THE BOOK OF THE DEAD

AN ENGLISH TRANSLATION OF THE CHAPTERS, HYMNS, ETC., OF THE THEBAN RECENSION, WITH INTRODUCTION, NOTES, ETC.

BY

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WITH FOUR HUNDRED & TWENTY VIGNETTES

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In the year 1894 Dr. Wallis Budge prepared for Messrs. Kegan Paul, Trench, Trübner & Co. an elementary work on the Egyptian language, entitled "First Steps in Egyptian," and two years later the companion volume, "An Egyptian Reading Book," with transliterations of all the texts printed in it, and a full vocabulary. The success of these works proved that they had helped to satisfy a want long felt by students of the Egyptian language, and as a similar want existed among students of the languages written in the cuneiform character, Mr. L. W. King, of the British Museum, prepared on the same lines as the two books mentioned above, an elementary work on the Assyrian and Babylonian languages ("First Steps in Assyrian"), which appeared in 1898. These works, however, dealt mainly with the philological branch of Egyptology and Assyriology, and it was impossible in the space allowed to explain much that needed explanation in the other branches of these subjects—that is to say, matters relating to the archaeology, history, religion, etc., of the Egyptians, Assyrians, and Babylonians. In answer to the numerous requests which have been made, a series of short, popular handbooks on the most important branches of Egyptology and Assyriology have been prepared, and it is hoped that these will serve as introductions to the larger works on these subjects. The present is the eighth volume of the series, and the succeeding volumes will be published at short intervals, and at moderate prices.
## CONTENTS OF VOLUME III.

<table>
<thead>
<tr>
<th>Chap.</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>CLX</td>
<td>The Chapter of giving an Uatch amulet to the deceased. With vignette</td>
<td>529</td>
</tr>
<tr>
<td>CLXI</td>
<td>The Chapter of forcing an entrance into heaven. With vignette</td>
<td>531</td>
</tr>
<tr>
<td>CLXII</td>
<td>The Chapter of making heat to be under the head of the deceased. With vignette</td>
<td>533</td>
</tr>
<tr>
<td>CLXIII</td>
<td>The Chapter of not allowing the body of a man to moulder away in the underworld. With vignette</td>
<td>535</td>
</tr>
<tr>
<td>CLXIV</td>
<td>Another Chapter. With vignette</td>
<td>539</td>
</tr>
<tr>
<td>CLXV</td>
<td>The Chapter of arriving in port. With vignette</td>
<td>542</td>
</tr>
<tr>
<td>CLXVI</td>
<td>The Chapter of the Pillow. With vignette</td>
<td>544</td>
</tr>
<tr>
<td>CLXVII</td>
<td>The Chapter of bringing the Utchat. With vignette</td>
<td>546</td>
</tr>
<tr>
<td>CLXVIII</td>
<td>[The Books of Offerings to the Gods of the Qerit]. With sixty-three vignettes</td>
<td>547</td>
</tr>
<tr>
<td>CLXIX</td>
<td>The Chapter of setting up the Funeral Bed</td>
<td>572</td>
</tr>
<tr>
<td>CLXX</td>
<td>The Chapter of arranging the Funeral Bed</td>
<td>577</td>
</tr>
<tr>
<td>CLXXI</td>
<td>The Chapter of tying on the Garment of Purity</td>
<td>580</td>
</tr>
<tr>
<td>CLXXII</td>
<td>The Praises which are to be performed in the Underworld</td>
<td>581</td>
</tr>
<tr>
<td>CLXXIII</td>
<td>The Speeches of Horus to his father Osiris. With three vignettes</td>
<td>588</td>
</tr>
</tbody>
</table>
CONTENTS OF VOLUME III.

CLXXIV.—The Chapter of causing the Khu to come forth from the great door . . . . 593

CLXXV.—The Chapter of not dying a second time. 596
With vignette

CLXXVI.—The Chapter of not dying a second time. 600

CLXXVII.—The Chapter of raising up the Khu, and of making the soul to live in the underworld . . . . 601

CLXXVIII.—The Chapter of raising up the dead body 603

CLXXX.—The Chapter of coming forth by day, of praising Rā in Æmentet, of ascribing praise unto those who dwell in the Tuat, of opening up a path for the perfect Khu in the underworld, of causing him to walk, of making long his footsteps, of going into and coming forth from the underworld, and of performing transformations like a living soul. With vignette . . . . 610

CLXXXI.—The Chapter of entering in to the divine sovereign chiefs of Osiris, and to the gods who are guides in the Tuat, and to those who keep ward over their gates, and to those who are heralds of their halls, and to those who are the porters of the doors and pylons of Æmentet, and of making the transformations like a living soul; and of praising Osiris and of becoming the prince of the divine sovereign chiefs. With vignette . . . . 615

CLXXXII.—The Book of establishing Osiris firmly, of giving air to the Still-Heart, whilst Thoth repulseth the foes of Horus. With vignette . . . . 620
CONTENTS OF VOLUME III.

CLXXXIII.—A HYMN OF PRAISE TO OSIRIS. With two vignettes. 624
CLXXXIV.—The Chapter of being nigh unto Osiris 630
CLXXXV.—The [Chapter of] giving praises unto Osiris, and paying homage unto the Lord of eternity, and propitiating the God in His Will, and declaring the Right and Truth, the Lord of which is unknown With vignette 631
CLXXXVI.—Without title. With two vignettes 633
CLXXXVII.—The Chapter of entering in unto the company of the Gods 637
CLXXXVIII.—The [Chapter of] the going in of the soul to build an abode and to come forth by day in human form 637
CLXXXIX.—The Chapter of not letting a man make a journey being hungry, and of not eating filth 639
CXC.—The Book of Making Perfect the Khu within Ra 643

Book of the Dead of Nesi-Khonsu 645
Book of Breathings 657
A Book of the Dead of the Roman Period 665
Index 667
CHAPTER CLX.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 10).]

Vignette: Thoth, the great god, giving an Uatch amulet of mother-of-emerald to the deceased.

Text: [THE CHAPTER OF] GIVING AN UATCH OF MOTHER-OF-EMERALD to the scribe Nebseni, triumphant [who saith]:—

“I am the Uatch of mother-of-emerald which cannot be injured (?), and which the hand of Thoth adoreth; injury is a thing which I abominate. It is in sound state and I am in sound state; it is not injured and I am not injured; it is not worn.
"away] and I am not worn away. The words of "Thoth [are at] thy back, O thou who comest in "peace, O divine Prince of Annu (Heliopolis), thou "mighty god who dwellest in the city of Pe. The "god Shu advanceth to him and findeth him in the "city of Shenmu in his name 'Neshem' (i.e., mother-"of-emerald); he maketh his place in the fortress of "the mighty god. The god Tem resteth upon his eye, "and his members shall not suffer injury." 1

1 In the Saitic Recension (see Lepsius, op. cit., Bl. 76) this Chapter has a rubric which reads:—"[This Chapter] shall be "recited over an Uatch of mother-of-emerald whereupon it hath "been inscribed, and the Uatch shall be placed on the neck of the "deceased."
CHAPTER CLXI.

[From the Papyrus of Nefer-uben-f (see Naville, op. cit., Bl. 184).]

Vignette: The god Thoth opening the doors of the four winds.

Text: (1) The Chapter of forcing an entrance into heaven. [This] Thoth doeth to make felicitous [the way for him that] would enter into the Disk.

I. [To the Door of the west wind.] (2) "Ra "liveth, the Tortoise ¹ "dieth. Pure is the "body in the earth, "and pure are the "bones of Osiris the "ām-khent,² Nefer-"uben-f, triumphant."

II. [To the Door of the east wind.] (3) "Ra liveth, "the Tortoise dieth. Sound is he who is in the chest,

¹ Turtle (?). ² A priestly title.
"who is in the chest, Osiris Nefer-uben-f, triumphant."

III. [To the Door of the north wind.] (4) "Ra "liveth, the Tortoise dieth. The Osiris Nefer-uben-f, "triumphant, is strong in his members, Qebh-sennuf "guardeth them."

IV. [To the Door of the south wind.] (5) "Ra "liveth, the Tortoise dieth. The bolts (?) are drawn and "they pass through his foundation."

RUBRIC: 1 (1) Every saḥu for whom these divine figures have been painted upon his coffin shall make his way through these (2) four entrances into heaven. That of the north wind belongeth to Osiris; that of the south wind to Ra; (3) that of the west wind to Isis; and that of the east wind to Nephthys. Each one of these winds (4) shall breathe into his nostrils as he entereth in his daily course. Let none who is outside know [this chapter]; (5) it is a great mystery, and those who dwell in the swamps (i.e., the ignorant) know it not. Thou shalt not do this in the presence of any person (6) except thy father or thy son, or thyself alone; for it is, indeed, an exceedingly (7) great mystery which no man whatsoever knoweth.

1 This Rubric is added from the Saite Recension (see Lepsius, op. cit., Bl. 76).
CHAPTER CLXII.

[From Lepsius, Todtenbuch, Bl. 77.]

Vignette: A cow having the disk with plumes between her horns, and wearing the collar, from which is suspended the emblem of "life" round her neck.

Text: The Chapter of Making Heat to Be Under the Head of the Deceased. (1) To be recited:—“Homage to thee, O thou god Par, thou mighty one, whose plumes are lofty, thou lord of the "Ureret crown, who rulest with the whip; thou art the "lord of the phallus, thou growest as thou shinest with "rays of light, (2) and thy shining is to the uttermost "parts [of earth and sky]. Thou art the lord of trans- "formations, and hast manifold skins, which thou hidest "in the Utchat at its birth. Thou art the mighty one "of names (?) among (3) the gods, the mighty runner "whose strides are mighty; thou art the god the "mighty one who comest and resuest the needy one "and the afflicted from him that oppresseth him; give
"heed to my cry. I am the Cow, (4) and thy divine name is in my mouth, and I will utter it; 'Haqa-hakaḥer' is thy name; 'Auruua qaṣaṣaṅrebathi' (5) is thy name; 'Kherserāu' is thy name; 'Khar-sathā' is thy name. I praise thy name. I am the Cow that hearkeneth unto the petition on the day wherein (6) thou placest heat under the head of Rā. "O place it for him in the divine gate 1 in Annu (Heliopolis), and thou shalt make him to become even like him that is upon the earth; he is thy soul . . . O be gracious unto Osiris Auf-ānkhu, triumphant, (7) and cause thou heat to exist under his head, for, indeed, he is the soul of the great divine Body which resteth in Annu, Khu-kheper-uru' (?) is his name; ‘Barekathātchaū’ is his name. Be gracious, then, (8) and grant that he may become like unto one of those who are in thy following, for he is even as art thou."

RUBRIC: [This chapter] shall be recited over the image of a cow which hath been made in fine gold and placed at the neck of the deceased, and it shall be written upon (9) new papyrus and placed under his head, then shall abundant warmth be in him throughout even like that which was in him when he was upon earth. This hath exceedingly great protective power, for it was made by the cow for her son Rā when he was setting and when (10) his habitation was surrounded by a company of beings of fire. And the deceased shall become divine in the underworld, and he shall never be turned back at any of the gates thereof. (11)

And thou shalt say when thou placest [the image of] this

1 Or "underworld."
Chap. clxiii.] OF THE PRESERVATION OF THE BODY 535

goddess at the neck of the deceased:—"O Amen, O Amen, ‘who art in heaven, turn thy face upon the dead body of thy ‘son and make him sound and strong in the underworld.”

(12) This is a composition of exceedingly great mystery. Let not the eye of any man whatsoever see it, for it is an abominable thing for [every man] to know it; therefore hide it. “Book of the mistress of the hidden temple” is its name.

Here endeth the Book.¹

CHAPTER CLXIII.

[From Lepsius, Todtenbuch, Bl. 77.]

Vignette: Two winged Utchalks on legs, and a serpent also upon legs, with a disk and horns upon his head.

Text: The Chapters which are taken from another work and are here added to the “Book of coming forth by day.”

THE CHAPTER OF NOT ALLOWING THE BODY OF A MAN TO MOULDER AWAY IN THE UNDERWORLD, AND

¹ The document from which the scribe of the Turin Papyrus copied this Chapter probably ended with it.
OF DELIVERING HIM FROM THOSE WHO DEVOUR THE SOULS THAT ARE SHUT IN IN THE UNDERWORLD, AND OF NOT ALLOWING TO RISE UP AGAINST HIM THE THINGS WHICH HE ABOMINATETH UPON EARTH, AND OF MAKING SOUND AND STRONG HIS LIMBS AND BONES AGAINST WORMS AND AGAINST EVERY GOD WHO WOULD ATTACK HIM IN THE UNDERWORLD, AND OF CAUSING HIM TO COME FORTH AND TO GO IN AS HE PLEASETH AND TO DO WHATSOEVER HE HATH IN HIS HEART TO DO WITHOUT HINDRANCE. (1) The Osiris Auf-ānkh, triumphant, saith:

"I am the divine soul of the great divine body which is laid to rest in Æthabu, which protecteth the body of (2) Ḥaretih, the . . . which resteth in the marshes of Senhaqareha. O divine soul which hath no languor of heart either in rising (3) or setting, and which resteth within his divine body which is laid to rest in Senhaparekana, grant thou to Osiris Auf-ānkh, triumphant, that he may deliver himself (4) from the souls of the god-of-the-savage-face, who gaineth the mastery over hearts and taketh possession of limbs, and from whose mouths fire cometh forth to devour souls. Hail, thou who art lying prostrate within thy body, whose flame (5) cometh into being from out of the fire which blazeth within the sea (or water) in such wise that the sea (or water) is raised up on high out of the fire thereof, grant thou that the flame (6) may leave the fire, wherever it may be, to raise up the hand of Osiris Auf-ānkh, triumphant, and to make
"him to have an existence for ever and for ever. Verily, "let his period of existence be as the period of existence "(7) of heaven in the limitless boundaries thereof. "Heaven holdeth thy soul, O Osiris Auf-ānkh, and "earth holdeth thy form. O deliver thou Osiris Auf- "ānkh, triumphant, and let him not be [consumed] by "the kau (8) who devour the souls of those who have "raised up evil (?). Let his soul have its being within "his body, and let his body have its being with his "soul; and let him be hidden within the pupil of the "Utechat of the god whose name is Sharei-sharei-shapu- "neter-āri(9)-ka, who reposeth at the northwest of the "brow of the Apt of the land of Kenset (Nubia), and "journeyeth not to the east. Hail, god Âmen, thou "divine Bull-Scarab, (10) thou lord of the divine "Utechats! God-the-pupil-of-whose-eye-is-terrible is "thy name, the Osiris Auf-ānkh, triumphant, born of "Sheret-Âmsu, triumphant, is the emanation of thy "two Eyes, the name of one of which is Share-share- "khet, and (11) Shapu-neter-āri-ka of the other, though "'Shaka-Âmen-Shakanasa at the brow of Tem who illu- "mineth the two lands' (12) is his name in very truth, "Grant that Osiris Auf-ānkh, triumphant, may be of "this land of Maāt, let him not be left in his solitude, "for he is of this earth wherein he will no [more] "appear, and ' Ân' (13) is his name. O let him be "with a perfect Khu, or (as others say), a strong Khu, "and let him be the soul of the mighty body which is "in Sau (Saïs), the city of Neith."
RUBRIC: [This chapter] is to be recited over a serpent having legs and wearing (14) a disk and two horns, and over two *Utechats* having both eyes and wings. In the pupil of one of the *Utechats* there shall be a figure of the god-of-the-lifted-hand with the face of the divine soul, and having plumes and a back (15) like a hawk; and in the pupil of the other there shall be a figure of the god-of-the-lifted-hand with the face of the goddess Neith, and having plumes and a back like a hawk. And this chapter shall be written with *anti* either upon a *meh* stone ..., or upon mother-of-emerald (16) of the south and [dipped] in water of the western lake of Qemt (Egypt) or upon a bandage of *uatchet* linen wherewith a man should swathe every limb. And the deceased shall not be turned back at any gate of the underworld; he shall eat (17) and drink and ease himself even as he did when he was upon earth; and none shall rise up to cry out against him; and he shall be protected from the hands of the enemy for ever and ever. If this book be recited for him upon earth he shall not be seized (18) by the messengers of attack who work evil in all the earth; he shall not have gashes inflicted upon him; he shall not die through the slaughter of Set; and he shall not be carried off to any place of restraint whatsoever; but he shall go in unto the *qenbet*, and he shall come forth with triumph, (19) and he shall go out to terrify the evil-doers who exist in all the earth.
CHAPTER CLXIV.

[From Lepsius, Todtenbuch, Bl. 78.]

Vignette: A goddess, with a head of a woman and two heads of a vulture, standing with outstretched wings. On each side of her is a dwarf with two heads, one of a man and one of a hawk; each dwarf has a disk and plumes upon his head.

Text: ANOTHER CHAPTER.

(1) "Homage to thee, 0 Sekhet-Bast-Ra, thou mistress of the gods, thou bearer of wings, lady of the Anes bandlet, queen of the crowns of the South and of the North, only One, sovereign of her father, superior to whom the gods cannot be, thou mighty one of enchantments (2) in the Boat of Millions of Years, thou who art pre-eminent, who risest in the seat of silence, mother of Pashakasa, royal wife of Parehaqa-Kheperu, (3) mistress and lady of the tomb, mother in the horizon of heaven, gracious one, beloved, destroyer of rebellion, offerings are in thy grasp, and thou art standing in the bows of the boat of thy divine father (4) to overthrow the
"Fiend. Thou hast placed Maät in the bows of his boat. Thou art the fire goddess Āmi-seshet (?) whose opportunity escapeth her not; thy name is Kaharesa-pusaremíkakaremí. (5) Thou art like unto the mighty flame of Saqënaqat which is in the bows of the boat of thy father Harepuḳaka-shara-sha-baiu, (6) for behold, thus is [the name uttered] in the speech of the Negroes, and of the Anti, and of people of Ta-Kensetet (Nubia). Praise be to thee, O lady, who art mightier than the gods, and words of adoration rise to thee from the Eight gods. The living souls who are in their chests (7) praise thy mystery. O thou who art their mother, thou source from whom they sprang, [who] makest for them a place of repose in the hidden underworld, [who] makest sound their bones and preservest them from terror, (8) who makest them strong (?) in the abode of everlastingness, who preservest them from the evil chamber of the souls of the god-of-the-terrible-face [who is] among the company of the gods. 'Babe that comest forth from the god-of-the-terrible-face who keepeth his body hidden' is thy name. (9) 'Ātare-ām-tcher-qemtu-rennu-par-sheta' is the name of one divine son, 'Pa-nemmá' [is the name] of the other. 'Utchat of Sekhet, mighty lady, (10) mistress of the gods' is thy name. 'Emanation of . . . .' is the name of Mut, who maketh souls strong (?) and who maketh sound bodies, and who delivereth them from the abode of the fiends which is in the evil chamber. (11) The goddess
"saith with her own mouth, 'They shall never be fettered, and I will do according to what ye say, O ye Tchaui of the divine son, for whom they performed the funeral rites.'"

RUBRIC: (12) [This chapter] shall be recited over [a figure of] Mut which hath three heads; the first shall be like unto that of Pekhat, and shall have [upon it] plumes; the second shall be like unto that of a man and shall have [upon it] the crowns of the South and North; and the third shall be like unto that of a vulture and shall have [upon it] plumes. And the figure shall have a phallus (13), and a pair of wings, and the claws of a lion, and it shall be painted with anit and powder (?) of watch mixed (?) with yellow colour (?) upon a bandage of anes linen. In front of it shall stand one dwarf, and behind it [another]; and (14) [each] shall have upon him plumes, and [one] hand and arm shall be raised, and [each] shall have two faces, one of a hawk and one of a man, and the body of each shall be fat. [Then shall the deceased] be divine along with the gods in the underworld; (15) he shall never, never be turned back; his flesh and his bones shall be like those of one who hath never been dead; he shall drink water at the source of the stream; a homestead shall be given unto him in Sekhet-äänre; (16) he shall become a star of heaven; he shall set out against the serpent-fiend Nekau and against Tar, who are in the underworld; he shall not be shut in along with the souls which are fettered; he shall deliver himself wherever he may be; and worms shall not devour him.
CHAPTER CLXV.

[From Lepsius, Todtenbuch, Bl. 79.]

Vignette: An ithyphallic god with the body of a beetle; on his head are plumes, and his right hand and arm are raised. Behind him is a man who has a ram's head on each shoulder.

Text: THE CHAPTER OF ARRIVING IN PORT . . . . .

To make the body germinate, and to drink water, and not to disappear recite the following:—

(1) "Hail, O Bekhennu, Bekhennu; O Prince, "Prince; O Amen, Amen; O Re-Iukasa; O god, "Prince of the gods of the eastern part (2) of "heaven, O Amen-Nathekerethi-Amen. O thou whose "skin is hidden, whose form is secret, thou lord of the "two horns, . . . . . of Nut, thy name is Na-(3)âri-k, "or (as others say) 'Ka-âri-ka.' 'Kasaika' is thy "name. 'Arethikasathika' is thy name. 'Amen-na-"ân-ka-entek-share,' (4) or (as others say), Thekshare-
"Àmen-Rerethi' is thy name. O Àmen, let me make "supplication unto thee, I, even I, know thy name. "Thy transformations (5) are in my mouth, thy skin "is before my eyes. Come, I pray thee, and place thou "thy heir and thy image, Osiris Auf-ánhk, triumphant, "born of Sheret-Ámsu, triumphant, (6) in the ever- "lasting underworld. Grant thou that all his members "may repose in Neter-khertet (the underworld) or (as "others say) in Àkeret (the underworld); let his whole "body become like that of a god; let him escape from "the evil chamber and let him not be imprisoned (7) "therein. I adore thy name. Thou hast made for me "a skin, and thou hast comprehended [my] speech, and "thou knowest it exceedingly well. 'Àmen' is thy "name. O Retasashaka, (8) I have made for thee a "skin, [namely] a divine soul. 'Ireqai' is thy name; "'Márqathá' is thy name; 'Rerei' is thy name; "'Nasaqbbubu' (9) is thy name; 'Thânasa-Thânasa' is "thy name; 'Shareshathákathá' is thy name. O "Àmen, O Àmen, O God, O God, O Àmen, (10) I "adore thy name, grant thou to me that I may com- "prehend thee; grant thou that I may have peace in the "Tuat (underworld) and may possess all my members "[therein]. And the divine Soul which is in Nut (11) "saith:— 'I will make my divine strength to protect "thee, and I will perform everything which thou hast "said.'"

RUBRIC: [This chapter] shall be recited over [a figure of] the god-of-the-lifted-hand which shall have plumes upon its
head; the legs thereof shall be wide apart, and the middle portion of it shall be in the form of (12) a beetle, and it shall be painted blue with lapis-lazuli mixed with qamāi water. And [it shall be recited over] a figure with a head like unto that of a man, and the hands and arms thereof shall be stretched (13) away [from its body]; above its right shoulder shall there be the head of a ram, and above its left shoulder shall there be the head of a ram. And thou shalt paint upon a piece of linen a figure of the god-of-the-lifted-hand (14) immediately over his heart, and thou shalt paint the [other] figure over the breasts. Let not the god Suḥāti (15) who is in the underworld know it. Then shall the deceased drink water from the source of the stream, and he shall shine like the stars in the heavens above.

CHAPTER CLXVI.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 21).]

Text: (1) THE CHAPTER OF THE PILLOW.

