

ANCIENT NEAR EASTERN RELIGIONS

The Egyptian Book of the Dead (Papyrus of Ani)

A collection of funerary spells, hymns, and prayers intended to guide the deceased through the underworld and secure their resurrection, including the famous Negative Confession before the judges of the dead. Presents E. A. Wallis Budge's 1895 translation of the Papyrus of Ani.

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Plate I.

¹ [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

² ka[1] of Osiris,[2] the scribe Ani, triumphant[3] before Osiris, (6) who saith: Hail all ye gods of the Temple of the Soul,[4] who weigh heaven and earth in the balance, and who provide food and abundance of meat. Hail Tatunen,[5] One, (7) creator of mankind and of the substance of the gods of the south and of the north, of the west and of the east. Ascribe [ye] praise unto Ra, the lord of heaven, the (8) Prince, Life, Health, and Strength, the Creator of the gods, and adore ye him in his beautiful Presence as he riseth in the atet[6] boat. (9) They who dwell in the heights and they who dwell in the depths worship thee. Thoth[7] and Maat both are thy recorders. Thine enemy[8] is given to the (10) fire, the evil one hath fallen; his arms are bound, and his legs hath Ra taken from him. The children of (11) impotent revolt shall never rise up again.

³ The House of the Prince[1] keepeth festival, and the sound of those who rejoice is in the (12) mighty dwelling. The gods are glad [when] they see Ra in his rising; his beams flood the world with light. (13) The majesty of the god, who is to be feared, setteth forth and cometh unto the land of Manu; he maketh bright the earth at his birth each day; he cometh unto the place where he was yesterday. (14) O mayest thou be at peace with me; may I behold thy beauties; may I advance upon the earth; may I smite the Ass; may I crush (15) the evil one; may I destroy Apep[2] in his hour[3]; may I see the abtu[4] fish at the time of his creation, and the ant fish in his creation, and the (16) ant[4] boat in its lake. May I see Horus in charge of the rudder, with Thoth

⁴ and Maat beside him; may I grasp the bows of the (17) seket[1]boat, and the stern of the atet boat. May he grant unto the ka of Osiris Ani to behold the disk of the Sun and to see the Moon-god without ceasing, every day; and may my soul (18) come forth and walk hither and thither and whithersoever it pleaseth. May my name be proclaimed when it is found upon the board of the table of (22) offerings; may offerings be made unto me in my (24) presence, even as they are made unto the followers of Horus; may there be prepared for me a seat in the boat of the Sun on the day of the going forth of the (26) god; and may I be received into the presence of Osiris in the land (28) of triumph!

Plate III.

¹ [Chapter XXX.] Osiris, the scribe Ani, saith:[1] "My heart my mother, my heart my mother, my heart my coming into being! May there be nothing to resist me at [my] judgment; may there be no

opposition to me from the Tchatcha;[2] may there be no parting of thee from me in the presence of him who keepeth the scales! Thou art my ka within my body [which] knitteth[3] and strengtheneth my limbs. Mayest thou come forth to the place of happiness to which[4] I am advancing. "May the Shenit[5] not cause my name to stink, and may no lies be spoken against me in the presence of the god![6] Good is it for thee to hear."[7]

² Thoth, the righteous judge of the great company of the gods who are in the presence of the god Osiris, saith: "Hear ye this judgment. The heart of Osiris hath in very truth been weighed, and his soul hath stood as a witness for him; it hath been found true by trial in the Great Balance. There hath not been found any wickedness in him; he hath not wasted the offerings in the temples; he hath not done harm by his deeds; and he uttered no evil reports while he was upon earth."

³ The great company of the gods reply to Thoth dwelling in Khemennu: "That which cometh forth from thy mouth hath been ordained. Osiris, the scribe

⁴ B {p. 259}

⁵ Ani, triumphant, is holy and righteous. He hath not sinned, neither hath he done evil against us. Let it not be given to the devourer Amemet to prevail over him. Meat-offerings and entrance into the presence of the god Osiris shall be granted unto him, together with a homestead for ever in Sekhet-hetepu, as unto the followers of Horus."

Plate IV.

¹ Saith Horus, the son of Isis: "I have come unto thee, O Unnefer, and I have brought the Osiris Ani unto thee. His heart is [found] righteous coming forth from the balance, and it hath not sinned against god or goddess. Thoth hath weighed it according to the decree uttered unto him by the company {p. 261} of the gods; and it is very true and righteous. Grant him cakes and ale; and let him enter into the presence of Osiris; and may he be like unto the followers of Horus for ever."

² Behold, Osiris Ani saith: "O Lord of Amentet (the underworld), I am in thy presence. There is no sin in me, I have not lied wittingly, nor have I done aught with a false heart. Grant that I may be like unto those favoured ones who are round about thee, and that I may be an Osiris, greatly favoured of the beautiful god and beloved of the lord of the world, [I] the royal scribe indeed, who loveth him Ani, triumphant before the god Osiris."

³ The usual title of this chapter [XXX.] is, "Chapter of not allowing the heart of [the deceased] to be driven away from him in the underworld." [1] it is an address by the deceased to his own heart, which he calls his ka or "double" within his body. It should be accompanied by a vignette of the trial of the heart in which the heart is weighed against the dead man himself, as in the ancient Nebseni papyrus.

⁴ In the Ani papyrus, however, it will be observed that the heart is being weighed against the feather of the Law, Maat, a scene which often accompanies Chapter CXXV.

⁵ Interesting variants of the vignettes of Chapter XXX. are given by Naville (Todtenbuch, Bd. I., Bl. 43), where we find the deceased addressing either his heart placed on a stand, or a beetle, or a heart to which are attached the antennæ of a beetle. In certain papyri this chapter is followed by a rubric:--[This chapter is] to be said over a scarab[2] of green stone encircled with smu metal, and

[having] a ring of silver, which is to be placed upon the neck of the dead. This chapter was found in Khemennu.[3]

⁶ A {p. 262}

⁷ written upon a slab of steel of the South, in the writing of the god himself, under the feet of the majesty of the god, in the time of the majesty of Men-kau-Ra,[1] the king of the North and of the South, triumphant, by the royal son Heru-tata-f[2] who found it while he was journeying to inspect the temples."[3]

⁸ The scarabs which are found in the mummies, or lying upon the breast just above the position of the heart, form an interesting section of every large Egyptian collection. In the British Museum series every important type of the funereal scarab is represented. They are made of green basalt, green granite (Nos. 7894 and 15,497), white limestone (Nos. 7917, 7927, 15,508), light green marble (No. 7905), black stone (Nos. 7907, 7909, 7913), blue paste (Nos. 7904, 14,549), blue glass (No. 22,872), and purple, blue, or green glazed faïence (Nos. 7868, 7869). They vary in size from 5 inches to 2 inches in length. On the hard stone examples the text of the Chapter of the Heart, more or less complete, is usually cut on the base in outline; but it is sometimes traced in red ink (No. 7915), or in gold (No. 15,518). Incuse hieroglyphics are sometimes filled with gold (No. 7881). The name of the person with whom the scarab was buried usually precedes the text of the Chapter of the Heart; but in many instances blank spaces are found left without insertion of the name--a proof that i, these amulets were bought ready-made. The base however is often quite plain (Nos. 7965, 7966), or figures of Osiris, Isis, and Nephthys occupy the place of the usual inscription (Nos. 15,500, 15,507). The backs of scarabs are generally quite plain, but we find examples inscribed with figures of the boat of the Sun Osiris, with flail and crook the bennu bird, and the u'tat (No. 7883), Ra and Osiris (No. 15,507), and the bennu bird with the inscription *neteri ab en Ra*, "the mighty heart of Ra" (No. 7878). A finehard, green stone scarab of the Greek or Roman period has upon the back the figures of four Greek deities (No. 7966). In rare instances, the beetles have a human face (Nos. 7876, 15,516) or head (No. 7999). Carefully made scarabs have usually a band of gold across and down the back where the wings join: an example of the late period (No. 7977) has the whole of the back gilded. The scarab was set in a gold oval ring, at one end of which was a smaller ring for suspension from the neck or for attachment to the bandages of the mummy (No. 15,504). The green glazed faïence scarab of Thothmes III. (No. 18,190) was suspended by a gold chain from a bronze torque. A thick gold wire to fit the neck is attached to No. 24,401. The base of the scarab is sometimes in the form of a heart (Nos. 7917, 7925). A remarkable example of this variety is No. 7925, in which are

⁹ the emblems of "life," "stability," and "protection," engraved on the upper part of the base. Across the back of this scarab is -- ###;[1] On the right wing:-- ### and on the left ###[2]. A highly polished, fine green basalt scarab with human face (No. 7876) is set in a gold base, upon the face and edges of which are cut part of the Chapter of the Heart. At a period subsequent to the XXIIInd dynasty inscribed funereal scarabs in marble, paste, etc., were set in pylon-shaped pectorals made of Egyptian porcelain, glazed blue, green, or yellow, which were sewed to the mummy bandages over the heart. On such pectorals the boat of the Sun is either traced in colours or worked in relief, and the scarab is placed so as to appear to be carried in the boat; on the left stands Isis, and on the right Nephthys (Nos. 7857, 7864, 7866).

Plates V. and VI.

¹ [Chapter I.][2] (1) HERE BEGIN THE CHAPTERS OF COMING FORTH BY DAY,[3] AND OF THE SONGS OF PRAISE[4] AND (2) GLORIFYING,[4] AND OF COMING FORTH FROM AND GOING INTO THE GLORIOUS NETER-KHERT IN THE BEAUTIFUL

² AMENTA; TO BE SAID ON (3) THE DAY OF THE BURIAL: GOING IN AFTER COMING FORTH. Osiris Ani, (4) Osiris, the scribe Ani, saith: "Homage to thee, O bull of Amenta, Thoth the (5) king of eternity is with me. I am the great god in[1] the boat of the Sun; I have (6) fought for thee. I am one of the gods, those holy princes[2] who make Osiris (7) to be victorious over his enemies on the day of weighing of words.[3] (8) I am thy mediator, O Osiris. I am [one] of the gods (9) born of Nut, those who slay the foes of Osiris (10) and hold for him in bondage the fiend Sebau. I am thy mediator, O Horus. (11) I have fought for thee, I have put to flight the enemy for thy name's sake. I am Thoth, who have made (12) Osiris victorious over his enemies on the day of weighing of words in the (13) great House of the mighty Ancient One in Annu.[4] I am Tetteti,[5] the son of Tetteti; I was (14) conceived in Tattu, I was born in (15) Tattu.[6] I am with those who weep and with the women who bewail (16) Osiris in the double land (?) of Rechtet;[7] and I make Osiris to be victorious over his enemies. (17) Ra commanded Thoth to make Osiris victorious over his enemies; and that which was (18) bidden for me Thoth did. I am with Horus on the day of the clothing of (19) Teshtesh[9] and of the opening of the storehouses of water for the purification of the god whose heart moveth not, and (20) of the unbolting of the door of concealed things in Re-stau.[10] I am with Horus who (21) guardeth the left shoulder of Osiris in

³ Sekhem,[1] and I (22) go into and come out from the divine flames[2] on the day of the destruction (23) of the fiends in Sekhem. I am with Horus on the day of the (24) festivals of Osiris, making the offerings on the sixth day of the festival,[3] [and on] the Tenat[4] festival in (25) Annu. I am a priest in Tattu, I Rere (?) in "the temple of Osiris,[6] [on the day of] casting Up (26) the earth.[7] I see the things which are concealed in Re-stau. (27) I read from the book of the festival of the Soul [which is] in Tattu.[8] I am the Sem[9] priest (28), and I perform his course. I am the great chief of the work [10] on the day of the placing of the hennu

⁴ boat of Seker (29) upon its sledge.[1] I have grasped the spade[2] (30) on the day of digging the ground in Suten-henen.[3] O ye who make (31) perfected souls to enter into the Hall of Osiris, may ye cause the perfected soul of Osiris, the scribe (32) Ani, victorious [in the Hall of Double Truth], to enter with you into the house of Osiris. May he hear as ye hear; may he (33) see as ye see; may he stand as ye stand; may he sit as (34) ye sit![4]

⁵ "O ye who give bread and ale to perfected souls in the Hall of (35) Osiris, give ye bread and ale at the two seasons to the soul of Osiris Ani, who is (36) victorious before all the gods of Abtu, and who is victorious with you.

⁶ "(37) O ye who open the way and lay open the paths to perfected souls in the Hall of (38) Osiris, open ye the way and lay open the paths (39) to the soul of Osiris, the scribe and steward of all the divine offerings, Ani (40) [who is triumphant] with you. May he enter in with a bold heart and may he come forth in peace from the house of Osiris. May he not (41) be rejected, may he not be turned back, may he enter in [as he] pleaseth, may he come forth [as he] (42) desireth, and may he be victorious. May his bidding be done in the house of Osiris; may he (43) walk, and may he speak with

you, and may he be a glorified soul along with you.[5] He hath not been found wanting (44) there,[6] and the Balance is rid of [his] trial."[6]

Plates XI. and XII.

