INTRODUCTION.

THE VERSIONS OF THE BOOK OF THE DEAD.

THE history of the great body of religious compositions which form the Book of Dead of the ancient Egyptians may conveniently be divided into four[1] of the periods, which are represented by four versions:

1. The version which was edited by the priests of the college of Annu (the On of the Bible, and the Heliopolis of the Greeks), and which was based upon a series of texts now lost, but which there is evidence to prove had passed through a series of revisions or editions as early as the period of the Vth dynasty. This version was, so far as we know, always written in hieroglyphics, and may be called the Heliopolitan version. It is known from five copies which are inscribed upon the walls of the chambers and passages in the pyramids[2] of kings of the Vth and VIth dynasties at Sakkâra[3] and sections of it are found inscribed upon tombs, sarcophagi, coffins, steleæ and papyri from the XIth dynasty to about A.D. 200.[4]

2. Hence known as the "pyramid texts.
3. I.e., Unâs, Tetâ, Pepi I., Mentu-em-sa-f, and Pepi II. Their pyramids were cleared out by MM. Mariette and Maspero during the years 1890-84, and the hieroglyphic texts were published, with a French translation, in Recueil de Travaux, t. iii-xiv., Paris, 1882-93.

4. In the XIth, XIIth, and XIIIth dynasties many monuments are inscribed with sections of the Unâs text. Thus lines 206-69 are found in hieroglyphics upon the coffin of Amamu (British Museum, No. 6654. See Birch, Egyptian Texts of the Earliest Period from the Coffin of Amamu, 1886. Plates XVII.-XX.; II. 206-14 and 268-84 on the coffin of Apa-ankh, from Sakkâra (see Lepsius, Denkmäler, ii., Bl. 99 b; Maspero, Recueil, t. iii., pp. 200 and 214 ff.; II. 206-10 (footnote page x.) and 268-89 on the coffin of Antef (see Lepsius, Denkmäler, ii., Bl. 145; Maspero, Recueil, t. iii., pp. 200, 214); line 206 on a coffin of Menthu-hetep at Berlin (see Lepsius, Aelteste Texte, Bl. 5); lines 269-94 on the sarcophagus of Heru-hetep (see Maspero, Mémoires, t. i., p. 144). A section is found on the walls of the tomb of Queen Neferu (see Maspero, Recueil, t. iii., p. 201 ff.; Mémoires, t. i., p. 134); other sections are found on the sarcophagus of Taka (see Lepsius, Denkmäler, ii., Bl. 147, 148; Maspero, Guide au Visiteur, p. 224, No. 1053; Mémoires, t. i., p. 134); lines 5-8 occur on the stele of Apa (see Ledrain, Monuments Égyptiens de la Bibl. Nationale, Paris, 1879, foll. 14, 15); lines 166 ff. are found on the stele of Nehi (see Mariette, Notice des Mon. à Boulaq, p. 190; Maspero, Recueil, t. iii., p. 195); and lines 576-83 on the coffin of Sebek-Aa (see Lepsius, Aelteste Texte, Bl. 37; Maspero, Recueil, t. iv., p. 68). In the XVIIIth dynasty line 169 was copied on a wall in the temple of Hatshepset at Dêr el-bahari (see Dümichen, Hist. Inschriften, Bl. 25-37; Maspero, Recueil, t. i., p. 195 ff.); and copies of lines 379-99 occur in the papyri of Mut-hetep (British Museum, No. 10,010) and Nefer-uten-f (Paris, No. 3092, See Naville, Todtenbuch, Bd. I., Bl. 197; Aeg. Zeitschrift, Bd. XXXII., p. 3; and Naville, Einleitung, pp. 39, 97). In the XXVIth dynasty we find texts of the Vth dynasty repeated on the walls of the tomb of Peta-Amen-apt, the chief kher-heb at Thebes (see Dümichen, Der Grabpalast des Patuamenap in der Thebanischen Nekropolis, Leipzig, 1884-85); and also upon the papyrus written for the lady Sais ###, about A.D. 200 (see Devéria, Catalogue des MSS. Égyptiens, Paris, 1874, p. 170 No. 3155). Signor Schiaparelli's words are:--"Esso è scritto in ieratico, di un tipo paleografico speciale: l' enorme abbondanza di segni espletivi, la frequenza di segni o quasi demotici o quasi geroglifici, la sottigliezza di tutti, e l' incertezza con cui sono tracciati, che rivela una mano più abituata a scrivere in
Lorsqu'on le rédigea sous sa forme actuelle, le règne de Mykérinos, et même celui d'Housapaiti, ne devaient pas soulever dans l'esprit des indigènes la sensation de l'archaïsme et du primitif: on avait pour rendre ces idées des expressions plus fortes, qui renvoyaient le lecteur au siècles des Serviteurs d'Horus, à la domination de Ra, aux âges où les dieux régnaien sur l'Égypte.” *Revue de l'Histoire des Religions*, t. xv., p. 299.

2 Chabas, *Voyage*, p. 46; Wiedemann, *Aegyptische Geschichte*, p. 191. In the Brit. Mus. papyrus No. 10,060 (Harris 500), Herutataf is mentioned together with I-em-hetep as a well known author, and the writer of the dirge says, "I have heard the words of I-em-hetep and of Herutataf, whose many and varied writings are said and sung; but now where are their places?"


3 According to the Westcar papyrus, Herutataf informed his father Khufu of the existence of a man 110 years old who lived in the town of Tettet-Seneferu: he was able to join to its body again a head that had been cut off, and possessed influence over the lion, and was acquainted with the mysteries of Thoth. By Khufu's command Herutataf brought the sage to him by boat, and, on his arrival, the king ordered the head to be struck off from a prisoner that Tetteta might fasten it on again. Having excused himself from performing this act upon a man, a goose was brought and its head was cut off and laid on one side of the room and the body was placed on the other. The sage spake certain words of power whereupon the goose stood up and began to waddle, and the head also began to move towards it; when the head had joined itself again to the body the bird stood up and cackled. For the complete hieratic text, transcript and translation, see Erman, *Die Märchen des Papyrus Westcar*, Berlin, 1890, p. 6, plate 6.

The Book of the Dead in the IIInd dynasty.

Passing from the region of native Egyptian tradition, we touch firm ground with the evidence derived from the monuments of the IIInd dynasty. A bas-relief preserved at Aix in Provence mentions Âasen and Ankef,[1] two of the priests of Sent or Senta, the fifth king of the IIInd dynasty, about B.C. 4000; and a stele at Oxford[2] and another in the Egyptian Museum at Gizeh[3] record the name of a third priest, Shera or Sheri, a "royal relative". On the stele at Oxford we have represented the deceased and his wife seated, one on each side of an altar,[4] which is covered with funeral offerings of pious relatives; above, in perpendicular lines of hieroglyphics in relief, are the names of the objects offered,[5] and below is an inscription which reads,[6] "thousands of loaves of bread, thousands of vases of ale, thousands of linen garments, thousands of changes of wearing apparel, and thousands of oxen." Now from this monument it is evident that already in the IIInd dynasty a priesthood existed in Egypt which numbered among its members relatives of the royal family, and that a religious system which prescribed as a duty the providing of meat and drink offerings for the dead was also in active operation. The offering of specific objects goes far to prove the existence of a ritual or service wherein their signification would be indicated; the coincidence of these words and the prayer for "thousands of loaves of bread, thousands of vases of ale," etc., with the promise, "Anpu-khent-Amenta shall give thee thy thousands of loaves of bread, thy thousands of vases of ale, thy thousands of vessels"

[1. Wiedemann, *Aegyptische Geschichte*, p. 170. In a mastaba at Sakkara we have a stele of Sheri, a superintendent of the priests of the *ka*, whereon the cartouches of Sent and Per-ab-sen both occur. See Mariette and Maspero, *Les Mastaba de l'ancien Empire*, Paris, 1882, p. 92.


4 A discussion on the method of depicting this altar on Egyptian monuments by Borchardt may be found in *Aeg. Zeitschrift*, Bd. XXXI., p. i (Die Darstellung innen verzierter Schalen auf aeg. Denkmälern).
Chapter XLIV. The Chapter of not dying a second time.

Chapter XLV. The Chapter of not seeing corruption.

Chapter XLVI. The Chapter of not decaying, and of living in the underworld.

Chapter XLVII. The Chapter of not carrying off the place (or seat) of the throne from a man in the underworld.

[1. Or the deceased holding a knife and staff and standing before ###.

2. For the variant vignettes see Naville, Todtenbuch, Bd. I., III. 57.]

Chapter XLVIII. [The Chapter of a man coming against] his enemies.

Chapter XLIX.* The Chapter of a man coming forth against his enemies in the underworld.

Vignette: A man standing with a staff in his hand.

Chapter L. The Chapter of not going in to the divine block a second time.

Vignette: A man standing with his back to the block.[1]

Chapter LI. The Chapter of not walking upside down in the underworld.

Vignette: A man standing.

Chapter LII.* The Chapter of not eating filth in the underworld.

Chapter LIII. The Chapter of not allowing a man to eat filth and to drink polluted water in the underworld.

Chapter LIV. The Chapter of giving air in the underworld.

This Chapter has no vignette.
Chapter CXXX. The Chapter of making perfect the *khu*.

Vignette: The deceased standing between two boats.

Chapter CXXXI.* The Chapter of making a man go into heaven to the side of Ra.

This Chapter has no vignette.

Chapter CXXXII. The Chapter of making a man to go round about to see his house.

Vignette: A man standing before a house or tomb.

Chapter CXXXIII. The Chapter of making perfect the *khu* in the under world in the presence of the great company of the gods.

Vignette: The deceased adoring Ra, seated in a boat.

Chapter CXXXIV. The Chapter of entering into the boat of Ra, and of being among those who are in his train.

Vignette: The deceased adoring Shu, Tefnut, Seb, Nut, Osiris, Isis, Horus, Hathor.

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Theban version: list of chapters.

Chapter CXXXV.* Another Chapter, which is to be recited at the waxing of the moon [each] month.

This Chapter has no vignette.

Chapter CXXXVIA. The Chapter of sailing in the boat of Ra.

Vignette: The deceased standing with hands raised in adoration.

Chapter CXXXVIB. The Chapter of sailing in the great boat of Ra, to pass round the fiery orbit of the sun.

This Chapter has no vignette.

Chapter CXXXVIIA. The Chapter of kindling the fire which is to be made in the underworld.

This Chapter has no vignette.

Chapter CXXXVIIIB. The Chapter of the deceased kindling the fire.

Vignette: The deceased seated, kindling a flame.

Chapter CXXXVIII. The Chapter of making the deceased to enter into Abydos.