"Thou art lifted up, O sick one that liest prostrate,
"(2) O scribe Nebseni. (3) They lift up thy head to
"the horizon, thou art raised up, and dost triumph by reason of what hath been done for thee. Ptah hath overthrown (4) thine enemies [according to what] was ordered to be done for thee. Thou art Horus, the son of Hathor, Nesert, Nesartet, who giveth [back] the head (5) after the slaughter. Thy head shall not be carried away from thee after [the slaughter], thy head shall never, never be carried away from thee."
CHAPTER CLXVII.

[From the Papyrus of Nebseni (Brit. Mns. No. 9900, sheet 22).]

Vignette: An Utchat resting upon the emblem of gold (?)

Text: (1) The Chapter of bringing the Utchat.
(2) Nebseni, the scribe, saith:—(3)
"The god Thoth hath brought the Utchat, (4) and
"he hath made it to rest (or to be at peace) after it
"departed, [0] (5) Ra. It was grievously afflicted by
"storm, but Thoth (6) made it to be at rest after it
"had departed from the storm. I am sound, (7) and it
"is sound; I am sound, and it is sound; and Nebseni,
"the lord of piety, is sound."
CHAPTER CLXVIII.

[From the Papyrus of Mut-ḥetep (Brit. Mus. No. 10,010, sheet 2).]

Vignette: (α) A stream upon which sail three boats. The first contains Khnemu, the second Khepera, and the third Rā; each god is seated in a shrine. Harpocrates occupies the place of look-out in the boats of Khnemu and Rā. Behind the boats Rā is seated on a throne which rests on the water; two hands and arms stretch down from heaven and enshrine him. (β) A man-headed sphinx on a bier. A god with a serpent on his head. Two gods lying on biers with a serpent between. Anubis. A goddess
seated. A bull on a pedestal. A man-headed lion. Two gods and two goddesses. A bowed human figure and a mummy. A man holding a disk. A disk shedding light. Two women lying face downwards. Two male figures, each carrying a human being on his head.

Text: The twenty-seven short lines of text which accompany this Vignette consist of extracts from a version of the Chapter which is given in full immediately following, and to this the reader is referred.

CHAPTER CLXVIII.

[From the Papyrus, Brit. Mus. No. 10,478, sheets 2—7.]

Section I.

1. Text: (1) "May they who carry the burden above them to heaven in front of the boat of Rā grant that Osiris... may see Rā when he shineth."

Vignette: A god carrying a child upon his shoulders, and the number four, IIII.

Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris... the lord of offerings in Amentet, in the Bight of Sekhet-hetep."

Spaces intended for the name of the deceased are painted in yellow but left blank throughout the papyrus; from the fact that the name 'Mut' frequently occurs immediately following a space, it would seem that the deceased was an official of this goddess.
2. Text: (1) “May they who carry the burden above them to heaven in front of the boat of Ra grant that Osiris . . . may see Ra when he shineth.”

Vignette: A god carrying a child upon his shoulders, and ☢.

Text: (2) “And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . the follower of the great god, the lord of the beautiful Amentet.”

3. Text: (1) “May they who smite Ra grant that cakes shall come unto Osiris . . . as to the followers of Ra [when] he setheth.”

Vignette: A woman lying face downwards, and ☢.

Text: (2) “And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . when Horus, the lord of Tehent, cometh.”

4. Text: (1) “May they who possess offerings grant that Osiris . . . shall exist, even as do those who are in the underworld.”

Vignette: A woman lying face downwards, and ☢.

Text: (2) “And there shall be made unto them an offering of a
"libation of one vase upon earth by Osiris . . . who shall come forth and go in along with Rā for ever."

5. **Text**: (1) "May those who build up grant that "Osiris . . . shall arrive happily in the Hall of Double Truth."

**Vignette**: A woman lying face downwards, and IIII.

**Text**: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . as lord of offerings in the beautiful Amentet."

6. **Text**: (1) "May those who make adorations grant that Osiris . . . shall follow after Rā in his boat."

**Vignette**: A god bowing to the ground, and IIII.

**Text**: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . who shall walk with long strides with the gods of the underworld."

7. **Text**: (1) "May those who have offerings, and
who make sacrificial meals for the gods, grant oblations of *tchefau* food to Osiris . . . .
in the underworld.

**Vignette**: A god holding upright a conical object \(\triangledown\).

**Text**: (2) "And there shall be made unto them an offering of a libation of "one vase upon earth by Osiris . . . ." along with them, whose souls shall stand up at the "pylon."

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**Section II. THE GODS OF THE EIGHTH QERERT IN THE UNDERWORLD, WHOSE ATTRIBUTES ARE HIDDEN, AND WHO . . . WINDS.**

1. **Text**: (1) "May the gods who dwell in their "shrines, the princes of Nu, grant that "Osiris . . . . shall drink water."

**Vignette**: A god in a shrine, with three serpents in front of him and three behind him; at the entrance to the shrine is the number fourteen \(\|\|\|\|\).  

**Text**: (2) "And there shall be "made unto them an offering of a "libation of one vase upon earth by Osiris . . . .; may "his soul live and his body be preserved in the under- "world."
PRAYERS AND SUPPLICATIONS [Chap. clxviii. § 2]

2. **Text:** (1) "May the gods who are in the following of Osiris grant that the body of Osiris . . . shall rest along with his sāḥ."

   **Vignette:** A woman, and a god, and the number fourteen ⌂ⅡⅢ.

   **Text:** (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . by the side of the great god within his boat."

3. **Text:** (1) "May Ḡā (i.e., He who standeth) make Osiris . . . to praise Ra when he riseth."

   **Vignette:** A god, standing, holding a sceptre.

   **Text:** (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . triumphant, who shall be with those who are over [their] altars."

4. **Text:** (1) "May Amen (i.e., the Hidden one) give power unto Osiris . . . in the Hall of Seb."

   **Vignette:** A cow on a standard.

   **Text:** (2) "And there shall be made unto them an offering of a libation of one vase upon earth by
"Osiris .... triumphant, who knoweth all the mysteries "of the Ṭuat."

5. **Text**: (1) "May Sheta (i.e., the Secret one), "make the body of Osiris .... to grow "and to be sound upon earth and in the "underworld."

   **Vignette**: A god standing upright.

   **Text**: (2) "And there shall be made unto "them an offering of a libation of one vase "by Osiris .... as the lord of strides in "the underworld and in Re-stau."

6. **Text**: (1) "May Setek give cakes and ale to "Osiris .... along with you in the "House of Osiris."

   **Vignette**: A star and a god, standing, with a platform upon his head, whereon are a cow and an uraeus.

   **Text**: (2) "And there shall be "made unto them an offering of a "libation of one vase upon earth by Osiris .... who "hath entered into all the secret places of the Tuat."

7. **Text**: (1) "May Sesheta Ausar (i.e., he who "maketh Osiris to be secret) grant that Osiris ....
"may be a lord of stride[s] in the habitation of "Tchesert."

**Vignette:** A cow standing on a platform, and uraeus.

**Text:** (2) "And there shall be made "unto them an offering of a libation "of one vase upon earth when he "becometh the lord of an abode in "the underworld."

8. **Text:** (1) "May Sherem not allow any evil "thing to come to Osiris . . . in the "underworld."

**Vignette:** A god standing upright.

**Text:** (2) "And there shall be made "unto them an offering of a libation of one "vase upon earth by Osiris . . . . the soul "that hearkeneth unto the words of the gods."

9. **Text:** (1) "May Sta (i.e., the leader) grant that "Osiris . . . may see Ra when he "riseth and when he setteth."

**Vignette:** A cow and uraeus upon a standard.

**Text:** (2) "And there shall be made "unto them an offering of a libation of "one vase upon earth by Osiris . . . ; "may his limbs live and may his limbs be sound for "ever."
10. **Text:** (1) "May Senk (i.e., splendour), give "glory to Osiris . . . upon earth, and "make him strong in Amentet."

**Vignette:** A god standing upright.

**Text:** (2) "And there shall be made
"unto them an offering of a libation of one "vase upon earth by Osiris . . . ; may "his legs have power as the lord of an "abode in Amentet."

11. **Text:** (1) "May He-who-liveth-in-darkness "(i.e., Horus) grant that Osiris . . . "shall be among those who are over "their altars."

**Vignette:** A crocodile-headed god standing upright.

**Text:** (2) "And there shall be made
"unto them an offering of a libation of "one vase upon earth by Osiris . . . who is in the "everlasting Tuat."

12. **Text:** (1) "May the . . . of Osiris . . . "grant that he shall be near the great "god, the lord of Amentet."

**Vignette:** A god standing upright, and the number four, 1111

**Text:** (2) "And there shall be made
"unto them an offering of a libation of "one vase upon earth by Osiris . . . ;
“may he become the lord of [his] hands and have power over [his] heart in the underworld.”

13. Text: (1) “May those whose hands hide grant that Osiris . . . shall be along with them in the underworld.”
Vignette: A goddess standing upright, and hiding something with her hands.
Text: (2) “And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . .; “may they bring me to the throne of Osiris.”

14. Text: (1) “May those whose hands hide grant that Osiris . . . shall be sound, and that offerings shall be before him continually.”
Vignette: [As in No. 13, but with III.]
Text: (2) “And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . who shall be [a lord of] horns and shall listen unto the words of the gods.”

15. Text: (1) “May He whose limbs are hidden give right and truth to Osiris before Ra, and in the company of his gods.”
Vignette: A god standing upright.
Text: (2) “And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . .
"as lord of the phallus and ravisher of women for ever."

16. Text: (1) "May the souls who come forth open the mouth of Osiris... among the gods who are along with them."
Vignette: A bird on a tree, and the number four, IIII.
Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris... among the living ones, the lords of eternity."

17. Text: (1) "May those who belong to their... grant that Osiris... may have power over his offerings upon earth, even as have the gods, the lords of [offerings]."
Vignette: A god standing upright, and the number four, IIII.
Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris... who shall be endowed abundantly with techefau food in the underworld."

18. Text: (1) "May those who receive grant that
“Osiris... shall enter in over all the secret places of the Tuat.”

Vignette: A god bowing to the ground, and a star.

Text: (2) “And there shall be made unto them an offering of a libation of one vase upon earth by Osiris... who shall have power over offerings upon earth, and be the lord of altars.”

19. Text: (1) “May the Anenit (i.e., Widows(?)) grant that Osiris... shall be with the great god as possessor of a phallus before...”

Vignette: A woman kneeling on a couch.

Text: (2) “And there shall be made unto them an offering of a libation of one vase upon earth by Osiris... who shall be ordered to dwell in the secret place in the darkness.”

20. Text: (1) “May Osiris-Anubis grant that Osiris... may be a possessor of a seat in Ta-tchesertet.”

Vignette: Anubis holding a hawk-headed sceptre in each hand.

Text: (2) “And there shall be made unto them an offering of a libation of one vase upon earth by Osiris...
"... who shall go in and pass through the pylon of Osiris."

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Section III.

THE GODS OF THE [TENTH] QERERT IN THE TUAT WHO ARE TO BE PRAISED AND WHOSE MYSTERIES ARE HOLY.

1. Text: (1) "May those who are denizens of light "grant that Osiris ... shall shine in "the darkness."
   
   Vignette: A god standing upright, and
   the number eight, 𓊳𓊳𓊳𓊳.
   
   Text: (2) "And there shall be made "unto them an offering of a libation of "one vase upon earth by Osiris ... who "praiseth the great god in his abode day by day."

2. Text: (1) "May the Smiters grant that Osiris "... may be among those who sing "praises."
   
   Vignette: A goddess standing upright
   holding in her upraised hand a hatchet dripping with blood, and the number eight, 𓊳𓊳𓊳𓊳.
   
   Text: (2) "And there shall be "made unto them an offering of a libation of one vase "upon earth by Osiris ... on the day when he
“repulseth the serpent fiend Bi, the mighty one of “iniquity.”

3. Text: (1) “May the company of the gods who “guard those who are in [the “Tuat], . . . , give the breaths “of life to Osiris upon earth and “in the underworld.”

Vignette: A god lying on a bier, and the number nine, \[\text{III} \text{III}\].

Text: (2) “And there shall “be made unto them an offering of a libation of one “vase upon earth by Osiris . . . , who shooteth forth “[his] hand, and repulseth him that cometh.”

4. Text: (1) “May the company of the gods of the “hidden hand give glory unto Osiris “. . . as unto the perfect Khus.”

Vignette: A god standing upright, and the number nine, \[\text{III} \text{III}\].

Text: (2) “And there shall be made “unto them an offering of a libation “of one vase upon earth by Osiris . . . , “who shall be sound upon earth and in the under-“world.”

5. Text: (1) “May the Hidden goddess grant that
"the soul of Osiris ... may grow, and that his "body may be preserved even as are "those of the gods who dwell in the "Tuat."

Vignette: A woman standing before an Utchat.

Text: (2) "And there shall be "made unto them an offering of a "libation of one vase upon earth by Osiris . . ., whose "soul shall rest upon whatever seat he pleaseth.

6. Text: (1) "May the souls of the gods who have "come into being in the members "of Osiris . . . grant that he "shall have peace."

Vignette: A woman lying upon her back, and the number twenty-one, \(\text{NIN}\).

Text: (2) "And there shall be "made unto them an offering of a libation of one vase "upon earth by Osiris . . ., who shall receive his place "in the land of the underworld."

7. Text: (1) "May those who praise Ra not turn "Osiris . . . back at the pylons of the "Tuat."

Vignette: A god standing upright, and the number four, \(\text{III}\).

Text: (2) "And there shall be made unto "them an offering of a libation of one vase "upon earth by Osiris . . ., who shall come
“forth by day and shall refresh himself in the place of "coolness."

8. Text : (1) "May the beings of warlike face grant "coolness unto Osiris ... in the place of "flame."

Vignette : A woman standing upright, and the number four, lilli.

Text : (2) "And there shall be made "unto them an offering of a libation of one "vase upon earth by Osiris ... , who shall "sit in the shrine with the great god."

Section IV.


1. Text : (1) "May the goddess Amemet grant that "Osiris ... shall be strong before "the great god in the Tuat."

Vignette : A woman in a shrine.

Text : (2) "And there shall be "made unto them an offering of a "libation of one vase upon earth by "Osiris ... , who shall become like "the god Khepera in Amentet."

2. Text : (1) "May the Soul of Ament grant sepul-
chral meals unto Osiris . . . upon earth and in the underworld.

Vignette: A god standing upright.

Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . , the lord of the abode of peace in the mountain of the underworld."

3. Text: (1) "May the Soul of the Earth make Osiris . . . to triumph over his enemies in heaven and upon earth."

Vignette: A god standing upright, with drooping hands, and the number four, III.

Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . , whose body shall be concealed from any that would look upon him."

4. Text: (1) "May those who sing praises grant that Osiris . . . shall be like the divine mariners who are in heaven."

Vignette: A god standing upright with his hands raised, and the number III.

Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by
PRAYERS AND SUPPLICATIONS [Chap. clxviii. § 4

"Osiris . . . when he entereth through the hidden "pylons."

5. **Text**: (1) "May the company of the gods who "rule over Ament grant that Osiris ". . . . shall go in through the "secret door of the House of "Osiris."

**Vignette**: A god lying upon a bier, and the number nine, III III.

**Text**: (2) "And there shall be "made unto them an offering of a libation of one vase "upon earth by Osiris . . ., who shall walk with long "strides among the lords of the Tuat."

6. **Text**: (1) "May the company of the gods who "are in the following of Osiris "grant that Osiris . . . shall "have power over his enemies."

**Vignette**: A god lying upon, or by the side of, a serpent on a bier.

**Text**: (2) "And there shall be "made unto them an offering of "a libation of one vase upon earth by Osiris . . . when "he becometh a perfect soul day by day (?)�"

7. **Text**: (1) "May Aqeh grant that Osiris shall be
"with Rā, and that he shall walk over heaven for "ever."

**Vignette** : A god standing upright and holding a sceptre.

**Text** : (2) "And there shall be made "unto them an offering of a libation of "one vase upon earth by Osiris . . . when "he is in the following of him that "dwelleth in the city of embalmment (i.e., Anubis), the "lord of Ta-tchesert."

8. **Text** : (1) "May those who . . . Osiris grant "that the soul of Osiris . . . may live, and "that it may never die a second time."

**Vignette** : A god standing upright, and the number four, Ⅳ.Ⅳ.

**Text** : (2) "And there shall be made "unto them an offering of a libation of one "vase upon earth by Osiris . . ., for whom "lamentation shall be decreed as for his god."

9. **Text** : (1) "May the Nine Watchers grant that "Osiris . . . may wake up and that "he may never be destroyed."

**Vignette** : Anubis on a standard, and the number nine, ⅢⅢⅢⅢ.

**Text** : (2) "And there shall be "made unto them an offering of a "libation of one vase upon earth by Osiris . . ., trium- "phant before Osiris, the lord of the land of the Lake."
10. **Text**: (1) “May the Nine Mourners cause mourning to be made for Osiris... as was made for Osiris.”

*Vignette*: A woman lying on the ground face downwards.

**Text**: (2) “And there shall be made unto them an offering of a libation of one vase upon earth by Osiris... when his soul cometh forth with the *Khu*.”

11. **Text**: (1) “May he that invoketh Ra invoke Osiris... before Ra and before the company of his gods.”

*Vignette*: A god crying out to some one.

**Text**: (2) “And there shall be made unto them an offering of a libation of one vase upon earth by Osiris... when his soul goeth into the hidden place and cometh forth from earth.”

12. **Text**: (1) “May Aqen drive away every evil thing from Osiris... for ever.”

*Vignette*: A god standing upright with hands hanging down.

**Text**: (2) “And there shall be made unto them an offering of a libation of one vase upon earth by Osiris... when he cometh in peace and hath triumphed.”
13. **Text**: (1) "May those who dwell with Tesert grant that Osiris may go in and come out with long strides like the lords of the Tuat."

**Vignette**: A woman-headed serpent on a pylon.

**Text**: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris, who shall go in and come forth through the door of the Tuat."

14. **Text**: (1) "May the goddess Tesert grant that Osiris may have power over the water."

**Vignette**: A god standing upright, and the number four, III.

**Text**: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris, when he shall walk up the Great Staircase."

15. **Text**: (1) "May Mehenit grant that Osiris may be a distinguished being in the Tuat for ever."

**Vignette**: A serpent on a pylon.

**Text**: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris as a perfect soul in his shrine."
16. **Text**: (1) "May those who dwell with Melenet grant that Osiris . . . may walk with long strides in the holy place."

**Vignette**: A woman standing upright, and the number four, III.

**Text**: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . when he is with the followers of Horus."

17. **Text**: (1) "May the company of the gods who hide Osiris grant that Osiris . . . shall sit upon the throne which he loveth."

**Vignette**: A seated god, and the number nine, |||.

**Text**: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . who shall be among the lords of Maat."

18. **Text**: (1) "May he that destroyeth the face open the face of Osiris . . . and let him see the Khu."

**Vignette**: A god standing upright.

**Text**: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . who shall be in the following of the goddess Mehi of Amentet."
Section V.

The gods of the twelfth Qereret in the Tuat . . . .

1. Text: (1) "May Maat grant that Osiris . . . be a lord of the Lake of Maati."
   Vignette: A god standing upright and holding a sceptre.
   Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . as a "lord of offerings in Sekhet-Aaru."

2. "Text: (1) "May the gods who dwell in the land of the Tuat grant justice unto Osiris . . . in the Hall of Double Truth."
   Vignette: A god standing upright and holding a sceptre.
   Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . who shall plough in Sekhet-Hetep."

3. Text: (1) "May the gods who dwell with Mehen grant that Osiris . . . shall be in whatsoever place his ka wisheth to be."
   Vignette: A god within the folds of a serpent.
   Text: (2) "And there shall be made unto them an offering
of a libation of one vase upon earth by Osiris . . . ,
who shall come into being at the words of the
"lord of Amentet."

4. Text: (1) "May the gods who possess land grant
"a lake unto Osiris . . . in Sekhet-
"Aanru."

Vignette: A god standing upright, and the
number four, III .

Text: (2) "And there shall be made
"unto them an offering of a libation of
"one vase upon earth by Osiris . . . , who
"shall sit upon whatsoever place he would there."

5. Text: (1) "May Her-ta (?) grant an estate unto
"Osiris . . . in Sekhet-Hetep."

Vignette: A snake-headed god.

Text: (2) "And there shall be made
"unto them an offering of a libation of
"one vase upon earth by Osiris . . . ,
"who shall be protected by amulets (?)
"like the lords of the Tuat."

6. Text: (1) "May the gods who dwell in the land
"grant offerings, and tchefau food, and joints of meat to Osiris . . . in the underworld."

Vignette: A god standing upright with arms hanging down, and the number four, ||||.

Text: (2) "And there shall be made unto them an offering of a libation of "one vase upon earth by Osiris . . . when "Ra sitteth in Manu."

7. Text: (1) "May the Chiefs of the secret things who dwell in the land place their wall behind Osiris . . . even as they do for "the Still-Heart."

Vignette: A ram-headed sceptre.

Text: (2) "And there shall be made unto them an offering of a libation of one vase upon earth by Osiris . . . when he cometh forth and goeth into the underworld."

8. Text: (1) "May the gods who dwell in the folds of the serpent goddess Mehen "grant a sight of the Disk to "Osiris . . . "

Vignette: A god within the folds of a serpent.

Text: (2) "And there shall be made unto them an offering of "a libation of one vase upon earth by Osiris . . . "
"as a khu who hath gained power over fresh water."

9. Text: (1) "May Áuu-ba (?) grant peace unto Osiris . . . in Ámentet."
   Vignette: A god bowing.
   Text: (2) "And there shall be made unto them an offering of a libation of one "vase upon earth by Osiris . . . in coming "out and going into Áment, along with "other folk [therein]."

CHAPTER CLXIX.

[From the Papyrus of Nefer-uben-f (see Naville, op. cit., Bd. I. Bl. 190).]

Vignette: This Chapter is without vignette.

Text: THE CHAPTER OF MAKING TO STAND UP THE HENKIT.¹ (1) The Am-khent, Osiris Nefer-uben-f, triumphant, saith:

"Thou art the Lion god. Thou art the double Lion-"god. Thou art Horus, the avenger of his father "[Osiris]. Thou art Four, the four glorious gods.