¹ [CHAPTER CXLVII.]: (1) THE FIRST ARIT. The name of the doorkeeper is Sekhet-hra-asht-aru[3]; the name of the (2) watcher is Meti-heh (?) [4]; the name of the herald is Ha-kheru.[5]

² [WORDS TO BE SPOKEN WHEN OSIRIS COMETH TO THE FIRST ARIT IN AMENTA.[6]]
Saith (3) Ani, triumphant, when he cometh to the first Arit: "I am the mighty one who createth his own light. (4) I have come unto thee, O Osiris, and, purified from that which defileth thee, I adore thee. Lead on; (5) name not the name

³ of Re-stau unto me. Homage to thee, O Osiris, in thy might and in thy strength (6) in Re-stau. Rise up and conquer, O Osiris, in Abtu. Thou goest round about heaven, thou sailest in the presence of Ra, (7) thou seest all the beings who have knowledge.[1] Hail Ra, who circlest in [the sky]. Verily I say [unto thee], O Osiris, I am a (8) godlike ruler. (9) Let me not be driven hence[2] (10) nor from the wall of burning coals. [I have] opened the way in Re-stau; (11) I have eased the pain of Osiris; [I have] embraced that which the balance I hath weighed; [I have] made a path for him in the great valley, it and [he] maketh a path. Osiris shineth(?)."

⁴ Vignette II.: The second Arit, guarded by three gods; the first of whom has the head of a lion, the second the head of a man, and the third the head of a dog. Each one holds a knife.

⁵ (1) THE SECOND ARIT. The name of (2) the doorkeeper is Un-hat[4]; (3) the name of the watcher is (4) Seqet-hra; the name of the herald is Uset.[5]

⁶ (6) Saith Osiris Ani, when he cometh unto this Arit; "He sitteth to do his heart's desire, and he weigheth (7) words as the second of Thoth. The strength of Thoth[6] humbleth the (8) hidden Maata gods[7] who feed upon Maat throughout the years [of their lives].[8] I make offerings at the (9) moment when [he] passeth on his way; I pass on and enter on the way; Grant thou that I may pass through and that I may gain sight of Ra together with those who make offerings."

⁷ Vignette III.: The third Arit, guarded by three gods; the first with the head of a jackal, the second the head of a dog, and the third the head of a serpent. The first holds an ear of corn (?), and each of the others a knife.

⁸ (1) THE THIRD ARIT. The name of the (2) doorkeeper is Qeq-hauau-ent-pehui;[1] the name of the (4) watcher is Se-res-hra;[2] the name of the herald is Aaa.[3]

⁹ Saith Osiris Ani, [when he cometh to this Arit]: (6) "I am hidden [in] the great deep, [I am] the judge of the Rehui.[4] I have come and I have done away with the offences of Osiris. I am building up the standing place (7) which cometh forth from his urerit (?) crown. I have done his business in Abtu, I have opened the way in Re-stau, I have (8) eased the pain which was in Osiris. I have made straight his standing place, and I have made [his] path.[5] He shineth in Re-stau."

¹⁰ Vignette IV.: The fourth Arit, guarded by three gods; the first with the head of a man, the second the head of a hawk, and the third the head of a lion. The first holds an ear of corn and each of the others a knife.

¹¹ (1) THE FOURTH ARIT. The name of the (2) doorkeeper is Khesef-hra-asht- (3) kheru;[6] the name of the (4) watcher is Seres-tepu;[7] (5) the name of the herald is (6) Khesef-At.[8]

¹² Saith Osiris, the scribe Ani, triumphant, [when he cometh to this Arit]: "I am the [mighty] bull, the (7) son of the ancestress of Osiris. O grant ye that his father, the lord of his godlike (8) companions, may bear witness for him. Here the guilty are weighed in judgment. I have brought unto (9) his nostrils eternal life. I am the son of Osiris, I have made the way, I have passed thereover into Neter-khert."

¹³ PLATE XII.--Vignette V.: The fifth Arit, guarded by three gods; the first with the head of a hawk, the second the head of a man, and the third the head of a snake. Each holds a knife.

¹⁴ (1) THE FIFTH ARIT. The (2) name of the doorkeeper is Ankh-f-em-fent;[1] the name of the (3) watcher is Shabu; the name of the herald is Teb-hra-keha-kheft.[2]

¹⁵ Saith Osiris, the scribe Ani, triumphant, [when he cometh to this Arit]: I have brought unto thee the bones of thy jaws in Re-stau, I have brought thee thy backbone in Annu, (7) gathering together all thy members there. (8) I have driven back Apep for thee. I have poured water upon the wounds; I have made a path among you. I am the Ancient One among the gods. I have[3] made the offering of Osiris, who hath triumphed with victory, gathering his bones and bringing together all his limbs."

¹⁶ The sixth Arit, guarded by three gods; the first with the head of a jackal, and the second and third the head of a dog. The first holds an ear of corn (?), and each of the others a knife.

¹⁷ (1) THE SIXTH ARIT. (2) The name of the doorkeeper is Atek-au-kehaq-kheru;[4] the name of the (4) watcher is An-hri; (5) the name of the herald is Ates-hra.

¹⁸ Saith Osiris, the scribe Ani, [when he cometh to this Arit]: "I have come (7) daily, I have come daily. I have made the way; I have passed along that which was created by Anubis. I am the lord of the (8) urerit crown magical words. I, the avenger of right and truth, have avenged his eye. I have swathed the eye of Osiris, [I have] made the way]; Osiris Ani hath passed along [it] with you

¹⁹ The seventh Arit, guarded by three gods; the first with the head of a hare, the second the head of a lion, and the third the head of a man. The first and second hold a knife, and the third an ear of corn (?).

²⁰ (1) THE SEVENTH ARIT. The name of (2) the doorkeeper is Sekhem-Matenu-sen;[5] the name Of (4) the watcher is Aa-maa-kheru,[6] (5) and the name of the herald is Khesef-khemi.

²¹ Saith Osiris, [the scribe] Ani, [when he cometh to this Arit]: (6) "I have come

²² unto thee, O Osiris, who art cleansed of [thine] impurities. Thou goest round about heaven, thou seest Ra, thou seest the beings who have knowledge. Hail (7) Only One! behold, thou art in the sektet boat,[1] He goeth round the horizon of heaven. I speak what I will unto his[2] body; (8) it waxeth strong and it cometh to life, as he spake. Thou turnest back his face. Prosper thou for -me all the ways [which lead] unto thee!"

²³ Ani and his wife Thuthu, with hands raised in adoration, approaching the first Sebkhet or Pylon, which is guarded by a bird-headed deity wearing a disk on his head, and sitting in a shrine the cornice of which is decorated with khakeru ornaments.

²⁴ [CHAPTER CXLVI.] THE FIRST PYLON. WORDS TO BE SPOKEN WHEN [ANI] COMETH UNTO THE FIRST PYLON. Saith Osiris Ani, triumphant: "Lo, the lady of terrors, with lofty walls, the sovereign lady, the mistress of destruction, who uttereth the words which drive back the destroyers, who delivereth from destruction him that travellet along the way. The name of the doorkeeper is Neruit."

²⁵ The second Pylon, which is guarded by a lion-headed deity seated in a shrine, upon the top of which is a serpent.

²⁶ WORDS TO BE SPOKEN WHEN [ANI] COMETH UNTO THE SECOND PYLON. Saith Osiris, the scribe Ani, triumphant: "Lo, the lady of heaven, the mistress of the world, who devoureth with fire, the lady of mortals; how much greater is she than all men! The name of the doorkeeper is Mes-Ptah."

²⁷ The third Pylon, which is guarded by a man-headed deity seated in a shrine, the upper part of which is ornamented with the two utchats and the emblems of the orbit of the sun and of water.

²⁸ WORDS TO BE SPOKEN WHEN [ANI] COMETH UNTO THE THIRD PYLON OF THE HOUSE OF OSIRIS. Saith the scribe Ani, triumphant: "Lo, the lady of the

²⁹ altar, the mighty one to whom offerings are made, the beloved[1] (?) of every god, who saileth up to Abtu. The name of the doorkeeper is Sebaq."

³⁰ The fourth Pylon, which is guarded by a cow-headed deity seated in a shrine, the cornice of which is ornamented with uræi wearing disks.

³¹ WORDS TO BE SPOKEN WHEN [ANI] COMETH UNTO THE FOURTH PYLON. Saith Osiris, the scribe Ani, [triumphant]: "Lo, she who prevaieth with knives, mistress of the world, destroyer of the foes of the Still-Heart, she who decreeth the escape of the needy from evil hap. The name of the doorkeeper is Nekau."

³² The fifth Pylon, which is guarded by the hippopotamus deity, with her fore-feet resting upon the buckle, the emblem of protection, seated in a shrine, the cornice of which is ornamented with ###, emblematic of flames of fire.

³³ WORDS TO BE SPOKEN WHEN [ANI] COMETH UNTO THE FIFTH PYLON. Saith Osiris, the scribe Ani, triumphant: "Lo, the flame, the lady of breath (?) for the nostrils; one may not advance to entreat her shall not come into her presence. The name of the doorkeeper is Hentet-Arquiu."

³⁴ The sixth Pylon, which is guarded by a deity in the form of a man holding a knife and a besom and seated in a shrine, above which is a serpent.

³⁵ WORDS TO BE SPOKEN WHEN [ANI] COMETH UNTO THE SIXTH PYLON. Saith Osiris, the scribe Ani, triumphant: "Lo, the lady of light, the mighty one, to whom men cry aloud; man knoweth neither her breadth nor her height; there was never found her like from the beginning (?). There is a serpent thereover whose size is not known; it was born in the presence of the Still-Heart. The name of the doorkeeper is Semati."

³⁶ The seventh Pylon, which is guarded by a ram-headed deity holding a besom and seated in a shrine, the cornice of which is decorated with khakeru ornaments.

³⁷ WORDS TO BE SPOKEN WHEN [ANI] COMETH UNTO THE SEVENTH PYLON. Saith Osiris, the scribe Ani, triumphant: "Lo, the robe which doth clothe the feeble one (i.e., the deceased), weeping for what it loveth and shroudeth. The name of the doorkeeper is Sakti-f."

³⁸ The eighth Pylon, which is guarded by a hawk wearing the crowns of the North and South, seated on a sepulchral chest with closed doors; before him is a besom, and behind him is the utchat. Above the shrine are two human-headed hawks, emblems of the souls of Ra and Osiris, and two emblems of life.

³⁹ WORDS TO BE SPOKEN WHEN [ANI] COMETH UNTO THE EIGHTH PYLON. Saith Osiris, the scribe Ani, triumphant: "Lo, the blazing fire, the flame whereof cannot be quenched, with tongues of flame which reach afar, the slaughtering one, the irresistible, through which one may not pass by reason of the hurt which it doeth. The name of the doorkeeper is Khu-tchet-f."[1]

⁴⁰ The ninth Pylon, which is guarded by a lion-headed deity wearing a disk and holding a besom, seated in a shrine, the cornice of which is ornamented with uræi wearing disks.

⁴¹ WORDS TO BE SPOKEN WHEN [ANI] COMETH UNTO THE NINTH PYLON. Saith Osiris Ani, triumphant: "Lo, she who is chiefest, the lady of strength, who giveth quiet of heart to her lord. Her girth is three hundred and fifty measures; she is clothed with mother-of-emerald of the south; and she raiseth up the godlike form and clotheth the feeble one The name of the doorkeeper is Ari-sutchesef."[2]

⁴² The tenth Pylon, which is guarded by a ram-headed deity wearing the atef crown and holding a besom, seated in a shrine, upon the top of which are two serpents.

⁴³ WORDS TO BE SPOKEN WHEN [ANI] COMETH UNTO THE TENTH PYLON. Saith Osiris Ani, [triumphant]: "Lo, she who is loud of voice, she who causeth those to cry who entreat her, the fearful one who terrifieth, who feareth none that are therein. The name of the doorkeeper is Sekhen-ur."

⁴⁴ The several "texts" of the next eleven Pylons are wanting in this papyrus. Translations of them are here given as they are found in a papyrus published by Naville, Todtenbuch, Bd. I., 131. 161, 162. It will be observed that the names of the doorkeepers are wanting, and also that each text, except in the case of the twenty-first Pylon, ends with words which refer to the examination of the dead at each gate.

⁴⁵ THE ELEVENTH PYLON. "Lo, she who repeateth slaughter, the burner up of fiends, It she who is terrible at every gateway, who rejoiceth on the day of darkness. She judgeth the feeble swathed one."

⁴⁶ THE TWELFTH PYLON. "Lo, the invoker of the two lands, who destroyeth with flashings and with fire those who come, the lady of splendour, who obeyeth her lord daily. She judgeth the feeble swathed one."

⁴⁷ THE THIRTEENTH PYLON. "Lo, Isis, who hath stretched forth her hands and arms over it, and hath made Hapi to shine in his hidden place. She judgeth the feeble swathed one."

