



The Egyptian Book of the Dead

1240 BC

THE PAPYRUS OF ANI

Translated by E.A. Wallis Budge

-English revised by Jeremy Kapp-

The *Book of the Dead* is the common name for the ancient Egyptian funerary texts known as The Book of Coming [or Going] Out By Day. The name “Book of the Dead” was the invention of the German Egyptologist Karl Richard Lepsius, who published a selection of some texts in 1842.

Religion guided every aspect of Egyptian life. Egyptian religion was based on polytheism, or the worship of many deities. The Egyptians had as many as 2000 gods and goddesses each representing characteristics of a specific Earthly force, combined with a heavenly power. Often gods and goddesses were represented as part human and part animal.

They considered animals such as the bull, the cat, and the crocodile to be holy. Their two chief gods were Amon-Ra and Osiris. Amon-Ra was believed to be the sun god and the lord of the universe. Osiris was the god of the underworld and was the god that made a peaceful afterlife possible. The Egyptian “Book of the Dead” contains the major ideas and beliefs in the ancient Egyptian religion. Because their religion stressed an afterlife, Egyptians devoted much time and energy into preparing for their journey to the “next world.”

The text was initially carved on the exterior of the deceased person’s sarcophagus, but was later written on papyrus now known as scrolls and buried inside the sarcophagus with the deceased, presumably so that it would be both portable and close at hand. Other texts often accompanied the primary texts including the hypocephalus (meaning ‘under the head’) which was a primer version of the full text.

Books of the Dead constituted as a collection of spells, charms, passwords, numbers and magical formulas for the use of the deceased in the afterlife. This described many of the basic tenets of Egyptian mythology. They were intended to guide the dead through the various trials that they would encounter before reaching the underworld. Knowledge of the appropriate spells were considered essential to achieving happiness after death. Spells or enchantments vary in distinctive ways between the texts of differing “mummies” or sarcophagi, depending on the prominence and other class factors of the deceased.

Books of the Dead were usually illustrated with pictures showing the tests to which the deceased would be subjected. The most important was the weighing of the heart of the dead person against Ma’at, or Truth (carried out by Anubis). The heart of the dead was weighed against a feather, and

if the heart was not weighed down with sin (if it was lighter than the feather) he was allowed to go on. The god Thoth would record the results and the monster Ammit would wait nearby to eat the heart should it prove unworthy.

The earliest known versions date from the 16th century BC during the 18th Dynasty (ca. 1580 BC–1350 BC). It partly incorporated two previous collections of Egyptian religious literature, known as the Coffin Texts (ca. 2000 BC) and the Pyramid Texts (ca. 2600 BC-2300 BC), both of which were eventually superseded by the Book of the Dead.

The text was often individualized for the deceased person - so no two copies contain the same text - however, “book” versions are generally categorized into four main divisions – the Heliopolitan version, which was edited by the priests of the college of Annu (used from the 5th to the 11th dynasty and on walls of tombs until about 200); the Theban version, which contained hieroglyphics only (20th to the 28th dynasty); a hieroglyphic and hieratic character version, closely related to the Theban version, which had no fixed order of chapters (used mainly in the 20th dynasty); and the Saite version which has strict order (used after the 26th dynasty).

It is notable, that the Book of the Dead for Scribe Ani, the *Papyrus of Ani*, was originally 78 Ft, and was separated into 37 sheets at appropriate chapter and topical divisions.



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Book 1

HYMN TO OSIRIS

“Praise to you, Osiris, Lord of eternity, King of the Gods, whose names are manifold, whose forms are holy, you being of hidden form in the temples, whose Soul is holy. You are the governor of Tattu (Busiris), and also the mighty one in Sekhem (Letopolis). You are the Lord to whom praises are ascribed in the name of Ati, you are the Prince of divine food in Anu. You are the Lord who is commemorated in Maati, the Hidden Soul, the Lord of Qerrt (Elephantine), the Ruler supreme in White Wall (Memphis). You are the Soul of Ra, his own body, and have your place of rest in Henensu (Herakleopolis). You are the beneficent one, and are praised in Nart. You make your soul rise up. You are the Lord of the Great House in Khemenu (Hermopolis). You are the mighty one of victories in Shas-hetep, the Lord of eternity, the Governor of Abydos. The path of his throne is in Ta-tcheser (a part of Abydos). Your name is established in the mouths of men. You are the substance of Two Lands (Egypt). You are Tem, the feeder of Kau (Doubles), the Governor of the Companies of the gods. You are the beneficent Spirit among the spirits. The god of the Celestial Ocean (Nu) draws his waters from you. You send out the north wind at eventide, and breathe from your nostrils to the satisfaction of your heart. Your heart renews its youth, you produce the.... The stars in the celestial heights are obedient to you, and the great doors of the sky open themselves before you. You are him to whom praises are ascribed in the southern heaven, and thanks are given for you in the northern heaven. The imperishable stars are under your supervision, and the stars which never set are your thrones. Offerings appear before you at the decree of Keb. The Companies of the Gods praise you, and the gods of the Tuat (Other World) smell the Earth in paying praise to you. The uttermost parts of the Earth bow before you, and the limits of the skies entreat you with supplications when they see you. The holy ones are overcome before you and all Egypt offers thanksgiving to you when it meets Your Majesty. You are a shining Spirit-Body, the governor of Spirit-Bodies; permanent is your rank, established is your rule. You are the well-doing Sekhem (Power) of the Company of the Gods, gracious is your face, and beloved by him that sees it. Your fear is set in all the lands by reason of your perfect love, and they cry out to your name making it the first of names, and all people make offerings to you. You are the lord who is commemorated in heaven and upon Earth. Many are the cries, which are made to you at the Uak festival, and with one heart and voice, Egypt raises cries of joy to you.

“You are the Great Chief, the first among your brothers, the Prince of the Company of the Gods, the establisher of Right and Truth throughout the World, the Son who was set on the great throne of his father Keb. You are the beloved of your mother Nut, the mighty one of valour, who overthrew the Sebau-fiend. You stood up and destroyed your enemy, and set your fear in your adversary. You bring the boundaries of the mountains. Your heart is fixed, your legs are set firm. You are the heir of Keb and of the sovereignty of the Two Lands (Egypt). He (Keb) has seen his splendours, he has decreed for him the guidance of the world by your hand as long as times endure. You have made this Earth with your hand, and the waters, and the winds, and the vegetation, and all the cattle, and all the feathered fowl, and all the fish, and all the creeping things, and all the wild animals thereof. The desert is the lawful possession of the son of Nut. The Two Lands (Egypt) are content to crown you upon the throne of your father, like Ra.

“You roll up into the horizon, you have set light over the darkness, you send out air from your plumes, and you flood the Two Lands like the Disk at daybreak. Your crown penetrates the height of heaven, you are the companion of the stars, and the guide of every god. You are beneficent in decree and speech, the favoured one of the Great Company of the Gods, and the beloved of the Little Company of the Gods.

His sister [Isis] has protected him, and has repulsed the fiends, and turned aside calamities (of evil). She uttered the spell with the magical power of her mouth. Her tongue was perfect, and it never halted at a word. Beneficent in command and word was Isis, the woman of magical spells, the advocate of her brother. She sought him untiringly, she wandered round and round about this Earth in sorrow, and she alighted not without finding him. She made light with her feathers, she created air with her wings, and she uttered the death wail for her brother. She rose up the inactive members of whose heart was still, she drew from him his essence, she made an heir, she reared the child in loneliness, and the place where he was not known, and he grew in strength and stature, and his hand was mighty in the House of Keb. The Company of the Gods rejoiced, rejoiced, at the coming of Horus, the son of Osiris, whose heart was firm, the triumphant, the son of Isis, the heir of Osiris.”

REFERENCES

Following is a list of frequently-mentioned geographical locations, and their commonly-known names:

Abtu	Abydos
Abu	Elephantine
Anu	Heliopolis
Bast	Bubastis
Hensu	Herakleopolis
Het-ka-Ptah	Memphis
Khemenu	Hermopolis
Per-Menu	Panopolis
Qerrt	Elephantine
Sau	Sais
Sekhem	Letopolis
Suat	Asyut
Tetu	Busiris
Two Lands	Upper and Lower Egypt
Unu	Hermopolis

A HYMN OF PRAISE TO RA WHEN HE RISES IN THE EASTERN PART OF HEAVEN:

Behold, the Osiris Ani, the scribe of the holy offerings of all the gods, says:

Praise to you, you who have come as Khepera, Khepera the creator of the gods, You are seated on your throne, you rise up in the sky, illumining your mother [Nut], you are seated on your throne as the king of the gods. [Your] mother Nut stretches out her hands, and performs an act of praise to you. The domain of Manu receives you with satisfaction. The goddess Maat embraces

you at the two seasons of the day. May Ra give glory, and power, and thruth-speaking, and the appearance as a living soul so that he may gaze upon Heru-khuti, to the soul of the Osiris the Scribe Ani, who speaks truth before Osiris, and who says: Hail, all gods of the House of the Soul, who weigh heaven and Earth in a balance, and who give celestial food [to the dead]. Hail, Taton, [who are] One, you creator of mortals [and] of the Companies of the Gods of the South and of the North, of the West and of the East, ascribe praise to Ra, the lord of heaven, the KING, Life, Strength, and Health, the maker of the gods. Give thanks to him in his beneficent form which is enthroned in the Atett Boat; beings celestial praise you, beings terrestrial praise you. Thoth and the goddess Maat mark out your course for you day by day and every day. Your enemy the Serpent has been given over to the fire. The Serpent- fiend Sebau has fallen headlong, his forelegs are bound in chains, and his hind legs has Ra carried away from him. The Sons of Revolt willnever more rise up. The House of the Aged One keeps festival, and the voices of those who make merry are in the Great Place. The gods rejoice when they see Ra crowned upon his throne, and when his beams flood the world with light. The majesty of this holy god sets out on his journey, and he goes onwards until he reaches the land of Manu; the Earth becomes light at his birth each day; he proceeds until he reaches the place where he was yesterday. be you at peace with me. Let me gaze upon your beauties. Let me journey above the Earth. Let me smite the Ass. Let me slit asunder the Serpent-fiend Sebau. Let me destroy Aepep at the moment of his greatest power. Let me watch the Abtu Fish at his season, and the Ant Fish with the Ant Boat as it pilots it in its lake. Let me watch Horus when he is in charge of the rudder [of the Boat of Ra], with Thoth and the goddess Maat on each side of him. Let me lay hold of the tow-rope of the Sektet Boat, and the rope at the stern of the Matett Boat. Let Ra grant to me a view of the Disk (the Sun), and a sight of Ah (the Moon) unfailingly each day. Let my Ba- soul come out to walk about here and there and wherever it pleases. Let my name be called out, let it be found inscribed on the tablet which records the names of those who are to receive offerings. Let meals from the sepulchral offerings be given to me in the presence [of Osiris], as to those who are in the following of Horus. Let a seat be prepared for me there in the Boat of the Sun on the day when the god sails. Let me be received in the presence of Osiris in the Land of Truth-speaking- the Soulof Osiris Ani.

APPENDIX (From the Papyrus of Nekht, Brit. Mus. No. 10471, Sheet 21)

NEKHT, THE CAPTAIN OF SOLDIERS, THE ROYAL SCRIBE, SINGS A HYMN OF PRAISE TO RA, and says:-

Praise to you, you glorious Being, you who are dowered [with all sovereignty]. Tem-Heru-Khuti (Tem- Harmakhis), when you rise in the horizon of heaven a cry of joy goes out to you from all people. you beautiful Being, you always renew yourself in your season in the form of the Disk, within your mother Hathor. Therefore in every place every heart swells with joy at your rising for ever. The regions of the South and the North come to you with respect, and send out acclamations at your rising on the horizon of heaven, and you illuminate the Two Lands with rays of turquoise-[coloured] light. Ra, who are Heru-Khuti, the divine man-child, the heir of eternity, self-begotten and self-born, king of the Earth, prince of the Tuat (the Other World), governor of Aukert, you came from the Water-god, you sprung from the Sky-god Nu, who cherishes you and order your members. you god of life, you lord of love, all men live when you shimest; you are crowned king of the gods. The goddess Nut embraces you, and the goddess Mut

enfolds you at all seasons. Those who are in your following sing to you with joy, and they bow down their foreheads to the Earth when they meet you, the lord of heaven, the lord of the Earth, the King of Truth, the lord of eternity, the prince of everlastingness, you sovereign of all the gods, you god of life, you creator of eternity, you maker of heaven wherein you are firmly established.

The Company of the Gods rejoice at your rising, the Earth is glad when it beholds your rays; the people who have been long dead come out with cries of joy to watch your beauties every day. You go out each day over heaven and Earth, and you are made strong each day by your mother Nut. You pass over the heights of heaven, your heart swells with joy; and the Lake of Testes (the Great Oasis) is content thereat. The Serpent-fiend has fallen, his arms are hewn off, the Knife has severed his joints. Ra lives by Maat (Law), the beautiful! The Sektet Boat advances and comes into port. The South and the North, and the West and East, turn to praise you. you First, Great God (PAUTA), who came into being of your own accord, Isis and Nephthys salute you, they sing to you songs of joy at your rising in the boat, they stretch out their hands to you. The Souls of the East follow you, and the Souls of the West praise you. You are the Ruler of all the gods. You in your shrine have joy, for the Serpent-fiend Nak has been judged by the fire, and your heart willrejoice for ever. Your mother Nut is esteemed by your father Nu.

HYMN TO OSIRIS UN-NEFER

A Hymn of Praise to Osiris Un-Nefer, the great god who dwells in Abtu, the king of eternity, the lord of everlastingness, who traverss millions of years in his existence. You are the eldest son of the womb of Nut. You was fathered by Keb, the Erpat. You are the lord of the Urrt Crown. You are he whose White Crown is lofty. You are the King (Ati) of gods [and] men. You have gained possession of the sceptre of rule, and the whip, and the rank and dignity of your divine fathers. Your heart is expanded with joy, you who are in the kingdom of the dead. Your son Horus is firmly placed on your throne. You have ascended your throne as the Lord of Tetu, and as the Heq who dwells in Abydos. You make the Two Lands to flourish through Truth-speaking, in the presence of him who is the Lord to the Uttermost Limit. You draw on that which has not yet come into being in your name of "Ta-her-sta-nef." You govern the Two Lands by Maat in your name of "Seker." Your power is wide-spread, you are he of whom the fear is great in your name of "Usar" (or "Asar"). Your existence endures for an infinite number of double henti periods in your name of "Un-Nefer."

Praise to you, King of Kings, and Lord of Lords, and Prince of Princes. You have ruled the Two Lands from the womb of the goddess Nut. You have governed the Lands of Akert. Your members are of silver-gold, your head is of lapis-lazuli, and the crown of your head is of turquoise. You are An of millions of years. Your body is all pervading, Beautiful Face in Ta-tchesert. Grant you to me glory in heaven, and power upon Earth, and truth-speaking in the Divine Underworld, and [the power to] sail down the river to Tetu in the form of a living Ba-soul, and [the power to] sail up the river to Abydos in the form of a Benu bird, and [the power to] pass in through and to pass out from, without obstruction, the doors of the lords of the Tuat. Let there be given to me bread-cakes in the House of Refreshing, and sepulchral offerings of cakes and ale, and propitiatory

offerings in Anu, and a permanent homestead in Sekhet-Aaru, with wheat and barley in there - to the Double of the Osiris, the scribe Ani.



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BOOK 2

THE CHAPTERS OF COMING OUT BY DAY

HERE BEGIN THE CHAPTERS OF COMING OUT BY DAY, AND THE SONGS OF PRAISING AND GLORIFYING WHICH ARE TO BE RECITED FOR "COMING FORTH" AND FOR ENTERING INTO KHERT-NETER, AND THE SPELLS WHICH ARE TO BE SAID IN BEAUTIFUL AMENTET. THEY WILL BE RECITED ON THE DAY OF THE FUNERAL, ENTERING IN AFTER COMING FORTH.

The Osiris Ani, the Osiris the scribe Ani says: - Praise to you, Bull of Amentet, Thoth the king of eternity is with me. I am the great god by the side of the divine boat, I have fought for you, I am one of those gods, those divine chiefs, who proved the truth-speaking of Osiris before his enemies on the day of the weighing of words. I am your relative Osiris. I am [one of] those gods who were the children of the goddess Nut, who hacked in pieces the enemies of Osiris, and who bound in fetters the legion of Sebau devils on his behalf. I am your relative Horus, I have fought on your behalf, I have come to you for your name's sake. I am Thoth who proved the truth of the words of Osiris before his enemies on the day of the weighing of words in the great House of the Prince, who dwells in Anu. I am Teti, the son of Teti. My mother conceived me in Tetu, and gave birth to me in Tetu. I am with the mourners [and with] the women who tear out their hair and make lament for Osiris in Taui-Rekhti, proving true the words of Osiris before his enemies. Ra commanded Thoth to prove true the words of Osiris before his enemies; what was commanded [for Osiris], let that be done for me by Thoth. I am with Horus on the day of dressing Teshtesh. I open the hidden water-springs for the ablutions of Urt-ab. I unbolt the door of the Shetait Shrine in Ra-stau. I am with Horus as the protector of the left shoulder of Osiris, the dweller in Sekhem. I enter in among and I come out from the Flame-gods on the day of the destruction of the Sebau fiends in Sekhem. I am with Horus on the day[s] of the festivals of Osiris, at the making of offerings and oblations, namely, on the festival, which is celebrated on the sixth day of the month, and on the day of the Tenat festival in Anu. I am the UAB priest (libationer) in Tetu, Rera, the dweller in Per-Asar. I exalt him that is upon the high place of the country. I look upon the hidden things (the mysteries) in Ra-stau. I recite the words of the liturgy of the festival of the Soul- god in Tetu. I am the SEM priest, and [perform] his duties. I am the UR- KHERP-HEM priest on the day of placing the Henu Boat of Seker upon its divine sledge. I have taken in my hand the digging tool on the day of digging up the Earth in Hensu.

Hail, who make perfect souls to enter into the House of Osiris, make the well-instructed soul of the Osiris the scribe Ani, whose word is true, to enter in and to be with you in the House of Osiris. Let him hear even as hear; let him have sight even as have sight; let him stand up even as stand up; let him take his seat even as take your seats.

Hail, who give cakes and ale to perfect souls in the House of Osiris, give cakes and ale twice each day (in the morning and in the evening) to the soul of the Osiris Ani, whose word is true before the gods, the Lords of Abydos, and whose word is true with you. Hail, who open up the way, who act as guides to the roads [in the Other World] to perfect souls in the House of Osiris, open up for him the way, and act as guides to the roads to the soul of the Osiris, the scribe, the registry of all the offerings made to the gods, Ani, [whose word is true] with you. May he enter the House of Osiris with boldness, and may he come out therefrom in peace. May there be no opposition made to him, and may he not be sent back [therefrom]. May he enter in under favour [of Osiris], and may he come out gratified [at the acceptance of] his true words. May his

commands be performed in the House of Osiris, may his words travel with you, may he be glorious as are. May he be not found to be light in the Balance, may the Balance dispose of his case.

(In the Turin Papyrus, ed. Lepsius, this Chapter ends with the following.)

Permit you not me to be judged according to the mouths of the multitude. May my soul lift itself up before [Osiris], having been found to have been pure when on Earth. May I come into your presence, Lord of the gods; may I arrive at the Nome of Maati (Truth); may I rise up on my seat like a god endowed with life; may I give out light like the Company of the Gods who dwell in heaven; may I become like one of you; may I lift up my footsteps in the town of Kher-Aha; may I look upon the Sektet Boat of the god, Saah, the holy one, as it passes across the sky; may I not be repulsed; may I look upon the Lords of the Tuat, or, according to another reading, the Company of the Gods; may I smell the savour of the divine food of the Company of the Gods; may I sit down with them; may my name be proclaimed for offerings by the KHER-HEB priest at the sacrificial table; may I hear the petitions which are made when offerings are presented; may I draw near to the Neshem Boat; and may neither my Heart-soul nor its lord be repulsed.

Praise to you, Chief of Amentet, you god Osiris, who dwell in the town of Nifu-ur. Grant you that I may arrive in peace in Amentet. May the Lords of Ta-Tchesert receive me, and may they say to me: "Hail, hail; welcome, welcome!" May they make ready for me a seat by the side of the President of the Chiefs; may the Nursing-goddesses receive me at the seasons, and may I come out into the presence of Un-Nefer true of word. May I be a Follower of Horus in Ra-stau, and of Osiris in Tetu; and may I perform all the transformations which my heart may desire to make in every place for which my Double (KA) wishes to be.

RUBRIC: If this text be known [by the deceased] upon Earth or if he causes it to be done in writing upon [his] coffin, then will he be able to come out on any day he pleases, and to enter into his habitation unrepulsed. Cakes and ale and joints of meat from those which are on the altar of Ra will be given to him, and his homestead will be among the fields of the Field of Reeds (Sekhet-Aaru), and wheat and barley will be given to him in there, and he will flourish there even as he flourished upon Earth.

APPENDIX (From the Papyrus of Nekhtu-Amen, ed. Naville, I, 5)

THE CHAPTER OF MAKING THE SAHU TO ENTER THE TUAT ON THE DAY OF THE FUNERAL, WHEN THE FOLLOWING WORDS ARE TO BE SAID: Praise to you, you who dwell in the Holy Hill (Set-Tchesert) of Amentet! the Osiris, the royal scribe, Nekhtu-Amen, whose word is true, knows you, he knows your name. Deliver him from the worms which are in Ra-stau, which live upon the bodies of men and women, and feed upon their blood, for Osiris, the favoured servant of the god of his city, the royal scribe Nekhtu-Amen, knows you, and he knows your names. Let the order for his protection be the first command of Osiris, the Lord to the Uttermost Limit, who keeps his body hidden. May he give him release from the Terrible One who dwells at the bend of the River of Amentet, and may he decree the acts that will make him to rise up. Let him pass on to him whose throne is placed within the darkness, who gives light in

Ra-stau. you Lord of Light, come you and swallow up the worms which are in Amentet. Let the Great God who dwells in Tetu, and who is himself unseen, hear his prayers, and let those who cause afflictions hold him in fear as he comes out with the sentence of their doom to the Divine Block. I the Osiris, the royal scribe, Nekhtu-Amen, come, bearing the decree of Neb-er-tcher, and I am the Horus who takes possession of his throne for him. His father, the lord of all those who are in the Boat of his Father Horus, has ascribed praise to him. He comes bearing tidings..... let him see the town of Anu. Their chief will stand on the Earth before him, the scribes will magnify him at the doors of their assemblies, and you will swathe him with swathings in Anu. He has led heaven captive, and he has seized the Earth in his grasp. Neither the heavens nor the Earth can be taken away from him, for, behold, he is Ra, the firstborn of the gods. His mother will nurse him, and will give him her breast on the horizon.

RUBRIC: The words of this Chapter will be said after [the deceased] is laid to rest in Amentet; by means of them the region Tenn-t will be contented with her lord. And the Osiris, the royal scribe, Nekhtu-Amen, whose word is truth, will come forth, and he will embark in the Boat of Ra, and [his] body upon its bier will be counted up, and he will be established in the Tuat.

THE CHAPTER OF GIVING A MOUTH TO THE OSIRIS ANI, THE SCRIBE, AND TELLER OF THE OFFERINGS WHICH ARE MADE TO ALL THE GODS, WHOSE

WORD IS TRUE, WHO SAYS:- I rise up out of the Egg in the Hidden Land. May my mouth be given to me that I may speak with it in the presence of the Great God, the Lord of the Tuat. Let not my hand and my arm be repulsed in the presence of the Chiefs (Tchatchau) of any god. I am Osiris, the Lord of Ra-stau. May I, the Osiris, the scribe Ani, whose word is true, have my portion with him who is on the top of the Steps (Osiris). According to the desire of my heart I have come out from the Island of Nesersert, and I have extinguished the fire.

APPENDIX [The following passage is taken from the Saite Recension]

[THE CHAPTER OF GIVING A MOUTH TO THE OSIRIS, THE SCRIBE ANI, WHO

SAYS]:- Praise to you, you lord of brightness, Governor of the Temple, Prince of the night and of the thick darkness. I have come to you. I am shining, I am pure. My hands are about you, you have your lot with your ancestors. Give you to me my mouth that I may speak with it. I guide my heart at its season of flame and of night.

RUBRIC: If this Chapter be known by the Osiris the scribe Ani, upon Earth, [or if it be done] in writing upon [his] coffin, he will come out by day in every form which he pleases, and he will enter into [his] abode, and will not be repulsed. And cakes, and ale, and joints of meat [from those which are on] the altar of Osiris will be given to him; and he will enter in peace into Sekhet-Aaru, conformably to the decree of the Dweller in Busiris. Wheat and barley (dhura) will be given to him in there, and he will flourish there just as he did upon Earth; and he will do whatsoever it pleases him to do, even as the Company of the Gods do, who are in the Tuat, regularly and continually, for millions of times.

(From the Papyrus of Nebseni, Sheet 3)

THE CHAPTER OF COMING OUT BY DAY AND OF OPENING UP A WAY THROUGH THE AMEHET:

Behold, the scribe Nebseni, whose word is truth, says:- Praise to you, Lords of Kau, who are without sin, and who live for the endless and infinite aeons of time which make up eternity. I have opened up a way for myself to you. I have become a spirit in my forms, I have gotten the mastery over my words of magical power, and I am adjudged a spirit; therefore deliver me from the Crocodile [which lives in] this Country of Truth. Grant to me my mouth that I may speak with it, and cause that sepulchral offerings will be made to me in your presence, for I know you, and I know your names, and I know also the name of the mighty god before whose face set your celestial food. His name is "Tekem." [When] he opens up his path on the eastern horizon of heaven, [when] he alights towards the western horizon of heaven, may he carry me along with him, and may I be safe and sound. Let not the Mesqet make an end of me, let not the Fiend (Sebau) gain the mastery over me, let me not be driven away from the doors of the Other World, let not your doors be shut in my face, for my cakes are in the city of Pe, and my ale is in the city of Tep. And there, in the celestial mansions of heaven which my divine father Tem has established, let my hands lay hold upon the wheat and the barley, which will be given to me from there in abundant measure, and may the son of my own body make ready for me my food in there. And grant to me when I am there sepulchral meals, and incense, and unguents, and all the pure and beautiful things on which the god lives, in every deed for ever, in all the transformations which it pleases me [to perform], and grant to me the power to float down and to sail up the stream in the Field of Reeds (Sekhet-Aaru), [and may I reach Sekhet-hetepet (the Field of Offerings)]. I am the twin Lion-gods (Shu and Tefnut).

TEXTS RELATING TO THE WEIGHING OF THE HEART OF ANI

THE NAMES OF THE GODS OF THE GREAT COMPANY:-

1. Ra Harmakhis, the Great God in his boat.
2. Temu.
3. Shu.
4. Tefnut.
5. Keb.
6. Nut, the Lady of Heaven.
7. Isis.
8. Nephthys.
9. Horus, the Great God.
10. Hathor, Lady of Amentet.
11. Hu.
12. Sa.