¹ I.e., the funeral bed.
Acclamation is made [unto thee], along with cries of delight (2) and sounds of joy, and the water from their haunches and from their thighs I bring [unto thee]. Thou art lifted up on thy right side, and thou art lifted up on thy left side. The god Seb hath opened for thee (3) thy two eyes which were blind, and he hath given [thee] the power to stretch out thy legs [in walking]. Hath been bound unto thee thy heart (āb), [thy] mother, and thy heart (hāl) is in thy body. Thy soul is in heaven, and thy body is under the ground. There are cakes for thy body, and water for thy throat, and sweet (4) breezes for thy nostrils, and thou art satisfied with offerings. Those who dwell in their shrines open their abodes (?) unto thee, thou hast thy provisions (?), and thou journeyest along. Thou art stablished upon that which emanateth from thy existence, and thou comest forth from heaven. The cord hath been coiled up for thee (5) by the side of Rā, and thou snarest fish with the net in the stream from which thou drinkest vessels of water. Thou performest a journey on thy legs, and in going forward thou dost not stumble (?); thou comest forth (6) from over the earth, thou dost not make thy appearance from below the walls [thereof]. Thy walls are not thrown down, and what there is of thine within hath been made for thee by the god of thy city. Thou art pure, thou art pure. Thy fore parts are washed by libations, and thy hinder parts are cleansed (7) with resin and natron, and made cool
with incense. Thou art made clean with the milk of the Hāp cow, and with the ale of the goddess Tenemit, and with natron. All the evil which clung to thee (8) hath been done away with, and Tefnet, the daughter of Rā, hath made offerings on thy behalf even as she did for her father Rā; and the funeral valley which was the burial-place of her father Osiris hath been set in order for thee. I make to eat of the sweet things (9) which he giveth there the Osiris Nefer-uben-f, triumphant, that is to say, the celestial cakes which are before Rā, and the grain (?), and drink, and the four terrestrial cakes which are before the god Seb, and the grain [brought by] the citizens. (10) I have brought unto thee Sekhet-hetep and the gifts thereof are before thee. Thou comest forth as Rā, thou hast gotten power as Rā, and thou hast gotten power over thy legs; and thou, O Osiris Nefer-uben-f, hast gotten power over thy legs at every (11) season and at every hour. Thou hast not been condemned in the judgment, thou hast not been put under restraint, a guard hath not been set over thee, thou hast not been imprisoned, and thou hast not been given over to the chamber of the Fiends (12) therein. The sand is gathered together before thy face and guarded are the offerings which are for thee; thy face is not suffered to be turned back, and thou art guarded and dost not come forth. Thou hast received thy tunic, and thy sandals, and thy stick, (13) and thy garment, and thy weapons for
"fighting of all kinds wherewith thou shalt cut off "heads; thou shalt turn back the necks of thy foes "whom thou shalt take captive, and thou shalt keep "away from thee death so that it shall not come nigh "unto thee. And the (14) Great God hath said con- "cerning thee: 'Bring him [hither] on the day when "events take place.' The Hawk rejoiceth in thee, and "the Smen goose cackleth at thee. Rā openeth for "thee the doors of heaven, and Seb unboltest for thee "the earth. (15) Thy khu is mighty, and it is perfect "knowing thy name; thy soul maketh a way through "Āment, and thy perfect soul, O Nefer-uben-f, trium- "phant, hath the power of speech. Thy form is within "Rā, (16) and it resteth within the divine sovereign "chiefs of him who uniteth the two paths; mankind "keepeth guard over it, and the double Lion-god guideth "it, to the place where thou, O Osiris Nefer-uben-f, "triumphant, makest thy ka to rest. And behold, the "two lands and mankind work (17) the snare for thee. "Thou livest, thy soul is strong, thy body is enduring "and great, thou hast sight of the fire, thou dost snuff "the breeze, thy face dost penetrate into the house of "darkness, (18) thou abidest at the Gap, thou dost not "see the whirlwind and the storm, thou followest in "the train of the prince of the two lands, and thou "refreshest thyself on the branch of merit tree, on both "sides of the god Ur-ḥekau. The goddess Seshetet "sitteth (19) before thee, the god Sa protecteth thy "members, the steer and his cow give thee milk from
the breast [in] the following of Sekhat-Heru. Thou
washest thyself at the mouth of the stream of Kher-
āha, (20) thou art in favour with the princes of the
cities of Pe and Tep, the god Thoth and thyself see
each other, and Ra in heaven holdeth converse with
thee, thou comest forth from and thou enterest into
the anit chamber, and thou holdest converse with the
two divine combatants (i.e., Horus and Set). (21)
Thy ka is with thee to make thee to rejoice, thy heart
is with thee to [give thee] thy transformations, happy
. . . keep watch over thee, the company of the gods
make thy heart glad, thou comest forth to four cakes
in the city of Sekhem, and four in (22) the city of
Aqennu, thou comest forth to four in the city of
Annu, upon the altar of the lady of the two lands.
The stars keep watch over thee by night, the lords
of Annu have a favour unto thee, the god Hu is in
thy mouth, thy feet are not (23) turned back, and thy
members have life. Thou graspest the smā in Ābṭu,
the sacrificial cakes of the divine chiefs and the liba-
tions of the celestial beings are brought forward to
thee, with the offerings in the festival (24) which are
due to Osiris on the morning of the Uaḥ festival for
hidden things (?). Thou art ornamented with objects
of gold, and thine apparel is interwoven (?) with
byssus. Ḥāpi (i.e., the Nile) thrusteth himself upon
thy body (25), thou hast power over the tablet (?)
which is inscribed with [lists of] offerings, and thou
drinkest water on both sides of the Lake of Tēṣṭes (?).
"The gods who are there have a favour unto thee, and thou comest forth from heaven along with the gods (26) who make to advance the maāt of Rā, and thou art led into the presence of the company of the gods; and there is done for thee even as it is done for one of them. Thou art the Khart bird of the geese, and Ptah of the Southern (27) Wall maketh an offering unto Nefer-uben-f, triumphant."

CHAPTER CLXX.

[From the Papyrus of Nefer-uben-f (see Naville, op. cit., Bd. I. Bl. 191).]

Vignette: This Chapter is without vignette.

Text: THE CHAPTER OF ARRANGING THE HENKIT.¹

(1) The Osiris Nefer-uben-f saith:—

"Thy flesh have I given unto thee. Thy bones have I fastened together for thee. Thy members have I collected for thee. The earth submitteth itself unto thee. Thy limbs are guarded. Thou art the (2) mighty one within the egg. Thou art set in order. Thou seest the gods (?). Thou settest out on thy way, and thy hand [reacheth] unto the horizon,

¹ I.e., the funeral bed.
and unto the holy place where thou wouldst be.

There is acclamation made unto thee, and there are
(3) shouts of joy raised to thee at thine appearances
at the altar. Horus maketh thee to stand up at his
risings, even as he did him who is in the chamber of
holiness. Hail, Osiris Nefer-uben-f, triumphant, the
goddess Ua (?) hath given thee birth, (4) and Anpu
(Anubis), who dwelleth upon his hill, hath set thee
in order, and he hath fastened for thee thy swathings.

Hail, Nefer-uben-f, the god Ptah-Sekri hath given
unto thee of the ornaments of the divine house which
he hath. (5) Hail, Nefer-uben-f, the god Thoth him-
self cometh unto thee with the books of holy words,
and he maketh thy hand [to reach] unto the horizon,
even unto the place [wherein] thy ka loveth to be;
and Osiris worketh [for thee on] the night of journey-
ing unto life. Thy white crown (6) is stablished on
thy brow. The god Nemu is with thee, and he giveth
unto thee fine feathered fowl. Hail, Osiris Nefer-
uben-f, triumphant, thou hast been set in order upon
thy funeral couch; thou comest forth, and Ra (7)
who is in the hidden horizon within his boat hath
set thee in order. Hail, Osiris Nefer-uben-f, trium-
phant, the god Tem, the father of the gods, hath
made for thee the things which are to endure for
ever. Hail, Osiris Nefer-uben-f, triumphant, (8) the
god Amsu of Qebti hath set thee in order, and the
gods of the shrine praise thee. Hail, Osiris Nefer-
uben-f, with two-fold happiness thou settest out in
"peace to thine everlasting habitation and to thine "abode of eternity. Homage is paid unto thee (9) in "the cities of Pe and Tepu in the shrine which thy ka "loveth and before thine abode, and thou art the "mighty one of souls, . . . . . . . . . . . and hath "set thee in order, and the gods embrace thee. (10) "Thou art like a god, and thou hast been begotten for "transformations which are more numerous and with "a created form more perfect than those of the gods. "Thou hast more light (?) than the Khus and thou "art more mighty of souls than are those who are in "[them]. Hail, (11) Osiris Nefer-uben-f, Ptah on his "Southern Wall hath set thee in order, and he hath "made to advance thine abode more than [that of] the "gods. Hail, Osiris, the am-khent, Nefer-uben-f, thou "art Horus, the son of Isis, begotten of (12) Ptah; "and Nut hath created [thee] a being of light like unto "Rā in the horizon when he illumineth the two lands "with his beauteous light. And the gods say unto "thee:—'Come forward, advance now and look thou "upon the things which are thine in thine (13) abode "of everlastingness.' The goddess Rennutet, the heir "and first-born of Tem, hath set thee in order in the "presence of the company of the gods (14) of Nut. I, "even I, am the heir of heaven, and the fellow of the "God who maketh his light. I have come forth from "the womb, and I shall grow young again even as doth "(15) my father, and I shall not be prevented from "making [my] answer in my season."
CHAPTER CLXXI.

[From the Papyrus of Amen-ñetep (see Mariette, Papyrus de Boulaq, Tom. III. Pl. 7).]

Vignette: This Chapter has no vignette.

Text: (1) THE CHAPTER OF TYING ON THE GARMENT OF PURITY (āḥ).

"O Tem, O Shu, O Tefnut, O Seb, O Nut, O Osiris, O Isis, O Set, O Nephthys, (2) O Heru-khuti (Har-machis), O Hathor in the Great House, O Kheperā, O Menthu, the lord of Thebes, O Amen, the lord of the thrones of the two lands, O Great Company of the gods, O Little Company of the gods, O gods and goddesses who dwell in (3) Nu, O Sebek of the two Metiu, O Sebek in all thy manifold names in thine every place wherein thy Ka hath delight, O gods (4) of the south, O gods of the north, O ye who are in heaven, O ye who are upon earth, grant ye (5) this garment of purity to the perfect Khu of Amen-ñetep. Grant ye your strength [unto him], (6) and destroy ye [all] the evil which belongeth unto Amen-ñetep by means of this garment of purity. Hold [ye] him guiltless, then, for ever and ever, and destroy ye [all] the evil which belongeth unto him."
CHAPTER CLXXII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheets 32, 33).]

Vignette: This Chapter has no vignette.

Text: (1) "The first of the Chapters of the arrangements (or praisings) which are to be performed in the underworld."

"[I snuff] the bet incense, I inhale the scent of "hesmen (natron) and (2) incense . . . . . , I am pure "with the purity of . . . . . , [pure are] the praises "which come forth from my mouth, more pure than "maāt (?) itself (3) . . . . . of the fish that are in "the river; to the statue of the Temple of Hesmen "(natron). Pure are the praises (4) of the scribe "Nebseni, the designer of the house of gold, begotten "of the scribe and designer Thena, triumphant, born "of the lady of the house Mut-resthā, triumphant. And "as for the scribe Nebseni, the lord of piety, who is "happy with a two-fold happiness, (5) Ptah hath a "favour unto him, and He of the Southern Wall hath "a favour unto him, and every god hath a favour unto "him, and every goddess hath a favour unto him. "Thy beauties are a stream (6) [bearing] things which "cause rest and are like unto water which floweth"
"nearer (?) ; thy beauties are like a hall of festival
wherin each man may exalt his [own] god; thy
beauties are like unto the pillar of the god Pтаh
(7) and like the courtyard of incense (?) of Ра. Neb-
seni, the scribe and designer of the Temple of Pтаh,
hath been made a pillar of Pтаh, and the libation
vase of the god of the Southern Wall."

I. (8) "Hail, verily thou art invoked; hail, verily,
thou art invoked. Hail, verily thou art lamented.
Verily, thou art praised; verily, thou art exalted;
verily, thou art glorious; verily, thou art strong.
Hail, thou scribe Nebseni, thou who hast been raised
up, (9) thou art raised up by means of the ceremonies
which have been performed for thee. Thine enemies
have fallen and the god Pтаh hath thrown down head-
long (10) thy foes; thou hast triumphed over them
and thou hast gained power over them. They obey
thy words and they perform that which thou orderest
them [to do]; thou art raised up, and thy word is a
law unto the divine sovereign chiefs of every god, and
of every goddess." (11)

II. "Hail, verily thou art invoked; hail, verily thou
art invoked. Thy head, O my lord, is a standard
with locks of rippling hair like unto the hair of a
woman of Asia; thy face shineth more brightly than
the House (12) of the Moon-god; the upper part of
thy head is azure in colour; thy locks are blacker
than the doors of the underworld; thy hair is dark
as night; thy visage is decorated with an azure blue;
"(13) the rays of Ra are upon thy face; thy garments are of gold which Horus hath deftly ornamented with azure blue; thine eye-brows are the two sister goddesses who are at peace with each other whom Horus "(14) hath deftly ornamented with azure blue; thy nose snuffeth in and thy nostrils exhale as it were the winds from heaven. Thine eyes look towards "(15) Mount Bakhau of the rising sun; thine eye-lashes are fixed each day, and the upper eyelids to which they belong are of veritable lapis-lazuli; the apples of thine eyes are [as] offerings of peace (?) ; and the lower eyelids are filled with (16) eye-paint of "mestchem. Thy two lips give unto thee law, they repeat unto [thee] the law of Ra, and they make to be at peace the hearts of the gods. Thy teeth are the two heads (17) of the serpent goddess Mehen which sport (?) with the Horus gods; thy tongue is made skilful; thy speech is more shrill than that of the "tcheru" bird of the field; thy jawbones are starry "lamps; (18) thy breasts (?) are stablished upon their "seats; and they journey unto the funeral mountain "of Amentet."

III. "[Hail, verily thou art invoked; hail, verily thou art invoked.] Thy neck is decorated with gold, and (19) it is girt about (?) with refined copper. Thy "gullet and throat are those of Anpu; thy bones are "the bones of the two Uatch goddesses; thy backbone is (20) studded with gold, and is girt about (?) with "refined copper; thy loins (?) are those of Nephthys;
"thy ... is a Nile which is without water; thy buttocks (21) are two crystal eggs; thy thighs are strong for walking; thou sittest upon thy seat; and the gods [give] (22) unto thee thine eyes, O scribe Nebseni, thou lord of piety."

IV. "[Hail, verily thou art invoked; hail, verily thou art invoked.] Thy throat is the throat of Ânpu; thy members (23) are plated with gold; thy breasts are two crystal eggs which Horus hath deftly ornamented with azure blue; thy shoulders are made like unto crystal; thine arms (24) are stablished through the strength which protecteth them; thy heart is glad each day; thy breast is of the work of the two divine Forms; thy person adoreth the starry deities who dwell in the heights and depths of heaven; (25) thy belly is, as it were, the heavens; thy navel is the Tuat (i.e., underworld) which is open, and which ordereth the light in the darkness, and the offerings of which are (26) ânkham flowers. And Nebseni praiseth the majesty of Thoth, the beloved one, [saying]:—'May his beauties be in my tomb, and may all the purity which he loveth (27) be there even as my God hath commanded for me.'"

V. "Hail, verily thou art invoked; hail, verily thou art invoked. Thy two hands are a pool of water in the season of an abundant inundation, a pool of water fringed about with the divine offering of the water-god. Thy (28) thighs are encircled with gold; thy knees are the plants of the waters which are the nests
of the birds; thy feet are established each day; thy legs lead thee into a (29) path of happiness, O scribe Nebseni, thou favoured one. Thy hands and arms are pillars (?) [set] upon their pedestals; thy fingers are strips (?) of gold, the nails of which are like sharp flakes (30) of flint by reason of the works which they perform for thee."

VI. "Hail, verily thou art invoked; hail, verily thou art invoked. Thou clothest thyself with the garment of purity (ābu), and behold, thou drawest off from thyself the umet garment when (31) thou goest up to stretch thyself upon the couch (?). Haunches of meat are cut for thy ka, O scribe Nebseni, and a breast (or heart) of the animal is offered unto thy sāhu. Thou receivest a garment of the finest linen (32) from the hands of the ministrant (?) of Ra; thou eatest the cakes upon the cloth which the goddess Tait herself hath prepared; thou eatest the haunch of the animal (33); thou takest boldly the joint which Ra hath endowed with power in his holy place; thou wastest thy feet in the silver basins which the god Seker, the artificer, hath wrought; and behold, (34) thou eatest of the cake which appeareth on the altar and which the two divine fathers have sanctified. Thou eatest of the baked bread and of the hot meats of the storehouse; thou (35) smellest the flowers; thy heart feareth not [to advance] to the altar of the offerings made to thee; and those who feed thee with food make for thee the loaves and bread-cakes of the
"Souls of Ānnu (Heliopolis), (36) and they themselves bear them unto thee. Thine offerings (?) are ordered for thee, and thy ordinances are in the gates of the Great House. Thou risest up like Saḥ (Orion); thou arrivest like the star Bau; (37) and the goddess Nut [stretcheth out] her hands unto thee. Saḥ (Orion), the son of Rā, and Nut, who gave birth to the gods— the two mighty gods in heaven—speak each to the other, saying, (38) 'Take the scribe and draughtsman NebSeni into thine arms, and I will take him into mine on this day, and let us make happiness for him when praises are sung to him and when mention is made of him, and when [his name] is in the mouth of all young men and maidens.' (39) Thou art raised up, [O NebSeni,] and thou hearest the songs of commemoration through the door of thy house."

VII. "Hail, verily thou art invoked; hail, verily thou art invoked. Anubis hath bestowed upon thee thy winding-sheet, he hath (40) wrought [for thee] according to his will, he hath provided thee with the ornaments of his bandages, for he is the overseer of the great god. Thou settest out on thy way and thou hast been washed in the Lake of Perfection; thou makest offerings in the celestial mansions, and thou propitiatest (41) the lords of Ānnu (Heliopolis). The water of Rā is presented unto thee in vessels, and milk in large vases. Thou art raised up and thou makest offerings upon the altar, thou wastest thy feet upon the stone of . . . . . (42) on the banks
"of the Lake of God. Thou comest forth and thou "seest Rā upon the pillars which are the arms of "heaven, upon the head of An-mut-f and upon the "arms of Ap-uat; he openeth out for thee a way "(43) and thou seest the horizon wherein is the "place of purity which thou lovest."

VIII. "Hail, verily thou art invoked; hail, verily "thou art invoked. Offerings are allotted unto thee "in the presence of Rā, and according to that which "Horus and Thoth ordered for thee thou hast had a "beginning and an end. (44) They invoke thee, O "scribe Nebseni, and see thy splendour there, causing "thee to come forth [as] a god (45) and to advance to "the Souls of Annu. Thou goest forth upon the great "roads in thy Sāh, who hast received the offerings of "thy father upon thy two hands; thou art furnished "with linen garments each day, at the beginning of "the journey of the god through the gates of the (46) "Great House."

IX. "Hail, verily thou art invoked; hail, verily "thou art invoked. The scribe Nebseni hath air for "his nose and breath for his nostrils, and one thousand "geese, and fifty baskets of pure and fair offerings. "Hail, Nebseni, thine enemies have fallen down head­"long and they shall nevermore exist."
CHAPTER CLXXIII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheets 9 and 10).]

Vignette: "Osiris, the great god, the lord of Abtu, the lord of transformations, the prince of eternity," seated in a shrine; to the left of the text the deceased stands, with hands raised in adoration, before the god, and the ground between them is covered with the bodies of birds and beasts which have been prepared for sacrifice (see pp. 390, 391).

"I ASCRIBE PRAISE UNTO THEE, O LORD OF THE GODS, THOU "GOD ONE, WHO LIVEST (4) UPON RIGHT AND TRUTH, BEHOLD, "I THY SON HORUS COME UNTO THEE; (5) I HAVE AVENGED "THEE, AND I HAVE BROUGHT TO THEE MAAT—EVEN TO THE "PLACE WHERE IS THE COMPANY OF THY GODS. (6) GRANT "THOU THAT I MAY HAVE MY BEING AMONG THOSE WHO ARE "IN THY FOLLOWING, FOR I HAVE OVERTHROWN ALL THY (7) "FOES, AND I HAVE ESTABLISHED ALL THOSE WHO ARE OF THY "SUBSTANCE UPON THE EARTH FOR EVER AND EVER."

[HERE FOLLOW FORTY DECLARATIONS, EACH OF WHICH IS PRECEDED BY THE WORDS "HAILE, OSIRIS, I AM THY "SON."]

(8) "I HAVE COME, AND I HAVE AVENGED [THEE, O MY "FATHER OSIRIS].

(9) "I HAVE COME, AND I HAVE OVERTHROWN FOR THEE "THINE ENEMIES.

(10) "I HAVE COME, AND I HAVE DONE AWAY WITH EVERY "EVIL THING WHICH BELONGETH UNTO THEE."
590  THE ADDRESSES OF HORUS  [Chap. clxiii. 11

(11) "I have come, and I have slain for thee him that "attacked thee.

(12) "I have come, and I have sent forth mine arm "against those who were hostile towards thee.

(13) "I have come, and I have brought unto thee "the fiends of Set with their fetters upon them.

(14) "I have come, and I have brought unto thee "the land of the South, and I have united unto thee "the land of the North.

(15) "I have come, and I have stablished for thee "divine offerings from the South and from the North.

(16) "I have come, and I have ploughed 1 for thee "the fields.

(17) "I have come, and I have filled for thee the "canals with water.

(18) "I have come, and I have hoed up for thee the "ground.

(19) "I have come, and I have built cisterns for thee.

(20) "I have come, and I have gone round about the "soil for thee.

(21) "I have come, and I have made sacrificial "victims of those who were hostile to thee.

1 The text actually has, "I have overthrown."
(22) "I have come, and I have made sacrifices unto thee of thine animals and victims for slaughter.
(23) "I have come, and I have supplied [thee] with food in abundance [of the creatures which are upon earth].
(24) "I have come, and I have brought unto thee . . . . . .
(25) "I have come, and I have slain for thee . . . . . . . .
(26) "I have come, and I have smitten for thee emasculated beasts.
(27) "I have come, and I have netted for thee birds and feathered fowl,
(28) "I have come, and I have taken captive for thee thine enemies in their chains.
(29) "I have come, and I have fettered for thee thine enemies with fetters.
(30) "I have come, and I have brought for thee cool water from Abu (Elephantine), wherewith thou mayest refresh thine heart.
(31) "I have come, and I have brought unto thee herbs of every kind.
(32) "I have come, and I have stablished for thee those who are of thy substance daily."
I have come, and I have made thy cakes in the city of Pe of the red barley.

I have come, and I have made thy ale in the city of Tepu of the white grain.

I have come, and I have ploughed for thee wheat and barley in Sekhet-Âaru.

I have come, and I have reaped it for thee therein.

I have come, and I have glorified thee.

I have come, and I have given [to thee] thy souls.

I have come, and I have given [to thee] thy power.

I have come, and I have given [to thee thy] terror.

I have come, and I have given [to thee] thy victory.

I have come, and I have given to thee thine eyes, [which are] the plumes on thy head.

I have come, and I have given [to thee] Isis and Nephthys that they may establish thee.

I have come, and I have filled for thee the Eye of Horus [with] oil (or unguent).

I have come, and I have brought unto thee the Eye of Horus, whereby thy face shall be destroyed."
Vignette: The deceased standing with her back towards a door from which she has just come forth.

