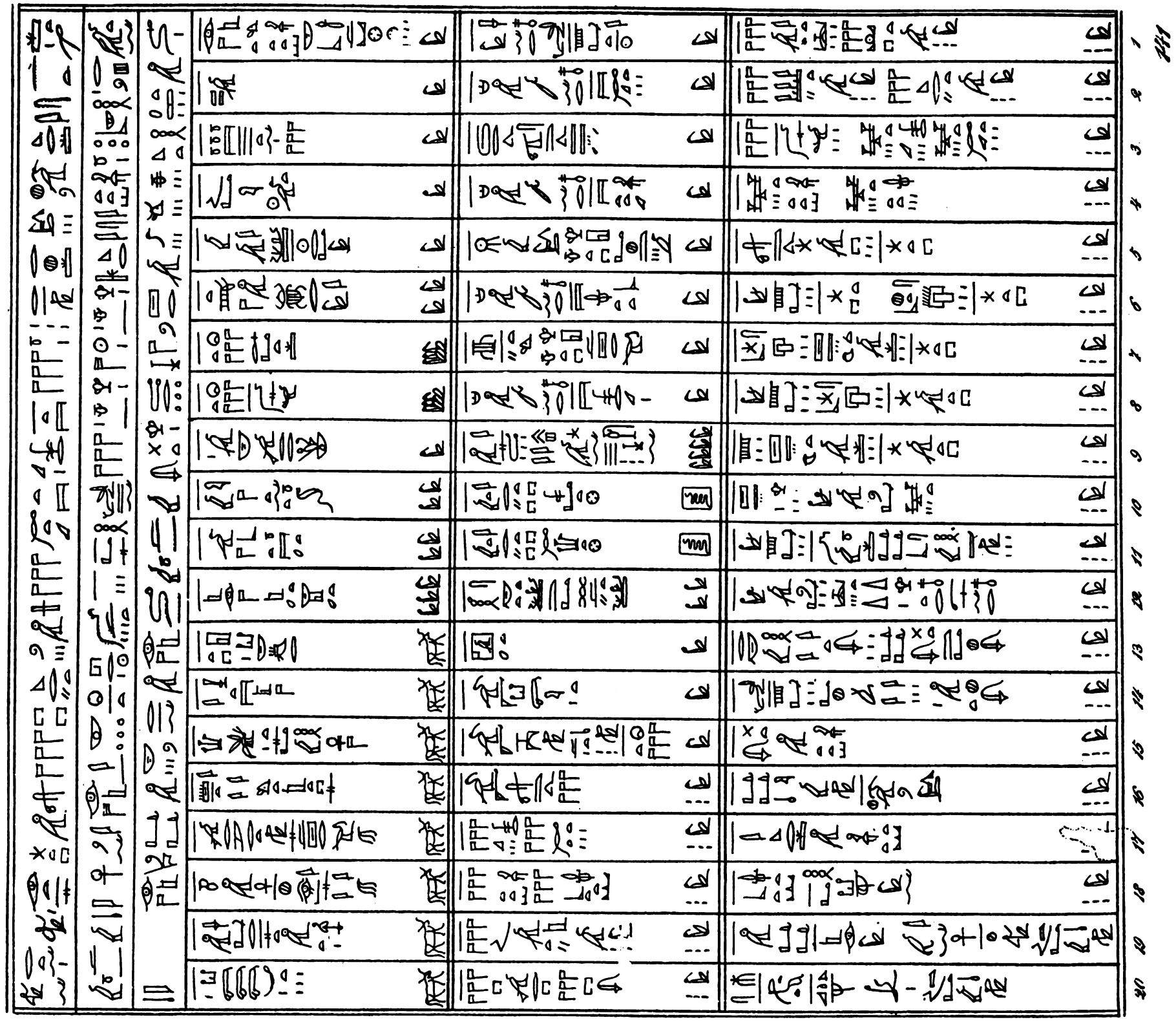

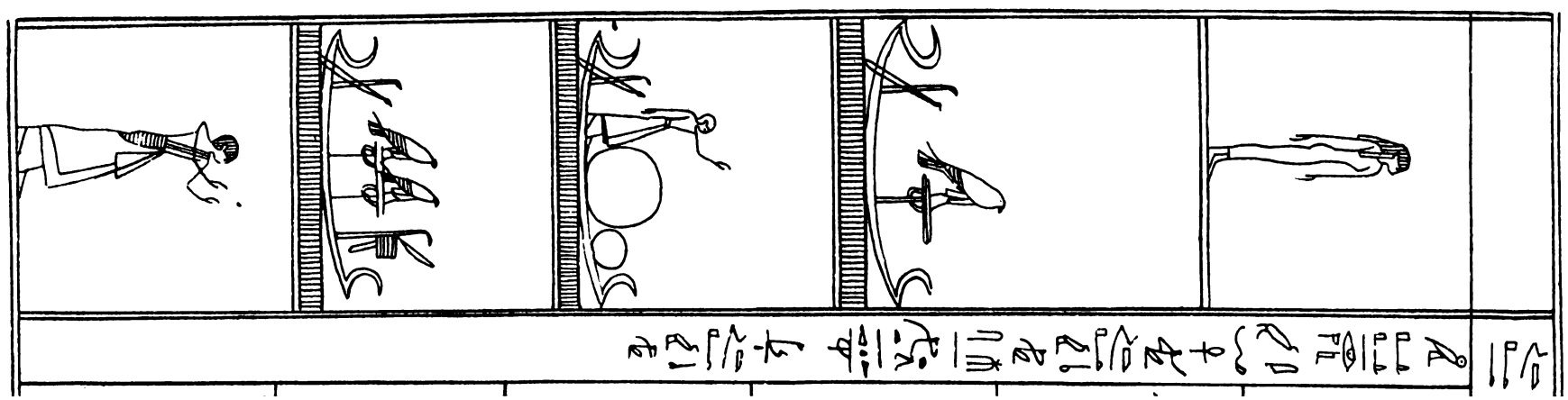