THE PRAYER OF ANI:- My heart, my mother; my heart, my mother! My heart whereby I came into being! May nought stand up to oppose me at [my] judgment, may there be no opposition to me in the presence of the Chiefs (Tchatchau); may there be no parting of you from me in the presence of him that keeps the Balance! You are my KA, which dwells in my body; the god Khnemu who knitts together and strengthenes my limbs. May you come out into the place of

happiness where we go. May the Sheniu officials, who make the conditions of the lives of men, not cause my name to stink, and may no lies be spoken against me in the presence of the God. [Let it be satisfactory to us, and let the Listener god be favourable to us, and let there be joy of heart (to us) at the weighing of words. Let not that which is false be uttered against me before the Great God, the Lord of Amentet. Truly, how great will you be when you rise in triumph.]

THE SPEECH OF THOTH:- Thoth, the judge of right and truth of the Great Company of the Gods who are in the presence of Osiris, says: Hear this judgment. The heart of Osiris has very truthfully been weighed, and his Heart-soul has born testimony on his behalf; his heart has been found right by the trial in the Great Balance. There has not been found any wickedness in him; he has not wasted the offerings, which have been made in the temples; he has not committed any evil act; and he has not set his mouth in motion with words of evil whilst he was upon Earth.

SPEECH OF THE DWELLER IN THE EMBALMENT CHAMBER (ANUBIS):- Pay good heed, righteous Judge to the Balance to support [the testimony] of it. Variant: Pay good heed to the weighing in the Balance of the heart of the Osiris, the singing-woman of Amen, Anhai, whose word is truth, and place you her heart in the seat of truth in the presence of the Great God.

THE SPEECH OF THE GODS:- The Great Company of the Gods say to Thoth who dwells in Khemenu: That which comes out from your mouth will be declared true. The Osiris the scribe Ani, whose word is true, is holy and righteous. He has not committed any sin, and he has done no evil against us. The devourer Am-mit will not be permitted to prevail over him. Meat offerings and admittance into the presence of the god Osiris will be granted to him, together with an abiding habitation in the Field of Offerings (Sekhet-hetepet), as to the Followers of Horus.

THE SPEECH OF HORUS TO OSIRIS IN INTRODUCING ANI TO HIM:- Horus, the son of Isis, says: I have come to you, Un-Nefer, and I have brought to you the Osiris Ani. His heart is righteous, and it has come out from the Balance; it has not sinned against any god or any goddess. Thoth has weighed it according to the decree pronounced to him by the Company of the Gods, and it is most true and righteous. Grant you that cakes and ale may be given to him, and let him appear in the presence of the god Osiris, and let him be like to the Followers of Horus forever and ever.

THE SPEECH OF ANI:- And the Osiris Ani says: Behold, I am in your presence, Lord of Amentet. There is no sin in my body. I have not spoken that which is not true knowingly, nor have I done anything with a false heart. Grant you that I may be like to those favoured ones who are in your following, and that I may be an Osiris greatly favoured of the beautiful god, and beloved of the Lord of the Two Lands, I who am a veritable royal scribe who loves you, Ani, whose word is true before the god Osiris.

DESCRIPTION OF THE BEAST AM-MIT:- Her forepart is like that of a crocodile, the middle of her body is like that of a lion, her hind quarters are like those of a hippopotamus.



The Egyptian Book of the Dead

1240 BC

THE PAPYRUS OF ANI

Translated by E.A. Wallis Budge

Book 3

HERE BEGIN THE PRAISES AND GLORIFYINGS OF COMING OUT FROM AND OF GOING INTO THE GLORIOUS KHERT-NETER, WHICH IS IN THE BEAUTIFUL AMENTET, OF COMING OUT BY DAY IN ALL THE FORMS OF EXISTENCE, WHICH IT MAY PLEASE THE DECEASED TO TAKE, OF PLAYING AT DRAUGHTS, OF SITTING IN THE SEH HALL, AND OF APPEARING AS A LIVING SOUL:

The Osiris the scribe Ani says after he has arrived in his haven of rest- now it is good for [a man] to recite [this work whilst he is] upon Earth, for then all the words of Tem come to pass-

“I am the god Tem in rising. I am the Only One. I came into existence in Nu. I am Ra who rose in the beginning, the ruler of this [creation].”

Who is this?

“It is Ra, when at the beginning he rose in the city of Hensu, crowned like a king for his coronation. The Pillars of the god Shu were not as yet created, when he was upon the steps of him that dwells in Khemenu. “I am the Great God who created himself, even Nu, who made his names to become the Company of the Gods as gods.”

Who is this?

“It is Ra, the creator of the names of his limbs, which came into being in the form of the gods who are in the train of Ra. “I am he who cannot be repulsed among the gods.”

Who is this?

“It is Temu, the dweller in his disk, but others say that it is Ra when he rises in the eastern horizon of the sky. “I am Yesterday, I know To-day.”

Who is this?

“Yesterday is Osiris, and To-day is Ra, when he will destroy the enemies of Neb-er-tcher (the lord to the uttermost limit), and when he will establish as prince and ruler his son Horus. “Others, however, say that To-day is Ra, on the day when we commemorate the festival of the meeting of the dead Osiris with his father Ra, and when the battle of the gods was fought, in which Osiris, the Lord of Amentet, was the leader.”

What is this?

“It is Amentet, [that is to say] the creation of the souls of the gods when Osiris was leader in Set-Amentet. “Others, however, say that it is the Amentet which Ra has given to me; when any god comes he must rise up and fight for it. “I know the god who dwells in there.”

Who is this?

“It is Osiris. Others, however, say that his name is Ra, and that the god who dwells in Amentet is the phallus of Ra, with which he had union with himself. “I am the Benu bird which is in Anu. I am the keeper of the volume of the book (the Tablet of Destiny) of the things which have been made, and of the things which will be made.”

Who is this?

“It is Osiris. “Others, however, say that it is the dead body of Osiris, and yet others say that it is the excrement of Osiris. The things which have been made, and the things which will be made [refer to] the dead body of Osiris. Others again say that the things which have been made are Eternity, and the things which will be made are Everlastingness, and that Eternity is the Day, and Everlastingness the Night. “I am the god Menu in his coming forth; may his two plumes be set on my head for me.”

Who is this?

“Menu is Horis, the Advocate of his father [Osiris], and his coming out means his birth. The two plumes on his head are Isis and Nephthys, when these goddesses go out and set themselves thereon, and when they act as his protectors, and when they provide that which his head lacks. “Others, however, say that the two plumes are the two exceedingly large uraei which are upon the head of their father Tem, and there are yet others who say that the two plumes which are upon the head of Menu are his two eyes. “The Osiris the scribe Ani, whose word is true, the registrar of all the offerings which are made to the gods, rises up and comes into his city.”

What is this [city]?

“It is the horizon of his father Tem. “I have made an end of my shortcomings, and I have put away my faults.”

What is this?

“It is the cutting of the navel string of the body of the Osiris the scribe Ani, whose word is true before all the gods, and all his faults are driven out.

What is this ?

“It is the purification [of Osiris] on the day of his birth. “I am purified in my great double nest which is in Hensu on the day of the offerings of the followers of the Great God who dwells in there.”

What is the “great double nest”?

“The name of one nest is ‘Millions of years,’ and ‘Great Green [Sea]’ is the name of the other, that is to say ‘Lake of Natron’ and ‘Lake of Salt.’ “Others, however, say the name of the one is ‘Guide of Millions of Years,’ and that ‘Great Green Lake’ is name of the other. Yet others say that ‘Begetter of Millions of Years’ is the name of one, and ‘Great Green Lake’ is the name of the other. Now, as concerning the Great God who dwells in there, it is Ra himself. “I pass over the way, I know the head of the Island of Maati.”

What is this?

“It is Ra-stau, that is to say, it is the gate to the South of Nerutef, and it is the Northern Gate of the Domain (Tomb of the god). “Now, as concerning the Island of Maati, it is Abtu. “Others, however, say that it is the way by which Father Tem travels when he goes out to Sekhet-Aaru, [the place] which produces the food and sustenance of the gods who are [in] their shrines. “Now the Gate Tchesert is the Gate of the Pillars of Shu, that is to say, the Northern Gate of the Tuat. “Others, however, say that the Gate of Tchesert is the two leaves of the door through which the god Tem passes when he goes out to the eastern horizon of the sky. “Gods who are in the presence [of Osiris], grant to me your arms, for I am the god who will come into being among you.”

Who are these gods?

“They are the drops of blood which came out from the phallus of Ra when he went out to perform his own mutilation. These drops of blood sprang into being under the forms of the gods Hu and Sa, who are in the bodyguard of Ra, and who accompany the god Tem daily and every day. “I, Osiris the scribe Ani, whose word is truth, have filled for you the utchat (the Eye of Ra, or of Horus), when it had suffered extinction on the day of the combat of the Two Fighters (Horus and Set).”

What was this combat?

It was the combat, which took place on the day when Horus fought with Set, during which Set threw filth in the face of Horus, and Horus crushed the genitals of Set. The filling of the utchat Thoth performed with his own fingers. “I remove the thunder-cloud from the sky when there is a storm with thunder and lightning in there.”

What is this?

“This storm was the raging of Ra at the thunder-cloud which [Set] sent out against the Right Eye of Ra (the Sun). Thoth removed the thunder- cloud from the Eye of Ra, and brought back the Eye living, healthy, sound, and with no defect in it to its owner. “Others, however, say that the thunder-cloud is caused by sickness in the Eye of Ra, which weeps for its companion Eye (the Moon); at this time Thoth cleanses the Right Eye of Ra. “I see Ra who was born yesterday from the thighs of the goddess Mehurt; his strength is my strength, and my strength is his strength.”

Who is this?

“Mehurt is the great Celestial Water, but others say that Mehurt is the image of the Eye of Ra at dawn at his birth daily. “[Others, however, say that] Mehurt is the utchat of Ra. “Now Osiris the scribe Ani, whose word is truth, is a very great one among the gods who are in the following of Horus; they say that he is the prince who loves his lord.”

Who are the gods who are in the train of Horus?

“[They are] Kesta, Hapi, Taumutef, and Qebhsenuf. “Praise to you, lords of right and truth, sovereign princes (Tchatcha) who [stand] round about Osiris, who do away utterly sins and offences, and who are in the following of the goddess Hetepsekhus, grant that I may come to you. Destroy all the faults which are within me, even as did for the Seven Spirits who are among the followers of their lord Sepa. Anpu (Anubis) appointed to them their places on the day [when he said to them], “Come hither.”

Who are the “lords of right and truth”?

“The lords of right and truth are Thoth and Astes, the Lord of Amentet. “The Tchatcha round about Osiris are Kesta, Hapi, Tuamutef, and Qebhsenuf, and they are also round about the Constellation of the Thigh (the Great Bear), in the northern sky. “Those who do away utterly sins

and offences, and who are in the following of the goddess Hetepsekhus, are the god Sebek and his associates who dwell in the water. “The goddess Hetepsekhus is the Eye of Ra. “Others, however, say that it is the flame which accompanies Osiris to burn up the souls of his enemies. “As concerning all the faults which are in Osiris, the registrar of the offerings which are made to all the gods, Ani, whose word is truth, [these are all the offences which he has committed against the Lords of Eternity] since he came out from his mother’s womb. “As concerning the Seven Spirits who are Kesta, Hapi, Tuamutef, Qebhsenuf, Maa-atef, Kheribeqef and Heru-khenti-en-arithi, these did Anubis appoint to be protectors of the dead body of Osiris. “Others, however, say that he set them round about the holy place of Osiris. “Others say that the Seven Spirits [which were appointed by Anubis] were Netcheh-netcheh, Aatqetqet, Nertanef-besef-khenti-hehf, Aq-her-ami- unnut-f, Teshher-ariti-ami-Het-anes, Ubes-her-per-em-khetkhet, and Maaem-kerh-annef-em-hru. “The chief of the Tchatcha (sovereign princes) who is in Naarutef is Horus, the Advocate of his father. “As concerning the day for which [Anubis said to the Seven Spirits], ‘Come hither,’ [the allusion here] is to the words ‘Come hither,’ which Ra spake to Osiris.”

In truth may these same words be said to me in Amentet.

“I am the Divine Soul which dwells in the Divine Twin-gods.”

Who is this Divine Soul?

“It is Osiris. [When] he goes into Tetu, and finds there the Soul of Ra, the one god embraces the other, and two Divine Souls spring into being within the Divine Twin-gods.”

APPENDIX

(From the Papyrus of Nebseni, Brit. Mus. No. 9900, Sheet 14, ll. 16ff.)

“As concerning the Divine Twin-gods they are Heru-netch-her-tefef and Heru-khent-en-Arithi (Horus the Advocate of his father [Osiris], and Horus the sightless). “Others say that the double Divine Soul which dwells in the Divine Twin-gods is the Soul of Ra and the Soul of Osiris, and yet others say that it is the Soul which dwells in Shu, and the Sould which dwells in Tefnut, and that these two Souls form the double Divine Soul which dwells in Tetu. “I am the Cat which fought near the Persea Tree in Anu on the night when the foes of Neb-er-tcher were destroyed.”

Who is this Cat?

“This male Cat is Ra himself, and he was called ‘Mau’ because of the speech of the god Sa, who said concerning him: ‘He is like (mau) to that which he has made’; therefore, did the name of Ra become ‘Mau.’

“Others, however, say that the male Cat is the god Shu, who made over the possessions of Keb to Osiris. “As concerning the fight which took place near the Persea Tree in Anu [these words have reference to the slaughter] of the children of rebellion, when righteous retribution was meted out to them for [the evil] which they had done. “As concerning the ‘night of the battle,’ [these words refer to] the invasion of the eastern portion of the heaven by the children of rebellion, whereupon

a great battle arose in heaven and in all the Earth. “You who are in your egg (Ra,) who shost from your Disk, who rise on your horizon, and always shine with golden beams in the height of heaven, like to whom there is none among the gods, who sail above the Pillars of Shu, who send out blasts of fire from your mouth, [who illuminate the Two Lands with your splendour, deliver] you Nebseni, the lord of fealty [to Osiris], from the god whose form is hidden, and whose eyebrows are like to the two arms of the Balance on the night when the sentences of doom are promulgated.”

Who is this invisible god?

“It is An-a-f (he who brings his arm.). “As concerning ‘the night when the sentences of doom are promulgated,’ it is the night of the burning of the damned, and of the overthrow of the wicked at the Block, and of the slaughter of souls.”

Who is this [slaughterer of souls]?

“It is Shesmu, the headsman of Osiris. “[Concerning the invisible god] some say that he is Aapep when he rises up with a head bearing upon it [the feather of] Maat (Truth). But others say that he is Horus when he rises up with two heads, on which one bears [the feather of] Maat, and the other [the symbol of] wickedness. He bestows wickedness on him that workes wickedness, and right and truth upon him that follows righteousness and truth. “Others say that he is Heru-ur (the Old Horus), who dwelles in Sekhem; others say that he is Thoth; others say that he is Nefer-Tem; and others say that he is Sept who brings to nought the acts of the foes of Nebertcher. “Deliver you the scribe Nebseni, whose word is truth, from the Watchers, who carry murderous knives, who possess cruel fingers, and who would slay those who are in the following of Osiris.” May these Watchers never gain the mastery over me, and may I never fall under their knives!

Who are these Watchers?

“They are Anubis and Horus, [the latter being] in the form of Horus the sightless. Others, however, say that they are the Tchatcha (sovereign princes of Osiris), who bring to nought the operations of their knives; and others say that they are the chiefs of the Sheniu chamber. “May their knives never gain the mastery over me. May I never fall under the knives with which they inflict cruel tortures. For I know their names, and I know the being, Matchet, who is among them in the House of Osiris. He shoots out rays of light from his eye, being himself invisible, and he goes round about heaven robed in the flames, which come from his mouth, commanding Hapi, but remaining invisible himself. May I be strong on Earth before Ra, may I arrive safely in the presence of Osiris. who preside over your altars, let not your offerings to me be wanting, for I am one of those who follow after Nebertcher, according to the writings of Khepera. Let me fly like a hawk, let me cackle like a goose, let me lay always like the serpent-goddess Neheb-ka.”

Who are those who preside over their altars?

“Those who preside over their altars are the similitude of the Eye of Ra, and the similitude of the Eye of Horus. “Ra-Tem, you Lord of the Great House [in Anu], you Sovereign (life, strength, health [be to you]) of all the gods, deliver you the scribe Nebseni, whose word is truth, from the

god whose face is like to that of a greyhound, whose brows are like those of a man, who feeds upon the dead, who watches at the Bend of the Lake of Fire, who devours the bodies of the dead, and swallows hearts, and who voids filth, but who himself remains unseen.”

Who is this greyhound-faced god?

“His name is ‘Everlasting Devourer,’ and he lives in the Domain [of Fire] (the Lake of Unt). “As concerning the Domain of Fire, it is that Aat which is in Naarutef, and is near the Sheniu chamber. The sinner who walks over this place falls down among the knives [of the Watchers]. “Others, however, say that the name of this god is ‘Mates,’ and that he keeps watch over the door of Amentet; others say that his name is ‘Beba,’ and that he keeps watch over the Bend [of the stream] of Amentet, and yet others say that his name is ‘Herisepef.’ “Hail, Lord of Terror, Chief of the Lands of the South and North, you Lord of the Desert, who keeps prepared the block of slaughter, and who feeds on the intestines [of men]!”

Who is this Lord of Terror?

“It is the Keeper of the Bend [of the stream] of Amentet.”

Who is this Keeper?

“It is the Heart of Osiris, which is the devourer of all slaughtered things. “The Urrt Crown has been given to him, with gladness of heart, as Lord of Hensu.”

Who is this?

“He to whom the Urrt Crown has been given with gladness of heart as Lord of Hensu is Osiris. He was bidden to rule among the gods on the day of the union of Earth [with Earth] in the presence of Nebertcher.”

Who is this?

“He who was bidden to rule among the gods is the son of Isis (Horus), who was appointed to rule in the room of his father Osiris. “As concerning [the words] ‘day of the union of Earth with Earth,’ they have reference to the union of Earth with Earth in the coffin of Osiris, the Soul that lives in Hensu, the giver of meat and drink, the destroyer of wrong, and the guide to the everlasting paths.”

Who is this?

“It is Ra himself.”

“[Deliver you the Osiris the scribe Ani, whose word is truth] from the great god who carries away souls, who eats hearts, who feeds upon offal, who keeps watch in the darkness, who dwells in the Seker Boat; those who live in sin fear him.”

Who is this?

“It is Suti, but others say that it is Smamur, the soul of Keb. “Hail, Khepera in your boat, the two Companies of the Gods are in your body. Deliver you the Osiris the scribe Ani, whose word is truth, from the Watchers who pass sentences of doom, who have been appointed by the god Nebertcher to protect him, and to fasten the fetters on his foes, and who slaughter in the torture chambers; there is no escape from their fingers. May they never stab me with their knives, may I never fall helpless into their chambers of torture. I have never done the things which the gods hate. I am he who is pure in the Mesqet chamber. And saffron cakes have been brought to him in Tannt.”

Who is this?

“It is Khepera in his boat; it is Ra himself. “As concerning the Watchers who pass sentences of doom, they are the Apes Isis and Nephthys. “As concerning the things which the gods hate, they are acts of deceit and lying. He who passes through the place of purification within the Mesqet chamber is Anpu (Anubis), who is hard by the coffer which contains the inward parts of Osiris. He to whom saffron cakes have been brought in Tannt is Osiris. “Others, however, say that the saffron cakes in Tannt represent heaven and Earth, and others say that they represent Shu, the strengthener of the Two Lands in Hensu; and others say that they represent the Eye of Horus, and that Tannt is the burial-place of Osiris. “Tem has builded your house, and the double Lion-god has laid the foundations of your habitation. Lo! medicaments have been brought. Horus purifies Set and Set strengthens, and Set purifies and Horus strengthens. “The Osiris the scribe Ani, whose word is truth before Osiris, has come into this land, and he has taken possession of it with his two feet. He is Tem, and he is in the city. “Turn you back, Rehu, whose mouth shines, whose head moves, turn you back before his strength.” Another reading is, ‘Turn you back from him who keeps watch, and is himself unseen.’ Let the Osiris Ani be safely guarded. He is Isis, and he is found with her hair spread over him; it is shaken out over his brow. He was conceived by Isis, and engendered by Nephthys, and they have cut away from him the things which should be cut from him. “Fear follows after you, terror is about your arms. You have been embraced for millions of years by arms; mortals go round about you. You smite down the mediators of your foes, and you seize the arms of the power of darkness. Your two sisters (Isis and Nephthys) are given to you for your delight. You have created that which is in Kher-aha, and that which is Anu. Every god fears you, for you are exceedingly great and terrible; you [avenge] every god on the man who curses him, and you shoot arrows at him. You live according to your will. You are Uatchet, the Lady of Flame, evil befalls those who set themselves up against you.”

What is this?

“‘Hidden in form, given of Menhu,’ is the name of the “tomb. ‘He who sees what is on his hand’ is the name of Qerau, or, as others say, it is the name of the Block. “Now, he whose mouth shines and whose head moves is the phallus of Osiris, but others say it is [the phallus] of Ra. ‘You spread your hair, and I shake it out over his brow’” is said concerning Isis, who hides in her hair, and draws it round about her. “Uatchet, the Lady of Flames, is the Eye of Ra.”

THE SEVEN ARITS

The First Arit.

The name of the Doorkeeper is Sekhet-her-asht-aru. The name of the Watcher is Smetti. The name of the Herald is Hakheru. The Osiris Ani, whose word is truth, willsay when he comes to the First Arit: “I am the mighty one who creates his own light. I have come to you, Osiris, and, purified from that which defiles you, I adore you. Lead on. Name not the name of Ra-stau to me. Praise to you, Osiris, in your might and in your strength in Ra-stau. Rise up and conquer, Osiris, in Abtu. You go round about heaven, you sail in the presence of Ra, you look upon all the beings who have knowledge. Hail, Ra, you who go round about in the sky, I say, Osiris in truth, that I am the Sahu (Spirit-body) of the god, and I beg you not to let me be driven away, nor to be cast upon the wall of blazing fire. Let the way be opened in Ra-stau, let the pain of the Osiris be relieved, embrace that which the Balance has weighed, let a path be made for the Osiris in the Great Valley, and let the Osiris have light to guide him on his way.”

The Second Arit.

The name of the Doorkeeper is Unhat. The name of the Watcher is Seqt- her. The name of the Herald is Ust. The Osiris Ani, whose word is truth, willsay [when he comes to this Arit]: “He sits to carry out his heart’s desire, and he weighs words as the Second of Thoth. The strength which protects Thoth humbles the hidden Maati gods, who feed upon Maat during the years of their lives. I offer up my offerings [to him] at the moment when he makes his way. I advance, and I enter on the path. grant you that I may continue to advance, and that I may attain to the sight of Ra, and of those who offer up [their] offerings.”

The Third Arit.

The name of the Doorkeeper is Unem-hauatu-ent-pehui. The name of the Watcher is Seres-her. The name of the Herald is Aa. The Osiris the scribe Ani, whose word is truth, willsay [when he comes to this Arit]: “I am he who is hidden in the great deep. I am the Judge of the Rehui, I have come and I have done away the offensive thing which was upon Osiris. I tie firmly the place on which he stands, coming out from the Urt. I have established things in Abtu, I have opened up a way through Ra-stau, and I have relieved the pain which was in Osiris. I have balanced the place on which he stands, and I have made a path for him; he shines brilliantly in Ra-stau.”

The Fourth Arit.

The name of the Doorkeeper is Khesef-her-asht-kheru. The name of the Watcher is Seres-tepu. The name of the Herald is Khesef-at. The Osiris the scribe Ani, whose word is truth, willsay [when he comes to this Arit]: “I am the Bull, the son of the ancestress of Osiris. grant you that his father, the Lord of his god-like companions, may bear witness on his behalf. I have weighed the guilty in judgment. I have brought to his nostrils the life which is ever lasting. I am the son of Osiris, I have accomplished the journey, I have advanced in Khert-Neter.”

The Fifth Arit.

The name of the Doorkeeper is Ankhf-em-fent. The name of the Watcher is Shabu. The name of the Herald is Teb-her-kha-kheft. The Osiris the scribe Ani, whose word is truth, will say [when he comes to this Arit]: “I have brought to you the jawbone in Ra-stau. I have brought to you your backbone in Anu. I have gathered together his manifold members in there. I have driven back Aapep for you. I have spit upon the wounds [in his body]. I have made myself a path among you. I am the Aged One among the gods. I have made offerings to Osiris. I have defended him with the word of truth. I have gathered together his bones, and have collected all his members.”

The Sixth Arit.

The name of the Doorkeeper is Atek-tau-kehaq-kheru. The name of the Watcher is An-her. The name of the Herald is Ates-her-[ari]-she. The Osiris the scribe Ani, whose word is truth, will say [when he comes to this Arit]: “I have come daily, I have come daily. I have made myself a way. I have advanced over that which was created by Anpu (Anubis). I am the Lord of the Urrt Crown. I am the possessor [of the knowledge of] the words of magical power, I am the Avenger according to law, I have avenged [the injury to] his Eye. I have defended Osiris. I have accomplished my journey. The Osiris Ani advances with you with the word which is truth.”

The Seventh Arit:

The name of the Doorkeeper is Sekhmet-em-tsu-sen. The name of the Watcher is Aa-maa-kheru. The name of the Herald is Kheseef-khemi. The Osiris the scribe Ani, whose word is truth, will say [when he comes to this Arit]: “I have come to you, Osiris, being purified from foul emissions. You go round about heaven, you see Ra, you see the beings who have knowledge. [Hail], YOU!, ONE! Behold, you are in the Sektet Boat which traverses the heavens. I speak what I will to his Sahu (Spirit-body). He is strong, and comes into being even [as] he spake. You meet him face to face. Prepare you for me all the ways which are good [and which lead] to you.”

RUBRIC: If [these] words be recited by the spirit when he will come to the Seven Arits, and as he enters the doors, he will neither be turned back nor repulsed before Osiris, and he will be made to have his being among the blessed spirits, and to have dominion among the ancestral followers of Osiris. If these things be done for any spirit he will have his being in that place like a lord of eternity in one body with Osiris, and at no place will any being contend against him.



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BOOK 4

THE PYLONS OF THE HOUSE OF OSIRIS

The following will be said when one comes to the FIRST PYLON. The Osiris the scribe Ani, whose word is truth, says: "Lady of tremblings, high-walled, the sovereign lady, the lady of destruction, who utters the words which drive back the destroyers, who delivers from destruction him that comes." The name of her Doorkeeper is Neruit.

The following will be said when one comes to the SECOND PYLON. The Osiris the scribe Ani, whose word is truth, says: "Lady of heaven, Mistress of the Two Lands, devourer by fire, Lady of mortals, who are infinitely greater than any human being." The name of her Doorkeeper is Mes-Ptah.

The following will be said when one comes to the THIRD PYLON. The Osiris the scribe Ani, whose word is truth, says: "Lady of the Altar, the mighty lady to whom offerings are made, greatly beloved one of every god sailing up the river to Abydos." The name of her Doorkeeper is Sebqa.