Text: (1) The Chapter of causing the Khu to come forth from the Great Door. Mut-hetepeth, triumphant, saith:—

"Thy son hath offered up for thee [a sacrifice], and the divine mighty ones tremble (2) when they look upon the slaughtering knife which is in thy hand [when] thou comest forth from the Tuat. Homage to thee, O god Saa, the god Seb hath created thee, and the company of the gods have given birth unto thee. (3) Horus resteth upon his Eye, and the god Tem resteth upon his years, and the gods of the east

1 For the original form of this Chapter as found in the Pyramid of Unas, see Maspero, Recueil de Travaux, tom. IV. p. 43, ll. 379—399.
"and of the west rest upon the mighty one who hath 
"come into existence within [thy] hand. (4) A god 
"hath been born [now that] I have been born; I see 
"and I have sight; I have my existence; I am lifted 
"up upon my place; [I have] done what hath been 
"decreed; (5) [I] hate slumber; I have endowed with 
"might the feeble one. He that dwelleth in the city 
"of Neţet hath made cakes for me in the city of Pe, 
"and I have received [my form] in Annu, for it is 
"Horus who hath commanded (6) what shall be done 
"for his father the lord of winds (?), and the god Set 
"quaketh; he hath raised me up, and Tem hath raised 
"me up. O, I am the mighty one, (7) and I have come 
"forth from between the thighs of the company of the 
"gods. I have been conceived by Sekhet (8) and by 
"[Shes-]Khentet, and I have been brought forth at 
"the door of the star Sept (Sothis), the foremost (?) one 
"who with long strides (9) bringeth along the celestial 
"path of Rā day by day. I have come to my habita-
"tion (10) as prince of the North and South, and I rise 
"(or I am crowned) in the gate. Hail, thou of the (11) 
"double plumes who art called by the name of Mi-
"shepes, I am the lotus (12) which shineth in the 
"Land of Purity and which hath received me and 
"which maketh my abode at the nostrils of the Great 
"Form, (13) I have come into the Lake of Flame, and 
"I have placed right and truth in the Place of Sin. 
"(14) I am the watcher of the seeheru garments, and 
"the watcher of the Uraeus on the night of the flood
of the Great one. (15) I rise like Nefer-Temu, who is "the lotus at the nostrils of Ra, when he cometh forth "from the horizon each day; and the gods are purified "at the (16) sight of the lady of the house Mut- "hetepeth, who is triumphant before the Kas and "who gathereth together hearts for Saau-ur, whom "(17) the god, Saa-Amenti-Ra, holdeth (?). I have "come upon my seat before the Kas, and I have "gathered together hearts for Saa-urt, and I have "my being (18) as Saa whom Ra the god of Amenti "holdeth (?) ; and the tchetch implement is with me. "I recite the mighty [words] which are in the heart "on the festival of the Ansi garment, and I am Sa- "Amenti(19)-Ra, the strong (?) of heart within the "hidden chamber of Nu."
CHAPTER CLXXV.

[From the Papyrus of Ani (Brit. Mus. No. 10,470, sheet 29).]

Vignette: The deceased and his wife standing, with hands raised in adoration, before the god Thoth, who is seated upon a pylon-shaped throne, and has the emblem of "life" upon his knees.

Text: (1) The Chapter of Not Dying a Second Time. Osiris, the scribe Ani, triumphant, saith:— (2) "Hail, Thoth! What is it that hath happened unto the divine children of Nut? (3) They have done battle, they have upheld strife, they have done evil, (4) they have created the fiends, they have made slaughter, they have caused (5) trouble; in truth, in all their doings the mighty have worked against the weak. (6) Grant, O might of Thoth, that that which the god Tem hath decreed [may be done]! And thou..."
"regardest not evil, nor art thou (7) provoked to anger
when they bring their years to confusion and throng
in and push to disturb their mouths; for in all that
they have done (8) unto thee they have worked
iniquity in secret. I am thy writing palette, O
Thoth, and I have brought unto thee thine ink-jar.
"I am not (9) of those who work iniquity in their
secret places; let not evil happen unto me."
Saith Osiris, the scribe Ani:—(10) "Hail, Tmu!
"What manner [of land] is this into which I have
come? It hath not water, it hath not air; it is depth
unfathomable, (11) it is black as the blackest night,
and men wander helplessly therein. In it a man may
not live in quietness of heart; nor may the longings
of love be satisfied (12) therein. But let the state of
the shining ones be given unto me instead of water
and air and the satisfying of the longings of love, and
let quietness of heart be given unto me instead of
cakes (13) and ale. The god Tem hath decreed that
I shall see thy face, and that I shall not suffer from
the things which pain thee. May every god transmit
unto thee (14) his throne for millions of years. Thy
throne hath descended unto thy son Horus, and the
god Tem hath decreed that his course shall be among
the holy princes. (15) In truth, he shall rule over
thy throne, and he shall be heir of the throne of the
Dweller in the Lake of Double Fire. In truth, it
hath been decreed that in me he shall see his like-
ness, and that my face (16) shall look upon the face
of the lord Tem. How long then have I to live? It is decreed that thou shalt live for millions of millions of years, a life of millions of years. (17) May it be granted unto me that I pass on unto the holy princes, for indeed, I am doing away with all the wrong which I did, from the time when this earth came into being from Nu (18), when it sprang from the watery abyss even as it was in the days of old. I am Fate (or Time) and Osiris, and I have made my transformations into the likeness of divers (19) serpents. Man knoweth not, and the gods cannot behold, the two-fold beauty which I have made for Osiris, who is greater than all the gods. I have given unto him (20) the region of the dead. And verily, his son Horus is seated upon the throne of the Dweller in the Lake of Double Fire, as his heir. I have made him to have his throne (21) in the boat of millions of years. Horus is stablished upon his throne, [among his] friends and all that belonged unto him. Verily, the soul of Set, which (22) is greater than all the gods, hath departed. May it be granted that I bind his soul in the divine boat (23) at my (?) will, and that [he] may have fear of the divine body. O my father Osiris, thou hast done for me that which thy father Rā did for thee. May I abide upon the earth lastingly; (24) may I keep possession of my throne; may my heir be strong; may my tomb and my friends who are upon earth flourish; (25) may my enemies be given over to destruction and to the shackles of the
"goddess Serq. I am thy son, and Rā is my father."
"(26) For me likewise thou hast made life, strength, "and health. Horus is established upon his throne. "Grant thou that the days of my life may come unto "worship and honour."

The remains of a much longer version of this Chapter have been found in the papyrus of "a scribe of the offerings of the King of the North and South," called Rā (see Lepsius, op. cit., Bd. I. Bl. 198, 199), and from these we may see that the happiness of the deceased in the underworld was more fully described therein. No connected sense can, however, be given to this version, for the beginnings and ends of the lines of the text of the Chapter are wanting almost throughout. From the Rubric we learn that the Chapter was "to be recited over a figure of Horus made of lapis-lazuli which was to be laid upon the neck of the deceased," and that the performance of this ceremony was believed to be most efficacious in securing important benefits for the dead.
CHAPTER CLXXVI.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 22).]

Vignette: This Chapter is without vignette.

Text: (1) THE CHAPTER OF NOT DYING A SECOND TIME. The Osiris Nu, the overseer of the house of the overseer of the seal, triumphant, saith:—

"That which I abominate is the land of the East. Let me not enter into the torture chamber. Let there not be done unto me any of those (2) things which the gods hold in abomination, for behold [I] have passed as a pure being through the Mesqet chamber. And let the god Neb-er-tcher grant unto me his glorious power on the day of burial (3) in the presence of the Lord of Things."

RUBRIC: If [the deceased] know this chapter he shall become like a perfect khu in the underworld.
CHAPTER CLXXVII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 18).]

Vignette: The deceased standing upright; pure water is being poured out before him, and offerings of linen garments are being made unto him.

Text: (1) **THE CHAPTER OF RAISING UP THE KHU AND OF MAKING THE SOUL TO LIVE IN THE UNDERWORLD.** The scribe Nebseni, the draughtsman of the Temple of Ptah, the lord of piety who is in the favour of his god, saith:— (2)

"[Hail,] Nut,¹ Nut who castest thy father to earth and settest (?) Horus behind him, his wings grow like [those of] a hawk, and his plumes like (3) [those of] him who seeth (?). His soul hath been brought unto him, he is filled with words [of magical power], and his place is decreed for him opposite to (4) the "stars of the heaven, for behold thou art a star of Nut by thyself ... Thou seest the scribe Nebseni, the "lord of piety, [in] happiness, (5) and giving his com-
"mands unto the Khus; and behold, the divine Power "(or Prince) is not [among them], and thy ... is not "among them, unless thou art among them. Thou "seest the chief Nebseni, the scribe (6) and draughts-

¹ For an original form of this text as found in the Pyramid of Unas, see Maspero, Recueil de Travaux, tom. IV. 1. 361 ff.
"man of the Temple of Ptah, in the form of a soul who "hath the horns of the cows Smamet and An-unser the "Black. [Hail.] children of Serat-Beqet, who have "sucked milk from (7) the four Uaipu cows (?), Horus "of the blue eyes cometh unto you; protect ye Horus "of the red eyes who is sick. Let not his soul be "turned back, (8) let his offerings be brought [unto "him], let the things which are for his benefit (?) be "carried to him; and let them come upon the shoulder "over the West. This only one advanceth to thee. "The God speaketh thy words . . . . (9); the gods "make thy name to be triumphant before the gods, and "the company of the gods distinguish thee with their "hands. The God of the Field of the gods speaketh, "and thou gainest the power over the door of Kas in "their horizon; they unbolt (10) for thee their doors, "for they have a favour unto thee, and thou gainest "power over their shrines. The god [Seb and his "company of gods enter in], and they come forth "lifting on high (11) their faces, and they look "upon thee in the presence of the great god Amsu ".... thy head .... thy head. I [make to] "stand up thy head [for thee], and thou hast power "thereover. His head diminisheth behind thee, but "thy head shall not diminish, and thou shalt not be "destroyed, and thou shalt do what thou hast to do "before men and before the gods."
CHAPTER CLXXVIII.

[From the Papyrus of Nebseni (Brit. Mus. No. 9900, sheet 19).]

Vignette: This Chapter has no vignette.

Text: (1) The Chapter of raising up the dead body, [of giving sight to] the eyes, of gaining power over the ears, of establishing (2) the head, and of providing the face with the power of protection. The Osiris, the scribe Nebseni, the draughtsman of the Temple of Ptah, the lord of piety, saith:—

"The Eye of Horus is presented unto thee, and it feedeth thee with the food of offerings. Hail, ye who make the (3) labourers to rejoice and who raise up the heart and purify the body, who have eaten the "Eye of Horus, thou Olive tree in Annu, (4) destroy ye [what evil there is] in the body of [Osiris] Nebseni, the scribe and draughtsman in the Temple of Ptah.

"O Osiris, let him not suffer thirst before his god, let him suffer neither hunger nor thirst, and let the god (5) Khas (?) carry them away, and let him do away with his hunger, O thou that fillest, O thou that fillest hearts. O chiefs who dispense cakes [and ale], O ye

1 For a very ancient form of the text of this Chapter as found in the Pyramid of Unâs, see Maspero, Recueil de Travaux, tome III. Unas, l. 166 ff.
who have charge of (6) the water flood, command ye
that cakes and ale be given unto the Osiris Nebseni
even as Rā himself commanded this thing. And
moreover, Rā hath commanded those who are over
the abundance of the (7) year to take handfuls of
wheat and barley and to give them to him for his
cakes, for behold, he is a great bull; [these] shall ye
give to the Osiris Nebseni. O guardian of the five
cakes in (8) the divine house, three cakes are in
heaven before Rā, and two are upon earth before
the company of the gods; may he burst through
Nu, may he see, may he see! O Rā, be gracious
unto the scribe (9) Nebseni this day, be gracious.
The scribe Nebseni is as a lord of piety according
to the command of Shu and Isis, and he hath been
united (10) unto the piety of happiness before his
god. May [the gods] give cakes and ale unto the
scribe Nebseni, and may they prepare for him all
good and pure things (11) this happy day, things for
journeying and travelling, things of the Eye of Horus,
things of the boat (?), and all things which should
enter into the sight of the god. Thou shalt have
power over the water, and thou shalt advance to (12)
the table of offerings having cakes (?) and four
measures (?) of water. The Eye of Horus hath
ordered these things for the scribe Nebseni, and the
god Shu hath ordered the [means of] subsistence for
him, (13) [both] cakes and ale. Watch, O judges
of the form (?) of Thoth, watch him that lieth in
"death. Wake up, O thou that dwellest in [Kenset]!

"Grant thou offerings (14) in the presence of Thoth,
"the mighty god, who cometh forth from Hāpi (i.e.,
"the Nile), and of Áp-uat who cometh forth from
"Ásert, for the mouth of Nebseni, the scribe and de-
"signer of the (15) Temple of Ptah, is pure. The
"company of the gods offer incense to the scribe
"Nebseni, and his mouth is pure, and his tongue
"which is therein is right and true. That which
"(16) the scribe Nebseni abominateth is filth, and he
"hath freed himself therefrom even as Set freed him-
"self [from it] in the city of Rehiu, and he hath set
"out [with] Thoth for heaven (17). O ye who have
"delivered the scribe Nebseni along with yourselves,
"let him eat of that whereof ye eat, let him drink of
"that whereof ye drink, let him sit down upon that
"whereon (18) ye sit, let him be strong in the strength
"wherein ye are strong, let him sail about where ye
"sail about; the scribe Nebseni hath drawn the net
"together in the (19) region of Aaru, and he hath run-
"ning water in Sekhet-hetep, and his offerings are
"among [those of] the gods. The water of the scribe
"Nebseni (20) is the wine of Rā, and Nebseni goeth
"round about heaven and travelleth [therein] like unto
"Thoth. It is an abomination unto the scribe Nebseni
"to suffer hunger and not to eat, and it is an abomina-
"tion unto him (21) to be thirsty [and not to drink];
"but sepulchral meals have been given unto him by
"the lord of eternity, who hath ordered [these things]
"for him. The scribe Nebseni was conceived in (22) "the night, and was brought forth in the daylight, and "those who are in the following of Ra, the divine ance- "tors, adore [him]. [The scribe Nebseni] was con- "ceived in Nu, and was brought forth in Nu, and he "hath come 1 and hath brought to you what he hath "(23) found of that which the Eye of Horus hath shed "upon the branches of the Then tree. The governor "of those in Amenti cometh to him and bringeth to "him the divine food and offerings of Horus, (24) the "governor of Temples, and upon that whereon he doth "live the scribe Nebseni liveth also, and of that whereof "he drinketh doth the scribe Nebseni, the designer of "the (25) Temple of Ptah, drink also, and facing his "offerings of cakes and ale is a haunch of meat "also. Osiris, the scribe Nebseni, is triumphant, and "he is favoured of Anubis (26) who is upon his "hill."

"Hail, scribe Nebseni, thou hast the form wherein "thou hadst thine existence upon earth, and thou livest "and renewest thy youth each day; thy face is un- "covered and thou seest (27) the lord of the horizon, "who giveth to thee sepulchral meals in thy hour and "in thy season of night. Horus hath avenged thee, "and he hath destroyed the jaw-bones (28) of thine "enemies; he hath shut in the doer of violence at the "mouth of his fortress."

1 These words are added from the Pyramid of Unás, l. 199, 200.
"Hail, scribe Nebseni, thou hast no enemies in Hét-ur, (29) and the scales balanced when thou wast weighed therein, and the Hall wherein they were belonged to Osiris, the lord of offerings of Amentet. And thou shalt enter in at will, and thou shalt see (30) the Great God in his form, and life shall be given to thy nostrils, and thou shalt triumph over thine enemies."

"Hail, scribe Nebseni, what thou abominatest is (31) iniquity. The divine lord of creation hath made peace with thee on the night of silencing the weeping. And sweet life, whereupon Thoth resteth, hath been given unto thee from the mouth of the company of the gods, (32) and thou dost triumph over thine enemies, O scribe Nebseni. Thy mother Nut spreadeth herself over thee in her name of Shetet-pet, and she maketh thee to be a follower (33) of the great god, and to be without enemies, and she delivereth thee from every evil thing in her name of Khnemet-urt, the divine, mighty form who dwelleth among her children, O scribe Nebseni."

"Hail, chief of the hours, ancestors of Ra, make ye a way for the scribe Nebseni, the lord of piety, (35) and let him pass within the circle of Osiris, the lord of the life of the two lands, who liveth for ever. And

1 I.e., the "Great House," or the Hall of Judgment.
2 This line is found on the cover of the wooden coffin of Men-kau-Ra (Mycerinus), Brit. Mus. No. 6647. See my Papyrus of Ani, p. xx.
3 See the Pyramid of Unás, I. 399 f.
"let the scribe Nebseni, the draughtsman in the Temple of Ptah, the lord of piety, the happy one, (36) be in the following of Nefer-Tem, the lotus at the nostrils of Ra . . . . . . . in the presence of the gods, and let him see Ra for ever."

CHAPTER CLXXIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 15).]

Vignette: This Chapter has no vignette.

Text: (1) THE CHAPTER OF ADVANCING FROM YESTERDAY AND OF COMING FORTH BY DAY; whereby he and his (2) members shall be provided with food. The overseer of the house of the overseer of the seal, Nu, triumphant, the son of the overseer of the house, Amen-ḥetep, triumphant, saith:—

"Let my speech of yesterday be given [unto me]. I come daily. I have come forth from the god of creation, (3) I am Sepes coming forth from his Tree, and I am Nun coming forth from his might. I am the lord of the ureret crown, and . . . . . . . . . . . . . . "the god Neḥeb-kau (4). I am Tesher who avengeth his Eye. I died yesterday but I come to-day. The "mighty Lady who is the guardian of the door hath made a way for me. I come forth (5) by day against
"mine Enemy, and I have gained the mastery over "him; he hath been given over unto me, and he shall "not be delivered out of my hand. And he shall come "to an end before me in the presence of the [great] "divine sovereign chiefs [1] who are in the underworld. "The first, great rank hath been given unto me by him, "along with the shade and form of the living gods; "and I have made [my] path . . . . . Mine Enemy "hath been brought unto me, and he hath been given "unto me, and he shall not be delivered out of my "hand; the things which concern me have been ended "in the presence of the divine sovereign chiefs of] "Osiris (6) who is [clothed] in his apparel. And "behold, the governor of those in Amenti . . . . . I "am the lord of redness on the day of transformations. "I am (7) the lord of knives, and injury shall not be "done unto me. I have made [my] path. I am the "scribe [who writeth down] the odorous things which "are in the sweet-smelling incense (?), and the things "which belong to the mighty Ruddy one have been "brought [to me], (8) and the mighty Ruddy one hath "been given to me. I have come forth by day against "my Enemy, I have brought him along, I have gained "the power over him; he hath been given unto me, "and he shall not be delivered (9) out of my hand. "He hath come to an end beneath me in the presence "of the divine sovereign chiefs, and I eat him in the

1 The words in brackets are added from the Papyrus of Nebaeni.

VOL. III.
"great field on the altar of Uatchit; I have (10) "
gained the mastery over him as Sekhet, the great "
lady. I am the lord of transformations, for I have "
"the transformations of every god, and they go round "
"about in . . . me."

CHAPTER CLXXX.

[From a Papyrus at Paris (see Naville, op. cit., Bd. I. Bl. 204).]

Vignette: The deceased kneeling in supplication before three gods.

Text: (1) The Chapter of coming forth by day, of praising Ra in Amentet, of ascribing praise unto those who dwell in the Tuat, of opening up a path for the (2) perfect Khu in the underworld, of causing him to walk, of making long his footsteps, of going in and coming forth from the underworld, and of performing transforma-
TIONS LIKE A LIVING SOUL. (3) The Osiris triumphant, saith:

"Rā setteth as Osiris with all the diadems of the divine Khaus, and of the gods of Amentet. He is the One divine form, the hidden one of the Tuat, the holy Soul at the head of Amentet, Un-nefer, whose duration of life is for ever and for ever. Words of praise are addressed to thee, [O Osiris] in the Tuat, and thy son Horus hath satisfaction in thee, and he hath spoken [unto thee] the decree of words.

(6) Thou makest him to rise upon those who dwell in the Tuat like a mighty divine Star, unto whom the things which are his have been brought in the Tuat. Thou travellest through it, O son of Rā, and comest forth like Tem. (7) Words of praise are addressed unto thee by those who dwell in the Tuat [which is] the throne-chamber dear to thy Majesty, the King, the Prince of Àukert, the mighty Ruler, [who is crowned with] the Uret crown, (8) the great God whose seat is hidden, the Lord and Weigher of words, and the Sovereign of his divine chiefs. And words of praise are addressed unto thee by those who dwell in the Tuat, and they have satisfaction [in] thee. And words of praise are addressed (9) unto thee by those who dwell in the Tuat, and the divine beings who weep pluck out their hair for thee, and they smite their hands together, and they praise thee, and they cry out (10) before thee, and they weep for thee, and they rejoice that thy soul hath glorified thy dead.
body. The souls of Rā in Ámentet are exalted, and
in the zone (?) of the Tuat the souls . . . . (11) cry:
out in their songs of exultation unto the souls of Rā
who dwelleth therein; the body and souls of the god
Tchentch dwell in the Tuat, and (12) his divine soul
resteth therein.

"Hail, Osiris, I am a servant of thy temple, and one
who dwelleth within thy divine house; and thou
utterest with command the words of the decree.
Grant thou that I may rise like a luminary among
the denizens (13) of the Tuat, and like a mighty star
unto whom in the Tuat the things which are his have
been brought. Let [me] journey through it [like] the
son of Rā, and let [me] come forth as Tem. Let me
have rest in the Tuat, (14) let me gain the mastery
over the darkness, let me enter therein, let me come
forth therefrom, let thy hands receive me, O Ta-tiunen,
(15) and let the Ḫetepu gods lift me up, O stretch ye
out your hands to me, for I, even I, [know your]
names. (16) Lead ye me along, praise ye me, O
Ḫetepu gods with your praises, for Rā rejoiceth over
the praises which are offered unto me (17) even as he
doeth over those which are offered unto Osiris. I have
established for you your offerings, and ye have obtained
the mastery over your oblations, even as Rā hath com-
manded me [to do]. (18) I am the god Meḥiu and I
am his heir upon the earth, and I have made [my]
path. O ye Ḫetepu gods, grant ye that I may enter
into the Tuat, and let me make a way (19) into the
"beautiful Amentet. I have stablished the sceptre of  
the god Sah and the nemmes crown for the god whose  
name is hidden. Look ye, then, (20) O Hatopu gods,  
and ye gods who are the guides of the Tuat, and grant  
that I may receive my glorious might, and let me rise  
like a luminary (21) above his hidden place, and  
deliver ye me from the deadly stakes of those who  
are chained thereunto. Chain ye me not unto your  
(22) deadly stakes, and give ye me not over to the  
habitation of the fiends who slay."

"I am the heir of Osiris, and I have received his  
nemmes crown in the Tuat; (23) look ye upon me, then,  
and let me rise like a luminary who hath come forth  
from your members; and let me come into being like  
my divine father (24) who is worshipped. Look ye  
upon me, then, and rejoice ye in me, and grant that I  
may rise up, (25) and that I may come into being like  
him whose transformations were destroyed. Open ye  
a way unto my divine soul, O ye who stand upon your  
places. Grant ye that (26) I may rest in the beauti-  
ful Amentet, and decree ye for me a seat in front of  
you. Open ye out to me your paths, and draw back  
for me the bolts of your doors. (27) Behold, O Rā,  
as thou art the guide of this earth, so let the divine  
souls be [my] guides, and let [me] follow after the  
gods. I am he who guardeth (28) his own pylon, and  
[I am] led along by those who lead; I am he who  
keepeth ward over his doors, and who setteth the gods  
in their places; (29) I am he who dwelleth upon his
standard within the Tuat. I am the god Ėnḫbi, the
"guardian of the lands (?) of the gods; I am the
"boundaries of the Tuat, (30) I am the god Hêtēpi
"in Aukert. My offerings have been made in Ámentet
"by the divine souls who dwell in the gods. (31) I
"am the god Meh-a-nutî-Rā. I am the hidden Bennu
"bird; I enter in [as] he resteth in the Tuat, and [I]
"come forth [as he] resteth (32) in the Tuat. I am
"the lord of the celestial abodes and I journey through
"the night sky after Rā. My offerings are in heaven
"in the Field of (33) Rā, and my sepulchral meals are
"on earth in the Field of Aaru. I travel through the
"Tuat like the beings [who are with] Rā, and I weigh
"(34) words like the god Thoth. I stretch myself at
"my desire, I run forward with my strides in my spiri-
tual form of (35) hidden qualities, and my transforma-
tions are those of the double god Horus-Set. I am
"the president of the food of the gods of the Tuat, and
"I give the sepulchral offerings (36) of the Khus. I
"am the god of the Mighty Heart who smiteth his
"enemies. Hail, ye gods and Khus, the ancestors (?)
"of Rā, who follow after (37) the divine Soul which he
"hath, lead ye me along as ye lead [him] along, and do
"ye, who are the guides of Rā and who are leaders (38)
dwelling in the upper heaven, [guide me,] for I am
"like unto the divine and holy Soul who is in Ámentet."
CHAPTER CLXXXI.

