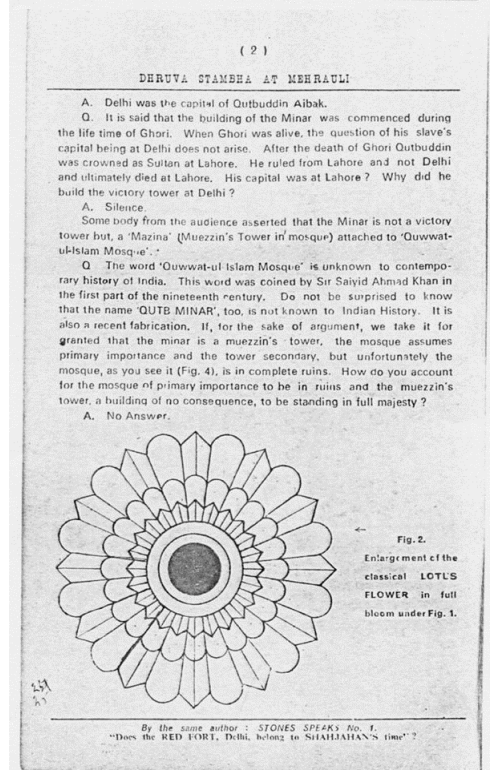
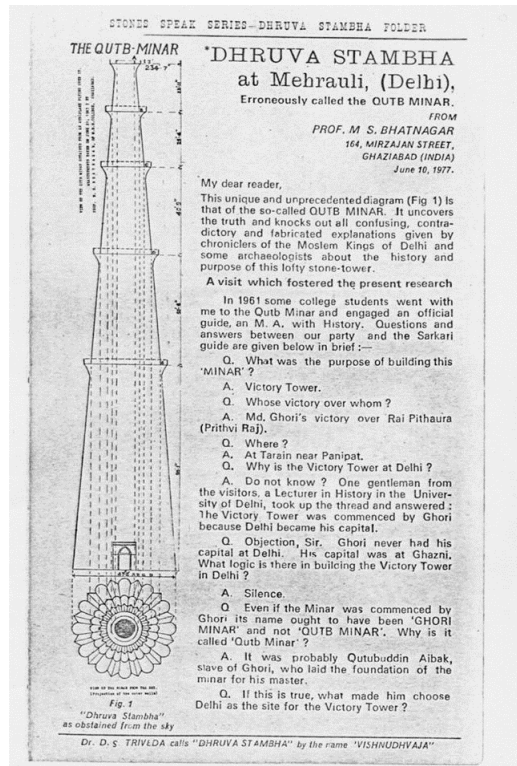


THE DHRUVA STAMBHA / Vishnu Dhvaja (Qutub Minar)

Wednesday, January 28, 2015

10:29 AM



'Masjid & Mazina' with regard to the Qutb Minar is a "COCK & BULL STORY". The so-called Qutb Minar and the ruined Jami Masjid close by cannot be ascribed to the same builder. The Qutb Minar is a much older tower.

QURANIC INSCRIPTIONS ON THE MINAR.

The Quranic inscriptions on the Minar are forced and lifeless insertions between forceful and beautiful frieze-bands of pure HINDU DESIGN. To consider the minar of Moslem origin from the Quranic inscriptions would be labelling a non-Muslim as a Muslim because circumcision has been forced on him.

THE DHRUVA STAMBHA

The Minar is in fact the DHRUVA STAMBHA, or the central observation tower of an ancient Hindu Astronomical Observatory. Fig 1 is based on observation from a two seater aeroplane made to hover over the top of the DHRUVA STAMBHA. The tower looks like a 24-petalled lotus flower (Fig. 2), each petal representing an 'HORA', i.e., an hour on a 24-hour dial (Fig. 3). Vertical projection lines drawn from the mid points

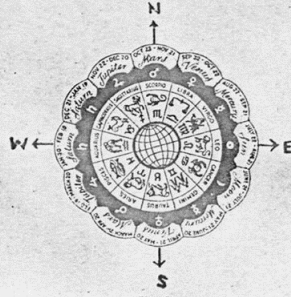


Fig. 3

ASTRONOMICAL DIAL

Notice the black band with 24 segments, each representing an 'HORA' or an hour. The outer wall of the Qutb Minar is similar in outline to the black band.

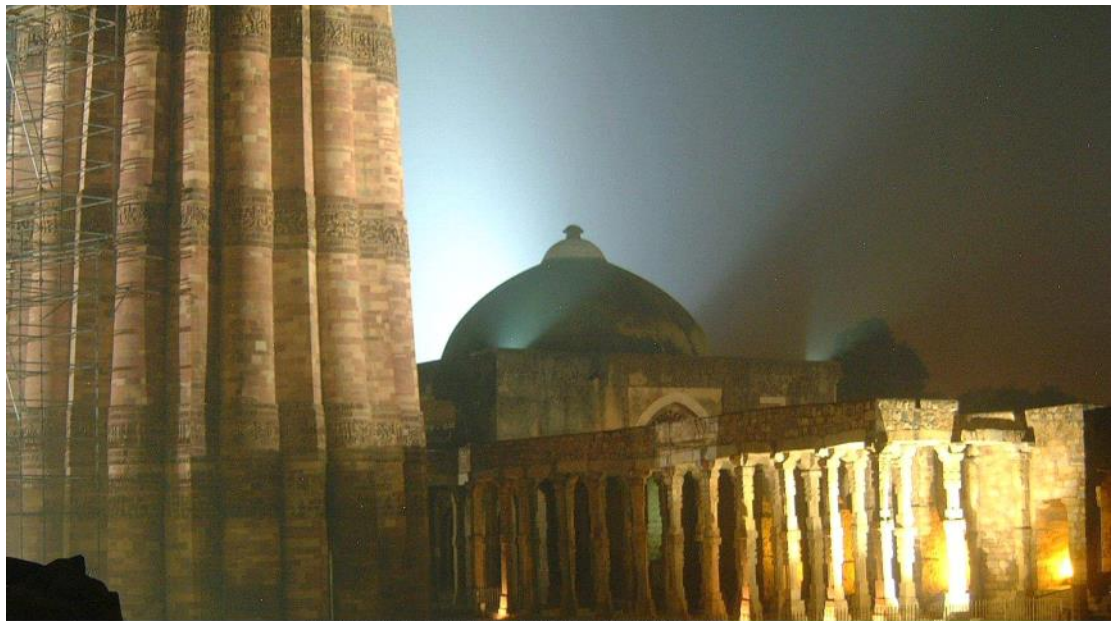
By the same author :- भारत का इतिहास

"हिन्दी के पाठ लिखें जो एक मूल्य और योग्य शिक्षक द्वारा प्रकीर्ण हो सके ?"







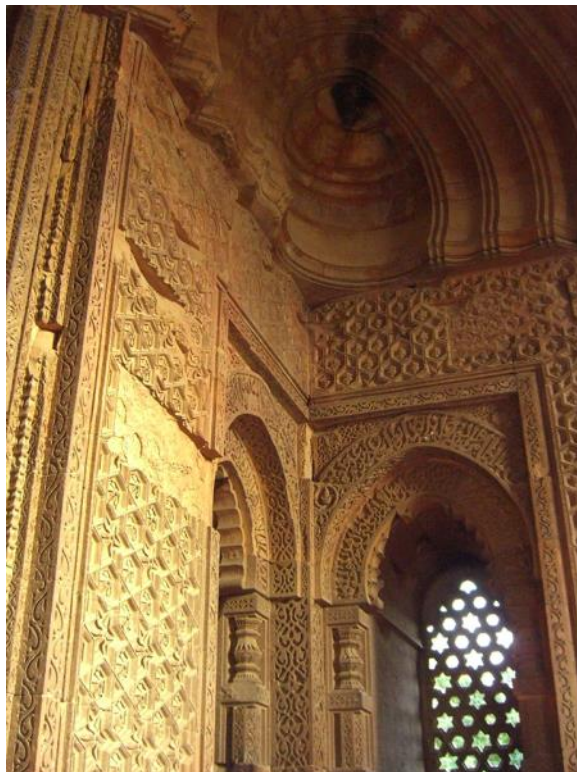


The pillars of the Vishnu temple just adjacent to the Dhurva Sthamb illuminated at night



Defaced Hindu motif: Qutub Minar, Delhi (11)

Beautiful Hindu motif on one of the pillars destroyed and used in the construction in the Minar complex.

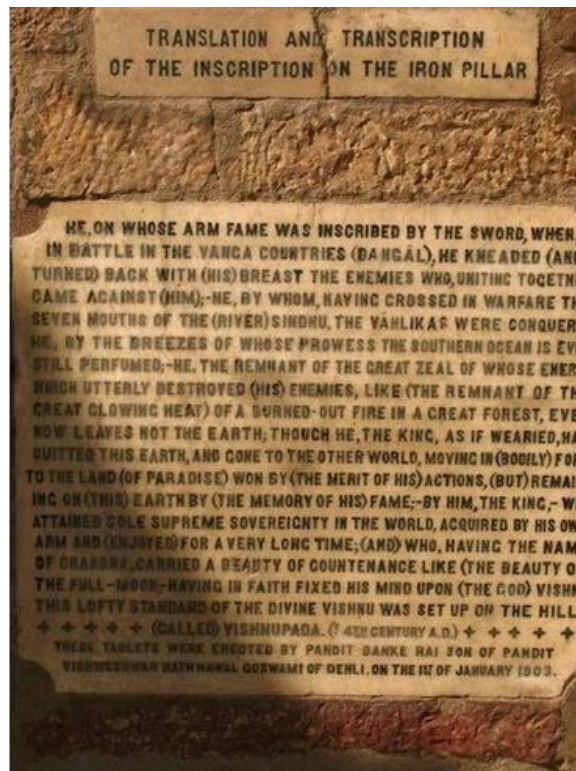




Defaced Hindu sculpture: Qutub Minar, Delhi (7)

Beautiful Hindu sculpture on one of the pillars has been defaced and used in the construction in the







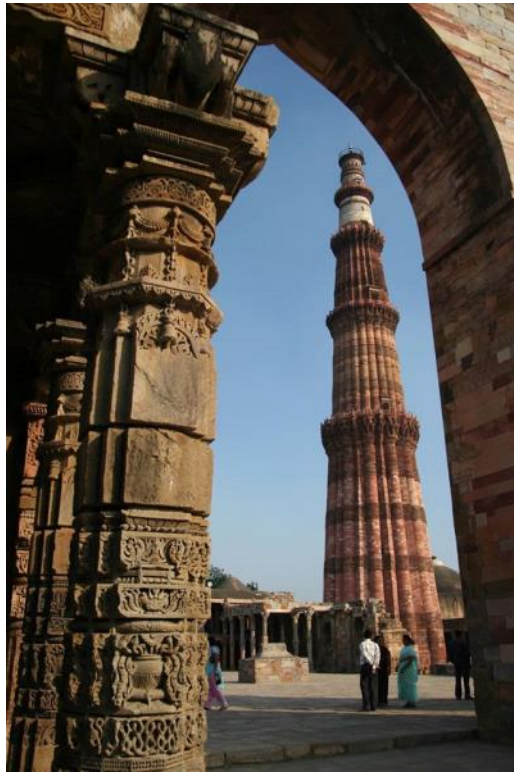
Dome-closeup view: Qutub Minar, Delhi (10)

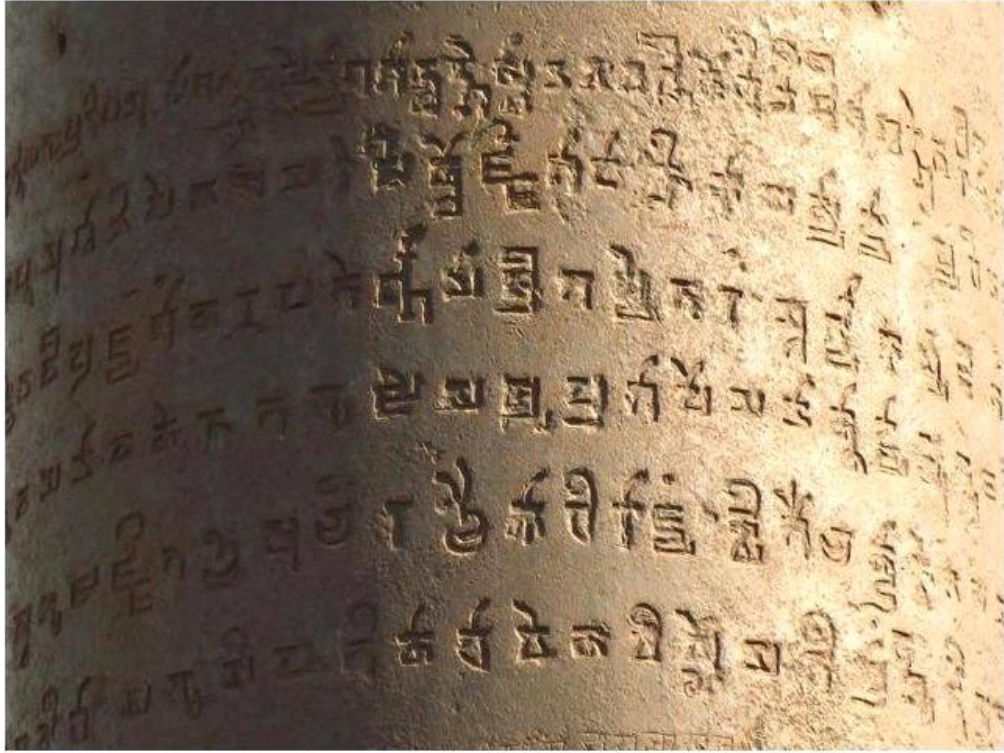
Close up view of the central portion inside the dome. The sculpture is bit damaged, some portion has fallen off.





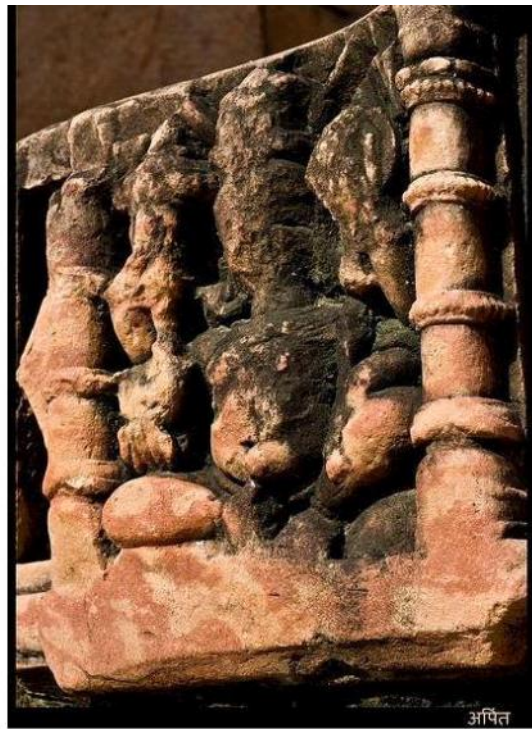




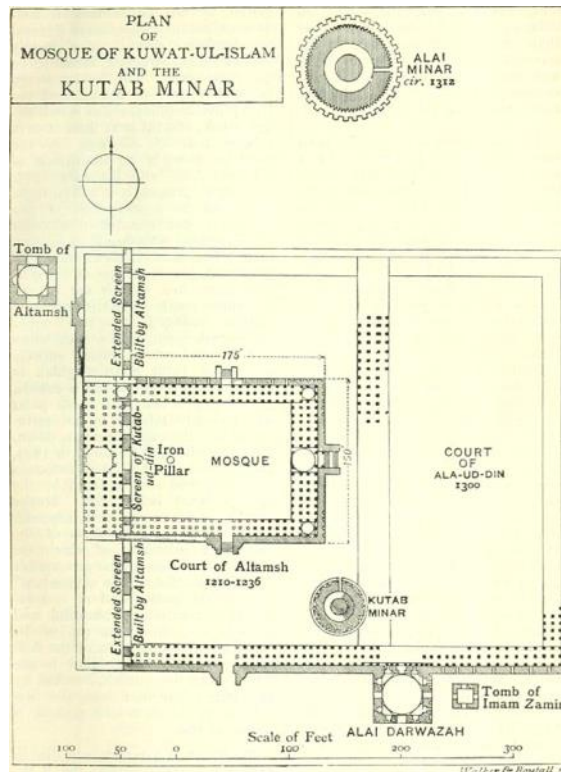








Ganesh- Mutilated Ganesha Idol at Qutub Minar Complex



THE DHRUVA STAMBHA / Vishnu Dhvaja (Qutub Minar)

विष्णुपदे गिरौ भगवतो विष्णोर्ध्वजः स्थापितः

In 1961, some college students went with me to the Qutb Minar and engaged an official guide, an M.A. in History. Questions and answers between our party and the Sarkari guide are given below in brief :-

Q. What was the purpose of building this 'MINAR' ?

A. Victory Tower.

Q. Whose victory over whom ?

A. Md. Ghori's victory over Rai Pithaura (Prithvi Raj)

Q. Where ?

A. At Tarain near Panipat.

Q. Why is the Victory Tower at Delhi ?

A. Do not know.

One gentleman from the visitors, a Lecturer in History in the University of Delhi, took up the thread and answered:

The Victory Tower was commenced by Ghori because Delhi became his capital.

Q. Objection, Sir! Ghori never had his capital at Delhi. His capital was at Ghazni. What logic is there in building the Victory Tower in Delhi ?

A. Silence.

Q. Even if the Minar was commenced by Ghori, its name ought to have been 'GHORI MINAR' and not 'QUTB MINAR'. Why is it called 'Qutb Minar' ?

A. It was probably Qutubuddin Aibak, slave of Ghori, who laid the foundation of the minar for his master.

Q. If this is true, what made him choose Delhi as the site for the Victory Tower?

A. Delhi was the capital of Qutubuddin Aibak.

Q. It is said that the building of the Minar was commenced during the life time of Ghori. When Ghori was alive, the question of his slave's capital being at Delhi does not arise. After the death of Ghori, Qutubuddin was crowned at Sultan at Lahore. He ruled from Lahore and not Delhi and ultimately died at Lahore. His capital was at Lahore ? Why did he build the Victory Tower at Delhi ?

A. Silence.

Somebody from the audience asserted that the Minar was not a victory tower but a 'Mazina' (Muezzin's Tower in mosque) attached to 'Quwwat-ul-Islam Mosque'.

Q. The word 'Quwwat-ul-Islam Mosque' is unknown to contemporary history of India. This word was coined by Sir Saiyid Ahmad Khan in the first part of the nineteenth century. Do not be surprised to know that the name 'QUTB MINAR' too, is not known to Indian History. It is also a recent fabrication. If, for the sake of argument, we take it for granted that the minar is a muezzin's tower, the mosque assumes primary importance and the tower secondary, but unfortunately the mosque, as you see it, is in complete ruins. How do you account for the mosque of primary importance to be in ruins and the muezzin's tower, a building of no consequence, to be standing in full majesty ?

A. No Answer.

'Masjid & Mazina' with regard to the Qutb Minar is a "COCK & BULL STORY". The so called Qutb Minar and the ruined Jama Masjid close by cannot be ascribed to the same builder.

The Qutb Minar is a much older tower.

Quranic inscriptions on the Minar

The Quranic inscriptions on the Minar are forced and lifeless insertions between forceful and beautiful frieze-bands of the pure HINDU DESIGN. To consider the minar of Moslem origin from the Quranic inscriptions would be labelling a non-Muslim as a Mussalman because circumcision has been forced on him.

THE DHARUVA STAMBHA

विष्णुपदे गिरौ भगवतो विष्णोर्ध्वजः स्थापितः

Viṣṇu-pada-giri- Viṣṇu is one of the three aspects of Brahma indicated by 2nd pāda of Gāyatrī-mantra. We cannot see the original creator, but can know about sun as it is radiating light (Bhargah). As sun, it is holding earth as stated in common mantra of Bhūmi-pūjana-

पृथिवि त्वया धृता लोका देवि त्वं विष्णुना धृता ।

In same way Hercules also is stated that he was holding earth-as depicted on trade-marks of Hercules cycles. Thus, Hercules means sun here. Atlas also is stated that it had lifted earth on its shoulders. Mountains have been called Bhūdhara, as they hold the continental shelf of earth. Thus, mount Atlas is holding earth on its shoulder. In space, 3 steps of Viṣṇu are 3 zones of solar system, starting with sun at center. Zone up to 100 sun-diameters is reason of intense heat (Tapa).

शत योजने ह वा एष (आदित्य) इतस्तपति (कौषीतकि ब्राह्मण उपनिषद् ८/३) स एष

(आदित्यः) एक शतविधस्तस्य रश्मयः । शतविधा एष एवैक शततमो य एष तपति (शतपथ

ब्राह्मण १०/२/४/३)

Then, up to 1000 diameters (sphere enclosing Saturn orbit) is zone of brightness (Sahasrāmśu, sahasrākśa etc).

युक्ता ह्यस्य (इन्द्रस्य) हरयः शतादशेति । सहस्रं हैत आदित्यस्य रश्मयः

(इन्द्रः=आदित्यः) जैमिनीय उपनिषद् ब्राह्मण १/४४/५) असौ यस्ताम्रो अरुण उत बभ्रुः सुमङ्गलः

। ये चैनं रुद्रा अभितो दिक्षु श्रिताः सहस्रोऽवेषां हेड ईमहे ॥

(वा.यजु.१६/६)

Then, light (normal) zone is up to 100,000 diameters (Maitreya Maṇḍala).-Viṣṇu purāṇa (2/8) On earth, motion of sun is from Karka- rekhā (240 north) to Makara- rekhā (240 south). For north hemisphere, equator till 240 north is step 1. 3 steps will reach 720, but before that Arctic circle starts at 660. Thus, the third step is on head of earth, i.e. on head of its owner king Bali. Viṣṇu was the proper name of Vāmana as stated at several places in Śatapatha Brāhmaṇa etc. He was not a dwarf man, but small compared to steps of sun which he meant. Body of sun is in solar system, sphere of solid planets is Dadhi- Vāmana (size of Dadhi Samudra in Bhāgavata purāṇa, skandha 5). Within human body, soul (size of atom-10000 parts of hair end in Śvetāśvatara upaniṣad (5/9)-

वालाग्र शत भागस्य शतधा कल्पितस्य च ॥ भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥
(श्वेताश्वतर उपनिषद्, ५/९)

Thus, Viṣṇu-pada on earth is a place at Karka-rekhā. Now, it is at 23.50 north, in past it was up to about 260 north. Thus, it was touching Mithilā in time of king Nimi (son of Ikṣvāku) and once Naimiśāranya, near Lucknow. Motion of sun on earth ends at its Nemi, south end is Ariṣṭa-nemi as it is coldest time in north hemisphere. Sun is eye, and its ends on earth are its eyebrows (Place of King Nimi). In Mahābhārata period, Karka-rekhā was at Gayā, so it was called Viṣṇu-pada-Tīrtha and still called, though it is now north of it. Gayā or any mountain on Karka-rekhā is Viṣṇu-pada-Giri.

In Sūrya-siddhānta an all texts of astronomy, a Śanku (cone) of 12 angulas is used for measuring its shadow. Whatever may be height of Śanku, its 12 part is called 1 angula. That is used for finding north south direction, latitude, local time, or declination of sun. Since sun is Viṣṇu, it is Viṣṇu-dhvaja. In same sense, it is pillar of Hercules. In Śiva purāṇa, his linga also is stated to be of 12 angula- in that context it may mean the same. Measurement of north-south direction is by shadow end of pole at equal intervals of local true noon, say at 11 AM and at 1 PM. The path of shadow is in shape of Thistle-keel called Kutupa (Kuppi in Hindi). That time also is called Kutupa-muhūrta (1136 to 1224 hrs) which is considered in Śrāddha. That, shadow is bisected by 2 arcs whose common point is in shape of Mīna (fish) to find north-south direction. So, any device to find north direction is called Kutub-minar. Magnetic compass was called Kutub-numa in Arabic. Technically, Delhi cannot be called Viṣṇu-pada-Giri as it is about 50 north of old position of Karka-rekhā. So, it is assumed that Iron pillar was originally built at a hill near Ujjain or Gaya and shifted there. But it will be far easier to construct it at Delhi itself rather than transporting to such distance. Actually, Kutub-minar is inclined 50 south and is thus perpendicular on Karka-rekhā. Thus, the place can be called Viṣṇu-pada-Giri as artificial construction. It is northernmost position of moon in pre-Mahabharata era. Megasthenes has stated that Hercules had constructed Palibothri town or a pillar there. That pillar of Hercules can mean Kutub-Minar. Palibothri was on banks of Yamunā, but without any basis it has been equated with Pataliputra (Patna in Bihar). Actually, it was Paribhadra which means same as Dehali in Sanskrit-boundary wall of a house. It was place of army of Kuru kings based at Hastināpura on banks of Ganga. The army itself has been called Prabhadraka-gaṇa under command of Dhṛṣṭadyumna. Elephant army was at Gajāhvaya (Ghaziabad). Persons in that army have title of Gajābhiye in Maharashtra. Mahārathis were based at Meratha (written as Meerut). Al-Biruni has stated Sri Harsha Shaka from 456 BC-that might be date of this pillar. Rājatarangīṇī also give same time of that king who had installed Mātṛgupta as king of Kashmir. Ibn-Batuta has written that Kutub-minar was built 1500 years before Kutub-ud-Din Aibak (1206-1210). Sir Saiyad Ahmed had protested calling Kutub-minar an Islamic structure as it was full of Hindu marks. He wrote a 300 page book in 1911 to prove his point.

It is not a question of Hindu or Islamic marks. 2 aspects of technology were impossible in 13th century-(1) Even now it is very difficult to build an accurate cone whose axis is inclined 50 south.

(2) From Mahabharata till 1850, earth had been assumed spherical in all calculations. Semi-vertical angle of Kutub minar is equal to difference between true and mean latitude of Delhi. The description on engraved verse must be of period of Prithviraj Chauhan or earlier-it means that similar script for Sanskrit was in use at that time.

1. Was this Qutub Minar once called Vishnu Dhvaja?

I remember to have read that it was called Vishnu Dhvaja.

Perhaps in one of the posts/emails by Sri Arun Kumar Upadhyay, IPS.

But that file is not easily located in my collections. However, something related is found.

The following excerpts are from a mail sent by Sri Arun Kumar Upadhyay, IPS to me and others

on Mon, Aug 2, 2010 at 7:37 PM

Thanks to Sri ArunKumar Upadyay Ji.

Relevant points are highlighted by me.

"Vishnu purana 2/8 tells about Shishumara-chakra which is perpendicular to ecliptic plane around which earth's axis rotates in 26000 years, called precession of equinoxes (also explained by Al-Biruni). This has been called Naka-svarga in Vedas (Madhusudan Ojha-Brahma-siddhanta etc.). Axis of solar system and galaxy (Parameshthi mandala) have been called Lingas in space in Shivapurana.

Kutub-minar is model of Sumeru of earth in space. At Delhi, its semi-vertical angle is equal to difference between true and mean latitude there. That was not known after Mahabharata till 1850 AD. In 456 BC at start of Sri-Harsha shaka (Al-Biruni, Abul Fazal), it was place of northern most position of moon on earth surface (inclination of earth's axis 23.90° + inclination of moon's orbit with ecliptic 5.020°)-Refer my commentary on Siddhanta-Darpana, chapter 16. So, 'Chandra' has been written on iron pillar there. A pillar of 12 units (called Shiva-linga of 12 angula in Shiva purana) was used to measure time and latitude of a place. It is called Shanku in surya-siddhanta etc. Smallest shadow is at noon time and locus of shadow end around that time is in shape of a 'Kutup' called kuppi (funnel, thistle-kip) in Hindi. So, the muhurtta at noon time is called Kutupa-muhurtta. By bisecting the shadow line equi-spaced from noon, say at 11 and 13 hrs-we get north-south direction. This is explained as traversing in books of astronomical survey for M.Tech (civil). The bisection is by common part of two circles in shape of a 'Mina' (fish), so the pillar is called Kutup-Mina or Kutub-minar.

Magnetic compass does almost same work, so it is called Kutub-numa. In that also, needle floating on mercury is called 'Mina'. Local references of latitude also have been given name of fish like Rohataka (almost at longitude of Ujjain) and Hilsa near Patna (100 east of Ujjain). Mapping of earth surface of north (and south) hemisphere was in 4 sheets of 900 longitude width. It was centered round north pole called Meru or Sumeru. Bharata-varsha (India) has been called one of the 4 petals of that lotus (earth surface) as it roughly extends 450 west and 450 east of Ujjain. Thus, Meru has 4 faces and its linga (symbol) has square base-called Svayambhu linga as in Kaaba of Arab at west end of Bharata. Pyramids were constructed 450 and 1800 west of Ujjain in Ezypt and at Mexico (called Siddhapura in Surya siddhanta)-Valmiki Ramayana, Kishkindha kanda (40/54, 64).

South pole was called Kumeru (opposite to Sumeru in north). Aryabhata (Kali 360 = 2742 BC)

Kutub Minar: Its Origins

P.N.Oak

About the Kutub Minar itself there is overwhelming proof that it was a Hindu tower existing hundreds of years before Kutubuddin and therefore it is wrong to ascribe the tower to Kutubuddin.

The township adjoining the Kutub Minar is known as Mehrauli. That is a Sanskrit word Mihira-awali. It signifies the town-ship where the well known astronomer Mihira of Vikramaditya's court lived along with his helpers, mathemati- cians and technicians. They used the so-called Kutub tower as an observation post for astronomical study. Around the tower were pavilions dedicated to the 27 constel- lations of the Hindu Zodiac.

Kutubuddin has left us an inscription that he destroyed these pavilions. But he has not said that he raised any tower. The ravaged temple was renamed as Kuwat-ul-Islam mosque. Stones dislodged from the so-called Kutub Minar have Hindu images on one side with Arabic lettering on the other. Those stones have now been removed to the Museum. They clearly show that Muslim invaders used to remove the stone- dressing of Hindu buildings, turn the stones inside out to hide the image facial and inscribe Arabic lettering on the new frontage. Bits of Sanskrit inscriptions can still be deciphered in the premises on numerous pillars and walls. Numerous images still adorn the cornices though disfigured.

The tower is but a part of the surrounding structures. It is not that while the temples around are earlier Hindu build- ings there was sufficient space left in between for Kutubud- din to

come and build a tower. Its very ornate style proves that it is a Hindu tower. Mosque minarets have plane surfaces. Those who contend that the tower was meant to call the Muslim residents to prayer have perhaps never tried to go to the top and try to shout to the people below. Had they done so they would have found out for themselves that no one on the ground can hear them from that height. Such absurd claims have been made to justify Muslim authorship of earlier Hindu buildings.

Another important consideration is that the entrance to the tower faces north and not the west as is enjoined by Islamic theology and practice.

At either side of the entrance is the stone lotus flower emblem which also proves that it was a Hindu building. The stone flowers are a very important sign of the Hindu authorship of mediaeval buildings. Muslims never use such flowers on the buildings they construct.

The frieze patterns on the tower show signs of tampering, ending abruptly or in a medley of incongruent lines. The Arabic lettering is interspersed with Hindu motifs like lotus buds hanging limp. Sir Sayyad Ahmad Khan, a staunch Muslim and a scholar, has admitted that the tower is a Hindu building.

If one were to hover in an aeroplane over the top of the tower the various galleries sliding into each other from top to bottom appear like a 24-petal lotus in full bloom. The figure 24 being a multiple of 8 is sacred in Vedic tradition. Even the brick red colour of the tower is sacred to the Hindus.

The Hindu title of the tower was Vishnu Dhvaj (i.e. Vishnu's standard) alias Vishnu Stambh alias Dhruv Stambh (i.e., a polar pillar) obviously connoting an astronomical observation tower. The Sanskrit inscription in Brahmi script on the non-rusting iron pillar close by proclaims that the lofty standard of Vishnu was raised on the hillock named Vishnupad Giri. That description indicates that a statue of the reclining Vishnu initiating the creation was consecrated in the central shrine there which was ravaged by Mohammad Ghor and his henchman Kutubuddin. The pillar was raised at the command of an ancient Hindu king who had made great conquests in the East and the West.

The tower had seven storeys representing the week of those only five exist now. The sixth was dismantled, hauled down and re-erected on the lawns close by.

The seventh storey had actually a statue of the four-faced Brahma holding the Vedas at the beginning of creation. Above Brahma was a white marble canopy with gold bell patterns laid in it. The top three stories were in marble. They were ravaged by iconoclastic Muslims who detested the Brahma statue. The Muslim raiders also destroyed the reclining Vishnu image at the bottom.

The iron pillar was the Garud Dhvaj alias Garud Stambh, i.e., the sentinel post of the Vishnu temple.

On one side was an elliptical enclave formed by 27 Nakshatra (constellation) temples. A gigantic red-stone, ornate gateway led to the sacred enclave known as Nakshatralaya.

Therefore gateway is traditionally known as Alaya-Dwar.

Cunningham twists the traditional Hindu name to fraudulently ascribe the great doorway to Sultan Allauddin though Allauddin himself makes no such claim.

By Allauddin's time the surroundings were totally crumbling ruins. Why would Allauddin want to raise an ornate gigantic gateway (of the Hindu orange colour) leading from nowhere to nowhere?

The theory propounded by interested Muslims that it is a muazzin's tower is a motivated lie. No muazzin would even for a day adept a job where he has to climb and unclimb five times a day a flight of 365 narrowing, curving steps in the dark confines of the tower. He is bound to fall and die through sheer exhaustion.

The arched gateway of the adjoining so-called Kuwat-ul-Islam mosque is in no way different from the ornate archways of temples in Gujarat. The frieze patterns on this building too. The frieze patterns on this building too show signs of tampering proving that Muslim conquerors transposed stones at random to ease their conscience in readying earlier temples for use as mosques.

The tower girth is made up of exactly 24 folds, arcs and triangles alternating. This shows that the figure 24 had social prominence and significance in the premises. The apertures for letting in light are 27. Considered along with the 27 constellation pavilions mentioned earlier it leaves no doubt that the tower too was an astronomical observation pole. In Arabic the term 'Kutub Minar' signifies an astronomical Tower. That was how it was described to Sultan and later referred to in court correspondence. In course of time the name of Sultan Kutubuddin came to be unwittingly associated with the Kutub Tower leading to the misleading assertion that Kutubuddin built the Kutub Minar. Iron strips have been used to keep the huge boulders fastened together in the construction of the tower. Similar strips have been used in the stone walls of Agra Fort. In my book Tajmahal was a Rajput Palace I have already dealt at some length on the origin of the fort and proved that it existed during pre-muslim times. Therefore it is apparent that the use of iron strips to keep together stones in huge buildings was a Hindu device. That device used in the so-called Kutub Minar in Delhi another proof of its having been a pre-Muslim Hindu tower. If a 24-petal lotus is pulled up from its centre it will form a tower of that pattern. Lotus pattern is never Muslim.

Humble Pranams to all the Members of BVP.

My sincere thanks to all the scholars who have given a wonderful information about Vishnu Dhvaja (Qutub Minar). The information extended by Sri Tirumala Kulakarni ji, Sri Kalyan Ram Ji, Sri SP Narang ji, Sri Arun Ji and Sri Iyengar ji and others is really of a great value.

Particularly the efforts of Sri Arun ji are praise worthy. Similarly the descriptive account given by Sri Tirumala Kulakarni ji also is highly informative.

Ofcourse I could not open some of the internet sources suggested by them. Once again thanks to all for their kind participation in guiding well.

With Warm Regards,

Dr. Rani Sadasiva Murty

Source :

<https://groups.google.com/forum/...>

<http://pixels-memories.blogspot.in/.../iron-pillar-new-delhi...>

<http://www.samvaadbhartipost.com/article.php...>

Pasted from <https://www.blogger.com/editor/static_files/blank_quirks.html>

THE BOOK OF THE DEAD

Tuesday, April 28, 2015

1:26 PM

THE BOOK OF THE DEAD



P. W. Page Ream

TRANSLATED BY P. LE PAGE RENOUF

[Extracted from vols. 14-19 of *PSBA*, (1892-97).

The pagination is as follows:

14 = 37-8, 213-22, 270-9, 351-63, 377-95;

15 = 4-12, 63-9, 98-107, 155-63, 218-28, 276-90, 377-84;

16 = 3-12, 27-32, 64-72, 100-3, 123-30, 179-81, 218-24, 263-73, 293-8;

17 = 6-15, 51-6, 97-102, 123-9, 192-4, 216-9, 273-7;

18 = 7-16, 47-53, 81-5, 113-7, 149-55, 165-9;

19 = 65-7, 107-12, 125-31, 160-4, 225-8.

And *PSBA* 24-26 (1902-04). 24 = 135-43, 195-205, 268-71, 313-16;

25 = 11-14, 67-70, 105-10, 167-72, 237-42, 299-304, 339-46;

26 = 6-16, 45-50, 79-89, 117-24, 181-84.]

[The pagination has been omitted from this edition.]

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(by the Translator)

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* This chapter and the following ones were completed

by Naville after Renouf's death in 1897. See [Note](#).

APPENDICES

[1](#). A Second Note on the Royal Title by P. le P. Renouf

[2](#). The Gods Akar and Seb by P. le P. Renouf

[3](#). Mention of the Flood in the Book of the Dead by E. Naville

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[7](#). The Royal Titles by P. le P. Renouf

Mr. Renouf read some remarks preliminary to a translation of the Egyptian Book of the Dead. The substance of these remarks is to the following effect.

At a time when "book-making" flourishes as it does, it would not be surprising to hear of the appearance, either in England or America, of a new translation of the Book of the Dead. It is not even necessary that the enterprising author of such a translation should know the Egyptian language. By dint of skilful plagiarisms from existing translations, English and foreign, a man may without knowing Greek compile a new version of the Homeric poems. Why may not the same process be applied to the Book of the Dead? By a judicious blending of the versions of de Rouge, Pierret, Deveria, Lefebure, Guyesse and

others who might be mentioned, a very plausible translation of the Book of the Dead might be composed. The impudent jackdaw of the fable would strut with borrowed plumes; or, to take the illustration from another fable, the ass would go forth under the cover of the lion's skin, and impose upon all who failed to discern the long ears occasionally protruding.

To all real scholars a translation worthy of the name is a task which cannot possibly be executed until certain difficulties have been overcome, the solution of which requires very mature thought and research extending, to say the least, over very many years. It speaks well for the training of the numerous young students of Egyptology in France and Germany that no attempts in this direction have hitherto been made.

The difficulties which have to be overcome in a translation of the Book of the Dead arise partly from the book itself and partly from the imperfection of our knowledge. And some of these difficulties may be summarily mentioned.

The Book of the Dead is not a book in the usual sense of the word; it is not a literary whole, with a beginning, middle and end; it is a mere unmethodical collection of religious compositions (chapters), as independent of each other as the Hebrew Psalms. No two copies of the better periods contain the same chapters or follow the same order. The text of each chapter is in the highest degree uncertain, and was already so at a very early date. The various readings arise partly from the differences of meaning attached by the copyists to certain groups or words, but in great part from the gross carelessness or ignorance of the copyists. The restoration of the text is rendered the more difficult by the existence of several successive stages of the book, and it is only with reference to one of these stages (extending from the XVIIIth to the XXth dynasty) that a critical apparatus has been provided in the splendid edition of M. Naville.

But supposing the text to be settled, difficulties of another kind beset the translator. The grammar is extremely simple, and the vocabulary is tolerably well made out. But what sense can be extracted from the text? A sentence may be quite literally rendered without its conveying the meaning of the original. Some translators may indeed think it an unnecessary or even a hopeless task to look for any sense in a religious text. Few persons can read a chapter in Dr. Birch's translation without feeling convinced either that such outrageous nonsense could never have been meant, or that in such a case translation involved a very unnecessary waste of time.

Knowledge of the language is a necessary qualification of a translator, but it is not by any means the only one. Mere Greek and Latin will not enable one to translate Aristotle or the Fathers of the Church or the medical writers, or the lawyers, or the mathematicians. And a little knowledge is a dangerous thing as regards philosophy, theology, medicine, law, or mathematics. No one is capable of translating a single chapter of the Book of the Dead, who has wrong ideas about the religion and mythology of Egypt, and is unable to understand the numerous technical or mystical expressions which everywhere occur. It is only by slow degrees that correct notions on these subjects will finally come to prevail. Till then the most accomplished Egyptologists will differ in their interpretations of these ancient texts.