Vignette: The deceased adoring the standard ###.

Chapter CXXXIX. (This Chapter is now known as Chapter CXXIII.)

Chapter CXL.* The Book which is to be recited in the second month of *pert*, when the *utchat* is full in the second month of *pert*. 

divine body rested in Annu."[1] In this respect the god and the deceased were on an equality. As we have
seen above, the body neither leaves the tomb nor reappears on earth; yet its preservation was necessary.
Thus the deceased addresses Tmu[2]: "Hail to thee, O my father Osiris, I have come and I have
embalmed this my flesh so that my body may not decay. I am whole, even as my father Khepera was
whole, who is to me the type of that which passeth not away. Come then, O Form, and give breath unto
me, O lord of breath, O thou who art greater than thy compeers. Stablish thou me, and form thou me, O
thou who art lord of the grave. Grant thou to me to endure for ever, even as thou didst grant unto thy
father Tmu to endure; and his body neither passed away nor decayed. I have not done that which is
hateful unto thee, nay, I have spoken that which thy ka loveth: repulse thou me not, and cast thou me not
behind thee, O Tmu, to decay, even as thou doest unto every god and unto every goddess and unto every
beast and creeping thing which perisheth when his soul hath gone forth from him after his death, and
which falleth in pieces after his decay . . . . . Homage to thee, O my father Osiris, thy flesh suffered no
decay, there were no worms in thee, thou didst not crumble away, thou didst not wither away, thou didst
not become corruption and worms; and I myself am Khepera, I shall possess my flesh for ever and ever,
I shall not decay, I shall not crumble away, I shall not wither away, I shall not become corruption."

The sahu or spiritual Body.

But the body does not lie in the tomb inoperative, for by the prayers and ceremonies on the day of burial
it is endowed with the power of changing into a sahu, or spiritual body. Thus we have such phrases as, "I
germinateth by the command of Ra

[1] ###. Lepsius, Todtenbuch, Bl. 77,1. 7.
2. This chapter was found inscribed upon one of the linen wrappings of the mummy of Thothmes III., and a copy of the
text is given by Naville (Todtenbuch, Bd. L, Bl. 179); for a later version see Lepsius, Todtenbuch, Bl. 75, where many
interesting variants occur.
3. ###. Chapter LXXXIII., 3.
4. ###. Chapter LXIV., 1. 49. (Naville, Todtenbuch, Bd. I., Bl. 76.)
5. ###. Chapter CLIV. (Lepsius, Todtenbuch, 75.)

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himself without diminution, and without defect, like unto Ra for ever and ever."[1] The word sahu
though at times written with the determinative of a mummy lying on a bier like khat, "body," indicates a
body which has obtained a degree of knowledge[2] and power and glory whereby it becomes henceforth
lasting and incorruptible. The body which has become a sahu has the power of associating with the soul
and of holding converse with it. In this form it can ascend into heaven and dwell with the gods, and with
the sahu of the gods, and with the souls of the righteous. In the pyramid texts we have these passages:

The Doctrine Of Eternal Life.
1. Thes-thu Teta pu un-thu aaa peh-tha hems-k
Rise up thou Teti, this. Stand up thou mighty one being strong. Sit thou
xent neteru ari-k ennu ari en Ausar em Het-aa amt Annu
with the gods, do thou that which did Osiris in the great house in Annu.
sesep-nek sah-k an t'er ret-k em pet an
Thou hast received thy sah, not shall be fettered thy foot in heaven, not
xesef-k em ta
shalt thou be turned back upon earth.[3]
2. anet' hra-k Teta em hru-k pen aha tha xeft Ra
Hail to thee, Teta, on this thy day [when] thou art standing before Ra [as]
2. Compare Coptic ###, "magister."
3. Recueil de Travaux, t. v., p. 36 (l. 271). From line 143 of the same text it would seem that a man had more than one
sahu, for the words "all thy sahu," occur. This may, however, be only a plural of majesty.]
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per-f em aabt t'eba-tha em sah-k pen en boh
he cometh from the cast [now] thou art endowed with this thy sah among the souls.[1]
3. ahau pa neheh t'er-f pa t'etta em sah-f
[His] duration of life is eternity, his limit of life is everlastingness in his sah.[2]
4. nuk sah em ba-f
I am a sah with his soul.[3]

In the late edition of the Book of the Dead published by Lepsius the deceased is said to " look upon his body and to rest upon his sahu,"[4] and souls are said "to enter into their sahu";[5] and a passage extant both in this and the older Theban edition makes the deceased to receive the sahu of the god Osiris.[6] But that Egyptian writers at times confused the khat with the sahu is clear from a passage in the Book of Respirations, where it is said, "Hail Osiris, thy name endureth, thy body is stablished, thy sahu germinateth";[7] in other texts the word "germinate" is applied only to the natural body.

The ab or heart.

In close connection with the natural and spiritual bodies stood the heart, or rather that part of it which was the seat of the power of life and the fountain of good and evil thoughts. And in addition to the natural and spiritual bodies, man also had an abstract individuality or personality endowed with all his characteristic attributes. This abstract personality had an absolutely independent existence. It could move
Let not be shut in my soul, let not be fettered my shadow, let be opened the way

en ba-d en xaibit-a maa-f neter aa

for my soul and for my shadow, may it see the great god.

And again, in the LXXXIXth Chapter the deceased says:--

maa-a ba-a xaibit-a

May I look upon my soul and my shadow.[2]

the khu or intelligence.

Another important and apparently eternal part of man was the khu, which, judging from the meaning of the word, may be defined as a "shining" or translucent, intangible casing or covering of the body, which is frequently depicted in the form of a mummy. For want of a better word khu has often been translated "shining one," "glorious," "intelligence," and the like, but in certain cases it may be tolerably well rendered by "spirit." The pyramid texts show us that the khu's of the gods lived in heaven, and thither wended the khu of a man as soon as ever the prayers said over the dead body enabled it to do so. Thus it is said, "Unas standeth with the khu's,"[3] and one of the gods is asked to "give him his sceptre among the khu's; "[4] when the souls of the gods enter into Unas, their khu's are with and round about him.[6]

To king Teta it is said:--

2. Ibid., Bd. I., Bl. 101.
3. Recueil de Travaux, t. iii., p. 88 (l. 1).
4. Ibid., t. iii., p. 215 (l. 274).
5. Ibid., t iv., p. 61 (l. 522).]

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nehem-nef maat-f maf er ta-nef nek seba-k

He[1] hath plucked his eye from himself, he hath given it unto thee to strengthen thee

am-s sexem-k am-s xent xu

therewith, that thou mayest prevail with it among the khu's.[2]

And again, when the god Khent-mennut-f has transported the king to heaven, the god Seb, who rejoices to meet him, is said to give him both hands and welcome him as a brother and to nurse him and to place him among the imperishable khu's.[1] In the XCIIInd Chapter the deceased is made to pray for the liberation of his soul, shadow, and khu from the bondage of the tomb, and for deliverance from those "whose dwellings are hidden, who fetter the souls, who fetter souls and khu's cc and who shut in the shadows of the dead";[4] and in the XC Ist Chapter[5] is a formula specially prepared to enable the khu to pass from the tomb to the domains where Ra and Hathor dwell.

The sekhem or form.
A similar difficulty also exists in Hebrew, for *elohim* means both God and "gods"; compare Psalm lxxxii., i.

unity of a supreme and self-existent being, his eternity, his almightiness, and external reproduction thereby as God; the attributing of the creation of the world and of all living beings to this supreme God; the immortality of the soul, completed by the dogma of punishments and rewards: such is the sublime and persistent base which, notwithstanding all deviations and all mythological embellishments, must secure for the beliefs of the ancient Egyptians a most honourable place among the religions of antiquity."[1] Nine years later he developed this view, and discussed the difficulty of reconciling the belief in the unity of God with the polytheism which existed in Egypt from the earliest times, and he repeated his conviction that the Egyptians believed in a self-existent God who was One Being, who had created man, and who had endowed him with an immortal soul.[2] In fact, de Rougé amplifies what Champollion-Figeac (relying upon his brother's information) wrote in 1839: "The Egyptian religion is a pure monotheism, which manifested itself externally by a symbolic polytheism."[3] M. Pierret adopts the view that the texts show us that the Egyptians believed in One infinite and eternal God who was without a second, and he repeats Champollion's dictum.[4] But the most recent supporter of the monotheistic theory is Dr. Brugsch, who has collected a number of striking passages from the texts. From these passages we may select the following:--

God is one and alone, and none other existeth with Him--God is the One, the One who hath made all things--God is a spirit, a hidden spirit, the spirit of spirits, the great spirit of the Egyptians, the divine spirit--God is from the beginning, and He hath been, and is--God is eternal and infinite and endureth for ever and aye--God is hidden and no man knoweth His form. No man hath been able to seek out His likeness; He is hidden to gods and men, and He is a mystery unto His creatures. No man knoweth how to know Him--His name remaineth hidden; His name is a mystery unto His children. His names are innumerable, they are manifold and none knoweth their number--God is truth and He livest by truth and He feedeth thereon. He is the king of truth, and He hath stablished the earth thereupon--God is life and through Him only man liveth. He giveth life to man, He breatheth the breath of life into his nostrils--God is father and mother, the father of fathers, and the mother of mothers. He begetteth, but was never begotten; He produceth, but was never produced; He begat himself and produced himself. He createth, but was never


2. La croyance à l'Unité du Dieu suprême, à ses attributs de Créateur et de Législateur de l'homme, qu'il a doué d'une âme immortelle; voilà les notions primitives enchâssées comme des diamants indestructibles au milieu des superflétations mythologiques accumulées par les siècles qui ont passé sur cette vieille civilisation. See *Conference sur la Religion des anciens Égyptiens* (in *Annales de Philosophie Chrétienne*, 5ième Série, t. xx., Paris, 1869, pp. 325-337).


form of] the Disk, the prince of light and radiance. He giveth light and radiance. He giveth light unto all peoples. He saileth over heaven and never resteth, and on the morrow his vigour is stablisshed as before; having become old [to-day], he becometh young again to-morrow. He mastereth the bounds of eternity, he goeth roundabout heaven, and entereth into the Tuat to illumine the two lands which he hath created. When the divine (or mighty) God,[6] moulded himself, the heavens and the earth were made by his

[1. The literature relating to the fragment of the Sallier papyrus recording this fact is given by Wiedemann, *Aegyptische Geschichte*, p. 299.

2 The hieratic text is published, with a hieroglyphic transcript, by Maspero, *Mémoires publiés par les Membres de la Mission Archéologique Française au Caire*, t. i., p. 594 ff., and pll. 25-27.