[From the Papyrus of Qenna (see Leemans, Papyrus Egyptien, T. 2, Pl. 16).]

Vignette: The deceased kneeling in adoration before three gods who are seated before a door; behind are a lion-headed and a vulture-headed god, each of whom has a serpent above his head.

Text: (1) The Chapter of entering into the divine sovereign chiefs of Osiris, and to the gods who are guides in the Tuat, (2) and to those who keep ward over their gates, and to those who are heralds of their halls, (3) and to those who are the porters of the doors and pylons of Amentet; and of making the transformations like (4) a living soul; and of praising Osiris and of becoming the Prince of the divine sovereign chiefs. The Osiris Qenna, triumphant, saith:—

"Homage to thee, O governor (5) of Amentet, Un-"nefer, lord of Ta-tchesert, (6) O thou who art diadem
"like Rā, verily I come to see thee and to rejoice (7) at thy beauties. His disk is thy disk; his rays of light are thy rays (8) of light; his Ureret crown is thy Ureret crown; his majesty is thy majesty; his risings are thy (9) risings; his beauties are thy beauties; the terror which he inspireth is the terror which thou inspirest; his odour (10) is thy odour; his hall is thy hall, his seat is thy seat; his throne is thy throne; (11) his heir is thy heir; his ornaments are thy ornaments; (12) his decree is thy decree; his hidden place is thy hidden place; his things are thy things; (13) his knowledge (or powers) is thy knowledge; the attributes of greatness which are his are thine; the power (14) which protecteth him protecteth thee; he dieth not and thou diest not; he is not triumphed over (15) by his enemies, and thou art not triumphed over by thine enemies; no evil thing whatsoever hath happened (16) unto him, and no evil thing whatsoever shall happen unto thee for ever and for ever."

(17) "Homage to thee, O Osiris, son of Nut, lord of the two horns, whose Atef crown is exalted, may the Ureret crown be given unto him, along with sovereignty before the company of the gods. (18) May the god Temu make terror of him to exist in the hearts of men, and women, (19) and gods, and Khus, and the dead. May dominion be given unto him in Ānnu (Heliopolis); (20) may he be mighty of transformations in Taṭṭu (Mendes); may he be the lord

1 Reading māket-f māket-k.
'greatly feared in the Aati; may he be mighty in 
“(21) victory in Re-stau; may he be the lord who is 
“remembered with gladness in the Great House; may 
“he have manifold (22) risings like a luminary in Åbtu 
“(Abydos); may triumph be given unto him in the 
“presence of the company of the gods; (23) may he 
“gain the victory over the mighty Powers; may the 
“fear of him be made to go [throughout] the earth; 
“and may (1) the princes stand up" upon their sta-
“tions before the sovereign of the gods of the Tuat, 
“(2) the mighty Form of heaven, the Prince of the 
“living ones, the King of those who are therein, and 
“the Glorifier of thousands in Kher-âha. The denizens 
“of heaven rejoice in him who is the (3) lord of the 
“chosen offerings in the mansions above; a meat 
“offering is made unto him in the city Het-ka-Ptaḥ 
“(Memphis); and the ‘things of the night’ are pre-
“pared for him in Sekhem (Letopolis). Behold, O 
“mighty god, thou great one of (4) two-fold strength, 
“thy son Horus avengeth thee. He doeth away with 
“every evil thing whatsoever that belongeth to thee, 
“he bindeth up in order for thee thy person, he 
“gathereth together for thee thy members, he col-
“lecteth for thee thy bones, he bringeth to thee thy 
“........ (5) . . . ; thou art raised up, then, O 
“Osiris, I have given unto thee thy hand, and I make 
“thee to stand up alive for ever and ever. The god 

1 What follows here is from the text given by Nuville (op. cit., 
Ed. I. Bl. 206).
"like Ra, verily I come to see thee and to rejoice (7) at thy beauties. His disk is thy disk; his rays of light are thy rays, "Urwn is thy "Urnee unto the door of the gate of the ... Thy mother Nut placeth her hands behind thee, she giveth thee strength, and she reneweth the power which protecteth thee. (7) ... births, thy two sisters Isis and Nephthys come unto thee, and they unite thee unto life, and strength, and health, and thy heart rejoiceth before them; (8) ... they in thee through love of thee, and they load thy hands for thee with things of all kinds. All the gods present unto thee provisions, and behold, (9) they praise thee for ever. Happy art thou, O Osiris, for thou art crowned, and art endowed with strength, and art glorious; and thine attributes are stablished for thee. Thy face is like that of Anpu, (10) Ra rejoiceth in thee, and he maketh himself to be a brother to thy beautiful person. Thou sittest upon thy throne, the god Seb maketh a libation for thee, and that which thou wishest to receive is in thy hands in Amentet. (11) Thou sailest over the celestial regions each day, thy mother Nut maketh thee to go forth on thy way, and thou settest in life in Amentet in the boat of Ra each day, along with (12) Horus who loveth thee. "The protecting strength of Ra guardeth thee, the words of might of Thoth are behind thee, and Isis maketh strength to follow after thy person." (13) "I have come to thee, O lord of Ta-tchesert, Osiris, Governor of those who are in Amentet, Un-nefer,
"greatly feared in the Aāti; may he be mighty in "(21) victory in Re-stau; may he be the lord who is "brought (14) things unto their divine lord, House; may "ings unto the god who made them. I have come and "I have advanced to your cities. I have done that "which was good upon earth, I have slain thine enemies "for thee like sacrificial oxen (15). I have slaughtered "for thee thy adversaries, and I have made them to fall "down [upon] their faces before thee. I am pure, even "as thou art pure; I have made pure for thee thy "festival; and I have ... . . . (16) upon thine altar "to thy soul, and to thy Form, and to the gods, and to "the goddesses who are in thy train."

RUBRIC: (24) If this chapter be known [by the deceased] things of evil shall not gain the mastery over him, and he shall not be turned back from any of the doors of Amentet; but he shall (25) go in and come out, and cakes, and ale, and all beautiful things shall be given unto him in the presence of those who dwell in the Tuat.
CHAPTER CLXXXII.

[From the Papyrus of Mut-ḥetep (Brit. Mus. No. 10,010, sheet 4).]

Vignette: The deceased lying upon a bier within a funeral chest or coffer; beneath the bier are three vases. At the foot stand Isis, Ḫāpi, and Tuamautef, and at the head Nephthys, Mesthā, and Qebsēnenu. In the upper and lower registers are a number of seated and standing man-headed and animal-headed deities who hold in their hands snakes, lizards, and knives.
Text: (1) The Book of Establishing Osiris firmly, of giving air to the Still-Heart, whilst Thoth repulseth the foes of Osiris, who cometh there in his transformations, (2) and is protected, and made strong, and guarded in the underworld by the operation of the will of Thoth himself, and Shu setteth upon him each day. [Thoth saith:—]

"I am Thoth, the perfect scribe, (3) whose hands are "pure, the lord of the two horns, who maketh iniquity "[to be destroyed], the scribe of right and truth, who "abominateth sin. Behold, he is the writing-reed of "the god Neb-er-tcher, the lord of laws, (4) who giveth "forth the speech of wisdom and understanding, whose "words have dominion over the two lands. I am "[Thoth], the lord of right and truth, who trieth the "right and the truth for the gods, the judge of words "in their essence, whose words triumph over violence. "I have scattered (5) the darkness, I have driven away "the whirlwind and the storm, and I have given the "pleasant breeze of the north wind unto Osiris Un-"nefer as he came forth from (6) the womb of her who "gave him birth. I have made Rā to set as Osiris, "and Osiris setteth as Rā setteth. I have made him "to enter into the hidden habitation to vivify the (7) "heart of the Still-Heart, the holy Soul, who dwelleth "in Amentet, and to shout cries of joy unto the Still-"Heart, Un-nefer, the son of Nut." (8)

"I am Thoth, the favoured one of Rā, the lord of "might, who bringeth to a prosperous end that which
“he doeth, the mighty one of enchantments who is in
the boat of millions of years, the lord of laws, the
subduer of the two lands, (9) whose words of might
gave strength to her that gave him birth, whose word
doeth away with opposition and fighting, and who
performeth the will of Ra in his shrine.”

“I am Thoth, who made Osiris to triumph (10) over
his enemies.”

“I am Thoth who issueth the decree at dawn, whose
sight followeth on again after [his] overthrow at his
season, the guide of heaven, and earth, and the under-
world, (11) and the creator of the life of [all] nations
and peoples. I gave air unto him that was in the
hidden place by means of the might of the magical
words of my utterance, and Osiris triumphed over his
enemies. (12) I came unto thee, O lord of Ta-tcheser,
Osiris, Bull of Ament, and thou wert strengthened for
ever. I set everlastingness as a protection for thy
members, and I came [unto thee] having protection
(13) in my hand, and I guarded [thee] with strength
during the course of each and every day; protection
and life were behind this god, protection and life
were behind this god, and his kA was glorified with
power.”

“The king of the Tuat, (14) the prince of Amentet,
the victorious conqueror of heaven, hath the Atef
crown firmly stablished [upon him], he is diademed
with the white crown, and he graspeth the crook and
the whip; unto him, the great one of souls, the
"mighty one of (15) the Ureret crown, every god is "gathered together, and love for him who is Un-"nefer, and whose existence is for everlasting and all "eternity, goeth through their bodies."

"Homage to thee, O Governor of those who are in "Amenti, (16) who maketh mortals to be born again, "who renewest thy youth, thou comest who dwellest in "thy season, and who art more beautiful than . . . . , "thy son Horus (17) hath avenged thee; the rank (or "dignity) of Tem hath been conferred upon thee, O "Un-nefer. Thou art raised up, O Bull of Amentet, "thou art stablished, yea stablished in the body of Nut," who uniteth herself (18) unto thee, and who cometh "forth with thee. Thy heart is stablished upon that "which supporteth it, and thy breast is as it was "formerly; thy nose is firmly fixed with life and "power, thou livest, and thou art renewed, and thou "makest thyself (19) young like Ra each and every "day. Mighty, mighty is Osiris in victory, and he "is firmly stablished with life."

"I am Thoth, and I have pacified Horus, and I have "quieted the two (20) divine Combatants in their season "of storm. I have come and I have washed the Ruddy "one, I have quieted the Stormy one, and I have "filled (?) him with all manner of evil things." (21) "I am Thoth, and I have made the 'things of the "night' in Sekhem (Letopolis)."

"I am Thoth, and I have come daily into the cities "of Pe and Ṭepu. I have led (22) along the offerings
"and oblations, I have given cakes with lavish hand to "the Khus, I have protected the (23) shoulder of Osiris, "I have embalmed him, I have made sweet his odour, "even as is that of the beautiful god."

"I am Thoth, and I have come each day into the city "of (24) Kher-āḥa. I have tied the cordage and I have "set in good order the Makhent boat, and I have "brought [it] [from] the East [to] the West. I am "more exalted upon my standard (25) than any god in "my name of 'He whose face is exalted.' I have "opened fair things in my name of Áp-uat (i.e., Opener "of the road), and I have (26) ascribed praise and done "homage unto Osiris Un-nefer, whose existence is for "ever and for ever."

CHAPTER CLXXXIII.

[From the Papyrus of Hu-nefer (Brit. Mus., No. 9001, sheet 3).]

Vignette: (a) The deceased and his wife standing with hands raised in adoration; (b) Thoth, ibis-headed, standing upright and presenting symbols of "strength" and "life."

Text: (1) The Osiris Hu-nefer, the overseer of the palace of the Lord of the two lands, triumphant, praiseth Osiris and acclaimeth him, and doeth homage unto Un-nefer, and boweth
TO THE GROUND BEFORE THE LORD OF TA-TCHESERT,
AND EXALTETH THOSE WHO ARE UPON HIS SAND, (2)
saying:—

"I have come unto thee, (3) O son of Nut, Osiris,
"Prince of everlastingness; I am in (4) the following
"of the god Thoth, and I have rejoiced (5) at every
"thing which he hath
"done for thee. He
"hath brought unto
"thee sweet air (6) for
"thy nose; and life and
"strength to thy beau-
tiful face; and the
"north wind which (7)
"cometh forth from
"Tem for thy nostrils,
"O lord of (8) Ta-tchesert. He hath made
"the god Shu to shine
"upon thy body; (9) he hath illumined thy path with
"rays of splendour; he hath destroyed (10) for thee
"[all] the evil defects which belong to thy members by
"(11) the magical power of the words of his utterance.
"He hath made the two Horus brethren to be at peace
"for thee; he hath destroyed the storm-wind and the
"hurricane; he hath made the two Combatants to be
"gracious unto thee and the two lands to be (12) at
"peace before thee; he hath put away the wrath which
"was in their hearts, and each hath become reconciled

VOL. III.
unto his brother. Thy son Horus is triumphant in
the presence (13) of the whole company of the gods,
the sovereignty over the world hath been given unto
him, and his dominion is in the uttermost parts of
the earth. The throne of the god Seb hath been
adjudged unto him, (14) along with the rank which
hath been founded by the god Temu, and which hath
been established by decrees in the Chamber of books,
and hath been inscribed upon an iron tablet accord­
ing to the command (15) of thy father Ptah-Tanen,
[when he sat upon] the great throne. He hath set
his brother upon that which the god Shu beareth up,
to stretch out the waters over the mountains, and to
make to spring up (16) that which groweth upon the
hills, and the grain (?) which shooteth upon the earth,
and he giveth increase by water and by land. Gods
celestial and gods terrestrial transfer themselves to
the service of thy son Horus, (17) and they follow
him into his hall, [where] a decree is passed that he
shall be lord over them, and they perform it straight­
way.”

Thy heart rejoiceth, O lord of the gods, thy heart
rejoiceth (18) greatly; Egypt and the Red Land are
at peace, and they serve humbly under thy sovereign
power. The temples are stablished upon their own
lands, cities and nomes (19) possess firmly the pro­
perty which they have in their names, and we will
make to thee the divine offerings which we are bound
to make, and offer sacrifices in thy name for ever.
"(20) Acclamations are made in thy name, libations "are poured out to thy ku, sepulchral meals [are "brought unto thee] by the khus who are (21) in "their following, and water is sprinkled upon the "offerings (?) (22) upon both sides of the souls (23) "of the dead in this land; every (24) design which "hath been ordered for thee according to his (i.e., Rā's) "commands in the beginning hath been perfected. (25) "Now, therefore, O son of Nut, thou art diademed as "(26) Neb-er-tcher is diademed at his rising. Thou "livest, (27) thou art established, thou renewest thy "youth, and thou art true and perfect; thy father Rā "maketh strong thy members, and the company of the "gods make acclamations unto thee. The goddess Isis "(28) is with thee and she never leaveth thee; [thou "art] not overthrown by thine enemies. The lords of "all lands praise thy beauties even as they praise Rā "when (29) he riseth at the beginning of each day. "Thou risest up like an exalted one upon thy standard, "thy beauties exalt the face [of man] and make long "[his] stride. (30) I have given unto thee the sovere "ignty of thy father Seb, and the goddess Mut, thy "mother, who gave birth to the gods, brought thee "forth as the (31) firstborn of five gods, and created "thy beauties and fashioned thy members. Thou art "established as king, the white crown is upon thy head, "and thou hast grasped in thy hands the crook and "the whip; whilst thou wert in the womb, and hadst "not as yet come forth therefrom upon the earth, thou
"wert (32) crowned lord of the two lands, and the Atef
crown of Rā was upon thy brow. The gods come
unto thee bowing low to the ground, and they hold
thee in fear; they retreat and depart when they (33)
see thee with the terror of Rā, and the victory of thy
Majesty is in their hearts. Life is with thee, and
offerings of meat and drink (34) follow thee, and that
which is thy due is offered up before thy face."

"Grant thou that I may follow in the train of thy
Majesty even as I did upon earth. Let my soul (35)
be called [into the presence], and let it be found by
the side of the lords of right and truth. I have come
into the City of God—the region [which existed] in
primeval time—with [my] soul, and with [my] double,
and with [my] kḥu to dwell in this land. (36) The
god thereof is the lord of right and truth, he is the
lord of the tchefau food of the gods, and he is most
holy. His land draweth unto itself every [other]
land; the South cometh sailing down the river
thereto, and the North, (37) steered thither by
winds, cometh daily to make festival therein ac-
cording to the command of the God thereof, who is
the lord of peace therein. And doth he not say,
"The happiness thereof (38) is a care unto me'? The
god who dwelleth therein worketh right and truth;
unto him that doeth these things he giveth old age,
and to him that followeth after them rank and honour,
and at length he attaineth unto (39) a happy funeral
and burial in Ta-tchesert."
"I have come unto thee, and my hands hold right "and truth, and my heart hath no crafty wickedness "therein. (40) I offer up before thee that which is "thy due, and I know that whereon thou livest. I "have not committed any sin in the land, and I have "defrauded no man of (41) that which is his."

"I am Thoth, the perfect scribe, whose hands are "pure. I am the lord of purity, the destroyer of evil, "the scribe of right and "truth, and that which I "abominate is (42) sin. "Behold me, for I am "the writing reed of the "god Neb-er-tcher, the "lord of laws, who giveth "forth the word of wis­"dom and understanding, "and whose speech hath "dominion over the two "lands. I am (43) Thoth, "the lord of right and "truth, who maketh the "feeble one to gain the "victory, and who aven­"geth the wretched and "the oppressed on him "that wrongeth him. I have scattered the darkness; "(44) I have driven away the storm, and I have "brought the wind to Un-nefer, the beautiful breeze
“of the north wind, even as it came forth from the
“womb (45) of his mother. I have caused him to
“enter into the hidden abode to vivify the heart of
“the Still-Heart, Un-nefer, the son of Nut, Horus,
“triumphant.”

CHAPTER CLXXXIV.

[From the Papyrus of Uaa (see Naville, op. cit., Bd. I, Bl. 210).]

Vignette: The deceased standing upright before Osiris, who wears the Atef crown, and holds in his hands the whip and crook, emblems of sovereignty and dominion.

Text: (1) THE CHAPTER OF BEING NIGH UNTO OSIRIS.¹ [The Osiris Uaa, the overseer of the estates of Âmen, triumphant, saith:—]

¹ This Chapter contains about two short lines of text, of which only a few words have come down to us in a single copy; to make any connected sense of them is impossible.
CHAPTER CLXXXV.

[From the Papyrus of Sutimes (ed. Guieyesse and Letébure, Paris, 1877, Pl. 1).]

Vignette: Osiris at the head of Åtû, the great god, Prince of eternity and Governor of Amentet, enthroned within a shrine; he holds in his hands the whip and crook, emblems of sovereignty and dominion. Before the shrine, with hands raised in adoration, kneels the deceased, and on each side of it are two gods offering incense.

Text: (3) THE GIVING OF PRAISES UNTO OSIRIS, AND OF PAYING HOMAGE UNTO THE LORD OF ETERNITY, AND PROPITIATING THE GOD IN HIS WILL, AND DECLARING THE RIGHT AND TRUTH, THE LORD OF WHICH IS UNKNOWN. The Osiris Sutimes, the libationer and president of the altar chamber in the Åpts, the presi-
dent of the scribes of the Temple of Amen, triumphant, saith:—

"Homage to thee, O thou holy god, thou mighty and beneficent being, thou Prince of eternity who dwellest in thy abode in the Sektet boat, thou whose risings are manifold in the Atet boat, to thee are praises rendered in heaven and upon earth. Peoples and nations exalt thee, and the majesty of the terror of him is in the hearts of men, and khus, and the dead. Thy Soul is in Tettet (Mendes) and the terror of thee is in Suten-henen; thou settest the visible emblems of thyself in Annu and the greatness of thy transformations in the double place of purification. I have come unto thee, and my heart hath right and truth therein, and there is neither craft nor guile in my breast; grant thou that I may have my being among the living, and that I may sail down and up the river among those who are in thy following."
Vignette: (1) Ani and his wife before a table of offerings adoring the god. (2) "Seker Osiris, the lord of the hidden place, the great god, the lord of the underworld," standing in a shrine. (3) The goddess Hathor, in the form of a hippopotamus, wearing upon her head a disk and horns; in her right hand she holds an unidentified object, and in her left the emblem of life. Before her are offerings, and behind her the cow Meh-urit, who may be identified with Hathor, looks forth from the funeral mountain. At the foot of the mountain is the tomb, and in the foreground grows a group of flowering plants.

Text: "Hathor, lady of Amentet, mighty dweller in "the funeral mountain, lady of Ta-tchesert, daughter "(or eye) of Ra, dweller before him, beautiful of face in
"the Boat of millions of years, the habitation (or seat) of peace, creator of law in the boat (?) of the favoured ones . . . . . . . . . . . .

In the versions of this Chapter given by Naville (op. cit., Bd. I. Bl. 212) the deceased, sometimes accompanied by his wife, is seen standing in adoration before the hippopotamus and cow goddesses. The texts which occupy the upper portions of the scenes are longer than that given in the papyrus of Ani, part of which is manifestly corrupt, and though all of them are more or less fragmentary we learn from them that this Chapter is entitled, "The praise of Hathor, the mistress of Amentet, and the paying of homage to Mehirurit." After reciting the titles of Hathor the deceased describes his devotion to the gods and the works which he did for them whilst he was upon earth, and having stated that he is innocent of offence, he entreats the goddess that he may have his existence among her divine followers, and that suitable offerings of all kinds may be made unto him in Amentet.
Seker-Osiris.  The hippopotamus of Hathor.  Meḥ-urt, or Hathor, and the tomb in the funeral mountain.
CHAPTER CLXXXVII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 19).]

Vignette: This Chapter is without a vignette in the Papyrus of Nu.

Text: (1) THE CHAPTER OF ENTERING IN UNTO THE COMPANY OF THE GODS. The overseer of the house of the overseer of the seal, Nu, triumphant, saith:—

"Homage to you, O company of the gods of Rā, I have come before you, I am in the following (2) of Rā, I have made my way, and I have passed in among you. Let not my hand be repulsed in whatsoever I do this day."

CHAPTER CLXXXVIII.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 19).]

Vignette: This Chapter is without a vignette in the Papyrus of Nu.

Text: (1) [THE CHAPTER OF] THE GOING IN OF THE SOUL TO BUILD AN ABODE AND TO COME FORTH BY DAY IN HUMAN FORM. (2) The overseer of the
house of the overseer of the seal, Nu, triumphant, the son of the overseer of the house, Amen-hetep, [triumphant] saith:—

"[Come] in peace! Thou hast a khu. Enter [thou] in peace into the divine Utchat! Behold, thou hast a khu, together with a soul (ba) and a shade (khaibit), to look (3) thereupon. May it behold [me], when I am judged, in whatever place it may be, with my attributes, and with my form, and with my faculties (4) of mind, and with all my attributes ordered and perfect, even as a soul which is provided [with all things] and is divine. May I shine like Rā in his divine splendour (5) in the temple of . . . . . and may [my] soul and my shade come [to me] upon their legs from the place where I am judged, and behold me. (6) May I stand up, and sit down, and enter into the house of his body, which, behold, hath become one of the starry gods of Osiris (7) who travel by day, and journey by night, and celebrate the festivals."
CHAPTER CLXXXIX.