⁴⁸ THE FOURTEENTH PYLON. "Lo, the lady of the knife, who danceth in blood; she maketh [the festival of] the god Hak on the day of judgment. She judgeth the feeble swathed one."

⁴⁹ THE FIFTEENTH PYLON. "Lo, the Bloody Soul, who searcheth out and putteth to the test, who maketh inquiry and scrutiny, who cometh forth by night, and doth fetter the Fiend in his lair; may her

hands be given to the Still-Heart in his hour, and may she make him to advance and come forth unto her. She judgeth the feeble swathed one."

⁵⁰ THE SIXTEENTH PYLON. Saith Osiris, when he cometh unto this pylon: "Lo, the Terrible one, the lady of the rain storm, who planteth ruin in the souls of men, the devourer of the dead bodies of mankind, the orderer and creator of slaughters, who cometh forth. She judgeth the feeble swathed one."

⁵¹ THE SEVENTEENTH PYLON. "Lo, the Hower-in-pieces in blood, the lady of flame. She judgeth the feeble swathed one."

⁵² THE EIGHTEENTH PYLON. "Lo, the Lover of fire, the purifier of sinners (?), the lover of slaughter, the chief of those who adore, the lady of the temple, the slaughterer of the fiends in the night. She judgeth the feeble bandaged one."

⁵³ THE NINETEENTH PYLON. "Lo, the Dispenser of light while she liveth, the mistress of flames, the lady of the strength and of the writings of Ptah himself. She maketh trial of the swathings of Pa-an."

⁵⁴ THE TWENTIETH PYLON. "Lo, she who is within the cavern of her lord, Clother is her name; she hideth what she hath made, she carrieth away hearts and greedily drinketh water. She judgeth the feeble swathed one."

⁵⁵ THE TWENTY-FIRST PYLON. "Lo, the knife which cutteth when [its name] is uttered, and slayeth those who advance towards its flames. It hath secret plots and counsels."

⁵⁶ In the late recensions of the Book of the Dead,[1] the text referring to the twenty-first Pylon reads:--

⁵⁷ (71) "Hail," saith Horus, "O twenty-first pylon of the Still-Heart. (72) I have made the way, I know thee, I know thy name, I know the name of the goddess who guardeth thee: 'Sword that smiteth at the utterance of its [own] name, the unknown (?) goddess with back-turned face, the overthrower of those who draw nigh unto her flame' is her name. Thou keepest the secret things of the avenger of the god whom thou guardest, and his name is Amem.[2] (73) He maketh it to come to pass that the persea trees grow not, that the acacia trees bring not forth, and that copper is not begotten in the mountain. The godlike beings of this pylon are seven gods. (74) Tchen or At is the name of the one at (?) the door; Hetep-mes[3] is the name of the second one; Mes-Sep[4] is the name of the third one Utch-re[5] is the name of the fourth one; "Ap-uat[6] is the name of the fifth one; Beq[7] is the name of the sixth one; Anubis is the name of the seventh one."

⁵⁸ (75) "I have made the way. I am Amsu-Horus, the avenger of his father, the heir of his father Un-nefer. I have come and I have overthrown all foes of my father Osiris. I have come day by day with victory, doing myself the worship of the god, (76) in the house of his father Tmu, lord of Annu, triumphant in the southern sky. I have done what is right and true to him that hath made right and truth; I have made the Haker festival for the lord thereof; I have led the way in the festival; (77) I have made offerings of cakes to the lords of the altars; and I have brought offerings and oblations, and cakes and ale, and oxen and ducks, to my father Osiris Un-nefer. I rise up in order that my soul may be made one wholly; I cause the bennu bird to come forth at [my] words. I have come daily into the holy house to make offerings of incense. (78) I have brought garments of byssus. I have set forth on the lake in the boat. I have made Osiris, the overlord of the netherworld, to be victorious over his

enemies; and I have carried away all his foes to the place of slaughter in the East; they shall never come forth from the durance of the god Seb therein. (79) I have made those who stand up against Ra to be still, and [I have] made him to be victorious. I have come even as a scribe, and I have made all things plain. I have caused the god to have the power of his legs. I have come into the house of him that is upon his hill,[8] and I have seen him that is ruler in the sacred hall. (80) I have gone into Re-stau; I have hidden myself, and I have found out the way; I have travelled unto An-rutf. I have clothed those who are naked. (81) I have sailed up to Abtu; I have praised the gods Hu and Sau. (82) I have entered into the house of Astes, I have made supplication to the gods Khati and Sekhet in the house of Neith," or, as others say, "the rulers. I have entered into Re-stau; I have hidden myself,

⁵⁹ 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 mesken 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."

⁶⁰ 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.

⁶¹ 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."

⁶² (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 aught 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."

⁶³ 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.

⁶⁴ Se-mer-f saith (1) I have come unto you, O godlike rulers who are in Re-stau, and I have brought unto you Osiris Ani. Grant ye [to him], as to the followers of Horus, cakes and water, and air, and a homestead in Sekhet-Hetep."[1]

⁶⁵ (1) The adoration of Osiris, the lord of everlastingness, and of all the godlike rulers of Re-stau, by Osiris, [the scribe Ani], who (2) saith: "Homage to thee, O king of Amenta, prince of Akert, I have come unto thee. I know thy ways, (3) I am furnished with the forms which thou takest in the

underworld. Grant thou to me a place in the underworld near unto the lords (4) of right and truth. May my homestead be abiding in Sekhet-hetep, and may I receive cakes in thy presence."

Plate XIII.

¹ [CHAPTER XVIII.]: [" (1) Hail Thoth, who madest Osiris (2) victorious over his enemies, make thou Osiris [the scribe Ani] to be victorious over his enemies, as thou didst make Osiris victorious over his enemies' in the presence of (3) the godlike rulers who are with Ra and Osiris in Annu, on the night of 'the things for the night,'[2] and on the night of battle, and (4) on the shackling of the fiends, and on the day of the destruction of Neb-er-tcher."][3]

² A. Vignette: The gods Tmu, Shut Tefnut, Osiris,[4] and Thoth.

³ (1) The great godlike rulers in Annu are Tmu, Shu, Tefnut [Osiris, and Thoth], (2) and the shackling of the Sebau signifieth the destruction of the fiends of Set when he worketh evil (3) a second time.

⁴ "Hail, Thoth, who madest Osiris victorious over his enemies, make thou the Osiris (4) Ani to be victorious over his enemies in the presence of the great divine beings who are in Tattu, on the night of making the Tat to stand up in Tattu."

⁵ B. Vignette: The gods Osiris, Isis, Nephthys, and Horus.

⁶ (1) The great godlike rulers in Tattu are Osiris, Isis, Nephthys, and Horus, the avenger of his father. Now the "night of making the Tat to stand (2) Up in Tattu" signifieth [the lifting up of] the arm and shoulder of Osiris, lord of Sekhem; and these gods stand behind Osiris [to protect him] even as the swathings; which clothe[1] him.

⁷ (3) "Hail, Thoth, who madest Osiris victorious over his enemies, make thou the Osiris Ani triumphant over his enemies (4) in the presence of the great godlike rulers who are in Sekhem, on the night of the things of the night [festival] in Sekhem."

⁸ C. Vignette: The gods Osiris and Horus, two utchats upon pylons, and the god Thoth.

⁹ (1) The great godlike rulers who are in Sekhem are Horus, who is without sight, and Thoth, who is with the godlike rulers in Naarerutf. (2) Now the "night of the things of the night festival in Sekhem" signifieth the light of the rising sun on the coffin of Osiris.

¹⁰ "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."

¹¹ D. Vignette: The gods Horus, Isis, Mestha and Hapi.

¹² (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."

¹³ "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

¹⁴ it rulers in . . . Rekhit, on the (4) night when Isis lay down to keep watch in It order to make lamentation for her brother Osiris."

¹⁵ E. Vignette: (1) The gods Isis, Horus, Anubis,[1] Mesthi, and Thoth.

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

¹⁷ "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]

Plate XIV.

¹ [CHAPTER XVIII.]: (1) The great godlike rulers who are in Abtu are Osiris, Isis, and Ap-uat.

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

³ G. Vignette: The gods Thoth, Osiris, Anubis, and Astennu.[2]

⁴ (1) The great godlike rulers in the judgment of the dead are Thoth, Osiris, Anubis, and Astennu. Now (2) the "condemnation of those who are to be blotted out" is the withholding of that which is so needful to the souls of the children of impotent revolt.

⁵ "(3) Hail, Thoth, who madest Osiris victorious over his enemies, make thou the Osiris, the scribe Ani (triumphant!), to be victorious over his enemies in the

⁶ presence of the great godlike rulers, (4) on the festival of the breaking and turning up of the earth in Tattu, on the night of the breaking and turning up of the earth in their blood and of making Osiris to be victorious over his enemies."

⁷ H. Vignette: The three gods of the festival of breaking up the earth in Tattu.

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

⁹ "Hail, Thoth, who madest Osiris victorious over his enemies, make thou the Osiris Ani to be victorious over his enemies in the presence of the godlike rulers (4) who are in Naarutef, on the night of him who concealeth himself in divers forms, even Osiris."[1]

¹⁰ 1. Vignette: The gods Ra, Osiris, Shu, and Bebi,[2] dog-headed.

¹¹ (1) The great godlike rulers who are in Naarutef are Ra, Osiris, Shu, and Bebi.[3] Now the night of him who concealeth himself in divers forms, even Osiris," is when the thigh [and the head], and the heel, and the leg, are brought nigh unto the coffin of Osiris Un-nefer.

¹² "Hail, Thoth, who madest Osiris victorious (3) over his enemies, make thou the Osiris Ani (triumphant before Osiris) victorious over his enemies in the presence of the great godlike rulers who

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

¹³ J. Vignette: The gods Horus, Osiris, Isis, and . . . (?)

¹⁴ Text: (1) The great godlike rulers in Re-stau are Horus, Osiris, and Isis. The heart of Osiris rejoiceth, and the heart of Horus (2) is glad; and therefore are the east and the west at peace.

¹⁵ "Hail Thoth, who madest Osiris victorious over his enemies, (3) make thou the Osiris Ani, the scribe and teller of the divine offerings of all the gods, to triumph over his enemies in the presence of the ten (4) companies of great godlike rulers who are with Ra and with Osiris and with every god and goddess in the presence of Neb-er-tcher. He hath destroyed his (5) enemies, and he hath destroyed every evil thing belonging unto him."

¹⁶ Rubric: This chapter being recited, the deceased shall come forth by day, purified after death, and [he shall make all] the forms[1] (or transformations) which his heart shall dictate. Now if this chapter be recited over him, he shall come forth[2] upon earth, he shall escape from every fire; and none of the foul things which appertain unto him shall encompass him for everlasting[3] and for ever and for ever.

Plate XV.

¹ [CHAPTER XXIII.]: (I) THE CHAPTER OF OPENING THE MOUTH OF OSIRIS, THE SCRIBE ANI. To be said:[2] "May Ptah open my mouth, and may the god of my town[3] loose the swathings, even the swathings[4] which are over my mouth (2). Moreover, may Thoth, being filled and furnished with charms, come and loose the bandages, the bandages of Set which fetter my mouth (3); and may the god Tmu hurl them' at those who would fetter [me] with them, and drive them back. May my mouth be opened, may my mouth be unclosed by Shu[6] (4) with his iron[7] knife, wherewith he opened the mouth of the gods. I am Sekhet,[8] and I sit upon the great western side of heaven. (5) I am the great goddess Sah[9] among the souls of Annu. Now as concerning every charm and all the words which may be spoken against me (6), may the gods resist them, and may each and every one of the company of the gods withstand it them." [10]

² Text [CHAPTER XXIV.]: (I) THE CHAPTER OF BRINGING CHARMS UNTO OSIRIS ANI [IN NETER-KHERT]. [He saith]: "I am Tmu[11]-Khepera, who gave birth unto himself upon the thigh of his divine mother.[12] Those who are in Nu[13] are made wolves, and those who are among the godlike rulers (3) are become

³ hyenas.[1] Behold, I gather together the charm from every place where it is and from every man with whom it is,[2]' swifter than greyhounds and fleetier than light. (4) Hail thou who towest along the makhent boat of Ra, the stays of thy sails and of thy rudder are taut in the wind as thou sailest over the Lake of Fire in Neter-khert. Behold, thou gatherest together the charm (5) from every place where it is and from every man with whom it is, swifter than greyhounds and fleetier than light, [the charm] which createth the forms of existence from the (6) mother's thigh (?) and createth the gods from (or in) silence, and which giveth the heat of life unto the gods.[3] Behold, the charm is given unto me from wheresoever it is [and from him with whom it is], swifter than greyhounds and fleetier than light," or, (as others say), " fleetier than a shadow."

⁴ The following chapter, which generally appears in other early copies of the Book of the Dead, is closely connected with the preceding chapter. It is here taken from the Papyrus of Nebseni.