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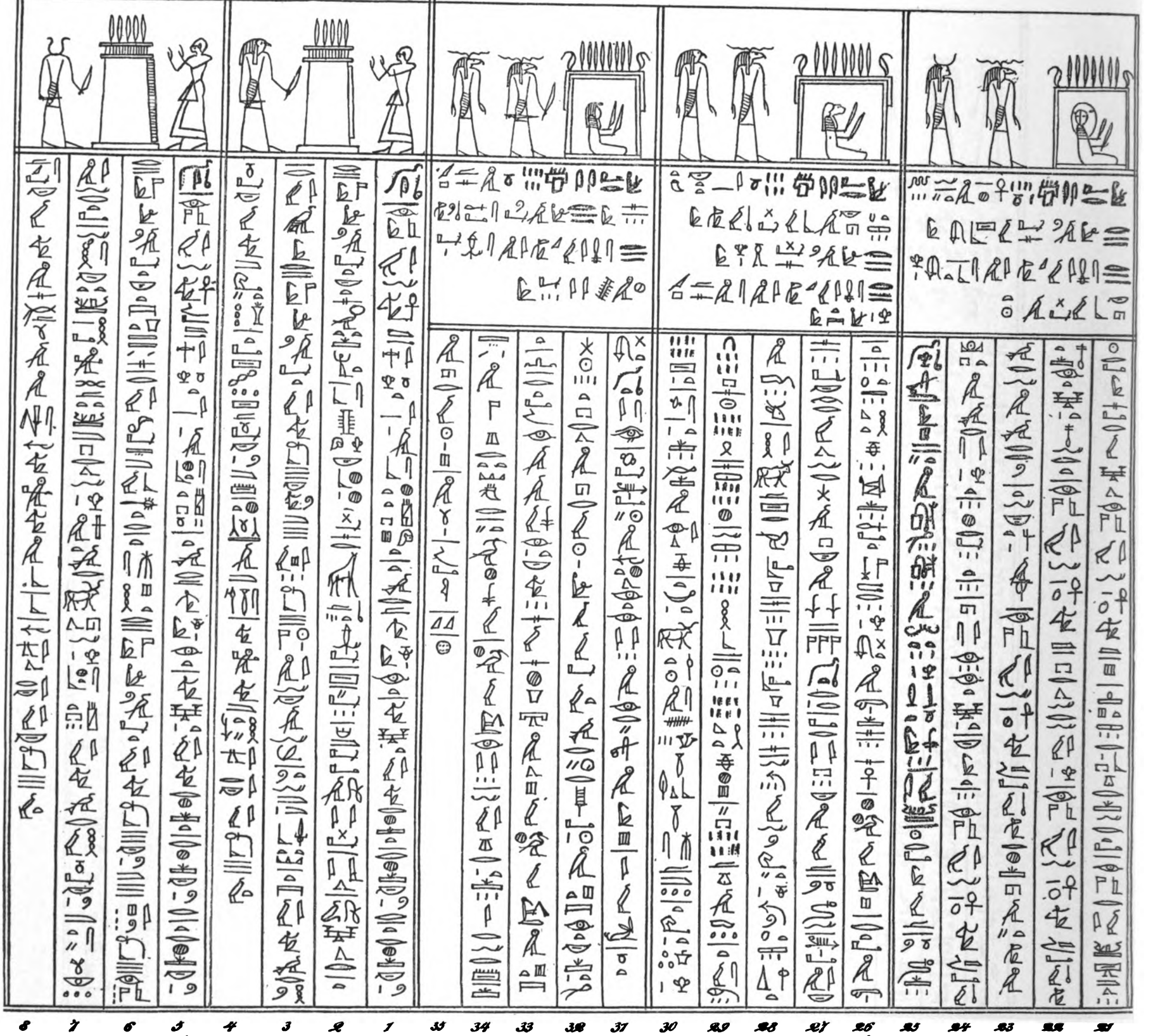