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 19).]

Vignette: This Chapter is without a vignette in the Papyrus of Nu.

Text: (1) THE CHAPTER OF NOT LETTING A MAN PERFORM A JOURNEY (2) BEING HUNGRY (?), AND OF NOT LETTING HIM EAT FILTH. The overseer of the house of the overseer of the seal, Nu, triumphant, the son of the overseer of the house, Amen-ḥetep, triumphant, saith:—

"The things which are an abomination unto me, the things which are an abomination unto me, I will not eat. What I abominate (3) is filth, and I will not eat thereof [in the place of] the sepulchral cakes [which are offered unto] the Kas. Let [me] not be thrown down upon it, let it not light upon my body, let it not enter into my fingers, (4) and let it not join itself unto my toes. Thou shalt live, then, upon that which the gods and the Khus decree for me in this place and upon that which is brought unto thee there. Let me live upon the (5) seven cakes which shall be brought unto me, four cakes before Horus, and three cakes before Thoth. The gods and the Khus shall say unto me, 'What manner of food wouldst thou have given unto thee?' [And I reply,
"Let me eat (6) my food beneath the sycamore tree of the goddess Hathor, and let my times be among the divine beings who have alighted thereon. Let me have the power to order my own fields in Šaṭṭu and [my own] growing crops (7) in Ānну. Let me live upon bread made of white barley, and let my beer be [made] from red grain; and may the persons of my father and mother be given unto me as (8) guardians of my door and for the ordering of the divine territory. Let me be sound and strong, let me have a large room, let me make a way, let me have my seat wherever I please, like a living soul, (9) and let me never be kept in restraint by mine enemy."

"That which is an abomination unto me is filth and I will not eat thereof; let me never pass over filth and offal in Ānну, but let it depart from me. (10) I am the Bull who ordereth his habitation. I fly like the mighty one, I cackle like the smen goose, and I alight upon the beautiful (11) sycamore which standeth in the Lake of Akēb. I come forth and I alight upon it; he who alighteth there in the form of the great god shall not be driven away therefrom. The (12) things which I abominate I will not eat; the things which I abominate, the things which I abominate are filth and offal, and I will not eat thereof. The things which are an abomination unto my ka are filth and offal; they shall never enter into my body, (13) they shall never come into my hands, and I will never tread upon them with my sandals. O send ye not
"forth against me foul water, harm ye not me (14)
"with the rod, give ye not unto [me] . . . . . , snatch
"ye me not away from the edge of your deep cisterns,
"and let me not depart from you being (15) overthrown.
"The divine Aukhemu beings of the god Pen-ḥeseb (?)
"shall say [unto me], 'Upon what wilt thou live in
"this land whither thou art going, and wherein thou
"wouldst be glorious?' [And I reply], 'I will live
"upon (16) the cakes [made] of black grain, and upon
"ale [made] of white grain, and upon four cakes in
"Sekhet Ḫetep, which is more than [the food] of any
"(or every) god. Moreover, I have four loaves of bread
"during the course (17) of each and every day, besides
"four loaves in Ḫennu, which is more than [the food] of
"any (or every) god.' And the divine Aukhemu beings
"of the god Pen-ḥeseb (?) shall say [unto me], 'What
"hast thou brought to eat (18) in that holy furrow ?'
"on that day when I receive my offerings with ānti
"unguent. [And I reply], 'I will not eat thereof, it
"shall not come into (19) my hands, and I will not
"tread thereon with my sandals.' And the divine
"Aukhemu beings of the god Pen-ḥeseb (?) shall say
"unto me, 'Upon what wilt thou live (20) in this land
"whither thou art going, and wherein thou wouldst be
"glorious?' [And I reply], 'I will live upon the seven
"cakes which shall be brought, four in the Temple of
"Horus, and three in the Temple of Thoth.' (21) And
"the divine Aukhemu beings of the god Pen-ḥeseb (?)
"shall say [unto me], 'Who, then, shall bring them

VOL. III.
unto thee?' [And I reply], 'The divine associate of the temples of the Urkhchati goddesses of Annu.' [And they say], (22) 'Where wilt thou eat them?' [And I reply], 'Beneath the beams of the beautiful ark to which hymns are sung as it is borne along; thither shall I be taken.' And the divine Aukhemu beings of the god Pen-ḥeseb (?) shall say [unto me], (23) 'Wouldst thou live, then, upon the things which belong to] another every day?' And I reply, 'I will myself plough the fields of [my] estate in Sekhet-Åarru.' And the divine Aukhemu beings (24) of the god Pen-ḥeseb shall say [unto me], 'Who will protect them for thee?' And I reply, 'The two divine daughters of the divine king of the North, besides those who belong to them'(?). [And the divine Aukhemu beings of the god Pen-ḥeseb (?) shall say unto me,] 'Who will plough (25) them for thee?' [And I reply], 'The divine chiefs who dwell among the gods of heaven and the gods of earth. The treading down [of the earth] shall be done for me by the cow-goddess Ḥāpiu who dwelleth in the city of Sau, (26) and the harvest shall be reaped for me by Suti, the lord of heaven and of earth.' Hail, ye who turn back (?) the blossoms upon yourselves, ye whose transgressions are done away with, whose faces are holy, (27) behold, I am with the divine beings of Set at the mountain of Bakhau, and I sit down along with the spiritual bodies who are perfect (28) on the side of the Lake of Osiris to rejoice (?) [my] heart.
"Shall not I make the overseer of the house of the overseer of the seal, Nu, triumphant, to know life?"

CHAPTER CXC.¹

[From the Papyrus of Nu (Brit. Mus. No. 10,477, sheet 16).]

Vignette: This Chapter is without a vignette in the Papyrus of Nu.

Text: (1) THE BOOK OF MAKING PERFECT THE KHU WITHIN RA, OF MAKING HIM TO GAIN THE MASTERY BEFORE TEM, OF MAGNIFYING HIM BEFORE OSIRIS, OF MAKING HIM (2) TO BE POWERFUL BEFORE THE GOVERNOR OF ÂMENTET, AND OF CAUSING HIM TO BE MIGHTY BEFORE THE COMPANY OF THE GODS.

RUBRIC: This book shall be recited on the [first] day of the month, on the festival of the six, on the festival of Ûak, on the festival of Thoth, (3) on the birthday of Osiris, on the festival of Sekri, and on the festival of the night of Haker. [It will enable a man to pass through] the hidden places of the Tuat, and to penetrate the secret habitations of Neter-khert, to break through (4) mountains, and to open up a way through the secret valleys which are unknown. This chapter shall preserve (or embalm) the khu, it shall make broad his steps, it shall give him [power to] walk, it shall destroy the (5) deaf-

¹ This Chapter may be merely the Rubric of the preceding Chapter in the Papyrus of Nu to which a title has been given; it is only printed here for the sake of convenience.
ness of his face, and it shall enable him to make a way for his face with the god. When thou recitest [this chapter] thou shalt not let any man whatsoever see thee except him that is indeed dear to thy heart and the priest who readeth the service (kher heb), (6) thou shalt not let any other person see [thee], and no servant shall come outside [the chamber wherein thou art]. Thou shalt recite [this chapter] inside a chamber [lined] with cloth decorated (literally, shot) with stars throughout. The soul of every khu (i.e., the deceased) for (7) whom this book hath been recited shall come forth among the living, he himself shall come forth by day, and he shall gain the mastery among the gods and shall not be (8) repulsed by them. And these gods shall revolve round about him, and they shall acknowledge (literally, recognize) him, and indeed he shall be as the divine one among them. And he shall make thee to know the transformations which shall come to him in the light. (9) This book is indeed a very great mystery; and thou shalt never allow those who dwell in the papyrus swamps of the Delta (i.e., ignorant folk) or any person whatsoever to see it.
APPENDIX.

THE BOOK OF THE DEAD OF NESI-KHONSU, A PRIESTESS OF AMEN,
ABOUT B.C. 1000.1

"This holy god, the lord of all the gods, Amen-Râ, "the lord of the throne of the two lands, the governor "of Apt; the holy soul who came into being in the "beginning; the great god who liveth by (or upon) "Maât; the first divine matter which gave birth unto "subsequent divine matter! 2 the being through whom "every [other] god hath existence; the One One who "hath made everything which hath come into exist­"ence since primeval times when the world was created; "the being whose births are hidden, whose evolutions "are manifold, and whose growths are unknown; the "holy Form, beloved, terrible, and mighty in his "risings; the lord of wealth, the power, Khepera "who createth every evolution of his existence, ex-

1 A hieroglyphic transcript of the hieratic text of this remark­able document, together with a French translation, has been pub­lished by Maspero in Les Momies Royales de Déir-al-booart, p. 594 f.
2 Or, "the primeval paut which gave birth unto the [other] two pautti."
cept whom at the beginning none other existed;
who at the dawn in the primeval time was Atennu,
the prince of rays and beams of light; who having
made himself [to be seen, caused] all men to live;
who saileth over the celestial regions and faileth not,
for at dawn on the morrow his ordinances are made
permanent; who though an old man shineth in the
form of one that is young, and having brought (or
led) the uttermost parts of eternity goeth round about
the celestial regions and journeyeth through the Tuat
to illumine the two lands which he hath created; the
God who acteth as God, who moulded himself, who
made the heavens and the earth by his will (or heart);
the greatest of the great, the mightiest of the mighty,
the prince who is mightier than the gods, the young
Bull with sharp horns, the protector of the two lands
in his mighty name of 'The everlasting one who
cometh and hath his might, who bringeth the re-
motest limit of eternity,' the god-prince who hath
been prince from the time that he came into being,
the conqueror of the two lands by reason of his
might, the terrible one of the double divine face,
the divine aged one, the divine form who dwelleth
in the forms of all the gods, the Lion-god with awe-
some eye, the sovereign who casteth forth the two
Eyes, the lord of flame [which goeth] against his
enemies; the god Nu, the prince who advanceth at
his hour to vivify that which cometh forth upon his
potter's wheel, the disk of the Moon-god who openeth
"a way both in heaven and upon earth for the beautiful form; the beneficent (or operative) god, who is untiring, and who is vigorous of heart both in rising and in setting, from whose divine eyes come forth men and women; at whose utterance the gods come into being, and food is created, and tchefau food is made, and all things which are come into being; the traverser of eternity, the old man who maketh himself young [again], with myriads of pairs of eyes and numberless pairs of ears, whose light is the guide of the god of millions of years; the lord of life, who giveth unto whom he pleaseth the circuit of the earth along with the seat of his divine face, who setteth out upon his journey and suffereth no mishap by the way, whose work none can destroy; the lord of delight, whose name is sweet and beloved, at dawn mankind make supplication unto him the Mighty one of victory, the Mighty one of twofold strength, the Possessor of fear, the young Bull who maketh an end of the hostile ones, the Mighty one who doeth battle with his foes, through whose divine plans the earth came into being; the Soul who giveth light from his two Utchats (Eyes); the god Baiti who created the divine transformations; the holy one who is unknown; the king who maketh kings to rule, and who girdeth up the earth in its courses, and to whose souls the gods and the goddesses pay homage by reason of the might of his terror; since he hath gone before that which followeth endureth; the creator of the world by his
"secret counsels; the god Khepera who is unknown
and who is more hidden than the [other] gods, whose
substitute is the divine Disk; the unknown one who
hideth himself from that which cometh forth from
him; he is the flame which sendeth forth rays of
light with mighty splendour, but though he can be
seen in form and observation can be made of him at
his appearance yet he cannot be understood, and at
dawn mankind make supplication unto him; his
risings are of crystal among the company of the
gods, and he is the beloved object of every god;
the god Nu cometh forward with the north wind in
this god who is hidden; who maketh decrees for
millions of double millions of years, whose ordinances
are fixed and are not destroyed, whose utterances are
gracious, and whose statutes fail not in his appointed
time; who giveth duration of life and doubleth the
years of those unto whom he hath a favour; who
graciously protecteth him whom he hath set in his
heart; who hath formed eternity and everlastingness,
the king of the South and of the North, Amen-Ra,
the king of the gods, the lord of heaven and of earth,
and of the deep, and of the two mountains, in whose
form the earth began to exist, he the mighty one, who
is more distinguished than all the gods of the first and
foremost company."

Amen-Ra, the king of the gods, the great god, the
beginning of what hath come into being, hath sent
forth his great and holy edict for the deification of
Nesi-Khonsu, the daughter of Ta-ḥennu-Tehuti, both in Amentet and in Neter-khert . . . . and he saith:—

"I deify Nesi-Khonsu, the daughter of Ta-ḥennu-
Tehuti in Amentet, and I deify her in Neter-khert;
"I have granted that she shall receive water in Amentet
and funeral offerings in Neter-khert. I deify her
soul and her body in Neter-khert, and I will not let
her soul be destroyed therein; nay, I deify her soul
in Neter-khert, [and I make it] like unto that of
every god and of every goddess who have been deified
therein, and like unto that of everything whatsoever
which hath been deified in Neter-khert. I have
granted that every god, and every goddess, and
every divine being, and every thing which hath been
deified shall receive her in Neter-khert; and I have
granted that all her kinsfolk (?) shall receive her
therein with a gracious reception; and I have
granted that every good thing, which cometh into
being with a man when he assumeth this form,
whether he be carried off into the underworld, or
whether he become deified, or whether every good
thing be wrought for him where he is, or whether he
be made to receive water and offerings, or whether he be
made to receive his cakes from those which those who
have been deified receive, or whether he be made to
receive his divine offerings from those which those
who have been deified receive, shall be done for her
so that it shall be with her."
Amen-Ra, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith:—

"I cause Nesi-Khonsu, the daughter of Ta-ḥen-Tehuti-ā, to make every kind of food and every kind of drink which every god and every goddess who have been deified in the underworld make; and I cause her to make every good thing which is with every god and every goddess who have been deified in the underworld; and by means thereof I have delivered my servant Pa-netchem from every evil thing, and I will not let any of the calamities which occur in the underworld fall upon Nesi-Khonsu to do her harm; and I grant that her soul may come forth, and that it may enter in according to its desire and never be repulsed."

Amen-Ra, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith:—

"I have gone round (i.e., I have examined) the heart of Nesi-Khonsu, the daughter of Ta-ḥen-Tehuti-ā, and she hath done no evil thing against Pa-netchem, the son of Auset-em-khebit. I have carefully examined her heart, and I have not let her attack his life, and I have not allowed her to attack his life through other folk. I have carefully examined her heart, and I have not let her do any evil thing unto him such as is done against a living man. I have carefully examined her heart, and I have not allowed her to do
"by means of other folk any of the evil things which 
"are done against a living man."

Âmen-Râ, the king of the gods, the great god, the 
prince of that which hath come into being from the 
beginning, saith:—

"I have caused her not to seek to do any evil thing 
"which would cause death unto Pa-netchem, the son 
"of Âuset-em-khebit. I have carefully examined her 
"heart and she hath done no evil thing unto him in 
"particular, nor any evil thing which could harm him 
"in general; she hath not worked against him by 
"means of any god or any goddess who has been 
"deified; nor by means of any male khu or of any 
"female khu who has been deified; and she hath not 
"worked against him by means of any kind of beings 
"whatsoever who work schemes and plans so that 
"beings of every kind may be obedient unto their 
"words. I have carefully examined her heart and 
"[see] that she hath sought that which was good for 
"him whilst he was upon earth; and I have caused 
"her to seek in every way to give him a long life upon 
"earth, and a life of health, and soundness, and power, 
"and strength, and might; and I have caused her in 
"every way to procure for him happiness wherever the 
"sound of his words was heard. I have caused her to 
"seek neither harm for him, nor anything which could 
"inflict an injury upon man, nor anything which could 
"cause evil to Pa-netchem, the son of Âuset-em-khebit. 
"I have caused her not to seek any evil thing, or any
noxious thing which would induce death, or any
harmful thing like unto those things which make
the heart of man to tremble, or those which do
harm unto the men and women who were beloved
by Pa-netchem, nor unto him by making his heart
terrified at them by means of the evil words which
have been directed against them (the men and women).
I have caused all that concerneth the heart and soul
of Nesi-Khonsu to be in good case, that is to say, her
heart hath not been driven away from her soul; her
soul hath not been driven away from her heart; her
heart hath not been driven away from herself; Nesi-
Khonsu herself hath not been in any way driven back
with the repulse with which a being in her form—
that is to say a being who hath been deified in the
underworld, whatever its nature may be—is some-
times repulsed; and no evil thing whatsoever, such
as may be done unto the human being who is in a
state like unto hers, hath been done unto her. Nay,
but [I have given] all that could delight Nesi-Khonsu,
namely, that Pa-netchem might enjoy a very long life
along with might, and strength, and power; that his
life might not be cut short; that no evil thing of
any kind whatsoever, and none of the things which
do harm unto a man and strike terror into his heart
might come nigh him, or his wives, or his children,
or his brethren, or Atau, or Nesta-neb-asher, or
Masahirtha, or Tchau-nefer, the children of Nesi-
Khonsu, or the brethren of Nesi-Khonsu. And I
"have caused that everything which would be of advantage to Pa-netchem, and all that would be of benefit to him in any way whatsoever and which could happen to a man in his condition, and an exceedingly long life for himself, and his wives, and his children, and his brethren, may also come to Nesi-Khonsu, and to her children, and to her sisters."

Āmen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith:

"I grant that all things, of whatever kinds they may be, which a man hath when he is in the state in which Nesi-Khonsu is, and by which he is deified, shall be possessed by her, and I grant that the seventy addresses to Rā may be recited in my name, so that her soul may not be destroyed in the underworld."

Āmen-Rā, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith:

"Every good word which can deify Nesi-Khonsu, which will give her power to receive water and offerings, and which shall be uttered or said before me by any person whatsoever I will fulfil to the uttermost, omitting nothing. Every good word which shall be uttered before me on behalf of Nesi-Khonsu I will fulfil at every season of the heavens when Shu cometh forth, in such wise that none of the evil
things which can reach a person who is in the condition in which she is shall touch her at any season of the heavens, when Shu cometh forth from the waters with his weapons and when day beginneth in the sky. And I will utterly do away with the evil effect of every word which may be spoken by any person whatsoever of a being who is in the state in which is Nesi-Khonsu, omitting nothing, at every season of the heavens when Shu cometh forth from the waters with his weapons and when day beginneth in the sky.

Amen-Ra, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith:—

"I have caused the seventy addresses to Ra to be recited in my name, and I have not allowed any single benefit which belongeth to a man who is in the condition in which is Nesi-Khonsu to escape her. And I have caused her to receive offerings, bread, and ale, and unguents, and wine, and pomade, and milk, and raisins (?); and I have caused her to receive all the benefits and all the good things which a being who is in her condition and who is favoured by me and who hath been deified can receive; and I have caused her to share equally with every god and every goddess every good thing whatsoever which those who have been deified in the underworld receive; and I have caused her to receive her divine offerings along with the gods."
Amen-Ra, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith:—

"If the word by which the offering of Sekhet-Áaru and of a field in Sekhet-Áaru is made is not one which is good for the person who is in the condition in which is Nesi-Khonsu, and it hath no effect, I myself will make unto her the offering of Sekhet-Áaru and of a field in Sekhet-Áaru, when that which is beneficial for her in this kind of offering shall come into being, and it shall suffer no diminution whatsoever."

Amen-Ra, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith:—

"All good things which shall be spoken in my presence, saying, 'Let such and such things be done for Nesi-Khonsu, the daughter of Ta-حنnu-Tebu-ti-á,' I will perform for her, and they shall not be lessened, and they shall not be abrogated, and nothing therefrom shall be cut off at every season of the heavens when Shu cometh forth. And, moreover, she shall receive in abundance the choicest things of all that is good for her, even as do every man and every god who have been deified, and who go forth and who come in, and who journey unto every place as they please."

Amen-Ra, the king of the gods, the great god, the prince of that which hath come into being from the beginning, saith:—
"As concerning all good things which have been spoken in my presence, that is to say, 'Perform them for Pa-netchem, the son of Anset-em-khebit, my servant, and for his wives, and his children, and his brethren, and his friends, and for those for whom his heart is afraid lest evil come upon them'; behold, I will send forth my great and mighty and holy word into every place that it may cause every good thing to be with Pa-netchem, and his wives, and his children, and his brethren, and all his friends, in such wise that if any man shall omit to say, 'Let the decree of Amen-Ra, the king of the gods, the great god, the prince of that which hath come into being from the beginning, be performed,' I myself will make that which the great god hath spoken to come to pass."
A BOOK OF THE DEAD
OF THE GRAECO-ROMAN PERIOD.

THE BOOK OF BREATHTINGS.

[From the Papyrus of Kerāsher (Brit. Mus. No. 9995, sheet 2).]

I. HERE BEGINNETH THE BOOK OF BREATHTINGS.

(1) "Hail, Osiris Kerāsher, the son of Ṭashenāṭit! Thou art pure, and thy heart is pure. The fore-parts of thee are pure, (2) thy hind-parts are cleansed, and thy interior is made clean with bet incense and natron; no member of thine hath any defect whatsoever. The Osiris Kerāsher, (3) the son of Ṭashenāṭit, hath been cleansed by means of the waters of Sekhet-ḥetep (i.e., Field of Peace) which is situated to the north of Sekhet-Saneḥem (i.e., Field of the Grasshoppers). (4) The goddesses Uatchit and Nekhebet make thee to be pure at the eighth hour of the night and at the [eighth] hour of the day. Come, then, O Osiris (5) Kerāsher, the son of Ṭashenāṭit, and enter into the Hall of Maāti. Thou art pure from all offence and from (6) defect of every kind; "'Stone of Right and Truth' is thy name."

VOL. III.
“Hail, [Osiris] Kērāsher, the son of Tashenātīt! Thou enterest the Tuat (i.e., underworld) as one mighty in purity. Thou art purified by the two Maāt goddesses in the Great Hall. A libation hath been made for thee in the Hall of Seb, and thy body hath been made pure in the Hall of Shu. Thou lookest upon Ra when he setteth as Tem at eventide. Amen is nigh unto thee to give thee air, and Ptah likewise to mould into form thy members, thou enterest the horizon along with Ra. They receive thy soul in the Neshem boat of Osiris, they make thy soul divine in the House of Seb, and they make thee to be triumphant for ever and for ever.”

“[Hail] Osiris Kērāsher, the son of Tashenātīt! Thy name is made to endure, thy material body is established, and thy spiritual body is made to germinate; thou art turned back neither in heaven nor upon earth. Thy face shineth before Ra, thy soul liveth before Amen, and thy material body is renewed before Osiris. Thou breathest for ever and for ever, thy soul maketh offerings unto thee of cakes, and ale, and beasts, and feathered fowl, and cool water in the course of each day; thou comest, and it is triumphant. The flesh is upon thy bones, and thy form is even as it was upon earth. Thou takest drink into thy body, thou eatest with thy mouth, and thou receivest bread along with the souls of the gods. The god Anubis protecteth thee, and he maketh himself thy protector;
"thou art not turned away from the gates of the Tuat " (i.e., underworld). Thoth, the most mighty (16) god, "the lord of Khemennu, cometh to thee, and he "writeth for thee the Book of Breathings with "his own fingers. [Then] doth thy soul breathe for "(17) ever and ever, and thy form is made anew with "life upon earth; (18) thou art made divine along with "the souls of the gods, thy heart is the heart of Rā, "and thy members (19) are the members of the great "god."