⁵ (1) [CHAPTER XXV.] THE CHAPTER OF CAUSING THE DECEASED TO REMEMBER HIS (2) NAME IN NETER-KHERT. [He saith]: "May my name be given unto me in the great Double House, and may I remember my name in the House of Fire on the (3) night of counting the years and of telling the number of the months. I am with the Holy One, and I sit on the eastern side of heaven. If any god advanceth unto me, (4) forthwith I proclaim his name."

⁶ The scribe Ani, clothed in white, and with his heart in his right hand, addressing the god Anubis.[4] Between them is a necklace of several rows of

⁷ coloured beads, the clasp of which is in the shape of a pylon or gateway, and to which is attached a pectoral bearing a representation of the boat of the sun, wherein is set a scarab, emblematic of the Sun.[1]

⁸ Text [CHAPTER XXVII: (1) CHAPTER OF GIVING A HEART UNTO OSIRIS ANI (2) IN THE UNDERWORLD. [Ani saith]: "May my heart be with me in the House of Hearts.[2] May my heart be with me, and may it rest in [me], or I shall not eat of the cakes of Osiris on the eastern[3] side of the Lake of Flowers,[4] (3) [neither shall I have] a boat wherein to go down the Nile, and another wherein to go up, nor shall I go forward in the boat with thee. May my mouth be given unto me that I may (4) speak with it, and my two feet to it walk withal, and my two hands and arms to overthrow my foe. May the doors of heaven be opened unto me5; may Seb, the Prince of the gods, open wide his two jaws unto me; may he open my two eyes which are blinded; may he cause me to stretch out my (6) feet which are bound together; and may Anubis make my legs firm that I may stand upon them. May the goddess Sekhet make me to rise (7) so that I may ascend unto heaven, and there may that be done which I command in the House of the Ka of Ptah.[6] I know my heart, I have gotten the mastery over (8) my heart, I have gotten the mastery over my two hands and arms, I have gotten the mastery over my feet, and I have gained the power to do whatsoever my ka pleaseth. (9) My soul shall not be shut off from my body at the gates of the underworld; but I shall enter in peace, and I shall come forth in peace."

⁹ [CHAPTER XXX.]. (1) THE CHAPTER[1] OF NOT LETTING (2) THE HEART OF OSIRIS, THE SCRIBE OF THE SACRED OFFERINGS OF ALL THE GODS, ANI, TRIUMPHANT, BE DRIVEN FROM HIM IN THE UNDERWORLD. Ani saith: "My heart, my mother; my heart, my mother (3). My heart whereby I come into being. May there be nothing to withstand me at [my] judgment; may there be no, resistance against me by the Tchatcha; may there be no parting of thee from me in the presence of him who keepeth the Scales! Thou art my ka within (4) my body, [which] knitteth and strengtheneth my limbs. Mayest thou come forth in the place of happiness [to which] I advance. May the Shenit,[2] who make men to stand fast, not cause my name to stink."[3]

¹⁰ Ani holding his soul in the form of a human-headed bird.

¹¹ [CHAPTER LXI.] (1) CHAPTER OF NOT LETTING THE SOUL OF A MAN BE TAKEN AWAY FROM HIM IN THE UNDERWORLD. Osiris the scribe Ani saith: "I, even I, am he (2) who came forth from the water-flood which I make to overflow and which becometh mighty as the River [Nile]."

Plate XVI.

¹ [CHAPTER XXVII.]: (1) THE CHAPTER OF NOT LETTING THE HEART OF A MAN BE TAKEN AWAY FROM HIM IN THE UNDERWORLD.[1] Saith Osiris Ani: "Hail, ye who carry away hearts, [hail] ye who steal hearts! (2) ye have done.[2] Homage to you, O ye lords of eternity, ye possessors of everlastingness, " take ye not away this heart of Osiris Ani (3) in your grasp, this heart of Osiris. And cause ye not evil words to spring up against it; because this heart of Osiris Ani is the heart of the one of many names, the mighty one whose words are his limbs, and who sendeth forth his heart to dwell in (4) his body. {???} heart of Osiris Ani is pleasant unto the gods; he is victorious, he hath {???} gotten power over it; he hath not revealed what hath been done unto it. He {???} gotten power (5) over his own limbs. His heart obeyeth him, he is the lord thereof, it is in his body, and it shall never fall away therefrom. I, Osiris, the scribe Ani, victorious in peace, and triumphant in the beautiful Amenta and on the mountain of eternity, bid thee be obedient unto me in the underworld."

² The three following chapters, which do not occur in the Ani papyrus, form part of the group of the chapters relating to the heart. They are here supplied from Naville, Todtenbuch, Bd. I., Pl. xl., xlii., xxxix.

³ Text [CHAPTER XXIX.]:[1] (1) THE CHAPTER OF THE HEART NOT BEING CARRIED AWAY IN THE UNDERWORLD. He saith: "My heart (2) is with me, and it shall never come to pass that it shall be carried away. I am the lord of hearts, the slayer of the heart. (3) I live in right and in truth, and I have my being therein. I am Horus, a pure heart (4) within a pure body. I live by my word, and my heart doth live. Let not my heart be taken away (5), let it not be wounded, and may no wounds or gashes be dealt upon me because it hath been taken away[2] from me. (6) May I exist in the body of my father Seb, and in the body of my mother Nut. I have not done evil (7) against the gods; I have not sinned with boasting."

⁴ The deceased adoring a heart.

⁵ Text [CHAPTER XXX.]: (1) THE CHAPTER OF NOT (2) LETTING THE HEART OF A MAN BE DRIVEN AWAY FROM HIM IN THE UNDERWORLD. [He saith]: "My heart, my mother; my heart, my mother. My heart of my life upon earth. May naught rise up (3) against me in judgment in the presence of the lord of the trial; let it not be said concerning me and of that which I have done. 'He hath done deeds against that which is right and true'; may naught be against me in the presence of the great god, the lord of Amenta. Homage to thee, O my heart! Homage to thee, O my heart! Homage to you, O my reins![3] Homage to you, 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.

⁶ The deceased holding his heart to his breast with his left hand, and kneeling before a monster with a knife in its hand.

⁷ 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

⁸ 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."

⁹ 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.

¹⁰ 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 letteth 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."

¹¹ Rubric: If this chapter be known [by Ani] he shall go in after having come forth from the underworld.

¹² Ani kneeling beside a pool of water, where grows a sycamore tree; in the tree appears the goddess Nut pouring water into Ani's hands from a vessel

¹³ Text [CHAPTER LIX.]: (I) THE CHAPTER OF SNIFFING THE AIR, AND OF GETTING POWER OVER THE WATERS IN THE UNDERWORLD. Saith Osiris Ani: "Hail, sycamore tree of the goddess Nut! Grant thou to me of the water and the air which are in (2) thee. I embrace thy throne which is in Unnu,[1] and I watch and guard (3) the egg of the Great Cackler. It groweth, I grow; it liveth, I live; (4) it sniffeth the air, I sniff the air, I the Osiris Ani, in triumph."

¹⁴ Ani seated upon a chair before a table of offerings; [2] in his right hand he holds the kherp sceptre[3] and in his left a staff.

¹⁵ Text [CHAPTER XLIV.]: (I) THE CHAPTER OF NOT DYING A SECOND TIME IN THE UNDERWORLD.[4] Saith Osiris Ani: "My place of hiding is opened, my place of hiding is revealed! Light hath shone (2) in the darkness. The eye of Horus hath ordered my coming into being, and the god Apuat hath nursed me. I have hidden (3) myself with you, O ye stars that never set. My brow is like unto that of Ra; my face is open; (4) my heart is upon its throne; I utter words, and I know; in very truth, I am Ra himself. I am not treated with scorn, (5) and violence is not done unto me. Thy father, the son of Nut, liveth for thee. I am thy first-born, (6) and I see thy mysteries. I am crowned like unto the king of the gods, and I shall not die a second time in the underworld."

¹⁶ The mummy of Ani embraced by Anubis, the god of the dead.

- ¹⁷ Text [CHAPTER XLV.]: (1) THE CHAPTER OF NOT CORRUPTING IN THE UNDERWORLD. Saith Osiris Ani: "O thou who art without motion like unto Osiris! O thou who art without motion like unto Osiris! (2) O thou whose
- ¹⁸ 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."
- ¹⁹ Rubric: If this chapter be known by the Osiris Ani, he shall not corrupt in the underworld.
- ²⁰ A doorway. By one post stands the soul of Ani in the form of a human-headed hawk and by the other the bird.
- ²¹ [CHAPTER XLVI.] (1) 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."
- ²² Ani the scribe standing with his back to a block and knife
- ²³ [CHAPTER XL.] (1) 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."

Plate XVII.

- ¹ [CHAPTER XCIII.]: (1) THE CHAPTER OF NOT LETTING A MAN PASS OVER TO THE EAST IN THE UNDERWORLD. Saith Osiris Ani: "Hail, manhood of (2) Ra, which advanceth and beateth down opposition; things which have been without movement for millions of years come into being through the god Baba. Hereby am I made stronger than (3) the strong, and hereby have I more power than they who are mighty. And therefore neither shall I be borne away nor carried by force to the East, to take part in the festivals of the fiends; (4) nor shall there [be given unto me] cruel gashes with knives, nor shall I be shut in on every side, nor gored by the horns [of the god Khepera]".[1]
- ² Ani adoring a god in a boat whose head is turned face backwards.
- ³ Text [CHAPTER XCIII.]: ANOTHER CHAPTER.[2] [Saith Osiris Ani]: "So then shall no evil things be done unto me by the fiends, neither shall I (6) be gored by the horns [of Khepera]; and the manhood of Ra, which is the head of Osiris, shall not be swallowed up. Behold me, (7) I enter into my homestead, and I reap the harvest. The gods speak with me. (8) Gore thou not them, O Ra-khepera. In very truth sickness shall not arise in the eye of Tmu nor shall it (9) be destroyed. Let me

be brought to an end, may I not be carried into the East to take part in the festivals of the fiends who are my enemies (10); may no cruel gashes be made in me. I, Osiris, the scribe Ani, the teller of the divine offerings of all the gods, triumphant with happy victory, the lord to be revered. am not carried away into the East."

⁴ Text [CHAPTER XLIII.]: (1) THE CHAPTER OF NOT LETTING THE HEAD OF A MAN BE CUT OFF FROM HIM IN THE UNDERWORLD. Saith Osiris Ani: (2) "I am the great One, son of the great One; I am Fire, the son of Fire, to whom was (3) given his head after it had been cut off. The head of Osiris was not carried away from him; let not the head of Osiris Ani (4) be carried away from him. I have knit together my bones, I have made myself whole and sound; I have become young once more; I am Osiris, the Lord of eternity."

⁵ The mummy of Ani lying on a bier; above is his soul in the form of a human-headed bird, holding shen, the emblem of eternity, in its claws. At the head and foot stands an incense burner with fire in it.

⁶ Text [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."

⁷ 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.

⁸ Ani's soul, in the form of a human-headed bird, standing in front of a pylon.[2]

⁹ Text [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."

¹⁰ 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.

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

¹² Text [CHAPTER XCII.]: (1) THE CHAPTER OF OPENING THE TOMB TO THE SOUL OF THE SHADOW, OF COMING FORTH BY DAY, AND OF GETTING POWER OVER THE LEGS. Saith Osiris, the scribe Ani, triumphant: "(2) The place of bondage is opened, that which was shut is opened,[2] and; the place of bondage is opened unto my soul [according to the bidding of][3] the eye of Horus. I have bound and stablished (3) glories upon the brow of Ra. [My] steps are made long, [my] thighs are lifted up; I have passed along the great path, and my limbs are strong. (4) I am Horus, the avenger of his father, and I bring the ureret crown to rest upon its place. The path of souls is opened [to my soul]."

Plate XVIII.

¹ [CHAPTER VIII.]: (1) THE CHAPTER OF PASSING THROUGH AMENTA, AND OF COMING FORTH BY DAY. Saith Osiris Ani: "The hour (?) openeth; (2) the head of Thoth is sealed up; perfect is the eye of Horus. I have delivered the eye of Horus which shineth with splendours on the forehead of Ra, (3) the father of the gods. I am the same Osiris, dwelling in Amenta. Osiris knoweth his day and that he shall not live therein; nor shall I live therein. (4) I am the Moon among the gods; I shall not come to an end. Stand up, therefore, O Horus; Osiris hath counted thee among the gods."

² Text [CHAPTER II. (1) THE CHAPTER OF COMING FORTH BY DAY, AND OF LIVING AFTER DEATH. Saith Osiris Ani: "Hail, Only One, shining from the Moon! (2) Hail, Only One, shining from the Moon! Grant that this Osiris Ani may come forth among the multitudes which are round about thee; (3) let him be established as a dweller among the shining ones; and let the underworld be opened unto him. And behold Osiris, (4) Osiris Ani shall come forth by day to do his will upon earth among the living."

³ Ani, standing with both hands raised in adoration before a ram crowned with plumes and disk; in front of the ram is a table, upon which are a libation vase and a lotus flower.