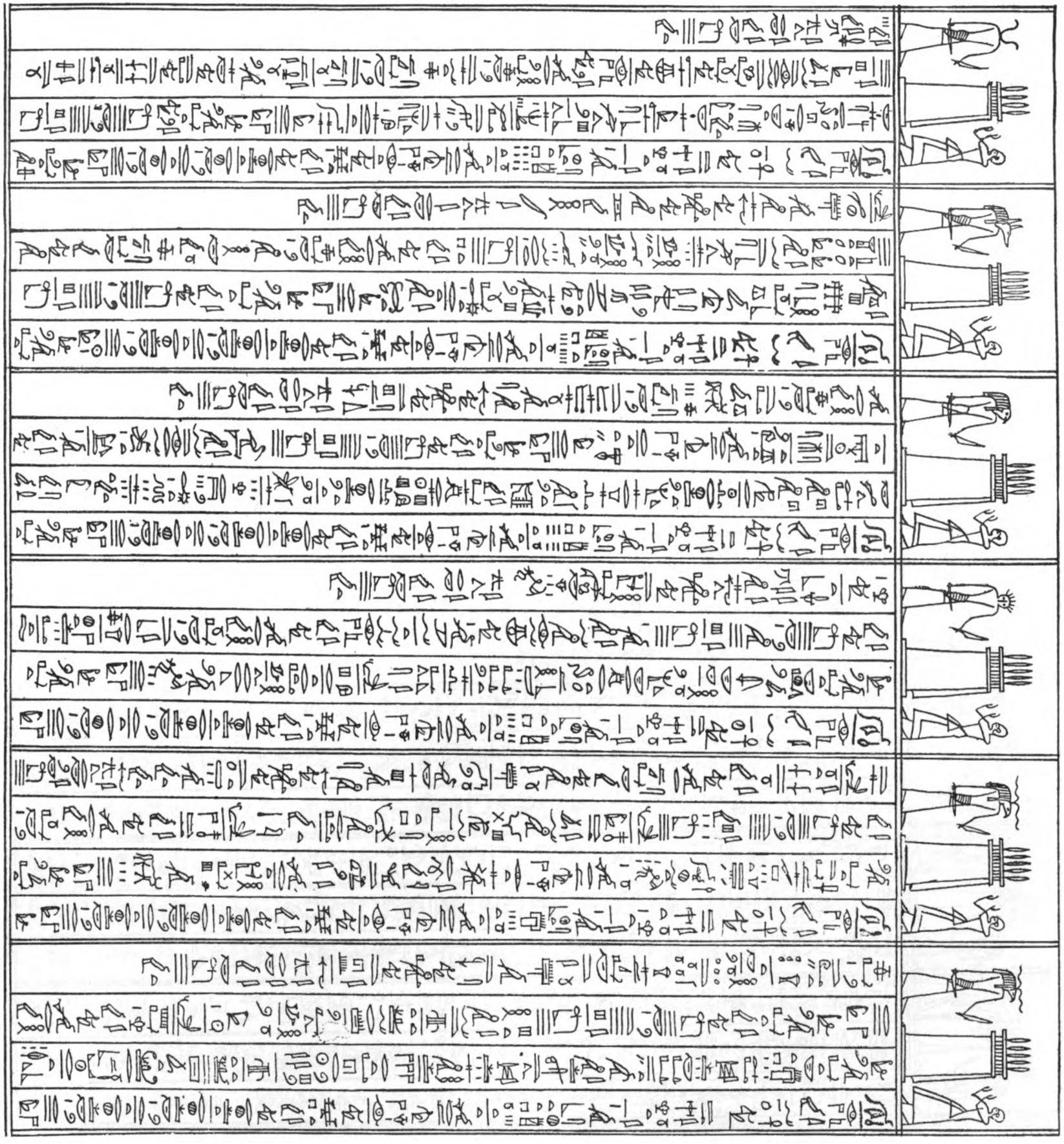



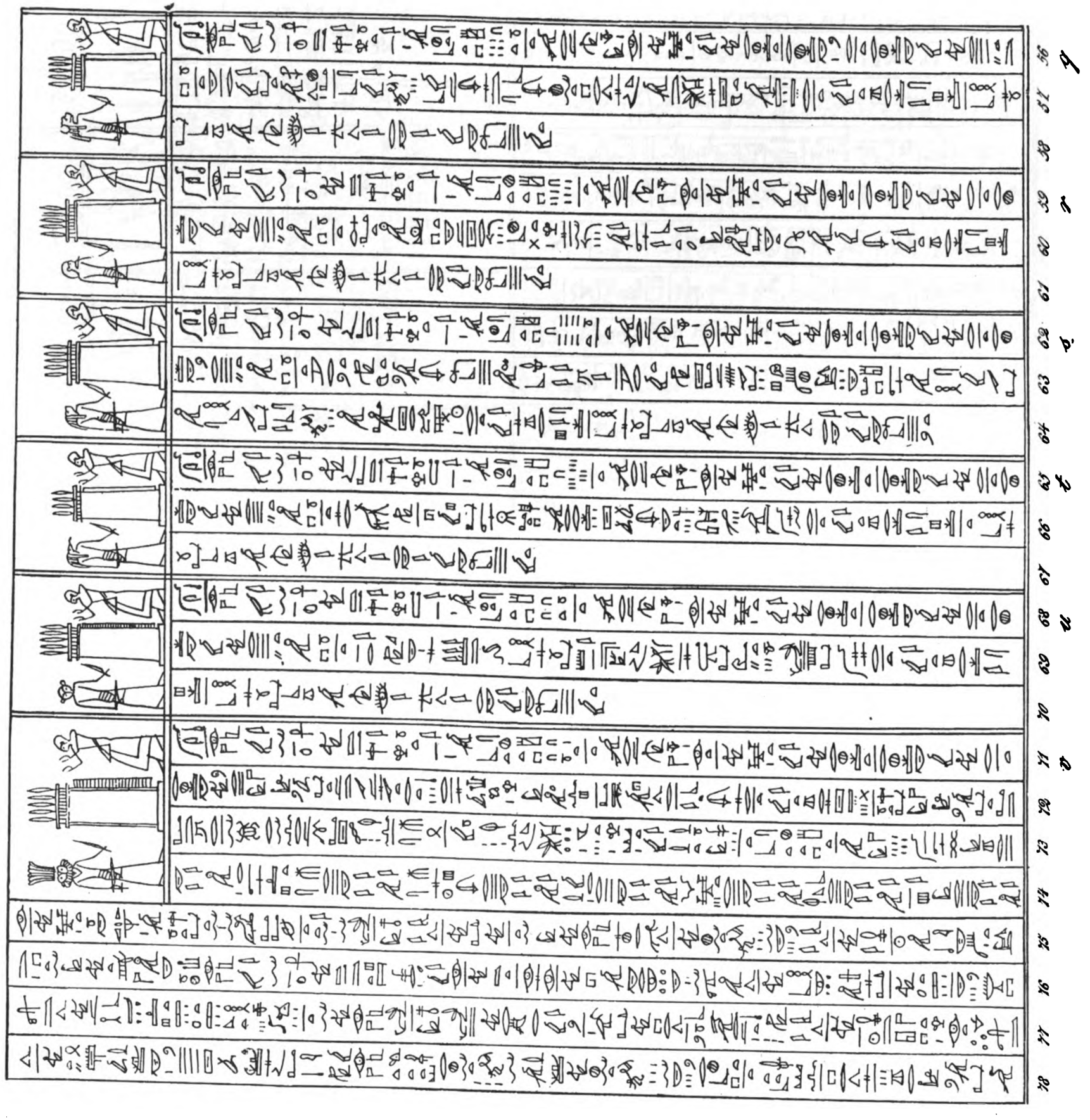