"Hail, Osiris Kerasher, the son of Tashenātīt! "Āmen is nigh unto thee (20) to make thee to live "again. And the god Āp-uat (i.e., the Opener of the "ways) hath opened up for thee a prosperous path. "Thou seest with thine eyes, thou hearest with thine "ears, thou speakest with thy mouth, (21) and thou "walkest with thy legs. Thy soul hath been made "divine in the Tuat so that it may make every trans­"formation; at thy will thou breathest with delight "[the odours] of (22) the holy Persea tree of Ānnu "(i.e., Heliopolis). Thou wakest each day and seest "the rays of Rā. Āmen cometh to thee (23) having "the breath of life, and he causeth thee to draw thy "breath within thy funeral house. Thou appearest "upon the earth each day, and the Book of Breath­"ings of Thoth (24) is a protection unto thee, for "thereby dost thou draw thy breath each day, and "thereby do thine eyes behold the beams of the divine "Disk. The goddess of Right and Truth maketh
"speech on thy behalf before Osiris, (25) and her
"writings are upon thy tongue. Horus, the avenger
"of his father, protecteth thy body, he maketh thy soul
"to be divine like those of all the gods."

II. (1) "The god Ra vivifieth thy soul, and the soul
"of Shu uniteth the passages of thy nostrils."

"Hail, Osiris Kerasher, (2) the son of Tsamenati! 
"Thy soul draweth its breath in the place which thou
"lovest. Thou art even as Osiris. Osiris the Governor
"of those in Amentet is thy name. (3) The water-flood
"of the Prince cometh unto thee from Abu (Elephant-
"ine), and it filleth thy table of offerings with tchefau
"food."

"[Hail] Osiris Kerasher, (4) the son of Tsamenati! 
"The gods of the South and of the North come unto
"thee, and thou art led by them to the ends of the
"countries of (5) millions of years. Thy soul liveth,
"thou art in the following of Osiris, and thou drawest
"thy breath in Re-stau; the strength which protecteth
"thee (6) is hidden in the lord of Setet and [in] the
"great god. Thy material body liveth in Taṭtu [and
"in] Nif-urtet, and thy soul liveth in heaven (7) each
"day."

"[Hail] Osiris Kerasher, the son of Tsamenati! the
"goddess Sekhet hath gained the mastery over what
"is baleful to thee, ḫeru-aa-(8)ābu protecteth thee,
"Ḫeru-seshet-hrā maketh thy heart, and ḫeru-maati
"protecteth thy body," or as others say, (9) "thy
"tongue. Thou art stablished with life, and strength,
"and health, and thou art firmly seated upon thy throne in Ta-tcheseret. Come, then, Osiris Kerasher, (10), the son of Tashenatit, thou risest in thy form, thou art arrayed in thine ornaments, thou hast firm hold upon life, thou passest thy days (11) in health, thou journeyest hither and thither, and thou drawest thy breath in every place whatsoever. Ra riseth upon thine abode even as Osiris; thou drawest thy breath, (12) and thou livest through his rays. Amen-Ra-Heru-khuti vivifieth thy ka (i.e., double), and he maketh thee to flourish by means of the Book of Breathings. Thou (13) art in the following of Osiris-Horus, the lord of the Hennu Boat; thou art like the great god at the head of the gods. Thy face liveth, O thou whose births are lovely; thy name blossometh each day. Thou goest into the most mighty and divine Hall in Tattu; thou seest him that is head of those in Amentet during the Uka festival. The odour of thee (15) is sweet like that of the venerable ones [therein], and thy name is magnified like those of the divine spiritual bodies.

"Hail, Osiris Kerasher, the son of (16) Tashenatit! Thy soul liveth through the Book of Breathings, thou art united through the Book of Breathings, (17) thou enterest into the Tuat and hast no enemy therein. Thou art as a living soul in Tattu and thou hast thine heart, which hath not departed from thee. Thou hast (18) thine eyes, and they open daily."
The gods who are in the train of Osiris speak unto Osiris Kerasher, the son of Tashenätit, (19) saying:—

"Thou followest Ra and thou followest Osiris, and thy soul doth live for ever and ever."

The gods who dwell in the Tuat (20) of Osiris, the Governor of those in Amentet, speak unto Osiris Kerasher, the son of Tashenätit, saying:—

"The gates of the Tuat are opened unto him, (21) let him show himself in Neter-khertet. Verily, his soul shall live for ever, he shall build habitations for himself in (22) Neter-khertet, the god thereof shall show favour unto his ka, and he shall receive the Book of Breathings, and verily he shall (23) draw his breath."

"May Osiris, the Governor of those in Amentet, the great god, the lord of Abydos, grant a royal oblation; may he give offerings of cakes, (24) and ale, and oxen, and wine, and aqet drink, and bread, and tchefau food, and all beautiful things to the ka of Osiris Kerasher, (25) the son of Tashenätit. Thy soul doth live, and thy material body doth germinate by the command of Ra himself; thou shalt never perish and thou shalt never suffer diminution, III. (1) [but shalt be] like Ra for ever and for ever."

"Hail, Usekh-nemtet, who comest forth from Annu, the Osiris Kerasher, the son of (2) Tashenätit, hath not committed sin."
“Hail, Ur-at, who comest forth from Kher-āha, the Osiris Kerāsher, the son of Tashenātīt, hath not done deeds of violence.”

“Hail, Fenti, (4) who comest forth from Khemennu, “the Osiris Kerāsher, the son of Tashenātīt, (5) hath not committed slaughter (?)”

“Hail, Āmam-maat, who comest forth from the two Qerti, the Osiris Kerāsher (6), the son of Tashenātīt, hath not plundered the possessions of the dead.”

“Hail, Neha-hrā, (7) who comest forth from Re-stau, “the Osiris Kerāsher, the son of Tashenātīt, (8) hath not inflicted injury.”

“Hail, Rereti, who comest forth from heaven, the Osiris Kerāsher, the son of Tashenātīt, hath not committed sins of . . . . of the heart.”

“Hail, Maati-em-khet, (10) who comest forth from Sekhem, the Osiris Kerāsher, the son of Tashenātīt, (11) hath not made revolt.”

“Hail, ye gods who are in the Tuat, hearken ye unto the voice of Osiris Kerāsher, the (12) son of Tashenātīt, and let him come before you, for there is neither any evil whatsoever, nor any sin whatsoever (13) with him, and no accuser can stand [before him]. He liveth upon Maāt, he feedeth upon Maāt, and he hath satisfied (14) the heart of the gods by all that he hath done. He hath given food to the hungry, and water to the thirsty, and clothes (15) to the naked. He hath made offerings to the gods, and
to the Khns, and no (16) report whatsoever hath been made against him before the gods. O come, let him enter the Tuat and not be repulsed; (17) come, let him follow Osiris with the gods of the Qeret. Let him be a favoured being among the favoured ones, (18) and let him be divine among the perfect ones. Come, let him live; come, let his soul live. Let his soul (19) be received in whatsoever place it pleaseth, and let him receive the Book of Breathings. (20) Come, let him draw breath with his soul in the Tuat, and let him perform (21) whatsoever transformations he will along with those who are in Amentet. Come, let his soul go into every place where it would be, and let it live upon earth for ever, and for ever, and for ever.
A BOOK OF THE DEAD OF THE ROMAN PERIOD.

[From British Museum Papyrus No. 10,112.]

"Hail, Hathor Takhert-p-uru-abt, triumphant, born of Thent-nubt, triumphant. Thy soul liveth in heaven before Ra, gifts are made unto thy ka before the gods, thy spiritual body is glorious among the Khus, thy name is established upon earth before Seb, and thy body shall endure permanently in the Neterkhert (underworld or tomb). Thy house is in the possession of thy children and thy husband, who weep as they follow thee when thou goest about therein with thy children; and they are rewarded for what they have done for thy ka. [They have given thee] good and perfect burial, and they make offerings to thy ka at the west of Thebes in the sight of the folk of thy city and of the Lady of the Temples. The beautiful Amentet stretcheth out her hands to receive thee according to the decree of the Lady of Abydos. Thy tomb shall never be overthrown, thy swathings

1 See Birch, P.S.E.A., Vol. VII., p. 49; and Lieblein, Quo nom fleurisse, p. 1.
"shall never be torn in pieces, and thy body shall never
be mutilated. The god Anubis hath received thee in
the land of the Hall of Double Maat, and he hath
made thee to be one of those favoured and perfect
beings who are in the following of Seker. Thy soul
flieth up on high to meet the soul of the gods, and it
hovereth also over thy dead body which is in Akert.
Thou journeyest about upon the earth, thou seest all
that are therein, thou observest all the affairs of thy
house, and thou eatest bread, there having been per­
formed by thee transformations which are like unto
those of Baba. Thou goest to the city of Nif-urtet
at the festival of the altars on the night of the fes­
tival of Six, and at the festival of Anep. Thou goest
into the city of Nif-urtet at the festival of the little
heat, and the festival of lifting up the sky. Thou
goest into the city of Tattu on the festival of Ka-hrā-
ka, on the day when the Teṭ is set up. The breath
of the wind hath made thy throat to breathe with
Khensu and Shu, the mighty one, in Thebes; and
thou hast abundant offerings for thy hut every tenth
day with the living image of Ra in Thebes. Thy life
is for ever and ever, and thy sovereignty is for ever,
and thou shalt endure for an endless number of
periods of twice sixty years."

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INDEX

Åa, a god of the third Årit, 475
Åā-a-khe'ru, 443
Åā apef, 167
Åahet, 254
Åahet-Åt, 254
Åahet-Åteh, 254
Åakhabit, 457, 459
Åa-maā-kheru, a god of the seventh Årit, 478
Åaqet flowers, 160
Åaqetqet, 91
Åā-sekhemu, a god, 500
Åat I., 485
Åat II., 486
Åat III., 487
Åat IV., 488
Åat V., 489
Åat VI., 490
Åat VII., 490
Åat VIII., 491
Åat IX., 492
Åat X., 493
Åat XI., 495
Åat XII., 495
Åat XIII., 496
Åat XIV., 498
Åati, 368, 617

Åat of Flame, 106
Åatqetqet, 101
Åat-urt, 427
Åats, names of the, 490, 500
Åb-ka, 226
Åb priest, the, 43
Åbait, the, 310
Åbet-ka, 226
Åbt-Chamber, 589
Åbu-Fish, 6, 9, 78, 304
Åbu (Elephantine, Aswān), 358, 498, 591, 660
Åbuse, 370
Åbut, green, 304
Åbu-ur, 175
INDEX

Abydos, Funeral Ceremonies of Osiris at, 42
Abyss of water, 13
Acacia Tree, the, 69, 357
Adultery, 368
Aha, god, 552
Aha-aa1iu, 216
Abi, a god, 309, 370
Ahit, 438
Ah-khebti, 166
Ahui gods, the, 355
Air, Chapter of, 166
Air, Chapter of breathing, 203
Air, Chapter of living by, 164
Air, Chapter of snuffing, 199, 200, 204
Air, Chapters of giving, 197, 198
Akaau, 213
Akeb, 640
Aken-tau-kha-kheru, 443
Aken-ti, a doorkeeper, 468
Aker, the god, 169, 290, 293
Aker, name of a hold of a boat, 299
Aker-t, 19, 68, 114, 382, 385, 386, 666
Aker-tet, 543
Aker-t-khentet-auset-s, the cow, 481
Akeru gods, the, 216, 324, 511, 513
Akesb, 437
Akeesi, Aat of, 500
Akeesi, city of, 492, 493
Akhahiu gods, 511
Akhekhu, 370
Akkhka, 463

Akhselef, the god, 246
Akriu serpent, 489
Ale, 242, 243, 265, 301, 354, 377, 379, 380, 420, 604
Altars, 432
Amam, 23, 25, 461
Amam-maat, 663
Amiikhet, 241
Amemet, 26, 562
Amen, the god, 62, 67, 323, 535, 537, 541, 543, 552, 580, 658, 659
Amen-em-ḥeb, Papyrus of, 222, 348
Amen-ḥetep, father of the Chancellor Nu, 136, 142, 153, 166, 217, 262, 282, 378, 638, 639
Amen-ḥetep, Papyrus of, 144, 151, 163, 580
Amen-na-ān-ka-entek-share, 542
Amen-Nahtekeerti-Åmen, 541
Amen-neb, 141, 149, 361
Amen-Ra, 14, 645, 648, 650, 651, 653, 654, 655; College of, 3, 18
Amen-Ra-Ḥeriukhu, 661
Ament, 564, 572, 575, 623
Amenta, 23, 141
Amentet, the Underworld, 29, 41, 45, 47, 49, 56, 61, 80, 81, 82, 84, 85, 86, 92, 94, 100, 102, 107, 113, 126, 147, 148, 151, 157, 164, 174, 196, 202, 209, 211, 213, 259, 264, 269, 281, 284, 345, 351, 357, 367, 378, 379, 380, 381, 384, 385, 387, 394, 398, 401, 411, 432, 462.
<table>
<thead>
<tr>
<th>INDEX</th>
<th>669</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ämentet, Aat of, 485, 500</td>
<td>Äner, 405</td>
</tr>
<tr>
<td>Ämentet, Bull of, 41</td>
<td>Äner-tä-nef-bes-f-khenti-heh-f, 101</td>
</tr>
<tr>
<td>Ämentet, Festivals of, 429</td>
<td>Änerti, 405</td>
</tr>
<tr>
<td>Ämentet, Mountain, 19</td>
<td>Änes bandlet, 339</td>
</tr>
<tr>
<td>Äm-hauatu-ent-pehui, 475</td>
<td>Änhai, Papyrus of, 32, 33, 323, 366</td>
</tr>
<tr>
<td>Äm-huat-ent-peh-f, 443</td>
<td>Än-heri-ertitsa, 236</td>
</tr>
<tr>
<td>Ämhetet, the six, 52, 77</td>
<td>Än-Heru, 438</td>
</tr>
<tr>
<td>Ämi-haf, 342</td>
<td>Än-hra, 443, 477</td>
</tr>
<tr>
<td>Ämmehet, Aat of, 490</td>
<td>Än-ker-s, the god, 491</td>
</tr>
<tr>
<td>Äm-met, 366</td>
<td>Änkham flowers, 62, 521, 523, 584</td>
</tr>
<tr>
<td>Äm-mit, 23, 25, 33</td>
<td>Änkh-em-fentu, 443, 477</td>
</tr>
<tr>
<td>Äm-Nit, the god, 453</td>
<td>Änkhti, 433</td>
</tr>
<tr>
<td>Änsu, or Min, 95, 104, 333, 368, 438, 578</td>
<td>Än-maut-f (Eye of Horus), 112, 422</td>
</tr>
<tr>
<td>Änsu-Heru, 461</td>
<td>Än-mut-f, 587</td>
</tr>
<tr>
<td>Änsu-qet, 483</td>
<td>Än-mut-f-ab-ur, 438</td>
</tr>
<tr>
<td>Amulet of the god, 410</td>
<td>Änniu, 379</td>
</tr>
<tr>
<td>Amulets, use of, lxxvi.</td>
<td>Ännu (Heliopolis), 5, 8, 11, 14, 20, 41, 42, 48, 49, 51, 67, 68,</td>
</tr>
<tr>
<td>Äm-ur, 449</td>
<td></td>
</tr>
</tbody>
</table>
INDEX


Annu, the gods of, 116
Annu, the Souls of, 11
Anpet, 336
Anpu, the names of, 498
Anpu, Temple of, 203
Anpet, the Net, 515
An-rut-f, 69, 83, 106, 118, 121, 122, 126, 436, 462, 463
Ansi garment, 298, 595
Ant-Boat, 6, 9
Ant-Fish, 6, 9, 78
Anfebu, 298
Antes, 68
Antimony, 377
Anti unguent, 222, 301, 306, 358, 540
Anti water, 304
Antu unguent, 152
Anubis at the bier of the dead, 46
An-unser, the cow, 602
Ape, the dog-headed, 179, 247, 378
Ape of Thoth, 33
Apes, i.e., the Spirits of Dawn, 11, 303, 413
Apes, the Two, i.e., Isis and Nephthys, 92, 109
Apes, the Four dog-headed, 183, 379
Apes, the Six, 52
Apes, the Seven, 77, 69
Apen, 434
Apepi, the Fiend, 6, 8, 54, 58, 59, 87, 92, 104, 188, 160, 170, 298, 303, 382, 393, 404, 405, 413, 427, 445, 477, 488
Apepi, 92, 297
Api, the goddess, 421
Apshait, 161, 162
Apt, 645
Apts, the, i.e., Karnak, 631
Apu (Panopolis), 355
Ap-uat, the jackal-headed god, 120, 176, 180, 185, 299, 388, 424, 461, 587, 605, 624, 659
Aqa, 300
Aqen, the god, 566
Aqennu, city of, 576
Aq-her-ami-unnutt, 101
Arabian Peninsula, xix.
Arabs, 247
Arefhikasathika, 542
INDEX 671

Ári-en-áb-f, the god, 334
Ári-nef-tehesef, 300
Áris, the Seven, 443, 444, 445, 473–479
Áris, the Seven gods of, 440
Arm of Horus, 117
Aser tree, 176
Asert, 605
Áses, city of, 490, 491
Ashibu, 443
Ashemu beings, 430
Asher, 437
Áshet, 321
Ashnu, the god, 291
Asia, 582
Ass, the, 6
Ass, the Eater of, 170, 171
Ass and the Cat, 373
Assembler of Souls, 203, 350
Ásset, Áat of, 499
Astchetet-em-Áment, 495
Ášṭennu, 120
Áštes, 100, 455, 463
Áswán (Syene), 367
Át, the god, 461
Átare-am-ten-qaemtu-rennu-parsheta, 540
Átawi, child of Nesi-Khonsu, 652
Átch-ur, 174
Átebui, 70
Átef crown, 26, 57, 162, 373, 387, 616, 622, 628
Átek-tau-kehaq-kheru, 477
Átem, 125
Átenu, 646
Átert of the North, 431
Átert of the South, 431

Átes-hrá-ári-she, 477
Átet Boat, 5, 6, 8, 10, 11, 76, 78, 165, 196, 249, 308, 354, 391, 395, 431, 503, 507, 632
Áthabu, 536
Áti, 368, 433
Áti-she-f, 213
Átma cloth, 417
Átu, Áat of, 500
Átu, city of, 494
Áu-á, the god, 300
Áuḥert, the Underworld, 16, 214, 219, 271, 371, 373, 430, 611, 614
Áukhemu beings, the, 641, 642
Áuráuaa-qersaanqrebathi, 534
Áuset-em-khebit, 650, 651, 656
Áuu-ba, the god, 572

BAÁKHA, 84
Baba, 372, 666
Babe, the, 198, 220
Backbone, 176, 181
Báb, 226, 293, 427
Baiti, 647
Baket, 433
Bakharet, the Mount of Sunrise, 4
Bakhau, the Mount of Sunrise, 314, 316, 375, 583, 642
Balance, 29, 33, 34, 44, 104, 149, 150, 239, 312, 399, 424, 485
Balance, Guardian of, 131
Balance of Rā, 61
Balance of support of Right and Truth, 375
Balance of wine, 375
Balance, the Great, 26, 30
Balance wherein heaven and earth are weighed, 5
Ba-neb-Ṭatṭu, 43, 176, 181, 272, 357
Barekathātchaus, 534
Barley, 242, 302
Barley, red, 308
Barley, white, 194, 308, 640
Barley five cubits high, 486
Barley seven cubits high, 318
Basti, 309
Bau, the star, 586
Beasts made, 13
Beb, 209
Beba, 107
Bebait, 310
Bebi, 122
Beetle, emblem of Kheperā, 4, 543
Begetter of millions of years, 97
Beḥuṭu-tcheser, the boat, 321
Bekhennu, 542
Belly, the, 176
Boner, 437
Beq, the god, 450, 461
Bes-maa-em-kerḥ, 91
Bet, 209
Beta, City of, 174
Beteshu, 434
Betti, 153
Bight of Amentet, 48, 106
Bight of Sekhet-hetep, 548
Bight of the Lake of Fire, 106
Birch, Dr., 158, 665
Birth chamber of the god, 328
Birth, the second, 218, 623
Blasphemy, 371
Blind Horus, 102
Block, of punishment, 8, 48, 104, 107, 111
Block, Chapter of not entering to, 191
Blood of Isis, its power, 522
Blood, the Eater of, 368
Boat, Chapter of bringing, 295, 297
Boat of Horus, 48
Boat of Millions of Years, 539, 634
Boat of Rā, 305, 379, 407, 411, 429
Boat of Rā, Chapter of entering, 307
Body, the physical, lvii., lviii.
Body, the spiritual, lviii., lxiv.
Body, the resurrection of, 518-520
Body, the Great Divine, 534
Body, Chapter of raising, 603
Body, Chapter of not letting perish, 518-520
Bolts of the Hall of Mašī, 375
Bones, Crusher of, 367
INDEX

Bonomi, xxxv.

Book of Breathings, 659, 661, 662, 663, 664

Book of the Dead, History of, xviii.-xlix.; Recensions of, xlix.-l.; of Roman Period, 665

Book of Revelation, 34

Books, Chamber of, 626

Books of Heruṣaḥaf, 418

Bows of boat, name of, 300

Boy in the City, 274

Brockelhurst Papyrus, 136, 142, 166, 241, 309, 403

Bubastis, city of, 368

Buckle, the, 246, 288, 303, 304

Buckle of carnelian, 522

Bull, 194, 207, 254, 335, 430, 640, 647

Bull, son of the ancestors of Osiris, 476

Bull, a name of Rā, 516

Bull-god, the, 321

Bull-Scarab, 537

Bull, the Red, 446

Bull of Amentet, 41, 209, 257, 622, 623

Bull of Maat, 431

Bull of Nut, 494

Bull of Turquoise, 333

Bull, the Field of, 333

Burials, pre-dynastic and dynastic, xviii.-xxx.

Burning, Chapter of avoiding, 208

Bushel, the light, 367

Busiris, 19, 43, 355, 368

Buto, 11

VOL. III.