The following will be said when one comes to the FOURTH PYLON. The Osiris the scribe Ani, whose word is truth, says: "Prevailer with knives, Mistress of the Two Lands, destroyer of the enemies of the Still-Heart (Osiris), who decrees the release of those who suffer through evil hap." The name of her Doorkeeper is Nekau.

The following will be said when one comes to the FIFTH PYLON. The Osiris the scribe Ani, whose word is truth, says: "Flame, Lady of fire, absorbing the entreaties which are made to her, who permits not to approach her the rebel." The name of her Doorkeeper is Henti-Requiu.

The following will be said when one comes to the SIXTH PYLON. The Osiris the scribe Ani, whose word is truth, says: "Lady of light, who roars mightily, whose breadth cannot be comprehended. Her like has not been found since the beginning. There are serpents over which are unknown. They were brought out before the Still-Heart." The name of her Doorkeeper is Semati.

The following will be said when one comes to the SEVENTH PYLON. The Osiris the scribe Ani, whose word is truth, says: "Garment which envelopes the helpless one, which weeps for and loves that which it covers." The name of her Doorkeeper is Saktif.

The following will be said when one comes to the EIGHTH PYLON. The Osiris the scribe Ani, whose word is truth, says: "Blazing fire, unquenchable, with far-reaching tongues of flame, irresistible slaughterer, which one may not pass through fear of its deadly attack." The name of her Doorkeeper is Khutchetef.

The following will be said when one comes to the NINTH PYLON. The Osiris the scribe Ani, whose word is truth, says: "Chieftainess, lady of strength, who gives quiet of heart to the offspring of her lord. Her girth is three hundred and fifty khet, and she is clothed with green feldspar of the South. She binds up the divine form and cloths the helpless one. Devourer, lady of all men." The name of her Doorkeeper is Arisutchesef.

The following will be said when one comes to the TENTH PYLON. The Osiris the scribe Ani, whose word is truth, says: "Goddess of the loud voice, who makes her suppliants to mourn, the awful one who terrifies, who herself remains unterrified within." The name of her Doorkeeper is Sekhenur.

Nu, the steward of the keeper of the seal, says when he comes to the ELEVENTH PYLON of Osiris: "I have made my way, I know you, and I know your name, and I know the name of her who is within you: She who slays always, consumer of the fiends by fire, mistress of every pylon, the lady who is acclaimed on the day of darkness" is your name. She inspects the swathing of the helpless one.

The Osiris Nu, the steward of the keeper of the seal, says when he comes to the TWELFTH PYLON of Osiris: "I have made my way, I know you, and I know your name, and I know the name of her who is within you: Invoker of your Two Lands, destroyer of those who come to you by fire, lady of spirits, obeyer of the word of your Lord" is your name. She inspects the swathing of the helpless one.

The Osiris Nu, the steward of the keeper of the seal, says when he comes to the THIRTEENTH PYLON of Osiris: "I have made my way, I know you and I know your name, and I know the name of her who is within you: Osiris folds his arms about her, and makes Hapi (the Nile-god),

to emit splendour out of his hidden places” is your name. She inspects the swathing of the helpless one.

The Osiris Nu, the steward of the keeper of the seal, says when he comes to the FOURTEENTH PYLON of Osiris: “I have made my way, I know you, and I know your name, and I know the name of her who is within you. Lady of might, who tramples on the Red Demons, who keeps the festival of Haaker on the day of the hearing of faults” is your name. She inspects the swathing of the helpless one.

THE FIFTEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, will say when he comes to this pylon: “Fiend, red of hair and eyes, who appears by night, and fetters the fiend in his lair. Let her hands be given to the Still-Heart in his hour, let her advance and go forward” is your name. She inspects the swathing of the helpless one.

THE SIXTEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, will say when he comes to this pylon: “Terrible one, lady of the rain- storm, destroyer of the souls of men, devourer of the bodies of men, orderer, producer, and maker of slaughter” is your name. She inspects the swathing of the helpless one.

THE SEVENTEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, will say when he comes to this pylon: “Hewer-in-pieces in blood, Ahibit, lady of hair” is your name. She inspects the swathing of the helpless one.

THE EIGHTEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, will say when he comes to this pylon: “Fire-lover, pure one, lover of slaughterings, cutter off of heads, devoted one, lady of the Great House, slaughterer of fiends at eventide” is your name. She inspects the swathing of the helpless one.

THE NINETEENTH PYLON. The Osiris Heru-em-khebit, whose word is truth, will say when he comes to this pylon: “Light-giver for life, blazing all the day, lady of strength [and of] the writings of the god Thoth himself” is your name. She inspects the swathings of the White House.

THE TWENTIETH PYLON. The Osiris Heru-em-khebit, whose word is truth, will say when he comes to this pylon: “Dweller in the cavern of her lord, her name is Clother, hider of her creations, conqueror of hearts, swallower [of them]” is your name. She inspects the swathings of the White House.

THE TWENTY-FIRST PYLON. The Osiris Heru-em-khebit, whose word is truth, will say when he comes to this pylon: “Knife which cuts when [its name] is uttered, slayer of those who approach your flame” is your name. She possesses hidden plans.

APPENDIX (From the Turin Papyrus, ed. Lepsius, Bl. 64, the text referring to the twenty-first Pylon.)

THE OSIRIS AUFANKH, WHOSE WORD IS TRUTH, SAYS: Hail, says Horus, Twenty-first pylon of the Still-Heart! I have made the way. I know you. I know your name. I know the name

of the goddess who guards you. “Sword that smites at the utterance of its own name, stinking face, overthrower of him that approaches her flame” is your name. You keep the hidden things of the avenger of the god, you guard them. Amam is his name. He makes the ash trees (cedars) not to grow, and the shenu trees (acacias) not to blossom, and prevents copper from being found in the mountain. The Tchatcha (Chiefs) of this Pylon are Seven Gods. Tchen, or Anthch (At), is the name of the one at the door. Hetepmes is the name of another there. Messep is the name of another there. Utchara is the name of another there. Beq is the name of another there. Anp (Anubis) is the name of another there.

I have made the way. I am Menu-Heru, the avenger of his father, the heir of his father Un-Nefer. I have come. I have given [offerings] to my father Osiris. I have overthrown all his enemies. I have come daily with the word of truth, the lord of fealty, in the house of my father Tem, the Lord of Anu, I, the Osiris Auf-ankh, whose word is truth in the southern heaven. I have done what is right for him that made the right, I have celebrated the Haker festival to the lord of it. I have acted as the leader of the festivals. I have given cakes to the Lords of the Altar. I have been the leader of the propitiatory offerings, cakes, ale, oxen, geese, to my father Osiris Un-Nefer. I am the protector of the Ba- soul, I have made the Benu bird to appear [by my] words. I have come daily into the house of the god to make offerings of incense. I have come with the shenti tunic. I have set the Neshem Boat afloat on the water. I have made the word of Osiris Khenti Amenti to be truth before his enemies. I have carried away in a boat all his enemies to the slaughter-house of the East, and they will never escape from the wardship of the god Keb who dwells in there. I have made the Kefaiu gods of Ra to stand up, I have made his word to be truth. I have come as a scribe. I have explained [the writings]. I have made the god to have power over his legs. I have come into the house of him that is upon his mountain (Anubis). I have seen the Chief of the Seh hall. I have entered into Ra-stau. I have made myself invisible. I have found for myself the boundary. I have approached Nerutef. I have clothed the naked. I have sailed up the river to Abydos. I have performed the ceremonies of Hu and Sa. I have entered the house of Astes. I have made supplication to the Khati gods and to Sekhmet in the temple of Net (Neith), or the Aged Ones. I have entered Ra-stau. I have made myself invisible. I have found the frontier. I have approached Nerutef. I have clothed the naked. I have sailed up the river to Abydos. I have performed the ceremonies of Hu and Sa. I have received. I have risen like a king crowned. I fill my seat on the throne in the place of my father, the God Who was at the beginning. I have praised the Meskhen of Ta-tchesert. My mouth is full of Maat (Truth). I have overwhelmed the Akhekhau serpents. I have come into the Great House with [my] body in a flourishing condition. I have caused myself to travel in the Boat of Hai. The myrrh unguent of..... is in the hair of men (Rekhit). I have entered into the House of Astes. I have approached with worship the two Khati gods and Sekhmet, who are in the temple of the Aged One [in Anu].

[And the god Osiris says:] “You have come, you will be a favoured one in Tetu, Osiris Auf-ankh, whose word is truth, the son of the lady Shert-en-Menu, whose word is truth.”

THE PRIESTS ANMUTEF AND SAMEREF

THE SPEECH OF THE PRIEST ANMUTEF.

I have come to you, great Tchatcha Chiefs who dwell in heaven, and upon Earth, and in Khert-Neter, and I have brought to you the Osiris Ani. He has not committed any act which is an abomination before all the gods. Grant you that he may live with you every day.

The Osiris the scribe Ani adores Osiris, Lord of Rasta, and the Great Company of the Gods who live in Khert-Neter. He says: "Praise to you, Khenti Amenti, Un-Nefer, who dwell in Abtu. I come to you. My heart holds Truth. There is no sin in my body. I have not told a lie wittingly, I have not acted in a double manner. Grant you to me cakes, let me appear in the presence, at the altar of the Lords of Truth, let me go in and come out from Khert-Neter [at will], let not my Heart- soul be driven away [from me]; and grant me a sight of the Disk and the beholding of the Moon for ever and ever.

THE SPEECH OF THE PRIEST SAMEREF.

I have come to you, Tchatcha Chiefs who dwell in Rasta, and I have brought to you the Osiris Ani, grant to him cakes, and water, and air, and a homestead in Sekhet-hetep as to the followers of Horus.

The Osiris the scribe Ani, whose word is truth, adores Osiris, the Lord of everlastingness, and the Tchatcha Chiefs, the Lords of Rasta. He says: "Praise to you, King of Khert-Neter, you Governor of Akert! I have come to you. I know your plans, I am equipped with the forms which you tak in the Tuat. Give you to me a place in Khert-Neter, near the Lords of Truth. May my homestead be lasting in Sekhet-hetep, may I receive cakes in your presence."

THE JUDGES IN ANU

Hail, Thoth, who made to be true the word of Osiris against his enemies, make you the word of the scribe Nebseni to be true against his enemies, even as you made the word of Osiris to be true against his enemies, in the presence of the Tchatcha Chiefs who are with Ra and Osiris in Anu, on the night of the "things of the night," and the night of battle, and of the fettering of the Sebau fiends, and the day of the destruction of the enemies of Neb-er-tcher.

Now the great Tchatcha Chiefs in Anu are Tem, Shu, Tefnut, [Osiris and Thoth]. Now the "fettering of the Sebau fiends" signifies the destruction of the Smaiu fiends of Set, when he wrought iniquity a second time.

Hail, Thoth, who made the word of Osiris to be true against his enemies, make you the word of the Osiris Ani to be true against his enemies, with the great Tchatcha Chiefs who are in Tetu, on the night of setting up the Tet in Tetu.

Now the great Tchatcha Chiefs who are in Tetu are Osiris, Isis, Nephthys, and Horus the avenger of his father. Now the "setting up of the Tet in Tetu" signifies [the raising up of] the shoulder of Horus, the Governor of Sekhem. They are round about Osiris in the band [and] the bandages.

Hail, Thoth, who made the word of Osiris to be true against his enemies, make you the word of the Osiris Ani to be true against his enemies, with the great Tchatcha Chiefs who are in Sekhem, on the night of the “things of the night” in Sekhem.

Now the great Tchatcha Chiefs who are in Sekhem are Heru-khenti-en- ariti and Thoth who is with the Tchatcha Chiefs of Nerutef. Now the night of the “things of the night festival” signifies the dawn on the sarcophagus of Osiris.

Hail, Thoth, who made the word of Osiris to be true against his enemies, make you the word of the Osiris the scribe Ani to be true against his enemies, with the great Tchatcha Chiefs who are in the double town Pe-Tep, on the night of setting up the “Senti” of Horus, and of establishing him in the inheritance of the possessions of his father Osiris.

Now the great Tchatcha Chiefs who are in Pe-Tep are Horus, Isis, Kesta (Mesta) and Hapi. Now the “setting up of the ‘Senti’ of Horus” has reference to the words which Set spake to his followers, saying “Set up the Senti.”

Hail, Thoth, who made the word of Osiris to be true against his enemies, make you the word of the Osiris the scribe Ani to be true, in peace, against his enemies, with the great Tchatcha Chiefs who are in the Lands of the Rekhti (Taiu-Rekhti), in the night when Isis lay down, and kept watch to make lamentation for her brother Osiris.

Now the great Tchatcha Chiefs who are in Taiu-Rekhti are Isis, Horus, Kesta (Mesta) [Anpu and Thoth].

Hail, Thoth, who made the word of Osiris true against his enemies, make you the word of Osiris the scribe Ani, whose word is truth, in peace, to be true against his enemies, with the great Tchatcha Chiefs who are in Abtu, on the night of the god Haker, when the dead are separated, and the spirits are judged, and when the procession takes place in Teni.

Now the great Tchatcha Chiefs who are in Abtu are Osiris, Isis, and Up-uat.

Hail, Thoth, who made the word of Osiris to be true against his enemies, make you the word of the Osiris, the scribe and assessor of the sacred offerings which are made to all the gods, Ani, to be true against his enemies, with the Tchatcha Chiefs who examine the dead on the night of making the inspection of those who are to be annihilated.

Now the great Tchatcha Chiefs who are present at the examination of the dead are Thoth, Osiris, Anpu and Asten (read Astes). Now the inspection (or, counting) of those who are to be annihilated signifies the shutting up of things from the souls of the sons of revolt.

Hail, Thoth, who made the word of Osiris true against his enemies, make you the word of the Osiris the scribe Ani to be true against his enemies, with the great Tchatcha Chiefs who are present at the digging up of the Earth [and mixing it] with their blood, and of making the word of Osiris to be true against his enemies.

As concerning the Tchatcha Chiefs who are present at the digging up of the Earth in Tetu: When the Smaiu fiends of Set came [there], having transformed themselves into animals, these Tchatcha Chiefs slew them in the presence of the gods who were there, and they took their blood, and carried it to them. These things were permitted at the examination [of the wicked] by those [gods] who dwelt in Tetu.

Hail, Thoth, who made the word of Osiris to be true against his enemies, make you the word of the Osiris [the scribe] Ani to be true against his enemies, with the great Tchatcha Chiefs who are in Nerutef on the night of the “Hidden of Forms.”

Now the great Tchatcha Chiefs who are in Nerutef are Ra, Osiris, Shu and Bebi.

Now, the night of the “Hidden of Forms” referres to the placing on the sarcophagus [of Osiris] the arm, the heel, and the thigh of Osiris Un-Nefer.

Hail, Thoth, who made the word of Osiris true against his enemies, make you the word of the Osiris, whose word is truth, to be true against his enemies, with the great Tchatcha Chiefs who are in Rasta, on the night when Anpu lay with his arms on the things by Osiris, and when the word of Horus was make to be true against his enemies.

The great Tchatcha Chiefs who are in Rasta are Horus, Osiris, and Isis. The heart of Osiris is happy, the heart of Horus is glad, and the two halves of Egypt (Aterti) are well satisfied thereat.

Hail, Thoth, who made the word of Osiris true against his enemies, make you the word of the Osiris the scribe Ani, the assessor of the holy offerings made to all the gods, to be true against his enemies, with the Ten great Tchatcha Chiefs who are with Ra, and with Osiris, and with every god, and with every goddess, in the presence of the god Nebertcher. He has destroyed his enemies, and he has destroyed every evil thing which appertained to him.

RUBRIC: If this Chapter be recited for, or over, the deceased, he will come out by day, purified after death, according to the desire of his heart. Now if this Chapter be recited over him, he will progress over the Earth, and he will escape from every fire, and none of the evil things which appertain to him will ever be round about him; never, a million times over, will this be.



The Egyptian Book of the Dead

1240 BC

THE PAPYRUS OF ANI

Translated by E.A. Wallis Budge

Book 5

THE CHAPTER OF OPENING THE MOUTH OF THE OSIRIS ANI.

To be said:- The god Ptah will open my mouth, and the god of my town will unfasten the swathings, the swathings which are over my mouth. Thereupon will come Thoth, who is equipped with words of power in great abundance, and will untie the fetters, even the fetters of the god Set which are over my mouth. And the god Tem will cast them back at those who would fetter me with them, and cast them at him. Then will the god Shu open my mouth, and make an opening into my mouth with the same iron implement with which he opened the mouth of the gods. I am the goddess Sekhmet, and I take my seat upon the place by the side of Amt-ur the great wind of heaven. I am the great Star-goddess Saah, who dwells among the Souls of Anu. Now as concerning every spell, and every word which will be spoken against me, every god of the Divine Company will set himself in opposition thereto.

THE CHAPTER OF BRINGING WORDS OF POWER TO THE OSIRIS ANI, who says:-

I am Tem-Khepera who produced himself on the thighs of his divine mother. Those who dwell in Nu have been made wolves, and those who are among the Tchatcha Chiefs have become hyenas. Behold, I will gather together to myself this charm from the person with whom it is [and from the place] for which it is [and it will come to me] quicker than a greyhound, and swifter than light. Hail, you who bring the Ferry-Boat of Ra, you hold your course firmly and directly in the north wind as you sail up the river towards the Island of Fire which is in Khert-Neter. Behold, you will gather together to you this charm from wherever it may be, and from whomsoever it may be with [and it will come to me] quicker than a greyhound, and swifter than light. It (the charm) made the transformations of Mut; it fashioned the gods [or] kept them silent; by it Mut

gave the warmth [of life] to the gods. Behold, these words of power are mine, and they will come to me from wherever they may be, or with whomsoever they may be, quicker than greyhounds and swifter than light, or, according to another reading, “swifter than shadows.”

APPENDIX

THE CHAPTER WHICH MAKES A MAN TO REMEMBER HIS NAME IN KHERT-NETER. [The deceased] says:-

Let my name be given to me in the Great House (Per-ur), and let me remember my name in the House of Fire (Per Nesor), on the night for which the years are counted up, and the number of the months is told. I am dwelling with the Divine One, I take my seat on the eastern side of the sky. If any god comes after me, I will be able to declare his name forthwith.

THE CHAPTER OF GIVING A HEART TO THE OSIRIS ANI IN KHERT-NETER. He says:-

Let my heart be with me in the House of Hearts. Let my heart-case be with me in the House of heart-cases. Let my heart be with me, and let it rest in [me or] I will not eat the cakes of Osiris in the eastern side of the Lake of Flowers, nor have a boat for which to float down the river, nor a boat to sail up the river to you, nor be able to embark in a boat with you. Let my mouth be to me that I may speak with it. Let my legs be to me that I may walk with them. Let my arms be to me that I may overthrow the foe with them. Let the two doors of the sky be opened to me. May Keb, the Erpat of the gods, open his jaws to me. May he open my two eyes which are blinded by swathings. May he make me to lift up my legs in walking which are tied together. May Anpu make my thighs to become vigorous. May the goddess Sekhmet raise me, and lift me up. Let me ascend into heaven, let that which I command be performed in Het-ka-Ptah. I know how to use my heart. I am master of my heart-case. I am master of my hands and arms. I am master of my legs. I have the power to do that which my SOUL desires to do. My Heart-soul will not be kept a prisoner in my body at the gates of Amentet when I would go in in peace and come out in peace.

THE CHAPTER OF NOT LETTING THE HEART OF THE OSIRIS, THE ASSESSOR OF THE DIVINE OFFERINGS OF ALL THE GODS, ANI, WHOSE WORD IS TRUTH BEFORE OSIRIS, BE DRIVEN BACK FROM HIM IN KHERT-NETER. He says:-

My heart of my mother. My heart of my mother. My heart-case of my transformations. Let not any one stand up to bear testimony against me. Let no one drive me away from the Tchatcha Chiefs. Let no one make you to fall away from me in the presence of the Keeper of the Balance. You are my KA, the dweller in my body, the god Khnemu who makes my members sound. May you appear in the place of happiness where we go. Let not make my name to stink Shenit Chiefs, who make men to be stable. [Let it be satisfactory to us, and let the listening be satisfactory to us, and let there be joy of heart to us at the weighing of words. Let not lies be told against me before the Great God, the Lord of Amentet. Truly, how great will you be when you rise up in triumph!]

RUBRIC I: These words are to be said over a scarab of green stone encircled with a band of refined copper, and [having] a ring of silver; which will be placed on the neck of the Khu (the deceased), etc.

RUBRIC II (From the Papyrus of Nu, Sheet 21): If this Chapter be known [by the deceased] he will be declared a speaker of the truth both upon Earth and in Khert-Neter, and he will be able to perform every act which a living human being can perform. Now it is a great protection which has been given by the god. This Chapter was found in the city of Khemenu upon the slab of ba, which was inlaid with [letters of] genuine lapis-lazuli, and was under the feet of [the statue] of the god, during the reign of His Majesty, the King of the South and North, Menkaura (Mycerinus), true of word, by Prince Herutataf, who found it during a journey which he made to inspect the temples. One Nekht was with him who was diligent in making him to understand it, and he brought it to the king as a wonderful object when he perceived that it was a thing of great mystery, [the like of] which had never [before] been seen or looked upon. This Chapter will be recited by a man who is ceremonially clean and pure, who has not eaten the flesh of animals, or fish, and who has not had intercourse with women. And behold, you will make a scarab of green stone, with a rim [plated] with gold, which will be placed above the heart of a man, and it will perform for him the “opening of the mouth.” And you will anoint it with myrrh unguent, and you will recite over it the following words of magical power. [Here follows the text of the Chapter of Not Letting the Heart of Ani Be Taken from Him.]

THE CHAPTER OF NOT LETTING THE HEART-SOUL OF A MAN BE SNATCHED AWAY FROM HIM IN KHERT-NETER. The Osiris the scribe Ani says:--

I, even I, am he who comes out from the Celestial Water (Akeb). He (Akeb) produced abundance for me, and has the mastery there in the form of the River.

(This is a portion of a longer Chapter which is included in the appendix.)

APPENDIX (The following is from the Papyrus of Nefer-uben-f, Naville, op. cit., I, Bl. 72.)

THE CHAPTER OF DRINKING WATER IN KHERT-NETER. The am khent priest, Nefer-uben-f, whose word is truth, says:-

I, even I, am he who comes out from the god Keb. The water-flood is given to him, he has become the master of it, in the form of Hapi. I, the am khent Nefer-uben-f, open the doors of heaven. Thoth has opened to me the doors of Qebh (the Celestial Waters). Lo, Hapi Hapi, the two sons of the Sky, mighty in splendour, grant that I may be master over the water, even as Set had dominion over his evil power on the day of the storming of the Two Lands. I pass by the Great Ones, arm to shoulder, even as they pass that Great God, the Spirit who is equipped, whose name is unknown. I have passed by the Aged One of the shoulder. I am Nefer-uben-f, whose word is truth. Has opened to me the Celestial Water Osiris. Has opened to me the Celestial Water Thoth-Hapi, the Lord of the horizon, in his name of “Thoth, cleaver of the Earth.” I am master of the water, as Set is master of his weapon. I sail over the sky, I am Ra, I am Ru. I am Sma. I have eaten the Thigh, I have seized the bone and flesh. I go round about the Lake of Sekhet-Ar. Has

been given to me eternity without limit. Behold, I am the heir of eternity, to whom has been given everlastingness.

(The following two Chapters are from the Papyrus of Nu, Sheets 7 and 12)

THE CHAPTER OF DRINKING WATER AND OF NOT BEING BURNT UP BY FIRE [IN KHERT-NETER]. Nu says:-

Hail, Bull of Amentet! I am brought to you. I am the paddle of Ra with which he transported the Aged Gods. Let me neither be burnt up nor destroyed by fire. I am Beb, the firstborn son of Osiris, to whom every god makes an offering in the temple of his Eye in Anu. I am the divine Heir, the Mighty One, the Great One, the Resting One. I have made my name to flourish. Deliverer, you live in me [every day].

THE CHAPTER OF NOT BEING BOILED IN FIRE. Nu says:-

I am the paddle which is equipped, with which Ra transported the Aged Gods, which raised up the emissions of Osiris from the Lake of blazing fire, and he was not burned. I sit down like the Light-god, and like Khnemu, the Governor of lions. Come, cut away the fetters from him that passes by the side of this path, and let me come out therefrom.

THE CHAPTER OF GIVING AIR IN KHERT-NETER. The Osiris Ani says:-

I am the Egg which dwelt in the Great Cackler. I keep ward over that great place which Keb has proclaimed upon Earth. I live; it lives. I grow up, I live, I snuff the air. I am Utcha-aab. I go round about his egg [to protect it]. I have foiled the moment of Set. Hail, Sweet one of the Two Lands! Hail, dweller in the tchefa food! Hail, dweller in the lapis-lazuli! Watch over him that is in his cradle, the Babe when he comes out to you.

APPENDIX (From the Papyrus of Nu, Sheet 12)

THE CHAPTER OF GIVING AIR TO NU IN KHERT-NETER. He says:-

Hail, you God Temu, grant you to me the sweet breath which dwells in your nostrils! I am the Egg which is in Kenken-ur (the Great Cackler), and I watch and guard that mighty thing which has come into being, with which the god Keb has opened the Earth. I live; it lives; I grow, I live, I snuff the air. I am the god Utcha-aabet, and I go about his egg. I shine at the moment of the mighty of strength, Suti. Hail, you who makes sweet the time of the Two Lands! Hail, dweller among the celestial food. Hail, dweller among the beings of blue (lapis-lazuli), watch to protect him that is in his nest, the Child who comes out to you.

THE CHAPTER OF GIVING AIR IN KHERT-NETER. Nu says:-

I am the jackal of jackals. I am Shu. I draw air from the presence of the Light-god, from the uttermost limits of heaven, from the uttermost limits of Earth, from the uttermost limits of the

pinion of Nebeh bird. May air be given to this young divine Babe. [My mouth is open, I see with my eyes.]

THE CHAPTER OF SNUFFING THE AIR WITH WATER IN KHERT-NETER.

Hail, Tem. Grant you to me the sweet breath which dwells in your nostrils. I am he who embraces that great throne which is in the city of Unu. I keep watch over the Egg of Kenken-ur (the Great Cackler). I grow and flourish as it grows and flourishes. I live as it lives. I snuff the air as it snuffs the air.

THE CHAPTER OF NOT LETTING THE HEART OF A MAN BE SNATCHED AWAY FROM HIM IN KHERT-NETER. The Osiris Ani, whose word is truth, says:-

Get back, messenger of every god! Have you come to [snatch away] my heart-case which lives? My heart-case which lives will not be given to you. [As] I advance, the gods hearken to my propitiation [prayer] and they fall down on their faces [whilst] they are on their own land.

APPENDIX (From the Papyrus of Nu)

THE CHAPTER OF NOT ALLOWING THE HEART... TO BE CARRIED AWAY DEAD IN KHERT-NETER. [Nu, whose word is truth, says]:-

My heart is with me, and it will never come to pass that it be carried away. I am the Lord of Hearts, the slayer of the heart-case. I live in truth, I have my being in there. I am Horus, the Dweller in Hearts, [I am] in the Dweller in the body. I have life by my word, my heart has being. My heart-case will not be snatched away from me, it will not be wounded, it will not be put in restraint if wounds are inflicted upon me. [If] one take possession of it I will have my being in the body of my father Keb and in the body of my mother Nut. I have not done that which is held in abomination by the gods. I will not suffer defeat [for] my word is truth.