3 A district of Thebes on the east bank of the Nile, the modern Karnak.

4 See within, p: xcvii.

5. ###.

6. ### neter netra. M. Maspero translates "dieu exerçant sa fonction de dieu, dieu en activité de service," or "dieu désiant."

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conception.[1] He is the prince of princes, the mightiest of the mighty, he is greater than the gods, he is the young bull with sharp pointed horns, and he protecteth the world in his great name 'Eternity cometh with its power and bringing therewith the bounds (?) of everlastingness. He is the firstborn god, the god who existed from the beginning, the governor of the world by reason of his strength, the terrible one of the two lion-gods,[2] the aged one, the form of Khepera which existeth in all the gods, the lion of fearsome glance, the governor terrible by reason of his two eyes,[3] the lord who shooteth forth flame [therefrom] against his enemies. He is the primeval water which floweth forth in its season to make to live all that cometh forth upon his potter's wheel.[4] He is the disk of the Moon, the beauties whereof pervade heaven and earth, the untiring and beneficent king, whose will germinateth from rising to setting, from whose divine eyes men and women come forth, and from whose mouth the gods do come, and [by whom] food and meat and drink are made and provided, and [by whom] the things which exist are created. He is the lord of time and he traverseth eternity; he is the aged one who reneweth his youth he hath multitudes of eyes and myriads of ears; his rays are the guides of millions of men he is the lord of life and giveth unto those who love him the whole earth, and they are under the protection of his face. When he goeth forth he worketh unopposed, and no man can make of none effect that which he hath done. His name is gracious, and the love of him is sweet; and at the dawn all people make supplication unto him through his mighty power and terrible strength, and every god lieth in fear of him. He is the young bull that destroyeth the wicked, and his strong arm fighteth against his foes. Through him did the earth come into being in the beginning. He is the Soul which shineth through his divine eyes,[3] he is the Being endowed with power and the maker of all that hath come into being, and he ordered the world, and he cannot be known. He is the King who maketh kings to reign, and he directeth the world in his course; gods and goddesses bow down in adoration before his Soul by reason of the awful terror which belongeth unto him. He hath gone before and hath stablished all that cometh after him, and he made the universe in the beginning by his secret counsels. He is the Being who cannot be known, and he is more hidden than all the gods. He maketh the Disk to be his vicar, and he himself cannot be known, and he hideth himself from that which cometh forth from him. He is a bright flame of fire, mighty in splendours, he can be seen only in the form in which he showeth himself, and he can be gazed upon only when he manifesteth
Sun, in company with the god Khepera; between them are the beetle and sun's disk. In later times the Egyptians called the feminine form of Tmu Temt.[2]

Ra was the name given to the sun by the Egyptians in a remote antiquity, but the meaning of the word, or the attribute which they ascribed to the sun by it, is unknown. Ra was the invisible emblem of God, and was regarded as the god of this earth, to whom offerings and sacrifices were made daily; and when he appeared above the horizon at the creation, time began. In the pyramid texts the soul of the deceased makes its way to where Ra is in heaven, and Ra is entreated to give it a place in the "bark of millions of years" wherein he sails over the sky. The Egyptians attributed to the sun a morning and an evening boat, and in these the god sat accompanied by Khepera and Tmu, his own forms in the morning and evening respectively. In his daily course he vanquished night and darkness, and mist and cloud disappeared from before his rays; subsequently the Egyptians invented the moral conception of the sun, representing the victory of right over wrong and of truth over falsehood. From a natural point of view the sun was synonymous with movement, and hence typified the life of man; and the setting of the one typified the death of the other. Usually Ra is depicted in human form, sometimes with the head of a hawk, and sometimes without[3]. As early as the time of the pyramid texts we find Ra united with Tmu to form the chief god of Annu, and at the same period a female counterpart Rat was assigned to him.[4]

Shu, the second member of the company of the gods of Annu, was the firstborn son of Ra, Ra-Tmu, or Tum, by the goddess Hathor, the sky, and was the twin brother of Tefnut. He typified the light, he lifted up the sky, Nut, from the earth, Seb, and placed it upon the steps which were in Khemennu.

2. *Ibid.*, p. 1255-

He is usually depicted in the form of a man, who wears upon his head a feather or feathers and holds in his hand the sceptre. At other times he appears in the form of a man with upraised arms; on his head he has the emblem ###, and he is often accompanied by the four pillars of heaven, *i.e.*, the cardinal points.[1] Among the many *faïence* amulets which are found in tombs are two which have reference to Shu: the little models of steps typify the steps upon which Shu rested the sky in Khemennu; and the crouching figure of a god supporting the sun's disk symbolizes his act of raising the sun's disk into the space between sky and earth at the time when he separated Nut from Seb.

Tefnut, the third member of the company of the gods of Annu, was the daughter of Ra, Ra-Tmu, or Tmu, and twin-sister of Shu; she represented in one form moisture, and in another aspect she seems to personify the power of sunlight. She is depicted in the form of a woman, usually with the head of a lioness surmounted by a disk or *uraeus*, or both;[2] in *faïence*, however, the twin brother and sister have each a lion's head. In the pyramid texts they play a curious part, Shu being supposed to carry away hunger from the deceased, and Tefnut his thirst.[3]

Seb or Qeb, the fourth member of the company of the gods of Annu, was the son of Shu, husband of Nut, and by her father of Osiris, Isis, Set, and Nephthys. Originally he was the god of the earth, and is called both the father of the gods, and the "erpa (*i.e.*., the tribal, hereditary head) of the gods." He is
can he be drawn from [his] mystery; not can be known the place where he is; not

qem tephet anu.

is he found in the painted shrine.[1]

Here the scribe gave to the Nile the attributes of the great and unknown God its Maker.

In the pyramid texts we find a group of four gods with whom the deceased is closely connected in the "other world"; these are the four "children of Horus" whose names are given in the following order:--Hapi, Tua-mautef, Amset and Qebhsennuf.[2] The deceased is called their "father."[3] His two arms were identified with Hapi and Tuamautef, and his two legs with Amset and Qebhsennuf;[4] and when he entered into the Sekhet-Aaru they accompanied him as guides, and went in with him two on each side.[5] They took away all hunger and thirst from him,[6] they gave him life in heaven and protected it when given,[7] and they brought to him from the Lake of Khemta the boat of the Eye of Khnemu.[8] In one passage they are called the "four Khu's of Horus",[9] and originally they represented the four pillars which supported the sky or Horus. Each was supposed to be lord of one of the quarters of the world, and finally became the god of one of the cardinal points. Hapi represented the north, Tuamautef the east, Amset the south, and Qebhsennuf the west. In the XVIIIth dynasty the Egyptians originated the custom of embalming the intestines of the

[1. For the hieratic text from which this extract is taken see Birch, Select Papyri, pll. 20 ff. and 184 ff. see also Maspero, Hymne au Nil, publié et traduit d'après les deux textes A Musée Britannique, Paris, 1868, vol. 1.]

2 Pyramid of Unas, l. 219; Pyramid of Teta, ll. 60, 286; Pyramid of Pepi I., ll. 444, 593, etc.

3. Pyramid of Pepi I., l. 593.

4. Recueil de Travaux, t. iii., p. 505 (ll. 219 f.).

5. Ibid., t. vii., p. 1257 (ll. 201-63).

6 Ibid., t. v., p. 10 (ll. 59 ff.).

7. ###. Ibid., t. viii., p. 91 (l. 593).

8. Ibid., t. vii., p. 167 (l. 444).

9. Ibid., t. vii., p. 150 (l. 261).]

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body separately, and they placed them in four jars, each of which was devoted to the protection of one of the children of Horus, i.e., to the care of one of the gods of the four cardinal points. The god of the north protected the small visceræ, the god of the east the heart and lungs, the god of the south the stomach and large intestines, and the god of the west the liver and gall-bladder. With these four gods four goddesses were associated, viz., Nephthys, Neith, Isis, and Selk or Serq.

Connected with the god Horus are a number of mythological beings called Heru shesu[1] (or shemsu, as some read it), who appear already in the pyramid of Unas in connection with Horus and Set in the ceremony of purifying and "opening the mouth"; and in the pyramid of Pepi I. it is they who wash the king and who recite for him the "Chapter of those who come forth," and the "[Chapter of] those who ascend."[2]
FUNERAL CEREMONIES.

In illustration of the ceremonies which accompanied the burial of the dead the reader will find extracts from different texts printed in the Appendix on p. 264 ff. To these may be added an extract from the curious ritual which was in vogue in the Vth and VIth dynasties, and which commemorated the ceremonies which were performed for the god Osiris. It is to be noticed how closely the deceased is identified with Osiris, the type of incorruptibility. Osiris takes upon himself "all that is hateful" in the dead: that is, he adopts the burden of his sins; and the dead is purified by the typical sprinkling of water. While the gods are only accompanied by their ka's, the deceased, in right of his identification with a higher power, is accompanied by his Tet[1] also, that is, by his Osiris.

Throughout the ceremony, the Eye of Horus,[2] which is represented by various substances, plays a prominent part, for it is that which gives vigour to the heart of the dead and leads him to the god. That portion of the ceremony which was believed to procure the unlocking of the jaws and the opening of the mouth of the deceased, or of the statue which sometimes represented him, was performed after the purification by water and incense had been effected; and hereby was he enabled to partake of the meat and drink offerings, wherein the friends and relatives also participated, in order that they might cement and seal their mystic unity with the dead and with the god with whom he was identified.[3]

[1. Some fifty years ago, M. Reuvens expressed his belief that the ### represented the four quarters of the world, and according to M. Maspero it unites in itself the four pillars which support the sky and Osiris, whom they preserve from chaos; see Recueil de Travaux, t. xi., p. 79, note 3; and Etudes de Mythologie, t. ii., p. 359.


3. To discuss the origin and development of animal sacrifice among the early Egyptians lies outside the scope of this work. For information on the significance of sacrifice among the Semites, in whose customs many originally Egyptian ideas probably survived, see Robertson Smith, Religion of the Semites, p. 294 ff. On the origin of sacrificial acts, see Max Müller, Natural Religion, London, 1889, p. 184; and E. B. Tylor, Primitive Culture, vol. ii., p. 340. Whether the Egyptians regarded the sacrifice of bulls, geese, etc., at the tomb as expiatory offerings, can hardly yet be decided.]

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Certain formulae were directed to be repeated four times: a direction which takes us back to the time when the Egyptians first divided the world into four parts, each corresponding to one of the four pillars which held up the sky, that is to say, to one of the four cardinal points, East, South, West, and North, presided over by a special god. The deceased sought to obtain the assistance of each of the four gods of the cardinal points, and to have the right to roam about in his district; hence the formula was repeated four times. Originally four animals or four geese were sacrificed, one to each god, but subsequently East and North, and West and South were paired, and two bulls (or birds) only were sacrificed, one of which was called the Bull of the North,[*] and the other the Bull of the South. The custom of four-fold repetition continued to the Ptolemaic times[+] and even later.