⁴ Text [CHAPTER IX.]: (1) THE CHAPTER OF COMING FORTH BY DAY, HAVING PASSED THROUGH THE TOMB. Saith Osiris Ani: "Hail Soul, thou mighty one of strength! (2) Verily I am here, I have come, I behold thee. I have passed through the underworld, I have seen [my] father (3) Osiris, I have scattered the gloom of night. I am his beloved one. I have come; I behold my father (4) Osiris. I have stabbed Set to the heart. I have done the things [needed] by my father Osiris. (5) I have opened every way in heaven and upon earth. I am the son beloved of his father Osiris (6). I have become a ruler, I have become glorious, I am furnished [with what I need]. Hail, all ye gods, and all ye shining ones, make ye a way for me, the Osiris, the scribe Ani, triumphant."

⁵ Ani, with a staff in his left hand, standing before a door.

⁶ Text [CHAPTER CXXXII.]: THE CHAPTER OF MAKING A MAN TO RETURN TO SEE AGAIN HIS HOME UPON EARTH. Saith Osiris Ani: "I am the Lion-god (2) coming forth with strides. I have shot forth arrows, I have wounded [the prey], I have wounded the prey. I am the Eye

of Horus; I have opened the (3) eye of Horus in his hour. I am come unto the furrows. Let Osiris Ani come in peace."

⁷ Ani piercing a serpent.

⁸ Text [CHAPTER X. [XLVIII.]: ANOTHER CHAPTER OF ONE WHO COMETH FORTH BY DAY AGAINST HIS FOES IN THE UNDERWORLD. Saith Osiris Ani: "I have divided the heavens, (2) I have passed through the horizon, I have traversed the earth, [following] upon his footsteps. I am borne away by the mighty and shining ones because, behold, (3) I am furnished with millions of years which

⁹ have magic virtues. I eat with my mouth, I chew with my jaws; and, behold, (4) I am the god who is the lord of the underworld: May there be given unto me, Osiris Ani, that which abideth for ever without corruption."

Plate XIX.

¹ [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 the fiends from the mouth of (4) thy paths. Thou turnest thy face upon Amenta, thou makest the world to shine as with smu metal. The dead rise up to behold thee, they breathe the (5) air and they look upon thy face when the disk shineth on its horizon; their hearts are at peace for that they behold thee, O thou who art eternity and everlastingness."

² [Litany]: (1) "Homage to thee, [O lord of] starry deities in An, and of heavenly beings in Kher-aba; thou god Unti, who art more glorious than the gods who are hidden in Annu.

³ "(2) Homage to thee, O An in Antes (?), Horus, thou dweller in both horizons, with long strides thou stridest over heaven, O thou who dwellest in both horizons.

⁴ "(3) Homage to thee, O soul of everlastingness, thou Soul who dwellest in Tattu, Un-nefer, son of Nut; thou art lord of Akert.

⁵ "(4) Homage to thee in thy dominion over Tattu; the urerit crown is established upon thy head; thou art the One whose strength is in himself, and thou dwellest in peace in Tattu.

⁶ "(5) Homage to thee, O lord of the acacia tree, the Seker boat is set upon its sledge; thou turnest back the Fiend, the worker of evil, and thou causest the utchat to rest upon its seat.

⁷ "(6) Homage to thee, O thou who art mighty in thine hour, thou great and mighty god, dweller in An-rut-f, lord of eternity and creator of everlastingness; thou art the lord of Suten-henen.

⁸ "(7) Homage to thee, O thou who restest upon Right and Truth, thou art the lord of Abtu, and thy limbs are joined unto Ta-sertet; thou art he to whom fraud and guile are hateful.

⁹ "(8) Homage to thee, O thou who art within thy boat, thou bringest Hapi (i.e., the Nile) forth from his source; the light shineth upon thy body, and thou art the dweller in Nekhen.

¹⁰ "(9) Homage to thee, O creator of the gods, thou King of the North and of the South; O Osiris, victorious, ruler of the world in thy gracious seasons; thou art the lord of the world.

¹¹ "O grant thou unto me a path whereon I may pass in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit."

Plate XX.

¹ [CHAPTER XV.]: (1) 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."

² Osiris Ani, being at peace and in triumph, adareth his lord, the lord of (7) eternity, saying: "Homage to thee, O Horus of the two horizons, who art

³ 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."

⁴ 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) putteth 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 the horizon."

⁵ 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.

Plate XXI.

¹ [CHAPTER CXXXIII.]: (1) TO BE SAID ON THE DAY OF THE MONTH.[2] (2) Osiris Ani, the scribe, triumphant in peace, triumphant, saith: "Ra riseth (2) in his horizon, and the company of his gods follow after the god when he appeareth from his secret place, when he showeth strength and bringeth himself forth (3) from the eastern horizon of heaven at the word of the goddess Nut. They rejoice at the journeyings of Ra, the Ancient One; the Great One (4) rolleth along in his course. Thy joints are knitted together,[3] O Ra, within thy shrine. Thou breathest the winds, thou drawest in the breezes, (5) thou makest thy jaw-bones to cat in thy dwelling on the day when thou dost scent right and truth. Thou turnest aside the godlike followers (6) [who] sail after the sacred boat, in order that they may return again unto the mighty ones according to thy word. Thou numberest thy bones, thou gatherest together thy members; (7) thou turnest thy face towards the beautiful Amenta; thou comest thither renewed

² day by day. Behold, thou Image of gold, who possessest the splendours (8) of the Disk of heaven, thou lord of terror; thou rollest along and art renewed day by day. Hail, there (9) is rejoicing in the heavenly horizon, and shouts of joy are it raised to the ropes which tow thee along. May the gods who dwell in (10) heaven ascribe praises unto Osiris Ani, when they behold him in triumph, as unto Ra. May Osiris, the scribe Ani, be a prince (11) who is known by the ureret crown; and may the meat offerings and the drink offerings of Osiris Ani, triumphant, be apportioned unto him; may he wax exceeding strong in his body; and may he be the (12) chief of those who are in the presence of Ra. May Osiris, the scribe Ani, triumphant, be strong upon earth and in the world under the earth; and (13) O Osiris, scribe Ani, triumphant, mayest thou rise up strengthened like unto Ra day by day. Osiris Am, triumphant, shall not tarry, (14) nor shall he rest without motion in the earth for ever. Clearly, clearly shall he see with his two eyes, and with his two ears shall he hear what is right and true. (15) Osiris, the scribe Ani, triumphant, cometh back, cometh back from Annu; Osiris Ani, triumphant, is as Ra when he rangeth the oars (16) among the followers of Nu.

Plate XXII.

¹ [CHAPTER CXXXIV.]: (1) A HYMN OF PRAISE TO RA ON THE DAY OF THE MONTH WHEREON HE SAILETH IN THE BOAT. [Osiris, the scribe Ani, saith]: "Homage to thee, O thou who art in thy boat! Thou risest, thou risest, (2) thou shinest with thy rays, and thou hast made

mankind to rejoice for millions of years according to thy will. Thou showest thy face unto the beings whom thou hast created, O Khepera, (3) in thy boat. Thou hast overthrown Apepi. O ye children of Seb, overthrow ye the foes of Osiris (4) Ani, triumphant, destroy ye the adversaries of righteousness from the boat of Ra. Horus shall cut off your (5) heads in heaven in the likeness of ducks; ye shall fall down upon the earth and become beasts, and into the water in the likeness of fishes. [Osiris, the scribe Ani,] destroyeth every hostile fiend, male (6) and female, whether he passeth through heaven, [or] appeareth (7) upon earth, or cometh forth upon the water, or passeth along before the starry deities; and Thoth strengtheneth them (8) coming forth from Anreti. Osiris, the scribe Ani, is silent, and becometh the second of Ra. Behold thou the god, the great slaughterer, (9) greatly to be feared, he washeth in your blood, he batheth in your gore; Osiris, (10) the scribe Ani, destroyeth them from the boat of his father Ra-Horus. The mother Isis giveth birth unto Osiris, the scribe (11) Ani, triumphant, whose heart liveth, and Nephthys nurseth him (12); even as they did for Horus, who drove back the fiends of Sut. They saw (13) the urertu crown stablished upon his head, and they fell down upon their faces. Behold, O ye shining ones, ye men (14) and gods, ye damned ones, when ye behold Osiris Ani, triumphant like unto Horus and adored (15) by reason of the ureret crown, fall ye down upon your faces; for Osiris Ani is victorious (16) over his foes in the heavens above and [on the earth] beneath, in the presence of the godlike rulers (17) Of all the gods and goddesses."

² 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

³ 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.

⁴ Vignette: The ladder by which the soul passes from the underworld to the body.[1]

Plate XXIV. (2).

¹ [CHAPTER CXXIV.]: (1) THE CHAPTER OF GOING UNTO THE GODLIKE RULERS OF OSIRIS. Osiris, the scribe Ani, triumphant, saith: "My soul hath builded for me a (2) dwelling-place in Tattu. I have waxed strong in the town Pe. I have ploughed [my] fields in all my forms, and my palm tree standeth therein like unto the god Amsu. I eat not that which I abominate, (3) I eat not that which I loathe; that which I abominate I abominate, and I feed not upon filth. (4) There are food offerings and meat for those who shall not be destroyed thereby. I raise not up myself on my two arms unto any abomination, I walk not thereupon (5) with my shoes, because my bread is [made] from white grain, and my ale from the red (6) barley of the Nile. The sektet boat and the atet boat bring them unto me, and I feed upon them (7) under the trees, whose beautiful branches I myself do know. (8) How glorious do I make the white crown [when] I lift up the uræi! (9) Hail, guardian of the door, who givest peace unto the two lands, bring thou unto me those who make offerings! Grant that

² I may (10) lift up the earth; that the shining ones may open their arms unto me; that the company of the gods may (11) speak with the words of the shining ones unto Osiris Ani; that the hearts of the

gods may direct [him] (12); and that they may make him powerful in heaven among the gods who have taken unto themselves visible forms. (13) Yea, let every god and every goddess whom he passeth make Osiris, the scribe Ani, triumphant at the new year. He feedeth upon hearts (14) and consumeth them when he cometh forth from the east. He hath been judged by the forefather of Light. He is (15) a shining one arrayed in heaven among the mighty ones. The food of Osiris, the scribe Ani, triumphant, is even (16) the cakes and ale which are made for their mouths. I go in through the Disk, I come out through the god Ahui. I speak with the followers (17) of the gods, I speak with the Disk, I speak with the shining ones, and the Disk granteth me to be victorious in the (18) blackness of night within Meh-urt near unto his forehead. Behold, I am with Osiris, and I (19) proclaim that which he telleth forth among the mighty ones. He speaketh unto me the words of men, and I listen and (20) I tell again unto him the words of the gods. I, Osiris Ani, triumphant, come even as one who is equipped for the journey. Thou raisest up [right and truth] (2 1) for those who love them. I am a shining one clothed in power, mightier than any other shining one."

Plate XXV.

¹ [CHAPTER LXXXVI.]: (1) HERE BEGIN THE CHAPTERS OF MAKING TRANSFORMATIONS. THE CHANGING INTO A SWALLOW. (2) Saith Osiris Ani, triumphant: "I am the swallow, [I am] the swallow, [I am] the scorpion, the daughter of Ra. Hail, ye gods, whose scent is sweet; hail, ye gods, whose scent is sweet! Hail, thou Flame, which comest forth from (4) the horizon! Hail, thou who art in the city. May the Guardian of the Bight lead me on. O stretch out up unto me (5) thine bands that I may be able to pass my days in the Island of Flame. I have fared forth with my warrant. I have come with the power thereof. Let the doors be opened unto me (6). How shall I tell what I have seen therein? Horus was like unto the prince of the sacred bark, and the throne of his father was given unto him. Sut, the son of Nut, also hath gotten the fall which he (7) wrought for Horus. He who is in Sekhem passed judgment upon me. I stretched out my hands and my arms unto Osiris. I have passed on

² to judgment, (8) and I have come that I may speak; grant that I may pass on and deliver my message. I enter in, having been judged; I come out (9) at the door of Neb-er-tcher magnified and glorified. I am found pure at the Great place of passage [of souls]. I have put away my faults. (10) I have done away mine offences. I have cast out the sins which were a part of me. I, even I, am pure, (11) I, even I, am mighty. O ye doorkeepers, I have made my way [unto you]. I am like unto you. I have come forth by day. I have walked with my legs, and I have gotten the power of the footstep wherewith do walk the shining ones of light (12). I, even I, know the hidden ways to the doors of the Field of Aaru; and (13), though my body be buried, yet let me rise up; and may I come forth and overthrow all my foes upon earth."

Plate XXVII.