THE CHAPTER OF NOT LETTING THE HEART-CASE OF A MAN BE TAKEN AWAY FROM HIM IN KHERT-NETER. The Osiris Ani says:-

Hail, you who steal and crush heart-cases [and who make the heart of a man to go through its transformations according to his deeds: let not what he has done harm him before you]. Praise to you, Lords of Eternity, masters of everlastingness, take not this heart of Osiris Ani into your fingers, and this heart-case, and cause not things of evil to spring up against it, because this heart belongs to the Osiris Ani, and this heart-case belongs to him of the great names (Thoth), the mighty one, whose words are his members. He sends his heart to rule his body, and his heart is renewed before the gods. The heart of the Osiris Ani, whose word is truth, is to him; he has gained the mastery over it. He has not said what he has done. He has obtained power over his own members. His heart obeys him, he is the lord of it, it is in his body, and it will never fall away therefrom. I command you to be obedient to me in Khert-Neter. I, the Osiris Ani, whose word is truth, in peace; whose word is truth in the Beautiful Amentet, by the Domain of Eternity.

APPENDIX (From the Papyrus of Nu, Sheet 5)

THE CHAPTER OF NOT LETTING THE HEART OF NU, WHOSE WORD IS TRUTH, BE CARRIED AWAY FROM HIM IN KHERT-NETER. He says:-

Hail, you Lion-god! I am Unb (the Blossom). That which is held in abomination to me is the block of slaughter of the god. Let not this my heart-case be carried away from me by the Fighting Gods in Anu. Hail, you who winds bandages round Osiris, and who have seen Set. Hail, you who return after smiting and destroying him before the mighty ones! This my heart weeps over itself before Osiris; it has made supplication for me. I have given to him and I have dedicated to him the thoughts of the heart in the House of the god (Usekh-her), have brought to him sand at the entry to Khemenu. Do not let my heart-case be carried away from me. I make you to ascend his throne, to fetter heart-cases for him in Sekhet-hetep, [to live] years of strength away from things of all kinds which are abominations to him, to carry off food from among the things which are yours, and which are in your grasp through your strength. And this my heart-case is devoted to the decrees of the god Tem, who guides me through the caverns of Suti, but let not my heart, which has performed its desire before the Tchatcha Chiefs who are in Khert-Neter, be given to him. When they find the leg and the swathings they bury them.

THE CHAPTER OF NOT LETTING THE HEART OF NU, WHOSE WORD IS TRUTH, BE DRIVEN AWAY FROM HIM IN KHERT-NETER. He says:-

My heart of my mother. My heart of my mother. My heart-case of my existence upon the Earth. Let no one stand up against me when I bear testimony in the presence of the Lords of Things. Let it not be said against me and of that which I have done “He has committed acts which are opposed to what is right and true,” and let not charges be brought up against me in the presence of the Great God, the Lord of Amentet. Praise to you, my heart (ab). Praise to you, my heart-case. Praise to you, my reins. Praise to you, gods, who are masters of [your] beards, and who are holy by reason of your sceptres. Speak for me words of good import to Ra, and make me to have favour in the sight of Nehebkau.

THE CHAPTER OF BREATHING THE AIR AND OF HAVING POWER OVER WATER IN KHERT-NETER. The Osiris Ani says:-

Open to me! Who are you? Where are you going? What is your name? I am one of you. Who are these with you? The two Merti goddesses (Isis and Nephthys). You separate head from head when [he] enters the divine Mesqen chamber. He causes me to set out for the temple of the gods Kem-heru. “Assembler of souls” is the name of my ferry-boat. “Those who make the hair to bristle” is the name of the oars. “Sert” (“Goad”) is the name of the hold. “Steering straight in the middle” is the name of the rudder; likewise, [the boat] is a type of my being born onward in the lake. Let there be given to me vessels of milk, and cakes, and loaves of bread, and cups of drink, and flesh, in the Temple of Anpu.

RUBRIC: If the deceased knows this Chapter, he will go into, after coming out from Khert-Neter of [the Beautiful Amentet].

THE CHAPTER OF SNUFFING THE AIR, AND OF HAVING POWER OVER THE WATER IN KHERT-NETER. The Osiris Ani says:-

Hail, you Sycamore tree of the goddess Nut! Give me of the [water and of the] air which is in you. I embrace that throne which is in Unu, and I keep guard over the Egg of Nekek-ur. It flourishes, and I flourish; it lives, and I live; it snuffs the air, and I snuff the air, I the Osiris Ani, whose word is truth, in [peace].

THE CHAPTER OF NOT DYING A SECOND TIME IN KHERT-NETER. The Osiris Ani says:-

My hiding place is opened, my hiding place is opened. The Spirits fall headlong in the darkness, but the Eye of Horus has made me holy, and Upuati has nursed me. I will hide myself among you, stars which are imperishable. My brow is like the brow of Ra. My face is open. My heart-case is upon its throne, I know how to utter words. In very truth I am Ra himself. I am not a man of no account. I am not a man to whom violence can be done. Your father lives for you, son of Nut. I am your son, great one, I have seen the hidden things which are yours. I am crowned upon my throne like the king of the gods. I will not die a second time in Khert-Neter.

THE CHAPTER OF NOT ROTTING IN KHERT-NETER. The Osiris Ani says:-

O you who are motionless, you who are motionless, you whose members are motionless, like to those of Osiris. Your members will not be motionless, they will not rot, they will not crumble away, they will not fall into decay. My members will be made [permanent] for me as if I were Osiris.

RUBRIC: If this Chapter be known by the deceased he will never see corruption in Khert-Neter.

APPENDIX (From the Papyrus of Nu, Sheet 18)

THE CHAPTER OF NOT LETTING THE BODY PERISH. The Osiris Nu says:-

Praise to you, my divine father Osiris! I come to embalm you. Do you embalm these my members, for I would not perish and come to an end [but would be] even like to my divine father Khepera, the divine type of him that never saw corruption. Come then, strengthen my breath, Lord of the winds, who magnifies these divine beings who are like to yourself. Stablish me, stablish me, and fashion me strongly, Lord of the funeral chest. Grant you that I may enter into the land of everlastingness, according to that which was done for you, along with your father Tem, whose body never saw corruption, and who himself never saw corruption. I have never done that which you hate, nay, I have acclaimed you among those who love your KA. Let not my body become worms, but deliver you me as you delivered yourself. I pray you, let me not fall into rottenness, as you let every god, and every goddess, and every animal, and every reptile, see corruption, when the soul has gone out of them, after their death.

And when the soul has departed, a man sees corruption, and the bones of his body crumble away and become stinking things, and the members decay one after the other, the bones crumble into a helpless mass, and the flesh turns into foetid liquid. Therefore man becomes a brother to the decay which comes upon him, and he turns into a myriad of worms, and he becomes nothing but worms, and an end is made of him, and perishes in the sight of the god of day (Shu), even as do

every god, and every goddess, and every bird, and every fish, and every creeping worm, and every reptile, and every beast, and every thing whatsoever. Let [all the Spirits fall] on their bellies [when] they recognize me, and behold, the fear of me will terrify them; and therefore also let it be with every being that has died, whether it be animal, or bird, or fish, or worm, or reptile. Let life [rise out of] death. Let not the decay caused by any reptile make an end [of me], and let not [enemies] come against me in their various forms. Give you me not over to the Slaughterer in this execution-chamber, who kills the members, and makes them rot, being [himself] invisible, and who destroys the bodies of the dead, and lives by carnage. Let me live, and perform his order; I will do what is commanded by him. Give me not over to his fingers, let him not overcome me, for I am under your command, Lord of the Gods.

Praise to you, my divine father Osiris, you live with your members. You did not decay, you did not become worms, you did not wither, you did not rot, you did not putrefy, you did not turn into worms. I am the god Khepera, and my members will have being everlastingly. I will not decay, I will not rot, I will not putrefy, I will not turn into worms, and I will not see corruption before the eye of the god Shu. I will have my being, I will have by being; I will live, I will live; I will flourish, I will flourish, I will flourish, I will wake up in peace, I will not putrefy, my intestines will not perish, I will not suffer injury. My eye will not decay. The form of my face will not disappear. My ear will not become deaf. My head will not be separated from my neck. My tongue will not be removed. My hair will not be cut off. My eyebrows will not be shaved away, and no evil defect will assail me. My body will be established. It will neither become a ruin, nor be destroyed on this Earth.

THE CHAPTER OF NOT PERISHING AND OF BEING ALIVE IN KHERT-NETER. The Osiris Ani says:-

Hail children of the god Shu. The Tuat has gained the mastery over his diadem. Among the Hamemet Spirits may I arise, even as did arise Osiris.

THE CHAPTER OF NOT GOING IN TO THE BLOCK OF THE GOD. The Osiris Ani says:-

My head was fastened on my body in heaven, Guardian of the Earth, by Ra. [This] was granted [to me] on the day of my being established, when I rose up out of a state of weakness upon [my] two feet. On the day of cutting off the hair Set and the Company of the Gods fastened my head to my neck, and it became as firm as it was originally. Let nothing happen to shake it off again! Make me safe from the murderer of my father. I have tied together the Two Earths. Nut has fastened together the vertebrae of my neck, and [I] saw them as they were originally, and they are seen in the order for which they were when as yet Maat was not seen, and when the gods were not born in visible forms. I am Penti. I am the heir of the great gods, I the Osiris the scribe Ani, whose word is truth.

THE CHAPTER OF NOT BEING TRANSPORTED TO THE EAST IN KHERT-NETER. The Osiris Ani says:-

Hail, Phallus of Ra, which advances and beats down opposition. Things which have been without motion for millions of years have come into life through Baba. I am stronger thereby than the

strong, and I have more power thereby than the mighty. Now, let me not be carried away in a boat, or be seized violently and taken to the East, to have the festivals of Sebau Devils celebrated on me. Let not deadly wounds be inflicted upon me, and let me not be gored by horns. You will neither fall [nor] eat fish made by Tebun.

Now, no evil thing of any kind whatsoever will be done to me by the Sebau Devils. [I will not be gored by] horns. Therefore the Phallus of Ra, [which is] the head of Osiris, will not be swallowed up. Behold, I will come into the fields and I will cut the grain. The gods will provide me with food. You will not then be gored, Ra-Khepera. There will not be then pus in the Eye of Tem, and it will not be destroyed. Violence will not be done to me, and I will not be carried away in [my] boat to the East to have the festivals of the Sebau Devils celebrated on me in evil fashion. Cruel gashes with knives will not be inflicted upon me, and I will not be carried away in [my] boat to the East. I the Osiris, the assessor of the holy offerings of all the gods, Ani, whose word is truth, happily, the lord of fealty [to Osiris].

THE CHAPTER OF NOT LETTING THE HEAD OF A MAN BE CUT OFF FROM HIS BODY IN KHERT-NETER. The Osiris Ani says:-

I am a Great One, the son of a Great One. [I am] Fire, the son of Fire, to whom was given his head after it had been cut off. The head of Osiris was not removed from his body, and the head of Osiris Ani will not be removed from his body. I have knitted myself together, I have made myself whole and complete. I will renew my youth. I am Osiris Himself, the Lord of Eternity.



The Egyptian Book of the Dead

1240 BC

THE PAPYRUS OF ANI

Translated by E.A. Wallis Budge

BOOK 6

THE CHAPTER OF MAKING THE SOUL TO BE JOINED TO ITS BODY IN KHERT- NETER. The Osiris Ani says:-

Hail, you god Aniu! Hail, you god Pehreri, who dwell in your hall, the Great God. Grant you that my soul may come to me from any place for which it may be. Even if it would tarry, let my soul be brought to me from any place for which it may be. You find the Eye of Horus standing by you like to those beings who resemble Osiris, who never lie down in death. Let not the Osiris Ani, whose word is truth, lie down dead among those who lie in Anu, the land for which [souls] are joined to their bodies in thousands. Let me have possession of my Ba-soul and of my Spirit-soul, and let my word be truth with it (the Ba-soul) in every place for which it may be. Observe then, guardians of Heaven, my soul [wherever it may be]. Even if it would tarry, cause you my Ba-soul to see my body. You will find the Eye of Horus standing by you like [the Watchers].

Hail, gods who tow along the boat of the Lord of Millions of Years, who bring it over the sky of the Tuat, who make it to journey over Nent, who make Ba-souls to enter into their Spirit-bodies, whose hands hold the steering poles and guide it straight, who grasp tightly your paddles, destroy the Enemy; therefore will the Boat rejoice, and the Great God will travel on his way in peace. Moreover, grant that the Ba-soul of the Osiris Ani, whose word is truth before the gods, may come out with your navel cords in the eastern part of the sky, and that it may follow Ra to the place where he was yesterday, and may set in peace, in peace in Amentet. May it gaze upon its Earthly body, may it take up its abode and its Spirit-body, may it neither perish nor be destroyed for ever and for ever.

RUBRIC: These words will be said over a model of the Ba-soul made of gold, and inlaid with precious stones, which will be placed on the breast of the Osiris.

**THE CHAPTER OF NOT LETTING THE SOUL OF A MAN BE HELD CAPTIVE IN
KHERT- NETER. The Osiris Ani says:-**

Hail, you who are exalted! Hail, you who are adored! Hail, Mighty One of Souls, you divine Soul who inspires great dread, who sets the fear of yourself in the gods, who are enthroned upon your mighty seat. Make you a path for the Spirit-soul and the Ba-soul of the Osiris Ani. I am equipped with [words of power]. I am a Spirit-soul equipped with [words of power]. I have made my way to the place where are Ra and Hathor.

RUBRIC: If this Chapter be known by the deceased he will be able to transform himself into a Spirit-soul who will be equipped with [his soul and his shadow] in Khert-Neter, and he will not be shut up inside any door in Amentet, when he is coming out upon the Earth, or when he is going back into [Khert-Neter.]

**THE CHAPTER OF OPENING THE TOMB TO THE BA-SOUL AND THE SHADOW,
AND OF COMING OUT BY DAY, AND OF HAVING MASTERY OVER THE TWO
LEGS. The Osiris the scribe Ani, whose word is truth, says:-**

The place which is closed is opened, the place which is shut (or sealed) is sealed. That which lies down in the closed place is opened by the Ba-soul which is in it. By the Eye of Horus I am delivered. Ornaments are established on the brow of Ra. My stride is made long. I lift up my two thighs [in walking]. I have journeyed over a long road. My limbs are in a flourishing condition. I am Horus, the Avenger of his Father, and I bring the Urrt Crown [and set it on] its standard. The road of souls is opened. My twin soul sees the Great God in the Boat of Ra, on the day of souls. My soul is in the front of it with the counter of the years. Come, the Eye of Horus has delivered for me my soul, my ornaments are established on the brow of Ra. Light is on the faces of those who are in the members of Osiris. You will not hold captive my soul. You will not keep in duration my shadow. The way is open to my soul and to my shadow. It sees the Great God in the shrine on the day of counting souls. It repeats the words of Osiris. Those whose seats are invisible, who fetter the members of Osiris, who fetter Heart-souls and Spirit-souls, who set a seal upon the dead, and who would do evil to me, will do no evil to me. Hurry on the way to me. Your heart is with you. My Heart-soul and my Spirit-soul are equipped; they guide you. I sit down at the head of the great ones who are chiefs of their abodes. The wardens of the members of Osiris will not hold you captive, though they keep ward over souls, and set a seal on the shadow which is dead. Heaven will not shut you in.

RUBRIC: If this Chapter be known by the deceased he will come out by day, and his soul will not be kept captive.

APPENDIX (From the Papyrus of Nebseni, Sheet 6)

That which was shut has been opened [that is] the dead. That which was shut fast has been opened by the command of the Eye of Horus, which has delivered me. Established are the beauties on the forehead of Ra. My steps are long. My legs are lifted up. I have performed the journey, my members are mighty and are sound. I am Horus, the Avenger of his Father. I am he

who brings along his father, and his mother, by means of his staff. The way will be opened to him that has power over his feet, and he will see the Great God in the Boat of Ra, when souls are counted in it at the bows, and when the years also are counted up. Grant that the Eye of Horus, which makes the adornments of splendour to be firm on the forehead of Ra, may deliver my soul for me, and let darkness cover your faces, who would imprison Osiris. Keep not captive my soul. Keep not ward over my shadow, but let a way be opened for my soul and my shadow, and let them see the Great God in the shrine on the day of the counting of souls, and let them hold converse with Osiris, whose habitations are hidden, and those who guard the members of Osiris, and who keep ward over the Spirit-souls, and who hold captive the shadows of the dead, and who would work evil against me, so that they will [not] work evil against me. A way will be for SOUL with you, and your soul will be prepared by those who keep ward over the members of Osiris, and who hold captive the shadows of the dead. Heaven will not keep you fast, the Earth will not hold you captive. You will not live with the beings who slay, but you will be master of your legs, and you will advance to your body straightway in the Earth, [and to] those who belong to the shrine of Osiris and guard his members.

THE CHAPTER OF LIFTING UP THE FEET, AND OF COMING OUT ON THE EARTH. The Osiris Ani says:-

Perform your work, Seker, perform your work, Seker, you who dwells in your circle, and who dwells in my feet in Khert-Neter. I am he who sends out light over the Thigh of heaven. I come out in heaven. I sit down by the Light-god (Khu). I am helpless. I am helpless. I would walk. I am helpless. I am helpless in the regions of those who plunder in Khert-Neter, I the Osiris Ani, whose word is truth, in peace.

THE CHAPTER OF FORCING A WAY INTO AMENTET [AND OF COMING FORTH] BY DAY. The Osiris Ani says:-

The town of Unu is opened. My head is sealed up, Thoth. Perfect is the Eye of Horus. I have delivered the Eye of Horus which shines with splendours on the brow of Ra, the Father of the gods, [I am] that self-same Osiris, [the dweller in] Amentet. Osiris knows his day, and he knows that he will live through his period of life; I will have by being with him. I am the Moon-god Aah, the dweller among the gods. I will not come to an end. Stand up therefore, Horus, for you are counted among the gods.

APPENDIX (Naville, op. cit., I, Bl. X)

THE CHAPTER OF FORCING A WAY INTO THE TUAT. The Am Khent priest Nefer-uben-f, whose word is truth, says:-

Hail, Soul, you mighty one of terror. Behold, I have come to you. I see you. I have forced a way through the Tuat. I see my father Osiris. I drive away the darkness. I love him. I have come. I see my father Osiris. He has counted the heart of Set. I have made offerings for my father Osiris. I have opened all the ways in heaven and on Earth. I love him. I have come. I have become a Spirit-body and a Spirit-soul, who is equipped. Hail, every god and every Spirit-soul, I have made the ways. I am Thoth....

ANOTHER CHAPTER OF THE TUAT AND OF COMING OUT BY DAY.

Open is the land of Unu. Shut is the head of Thoth. Perfect is the Eye of Horus. I have delivered the Eye of Horus, the shining one, the ornament of the Eye of Ra, the Father of the Gods. I am that same Osiris who dwells in Amentet. Osiris knows his day, which comes to an end. I am Set, the Father of the Gods. I will never come to an end.

THE CHAPTER OF COMING OUT BY DAY AND OF LIVING AFTER DEATH. The Osiris Ani says:-

Hail, you One, who shines from the moon. Hail, you One, who shines from the moon. Grant that this Osiris Ani may come out among your multitudes who are at the portal. Let him be with the Light-God. Let the Tuat be opened to him. Behold, the Osiris Ani will come out by day to perform everything which he wishes upon the Earth among those who are living [thereon].

APPENDIX (From the Papyrus of Nu, Sheet 13)

Hail, you god Tem, who comes out from the Great Deep, who shines gloriously under the form of the twin Lion-gods, send out with might your words to those who are in your presence, and let the Osiris Nu enter into their assembly. He has performed the decree which has been spoken to the mariners at eventide, and the Osiris Nu, whose word is truth, will live after his death, even as Ra does every day. Behold, most certainly Ra was born yesterday, and the Osiris Nu was born yesterday. And every god will rejoice in the life of the Osiris Nu, even as they rejoice in the life of Ptah, when he appears from the Great House of the Aged One which is in Anu.

THE CHAPTER OF COMING OUT BY DAY AFTER FORCING AN ENTRANCE THROUGH THE AAMHET. The Osiris Ani says:-

Hail, Soul, you mighty one of terror! Truly, I am here. I have come. I see you. I have passed through the Tuat. I have seen Father Osiris. I have scattered the gloom of night. I am his beloved one. I have come, I have seen my Father Osiris. I have stabbed the heart of Suti. I have made offerings to my Father Osiris. I have opened every way in heaven and on the Earth. I am the son who loves his Fathers (sic) Osiris. I am a Spirit-body. I am a Spirit-soul. I am equipped. Hail, every god and every Spirit-soul. I have made the way [to Osiris]. I the Osiris the scribe Ani, whose word is truth.

THE CHAPTER OF MAKING A MAN TO RETURN TO LOOK UPON HIS HOUSE ON EARTH. The Osiris Ani says:-

I am the Lion-god who comes out with long strides. I have shot arrows, and I have wounded my prey. I have shot arrows, and I have wounded my prey. I am the Eye of Horus, I traverse the Eye of Horus at this season. I have arrived at the domains. Grant that the Osiris Ani may come in peace.

ANOTHER CHAPTER OF THE COMING OUT OF A MAN BY DAY AGAINST HIS ENEMIES IN KHERT-NETER. [The Osiris Ani says:-]

I have divided the heavens. I have cleft the horizon. I have traversed the Earth [following in] his footsteps. I have conquered the mighty Spirit-souls because I am equipped for millions of years with words of power. I eat with my mouth. I evacuate with my body. Behold, I am the God of the Tuat! Let these things be given to me, the Osiris Ani, in perpetuity wiyou fail or diminution.

APPENDIX (From the Papyrus of Nu, Sheet 21)

THE CHAPTER OF COMING OUT AGAINST ENEMIES IN KHERT-NETER. The Osiris Nu says:-

Hail, Am-a-f (Eater of his arm), I have passed over the road. I am Ra. I have come out from the horizon against my enemies. I have not permitted him to escape from me. I have stretched out my hand like that of the Lord of the Urrt Crown. I have lifted up my feet even as the Uraei-goddesses lift themselves up. I have not permitted the enemy [to be saved] from me. As for mine enemy, he has been given to me, and he willnot be delivered from me. I stand up like Horus. I sit down like Ptah. I am strong like Thoth. I am mighty like Tem. I walk with my legs. I speak with my mouth. I chase my enemy. He has been given to me, and he willnot be delivered from me.

A HYMN OF PRAISE TO RA WHEN HE RISES UPON THE HORIZON, AND WHEN HE SETS IN THE LAND OF LIFE. Osiris the scribe Ani says:-

Praise to you, Ra, when you rises as Tem-Heru-Khuti. You are to be adored. Your beauties are before mine eyes, [your] radiance is upon my body. You goes out to your setting in the Sektet Boat with [fair] winds, and your heart is glad; the heart of the Matet Boat rejoices. You strides over the heavens in peace, and all your foes are cast down; the stars which never rest sing hymns of praise to you, and the stars which are imperishable glorify you as you sink to rest in the horizon of Manu, you who are beautiful at morn and at eve, you lord who live, and are established, my Lord!

Praise to you, you who are Ra when you rise, and who are Tem when you set in beauty. You rise and you shine on the back of your mother [Nut], you who are crowned the king of the gods! Nut welcoms you, and pays praise to you, and Maat, the everlasting and never-changing goddess, embraces you at noon and at eve. You stride over the heavens, being glad at heart, and the Lake of Testes is content. The Sebau-fiend has fallen to the ground, his fore-legs and his hind-legs have been hacked off him, and the knife has severed the joints of his back. Ra has a fair wind, and the Sektet Boat sets out on its journey, and sails on until it comes into port. The gods of the South, the gods of the North, the gods of the West, and the gods of the East praise you, you Divine Substance, from whom all living things came into being. You sent out the word when the Earth was submerged with silence, you Only One, who dwelled in heaven before ever the Earth and the mountains came into being. Hail, you Runner, Lord, Only One, you maker of the things that are, you have fashioned the tongue of the Company of the Gods, you have produced whatsoever comes out from the waters, you spring up out of them above the submerged land of the Lake of Horus. Let me breathe the air which comes out from your nostrils, and the north wind which comes out from your mother Nut. Make you my Spirit-soul to be glorious, Osiris, make you my Heart-soul to be divine. You are worshipped as you set, Lord of the gods, you are exalted by reason of your wondrous works. Shine you with the rays of light upon my body day

by day, upon me, Osiris the scribe, the assessor of the divine offerings of all the gods, the overseer of the granary of the Lords of Abydos, the real royal scribe who loves you, Ani, whose word is truth, in peace.

Praise be to you, Osiris, the Lord of Eternity, Un-Nefer, Heru- Khuti (Harmakhis), whose forms are manifold, whose attributes are majestic [Praise be to you], you who are Ptah-Seker-Tem in Anu, you Lord of the hidden shrine, you Creator of the House of the soul of Ptah (Het-ka-Ptah) and of the gods [in there], you Guide of the Tuat, who are glorified when you set in Nu (the Sky). Isis embraces you in peace, and she drives away the fiends from the entrances of your paths. You turn your face towards Amentet, and you make the Earth to shine as with refined copper. Those who have lain down in death rise up to see you, they breathe the air, and they look upon your face when the disk rises on the horizon. Their hearts are at peace since they see you, you who are Eternity and Everlastingness.



The Egyptian Book of the Dead

1240 BC

THE PAPYRUS OF ANI

Translated by E.A. Wallis Budge

BOOK 7

THE SOLAR LITANY

Praise to you, gods of the Dekans in Anu, and to you, Hememet-spirits in Kher Aha, and to you, Unti, who are the most glorious of all the gods who are hidden in Anu, grant you to me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Praise to you, An in Antes, Heru-khuti, who marches with long strides across the heavens, grant you to me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Praise to you, Everlasting Soul, you Soul who dwells in Tetu, Un-Nefer, the son of Nut, who are the Lord of Akert, grant you to me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have done aught with deceit.

Praise to you in your dominion over Tetu, upon whose brow the Urrt Crown is established, you One who created the strength to protect yourself, and who dwells in peace, grant you to me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Praise to you, Lord of the Acacia Tree, whose Seker Boat is set upon its sledge, who turns back the Fiend, the Evildoer, and causes the Eye of Ra (utchat) to rest upon its seat, grant you to me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Praise to you, you who are mighty in your hour, you great and mighty Prince who dwells in Anrutef, you Lord of Eternity and Creator of the Everlastingness, you Lord of Hensu, grant you a path to me wherever I may pass in peace, for I am just and true; I have not spoken a lie wittingly, nor have I done with deceit.