The foregoing remarks are not intended to serve as an Introduction to the Book of the Dead. Such an introduction can only be written after the completion of the translations which will shortly appear in these pages.

Chapter I.

(1) The Beginning of the Chapters of Coming forth by Day, of the (2) Words which bring about Resurrection and Glory, and of Coming out of and entering into Amenta. Said upon the Day of Burial of N, the Victorious (3), who enters after coming forth. (4) Here is N the Victorious. He saith—

(5) Bull of Amenta, It is Thoth, the everlasting King, who is here.
 I am the great god in the Bark, who have fought for thee.
 I am one of those gods, the (6) Powers who effect the triumph of Osiris over his adversaries on the day of the Weighing of the Words: I am thy kinsman, Osiris.
 I am one of those gods to whom Nut has given birth, who slay the adversaries of Osiris and imprison the (7) Sebau, on his behalf: I am thy kinsman, Horus.
 I have fought for thee, and have prevailed for thy name.
 I am Thoth who effect the triumph of Osiris over his adversaries on that day of Weighing of the Words in the (8) House of the Prince, which is in Heliopolis.
 I am (9) Tatti, the son of Tatti, conceived in Tattu and born in Tattu; and Tattu is my name.
 I am with the mourners and weepers who wail over Osiris in (to) Rechit, and who effect the triumph of Osiris over his adversaries, Ra issued the mandate to Thoth, that he should effect the triumph of Osiris against his adversaries, and the mandate is what Thoth hath executed.
 I am with Horus on the day of covering (11) Teshtesh and of opening the fountains for the refreshment of (12) the god whose heart is motionless, and closing the entrance to the hidden things in (13) Restau.
 I am with Horus, as the avenger of that left arm of Osiris which is in (14) Sechem.
 I enter and I come forth from the (15) Abode of Flame on the day when the adversaries are annihilated at Sechem.
 I am with Horus on the day when the festivals of Osiris are celebrated, and when offerings are made [to Ra], on the Feast of the Sixth day of the Month, and on the Feast of Tenait (16) in Heliopolis.
 I am the Priest (17) in Tattu and exalt him who is on the Height (18).
 I am the Prophet in Abydos on the day when the earth is raised.
 I am he who seeth what is shut up at Restau (19).
 I am he who reciteth the liturgies of the (20) Soul who is Lord of Tattu.
 I am the Sem-priest in all that pertaineth to his office.
 I am the Arch-Craftsman, on the day in which the Ship of Sokaru is laid upon its stocks (21).
 I am he who seizeth the mattock, on the day of the Feast of Hoeing in Siiten-henen (22).
 O ye who bring beneficent souls into the house of Osiris, do ye bring the soul of *N.* together with you into the house of Osiris; let him see as you see, let him hear as your hear, let him stand as you stand, and sit as you sit [in the house of Osiris].
 O ye who give bread and beer to beneficent souls in the house of Osiris, do you give bread and beer at the two periods to the soul of who is with you.
 O ye who unclothe the ways and open the roads to beneficent souls in the house of Osiris, unclothe then the ways and open the roads to the soul of *N.* who is with you, let him enter boldly and come forth in peace at the house of Osiris, without hindrance and without repulse. Let him enter at his pleasure and go forth at his will, triumphantly with you; and let that be executed which he shall order in the house of Osiris.
 No lightness of his in the scale has been found and the Balance is (23) relieved of his case.

[Notes.](#)

Chapter II.

Chapter for Coming forth by day and Living after death.

Oh thou Only One, (1) who shinest from the Moon, let me come forth amid that train (2) of thine, at large,(3) and let me be revealed (4) as one of those in glory. (5)

And when the Tuat is opened to the gods, let *N.* come forth to do his pleasure upon earth amid the Living.

[Notes.](#)

Chapter III.

Another chapter like it.

Oh Tmu, who proceedest from Ur-henhenu, (1) who art resplendent as the Lion-faced, (2) and who

strewest thy words to those who are before thee; Here cometh the faithful N, from the band of those who do the bidding of thy words.

O ye seamen of Ra at the gloaming of the day, let *N* live after death, like Ra daily.

Here the helmsman: As Ra is born from Yesterday, so he too is born from Yesterday, and as every god exulteth in life, so shall exult *N* even as they exult in life.

I am Thoth as he goeth forth from the House of the Prince in Heliopolis. (3)

[Notes.](#)

Chapter IV.

Another Chapter for travelling on the road which is above the earth.

It is I who travel on the Stream (1) which divideth the divine Pair (2), I am come, let there be given to me the lands of Osiris.

[Notes.](#)

Chapter V.

Chapter whereby work may not be imposed upon a person (1) in the Netherworld.

Here is *N*. He saith, I am he who raiseth the hand which is motionless, and I come forth at the hour. (2) I am the living Soul, (3) and there go before me the longings (4) of those who bring salutation.(5)

[Notes.](#)

Chapter VI.

Chapter whereby the funereal Statuettes may be made to do Work for a person in the Netherworld.

O Statuette (1) there! Should I be called and appointed to do any of the labours that are done in the Netherworld by a person according to his abilities, lo! all obstacles have been beaten down for thee; be thou counted for me at every moment, for planting the fields, for watering the soil, for conveying the sands of east and west.

Here am I, whithersoever thou callest me.

[Notes.](#)

Chapter VII.

Chapter of passing through the chine of Apepi which is void.

Oh, One of Wax, (1) who takest captive and seizest with violence, and livest upon those who are motionless! Let me not become motionless before thee, let me not be paralysed before thee, let not thy venoms enter into my limbs, for my limbs are the limbs of Tmu.

And if thou wouldst not be paralysed, let me not be paralysed.

Let not thy languors enter these limbs of mine.

I am the One who presideth over the pole of Heaven, and the powers of all the gods are my powers.

I am he, whose names are hidden, and whose abodes are mysterious for all eternity.

It is I who proceed from Tmu, and I am safe and sound. (2)

[Notes](#)

Chapter VIII.

Chapter of opening the Tuat by day.

The Hour (1) discloseth what the head of Thoth keepeth close, who giveth might to the Eye of Horus. (2)

And I call upon the Eye of Horus which gleams as an ornament upon the brow of Ra, the father of the gods.

I am that Osiris, the Lord of Amenta, and Osiris knoweth his day, and that it is in his lot that he should end his being, and be no more. (3)

I am Sutū, the father of the gods, the imperishable one.
Stay, Horus, for he is counted among the gods.

[Notes.](#)

Chapter IX.

Chapter for opening the Tuat.

Soul most mighty, (1) here am I: I am come to thee that I may see thee.
I open the Tuat that I may see my father Osiris and may drive away the darkness.
I am he whom he loveth. I have come to see my father Osiris, to pierce the heart of Sutū, and to perform all duties to my father Osiris.
I open all the paths in heaven and upon earth.
I am the son who loveth his father, and I am come as a mummied one, glorious and well equipt.
Oh, all ye gods and goddesses, the path is made for me.

[Note.](#)

Chapter X.

Chapter for coming forth victoriously.

I come forth victoriously against the adversaries.
I cleave the heaven, I open the horizon and I travel over the earth on foot. There come forward to me the Glorious and the Great ones, for I am furnished with numberless Words of Might.
I eat with my mouth, and I chew with my jaw; for, lo, I worship the god who is Lord of the Tuat, and that is given to me which endureth amid overthrow.

Chapter XI.

Chapter for coming out against the adversary in the Netherworld.

Here is the Osiris N.
Eater of his arm, away from his path!
I am Ra coming forth from the horizon against his adversary, who shall not be delivered from me.
I have stretched out my hand, as the Lord of the Crown, and lifted my feet.
I shall not be given up; my adversary shall fall before me; he hath been given up to me and shall not be delivered from me.
I rise up like Horus, I sit down as Ptah, I am victorious as Thoth, and powerful as Tmu: I walk upon my feet, I speak with my mouth, searching for him who hath been given up to me; he shall not be delivered from me.

[Note.](#)

Chapter XII.

Chapter for entering and for coming forth out of the Netherworld.

Salutation to thee, O Ra, who guardest the secrets of the gates (1) over this domain of Seb, and this Balance with which Ka raiseth up Maat (2) daily:

Here am I, who cleave open (3) the earth, grant that I may come and acquire advance in age. (4)

[Notes.](#)

Chapter XIII.

Chapter for entering after coming out from Amenta.

I enter as a Hawk and come forth as a Bennu (1) at Dawn,
Let the way be made for me that I may adore Ra at the fair Amenta, and the locks (2) of Osiris. I urge on the hounds of Horus. Let the way be made for me that I may adore Osiris, the Lord of Life.

[Notes.](#)

Chapter XIV.

Chapter for removing displeasure from the heart of the god against the deceased person.

Hail to thee, oh god who sendest forth (1) the Moment, who presidest over all the Secret things (2), and protectest the utterance of my words.

Here (3) is a god displeased against me; let wrong be overwhelmed and let it fall upon the hands of the Lord of Law. Remove (4) the impediments which are in me and the evil and the darkness (5), oh Lord of Law, and let that god be reconciled to me, removing that which detaineth me from thee.

Oh, lord of offerings in Kenu (6), let me offer to thee the propitiary offering by which thou livest, and let me live by it and be reconciled.

Let all the displeasure which is in thy heart against me be removed.

[Notes.](#)

Chapter XV.

Hymn I (1).

Adored be Ra, when he riseth up from the eastern horizon of Heaven; they who accompany him extol him.

Here is the Osiris *N*, the Victorious, and he saith:

O thou radiant Orb, who arisest each day from the Horizon, shine thou upon the face of the Osiris who adoreth thee at dawn, and propitiateth thee at the gloaming.

Let the soul of *N* come forth with thee into heaven, let him journey in the Maatit boat and finish his course in the Sektit boat (2) till he reach in heaven unto the Stars which set (3).

He saith, as he invoketh his Lord, the Eternal one:

Hail to thee, Horus of the Two Horizons (4), who art Chepera Self-originating (5); Beautiful is thy rising up from the horizon, enlightening the two Earths with thy rays. All the gods are in exultation when they see thee the King of Heaven, with the Nebt Unnut* established upon thy head (and the diadem of the South and the diadem of the North upon thy brow) which maketh her abode in front of thee.

Thoth abideth at the prow of thy bark that he may destroy all thine adversaries.

They who dwell in the Tuat are coming forth to meet thy Majesty, and to gaze upon that beautiful semblance of thine.

And I too come to thee that I may be with thee to see thine Orb each day; let me not be detained, let me not be repulsed.

Let my limbs be renewed by the contemplation of thy glories, like all thy servants, for I am one of those who honoured thee upon earth.

Let me reach the Land of Ages, let me gain the Land of Eternity; for thou, my Lord, hast destined them for me.

The Osiris *N*, he saith:

Hail to thee who risest up from the Horizon as Ra in union with Maat; thou dost traverse heaven in peace and all men see thee as thou goest forward. And after being concealed from them thou presentest thyself at the dawn of each day.

Brisk is the bark under thy Majesty.

Thy rays are upon men's faces; the golden glories they cannot be told: not to be described are thy beams.

The Land of the gods, the colours of Punit (6) are seen in them; that men may form an estimate of that which is hidden from their faces.

Alone art thou when thy form riseth up upon the Sky; let me advance as thou advancest, like thy Majesty, without a pause, O Ra, whom none can outstrip.

A mighty march is thine; Leagues by millions, and hundreds of thousands, in a small moment thou hast travelled them, and thou goest to rest.

Thou completest the hours of the Night, according as thou hast measured them out. And when thou hast completed them according to thy rule, day dawneth.

Thou presentest thyself at thy place as Ra, as thou risest from the Horizon.

The Osiris *N*, he saith, as he adorest thee when thou shinest; He saith to thee when thou risest up at dawn, as he exalteth thine appearance;

Thou comest forth, most glorious one, fashioning and forming thy limbs, giving birth to them without any labour, as Ra rising in heaven.

Grant that I may attain to the Heaven of eternity and the abode of thy servants; let me be united with the venerable and mighty Chu** of the Netherworld; let me come forth with them to see thy glories, as thou shinest at the gloaming, when thy mother Nut (7) enfoldeth thee.

And when thou turnest thy face to the West, mine hands are in adoration to thy setting as one who liveth; for it is thou who hast created Eternity.

I have set thee in my heart unceasingly, who art more mighty than all the gods.

The Osiris *N*, he saith:

Adoration to thee, who arisest out of the Golden, and givest light to the earth on the day of thy birth. Thy mother bringeth thee forth upon her hands, that thou mayest give light to the whole circumference which the Solar Orb enlighteneth.

Mighty Enlightener, who risest up in the Sky and raisest up the tribes of men by thy Stream, and givest holiday to all districts, towns and temples; and raising food, nourishment and dainties.

Most Mighty one, master of masters, who defendest every abode of thine against wrong. Most Glorious one in thine Evening Bark, Most Illustrious in thy Morning Bark.

Glorify thou the Osiris *N* in the Netherworld, grant that he may come into Amenta without defect and free from wrong, and set him among the faithful and venerable ones.

Let him be united with the souls in the Netherworld, let him sail about in the country of Aarru+ after a joyful journey.

Here is the Osiris *N*.

Come forth into Heaven, sail across the firmament and enter into brotherhood with the Stars, let salutation be made to thee in the Bark, let invocation be made to thee in the Morning Bark. Contemplate Ra within his Ark and do thou propitiate his Orb daily. See the Ant fish in its birth from the emerald stream, and see the Abtu fish and its rotations. (8)

And let the offender++ fall prostrate, when he meditates destruction for me, by blows upon his back-bone.

Ra springs forth with a fair wind; the Evening Bark speeds on and reaches the Haven; the crew of Ra are in exultation when they look upon him; the Mistress of Life, her heart is delighted at the overthrow of the adversary of her Lord.

See thou Horus at the Look-out at the bow, (9) and at his sides Thoth and Maat. All the gods are in exultation when they behold Ra coming in peace to give new life to the hearts of the Chu, and here is the Osiris *N* along with them.

* One of the names of the Uraeus on the royal crown.

** 'The Glorious Ones.'

+ An abode of bliss (like the Elysian fields) frequently mentioned and described in the Book of the Dead.

++ The dragon Apepi.

[Litany].

(10) Adored be Ra, as he setteth in the Land of Life. (11)

Hail to thee, who hast come as Tmu, and hast been the creator of the cycle of the gods, (12)

Hail to thee, who hast come as the Soul of Souls, August one in Amenta.

Hail to thee, who art above the gods and who lightenest up the Tuat with thy glories,

Hail to thee, who comest in splendour, and goest round in thine Orb,

Hail to thee, who art mightier than the gods, who art crowned in Heaven and King in the Tuat,

Hail to thee, who openest the Tuat and disposest of all its doors.

Hail to thee, supreme among the gods, and Weigher of Words in the Netherworld.

Hail to thee, who art in thy Nest, and stirrest the Tuat with thy glory,

Hail to thee, the Great, the Mighty, whose enemies are laid prostrate at their blocks.

Hail to thee, who slaughtertest the Sebau and annihilatest Apepi,

[Each invocation of this Litany is followed by]

Give thou delicious breezes of the north wind to the Osiris *N*.

Horus openeth; the Great, the Mighty, who divideth the earths, the great one who resteth in the Mountain of the West, and lighteneth up the Tuat with his glories and the. Souls in their hidden abode, by shining into their sepulchres.

By hurling harm against the foe thou hast utterly destroyed all the adversaries of the Osiris *N*.

Hymn II. (13)

The Osiris *N*; he saith when he adareth Ra, the Horus of the Two Horizons, when setting in the Land of Life.

Adoration to thee, O Ra; Adoration to thee, O Tmu, at thy coming in thy beauty, in thy manifestation, in thy mastery.

Thou sailest over the Heaven, thou travellest over earth and in splendour thou reachest the zenith; the two divisions of Heaven are in obeisance to thee, and yield adoration to thee.

All the gods of Amenta are in exultation at thy glory. They whose abodes are hidden adore thee, and the Great Ones make offerings to thee, who for thee have created the soil of earth (14).

They who are on the Horizon convey thee, and they who are in the Evening Bark transport thee, and they say—Adoration at the approach of thy Majesty, Come, Come, approach in peace, Oh to thee, Welcome, Lord of Heaven, King of Akerta.

Thy mother Isis (15) embraceth thee, seeing in thee her son, as the Lord of Terror, the All-Powerful, as he setteth in the Land of Life at night.

Thy father Tatunen (16), carrieth thee, and his arms are stretched out behind thee, and that which hath taken place is made fast upon earth.

Wake up from thy rest, thine abode is in Manu.

Let me be entrusted to the fidelity which is yielded to Osiris.

Come, O Ra, Tmu, be thou adored. Do thy will daily. Grant success in presence of the cycle of the mighty gods.

Beautiful art thou, O Ra, in thine Horizon of the West; O Lord of Law, in the midst of the Horizon.

Very terrible art thou, rich art thou in attributes, and great is thy love to those who dwell in the Tuat.

To be said, when Ret sets in the Land of Life; with hands bent downward (17).

Hymn III (18).

Adoration to Tmu as he setteth in the Land of Life. The Osiris *N*; he saith:

Adoration to Tmu as he setteth in the Land of Life.

The Osiris *N*; he saith, adoring Tmu, when setting in the Land of Life and shedding his rays on the Tuat;

Hail to thee setting in the Land of Life, O Father of the gods, thou art united to thy mother in Manu. Her two hands receive thee daily. Thy Majesty hath part in the house of Sokaru. Exult thou because the doors are opened of the Horizon, at thy setting in the Mountain of the West.

Thy rays, they run over the earth to enlighten the dwellers in Amenta. Those who are in the Tuat worship thee with loud acclaim, and cherish hope when they see thee daily.

Thou grantest to the gods to sit upon the earth; to those, namely, who follow thee and come in thy train.

O august Soul, who begettest the gods, and dost invest them with thine attributes; the Unknowable, the Ancient One, the Mighty in thy mystery.

Be thy fair face propitious to the Osiris *N*, oh Chepera, Father of the gods (19).

Freedom for ever from perdition is derived through this Book, and upon it I take my firm stand.

He hath written it who spake it, and his heart resteth on the reward.

Let there be given me armfuls of bread and drink, and let me be accompanied by this Book after my life.

[Notes.](#)

Chapter XVI.

[Notes.](#)

Chapter XVII.

Chapter whereby one cometh forth by day out of the Netherworld.

Let the words be said:

I am he who closeth and he who openeth, and I am but One (1).

I am Ra at his first appearance.

I am the great god, self-produced;

His Names together compose the cycle of the gods;

Resistless is he among the gods (2).

I who am Osiris, am Yesterday and the kinsman of the Morrow (3).

A scene of strife arose among the gods when I gave the command (4).

Amenta is the scene of strife among the gods.

I know the name of the great god who is here.

Herald of Ra is his name.

I am the great Heron who is in Heliopolis, who presideth over the account of whatsoever is and of that which cometh into being (5).

Who is that? It is Osiris who presideth over the account of all that is and all that cometh into being, that is Endless Time and Eternity. Endless Time is Day and Eternity is Night.

I am Amsu in his manifestations; there have been given to me the Two Feathers upon my head (6).

"Who is that, and what are his Feathers? It is Horus, the avenger of his father, and the Two Feathers are the Uraei upon the forehead of his father Tmu (7).

I have alighted upon my Land, and I come from my own Place.

What is that? It is the Horizon of my father Tmu.

All defects are done away, all deficiencies are removed, and all that was wrong in me is cast forth.

I am purified at the two great and mighty Lakes at Sutenhunen, which purify the offerings which living men present to the great god who is there (8).

Who is that? It is Ra himself.

Which are the two great and mighty Lakes? The Lake of Natron and the Lake of Maat (9).

I advance over the roads, which I know, and my face is on the Land of Maat. What is that? The road upon which father Tmu advanceth, when he goeth to the Field of Aarru, approaching to the land of Spirits in Heaven.

I come forth through the Teser gate.

What is that? This gate of the gods is Haukar. It is the gate and the two doors and openings, through which father Tmu issueth to the Eastern Horizon of Heaven (10).

O ye who have gone before! Let me grasp your hands, me who become one of you.

Who are they? Those who have gone before are Hu and Sau. May I be with their father Tmu, throughout the course of each day (11).

I make full the Eye when it waxeth dim on the day of battle between the two Opponents (12).

What is that? The battle of the two Opponents is the day upon which Horus fighteth with Sut, when he flingeth his filth upon the face of Horus, and when Horus seizeth upon the genitals of Sut, for it is Horus who doeth this with his own fingers.

I lift up the hairy net from the Eye at the period of its distress (13).

What is that? The right Eye of Ra in the period of its distress when he giveth it free course, and it is Thoth who lifteth up the net from it.

I see Ra, when he is born from Yesterday, at the dugs of the Mehurit cows (14)? His course is my course, and conversely mine is his.

What is that? Ra and his births from Yesterday at the dugs of the Mehurit cows? It is the figure of the Eye of Ra, at his daily birth. And Mehurit is the Eye.

I am one of those who are in the train of Horus.

What is that—one of those in the train of Horus? Said with reference to whom his Lord loveth.

Hail, ye possessors of Maat, divine Powers attached to Osiris, who deal destruction to falsehood, ye who are in the train of Hotepeschaus, grant me that I may come to you. Do ye away the wrong which is me, as ye have done to the Seven Glorious ones, who follow after the Confined one, and whose places Anubis hath fixed on that day of 'Come thou hither!'

Hotepeschaus is the divine Flame which is assigned to Osiris for burning the souls of his adversaries. I know the names of the Seven Glorious ones who follow the Confined one, and whose places Anubis hath fixed on the day of 'Come thou hither.' The leader of this divine company,

'An-ar-ef, the Great' is his name; 2, Kat-kat; 3, the Burning Bull, who liveth in his fire; 4, the Red-eyed one in the House of Gauze; 5, Fieryface which turneth backwards; 6, Dark Face in its hour; 7, Seer in the Night (15).

I am he whose Soul resideth in a pair of gods.

It is Osiris, as he cometh to Tattu, and there findeth the soul of Ra; each embraceth the other, and becometh Two Souls. The pair of gods are Horus, the Avenger of his Father, and Horus, the Prince of the City of Blindness.

I am the great Cat, who frequenteth the Persea tree in Heliopolis, on that night of battle wherein is effected the defeat of the Sebau, and that day upon which the adversaries of the Inviolable god (16) are exterminated.

Who is that great Cat? It is Ra himself. For Sau said. He is the likeness (Maau) of that which he hath created, and his name became that of Cat (Maau) (17).

The night of conflict is the defeat of the children of Failure at Elephantine. There was conflict in the entire universe, in heaven and upon the earth.

He who frequenteth the Persea tree is he who regulateth the children of Failure, and that which they do.

O Ra, in thine Egg, who risest up in thine orb, and shinest from thine Horizon, and swimmest over the firmament without a peer, and sailest over the sky; whose mouth sendeth forth breezes of flame, lightening up the Two Earths with thy glories, do thou deliver *N* from that god whose attributes are hidden, whose eyebrows are as the arms of the Balance upon that day when outrage is brought to account, and each wrong is tied up to its separate block of settlement.

The god whose eyebrows are as the arms of the Balance is "he who lifteth up his arm."*

Deliver me from those Wardens of the Passages with hurtful fingers, attendant upon Osiris.

The "Wardens of Osiris" are the Powers who keep off the forces of the adversaries of Ra.

May your knives not get hold of me; may I not fall into your shambles, for I know your names; my course upon earth is with Ra and my fair goal is with Osiris. Let not your offerings be in my disfavour, oh ye gods upon your altars! I am one of those who follow the Master, a keeper of the writ of Chepera.

I fly like a Hawk, I cackle like the Smen-Goose, I move eternally like Nehebkau (18).

Oh Tmu who art in the Great Dwelling, Sovereign of all the gods, deliver me from that god who liveth upon the damned; whose face is that of a hound, but whose skin is that of a man; at that angle of the pool of fire; devouring shades, digesting human hearts and voiding ordure. One seeth him not.

The god whose face is that of a hound and whose skin is that of a man: Eternal Devourer is his name (19).**

Oh Fearful one, who art over the Two Earths, Red god who orderest the block of execution; to whom is given the Double Crown and Enjoyment as Prince of Sutenhunen.

It is Osiris to whom was ordained the Leadership among the gods, upon that day when the Two Earths were united before the Inviolable god.

The junction of the Two Earths is the head of the coffin of Osiris [whose father Ra] the beneficent Soul in Sutenhunen, the giver of food and the destroyer of wrong, who hath determined the paths of eternity.

It is Ra himself.

Deliver me from that god who seizeth upon souls, who consumeth all filth and corruption in the darkness or in the light: all those who fear him are in powerless condition.

This god is Sut.

Oh Chepera, who are in the midst of thy bark and whose body is the cycle of the gods for ever; deliver me from those inquisitorial Wardens to whom the Inviolable god, of Glorious Attributes, hath given guard over his adversaries, and the infliction of slaughter in the place of annihilation, from whose guard there is no escape. May I not fall under your knives, may I not sit within your dungeons, may I not come to your places of extermination, may I not fall into your pits; may there be done to me none of those things which the gods abominate; for I have passed through the place of purification in the middle of the

Meskat, for which are given the Mesit and the Tehenit cakes in Tanenit.

The Meskat is the place of scourging in Sutenhunen, the Tehenit is the Eye of Horus Tanenit is the resting place of Osiris (20).

Tmu buildeth thy dwelling, the Lion-faced god layeth the foundation of thy house, as he goeth his round. Horus offereth purification and Sut giveth might, and conversely.

I have come upon this earth and with my two feet taken possession. I am Tmu and I come from my own Place.

Back, oh Lion with dazzling mouth, and with head bent forwards, retreating before me and my might.

I am Isis and thou findest me as I drop upon my face the hair which falleth loosely on my brow.

I was conceived by Isis and begotten by Nephthys. Isis destroyeth what in me is wrong, and Nephthys loppeth off that which is rebellious.

Dread cometh in my train and Might is in my hands. Numberless are the hands who cling fast to me. The dead ones and the living come to me. I defeat the clients of mine adversaries, and spoil those whose hands are darkened.

I have made an agreeable alliance. I have created the inhabitants of Cher-abat and those of Heliopolis (21). And every god is in fear before the Terrible, the Almighty one.

I avenge every god against his oppressor, at whom I shoot my arrows when he appeareth.

I live according to my will.

I am Uat'it, the Fiery one (22).

And woe to them who mount up against me!

What is this? "Of unknown attributes, which Hemen (23) hath given" is the name of the Funereal Chest. "The Witness of that which is lifted" is the name of the Shrine.

The Lion with dazzling mouth and with head, bent forwards is the Phallus of Osiris [otherwise of Ra].

And I who drop the hair which hath loosely fallen upon my brow—I am Isis, when she concealeth herself; she hath let fall her hair over herself.

Uat'it the Fiery is the Eye of Ra.

They who mount up against me, woe to them, they are the associates of Sut as they approach (24).

* The god who lifteth up his arm is Amsu.

** [glyphs] *anem* 'skin,' according to Horhotep and the first coffin of Mentuhotep at Berlin. But the second coffin of Mentuhotep has already [glyphs] *anhu* 'eyebrows,' which afterwards becomes the received reading.

[Notes.](#)

Chapter XVIII.

Introductory.

The Au-maut (1) saith:

I come to you, ye Great Circles of gods (2) in Heaven, upon Earth and in the World below! I bring to you *N* void of offence towards any of the gods, grant that he may be with you daily.

Glory to Osiris, Lord of Restau, and to the great gods who are in the World below. Here is *N* who saith: Hail to thee, Prince of Amenta, Unneferu who presidest in Abydos, I come to thee with Righteousness; without sin upon me. I am not knowingly a speaker of wrong; I am not given to duplicity; grant me Bread, the right of appearance at the tables of the Lords of Maat, entering in and going out of the Netherworld, and that my soul may not suffer repulse in its devotion to the orb of the Sun and the vision of the Moon-god for ever.

The Se-meri-f saith:

I come to you, O Circle of gods in Restau, and I bring to you *N*. Grant to him Bread, Water, Air and an allotment in the Sechit-hotepu like Horus.

Glory to Osiris, the Lord of Eternity and to the Circle of gods in Restau. Here is he and he saith:—I come to thee, I know thy will, and I am furnished with thine attributes of the Tuat. Grant me an abiding place in the Netherworld by the Lords of Maat, my permanent allotment in the Sechit-hotepu, and the receiving of cakes before thee.

[Litany.]

1. Oh Thoth, who makest Osiris triumphant over his adversaries, let *N* be made triumphant over his

adversaries, even as thou makest Osiris triumphant over his adversaries, before the Circle of gods about Ra and about Osiris and the Great Circle of gods in Heliopolis, on that Night of the Eye's Provender and the Night of Battle when there befel the Defeat of the Sebau, and the Day of the extinction of the adversaries of the Inviolable god.

The Great Circle of gods in Heliopolis is of Tmu, Shu and Tefnut, and the Sebau who were defeated and extinguished were the associates of Sut on the renewal of his assault.

2. Oh Thoth who makest Osiris triumphant over his adversaries, let *N* be made triumphant over his adversaries, even as thou makest Osiris triumphant over his adversaries before the Great Circle of gods in Tattu, on the Night wherein the Tat is set up in Tattu (4).

The Great Circle of gods in Tattu is of Osiris, Isis, Nephthys and Horus the Avenger of his Father; and they who set up the Tat are the two arms of Horus, Prince of Sechem. They are behind Osiris as bindings of his raiment.

3. Oh Thoth who makest Osiris triumphant over his adversaries, let *N* be made triumphant over his adversaries, even as thou makest Osiris triumphant over his adversaries, before the Great Circle of gods in Sechem on that Night of the Eve's Provender in Sechem.

The Great Circle of gods in Sechem is of Horus in the Dark (5), and Thoth, who is of the Great Circle of An-arer-ef.

The Eve's Provender is the dawn upon the Coffin of Osiris.

4. Oh Thoth, who makest Osiris triumphant over his adversaries, let *N* be made triumphant over his adversaries, even as thou makest Osiris triumphant over his adversaries, before the Great Circle of gods in Pu and Tepu (6), on that Night of erecting the pillars of Horus, and of establishing him as heir of his Father's property.

The Great Circle of gods in Pu and Tepu is of Horus, Isis, Emsta, Hapi; and the pillars of Horus are erected when Horus saith to those who follow him "let the pillars be erected there."

5. Oh Thoth, who makest Osiris triumphant over his adversaries, let *N* be made triumphant over his adversaries, even as thou makest Osiris triumphant over his adversaries, before the Great Circle of gods of the Two Shores* of Rechit, on that Night when Isis lay watching in tears over her brother Osiris.

The Great Circle of gods on the Two Shores of Rechit is of Isis, Nephthys, Emsta and Hapi.

6. Oh Thoth, who makest Osiris triumphant over his adversaries, let *N* be made triumphant over his adversaries, even as thou makest Osiris triumphant over his adversaries, before the Great Circle of gods in Abydos on the night of Hakra (7), when the evil dead are parted off, when the glorious ones are rightly judged, and joy goeth its round in Thinis.

The Great Circle of gods in Abydos is of Osiris, Isis and Apuat.

7. Oh Thoth, who makest Osiris triumphant over his adversaries, let *N* be made triumphant over his adversaries, even as thou makest Osiris triumphant over his adversaries, before the Great Circle of gods on the Highway of the Damned (8), upon the Night when judgment is passed upon those who are no more.

The Great Circle of gods on the Highway of the Damned are Thoth, Osiris, Anubis and Astes. And judgment is passed on the Highway of the Damned when the suit is closed** against the souls of the Children of Failure.

8. Oh Thoth, who makest Osiris triumphant over his adversaries, let *N* be made triumphant over his adversaries, even as thou makest Osiris triumphant over his adversaries, before the Great Circle of gods at the Great Hoeing in Tattu, on the Night of Hoeing in their blood and effecting the triumph of Osiris over his adversaries.

The Great Circle of gods at the Great Hoeing in Tattu (9), when the associates of Sut arrive, and take the forms of goats, slay them before the gods there, while their blood runneth down; and this is done according to the judgment of those gods who are in Tattu.

9. Oh Thoth, who makest Osiris triumphant over his adversaries, let *N* be made triumphant over his adversaries, even as thou makest Osiris triumphant over his adversaries, before the Great Circle of gods in An-arer-ef on the Night of Hiding him who is Supreme in Attributes.

The Great Circle of gods in An-arer-ef is of Shu, Babai, Ra and Osiris, and the Night of Hiding him who is Supreme of Attributes is when there are at the Coffin, the Thigh, the Head, the Heel and the Leg of Unneferu.

10. Oh Thoth, who makest Osiris triumphant over his adversaries, let *N* be made triumphant over his adversaries, even as thou makest Osiris triumphant over his adversaries before the Great Circle of gods in Restau on the Night when Anubis lieth (10) with his hands upon the objects behind Osiris, when Osiris is made to triumph over his adversaries.

The Great Circle of gods in Restau is of Osiris, Horus, and Isis. The heart of Horus rejoiceth, the heart of Osiris is glad and the two Parts of Heaven are satisfied when Thoth effecteth the triumph of *N* before these ten Great Circles about Ra and about Osiris and the Circles of gods attached to every god and every goddess before the Inviolable god. All his adversaries are destroyed and all that was wrong in him is also destroyed.

Let the person say this chapter, he will be purified and come forth by day, after his death, and take all forms for the satisfaction of his will, and if this chapter be recited over him, he will be prosperous upon earth, he will come forth safe from every fire, and no evil thing will approach him: with undeviating regularity for times infinite (11).

* [glyphs]. The later recensions lead. The first Coffin of Menluhotep [*Aelteste Texte*, 4, 61] has the phonetic [glyphs].

** Literally, "when the things are shut up."

[Notes.](#)

Chapter XIX.

Chapter of the Crown of Triumph.

Thy Father Tmu has prepared for thee this beautiful Crown of Triumph, the living diadem which the gods love, that thou mayest live for ever. Osiris, Prince of Amenta, maketh thee to triumph over thine adversaries. Thy Father Seb hath decreed that thou should be his heir, and be heralded as Triumphant, Horus son of Isis and son of Osiris, upon the throne of thy Father Ra, through the defeat of thine adversaries. He hath decreed for thee the Two Earths, absolutely and without condition (1). And so hath Atmu decreed, and the Cycle of the gods hath repeated the glorious act of the triumph of Horus the son of Isis and the son of Osiris for ever and ever.

Osiris, the Prince of Amenta, the Two Parts of Heaven united, all gods and all goddesses who are in heaven and upon earth join in effecting the Triumph of Horus the son of Isis and son of Osiris over his adversaries before the Great Circle of gods in Heliopolis, on the Night, etc.

Horus repeateth the proclamation four times. All the adversaries fall and are overthrown and slaughtered.

N repeateth the proclamation four times, and all his adversaries fall and are overthrown and slaughtered.

Horus son of Isis and son of Horus repeateth an infinite number of festivals, and all his adversaries fall down, are overthrown and slaughtered. Their abode is transferred to the slaughtering block of the East, their heads are cut away, their necks are crushed, their thighs are lopped off, they are given to the great Annihilator who resideth in the Valley (2) that they may not ever escape from under the custody of Seb (3).

This chapter is said over a consecrated crown placed upon the face of the person, and thou shalt put incense upon the flame, for N (the deceased), effecting his triumph over all his adversaries, whether Dead or Living, that he may become one of the followers of Osiris. And there shall be given to him drink and food in presence of this god. Thou shall say it at dawn twice; a great protection is it: with undeviating regularity for times infinite.

[Notes.](#)

Chapter XX.

The twentieth chapter is entitled *Another Chapter of Crown of Triumph*, but it is simply a tabulated form of Chapter XVIII, with the Rubric: *Let the person say this Chapter, and purify himself with water of natron, he will come forth by day after death, and take all forms according to his wish, and escape from the fire. With undeviating regularity for times infinite. The earliest example of this tabulated form of the chapter is found on the Berlin Sarcophagus of Mentuhotep.*

Chapter XXI.

Chapter whereby the mouth of a person is given to him in the Netherworld.

Hail to thee, Lord of Light, who art Prince of the House which is encircled by Darkness and Obscurity. I am come to thee glorified and purified.

My hands are behind thee; thy portion is that of those who have gone before thee. (1)

Give me my mouth that I may speak with it; and guide (2) my heart at its hour of Darkness and Night.

[Notes.](#)

Chapter XXII.

Another Chapter whereby the Mouth of a person is given to him in the Netherworld.

I shine forth out of the Egg which is in the unseen world. (1) Let there be given my mouth that I may speak with it in presence of the great god, Lord of the Tuat. Let not my hand be repulsed by the Divine Circle of the great god.

I am Osiris, the Lord of Restau, the same who is at the head of the Staircase. (2)

I am come to do the will of my heart, out of the Abode of Flame, which I extinguish when I come forth. (3)

[Notes.](#)

Chapter XXIII.

Chapter whereby the Mouth of a person is opened for him in the Netherworld.

He saith: Let my mouth be opened by Ptah, and let the muzzles which are upon my mouth be loosed by the god of my domain. (1)

Then let Thoth come, full and equipped with Words of Power, and let him loose the muzzles of Sutu which are upon my mouth, and let Tmu lend a hand to fling them at the assailants.

Let my mouth be given to me. Let my mouth be opened by Ptah with that instrument of steel (2) wherewith he openeth the mouths of the gods.

I am Sechit (3) Uat'it who sitteth on the right side of Heaven: I am Sahit encircled by the Spirits of Heliopolis.

And all the Words of Power, and all the accusations which are uttered against me—the gods stand firm against them: the cycles of the gods unitedly.

[Notes.](#)

Chapter XXIV.

Chapter whereby the Words of Power are brought to a Person in the Netherworld.

I am Chepera, the self-produced, on his Mother's thigh. (1)

The speed of bloodhounds is given to those who are in Heaven, and the mettle of hyaenas (2) to those who belong to the Divine Circle.

Lo, I bring this my Word of Power, and I collect this Word of Power from every quarter in which it is, more persistently (3) than hounds of chase and more swiftly than the Light.

O thou who guidest the Bark of Ra, sound is thy rigging and free from disaster as thou passest on to the Abode of Flame.

Lo, I collect this my Word of Power from every quarter in which it is, in behalf of every person whom it concerneth. more persistently than hounds of chase and more swiftly than Light; the same (4) who create the gods out of Silence, or reduce them to inactivity; the same who impart warmth to the gods.

Lo, I collect this my Word of Power from every quarter in which it is, in behalf of every person whom it concerneth, more persistently than hounds of chase and more swiftly than the Light.

[Notes.](#)

Chapter XXV.

Chapter whereby a person remembereth his name in the Netherworld.

Let my name be given to me in the Great House. Let me remember my name in the House of Flame (1) on the Night wherein the Years are counted and the Months are reckoned, one by one.

I am He who dwelleth in Heaven, and who sitteth on the Eastern side of Heaven: and if there be any god who cometh not in my train, I utter his name at once.

[Notes.](#)

Chapter XXVI.

Chapter whereby the Heart (1) is given to a person in the Netherworld.

He saith: Heart mine to me, in the place of Hearts! Whole Heart mine to me, in the place of Whole Hearts!

Let me have my Heart that it may rest within me; but (2) I shall feed upon the food of Osiris, on the eastern side of the mead of amaranthine flowers. (3)

Be mine a bark for descending the stream and another for ascending.

I go down into the bark wherein thou art.

Be there given to me my mouth wherewith to speak, and my feet for walking; and let me have my arms wherewith to overthrow my adversaries.

Let two hands from the Earth open my mouth: Let Seb, the Erpa of the gods, part my two jaws; (4) let him open my two eyes which are closed, and give motion to my two hands which are powerless: and let Anubis give vigour to my legs, that I may raise myself up upon them.

And may Sechit the divine one lift me up, so that I may arise in Heaven and issue my behest in Memphis.