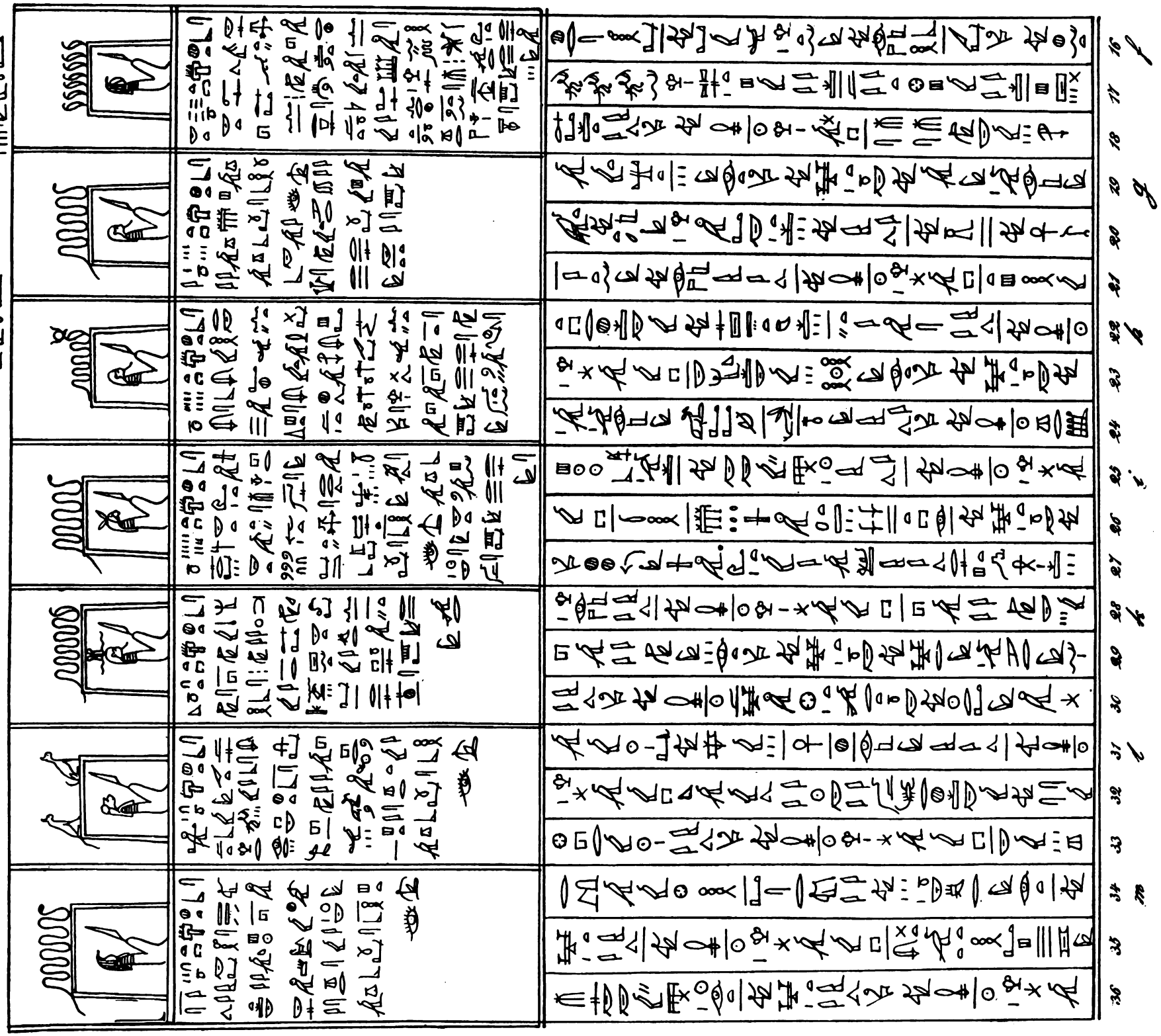

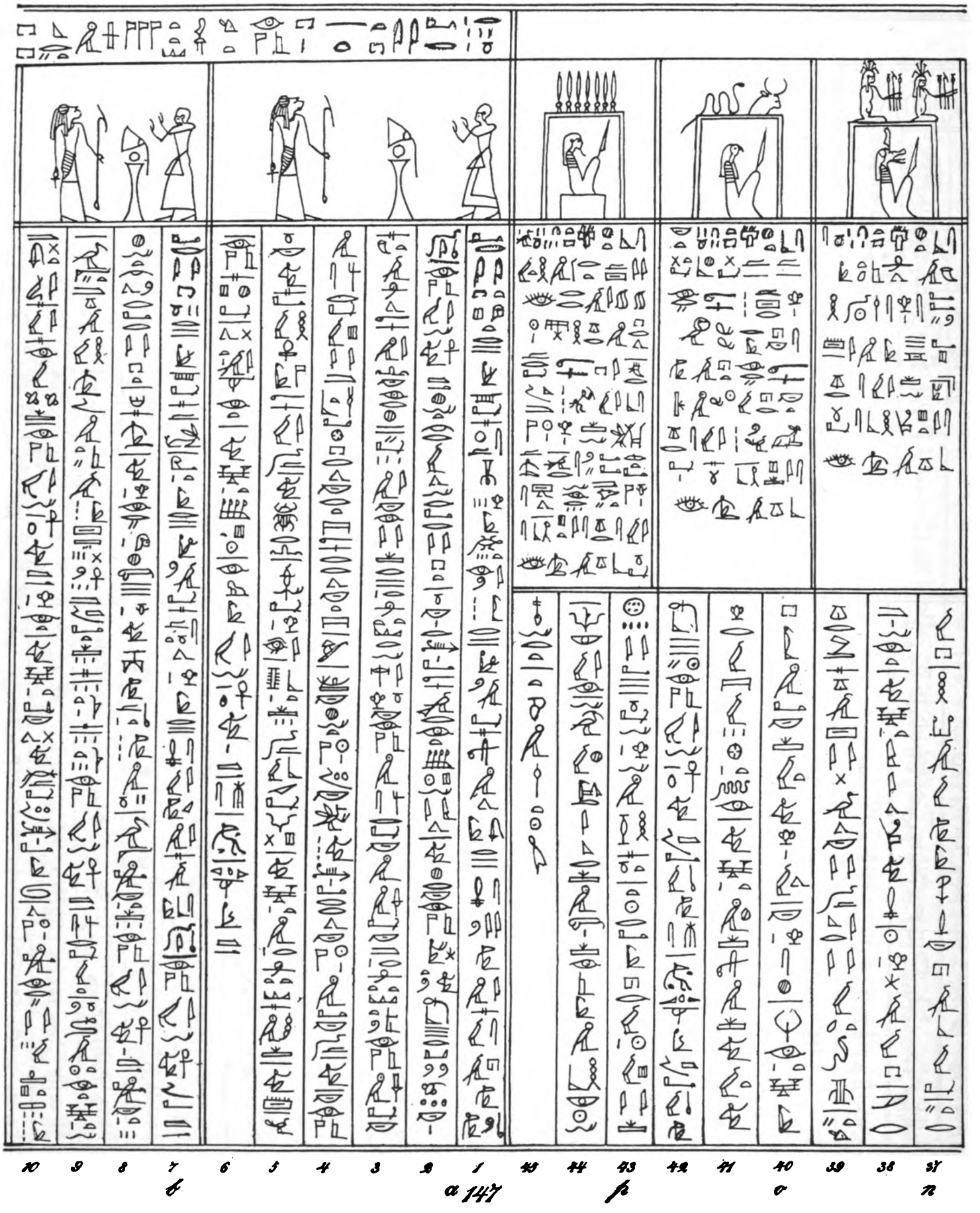