Praise to you, you who rests upon Truth, you Lord of Abtu, whose limbs form the substance of Ta-tchesert, to whom fraud and deceit are abominations, grant you to me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Praise to you, you who dwells in your boat, who brings Hapi (the Nile) out from his cavern, whose body is the light, and who dwells in Nekhen, grant you to me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Praise to you, you Creator of the gods, you King of the South and North, Osiris, whose word is truth, who rules the world by your gracious goodness, you Lord of the Atebui, grant you to me a

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

APPENDIX (From the Saite Recension, ed. Lepsius, Bl. V)

Praise to you, you who comes as Tem, who came into being to create the Company of the Gods. Praise to you, you who comes as the Soul of Souls, the Holy One in Amentet. Praise to you, President of the Gods, who illuminates the Tuat with your beauties. Praise to you, you who comes as the Light-god, who travells in your Disk. Praise to you, you greatest of all gods, who are crowned King in heaven, Governor in the Tuat. Praise to you, you who makes a way through the Tuat, who leads the way through all doors. Praise to you, you who are among the gods, who weighs words in Khert-Neter. Praise to you, you who dwells in your secret places, who fashions the Tuat with your might. Praise to you, great one, mighty one, your enemies have fallen in places where they were smitten. Praise to you, you who have hacked the Sebau-fiends in pieces, and have annihilated Aapep. Grant you the sweet breeze of the north wind to the Osiris Auf-anekh, whose word is truth.

A HYMN OF PRAISE TO RA WHEN HE RISES IN THE EASTERN PART OF HEAVEN.

Those who are in his following rejoice, and the Osiris, the scribe Ani, whose word is truth, says:- Hail, you Disk, you lord of rays, who rises on the horizon day by day. Shine you with your beams of light upon the face of the Osiris Ani, whose word is truth, for he sings hymns of praise to you at dawn, and he makes you to sit at eventide [with words of adoration]. May the soul of the Osiris Ani, whose word is truth, come out with you into heaven! May he set out with you in the Matet Boat [in the morning], may he come into port in the Sektet Boat [in the evening], and may he cleave his path among the stars of heaven which never rest.

The Osiris Ani, whose word is truth, being at peace [with his god], makes adoration to his Lord, the Lord of Eternity, and says:- Praise to you, Heru-khuti, who are the god Khepera, the self-created. When you rises on the horizon and sheds your beams of light upon the Lands of the South and of the North, you are beautiful, yea beautiful, and all the gods rejoice when they see you, the king of heaven. The goddess, the Lady of the Hour, is established upon your head, her Uraei of the South and of the North are upon your brow, and she takes up her place before you. The god Thoth is established in the bows of your boat to destroy utterly all your foes. Those who dwell in the Tuat come out to meet you, and they bow to the Earth in respect as they come towards you, to look upon your beautiful Form. And I, Ani, have come into your presence, so that I may be with you, and may see your Disk every day. Let me not be kept captive [by the tomb], and let me not be turned back [on my way]. Let the members of my body be made new again when I contemplate your beauties, even as are the members of all your favoured ones, because I am one of those who worshipped you upon Earth. Let me arrive in the Land of Eternity, let me enter into the Land of Everlastingness. This, my Lord, you will appoint for me.

AND MOREOVER, THE OSIRIS ANI, WHOSE WORD IS TRUTH, IN PEACE, THE TRUTH-SPEAKER, SAYS:-

Praise to you, you who rises on your horizon in the form of Ra, who rests upon Law, [which can neither be changed nor altered]. You passes over the sky, and every face, watches you and your course, for you yourself are hidden from their gaze. You shows yourself [to them] at dawn and at eventide each day. The Sektet Boat, for which Your Majesty dwells, sets out on its journey with vigour. Your beams [fall] upon all faces, your light with its manifold colours is incomprehensible [to man], and your brilliant rays cannot be reported. The Lands of the Gods see you, they could write [concerning you]; the Deserts of Punt could count you. Your creation is hidden. It is one by the opening of your mouth. Your form is the head of Nu. May he (Ani) advance, even as you advances, without cessation, even as Your Majesty [ceases not to advance] even for a moment. You pass over limitless distances with great strides in one little moment which would need millions and hundreds of thousands of years [for a man to pass over; this] you do, and then you sink to rest. You bring to an end the hours of the night, even as you stride over them. You bring them to an end by your own ordinance, and dawn comes on the Earth. You set yourself before your handiwork in the form of Ra, and you roll up on the horizon..... You send out light when your form rose itself up, you appointed the increase of your splendors. You molded your limbs as you advance, you bring them forth, you who wast never brought forth, in the form of Ra, who rolledupinto the height of heaven. Grant you that I may reach the heaven of eternity, and the region where your favoured ones dwell. May I unite with those holy and perfect Spirit-souls of Khert-Neter. May I come out with them to see your beauties as you roll on at eventide, as you journey to your mother Nut (the Night-sky), and place yourself at the right hand (in the West). My two hands are raised to you in praise and thanksgiving when you set in life. Behold, you are the Creator of Eternity, who are adored when you set in Nu. I have set you in my heart, without wavering, you who are more divine than the gods.

The Osiris Ani, whose word is truth, says:- Praise and thanksgiving be to you, you who rolls on like to gold, you Illuminer of the Two Lands on the day of your birth. Your mother brought you out on her hand, and you lit up with splendour the circle which is travelled over by the Disk. Great Light who rolls across Nu, you rise up the generations of men from the deep source of your waters, and makes to keep festivals all districts and cities, and all habitations. You protects [them] with your beauties. Your soul rose up with the celestial food hu and tchefau. you mightily victorious one, you Power of Powers, who makes your throne strong against the sinful ones, whose risings on your throne in the Sektet Boat are mighty, whose strength is widespread in the Atett Boat, make you the Osiris Ani to be glorious by virtue of his word, which is truth, in Khert-Neter. Grant you that he may be in Amentet free from evil, and let [his] offences be [set] behind you. Grant you that he may [live there] a devoted slave of the Spirit-souls. Let him mingle among the Heart-souls who live in Ta-tchesert (the Holy Land). Let him travel about in the Sekhet-Aaru (the Elysian Fields), conformably to [your] decree with joy of heart- him the Osiris Ani, whose word is truth.

[And the god made answer]:--You will come out into heaven, you will sail over the sky, and you will hold loving intercourse with the Star-gods. Praises willbe made to you in the Boat. Your name willbe proclaimed in the Atett Boat. You will look upon Ra within his shrine. You will make the Disk to set [with prayer] every day. You will see the Ant Fish in his transformations in the depths of the waters of turquoise. You will see the Abtu Fish in his time. It willbe that the Evil One willfall when he devisesa plan to destroy you, and the joints of his neck and back willbe hacked asunder. Ra sailed with a fair wind, and the Sektet Boat progressedand comes into

port. The mariners of Ra rejoice, and the heart of the Lady of the Hour is glad, for the enemy of her Lord has been cast to the ground. You will see Horus standing on the pilot's place in the Boat, and Thoth and Maat will stand one on each side of him. All the gods will rejoice when they see Ra coming in peace to make the hearts of the Spirit- souls to live, and the Osiris Ani, whose word is truth, the assessor of the holy offerings of the Lords of Thebes, will be with them!

THE CHAPTER OF THE NEW MOON

THE FOLLOWING IS TO BE RECITED ON THE DAY OF THE MONTH (NEW MOON DAY). The Osiris the scribe Ani, whose word is truth, in peace, whose word is truth, says:-

Ra ascended his throne on his horizon, and the Company of his Gods follow in his train. The God came out from his hidden place, [and] Tchepau food fell from the eastern horizon of heaven at the word of Nut. They (the gods) rejoice over the paths of Ra, the Great Ancestor [as] he journeyed round about. Therefore are you exalted, Ra, the dweller in your Shrine. You swallow the winds, you draw into yourself the north wind, you eat up the flesh of your seat on the day when you breathe truth. You divide [it among] the gods who are [your] followers. [Your] Boat sailed on travelling among the Great Gods at your word. You count your bones, you gather together your members, you set your face towards Beautiful Amentet, and you come there, being made new every day. Behold, you are that Image of Gold, you have the unitings of the disks of the sky, you have quakings, you go round about, and are made new each day. Hail! There is rejoicing in the horizon! The gods who dwell in the sky descend the ropes [of your Boat] when they see the Osiris Ani, whose word is truth, they ascribe praise to him as to Ra. The Osiris Ani is a Great Chief. [He] seeks the Urrt Crown. His provisions are apportioned to him- the Osiris Ani, whose word is truth. [His] fate is strong from the exalted body of the Aamu gods, who are in the presence of Ra. The Osiris Ani, whose word is truth, is strong on the Earth and in Khert-Neter. Osiris Ani, whose word is truth, wake up, and be strong like to Ra every day. The Osiris Ani, whose word is truth, will not tarry, he will not remain motionless in this land for ever. Right well will he see with his two eyes, right well will he hear with his two ears, the things which are true, the things which are true. The Osiris Ani, whose word is truth, is in Anu, the Osiris Ani, whose word is truth, is as Ra, and he is exalted by reason of [his] oars among the Followers of Nu. The Osiris Ani, whose word is truth, cannot tell what he has seen [or] narrate [what he has heard] in the House of the God of Mysteries. Hail! Let there be shouts of acclamation of the Osiris Ani, whose word is truth, the divine body of Ra in the Boat of Nu, who bears propitiatory offerings for the SOUL of the god of that which he loves. The Osiris Ani, whose word is truth, in peace, whose word is truth, is like Horus, the mighty one of transformations.

RUBRIC: This Chapter is to be recited over a boat seven cubits long, made of green stone of the Tchatchau. Make a heaven of stars, and purify it and cleanse it with natron and incense. Make then a figure of Ra upon a tablet of new stone in paint, and set it in the bows of the boat. Then make a figure of the deceased whom you will make perfect, [and place it] in the boat. Make it to sail in the Boat of Ra, and Ra himself will look upon it. Do not these things in the presence of any one except yourself, or your father, or your son. Then let them keep guard over their faces, and they will see the deceased in Khert-Neter in the form of a messenger of Ra.

A HYMN TO RA [WHICH IS TO BE SUNG] ON THE DAY OF THE MONTH (THE DAY OF THE NEW MOON) [WHEN] THE BOAT OF RA SAILS. [The Osiris the scribe Ani, whose word is truth, says:-]

Praise to you, you who dwells in your Boat. You roll on, you roll on, you send out light, you send out light. You decree, rejoicing for [every] man for millions of years to those who love him. You give [your] face to the Hememet spirits, you god Khepera who dwells in your Boat. You have overthrown the Fiend Aapep. Sons of Keb, overthrow the enemies of the Osiris Ani, whose word is truth, and the fiends of destruction who would destroy the Boat of Ra. Horus has cut off your heads in heaven. Who were in the forms of geese, your navel strings are on the Earth. The animals are set upon the Earth..... in the form of fish. Every male fiend and every female fiend will be destroyed by the Osiris Ani, whose word is truth. Whether the fiends descend from out of heaven, or whether they come out from the Earth, or whether they advance on the waters, or whether they come from among the Star-gods, Thoth, [the son of Aner], coming out from Anerti will hack them to pieces. And the Osiris Ani will make them silent and dumb. And, this god, the mighty one of slaughters, the terror of whom is most great, will wash himself clean in your blood, and he will bathe in your gore, and will be destroyed by the Osiris Ani in the Boat of his Lord Ra-Horus. The heart of the Osiris Ani, whose word is truth, will live. His mother Isis gives birth to him, and Nephthys nurses him, just as Isis gave birth to Horus, and Nephthys nursed him. [He] will repulse the Smaït fiends of Suti. They will see the Urrt Crown established upon his head, and they will fall down upon their faces [and worship him]. Behold, Spirit-souls, and men, and gods, and dead, when you see the Osiris Ani, whose word is truth, in the form of Horus, and the favoured one of the Urrt Crown, fall down upon your faces. The word of the Osiris Ani is truth before his enemies in heaven above, and on Earth beneath, and before the Tchatchau Chiefs of every god and of every goddess.

RUBRIC: This Chapter will be recited over a large hawk standing upright with the White Crown upon his head, [and over figures of] Tem, Shu, Tefnut, Keb, Nut, Osiris, Isis, [Suti] and Nephthys. And they will be painted in colour upon a new tablet, which will be placed in a boat, together with a figure of the deceased. Anoint them with heken oil, and offer to them burning incense, and geese, and joints of meat roasted. It is an act of praise to Ra as he journeys in his boat, and it will make a man to have his being with Ra, and to travel with him wherever he goes, and it will most certainly cause the enemies of Ra to be slain. And the Chapter of travelling will be recited on the sixth day of the festival.

APPENDIX (From the Turin Papyrus)

ANOTHER CHAPTER WHICH IS TO BE RECITED WHEN THE MOON RENEWS ITSELF ON THE DAY OF THE MONTH [ON WHICH IT DOES THIS].

Osiris unfettered the storm-cloud in the body of heaven, and is unfettered himself; Horus is made strong happily each day. He whose transformations are many has had offerings made to him at the moment, and he has made an end of the storm which is in the face of the Osiris, Auf-ankh, whose word is truth. Truly, he comes, and he is Ra in journeying, and he is the four celestial gods in the heavens above. The Osiris Auf-ankh, whose word is truth, comes out in his day, and he embarked among the tackle of the boat.

RUBRIC: If this Chapter be known by the deceased he will become a perfect Spirit-soul in Khert-Neter, and he will not die a second time, and he will eat his food side by side with Osiris. If this Chapter be known by the deceased upon Earth, he will become like to Thoth, and he will be adored by those who live. He will not fall headlong at the moment of the intensity of the royal flame of the goddess Bast, and the Great Prince will make him to advance happily.

THE CHAPTER OF ADVANCING TO THE TCHATCHAU CHIEFS OF OSIRIS. The Osiris Ani, whose word is truth, says:-

I have built a house for my Ba-soul in the sanctuary in Tetu. I sow seed in the town of Pe (Buto).

I have ploughed the fields with my labourers. My palm tree [stood upright and is] like Menu upon it. I abominate abominable things. I will not eat the things which are abominations to me. What I abominate is filth: I will not eat it. I will not be destroyed by the offerings of propitiation and the sepulchral meals. I will not approach filth [to touch it] with my hands, I will not tread upon it with my sandals. For my bread will be made of the white barley, and my ale will be made from the red grain of the god Hapi (the Nile-god), which the Sektet Boat and the Atett Boat will bring [to me], and I will eat my food under the leaves of the trees whose beautiful arms I myself do know. What splendour will the White Crown make for me which will be lifted up on me by the Uraei-goddesses! Doorkeeper of Sehetep-taui, bring you to me that with which the cakes of propitiation are made. Grant you to me that I may lift up the Earth. May the Spirit-souls open to me [their] arms, and let the Company of the Gods hold their peace whilst the Hememet spirits hold converse with the Osiris Ani. May the hearts of the gods lead him in his exalted state into heaven among the gods who appear in visible forms. If any god, or any goddess, attack the Osiris

Ani, whose word is truth, when he sets out, the Ancestor of the year who lives upon hearts [Osiris] will eat him when he comes out from Abydos, and the Ancestors of Ra will reckon with him, and the Ancestors of Light will reckon with him. [He is] a god of splendour [arrayed in] the apparel of heaven, and he is among the Great Gods. Now the subsistence of the Osiris Ani, whose word is truth, is among the cakes and the ale which are made for your mouths. I enter in by the Disk, I come out by the god Ahui. I will hold converse with the Followers of the Gods. I will hold converse with the Disk. I will hold converse with the Hememet-spirits. He will set the terror of me in the thick darkness, in the inside of the goddess Mehurt, by the side of his forehead. Behold, I will be with Osiris, and my perfection will be his perfection among the Great Gods. I will speak to him with the words of men, I will listen, and he will repeat to me the words of the gods. I, the Osiris Ani, whose word is truth, in peace, have come equipped. You make to approach [you] those who love you. I am a Spirit-soul who is better equipped than any [other] Spirit-soul.



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BOOK 8

**THE CHAPTER OF MAKING THE TRANSFORMATION INTO A SWALLOW. The
Osiris Ani, whose word is truth, says:-**

I am a swallow, [I am] a swallow. [I am] that Scorpion, the daughter of Ra. Hail, gods whose odour is sweet. Hail, gods whose odour is sweet. Hail, Flame, who comes out from the horizon.

Hail, you who are in the city. I have brought the Warder of his corner there. Give me your two hands, and let me pass my time in the Island of Flame. I have advanced with a message, I have come having the report of it [to make]. Open to me. How will I tell that which I have seen there? I am like Horus, the governor of the Boat, when the throne of his father was given to him, and when Set, that son of Nut, was [lying] under the fetters which he had made for Osiris. He who is in Sekhem has inspected me. I stretch out my arms over Osiris. I have advanced for the examination, I have come to speak there. Let me pass on and deliver my message. I am he who goes in, [I am] judged, [I] come out magnified at the Gate of Nebertcher. I am purified at the Great Uart. I have done away my wickednesses. I have put away utterly my offences. I have put away utterly all the taints of evil which appertained to me [upon the Earth]. I have purified myself, I have made myself to be like a god. Hail, Doorkeepers, I have completed my journey. I am like to you. I have come out by day. I have advanced on my legs. I have gained the master over [my] footsteps. [Hail,] Spirit-souls! I, even I, do know the hidden roads and the Gates of Sekhet Aaru. I live there. Truly, I, even I, have come, I have overthrown my enemies upon the Earth, although my body lies a mummy in the tomb.

APPENDIX

RUBRIC: (Naville, op. cit., II, Bl. 202) If this Chapter be known by the deceased, he will enter in after he has come out by day.

RUBRIC: (Saite Recension)

If this Chapter be known by the deceased, he will come out by day from Khert-Neter, and he will go [again] after he has come forth. If this Chapter be not known [by the deceased], he will not go in again after he has come out [and he] will not know [how] to come out by day.

[THE CHAPTER] OF MAKING THE TRANSFORMATION INTO A HAWK OF GOLD. The Osiris Ani says:-

I have risen up out of the seshett chamber, like the golden hawk which comes out from his egg. I fly, I alight like a hawk with a back of seven cubits, and the wings of which are like to the mother-of-emerald of the South. I have come out from the Sektet Boat, and my heart has been brought to me from the mountain of the East. I have alighted on the Atet Boat, and there have been brought to me those who dwelt in their substance, and they bowed in respect before me. I have risen, I have gathered myself together like a beautiful golden hawk, with the head of the Benu, and Ra has entered in [to hear my speech]. I have taken my seat among the great gods, [the children of] Nut. I have settled myself, the Sekhet-hetepet (the Field of Offerings) is before me. I eat in there, I become a Spirit-soul in there, I am supplied with food in abundance in there, as much as I desire. The Grain-god (Neptra) has given to me food for my throat, and I am master over myself and over the attributes of my head.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO A DIVINE HAWK. The Osiris Ani says:-

Hail, you Great God, come you to Tetu. Make you ready for me the ways, and let me go round [to visit] my thrones. I have laboured. I have made myself perfect. grant you that I may be held in fear. Create you awe of me. Let the gods of the Tuat be afraid of me, and let them fight for me in their halls. Permit not you to come near to me him that would attack me, or would injure me in the House of Darkness. Cover over the helpless one, hide him. Let do likewise the gods who hearken to the word [of truth], the Khepriu gods who are in the following of Osiris. Hold your peace then, gods, whilst the God holds speech with me, he who listens to the truth. I speak to him my words. Osiris, grant you that that which comes out from your mouth may circulate to me. Let me see your own Form. Let your Souls envelop me. Grant you that I may come forth, and that I may be master of my legs, and let me live there like Nebertcher upon his throne. Let the gods of the Tuat hold me in fear, and let them fight for me in their halls. Grant you that I may move forward with him and with the Ariu gods, and let me be firmly established on my pedestal like the Lord of Life. Let me be in the company of Isis, the goddess, and let [the gods] keep me safe from him that would do an injury to me. Let none come to see the helpless one. May I advance, and may I come to the Henti boundaries of the sky. Let me address words to Keb, and let me make supplicaion to the god Hu with Nebertcher. Let the gods of the Tuat be afraid of me, and let them fight for me in their halls. Let them see that you have provided me with food for the festival. I am one of those Spirit-souls who dwell in the Light-god. I have made my form in his Form, when he comes to Tetu. I am a Spirit-body among his Spirit- bodies; he willspeak to you the things [which concern] me. Would that he would cause me to be held in fear! Would that he would create [in them] awe of me! Let the gods of the Tuat be afraid of me, and let them fight for me [in their halls]. I, even I, am a Spirit-soul, a dweller in the Light-god, whose form has been created in divine flesh. I am one of those Spirit-souls who dwell in the Light-god, who were created by Tem himself, and who exist in the blossoms of his Eye. He has made to exist, he has made glorious, and he has magnified their faces during their existence with him. Behold, he is Alone in Nu. They acclaim him when he comes out from the horizon, and the gods and the Spirit-souls who have come into being with him ascribe fear to him.

I am one of the worms which have been created by the Eye of the Lord One. And behold, when as yet Isis had not given birth to Horus, I was flourishing, and I had waxed old, and had become pre-eminent among the Spirit-souls who had come into being with him. I rose up like a divine hawk, and Horus endowed me with a Spirit-body with his soul, so that [I] might take possession of the property of Osiris in the Tuat. He willsay to the twin Lion-gods for me, the Chief of the House of the Nemes Crown, the Dweller in his cavern: Get you back to the heights of heaven, for behold, inasmuch as you are a Spirit-body with the creations of Horus, the Nemes Crown willnot be to you: [but] you will have speech even to the uttermost limits of the heavens. I, the warder, took possession of the property of Horus [which belonged] to Osiris in the Tuat, and Horus repeated to me what his father Osiris had said to him in the years [past], on the days of his burial. Give you to me the Nemes Crown, say the twin Lion-gods for me. Advance, come along the road of heaven, and look upon those who dwell in the uttermost limits of the horizon. The gods of the Tuat willhold you in fear, and they willfight for you in their halls. The god Auhet belongs to them. All the gods who guard the shrine of the Lord One are smitten with terror at [my] words.

Hail, says the god who is exalted upon his coffer to me! He has bound on the Nemes Crown, [by] the decree of the twin Lion-gods. The god Aahet has made a way for me. I am exalted [on the coffer], the twin Lion-gods have bound the Nemes Crown on me and my two locks of hair are

given to me. He has established for me my heart by his own flesh, and by his great, two-fold strength, and I will not fall headlong before Shu. I am Hetep, the Lord of the two Uraei-goddesses who are to be adored. I know the Light-god, his winds are in my body. The Bull which strikes terror [into souls] will not repulse me. I come daily into the House of the twin Lion-gods. I come out therefrom into the House of Isis. I look upon the holy things which are hidden. I see the being who is in there. I speak to the great ones of Shu, they repulse him that is wrathful in his hour. I am Horus who dwells in his divine Light. I am master of his crown. I am master of his radiance. I advance towards the Henti boundaries of heaven. Horus is upon his seat. Horus is upon his thrones. My face is like that of a divine hawk. I am one who is equipped [like] his lord. I will come out to Tetu. I will see Osiris. I will live in his actual presence.... Nut. They will see me. I will see the gods [and] the Eye of Horus burning with fire before my eyes. They will reach out their hands to me. I will stand up. I will be master of him that would subject me to restraint. They will open the holy paths to me, they will see my form, they will listen to my words.

[Praise] to you, gods of the Tuat, whose faces are turned back, whose powers advance, conduct me to the Star-gods which never rest. Prepare for me the holy ways to the Hemat house, and to your god, the Soul, who is the mighty one of terror. Horus has commanded me to lift up your faces; do look upon me. I have risen up like a divine hawk. Horus has made me to be a Spirit-body by means of his Soul, and to take possession of the things of Osiris in the Tuat. Make for me a path. I have travelled and I have arrived at those who are chiefs of their caverns, and who are guardians of the House of Osiris. I speak to them his mighty deeds. I made them to know concerning his victories. He is ready [to butt with his] two horns at Set. They know him who has taken possession of the god Hu, and who has taken possession of the Powers of Tem.

Travel you on your way safely, cry out the gods of the Tuat to me. you who make your names pre-eminent, who are chiefs in your shrines, and who are guardians of the House of Osiris, grant, I pray you, that I may come to you. I have bound up and I have gathered together your Powers. I have directed the Powers of the ways, the wardens of the horizon, and of the Hemat House of heaven. I have established their fortresses for Osiris. I have prepared the ways for him. I have performed the things which [he] has commanded. I come out to Tetu. I see Osiris. I speak to him concerning the matter of his Great Son, whom he loves, and concerning [the smiting of] the heart of Set. I look upon the lord who was helpless. How will I make them to know the plans of the gods, and that which Horus did without the knowledge of his father Osiris?

Hail, Lord, you Soul, most awful and terrible, observe me. I have come, I make you to be exalted! I have forced a way through the Tuat. I have opened the roads which appertain to heaven, and those which appertain to the Earth, and no one has opposed me in there. I have exalted your face, Lord of Eternity.

APPENDIX (In the Papyrus of Nu, Sheet 14, the Chapter ends with the following.)

Exalted are you on your throne, Osiris! You have heard fair things, Osiris! Your strength is vigorous, Osiris! Your head is fastened on your body, Osiris! Your neck is made firm, Osiris! Your heart is glad, [O Osiris!]. Your speech is made effective, Osiris! Your princes rejoice. You are established the Bull in Amentet. Your son Horus has ascended your throne, and all life is with him. Millions of years minister to him, and millions of years hold him in fear. The Company of

the Gods are his servants, and they fold him in fear. The god Tem, the Governor, the only One among the gods, has spoken, and his word passes not away. Horus is both the divine food and the sacrifice. He went quickly to gather together [the members of] of his father. Horus is his deliverer. Horus is his deliverer. Horus has sprung from the essence of his divine father and from his decay. He has become the Governor of Egypt. The gods will work for him, and they will toil for him for million of years. He will make millions of years to live through his Eye, the only one of its lord, Nebertcher.]

(From the Turin Papyrus, Bl. XXX)

Exalted is your throne, Osiris. You hear well, Osiris. Your strength flourishes, Osiris. I have fastened your head [on your] body for you. I have established your throat, the throne of the joy of your heart. Your words are stable. Your shenit princes are glad. You are established as the Bull of Amentet. Your son Horus has ascended your throne. All life is with him. Millions of years work for him. The Company of the Gods fear him. Tem, the One Power of the Gods, has spoken, and what he has said is not changed, Hetu Aabi. Horus has stood up. I have gone about collecting his father. Horus has delivered his father. Horus has delivered [his mother]. My mother is Horus. My brother is Horus. My uncle is Horus. I have come. Horus follows his father.... there the dirt of his head. The gods will serve him. Millions of years..... in his Eye, the Only One of its Lord, Nebertcher.