I am in possession of my Heart, I am possession of my Whole Heart, I am possession of my arms and I have possession of my legs. (5)

[I do whatsoever my Genius willeth, and my Soul is not bound to my body at the gates of Amenta.]

[Notes.](#)

Chapter XXVII.

Chapter whereby the Heart of a person is not taken from him in the Netherworld.

O ye gods who seize upon Hearts, and who pluck out the Whole Heart; and whose hands fashion anew the Heart of a person according to what he hath done; lo now, let that be forgiven to him by you. (1)

Hail to you, O ye Lords of Everlasting Time and Eternity!

Let not my Heart be torn from me by your fingers.

Let not my Heart be fashioned anew according to all the evil things said against me.

For this Heart of mine is the Heart of the god of mighty names, (2) of the great god whose words are in his members, and who giveth free course to his Heart which is within him.

And most keen of insight (3) is his Heart among the gods. Ho to me! Heart of mine; I am in possession of thee, I am thy master, and thou art by me; fall not away from me; I am the dictator to whom thou shalt obey in the Netherworld.

[Notes.](#)

Chapter XXVIII.

Chapter whereby the Heart of a person is not taken from him in the Netherworld.

Lion-god!

I am Unbu, (1) and what I abominate is the block of execution. Let not this Whole Heart of mine be torn from me by the divine Champions (2) in Heliopolis!

O thou who clothest (3) Osiris and hast seen Sutu: O thou who turnest back after having smitten him, and hast accomplished the overthrow.

This Whole Heart of mine remaineth weeping over itself in presence of Osiris.

Its strength proceedeth from him, it hath obtained it by prayer from him.

I have had granted to it and awarded to it the glow of heart at the hour of the god of the Broad Face,

and have offered the sacrificial cakes in Hermopolis.

Let not this Whole Heart of mine be torn from me. (4) It is I who entrust to you its place, and vehemently stir your Whole Hearts towards it in Sechit-hotepit and the years of triumph over all that it abhors and taking all provisions at thine appointed time from thine hand after thee.

And this Whole Heart of mine is laid upon the tablets (5) of Tmu, who guideth me to the caverns of Sutu and who giveth me back my Whole Heart which hath accomplished its desire in presence of the divine Circle which is in the Netherworld.

The sacrificial joint and the funereal raiment, let those who find them bury them. (6)

[Notes.](#)

Chapter XXIX.

Chapter whereby the Heart of a person may not be taken from him in the Netherworld.

Back thou Messenger (1) of thy god! Art thou come to carry off by violence (2) this Whole Heart of mine, of the Living. (3) But I shall not surrender to thee this Heart of the Living. The gods have regards to my offerings and fall upon their faces, all together, upon their own earth.

[Notes.](#)

Chapter XXIXb.

Another Chapter of the Heart; upon Carnelian.

I am the Heron, the Soul of Ra, who conduct the Glorious ones to the Tuat.

It is granted to their Souls to come forth upon the Earth to do whatsoever their Genius willeth.

It is granted to the soul of the Osiris N to come forth upon the Earth to do whatsoever his Genius willeth.

[Note.](#)

Chapter XXXa.

Chapter whereby the Heart of a per soil is not kept hack from him in the Netherworld.

Heart mine which is that of my Mother, Whole Heart mine which was that of my coming upon Earth, Let there be no estoppel against me through evidence; let not hindrance be made to be by the Divine Circle; (1) let there not be a fall of the scale (2) against me in presence of the great god, Lord of Amenta.

Hail to thee, Heart mine; Hail to thee, Whole Heart mine, Hail to thee. Liver (3) mine!

Hail to you, ye gods who are on the side lock, conspicuous by your sceptres, (4) announce my glory to Ra and convey it to Nehabkau.

[And lo, though he be buried in the deep deep Grave, and bowed down to the region of annihilation, he is glorified there. (5)]

Chapter XXXb.

Heart mine which is that of my Mother, Whole Heart mine which is that of my birth, Let there be no estoppel against me through evidence, let no hindrance be made to me by the divine Circle; fall thou not against me in presence of him who is at the Balance.

Thou art my Genius, who art by me, the Artist (6) who givest soundness to my limbs.

Come forth (7) to the bliss f towards which we are bound; Let not those Ministrants (8) who deal with a man according to the course of his life (9) give a bad odour to my name.

Pleasant for us, pleasant for the listener, is the joy of the Weighing of the Words.

Let not lies be uttered in presence of the great god, Lord of the Amenta.

Lo! how great art thou as the Triumphant one (10).

[Notes.](#)

Chapter XXXI.

Chapter whereby the Crocodiles are repulsed who come to carry off the Words of Power from a person in the Netherworld.

Back, in retreat! Back, Crocodile Sui! Come not against me, who live by the Words of Power (1).

I utter (2) that Name of the great god, who granteth that two of his Messengers should come; the name of one is Batta (3), and the name of the other is Thine Aspect is Fixed Law (4).

Heaven determineth (5) its hour; my Word of Power determineth all that which concerneth it; and my mouth determineth my Word of Power. I eat, and my teeth are like flint, and my grinders are like the Cliff of Tuf (6).

O thou who art sitting (7) with a watchful eye against this my Word of Power; do not thou carry it off, O Crocodile who livest by thine own Word of Power.

[Notes.](#)

Chapter XXXII.

Chapter whereby the Crocodiles are repulsed who come to carry off the Words of Power from the glorified in the Netherworld.

Osiris standeth up upon his feet (1); his company of gods raise him up.

Son who converses! with thy father, do thou protect this Great one from these four (2) crocodiles here who devour the dead and live by the Words of Power.

I know them by their names and their way of living, and it is I who protect his own father from them.

Back, thou Crocodile of the West, who livest on the Setting Stars (3). What thou execratest is upon me. Thou hast devoured the head of Osiris, but I am Ra (4).

Back, thou Crocodile of the East, who livest upon those who devour their own foulness. What thou execratest is upon me. I have come, and I am Osiris.

Back, thou Crocodile of the South, who livest upon impurities. What thou execratest is upon me. Let not the red flame be upon thee. For I am Septu (5).

Back, thou Crocodile of the North, who livest upon that which lieth between the hours (6). What thou execratest is upon me. Let not thy fiery water be inflicted upon me. [For I am Tmu (7).]

All things which exist are in my grasp, and those depend upon me which are not yet.

I am arrayed and equipped with thy Words of Power, O Ra; with that which is above and with that which is below me.

I have received increase of length and depth, and fulness of breathing within the domain of my father, the Great one.

He hath given to me that beautiful Amenta in which the living are destroyed. But strong is its possessor though he faint in it daily.

My face is unveiled, and my heart is in its place.

The Uraeus is upon me daily.

I am Ra, who protecteth himself, and no evil things can overthrow me.

[Notes.](#)

Chapter XXXIII.

Chapter whereby all Serpents are kept back.

Oh serpent Rerek, advance not! Here are the gods Seb and Shu!

Stop! or thou shalt eat the rat which Ra execrateth, and gnaw the bones of a putrid she-cat.

[Note.](#)

Chapter XXXIV.

Chapter whereby a person is not devoured by the dweller in the shrine (1).

O Uraeus! I am the Flame which shineth, and which openeth out eternity (2), the column of Tenpua (3) [otherwise said—the column on which are blossoming plants.]

Away from me! I am the Lynx goddess (4).

[Notes.](#)

Chapter XXXV.

Chapter whereby the person is not devoured by a Serpent in the Netherworld.

Oh Shu, here is Tattu, and conversely, under the wig (1) of Hathor. They scent (2) Osiris.

Here is the one who is to devour me. They wait apart (3). The serpent Seksek passeth over me.

Here are wormwood bruised (4) and reeds.

Osiris is he who prayeth that he may be buried.

The eyes of the Great One are bent down, and he doth for thee the work of cleansing (5); marking out what is conformable to law and balancing the issues (6).

[Notes.](#)

Chapter XXXVI.

Chapter whereby the Apshait is kept back.

Away from me, thou with parted lips! I am Chnemu, the Lord of Shennsu, who am bringing the words of the gods to Ra. And I announce the news to Nebes.

[Note.](#)

Chapter XXXVII.

Chapter whereby the Merta goddesses are kept back.

Hail ye Pair of goddesses Merta, Sister Pair, Merta! (1) I inform you of my Words of Power.

It is I who rise up from the Sektit boat. I am Horus the son of Isis, and I am come to see my father, Osiris.

[Note.](#)

Chapter XXXVIII.

Chapter whereby one liveth by the breath of air in the Netherworld, and keepeth back Merta.

I am the god in Lion form; the heir of Ra and Tmu in Chemmis (1), the Master in their halls.

Those who are in their cells (2) accompany me as guides. I have made my way and gone round the heavenly Ocean on the path of the Bark of Ra, and standing on the girders of the Bark of Ra.

I utter his words to the men of the present generation and I repeat his words to him who is deprived of breath (3).

I spy out for my father Ra at sunset, compressing my mouth (4), and feeding upon life.

I live in Tattu, and I repeat my life after death like the Sun, daily.

[Notes.](#)

Chapter XXXIX.

Chapter whereby the Serpent Rekrek is repulsed in the Netherworld.

Back! down with thee, stabber (1) from Apepi! Drown in the lake of Heaven, in the spot wherein thy father ordered that thy murder should be carried out. Away from this birth-place of Ra, the god encompassed by his terrors.

I am Ra, encompassed by his terrors.

Back! the dark demon and the sword which he maketh to flash!

Ra flingeth down thy words; thy face is twisted round by the gods; thy whole heart is torn out by the Lynx goddess; chains are flung upon thee by the Scorpion goddess; and slaughter is dealt upon thee by Maat.

The gods who are on the roads overthrow thee.

Apep falleth down, the enemy of Ra.

O thou who removest the bolt from the East of Heaven at the stormy voice of bellowings, and openest

the gates of the Horizon before Ra: he cometh forth fainting from the wounds.

I am a doer of thy will, I am a doer of thy will, O Ra.

I have done well, I have done well; I have done to the satisfaction of Ra.

And I raise shouts of acclamation at thy success at fettering, O Ra. Apep is fallen and is in bonds.

The gods of the South, the North, the West and the East bind him; their bonds are upon him.

Aker (2) overthroweth him, and the lord of the ruddy sky doth bind him.

Ra is satisfied; Ra is satisfied; Ra maketh his progress peacefully.

Apep falleth; Apep goeth down; the enemy of Ra. And more grave for thee is the proof (3) than that sweet proof through the Scorpion goddess, which she practised for thee, in the pain which she suffered (4).

Be thou emasculate, O Apep, enemy of Ra; be thou repulsed whom Ra hateth; look behind thee: a chopper is over thy head to divide it into two parts, and those who are above thy head assail it. Thy bones are broken, thy limbs are severed under the direction of Aker, O Apep, enemy of Ra.

Thy boatmen [O Ra], succeed in measuring out thy path, and a journey, with which thou art satisfied; a progress, a progress towards home; and the progress which thou hast made towards home is a fair progress.

Let no evil hindrances come forth against me from thy mouth in what thou doest towards me.

I am Sut, who causeth the storms and tempests, and who goeth round in the Horizon of Heaven, like to one whose heart is veiled.

Tmu saith: Let your countenances be raised up, ye soldiers of Ra, and drive back Nebtu in presence of the Divine Circle.

Seb saith: establish those who are upon their thrones in the middle of the Bark of Chepera; seize your shields and spears, and hold them in your hands.

Hathor saith: Seize your daggers.

Nut saith: Come and drive back Nebtu, who cometh against him who dwelleth in his shrine, and maketh his voyage in solitary guise: the Inviolable god, the resistless one.

O ye gods in your Divine cycles, who travel round the lake of Emerald, come and defend the Great one who is in the shrine from which all the Divine cycle proceedeth. Let glory be ascribed to him, and let honour be given to him. Oh then, proclaim him with me.

Nut saith, the mother of the gods: He cometh forth and findeth his path, and maketh captures of the gods; he hath the first place in the two houses of Nut.

Seb standeth still, the great cycle of the gods is in terror, Hathor is under terror, and Ra is triumphant over Apep.

[Notes.](#)

Chapter XL.

Chapter whereby the Eater of the Ass is kept back.

Back, serpent Haiu (1), whom Osiris execrateth. May Thoth cut off thy head, and may there accrue to me whatsoever property proceedeth from thee [according to] what was decreed against thee by the Company of the gods for the accomplishment of thy slaughter.

Back, thou whom Osiris execrateth, from the Neshemet galley, which saileth towards the south with favourable breeze.

Pure are ye, all ye gods who overthrow the enemy of Osiris.

The gods upon the larboard utter loud acclamation.

Back, thou Eater of the Ass, whom the god Chas (2), who is in the Tuat, execrateth.

Know me! (Repeated four times).

"Who art thou?"

I am down upon thy face (3)! thou who art eating at my sanctuary.

I am the Season, which cometh at its own will.

"Come not against me; thou who comest without being called, and who art unknown."

I am the master of thine utterance, and the check upon thy pride (4).

O Ha-as, whose horns (5) Horus doth cut: by my children, the cycle of gods in Pu and Tepit, thou art severed from thy fold and thy fold is severed from thee.

And he who cutteth thee off cometh forth as the Eye of Horus; thou art kept back and assailed, and stopped (6) by the breath of my speech.

O thou god who devourest all wrong, and carriest off with violence (7); there is no wrong in me, my tablets (8) are free from wrong. Let me not suffer violence before the Divine Circle; let not disaster be hurled upon me.*

I am he who giveth or taketh according to thy behest.

Let not *N* be seized, let him not be devoured (9).

He is Possessor of Life, and Sovereign Lord (10) on the Horizon.

* There is a lacuna here in the only MS. containing the text. The dialogue continues through the next line of the original.

[Notes.](#)

Chapter XLI.

Chapter whereby one avoideth the Slaughter which is carried out in the Netherworld.

O Tmu, let me be glorified in presence of the god in Lion form, the great god; that he may open to me the gate of Seb.

I prostrate myself to earth to the great god who is in the Netherworld. Let me be introduced into the presence of the company of gods who preside over those who are in Amenta.

O thou who art at the gate of Tebat; god with the Red Crown (1), who art in Amenta; let me feed, let me live by the breath of air and accompany the great Cleaver (2), and the Bark of Chepera.

Let me speak to the divine Boatman at the gloaming, let me enter in and let me go out; that I may see who is there; that I may raise him up and speak my words to him.

O Breathless one (3): Let me live and be saved after death. thou Bearer of peace offerings, who openest thy mouth for the presentation of the tablets (4), for the acceptation (5) of the offerings and for the establishment of Maat upon her throne; let the tablets be brought forward, and let the goddess be firmly established.

I am Osiris, the great god, the eternal king, who numbereth his seasons and who lifted up his right arm, who judgeth the great ones and giveth mission to the gods of the great Circle (6) which is in the Netherworld.

[Notes.](#)

Chapter XLII.

Chapter whereby one hindereth the slaughter which is wrought at Sutenhenen (1).

Land of the Rod, of the White Crown of the Image, and the Pedestal of the gods.

I am the Babe (2). (Said Four Times.)

Serpent Abur! (3) Thou sayest this day, "The Block of Execution is furnished with what thou knowest," and thou art come to soil (4) the Mighty One.

But I am he whose honours are abiding.

I am the Link (5), the god within the Tamarisk (6), who connecteth (7) the Solar orb with Yesterday, (Four Times.)

I am Ra, whose honours are abiding. I am the Link, the god within the Tamarisk. My course is the course of Ra, and the course of Ra is my course.

My hair is that of Nu, (8)

My two eyes are those of Hathor,

My two ears those of Apuat,

My nose that of Chenti-chas,

My two lips those of Anubis,

My teeth those of Selkit,

My neck that of Isis, the Mighty,

My two hands those of the Soul most Mighty, Lord of Tattu,

My shoulders those of Neith, Mistress of Sais,

My back is that of Sut,
 My phallus that of Osiris,
 My liver is that of the Lords of Cher-abat,
 My knees those of the most Mighty one.
 My belly and my back are those of Sechit,
 My hinder parts are those of the Eye of Horus,
 My legs and thighs those of Nut,
 My feet those of Ptah,
 My nails and bones those of the Living Uraei.
 There is not a limb in me which is without a god. And Thoth is a protection to my flesh.
 I shall not be grasped by my arms or seized by my hands.
 Not men or gods, or the glorified ones or the damned; not generations past, present, or future, shall
 inflict any injury upon me.
 I am he who cometh forth and proceedeth, and whose name is unknown to man.
 I am Yesterday, "Witness of Eternity" is my Name: the persistent traveller upon the heavenly highways
 which I survey. I am the Everlasting one.
 I am felt and thought of as Chepera. I am the Crowned one.
 I am the Dweller in the Eye and in the Egg.
 It is an attribute of mine that I live within them.
 I am the Dweller in the Eye, even in its closing.
 I am that by which it is supported.
 I come forth and I rise up: I enter and I have life.
 I am the Dweller in the Eye; my seat is upon my throne, and I sit conspicuously upon it.
 I am Horus, who steppeth onwards through Eternity.
 I have instituted the throne of which I am the master.
 As regards my mouth: whether in speech or in silence, I am right and fair.
 As regards my attributes: I hasten headlong, I the god Unbu,* with all that pertaineth to me, hour
 proceeding from hour, the One proceeding from the One, in my course.
 I am the Dweller in the Eye; no evil or calamitous things befall me.
 It is I who open the gates of Heaven; it is I who am master of the throne, and who open the series of
 births upon this day.
 I am the Babe, who treadeth his path of Yesterday.
 I am "This Day" to generation of men after generation.
 I am he who giveth you stableness for eternity, whether ye be in heaven or upon earth; in the South
 or in the North, in the West or in the East—and the fear of me is upon you.
 I am he who fashioneth with his eye, and who dieth not a second time.
 A moment of mine belongeth to you, but my attributes belong to my own domain.
 I am the Unknown one, but the gods of Ruddy Countenance belong to me.
 I am the Gladsome one, and no time hath been found, but served to create for me the Heaven and the
 increase of Earth, and the increase of their offspring.
 They sever and join not—they sever my name from all evil things, according to the words which I say
 unto you.
 It is I who rise up and shine forth; strength proceeding from strength (9), the One proceeding from the
 One.
 There is not a day devoid of that which belongeth to it; for ever and for ever (10),
 I am Unbu,* who proceedeth from Nu, and my mother is Nut.
 O thou who hast set me in motion (11)! for I was motionless, a mighty link within the close of
 Yesterday; my present activity is a link within the close of my hand.
 I am not known, but I am one who knoweth thee.
 I am not to be grasped, but I am one who graspeth thee.
 [Oh Dweller in the Egg ! Oh Dweller in the Egg!]
 I am Horus, Prince of Eternity, a fire before your faces, which inflameth your hearts towards me.
 I am master of my throne and I pass onwards. The present time is the path which I have opened, and I

have set myself free from all things evil.

I am the golden Cynocephalus, three palms in height, without legs or arms in the Temple of Ptah(12); and my course is the course of the golden Cynocephalus, three palms in height, without legs or arms in the Temple of Ptah.

Let these words be said—Ababak ter-ek (13).

* Another reading is Unneferu.

[Notes.](#)

Chapter XLIII.

Chapter whereby the head of a person is not severed from him in the Netherworld.

I am a Prince, the son of a Prince; a Flame, the Son of a Flame, whose head is restored to him after it hath been cut off.

The head of Osiris is not taken from him, and my head shall not be taken from me.

I raise myself up, I renew myself, and I grow young again.

I am Osiris.

[Note.](#)

Chapter XLIV.

Chapter whereby one dieth not a second time.

Let the Cavern of Putrata (1) be opened for me, where the dead fall into the darkness, but the Eye of Horus supporteth me, and Apuat reareth me up. I hide myself among you, O ye Stars that set not. My front is that of Ra, my face is revealed, according to the words of Thoth; my heart is in its place, my speech is intelligent.

I am Ra himself, I am not to be ignored, I am not to be molested.

Thy father liveth for thee, O Son of Nut! I am thy son Horus, I see thy mysteries, and am crowned as King of the gods. I die not a second time in the Netherworld.

[Note.](#)

Chapter XLV.

Chapter whereby one escapeth corruption in the Netherworld.

Here is the Osiris N, motionless, motionless like Osiris; motionless his limbs like Osiris—let them not remain motionless, let them not corrupt. They move not, they stir not: be it done for me as for Osiris. I am Osiris.

Chapter XLVI.

Chapter whereby he that is living is not destroyed in the Netherworld.

Oh ye recent offspring of Shu, who dawn after dawn is possessor of his diadem at sunrise; ye future generations of men, my springing forth is the springing forth of Osiris.

[Note.](#)

Chapter XLVII.

Chapter whereby the Seat of a person is not taken from him in the Netherworld.

Chair and Throne of mine, which are coming to me and circling round to me; divine ones!

I am a noble Sahu (1), grant that I may become one of those who follow the great god.

I am the Son of Maat, and wrong is what I execrate.

I am the Victorious one.

[Note.](#)

Chapters XLVIII and XLIX

are identical with [X](#) and [XI](#) respectively.

Chapter L.

Chapter whereby one cometh not to the divine Block of Execution.

The four (1) fastenings of the hinder part of my head are fastened.

He who is in heaven it was who made firm the fastening for him who was fainting upon his two haunches on that day when the fleece was shorn.

The fastenings of the hinder part of my head were fastened by Sutiu and the company of gods in his first triumph. Let there be no disaster. Preserve me safe from him who slew my father.

I am seized of the 'Two Earths.'

The fastenings of the hinder part of my head were fastened by Nu, on the first time of my beholding the Law in virtue of which the gods and their symbols (2) come into existence.

I am the Heedful one, and become the executioner for you, ye great gods (3).

[Notes.](#)

Chapter LI.

Chapter whereby one goeth not headlong in the Netherworld.

I execrate, I execrate, I do not eat it.

That which I execrate is dirt. I eat it not, that I may appease my Genius.

Let me not fall into it; let me not approach it with my hands, let me not tread upon it with my sandals.

[Note.](#)

Chapter LII.

*Chapter whereby one eateth not dirt in the Netherworld.**

I execrate, I execrate, I do not eat it.

That which I execrate is dirt. I eat it not, that I may appease my Genius (1).

Let it not fall upon me; let me not approach it with my hands, let me not tread upon it with my sandals.

Henceforth let me live upon corn (2) in your presence, ye gods, and let there come one who bringeth to me that I may feed from those seven loaves which he hath brought for Horus and upon the loaves for Thoth.

"What wilt thou eat?" say the gods to him.

Let me eat under the Sycamore of Hathor the Sovereign, and let my turn be given to me among those who rest there.

And let me manage the fields in Tattu and prosper in Heliopolis.

And let me feed upon the bread of the white corn and upon the beer of the red barley.

And let the forms (3) of my father and of my mother be granted to me; the gate-keepers of the stream.

Let room be thrown open for me, let the path be made, and let me sit in any place that I desire.

* There is a chapter in Lepsius, *Altteste Texte*, p. 34, with the same title as chapter 51, but the contents are different.

[Notes.](#)

Chapter LIIIa.

Chapter whereby one is not made to eat dirt or to drink lye.

I am the sharp-horned Bull, who regulateth the sky, the Lord of the risings in heaven; the great Giver of Light, who issueth from Flame; the Bond of Time, richly supplied with years; the god in Lion form, to whom is given a march of Glory.

I execrate, I execrate, I do not eat that which my Genius execrateth.

Let it not enter into my stomach, let it not approach to my hands, let me not tread upon it with my sandals.

Let me not drink lye, let me not advance headlong in the Netherworld.

I am the possessor of bread in Heliopolis, who hath bread in Heaven with Ra, and bread upon earth with Seb.

It is the Sektit boat which hath brought it from the house of the great god in Heliopolis.

I am gladdened in my very entrails, and am associated with the divine mariners, who circle round to the East of Heaven. I eat as they eat, and I feed upon what they feed. I eat bread from the house of the Lord of offerings.

Chapter LIIIb.

Whereby one eateth not dirt.

I execrate, I execrate! I do not eat it.

Dirt is what I execrate; I do not eat it.

I execrate lye, I do not drink it.

Let me not approach it with my fingers, let me not tread upon it with my sandals.

Seb, the father of Osiris, hath ordained that I should not eat dirt or drink lye, but my father hath four times said that I should eat of the red corn.

There are seven loaves in Heaven at Heliopolis with Ra, and there are seven loaves upon earth with Seb, and there are seven loaves with Osiris.

It is the god of the Sektit galley, and of the Maatit galley, who hath brought them to me at Heliopolis.

I shout with joy, and my Genius shouteth with joy, because I am in Heliopolis, and I live in excellent condition before Ra, on the day when bread is presented in Heliopolis.

[Note.](#)

Chapter LIV.

Chapter whereby air is given in the Netherworld.

I am the god in Lion-form (1), the Egg in the Great Cackler, and I watch over that great Egg which Seb hath parted from the earth (2); my Life is the Life thereof, and the same is true of my advance in life and of my breathing of the air.

I am the god who keepeth opposition in equipoise (3) as his Egg circleth round. For me dawneth (4) the moment of the most mighty one, Sut.

O ye gods who are pleasant through the alternate successions of the Earth, who preside over sustenance and who live in the Blue (5), do ye keep watch over him who abideth in his Nest; the Infant god who cometh forth towards you.

[Notes.](#)

Chapter LV.

Another chapter whereby air is given.

I am the Jackal of jackals, I am Shu, who convey breezes in presence of the Glorious one (1), to the ends of the sky, to the ends of the earth, to the ends of the filaments of Cloud (2).

I give air to those Younglings as I open my mouth and gaze with my two eyes.

[Notes.](#)

Chapter LVI.

Another chapter of breathing.

Oh Tmu! give me that delicious air which is in thine own nostrils.

It is I who cherish that great station which is in the heart of Heracleopolis.

I watch over that egg of the Great Cackler, my strength is the strength thereof, my life is the life thereof, and my breath is the breath thereof.

Chapter LVII.

Chapter for breathing air and command of water in the Netherworld.

Let the Great One (1) be opened to Osiris; let the two folding doors of Kabhu (2) be thrown wide to Ra.

O thou great Coverer (3) of Heaven, in thy name of Stretcher (4) [of Heaven], grant that I may have the command of water, even as Sut hath command of force (5) on the night of the Great Disaster: grant that I may prevail over those who preside at the Inundation, even as that venerable god prevaleth over them, whose name they know not. May I prevail over them.

My nostril is opened in Tattu, and I go to rest in Heliopolis, my dwelling, which the goddess Seshait (6) built, and which Chnum raised on its foundation.

If the Sky is at the North I sit at the South; if the Sky is at the South I sit at the North; if the Sky is at the West I sit at the East; and if the Sky is at the East I sit at the West.

And drawing up my eyebrows (7) I pierce through into every place that I desire.

[Notes.](#)

CHAPTER LVIII.

Chapter for breathing air and command of water.

Let the door be opened to me!

Who art thou? What is thy name?

I am One of You!

Who is with thee?

It is the Merta.

Turn away then (1) front to front, on entering the Meskat. (2)

He grants that I may sail to the Abode of those who have found their faces.

Collector of Souls is the name of my Bark, Bristler of Hair is the name of the Oars, Point is the name of its Hatch, Right and Straight the name of the Rudder.

The picture of it is the representation of my glorious journey upon the Canal.

Give me jars of milk and cakes and flesh meat at the House of Anubis.

If this chapter is known he entereth after having gone out.

[Notes.](#)

Chapter LIX.

Chapter for breathing air and command of water.

Oh thou Sycomore of Nut, give me of the water and of the wind which are within thee.

It is I who cherish that abode which is in Heracleopolis. I watch over that Egg of the Great Cackler. My strength is the strength thereof, my life the life thereof, and my breath the breath thereof.

[Notes.](#)

Chapter LX.

Another Chapter.

Let the doors of Heaven be open to me, let the doors of Kabhu be thrown wide to me; by Thoth and by Hapu, the great Coverer of Heaven, at daybreak.

Grant ye that I may have the command of water even as the mighty Sut had the command of his enemies on the Day of Disaster to the Earth. May I prevail over the Long-armed ones in their corners, even as that glorious and ready god prevaleth over them, whose name they know not. May I prevail over the Long-armed ones.

Chapter LXI.

Another Chapter.

I, even I, am he who proceedeth from the Weeper (1), and whose attribute is Overflowing. (2) I (3)

have the command of it as Hapu.

Notes.

Chapter LXII.

Chapter whereby water is drank in the Netherworld.

Let the Great One be opened to Osiris; let the Kabhu be thrown wide to Thoth, the Coverer, Lord of the Horizon in his name of the Divider of the Earth.

May I have command of the water even as the might of Sutu had over his enemies.

It is I who traverse the Heaven:

I am Ra:

I am the god in Lion form:

I am the Steer; (1)

I eat the haunch, and pierce through the joint.*

I go round the Sechit-Aarru.

There hath been assigned to me Eternity, without end.

And lo! I am the Heir of Endless Time, and my attribute is Eternity.

* The sacrificial offerings and the word for Rudder being written [glyphs].

[Note.](#)

Chapter LXIIIa.

Chapter whereby one is not burnt with fire, but drinketh water in the Netherworld.

Bull of Amenta! let me be borne to thee!

I am that Rudder of Ra, wherewith he conveyeth the Ancient (1) ones.

I am not burnt, I am not consumed.

I am Babai, the eldest son of Osiris, who striketh the eye of every god (2) in Heliopolis.

I am the Heir, the primary power of motion and of rest (3).

I have made firm my name, and have preserved it that I may have life through it.

Chapter LXIIIb.

Chapter whereby one is not boiled in water.

I am that ready Rudder wherewith Ra conveyeth the Ancient ones, and I raise the effluxes (4) of Osiris to the Tank from flames impassable; a wrecked one, (5) but not to be consumed.

I lie helpless as a dead person, (6) and I arrive at the lair of the Lion who defieth slaughter, ... (7) following the road by which I set out.

[Notes.](#)

Chapter LXIV.

Chapter whereby one cometh forth by day from the Netherworld.

I am Yesterday, To-day, and To-morrow, for I am born again and again; mine is the unseen Force, (1) which createth the gods and giveth food to those in the Tuat (2) at the West of Heaven; I am the Eastern Rudder, (3) the Lord of Two Faces, who seeth by his own light; the Lord of Resurrections, who cometh forth from the dusk and whose birth is from the House of Death.

Ye two divine Hawks (4) upon your gables, who are giving attentive heed to the matter; ye who accompany the bier to the tomb, and who conduct the ship of Ra, advancing onwards from the highest place of the Ark in heaven—the Lord of the Shrine (5) which standeth in the centre of the Earth;

He is I, and I am He. (6)

Mine is the radiance in which Ptah floateth over his firmament. (7)

Oh Ra, who smileth cheerfully, and whose heart is delighted with the perfect order of this day as thou enterest into Heaven and comest forth in the East: the Ancients and those who are gone before acclaim thee.

Let thy paths be made pleasant for me; let thy ways be made wide for me to traverse the earth and

the expanse of Heaven.

Shine thou upon me, oh gracious Power; (8) as I draw nigh to the divine words which my ears shall hear in the Tuat; let no pollution of my mother be upon me; deliver me, protect me from him who closeth his eyes at twilight and bringeth to an end in darkness.

I am the Overflow, and Kam-ura (9) is my name: I bring to its fulness (10) the Force which is hidden within me.

Oh thou Great One, who art Shoreless, (11) and callest upon the Powers of the South, at the moment when the god is carried forth, saying:

Behold the Lord of his Flood; see, the Shoulder is fastened (12) upon his neck and the Haunch upon the head of the West, offerings which the two goddesses of the West (13) present to me when the weeping bursteth forth from me at what I witness, as I am borne round on the Tenait in Abydos, (14) and the bolts made fast—on the gateways above your images are in the reach of thine hand and from within thee.

Thy face is as that of a hound whose nostril sniffeth at the covert to which my feet convey me.

Anubis is my bearer, for he who lulleth me to rest (16) is the god in Lion form.

Do thou save me!

I am He who cometh forth as one who breaketh through the door; and everlasting is the Daylight which his will hath created.

"I know the deep waters " is my name.

I satisfy the desires of the Glorified, who are by millions and hundreds of thousands* I am the guardian of their interests, actively working at the hours of the day and adjusting the arms of Sahu; twelve in circling round, uniting hands, each of them with another. But the sixth of them in the Tuat is the 'Hour of the overthrow of the Sebau,' which cometh here in triumph; the same which maketh way into the Tuat; the same which is yoked with Shu.

I shine forth as the Lord of Life and the glorious order of this day: the blood which purifieth and the vigorous sword-strokes by which the Earth is made one.

I sever the horns (17) from those who unite in resistance to me; the hidden ones who rise up in opposition against me; those who go upon their bellies.

I come as the ambassador of the Lord of lords to avenge the cause of Osiris in this place. Let not the Eye consume its tears.

I am the Guide of the house of Him who dwelleth in his treasures.

I am come from Sechem to Heliopolis to inform the Bennu of the matters of the Tuat.

Oh goddess Acherit, who concealest that is within thee, but raisest up forms, like Chepera, grant that I may come forth and see the orb of the sun, and walk forth in the presence of the great god, who is Shu and abideth for eternity.

I travel on high, I tread upon the firmament, I raise a flame with the daylight which mine eye hath made, and I fly forward towards the splendours of the Glorified in presence of Ra daily, giving life to every man who treadeth on the lands (18) which are upon the earth.

Oh thou who leapest forth, conductor of the Shades and Glorified ones from the Earth, let the fair path to the Tuat be granted to me, which is made in behalf of those who are in faint condition and for the restoration of those who are in pain.

Who art thou, who devourest in Amenta?

I am He who presideth in Restau. "He who entereth in his own name, and cometh forth in quest; the Lord of the Eternity of the Earth" is my name.

She who hath conceived hath set down her burden; which turneth round before descending; the door is shut at the wall which is reversed ...**

His Eye hath been given to Horus and his face brighteneth at the dawning of the day.

I am not exhausted: I become the Lion god and the palm flowers of Shu are upon me.

I am not one who drowneth.

Blessed are they who see (19) the Bourne: (20) beautiful is the god of the motionless heart who causeth the stay of the Overflowing,

Behold! there cometh forth the Lord of Life, Osiris thy support, who abideth day after day.

I embrace the Sycomore, (21) I am united to the Sycomore.

I part the two deities of morning that I may come to hold the Eye, (22) and cause it to rest in its place.
I am come to see Ra at his setting, and I unite with the breeze at his coming forth: my two hands are pure for adoring him.

May I be restored! May I be restored!

I fly up to heaven and I alight upon the earth; and mine eye turneth back there towards the traces of my footsteps.

I am the offspring of Yesterday; the tunnels (23) of the earth have given me birth, and I am revealed at my appointed time.

May I be under shelter from the warlike handed god who cometh behind me, may my flesh be sound and may my glories be a protection to the limbs of one who waiteth for the purpose of taking counsel. May the Cycle of the gods listen to what I say.

To be said on coming forth by day; that one may not be kept back on the path of the Tuat, whether on entering or on coming forth; for taking all the forms which one desireth; and the soul of the person die not a second time.

If then this chapter be known the person is made triumphant upon earth [and in the Netherworld] and he performeth all things which are done by the living.

This chapter was discovered on a plinth of the god of the Henu Bark (23) by a master builder of the wall in the time of King Septa, the Victorious. (24)

This composition is a secret; not to be seen or looked at.

Recite the chapter when sanctified and pure; not approaching women, not eating goat's flesh or fish.

* The text is too corrupt here for any plausible translation,

+ Not is omitted in many copies.

** The copies of this paragraph are as discordant as they are unintelligible. It is idle to guess at the meaning until a better text can be discovered.

[Notes.](#)

Chapter LXV.

Chapter whereby one cometh forth by day and prevaieth over the adversaries.

Oh thou who shinest forth from the Moon, thou who givest light from the Moon, let me come forth at large amid thy train, let me be revealed as one of those in glory. Let the Tuat be opened for me. Here am I: let me come forth upon this day, and be glorified. Let the glorified ones grant to me that I live and that mine adversaries be brought to me in bonds before the divine Circle; may the Genius of my mother be propitiated thereby, as I rise up upon my feet with a sceptre of gold in my hand, and lop off the limbs. May I rise up, a Babe [from between] the knees of Sothis, when they close together. (1)

[Notes.](#)

Chapter LXVI.

Chapter whereby one cometh forth by day.

I know that I have been conceived by Sechit and that I am born of Neith.

I am Horus, who proceedeth from the Eye of Horus; I am Uat'it, and I come forth like the Hawk which soareth aloft and resteth upon the brow of Ra at the prow of his Bark in Heaven.

Chapter LXVII.

Chapter whereby the doors of the Tuat are opened and one cometh forth by day.

Let the doors be opened of the caverns of Nu, and let the feet be loosened of those who are in glory.

Let the caverns of Shu be opened, that he may come forth at large, and that I may issue from my funereal pit to my seat which is at the prow of the Bark of Ra; let me issue without disaster to my seat which is at the prow of the Bark of Ra, the all-radiant one, as he riseth up from his lair.

Chapter LXVIII.

Chapter whereby one cometh forth by day.

Let the two doors of Heaven be opened to me: let the two doors of Earth be opened to me: let the bolts of Seb open to me, and let the First Mansion be opened to me, that he may behold me who hath kept guard over me: and let him unloose me who hath wound his arms around me and hath fastened his arms upon me into the earth. Let the Re-hunit (1) be opened to me, let me pass into the Re-hunit; let the Re-hunit be given to me, that I may come forth by day whithersoever my heart desireth.

Let me have possession of my heart, let me have possession of my whole heart; let me have possession of my mouth, let me have possession of my legs, let me have possession of my arms, let me have possession of my limbs absolutely; let me have possession of my funereal meals, let me have possession of air, let me have possession of water, let me have possession of the stream, let me have possession of the river, let me have possession of the banks.

Let me have possession of all things soever which were ritually offered for me in the Netherworld. Let me have possession of the table which was made for me upon earth—the solicitations (2) which were uttered for me "that he may feed upon the bread of Seb."

That which I execrate, I eat it not. Let me feed upon the bread of the red corn of the Nile in a pure place, let me sip beer of the red corn of the Nile in a pure place; let me sit under the branches of the palm trees [in Heliopolis] in the train of Hathor, when the solar orb broadeneth (3), as she proceedeth to Heliopolis with the writings of the divine words of the Book of Thoth.

Let me have possession of my heart, let me have possession of my whole heart; let me have possession of my arms, let me have possession of my legs, let me have possession of my funereal meals, let me have possession of air, let me have possession of water, let me have possession of the stream, let me have possession of the river, let me have possession of the barks.

Let me have possession of all things soever which were ritually offered for me in the Netherworld. Let me have possession of the table which was made for me upon earth.

Let me be raised up on the left and on the right; let me be raised up on the right and on the left.

Let me sit down and let me stand up, and strain for the breeze [with] my tongue and mouth like a skilled pilot. (4)

If this scripture is known, he will come forth by day and he will travel over the earth in the midst of the livings uninjured for ever.

[Notes.](#)

Chapter LXIX.

Otherwise said:

I am a Flaming One, and brother to a Flaming One.

I am Osiris, brother to Isis. He who avengeth me is my son Horus, in company with his mother, upon mine adversaries; adversaries who have done to me all wicked and evil things.

Chains have been put upon their arms and hands and feet in consequence of the evil things which they have done to me.

I am Osiris, the eldest of the great cycle of the gods (1) and heir of his father Seb.

I am Osiris, the Lord of the heads of life; powerful before and behind; his phallus extendeth to the limits of the human race.*

I am Sahu, who assigneth the bounds as he saileth round the starry throng of Heaven, the body of my mother Nut, who conceived me at her will and brought me forth at her desire.

I am Anubis on the day of the Rending asunder.

I am the Bull in the Field; I, even I, Osiris, who shut up his father and his mother on the day when the great slaughter took place. My father is Seb and my mother is Nut.

I am Horus, the eldest of Ra as he riseth.

I am Anubis on the day of Rending Asunder: I am Osiris.

O great One, who enterest and speakest to him who presenteth the tablets and guardeth the door of Osiris, (2) grant that I may come in and be glorified, let me be appraised, and let me be made vigorous, that I may come and avenge myself.