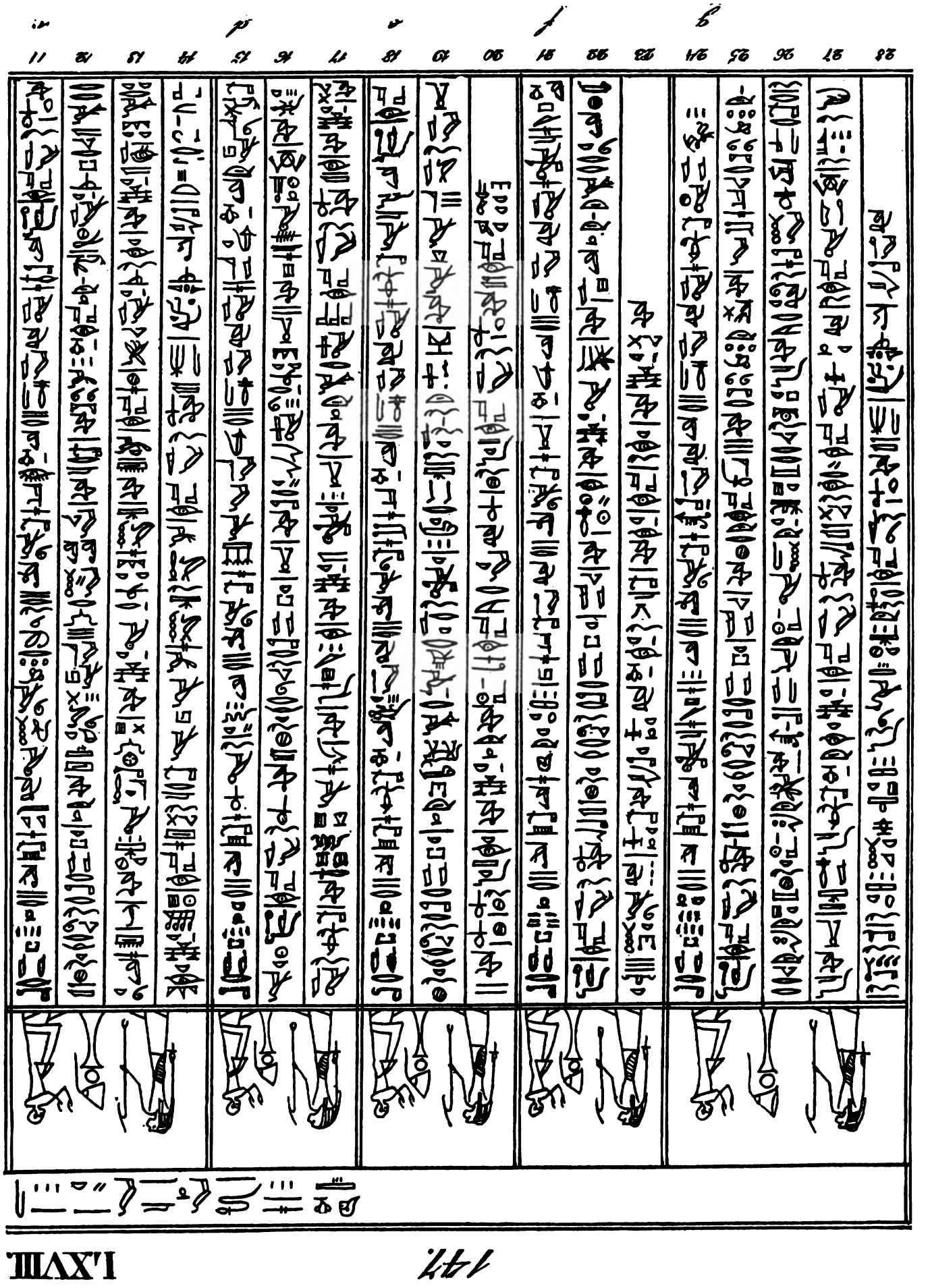