THE CHAPTER OF BEING TRANSFORMED INTO THE PRINCE OF THE TCHATTAU CHIEFS. The Osiris Nu, whose word is truth, says:-

I am the god Tem, the maker of the sky, the creator of the things which are, who comes out from the Earth, who made the seed of man to come into being, the Lord of things, who fashioned the gods, the Great God, who created himself, the Lord of Life, who made to flourish the Two Companies of the Gods. Praise to you, divine Lords of things, holy beings, whose seats are veiled! Praise to you, Lords of Eternity, whose forms are concealed, whose sanctuaries are mysteries, whose places of abode are not known! Praise to you, gods, who dwell in the Tenait (Circle of Light)! Praise to you, gods of the Circle of the country of the Cataracts! Praise to you, gods who dwell in Amentet! Praise to you, gods who dwell within Nut! Grant to me that I may come before you, I am pure, I am like a god. I am endowed with a Spirit-soul. I am strong. I am endowed with a Heart-soul. I bring to you incense, and spice, and natron. I have done away with the chidings of your mouths. I have come, I have done away the evil which was in your hearts, and I have removed the offences which appertained to you [against me]. I bring to you deeds of well-doing, and I present before you truth. I know you. I know your names. I know your forms which are not known. I come into being among you. My coming is like to that god who eats men, and who feeds upon the gods. I am strong before you even like that god who is exalted upon his pedestal, to whom the gods come with rejoicing, and the goddesses make supplication when they see me. I have come to you. I have ascended my throne like your Two Daughters. I have taken my seat in the horizon. I receive my offerings of propitiation upon my altars. I drink my fill of sesh wine every evening. I come to those who are making rejoicings, and the gods who live in the horizon ascribe to me praises, as the divine Spirit-body, the Lord of mortals. I am exalted like that holy god who dwells in the Great House. The gods rejoice greatly when they see my

beautiful appearances from the body of the goddess Nut, and when the goddess Nut brings me forth.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE SERPENT SATA. The Osiris Ani, whose word is truth, says:-

I am the serpent Sata whose years are infinite. I lie down dead. I am born daily. I am the serpent Sa-en-ta, the dweller in the uttermost parts of the Earth. I lie down in death. I am born, I become new, I renew my youth every day.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE CROCODILE-GOD. The Osiris Ani, whose word is truth, says:-

I am the Crocodile-god (Sebak) who dwells amid his terrors. I am the Crocodile-god and I seize [my prey] like a ravening beast. I am the great Fish which is in Kamui. I am the Lord to whom bowings and prostrations are made in Sekhem. And the Osiris Ani is the lord to whom bowings and prostrations are made in Sekhem.

(From the Papyrus of Nebseni)

Behold, I am the dweller in his terrors, I am the crocodile, his firstborn. I bring (prey) from a distance. I am the Fish of Horus, the Great One in Kamui. I am the lord of bowings in Sekhem.

THE CHAPTER OF MAKING THE TRANSFORMATION INTO PTAH. The Osiris Ani [whose word is truth, says]:-

I eat bread. I drink ale. I gird up my garments. I fly like a hawk. I cackle like the Smen goose. I alight upon that place hard by the Sepulchre on the festival of the Great God. That which is abominable, that which is abominable I will not eat. [An abominable thing] is filth, I will not eat of it. That which is an abomination to my SOUL will not enter my body. I will live upon that on which live the gods and the Spirit-souls. I will live, and I will be master of their cakes. I am master of them, and I will eat them under the trees of the dweller in the House of Hathor, my Lady. I will make an offering. My cakes are in Tetu, my offerings are in Anu. I gird about myself the robe which is woven for me by the goddess Tait. I will stand up and sit down in whatsoever place it pleases me to do so. My head is like to that of Ra. I am gathered together like Tem.

Here offer the four cakes of Ra, and the offerings of the Earth. I will come forth. My tongue is like that of Ptah, and my throat is like to that of Hathor, and I remember the words of Tem, of my father, with my mouth. He forced the woman, the wife of Keb, breaking the heads near him; therefore was the fear of him there. [His] praises are repeated with vigour. I am decreed to be the Heir, the lord of the Earth of Keb. I have union with women. Keb has refreshed me, and he has caused me to ascend his throne. Those who dwell in Anu bow their heads to me. I am [their] Bull, I am stronger than [the Lord] of the hour. I unite with women. I am master for millions of years.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE SOUL OF TEM. The Osiris Ani, whose word is truth, says:-

I willnot enter into the place of destruction, I willnot perish, I willnot know [decay]. I am Ra, who came out from Nu, the Soul of the God who created his own members. What I abominate is sin; I will not look thereon. I cry not out against truth, nay, I live in there. I am the god Hu, the imperishable god, in my name of “Soul.” I have created myself with Nu, in the name of “Khepera.” I exist in them like Ra. I am the Lord of Light.

APPENDIX (From the Papyrus of Nu)

That which is an abomination to me is death; let me not go into the chamber of torture which is in the Tuat. I am the delight of the Khu of Osiris. I make to be content the heart[s] of those who dwell among the divine things which are beloved [by me]. They cause the fear of me [to abound], they create the awe of me to be in those divine beings who dwell in their own circles. Behold, I am exalted on my own standard, and upon my throne, and upon my seat which is assigned [to me]. I am the god Nu, and those who commit sin willnot destroy me. I am the firstborn of the primeval god, and my soul is the Souls of the Eternal Gods, and my body is Everlastingness. My created form is [that of] the god Eternity, the Lord of Years, and the Prince of Everlastingness. I am the Creator of the Darkness, who makes his seat in the uttermost limits of the heavens, [which] I love. I arrive at their boundaries. I advance upon my two legs. I direct my resting place. I sail over the sky. I fetter and destroy the hidden serpents which are about my footsteps [in going to] the Lord of the Two Arms. My soul is the Souls of the Eternal Gods, and my body is Everlastingness. I am the exalted one, the Lord of the Land of Tebu. I am the Child in the city: “Young man in the country” is my name. “Imperishable one” is my name. I am the Soul Creator of Nu. I make my habitation in Khert-Neter. My nest is invisible, my egg is not broken. I have done away the evil which is in me. I willsee my Father, the Lord of the Evening. His body dwells in Anu. I am made to be the Light-god, a dweller in the Light-god, over the Western Domain of the Hebt bird.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE BENU BIRD. The Osiris, the scribe Ani, whose word is truth, says:-

I flew up out of primeval matter. I came into being like the god Khepera. I germinated like the plants. I am concealed like the tortoise [in his shell]. I am the seed of every god. I am Yesterday of the Four [Quarters of the Earth, and] the Seven Uraei, who came into being in the Eastern land. [I am] the Great One (Horus) who illuminates the Hememet spirits with the light of his body. [I am] that god in praise of Set. [I am] Thoth who [stood] between them (Horus and Set) as the judge on behalf of the Governor of Sekhem and the Souls of Anu. [He was like] a stream between them. I have come. I rise up on my throne. I am endowed with Khu. I am mighty. I am endowed with godhood among the gods. I am Khensu, [the lord] of every kind of strength.

RUBRIC: [If] this Chapter [be known by the deceased], he willcome out pure by day after his death, and he willperform every transformation which hs soul desires to make. He willbe among the Followers of Un-Nefer, and he willsatisfy himself with the food of Osiris, and with sepulchral meals. He willsee the Disk [of the Sun], he willbe in good case upon Earth before Ra,

and his word will be truth in the sight of Osiris, and no evil thing whatsoever will have dominion over him for ever and ever.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO A HERON. The Osiris the scribe Ani, whose word is truth, says:-

I am the master of beasts brought for sacrifice, [and] of the knives which are [held] at their heads [and] their beards; those who dwell in their emerald [fields], the Aged Gods, and the Spirit-souls, are ready at the moment for the Osiris Ani, whose word is truth, in peace. He makes slaughter on the Earth, and I make slaughter on the Earth. I am strong. I follow the heights to heaven. I have made myself pure. I walk with long strides to my city. I have become an owner of land there. I advance to Sepu..... is given to me in Unu. I have set the gods upon their roads. I have made splendid the houses and towns of those who are in their shrines. I know the stream of Nut. I know Tatum. I know Teshert. I have brought along their horns. I know Heka. I have hearkened to this words. I am the Red Bull-calf which is marked with markings. The gods will say when they hear [of me]: Uncover your faces. His coming is to me. There is light which know not. Times and seasons are in my body. I do not speak [lies] in the place of truth, daily. The truth is hidden on the eyebrows. [By] night [I] sail up the river to keep the feast of him that is dead, to embrace the Aged God, and to guard the Earth, I the Osiris Ani, whose word is truth.

APPENDIX (From the Saite Recension)

RUBRIC: If this Chapter be known [by the deceased], he will live like a perfect Spirit-soul in Khert-Neter; no evil thing whatsoever will overthrow him.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE LOTUS. The Osiris Ani, whose word is truth, says:-

I am the holy lotus that comes out from the light which belongs to the nostrils of Ra, and which belongs to the head of Hathor. I have made my way, and I seek after him, that is to say, Horus. I am the pure lotus that comes out from the field [of Ra].

APPENDIX (Naville, op. cit., I, Bl. XCIII)

Chapter of making the transformation into a lotus. The Osiris, the lady of the house, Aui, whose word is truth, in peace, says:- Hail, you Lotus, you type of the god Nefer-Temu! I am the man who knows your names. I know your names among the gods, the lords of Khert-Neter. I am one among you. Grant that I may see the gods who are the Guides of the Tuat. Grant to me a seat in Khert-Neter, near the Lords of Amentet. Assign to me a habitation in the land of Tchesert. Receive me in the presence of the Lords of Eternity. Let my soul come out in whatsoever place it pleases. Let it not be rejected in the presence of the Great Company of the Gods.

[THE CHAPTER OF] MAKING THE TRANSFORMATION INTO THE GOD WHO LIGHTENS THE DARKNESS. The Osiris the scribe Ani, whose word is truth, says:-

I am the girdle of the garment of the god Nu, which gives light, and shines, and belongs to his breast, the illuminer of the darkness, the uniter of the two Rehti deities, the dweller in my body, through the great spell of the words of my mouth. I rise up, but he who was coming after me has fallen. He who was with him in the Valley of Abtu has fallen. I rest. I remember him. The god Hu has taken possession of me in my town. I found him there. I have carried away the darkness by my strength, I have filled the Eye [of Ra] when it was helpless, and when it came not on the festival of the fifteenth day. I have weighed Sut in the celestial houses against the Aged One who was with him. I have equipped Thoth in the House of the Moon-god, when the fifteenth day of the festival come not. I have taken possession of the Urrt Crown. Truth is in my body; turquoise and crystal are its months. My homestead is there among the lapis-lazuli, among the furrows of it. I am Hem-Nu, the lightener of the darkness. I have come to lighten the darkness; it is light. I have lightened the darkness. I have overthrown the ashmiu- fiends. I have sung hymns to those who dwell in the darkness. I have made to stand up the weeping ones, whose faces were covered over; they were in a helpless state of misery. Look then upon me. I am Hem-Nu. I will not let you hear concerning it. [I have fought. I am Hem-Nu. I have lightened the darkness. I have come. I have made an end to the darkness which has become light indeed.]



The Egyptian Book of the Dead

1240 BC

THE PAPYRUS OF ANI

Translated by E.A. Wallis Budge

BOOK 9

THE CHAPTER OF NOT DYING A SECOND TIME.

The Osiris Ani, whose word is truth, says:- Hail, Thoth! What is it that has happened to the children of Nut? They have waged war, they have upheld strife, they have done evil, they have created the fiends, they have made slaughter, they have caused trouble; in truth, in all their doings the strong have worked against the weak. Grant, might of Thoth, that that which the god

Tem has decreed [may be done!] And you regard not evil, nor are you provoked to anger when they bring their years to confusion, and throng in and push in to disturb their months. For in all that they have done to you they have worked iniquity in secret. I am they writing- palette, Thoth, and I have brought to you your ink-jar. I am not of those who work iniquity in their secret places; let not evil happen to me.

The Osiris, the scribe Ani, whose word is truth, says:- Hail, Temu! What manner of land is this to which I have come? It has not water, it has not air; it is depth unfathomable, it is black as the blackest night, and men wander helplessly in there. In it a man cannot live in quietness of heart; nor may the longings of love be satisfied in there. But let the state of the Spirit-souls be given to me instead of water and air, and the satisfying of the longings of love, and let quietness of heart be given to me instead of cakes and ale. The god Tem has decreed that I will see your face, and that I will not suffer from the things which pain you. May every god transmit to you his throne for millions of years. Your throne has descended to your son Horus, and the god Tem has decreed that your course will be among the holy princes. In truth he will rule from your throne, and he will be heir to the throne of the Dweller in the fiery Lake [Neserser]. In truth it has been decreed that in me he will see his likeness, and that my face will look upon the face of the Lord Tem. How long then have I to live? It is decreed that you will live for millions of years, a life of millions of years. Let it be granted to me to pass on to the holy princes, for indeed, I have done away all the evil which I committed, from the time when this Earth came into being from Nu, when it sprang from the watery abyss even as it was in the days of old. I am Fate and Osiris, I have made my transformations into the likeness of divers serpents. Man knows not, and the gods cannot see the two-fold beauty which I have made for Osiris, the greatest of the gods. I have given to him the region of the dead. And, truly, his son Horus is seated upon the throne of the Dweller in the fiery Lake [of Neserser], as his heir. I have made him to have his throne in the Boat of Millions of Years. Horus is established upon his throne [among his] kinsmen, and he has all that is with him. Truly, the Soul of Set, which is greater than all the gods, has departed. Let it be granted to me to bind his soul in fetter in the Boat of the God, when I please, and let him hold the Body of the God in fear. my father Osiris, you have done for me that which your father Ra did for you. Let me abide upon the Earth permanently. Let me keep possession of my throne. Let my heir be strong. Let my tomb, and my friends who are upon the Earth, flourish. Let my enemies be given over to destruction, and to the shackles of the goddess Serq. I am your son. Ra is my father. On me likewise you have conferred life, strength, and health. Horus is established upon his tomb. Grant you that the days of my life may come to worship and honour.

APPENDIX (From the Leyden Papyrus of Ra)

RUBRIC: This Chapter will be recited over a figure of Horus, made of lapis-lazuli, which will be placed on the neck of the deceased. It is a protection upon Earth, and it will secure for the deceased the affection of men, gods, and the Spirit-souls which are perfect. Moreover it acts as a spell in Khert-Neter, but it must be recited by you on behalf of the Osiris Ra, regularly and continually millions of times.

**[THE CHAPTER OF] ENTERING INTO THE HALL OF MAATI TO PRAISE OSIRIS
KHENTI-AMENTI.**

The Osiris the scribe Ani, whose word is truth, says:- I have come to you. I have drawn near to see your beauties (your beneficent goodness). My hands are [extended] in adoration of your name of "Maat." I have come. I have drawn near to [the place where] the cedar-tree exists not, where the acacia tree does not put out shoots, and where the ground produces neither grass nor herbs. Now I have entered into the habitation which is hidden, and I hold converse with Set. My protector advanced to me, covered was his face.... on the hidden things. He entered into the house of Osiris, he saw the hidden things which were in there. The Tchatchau Chiefs of the Pylons were in the form of Spirits. The god Anpu spake to those about him with the words of a man who comes from Ta-mera, saying, "He knows our roads and our towns. I am reconciled to him. When I smell his odour it is even as the odour of one of you." And I say to him: I the Osiris Ani, whose word is truth, in peace, whose word is truth, have come. I have drawn near to see the Great Gods. I would live upon the propitiatory offerings [made] to their Doubles. I would live on the borders [of the territory of] the Soul, the Lord of Tetu. He will make me to come out in the form of a Benu bird, and to hold converse [with him.] I have been in the stream [to purify myself]. I have made offerings of incense. I betook myself to the Acacia Tree of the [divine] Children. I lived in Abu in the House of the goddess Satet. I made to sink in the water the boat of the enemies. I sailed over the lake [in the temple] in the Neshmet Boat. I have looked upon the Sahu of Kamur. I have been in Tetu. I have held my peace. I have made the god to be master of his legs. I have been in the House of Teptuf. I have seen him, that is the Governor of the Hall of the God. I have entered into the House of Osiris and I have removed the head-coverings of him that is in there. I have entered into Rasta, and I have seen the Hidden One who is in there. I was hidden, but I found the boundary. I journeyed to Nerutef, and he who was in it covered me with a garment. I have myrrh of women, together with the shenu powder of living folk. In truth, he (Osiris) told me the things, which concerned himself. I said: Let your weighing of me be even as we desire.

And the Majesty of Anpu will say to me, "Know you the name of this door, and can't you tell it?" And the Osiris the scribe Ani, whose word is truth, in peace, whose word is truth, will say, "Khersek-Shu" is the name of this door. And the Majesty of the god Anpu will say to me, "Know you the name of the upper leaf, and the name of the lower leaf?" [And the Osiris the scribe Ani] will say: "Neb-Maat-heri-retiu- f" is the name of the upper leaf and "Neb-pehti-thesu-menment" [is the name of the lower leaf. And the Majesty of the god Anpu will say], "Pass on, for you have knowledge, Osiris the scribe, the assessor of the holy offerings of all the gods of Thebes Ani, whose word is truth, the lord of loyal service [to Osiris]."

APPENDIX (From the Papyrus of Nu, Brit. Mus. No. 10477, Sheet 22)

[THE FOLLOWING] WORDS WILL BE SAID BY THE STEWARD OF THE KEEPER OF THE SEAL, NU, WHOSE WORD IS TRUTH, WHEN HE COMES OUT TO THE HALL OF MAATI, SO THAT HE MAY BE SEPARATED FROM EVERY SIN WHICH HE HAS COMMITTED, AND MAY SEE THE FACES OF THE GODS.

The Osiris Nu, whose word is truth, says: Praise to you, great God, Lord of Maati! I have come to you, my Lord, and I have brought myself here that I may see your beauties. I know you, I know your name, I know the names of the Forty-two Gods who live with you in this Hall of Maati, who live by keeping ward over sinners, and who feed upon their blood on the day when

the consciences of men are reckoned up in the presence of the god Un- Nefer. In truth your name is “Rehti-Merti-Nebti-Maati.” In truth I have come to you, I have brought Maati (Truth) to you. I have done away sin for you. I have not committed sins against men. I have not opposed my family and kinsfolk. I have not acted fraudulently in the Seat of Truth. I have not known men who were of no account. I have not wrought evil. I have not made it to be the first [consideration daily that unnecessary] work should be done for me. I have not brought forward my name for dignities. I have not [attempted] to direct servants [I have not belittled God]. I have not defrauded the humble man of his property. I have not done what the gods abominate. I have not vilified a slave to his master. I have not inflicted pain. I have not caused anyone to go hungry. I have not made any man to weep. I have not committed murder. I have not given the order for murder to be committed. I have not caused calamities to happen to men and women. I have not plundered the offerings in the temples. I have not defrauded the gods of their cake-offerings. I have not carried off the fenkhu cakes [offered to] the Spirits. I have not committed fornication. I have not masturbated [in the sanctuaries of the god of my city]. I have not diminished from the bushel. I have not filched [land from my neighbour’s estate and] added it to my own acre. I have not encroached upon the fields [of others]. I have not added to the weights of the scales. I have not depressed the pointer of the balance. I have not carried away the milk from the mouths of children. I have not driven the cattle away from their pastures. I have not snared the geese in the goose-pens of the gods. I have not caught fish with bait made of the bodies of the same kind of fish. I have not stopped water when it should flow. I have not made a cutting in a canal of running water. I have not extinguished a fire when it should burn. I have not violated the times [of offering] the chosen meat offerings. I have not driven away the cattle on the estates of the gods. I have not turned back the god at his appearances. I am pure. I am pure. I am pure. My pure offerings are the pure offerings of that great Benu which dwells in Hensu. For behold, I am the nose of Neb-nefu (the lord of the air), who gives sustenance to all mankind, on the day of the filling of the Utchat in Anu, in the second month of the season Pert, on the last of the month, [in the presence of the Lord of this Earth]. I have seen the filling of the Utchat in Anu, therefore let not calamity happen to me in this land, or in this Hall of Maati, because I know the names of the gods who are in there, [and who are the followers of the Great God].

THE NEGATIVE CONFESSION

Hail, Usekh-nemmt, who comes out from Anu, I have not committed sin. Hail, Hept-khet, who comes out from Kher-aha, I have not committed robbery with violence. Hail, Fenti, who comes out from Khemenu, I have not stolen. Hail, Am-khaibit, who comes out from Qernet, I have not slain men and women. Hail, Neha-her, who comes out from Rasta, I have not stolen grain. Hail, Ruruti, who comes out from heaven, I have not purloined offerings. Hail, Arfi-em-khet, who comes out from Suat, I have not stolen the property of God. Hail, Neba, who comes and goes, I have not uttered lies. Hail, Set-gesu, who comes out from Hensu, I have not carried away food. Hail, Utu-nesert, who comes out from Het-ka-Ptah, I have not uttered curses. Hail, Qerrti, who comes out from Amentet, I have not committed adultery, I have not lain with men. Hail, Her-f-ha-f, who comes out from your cavern, I have made none to weep. Hail, Basti, who comes out from Bast, I have not eaten the heart. Hail, Ta-retiu, who comes out from the night, I have not attacked any man. Hail, Unem-snef, who comes out from the execution chamber, I am not a man of deceit. Hail, Unem-besek, who comes out from Mabit, I have not stolen cultivated land. Hail, Neb-Maat, who comes out from Maati, I have not been an eavesdropper. Hail, Tenemiu, who

comes out from Bast, I have not slandered [no man]. Hail, Sertiu, who comes out from Anu, I have not been angry without just cause. Hail, Tutu, who comes out from Ati (the Busirite Nome), I have not debauched the wife of any man. Hail, Uamenti, who comes out from the Khebt chamber, I have not debauched the wife of [any] man. Hail, Maa-antuf, who comes out from Per-Menu, I have not polluted myself. Hail, Her-uru, who comes out from Nehatu, I have terrorized none. Hail, Khemiu, who comes out from Kau, I have not transgressed [the law]. Hail, Shet-kheru, who comes out from Urit, I have not been wroth. Hail, Nekhenu, who comes out from Heqat, I have not shut my ears to the words of truth. Hail, Kenemti, who comes out from Kenmet, I have not blasphemed. Hail, An-hetep-f, who comes out from Sau, I am not a man of violence. Hail, Sera-kheru, who comes out from Unaset, I have not been a stirrer up of strife. Hail, Neb-heru, who comes out from Netchfet, I have not acted with undue haste. Hail, Sekhriu, who comes out from Uten, I have not pried into matters. Hail, Neb-abui, who comes out from Sauti, I have not multiplied my words in speaking. Hail, Nefer-Tem, who comes out from Het-ka-Ptah, I have wronged none, I have done no evil. Hail, Tem-Sepu, who comes out from Tetu, I have not worked witchcraft against the king. Hail, Ari-em-ab-f, who comes out from Tebu, I have never stopped [the flow of] water. Hail, Ahi, who comes out from Nu, I have never raised my voice. Hail, Uatch-rekhit, who comes out from Sau, I have not cursed God. Hail, Neheb-ka, who comes out from your cavern, I have not acted with arrogance. Hail, Neheb-nefert, who comes out from your cavern, I have not stolen the bread of the gods. Hail, Tcheser-tep, who comes out from the shrine, I have not carried away the khenfu cakes from the Spirits of the dead. Hail, An-af, who comes out from Maati, I have not snatched away the bread of the child, nor treated with contempt the god of my city. Hail, Hetch-abhu, who comes out from Ta-she (the Fayyum), I have not slain the cattle belonging to the god.

APPENDIX (From the Papyrus of Nebseni)

Hail, Usekh-nemmt, who comes out from Anu, I have not committed sin. Hail, Hept-Shet, who comes out from Kher-aha, I have not robbed with violence. Hail, Fenti, who comes out from Khemenu, I have done no violence. Hail, Am-khaibitu, who comes out from Qerrt, I have not stolen. Hail, Neha-hau, who comes out from Rasta, I have not slain men. Hail, Ruruti, who comes out from heaven, I have not made light the bushel. Hail, Arti-f-em-tes, who comes out from Sekhem, I have not acted deceitfully. Hail, Neba, who comes and goes, I have not stolen the property of the god. Hail, Set-qesu, who comes out from Hensu, I have not told lies. Hail, Uatch-nesert, who comes out from Het-ka-Ptah, I have not carried away food. Hail, Qerti, who comes out from Amenti, I have not uttered evil words. Hail, Hetch-abhu, who comes from Ta-she, I have attacked no man. Hail, Unem-snef, who comes out from the execution chamber, I have not slain a bull which was the property of the god. Hail, Unem-besku, who comes [out from the Mabet chamber], I have not acted deceitfully. Hail, Neb-maat, who comes out from Maati, I have not pillaged the lands which have been ploughed. Hail, Thenemi, who comes out from Bast, I have never pried into matters [to make mischief]. Hail, Aati, who comes out from Anu, I have not set my mouth in motion. Hail, Tutuf, who comes from from A, I have not been wroth except with reason. Hail, Uamemti, who comes out from the execution chamber, I have not debauched the wife of a man. Hail, Maa-anuf, who comes out from Per-Menu, I have not polluted myself. Hail, Heri-uru, who comes out from [Nehatu], I have terrorized no man. Hail, Khemi, who comes out from Ahai, I have not made attacks. Hail, Shet-kheru, who comes out from Uri, I have not been a man of anger. Hail, Nekhem, who comes out from Heq-at, I have not turned a

deaf ear to the words of truth. Hail, Ser-Kheru, who comes out from Unes, I have not stirred up strife. Hail, Basti, who comes out from Shetait, I have made none to weep. Hail, Her-f-ha-f, who comes out from your cavern, I have not committed acts of sexual impurity, or lain with men. Hail, Ta-ret, who comes out from Akhkhru, I have not eaten my heart. Hail, Kenmti, who comes out from Kenmet, I have cursed no man. Hail, An-hetep-f, who comes out from Sau, I have not acted in a violent or oppressive manner. Hail, Neb-heru, who comes out from Tchefet, I have not acted [or judged] hastily. Hail, Serekhi, who comes out from Unth, I have not.... my hair, I have not harmed the god. Hail, Neb-abui, who comes out from Sauti, I have not multiplied my speech overmuch. Hail, Nefer-Tem, who comes out from Het-ka-Ptah, I have not acted with deceit, I have not worked wickedness. Hail, Tem-Sep, who comes out from Tetu, I have not done things to effect the cursing of [the king]. Hail, Ari-em-ab-f, who comes out from Tebti, I have not stopped the flow of water. Hail, Ahi-mu, who comes out from Nu, I have not raised my voice. Hail, Utu-rekhit, who comes out from your house, I have not curse God. Hail, Neheb-Nefert, who comes out from the Lake of Nefer, I have not acted with insufferable insolence. Hail, Neheb-kau, who comes out from [your] city, I have not sought to make myself unduly distinguished. Hail, Tcheser-tep, who comes out from your cavern, I have not increased my wealth except through such things are [justly] my own possessions. Hail, An-a-f, who comes out from Auker, I have not scorned [or treated with contempt] the god of my town.

ADDRESS TO THE GODS OF THE TUAT (From the Papyrus of Nu, Brit. Mus. No. 10477, Sheet 24)

THE FOLLOWING ARE THE WORDS WHICH THE HEART OF TRUTH THAT IS SINLESS WILL SAY WHEN HE COMES WITH THE WORD OF TRUTH INTO THE HALL OF MAATI; THEY WILL BE SAID WHEN HE COMES TO THE GODS WHO DWELL IN THE TUAT; AND THEY ARE THE WORDS WHICH ARE [TO BE SAID] AFTER [HE COMES OUT FROM] THE HALL OF MAATI.