Let me sit at the cradle (3) of Osiris, and put an end to my suffering and pain; let me be made strong and vigorous at the cradle of Osiris, so that I may be born with him and renewed.

Said twice.

Let me seize that Thigh (4) which is under the place of Osiris, with which I may open the mouth of the gods and sit by him, like Thoth the Scribe, sound of heart, (5) with thousands of loaves, beer, beef, and fowl upon the table of my father, and the flesh of oxen and birds of various kinds, (6) which I offer to Horus, which I present to Thoth, and which I sacrifice to the Lord of Heaven.

* Cf. note on the Ass of Chapter [40](#).

Chapter LXX.

Another Chapter.

I have come to an end (7) for the Lord of Heaven. I am written down as sound of heart, and I rest at the table of my father Osiris, King of Tattu, and my heart is stirred by his country. I breathe the eastern breeze by its hair (8); I grasp the north wind by its side lock; I grasp the south wind by the skin as I make the circuit of heaven on its four sides; I seize the east wind by the skin, and I give the breezes to the faithful dead amid those who eat bread.

If this scripture is known upon earth he will come forth by day, he will walk upon earth amid the living: his name will be uninjured for ever.

Notes to Chapters [LXIX](#) and [LXX](#).

Chapter LXXI.

Chapter whereby one cometh forth by day. (1)

O Divine Hawk, who comest forth in Heaven, Lord of Mehurit. (2)

Make thou me sound, (3) even as thou hast made thyself sound, who revealest thyself, (4) who disrobest thyself, and presentest thyself to the Earth.

May his will towards me be done by the Lord of the One Face.

I am the Hawk in the Tabernacle and I pierce through [that which is upon] the Vail. (6)

Here is Horus, the Son of Isis: Horus the Son of Isis.

Make thou me sound, even as thou hast made thyself sound, who revealest thyself, who disrobest thyself, and presentest thyself to the Earth.

May his will towards me be done by the Lord of the One Face.

I am the Hawk in the Southern Heaven, and Thoth in the Northern Heaven, who appease the Flame when raging and who convey Law to the god who loveth it.

Here is Thoth: Thoth.

Make thou me sound, even as thou hast made thyself sound, who revealest thyself, who disrobest thyself, and presentest thyself to the Earth.

May his will towards me be done by the Lord of the One Face.

I am Unbu of En-areref, the Flower of the Abode of Invocation.

Here is Osiris: Osiris.

Make thou me sound, even as thou hast made thyself sound, who revealest thyself, who disrobest thyself, and presentest thyself to the Earth.

May his will towards me be done by the Lord of the One Face.

O thou who art upon thy two legs [or who art terrible upon thy two legs], at thine own hour, owner of the Two Twin Souls, and who livest in Two Twin Souls.

Make thou me sound, even as thou hast made thyself sound, who revealest thyself, who disrobest thyself, and presentest thyself to the Earth.

May his will towards me be done by the Lord of the One Face.

O thou who circlest round within thine Egg, Lord of Mehurit. Make thou me sound, even as thou hast made thyself sound, who revealest thyself, who disrobest thyself, and presentest thyself to the Earth.

May his will towards me be done by the Lord of the One Face.

Sebak standeth erect, surrounded by his high places, and Neith standeth erect in the midst of her alluvial grounds, in order to reveal themselves, to disrobe themselves and to present themselves to the Earth.

May his will towards me be done by the Lord of the One Face. Oh ye Seven Divine Masters, (7) who

are the arms of the Balance on the Night wherein the Eye is fixed; ye who strike off the heads and cleave the necks, who seize the hearts and drag forth the whole hearts, and accomplish the slaughter in the Tank of Flame: ye whom I know and whose names I know, know you me as I know your names.

I advance to you, advance ye to me: live in me and let me live in you. Convey to me the Symbol of Life which is in your hands, and the Sceptre which ye grasp. (8)

Award to me the life of yearly speech through countless years of life in addition to my years of life; countless months in addition to the months of my life; countless days in addition to the days of my life; and countless nights in addition to the nights of my life, that I may come forth and beam upon my own images with breath for my nostrils, and eyes which see, amid those who are at the Horizon, on that day when brute Force (9) is brought to a reckoning.

If this Chapter is known there is well-being on earth with Ra and a fair abode with Osiris, and the person is glorified in the Netherworld. There are granted to him the sacred cakes and the coming forth into the presence,* in the course of each day, undeviatingly, for times infinite.

* Namely, "of the great god." This ellipse is very frequent.

[Notes.](#)

Chapter LXXII.

Chapter whereby one cometh forth by day and passeth through the Ammehit. (1)

Hail to you, ye Lords of Rule, (2) devoid of Wrong, who are living for ever, and whose secular period is Eternity. (3) I make my way towards you. Let me be glorified through my attributes; let me prevail through my Words of Power, and let me be rated according to my merit.

Deliver me from the Crocodile (4) of this Land of Rule.

Let me have a mouth wherewith I may speak, and let my oblations be placed before you; because I know you, and I know your names: and I know the name of that great god to whose nostrils ye present delicacies: Tekmu is his name. And whether he maketh his way from the Eastern Horizon of Heaven, or alighteth at the Western Horizon of Heaven, let his departure be my departure, and his progress be my progress.

Let me not be stopped at the Meskat; let not the Sebau have mastery over me; let me not be repulsed at your gates, let not your doors be closed against me; for I have bread (5) in Pu and beer in Tepu. And let me join my two hands together (6) in the divine dwelling which my father Tmu hath given me, who hath established for me an abode above the earth wherein is wheat and barley of untold quantity, which the son of my own body offereth to me there as oblations upon my festivals.

Grant me the funereal gifts, beef, fowl, bindings, incense, oil, and all things good and pure upon which a deity subsists, regularly and eternally, in all the forms I please.

Let me come down or go up to Sechit-aarru and arrive in Sechit-hotep.

I am the god in Lion form.

If this book is learnt upon earth, or executed in writing upon the coffin, he will come forth by day in all the forms he pleaseth, tenth entrance into his house without repulse. And then shall be giveth to him bread and beer and flesh-meat upon the table of Osiris. He will come forth to Sechit-aarru, and there shall be given to him wheat and barley there, for he will flourish as though he were upon earth, and he will do all that pleaseth him, like those gods who are there: undeviatingly, for times infinite.

[Notes.](#)

Chapter LXXIII

is identical with Chapter [IX](#).

[Notes.](#)

Chapter LXXIV.

Chapter whereby the legs are set in motion upon earth.

Do what thou hast to do, O Sekaru (twice); as The god who is in his own house, and as the god who standeth on his legs in the Netherworld.

I shine above the Leg (1) as I come forth in Heaven, but I lie helpless with corpselike face.
Oh I faint, I faint, as I advance; I faint, I faint before the teeth of those whose mouth raveneth in the Netherworld.

[Note.](#)

Chapter LXXV.

Chapter whereby one cometh to Heliopolis and receiveth a seat there.

I have come out of the Tuat: I am come from the ends of the Earth, lighting up the Tank, whither the desires of them who bring salutation guide me. I pass through the noble dwellings of those who are confined. I open the dwelling of Remrem, I reach the house of Achsesef. (1) I am led on to the noble mysteries, and I enter into the house of Kemkem.

[The Tet amulet (2) layeth its two hands upon me and assigneth me to its sister, and the custody of its mother, Kehkehit, who setteth me upon the Eastern path of Heaven upon which Ra ariseth and mounteth on high each day.

May I too arise, and be led on, and assume the mummied form as a god, and let them set me upon that noble path] whereon Thoth travellet when he appeaseth the two Combatants (3) as he goeth to Pu and advanceth to Tepu,

[Notes.](#)

Chapter LXXVI.

Chapter whereby all forms are assumed which one pleaseth.

I have made my way into the Royal Palace, and it was the Bird-Fly (1) who brought me hither.

Hail to thee, who fliest up to Heaven, to give light to the stars and protect the White Crown which falleth to me.

Stable art thou, O mighty god, for ever, Make thou for me a path upon which I may pursue my course.

[Note.](#)

Chapter LXXVII.

Chapter whereby one assumeth the form of the Golden Hawk, (1)

I raise myself up: I raise myself up as the Golden Hawk, which cometh out from its Egg; and I fly and I hover as a Hawk of four cubits across the back. My two wings are of the green gem of the South. (2)

I come forth from the cabin of the Sektit Bark and I raise myself up from the Eastern Hill.

I stoop upon the Atit Bark, that I may come and raise to me those who are in their circles, and who bow down before me.

I raise myself and gather myself together as the beautiful Golden Hawk with the head of a Heron, to listen to whose utterances Ra Cometh every day, and I sit down in the midst of all the great gods of Heaven.

The fields lie before me; the produce is before me; I eat of it, I wax radiant upon it, I am saturated with it to the satisfaction of my heart.

Nepra hath given to me my throat, and I am in possession of all that pertaineth to my person. (3)

[Notes.](#)

Chapter LXXVIII.

Chapter whereby one assumeth the form of the Sacred Hawk. (1)

Oh Horus! come thou to Tattu, make clear to me the paths, and help me to make the round of my dwelling places.

Look thou upon me and exalt me, impart to me Terror, and rouse in me Might, so that the gods of the Tuat may fear me, that their battlements war in my behalf there; and that he may not assail and slay me in the house of darkness, who enwrappeth the dead; the god who hideth his name; or that the like be done by them.

Oh ye gods who give ear to the words; ye foremost ones, ye who are in the train of Osiris; hush ye up, gods, that which a god speaketh with a god who is giving ear to a case of Divine Law!

And that which I have said to him say thou, Osiris.

Grant to me that change of existence which hath issued from thy mouth on my behalf, that I may see thine own attributes and survey thy Powers. (2)

Grant that I may come forth and have the mastery of my two feet, and that I may be there like the Inviolable One on high; that the gods of the Tuat may fear me and their battlements war on my behalf.

Grant that I may run together with thy Runners, but remain firm upon my pedestal like the Lord of Life; let me be united with Isis the Mighty; may they protect me against slaughter, from him who looked upon death.

Let me advance to the goal (3) of Heaven. I claim words from Seb, and I pray for sustenance from the Inviolable one on high, so that the gods of the Tuat may fear me, and that their battlements may war on my behalf, when they see thy supplies for me.

I am one of those Bright ones in Glory: may my attributes be fashioned like the attributes of him who cometh forth to Tattu; may I be invested (4) with the Soul of him who telleth thee what concerneth me.

Oh impart to me Terror and rouse in me Might that the gods of the Tuat may fear me and their battlements war on my behalf.

I am the Bright one in Glory, whom Tmu himself hath called into being, and my origin is from the apple of his eye, (5) who hath made and glorified and honoured those who are to be with him. For he is the Unique in Heaven, whom they extol as he cometh forth from the Horizon, and the gods and glorified ones who are with him fear him.

I am one of the worms which the eye of the Lord of Oneness hath brought into being.

Verily, before Isis was, who gave birth to Horus, I grew up and waxed old, and was honoured beyond those in Glory, who were with me.

And I arose as the Sacred Hawk, whom Horus had invested with his own Soul for the seizing of his inheritance from Osiris at the Tuat.

And the god in Lion form, who presideth over those who are at the House of the Nemmes (6) which is in its caverns, said to me:

"Go back to the confines of Heaven, for thou art invested with the attributes of Horus: for thee the Nemmes is not, but free utterance is thine, even to the confines of Heaven."

And I took possession of the inheritance of Horus from Osiris at the Tuat, and Horus repeated to me that which his father Osiris had said to him in the early time, on the Burial Day of Osiris.

"The Nemmes hath been given to me by the god in Lion form, that thou mayest advance and go upon the path of Heaven, so that those who are on the confines of the Horizon may see thee and that the gods of the Tuat may fear thee, and that their battlements may war on thy behalf." [Ahut. (7)]

At the divine words all they who are at the funereal shrine of the Lord of Oneness bend low.

Oh thou who art raised above thy coffin and bereft of the Nemmes, the god in Lion form hath reached the Nemmes to me, and wings are given to me.

He hath given me strength through his back, through his back, and through his most powerful might, that I fall not upon Shu. (8)

I propitiate my fair brother, the Master of the two Uraei.

I, even I, am he who knoweth the paths of Heaven; its breezes are upon me, the raging Bull stoppeth me not as I advance whithersoever there lieth a wreck in the Field of Eternity, and I pilot myself towards the darkness and the suffering of the deceased ones of Osiris.

I come daily through the house of the god in Lion form, and I pass forth from it to the house of Isis the Mighty, that I may see glorious, mysterious and hidden matters, even as she hath caused me to see the divine offspring of the Great One.

I am invested with the soul of Horus, so that I see what is in it, and when I speak hard by the Doors of Shu they respond to the moment. (9)

It is I who have charge of the seizing of the inheritance of Horus from Osiris at the Tuat.

It is I, even I, who am Horus in Glory. I am master of his diadem, I am master of his Light, and I advance to the Goal of Heaven. Horus is on his seat, Horus is upon his throne.

My face is that of the Sacred Hawk, my back that of the Sacred Hawk: I am equipped as his master.

I come forth to Tattu, that I may see Osiris.

I incline myself before him, I incline myself to Nut: they behold me, and the gods behold me; the Eye of Horus and the Flame which is in the Two Eyes. They stretch out their arms to me. And I stand erect and prevail in opposition to evil.

They open to me the bright paths; they open to me the bright paths; they see my attributes, they listen to my words.

Hail to you, ye gods of the Tuat, ye of repellent face and aggressive front, who tow along the Stars which set, and make the bright paths of the Hematit (10) for the Lord of the Soul Most Mighty: Horus hath ordained that ye should lift up your faces and look upon me.

And I display myself as the Sacred Hawk whom Horus hath invested with his soul for taking the possession of his inheritance from Osiris at the Tuat.

I set aside the long-haired gods and passed on through those who had charge of their dens in my sight: I made my way and passed on and reached those who presided over their caverns, and those who had charge of the House of Osiris; and I speak to them, and make them recognize the god of Mighty Terrors, who is armed with horns against Sut. I make them recognize who it is that hath seized for himself the divine provisions and hath equipped himself with the powers of Tmu.

A gracious pass grant they to me, the gods of the Tuat, as many as there are who preside over their caverns and have charge of the House of Osiris.

Behold me, I am come to you and have carried off and put together my forms (11)

I make bright the paths which are in the Horizon and the Hematit in Heaven. I make firm the battlements on behalf of Osiris, and I make the paths bright in his behalf I have done according to the command that I should come forth to Tattu to see Osiris, and tell him of the fortunes of that great Son of his whom he loveth, and who hath pierced the heart of Sut. I have seen the death.

Yea, I tell them the divine plans which Horus carried out in the absence of his father Osiris.

O Lord of the Soul Most Mighty, behold me; I come, raise thou me up that I may see the Tuat.

May all the paths which are in Heaven and upon earth be open to me, and let there be no repulse for me.

Thou art exalted upon thy throne, Osiris; thine hearing is good, Osiris; thy back is strong, Osiris; thy head, Osiris, is firmly fastened, thy throat is made fast, thine heart is glad, thou art confident in the strength and courage of those around thee. Thou art established in strength as the Bull of Amenta.

Thy son Horus is seated upon thy throne, and all that liveth is subject to him. Endless generations are at his service, endless generations are in fear of him; the cycle of the gods is in fear of him, the cycle of the gods is at his service. So saith Tmu, the Sole Force of the gods ; not to be altered is that which he hath spoken.

Horus is the offering and the altar of offering; twofold of aspect; it is Horus who hath reconstituted his father and restored him. Horus is the father, Horus is the mother, Horus is the brother, Horus is the kinsman. Horus proceedeth from the essence of his father and the corruption which befell him.

He ruleth over Egypt, and the gods are in his service. He hath carried off endless generations, and given life to endless generations with his Eye; the sole one of its Lord, the Inviolable one.

[Notes.](#)

Chapter LXXIX.

Chapter whereby one assumeth the form of the Chief god of the Divine Cycle.

Hail to thee, Tmu, Lord of Heaven, who givest motion to all things which come into being; thou who comest forth from the Earth and createst whatsoever is begotten: Lord of the things which are; who givest birth to the gods; great god, self-produced; Lord of Life, who givest vigour to the men now living:

Hail to you, ye Lords of pure things, ye whose abodes are hidden:

Hail to you, ye Lords of Eternity, ye whose attributes are concealed, and the place where ye reside is unknown.

Hail to you, ye gods who are in the divine circuit and the Kabhu; ye gods who are in Amenta and ye, O Divine Cycle which is in Heaven:

Let me come to you, let me be purified and strengthened, let me be enriched and gifted with power,

let me have possession and glory.

I bring in offering to you perfume, incense and natron. Stop ye the outpourings of your hearts against me. I am come to put a stop to all the wrong things which are in your hearts, and to do away with the false charges which have been made to you.

But I bring in offering to you well-being.* I lift up in offering to you Maat.

I know you and I know your names, and I know your attributes, though it be not known what by you may be brought to pass.

I come before you and make my appearance as that god in the form of a man who liveth like a god, and I stand out before you in the form of that god who is raised high upon his pedestal, to whom the gods come with acclamation, and the female deities with jubilation, when they see him.

I come before you and make my appearance on the seat of Ra, and I sit upon my seat which is on the Horizon, and receive the offerings upon their altars. I drink the sacred liquor each evening, in the form of the Lord of all creatures, and I am exalted like that venerable god the Lord of the Great House, whom the gods rejoice at seeing at his beautiful comings forth from the womb of Nut, to whom Nut each day giveth birth.

* Perhaps rather *splendour*, [glyphs] which implies something to be seen.

[Note.](#)

Chapter LXXX.

Chapter whereby one assumeth the form of the god who giveth Light to the Darkness.

It is I who complete the vesture of Nu, the Light which shineth before him, lighting up the darkness. I unite with the two brother-gods who are upon me through the mighty Words of Power of my mouth. I raise up the fallen one who cometh after me. I fall along with him in the vale of Abydos when I go to rest.

I have seized upon Hu from the place in which I found him. And I have lifted off the darkness through my power. I have rescued the Eye from its eclipse against the coming of the Fifteenth day, and balanced Sutu in the mansions above, against the Great one who is with him.

I have equipped Thoth [with light] in the house of the Moon.

I seize upon the Crown. Maat is upon me, and the Emerald and the Crystal of her months.

This field of mine is of Azure in the festival thereof.

I lighten up the darkness and overthrow the devouring monsters, (1)

Those who are in their own darkness worship me, and they rise up to me, covering their faces, who mourn and are prostrate: look ye therefore upon me, I am the Craftsman (2) of Nu, but I come not up in order that you should hear of this.

I am the Craftsman of Nu, who lighteneth the darkness, and I have come to dissipate the darkness, and that light should be.

[Notes.](#)

Chapter LXXXI.

Chapter whereby one assumeth the form of the Lotus.

I am the pure Lotus which cometh forth from the glory which is at the nostril of Ra, and I make my journey and pursue it for Horus, the great god beloved.

I am the pure Lotus which cometh forth in the field.

[Note.](#)

Chapter LXXXII.

Chapter whereby one assumeth the form of Ptah, eateth bread, drinketh beer, and sitteth in the midst of the great gods.

I fly like the Hawk, I cackle like the Smen-goose, I alight on the right side of the Aat, on the feast of the Great One.

I execrate, I execrate: I eat it not. Dirt is what I execrate: I eat it not. That which my Genius execrateth let it not enter into me.

Let me therefore live upon that which is put before them ; the gods and the glorified ones. Let me live and enjoy the bread and* Let me then eat them in the presence of the gods and glorified ones. Let me enjoy and eat them under the foliage of the date trees of Hathor, my sovereign. Let the oblations be made, of bread and beer in Tattu, and bendings of the head in Annu. Let my vesture be girt upon me by Tait. Let me sit wherever it pleaseth me.

My head is that of Ra and I am summed up as Tmu: Four times the arm's length of Ra : four times the width of the world, (1)

I have come forth with the tongue of Ptah and the throat of Hathor that I may record the words of my father Tmu with my mouth, which draweth to itself the Spouse of Seb, and the proclamation of whose lips inspireth fear.

I repeat the acclamations at my success on being declared the heir of the Lord of Earth, Seb, from whom I issue.

Seb purifieth me, and giveth me his Theophanies. (2) The dwellers in Annu bow their heads to me. I am their Master. I am their Bull. More powerful am I than the Lord of Time; I am the author and the master of endless years.

* The word seems to have been unintelligible to the copyists, who differ widely from each other as to its orthography.

[Notes.](#)

Chapter LXXXIII.

Chapter whereby one assumeth the form of the Bennu bird.

Let me wheel round in whirls, let me turn like the Turning One, let me flourish like a flower and keep myself hidden like the Hider. (1)

I am the Barley corn of every god.

I am the four Yesterdays of those seven Uraeus deities who are born in Amenta; Horus who giveth light by means of his own body; the god who is against Sutu when Thoth is between them, as in that dispute of the Prince of Sechem with the Spirits of Annu where the river is between them. (2)

I come forth by day and disclose myself at the head of the gods.

I am the god who chaseth all boastfulness. (3)

[Notes.](#)

Chapter LXXXIV.

Chapter whereby one assumeth the form of the Hernshaw. (1)

Thou who holdest the bound victims; ye knives over their heads and locks and fleeces; (2) ye aged and bright ones who are armed with the fated moment.

I come to heaven but I strike upon the earth; and conversely.

It is my power which produceth victory and raiseth the height of heaven, and I make the lustrations which yield the extent of earth to my feet against the sinful cities as I advance and cut in pieces (3) those who are involved in rebellion. (4)

I leave the gods upon their paths but I strike the Wakers who are in their coffins.

I know not Nu, I know not Tatunen, I know not the Red ones when they bring opposition to me.

I know not a Word of Power to whose utterance I listen.

I am the Red Calf upon the tablets.

This is what the gods say when they raise their voice.

Let your countenances be without restraint towards him who Cometh to me.

The morning dawns are independent of you, ye have not the charge of them; but my alternations are in my own hands. I say not the wrong instead of the right.

Day after day unswervingly turneth back upon my eye-brow.

And Evening is the beginning of my voyage to celebrate the solemnity of the Reclining and the Embrace of the Aged one who hath charge of the Earth.

[Notes.](#)

Chapter LXXXV.

Chapter whereby one assumeth the form of a Soul, (1) that one may not come to the dungeon. Imperishable is he who knoweth it.

I am a Soul. I am Ra who proceedeth from Nu, and my soul is divine. I am he who produceth food, but I execrate what is wrong and look not upon it.

I am possessor of Maat and subsist by means of it.

I am the Food which perisheth not; in my name of the Self-originating Force, together with Nu, in the name of Chepera, from whom I am born daily.

I am the Lord of Daylight and I execrate Death, let me not enter into the dungeons of the gods of the Tuat.

It is I who give glory to Osiris and propitiate the hearts of those who are with him, my own friends.

They inspire the fear of me, and put forward my might to those within their domains.

And behold me, how I am raised upon my pedestal and upon my throne.

I am Nu. They shall not overthrow me who do wrong.

I am he whose orbits are of old; my soul is divine, it is the Eternal Force.

It is I who create the Darkness which maketh its seat at the confines of Heaven.

My Soul hath come, far advanced in age, and I create the Darkness at the confines of Heaven at my pleasure.

I reach the limits, and I advance upon my feet.

I take the lead and I traverse the steel firmament which maketh a curtain. (2) I put a stop to the Darkness and the worms; I whose name is hidden.

I drive away aggression from before the Lord of the two hands, who is my own Soul. The Uraeus divinities are my body. My image is Eternal, the Lord of years, the King of Everlasting. I am exalted as Lord of the land of Rebu: 'the Youth in Town, the Lad in the Country' is my name; and my name is imperishable.

I am the Force which createth Heaven and maketh its abode in the Netherworld.

Not to be seen is my nest; not to be broken is my Egg.

I am the Lord on High. I have made my nest on the confines of Heaven, and I descend to the earth of Seb and put a stop to evil. I see my father, the Lord of the Gloaming, and I breathe. (3)

[Notes.](#)

Chapter LXXXVI.

Chapter whereby one assumeth the form of the Swallow. (1)

I am the Swallow; I am the Swallow.

I am the Scorpion-bird, daughter of Ra.

O ye gods, whose perfume is delicious: Flame which proceedest from the Horizon: O thou who art in the place whence I have brought the keeper of his fold—let me have thine arm that I may make my observation at the Tank of Flame, that I may advance as an envoy and come with the report of it.

Be it opened to me, in order that I may tell what I have seen.

Horus is in command of his bark. There hath been given to him the throne of his father, and Sutu that son of Nut is under the grappling hooks which he made for him.

I have ascertained what is in Sechem. I have touched with my two hands the Heart of Osiris. (2)

And that which I went in order to ascertain I am come to tell. Come let me enter and report my mission.

And I, entering and ascertaining who cometh forth through that gate of the Inviolable one, I purify myself at that great stream where my ills are made to cease, and that which is wrong in me is pardoned and the spots which were on my body upon earth are effaced.

O Keeper of the Portal, let the path be made for me, for I am as one of yon. Let me come forth by day, and walk upon my own legs. Let me have the feet of the Glorified.

I know the mysterious paths and the gates of Aarru from whence I come. Here am I, and I come that I may overthrow mine adversaries upon earth, though my dead body be buried.

If this chapter be known he will re-enter after coming forth by day.

[Note.](#)

Chapter LXXXVII.

Chapter whereby one assumeth the form of Seta.

I am Seta—full of years.

I lay myself down [in death], and I am born daily.

I am Seta at the confines of the earth. I lay myself down [in death], I restore myself and I renew myself daily.

[Note.](#)

Chapter LXXXVIII.

Chapter whereby one assumeth the form of the Crocodile god Sebak. (1)

For I am the Crocodile god in all his terrors. I am the Crocodile god in the form of man. (2) I am he who carrieth off with violence. I am the almighty Fish in Kamurit. I am the Lord to whom one bendeth down (3) in Sechem.

[Notes.](#)

Chapter LXXXIX.

Chapter whereby the Soul is united to the dead Body.

Oh thou who Bringest; Oh thou Runner, who dwellest in thy Keep, (1) thou great god; grant that my Soul may come to me from whatsoever place wherein it abideth.

But if there be a delay in the bringing of my soul to me, thou shalt find the Eye of Horus standing firm against thee, like those undrowsy Watchers who lie in Annu, the land wherein are thousands of reunions.

Let my Soul be caught, and the Chu which is with it, wheresoever it abideth.

Track out (2) among the things in heaven and upon earth that soul of mine, wherever it abideth.

But if there be a delay in thy causing me to see my Soul and my Shade, thou shalt find the Eye of Horus standing firm against thee.

Oh ye gods who draw along the Bark of the Eternal one: ye who lift up above the Tuat, and who raise up the Sky: ye who enable the Souls to enter into the mummied forms; ye whose hands grasp the cordage, hold firm with your ropes and stop the adversaries that the Bark may rejoice and the god proceed in peace.

And now grant that my Soul may come forth in your train from the Eastern horizon of Heaven for ever and ever.

[Notes.](#)

Chapter XC.

Chapter whereby Memory is restored (1) to a person.

Oh thou who choppest off heads and cuttest throats, but restorest memory in the mouth of the dead through the Words of Power which they possess: thou seest me not with thine eyes, thou perceivest not with thy feet; (2) thou turnest back thy face, thou seest not the executioners of Shu, who are coming behind thee to chop off thine own head and to cut thy throat. Let not my mouth be closed, through the Words of Power which I possess; even as thou hast done to the dead, through the Words of Power which they possess.

Away with the two sentences uttered by Isis when thou camest to fling remembrance at the mouth of Osiris (3) and the heart of Sut, his enemy, saying:

[Notes.](#)

Chapter XCI.

Chapter whereby the Soul is secured from imprisonment in the Netherworld.

Oh thou who art exalted and worshipped, all powerful, almighty one, who grantest thy terrors to the gods, who displayest thyself upon thy throne of grandeur, (1) let the way be made for my Soul, my Chu and my Shade. Let me be thoroughly equipped.

I am a powerful Soul; let the way be made for me to the place where Ra is and Hathor.

If this Chapter is known, he taketh the form of a fully equipped Chu in the Netherworld, and does not suffer imprisonment at any door in the Amenta, either in coming in or going out.

[Note.](#)

Chapter XCII.

Chapter whereby the Tomb is opened to the Soul and to the Shade of the person, that he may come forth by day and may have mastery of his feet.

That standeth open which thou openest, and that is closed which thou closest, oh thou who art at rest; (1) thou openest and thou closest to my .Soul, at the bidding of the Eye of Horus: who delivereth me, who establisheth the glory upon the brow of Ra: [the god] of stretched out steps and rapid paces, who maketh for me a wide path and vigorous limbs.

I am Horus, the avenger of his father, who lifteth up his father and who lifteth up his mother with his staff.

Let the path be opened to him who hath mastery of his feet, that he may look upon the great god within the Bark of Ra on the day of the Soul's Reckoning; and my Soul is then at the front, during the Reckoning of the Years.

May the Eye of Horus deliver for me my Soul, and establish my splendour upon the brow of Ra, and may my radiance be upon your faces who are attached to the person of Osiris: imprison not my Soul, put not in custody my Shade.

Let the path be open to my Soul and to my Shade that it may see the great god within his sanctuary, on the day of the Soul's Reckoning, and may repeat the words of Osiris whose place is unseen, and of those who are attached to the person of Osiris and have the custody of Souls and Spirits, and who shut up the Shades of the Dead who would do an injury to me. (2)

Let the path be thrown open (3) to thy Genius* and to thy Soul, Glorified one, who art provided with those who conduct thee; sit thou at the head of the Great ones in thy place; thou shalt not be imprisoned by those who are attached to the person of Osiris and who have the custody of Souls and Spirits and who shut up the Shades of the Dead. It is Heaven that shall hold thee.

* The Egyptian *ka*.

[Notes.](#)

Chapter XCIII.

Chapter whereby one avoideth being conveyed to the East in the Netherworld.

Oh thou Phallus of Ra, who fliest from the storm, disablement ariseth from Baba who useth against me might beyond the mighty and power beyond the powerful.

If I am conveyed away, if I am carried off to the East; if all evil and injurious things of a feast day of fiends are perpetrated upon me through the waving of the Two Horns, then shall be devoured the Phallus of Ra and the Head of Osiris.

And should I be led to the fields wherein the gods destroy him who answereth them, then shall the horns of Chepera be twisted back, then shall blindness (1) arise in the eyes of Tmu and destruction, (2) through the seizure of me, and through my being carried off to the East, through there being made over

me a feast day of the fiends, through all the murderous work perpetrated upon me. (3)

[Notes.](#)

CHAPTER XCIV.

Chapter whereby one prayeth for a Palette and an Inkstand.

Oh mighty one, who seest thy father, and who hast charge of the Book of Thoth.

Here am I, I come and am glorified and filled with Soul and Power and provided with the writings of Thoth, which I bring in order to purify the tunnel which is in Sut. (1) I bring the Palette and I bring the Inkstand as the instruments of Thoth, the secrets of which are divine.

Here am I, as the Scribe; I bring the remains of Osiris; (2) and the writing which I have made upon them is decreed by the great god to be good, daily, among the good. Thou hast decreed, Horus of the Two Horizons, that I shall be the author of Maat and tend (3) it daily to Ra.

[Notes.](#)

Chapter XCV.

Chapter whereby is opened the place wherein Thoth resteth.

I am the Dread one (1) in Storm, who guard the Great one (2) against assault.

I smite like the Flint-god: I sprinkle like the Sprinkling-god (3).

I am the protection (4) of the Great one against assault and I give vigour to the sword which is in the hand of Thoth (5) in the storm.

[Notes.](#)

Chapter XCVI.

Chapter whereby is opened [the place] where Thoth resteth.

I am he who dwelleth in the middle of his own Eye. I have come that I may deliver Maat to Ra, and may propitiate Sut with the libations for Akar and the red victims of the Faithful of Seb.

Chapter XCVII.

Said at the Bark: Staff of Anubis, may I propitiate those four Glorified ones who follow after the Master of [all] things.

I am the Master of the campaign at their behest, and I am the Father of the inundation, when he who hath charge of the canals is athirst.

Look therefore upon me, oh ye great and mighty gods, who are foremost among the Spirits of Annu; let me be exalted in your presence. I am a well-doer towards you. Lo I come, that I may purify this Soul of mine in the most high degree; let not that impediment proceeding from your mouth be issued against me which giveth one over to ruin: let me be purified in the lake of propitiation and of equipoise: let me plunge into the divine pool beneath the two divine sycamores of Heaven and Earth.

Now let my Fold be fitted for me as one victorious against all adversaries who would not that right should be done to me.

I am the Only one; just and true upon the Earth. It is I who say it.

[Notes.](#)

Chapter XCVIII.

Chapter whereby one saileth a ship in the Netherworld.

Oh thou Leg in the Northern Sky, (1) and in that most conspicuous but inaccessible Stream; I rise up and come to light as a god, I am conspicuous but inaccessible.

I rise up and live, and bring myself to light as a god.

I cackle even as the Smen-goose, but I stoop (2) like the Hawk at the nets of the Great Fowler.

I sail across the Sky, and Shu standeth erect and the Achmiu Stars (3) are instantly active in raising the ladder which lifts the Setting Stars away from destruction. (4)

And I bear that which repelleth mischief as I make my voyage over the Leg of Ptah.

I come from the Lake of Flame, from the Lake of Fire, and from the Field of Flame, and I live I stand erect in the Bark which the god is piloting at the head of Aarru, (5) and the Achmiu Stars open to me and my fellow citizens (6) present to me the sacred cakes with flesh.

[Notes.](#)

Chapter XCIX.

Chapter whereby one Saileth a Ship in the Netherworld.

Oh thou who sailest the ship of Nu over that chine which is void, (1) let me sail the ship; let me fasten my tackle (2) in peace; in peace! Come, come; Fleet one. Fleet one! Let me come to see my father Osiris.

Oh thou who art veiled, let me enjoy happiness.

Oh thou who art clouded, but manful, and who sailest round over that chine of Apepi; thou of firm head and steadfast breast when coming forth from the fiery blows: Oh thou who art at the ship, let me sail the ship, let me fasten my tackle and come forth.

This place is empty, into which the starry ones fall down head-long upon their faces, (3) and find not aught whereby they can raise themselves up.

Narrow is the path as the tongue of Ra. (4) The Patrol who goeth rounds and who piloteth the Double Earth: Seb abideth stably by means of their rudders: the divine Porch which revealeth the Solar Orb: and He who presideth over the Red ones. (5)

Let me be brought in as a distressed mariner, and let my Soul come to me, which is my brother, and go to that place which thou knowest.

"Let me be told my name" say,

1. The Mooring-post. "Lord of the Double-Earth in the Shrine" is thy name.
2. The Blade of the Rudder. "Leg of Apis" is thy name.
3. The Hawser. "The Side-Lock which Anubis fastens on to the swathing work" is thy name, look.
4. The Stern or Stern Posts. "The two columns of the Netherworld" is thy name.
5. The Hold. "Akar" is thy name.
6. The Mast. "Bearer of the Great one whilst she passeth" is thy name.
7. The Keel. "Backbone of Apuat" is thy name.
8. The Mast-head. "Throat of Emsta" is thy name.
9. The Sail. "Nut" is thy name.
10. The Leathers. (6) Made of the hide of Mnevis, "which Sutu hath scorched," is thy name.
11. The Oars. "Fingers of the elder" is your name.
12. The Bracement. "Hand of Isis, stanching the blood of the Eye of Horus," is thy name.
13. The Ribs. "Emsta, Hapi, Tuamautcf, Kebhsenuf, He who taketh captive. He who taketh by force, He who seeth his Father, and He who maketh himself," are your names.
14. The Look-out: (7) "Master of the (Ground)" (8) is thy name.
15. The Tiller: (9) "Merit" (10) is thy name.
16. The Rudder: "The Umpire, beaming forth from the water," is thy name.
17. The Hull: "The Leg of Hathor, which Ra wounded, on his lifting her into the Sektit Boat," is thy name.
18. The Boatman: "Off" is thy name.
19. The Breeze, since thou art conveyed by me: "The Northern Breeze proceeding from Tmu to the Nose of Chent-Amenta" is thy name.
20. The Stream, since thou sailest upon me: "Their Mirror" is thy name.
21. The Shallow: (11) "Destroyer of the large-handed at the place of purification" is thy name.
22. The Laud, since thou walkest upon me: "The Tip of Heaven, the Coming forth from the swathings in the Garden of Aarru, and the Coming forth in Exultation," is thy name.

To be said before them.

Hail to you. Fair in Form, Lord of issues, who are springing up for ever, and whose double goal is eternity: turn to me your hands, give to me food and offerings for my mouth; let me eat the *Baat* bread, the *Shensu*-cake and the *Abti*-cake: let my place be in the Great Hall in presence of the mighty god.

I know that mighty god to whose nostrils ye present delicacies. Tekmu is his name: and whether he,

whose name is Tekmu, turneth from the East or advanceth to the West, let his course be my course.

Let me not be stopped at the Meskat ; let not the Sebau have mastery over my limbs.

I have bread in Pu and beer in Tepu. Let your largesses of this day be granted to me; offerings of wheat and barley, offerings of *anta* and of vestments, offerings of oxen, and ducks, which are offerings for life, health and strength, and also offerings for coming forth by day, in all the forms in which it pleaseth me to come forth in the Garden of Aarru.

If this chapter be known he will come forth at the Garden of Aarru; there will he given to him the Shensu-cake, the measure of drink and the persen-cake, and fields of wheat and barley of seven cubits. (It is the followers of Horns who reap them), for he eateth of that wheat and barley, and he is made whole in his limbs through that wheat and barley, and his limbs spring up even as with those gods. And he cometh forth in the Garden of Aarru in all the forms in which it pleaseth him to come forth.

[Notes.](#)

Chapter C.

The Book whereby the glorified one is made strong, and is made to embark in the boat of Ra, together with those who are with the god.

Let me convey the divine Heron to the East, Osiris to Tattu, Let me open the caverns of Hapu (1), clear the path of the Solar Orb and tow along Sekaru upon his sledge. Let the Great one give me strength at her fixed hour.

I hail and give worship to the Orb, and associate myself with those in adoration, I am one of them.

Let me be a second to Isis; and let her glorified ones give me strength.

Let me fasten my tackle, let me stop the adversary, and force him to turn back his steps.

Let Ra lend me his two hands, let not his divine Boatmen prevent me. Let my strength be that of the divine Eye, and conversely.

[As to the sundering of me in the Bark of Ra, let the sundering be as that of the Egg and the Tortoise. (2)]

Said over the Figure in the Text, which is written upon clear paper, with artists ink, fresh and mixed with essence of Anta; let the dead person have it put upon his body without inserting it into his limbs; he will enter into the Bark of Ra at the round of each day, Thoth will appreciate him, on his coming forth or entering, undeviatingly for times infinite.

[Notes.](#)

Chapter CI.

Chapter of the Safeguards of the Bark of Ra.

O thou who art devoid of moisture in coming forth from the stream ; and who retest upon the deck of thy Bark: as thou proceedest in the direction of Yesterday, and retest upon the deck of thy Bark, let me join thy boatmen.

I am a powerful Chu.

O Ra, in that thy name of Ra, since thou passest through an Eye of seven cubits, whose pupil is of three: do thou then make me sound, I am a powerful Chu, let thy soundness be my soundness.

O Ra, in that thy name of Ra, since thou passest through those who are perishing headlong: do thou then keep me standing on my feet. I am a powerful Chu, let thy soundness be my soundness.

O Ra, in that thy name of Ra, since thou openest the secrets of the Ammehit, which gladdeneth the hearts of the Divine Circle: do thou then give me my heart. I am a powerful Chu, let thy soundness be my soundness, and the soundness of thy limbs be the soundness of my limbs.