The priest whose official title was kher heb, recited the prayers, and the sem or setem priest presented the prescribed offerings. The rubrical directions are given on the margin for the sake of clearness.
As with other ancient Theban papyri, the papyrus of Ani gives no Vignette.

Chapter XXVI. "The Chapter of giving a heart unto Osiris Ani in Neter-khert." (See pp. 88, 308, and pl. 15.)

The vignette is probably unique.

Chapter XXVII. "The Chapter of not letting the heart of a man be taken away from him in Neter-khert." (See pp. 100, 312, and pl. 15.)

The vignette is unusual.

Chapter XXIX. "The Chapter of not letting the heart of a man be taken away from him in Neter-khert." (See pp. 97, 311, and pl. 15.)

No other copy of this Chapter is at present known.

Chapter XXIXB. "The Chapter of a heart of carnelian." (See pp. 228, 359, and pl. 33.)

Chapter XXXB. "The Chapter of not letting the heart of Osiris Ani be driven away from him in Neter-khert." (See pp. 11, 90, 258, 309, and pl. 15.)

Chapter XLII. This Chapter is without title (see pp. 213, 353, and pl. 32), but in other ancient papyri it is called "Repulsing of slaughter in Suten-henen."

Chapter XLIII. "The Chapter of not letting the head of a man be cut off from him in Neter-khert." (See pp. 111, 317, and pl. 17.)

Chapter XLIV. "The Chapter of not dying a second time in Neter-khert." (See pp. 105, 315, and pl. 16.)

The vignette is peculiar to the papyrus of Ani.

Chapter XLV. "The Chapter of not suffering corruption in Neter-khert." (See pp. 106, 315, and pl. 16.)

Only one other copy of the text of this Chapter is known. Among Theban papyri the vignette is peculiar to the papyrus of Ani.

Chapter XLVI. "The Chapter of not perishing and of becoming alive in Neter-khert." (See pp. 107, 316, and pl. 16.)

Only one other copy of the text of this Chapter is known (B.M. No. 9900). Among Theban papyri the vignette is peculiar to the papyrus of Ani.

Chapter XLVIII. "Another Chapter of one who cometh forth by day against his foes in Neter-khert." (See pp. 123, 321, and pl. 18.)

Only one other copy of the text of this Chapter is known (B.M. No. 9900). Among Theban papyri the vignette is peculiar to the papyrus of Ani.
THE BOOK OF THE DEAD.

Translation

PLATE I.

Vignette: The scribe Ani, standing with hands raised in adoration before a table of offerings consisting of haunches of beef, loaves of bread and cake, vases of wine and oil, fruits, lotus, and other flowers. He wears a fringed white and saffron-coloured linen garment; and has a wig, necklace, and bracelets. Behind him stands his wife "Osiris, the lady of the house, the lady of the choir of Amen, Thuthu,"[1] similarly robed and holding a sistrum and a vine (?)-branch in her right hand, and a *menat*[2] in her left.

[1. See Plate XIX.

2. The *menat*, which is often called "the counterpoise of a collar," consists of a disk, with a handle attached, and a cord. It was an object which was usually offered to the gods, with the sistrum; it was presented to guests at a feast by their host; and it was used by priestesses at religious festivals. It was either worn on the neck or carried in the left hand; and it was an emblem which brought joy to the bearer. Interesting examples of the *menat* in the British Museum are No. 17,166, inscribed, "Beautiful god, lord of the two lands, maker of things, Khnem-ab-Ra, son of the Sun, Aahmes (Amasis), beloved of Hathor, lady of sycamore trees," and No. 14,951 * in *faïence*; and Nos. 8172, 8173, and 20,607 in hard stone. No. 18,108 is the disk of a *menat* in *faïence*, inscribed, "Hathor, lady of the town of Anitha." No. 20,760 is a disk and handle in bronze, the disk having, in hollow work, the figure of a cow, sacred to Hathor, and the handle, the upper part of which is in the form of the head of a ram, having a sistrum. On the one side is the prenomen of Amenophis III. and on the other is Hathor, lady of the sycamore." The meaning and use of the *menat* is discussed by Lefébure in *Le Menat et le Nom de l'eunuque* (*Proc. Soc. Bibl. Arch.*, 1891, pp. 333-349).

* A duplicate is in the Louvre; see Perrot and Chipiez, *Histoire de l’Art, l’Égypte*, p. 821, No. 550.]

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Text: [Chapter XV.] (1) [1] A HYMN OF PRAISE TO RA WHEN HE RISETH IN THE EASTERN PART OF HEAVEN. Behold Osiris Ani the scribe who recordeth the holy offerings of all the gods, (2) who saith: "Homage to thee, O thou who hast come as Khepera,[2] Khepera, the creator of the gods. Thou risest, thou shinest, (3) making bright thy mother [Nut], crowned king of the gods. [Thy] mother Nut doeth homage unto thee with both her hands. (4) The land of Manu[4] receiveth thee with content, and the goddess Maat[5] embraceth thee at the two seasons. May he give splendour, and power, and triumph, and (5) a coming-forth [i.e., resurrection] as a living soul to see Horus of the two horizons[6] to the

[1. The numbers in parentheses indicate the lines of the papyrus.

2. The god Khepera is usually represented with a beetle for a head; and the scarab, or beetle, was sacred to him. The name means "to become, to turn, to roll," and the abstract noun *kheperu* may be rendered by "becomings," or "evolutions." The god was self-created, and was the father of all the other gods; men and women sprang from the tears which fell from his eyes; and the animal and vegetable worlds owed their existence to him. Khepera is a phase of Tmu, the night-sun, at the twelfth hour of the night, when he "becomes" the rising sun or Harmachis (i.e., Horus in the horizon). He is also described as " Khepera in the morning, Ra at mid-day, and Tmu in the evening." See Lanzone, *Dizionario*, p. 927 ff.; Grébaut,
heard (17) with thine ears and thou hast seen with thine eyes. Millions of years have gone over the world; I cannot tell the number of them, through which thou hast passed. Thy heart hath decreed a day of happiness in thy name [of Ra]. Thou dost pass over (18) and travellest through untold spaces of millions and hundreds of thousands of years; thou settest out in peace, and thou steerest thy way across the watery abyss to the place which thou lovest; this thou doest in one (19) little moment of time, and thou dost sink down and makest an end of the hours."

Osiris, the governor of the palace of the lord of the two lands (i.e., Seti I.), Hunefer, triumphant, saith: (20) Hail my lord, thou that passest through eternity and whose being is everlasting. Hail thou Disk, lord of beams of light, thou risest and thou maketh all mankind to live. Grant thou that I may behold thee at dawn each day."

IV. A HYMN OF PRAISE TO RA by Nekht, the royal scribe, captain of soldiers, who saith: "Homage to thee, O thou glorious Being, thou who art provided [with all things]. O Tmu-Heru-khuti, when thou risest in the horizon of heaven, a cry of joy cometh out of the mouth of all peoples. O thou beautiful Being, thou dost renew thyself in thy season in the form of the Disk within thy mother Hathor; therefore in every place every heart swelleth with joy at thy rising, for ever. The eastern and the western parts of heaven come to thee with homage, and give forth sounds of joy at thy rising. O Ra, thou who art Heru-khuti (Harmachis), the mighty man-child, the heir of eternity, self-begotten and self-born, king of earth, prince of the netherworld, governor of the mountains of Aukert (i.e., the netherworld), thou dost rise in the horizon of heaven and sheddest upon the world beams of emerald light; thou art born from the {p. 252} water, thou art sprung from Nu, who fostereth thee and ordereth thy members. O thou who art crowned king of the gods, god of life, lord of love, all the nations live when thou dost shine. The goddess Nut doeth homage unto thee, and the goddess Maat embraceth thee at all times. They who are in thy following sing unto thee with joy and bow down to the earth when they meet thee, the god of heaven, the lord of earth, the king of right and truth, the god of eternity, the everlasting ruler, the prince of all the gods, the god of the creator of eternity, the maker of heaven by whom is established all that therein is. The company of the gods rejoiceth at thy rising, the earth is glad when it beholdeth thy rays; the peoples that have been long dead come forth with cries of joy to see thy beauties. Thou goest forth over heaven and earth, made strong each day by thy mother Nut. Thou passest through the uppermost heaven, thy heart swelleth with joy; and the Lake of Testes is content thereat. The Enemy hath fallen, his arms are hewn off, the knife hath cut asunder his joints. Ra liveth in Maa[1] the beautiful. The sectet boat draweth on and cometh into port; the south, the north, the west and the east turn to praise thee, O thou unformed substance of the earth, who didst create thyself. Isis and Nephthys salute thee, they sing unto thee in thy boat hymns of joy, they shield thee with their hands. The souls of the East follow thee, the souls of the West praise thee. Thou art the ruler of all gods and thou hast joy of heart within thy shrine; for the Serpent Nak is condemned to the fire, and thy heart shall be joyful for ever. Thy mother Nut is adjudged to thy father Nu."

Next: Plate II.
PLATE II.

Vignette I.: The disk of the Sun, supported by a pair of arms proceeding from the ankh, the sign of life, which in turn is supported by a tet the emblem of the East and of the god Osiris. The tet stands upon the horizon. On each side of the disk are three dog-headed apes, spirits of the Dawn, their arms raised in adoration of the disk. On the right hand side of the tet is the goddess Nephthys and on the left is Isis each goddess raising her hands in adoration of the tet, and kneeling upon the emblem aat, or hemisphere. Above is the sky. This vignette belongs properly to the hymn to the rising sun.[2]

[1. Maa, unvarying and unalterable Law. Compare the vignette from British Museum papyrus No. 9901. (Fig. 1.)

In some papyri the apes are four (Naville, Das Aeg. Todtenbuch, Bd. I., B1. 26), or seven (Naville, op. cit., Bd. I., Bl. 21) in number.