¹ [CHAPTER LXXIX.]: (1) THE CHAPTER OF BEING AMONG THE COMPANY OF THE GODS AND OF BEING CHANGED INTO THE (2) PRINCE OF THE GODLIKE RULERS. [The

deceased] saith: "Homage to thee, O Tmu, (3) lord of heaven, thou creator of things which are and which come forth from the earth; who makest to come into being that which is sown, the lord of things which shall be, the begetter of the gods, the great god (4) who made himself, the lord of life who maketh mankind to flourish. Homage to you, O ye lords of creation, ye pure being whose abodes (5) are hidden. Homage to you, O ye lords of eternity, whose forms are hidden, and whose dwelling-places are unknown. (6) Homage to you, O ye gods who dwell in the abode (?) of the flooded lands. Homage to you, O ye gods who live in the underworld. Homage to you, O ye gods who dwell in heaven. (7) Grant ye that I may come [unto you], for I know you. I am pure, I am holy, I am mighty, I have a soul, (8) I have become powerful, I am glorious; I have brought unto you perfume and incense, and natron. Blot out from your hearts (9) whatsoever ye have in them against me. I have come, having done away all the evil which dwelleth in your hearts against me, I have made an end of all the sin which I committed (10) against you; I have brought unto you that which is good, I have made to come unto you that which is right and true. I, even I, know (11) you, I know your names, I know your forms which are not known, which come into being (12) with you. I have come unto you.

² 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."

³ The serpent Seta, with human legs.

⁴ 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."

⁵ A crocodile upon a pylon or doorway.

⁶ 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."

⁷ The god Ptah in a shrine, before which is a table of offerings.

⁸ 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 (4) 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

⁹ 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 dawns 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."

¹⁰ A Ram.

¹¹ 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 naught, I have not known decay. I am (3) Ra who come forth from Nu, the divine Soul, the creator of his own limbs. Sin is an abomination unto me, (4) and I look not thereon; I cry not out against right and truth, but I have my being (5) therein. I am the god Hu, and I never die (6) in my name of 'Soul.' I have brought myself into being together with Nu in my name of (7) 'Khepera.' In their forms have I come into being in the likeness of Ra. I am the lord of light."

¹² In other ancient papyri the LXXXVth Chapter of the Book of the Dead ends as follows (Naville, Totdenbuch, Bd. I., Bl. 97):--

¹³ "What I hate shall be buried (5). Let me not enter into the secret place of the god Tuaa. I ascribe glory unto Osiris, and I pacify the heart of those who dwell in the god of creation, who love me, who spread (6) abroad fear of me, and who strike terror of me into those who dwell in their own places. Behold me, for I am exalted upon my resting-place, Nu, (7) upon the place which is adjudged unto me. I am Nu, and those who work evil shall not overthrow me. I am the eldest and the first-born son of matter; my (8) soul is the gods, who are the eternal souls. I am the creator of darkness who maketh his dwelling-place in the limits of the regions of heaven. I come, and my soul advanceth (9) over the way of the Ancient Ones. I cause darkness in the limits of the sky, and at my will I come unto the boundaries thereof I walk upon my feet, I am strong (10) to pass over the sky, and I fetter with bonds the darkness and the worm that hideth therein. I make my steps to advance unto the lord of the two hands (?) My soul (11) and the soul of my body are the uræi, and I live for

¹⁴ ever, the lord of years, and the prince of eternity. I am exalted as lord of the earth, I am exalted (?). I grow young in (12) the cities, I grow youthful in my homestead, my name is 'My name decayeth not.' I am the Soul, the creator of Nu, who maketh his dwelling-place in (13) Neter-khert. My nest is not seen, my egg is not broken. I am the lord of millions of years. I make my nest in the limits of heaven. I descend unto the earth of Seb (14). I do away with my faults. I behold my father, the lord of Mash; and his body breatheth in Annu. I am provided with what I need (15) by Khnemu and Khui in the place of burial in Amenta

¹⁵ A bennu bird

¹⁶ Text [CHAPTER LXXXIII.]: (1) THE CHAPTER OF CHANGING INTO A bennu.

¹⁷ Saith Osiris, the scribe Ani, triumphant in peace: "I came into being from unformed matter, (2) I created myself in the image of the god Khepera, and I grew in the form of plants. I am hidden in the likeness of the Tortoise. I am formed out of the atoms of all the gods. (3) I am the yesterday of the four [quarters of the world], and I am the seven uræi which came into existence in the East, the mighty one who illumineth the nations (4) by his body. He is god in the likeness of Set; and Thoth dwelleth in the midst of them by (5) judgment of the dweller in Sekhem and of the spirits of Annu. I sail (6) among them, and I come; I am crowned, I am become a shining one, (7) I am mighty, I am become holy among the gods. I am the god Khonsu who driveth back all that opposeth him."

¹⁸ The following rubric to this chapter is found in a papyrus at Paris; see Naville, Todtenbuch, Bd. II., Bl. 185:--

¹⁹ If this chapter be known, the purified one shall come forth by day after his burial, and he shall change his forms at his heart's desire. He shall dwell among the servants of Un-nefer, and he shall be satisfied with the food of Osiris, and with the meals of the tomb. He shall behold the disk of the Sun, and shall travel over the earth with Ra. He shall be triumphant before Osiris, and there shall no evil thing get dominion over him for ever and for all eternity and for ever.

Plate XXVIII.

¹ [CHAPTER LXXXIV.]: (I) THE CHAPTER OF CHANGING INTO A HERON.

² Saith Osiris, the scribe Ani: (2) "I have gotten dominion over the beasts which are brought for sacrifice, with the knife held at their heads and their hair, (3) for

³ those who dwell in their emerald [fields], the ancient and the shining ones who make ready (4) the hour of Osiris Ani, triumphant in peace. He maketh slaughter upon earth, and I make slaughter upon earth. I am strong, and I have passed along the (5) lofty path [which leadeth] unto heaven. I have made myself pure, with long strides I have gone unto my city, holding on my way to Sepu (?). (6) I have stablished [the one who is] in Unnu. I have set the gods upon their places, and I have made glorious the temples of those who live in their shrines. (7) I know the goddess Nut, I know the god Tatunen, I know Teshert, I have brought with me their horns. I know (8) Heka, I have heard his words, I am the red calf which is limned with the pen. When they hear [my words], the gods say: (9) 'Let us bow down our faces, and let him come unto us; the light shineth beyond you.' My hour is within my body. (10) I have not spoken [evil] in the place of right and truth, and each day I advance in right and truth. I am shrouded in darkness when I sail up to celebrate the festival of the (11) dead one, and to embalm the Aged one, the guardian of the earth--I the Osiris, the scribe Ani, triumphant! I have not entered into (12) the hiding places of the starry deities. I have ascribed glory unto Osiris. I have pacified the heart of the gods who follow after him. I have not felt fear (13) Of those who cause terror, even those who dwell in their own lands. Behold, I am exalted (14) upon [my] resting place upon my throne. I am Nu, and I shall never be overthrown by the Evil-doer. I am the god Shu (15) who sprang from unformed matter. My soul is god; my soul is eternity. I am the creator of darkness, and I (16) appoint unto it a resting place in the uttermost parts of heaven. I am the prince of eternity, I am the exalted one [in] Nebu. I grow young in [my] city, (17) I grow young in my homestead. My name is 'Never-failing.' My name is 'Soul, Creator of Nu, who maketh (18) his abode in the

underworld.' My nest is not seen, and I have not broken my egg. I am lord of millions of years- I have made my nest (19) in the uttermost parts of heaven. I have come down unto the earth of Seb. I have done away with my faults. I have seen my father (20) as the lord of Shautat. As concerning Osiris Ani, may his body dwell in Annu; may it be manifested unto those who are with the Shining One in the place of burial in Amenta."

⁴ A human head springing from a lotus in a pool of water.

⁵ Text [CHAPTER LXXXI.]: (1) [THE CHAPTER OF] CHANGING INTO A LOTUS. Saith Osiris Ani: "I am the (2) pure lotus which cometh forth from the

⁶ god of light, the guardian of the nostrils of Ra, the guardian (3) of the nose of Hathor. I advance and I hasten (4) after him who is Horus. I am, the pure one who cometh forth from the field."

⁷ A god with a disk upon his head.

⁸ Text [CHAPTER LXXX.]: (1) [Tim, CHAPTER OF] CHANGING INTO THE GOD WHO GIVETH LIGHT IN THE DARKNESS. Saith Osiris, the scribe Ani, triumphant: I am (2) the girdle of the robe of the god Nu, which shineth and sheddeth light, which abideth in his presence and sendeth forth light into the darkness, which knitteth together the two fighters (3) who live in my body through the mighty spell of the words of my mouth, which raiseth up him that hath fallen--for (4) he who was with him in the valley of Abtu hath fallen--and I rest. I have remembered him. (5) I have carried away the god Hu from my city wherein I found him, (6) and I have led away the darkness captive by my might. I have upheld the Eye [of the Sun] when its power waned (7) at the coming of the festival of the, fifteenth day, and I have weighed Sut in the heavenly mansions beside the Aged one who is with him. I have endowed (8) Thoth in the House of the Moon-god with all that is needful for the coming of the festival of the fifteenth day. I have carried off the ureret crown; right and truth are in my body. (9) The months are of emerald and crystal. My homestead is among the sapphire furrows. (10) I am the lady who sheddeth light in darkness. I have come to give forth light in darkness, and lo! it is lightened and made bright. I have illumined the blackness (11) and I have overthrown the destroyers. I have made obeisance unto those who are in darkness, and I have raised up (12) those who wept and who had bidden their faces and had sunk down. Then did they look upon me. I am the Lady, and I will not let you hear concerning me."

Plates XXIX. and XXX.

¹ [CHAPTER CXXV.]: (1) THE CHAPTER OF ENTERING INTO THE HALL OF DOUBLE RIGHT AND TRUTH: A HYMN OF PRAISE TO OSIRIS, THE DWELLER IN AMENTET. Osiris, the scribe Ani, triumphant, saith: (2) "I have come and I have drawn nigh to see thy beauties; my two hands are raised in adoration of thy name Right and Truth. I have drawn nigh unto the place where the acacia tree groweth not, (3) where the tree thick with leaves existeth not, and where the ground yieldeth neither herb nor grass. And I have entered in unto the place of secret and hidden things, (4) I have held converse with the god Sut Osiris, the scribe Ani, hath entered into the House of Osiris, and he hath seen the hidden (5) and secret things which are therein. The holy rulers of the pylons are in the form of shining ones. (6) Anubis spake unto him with the speech of man when he

came from Ta-mera, saying, 'He knoweth our paths and our cities, I have been pacified, (7) and the smell of him is to me even as the smell of one of you.'"

² Ani saith unto him: "I am Osiris, the scribe Ani, triumphant in peace, triumphant! (8) I have drawn nigh to behold the great gods, and I feed upon the meals of sacrifice whereon their kas feed. I have been to the boundaries [of the

³ lands] (9) of the Ram, the lord of Tattu, and he hath granted that I may come forth as a bennu bird and that I may have the power of speech. I have passed through the river-flood. I have made (10) offerings with incense. I have made my way by the side of the thick-leaved tree of the children (?). I have been in Abtu in the House of Satet. (11) I have flooded and I have sunk the boat of my enemies. I have sailed forth upon the Lake in the neshem boat. I have seen the noble (12) ones of Kam-ur. I have been in Tattu, and I have constrained myself to silence. I have set the divine Form upon his two feet. (13) I have been with the god Pa-tep-tu-f, and I have seen the dweller in the Holy Temple. I have entered into the House (14) Of Osiris, and I have arrayed myself in the apparel of him who is therein. I have entered into Re-stau, and I have beheld the hidden things (15) which are therein. I have been swathed, but I found for myself a thoroughfare. I have entered into An-aarut-f, and I have clothed my body with the apparel (16) which is therein. The antu unguent of women hath been given unto me Verily, Sut spake unto me (17) the things which concern himself, and I said, I Let the thought of the trial of the balance by thee be even within our hearts.'"

⁴ The majesty of the god Anubis saith: (18) "Dost thou know the name of this door to declare it unto me?" Osiris, the scribe Ani, triumphant, (19) triumphant in peace, saith: "'Driven away of Shu' is the name of this (20) door." Saith the majesty of the god Anubis: (21) "Dost thou know the name of the upper (22) leaf and of the lower leaf thereof?" [Osiris, the scribe Ani, triumphant in peace saith]: "Lord of right and truth, [standing] (23) upon his 'two feet' is the name of the upper (24) leaf, and 'Lord of might and power, dispenser of (25) cattle' [is the name of the lower leaf]." [The majesty of the god Anubis saith]: "Pass thou, for thou knowest [the names] (26), O Osiris, the scribe, teller (27) of the divine offerings of all the gods of Thebes, Ani, triumphant, lord to be revered."

⁵ The usual introduction to the CXXVth Chapter reads (see Naville, Todtenbuch, Bd. I., Bl. 133) as follows:--

⁶ I. (1) THE FOLLOWING SHALL BE SAID BY A MAN WHEN HE COMETH UNTO THE HALL OF DOUBLE RIGHT AND TRUTH, WHEREIN HE IS PURGED (2) OF ALL THE SINS WHICH HE HATH DONE, AND WHEREIN HE SEETH THE FACES OF ALL THE GODS: Hail to thee, great god, the lord of Right and Truth! I have come unto thee, O my lord, (3) and I have drawn nigh that I may look upon thy beauties. I know thee, and I know the names of the forty-two gods who dwell with thee in this (4) Hall of Double Right and Truth, and that they may set the sinners in the givies, who live and who feed upon their blood on the day (5) when the natures of men are accounted before Un-neferu.