Secured by reason of the writing with gum mixed with colours upon a strip of royal papyrus, put at the throat of the deceased on the day of burial. If these phylacteries are put at his throat, he will rise up as one of the Divine Circle, and be united to the followers of Horus, whilst his Lamp is made firm by Isis in heaven beside Sothis. He followeth Horus who resideth in Sothis, (1) His Shade becometh divine as well as human. Vegetation is made to grow out of his body through the goddess Menkit. (2) He becometh a god for ever, and his limbs are made vigorous in the Netherworld through Thoth, who hath done the like

to Osiris, in causing the light to rise out of his dead body; undeviatingly and for times infinite.

[Notes.](#)

Chapter CII.

Chapter whereby one entereth into the Bark of Ra.

Great One in thy Bark, let me be lifted into thy Bark. Let me make head for thy staircase. Let me have charge of those who convey thee, who are attached to thee, who are of the Stars which never set.

That which I abominate, I eat not: and that which I abominate is Dirt, let me not eat of it, but of peace offerings and of Art-offerings, by which I shall not be upset.

Let me not approach it with my hands, let me not tread upon it with my sandals, because my bread is of the white corn and my beer of the red corn of the Nile.

It is the Sektit boat and the Aatib which have brought me to the food and raiment which are upon the altar of the Spirits of Annu.

Salutation to thee, Ur-ar-set, in that voyage of heaven and the disaster in Tenu, when those dogs were gathered together, not without giving voice.

I have come myself and delivered the god from that pain and suffering, that was in trunk, in shoulder and in leg.

I have come and healed (1) the trunk, and fastened the shoulder and made firm the leg.

And I embark for the voyage of Ra.

[Note.](#)

Chapter CIII.

Chapter whereby one openeth the place where Hathor abideth.

I am a pure follower. O Ahi; O Ahi; (1) let me become one of the followers of Hathor.

[Note.](#)

Chapter CIV.

Chapter whereby one sitteth in the midst of the great gods.

Let me sit in the midst of the great gods. Let me pass through the place of the Sektit boat. It is the Bird-fly deity (1) that shall convey me to see the great gods who are in the Netherworld, and I shall be triumphant in their presence.

[Note.](#)

Chapter CV.

Chapter whereby one propitiateth (1) the Ka.

Hail to thee, my Ka, my coeval. (2)

May I come to thee and be glorified and made manifest and ensouled, let me have strength and soundness.

Let me bring to thee grains of incense wherewith I may purify myself and may also purify thine own overflow.

The wrong assertions that I have uttered, and the wrong resistance which I have offered: let them not be imputed to me.

For I am the green gem, fresh at the throat of Ra, given by those who are at the Horizon: their freshness is my freshness [said twice], the freshness of my Ka is like theirs, and the dainties of my Ka are like theirs.

Thou who liftest the hand at the Balance, and raisest Law to the nose of Ra in this day [of my Ka]: do not thou put my head away from me. For I am the Eye which seeth and the Ear which heareth; and am I not the Bull of the sacrificial herd, are not the mortuary gifts (3) upon me and the supernal powers otherwise said: the powers above Nut].

Grant that I may pass by thee, and may purify myself and cause the triumph of Osiris over his adversaries. (4)

[Notes.](#)

Chapter CVI.

Chapter whereby a largess is presented at Hat-ka-Ptah. (1)

Oh thou god of nutriment, oh great one who presidest over the mansions on high; [to whom bread cometh from Annu] ye who give bread to Ptah [from Annu], give me bread and beer: let me be made pure by the sacrificial joint, together with the white bread. (2)

Oh thou ship of the Garden of Aarru, let me be conveyed to that bread of thy canal; as my father, the Great one, who advanceth in the Divine ship [because I know thee].

[Notes.](#)

Chapter CVII.

[The chapter so called consists, in fact, of the first two lines of Chapter [109](#). The vignette over it really belongs to Chapter [108](#). It has no separate existence in any of the papyri of the best periods.]

[Notes](#)

Chapter CVIII.

Chapter whereby one knoweth the Powers of the West.

In respect of the Hill of Bachau (1) upon which heaven resteth, it presenteth itself (2) three hundred cubits in length (3) and two hundred cubits in breadth.

Sebak, the Lord of Bachau, is at the east of the Hill, and his temple is upon it.

There is a serpent on the brow of that hill, five hundred cubits in length, three cubits of his forepart are pierced with swords.

I know the name of this serpent on his hill: "He who dwelleth in his own flame" is his name. (4)

Now, at the close of day (5) he turneth down his eyes to Ra; for there cometh a standing still in the Bark and a deep slumber within the ship. And now he swalloweth three cubits of the Great Water.

Then Sutu is made to flee with a chain upon him of steel (6) and he is forced to vomit all that he hath swallowed. Then Sutu is put into his prison.

And then he saith with Words of Power:

Away with thee! Steel, which art made fast upon my hand. I remain in thy prison, the Bark sails on and thou seest the path; but thine eyes close, [thine eye is delivered to me], thy head is veiled, (7) and I go on and stay thy steps.

I am the Manful one, who veileth thy head and who cooleth the hollow of thy hand: thy strength is my strength.

I am the Master of the Words of Power.

Who is this who hath been delivered to me?

This Bright One, who cometh on his belly, on his hind parts and on the joints of his back.

Lo! then, I come, and thy might is in my hand. It is I who carry away thy might, that I may come and seize upon the Tunnels of Ra who is united to me at sunset as he goeth round heaven. (8)

But thou art pierced with hooks, as was decreed against thee of old.

I know the powers of the West, they are Tmu, Sebak the Lord of Bachau, and Hathor, Mistress of Sunset.

[Notes.](#)

Chapter CIX.*

Chapter whereby one knoweth the Powers of the East.

I know that Eastern Gate of Heaven (the South of it is by the lake of Cha-ru, and the north of it by the stream of Reu), from whence Ra saileth with favouring gales. (1)

I am the Teller (2) in the divine ship: I am the unresting navigator in the Bark of Ra.

I know those two Sycomores of Emerald between which Ra Cometh forth, as he advanceth over what Shu hath lifted up** to every gate (3) through which he proceedeth.

I know the Garden of Aarru: the wall of it is of steel. The wheat of it is of 7 cubits, the ears of it of 2 cubits, the stalk of it of 4 cubits. The barley of it is of 7 cubits, and the ears are of 4 cubits, and the stalk of 3 cubits.

It is the glorified ones, each of whom is 9 cubits in height, who reap them, in presence of the Powers of the East.

I know the Powers of the East: Horus of the Solar Mount, the Calf in presence of the God, (4) and the Star of Dawn.

A divine Domain (5) hath been constructed for me; I know the name of it; the name of it is the garden of Aarru.

* On this picture (plate 11) may also be seen an interesting illustration of chapter 39; the scorpion goddess putting the chain upon Apepi, in front of whom are the divinities to execute, with swords and hooks, the decree passed against him. The children of Horus are also seen occupied in the execution.

** *I.e.*, the Sky.

[Notes.](#)

[Chapter 110 follows 116 [below](#).]

Chapter CXI.

is only a repetition of Chapter [108](#).

Chapter CXII.

Chapter whereby one knoweth the Powers of Pu. (1)

Oh thou of corpselike form who art in Chait and Anpit; (2) thou goddess of the Net, (3) w^ho art in Pu; ye who preside over the untilled lands, ye stars and constellations (4) ... Know ye wherefore Pu hath been given to Horus?

I know it if ye know it not.

It was Ra who gave it to him in amends of the blindness in his eye, in consequence of what Ra said to Horus: "Let me look at what is happening in thine eye to-day," and he looked at it.

Ra said to Horus, "Look, pray, at that black swine."

He looked, and a grievous mishap afflicted his eye.

Horus said to Ra, "Lo, my eye is as though the eye of Sutu had made a wound in my own eye." And he grieved in his heart.

And Ra said to the gods, "Let him be laid upon his bed, that he may recover."

It was Sutu who had taken the form of a black swine, and he wrought the wound which was in the eye of Horus.

And Ra, said to the gods, "The swine is an abomination to Horus; may he get well." And the swine became an abomination to Horus.

And the circle of gods said, who were with him when Horus came to light in his own children: (6) "Let the sacrificial victims (7) for him be of his oxen, of his goats, and of his swine."

As for Emsta, Hapi, Tuamauf, Kebhsenuf, Horus is their father and Isis their mother.

And Horus said to Ra, "Give me then two (8) brothers in Pu and two brothers in Nechen, of this my own body; and that they may be with me as an everlasting renewal, through which the earth flourisheth and storms are quenched."

And his name became that of Horus upon his Column, I know the Powers of Pu: they are Horus, Emsta and Hapi.

[Notes.](#)

Chapter CXIII.

Chapter whereby one knoweth the Powers of Nechen. (1)

I know the Mystery of Nechen: Horus, and that which his mother did (2) for him, when she herself

uttered the cry: "Let Sebak, the Lord of the Marshes, be brought to us."

He cast the net for them and he found them, and his mother made them fast in their places.

Sebak, the Lord of the Marshes, said: "I sought and I found the traces of them under my fingers on the strand. I netted them in a powerful net, as the net proved to be."

And Ra said: "Verily, those are fishes in the hands of Sebak, and he hath found the two arms of Horus for him, which had become fishes." (3)

And Ra said: "A mystery, a mystery, in the Net."

And the hands of Horus were brought to him, and displayed before his face, on the feast of the fifteenth day of the month: when the fishes were produced.

Then Ra said: "I grant Nechen to Horus, in the place of his two arms; that his two hands be displayed before his face in Nechen; and I grant to him whatsoever is therein comprised on the feast of the fifteenth day of the month."

And Horus said: "Be it granted to me that Tuamautef and Kebhsenuf be taken with me, and that they be guards of my body in dutiful service. (4) Let them be this under the god of Nechen." And Ra said: Be that granted to thee, there and in Sati, and let that be done for them which is done for those who are in Nechen; yea, they are asking to be with thee.

And Horus said: Be they with thee, so that they be with me to listen to Sutu invoking the Powers of Nechen: "Be it granted to me that I may make my entry among the Powers of Nechen."

I know the Powers of Nechen: they are Horus, Tuamautef, and Kebhsenuf.

[Notes.](#)

Chapter CXIV.

Chapter whereby one knoweth the Powers of Hermopolis.

Maat is borne (1) over the Arm, (2) and Neith dawneth at .Ment'ait, (3) and the Eye is illumined (4) by the one who adjusteth its level.

I am led in by her, and I know what she bringeth from Kasu. (5) I tell it not to men; I repeat it not to gods.

I am come as a messenger of Ra, to make fast Maat upon the Arm, for the dawning of Neith at Ment'ait, and for restoring the Eye to him who taketh the reckoning thereof.

I am come as omnipotent through the knowledge of the Powers of Hermopolis, who love the Powers which you love.

I am one acquainted with Maat made firm and permanent and reckoned out, and I take delight in reckoning out that which is reckoned.

Hail ye Powers of Hermopolis, small at the beginning of the month and great upon the Fifteenth Day; Ra teacheth the mysteries of Night, and be it known to you that he who teacheth me is Thoth.

Hail ye Powers of Hermopolis as I know you.

* The Apis tablets (*Zeitschr.*, 1882, p. 22) give the name of a place Fa-herk-en Hor, which seems to refer to this catastrophe; the Coptic [Coptic] corresponding to the Greek [Greek].

[Notes.](#)

Chapter CXV.

Chapter whereby one cometh forth into Heaven, and openeth the Ammehit: and whereby the Powers of Heliopolis are known.

I have grown from yesterday, a Great one among the Great. I have raised myself above all things that come into being.

The Face is revealed to the Eye of the Only One, and the round of darkness is broken through. I am one of you.

I know the Powers of Heliopolis. Doth not the All-powerful One (1) issue from it like one who extendeth a hand to us?

It is with reference to me that the gods say: Lo, the afflicted one is heir of Heliopolis!

I know on what occasion the Lock of the Male child (2) was made.

Ra was speaking with Amhauf, (3) and a blindness came upon him.

Ra said to Amhauf: Take the spear, oh offspring of Men. (4) And Amhauf said: The spear is taken.

Two brethren came into being: they were Heb-ra and Sotemanes, whose arm resteth not; and he assumed the form of a female with a lock, which became the Lock in Heliopolis.

Active and powerful is the heir of the temple; the Active one of Heliopolis. The flesh of his flesh (5) is the All-seer, for he hath the might divine as the Son whom the Father hath begotten. And his will is that of the Mighty one of Heliopolis.

I know the Powers of Heliopolis; they are Ra, Shu and Tefnut.

[Notes.](#)

Chapter CXVI.

Chapter whereby one knoweth the Power of Hermopolis.

Neith dawneth forth in Mat'at, and Maat is conveyed upon the Arm of the Eater of the Eye by him who reckoneth it out.

I know it, and I am therefore led in through the Sem priest.

I tell it not to men, I repeat it not to the gods (and conversely).

I enter as one who knoweth not, and seeth not.

Hail, ye gods who are in Hermopolis. Knoweth me as I know Neith, that the Eye may be made firm and permanent. I take delight in reckoning out that which is reckoned.

I know the Powers of Hermopolis who are great at the beginning of the month, and diminished at the fifteenth day.

They are Thoth the Unseen, Sau and Tmu.

If this chapter he known. filth is avoided, and he is not drunken.

[Note.](#)

Chapter CX.

The Beginning of the Chapters of the Garden of Hotepit, and of the Chapters of coming forth by day; and of entering and coming forth in the Netherworld, and of arriving at the Garden of Aarru, at the Rise (1) in Hotepit and at the Grand Domain, blest with the breezes:

that I may take possession there and be in Glory there: that there I may plough and mow: that there I may eat and drink and love: doing whatsoever things are done upon earth.

Horus is seized by Sutu: who looketh as one turning (2) towards the Garden of Hotepit.

But for me Sutu releaseth Horus: and the double path which is nigh to Heaven is thrown open by Sutu. And Sutu taketh his portion of the breeze through the Power of his own day, (3) and he delivereth the bowels of Horus from the gods below.

Lo, I sail the great Bark on the Stream of the god Hotep. I took it at the mansion of Shu.

The mansion of his stars is again and again renewed. (4) I sail upon its streams that I may come to the domains thereof.

For I am in unison with his successive changes and his rules, and his papyrus, (5) and his attendant gods, and his chieftains. He reconcileth the two Warrior gods with those who have the charge of food and the beautiful creation which he raiseth up; and he reconcileth the two Warrior gods with each other. (6)

He severeth the mourners from those who quarrel with them: he putteth a stop to them whose hand is violent against those weaker than themselves: he keepeth within bounds the contentions of the Powers.

May I have possession there.

I know it, and I sail upon its streams that I may come to the domains thereof.

My mouth is potent and secured against the Glorified that they may not have the mastery of me.

May I have the investiture of thy Garden, O Hotep. What thou wilt, do thou it.

Let me be glorified there, and eat and drink there, and plough there, and reap there, and grind (7) there, and have my fill of love there.

May my mouth be potent there, let me there utter my Words of Power and not be slighted.

* * * * *

I am in possession of that Word of Power of mine which is the most potent one within this body of mine here: and by means of it I make myself either known or unknown.

I make my progress and I plough.

I take my rest in the divine Domain.

I know the names of the domains, the districts and the streams within the Garden of Hotep.

I am there, I am master there, I am in glory there, I eat there; I plant and I reap there; I plough there, and I take my fill of love. I am united there with the god Hotep.

I cast my seed there, and I sail upon its stream that I may come to the domains thereof, O Hotep.

Lo, my mouth is armed with sharp points. There is given to me the abundance which belongeth to the Ka and to the Glorified.

I give the reckoning of Shu to him who understandeth it.

I sail upon its stream, and I range within the Garden of Hotep, for Ra is in the sky, and Hotep is putting together the oblations.

I hasten to the land, and I fasten my stole upon me, that I may come forth, and that that may be given to me which hath to be given; that I may have joy and take possession of the wealth which Hotep assigneth to me.

Rise in Hotep, I arrive in thee, my soul is with me, and my provision is before the Mistress of the Two Earths, who maketh fast my Words of Power, which recall to mind that which I have forgotten. Let me live free from strife; and be there granted to me enlargement of heart.

Let my arteries be made fast, and let me have the enjoyment of the Breeze. (8)

Rise in Hotep, blest with the Breeze, I arrive in thee, my head is uncovered: Ra sleepeth, but there waketh for me, and there shineth upon me Hesit [the Cow-goddess] (9) who lieth at the confines of Heaven by night.

He standeth in my way who heapeth against me his own dross.

But I am in my own domain.

Great Domain, I arrive in thee and I reckon up the abundance as I pass on to Uach. (10)

I am the Bull, raised on high in the Blue; the lord of the Bull's field; which Sothis describeth to me at her successive hours.

Uach, I arrive in thee, and I eat my cakes, and take possession of my joints of flesh and meat and fowl.

The winged things of Shu are given to me, and my Kau follow me. (11)

T'efait, (12) I arrive in thee, I put on the stole and fasten upon me the girdle of Ra, whilst he is in heaven, (13) and the gods who are in heaven are following Ra.

Rise in Hotep, Lord of the Two Earths, I arrive in thee: I salute the stream of Tescrit. (14) Lo, here am I, and all impurity is far from me. The great one flourisheth ... I net the ducks, and I eat dainties.

Kankanit, (15) I arrive in thee; that I may see my father and attentively view my mother.

I take care to net the reptiles; and that which protecteth me is that I know the name of that god who is next to T'eserit (goddess with flowing locks and armed with horns), and who reapeth.

I myself plough and reap.

Hesit, I arrive in thee, and I encounter the Blue.

I follow the Breezes, and the company of the gods.

It is the Great goddess who hath given me my head, and he who fasteneth my head upon me is the Great god, the Blue-eyed, who doeth according to his own will.

Userit, (16) I arrive in thee, in face of the mansion where food is produced for me.

Smait, (17) I arrive in thee. My heart is awake: my head is provided with the White crown and I am conveyed over the 'heavens: and I make those things to prosper which are below me: a joy to the Bull of the gods above, the divine company.

I am the Bull, the Lord of the gods; and I make my way through the midst of the Emerald ones. (18)

Isle of Corn and Barley, divine district, I arrive in thee. I encounter and I bear off that which proceedeth from the head of Ra: the pair of horns which have the force of purification. (19)

I make myself fast to the Block of Moorage on the heavenly stream, and I utter my praise to the gods who are in the Garden of Hotepit.

[Notes.](#)

Chapter CXVII.

Chapter whereby one taketh the blissful path at Restau. (1)

O paths which are high above me at Restau: I am the Girdled (2) and the Mighty one, coming forth triumphantly. (3)

I am come: I am come that I may firmly secure my suit in Abydos, (4) and that the path may be open to me at Restau.

Let my suit be made pleasant for me by Osiris.

I am he who produceth the water which balanceth his throne, and who maketh his way from the Great Valley. (5)

Let the path be made for me; for behold I am *N* the triumphant. (6)

[Osiris is made triumphant over his adversaries, and the Osiris *N* is made triumphant over his adversaries, and is as one of you, his patron (7) is the Lord of Eternity: he walketh even as ye walk, he standeth as ye stand, he speaketh as ye speak, before the great god, the Lord of Amenta.]

[Notes.](#)

Chapter CXVIII.

Chapter whereby one arriveth at Restau.

I am he who is born in Restau.

Glory is given to me by those who are in their mummied forms in Pu, at the sanctuary of Osiris, whom the guards (1) receive at Restau when they conduct Osiris through the demesnes of Osiris.

[Note.](#)

Chapter CXIX.

Chapter whereby one entereth or goeth forth from Restau.

I am the Mighty one, who createth his own light.

I come to thee, Osiris, and I worship thee.

Pure are thine effluxes, (1) which flow from thee, (2) and which make thy name in Restau, when it hath passed there.

Hail to thee, Osiris, in thy power and thy might, who hast possession of Restau.

Osiris raiseth thee up in thy power and in thy might. Osiris raiseth thee up in thy power in Restau, and in thy might in Abydos, that thou mayest go round heaven with Ra, and survey the human race.*

One art thou and triumphant.

* The *Rechit*, mankind actually living, as distinguished from the dead.

[Notes.](#)

Chapter CXX

is a repetition of Chapter [XII](#).

Chapter CXXI

is a repetition of Chapter [XIII](#).

Chapter CXXII

is a repetition of Chapter [LVIII](#).

Chapter CXXIII.

Chapter (1) whereby one entereth into the Great House.

Hail to thee, O Tmu, I am Thoth.

I have equally balanced the Divine Pair, I have put a stop to their strife, I have ended their complaints.

I have rescued the Atu from his backward course.

I have done what thou hast prescribed for him.

And I rest since then within my own Eye.

I am free from obstruction; and I come that thou mayest see me in the house where I repeat the ancient ordinances and words, as a guidance wherewith thou shalt guide posterity. (2)

[Notes.](#)

Chapter CXXIV.

Chapter whereby one cometh to the Divine Circle of Osiris.

My soul buildeth for me a Hall (1) in Tattu and I flourish in Pu.

My fields are ploughed by those who belong to me: therefore is my palm tree like Amsu.

Abominations, abominations, I eat them not. I abominate filth, I eat it not.

[Peace offerings are my food, by which I am not upset.]

I approach it not with my hands; I tread not upon it with my sandals; for my bread is of the white corn and my beer of the red corn of the Nile.

It is the Sektit boat, or it is the Atit boat, which bringeth them to me, and I feed upon them under the foliage of the Tamarisk. (2)

I know how beautiful are the arms which announce Glory for me (3) and the white crown which is lifted up by the divine Uraei.

O thou Gate-keeper of him who pacifieth the world, let that be brought to me of which oblations are made, and grant that the floors may be a support for me, and that the glorious god may open to me his arms, and that the company of gods be silent whilst the Hammemit (4) converse with me.

O thou who guidest the hearts of the gods, protect me and let me have power in heaven among the starry ones.

And every divinity who presenteth himself to me, be he reckoned to the forerunners of Ra: be he reckoned to the forerunners of Light and to the Bright ones who deck the sky amid the Mighty ones.

Let me have my will there of the Bread and Beer with the gods; that I enter through the Sun-disk and come forth through the Divine Pair, that the gods who follow may speak to me, and that Darkness and Night may be terrified before me in Mehit-urit, by the side of him "Who is in his Sanctuary."

And lo I am here with Osiris. My measure is his measure (5) among the mighty ones. I speak to him the words of men and I repeat to him the words of gods.

There cometh a glorified one, equipped, who bringeth Maat to those who love her.

I am the Glorified one and the Equipped. And better equipped am I than any of the Glorified.

[Notes.](#)

Chapter CXXV.

Part I.

Said on arriving at the Hall of Righteousness, that N may be loosed from all the sins which he hath committed and that he may look upon the divine countenances.

He saith: Hail to thee, mighty god, lord of Righteousness!

I am come to thee, oh my Lord: I have brought myself that I may look upon thy glory. I know thee, and I know the name of the Forty-two gods who make their appearance with thee in the Hall of Righteousness; devouring those who harbour mischief, and swallowing their blood, upon the Day of the searching examination (1) in presence of Unneferu.

Verily, 'Thou of the Pair of Eyes, (2) Lord of Righteousness' is thy name.

Here am I; I am come to thee; I bring to thee Right and have put a stop to Wrong.

I am not a doer of wrong to men.

I am not one who slayeth his kindred. (3)

I am not one who telleth lies instead of truth. (4)

I am not conscious of treason.

I am not a doer of mischief.

I do not exact as the firstfruits of each day more work than should be done for me. (5)

My name cometh not to the Bark of the god who is at the Helm.

I am not a transgressor against the god.

I am not a tale-bearer.
 I am not a detractor.
 I am not a doer of that which the gods abhor.
 I hurt no servant with his master.
 I cause no famine.
 I cause not weeping.
 I am not a murderer.
 I give not orders for murder.
 I cause not suffering to men.
 I reduce not the offerings in the temples.
 I lessen not the cakes of the gods.
 I rob not the dead of their funereal food.
 I am not an adulterer.
 I am undefiled in the Sanctuary of the god of my domain.
 I neither increase nor diminish the measures of grain.
 I am not one who shorteneth the palm's length. (6)
 I am not one who cutteth short the field's measure. (7)
 I put not pressure upon the beam (8) of the balance.
 I tamper not with the tongue of the balance.
 I snatch not the milk from the mouth of infants.
 I drive not the cattle from their pastures.
 I net not the birds of the manors of the gods. (9)
 I catch not the fish of their ponds. (10)
 I stop not the water at its appointed time.
 I divide not an arm of the water in its course.
 I extinguish not the lamp during its appointed time.
 I do not defraud the Divine Circle of their sacrificial joints.
 I drive not away the cattle of the sacred estate.
 I stop not a god when he cometh forth.
 I am pure, I am pure, I am pure, I am pure.

My purity is that of the Great Bennu in Sutenhunen, for I am the Nose of the Lord of Air, who giveth life to all mortals; on the day when the Eye is full in Annu, on the last day of Mechir; in presence of the Lord of this land.

And I am one who see the fulness of the Eye in Annu, let no harm come to me in this land, in the Hall of Righteousness; because I know the names of those gods who make their appearance in it.

Part II.

1. Oh thou of long strides, who makest thine appearance in Annu; I am not a doer of wrong.
2. Oh thou who boldest the fire, and makest thine appearance in Cher-aba; I am not a man of violence.
3. Oh thou of the Nose, (11) who makest thine appearance at Chemunnu; I am not evil minded.
4. Oh Eater of the Shadow, (12) who makest thine appearance at Elephantine; I am not rapacious.
5. Oh thou of Serpent face, who makest thine appearance at Re-Stau; I am not a slayer of men.
6. Oh thou of Lion form, (13) who makest thine appearance in Heaven; I am not fraudulent in measures of grain.
7. Oh thou whose eyes [pierce] like swords, who makest thine appearance in Sechem; I commit no fraud.
8. Oh thou of fiery face, whose motion is backwards; I am not a robber of sacred property.
9. Oh Breaker of bones, who makest thine appearance in Sutenhunen; I am not a teller of lies.
10. Oh thou who orderest the flame, who makest thine appearance in Memphis; I am not a robber of food.
11. Oh thou of the Two Caverns, who makest thine appearance in Amenta; I am nor sluggish. (14)
12. Oh thou of the Bright Teeth, (15) who makest thine appearance in the Unseen Land; I am not a transgressor.

13. Oh Eater of Blood, who makest thine appearance at the Block; I have not slaughtered the sacred animals.
14. Oh Eater of Livers, who makest thine appearance at Mabit; I deal not fraudulently.
15. Oh Lord of Righteousness, who makest thine appearance in the place of Righteousness; I am not a land-grabber.
16. Oh thou who turnest backwards, who makest thine appearance in Bubastis; I am not an eaves-dropper.
17. Oh Aati, (16) who makest thine appearance at Annu; I am not one of prating tongue.
18. Oh Tutuf, (17) who makest thine appearance in Ati; I trouble myself (18) only with my own affairs.
19. Oh Uammetu, who makest thine appearance at the Block; I commit not adultery with another's wife.
20. Oh Maa-antu-f, who makest thine appearance in Pa-Amsu, I am not unchaste with any one.
21. Oh thou who art above Princes, and who makest thine appearance in Amu; (19) I do not cause terrors.
22. Oh Chemiu, (20) who makest thine appearance in Kauu; I am not a transgressor.
23. Oh thou who raisest thy voice, (21) and makest thine appearance in Urit; I am not hot of speech.
24. Oh divine Babe, who makest thy appearance in Annu; I lend not a deaf ear to the words of Righteousness.
25. Oh high-voiced one, who makest thy appearance in Unsit; I am not boisterous in behaviour.
26. Oh Basit, who makest thine appearance at the Shetait; I am not the cause of weeping to any.
27. Oh thou whose face is behind thee, and who makest thine appearance at thy cavern; I am not given to unnatural lust.
28. Oh thou, hot of foot, (22) who makest thy appearance at even; I indulge not in anger.
29. Oh Kenemtu, who makest thine appearance in Kenemit; I am not given to cursing.
30. Oh thou who earnest thine own offering, and makest thine appearance in Syut; I am not of aggressive hand.
31. Oh thou who hast different faces, and makest thine appearance in Net'efit; I am not one of inconstant mind. (23)
32. Oh Busy one, who makest thine appearance at Utenit; I do not steal the skins of the sacred animals. (24)
33. Oh thou Horned one, who makest thine appearance at Sais; I am not noisy (25) in my speech.
34. Oh Nefertmu, who makest thine appearance in Memphis; I am neither a liar nor a doer of mischief.
35. Oh Tem-sepu, who makest thine appearance in Tattu; I am not one who curseth the king.
36. Oh thou who doest according to thine own will, and makest thine appearance in Tebuu; I put no check upon the water in its flow.
37. Oh Striker, (26) who makest thine appearance in Heaven; I am not one of loud voice.
38. Oh thou who makest mortals to flourish, and who makest thine appearance at Sais; I curse not a god.
39. Oh thou of beautiful shoulder, who makest thine appearance at (27); I am not swollen with pride.
40. Oh Neheb-kau, who makest thy appearance at thy cavern; I have no unjust preferences. (28)
41. Oh thou of raised head, (29) who makest thine appearance at thy cavern; I have no strong desire except for my own property.
42. Oh thou who liftest an arm, (30) and who makest thine appearance in the Netherworld, I do not that which offendeth the god of my domain.

Part III.

[Said upon approaching to the gods who are in the Tuat. (31)]

Hail ye gods, I know you and I know your names; let me not be stricken down by your blows: report not the evil which is in me to the god whom ye follow. Let not reverse (32) of mine come to pass through you.

Let not evil things be said against me in presence of the Inviolable One; because I have done the right in Tamerit.

I revile not the god: let not reverse of mine come to pass through the King who resideth within His own Day. (33)

Hail ye gods who are in the Hall of Righteousness, who have nothing wrong about you; who subsist upon Righteousness in Annu, and who sate themselves with cares, (34) in presence of the god who resideth within his own Orb: deliver me from Babai who feedeth upon the livers of princes on the Day of the Great Reckoning.

Behold me: I am come to you, void of wrong, without fraud, a harmless one: let me not be declared guilty; let not the issue be against me.

I subsist upon Righteousness: I sate myself with uprightness of heart: I have done that which man prescribeth and that which pleaseth the gods.

I have propitiated the god with that which he loveth. I have given bread to the hungry, water to the thirsty, clothes to the naked, a boat to the shipwrecked. I have made oblations to the gods and funeral offerings to the departed: deliver me therefore; protect me therefore: and report not against me in presence of the great god.

I am one whose mouth is pure, and whose hands are pure, to whom there is said "Come, come in peace," by those who look upon him.

For I have listened to the words which were spoken by the Ass and the Cat in the house of Hept-ro. (35)

And I have undergone the inspection of the god Whose face is behind him, who awardeth my verdict (36), so that I may behold what the Persea tree covereth (37) in Restau.

I am one who glorifieth the gods and who knoweth the things which concern them.

I am come and am awaiting that inquisition be made of Rightfulness and that the Balance be set upon its stand within the bower of amaranth. (38)

O thou who art exalted upon thy pedestal and who callest thy name, Lord of Air: deliver me from those messengers of thine who inflict disasters (39) and bring about mishaps. No covering have they upon their faces.

For I have done the Righteousness of a Lord of Righteousness.

I have made myself pure: my front parts are washed, my back parts are pure, and my inwards steeped in the Tank of Righteousness. There is not a limb in me which is void of Righteousness.

I purify me in the Southern Tank, and I rest me at the northern lake, in the Garden of Grasshoppers. (40)

The Boatmen of Ra purify them there at this hour of the night or day (41) and the hearts of the gods are appeased (42) when I pass through it by night or by day.

Let him come (43): that is what they say to me.

Who, pray, art thou? that is what they say to me.

What, pray, is thy name? that is what they say to me.

"He who groweth under the Grass (44) and who dwelleth in the Olive tree" is my name.

Pass on, then: that is what they say to me.

I pass on to a place north of the Olive.

What, prithee, didst thou see there?

A thigh (45) and a leg.

And what, prithee, said they to thee?

That I shall see (46) the greetings in the lands there of the Fenchu:

What, prithee, did they give to thee?

A flame of fire and a pillar of crystal.

And what, prithee, didst thou do to them?

I buried them on the bank of the Lake of Maait as Provision of the Evening.

What, prithee, didst thou find there on the bank of the Lake of Maait?

A sceptre of flint: 'Giver of Breath' is its name.

And what didst thou do to the flame of fire and to the pillar of crystal after thou hadst buried them?

I cried out after them and drew them forth : and I extinguished the fire, and I broke the pillar, and I made a Tank.

Thou mayest now enter through the door of the hall of Righteousness, for thou knowest us.

I allow thee not to pass by me, saith the Leaf (47) of the Door, unless thou tell my name:
 "The Pointer of Truth" (48) is thy name.
 I allow thee not to pass by me, saith the right side post (49) of the Door, unless thou tell my name.
 "The Scale-pan (50) of one who lifteth up Right" is thy name.
 I allow thee not to pass by me, saith the left side post of the Door, unless thou tell my name:
 "The Scale-pan of Wine" is thy name.
 I allow thee not to pass over me, saith the Threshold of the Door, unless thou tell my name:
 "Ox of Seb" is thy name.
 I open not to thee, saith the Lock of the Door, unless thou tell my name:
 Bone of An-maut-ef is thy name.
 I open not to thee, saith the Latch, unless thou tell my name:
 "The Eye of Sebak, Lord of Bachan," is thy name.
 I open not to thee, and I allow thee not to pass by me, saith the Keeper of the Door, unless thou tell my name:
 "The Knee of Shu, which he hath lent for the support of Osiris," is thy name.
 We allow thee not to pass by us, say the Lintels of the Door, unless thou tell our names:
 "The dragon brood (51) of Renenut" is your name.
 Thou knowest us: pass therefore by us.
 I allow thee not to pass over me, saith the Floor of the Hall, for the reason that I am noiseless and clean, and because we know not the names of thy two feet, wherewith thou wouldst walk upon us. Tell me, then, their names.
 "He who goeth before Amsu" is the name of my right foot: and "The Truncheon of Hathor" (52) is the name of my left foot.
 Thou mayest walk over us: for thou knowest us.
 I do not announce thee, saith the Doorkeeper, unless thou tell my name:
 "He who knoweth the heart and exploereth the person" (53) is thy name.
 Then I will announce thee.
 But who is that god who abideth in his own hour? Name him.
 He who provideth for (54) the Two Worlds.
 Who, pray, is it? It is Thoth.
 Come hither, saith Thoth, wherefore hast thou come?
 I am come, and wait to be announced.
 And what manner of man, prithee, art thou?
 I have cleansed myself from all the sins and faults of those who abide in their own day ; for I am no longer among them.
 Then I shall announce thee.
 But who is he whose roof is of fire, and whose walls are living Uraei, and the floor of whose house is of running water? Who is it?
 It is Osiris.
 Proceed then: for behold, thou art announced.
 Thy bread is from the Eye, thy beer is from the Eye, and the funeral meals offered upon earth will come forth to thee from the Eye (55). So is it decreed for me.
This chapter is said by the person when purified and clad in raiment; shod with white sandals; anointed from vases of anta; and presenting oblations of beeves, birds, incense, bread, beer and vegetables.
And thou shalt make a picture, drawn upon a clean brick of clay, extracted from afield in which no swine hath trod.
And if this chapter be written upon it the man will prosper and his children will prosper: he will rise in the affection of the king and his court: there will be given to him the shesit-cake, the measure of drink, the persen-cake and the meat offering upon the altar table of the great god; and he shall not be cut off at any gate of Amenta, but he shall be conveyed along with the Kings of North and South, and make his appearance as a follower of Osiris: undeviatingly and for times infinite.

[Notes.](#)

Chapter CXXVI.

Oh ye four Harbingers (1) who sit at the prow of the Bark of Ra, and convey the fixed ordinances (2) of the Inviolable One, ye who are judges of my distress (3) and of my good fortune, and propitiate the gods with the flames from your mouths: ye who present to the gods their oblations and the sacrificial meals to the Glorified: ye who live through Maat and are sated with Maat: who have nothing wrong in you and execrate that which is disordered, (4) do ye put an end to my ills and remove that which is disorderly in me through my being smitten to the earth. (5)

Grant that I may penetrate into the Ammehit and enter into Restau; and that I may pass through the mysterious portals of Amenta.

Be there given to me the Shensu cakes and the Persen cakes [and all things] even as to the Glorified, who make their appearance on entering into Restau or on coming forth. (6)

Enter thou, Osiris N: We put an end to thine ills, and we remove that which is disorderly in thee through thy being smitten to the earth. We put away from thee all the ills which thou hast. Enter thou into Restau and pass through the mysterious portals of Amenta. Enter thou in and come forth at thy pleasure, like the Glorified ones; and be thou invoked each day in the Mount of Glory. (7)

[Notes.](#)

Chapter CXXVII.

The Book (1) for invoking the gods of the Bounds, (2) which the person reciteth when he approacheth them,

that he may enter and see the Strong one (3) in the Great Abode of the Tuat.

Hail, ye gods of the Bounds, who are in Amenta.

Hail, ye Doorkeepers of the Tuat, who guard this Strong one, and who bring the reports before Osiris; ye who protect them who worship you, and who annihilate the adversaries of Ra: who give light and put away your darkness: ye who see and extol your Great one, who live even as he liveth, and invoke him who is in his Solar disk.

Guide me, and let the gates of Heaven, Earth, and the Tuat be opened to me.

I am the Soul of Osiris and rest in him.

Let me pass through the Gateways, and let them raise acclamation when they see me.

Let me enter as I will, and come forth at my pleasure, and make my way without there being found any defect or any evil attaching to me.

[Notes.](#)

Chapter CXXVIII.

Invocation of Osiris.

Hail to thee, Osiris Unneferu, son of Nut and eldest son of Seb: the Great One who proceedeth from Nut; the king in Nefu-urit; (1) the Prince in Amenta; the Lord of Abydos; the Lord of Forces; the most Mighty; the Lord of the Atef crown in Suten-hunen, the Lord of Power in Nefu-urit, (2) the Lord of the Mansion: most Powerful in Tattu: Lord of Administration, (3) and of many festivals in Tattu.

Horus exalteth his father Osiris in every place; associating Isis the Great with her sister Nephthys.

Thoth speaketh to [Horus] with the potent utterances (4) which have in himself their origin and proceed from his mouth, and which strengthen the heart of Horus beyond all gods.

Rise up Horus, son of Isis, and restore thy father Osiris!

Ha, Osiris! I am come to thee; I am Horus and I restore thee unto life upon this day, with the funereal offerings and all good things for Osiris.

Rise up, then, Osiris: I have stricken down for thee thine enemies, I have delivered thee from them.

I am Horus on this fair day, at the beautiful coming forth (5) of thy Powers: who lifteth thee up with himself on this fair day as thine associate god. (6)

Ha, Osiris! thou hast come and with thee thy Ka, which uniteth with thee in thy name of Ka-hotep. (7) He glorifieth thee in thy name of the Glorified: he invoceth thee in thy name of Hekau: he openeth for thee the paths in thy name of Ap-uat. (8)

Ha, Osiris! I am come to thee that I may set thine adversaries beneath thee in every place, and that thou mayest be triumphant in presence of all the gods who are around thee.

Ha, Osiris! thou hast received thy sceptre, thy pedestal and the flight of stairs beneath thee. (9)

Regulate thou the festivals of the gods, and do thou regulate the oblations to those who reside in their mansions.

Grant thou thy greatness to the gods whom thou hast made, great god, and make thine appearance with them as their Ensign. (10)

Take thou precedence (11) over all the gods and listen to the Voice of Maat on this day.

Said aver the oblations made to the Strong One on the Festival of Uaka. (12)

[Notes.](#)

Chapter CXXIX.

is a repetition of Chapter [C](#).

[Notes.](#)

Chapter CXXX.

*A Book whereby the Soul is made to live for ever,
on the day of entering into the Bark of Ra,
and to pass the Shenu of the Tuat.*

Made on the Birthday of Osiris. (1)

Opened be the gates of Heaven; opened be the gates of Earth; opened be the gates of the East; opened be the gates of the West; opened be the gates of the Southern and of the Northern sanctuaries.