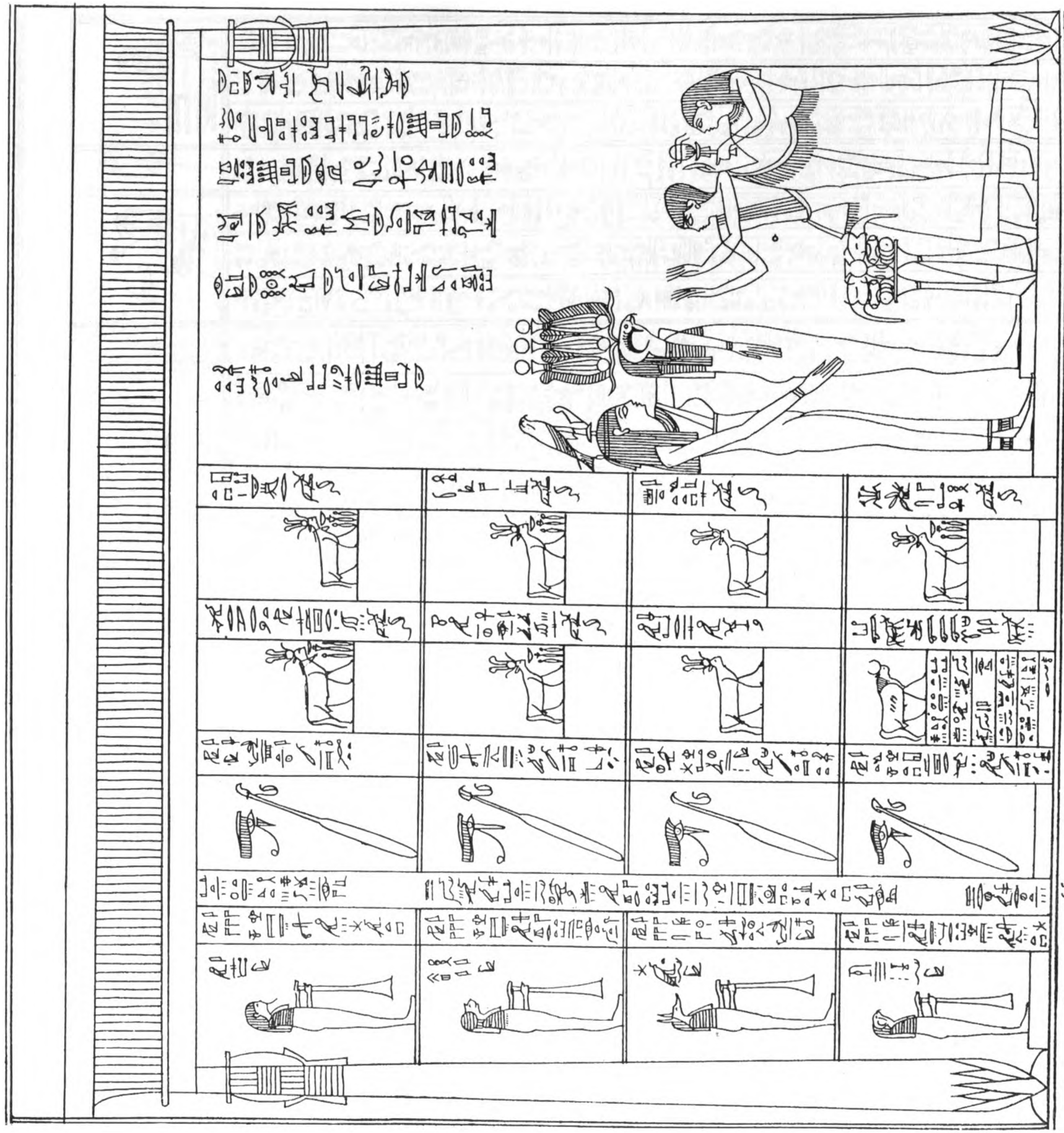

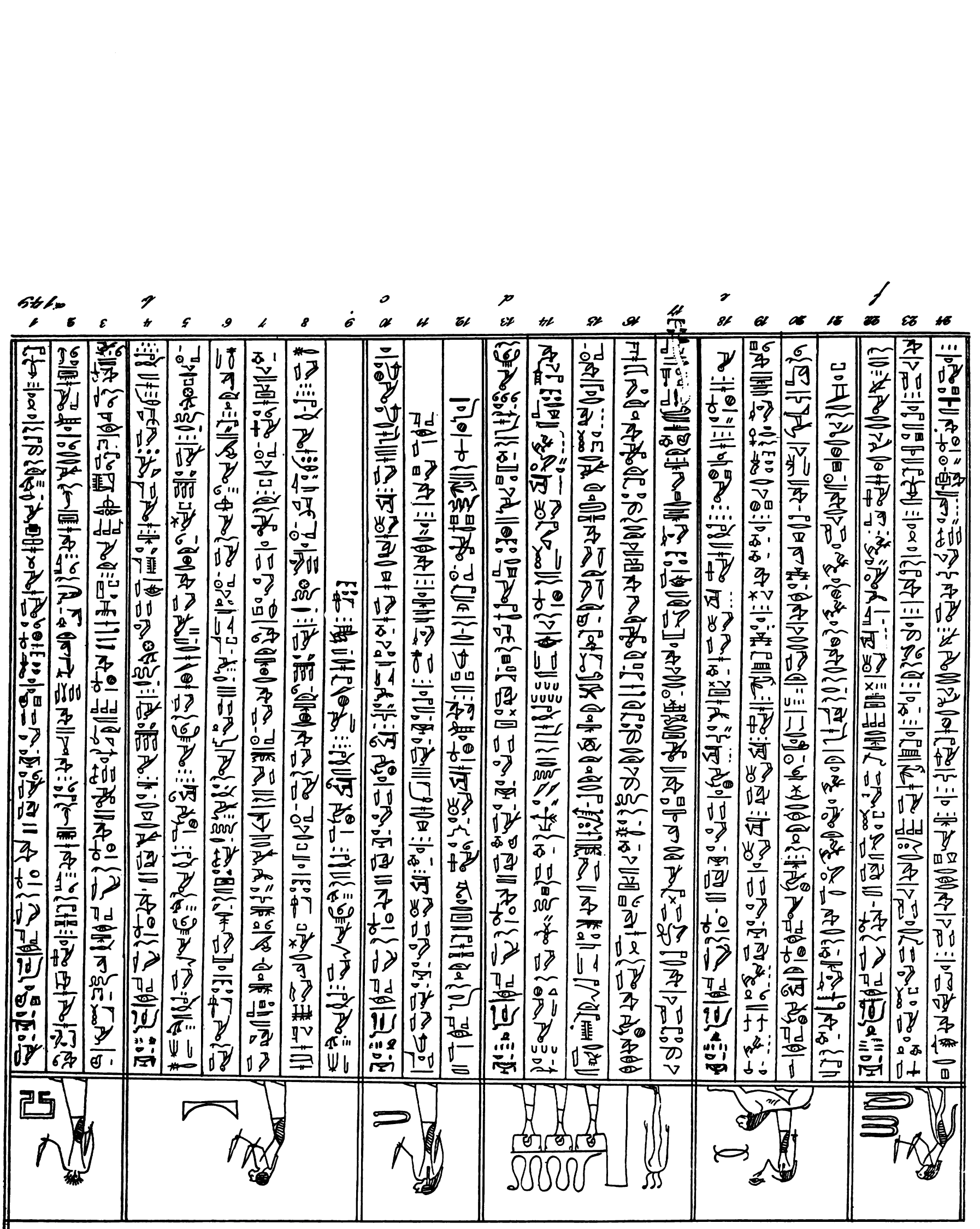