In the vignette which usually accompanies the hymn to the setting sun (Fig. 2), but which does not occur in the present papyrus, a hawk wearing on his head a disk encircled by a serpent, i.e., Ra-Harmachis, {footnote p. 253} takes the place of the disk and (e.g., British Museum papyri Nos. 9901 (Naville, op. cit., Bd. I., Bl. 22.), and 10,472); and the tet is represented by the stand ### (Naville, op. cit., Bd. 1., Bl. 22), on one side of which are three hawk-headed deities, and on the other three jackal-headed deities (see Lanzone, Dizionario, 10, pp. 56, 57.). Beneath are Isis and Nephthys kneeling in adoration before two lion-gods, which represent yesterday and to-morrow. An interesting variant of the latter vignette occurs in British Museum papyrus No. 10,472, which was made for the lady Anhai, a singer in the temple of Amen at Thebes, about B.C. 1000, where, in addition to the apes and figures of the goddesses (the titles of Isis being ### and those of Nephthys ###, there are represented, on each side (1) the winged utchat with pendent uraeus and shen ### (emblematic of the sun's circuit) and feather (2) a man, prostrate, adoring the disk; (3) four men, upright, with both hands raised in adoration; and (4) a human-headed bird ###, emblematic of the soul of the deceased lady, standing upon a pylon.]

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Text: (1) [HYMN TO OSIRIS.] "Glory be to Osiris Un-nefer, the great god within Abydos, king of eternity, lord of the everlasting, who passeth through millions of years in his existence. Eldest son of the womb (2) of Nut, engendered by Seb the Erpat,[1] lord of the crowns of the North and South, lord of the
PLATE IV.

Vignette: Ani, found just, is led into the presence of Osiris. On the left the hawk-headed god Horus, the son of Isis, wearing the double crown of the North and the South, takes Ani by the hand and leads him forward towards "Osiris, the lord of eternity" Ausar neb t'etta, who is enthroned on the right within a shrine in the form of a funereal chest. The god wears the atef crown with plumes; a menat (see p. 245, note 2) hangs from the back of his neck; and he holds in his hands the crook, sceptre, and flail, emblems of sovereignty and dominion. He is wrapped in bandages ornamented with scale work. The side of his throne is painted to resemble the doors of the tomb. Behind him stand Nephthys on his right hand and Isis on his left. Facing him, and standing on a lotus flower, are the four "children of Horus (or Osiris)," or gods of the cardinal points. The first, Mestha, has the head of a man; the second, Hapi, the head of an ape; the third, Tuamautef, the head of a jackal; and the fourth, Qebhsennuf, the head of a hawk. Suspended near the lotus is an object which is usually called a panther's skin,[1] but is more probably a bullock's hide.

The roof of the shrine is supported on pillars with lotus capitals, and is surmounted by a figure of Horus-Sept or Horus-Seker and rows of uræi.

In the centre Ani kneels before the god upon a reed mat, raising his right hand in adoration, and holding in his left hand the kherp sceptre. He wears a whitened wig surmounted by a "cone," the signification of which is unknown. Round his neck is a deep collar of precious stones. Near him stands a table of offerings of meat, fruit, flowers, etc., and in the compartments above are a number of vessels for wine, beer, oil, wax, etc., together with bread, cakes, ducks, a wreath, and single flowers.

[1. On the bullock's hide, in which the deceased, or the person who represented him, was supposed to wrap himself, see Virey, Tombeau de Rekhmara, p. 50, and plate 26, lower register.]

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Appendix: The shrine is in some instances represented in the shape of a pylon, the cornice of which is ornamented either with uræi, or with the disk of the sun and feathers, emblematic of Maat. It usually rests upon a base made in the shape of a cubit, The throne upon which Osiris sits is placed upon reed mats (British Museum papyrus No. 10,471), or upon the cubit-shaped base, or in a pool of water, from which springs a lotus flower with buds and having the four gods of the cardinal points (see British Museum papyrus No. 9901) standing upon it. In some of the
2. In the Neb-seni papyrus the "Guardian of the Scale" opens the mouth of the deceased (Fig. 2).

3. ##.

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spreading out in everlastingness, lord of adorations, chief of the company of his gods; and hail, Anubis [dweller] in the tomb, great god, chief of the holy dwelling. May they grant that I may go into and come out from the underworld, that I may follow Osiris in all his festivals at the beginning of the year, that I may receive cakes, and that I may go forth into the presence of [Osiris]; I, the double (ka) of Osiris, the greatly favoured of his god, Hu-nefer." In the upper register of this section of the papyrus is the text of the "Chapter of opening the mouth of the statue of Osiris." The complete scene, including this stele and vignette, appears in the tomb of Pe-ta-Amen-Apt. In the vignette of the first chapter of the Book of the Dead in the papyrus of Neb-qet[1] the soul of the deceased is represented descending the steps of the tomb to carry food to its mummy in the underground chamber (Fig. 2).
The ceremonies[2] which took place at the door of the tomb in an Egyptian funeral are of considerable interest. The priest called *Kher-heb*, holding the *Sem* priest by the arm, gives directions for the slaughter of "a bull of the South." The slaughterer, standing on the bull, cuts off a fore-leg (Fig. 3) and takes out the heart. A woman, called the *Tcherauur*, who personifies Isis, then whispers in the deceased's ear, "Behold, thy lips are set in order for thee, so that thy mouth may be opened." Next, an antelope[3] and a duck[4]

are brought by order of the *Kher-heb*, and their heads are cut off.[1] The *Kher-heb* then addresses the *Sem* priest: "I have seized them for thee, I have brought unto thee thine enemies. His hands bring his head [as] his gift. I have slain them for thee, O Tmu; let not his enemies rise up against this god." The slaughterer then presents the thigh to the *Kher-heb*, and the heart to an official whose title was *Smer*, and all three then "place the thigh and the heart upon the ground before this god" (*i.e.*, Osiris). The *Kher-heb* then says to the deceased, represented by his mummy or statue: I have brought unto thee the thigh (Fig. 4) as the Eye of Horus. I have brought unto thee the heart; let there be no rising up against this god. I have

2. The following description of them is based upon the chapters on this subject in Dümichen, *Der Grabpalast des Patuamenap*, Abth. ii I, plates x ff., pp. 3 ff.
3. ### ari.
4. ### smennu.]

given unto him; there shall he flourish as he did upon (7) earth; and he shall do whatsoever pleaseth him, even as [do] the gods who are in the underworld, (8) for everlasting millions of ages, world without end.

Appendix: The text of Chapter LXXII. does not occur in the Papyrus of Ani. It is given by M. Naville (see Todtenbuch, I., Bl. 84) from, a papyrus in the Louvre. In the vignettes which accompany it, the deceased is represented as adoring three gods, who are either standing in a shrine or are seated upon it. In other instances, the deceased stands by a sepulchral chest or outside a pylon with hands raised in adoration. The following is a translation of the Louvre text:—

(1) CHAPTER OF COMING FORTH BY DAY AND OF PASSING THROUGH THE AMMAHET. (2) "Homage to you, O ye lords of kas, ye lords of right and truth, infallible, who shall endure for ever and shall exist through countless ages, grant that (3) I may enter into your [presence]. I, even I, am pure and holy, and I have gotten power over the spells which are mine. Judgment (4) hath been passed

[1. A variant gives the reading ### (Naville, Todtenbuch, Bd. IL, Bl. 84). For the situation of the pool, see Brugsch, Dict. Géog., p. 359.
2 The following lines of text form the XXIst chapter of the Saïte recension of the Book of the Dead. See Lepsius, Todtenbuch, plate xiv.; and Pierret, Le Livre des Morts, p. 91.
3 Compare ###.
4 The chapter which Lepsius has numbered XXIII., as being most closely connected with the XXIInd chapter, and which refers to the opening of the mouth of the deceased, follows on Plate XV.]

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upon me in my glorified form. Deliver ye me from the crocodile which is in the place of the lords of right and truth. Grant ye unto me (5) my mouth that I may speak therewith. May offerings be made unto me in your presence, for I know you and I know your names, and I know (6) the name of the great god. Grant ye abundance of food for his nostrils. The god Rekem passeth through the western horizon of heaven. He (7) travelleth on, and I travel on; he goeth forth, and I go forth. Let me not be destroyed in the place Mesqet let not the Fiend get the mastery over me; let me not be driven back from your gates; (8) let not your doors be shut against me; for I have [eaten] bread in Pe and I have drunken ale in Tepu. If my arms be fettered in the (9) holy habitation, may my father Tmu stablish for me my mansion in the place above [this] earth where there are wheat and barley in abundance which cannot be told. May feasts be made for me there, for my soul and for my (10) body. Grant me even offerings of the dead, bread, and ale, and wine, oxen, and ducks, linen bandages and incense, wax, and all the good and fair and pure things whereby the gods do live. May I rise again in all the forms which (11) I desire without fail and for ever. May I sail up and down through the fields of Aaru; may I come thither in peace; for I am the double Lion-god."

Next: Plates VII.-X.

Plates V. and VI.

and I have found out the way; I have travelled unto An-rutf. (83) I have clothed him who was naked. I have sailed up to Abtu; I have glorified Hu and Sau. (84) I have received my crown at my rising, and I have power to sit upon my throne, upon the throne of my father and of the great company of the gods. I have adored the meskhen of Ta-sert. (85) My mouth uttereth words with right and with truth. I have drowned the serpent Akhekh. I have come into the great hall which giveth strength unto the limbs; and it hath been granted to me to sail along in the boat of Hai. The fragrance of anti unguent ariseth from the hair of him who hath knowledge. (86) I have entered into the house of Astes, and I have made supplication to the gods Khati and Sekhet within the House of the Prince. (87) I have arrived as a favoured one in Tattu."

Vignette [1] [CHAPTER XVIII.--INTRODUCTION] (Upper register): The priest[2] An-maut-f, who has on the right side of his head the lock of Heru-pa-khrat, or Horus the Child, and who wears a leopard's skin, introducing Ani and his wife to the gods whose names are given in Plates XIII. and XIV.

Text: An-maut-f saith: "I have come unto you, O mighty and godlike rulers who are in heaven and in earth and under the earth; (2) and I have brought unto you Osiris Ani. He hath not sinned against any of the gods. Grant ye that he may be with you for all time."

(1) The adoration of Osiris, lord of Re-stau, and of the great company of the gods who are in the netherworld beside Osiris, the scribe Ani, who saith: (2) "Homage to thee, O ruler of Amenta, Unnefer within Abtu! I have come unto thee, and my heart holdeth right and truth. (3) There is no sin in my body; nor have I lied wilfully, nor have I done evil with a false heart. Grant thou to me food in the tomb, (4) and that I may come into [thy] presence at the altar of the lords of right and truth, and that I may enter into and come forth from the netherworld (my soul not being turned back), and that I may behold the face of the Sun, and that I may behold the Moon (5) for ever and ever." 

Vignette (Lower register): The priest Se-mer-f[3] who has on the right side of his head the lock of Heru-pa-khrat and wears a leopard's skin, introducing Ani and his wife to the gods whose names are given in Plates XIII. and XIV.