Nu, the steward of the keeper of the seal, whose word is truth, says:- Praise to you, gods who dwell in your Hall of Maati! I know you, I know your names. Let me not fall under your knives of slaughter, and bring not forward my wickedness to this god in whose following are. Let not evil hap come upon me through you. Speak the truth concerning me in the presence of Neb-er-tcher, for I have done what is right and just in Ta-Mera. I have not cursed the god, and my evil hap did not come upon him that was king in his day.

Praise to you, who dwell in your Hall of Maati, who have nothing false in your bodies, who live upon Truth, who feed yourselves upon Truth in the presence of Horus who dwells in his Disk, deliver me from Beba, who feeds upon the livers of the great ones on the day of the Great Judgment. Grant that I may come before you, for I have not committed sin, I have done no act of deceit, I have done no evil thing, and I have not born [false] witness; therefore let nothing [evil] be done to me. I have lived upon truth, I have fed upon truth, I have performed the ordinances of men, and the things which gratify the gods. I have propitiated the god by doing his will, I have given bread to the hungry man, and water to him that was athirst, and apparel to the naked man, and a ferry-boat to him that had no boat. I have made propitiatory offerings and given cakes to the gods, and the "things which appear at the word" to the Spirits. Deliver then me, protect then me, and make no report against me in the presence [of the Great God]. I am pure in respect of my

mouth, and I am clean in respect of my hands, therefore let it be said to me by those who will see me: "Come in peace, Come in peace." For I have heard that great word which the Sahu spake to the CAT, in the House of Hapt-ra. I have born witness to Her- f-ha-f, and he has given a decision [concerning me]. I have seen the things over which the Persea tree which is in Rasta, spreads its branches. I have made petitions to the gods, [and I] know the things [which appertain to] their bodies. I have come, travelling a long road, to bear righteous testimony, and to set the Balance upon its supports within Aukert.

Hail, you who are exalted high upon your standard, you Lord of the Atef Crown, who makes your name to be "Lord of the Winds," deliver you me from your divine Envoys who punish and afflict according to [your] decrees, and who make calamities to arise, and whose faces are without coverings, for I have done what is right and true for the Lord of Truth. I am pure. My breast is purified by libations, and my hinder parts are made clean with the things which make clean, and my inner parts have been dipped in the Lake of Truth. There is no single member of mine which lacks truth. I have washed myself clean in the Lake of the South. I have rested myself in the City of the North, which is in Sekhet Sanhemu (the Field of the Grasshoppers), where the mariners of Ra wash themselves clean at the second hour of the night, and at the third hour of the day. The hearts of the gods are gratified when they have passed over it, whether it be by night or whether it be by day, and they say to me, "Let yourself advance." They say to me, "Who are you?" And they say to me, "What is your name?" [And I reply], "Sept-kheri-nehait-ammi-beq-f" is my name. Then they say to me, "Advance straightway on the city which is to the North of the Olive Tree. What do you see there?" The Leg and the Thigh. What do you say to them? Let me see rejoicings in these lands of the Fenkhu. What do they give to you? A flame of fire and a sceptre-amulet [made] of crystal. What do you do with them? I bury them on the furrow of M'naat, as things for the night. What do you find on the furrow of Maat? A sceptre of flint, the name of which is "Giver of winds." What now did you do with the flame of fire and the sceptre-amulet [made] of crystal, after you buried them? I said a spell over them, and I dug them up. I quenched the flame of fire and I broke the sceptre-amulet, and I made a lake of water. [Then will the Two and forty gods say to me]: "Come now, pass in over the threshold of this door of the Hall of Maati, for you have knowledge of us." "We will not allow you to enter in over us," say the bars of this door, "unless you tell us our names." [And I reply], "Tekh-bu-maa" is your name. The right lintel of this door says: "I will not allow you to pass over me unless you tell me my name." [And I reply], "Henku-en-fat-maat" is your name. The left lintel of this door says: "I will not allow you to pass over me unless you tell me my name." [And I reply], "Henku-en-arp" is your name. The ground of this door says: "I will not allow you to pass over me unless you tell me my name." [And I reply], "Aua-en-Keb" is your name. And the bolt of this door says: "I will not open the door to you unless you tell me my name." [And I reply], "Saah-en-mut-f" is your name. The socket of the fastening of this door says: "I will not open to you unless you tell my name." [And I reply], "The Living Eye of Sebek, the Lord of Bakhau," is your name. The Doorkeeper of this door says: "I will not open to you, and I will not let you enter by me unless you tell my name." [And I reply], "Elbow of the god Shu who places himself to protect Osiris" is your name. The posts of this door say: "We will not let you pass in by us unless you tell our name." [And I reply], "Children of the uraei-goddesses" is your name. The Doorkeeper of this door says: "I will not open to you, and I will not let you enter in by me unless you tell my name." [And I reply], "Ox of Keb" is your name. [And they reply], "You know us, pass in therefore by us." The ground of this Hall of Maati says: "I will not let you tread upon me [unless you tell me

my name], for I am silent. I am holy because I know the names of two feet with which you wouldst walk upon me. Declare, then, them to me.” [And I reply], “Besu-Ahu” is the name of my right foot, and “Unpet-ent-Het-Heru” is the name of my left foot. [The ground replies]: “You know us, enter in therefore over us.” The Doorkeeper of this Hall of Maati says: “I will not announce you unless you tell my name.” [And I reply], “Discerner of hearts, searcher of bellies” is your name. [The Doorkeeper says]: “You will be announced.” [He says]: “Who is the god who dwells in his hour? Speak it” [And I reply], “Au-taii.” [He says]: “Explain who he is.” [And I reply], “Au- taii” is Thoth. “Come now,” says Thoth, “for what purpose have you come?” [And I reply]: “I have come, and have journeyed here that my name may be announced [to the god].” [Thoth says]: “In what condition are you?” [And I reply], “I, even I, am purified from evil defects, and I am wholly free from the curses of those who live in their days, and I am not one of their number.” [Thoth says]: “Therefore will[your name] be announced to the god.” [Thoth says]: “Tell me, who is he whose heaven is of fire, whose walls are living serpents, and whose ground is a stream of water? Who is he?” [And I reply], “He is Osiris.” [Thoth says]: “Advance now, [your name] willbe announced to him. Your cakes willcome from the Utchat (Eye of Horus or Ra), your ale willcome from the Utchat, and the offerings which willappear to you at the word upon Earth [willproceed] from the Utchat.” This is what Osiris has decreed for the steward of the overseer of the seal, Nu, whose word is truth.

RUBRIC: THE MAKING OF THE REPRESENTATION OF WHAT WILLHAPPEN IN THIS HALL OF MAATI. This Chapter willbe said by the deceased when he is cleansed and purified, and is arrayed in linen apparel, and is shod with sandals of white leather, and his eyes are painted with antimony, and his body is anointed with unguent made of myrrh. And he willpresent as offerings oxen, and feathered fowl, and incense, and cakes and ale, and garden herbs. And behold, you will draw a representation of this in colour upon a new tile moulded from Earth upon which neither a pig nor any other animal has trodden. And if this book be done [in writing, the deceased] willflourish, and his children willflourish, and [his name] willnever fall into oblivion, and he willbe as one who fills the heart of the king and of his princes. And bread, and cakes, and sweetmeats, and wine, and pieces of flesh willbe given to him [from among those which are] upon the altar of the Great God. And he willnot be driven back from any door in Amentet, and he willbe led along with the kings of the South and the kings of the North, and he willbe among the bodyguard of Osiris, continually and regularly for ever. [And he willcome out in every form he pleases as a living soul for ever, and ever, and ever.]



The Egyptian Book of the Dead

1240 BC

THE PAPYRUS OF ANI

Translated by E.A. Wallis Budge

BOOK 10

THE CHAPTER OF THE DEIFICATION OF THE MEMBERS

The hair of the Osiris Ani, whose word is truth, is the hair of Nu. The face of the Osiris Ani, whose word is truth, is the face of Ra. The eyes of the Osiris Ani, whose word is truth, are the eyes of Hathor. The ears of the Osiris Ani, whose word is truth, are the ears of Up-uatu. The lips of the Osiris Ani, whose word is truth, are the lips of Anpu. The teeth of the Osiris Ani, whose word is truth, are the teeth of Serqet. The cheeks of the Osiris Ani, whose word is truth, are the cheeks of Isis. The arms of the Osiris Ani, whose word is truth, are the arms of Ba-neb-Tetu. The neck of the Osiris Ani, whose word is truth, is the neck of Uatchit. The throat of the Osiris Ani, whose word is truth, is the throat of Mert. The breast of the Osiris Ani, whose word is truth, is the breast of the Lady of Sais. The backbone of the Osiris Ani, whose word is truth, is the backbone of Set. The trunk of the Osiris Ani, whose word is truth, is the trunk of the Lords of Kher-aha. The flesh of the Osiris Ani, whose word is truth, is the flesh of Aa-shefit. The belly of the Osiris Ani, whose word is truth, is the belly of Sekhmet. The buttocks of the Osiris Ani, whose word is truth, are the buttocks of the Eye of Horus. The phallus of the Osiris Ani, whose

word is truth, is the phallus of Osiris. The thighs of the Osiris Ani, whose word is truth, are the thighs of Nut. The feet of the Osiris Ani, whose word is truth, are the feet of Ptah. The fingers of the Osiris Ani, whose word is truth, are the fingers of Saah. The toes of the Osiris Ani, whose word is truth, are the toes of the Living Uraei.

APPENDIX (From the Pyramid of Pepi I, ll. 565ff.)

The head of this Meri-Ra is the head of Horus; he comes out therefore and ascends into heaven. The skull of this Pepi is the Dekan star of the god; he comes out therefore and ascends into heaven. The brow of this Meri-Ra is the brow of..... and Nu; he comes out therefore and ascends into heaven. The face of this Pepi is the face of Up-uatu; he comes out therefore and ascends into heaven. The eyes of this Meri-Ra are the eyes of the Great Lady, the first of the Souls of Anu; he comes out therefore and ascends into heaven. The nose of this Pepi is the nose of Thoth; he comes out therefore and ascends into heaven. The mouth of this Meri-Ra is the mouth of Khens-ur; he comes out therefore, and ascends therefore, and ascends therefore into heaven. The tongue of this Pepi is the tongue of Maaa (Truth) in the Maat Boat; he comes out therefore and ascends into heaven. The teeth of this Pepi are the teeth of the Souls of [Anu]; he comes out therefore and ascends into heaven. The lips of this Meri-Ra are the lips of.....; he comes out therefore and ascends into heaven. The chin of this Pepi is the chin of Nest-khent-Sekhem (the throne of the First Lady of Sekhem); he comes out therefore and ascends into heaven. The thes bone of this Pepi is the thes bone of the Bull Sma; he comes out therefore and ascends into heaven. The shoulders of this Pepi are the shoulders of Set; he comes out therefore and ascends into heaven. [The..... of this Pepi].....; he comes out therefore and ascends into heaven. [The.....of this Pepi]of Baabu; he comes out therefore and ascends into heaven. The breast of this Meri-Ra is the breast of Bast; he comes out therefore and ascends into heaven. The belly of this Meri-Ra is the belly of Nut; he comes out therefore and ascends into heaven. [The.....of this Pepi]; he comes out therefore and ascends into heaven. [The.....of this Pepi]of the two Companies of the gods; he comes out therefore and ascends into heaven. The two thighs of this Pepi are the two thighs of Heqet; he comes out therefore and ascends into heaven. The buttocks of this Meri-Ra are like the Semktet Boat and the Mantchet Boat; he comes out therefore and ascends into heaven. The phallus of this Pepi is the phallus of the Hep Bull; he comes out therefore and ascends into heaven. The legs of this Meri-Ra are the legs of Net (Neith) and Serqet; he comes out therefore and ascends into heaven. The knees of this Meri-Ra are the knees of the twin Souls who are at the head of the Sekhet-Tcher; he comes out therefore and ascends into heaven. The soles of this Meri-Ra are like the Maati Boat; he comes out therefore and ascends into heaven. The toes of this Pepi are the toes of the Souls of Anu; he comes out therefore and ascends into heaven. Now this Pepi is a god, the son of a god; he comes out therefore and ascends into heaven. This Pepi is the son of Ra, who loves him; he comes out therefore and ascends into heaven. Ra has sent out Meri-Ra; he comes out therefore and ascends into heaven. Ra has begotten [this] Pepi; he comes out therefore and ascends into heaven. Ra has given birth to Pepi; he comes out therefore and ascends into heaven. This spell therefore is in the body of Meri-Ra; he comes out therefore and ascends into heaven. This Meri-Ra is the Power, the Great Power, among the Great Council of Chiefs in Anu; he comes out therefore and ascends into heaven. He works the boat; Pepi comes out therefore and ascends into heaven. [Pepi is] Horus, the nursling, the child; Meri-Ra comes out therefore and ascends into heaven. Pepi has not had union with Nut, she has not given her hands to him; he comes out therefore and ascends

into heaven. Keb has not removed the obstacles in his path; he comes out therefore and ascends into heaven. No god has smitten the steps of this Meri-Ra; he come out therefore and ascends into heaven. [Though] Pepi is not censed is not mourned, has not washed himself in the vessel, has not smelt the haunch, has not carried the meat- offering, has not ploughed the Earth, has not dedicated an offering, he comes out therefore and ascends into heaven. Behold, it is not this Pepi who has said these things to you, gods, it is Hesoulwho has said these things to you, gods, and this Meri-Ra is the support which is under Heka; he comes out therefore and ascends into heaven. Every god smites the feet of Pepi; he comes out therefore and ascends into heaven. He ploughs the Earth, he dedicates an offering, he brings the vessel of [blood], he smells the haunch, and he brings the meat offering; he comes out therefore and ascends into heaven. Every god grasps the hand of Meri-Ra in heaven, He conducts him to the House of Horus in the sky. The word of his Double is truth before Keb.

THE CHAPTER OF REPULSING SLAUGHTER IN HENSU (From the Papyrus of Nu, Sheet 6)

THE CHAPTER OF DRIVING BACK THE SLAUGHTERS WHICH ARE PERFORMED IN HENSU. The Osiris Nu, whose word is truth, says:-

O you land of the Sceptre! you White Crown of the divine form! you rest of the ferry-boat! I am the Child. (Repeat four times). Hail, Abu-ur! You say daily: “The slaughter-block is made ready as you knows, and you have come to destruction.” I am Ra, who established those who praise him. I am the Knot of the god in the Aser tree, the twice beautiful one, who is more splendid today than yesterday. (Repeat four times). I am Ra, who established those who praise him. I am the Knot of the god within the Aser tree, and my appearance is the appearance [of Ra] on this day.

My hair is the hair of Nu. My face is the face of the Disk. My eyes are the eyes of Hathor. My ears are the ears of Up-uat. My nose is the nose of Khenti-Khabas. My lips are the lips of Anpu. My teeth are the teeth of Serqet. My cheeks are the cheeks of the goddess Isis. My hands are the hands of Ba-neb-Tet. My forearms are the forearms of Neith, the Lady of Sais. My backbone is the backbone of Suti. My phallus is the phallus of Beba. My reins are the reins of the Lords of Kher-aha. My chest is the chest of Aa-shefit. My belly and back are the belly and back of Sekhmet. My buttocks are the buttocks of the Eye of Horus. My hips and legs are the hips and legs of Nut. My feet are the feet of Ptah. [My fingers] and my toes are the [fingers and] toes of the Living gods. There is no member of my body which is not the member of a god. Thoth protects my body altogether, and I am Ra day by day. I willnot be dragged back by my arms, and none willlay violent hold upon my hands. And willdo me hurt neither men, nor gods, nor the Spirit-souls, nor the dead, nor any man, nor any pat-spirit, nor any rekhit-spirit, nor any hememet-spirit.

I am he who comes out advancing, whose name is unknown. I am Yesterday. “Seer of Millions of Years” is my name. I pass along, I pass along the paths of the divine celestial judges. I am the Lord of Eternity: I decree and I judge like Khepera. I am the Lord of the Urrt Crown. I am he who dwells in the Utchat and in the Egg, and it is granted to me to live in there. I am he who dwells in the Utchat when it closes, and I exist by the strength of it. I come out and I shine; I enter in and I come to life. I am in the Utchat, my seat is upon my throne, and I sit in the tent

chamber before it. I am Horus. [I] traverse millions of years. I have decreed [the establishing] of my throne, and I am the ruler of it; and in very truth my mouth keeps an even balance both in speech and in silence. In very truth my forms are inverted. I am Un-Nefer, from one period even to another, and what I have is within me. I am the only One, who proceeds from an only One, who goes round about in his course. I am he who dwells in the Utchat. No evil thing of any shape or kind willspring up against me, and no baleful object, and no harmful thing, and no disastrous thing willhappen to me. I open the door in heaven. I rule my throne. I open the way for the births which take place on this day. I am the child who traverses the road of Yesterday. I am To-day for told nations and peoples. I am he who protects you for millions of years. Whether be denizens of heaven, or of the Earth, or of the South, or of the North, or of the East, or of the West, the fear of me is in your bodies. I am he whose being has been wrought in his eye. I willnot die again. My moment is in your bodies, but my forms are in my place of habitation. I am "He who cannot be known." The Red Fiends have their faces directed against me. I am the unveiled one. The period when the heavens were created for me and were enlarged the bounds of Earth, and multiplied the progeny of it, cannot be found out. They willfail and not be united again. By reason of the speech which I address to you, my name sets itself apart from all things evil which are in the mouths of men. I am he who rises and shines, a wall which comes out of a wall, an only One who proceeds from an only One. There is never a day that passes without the things which appertain to him being in there; passing, passing, passing, passing. Truly I say to you, I am the Plant which comes out from Nu, and my mother is Nut. Hail, my creator, I am he who has no power to walk, the Great Knot who dwells in Yesterday. The might of my strength is within my hand, I am not known [by you], but I am he who knows you. I cannot be held in the hand, but I am he who can hold you in his hand. Hail, Egg! Hail, Egg! I am Horus who lives for millions of years, whose flame shines upon you, and brings your hearts to me. I am master of my throne. I advance at this season. I have opened a path. I have delivered myself from all evil things. I am the golden dog-headed ape, three palms and two fingers [high], which has neither arms nor legs, and which dwells in Het-ka-Ptah. I go out as goes out the dog-headed ape who dwells in Het-ka-Ptah.

RUBRIC: See the Osiris Ani, whose word is truth, arrayed in fine linen, and shod with sandals of white [leather], and anointed with the very finest myrrh unguent. There are offered to him a fine bull, and incense, and ra geese, and flowers, and ale, and cakes, and garden herbs. And behold, you will draw a representation of a table of offerings on a clean tile with pure colours, and you will bury it in a field on which no swine has trodden. And if a copy of this book be written upon it, he willrise [again], and his children's children willflourish and prosper, like to Ra, without cessation. He willbe in high favour with the king, and with the shenit nobles of his court, and there willbe given to him cakes and cups of drink, and portions of flesh, upon the altar-table of the Great God. He willnot thrust aside at any door in Amentet; he willtravel in the train of the Kings of the South and the Kings of the North, and he willabide with the followers of Osiris near Un-Nefer, for ever, and for ever, and for ever.

Vignette (From the Papyrus of Nu, Sheet 24)

The steward of the overseer of the seal, Nu, whose word is truth, begotten of the steward of the overseer of the seal, Amen-hetep, whose word is truth, says:- Hail, Four Apes who sit in the bows of the Boat of Ra, who convey truth to Nebertcher, who sit in judgment on the oppressed man and on [his] oppressor, who make the gods to be contented by means of the flame of your

mouths, who offer holy offerings to the gods, and sepulchral meals to the Spirit-souls, who live upon truth, and who feed upon truth of heart, who are without deceit and fraud, and to whom wickedness is an abomination, do away with my evil deeds, and put away my sins [which deserved stripes upon Earth, and destroy every evil thing which appertains to me], and let there be no obstacle whatsoever on my part towards you. grant that I may make my way through the Amentet, let me enter into Rasta, let me pass through the hidden pylons of Amentet. grant that there may be given to me shens cakes, and ale, and persen cakes, even as to the living Spirit-souls, and grant that I may enter into and come out from Rasta.

[The Four Apes make answer, saying]: Come, for we have done away with your wickedness, and we have put away your sin, along with your sins upon Earth which deserved stripes, and we have destroyed every evil thing which appertained to you upon Earth. Enter, therefore, to Rasta, and pass through the hidden pylons of Amentet, and there will be given to you shens cakes, and ale, and persen cakes, and you will come out and will enter in at your desire, even as do those who are favoured [of the God], and you will be called [to partake of offerings] each day in the horizon.

THE CHAPTER OF A TET OF GOLD. The Osiris Ani, whose word is truth, says:-

You rise up for yourself, Still-heart! You shine for yourself, Still-heart! Place you yourself on your base, I come, I bring to you a Tet of gold, you will rejoice in there.

APPENDIX (From the Papyrus of Nebseni and the Papyrus of Nu)

Rise up, Osiris, you have your backbone, Still-heart, you have your neck vertebrae and your back, Still-heart! Place you yourself on your base. I put water beneath you, and I bring to you a Tet of gold that you may rejoice in there.

RUBRIC (From the Papyrus of Nu):

[This Chapter] will be recited over a Tet of gold set in a stand made of sycamore wood which has been steeped in a tincture of ankhamu flowers, and it will be placed on the neck of the deceased on the day of the funeral. If this amulet be placed on his neck he will become a perfect Khu in Khert-Neter, and at the festivals of the New Year he will be like to the Followers of Osiris continually and for ever.

RUBRIC (From the Turin Papyrus):

[This Chapter] will be said over a Tet of gold fashioned out of the trunk of a sycamore tree, and it will be placed on the neck of the deceased. Then will he enter in through the doors of the Tuat. His words shall be silenced. He will place himself on the ground on New Year's Day among the Followers of Osiris. If this Chapter be known by the deceased he will live like a perfect Khu in Khert-Neter. He will not be sent back from the doors of Amentet. There will be given to him the shens cake, and a cup of wine, and the persen cake, and slices of meat on the altars of Ra, or as some read, Osiris Un-Nefer. And his word will be truth before his enemies in Khert-Neter continually, and for ever and for ever.

THE CHAPTER OF A TET OF CARNELIAN. The Osiris Ani, whose word is truth, says:-

The blood of Isis, the spells of Isis, the magical powers of Isis, will make this great one strong, and will be an amulet of protection [against him] that would do to him the things which he abominates.

APPENDIX

RUBRIC (From the Papyrus of Nu):

[This Chapter] will be said over a Tet of carnelian, which has been washed in a tincture of ankhamu flowers, and is fashioned out of the trunk of a sycamore tree. It will be placed on the neck of the deceased on the day of the funeral. If this be done for him the magical powers of Isis will protect his members. Horus, the son of Isis, will rejoice when he sees him. [No] road will be blocked to him. His hand will be to heaven, his hand will be to Earth, for ever. Do not let anyone see him. Truly....

RUBRIC (From the Saite Recension):

[This Chapter] will be said over a Tet of carnelian, anointed with a tincture of ankhamu flowers, made from the trunk of a sycamore tree. It will be placed on the neck of the Khu. If this book be done for him, the magical spells of Isis will protect him, and Horus the son of Isis will rejoice [when] he sees him. No road will be blocked to him. His hand will be to heaven, his hand will be to Earth..... If this book be known by him he will be in the following of Osiris Un-Nefer, and his word will be truth in Khert- Neter. The doors in Khert-Neter will be opened to him. Wheat and barley will be given to him in Sekhet-Aanru. His name will be like [the names of] the gods who are there, the Followers of Horus who reap.

THE CHAPTER OF A HEART OF SEHERT STONE. The Osiris Ani, whose word is truth, says:-

I am the Benu bird, the Heart-soul of Ra, the guide of the gods to the Tuat. Their Heart-souls come out upon Earth to do what their KAU wish to do, and the Heart-soul of the Osiris Ani will come out to do what his Soul wishes to do.

THE CHAPTER OF THE HEAD-REST, which is to be placed under the head of the Osiris Ani, whose word is truth.

Awake out of your sufferings, you who lie prostrate! Awake! Your head is in the horizon. I lift you up, you whose word is truth. Ptah has overthrown your enemies for you. Your enemies have fallen, and they will never more exist, Osiris.

APPENDIX (From the Papyrus of Nebseni, Sheet 21)

THE CHAPTER OF THE HEAD-REST [OR PILLOW].

Awake out of your sufferings, you who lie prostrate. They (the gods) keep watch over your head in the horizon. You are lifted up, your word is truth in respect of the things which have been done by you. Ptah has cast down headlong your enemies. This work was ordered to be done for you. You are Horus, the son of Hathor, Nesert, Nesertet, who gives back the head after it has been cut off. Your head will not be carried away from you, after [it has been cut off]; your head will be carried away from you, never, never!

THE TEXTS IN THE FUNERAL CHAMBER

SPEECH OF ISIS. Isis says:-

I have come to be a protector to you. I waft to you air for your nostrils, and the north wind which comes out from the god Tem to your nose. I have made whole for you your windpipe. I make you to live like a god. Your enemies have fallen under your feet. I have made your word to be true before Nut, and you are mighty before the gods.

SPEECH OF NEPHTHYS. Nephthys says to the Osiris Ani, whose word is truth:-

I go round about you to protect you, brother Osiris. I have come to be a protector to you. [My strength will be near you, my strength will be near you, for ever. Ra has heard your cry, and the gods have made your word to be truth. You are raised up. Your word is truth in respect of what has been done to you. Ptah has overthrown your foes, and you are Horus, the son of Hathor.]

SPEECH OF THE TET.

I have come quickly, and I have driven back the footsteps of the god whose face is hidden. I have illumined his sanctuary. I stand near the god Tet on the day of repelling disaster. I watch to protect you, Osiris.

SPEECH OF KESTA (Mesta).

I am Kesta, your son, Osiris Ani, whose word is truth. I come to protect you. I will make your house to flourish, permanently, even as Ptah has commanded me, and as Ra himself has commanded.

SPEECH OF HAPI.

I am Hapi, your son, Osiris Ani, whose word is truth. I come to protect you. I bind together your head and the members of your body. I smite down for you your enemies under you. I give to you your head for ever and for ever, Osiris Ani, whose word is truth, whose word is truth in peace.

SPEECH OF TUAMUTEF. Tuamutef says:-

I am your son Horus, who loves you. I come to avenge you, my father Osiris, upon him that did evil to you. I have set him under your feet for ever and for ever, permanently, permanently, Osiris Ani, whose word is truth, whose word is truth.

SPEECH OF QEBHSENUF. Qebsenuf says:-

I am your son, Osiris Ani, whose word is truth. I come to protect you. I have collected your bones and I have gathered together your members. [I have brought your heart, and I have placed it upon its throne within your body. I make your house to flourish after you, you who live for ever.]

SPEECH OF THE FLAME.

I protect you with this flame. I drive him [the foe] away from the valley of the tomb. I cast the sand about [your feet]. I embrace the Osiris Ani, whose word is truth, in peace.

SPEECH OF THE FLAME.

I come to hew in pieces. I have not been hewn in pieces, and I will not permit you to be hewn in pieces. I come to do violence [to your foe], but I will not permit violence to be done to you. I protect you.

A SOUL SAYS:-

The Osiris Ani, whose is truth, praises Ra when he rolls up into the sky in the eastern horizon of heaven.