Opened be the gates and thrown wide the portals as Ra riseth up from the Mount of Glory; opened to him be the doors of the Sektit boat, thrown open to him be the portals of the Maatit, as he scenteth Shu and setteth in motion Tefnut, and those follow who are in the train of the Osiris *N*, who followeth Ra and taketh possession of his arms of steel. (2)

I am confined in an ark like Horus, to whom his cradle (3) is brought: and secret is the place, hard by his own shrine, which the god openeth to whom he willeth.

And so it cometh that I lift up Right to the Lord of Right, and that I make fast the cord which windeth about the shrine.

The Osiris *N* avoideth the raging storm: the Osiris *N* is not to be kept away from Ra, not to be repulsed is he.

Let not the Osiris *N* advance into the Valley of Darkness: let not the Osiris *N* enter into the dungeon of the captives: let him not leap into the grip of Fate, let him not fall among those who imprison souls or come forth among those who would drag him behind the slaughtering block of the Armed god. (4)

Salutations to you, ye sejanat gods. (5)

The divine Sword (6) is concealed in the hands of Seb, at daybreak, for he delighteth in drawing to himself both old and young at his own season.

And now behold Thoth in the secret of his mysteries. He maketh purifications and endless reckonings; piercing the steel firmament and dissipating the storms around him.

And so it cometh that the Osiris *N* hath reached every station of his.

He hath fashioned his staff, and received the oblations of Ra, the swift of speed and beautiful in his rising and almighty through what he hath done.

He putteth an end to his pain and suffering, and the Osiris *N* putteth an end to his own pain; yea, he gladdeneth the countenance of Thoth by the worship of Ra and Osiris.

The Osiris *N* entereth the Mount of Glory of Ra, who hath made his Bark and saileth prosperously, lightening up the face of Thoth, that he may listen to Ra and beat down the obstacles in his way, and put an end to his adversaries.

Let not the Osiris *N* be shipwrecked on the great voyage by him whose face is in his own lap: (7) for the name of Ra is upon the Osiris, and his token of honour is on his mouth, which speaketh to him who listeneth to the words of the Osiris *N*.

Glory to thee, O Ra, Lord of the Mount of Glory. Hail to thee, who purifiest the generations yet unborn and to whom this quarter of heaven offereth homage.

The steering keepeth clear from misadventure.

Lo, here is Osiris who proclaimeth Right, because of the marvel in the West, for he hath put an end to the rage of Apepi, for he is himself the god in Lion form among the associate gods and protecteth Ra against Apepi daily, that he may not approach him, and he keepeth watch upon him. Osiris seizeth the scrolls and receiveth the offerings.

And Thoth supplieth the Osiris *N* with that which he shall perform for him. It is granted that the Osiris shall carry Maat at the head of the great Bark, and hold up Maat among the associate gods, and that Osiris gain endless triumphs.

The Shenu marshal the Osiris *N*, and they procure for the Osiris a voyage amid acclamations.

The Satellites of Ra make their round, in the train of the exaltation of Maat, who followeth her Lord. And glory is given to the Inviolable one.

The Osiris receiveth the Amsu-staff (8) wherewith he goeth round Heaven.

The unborn generations of men give him glory, as to one who standeth without ever resting. Ra exalteth him by this, that he alloweth the Osiris to disperse the cloud and behold his glories. He maketh firm his rudders that the Bark may go round in Heaven and that he may make his appearance in Antu. Thoth is in the centre of his eye, sejant in the great Bark of Chepera. The Osiris becometh one whose words come to pass. He it is who passeth over Heaven unto the West, and the Chabasu gods of Light rise up to him with acclamation. They receive the cable of Ra from his rowers, and Ra goeth on his round and seeth the Osiris who issueth his decrees; (9) the Osiris *N*, the Victorious; in peace! in peace!

Not to be repelled is he; not to be caught by the fire of thy fate. Let not the tempest of thy mouth come forth against him.

Let not the Osiris *N* advance upon the paths of misfortune: let him avoid disasters, let them not attain him.

The Osiris *N* enters into the Bark of Ra, he succeedeth to thy throne; he receiveth thine insignia.

The Osiris *N* inaugurateth the paths of Ra and prayeth that he may drive off the Lock which cometh out of the flame against thy Bark out of the great Stream.

But the Osiris *N* knoweth it, and it attaineth not thy Bark. For the Osiris *N* is within it; the Osiris *N* who maketh the divine offerings.

Said over a Bark of Ra. coloured in pure green. (10) And thou shall place a picture of the deceased at the prow thereof And make a Sektit boat on the right side of it and an Alit boat on the left side of it. (11)

[Notes.](#)

Chapter CXXXI.

Chapter whereby one proceedeth into Heaven by the side of Ra. (1)

Oh Ra (2) who art shining this night: if there be any one among by followers, let him present himself living as a follower of Thoth, who causeth Horus to come forth this night.

The heart of the Osiris is glad, because he is one at the head of them.

His adversaries are brought to a stop by the warriors (3) of the Osiris *N*, who is a follower of Ra, and hath taken his arms of steel.

He cometh to thee, his father Ra, he followeth Shu and calleth for the Crown. He putteth on Hu (4) and is arrayed with the Lock which is on the path of Ra and is his glory.

And he arriveth at the Aged one, at the confines of the Mount of Glory, and the crown awaiteth him.

The Osiris *N* raiseth it up.

Thy Soul is with thee, and strong is thy Soul through the terror and the might which belong to thee, Oh Osiris *N*, who utterest the decrees which Ra hath spoken in Heaven.

Hail to thee, great god in the East of Heaven, who enterest into the Bark of Ra in the form of the Divine Hawk and executest the decrees which have been uttered; thou who strikest with thy sceptre from thy Bark.

The Osiris *N* entereth into thy Bark and saileth peacefully to the air West; and Tmu saith to him: Art thou coming in?

Mehenit is millions upon millions in length from Amur to ra-ur (5) an endless river wherein the gods move, (6) whose path is in the fire; and they travel in the fire who come behind him.

[Notes.](#)

Chapter CXXXII.

Chapter whereby a person is enabled to go round, to visit his dwelling in the Netherworld.

I am the Lion-god who issueth from the Bow, (1) and therefore have I shot forth. (2)

I am the Eye of Horus; and the Eye of Horus is opened at the instant that I reach the strand, coming with happy issue.

I advance and, lo! there is no defect found in me, and the Balance is relieved of my case. (3)

[Notes.](#)

Chapter CXXXIII.

Book whereby the Deceased acquireth Might (1)

in the Netherworld in presence of the great Cycle of the gods.

[Said on the first day of the Month]. (2)

Ra maketh his appearance at the Mount of Glory, with the Cycle of gods about him: the Strong one issueth from his hidden abode.

The Twinklers (3) fall away from the Mount of Glory at the East of Heaven, at the voice of Nut as she buildeth up the paths of Ra, before the Ancient one who goeth round.

Be thou lift up, O Ra. who art in thine shrine; breathe thou the breezes, inhale the north wind (4) on the day when thou discernest the Land of Maat.

Thou dividest them that follow; the Bark advanceth and the Ancient ones step onwards at thy voice.

Reckon thou thy bones, and set thy limbs, and turn thy face towards the beautiful Amenta.

For thou art the golden Form, (5) with a couch of the heavenly orbs, with the Twinklers amongst whom thou goest round, and art renewed daily.

Acclamation cometh from the Mount of Glory, and greeting from the lines of measurement. (6)

The gods who are in heaven, they see the Osiris *N*, they present to him their adorations as to Ra.

He is the Great one, who seeketh the Crown and reckoneth up that which is needful.

He is the One, who cometh forth this day from the primeval womb of them who were before Ra, and his coming forth taketh place upon earth and in the Netherworld. His coming forth is like Ra daily.

Without haste, but unresting, is the Osiris *N* on this Land of Eternity.

Twice blessed is he that seeth with his eyes and heareth with his ears.

Right, right is the Osiris *N*: and his future, his future, (7) is in Annu.

His oars are lifted as in the service of Nu.

The Osiris *N* hath not told what he hath seen he hath not repeated what he hath heard in the house of the god who hideth his face.

There are hailing and cries of welcome to the Osiris *N*, the divine body of Ra, on traversing the Nu, and whilst the ka of the god is being propitiated, according to his pleasure.

The Osiris *N* is the Hawk, rich in variety of Forms.

The Deceased acquireth might with Ra, and is enabled to possess power among the gods, for the gods are made to regard him as one of themselves, and when the Dead ones see him they fall upon their faces. He is seen in the Netherworld even as the beams of Ra.

Said over a Boat of four cubits in length, painted green. And let a starry sky be made, dean and purified with natron and incense. And see thou make an image of Ra upon a tablet of light green colour at the prow of the Boat. And see thou make an image of the Deceased whom thou lovest, that he may be made strong in this boat, and that his voyage be made in the Bark of Ra, and that Ra himself may look upon him. Do not do this for any one except for thine own self, thy father and thy son. And let them be exceedingly cautious for themselves. The Deceased acquireth might with Ra, and made to possess power among the gods, who regard him as one of themselves, and when men or the Dead see him they fall upon their faces. He is seen in the Netherworld as the image of Ra. (8)

[Notes.](#)

Chapter CXXXIV.

Chapter whereby the Deceased acquireth might.

Hail to thee who art in the midst of thine Ark, Oh rising Sun who risest, and declining (1) one who declinest: at whose will millions spring forth, as he turneth his face to the unborn generations of men: Chepera in the middle of his Bark, who overthroweth Apepi.

Here are the children of Seb who overthrow the adversaries of Osiris and destroy them from the Bark of Ra.

Horus cutteth off their heads in heaven when in the forms of winged fowl, their hinder parts on earth when in the forms of quadrupeds or [in the water] as fishes.

All fiends, male or female, the Osiris *N* destroyeth them, whether descending from heaven or coming forth upon the earth, or issuing out of the water or travelling along with the Stars.

Thoth slaughtereth them, the Son of the Rock, proceeding from the place of the Two Rocks. (2)

The Osiris *N* is dumb and deaf (3) for the Strong one is Ra, the puissant of stroke, the Almighty one, who washeth in their blood and walloweth in their gore.

The Osiris *N* destroyeth them from the Bark of his father Ra.

The Osiris *N* is Horus: his mother Isis bringeth him forth, and Nephthys nurseth him, as they did to Horus, who repelleth the dark ones of Sut: who, when they see the Crown fixed upon his brow, fall upon their faces.

Osiris Unneferu is triumphant over his adversaries in heaven and on earth, and in the cycle of each god and goddess.

Said over a Hawk in a Boat, with the White Crown upon its head, and the figure of Tmu, Shu, Tefnut, Seb, Nut, Osiris, Isis, Sut, (4) Nephthys, painted yellowish green on a fresh papyrus placed in this Boat, together with the figure of the Deceased, anointed with the Heknu oil. Let there be offered to them incense burning and roast fowl. It is the adoration of Ra, and his voyage, for it is granted to him to make his appearance each day with Ra, whithersoever he journeyeth; and it is the Slaughter of the adversaries of Ra; positively and undeviatingly for times infinite.

[Notes.](#)

Chapter CXXXV.

Another chapter recited when the Moon renews itself on the first day of the month.

Osiris is enveloped in storm and rain: he is enveloped: but the fair Horus lendeth succour daily, the Lord of high attributes ... (1) he driveth off the storm from the face of the Osiris *N*.

Behold him coming: he is Ra on his journey: he is the four gods who are over the upper region.

The Osiris *N* arriveth at his own time: and by means of his lines is brought to the light of day.

If this chapter be known he becometh a Chu of Might in the Netherworld; he dieth not a second time, in the Netherworld; but he eateth by the side of Osiris.

If it be known upon earth he will become like Thoth, so as to be worshipped by the living: he will not fall a victim to a king's wrath (2) or to the fierce heat of Basit, but will be made to advance to a most blissful old age.

[Notes.](#)

Chapter CXXXVIa.

Chapter whereby one is conveyed in the Bark of Ra.

Lo the Light (1) which riseth up in Cher-aba. (2)

He is born, he of the strong cord, (3) his cable (4) is at an end, and his rudder (5) hath been taken in hand.

I poise the divine machinery (6) by which I raise up the Bark to the cord above head, by means of which I come forth into Heaven, and am conveyed to Nut.

I am conveyed by it along with Ra. I am conveyed by it like the Kaf. (7)

I stop the path at the Uarit of Nut, at the staircase where Seb and Nut bewail their hearts.

Chapter CXXXVIb.

Chapter whereby one is conveyed in the Great Bark of Ra to pass through the orbit of flame.

O bright flame which art behind Ra, and dividest his Crown! The Bark of Ra feareth the storm.

Ye are bright and ye are exalted.

I come daily with Sek-hra (8) from his exalted station, so that I may witness the process of the Maat (9) and the lion-forms (10) which belong to them so that I may see them there.

We are rejoicing: their great ones are in jubilation, and their smaller ones in bliss.

I make my way at the prow of the Bark of Ra, which lifteth me up like his disk.

I shine like the Glorious ones, whom he hath enriched with his wealth, holding fast like a Lord of Maat.

Here is the Cycle of the gods, and the Kite of Osiris.

Grant ye that his father, the Lord of them, may judge in his behalf.

And so I poise for him the Balance, which is Maat, and I raise it to Tefnut that he may live.

Come, come, for the father is uttering the judgment of Maat.

Oh thou who callest out at thine evening hours, grant that I may come and bring to him the two jaws of Restau, and that I may bring to him the books which are in the Annu and add up for him his hosts.

And so I have repulsed Apepi and healed the wounds he made.

Let me make my way through the midst of you.

I am the Great one among the gods, coming in the two Barks of the Lord of Sau, the Figure of the great saluter, who hath made the Flame.

Let the fathers and their Apes make way for me, that I may enter the Mount of Glory, and pass through where the Great ones are.

I see who is there in his Bark, and I pass through the orbit of Flame which is behind the Lord of the Side-lock, over the serpents.

Let me pass: I am the powerful one, the Lord of the powerful.

I am the Sahu, the Lord of Maat, the creator of every Dawn, (11)

Place me among the followers of Ra: place me as one who goeth round in the Garden of Peace of Ra.

I am a god greater than thou art.

Let me be numbered in presence of the Divine Cycle when the offerings are presented to me.

[Notes.](#)

Chapter CXXXVIIa.

Chapter whereby a Light is kindled (1) for a person.

Oh Light! let the Light be kindled for thy Ka, O Osiris Chentamenta. Let the Light be kindled for the Night which followeth the Day: the Eye of Horus which riseth at thy temple (2): which riseth up (3) over thee and which gathereth upon thy brow; which granteth thee its protection and overthroweth thine enemies.

Undeifiedly (*bis*) and successfully (*bis*):

The light is kindled for Osiris Unnefer: with fresh vases and raiment like the Dawn.

Chapter CXXXVIIb.

Chapter whereby a Light is kindled for a person.

The Eye of Horus cometh, the Light one: the Eye of Horus cometh, the Glorious one.

Come thou, propitiously, shining like Ra from the Mount of Glory, and putting an end to the opposition (4) of Sutu.

The prescription (5) of her (6) who hath raised him up, and seized upon the Light for him, and who putteth an end to the troubles against thee, like the Mount of Glory.

[Notes.](#)

Chapter CXXXVIII.

Chapter whereby one is enabled to enter into Abydos.

Oh all ye gods who are in Abydos, [each one and his] (1) divine circle likewise in its entirety, who are coming with acclamation to meet me: let me see my father Osiris: let me be held as one who cometh forth as of his house (2).

I am Horus, the Lord of Kamit, and the heir of Teshert, (3) which I have also seized. I, the invincible one, whose eye is potent against his adversaries: who avengeth his father, and is fierce at the drowning of his mother; (4) who smiteth his adversaries and putteth an end to violence on their part (5).

Oh thou of the potent Lock, king of hosts, who art seized of the Two Worlds; whose father's house is seized (6) [by him] in virtue of the writs (7); my balance is perfectly even, my voice is law, and I prevail over all mine adversaries. (8)

[Notes.](#)

Chapter CXXXIX

is identical with Chapter [CXXIII](#).

Note: The translator died prior to the completion of the subsequent chapters. The new president of the Society of Biblical Archaeology wrote in the following volume (vol. 20, p. 5); 'The Book of the Dead was unhappily left incomplete on the death of our lamented President, Sir Peter Renouf. I am, however, happy to be able to report that it will not remain unfinished, as arrangements are now being made for its completion. Lady Renouf having very kindly placed all the notes left by Sir Peter at our disposal for that purpose. Although a little delay must, under the circumstances, necessarily arise, I hope that before long the Society will be able to commence the publication of the concluding chapters.'

The ones following were completed by Naville, based on Renouf's notes.

Introductory Note.

By Prof. Edouard Naville, D.C.L.

During the last days of his life, the lamented Sir Peter Le Page Renouf, foreseeing that he would not be able to reach the goal he had been striving to attain, the completion of his translation of the Book of the Dead, expressed the wish that the writer of these lines should I continue and complete his work. I did not feel at liberty to go against the desire of the eminent master, who had done me the honour to choose me as his successor, and to leave unfinished a work which he had kept in view all his life long, and which he considered to be the choicest fruit of his Egyptological researches. But I had hardly set myself to the task, when I realised the difficulties which were in my way. It is never easy, even for a translator, to put himself into the place of another, to enter fully into his views, to reconstitute the conception he had formed of the book he had to interpret. To these difficulties must be added, that I had hardly any help with regard to that part of the book which Renouf has not published himself.

Renouf, like many eminent scholars, had his learning chiefly in his head; his notes are very scanty, mere scraps without any methodical order. There is not a line of written translation left, beyond what he printed himself. Thus, for the translation of the following chapters, I was entirely dependent on the part already published, and I had constantly to refer to those chapters, in order to know the sense which Renouf would have given to words and sentences I came across in the course of my work.

I endeavoured as much as I could, to translate as Renouf would have done. Whenever it was possible, I used his words or his readings, though I did not always agree with them. I followed his choice of texts. He generally took the oldest one he had which he frequently found in my edition. On the whole I tried to continue the work on the lines which Renouf himself adopted. Thus it cannot be said absolutely that this translation is my work; Egyptological scholars will soon recognize what is mine, and the interpretations for which I am not responsible. I beg the reader to look at my work in this light, and to remember that at present any translation of the Book of the Dead is tentative and provisional, and liable, with the progress in our knowledge of Egyptian, to undergo considerable changes. Nevertheless, I hope that this joint work will not compare too unfavourably with the part done by my illustrious predecessor.

Chapter CXL.

The hook read on the last day of Mechir, when the Eye is full on the last day of Mechir.

There rises a form which shines on the horizon. Atmu rises pouring out his dew, and the bright one who shines in the sky. The abode of the obelisk is in joy because of them, because they are complete. There are shouts of joy in the sanctuary and loud cheering fills the Tuat. They fall down before Atmu Harmachis. For His Majesty gave orders to the cycle of his followers. His Majesty ordered to give praise to the Eye, and behold, my flesh he gave it strength, and all my limbs are renewed, as soon as the order came out of the mouth of Ra.

His glorious Eye rests on its place on His Majesty in this hour of the night. When the fourth hour is accomplished, the world is joyous in the last day of Mechir, for the Majesty of the Eye is in the presence of the cycle of the gods, and His Majesty rises as from the beginning, with the Eye on his head as Ra Atmu.

The (1) eyes of Shu, Seb, Osiris, Suti, Horus, Menthu, Ptah, Raneheh, Thoth, Chati, Nai, Eternity, Necht, Mert, the land, he who is born by himself. After the computation of the eye has been made in the presence of this god, and when it is full and completed, all these gods are joyous on that day, they who were silent; (2) and behold there is a festival made to every god; and they say: hail to thee, praise from Ra, the boatmen tow his boat, Apepi is struck down. Hail to thee, praise from Ra who causes the form of Chepera to exist; hail to thee, praise from Ra, there is joy in him, his enemies are conquered; hail to thee, praise from Ra, who has repelled the chiefs of the sons of the rebellion. exclamation to thee and praise to Osiris N.

Said on an eye of pure lapis-lazuli or mak stone, ornamented with gold; an offering is made before it of all things good and holy, when Ra puts it on (on his head) on the last day of Mechir; another one is made of jasper, which a man will put on any of his limbs he likes. When this chapter is read by one who is in the boat of Ra, he is towed like the gods, he is like one of them, and he prescribes what is done to him in the Netherworld.

When this chapter has been read to its end, this is the copy of the order of offerings made when the Eye is full: four burning altars for Ra, four for the Eye, and four for these gods; what there is on each of them is: five good pointed white loaves; five pointed fruit cakes, five baskets of pastry, one measure of incense, one of fruit and one of roast meat.

[Notes.](#)

Chapters CXLI, CXLII, & CXLIII.

The book (1) said by a man or his father or his son in the festival of the Ainefita, and wherewith he acquires might (2) with Ra, and with the gods when he is with them.

Said on the day of the new moon, when offerings are made of bread, beer, oxen, geese, and burnt incense to—

Osiris Chentamenta,
Nu,
Maat,
The boat of Ra,
Tmu,
The Cycle of the great gods,
The Cycle of the small gods,
Horus the lord of the double diadem,
Shu,
Tefnut,
Seb,
Nut,
Isis,
Nephthys,
The house of the ka of the inviolate god, (3)
The storm of the sky which raises the god,
The hidden one in her dwelling,

Chebt the mummified form of the god,
 The greatly beloved, with red hair.
 The abundant in life, the veiled one,
 Her whose name is powerful in her works,
 The bull of the cows,
 The divine force, the good one, the good rudder of the Northern sky,
 Him who goes round and pilotest the double earth, the good rudder of the Western sky.
 The shining one, who dwelleth in the house of the devouring monster, the good rudder of the Eastern sky.
 The inner one in the house of the red ones, the good rudder of the Southern sky,
 Emsta,
 Hapi,
 Tuamautef,
 Kebehsenuf,
 The Southern part of heaven,
 The Northern part of heaven,
 The Sektit boat.
 The Atit boat,
 Thoth,
 The gods of the South,
 The gods of the North,
 The gods of the West,
 The gods of the East,
 The sejant gods, (4)
 The resting gods,
 The great house,
 The house of flame,
 The gods of the abodes.
 The gods of the horizon,
 The gods of the field.
 The gods of the houses, (5)
 The gods of the thrones,
 The ^-ways of the South,
 The ways of the North,
 The ways of the West,
 The ways of the East,
 The halls of the Tuat,
 The holds of the Tuat,
 The mysterious doors,
 The doorkeepers of the halls of the Tuat,
 Those with hidden faces, the guards of the roads.
 The guardians of those who are lamenting.
 The guardians of those whose faces are joyous, (6)
 The burning ones who put the flame on the altar.
 The door openers who extinguish the flames in the Amenta,
 Osiris Unneferu, (7)
 Osiris the living,
 Osiris the lord of life,
 Osiris the inviolate god,
 Osiris in Kau,
 Osiris Orion,
 Osiris Seb,
 Osiris in Tanenit,

Osiris in the South,
Osiris in the North,
Osiris creator of millions of men,
Osiris the spirit in the crouching figure (?),
Osiris Ptah lord of life,
Osiris in Restau,
Osiris inside the mountain,
Osiris in the water of Heliopolis,
Osiris in Hesert,
Osiris in Siut,
Osiris in Net'eft,
Osiris in the South,
Osiris in Pu,
Osiris in Neteru,
Osiris in Lower Sais,
Osiris in Bak,
Osiris in Sun (Syene),
Osiris in Rohenen,
Osiris in Aker,
Osiris in Keftennu,
Osiris Sokaris in Petshe,
Osiris in his city,
Osiris in Pesekro,
Osiris in his abodes in the land of the North,
Osiris in heaven,
Osiris in his abodes in Restau,
Osiris in Nest,
Osiris in Atefur,
Osiris Sokaris,
Osiris the lord of eternity,
Osiris the begetter,
Osiris the lord of Heliopolis,
Osiris in the monstrance,
Osiris the lord of eternity,
Osiris the prince,
Osiris of the gate of judgment,
Osiris in Restau,
Osiris on his sand.
Osiris in the hall of the cows,
Osiris in Tanenit,
Osiris in Netit,
Osiris in Sati,
Osiris in Beteshu,
Osiris in Upper Sais,
Osiris in Tepu,
Osiris in Shennu,
Osiris in Henket,
Osiris in the land of Sokaris,
Osiris in Shau,
Osiris in Faur,
Osiris in Maati,
Osiris in Hena,
Osiris the great god the everlasting.

Chapter CXLIV.

The Chapter of the Arrival (1).

The first gate. He whose face is overturned, who has many attributes, is the name of the occupant of the first gate. The adjuster, is the name of the warden thereof, and he with the loud voice the name of the herald.

The second gate. He who raises his face, is the name of the occupant of the second gate; he with the revolving face (2) is the name of the warden thereof; the consuming one is the name of the herald.

The third gate. He who eats his own filth, is the name of the occupant. The watchful, is the name of the warden thereof, the curser is the name of the herald.

The fourth gate. He who opposes garrulity, is the name of the occupant of the fourth gate; the attentive one is the name of the warden thereof, the great one who drives back the crocodile is the name of the herald.

The fifth gate. He who lives on worms, is the name of its occupant, the consuming flame, is the name of the warden thereof, the horn which strikes the furious, is the name of the herald.

The sixth gate. He who makes the loaves, with a thundering voice, is the name of its occupant ; he who shows his face, is the name of the warden thereof, the stoneknife which belongs to the sky, is the name of the herald.

The seventh gate. He who takes possession (3) of their knives, is the name of the occupant of the seventh gate; the high voice is the name of the warden thereof, he who drives back the enemies is the name of the herald.

O ye, these gates, who are the gates to Osiris, ye who guard their gates, ye who herald the things of the world to Osiris every day. Osiris *N* knows you—he knows your names; for he is born in Restau, where all the glory of the horizon was given him. *N* receives the investiture in Pu, like the purification of Osiris. *N* receives the saying in Restau, when he leads the gods on the horizon with the ministrant, the protectors of Osiris. I am one of them in their leading. *N* is the glorious one, the lord of the glorious, a glorious one who performs the rites. *N* celebrates the festival of the first day of the month; he is the herald in the fifteenth day of the month. O thou who revolvest. *N* carries the sacred flame to the hand of Thoth in the night when he sails through the sky as victor. *N* passes on in peace, he navigates in the boat of Ra. The attributes (5) of *N*. are the attributes of the boat of Ra. *N* has a name greater than yours, mightier than you who are on the roads of Maat. *N* hates what is corrupt. The attributes of *N* are the attributes of Horus, the firstborn of Ra, who accomplishes his will. *N* is not fettered, he is not driven away from the gates of Osiris. *N* is perfect, the lion god, the pure one who follows Osiris Khent Amenta every day. His domains are in Sechet hotepu among those who know the sacred rites, among those who perform the sacred rites to Osiris. *N* is on the side of Thoth, among those who bring offerings. Anubis ordered to the bearers of offerings, that there should be offerings to *N* of his own, and that they should not be taken from him by those who are in captivity. *N* has come like Horus, when he adorns the horizon of heaven. *N* directs the march of Ra towards the gates of the horizon; therefore the gods rejoice in the presence of *N*. The divine scent (6) is upon Osiris, the god with the lock (7) will not reach him; the keepers of the gates will not be hostile to him.

N is the one whose face is hidden inside the palace, in the sanctuary of the god, the lord of Tuat. *N* has reached it after Hathor. *N* gathers his hosts; he brings Maat to Ra, he drives away the Mighty One, Apepi. *N* pierces the steel firmament (8), and repels the raging storm; he gives life to the seamen of Ra. *N* carries offerings to the place where it (the boat) is. *N* causes that the boat gives him a successful voyage. *N* marches, and when he reaches it, the face of *N* is like the Great One, and his back like the lofty one. *N* is the lord of the mighty. *N* is well pleased on the horizon. *N* is valiant; he strikes you down; you wakers; he makes his way to your lord, Osiris.

This is on the copy which is in the books (9). It is written in yellow ink, on the sacred circle of gods in the boat of Ra (10), where offerings are made of victuals, geese, incense, in their presence, in order to revive the deceased, to make him powerful among the gods, and that he may not be repulsed nor driven back from the pylons of the Tuat. If thou readest it to the statue of this deceased in their presence, it causes him to have access to every hall of those which are in the books.

This is said at the entrance of every gate, of those which are in the books, and to each of them an offering is made of the haunch, the head, the heart, and the hoof of a red bull, and four vases of blood which does not come from the heart, and scent vases, and sixteen pointed white loaves, and eight round loaves, and eight chenfu loaves, and eight liebennu loaves, eight casks of beer, eight vases of dry corn, four tanks of earthenware filled with the milk of a white cow, fresh herbs, fresh olive oil, green eye paint, antimony, odoriferous oils, and burning incense. Said while putting on a clay seal twice.

After this copy has been read, if the fourth hour is going round in the day, beware of what is threatening in the sky; but if thou hast read this book without any human being seeing it, it will widen the steps of the deceased in heaven or earth, and in the Tuat; because this book exalts the deceased more than any ceremony performed to him, henceforth, from this day undeviatingly for times infinite.

[Notes.](#)

Chapters CXLV and CXLVI.

The knowing of the pylons of the house of Osiris, in the Garden of Aarru.

The first pylon (1) (is named): the lady of trembling whose walls are high, the lady of destruction, who directs the words which drive away the storm, she who forces back the violent (2) coming towards her. The name of the doorkeeper is: the brave.

The second pylon (is named): the lady of heaven, mistress of the world, the consuming one, the lady of mankind, who counts the human beings. The name of the doorkeeper is: Meshept.

The third pylon: the lady of altars, rich in offerings, with whom all the gods are gathered, on the day when they sail to Abydos. The name of the doorkeeper is: the anointer.

The fourth pylon: she who holds the knives, the mistress of the world, who destroys the enemies of the god whose heart is motionless, who gives advice, who is free from impurity. The name of the doorkeeper is: the bull.

The fifth pylon: the flame, the lady of the words of power (3), who gives joy to him who addresses his supplications to her, to whom no one who is on earth (4) will come near. The name of the doorkeeper is: he who coerces the rebels.

The sixth pylon: the lady of light, who roars loud; whose length and breadth are not known, and the like of whom never was found from the beginning. There are serpents on her, the number of which is not known; they were born before the god whose heart is motionless. The name of the doorkeeper is, the consort.

The seventh pylon: the shroud which enwrappeth the dead; the monster who seeks to hide the body. The name of the doorkeeper is: Akesti.

The eighth pylon: the burning flame whose fire is never quenched; she who is provided with burning heat, who sends forth her hand, and slaughters without mercy. Nobody goes near her for fear of being hurt. The name of the doorkeeper is: he who protects his body.

The ninth pylon: the foremost, the Mighty One, the joyous who gives birth to her lord; whose circumference is 350 measures (5); she who shines like southern emerald, who raises Besu, and encourages the dead, she who provides her lord with offerings every day.

The tenth pylon: she with a loud voice; who shouts curses to those who make supplications to her; the very brave, the dreadful, who does not destroy what is within her. The name of the doorkeeper is; he who embraces the great god.

The eleventh pylon: she who renews her knives, who consumes her enemies, the mistress of all pylons, to whom acclamations are given in the daytime and in the twilight. She will prepare the enwrapping of the dead.

The twelfth pylon; she who addresses her world and destroys those who come through the morning heat, the lady of brightness, who listens to the words of her lord every day. She will prepare the enwrapping of the dead.

The thirteenth pylon: Isis extends her two hands upon her; she lightens the Nile in its hidden abode. She will prepare the enwrapping of the dead.

The fourteenth pylon: the lady of fear, who dances on the impure, to whom the Haker festival is celebrated on the day of the hearing of yells. She will prepare the enwrapping of the dead.

The fifteenth pylon: the evil one, with red hair and eyes, who comes out at night, who binds her enemy all round, who puts her hands over the god whose heart is motionless, in his hour (of danger), who goes and comes. She will prepare the enwrapping of the dead.

The sixteenth pylon: the terrible, the lady of the morning dew, who throws out (6) her burning heat, and sprinkles her sparks of fire over her enemies when she appears. She who creates (reveals?) the mysteries of the earth. She will prepare the enwrapping of the dead.

The seventeenth pylon: she who revels in blood; Aahit, the lady of the *tianai* plants. She will prepare the enwrapping of the dead.

The eighteenth pylon: she who likes fire, who washes her knives, who loves cutting heads, the welcome one, the lady of the palace, who slays her enemies in the evening. She will prepare the enwrapping of the dead.

The nineteenth pylon: she who directs the morning light in her time, and observes the midday heat, the lady of the books written by Thoth himself. She will prepare the enwrapping of the dead.

The twentieth pylon: she who is within the cavern of her lord, who covers her name, and hides what she creates, who takes possession of hearts, which she swallows. She will prepare the enwrapping of the dead.

The twenty-first pylon: she who cuts the stone by her word, and sacrifices him on whom fall her flames. She follows the hidden counsels.

[Notes.](#)

Chapter CXLVII.

The first gate. The name of the doorkeeper is: he whose face is overturned, who has many attributes. The name of its warder is: the adjuster. The name of the herald is: he with a loud voice.

Said by *N* when he approaches the first gate.

I am the mighty one, who createth his own light, (1)

I come to thee, Osiris, and I worship thee.

Pure are thine effluxes, which flow from thee, and which make thy name in Restau (2) when it hath passed there, Hail to thee, Osiris.

Arise, thou art mighty, Osiris, in Abydos.

Thou goest round the sky, thou sailest with Ra, thou surveyest mankind, thou art alone going round with Ra, for thou art called Osiris.

I am the divine mummy. What I say takes place.

I shall not be driven back from it (the gate); its walls of burning coals show the way in Restau. I have soothed the pain of Osiris, when he supports him who balances his pedestal, when he arrives, from the great valley. I have made my way to the light of Osiris. (3)

The second gate. The name of the doorkeeper is: he who shows his face. The name of its warder is: he with a revolving face. The name of the herald is: the consumer.

Said by *N* when he approaches the second gate. He sitteth and acts in accordance with the desire of his heart, weighing the words as the second of Thoth. The attributes of *N* are those of Thoth. When faint the Maat gods, the hidden ones who live on truth, whose years are those of Osiris, (still) I am mighty in offerings at the appointed time. I have made my way out of the fire. I march, I have made my way. Grant that I may pass on freely, that I may see Ra among those who give offerings.

The third gate. The name of the doorkeeper is: he who eateth his own filth. The name of its warder is: the watchful. The name of the herald is: the great one.

Said by *N* when he approaches the third gate.

I am he whose stream is secret, who judgeth the Rehui. I have come to remove all evil from Osiris.

I am the girdled (4) at his appointed time, coming forth with the double crown.

I secured firmly my suit in Abydos, and I opened my path in Restau. I have soothed the pain of Osiris who balances his pedestal. I have made my way when he shines at Restau.

The fourth gate. The name of the doorkeeper is: he who opposes garrulity. The name of its warder is: the attentive one. The name of the herald is: he who drives back the crocodile.

Said by *N* when he approaches the fourth gate.

I am the bull, (5) the son of the Kite of Osiris. Behold, his father the Fiery One sat in judgment. I poised

the balance for him. Life has been brought to me. I live for ever. I have made my way. I am the son of Osiris, I live for ever.

The fifth gate. The name of the doorkeeper is: he who lives on worms. The name of the warder is: the consuming flame. The name of the herald is: the bow which strikes the furious (?).
Said by *N* when he approaches the fifth gate.

I have brought the two jaws of Restau. (6) I have brought to thee the books (?) which are in the Annu, and I add up for him his hosts. I have repulsed Apepi and healed the wounds he made. I made my way through the midst of you. I am the great one among the gods. I purified Osiris. I restored him as victor. I joined his bones, and put together his limbs.

The sixth gate. The name of the doorkeeper is: he who makes the loaves, with a thundering voice. The name of its warder is: he who shows his face. The name of the herald is: the stolen knife which belongs to the sky.

Said by *N* when he approaches the sixth gate.

I come every day, I go. I who was created by Anubis, I am the lord of the diadem. I ignore the magic words (however). I avenge Maat, I avenge his eye. I gave his eye to Osiris himself. I have made my way. *N* goes along with you.

The seventh gate. The name of the doorkeeper is: he who takes possession of their knives. The name of its warder is: he with a high voice. The name of the herald: he who drives back the enemies.

Said by *N* when he approaches the seventh gate.

I have come to thee, Osiris, (7) pure are thine effluxes. Thou goest round and thou seest the sky with Ra. Thou seest mankind, thou the only one. Thou addressest Ra in the Sektit boat of the sky, when he goes round the horizon. I say what I wish, my mummy is mighty. What I say takes place like what he says. I shall not be driven back from thee. I have made my way.

Said near the seven gates. (8) When the deceased arrives at the pylons, he is not driven back, nor repulsed from Osiris. It is given him to be among the glorious ones, the most excellent of them, so that he may have dominion over the first followers of Osiris.

Every deceased to whom this chapter is read is like the lord of eternity, he is of one substance with Osiris, and in no place has he to encounter a great fight.

[Notes.](#)

Chapter CXLVIII.

Giving sustenance (1) to the deceased in the Netherworld, and delivering him from all evil things. (2)

Hail to thee who shinest as living soul, and who appearest on the horizon, *N* who is in the boat knows thee; he knows thy name, he knows the names of the seven cows and of their bull; they give bread and drink to the glorified soul. You who give sustenance to the inhabitants of the West, give bread and drink to the soul of *N*, grant that he may be your follower, and be between your thighs. (3).

(Then follow the names of the seven cows.)

The house of the *ka*, of the inviolate god,

The storm of the sky, which raises the gods,

The hidden one in her dwelling,

Chebt the mummified form of the god,

The greatly beloved, with red hair.

The abundant in life, the veiled one.

She who is powerful in her works, or on her pedestal.

The bull of the Netherworld.

(Then the deceased calls on the four rudders of the sky, the four cardinal points.)

Hail! divine form, the good one, the good rudder of the Northern sky.

Hail! thou who goest round and pilotest the double earth, the good rudder of the Western sky.

Hail! the shining one, who dwellest in the house of the devouring monsters, the good rudder of the Eastern sky.

Hail! the inner one who dwelleth in the house of the red ones, the good rudder of the Southern sky.

Give bread and drink, oxen, geese, all things good and pure to *N*. Give him sustenance, give him joy,

may he rest on the earth, and may he be victorious on the horizon of Annu, in the Tuat, in the sky, and on the earth, eternally.

Ye fathers and mothers, gods of the sky, and of the Netherworld, deliver *N*; from all things pernicious and evil, from all harm and evil, from the cruel huntsman and his swords, and from all evil things; and order what is to be done to him by the men, the glorious ones, and the dead, in this day, in this night, in this month, and in this year.

Said (4) by a man, when Ra is put before these gods, painted in green, and standing on a wooden board, and when they give him the offerings, and the sustenance which is before them, bread and drink, geese, and frankincense, and when they present mortuary gifts to the deceased before Ra.

(The book called) giving sustenance to a deceased in the Netherworld, delivers a man from all evil things. Thou shalt not read to any other man than thyself the book of Unnefer. He to whom this has been read, Ra is his steersman and his protecting power, he will not be attacked by his enemies in the Netherworld, in the sky, on the earth, and in every place he goes, for (the book) giving sustenance to the deceased has its effect regularly.

[Notes.](#)

Chapter CXLIX.

The first domain. O this domain of the Amenta, where they live upon bread of the plant *tep* sent. Take off your head dress in my presence, for I am the great one among you, he who joins his bones and establishes firmly his limbs. Ahi, the lord of hearts, came to me, he joined my bones, and as he fixed the diadem of Tmu, he fastened on me the head of Nehebkau, and established my balance. I am lord among the gods, I am Amsi the builder.

The second domain, (1) I am the great proprietor in the garden of Aarru. O this garden of Aarru, the walls of which are of steel; the height of its wheat is seven cubits, the ears are two cubits, and the stalks five cubits. The glorified ones, each of whom is seven cubits in height, reap them in presence of Harmachis.

I know the inner gate of the garden of Aarru, out of which cometh Ra, in the East of the sky; the South of it is by the lake of Cha-ru, and the North of it by the stream of Reu; thence Ra saileth with favouring gales.

I am the Teller in the divine ship; I am the unresting navigator in the Bark of Ra.