⁷ In very truth 'Rekhti-merti-f-ent-Maat' is thy name. Verily (6) I have come unto thee, and I bring before thee Right and Truth. For thy sake I have rejected wickedness. I have done no hurt unto man, nor have I wrought harm unto beasts. I have committed no crime (7) in the place of Right and Truth. I have had no knowledge of evil; nor have I acted (8) wickedly. Each day have I laboured more than was required of me. (9) My name hath not come forth to the boat of the Prince. I have not despised God. (10) I have not caused misery; nor have I worked affliction. I have done not (11) that which

God doth abominate. I have caused no wrong to be done to the servant by his master. I have (12) caused none to feel pain. I have made [no man] to weep. (13) I have not committed murder; nor have I ever bidden any man "to slay on my behalf. I have not wronged the people. I have not filched that which hath been offered in (14) the temples; nor have I purloined the cakes of the gods. I have not carried away the (15) offerings made unto the blessed dead. I have not committed fornication, nor have I defiled my body. (16) I have not added unto nor have I minished the offerings which are due. I have not stolen from the orchards; nor have I trampled down the fields. I have not added to the weight of the balance; (17) nor have I made light the weight in the scales. I have not snatched the milk from the mouth of the babe. I have not (18) driven the cattle from their pastures. I have not snared the water-fowl of the gods. I have not caught fishes (19) with bait of their own bodies. I have not turned back water at its springtide. I have not broken the channel of running water. I have not quenched the flame (20) in its fulness. I have not disregarded the seasons for the offerings which are appointed; I have not turned away the cattle set apart for sacrifice. I have not thwarted the processions of the god. (21) I am pure. I am pure. I am pure. I am pure. I am pure with the purity of the great Bennu bird which is in Suten-henen; for, lo! I am the nostrils of (22) the lord of the winds who maketh all men to live on the day when the eye of the sun becometh full in Annu, in the second month of the season of coming forth until the end thereof, (23) in the presence of the lord of this earth. I behold the eye of the sun wax full in Annu. May no evil happen unto me in this land in the (24) Hall of Double Right and Truth, because I know, even I, the names of the gods who live therein and who are the followers of the great god."

Plates XXXI. and XXXII.

¹ [THE NEGATIVE CONFESSION.]

² (1) Ani saith: "Hail, thou whose strides are long, who comest forth from Annu, I have not done iniquity."

³ (2) "Hail, thou who art embraced by flame, who comest forth from Kheraba, I have not robbed with violence."

⁴ (3) "Hail, Fentiu, who comest forth from Khemennu, I have not stolen."

⁵ (4) "Hail, Devourer of the Shade, who comest forth from Qernet, I have done no murder; I have done no harm."

⁶ (5) "Hail, Nehau, who comest forth from Re-stau, I have not defrauded offerings."

⁷ (6) "Hail, god in the form of two lions, who comest forth from heaven, I have not minished oblations."

⁸ (7) "Hail, thou whose eyes are of fire, who comest forth from Saut, I have not plundered the god."

⁹ (8) "Hail, thou Flame, which comest and goest, I have spoken no lies."

¹⁰ (9) "Hail, Crusher of bones, who comest forth from Suten-henen, I have not snatched away food."

¹¹ (10) "Hail, thou who shootest forth the Flame, who comest forth from Het-Ptah-ka, I have not caused pain."

¹² (11) "Hall, Qerer, who comest forth from Amentet, I have not committed fornication."

- ¹³ (12) "Hail, thou whose face is turned back, who comest forth from thy hiding place, I have not caused shedding of tears."
- ¹⁴ (13) "Hail, Bast, who comest forth from the secret place, I have not dealt deceitfully."
- ¹⁵ (14) "Hail, thou whose legs are of fire, who comest forth out of the darkness, I have not transgressed."
- ¹⁶ (15) "Hail, Devourer of Blood, who comest forth from the block of slaughter, I have not acted guilefully."
- ¹⁷ (16) "Hail, Devourer of the inward parts, who comest forth from Mabet, I have not laid waste the ploughed land."
- ¹⁸ (17) "Hail, Lord of Right and Truth, who comest forth from the city of Right and Truth, I have not been an eavesdropper."
- ¹⁹ (18) "Hail, thou who dost stride backwards, who comest forth from the city of Bast, I have not set my lips in motion [against any man]."
- ²⁰ (19) "Hail, Sertiu, who comest forth from Annu, I have not been angry and wrathful except for a just cause."
- ²¹ (20) "Hail, thou. being of two-fold wickedness, who comest forth from Ati (?) I have not defiled the wife of any man."
- ²² (21) "Hail, thou two-headed serpent, who comest forth from the torture-chamber, I have not defiled the wife of any man."
- ²³ (22) "Hail, thou who dost regard what is brought unto thee, who comest forth from Pa-Amsu, I have not polluted myself."
- ²⁴ (23) "Hail, thou Chief of the mighty, who comest forth from Amentet, I have not caused terror."
- ²⁵ (24) "Hail, thou Destroyer, who comest forth from Kesiu, I have not transgressed."
- ²⁶ (25) "Hail, thou who orderest speech, who comest forth from Urit, I have not burned with rage."
- ²⁷ (26) "Hail, thou Babe, who comest forth from Uab, I have not stopped my ears against the words of Right and Truth."
- ²⁸ (27) "Hail, Kenemti, who comest forth from Kenemet, I have not worked grief"
- ²⁹ (28) "Hail, thou who bringest thy offering, I have not acted with insolence."
- ³⁰ (29) "Hail, thou who orderest speech, who comest forth from Unaset, I have not stirred up strife."
- ³¹ (30) "Hail, Lord of faces, who comest forth from Netchfet, I have not judged hastily."
- ³² (31) "Hail, Sekheriu, who comest forth from Utten, I have not been an eavesdropper."
- ³³ (32) "Hail, Lord of the two horns, who comest forth from Saïs, I have not multiplied words exceedingly."
- ³⁴ (33) "Hail, Nefer-Tmu, who comest forth from Het-Ptah-ka, I have done neither harm nor ill."

Plate XXXII. (continued).

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

- ² Ra, hawk-headed, and wearing a disk.
- ³ (2) The face of Osiris, the scribe Ani, is the face of Ra.
- ⁴ The goddess Hathor, wearing disk and horns.
- ⁵ (3) The eyes of Osiris Ani, triumphant, are the eyes of Hathor.
- ⁶ The god Ap-uat and standard.
- ⁷ (4) The ears of Osiris Ani, triumphant, are the ears of Ap-uat.
- ⁸ The god Anpu, jackal-headed.
- ⁹ (5) The lips of Osiris Ani, triumphant, are the lips of Anpu.
- ¹⁰ The scorpion Serqet, holding the shen, and ankh.
- ¹¹ (6) The teeth of Osiris Ani, triumphant, are the teeth of Serqet.
- ¹² The goddess Isis.
- ¹³ (7) The neck of Osiris Ani, triumphant, is the neck of Isis.
- ¹⁴ The ram-headed god, with uræus between the horns.
- ¹⁵ (8) The hands of Osiris Ani, triumphant, are the hands of the Ram, the lord of Tattu.
- ¹⁶ The god Uatchit, serpent-headed.
- ¹⁷ (9) The shoulder of Osiris Ani, triumphant, is the shoulder of Uatchit.
- ¹⁸ The goddess Mert, with outstretched hands, standing upon the emblem of gold, and having on her head a cluster of plants.
- ¹⁹ (10) The throat of Osiris Ani, triumphant, is the blood of Mert.
- ²⁰ The goddess Neith.
- ²¹ (11) The fore-arms of Osiris Ani, triumphant, are the fore-arms of the lady of Sais.
- ²² The god Sut.
- ²³ (12) The backbone of Osiris Ani, triumphant, is the backbone of Sut.
- ²⁴ A god.
- ²⁵ (13) The chest of Osiris Ani, triumphant, is the chest of the lords of Kher-aba.
- ²⁶ A god.
- ²⁷ (14) The flesh of Osiris Ani, triumphant, is the flesh of the Mighty One of terror.
- ²⁸ The goddess Sekhet, lion-headed, wearing a disk.
- ²⁹ (15) The reins and back of Osiris Ani, triumphant, are the reins and back of Sekhet.
- ³⁰ An utchat upon a pylon.
- ³¹ (16) The buttocks of Osiris Ani, triumphant, are the buttocks of the Eye of Horus.
- ³² Osiris, wearing the atef crown and holding the flail and crook.
- ³³ (17) The privy member of Osiris Ani, triumphant, is the privy member of Osiris.
- ³⁴ The goddess Nut.
- ³⁵ (18) The legs of Osiris Ani, triumphant, are the legs of Nut.
- ³⁶ The god Ptah.

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

³⁸ The star Orion.

³⁹ (20) The fingers of Osiris Ani, triumphant, are the fingers of Saah (Orion).

⁴⁰ Three Uræi.

⁴¹ (21) The leg-bones of Osiris Ani, triumphant, are the leg-bones of the living uræi.

⁴² The complete version of the XLIIInd Chapter of the Book of the Dead, referring to the identification of the body of Osiris with those of the gods, reads as follows[1]:--

⁴³ (1) [CHAPTER XLII.] THE CHAPTER OF DRIVING BACK SLAUGHTER IN SUTENHENEN. Saith Osiris: "O land of the sceptre! (2) O white crown of the divine Form! O holy resting place! I am the Child. I am the Child. I am the Child. I am the Child. Hail, thou goddess Aburt! Thou sayest daily, 'The slaughter block is (3) made ready as thou knowest, and thou who wert mighty hast been brought to decay.' I establish those who praise me. I am the holy knot within the tamarisk tree, more beautiful (4) in brightness than yesterday." To be said four times. I am Ra who establish those who praise him. I am the knot within the tamarisk tree, more beautiful in brightness than the disk of yesterday. (5) going forth on this. day. My hair is the hair of Nu. My face is the face of Ra. Mine eyes are the eyes of Hathor. Mine ears are the ears of Ap-uat. (6) My nose is the nose of Khent-sheps.[2] My lips are the lips of Anpu. My teeth are the teeth of Khepera. My neck is the neck of Isis, the divine lady. (7) My hands are the hands of Khnemu, the lord of Tattu. My fore-arms are the fore-arms of Neith, the lady of Saïs. My backbone is the backbone of Sut. My privy member is the privy member of Osiris. My reins (8) are the reins of the lords of Kher-aba. My breast is the breast of the awful and terrible One. My belly and my backbone are the belly and backbone of Sekhet. My buttocks (9) are the buttocks of

⁴⁴ [1. For the text, see Naville, Todtenbuch, Bd. I., Bl. 56.

⁴⁵ 2. Varr. Khentet-khas, Khentet-khaset, and Khenti-sekhem.]

⁴⁶ the eye of Horus. My hips and thighs are the hips and thighs of Nut. My feet are the feet of Ptah. My fingers and leg-bones are the fingers and leg-bones of the living (10) uræi. There is no member of my body which is not the member of some god. Thoth shieldeth my body altogether, and I am [like] unto Ra every day. (11) None shall seize me by mine arms; none shall drag me away by my hand. And there shall do me hurt neither men, nor gods, nor sainted dead, nor they who have perished, nor any one of those of olden times, (12) nor any mortal, nor human being. I come forth and advance, and my name is unknown. I am yesterday, and my (13) name is 'Seer of millions of years.' I travel, I travel along the path of Horus the judge. I am the lord of eternity; I feel and I have power to perceive. I am the lord of the red crown. I am the Sun's eye, yea, (14) I am in my egg, in my egg. It is granted unto me to live therewith. I am in the Sun's eye, when it closeth, and I live by the strength thereof I come forth and I shine; (15) I enter in and I come to life. I am in the Sun's eye, my seat is on my throne, and I sit thereon within the eye. I am Horus who pass through millions of years. (16) I have governed my throne and I rule it by the words of my mouth; and whether [I] speak or whether [I] keep silence, I keep the balance even. Verily my forms are changed. I am the (17) god Unen, from season unto season; what is mine is within me. I am the only One born of an only One, who goeth round about in his course; (18) I am within the eye of the Sun. Things are not evil nor hostile unto me, nor are they against me. I open the door of heaven. I govern my throne, and I give

[new] birth to myself on this day. [I am] not the Child who trod (19) the path of yesterday, but I am 'To-day' for untold nations. It is I who make you strong for millions of years, whether ye be in the heaven, or (20) in the earth, or in the south, or in the north, or in the west or in the east; fear of me is in your hearts. I am the pure one who dwell within the sacred eye. I shall not die (21) again. My hour resteth with you, but my forms are within my dwelling-place. I am he who is unknown, and the gods with rose-bright countenances are (22) with me. I am the unveiled one. The season wherein [the god] created heaven for me and enlarged the bounds of the earth and made great the progeny thereof cannot be found Out. (23) My name setteth itself apart and removeth from all evil things through the words which I speak unto you. I am he who riseth and shineth; the wall of walls; the only One, [son] of an only One. Ra (24) never lacketh his form, he never passeth away, he never passeth away. Verily, I say: I am the plant which cometh forth from Nu, and my mother is Nut. Hail, (25) O my Creator, I am he who hath no power to walk, the great knot within yesterday. My power is in my hand. I am not known, [but] I am he who knoweth (26) thee. I cannot be held with the hand, but I am he who can hold thee in his hand. [Hail] O Egg! [Hail] O Egg! I am Horns who live for millions of years, whose flame lighteth upon your faces and (27) blazeth in your hearts. I have the command of my throne, and I advance in mine hour. I have opened the paths, I have turned myself away from all evil. I am (28) the ape of gold, three palms and two fingers [high], which is without legs and without arms, and which dwelleth in the House of Ptah. I go forth even as goeth forth the ape Of (29) gold three palms and two fingers [high], which hath neither legs nor arms, and which dwelleth in the house of Ptah." When [thou] hast said this chapter thou shalt open a way and enter thereon.