A SOUL SAYS:-

The Osiris Ani, whose word is truth, in peace in Khert-Neter, praises Ra when he sets in the western horizon of heaven, [and says], "I am a perfect soul."

SPEECH OF ANI. The Osiris Ani, whose word is truth, says:-

I am a perfect soul dwelling in the divine egg of the Abtu Fish. I am the Great Cat which dwells in the Seat of Truth, for which the god Shu rises.

SPEECH OF THE USHABTI FIGURE [THE CHAPTER OF NOT DOING WORK IN KHERT-NETER].

Illumine the Osiris Ani, whose word is truth. Hail, Shabti Figure! If the Osiris Ani be decreed to do any of the work which is to be done in Khert-Neter, let everything which stands in the way be removed from him-whether it be to plough the fields, or to fill the channels with water, or to carry sand from [the East to the West]. The Shabti Figure replies: I will do it, truly I am here [when] you call.

APPENDIX (From the Papyrus of Nu and the Papyrus of Nebseni)

The Speech of Anpu: Anubis the dweller in the mummy chamber, Governor of the Divine House, lays his hands upon the lord of life, the scribe, the draughtsman of Ptah, Nebseni, the lord of

fealty, begotten of the scribe and mason Thena, born of the lady of the house Mut-rest, whose word is truth, and devoting himself to him as his guardian, says:- Praise to you, you happy one, lord! You see the Utchat. Ptah-Seker has bound you up. Anpu has exalted you. Shu has raised you up, Beautiful Face, you governor of eternity. You have your eye, scribe Nebseni, lord of fealty, and it is beautiful. Your right eye is like the Sektet Boat, your left eye is like the Atet Boat. Your eyebrows are fair to see in the presence of the Company of the Gods. Your brow is under the protection of Anpu, and your head and face, beautiful one, are before the holy Hawk. Your fingers have been established by your scribe's craft in the presence of the Lord of Khemenu, Thoth, who has bestowed upon you the knowledge of the speech of the holy books. Your beard is beautiful in the sight of Ptah-Seker, and you, scribe Nebseni, you lord of fealty, are beautiful before the Great Company of the Gods. The Great God looks upon you, and he leads you along the path of happiness. Sepulchral meals are bestowed upon you, and he overthrows for you your enemies, setting them under your feet in the presence of the Great Company of the Gods who dwell in the House of the Great Aged One which is in Anu.



The Egyptian Book of the Dead

1240 BC

THE PAPYRUS OF ANI

Translated by E.A. Wallis Budge

BOOK 11

[HERE] BEGIN THE CHAPTERS OF SEKHET-HETEPET, AND THE CHAPTERS OF COMING OUT BY DAY, OF ENTERING INTO AND COMING OUT FROM KHERT-NETER, OF ARRIVING IN SEKHET-AANRU, AND OF LIVING IN PEACE IN THE GREAT CITY, THE LADY OF WINDS. [The Osiris the scribe Ani, whose word is truth, says:

Let me be master there. Let me be a khu there. Let me plough there. Let me reap there. Let me eat there. Let me drink there. [Let me father children there]. Let me do there all the things which one does upon Earth. The Osiris Ani, whose word is truth, says:- Horus vanquished Set when [he] looked at the building of Sekhet-Hetepet. [He] spread air over the Divine Soul in its Egg, in its day. He delivered the interior of the body of Horus [from the Akeru Gods]. I have crowned him in the House of Shu. His house is the stars. Behold, I take up my place in its nomes. He has guided the hearts of the Company of the Firstborn Gods. He has reconciled the Two Fighters (Horus and Set), the guardians of life. He has done what is fair, bringing an offering. He has reconciled the Two Fighters with him that belongs to them. He has cut off the hairy scalp of the Two Fighters. He has destroyed the revolts of [their] children. I have done away all the evil which attacked their souls. I am master in [Sekhet-Hetepet]. I know it. I have sailed over its lakes that I might arrive at the cities of it. I have made strong my mouth. The Spirit-souls are ready [to fight], but they will not gain the mastery over me. I am equipped in your Fields, god Hetep. What you wish you will do, [says this god].

APPENDIX (From the Papyrus of Nebseni, Sheet 17)

HERE BEGIN THE CHAPTERS OF SEKHET-HETEPET, AND THE CHAPTERS OF COMING OUT BY DAY; OF GOING INTO AND OF COMING OUT FROM KHERT-NETER; OF ARRIVAL IN SEKHET-AARU; OF LIVING IN SEKHET-HETEPET, THE

MIGHTY CITY, THE LADY OF WINDS; OF HAVING POWER IN THERE; OF BECOMING A SPIRIT-SOUL THERE; OF PLOUGHING THERE; OF REAPING THERE; OF EATING THERE; OF DRINKING THERE; OF MAKING LOVE THERE; AND OF DOING EVERYTHING THERE EVEN AS A MAN DOES UPON EARTH. NEBSENI, THE SCRIBE AND DRAUGHTSMAN OF PTAH, SAYS:-

Set vanquished Horus, who was looking at the building in Sekhet- Hetepet. I set free Horus from Set. Set opened the paths of the Two Eyes (the Sun and Moon) in the sky. Set ejected water with air upon the soul of his Eye, which dwelt in the town of Mert; he delivered the interior of the body of Horus from the hands of the Akeru Gods. See me! I paddle this great boat over the Lake of the god Hetep; I seized upon it in the mansion of Shu. The mansion of his stars renews youth, renews youth. I paddle over the Lakes of them so that I may arrive at the towns of it. I sail up to the town of the god Hetep.... Behold, I am at peace with his times, and with his guidance, and with his will, and with the Company of the Gods, who are his firstborn. He makes the Two Fighters (Horus and Set) to be at peace [with each other], and to keep ward over the living whom he has created in fair form, and he brings peace; he makes the Two Fighters to be at peace with those who watch over them. He cuts off the hair from their divine fighters, he drives away storm from the children. He guards from attack the Spirits. I have gained power in there. I know it. I have sailed over its Lakes so that I might arrive at its towns. My mouth is strong. I am equipped against the Spirits. They will not gain the mastery over me. I am rewarded [with] these your Fields, god Hetep. What you wish that do you, lord of the winds. I will be a spirit in there. I will eat in there. I will drink in there. I will plough in there. I will reap the grain in there. I will be strong in there. I will make love in there. My words will be strong in there. I will not be in subjection in there. I will be a man of might in there. You have made strong the mouth and throat. Hetep Qettbu is its name. [It is] established upon the pillars of Shu, and is linked with the pleasant things of Ra. He is the divider of years, the hidden of mouth; silent is his mouth, hidden is what he utters, he fulfills eternity, he takes possession of everlastingness of existence as Hetep, Neb-Hetep. Horus makes himself strong like to a hawk which is one thousand cubits in length, and two thousand cubits in life. He that equipments with him, he journeys on, he comes to the place where his heart would be, among the Lakes which are in its towns. He fathers in the birth-chamber of the god of the town, he is satisfied with the food of the god of the town; he does what ought to be done there, in the Field of Smas-er-Khet..... everything of the birth-chamber of the god of the town. Now [when he] sets in the [land of] life like crystal he performs everything in there, [which things are] like to the things done in the Lake Neserser, for which there is none that rejoices, and for which are evil things of all kinds. The god Hetep goes in and comes out, and marches here and there in the Field of Smas-er-Khet, the Lady of the birth-chamber of the god of the town. [Let me] live with the god Hetep, clothed, and not despoiled by the Lords of the North, and may the Lord of things bring food to me. May he make me to go forward. May I come forth. May he bring to me my Power there, may I receive it, and may I be rewarded by the god Hetep. May I be master of the great and mighty word in my body in this my place. Make me to remember it. Let me [not] forget it. Let me go forward, let me plough. I am at peace with the god of the town. I know the water, the towns, the nomes, and the lakes which are in Sekhet-Hetepet. I live in there. I am strong in there. I shine in there. I eat in there. I.... in there. I reap the harvest in there. I plough in there. I father children in there. I am at peace in there, with the god Hetep. I sow seed in there. I sail about on the lakes of it, and I arrive at its towns, god Hetep. My mouth is equipped, it possesses horns. Give to me the abundance of the KAU (Doubles) and

Spirit-souls. He who counts me is Shu. I know him not. I come to its towns. I sail over its lakes. I walk about in Sekhet-Hetepet. Behold, it is Ra who is in heaven. Behold, it is Hetep [who is] its double offering of peace. I have advanced to its territory. I have put on my apparel. I have come forth. I have given what it was upon me to give. I have made glad in [my] heart. I have conquered. I am strong. I have given directions to Hetep.

[Hail], Unen-em-hetep, I have come to you. My soul follows me. The god Hu is on my hands. [Hail], Nebt-tai, in whom I remember and forget, I have become alive. I have attacked none, let none attack me. I have given, give you to me gladness. Make you me to be at peace, bind you up my veins, let [me] receive air. [Hail], Unen-em-hetep, the Lord of Winds. I have come there. I have opened my head. Ra sleeps. I watch not, [for] the goddess Hetemet is at the door of heaven by night. Obstacles have been put before, but I have collected his emissions. I am in my city. Nut-urt (Great City), I have come into you. I have counted up my abundant stores. I advance on my way to Uakh. I am the Bull which is tied with a rope of lapis-lazuli, the lord of the Field of the Bull, the lord of the words of the god, the goddess Septet (Sothis) at her hours. Uakh, I have come into you. I have eaten my food. I am master of choice pieces of the flesh of oxen and of feathered fowl, and the birds of Shu have been given to me. I follow the gods, and I come [after the Doubles]. Tcheft, I have come into you. I array myself in apparel, and I gird about myself the sat garment of Ra. See the Court of the sky, and the followers of Ra who dwell in heaven. Unem-hetep, the lord of the Two Lands, I have come into you. I have plunged into the Lakes of Tchesert; behold, impurity of every kind has removed from me. The divine Great One flourishes in there. Behold, I have found [him]. I have netted geese, and have fed full upon the finest of them. Qenqentet, I have come into you. I have seen the Osiris [my father]. I have saluted my mother. I have begotten children. I have snared the serpents, and I am delivered. I know the name of the god who is with the goddess Tchesert, and who has straight hair, and is equipped with horns [ready to gore]. He reaps, and I both plough and reap. Hetemet, I have entered into you. I have approached the lapis-lazuli. I have followed the winds of the Company of the Gods. The Great God has given my head to me. He who has bound my head on my body for me is the Mighty One, with eyes of lapis-lazuli, namely, Ari-en-ab-f ("He does as he pleases.") Usert, I have come into you, to the house for which food is brought to me. Smam, I have come into you. My heart watches, my head is equipped with the White Crown. I act as the guide of the celestial beings. I make to flourish terrestrial beings. There is joy of heart for the Bull, and for the celestial beings, and for the Company of the Gods. I am the god, the Bull, the Lord of the gods, who makes his way over the turquoise. wheat and barley of the nome of the god, I have come into you. I have come forward. I have lifted [you] up, following the best offerings of the Company of the Gods. I have moored my boat to the tying-up post in the lakes of the celestial beings. I have pulled up the tying-up post. I have recited words, and I have ascribed praises to the gods who dwell in Sekhet-Hetepet.

THE CHAPTER OF PROVIDING THE DECEASED WITH MEAT, MILK, ETC. The Osiris Ani, whose word is truth, says:-

Praise to you, Ra, the Lord of Truth, the Only One, the Lord of Eternity and Maker of Everlastingness. I have come before you, my Lord Ra. I would make to flourish the Seven Cows and their Bull. who give cakes and ale to the Spirit-souls, grant that my soul may be with you.

Let him be born on your thighs. Let him be like to one of you for ever and for ever. Let the Osiris Ani, whose word is truth, have glorious power in the Beautiful Amentet.

The Names of the Seven Holy Cows and their Bull:

1. Het-Kau Nebtertcher.
2. Akertkhentetasts.
3. Khebitetsahneter.
4. Urmertusteshertshenti.
5. Khnemtemankhanuit.
6. Sekhmetrensemabats.
7. Shenatpetuthestneter.

Bull: Kathaihemt.

ADDRESSES TO THE FOUR RUDDERS OF HEAVEN

Hail, you Beautiful Power, you Beautiful Rudder of the Northern Heaven. Hail, you who circles, Guide of the Two Lands, Beautiful Rudder of the Western Heaven. Hail, Splendour, Dweller in the temple of the Ashemu gods, Beautiful Rudder of the Eastern Heaven. Hail, Dweller in the temple of the Red gods, Beautiful Rudder of the Southern Heaven.

ADDRESSES TO THE FOUR COMPANIES OF THE GODS

Hail, gods who are above the Earth, Guides of the Tuat. Hail, Mother-goddesses, who are above the Earth in Khert-Neter, in the House of Osiris. Hail, gods who guide Ta-tchesert, who are above the Earth and are guides of the Tuat. Hail, Followers of Ra, who follow in the train of Osiris.

APPENDIX (From the Papyrus of Nu)

RUBRIC: [These words] will be said when Ra appears over [figures] of these gods written in colour upon a tablet, and you will place offerings of tchefau food before them, cakes, ale, flesh, geese, and incense. They will cause the deceased to enjoy the “offerings which come out at the word [of command]” before Ra; and they will give the deceased an abundance of food in Khert-Neter, and will deliver him from every evil thing whatsoever. And you will not recite this Book of Un-Nefer in the presence of anyone except your own self. If this be done for the deceased Ra will be a rudder for him, and will be to him a strong protecting power, and he will destroy all his enemies for him in Khert-Neter, and in heaven, and upon Earth, and in every place for which

soever he may enter, and he will enjoy celestial food regularly and continually for ever. (*From the Saite Recension*)

THE BOOK OF MAKING PERFECT THE KHU in the heart of Ra, of making him to have the mastery before Tem, of magnifying him before Osiris, of making him mighty before Khent-Amentet, and of setting awe of him before the Company of the Gods. It will be recited on the day of the New Moon, on the sixth day festival, on the fifteenth day festival, on the festival of Uak, on the festival of Thoth, on the Birthday of Osiris, on the festival of Menu, on the night of Heker, [during] the Mysteries of the Tuat, during the celebration of the Mysteries in Akertet, at the smiting of the emissions, at the passage of the Funerary Valley, [and] the Mysteries..... [The recital of it] will make the heart of the Khu to flourish and will make long his strides, and will make him to advance, and will make his face bright, and will make it to penetrate to the God. Let no man witness [the recital] except the king and the Kherheb priest, but the servant who comes to minister outside will not see it. Of the Khu for whom this Book will be recited, his soul will come out by day with the living, he will have power among the gods, and it will make him irresistible for ever and ever. These gods will go round about him, and will acknowledge him. He will be one of them. [This Book] will make him to know how he came into being in the beginning. This Book is indeed a veritable mystery. Let no stranger anywhere have knowledge of it. Do not speak about it to any man. Do not repeat it. Let no [other] eye see it. Let no [other] ear hear it. Let no one see it except [yourself] and him who taught [it to you]. Let not the multitude [know of it] except yourself and the beloved friend of your heart. You will do this book in the seh chamber on a cloth painted with the stars in colour all over it. It is indeed a mystery. The dwellers in the swamps of the Delta and everywhere there will not know it. It will provide the Khu with celestial food upon in Khert-Neter. It will supply his Heart-soul with food upon Earth. It will make him to live for ever. No [evil] thing will have the master over him.

THE ADDRESSES OF THE FOUR RUDDERS

Hail, Power of Heaven, Opener of the Disk, you Beautiful Rudder of the Northern Heaven. Hail, Ra, Guide of the Two Lands, you Beautiful Rudder of the Western Heaven. Hail, Khu, Dweller in the House of the Akhemu gods, you Beautiful Rudder of the Eastern Heaven. Hail, Governor, Dweller in the House of the Tesheru Gods, you Beautiful Rudder of the Southern Heaven.

Grant cakes, and ale and tchefau food to the Osiris Auf-anekh, whose word is truth.

Hail, Father of the Gods! Hail, Mother of the Gods in Khert-Neter! Deliver the Osiris from every evil thing, from every evil obstruction, from every dire attack of an enemy, and from that deadly snarer with knife-like words, and from men, and gods, and Spirit-souls, and the damned, on this day, on this night, on this present festival of the fifteenth day, and in this year, and from the things of evil of it.

HYMN TO OSIRIS KHENTI-AMENTI UN-NEFER

The Osiris Ani, whose word is truth, praises Osiris Khenti-Amenti Un-Nefer, and says:- Hail, my Lord, who hurries through eternity, whose existence is for ever, Lord of Lords, King of Kings, Sovereign, God of the Gods, who live in their shrines,.... gods.... men. Make you for me a

seat with those who are in Khert-Neter, who adore the forms of your KA, and who traverse millions of millions of years..... May no delay arise for you in Ta-mera. Let them come to you, all of them, great as well as small. May this god give the power to enterin and to come out from Khert-Neter, without repulse, at any door of the Tuat, to the SOULof the Osiris Ani.

APPENDIX (From the Papyrus of Sutimes)

SUTIMES, THE LIBATIONER AND PRESIDENT OF THE ALTAR CHAMBER OF THE APTS, DIRECTOR OF THE SCRIBES OF AMEN, WHOSE WORD IS TRUTH, PRAISES OSIRIS, AND DOES PRAISE TO THE LORD OF ETERNITY, AND SATISFIES THE WILL OF THE GOD, AND SPEAKS TRUTH, THE LORD OF WHICH IS UNKNOWN, AND SAYS:-

Praise to you, you Holy God, you mighty and beneficent being, you Prince of Eternity, who dwells in your abode in the Sektet Boat, whose risings are manifold in the Atet Boat, to whom praises are rendered in heaven and upon Earth. Peoples and nations exalt you, and the awe of your terror is in the hearts of men, and Spirt-souls, and the dead. Your soul dwells in Tetu, and the awe of you is in Hensu. You set the visible emblems of yourself in Anu, and the majesty of your transformations in the holy place. I have come to you. Truth is in my heart, and in my breast there is neither craft nor guile. Grant you that I may have my being among the living, and that I may sail up and down the river among those who are in your following.



The Egyptian Book of the Dead

1240 BC

THE PAPYRUS OF ANI

Translated by E.A. Wallis Budge

BOOK 12

THE CHAPTER OF THE PRAISE OF HATHOR, LADY OF AMENTET

Hathor, Lady of Amentet, the Dweller in the Great Land, the Lady of Ta-Tchesert, the Eye of Ra, the Dweller in his breast, the Beautiful Face in the Boat of Millions of Years, the Seat of Peace of the doer of truth, Dweller in the Boat of the favoured ones.....

APPENDIX: THE CHAPTER OF THE FOUR TORCHES (From the Papyrus of Nu, Sheets 26 and 27)

THE CHAPTER OF THE FOUR LIGHTED LAMPS WHICH ARE MADE FOR THE SPIRIT-SOUL.

Behold, you will make four rectangular troughs of clay for which you will scatter incense, and you will fill them with the milk of a white cow, and by means of these you will extinguish the lamps. The Osiris Nu, the steward of the overseer of the seal, whose word is truth, says:- The fire comes to your KA, Osiris Khenti-Amenti! The fire comes to your KA, Osiris Nu, whose word is truth. The ordering of the night comes after the day. [The fire comes to your KA, Osiris, Governor of those who are in Amenti], and the two sisters of Ra come likewise. Watch it (the fire) rise in Abtu, and it comes; I cause it to come, the Eye of Horus. It is set in order upon your brow, Osiris Khenti-Amenti; it is set in your shrine and rises on your brow; it is set on your brow, Osiris Nu, it is set on your brow. The Eye of Horus protects you, Osiris Khenti-Amenti, and it keeps you in safety; it casts down headlong all your enemies for you, and all your enemies have fallen down headlong before you. Osiris Nu, the Eye of Horus protects you, it keeps you in safety, and it casts down headlong all your enemies. Your enemies have fallen down headlong before your KA, Osiris Khenti-Amenti. The Eye of Ra protects you, it keeps you in safety, and it has cast down headlong all your enemies. Your enemies have fallen down headlong before your KA, Osiris Nu, whose word is truth. The Eye of Horus protects you, it keeps you in safety, it has cast down headlong for you all your enemies, and your enemies have fallen down headlong before you. The Eye of Horus comes. It is sound and well, it sends out light even as Ra does in the horizon. It covers the powers of Suti with darkness, it masters him, and it brings its flame

against him by its own command. The Eye of Horus is sound and well, you eat the flesh of it, your body possesses it. You acclaim it. The Four Fires enter into your KA, Osiris Khenti-Amenti, the Four Fires enter into your KA, Osiris Nu, the steward of the overseer of the seal, whose word is truth.

Hail, sons of Horus, Kesta, Hapi, Tuamutef, and Qebhsenuf, have given your protection to your divine Father Osiris Khenti-Amenti, give your protection to the Osiris Nu, whose word is truth. Now therefore, inasmuch as have destroyed the Opponent of Osiris Khenti-Amenti, who lives with the gods, having smitten Suti with his right hand and arm when dawn came upon the Earth, and Horus has become master [of Suti], and has avenged his divine Father himself; and inasmuch as your divine Father has been made to flourish through the union of the SOUL of Osiris Khenti-Amenti, which effected, and the Eye of Horus has avenged him, and has protected him, and has cast down headlong for him all his enemies, and all his enemies have fallen down before him, even so do destroy the Opponent of the Osiris Nu, the steward of the overseer of the seal, whose word is truth. Let him live with the gods, let him smite his enemy, let him destroy him, when light dawns on the Earth. Let Horus be master and avenge the Osiris Nu, and let the Osiris Nu flourish through his union with his SOUL which have effected. Osiris Nu, the Eye of Horus has avenged you. It has cast down headlong all your enemies for you, and all your enemies have been cast down headlong before you.

Hail, Osiris Khenti-Amenti, grant you light and fire to the perfect Heart-soul which is in Hensu. And [O Sons of Horus], grant power to the living heart-soul of the Osiris Nu by means of his fire. Let him not be repulsed, and let him not be driven back at the doors of Amentet! Let his offerings of bread and of linen garments be brought to him among the lords of funeral oblations. offer praises, as to a god to the Osiris Nu, the destroyer of his Opponent in his form of Truth, and in his attributes of a god of truth.

RUBRIC: [This Chapter] will be recited over four torches of atma cloth, which has been anointed with the finest Thehennu unguent, and the torches will be placed in the hands of four men who will have the names of the pillars of Horus written upon their shoulders, and they will burn the torches in the beautiful light of Ra, and this will confer power and might upon the Spirit-soul of the deceased among the stars which never set. If this Chapter be recited for him he will never, never perish, and he will become a living soul for ever. These torches will make the Spirit-soul to flourish like Osiris Khenti-Amenti, regularly and continually for ever. It is a struggle. You will not perform this ceremony before any human being except your own self, or your father, or your son, because it is an exceedingly great mystery of the Amentet, and it is a type of the hidden things of the Tuat. When this ceremony has been performed for the deceased, the gods, and the Spirit-souls, and the dead will see him in the form of Khenti-Amenti, and he will have power and dominion like this god.

If you will undertake to perform for the deceased that which is ordered in this “Chapter of the four blazing torches,” each day, you will cause the form of the deceased to come out from every hall [in the Tuat], and from the Seven Halls of Osiris. And he will live in the form of the God. He will have power and dominion corresponding to those of the gods and the Spirit-souls for ever and ever. He will enter in through the secret pylons and will not be turned back in the presence of Osiris. And it will come to pass, provided that the following things be done for him, that he

will enter in and come forth. He will not be turned back. No boundary will be set to his goings, and the sentence of the doom will not be passed upon him on the Day of the Weighing of Words before Osiris- never, never.

And you will perform whatsoever [is written in] this book on behalf of the deceased, who will thereby become perfect and pure. And you will “open his mouth” with the instrument of iron. And you will write down these things in accordance with the instructions which are found in the books of Prince Herutataf, who discovered them in a secret coffer (now they were in the handwriting of the god [Thoth] himself and had been deposited in the Temple of the goddess Unnut, the Lady of Unu) during a journey which he was making in order to inspect the temples, and the temple-estates, and the sanctuaries of the gods. And you will perform these ceremonies secretly in the Tuat-chamber of the tomb, for they are mysteries of the Tuat, and they are symbolic of the things which are done in Khert-Neter.

And you will say: I have come, I have advanced hastily. I cast light upon his (the deceased's) footsteps. I am hidden, but I cast light upon his hidden place. I stand up close to the Tet. I stand up close to the Tet of Ra, I turn back the slaughter. I am protecting you, Osiris.

RUBRIC: This Chapter will be recited over a Tet of crystal, which will be set upon a brick made of crude mud, whereupon this Chapter has been inscribed. You will make a cavity in the west wall [of the tomb], and having turned the front of the Tet towards the east, you will wall up the cavity with mud which has been mixed with extract of cedar. This Tet will drive away the enemies of Osiris who would set themselves at the east wall [of the tomb].

And you will say: I have driven back your foes. I keep watch over you. He that is upon his mountain (Anpu) keeps watch over you ready for the moment when your foes will attack you, and he will repulse them for you. I will drive back the Crocodile at the moment when it attacks you, and I will protect you, Osiris Nu.

RUBRIC: This Chapter will be recited over a figure of Anpu made of crude mud mixed with incense. And the figure will be set upon a brick made of crude mud, whereupon this Chapter has been inscribed. You will make a cavity in the east wall, and having turned the face of the figure of Anpu towards the west wall [in there] you will wall up the cavity. This figure will repulse the enemies of Osiris, who would set themselves at the south wall.

And you will say; I am the belt of sand round about the hidden coffer. I turn back the force of the blazing fire of the funerary mountain. I traverse the roads, and I protect the Osiris Nu, the steward of the overseer of the seal, whose word is truth.

RUBRIC: This Chapter will be recited over a brick made of crude mud on which a copy of this Chapter has been inscribed. And you will place a reed in the middle of it, and you will smear it with pitch, and set light thereto. Then you will make a cavity in the south wall, and, having turned the front of the brick towards the north, you will wall the brick up inside it. [It will repulse the enemies of the Osiris Nu] who would assemble at the north wall.

And you will say: you who comes to set fire [to the tomb or mummy], I will not let you do it. you who comes to cast fire [herein], I will not let you do it. I will burn you, and I will cast fire upon you. I protect the Osiris Nu, the steward of the overseer of the seal, whose word is truth.

RUBRIC: This Chapter will be recited over a brick of crude mud, on which a copy of this Chapter has been inscribed. [And you will set upon it] a figure of the deceased made of palm wood, seven fingers in height. And you will perform on it the ceremony of "Opening the Mouth." Then you will make a cavity in the north wall, and having [placed the brick and the figure inside it], and turned the face of the figure towards the south, you will wall up the cavity. [It will repulse the enemies of the Osiris Nu], who would assemble at the south wall.

And behold, these things will be done by a man who is washed clean, and is ceremonially pure, and who has eaten neither meat nor fish, and who has not [recently] had intercourse with women. And behold, you will make offerings of cakes and ale to these gods, and will burn incense on their fires. Every Spirit-soul for whom these things will be done will become like a holy god in Khert-Neter, and he will not be turned back at any gate in Amentet, and he will be in the following of Osiris, wherever he goes, regularly and continually.