I know those two sycamores of emerald, between which Ra cometh forth, as he advanceth over what Tmu hath lifted up (the firmament) to the Eastern gates of the sky, through which he proceedeth.

I know this garden of Aarru of Ra, the height of its wheat is seven cubits, the ears are two cubits, the stalks five cubits; the barley is seven cubits. It is the glorified ones, each of whom is nine cubits in height, who reap them in presence of the powers of the East.

The third domain. (2) O this domain of the glorious ones through which nobody can sail, which contains glorious ones, and the flame of which is a consuming fire. O this domain of the glorious ones, your faces are looking down; make straight your ways, and purify your abodes as it was ordered to you by Osiris the eternal one.

I am the lord of the red crown which is on the head of the shining one, (3) he who gives life to mankind from the heat of his mouth, and who delivers Ra from Apepi.

The fourth domain, O this great and lofty mountain of the Netherworld, on the highest point of which ends the sky. It is three hundred measures in length, and ten in width. There is a snake on it, he with sharp knives is his name, he is seventy cubits in his windings, he lives by slaughtering the glorious ones and the damned in the Netherworld.

I stand on thy wall, (4) directing my navigation. I see the way towards thee. I gather myself together. I am the man who puts a veil on thy head, and I am uninjured. I am the great magician; thy eyes have been given me, and I am glorified through them. Who is he who goeth on his belly? Thy strength is on thy mountain; behold, I march towards it, and thy strength is in my hand. I am he who lifts the strength. I have come and I have taken away the serpents (5) of Ra, when he rests with me at eventide.

I go round the sky, thou art in thy valley, as was ordered to thee before.

The fifth domain. O this domain of the glorious ones, which is open to no one. The glorious ones who are in it have thighs of seven cubits, and they live on the shades of the motionless.

Open to me the ways, that I may appear before you, that I may reach the good Amenta, as was ordered me by Osiris, the glorious one, the lord of all the glorified.

I live of your glory, I observe the first day of the month, and the half-month on the fifteenth day.

I have gone round with the eye of Horus in my power, following Thoth.

Any god, or damned, who opens his devouring mouth against me on this day, is struck down on the block.

The sixth domain. O thou Aniemhet who art sacred more than the hidden gods and the glorious ones, and who art dreadful to the gods. The god in it is called Sechez-at. (6)

Hail to thee, Amemhet. I have come to see the gods within thee.

Show your faces, and take away your head-dresses in my presence, I have come to make your bread.

Sechez-at will not be stronger than I; the slaughterers will not come behind me, the impure ones will not come behind me.

I live upon your offerings.

The seventh domain. O this Ases, too remote to be seen; the heat of which is that of blazing fire. There is a serpent in it whose name is Rerek. His backbone is seven cubits, he lives on glorious ones, destroying their glory.

Get thee behind me, Rerek, who is in Ases, who bites with his mouth; and who paralyses with his eyes.

Thy teeth are torn away, thy venom is powerless.

Thou shalt not come towards me, thy venom will not penetrate into me. Thy poison is fallen and thrown down, and thy lips are in a hole.

The white serpent has struck his *ka* and his *ka* has struck the white serpent. (7)

I shall be protected. His head was cut off by the lynx. (8)

The eighth domain. O this Hahotep, the very great, the stream of which nobody takes the water for fear of its roaring.

The god whose name is the lofty one, keeps watch over it, in order that nobody may come near it.

I (9) am the vulture which is on the stream without end. I brought the things of the world to Tmu, at the time when the sailors (of Ra) are abundantly provided.

I have given my strength to the lords of the shrines, and the awe I inspire to the lord of all things.

I shall not be taken to the block. The pleasure they take in me will not be destroyed. I am the guide on the northern horizon.

The ninth domain. (10) O this Akset which art hidden to the gods, the name of which the glorious ones are afraid to know. No one goes out who goes into it, except this venerable god, who inspires fear to the gods and terror to the glorious ones. Its opening is of fire, its wind destroys the nostrils. He made it such (11) for his followers in order that they may not breathe its wind, except this venerable god who comes out of his egg.

He made it such, being in it, in order that nobody may come near it, except Ra who is supreme in his attributes.

Hail to thee, venerable god, who comes out of his egg. I have come to thee to be in thy following. I go out of, and I come into Akset. Open to me the doors, that I may inhale its wind, and that I may take the offerings within it.

The tenth domain. (12) O this city of the Kahu gods who take hold of the glorious ones, and who gain mastery over the shades (13)

Who they see with their eyes; who have no connection with the earth.

O ye who are in your domain, throw yourselves on your bellies, that I may pass near you. My glorious nature will not be taken from me. No one will give mastery over my shade, for I am the divine hawk who has been rubbed with anti and anointed with incense; libations have been offered to me; Isis is before me; Nephthys is behind me.

The way has been pointed to me by Nau, the bull of Nut and Nehebkau. I have come to you, ye gods; deliver me and glorify me of an eternal glory.

The eleventh domain. O this city in the Netherworld, this cavity which masters the glorious ones.

No one goes out, of those who went into it, from the dread of the appearance of him who is in it.

He who sees the god who is in it, face to face, he who sees him dies there from his blows, except the gods who are there, and who are hidden to the glorious ones this Atu, in the Netherworld. Grant that I

may reach them; I am the great magician, with his knife; I am issued of Set, (I stand on) my feet for ever.

I rise, and I am mighty through this eye of Horus; my heart is raised, after it has fallen low.

I am glorious in heaven, and I am mighty on earth.

I fly like Horus, I cackle like the divine goose.

It was given me to alight near the stream of the lake; I stand near it, I sit near it, I eat of the food in Sechit Hotepit, I go down to the islands of the wandering stars.

The doors of the Maati are open to me ; and the gates of the upper waters are unbolted to me.

I raise my ladder up to the sky to see the gods.

I am one of them, I speak like the divine goose, and I listen to the gods.

I talk aloud, I repeat the words of Sothis.

The twelfth domain. O this domain of Unt, within Restau, the heat of which is that of fire. No god goes down into it, and the glorious ones do not gather into it, for the four snakes would destroy their names.

(14)

O this domain of Unt! I am the great among the glorious ones within. I am among the wandering stars. I am not destroyed; my name is not destroyed.

Come, thou divine scent, say the gods who are in the domain of Unt.

I am with you, I live with you, ye gods who are within the domain of Unt.

You love me more than your gods. I am with you for ever, in the presence of the followers of the great god.

The thirteenth domain. O this domain of the water, which none of the glorious ones can possess, for its water is of fire, its stream is burning, and its heat is of blazing flame, so that they may not drink its water in order to quench the thirst which is within them, for their mighty fear, and their great terror.

The gods and the glorious ones look at its water from afar, they do not quench their thirst, and their heart is not set at rest, because they may not go near it.

When the river is full and green like the flowing sap which comes out of Osiris, I take its water, I draw from its flood like the great god who is in the domain of the water, and who keeps watch over it for fear that the gods may drink from its water, and who inspires dread to the glorious ones.

Hail to thee, thou great god, who art in the domain of the water. I have come to thee. Grant me to take of thy water, to take of thy stream, as thou doest to this great god.

When the Nile will come, when he will give birth to the plants, and cause the herbs to grow; as it is given to the gods, when he appears in peace, grant that the Nile may come to me, and that I may take his plants; for I am thy own son for ever.

The fourteenth domain. O this domain of Cher-aba (15), which drives the Nile towards Tattu, and which causes the Nile to go and spend its corn in his course from Rokekinu (16); thou which presentest offerings to the dead, and mortuary gifts to the glorious ones.

There is a serpent belonging to it, who comes from the two wells at Elephantine, at the gate of the water. He goes with the water, and stops at the stream of Cher-aba, near the powers of the high flood; he sees his hour of the silent evening.

Ye gods who live in the water of Cher-aba, ye powers of the high flood, open to me your ponds, open to me your lakes, that I may take of your water, and that I may rest in your stream, that I may eat of your corn, that I may be satisfied with your food.

I have risen, my heart is high, for I am the great god in Cher-aba.

Make me offerings. I have been filled with the vital sap coming out of Osiris. I shall not be despoiled of it. The end.

[Notes.](#)

Chapter CL.

[Notes.](#)

Chapter CLI.

(a) Words of Anubis.

Thy right eye is in the Sektit boat, thy left eye is in the Atit boat. Thy eyebrows are with (1) Anubis, thy fingers are with Thoth, thy locks are with Ptah Sokaris; they prepare for thee a good way, they smite for

thee the associates of Sut.

(b) Said by Isis. I have come as thy protector *N* with the breath coming forth from Tmu. I shall strengthen for thee thy throat. I give thee to be like a god. I will put all thy enemies under thy feet.

(c) Said by Nephthys. I go round my brother Osiris *N* I have come as thy protector. I am myself behind thee for ever, hearing when thou art addressed by Ra, and when thou art justified by the gods. Arise, thou art justified through all that has been done for thee. Ptah has smitten thy enemies; thou art Horus the son of Hathor. It has been ordered what should be done for thee. Thy head will not be taken away from thee for ever.

(d) Words of the figure of the Northern wall.

He who Cometh to enchain, I shall not let him enchain thee. He who Cometh to throw bonds, I shall not let him throw bonds on thee. I am here to throw bonds on thee. I am here to enchain thee; but I am thy protector. (2)

(e) Words of the Tat of the Western wall.

Come in haste, and turn away the steps of Kep-her. Bring light into his hidden abode. I am behind Tat, I am verily behind Tat, on the day when the slaughter is repelled. I am the protector of *N*. (3)

(f) Words of the flame of the Southern wall.

I have spread sand around the hidden abode, repelling the aggressor that I might throw light on the mountain. I have illuminated the mountain. I have turned the direction of the sword. I am the protector of *N*. (4)

(g) Said by Anubis in his divine hall, the lord of Ta-Tsert. I keep watch over thy head. Awake, thou on the mountain. Thy wrath is averted. I have averted thy furious wrath. I am thy protector. (5)

(h) The two figures of the soul, with raised hands.

The living soul, the powerful Chu of *N* worships the sun when he ariseth on the Eastern horizon of the sky.

The living soul of *N* adoreth Ra, when he setteth in the land of the living, on the Western horizon of the sky.

(i) Words of the two statuettes. (6)

O statuette there! Should I be called and appointed to do any of the labours that are done in the Netherworld, by a person according to his abilities, to plant fields, to water the soil, to convey the sand from East to West; here am I, whithersoever thou callest me.

Words of the genii of the four cardinal points.

(j) I am Kebehsenuf. I have come to be thy protector. I have joined thy bones. I have strengthened thy limbs. I have brought thee thy heart and put it in its place, into thy body. I will cause thy house to prosper after thee.

(k) I am Hapi thy protector. I have revived thy head and thy limbs. I have smitten thy enemies under thee. I give thee thy head for ever.

(l) I am Tuamautef. I am thy son Horus, I have come, and I rescue my father from the evil doer, whom I put under thy feet.

(m) I am Emsta. I have come, I am thy protector. I cause thy house to prosper permanently, according to the command of Ptah, according to the command of Ra himself.

[Notes.](#)

Chapter CLIIa *bis*.

Said by Anubis Amut, in his divine hall, when he puts his hands over the body of *N*, and provides him with all that belongs to him.

Hail to thee, beautiful face, lord of sight, sacred eye lifted up by Ptah Sokaris, raised by Anubis, and to which Shu has given its stand.

Beautiful face, which art among the gods, thy right eye is in the Sektit boat, thy left eye is in the Atit boat; thy eyebrows are a pleasant sight among the gods. Thy front is in the protection of Anubis, thy back is pleasant to the venerable hawk. Thy fingers (2) are well preserved in writing before the lord of Hermopolis, Thoth, the giver of written words. Thy locks are beautified before Ptah Sokaris.

N is welcome among the gods; he sees the great god, he is led on the good roads, he is presented with funerary offerings, his enemies are beaten down under him in the house of the Prince of Heliopolis (2).

[Notes.](#)

Chapter CLII.

The chapter of building a house (1) on earth.

O rejoice, Seb, *N* has been set in motion with his vital power he has given to men and gods their creative strength.

There is cheering, when it is seen that Seshait (2) has come towards Seb; when Anubis has commanded to *N*: build a house on earth, the foundations of which be like On, and the circuit like Cher-aba; let the god of the sanctuary be in the sanctuary. I also decree that it should contain the sacrificial victim, brought by slaves, and held up by ministrants.

Said by Osiris to the gods in his following: come hastily, and see the house which has been built for the glorified, the well equipt, who cometh every day. Look at him, hold him in awe, and give him praise, which is well pleasing to him,

(3) You see what I have done myself, I the great god who cometh every day. Look ye, Osiris brings me cattle, the south wind brings me grain, the north wind brings me barley as far as the end of the earth.

I have been exalted by the mouth of Osiris (4), applause surrounds him (5) on his left and on his right.

Look ye, men, gods, and Chus, they applaud him, they applaud him, and I am well pleased.

[Notes.](#)

Chapter CLIIa.

The Chapter of coining out of the net. (1)

O he who turns backwards, mighty of heart, who spreads his net before him, who entereth the earth! O you the fishermen sons of their fathers (2), who go round in the midst of the stream, you will not catch me in your net, in which you catch the disabled, and you will not carry me away in your canvas, in which you take away the evil ones in the earth; the frame of which reaches the sky, and the weights of which are on the earth.

For I will come out of its meshes and shine like Hunnu (Sokaris). I will come out of its bars (3) and shine like Sebak. I shall fly against you like a fisher whose fingers (4) are hidden.

I know the fork (5) which belongs to it. It is the great finger of Hunnu (Sokaris). I know the stake (6); it is the leg of Nemu (7). I know its pointed head, it is the hand of Isis. I know the name of its blade; it is the knife of Isis with which she cut the meat for Horus.

I know the name of the frame and of the weights. They are the feet and the legs of the Sphinx (8).

I know the name of the ropes with which fishing is done; they are the bonds of Tmu.

I know the names of the fishermen who are fishing. They are the worms (9), the ancestors of the blood drinkers (10), who pour their flow on my hands, when the great god the lord listens to the words in Heliopolis, in the night of the 15th of the month (11), in the temple of the moon.

"I know the marked space (12) in which they are enclosed. It is the soil of iron on which the gods stand."

I know the name of the divine supervisor who takes hold of the fishes, and marks them on the tail. He is the supervisor of the divine property.

I know the name of the table on which he lays them (the fishes); it is the table of Horus.

He sits alone in the night; nobody sees him; the future ones (13) see him, and the present ones give him their acclamations.

I shine like Horus; I govern the land, and I go down to the land in the two great boats. Horus introduces me into the house of the Prince (14).

I have come as a fisher; the fork has been given into my hand; my blade is in my hand, my knife is in my hand. I come forth; I go round about, and I entangle in my net.

I know the name of the fork which closes the mouths vomiting (fire?). It is the great finger of Osiris.

The fingers (prongs) which hold fast, they are the fingers of the ancestors of Ra, the claw of the ancestor of Hathor.

I know the strings which are on this fork, they are the bonds of the lord of mankind.

I know the name of the stake; the thigh of Nemu. Its point is the hand of Isis, its coil, the cord of the first-born god, its cordage the rope of Ra.

I know the name of the fishermen who are fishing; they are the worms, the ancestors of Ra, the creatures (15), the ancestors of Seb.

When what thou eatest is brought to thee, what I eat is brought to me. Thou eatest what is eaten by Seb and Osiris.

O (16) thou who turnest backwards, mighty of heart, who fishes and entangles him who enters the earth; O you fishers, sons of their fathers, and ye fowlers who are in Nefer-sent; you will not catch me in your nets, and you will not entangle me in your meshes, wherein you catch the disabled, and where you catch those who are in the earth; for I know it (the net), its frame above, and its weights below. Behold, I come, my stake is in my hand; the point is in my hand, the blade is in my hand.

I come, I arrive to my (?) I have come myself; I have come to bind it, to put it in its place. My knife is sharpened. I put it in its place.

The stake which is in my hand is the thigh of Nemu; the fork which is in my hand is the fingers of Sokaris; this point which is in my hand is the claws of Isis; the blade which is in my hand is the knife of Nemu.

Behold I have come, I sit in the boat of Ra, I sail on the Like of Cha (17) and on the lake of the Northern sky.

I hear the words of the gods. I do what they are doing, I give praises to their persons, I live as they live.

N appears on the ladder which was made for him by his father Ra, when Horus and Sut take hold of him.

[Notes.](#)

Chapter CLIIb.

The Chapter of escaping from the catchers offish.

O ye snarers (?). O ye fowlers, O ye fishers, sons of their fathers, know ye (1) what I do know, the name of this very great net: the embracer is its name.

Know ye what I do know, the name of its cordage: the bonds of Isis.

Know ye what I do know, the name of its stake: the thigh of Tmu.

Know ye what I do know, the name of the fork: the finger of Nemu.

Know ye what I do know, the name of its point: the nail of Ptah.

Know ye what I do know, the name of its blade: the knife of Isis.

Know ye what I do know, the name of its weight : the iron which is in the sky.

Know ye what I do know, the name of its flowers (2): the feathers of the hawk.

Know ye what I do know, the name of the fisherman: the cynocephalus.

Know ye what I do know, the name of the ground (3), where are its limits: the house of the moon.

Know ye what I do know, the name of him who fishes there: the great prince who sits on the east of the sky (4).

I am Ra, (5) who proceedeth from Nu, and my soul is divine. I am he who produceth food, but I execrate what is wrong.

I am Osiris, the possessor of Maat, and I subsist by means of it every day.

I am the eternal one, like the bull. (6) I am feared by the cycle of the gods in my name of the eternal one.

I am self-originating, together with Nu, in my name of Chepera, from whom I am born daily.

I am the lord of Daylight, and I shine like Ra: he gives me life in these his risings in the East.

I come to heaven, I take hold of my place in the East.

The children of the great god nourish him to whom they have given birth, with sacred offerings.

I eat like Shu. I ease myself like Shu. The king of Egypt (Osiris) is present. Khonsu and Thoth (7) their laws are within me. They impart warmth (8) to the heavenly host.

[Notes.](#)

Chapter CLIV.

The Chapter of not letting the body decay (1) in the Netherworld.

Hail to thee, my father Osiris. I have come to embalm thee. Do thou embalm this flesh of mine, for I am perfect like my father Chepera, who is my image, he who does not know corruption.

Come, take hold of my breath of life, lord of the breath, lofty above his equals; vivify (2) me, build me up, thou lord of the funeral chest.

Grant me to go down into the land of eternity, as thou doest when thou art with thy father Tmu, he whose body never decays, he who does not know destruction.

I have not done what thou hatest, the command (which I obey) is that which thy *ka* loveth, (5) I have not transgressed it.

I have been delivered, being thy follower, O Tmu, from the rottenness which thou allowest to come over every god, every goddess, every animal, every creeping thing which is corruptible.

After his soul has departed he dies. (4) and when it has gone down he decays; he is all corruption; all his bones are rottenness, putrefaction (5) seizes his limbs and makes his bones break down, his flesh becomes a fetid liquid, his breath is stink, he becomes a multitude of worms.

(As for me) there are no worms (6). He is impotent whoever has lost the eye of Shu (7) among all gods and goddesses, all birds and fishes, all snakes and worms, all animals altogether, for I cause them to crawl before me, they recognise me and the fear of me prevails over them, and behold every being is alike dead among all animals, all birds, all fishes, all snakes, all worms, their life is like death.

Let there be no food for the worms all of them. Let them not come to me when they are born, I shall not be handed over to the destroyer in his cover, who destroys the limbs, the hidden one who causes corruption, who cuts to pieces (8) many dead bodies, who lives from destroying.

He lives who performs his commands, but I have not been delivered into his fingers, he has not prevailed upon me, for I am under thy command, lord of the gods.

Hail to thee, my father Osiris! thy limbs are lasting, thou dost not know corruption ; there are no worms with thee, thou art not repugnant, thou dost not stink, thou dost not putrefy, thou wilt not become worms.

I am Chepera, my limbs are lasting for ever. I do not know corruption. I do not rot, I do not putrefy, I do not become worms. I do not lose the eye of Shu.

I am, I am, I live, I live, I grow, I grow, and when I shall awake in peace, I shall not be in corruption, I shall not be destroyed in my bandages. I shall be free of pestilence, my eye will not be corrupted, my skin (?) will not disappear. My ear will not be deaf, my head will not be taken away from my neck, my tongue will not be torn away, my hair will not be cut off, my eyebrows shall not be shaven off. No grievous harm shall come upon me, my body is firm, it shall not be destroyed. It shall not perish in this earth for ever.

[Notes.](#)

Chapter CLV.

Chapter of the Tat of gold. (1)

Here is thy backbone, (3) thou still-heart! here is thy spine, thou still-heart! Put it close to thee. I have given thee the water thou wantest. (3) Here it is. I have brought to thee the Tat, in which thy heart rejoiceth.

Said on a Tat of gold inlaid into the substance of sycamore-wood, and dipped into juice of ankhamu. If it is put on the neck of this Chu, he arrives at the doors of the Tuat, and he comes forth by day, even though he be silent. The Tat is put in its place on the first day of the year, as is done to the followers of Osiris.

[Notes.](#)

Chapter CLVI.

Chapter of the buckle of carnelian, which is put on the neck of the deceased.

The blood of Isis, the virtue of Isis; the magic power of Isis, the magic power of the Eye are protecting this the Great one; they prevent any wrong being done to him.

This Chapter is said on a buckle of carnelian dipped into the juice of ankhamu, inlaid into the substance of the sycamore-wood, and put on the neck of the deceased.

Whoever has this Chapter read to him, the virtue of Isis protects him; Horus the son of Isis rejoices in seeing him, and no way is barred to him, unfailingly.

[Notes.](#)

Chapter CLVII.

Chapter of the vulture of gold, put on the neck of the deceased,

Isis has arrived; she hovers over the dwellings, and she searches all the hidden abodes of Horus when he comes out of the Northern marshes, knocking down him whose face is evil.

She causes him to join the Bark, and grants him the sovereignty over the worlds.

When he has fought a big fight, he decrees what must be done in his honour; he causes fear of him to arise, and he creates terror.

His mother, the Great one, uses her protective power, which she has handed over to Horus.

Said on a vulture of gold. If this Chapter is written on it, it protects the deceased, the powerful one, on the day of the funeral, undeviatingly for times infinite.

[Notes.](#)

Chapter CLVIII.

Chapter of the collar of gold, put on the neck of the deceased.

O my father! my brother! my mother Isis! I am unveiled and I am seen. I am one of the unveiled ones, who see Seb.

Said on a collar of gold, on which this Chapter has been written, and which is put on the neck of the deceased, the day of his burial.

Chapter CLIX.

Chapter of the column of green Felspar, (1) put on the neck of the deceased.

O thou who comest out every day, in the divine house, she who has a big voice, who goeth round Sue takes hold of the potent formula; of her father, the mummy which is on the bull. (2) She is Renent.

Said on a column of green Felspar, on which this Chapter has been written, and which is put on the neck of the deceased.

[Notes.](#)

Chapter CLX.

Giving the column of green Felspar.

I am the column of green Felspar, which cannot be crushed, (1) and which is raised by the hand of Thoth.

Injury is an abomination for it. If it is safe, I am safe; if it is not injured, I am not injured; if it receives no cut, I receive no cut.

Said by Thoth: arise, come in peace, lord of Heliopolis, lord who resides at Pu.

When Shu has arrived, he found the stone at Shenemu, as its name is *neshem*. He (the deceased) makes his abode in the enclosure of the great god; whilst Tmu resides in his dwelling; (2) his limbs will never be crushed.

[Notes.](#)

Chapter CLXI.

Chapter of unfastening the opening in the sky. Thoth does it so that it may be finished when he open (the sky) with Aten. (1)

Ra (2) is living, the tortoise (3) is dead. The body has been offered in the earth; the bones have been

offered of N. [The West wind of Isis]. (4)

Ra is living, the tortoise is dead. It is safe that is in the funeral chest of N. [The East wind of Nephthys.]

Ra is living, the tortoise is dead, the limbs are well wrapped up. Kebehsenef is to keep watch over them for N. [The North wind of Osiris.]

Ra is living, the tortoise is dead. His wrappings have been opened; they reveal his figure. [The South wind of Ra.]

Everybody who has these figures of his coffin, the four openings of the sky are open to him; one in the North, it is the wind of Osiris; one in the South, it is the wind of Aah (the moon); one in the West, it is the wind of Isis; one in the East, it is the wind of Nephthys. Every one of these winds, which are at his entrance when he wants if, breathes into his nostrils.

Let no one outside know it, it is a mystery which is not known to the common people. Do not repeat it to any one, may he be my father or thy son, except thyself. It is a real mystery, and every one of these things is unknown to all men.

[Notes.](#)

Chapter CLXII.

Chapter of causing a fame (1) to arise under the head of the deceased.

Hail to thee, thou lion, (2) thou mighty one, with high plumes, the lord of the double crown, who waviest the flail, thou art the lord of the phallus, (3) thou art vigorous when ariseth the morning light, to the rays of which there is no limit.

Thou art the lord of forms, with numerous colours, who conceals himself within his eye to his children.

Thou art the mighty enchanter among the cycle of the gods, thou swift runner, with quick strides.

Thou art the mighty god who cometh to him who calleth for him, who delivereth the oppressed from his tortures. Come to my voice. I am the cow. Thy name is in my mouth. I am going to utter it. Hakahaka (4) is thy name. Furaa is thy name. Aakarsa is thy name. Ankrobata is thy name. Khermauserau is thy name. Kharosata is thy name.

I adore thy name. I am the cow. Listen to my voice, on the day when thou putttest a flame under the head of Ra. Behold he is in the Tuat, and he is mighty in Heliopolis. (5) Grant that he may be like one who is on earth. He is thy son, who loves thee. Do not ignore his name. Come to Osiris N. Grant that a flame may arise under his head, for he is the soul of the great body which rests in Heliopolis; the shining one, the form of the firstborn is his name. Barokatat'aua is his name.

Come, grant him to be like one of thy followers, for he is even as thou art.

Said on the image of a cow, made of pure gold, to he put on the neck of the deceased. Also if it is painted on new papyrus, and put under his head, there will be a quantity of flames all around him like those that ate on earth. This is a very great protection, which the cow granted to her son after he had gone to rest. His abode is surrounded by warriors of blazing fire. (6)

If thou putttest this goddess on the neck of the King who is on earth, he is like fire in pursuing his enemies, his horses cannot stop.

If thou putttest it on the neck of a man after his death, he is mighty in the Netherworld. Nobody will drive him away from the gates of the Tuat undeviatingly.

And thou shall say when thou putttest this goddess on the neck of the deceased: O Amon of Amons, thou who art in the sky, turn thy face towards the body of thy son, make him sound in the Netherworld.

This book is most secret. Do not let it be seen by any man, for it is forbidden to know it. Let it be hidden. It is called the book of the mistress of the hidden abode. This is the end.

[Notes.](#)

Chapter CLXIII.

Chapters brought from another book, in addition to the "coming forth by day."

Chapter of not letting the body of a man decay in the Netherworld,

of rescuing him from the devourers of souls who imprison men in the Tuat,

and of not raising his sins on earth against him,

but of saving his flesh and his hones front the worms and from every evil-doing god in the Netherworld, so that he may go in and out as he likes, and do everything he desires without restraint.

—I am the soul of the great body which rests in Arohabu. I am protecting the body of Hanirta, the lord of motion, who rests in the marshes of Senhakarokana.

—O thou soul of souls, who art not unwilling to rise when thou retest in thy body which dwelleth in Senhakarokana! Come to Osiris *N*, deliver him from the Powers of the god whose face is terrible, who takes possession of the heart, and takes hold of the limbs; a flame rushes out of their mouths, so that they consume the souls.

—O he who goes to rest in his body, and then rises a burning heat, blazing even within the sea, and the sea goes up because of this burning vapour, at the time of the morning come, bring thy fire; pour thy burning vapour on him who will raise his hand against Osiris *N* for ever and ever.

—Hail, Osiris *N*, thy duration is that of the sky; thy duration is the duration of the ultimate circles, (1) the sky holds thy soul; this earth holds thy figure.

—Deliver Osiris *N*. Do not let him be carried away by his enemies, to him who devours the soul, who raises evil accusations. Restore his soul to his body and his body to his soul.

—It is he who is hidden in the pupil, in the Eye of Sharosharo. Shapuarika is his name. He resides on the north-west front of Apt, in the land of Nubia, and he will never navigate towards the East.

—O Amon the bull, the scarab, the lord of the two eyes whose name is: he with the terrible pupil. Osiris *N* is the image of thy two eyes, Sharosharo is the name of one, Shapuarika is the name of the other one. He is Shaka Amon, Shaka Nasarohaut; Tmu who illuminates the two earths is his true name. Come to Osiris *N*, he belongs to the land of Truth, do not leave him alone. He is of the land which is not seen again.

—Thy name is with the mighty Glorified. (2) He is the soul of the great body which is in Sais of Neith.

Said on a serpent having two legs, and bearing a two-horned disk. Two eyes are before him, having two legs and two wings. In the pupil of one is the image of one raising his arm, with the face of Bes, wearing his plumes, and having the back of a hawk. It is painted with anti and shethu, mixed with green colour of the South, and with water from the Western Lake of Egypt; on a bandage of new linen, in which all the limbs of a man will be wrapped.

Thus he will not be driven away from all the gates of the Tuat; he will eat, drink, ease his body as if he were on earth; no outcry will be raised against him; his enemies will be powerless (?) against him.

If this book is read on earth, (3) he is not carried away by the messengers, the wicked ones who do evil on all the earth; and he will not be wounded, he will not die from the blow of the king. He will be taken to prison; for he will go in to his attendants and go out victorious, he will be free from the fear of evil doers who are on the whole earth.

[Notes.](#)

Chapter CLXIV.

Another Chapter.

Hail, Sekhet, Bast, daughter of Ra, lady of the gods, who holdeth her fan of plumes, the lady of the scarlet garment, the mistress of the white and red crown, the only one who stands above her father, when there are no gods to stand above her; the great magician in the boat of millions of years, lofty when she rises in the abode of silence, the mother of the Shakas, the royal wife of the lion Haka.

These are the forms of the princess, the mistress of the funereal chamber, the mother on the horizon of the sky, the joyful, the beloved, who destroyeth the rebels collected in her fist.

She stands at the prow of the boat of her father, in order to strike down the evildoer, in order to place Maat at the prow of the boat of Ra.

Neith, the burning one, after whom nothing remains; she who follows Kaharo, who follows Saromkaharomat is thy name, thou art the mighty burning wind behind Kanas, (1) at the prow of the boat of her father Haropukaka Scharoshaba, in the language of the negroes and of the Anti of the land of Nubia (2).

Acclamations to thee, mightier than the gods; thou art praised by the gods of Hermopolis, the living spirits who are in their tabernacles. They give praise to the valour of Mut (?), (3) and they begin to bring offerings to the mysterious gates. Their bones are sound, they are delivered from dangers; they become powerful in the eternal abode: they are delivered from the society of the wicked one, the spirit with a

terrible face, which is among the assembly of the gods.

The child (4) who is born of him with the terrible face, will hide his body to the cursed serpent whose breath is burning; because he has found the names; the mysterious lion is one, the soul of the dwarf (is the other). As for the eye of the great one, the princess of the gods, her name is she who partakes of the name of Mut.

His soul is powerful, his body is sound; they are safe from the abode of the enemies who are in the society of the wicked one. They will not be imprisoned.

These words which were spoken by the mouth of the goddess herself have become the words of the goddesses, and the male gods, and of every soul to whom a burial is given.

Said on a Afut having three faces: one is the face of the Pekha-vulture having two plumes; the other is the face of a man, wearing the red and the white crown. The other is a face of a Ner-vulture, having two plumes, with a phallus and wings and the claws of a lion.

It is painted with anti with resin (?) mixed with green colour, on a scarlet bandage. There is a dwarf in front and behind her; he looks at her and wears two plumes. He has one arm raised, and he has two faces, one of a hawk and the other of a man.

He whose body is wrapped up in these bandages, he is mighty among the gods in the Netherworld. He is never repulsed; his flesh and his bones are like one who never died; he drinks at the source of the river, he receives fields in the garden of Aarni; a star in the sky is given to him.

He is delivered from the fiend-serpent with a burning mouth. His soul will not be imprisoned like a bird; he will be lord of those around him, and he will not be eaten by worms.

[Notes.](#)

Chapter CLXV.

Chapter of landing and not being obscured, so that the body may prosper in drinking water. (1)

O the very high one, the great one,
Amen, Amen, the Hon Kasapa,
The first-born of the gods on the East of the sky.
Amon of the Takruti,
Amon who hides his colours, whose forms are mysterious, and who is master of the horns of Horus,
The great one of Nut.
Kaarki is thy name,
Kasaka is thy name,
The Sphinx is thy name,
Kasabaka is thy name.

Amon of the Ankak Takashar, Amon the sphinx is thy name. O Amon! I implore thee. Behold, I know thy name; thy forms are in my mouth, (2) and thy colours in my eyes.

Come towards thy offspring, thy form, Osiris N. Bring him towards the gate of eternity, grant him to rest in the Tuat; that his flesh may be entire in the Netherworld ; that his soul may be powerful, that his body may be. complete, (3) that he may be free from the society of the wicked one, that he may never be fettered.

I implore thy name, and thou art a shield for me; for thou believest that I know thee.

O great one, great one,
Amon (the hidden one) is thy name,
Rukashaka is thy name,
Thou art for me a shield.
Baarkai is thy name,
Markata is thy name,
The Sphinx is thy name,
Nasakabuba is thy name,
Tanasasa is thy name,
Sharshatakata is thy name.
Amon, Amon, O God, O God, Amon.

I implore thy name, and as I have given thee to understand (that I know thee), grant me to rest in the

Tuat, and that all my limbs be reunited.

Said by the Spirit which is in Nut: I am doing, I am doing all thou hast said.

Said on the figure with raised arm. There are plumes on its head; its legs are apart; its torso is a scarab. It is painted in blue with liquid gum.

Said also on a figure the middle part of which is that of a man; his arms are hanging down. The head of a ram is on his right shoulder, and another on his left shoulder. Thou wilt paint on one bandage the two figures of the god with raised arm, and put it across the chest of the deceased, so that the two painted figures may be on his breast.

He to whom this has been done, the impure ones in the Tuat can do nothing to him. He drinks the running water of the stream, he shines like a star in the sky. (4)

[Notes.](#)

Chapter CLXVI.

Chapter of the Pillow.

Awake! thy sufferings are allayed, *N*. Thou art awaked when thy head is above the horizon. Stand up, thou art triumphant by means of what has been done to thee.

Ptah has struck down thine enemies. It has been ordered what should be done to thee. Thou (1) art Horus, the son of Hathor, the flame born of a flame, to whom his head has been restored after it had been cut off.

Thy head will never be taken from thee henceforth.

Thy head will never be carried away.

[Notes.](#)

Chapter CLXVII.

Chapter of bringing an Eye.

When Thoth had brought the Eye, he appeased the Eye, After Ra had wounded (1) her, she was raging furiously and then Thoth calmed her after she had gone away raging. As I am sound, she is sound and *N* is sound.

[Notes.](#)

Chapter CLXVIII.

Chapter 168 should not have been placed among those of the Book of the Dead, it belongs to another book similar to the



, the book engraved on the walls of the royal tombs. It describes gods and genii of *the bounds* the Tuat* who confer certain blessings on the deceased; such as this: "those who lift up their faces towards the sky at the prow of the boat of Ra, grant that Osiris *N* may see. Ra when he rises." A vignette gives the appearance of the god or genius spoken of. Every one of them is followed by this sentence: "for the libation of a vase has been made on earth by Osiris *N* who is (now) the lord of abundance, and goes round the garden of Hotepit."

The three versions which have been preserved of this text are very fragmentary. The most complete, papyrus 10478 of the British Museum, contains only the 7 to 12. As the interest of this text, the character of which is chiefly pictorial, lies in the vignette, it has been thought unnecessary to give a translation of it.

* See note 2, Chapter [127](#).

Chapter CLXIX.

Chapter of raising the funereal Bed.

Thou art a lion, thou art a sphinx, thou art Horus who avengeth his father; thou art these four gods,

those glorious ones who are shouting for joy, who are making incantations, and who bring out water by the power of the tramp of their feet. Thou risest on the right, thou risest on the left. Seb has opened thy blind eyes, (1) he has loosened thy legs which were fettered. Thou hast received thy heart of thy mother, thy whole heart of thy own body; thy soul is in the sky, thy body is under the ground. There is bread for thy body, water for thy throat, sweet breeze for thy nostrils.

Thou retest in their funereal chambers, which those who are in their coffins have opened for thee and for thy when thou journeyest; thou art firm on thy pedestal, of thy existence, thou appearest in heaven, and thou fastenest the tackle (2) by the side of Ra.

Thou fittest with the net on the river, the water of which thou drinkest; thou walkest on thy feet, and thou dost not walk headlong. Thou appearest on the surface of the earth, and thou doest not come forth from under solid ground, the strength (3) which is in thee will not be shaken through the action of the god of thy domain.

Thou art pure, thou art pure, thy forepart is purified, thy hind-part is cleansed with bet and natron, and cooled with incense.

Thou art purified with the milk (given to) Apis, and with beer of the goddess Tenemit, with natron which removes all what is wrong in thee, and which was provided by the daughter of Ra when she gave it to her father Ra; and when she raised for thee the mountain where is buried her father Osiris. (4)

I have taken a bite of these sweet things which are on the hands (?) of Osiris *N* the loaves (?) from above, which belong to Ra, made of grain of Abu, and four loaves from below which belong to Seb, made of grain from the South. The god (5) of thy domain brings thee the Field of Hotepit, his hands are before thee.

Thou goest out like Ra, thou art powerful like Ra, thou art in possession of thy feet. Osiris *N* is in possession of his feet at all times and at all hours; thou wilt not be judged, thou wilt not be imprisoned, thou wilt not be guarded, thou wilt not be put in bonds, thou wilt not be placed in the house where are the enemies. Cakes are piled up before thee, and offerings are well guarded for thee.

There is no one to oppose thee and to prevent thee from going out.

Thou receivest thy clothing, thy sandals, thy stick, thy linen, thy weapons, with which thou wilt cut off heads, thou wilt twist round the necks of thy foes; these enemies who would bring death to thee, they will not approach thee.

The great god speaks to thee: Let him be brought here for all that will happen. The hawk rejoices in thee, the cackler cackles to thee, Ra opens to thee the doors of the sky. Seb opens for thee the earth.

Thou art great, a mighty (6) Chu, whose name is not known, the soul which opens the Amenta. It is mighty this soul of *N*, for he (7) is beloved of Ra and well pleasing to his circle, he joins (?) the ways, he guards the men, and guides the lion to the place where his *ka* is propitiated. *N* the lord of mankind causes thee to live and that thy soul be sound, that thy body may be enduring and great, that thou mayest see the light (8) and breathe the wind, that thy face may be revealed in the house of right, that thou mayest be stationed in the meadow, and not see any storm, that thou mayest follow the lord of the two earths, that thou mayest refresh thyself under the merit by the side of the goddess, the great magician. (9)

Seshait is sitting in front of thee. Sau is protecting thy limbs; the bull milks for thee his cows which are in the train of Horse-chait. (10)

Thou wastest thy face at the mouth of the stream of Cheraba, thou art welcome to the great gods of Pu and Tepu; (11) thou seest Thoth conversing with Ra, in the sky. Thou goest out and goest in into Anit, thou conversest with the Rehiu.

Thy *ka* is with thee, that thou mayest rejoice; and the heart of thy birth; thou wakest thy are happy; the cycle of the gods give pleasure to thy heart. Thou goest out (and thou seest) four loaves for thee from Sechem, and four loaves from Hermopolis; thou goest out and there are four (loaves) from Heliopolis on the table of the lord of the two earths.

Thou wakest in the night, and thou art welcome to the lords of Heliopolis. Hu (12) is in thy mouth, thy feet do not turn back, there is life in thy limbs.