[1. This and its companion vignette and the vignettes of Plates XIII.-XIV. form one composition.

2. Osiris is also called An-maut-f; see Lepsius, Todtenbuch, chap. cxlii., 1. 7.

3. For the functions of this priest see above, p. 268.]
"Hail, Thoth, who madest Osiris victorious (3) over his enemies, make thou the Osiris Ani triumphant over his enemies in the presence of the great godlike rulers in Pe and Tep.[2] on the (4) night of setting up the columns of Horus, and of making him to be established the heir of the things which belonged to his father."

§D. Vignette: The gods Horus, Isis, Mestha and Hapi.

Text: (1) The great divine rulers who are in Pe and Tep are Horus, Isis, Mestha, and Hapi. Now setting up the columns (2) of Horus [signifieth] the command given by Set unto his followers: "Set up columns upon it."

"Hail, Thoth, who madest Osiris victorious over his enemies (3), make thou the Osiris-Ani triumphant over his enemies in the presence of the great godlike

[1. The papyrus of Nebseni reads "Now the setting up of the double Tat signifieth the two shoulders and arms of Horus, lord of Sekhem; and they stand behind Osiris even as the swathings which clothe him."

2 See Brugsch, *Dict. Géog.*, p. 213.]


Text: (1) The great godlike rulers who are in . . . Rekhit are Isis, Horus, and Mestha.

"Hail, Thoth, who madest Osiris victorious (2) over his enemies, make thou the Osiris, the scribe Ani (triumphant in peace!) to be victorious over his enemies in the presence of the great godlike ones (3) who are in Abtu, on the night of the god Naker, at the separation of the wicked dead, at the judgment of spirits made just, (4) and at the arising of joy in Tenu."[2]
carry the moistures of Osiris to the lake away from the flame which cannot be passed (4); he is turned aside from the path thereof and he is not burned in the fire. I lie down with the hamemu; (5) I come unto the Lion's lair, killing and binding; and I follow the path by which he came forth."

**Vignette:** Ani carrying a sail, emblematic of breath and air.

**Text [CHAPTER LIV.]:** (1) CHAPTER OF GIVING BREATH IN THE UNDERWORLD. Saith Osiris Ani: "I am the Egg of the Great Cackler, and I watch and guard that

[1. For the texts see Naville, Todtenbuch, Bd. I., Bll. 73, 74.

2. The variants are ### and ###.]

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great place[1] (2) which the god Seb hath proclaimed upon earth. I live; and it liveth; I grow strong, I live, I sniff the air. I am (3) Utcha-aab,[2] and I go round behind [to protect] his egg. I have thwarted the chance of Set, the mighty one of strength. (4) Hail thou who makest pleasant the world with tchefa food, and who dwellest in the blue [sky]; watch over the babe in his cot when he cometh forth unto thee."

**Appendix:** The two following chapters, which are closely connected with the preceding chapter, are respectively supplied from Naville, Todtenbuch, Bd. I., 131. 67, and the Nebseni Papyrus.

**Vignette:** Anubis leading the deceased into the presence of Osiris.

**Text:** [CHAPTER LV.]: (I) ANOTHER CHAPTER OF GIVING BREATH. [He saith]: "I am Sabsabu. I am Shu. (2) I draw in the air in the presence of the god of sunbeams as far as the uttermost ends of heaven, as far as the ends of the earth, as far as the bounds of Shu (3); and I give breath unto those who become young [again]. I open my mouth, and I see with mine eyes."

**Vignette:** A man holding a sail in his left hand.

**Text [CHAPTER LVI.]:** CHAPTER OF SNIFFING THE AIR UPON EARTH. [He saith]: "(2) Hail, Tmu, grant thou unto me the sweet breath which is in thy two nostrils. I embrace the mighty throne which is in Unnu,[4] and I watch and guard the Egg of the Great Cackler. I grow, and it groweth; it groweth, and I grow; I live, and it liveth; I sniff the air, and it sniffeth the air."

**Vignette:** Ani standing, with a staff in his left hand.

**Text [CHAPTER XXIX.]:** (I) THE CHAPTER OF NOT LETTING THE HEART OF A MAN BE TAKEN AWAY FROM HIM IN THE UNDERWORLD. Saith Osiris Ani, triumphant: "Turn thou back, O messenger of all the gods. (2) Is it that thou art come to carry away[5] this my heart which liveth? My heart which liveth

[1. The text of Lepsius gives "I guard that great egg," etc.

2. The variant text given by Naville indicates by that these words are the name or title of a god. Birch translates them by "Discriminator of Purity," and Pierret by "le sauvé dont le nom est pur."

3. For the texts see Naville, Todtenbuch, Bd. I., Bll. 67, 68, 69.

4. Hermopolis.
5. In a variant vignette given by Naville the deceased holding his heart in both hands offers it to three gods; and in another a man is about to fasten a necklace with a pendent heart to the statue of the deceased.

shall not be given unto thee. (3) [As I] advance, the gods give ear unto my supplications, and they fall down upon their faces wheresoever they be."
god, the lord of Amenta. Homage to thee, O my heart! Homage to thee, O my heart! Homage to thee, O ye gods who rule over the divine clouds, and who (5) are exalted by reason of your sceptres; speak ye comfortably unto Ra, and make me to prosper before Nehebka." And behold him, even though he be joined to the earth in the innermost parts thereof, and though he be laid upon it, he is not dead in Amenta, but is a glorified being therein.

**Vignette:** The deceased holding his heart to his breast with his left hand, and kneeling before a monster with a knife in its hand.

**Text [CHAPTER XXVIII.]:** (1) [THE CHAPTER OF] NOT LETTING THE HEART OF THE DECEASED BE CARRIED AWAY IN THE UNDERWORLD. [Saith he]: (2) "Hail, Lion-god! I am Un.[4] That which I hate is the block of the god. Let not this my heart be taken away from me by (3) the Fighter[5] in Annu. Hail thou who dost bind Osiris, and who hast seen Set! Hail thou who returnest after smiting and destroying him. (4) This heart sitteth and weepeth in the presence of Osiris; it hath with it the staff for which it entreated him. May there be given unto me for it, may there be decreed unto me for it the hidden things[6] of the heart in the (5) house of Usekh-hra; may

2. Understanding some word like ###; see the text in Lepsius.
3. Brugsch believes that the word means the liver or kidneys, or some special organ.; see *Wörterbuch*, p. 421.
4. Reading; another variant has "I am Ra."
5 *I.e.*, the being represented in the vignette.
6 Var. *ta ab*, "warmth of heart."

there be granted unto it food at the bidding of the Eight.[1] Let not this my heart be "taken from me! I make thee to dwell in thy place, joining together hearts in (6) Sekhet-hetepu, and years of strength in all places of strength, carrying away food (?) at thy it moment with thy hand according to thy great strength. My heart is placed upon the altars of Tmu (7), who leadeth it to the den of Set; he hath given unto me my heart, whose will hath been done by the godlike rulers in Neter-khert. When they find the leg[2] and the swathings they bury them."

**Vignette:** Ani and his wife Thuthu, each holding the emblem of air in the left hand, and drinking water with the right from a pool, on the borders of which are palm trees laden with fruit.

**Text [CHAPTER LVIII.]:** (1) THE CHAPTER OF BREATHING THE AIR AND OF HAVING POWER OVER THE WATER IN THE UNDERWORLD. Saith Osiris Ani: "Open to me! Who art thou then, and whither dost thou fare? (2) I am one of you. Who is it with thee? It is Merti. Separate thou from him, each from each, when thou enterest the Mesqen. He letteith me sail to the temple of the divine beings who have found their faces(?). (4) The name of the boat is 'Assembler of Souls'; the name of the oars is 'Making the hair to stand on end'; the name it of the hold is 'Good'; (5) and the name of the rudder is 'Making straight for the middle '. . . . . . . . [3] . . . . . . (6) Grant ye to me vessels of milk together with cakes, loaves of bread, cups of drink, and flesh in the temple of (7) Anubis."

**Rubric:** If this chapter be known [by Ani] he shall go in after having come forth from the underworld.
limbs are without motion like unto [those of] Osiris! Let not thy limbs be (3) without motion, let them not corrupt, let them not pass away, let them not decay; let it be (4) done unto me even as if I were the god Osiris."

**Rubric:** If this chapter be known by the Osiris Ani, he shall not corrupt in the underworld.

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

**Text:** [CHAPTER XLVI.] (I) THE CHAPTER OF NOT PERISHING AND OF BECOMING ALIVE IN THE UNDERWORLD. Saith Osiris Ani: "Hail, (2) children of: 'Shu! Hail, children of Shu, [children of] the place of the dawn, who as the children of light have gained possession of his crown. May I rise up and may I fare forth like Osiris."

**Vignette:** Ani the scribe standing with his back to a block and knife

**Text:** [CHAPTER XL.] (I) THE CHAPTER OF NOT ENTERING IN UNTO THE BLOCK. Saith Osiris Ani: "The four bones[1] of my neck and of my back are joined together for me in heaven by Ra, the guardian of the earth. (2) This was granted on the day when my rising up out of weakness upon my two feet was ordered, on the day (3) when the hair was cut off. The bones of my neck and of my back have been joined together by Set and by the company of the gods, even as they were (4) in the time that is past; may nothing happen to break them apart. Make ye [me] strong against my father's murderer. I have gotten power over the two earths. Nut hath joined together my bones, and [I] behold [them] as they were in the time that is past [and I] see [them] even in the same order as they were [when] the gods had not come into being (6) in visible forms.[2] I am Penti, I, Osiris the scribe Ani, triumphant, am the heir of the great gods."

Next: Plate XVII.
[CHAPTER LXXXIX.]: (1) THE CHAPTER OF CAUSING THE SOUL TO BE UNITED TO ITS BODY IN THE UNDERWORLD. Saith Osiris Ani: "Hail, thou god Annu! Hail, O Runner, (2) dwelling in thy hall! O thou great god, grant thou " that my soul may come unto me from wheresoever it may be. If it would tarry, then bring thou unto me (3) my soul from wheresoever it may be. [If] thou findest [me], O Eye of Horus, make thou me to stand up like those beings who are like unto Osiris and who never lie down in death. Let not (4) Osiris Ani, triumphant, triumphant, lie down in death in Annu, the land wherein souls are joined unto their bodies, even in thousands. My soul doth bear away with it my victorious spirit (5) whithersoever it goeth[1] . . . . . . . . . . . (6) If it would tarry, grant thou that my soul may look upon my body. [If] thou findest [me], O Eye of Horus, make thou me to stand up like unto those[1] . . . . . . (7) Hail, ye gods, who row in the boat of the lord of millions of years, who tow it (8) above the underworld, who make it to pass over the ways of Nu, who make souls to enter into their glorified bodies, (9) whose hands are filled with righteousness, and whose fingers grasp your sceptres, destroy ye (10) the foe. The boat of the Sun rejoiceth, and the great god advanceth in peace. Behold [ye gods], grant that this soul of Osiris Ani (11) may come forth triumphant before the gods, and triumphant before you, from the eastern horizon of heaven, to follow unto the place where it was yesterday, in peace, in peace, in Amenta. (12) May he behold his body, may he rest in his glorified frame, may he never perish, and may his body never see corruption."