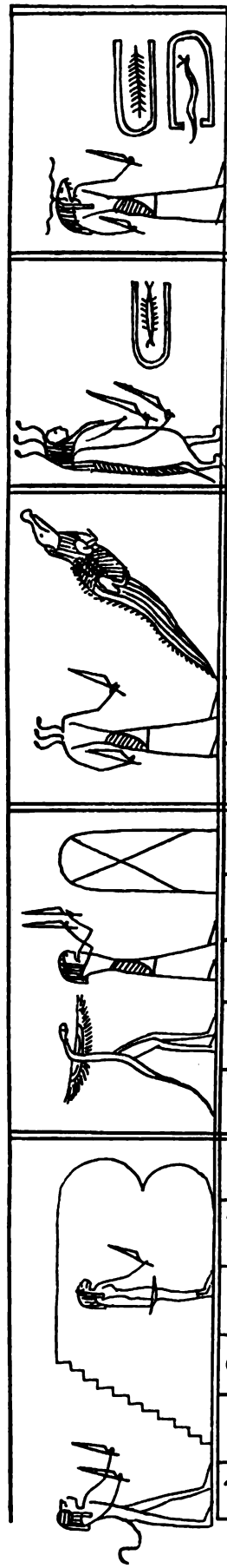

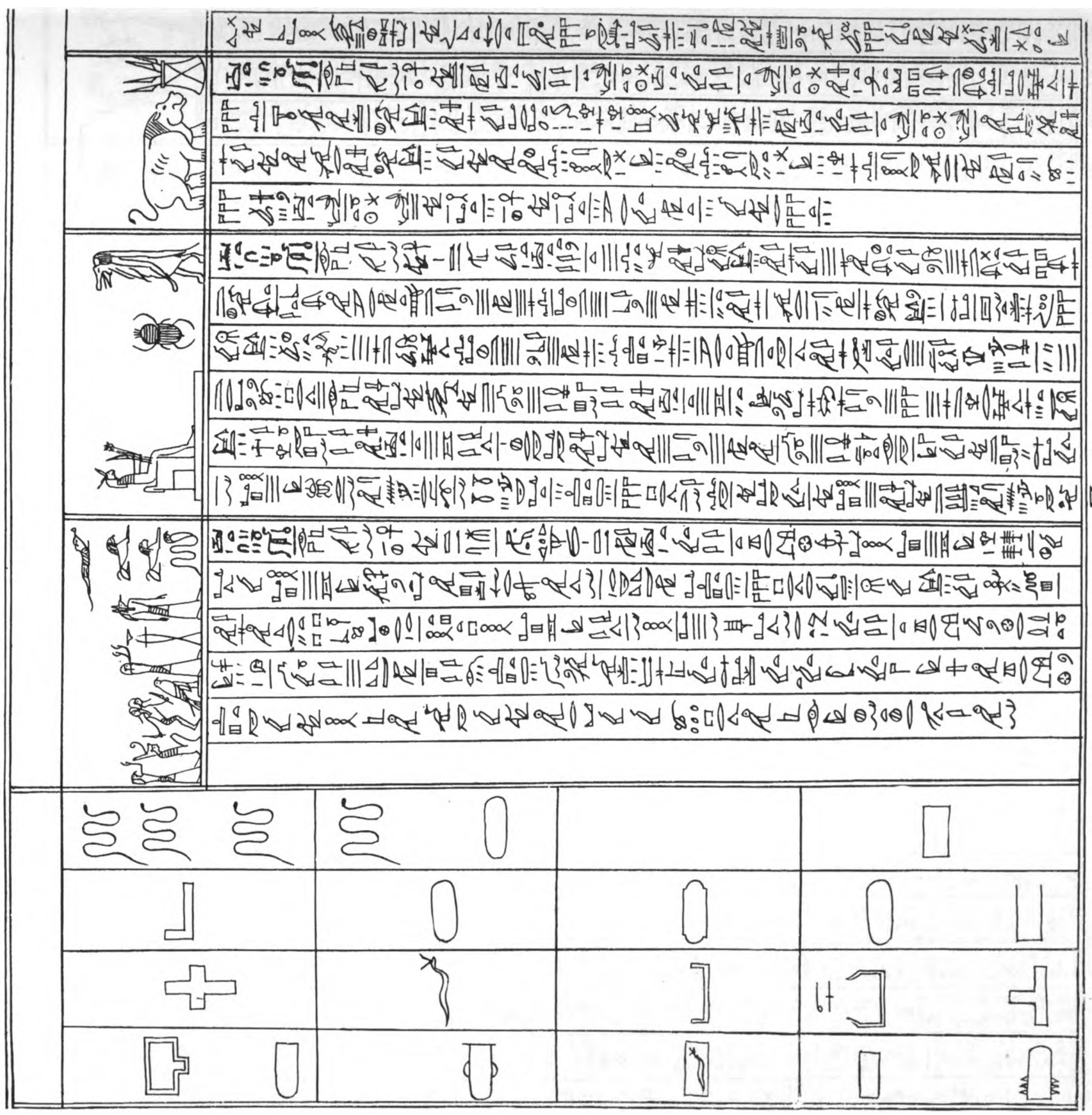