Thou seizest the sins (13) at Abydos and thou conductest victuals to the great gods and vases of drink to those who are above the clouds in the festival of Osiris, on the morning of the Uak festival; the *hersheta* priest decks thee with gold; thy garment is well arranged with byssus; the Nile rises over thy

body; thou art glorious (14) thou drinkest on the shore of the lake; thou art welcome to the gods who are in it: thou comest forth in the sky with the gods who bring Maat to Ra, thou art brought before the cycle of the gods, thou art like one of them. Thou art the gander among the geese which are offered to Ptah Anebefres.

[Notes.](#)

Chapter CLXX.

Chapter of arranging the funereal Bed.

Thy limbs have been given thee, thou takest hold of thy bones, I have set for thee thy limbs; the earth is bent upon protecting thy flesh. Thou art Horus who was within the egg: when thou art raised, thou seest the divine body (of Ra), thou marchest towards the horizon, to the place where thou likest to be; and when thou art there, there are hailings and cries of welcome, with all (good things) which appear on the altar.

Horus has raised thee when he rose himself, as he did for him who is in the sacred abode.

Hail, Osiris, thou art born twice. Ua has raised thee, Anubis on his mountain has caused thy bandages to grow upon thee. O, *N*, Ptah Sokaris grants thee to put thy hand on the ornaments of the divine house, O, *N*, Thoth himself comes to thee with the writing of divine words; he grants thee to direct thyself towards the horizon of the sky to the place where thy *ka* likes to be; he has done it to Osiris on the night when he came forth living.

Thy white diadem is established on thy brow. The god Nemu is with thee; he grants thee to be at the head of the ...?

Hail, *N*, arise on thy bed, and come forth. Thou are raised by Ra on the horizon of the Maati in his boat.

Hail, *N*, thou art raised by Tmu, who grants thee to endure for ever.

Hail, *N*, thou art raised by Amsu of Koptos: thou art adored by the gods of the shrine.

Hail, *N*, blessed be thy coming in peace to thy house of eternity and to thy everlasting monument.

Salutations to thee in Pu Tepu, in the shrine which thy *ka* loveth, within thy dwelling.

Mighty is thy soul, thou hast been raised from thy resting couch (?), thou art greater than the victim (?) which has been embraced by the gods.

Thou art like the god who begets the beings. It is admirable what thou Greatest more than that of the gods.

Thy splendour is greater than that of the Glorified, thy spirits are mightier than those who are in (?).

Hail, *N*, thou art raised by Ptah Aneb'efres, who puts thy dwelling in front of that of the gods.

Hail, *N*, thou art Horus, the son of Osiris, begotten by Ptah, created by Nut. Thou shinest like Ra on the horizon when he lighteth the two earths by his rays.

The gods say to thee: Come, come forth, see what belongs to thee in thy house of eternity.

Thou hast been raised by Rennut, the great one, who conceived Tmu in the presence of the circle of the gods of Nut.

I am the second outcome of the sky, and the third of him who makes his light. I have come out of the womb; I have been an infant like my father; there are no perverse actions of mine in the various events of my lot.

Chapter CLXXI.

Chapter of wrapping up (the deceased) in a pure garment.

O Tmu, Shu, Tefnut, Seb, Nut, Osiris, Isis, Sut, Nephthys, Horus of the two Horizons, Hathor in the great dwelling, Chepera, Alentu lord of Thebes, Amon lord of Nestau, ye the great cycle of the gods, ye the small cycle of the gods, ye gods and goddesses issued from Nu, Sebek of Shet, Sebek in all his manifold names, in all the abodes where his *ka* likes to be; ye gods of the South and of the North, ye gods in heaven and on earth, grant a pure garment to the mighty Chu *N*; give him to be glorious by it and destroy all that was wrong in him.

This pure garment of *N* has been allotted to him for ever, for eternity, for you destroy all that is wrong in him.

Chapter CLXXII.

Beginning of the Chapter of reciting the ceremonies made in the Netherworld.

(1) with *bet* incense, I inhale the smell of natron and incense I have been purified through the sacred utterances coming out of my mouth. I am pure verily of the fishes in the river, towards the statue in the house of purification; they are pure the words of *N*.

Blessed be thou, *N*, thou art well pleasing to Ptah, well pleasing to Anebefres, well pleasing to all gods, well pleasing to all goddesses. Thy beauties are like a quiet stream, like the choicest water; thy beauties are like a festival hall in which everyone exalts his god; thy beauties are like the pillars of Ptah, like the shoots of the *maut* (2) plant of Ra. *N* is the pillar of Ptah and the ewer of Anebefres.

O (3) thou who art called aloud, thou who art called aloud, thou the lamented, thou art glorified, thou art exalted, thou art glorious, thou art strong.

O thou who art raised up, thou art raised up, *N* has been raised up by means of all the manifold ceremonies done to him; thy enemies are struck down; Ptah has struck down thine enemies, thou art victorious and thou hast dominion over them. Thy words are listened to, what thou hast ordered is done, thou art raised, thou art triumphant before (4) the Circles of gods attached to every god and every goddess.

O thou who art called aloud (*bis*), second verse. Thy head is woven by a woman from Asia; thy face shines brighter than the moon; the top of thy head is lapis blue; thy hair is darker than the doors of the Tuat, thy hair is black like the night; thy forehead is adorned of blue; the rays of Horus are on thy face.

Thy garments are of gold; Horus has decked them with blue; thy eyebrows, the two sisters joined together; Horus has adorned them with blue; thy nose inhales the perfume of and thy nostrils are like the winds in the sky.

Thy eyes are the seers of the hill of Bachau, thy upper eyelids are enduring for ever; their lashes are of real lapis; thy pupils are pleasant gifts, and thy lower eyelids are painted with antimony.

Thy lips utter for thee words of truth, they repeat the words of truth of Ra which are well pleasing to the gods. Thy teeth are the two heads of the serpent by which the two gods are seized, thy tongue is voluble; thy voice is more shrill than that of the bird in the marshes; thy ears (?) are well established at their place, they go (with thee) to the land of Amenta.

O thou who art called aloud (/us), third verse. Thy neck is adorned with gold, it is girt with electron; (5) thy throat and thy lungs are like Anubis; (6) thy backbone is like the Uat goddesses; thy back is lined with gold and girt with electron; thy loins (7) are like Nephthys (8) is a Nile which is flowing. Thy buttocks are two eggs of crystal, thy legs are well fastened for walking, thou art sitting in thy place thou hast received from the gods thy two eyes.

O thou who art called aloud (*bis*), fourth verse.

Thy throat is like Anubis, thy limbs are necklaces made of gold; thy breasts are two eggs of crystal which Horus has painted blue, thy forearms are adorned with topaz, thy shoulders are well established on their base; thy heart is happy every day, thy whole heart is the work of the two divine Powers, thy body worships the stars of the gods above and below; for thy belly is like a calm sky, and thy bowels are the Tuat which nobody can fathom, and which sends out light in the dark night; its offerings are eatable plants.

He (*N*) praiseth the Majesty of Thoth, saying: the desires of his beautiful person take place in my tomb; as my god commanded me. Every pure thing he loves is there.

O thou who art called aloud (*bis*), fifth verse.

Thy thighs are a pond in a time of abundant inundation; a pond which is lined by the children of the god of water; thy legs which go to and fro are of gold; thy knees are lentisks in the marshes; thy feet are firm every day; thy shin-bones lead thee on the right path.

Thy arms are pillars on their bases; thy fingers are of gold; their nails are like knives of flint in what they do for thee.

O thou who art called aloud (*bis*)

Thou puttest on the pure garment and thou divestest thy apron when thou stretchest thyself on the funereal bed; haunches are cut for thy *ka*, and a heart is offered unto thy mummy. Thou receivest a

bandage of the finest linen from the hands of the attendant (9) of Ra; thou eatest on thy resting couch bread which has been baked by the fire goddess herself; thou eatest the haunch, thou seizest the meat which has been prepared by Ra in his holy place; thou wasthest thy feet in silver basins made by the skilful artist Sokaris; thou eatest bread placed on the altar, and prepared by the holy fathers, thou livest upon baked cakes and hot drinks from the store-house; thou inhalest the smell of flowers; thy heart is not reluctant at the sight of offerings; thy ministrants make for thee the loaves and the cakes of the Powers of Heliopolis; and they themselves bring thee the sacred things; thy offerings have been chosen for thee; and thy ordinances are in the gates of the Great Dwelling; thou risest like Sahu and thou arrivest like the morning star; Nut stretches forth her arms towards thee; Sahu, the son of Ra, and Nut, the mother of the gods, the two great gods of the sky, they speak one to another saying: Take him in thy arms; I have brought in my arms the form of *N* in the happy day when he is glorified, when his memory is recorded, when he is in the mouth of all generations.

Thou, raised one, thou hearest how thou art glorified throughout all thy house.

O thou who seventh verse.

Anubis has given him his shroud; he has done all that pleased him; the high-priest has prepared his ribbon; for he is the provider (?) of the great god; thou goest and wasthest thyself in the lake of Perfection, thou makest offerings in the house of the gods of the sky, and thou propitiatest the lord of Heliopolis; thou receivest the water of Ra in ewers, and milk in large vases.

O thou raised one, thou makest offerings on the altar, and thou wasthest thy feet upon the stone, on the banks of the divine lake; thou comest forth and thou seest Ra upon the four pillars which are the arms of the sky; on the head of Anmutef, and on the arms of Apuat who opens for thee the path; thou seest the horizon where are all the sacred things which thou desirest.

O thou who are called aloud (*bis*), eighth verse.

All the good things have been spread out for thee, before Ra. Thou hast a beginning and thou hast an end as Horus and Thoth have ordered for thee. They call upon *N*, they see how he is glorious, they give him to come forth like a god to meet the Powers of Heliopohs. Thou journeyest on the great path as thy mummy has received the sacred things from thy father; thy hands are wrapped in linen every day; the beginning of the journey of the god is at the gate of the Great Dwelling,

O thou who art called aloud (*bis*), ninth verse.

N breatheth the air for his nose and for his nostrils, he receiveth a thousand geese and sixty baskets of all things good and pure; thy enemies have been struck down; they are no more.

[Notes.](#)

Chapter CLXXIII.

The addresses of Horus to his father when he goes in to see his father, and when he comes out of his great sanctuary

to see him, Ra Unneferu, the master of Ta-tser, and then they embrace one another; therefore he is glorious in the Netherworld.

Hail, Osiris; I am thy son Horus; I have come, (1)

I have avenged (thee).

I have struck down thy enemies.

I have destroyed all that was wrong in thee.

I have killed him who assailed thee.

I stretched forth my hand for thee against thy adversaries.

I have brought thee the companions of Sut with chains upon them.

I have brought thee the land of the South, I have added to thee the land of the North.

I have settled for thee the divine offerings from the North and the South.

I have ploughed for thee the fields.

I have irrigated for thee thy land.

I have hoed for thee the ground.

I have built for thee ponds of water.

I have turned up the soil of thy possessions.

I have made there for thee sacrifices of thy adversaries.
 I have made sacrifices for thee of thy cattle and thy victims.
 I have supplied there in abundance
 I have brought thee
 I have sacrificed for thee
 I have shot for thee antelopes and bulls.
 I have plucked for thee geese and waterfowl.
 I have bound thy enemies in their chains.
 I have fettered thy enemies with their ropes.
 I have brought thee from Elephantine the fresh water which refreshes thy heart.
 I have brought thee all the plants.
 I have settled for thee on the earth all thy subsistence as to Ra.
 I have made for thee bread at Pu with red grain.
 I have made for thee drink at Tepu with white grain.
 I have ploughed for thee wheat and barley in the Field of Aarru.
 I have mowed them there for thee.
 I have glorified thee.
 I have given thee thy soul.
 I have given thee thy power.
 I have given thee
 I have given thee
 I have given thee the dread which thou inspirest.
 I have given thee thy bravery.
 I have given thee thy two eyes, the two plumes which are on thy head.
 I have given thee Isis and Nephthys, they are placed on thee.
 I have anointed thee with the offering of holy oil.
 I have brought thee the offering by which thy face is destroyed. (2)

[Notes.](#)

Chapter CLXXIV.

Chapter of causing the Chu to come out of the great door in the sky.

It is read (1) to thee by thy son (Horus).

The great ones tremble when they see the sword which is in thy hand, when thou goest out of the Tuat.

Hail to thee, the wise one, created by Seb, born of Nut. The cycles of the gods are at rest. Horus rests in his dwelling (2), Tum rests in his abode (?). All the gods of East and West rest in the great goddess (3) of the birth, between the arms of her who gave birth to the god.

When I am born I see, I recognize where I am, I have been raised on my place. The order has been accomplished of her who hates sleep and depression, and who stands in Utenet.

My bread comes from Pu, and I receive my form in Heliopolis. Horus, in accordance with the command he had received from his father the lord of clouds, Astes, raised him, and I have been raised by Tmu.

I am the great one. I come forth between the legs of the cycle of the gods. I have been conceived by Sechet, and Shestet (4) gave me birth to be her star, Sothis, the first one, the great walker who brings Ra through the sky every day.

I have come to my abode. I have united the two diadems. I shine like a star. O ye flowers, the name of which is "the precious bunch," I am the lotus which cometh out of the holy earth; when I am plucked, I settle myself at the nostrils of the Great Figure.

I have come out of the lake of flame, I have received justice instead of evil. I am near the white cloth (5), and I keep watch over the Uraei in the night of the great flood of tears. (6)

I shine like Nefertmu the lotus which is at the nostril of Ra when he conies forth on the horizon every day, and the gods are purified by his sight.

N is triumphant among the *ka*, smiting the hearts through his great wisdom. He is near the god, he is the Sau (7) (the knowing one) at the western (right) side of Ra.

I have come to my abode among the *ka*, uniting the hearts through my great wisdom. I am Sau near the god, at the western side of Ra: my sceptre (?) is in my hand. I am called the great favourite, as I am clad in red garments. I am Sau, on the western side of Ra, with a stout heart in the cave of Nu.

[Notes.](#)

Chapter CLXXV.

Chapter of not dying a second death in the Netherworld.

Thoth! (1) What has become of the children of Nut? they have stirred up hostilities, they have raised storms, they have committed iniquity, they have raised rebellion, they have perpetrated murder, they have done oppression, and thus have acted, the strong against the weak, in all that they have done to me.

Grant, O Thoth, what Tmu hath decreed. Thou seest not the iniquities, thou art not pained at their attacks upon the years, and their invasions upon the months, because they have done their mischiefs in secret.

I am thy pallet, O Thoth, and I bring to thee thine inkstand; I am not one of those who do mischief in secret. Let not mischief be done unto me.

O Tmu! what is this place to which I have journeyed? for it is without water and without air! It is all abyss, utter darkness, sheer perplexity. One liveth here in peace of heart. There is no pleasure of love here. Let there be granted to me glory instead of water, air and pleasures of love; and peace of heart instead of bread and beer..

[Decree this, Tmu, that if I see thy face I shall not be pained by thy sufferings (2) Tmu decrees; behold the great gods have given him this mission, he will reign on his throne and he will inherit his throne in the Isle of fire: and for thee I decree that the god may see him as his second self, and that my face may see thy face.

My lord Tmu, what is the duration of my life? Thou art for eternities of eternities, the duration of endless years; and behold I am going to deface all I have done: this earth will become water, an inundation as it was in the beginning. I will remain with Osiris, and I will make my form like another serpent, whom no man will know, and no god will see.

It is good what I have done to Osiris, who is exalted above all the gods. I have given him the power in the region of the Netherworld, and his son Horus will inherit his throne in the Isle of flame. I will make his throne in the boat of millions of (years).

Horus is well established on his seat in order that he may take possession of his place of rest; also I send a soul to Sut in the West, who is exalted above all gods; and I have caused his soul to be guarded in the boat, so that he may feel reverential fear of the divine body (Osiris).]

O my father Osiris! I have done for thee what thy father Ra did for thee. Let me have increase upon earth. let me keep my dwelling place, let my heir be vigorous, let my sepulchre flourish and my dependents upon earth. Let all my adversaries be crushed to pieces with Selket (the scorpion goddess) over their ruin. I am thy son, O my father Ra! thou hast been the cause of this Life, Health and Strength. Horus is established upon his throne. Grant that ray duration of Life may be that of one who attains beatitude. (3)

[Notes.](#)

Chapter CLXXVI.

Chapter of not dying a second time in the Netherworld.

I execrate the land of the East. I do not go to the dungeon, for I have not done those things which are forbidden by the gods.

For I have passed through the place of purification in the middle of the Meskat; (1) the inviolate god has given me his glorious attributes on the day when the two Earths were united in the presence of the Master of (all) things.

He who knows this chapter is a mighty Chu in the Netherworld.

[Notes.](#)

Chapter CLXXVII.

Chapter of raising the Chu, of vivifying his soul in the Netherworld.

O Nut, Nut, who created the father out of his earth (1) and Horus after him, who bound his wings as to a hawk and his feathers like Kemhesu, (2) who brought him his soul, and who perfected his words, who showed him his abode in the presence of the stars, the occupiers of the sky, for he is the great star of Nut.

Thou seest *N* uttering words to the Glorified, for he is the great form who will not rule (?) over them if thou art not among them. Thou seest the head of *N* as a *ba* (3) (ram); his horns are like those of a sacrificed victim, those of a black ram, born of the ewe who bare him, and suckled by four sheep.

There came to thee Horus with blue eyes, do thou guard Horus with red eyes in his sickness and in his wrath; let his soul not be opposed, let his messengers come to him, and his quick runners (4) hasten to him; let them come on the west side, and one by one (?) march towards thee.

The god has said this: thy words are those of the father of the gods, (5) thy name will be triumphant before the gods; they exalt thee and the cycle of the gods give thee their hands.

Said by the god to the father of the gods: take possession of the door of the ka on the horizon, let them throw open their gates; thou art welcome to them, do thou prevail over them, let them advance towards the god (6) when they come out they raise their faces, they see him before the great god Amsu (6) thy head, I have raised for thee thy head, take possession of it his head has perished behind thee, thy head will not perish and what thou hast done before men and gods will not be destroyed.

[Notes.](#)

Chapter CLXXVIII.

Chapter of raising the body, of giving it eyes, of making it possess ears, affixing its head, of putting it on its base.

Thou hast received the eye of Horus; (1) thy table is a table of offerings.

Hail, Hunnu, lift up thy heart to purify thy body; they have eaten the eye of Horus, the olive of Heliopolis, (2) they destroy (what is wrong) in the body of Osiris.

(3) The mouth of *N* had been thirsty; but he will never hunger (any more); *N* will never thirst; for Chas delivers him and does away with hunger.

O you who fill the vases, you chiefs who distribute bread and cakes, and who have charge of the waterflood; there was ordered for *N* bread and beer, Ra himself ordered them; he ordered them to those who fill the year with plenty; they seize them (the gifts) and they give him his wheat, his barley, his loaves, for he is the great bull.

Grant to *N* the charge of the five loaves in the funerary chapel: there are three in heaven for Ra, there are two on earth for the cycle of the gods, and Nu sees them.

O, Ra, be gracious to *N* in this happy day when *N* joined Shu and Isis, and when he was united to (Nekhebit); (4) they give bread and beer to *N* and they do all the things good and pure in this happy day, the things of Tmu, bringing him the things of the eye of Horus ... whenever he arrives to see the god. Thou takest possession of water, and thou marchest towards the altar of Sashert: four measures of water, as was commanded by Osiris to *N*. Shu has handed over his wealth to *N*; they are thy bread and thy beer.

Awake, lofty judge; awake, thou sleeper; awake from thy ... thy offerings are brought before Thoth and Horus, who comes out from the Nile, and Apuat who comes out of Asert.

It is pure, the mouth of *N*; the cycle of the gods offers incense to the mouth of *N*. His mouth is pure verily, and his tongue in his mouth, for *N* hates filth, he is washed from impurity as Sut is washed in the city of the Rehui when he goes with Thoth to heaven.

Feed *N* with you: let him eat what you eat, drink as you drink, sit as you sit, be mighty as you are mighty, navigate as you navigate. The tent of *N* is woven in the field of Aarru, his running water is in the Garden of Hotebit. Offerings are made to him among the gods; the drink of *N* is the wine of Ra.

He goes round the sky like Ra, he travels over the sky like Thoth. *N* execrates hunger, he does not eat

(feel) it, he execrates thirst. *N* has received bread from the lord of eternity.

He ordered that *N* should be conceived in the night and born in the morning, close to the follower of Ra, before the morning star.

N was conceived of *N* and born of *N* he brings you the loaves which he found in the pupil of the eye of Horus, on the bough of the *tejinu* tree.

When he came, Khenta Amenta brought him the victuals and the offerings of Horus in his abodes where he lives of them. *N* lives of them; as Horus drinks. *N* drinks; his food is on the altar of Sashert. *N* is welcome to Anubis on his mountain.

Hail, *N*, thy figure is that which thou hadst on earth, thou art living and renewed every day. Thy face is unveiled, and thou seest the lord of the horizon; he gives bread to *N* at his hour of the day and at his appointed time in the night. Horus has avenged thee, he has smashed the jawbones of thy enemies, he has smitten the violent one at the door of his fortress.

Hail, *N*, thine enemies are no more, in the great hall the scales are right concerning thee, thou makest long strides like Osiris (5) the lord of the arrivals in the Amenta. He arrives when he likes, he sees the great god in his creations, life is given to his nostrils, he is triumphant over his enemies.

Hail, *N*, thou hatest falsehood, thou propitiatest the lord of (all) things in the night of "stopping the tears," thou receivest sweet life from the mouth of the cycle of the gods, and Thoth is satisfied in giving thee victory over thine enemies.

Nut spreads her wings over thee in her name of the veil of the sky, she giveth thee to be in the following of the great god, thine enemies are no more. She delivers thee of all evil things in her name of Chnumeturit, for she is the great one among her children.

O chief of the hours, in front of Ra, make way for *N* that he may arrive into the circle of Osiris, the living lord of the two earths, who lives eternally.

N is in the following of Nefertmu, he is the lotus at the nostrils of Ra he is pure, in the presence of the gods; he sees Ra eternally.

[Notes.](#)

Chapter CLXXIX.

Chapter of coining forth when going out of yesterday (1) and coining in the (present) day, being equipped by one's own hands.

I am raised from yesterday, I come to-day, I come out of my own creations.

I am the sap coming out of its tree, I am the flow coming out of its form; for I stand before the lord of the white crown, I am gracious; my words are well established before the lord of the red crown, he who avenges (2) his eye.

I died yesterday, but I come to-day; (3) I made my way towards the doorkeeper of the great god; I come forth by day against my enemy; I triumph over him for ever. He is given me, and he will not be rescued from my hand; he will dwindle away in my possession, before the great circle of gods in the Netherworld.

I have been given the diadem of the great goddess which is on the head of the shadow, and on the figure of the living gods.

I have made my way my enemy is brought to me; he is given me and he will not be rescued from my hand; he will dwindle away in my possession, before the circle of gods of Osiris in his festival, when the inhabitants of the Amenta (4) in his name of I am the lord of the red ones in the day of the births, I am the master of the sword, it will not be taken away from me.

I am in my bower, I have the sweet juice from my palm trees; they bring me what is agreeable to my heart.

I come forth in the day against this my enemy; when he is brought to me I triumph over him, he will not be rescued from my hand, he will dwindle away in my possession in the presence of the great circle of gods in Ta-tsert, and the queen of the souls, the most mighty.

I rest in the garden of Hotepit, according to the commands of the lords of Cheraba, my figure is high in the presence of the most mighty; I am strong, I rest in the isles of the garden of Aarru.

[Notes.](#)

Chapter CLXXX.

*Chapter of coining forth by day, of giving praise to Ra in the Amenta,
of paying homage to the inhabitants of the Tuat,
of opening the way to the mighty soul in the Netherworld,
of letting him walk, lengthen his strides, and go in and out in the Netherworld;
and take the form of a living soul.*

Ra sets as Osiris with all the splendour of the Glorified and of the gods of the Amenta; for he is the one, the marvellous in the Tuat, the exalted soul in the Netherworld, Unneferu who exists for ever and eternally.

Hail to thee in the Tuat, thy son Horus rests in thee, thou speakest thy words to him; grant him that he may be resplendent before the inhabitants of the Tuat, that he may be the great star ; that he may bring what is his to the Tuat and may travel in it, he, the son of Ra proceeding from Tmu.

Hail to thee in the Tuat, god seated upon his throne, who boldest thy sceptre *hik*, king of the Tuat and lord of Acherta, great prince wearing the double diadem, great god who hides his dwelling, lord of wisdom, chief of his circle of gods.

Hail to thee in the Tuat, praises also to what is in thee; (1) hail to thee in the Tuat, the weeping gods cut their hair in thy honour, they clap their hands, they implore thee, they pray thee, they weep before thee. Thy soul rejoices and thy body is glorious.

It is exalted, the soul of Ra in the Amenta, his body is blessed there; the powers praise him in the bounds of the Tuat, Teb Temt (2) who rests in his covering.

Hail, Osiris, I am the servant of thy temple, the inhabitant of thy divine dwelling, thou speakest to me thy words; give me to shine before the inhabitants of the Tuat like the great star who brings what is his to the Tuat, who journeys in it, he the son of Ra, proceeding from Tmu.

I rest in the Tuat, I am the master of the dusk, I enter in there and I come out. The arms of Tatunen receive me, the blessed lift me up. Stretch your arms towards me, for I know your gates, (?) guide me. Praise me, ye blessed ones, praise me, rejoice in me as in Ra, praise me like Osiris, for I have placed before you your offerings and you take possession of your victuals, according to the orders Ra gave me.

I am his favourite, I am his heir upon the earth. I have arrived.

Ye blessed ones grant that I may enter the Tuat, open me the entrance to the good Amenta. I have presented the sceptre to *sahu*, and the *nemmes* (3) to him whose name is hidden.

Look at me, ye blessed ones, divine guides in the Tuat; grant that I may receive thy glory, that I may shine like the god of mysteries; deliver me from the gods of the pillory, who fasten to their posts; do not bind me to your posts, do never send me to the place of destruction. I am the heir of Osiris, I receive the *nemmes* in the Tuat.

Look at me, I shine like one who proceeds from you, I become like him who (praises) his father, and who extols him.

Look at me, rejoice in me, grant that I may be exalted, that I may become like him who destroys his forms; open the way to my soul, set me on your pedestals; grant that I may rest in the good Amenta, show me my dwelling in the midst of you, open for me your ways, unfasten the bolts.

Ra, who guides this earth, for thou art guiding the powers and following the course of the gods; I am the guardian of his door who tows the navigating gods.

I am the only one, the guardian of his door, he who puts the gods in their abodes.

I am on my pedestal in the Tuat. I am the possessor among possessors; I am at the far end of the Tuat.

I am the blessed one in the Acherta, and I make my resting place in the Amenta, among the powers and among the gods.

I am the favourite of Ra; I am the mysterious Bennu who enters in peace in the Tuat and goes out of Nut in peace.

I am the lord of the thrones (4) above, traversing the horizon in the train of Ra; the offerings for me are in the sky in the field of Ra, and my portion on earth in the garden of Aarru; I journey in the Tuat like Ra; I weigh the words like Thoth. I march as I will, I hasten in my course like Sahu the mysterious one, and I am born as the two gods.

I am the chief of the bearers of offerings to the gods of the Tuat, who gives offerings to the Glorified. I

am the brave one who strikes his enemies.

O ye gods, O ye Glorified who precede Ra, and who escort his soul, tow me as you tow him, in the same way as you conduct Ra and tow those in the sky. I am the lofty power in the Amenta.

[Notes.](#)

Chapter CLXXXI.

Chapter of arriving before the Divine circle of Osiris and before the gods,

the guides in the Tuat before the guards of their halls,

(1) the heralds of their gates and the doorkeepers of their pylons in the Amenta,

and of taking the form of a living soul and praising

Osiris the lord of his circle of gods.

Hail to thee, Chenta Amenta, Unneferu, lord of Tatsert; thou art shining like Ra. He himself comes to see thee and he rejoices in seeing thy beauties. His disk is thy disk, his rays are thy rays, his diadem is thy diadem, his height is thy height, his splendour is thy splendour, his beauties are thy beauties, his might is thy might, his odour is thy odour. His width is thy width, his abode is thy abode, his throne is thy throne, his descendance is thy descendance, his judgment is thy judgment, his Anient is thy Anient; his wealth is thy wealth, his duration is thy duration, his creations are thy creations; such as he is such art thou, (2) such as thou art such is he.

He shall not die, thou wilt not die; if he will not triumph over his enemies, thou wilt not triumph over his enemies; no evil things will happen to him, no evil things will happen to thee for ever and ever.

Hail, Osiris, son of Nut, lord of horns, wearing the high *atef* crown, to whom the *arer* diadem and the *hik* sceptre has been given in the presence of the cycle of the gods. Tum has raised the fear of his might in the hearts of mankind, of the gods, the Glorified and the dead; the royal power has been given him in Heliopolis; he is the great forms in Tattu, the lord of fear in his two abodes, the very brave one in Restau, he whose memory is pleasant in the palace, the very brilliant in Abydos. It has been given him to triumph before the whole cycle of the gods; he is mighty more than the great powers; the fear of him is over the whole earth.

The (3) great ones stand on their shrines before him, the prince of the gods of the Tuat, the great power of the sky, the lord of the living, and the king of those who are therein. Thousands glorify him in Cheraba, the future ones rejoice in him. He receives the choicest meat offerings in the upper abodes; haunches are presented to him in Memphis, the festival of the Eve's provender is celebrated to him in Sechem, he is the great, the mighty one.

Thy son Horus avenges thee, he destroys all that is wrong in thee; he has fastened to thee thy flesh, he has set thy limbs and joined thy bones; he has brought thee (4) Arise, Osiris, thy hands have been given thee, stand up living for ever.

Seb made a mark (5) on thy mouth; the great cycle of the gods protect thee They come with thee towards the entrance of the hall of the Tuat. Thy mother Nut stretches her hand behind thee, she protects thee, she doubles her care for thee (4) of the children. The two sisters Isis and Nephthys come to thee; they fill thee with life health and strength, and all the joy which they possess.

.... in thee, because of thee. They gather for thee all kind of good things within thy arms. The gods, the lords of the *ka*, come near thee; as they praise thee for ever.

Happy art thou, Osiris, thou shinest brilliantly, thou art powerful; thou art glorified. Thy attributes have been fixed to thee; thou art like Anubis. Ra rejoiceth in thee, he is bound to thy beauty.

Thou sittest on thy holy seat. Seb procures for thee what thou desirest to receive, it is on thy hands in the Amenta.

Thou navigatest through the sky every day, thou leadest him (Ra) to his mother Nut, where he sits living in the Amenta, in the boat of Ra, every day. Thou art with Horus in order that the protection of Ra may be behind thee; and the glorious power of Thoth may cling to thee and the health of Isis be within thy limbs.

I have come to thee, lord of Ta-tsert, Osiris Chenta Amenta, Unneferu, who lasts eternally and for ever; my heart is right; my hands are pure; I have brought good things to my lord and offerings to him who made them. I have come from afar to your abodes. I have done a good thing on earth, I have struck

for thee thy enemies like bulls, and I have slaughtered them like victims, I have made them to fall down on their faces before thee.

I am pure, thou art pure. I have purified myself for thee, in thy festival, I have dressed geese for thee on thy altar, for thy soul, for thy form and for the gods and goddesses who follow thee.

Whoever knows this book, no evil thing can have mastery over him; he is not driven away from the doors of the Tuat; when he goes in and out, he receives bread and beer and all good things before the inhabitants of the Tuat.

[Notes.](#)

Chapter CLXXXII.

Book of vivifying (1) Osiris, of giving air to him whose heart is motionless, through the action of Thoth, who repels the enemies of Osiris who come there in his form

(2) ... as protector, saviour, defender in the Netherworld.

It is said by Thoth himself, so that the morning light may shine on him (Osiris) every day.

I am Thoth, the perfect scribe, whose hands are pure, who opposes every evil deed, who writes justice and who execrates every wrong, he who is the writing reed of the Inviolable god, the lord of laws, whose words are written and whose words have dominion over the two earths.

I am the lord of justice, the witness of right before the gods; I direct the words so as to make the wronged victorious. I have dispelled darkness, and driven away the storm. I have given the sweet breaths of the North to Osiris when he comes out of the womb which bore him. I give Ra to be setting as Osiris and Osiris to be setting as Ra. I give him to enter the mysterious cave in order to revive the heart of him whose heart is motionless, the exalted soul which is in the Amenta.

Hail, acclamations to thee, god whose heart is motionless, Unneferu, the son of Nut. I am Thoth, the favourite of Ra, the very brave, who is beneficent to his father; the great magician in the boat of millions (of years): the lord of laws, who pacifies the two earths by the power of his wisdom ... who drives away enmity and dispels quarrels, who does what is pleasing to Ra in his shrine.

I am Thoth, who giveth Osiris victory over his enemies; I am Thoth, who prepares to-morrow and who foresees what will come afterwards; his action is not vain when he settles what is in the sky, the earth and the Tuat, and when he gives life to the future ones.

I give breath to the hidden ones by the virtue of my speech. Osiris is triumphant against his enemies.

I have come to the lord of Ta-tsert, Osiris the bull of the Amenta, who lasts for ever. I give an eternal protection to thy limbs; I have come bearing the amulet in my hand; my protection is active every day.

The living charm is behind him, behind this god, whose ka is glorious, the king of the Tuat, the prince of the Amenta, who takes hold of the sky, triumphantly, on whom the *atef* crown is established, who shines with the white diadem, who has seized the hook and the flail; mighty is his soul, the great one of the *atef* crown; who has united all the gods, the love of him penetrates their bodies, Unneferu who lasts for ever and eternally.

Hail to thee, Chenta Amenta, who giveth birth to all human beings a second time, who is renewed in an instant, who is better than those who were before. Thy son Horus establishes thee on the pedestal of Tmu; thy face is perfect, Unneferu.

Arise, bull of the Amenta, thou art established, well established in the womb of Nut; she replenishes thee (with life and health) when thou comest out of her. Thy heart is well established on its stands and thy whole heart as at the beginning. Thy nose is vivified with the breath of life; thou art living, renewed, made young like Ra every day, thou art great and triumphant, Osiris, who has been revived.

I am Thoth, I have calmed Horus, I have pacified the Rehiu in their moment of storm. I have come, I have washed away the Red ones; I have calmed down the riotous, and I have struck him with (?) all kinds of evil things.

I am Thoth, I have celebrated the festival of Eve's provender in Sechem. I am Thoth, I come every day from Pu Tepu, I have directed the offerings, I have given cakes to the glorious ones who stretched forth their hands. I have avenged the arm of Osiris, I have embalmed it. I have made sweet its fragrance like good perfumes.

I am Thoth, I come every day to Cheraba; I fastened the tackle; I let the boat go; I brought it from East to West. I am higher on my pedestal than any god, for my name is he who is high on his pedestal. I

opened the good roads in my name of Apuatu, I give thee acclamations, and I throw myself down on the earth before Osiris Unneferu the eternal, the everlasting.

[Notes.](#)

Chapter CLXXXIII.

Adoration to Osiris giving praise, bowing down before Unneferu, falling on one's face before the lord of Ta-tsert, and exalting him who is on his sand.

I have come to thee, son of Nut, Osiris, prince everlasting. I am in the train of Thoth, I rejoice in all that he has done.

He brings thee sweet breezes to thy nose, the breath of life to thy beautiful face, the wind coming out of Tmu to thy nostrils, lord of Ta-tsert.

He grants that the morning light shine on thy body, he illuminateth thy path with his rays, he removeth all that is wrong in thy body by the virtue of his speech. He appeases the two gods, the two brothers, he drives away anger and quarrel, and he made the two Rehti, the two sisters, gracious unto thee, so that the two earths may be at peace before thee; he removes the displeasure out of their hearts, so that one embraces the other.

Thy son Horus is triumphant before the whole cycle of gods; he has received the royal power on the earth, and his dominion over the whole earth; the throne of Seb has been imparted to him; the high dignity of Tmu is kept in record as his possession, engraved on a brick of iron, as was ordered by thy father Tatenen in his sanctuary.

(This god) giveth thee to join him on the firmament, when he raiseth water on the mountains in order to make growth come forth on the mountains, and all growth spring out of the earth ; he brings forth all products on water and on land.

Thou hast handed over to thy son Horus all the gods of Heaven and the gods of earth, they are his servants at his gates, and all that he has commanded is before them; they fulfil it at once; thy heart is satisfied, thy heart, lord of the gods, is overjoyed because of it.

Egypt and the desert are at peace; they are the vassals of thy royal diadem; the temples and the cities are well ordered in their places; the cities and the provinces are his possession according to their names, they bring to thee tributes of offerings, and they make libations to thy name for ever. Thou art called upon, and thy name is praised, thy ka is gratified by funereal meals.

The Glorified who are in thy following sprinkle water on thy food by the side of the dead souls in this land. All thy thoughts are excellent like those of him who was at the beginning.

Be crowned, son of Nut, as the Inviolable god is crowned ; thou art living, thou art revived, thou art renewed, thou art perfect. Thy father Ra giveth health to all thy limbs, thy divine circle giveth thee praise. Isis is with thee, she will never leave thee before all thy enemies are struck down.

All the lands praise thy beauties like Ra when he rises every morning; thou art crowned like him who is high on his pedestal, thy beauties are exalted, thy strides are lengthened; thou hast received the royal power of Seb, thy father who creates thy beauties; thy mother gave existence to thy limbs, Nut who bare the gods bare thee to be the chief of the five gods. The white crown of the South is placed on thy head; thou seizest the hook and the flail. When thou wast still in the womb, before thou didst appear on earth, thou wast crowned to be lord of the two earths, the *atef* crown of Ra was on thy head.

The gods come to thee, bowing down, the fear of thee possesses them; they see thee with the might of Ra, and the valour of thy majesty fills their hearts.

Life is with thee, abundance is attached to thee. I offer Maat before thee; grant that I may be in the train of thy majesty like one who is on the earth. May thy name be called upon, may it be found among the just ones.

I have come to the city of this god, to the city of god, to the region of old time; my soul, my *ka*, my *Chu* are in this land. The god of it is the lord of justice, the lord of abundance, the great and the venerable one, who is towed through the whole earth; he journeys to the South in his boat, and to the North driven by the winds, and his oars, to be entertained with gifts according to the command of the god, the lord of peace therein, who left me free of care. The god therein rejoices in him who practices justice; he grants an old age to him who has done so; he is beloved, and the end of it is a good burial and

a sepulture in Ta-tsert.

I have come to thee; my hands bring Maat, my heart does not contain any falsehood, I offer thee Maat before thy face, I know her; I swear by her; I have done no evil thing on earth; I have never wronged a man of his property. I am Thoth, the perfect and pure writer; my hands are pure. I have put away all evil things; I write justice and I hate evil; for I am the writing-reed of the Inviolable god, who utters his words, and whose words are written in the two earths.

I am Thoth, the lord of justice, who giveth victory to him who is injured and who taketh the defence of the oppressed, of him who is wronged in his property. I have dispelled darkness; I have driven away the storm; I have given air to Unneferu, and the sweet breezes of the North when he comes out of the womb of his mother. I have given him to enter into the mysterious cave where is revived the heart of the god whose heart is motionless, Unneferu, the son of Nut, the victorious.

[Note.](#)

Chapter CLXXXIV.

Chapter of being near Osiris.

There is not much more than the vignette left. Only two or three words remain. They are taken from a papyrus in Paris.

Chapter CLXXXV.

*Giving praise to Osiris, falling on the earth before the lord of eternity;
propitiating the god with what he loves, speaking the truth, the lord of which is not known.*

Hail to thee, venerable god, great and beneficent prince of eternity, in his abode in the Sektit boat. Acclamations are given him in the sky and on earth; he is exalted by the past and present.

Great is the fear he inspires in the hearts of men, of the Glorified and of the dead. His soul was given him in Tattu, his might in Heracleopolis, his image in Heliopolis, and his power over forms (1) in the double sanctuary.

I have come to thee; my heart holds right, my heart contains no falsehood. Give me to be among the living, to navigate up and down in thy train.

[Notes.](#)

Chapter CLXXXVI.

Adoration to Hathor, the lady of the West, falling down before Mehurit.

I have come to thee, to see thy beauties, give me to be at the head of thy followers and among thy divine attendants.

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