Rubric: To be said over a golden [figure of a] soul inlaid with precious stones, which is to be placed on the neck of Osiris.

Vignette: Ani's soul, in the form of a human-headed bird, standing in front of a pylon.[2]

[1. Some words are omitted here.

2. The three following variations show: (1) the soul flying through the door of the tomb to the deceased; (2) the deceased, accompanied by his soul, standing at the open door of the tomb; and (3) the deceased, with his soul hovering over him, standing with his back to the door of the tomb, upon which is the disk of the rayed sun.]

[Illustrations]

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[CHAPTER XCI.]: (1) THE CHAPTER OF NOT LETTING THE SOUL OF A MAN BE CAPTIVE IN THE UNDERWORLD. Saith Osiris Ani: "Hail thou who art exalted, thou who art adored, (2) thou mighty one of souls, thou Ram (or Soul), possessor of terrible power, who dost put fear of thee into the hearts of the gods, thou who art crowned upon thy mighty throne! It is he who maketh the path for the khu and for (3) the soul of Osiris Ani. I am furnished [with that which I need], I am a khu furnished [with that which I need], I have made my way unto the place wherein are Ra and Hathor."

Rubric: If this chapter be known, Ani shall become like unto a shining being fully equipped in the underworld. He shall not be stopped at any door in the underworld from going in and coming out millions of times.

Vignette: [1] Ani standing at the doorway of the tomb; and Ani's shadow, accompanied by his soul.

Text [CHAPTER XCII.]: (1) THE CHAPTER OF OPENING THE TOMB TO THE SOUL OF THE
PLATE XIX.

Vignette: Ani standing, with both hands raised in adoration, before Ra, hawk-headed and seated in a boat floating upon the sky. On the bows sits Heru-pa-khrat (Harpocrates) or, "Horus the child"; and the side is ornamented with feathers of Maat, and the utchat. The handles of the oars and the tops of the rowlocks are shaped as hawks' heads, and on the blades of the oars are ###.

Text [CHAPTER XV.]: (1) A HYMN OF PRAISE TO RA WHEN HE RISETH UPON THE HORIZON, AND WHEN HE SETTETH IN THE [LAND OF] LIFE. Saith Osiris, the scribe Ani: "Homage to thee, O Ra, (2) when thou risest [as] Tmu-Heru-khuti (Harmachis), Thou art adored [by me] when thy beauties are before mine eyes, and when thy shining rays (3) [fall] upon my body. Thou goest forth in peace in the Sektet boat with [fair] winds, and thy heart is glad; [thou goest forth] in the Atet boat, (4) and its heart is glad. Thou stridest over the heavens in peace, and thy foes are cast down; the never-resting stars (5) sing hymns of praise unto thee, and the stars which never set glorify thee as thou (6) sinkest in the horizon of Manu, O thou who art beautiful in the two parts of heaven, thou lord who livest and art established, O my lord! Homage to thee, O thou who art Ra when thou risest, and Tmu (7) when thou setteth in beauty. Thou risest and shinest upon the back of thy mother [the sky], O thou who art crowned king (8) of the gods. Nut doth homage unto thee, and everlasting and never-changing order embraceth thee at morn and at eve. Thou stridest over the heaven, being glad of heart, and the Lake (9) Testes is at peace. The Fiend hath fallen to the ground; his arms and his hands have been hewn off, and the knife hath severed the joints of his body. Ra hath a fair wind; the Sektet boat goeth forth and sailing along it cometh into port. The gods of the south and of the north, of the west and of the east praise thee, (11) from whom all forms of life came into being. Thou sendest forth the word, and the earth is flooded with silence, O thou only One, who livedst in heaven before ever the earth and the mountains were made. (12) O Runner, Lord, only One, thou maker of things which are, thou hast moulded the tongue of the company of the gods, thou hast drawn forth whatsoever cometh from the waters, and thou springest up from them over the flooded land of the Lake of Horus (13). Make me to sniff the air which cometh forth from thy nostrils, and the north wind which cometh forth from thy mother [the Sky]. Make thou glorious my shining form, O Osiris, make thou (14) strong my soul. Thou art worshipped in peace, O lord of the gods, thou art exalted by reason of thy wondrous works. Shine with thy rays of light upon my body day by day, upon me, (15) Osiris, the scribe, the teller of the divine offerings it of all the gods, the overseer of the granary of the lords of Abydos, the royal it scribe in truth, who loveth him (i.e., Ra); Ani, triumphant in peace."

Vignette: Ani, standing with both hands raised in adoration. Behind him is his wife:

Ausar nebt per qematet en Amen Thuthu.
Osiris, the lady of the house, priestess of Amen, Thuthu.

Text [CHAPTER XV.]: (1) A HYMN OF PRAISE. "O OSIRIS, lord of eternity, Un-nefer, Horus of the two horizons, whose forms are manifold, whose creations are without number, (2) Ptah-Seker-Tem in Annu, the lord of the tomb, and the creator of Memphis and of the gods, the guide of the underworld, whom [the gods] (3) glorify when thou settest in Nut. Isis embraceth thee in peace, and she driveth away
Plate XX.

Vignette: Osiris and Isis in a sepulchral shrine.

Text [CHAPTER XV.]: (I) A HYMN OF PRAISE To RA WHEN HE RISETH IN THE EASTERN PART OF THE HEAVEN. They who are in (2) his train rejoice, and lo! Osiris Ani in triumph saith "Hail, thou Disk, thou lord of rays, who risest (3) in the horizon day by day. Shine thou with thy beams of light upon the face of Osiris Ani, who is victorious: for he singeth hymns of praise unto thee at (4) dawn, and he maketh thee to set at eventide with words of adoration. May the soul of Osiris Ani, the triumphant one, come forth with (5) thee from heaven, may he go forth in the matet boat, may he come into port in the sektet boat, may he cleave his path among the (6) never resting stars in the heavens."

Osiris Ani, being at peace and in triumph, adoreth his lord, the lord of (7) eternity, saying: "Homage to thee, O Horus of the two horizons, who art

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Khepera the self-created; when thou risest on the horizon and (8) sheddest thy beams of light upon the lands of the North and the South thou art beautiful, yea beautiful, and all the gods rejoice when they behold thee, (9) the King of heaven. The goddess Nebt-Unnet is stablished upon thy head; her portions of the south and of the north are upon thy brow (10); she taketh her place before thee. The god Thoth is stablished in the bows of thy boat to destroy utterly all thy foes. (11) Those who dwell in the underworld come forth to meet thee, bowing in homage as they come towards thee, and to behold [thy] beautiful (12) Image. And I have come before thee that I may be with thee to behold thy Disk every day. May I not be shut in the tomb, may I not be turned back (13), may the limbs of my body be made new again when I view thy beauties, even as do all thy favoured ones, {14} because I am one of those who worshipped thee whilst they lived upon earth. May I come in unto the land of eternity, may I come even (15) unto the everlasting land, for behold, O my lord, this hast thou ordained for me."

And lo, Osiris Ani, triumphant in peace, the triumphant one, saith (16) Homage to thee, O thou who risest in thy horizon as Ra, thou art stablished by a law which changeth not nor can it be altered. Thou passest over the sky, and every face watcheth thee (17) and thy course, for thou hast been hidden from their gaze. Thou dost show thyself at dawn and at eventide day by day. (18) The Sektet boat, wherein is thy majesty, goeth forth with might; thy beams shine upon [all] faces; [the number] of thy yellow rays cannot be known, nor can thy bright beams (19) be told. The lands of the gods, and the colours of the eastern lands of Punt, must be seen, ere that which is hidden (20) [in thee] may be measured [by man]. Alone and by thyself thou dost manifest thyself [when] thou comest into being above Nu. May Ani (21) advance, even as thou dost advance; may he never cease [to go forward], even as thy majesty ceaseth not [to go forward], even though it be for a moment; for with strides dost thou (22) in one little moment pass over the spaces which would need hundreds of thousands and millions of years [for man to pass over; this] thou doest, and then dost thou sink down. Thou (23) puttest an end to the hours of the night, and thou dost number them, even thou; thou endest them in thine own appointed season, and the earth becometh light. (24) Thou settest thyself before thy handiwork[1] in the likeness of Ra[1] thou risest in
Osiris, the scribe Ani, triumphant, declareth his (25) praise of thee when thou shinest, and when thou risest at dawn he crieth in his joy at thy birth: (26) "Thou art crowned with the majesty of thy beauties; thou mouldest thy limbs as thou dost advance, and thou bringest them forth without birth-pangs in the form of Ra (27), as thou dost climb up into the upper air. Grant thou that I may come unto the heaven which is everlasting, and unto the mountain [where dwell] thy favoured ones. (28) May I be joined unto those shining beings, holy and perfect, who are in the underworld; and may I come forth with them to behold thy beauties when thou shinest (29) at eventide and goest to thy mother Nut.

Next: Plate XXI.
Rubric: These words shall be recited over a great hawk which hath the white crown set upon his head. Then shall the names of Tmu, (18) Shu, Tefnut, Seb, Nut, Osiris, Isis, Nephthys, be written with green colour upon a (19) new table, anointed with unguents and placed in a boat together with a figure of the dead man (20). Then shall they put incense upon the fire, and set ducks to be roasted (21). This is a rite of Ra when his boat cometh; and it shall cause the dead man to go with Ra into every place whithersoever he saileth, and the foes of Ra shall be (22) slaughtered in very truth. The Chapter of the sektet boat shall be recited on the sixth day of the festival.

Vignette: The ladder by which the soul passes from the underworld to the body.[1]
I have risen among men like unto the god, living among the (13) gods. I am strong before you like unto the god who is exalted upon his resting-place; when he cometh the gods rejoice, and goddesses and mortal women (14) are glad when they behold him. I have come unto you. I have risen (15) upon the throne of Ra, I sit upon my seat in the horizon. I receive offerings upon my altar, (16) I drink drink-offerings at eventide as one made noble by the lord of mortals. I am exalted (17) even as the holy god, the lord of the great House. The gods rejoice when they see him in his (18) beautiful manifestation on the body of Nut, who giveth birth unto him daily."