Plate XXXIII.

¹ [CHAPTER CLV.] (1) THE CHAPTER OF A TET OF GOLD: Osiris Ani, triumphant, saith: "Thou risest, O still heart! (2) Thou shinest, O still heart! Place thou thyself upon my side. I have come and I have brought unto thee a tet of gold; rejoice thou in it."

² In the late recension of this chapter (Lepsius, Todtenbuch, Bl. 75) the rubric is divided into two parts, which read: "To be recited over a Tet of gold inlaid (?) in sycamore wood, and placed on the neck of the shining one; and he shall pass in through the doors of the underworld by the might of the words here spoken. It shall set him in his place on the day of the new year among the followers of Osiris.

³ "If this chapter be known by the deceased he shall become perfect in the underworld. He shall not be thrust back at the doors of Amentet; cakes and ale and meat offerings shall be offered unto him upon the altars of Ra, or (as some say) of Osiris Un-nefer; and he shall triumph over his foes in the underworld for ever and for ever."

⁴ A buckle, or tie.

⁵ [CHAPTER CLVI.] (1) THE CHAPTER OF A BUCKLE OF CARNELIAN.[1]

⁶ Saith Osiris Ani, triumphant: "The blood of Isis, the charms of Isis, (2) the power of Isis, are a protection unto me, the chief, and they crush that which I abhor."

⁷ Rubric:[2] This chapter shall be said over a buckle of red jasper[3] (or carnelian) which hath been dipped in water of ankh flowers and inlaid in sycamore wood, and hath been placed on the neck of

the shining one. If this chapter be inscribed upon it, it shall become the power of Isis, and it shall protect him; and Horus, the son of Isis, shall rejoice when he seeth it. No way shall be impassable to him, and one hand shall extend unto heaven, and the other unto earth. If this chapter be known [by the

⁸ deceased] he shall be among those who follow Osiris Un-nefer, triumphant. The gates of the underworld shall be opened unto him, and a homestead shall be given unto him, together with wheat and barley, in the Sekhet-Aaru; and the followers of Horus who reap therein shall proclaim his name as one of the gods who are therein.

⁹ A heart.

¹⁰ [CHAPTER XXIX.]. (1) THE CHAPTER OF A HEART OF CARNELIAN. Saith Osiris Ani, triumphant: "I am the Bennu, the soul of Ra, and the guide of the gods into (2) the underworld. The souls come forth upon earth to do the will of their ka's, and the soul of Osiris Ani cometh forth to do the will of his ka."

¹¹ A head-rest.

¹² Text: [CHAPTER CLXVI.] (1) THE CHAPTER OF THE PILLOW WHICH IS PLACED UNDER THE HEAD OF OSIRIS ANI, TRIUMPHANT, TO WARD OFF WOES FROM THE DEAD BODY OF OSIRIS. (2) [Ani saith]: "Lift up thy head to the heavens, for I have knit thee together triumphantly. Ptah hath overthrown his foes and thine; all his enemies have fallen, and they shall never more rise up again, O Osiris."

Plates XXXIII and XXXIV.

¹ [CHAPTER CLI.] [Isis saith:] "I have come to be a protector unto thee. I waft (2) unto thee air for thy nostrils, and the north wind, which cometh forth from the god Tmu, unto thy nose (3)- 1 have made whole thy lungs. I have made thee (4) to be like unto a god. Thine enemies have fallen beneath thy feet. (5, 6) Thou hast been made victorious in (7) Nut, and thou art mighty to prevail with the gods."

² [Nephthys saith:] "(2) I have gone round about to protect thee, brother Osiris; (3) 1 have come to be a protector unto thee. [My strength shall be behind thee, my strength shall be behind thee, for ever. Ra hath heard thy cry, and the gods have granted that thou shouldst be victorious. Thou art raised up, and thou art victorious over that which hath been done unto thee. Ptah hath thrown down thy foes, and thou art Horus, the son of Hathor.]"[1]

³ [The flame of Isis saith:] "I protect thee with this flame, and I drive away him (the foe) from the valley of the tomb, and I drive away the sand from thy feet. I embrace Osiris Ani, who is triumphant in peace and in right and truth."[1]

⁴ [The flame of Nephthys saith:] "I have come to hew in pieces. I am not hewn in pieces, nor will I suffer thee to be hewn in pieces. I have come to do violence, but I will not let violence be done unto thee, for I am protecting thee."

⁵ [The Tet saith:] "I have come quickly, and I have driven back the footsteps of the god whose face is hidden.[2] I have illumined his sanctuary. I stand behind the sacred Tet or, the day of repulsing disaster.[3] I protect thee, O Osiris."

⁶ [Mestha saith:] I am Mestha, thy son, O Osiris Ani, triumphant. I have come to protect thee, and I will make thine abode to flourish everlastingly. I have commanded Ptah, even as Ra himself commanded him."

⁷ [Hapi saith:] "I am Hapi thy son, O Osiris Ani, triumphant. I have come to protect thee. Thy head and thy limbs are knit together; and I have smitten down thine enemies beneath thee. I have given unto thee thy head for ever and for ever, O Osiris Ani, triumphant in peace."

⁸ [Tuamauteuf saith:] "I am thy beloved son Horus. I have come to avenge thee, O my father Osiris, upon him that did evil unto thee; and I have put him under thy feet for ever, and for ever, and for ever; O Osiris Ani, triumphant in peace."

⁹ [Qebhsennuf saith:] "I am thy son, O Osiris Ani, triumphant. I have come to protect thee. I have collected thy bones, and I have gathered together thy members. [I have brought thy heart and I have placed it upon its throne within thy body. I have made thy house to flourish after thee, O thou who livest for ever.]"[1]

¹⁰ [The bird which faceth the setting sun saith]: "Praise be to Ra when he setteth in the western part of heaven. Osiris Ani, triumphant in peace in the underworld, saith: 'I am a perfected soul,'"

¹¹ [The bird which faceth the rising sun saith]: "Praise be to Ra when he riseth in the eastern part of heaven from Osiris Ani, triumphant."

¹² [The Perfected Soul saith]: "I am a perfected soul in the holy egg of the abtu fish. I am the great cat which dwelleth in the seat of right and truth wherein riseth the god Shu."

¹³ [The text near the Ushabti Figure (Chapter VI.) reads]: Osiris Ani, the overseer, triumphant, saith: "Hail, shabti figure! If it be decreed that Osiris [Ani] shall do any of the work which is to be done in the underworld, let all that standeth in the way be removed from before him; whether it be to plough the fields, or to fill the channels with water, or to carry sand from [the East to the West]." The shabti figure replies: "I will do [it]; verily I am here [when] thou callest."

¹⁴ Ani, with both hands raised in adoration, standing before a table of offerings; behind him is his wife holding lotus and other flowers in her left hand.

¹⁵ [Chapter CX.] (1) HERE BEGIN THE CHAPTERS OF THE SEKHET-HETEP, AND THE CHAPTERS OF COMING FORTH BY DAY, AND OF GOING INTO AND OF COMING OUT FROM THE UNDERWORLD, AND OF ARRIVING IN THE SEKHET(2) AANRU, AND OF BEING IN PEACE IN THE GREAT CITY WHEREIN ARE FRESH BREEZES. Let me have power there. Let me become strong to plough there. (3) Let me reap there. Let me eat there. Let me drink there. [Let me woo there.][2] And let me do all these things there, even as they are done upon earth.

¹⁶ Saith Osiris Ani, triumphant: (4) "Set hath carried away Horus to see what is being built in the Field of Peace, and he spreadeth the air over (5) the divine soul within the egg in its day. He hath delivered the innermost part of the body of Horus from the holy ones of Akert (?).[1] Behold I have sailed in the mighty boat on the Lake of Peace.[2] I, even I, have crowned him in the House of (6) Shu. His starry abode reneweth its youth, reneweth its youth. I have sailed on its Lake that I may come unto its cities, and I have drawn nigh It unto the city Hetep.[3] For behold, I repose at the

seasons [of Horus]. I have passed through the region of the company of the gods who are aged and venerable. (7) I have pacified the two holy Fighters[4] who keep ward upon life. I have done that which is right and fair, and I have brought an offering and have pacified the two holy Fighters. I have cut off the (9) hairy scalp of their adversaries, and I have made an end of the (10) woes which befel [their] children; (11) I have done away all the evil which came against their souls; I have gotten dominion over it, (12) I have knowledge thereof. I have sailed forth on the waters [of the lake] (13) that I may come unto the cities thereof. I have power (14) over my mouth, being furnished [with] charms; let not. [the fiends] get the mastery over me, (16) let them not have dominion over me. May I be equipped in thy Fields of Peace. What thou wishest that shalt thou do, [saith the god]."

¹⁷ The Sekhet-hetepet or "Fields of Peace," surrounded and intersected with streams. They contain the following:

¹⁸ (a.) Thoth, the scribe of the gods, holding pen and palette, introduces Ani, who is making an offering, and his ka to three gods who have the heads of a hare, serpent, and bull respectively, and are entitled pauti, "the company of the gods." Ani and a table of offerings in a boat. Ani addressing a hawk standing

¹⁹ on a pylon-shaped pedestal, before which are an altar and a god. Three ovals.[1] The legend reads un em hetep sexet nifu er fent, "Being at peace in the Field [of Peace], and having air for the nostrils."

²⁰ (b.) Ani reaping wheat, with the words asex Ausar, "Osiris reaps"; guiding the oxen treading out the corn; standing with hands and holding the kherp sceptre, and kneeling before two vessels of red barley and wheat. The hieroglyphics seem to mean, "the food of the shining ones." Three ovals.[2]

²¹ (c.) Ani ploughing[3] with oxen in a part of the Fields of Peace called "Sekhet-aanre"; with the word sekau, to plough. The two lines of hieroglyphics read:--

²² re en hete'et atru 1000 em au-f an t'et usex-f an un remu neb am-f an hefau nebt am-f.

²³ Chapter of the River-horse. The river is one thousand [cubits] in its length. Not can be told its width. Not exist fishes any in it, not [exist] serpents any in it.

²⁴ (d.) A boat bearing a flight of steps and floating on a stream;[1] above is the legend tehefau,[2] (?)~ A boat of eight oars, each end shaped like a serpent's head, bearing a flight of steps; at the stern is written and at the bows meter am Un-nefer, "the god therein is Un-nefer." The stream which flows on the convex side of the small island is called ashet pet, "flood (?) of [heaven]." On the other island is placed a flight of steps, by the side of which is written The space to the left represents the abode of the blessed dead, and is described as:--

²⁵ duset xu au-sen meh sexef at meh xemt an saku aqeru asexet-sen

²⁶ The seat of the shining ones. Their length is cubits seven the wheat cubits three the blessed dead who are perfected they reap [it].

Plates XXXV. and XXXVI.

¹ [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

² 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."

³ [Address to the Rudders]: "(1) Hail, thou beautiful Power,[1] thou beautiful it rudder of the northern heaven."

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

⁵ "(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."

⁶ "(4) Hail, thou who dwellest in the temple of the bright-faced ones,[3] thou it beautiful rudder[4] of the southern heaven."

⁷ [Address to the four Triads[5]]: "(5) Hail, ye gods who are above the earth, ye pilots of the underworld."

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

⁹ "(7) Hail, ye gods, ye pilots of Tasert, ye who are above the earth, ye pilots of the underworld."

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

¹¹ 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.

¹² [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

¹³ [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."

Plate XXXVII.

¹ [CHAPTER CLXXXVI.] Hathor, lady of Amentet, dweller in the land of Urt, lady of Ta-sert, the Eye of Ra, the dweller in his brow, the beautiful Face in the Boat of Millions of Years.[1].