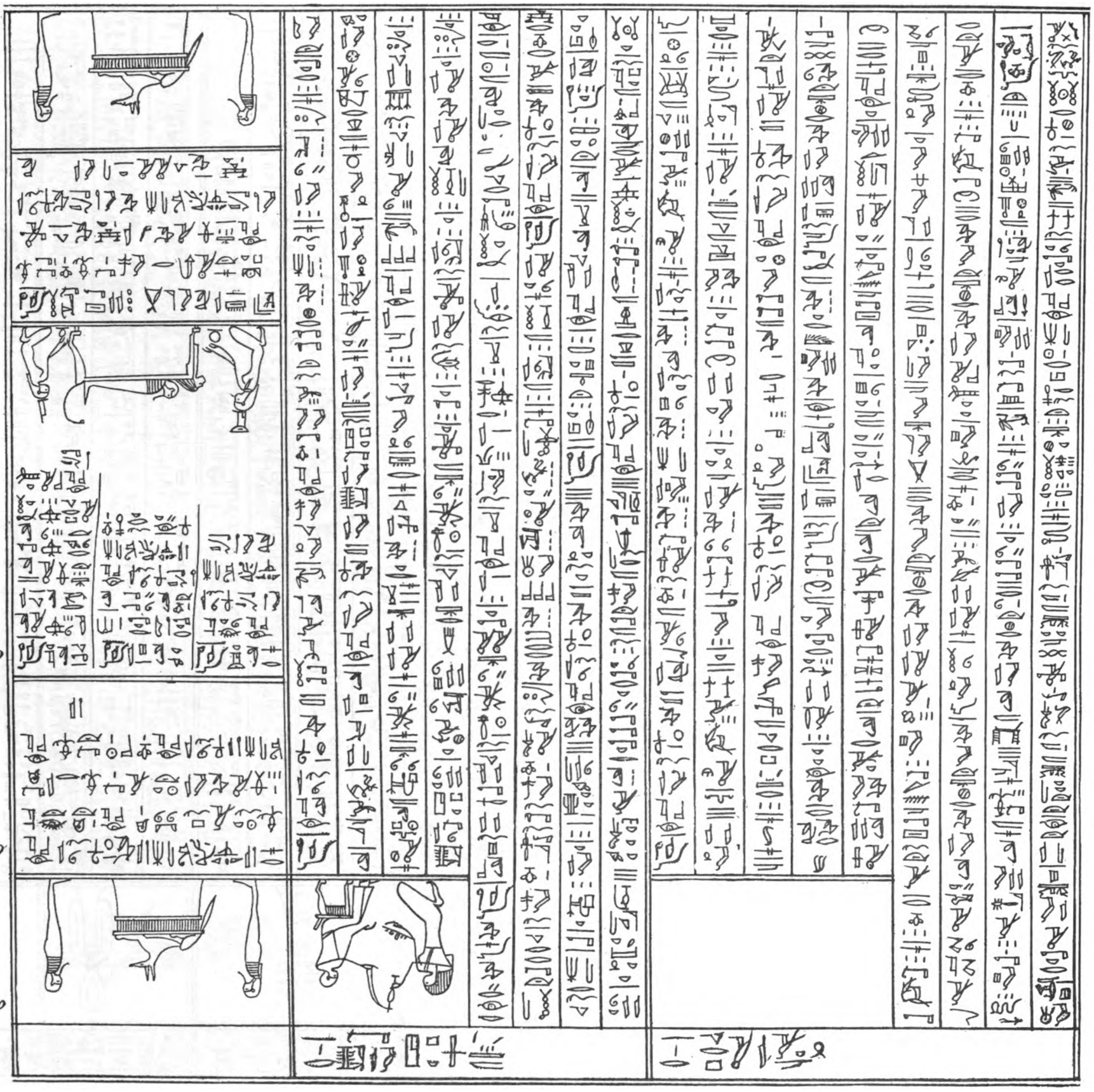

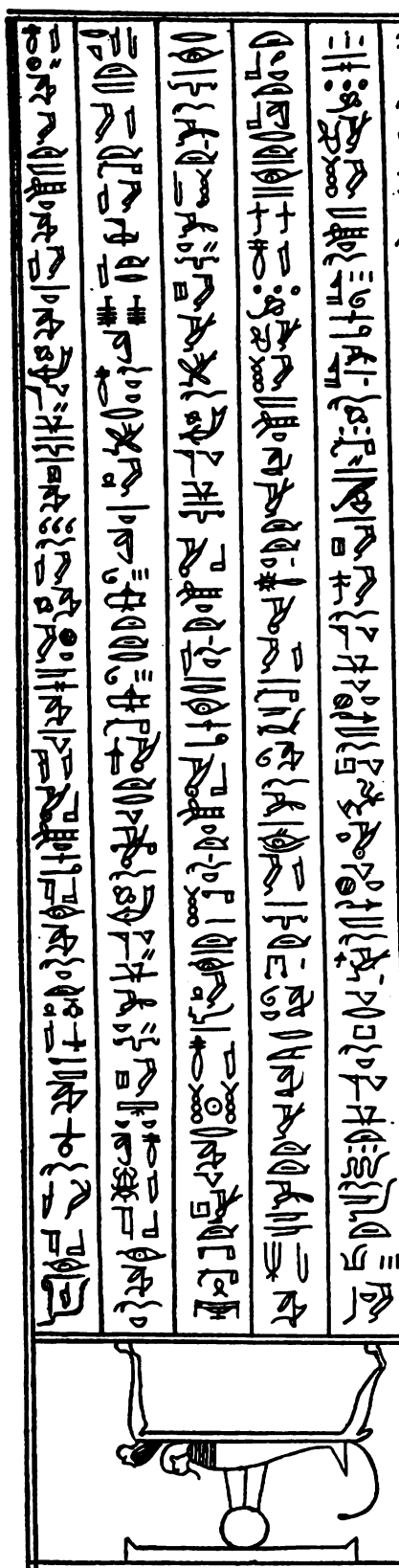

157–161.