Vignette: The serpent Seta, with human legs.

Text [CHAPTER LXXXVI L]: (1) THE CHAPTER OF CHANGING INTO SETA. Osiris Ani, triumphant, saith: "I am the serpent Seta, whose years are many. I lie down and I am born day by day. I am (3) the serpent Seta, which dwelleth in the limits of the earth. I lie down, I am born, (4) I renew myself, I grow young day by day."

Vignette: A crocodile upon a pylon or doorway.

Text [CHAPTER LXXXVIII .]: (1) THE CHAPTER OF CHANGING INTO A CROCODILE. Saith Osiris Ani, triumphant: (2) "I am the crocodile which dwelleth in terror, I am the sacred crocodile and I cause destruction. (3) I am the great fish in Kamui. I am the lord to whom homage (4) is paid in Sekhem; and Osiris Ani is the lord to whom homage is paid in Sekhem."

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

Text [CHAPTER LXXXII .]: (1) THE CHAPTER OF CHANGING INTO PTAH. Saith Osiris Ani, triumphant: "I eat bread, (2) I drink ale, I put on apparel, (3) I fly like a hawk, I cackle like a goose, and I alight upon the path hard by the hill of the dead on the festival of the great Being. That which is abominable, that which is abominable, have I not eaten; and that which (5) is foul have I not swallowed. That which my ka doth abominate hath not entered into my body. I have lived according to the (6) knowledge of the glorious gods. I live and I get strength from their bread, I get strength when I eat it beneath the (7) shade of the tree of Hathor, my lady. I make an offering, and I make bread in Tattu, and oblations in (8) Annu. I array myself in the robe of the goddess Matait, and I rise up and I sit me down wheresoever my heart desireth (9). My head is like unto the head of Ra; when my limbs are gathered together, I am like unto Tmu. The four regions of Ra are the limits of the earth. I come forth; my tongue (10) is like unto the tongue of Ptah, my throat is even as that of Hathor, and I tell forth the words of my father Tmu with my lips. He it is who constrained (11) the handmaid, the wife of Seb; and unto him are bowed [all] heads, and there is fear of him. Hymns of praise are sung in honour of my mighty deeds (12), and I am accounted the heir of Seb, the lord of the earth, the protector. The god Seb giveth cool water, he maketh his dawning to be mine. They who dwell in (13) Annu bow down their heads before me, for I am their bull. I grow strong from moment to moment; my loins are made strong for millions of years."

Vignette: A Ram.

Text [CHAPTER LXXXV .]: (1) THE CHAPTER OF CHANGING INTO THE SOUL OF Tmu. Saith Osiris Ani, triumphant: (2) "I have not entered into the house of destruction; I have not been brought to
PLATES XXIX. AND XXX.

Vignette (PLATE XXIX.): Ani and his wife standing with hands raised in adoration before the god Thoth, who has *ankh*, "life," upon his knees, and is seated on a pylon-shaped throne.

Text [CHAPTER CLXXV.]: (1) THE CHAPTER OF NOT DYING A SECOND TIME. Saith Osiris Ani, triumphant: "(2) Hail, Thoth! What is it that hath happened unto the holy children of Nut? (3) They have done battle, they have upheld strife, they have done evil, (4) they have created the fiends, they have made slaughter, they have caused (5) trouble; in truth, in all their doings the mighty have worked against the weak. (6) Grant, O might of Thoth, that that which the god Tmu hath decreed [may be done]! And thou regardest not evil, nor art thou (7) provoked to anger when they bring their years to confusion and throng in and push to disturb their months; for in all that they have done (8) unto thee they have worked iniquity in secret. I am thy writing palette, O Thoth, and I have brought unto thee thine ink jar. I am not (9) of those who work iniquity in their secret places; let not evil happen unto me."

Saith Osiris, the scribe Ani: (10) "Hail, Tmu! What manner [of land] is this into which I have come? It hath not water, it hath not air; it is deep unfathomable, (11) it is black as the blackest night, and men wander helplessly therein. In it a man may not live in quietness of heart; nor may the longings of love be satisfied therein. (12) But let the state of the shining ones be given unto me for water and for air and for the satisfying of the longings of love, and let quietness of heart be given unto me for bread (13) and for ale. The god Tmu hath decreed that I shall see his face, and that I shall not suffer from the things which pain him. May the gods hand on (14) their thrones for millions of years. Thy throne hath descended unto thy son Horus. The god Tmu hath decreed that his course shall be among the holy princes. (15) In truth, he shall rule over thy throne, and he shall be heir of the throne of the dweller in the Lake of Fire. It hath been decreed that in me he shall see his likeness, and that (16) my face shall look upon the lord Tmu. How long then have I to live? It is decreed that thou shalt live for millions of millions of years, a life of millions of years. (17) May it be granted that I pass on unto the holy princes, for I am doing away with all that I did when this earth came into being from Nu (18), and when it sprang from the watery abyss even as it was in the days of old. I am Fate (?) and Osiris, and I have changed my form into the likeness of divers serpents (19). Man knoweth not, and the gods cannot see, the two-fold beauty which I have made for Osiris, who is greater than all the gods. I have granted that he [shall rule] in the mount of the dead (20). Verily his son Horus is seated upon the throne of the dweller in the double Lake of Fire, as his heir. I have set his throne in (21) the boat of millions of years. Horus is established upon his throne, amid the friends [of Osiris] and all that belonged unto him. Verily the soul of Sut, which (22) is greater than all the gods, hath departed to [Amenta]. May it be granted that I bind his soul in the divine boat (23) at my will . . . . . . . . O my Osiris, thou hast done for me that which thy father

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Ra did for thee. May I abide upon the earth lastingly; (24) may I keep possession of my throne; may my
he goeth forth into the Field of Aanre.

2 In the Turin papyrus the words t'efu uru are written between the boats, the ends of which are shaped like serpents' heads.

3 In ancient papyri qeqsu is written, and in the Turin papyrus ###. In the Nebseni papyrus four gods dwell on this island, and the accompanying text says that they are "the great company of the gods in Sekhet-hetep; but in the Turin papyrus three gods only, whose names are Shu, Tefnut, and Seb respectively, are depicted.

4 A small division called the "birthplace of the gods" is not marked in the Ani papyrus, although it is found in that of Nebseni (see Naville, Todtenbuch, Bd. i., Bl. 123).]

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Next: Plates XXXV. and XXXVI.
PLATES XXXV. AND XXXVI.

Vignette: A hall, within which, on the left, Ani stands before two tables of offerings bearing libation water and lotus-flowers, with hands raised, adoring Ra, hawk-headed.[1] Next are ranged seven cows, each one crouching before a table of offerings, and each having a menat attached to the neck;[2] and a bull standing before a table of offerings. Behind them are four rudders; and on the extreme right are four triads of gods, each triad having a table of offerings bearing a libation vase and a lotus-flower (?).

Text: [CHAPTER CXLVIII.]. (i) Saith Osiris Ani, triumphant: "Homage to thee, (2) O thou lord, thou lord of right and truth, the One, the lord of eternity and creator (3) of everlastingness, I have come unto thee, O my lord Ra. I have made (4) meat offerings unto the seven kine and unto their bull. O ye who give (5) cakes and ale to the shining ones, grant ye to my soul to be with

[1. In the Turin papyrus, published by Lepsius, the god wears the triple or atef crown instead of a disk and serpent, and the text describes him as "Osiris the lord of eternity, the prince, the lord of everlastingness, the great god, the governor of Akertet." Behind the god stands a female figure wearing upon her head, emblematic of "the beautiful Amenta," with both her hands "extended to receive" the deceased. The address to Osiris and Amenta by the deceased reads: "Homage to thee, O thou Bull of Amentet, Prince, lord of everlastingness, the great god, the governor of Akertet, receive thou the Osiris into the beautiful Amentet in peace, and may it stretch forth its hands to receive thee."

2 In other papyri the names of these animals are given as follows:

het kau nebt tcher, "the dwelling of the has of the lord of the universe"; (2) sentet utheset, "orbit, the raising of the god";
(3) amenit xentet auset-s, "the hidden one dwelling in her place"; (4) hatet sahet, "the divine noble one of the north (?)";
(5) urt meru tesert, "the greatly beloved, red of hair"; (6) xemit anxit, "the consort of life"; (7) sexem ren-s em abet-s, "her name prevaleth in her dwelling"; (8) ka t'ai kauit, "Bull, making the kine to be fruitful."]

you. (6) May Osiris Ani, triumphant, be born upon your thighs; may he be like unto one (7) Of you for ever and for ever; and may he become a glorious being (8) in the beautiful Amenta."

[Address to the Rudders]: "(1) Hail, thou beautiful Power,[1] thou beautiful it rudder of the northern heaven."

"(2) Hail, thou who goest round about heaven, thou pilot of the world, thou beautiful rudder of the western heaven."

"(3) Hail, thou shining one, who livest[2] in the temple wherein are the gods in visible forms, thou beautiful rudder of the eastern heaven."


[Address to the four Triads[5]]: "(5) Hail, ye gods who are above the earth, ye pilots of the underworld."

"(6) Hail, ye mother-gods who are above the earth, who are in the underworld, and who are in the House of Osiris."
"(7) Hail, ye gods, ye pilots of Tasert, ye who are above the earth, ye pilots of the underworld."

"(8) Hail, ye followers of Ra, who are in the train of Osiris."

**Vignette:** Ani standing before a table of offerings, with both hands raised in adoration. Behind him is his wife, wearing a lotus-flower and a cone upon her head, and holding a sistrum and lotus-flower in her left hand.

**Text:** [CHAPTER CLXXXV. (?)] (I) A HYMN OF PRAISE TO OSIRIS THE DWELLER IN AMENTET, UN-NEFER WITHIN ABTU, Osiris Ani, triumphant, saith: Hail, O my lord, who dost traverse (2) eternity, and whose existence endureth for ever. Hail, Lord of Lords, King of Kings, Prince, the God of gods who (3) live with Thee, I have come unto Thee Make thou for me a seat with those who are in the underworld, and who adore (4) the images of thy ka (5) and who are among those who [endure] for (6) millions of millions of years

[1. Variant ka-f nefer "his beautiful ka."
2. Reading xenti her ab.
3. Reading her abu het teser.
4. In the Turin and the older papyri each rudder is accompanied by an utchat.
5. In the Turin papyrus the four children of Horus take the place of these triads.]

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...... [1] (10) May no delay arise for me in Ta-mera. Grant thou (11) that they all may come unto me, great (12) as well as small. Mayest thou grant unto the ka of Osiris Ani [the power] to go into and to come forth (13) from the underworld; and suffer him not to be driven back at the gates of the Tuat."