Buttocks, 176, 182

Byssus cloth, 62

CACKLER, the Great, 197, 199, 204

Cakes, 196, 242, 243, 265, 301, 354, 377, 379, 380, 410, 420, 604

Cakes of Osiris, 138

Calf of Kherā, 318

Calumny, 367

Canal of the Geese, 486

Cardinal points, 29, 99

Carnelian, heart of, 145

Cat, 92, 103, 373

Catcher of fish, 515

Cedar juice, 419

Cedar oil, 406

Chair, 39, 185, 195

Chamber of Books, 626

Chamber of Torture, 108

Chaplet laid on the face, 127

Chaplet of victory, 124

Chapters of Coming Forth by Day, 21, 41, 211, 218

Cheops, 222

Chest of the Lords of Kher-āha, 182

Child, 175

Children of Horus, 29, and see under Horus

Children of Osiris, 29

Circle of Flame, 411

Collar of Gold, Chapter of, 525

Combatants, the Two, 623, 625

Coming Forth by Day, 229-237
Cone, article of dress, 29
Conscience, 30
Copper, 67
Copts, the, 426
Corruption, Chapter of not suffering, 186
Couch, 39
Cow, the divine, 430, 534
Cows, the Seven Divine, 482
Crocodile, 226, 278, 410, 419, 453
Crocodile, Chapter of repulsing the, 153, 155
Crocodile of the East, 156, 157
Crocodile of the North, 156, 157
Crocodile of the South, 156, 157
Crocodile of the West, 156, 157
Crook, the, 19
Crystal, 419
Crystal, Tablet of, 374, 375
Cursing the king, 370
Cusae, 340

Delta, 11, 166, 644
Devéría, 54
Devourer, the, 25
Devourer of Millions of Years, 106
Dew, 295
Disk, the, 15, 71, 76, 78, 82, 84, 104, 176, 232, 298, 355, 381, 385, 648
Divine Mother, 71
Domain of Neth, 320
Door of Hall of Maâti, names of leaves of, 359
Doorposts in Hall of Maâti, 376
Doors, the hidden, 432
Doors, leaves of hidden, 432
Doors of Tuat, 432
Draughts, playing at, 92
Ducks, 154
Dwarf, 541; with two heads, 539
Dying, Chapter of not dying a second time, 185

Ears, the right, 62
Ears = the ears of A'p uat, 176, 184
Earth, 45
Earth-God, 61
Earth, ceremony of casting up, 43
East, Chapter of not sailing to, 288
East, Crocodile of, 156
East, Emblem of, 303
East, Gods of, 431
INDEX

East, Roads of, 432
East, Rudder of, 211, 218, 430
East, Souls of, 17, 314, 487
East, Wind of, 154; = Nephtys, 532
Eater of the Ass, 171, 172
Eater of the Dead, 21, 23, 25, 30, 33, 34
Egg, 177, 179, 197, 304
Egypt, 19, 424, 538, 626
Eight Gods, the, 540
Eileithyiapolis, 11, 70
Elbow of Shu, 376
Elephantine, 358, 498, 591, 660
Elysian Fields, the, lxvii. ff., 20, 207
Elysian Fields, Vignettes of, 319, 322, 325, 329
Embalmment, City of, 137
Enemy of Ra, 8
Ennun bird, 491
Entrails, Eater of, 368
Erpt (Seb), 19, 138
Ertia-hen-er-requa, 451
Ertat-Sebanqa, 466
Eternity, 16, 67, 207
Eternity = Day, 95
Everlastingness, 16, 67
Everlastingness = Night, 95
Evil-is-it, a proper name, 350
Eye, weighing of, 340
Eye of seven cubits with pupil of three cubits, 306
Eye paint, 446
Eye of Osiris, 209, 478
Eye of Ra, 80, 83, 91, 92, 98, 99, 100, 106, 111, 216, 239, 262, 303, 362, 377, 426; Eyes of Ra, 48
Eye of Tem, 80, 283
Eyes, the Two, 10; the opening of, 138
Eyes of the deceased = the eyes of Hathor, 176, 180

Fa-akh, the god, 499
Face = Face of the Disk, or Ra, 176, 180
Faces, the Two divine, 212, 219
Falsehood, 367
False weights, 361
Fa-pet, the god, 500
Fate, 598
Father, the Divine in Annu, 274
Father and mother in the Underworld, lxxi., 194, 640
Fayyum, 368
Feather of Maat, 4, 30
Feet, 176
Feet, Chapter of lifting up, 244
Feet, dominion over, 286
Feet = the feet of Ptah, 183
Fenkhu, 374
Fenti, 367, 663
Field of the Bull, 333
Field of Fire, 296
<p>| Field of the Grasshoppers, 374, 657 | Flowers, Lake of, 138 |
| Field of Kher-āḥa, 497 | Fly-flapper, 423 |
| Field of Peace, 657 | Followers of Horus, 306, 479 |
| Field of Ra, 614 | (see under Horus) |
| Fields, gods of, 431 | Followers of Ra, 314 |
| Fighters, the Two, 98, 352 | Food, prayer for clean, 193 |
| Fighting Gods, the Two, 246 | Fore-arms, 176 |
| Filth, Chapter of not eating, 194, 195 | Fore-arms = the fore-arms of Neith, 181 |
| Fine linen of kings, 306 | Forehead of Ra, 56 |
| Finger of Nemu, 515 | Fornication, 361 |
| Fingers, 176; of Horus, 299 | Forty-two Assessors, the, 148, 356 |
| Fingers = the fingers of Orion, 183 | Fouquet, Dr., xxi. |
| Fire, 129, 209; escape from, 124 | Four Altars, the, 428 |
| Fire, Lake of, 106, 188, 210, 239, 378 | Four Birth-places in Abydos, 438 |
| Fire, Pool of, 135 | Four doors in Heaven, 531 |
| Fire, son of, 184 | Four Fires, 416, 417, 418 |
| Fish, 420 | Four Flames, 414 |
| Fish, the Catcher of, 515 | Four glorious Gods, 573 |
| Fish, the Great, 279 | Four Khus, 293 |
| Five gods, 627 | Four men of Horus, 417 |
| Flame, circle of bright, 411 | Four Rudders, names of the, 482, 483 |
| Flame, a god, 387 | Four vessels of blood, 446 |
| Flame, speech of, 504 | Four vessels of milk, 446 |
| Flame, Temple of, 431 | Funeral ceremonies, 49 |
| Flames, Chapter of Four, 414 | Funeral offerings, gods of, 431 |
| Flaming beings, 432 | Funeral procession, 38 |
| Flesh = the flesh of Osiris, 182 | gap, the, 575 |
| Flint, knives of, 153 | Gates, the secret, 60 |
| Flint, sceptre of, 374 | Geese, 154 |
| Flints, 367 | Geese, Canal of, 318 |
| Floor of the Hall of Maāṭi, 376 | Giver of winds, 375 |
| Flower Bush, 142 | Flowers at funerals, 39 |</p>
<table>
<thead>
<tr>
<th>Index</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gizeh</td>
<td>221</td>
</tr>
<tr>
<td>Goad</td>
<td>203</td>
</tr>
<tr>
<td>God, the Eater of his arm</td>
<td>59</td>
</tr>
<tr>
<td>God with face turned behind him</td>
<td>288, 369</td>
</tr>
<tr>
<td>God, ithyphallic</td>
<td>542</td>
</tr>
<tr>
<td>God of Light</td>
<td>261</td>
</tr>
<tr>
<td>God of Lifted Hand</td>
<td>538, 543</td>
</tr>
<tr>
<td>God of Millions of Years</td>
<td>96</td>
</tr>
<tr>
<td>God One</td>
<td>13</td>
</tr>
<tr>
<td>God, the self-born</td>
<td>93</td>
</tr>
<tr>
<td>Goddess, with red hair</td>
<td>430</td>
</tr>
<tr>
<td>Gods, the Five</td>
<td>627</td>
</tr>
<tr>
<td>Gods, the Eight</td>
<td>540</td>
</tr>
<tr>
<td>Gods, are the names of Ra</td>
<td>93</td>
</tr>
<tr>
<td>Gods, Great Company of</td>
<td>33, 429, 580</td>
</tr>
<tr>
<td>Gods, Little Company of</td>
<td>33, 429, 580</td>
</tr>
<tr>
<td>Gods, the Living</td>
<td>177</td>
</tr>
<tr>
<td>Gods, in visible forms</td>
<td>192</td>
</tr>
<tr>
<td>Gods of the East</td>
<td>65, 168, 431</td>
</tr>
<tr>
<td>Gods of the Fields</td>
<td>431</td>
</tr>
<tr>
<td>Gods of the funeral offerings</td>
<td>431</td>
</tr>
<tr>
<td>Gods of the Great House</td>
<td>431</td>
</tr>
<tr>
<td>Gods of the horizon</td>
<td>431</td>
</tr>
<tr>
<td>Gods of the Nesti</td>
<td>432</td>
</tr>
<tr>
<td>Gods of the North</td>
<td>65, 168, 431</td>
</tr>
<tr>
<td>Gods of the Perti</td>
<td>431</td>
</tr>
<tr>
<td>Gods of the places of the dead</td>
<td>431</td>
</tr>
<tr>
<td>Gods of the South</td>
<td>65, 168, 431</td>
</tr>
<tr>
<td>Gods of the Temple of Flame</td>
<td>431</td>
</tr>
<tr>
<td>Gods of the Thigh</td>
<td>431</td>
</tr>
<tr>
<td>Gods of the West</td>
<td>65, 168, 431</td>
</tr>
<tr>
<td>Gold</td>
<td>151, 152</td>
</tr>
<tr>
<td>Goose</td>
<td>108, 295</td>
</tr>
<tr>
<td>Grain, black</td>
<td>641</td>
</tr>
<tr>
<td>Grain, red</td>
<td>232, 640</td>
</tr>
<tr>
<td>Grain, white</td>
<td>232, 641</td>
</tr>
<tr>
<td>Grasshoppers, Field of the</td>
<td>374, 657</td>
</tr>
<tr>
<td>Great Bear</td>
<td>100, 239</td>
</tr>
<tr>
<td>Great Green Lake</td>
<td>96, 97</td>
</tr>
<tr>
<td>Great Green Water</td>
<td>91</td>
</tr>
<tr>
<td>Great Holder of the hammer</td>
<td>43</td>
</tr>
<tr>
<td>Great House</td>
<td>131, 352, 431</td>
</tr>
<tr>
<td>Great Illuminer</td>
<td>195</td>
</tr>
<tr>
<td>Great One</td>
<td>184</td>
</tr>
<tr>
<td>Greeks</td>
<td>64, 70</td>
</tr>
<tr>
<td>Green clay</td>
<td>419, 420</td>
</tr>
<tr>
<td>Greyhound</td>
<td>213</td>
</tr>
<tr>
<td>Greyhounds</td>
<td>135</td>
</tr>
<tr>
<td>Greyhounds of Horus</td>
<td>61</td>
</tr>
<tr>
<td>Ground, name of</td>
<td>301</td>
</tr>
<tr>
<td>Guardian of the Balance</td>
<td>131</td>
</tr>
<tr>
<td>Guardian of doors</td>
<td>432</td>
</tr>
<tr>
<td>Guardian of funeral mountain</td>
<td>432</td>
</tr>
<tr>
<td>Guardian of givers of food</td>
<td>432</td>
</tr>
<tr>
<td>Guardian of the Hall</td>
<td>376</td>
</tr>
<tr>
<td>Guardian of heaven</td>
<td>191</td>
</tr>
<tr>
<td>Guieyesse</td>
<td>631</td>
</tr>
<tr>
<td>HAAS</td>
<td>171</td>
</tr>
<tr>
<td>Ha-hetep, the god</td>
<td>491</td>
</tr>
<tr>
<td>Hai, the god</td>
<td>171, 463</td>
</tr>
<tr>
<td>Hair</td>
<td>180</td>
</tr>
<tr>
<td>Hair-cloud</td>
<td>98</td>
</tr>
<tr>
<td>Hair, day of cutting off</td>
<td>191</td>
</tr>
<tr>
<td>Hair of embalmment</td>
<td>299</td>
</tr>
<tr>
<td>Hair, Lake of</td>
<td>296</td>
</tr>
</tbody>
</table>
INDEX

Hair, lock of, 342, 413
Hair of deceased = hair of Nu, 176
Hair-Raiser, 350
Hair, red, 430
Haker, festival of, 119, 126, 129, 462, 471, 643
Hakheru, 473
Hall, the Great, 658
Hall of Maati, 22, 363
Hall of Osiris, 148, 172
Hall of Seb, 658
Hall of Shu, 658
Hammenemet beings, 188
Hands, the, 176
Hands of deceased = hands of Ba-neb-Taṭṭu, 181
Hāp Cow, the, 574
Hāp, or Ḫāpí, the Nile, 13, 70, 105, 206, 232, 471, 497, 499, 500, 576, 605
Ḫāpi, child of Horus, one of the Four Genii, 25, 29, 81, 91, 99, 100, 101, 118, 227, 300, 336, 337, 416, 417, 428, 429, 431; speech of, 505
Ḫāpiu, 299, 642
Ḫāpt-re, 373
Ḫāp-nr, 200
Ḫaqahakāher, 534
Ḫaqau, 300
Hare-god, 321
Harepuhaka-share-sha-baiu, 540
Ḫarethi, 536
Ḫarmachis, 16, 22, 23, 67, 72, 84, 317, 318, 383, 426
Harpocrates, 64, 112, 114, 547
Harpoon, 342
Ha-sert, Aat of, 499
Ḫast, 320, 334
Ḫatet unguent, 417
Haughtiness, 371
Hawk, 61, 106, 295, 351; a type of Osiris, 402
Hawk, human-headed = soul, 187
Hawk, Divine, transformation into, 250
Hawk of Gold, transformation into, 248
Hawk, 1000 cubits long and 2000 cubits wide, 328
Hawks, the Two, i.e., Isis and Nephthys, 212, 218
Head, Chapter of not letting it be cut off, 84
Heart, the Weighing of, 22 ff., 31, 32
Heart, Chapters concerning, 21, 140, 142, 144, 145, 148, 150
Heart of Osiris, 48, 107
Hearts, House of, 138
Hearts swallowed, 106
Heat, Chapter to preserve, 533
Heaven, 45; of fire, 377
Ḫebet-re-f, hippopotamus, 496
Ḫeb, the god, 215, 366
Ḫeḫi, 219
Heir, the Divine, 209
Heker festival, 458
INDEX

He-kennut, 437
Hell, 45
Hemak, 437
Hemaka, the Chancellor, xxxiv.
Hemat, 320
Hemati, 256, 257
Hem-Nu, 262
Hemti, 215
Hená, 435
Henbi, 614
Henket, 435
Henkit, Chapters of stablishing and arranging, 572, 577
Hennu, the god, xxxiii., 221, 450
Hennu Boat, xxxvi., 43, 217, 244, 303, 511, 661
Hent-Requ, a doorkeeper, 467
Hent-she, 230
Heq-at, 369
Heqtak, 438
Her-ab-maat-f, god, 292
Heracleopolis, 43, 69, 93, 96, 107, 109, 355, 362, 367, 417
Heracleopolites Nome, 69
Heri-sep-f, 107
Hermonopolis Magna, 26, 52, 56, 142, 149, 151, 199, 204, 271, 297, 340, 341, 343, 367, 418
Heron, transformation into, 270

Her-ta, 570
Hertit, 169
Heru-āh-ābu, 660
Heru-em-khebit, 471, 472
Heru-khentet-an-maati, 438
Heru-khenti-an-maati, 91, 101, 103, 117, 293
Heru-khent-khatthi, 438
Heru-khuti (Harmachis) 4, 18, 67, 68, 72, 84, 290, 317, 383, 426
Heru-khuti-Emu-Khepera, 9
Heru-maati, 661
Heru-netch-hrā-tef-f, 102, 117
Heru-pa-khraṯ (Harpocrates), 64, 112, 114
Heru-sa-Āst, 438
Heru-sekhai, 438
Heru-seshet-hrā, 660
Heru-tā-tā-f, xxxiv., 151, 222, 418
Heru-Tehuti, 438
Heru-natch-f, a name of Horus, 337
Heru-ur (Har-oeris), 413, 438
Hesart, 437
Hesepi, xxxii., 210, 217, 221, 396
Hesmen, Temple of, 581
Het-benbenet, 426, 437
Hetemet-bau, 500
Hetep, city of, 324
Hetep, god of, 327, 328, 331, 332
Hetep, Lake of, 320, 324
Hetep, god, 614
Hetep-mes, 461
Hetep-sekhus, 99, 100
Hetepu gods, 612, 613
Het-ka-Ptah (Memphis), 67, 139, 179, 313, 320, 367, 437, 617
Het-kau-Neht-er-tcher, the cow, 481
Het-ur, 607
Hidden Faces, 432
Hidden Gates, 432
Hippopotamus, 421
Hips and legs, 176
Hit, 215
Hold of the boat, 299
Holy Mountain, 47
Horizon, gods of, 431
Horizons, the two, 4
Horus and Set, fight between, 51, 614
Horus, arm and shoulder of, 117
Horus, avenger of his father, 82, 95, 101
Horus the Blue-eyed, 602
Horus Brethren, 625
Horus, Children of, 91, 333, 334, 353, 438, 620
Horus, double head of, 194
Horus dwelling in Darkness, 18, 105
Horus, Followers of, 7, 26, 29, 114, 302, 306, 568
Horus, gods in train of, 99
Horus, Greyhounds of, 61
Horus, Lake of, 61
Horus of the Two Horns, 4
Horus, Pillars of, 118
Horus-Ra, 77
Horus-Seker, 29
Horus-Sept, 29, 423
Horus, speeches of to Osiris, 589—592
Horus the Child (Harpocrates), 64
Horus the Elder, 105
Horus the Pilot, 78
Horus the Red-eyed, 603
Horus the Steersman, 6, 9
House, Chapter of building, 508
House of the Aged One, 41
House of Fire, 136
House of Hearts, 138
House of Osiris, 105
House of the ka of Ptah, see Het-ka-Ptah
Hra-f-ja-f, 373
Hra-k-en-Maat, 153
<table>
<thead>
<tr>
<th>INDEX</th>
<th>681</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hu-kheru, 443</td>
<td></td>
</tr>
<tr>
<td>Hull, name of, 300</td>
<td></td>
</tr>
<tr>
<td>Hunefer, 12, 15, 31, 33, 34, 35, 52, 77, 86, 89, 103, 149, 624</td>
<td></td>
</tr>
<tr>
<td>Hunger, of avoiding, 361, 639</td>
<td></td>
</tr>
<tr>
<td>Hu-tchefa, 450</td>
<td></td>
</tr>
<tr>
<td>Hyænas, 135</td>
<td></td>
</tr>
<tr>
<td>Isis, 274</td>
<td></td>
</tr>
<tr>
<td>Image of gold, 401</td>
<td></td>
</tr>
<tr>
<td>Immortality, liv. ff.</td>
<td></td>
</tr>
<tr>
<td>Incense, 39, 242, 377, 402, 428</td>
<td></td>
</tr>
<tr>
<td>Ink-jar, 289, 290, 597</td>
<td></td>
</tr>
<tr>
<td>Insolence, 371</td>
<td></td>
</tr>
<tr>
<td>Intestines, 99</td>
<td></td>
</tr>
<tr>
<td>Intimidation, 369</td>
<td></td>
</tr>
<tr>
<td>Inundation, the, 200, 220, 226, 357</td>
<td></td>
</tr>
<tr>
<td>Ireqai, 543</td>
<td></td>
</tr>
<tr>
<td>Iron, block or slab of, 151, 217</td>
<td></td>
</tr>
<tr>
<td>Iron firmament, 393</td>
<td></td>
</tr>
<tr>
<td>Iron floor of heaven, 12</td>
<td></td>
</tr>
<tr>
<td>Iron instrument, knife, or weapon, 133, 391, 397, 418</td>
<td></td>
</tr>
<tr>
<td>Iron walls, 318, 486</td>
<td></td>
</tr>
<tr>
<td>JACKAL of jackals, 198</td>
<td></td>
</tr>
<tr>
<td>Jackals, 154</td>
<td></td>
</tr>
<tr>
<td>Jaws of Seb, 138</td>
<td></td>
</tr>
<tr>
<td>Judgment, liv. ff., 21 ff.</td>
<td></td>
</tr>
<tr>
<td>Judgment, Day of, 41</td>
<td></td>
</tr>
<tr>
<td>Judgment Hall, 22, 30</td>
<td></td>
</tr>
<tr>
<td>Judgment, haste in, 370</td>
<td></td>
</tr>
<tr>
<td>Judgment Scene, 149</td>
<td></td>
</tr>
<tr>
<td>KA, the, lix., life of, how sustained, 14</td>
<td></td>
</tr>
<tr>
<td>Ka, offerings to, 311</td>
<td></td>
</tr>
<tr>
<td>Kaa, the god, 296</td>
<td></td>
</tr>
<tr>
<td>Ka-äri-ka, 542</td>
<td></td>
</tr>
<tr>
<td>Kâharesaposarenikakaremët, 540</td>
<td></td>
</tr>
<tr>
<td>Ka-hetep, 388</td>
<td></td>
</tr>
<tr>
<td>Ka-hrâ-ka, 666</td>
<td></td>
</tr>
<tr>
<td>Kasaika, 542</td>
<td></td>
</tr>
<tr>
<td>Ka-tchaj-kait, the Bull of the Seven Cows, 482</td>
<td></td>
</tr>
<tr>
<td>Kauï, Lake of, 367</td>
<td></td>
</tr>
<tr>
<td>Keel, the name of, 300</td>
<td></td>
</tr>
<tr>
<td>Kefauï, 462</td>
<td></td>
</tr>
<tr>
<td>Keâkechë, goddess, 246</td>
<td></td>
</tr>
<tr>
<td>Kenkem, 246</td>
<td></td>
</tr>
<tr>
<td>Kenmur, 63</td>
<td></td>
</tr>
<tr>
<td>Kenemt, 370</td>
<td></td>
</tr>
<tr>
<td>Kenemti, 370</td>
<td></td>
</tr>
<tr>
<td>Kenken-ur, 197, 199</td>
<td></td>
</tr>
<tr>
<td>Kenset, 537, 605</td>
<td></td>
</tr>
<tr>
<td>Name</td>
<td>Page Numbers</td>
</tr>
<tr>
<td>-----------------------------</td>
<td>-------------------------------</td>
</tr>
<tr>
<td>Kenur</td>
<td>63</td>
</tr>
<tr>
<td>Kerasher</td>
<td>657, 658, 659, 660, 661, 662, 663</td>
</tr>
<tr>
<td>Kerur</td>
<td>63</td>
</tr>
<tr>
<td>Kesemui-enevet</td>
<td>256</td>
</tr>
<tr>
<td>Kesemui-enevet</td>
<td>256</td>
</tr>
<tr>
<td>Kesi</td>
<td>340</td>
</tr>
<tr>
<td>Kha, boat of</td>
<td>408</td>
</tr>
<tr>
<td>Kha, god</td>
<td>408</td>
</tr>
<tr>
<td>Kha, Lake of</td>
<td>320</td>
</tr>
<tr>
<td>Khare, Papyrus of</td>
<td>286</td>
</tr>
<tr>
<td>Karsathâ</td>
<td>534</td>
</tr>
<tr>
<td>Kharu, Lake of</td>
<td>317</td>
</tr>
<tr>
<td>Khas</td>
<td>369, 376, 603</td>
</tr>
<tr>
<td>Khât</td>
<td>336</td>
</tr>
<tr>
<td>Khati gods</td>
<td>463</td>
</tr>
<tr>
<td>Khau-tchet-f</td>
<td>454</td>
</tr>
<tr>
<td>Khebent, the goddess</td>
<td>246</td>
</tr>
<tr>
<td>Khemenmu (Hermopolis)</td>
<td>26, 93, 142, 149, 151, 212, 217, 221, 344, 367, 507, 659, 663</td>
</tr>
<tr>
<td>Khenei</td>
<td>369</td>
</tr>
<tr>
<td>Khenemet-em-ànkh-ànnuit, the Cow</td>
<td>482</td>
</tr>
<tr>
<td>Khensu</td>
<td>269, 517, 666</td>
</tr>
<tr>
<td>Khenti-Amenti (Osiris)</td>
<td>84, 300</td>
</tr>
<tr>
<td>Khenti-heh-f</td>
<td>91</td>
</tr>
<tr>
<td>Khenti-khas</td>
<td>176</td>
</tr>
<tr>
<td>Khera, goddess</td>
<td>318</td>
</tr>
<tr>
<td>Kher-áha</td>
<td>110, 129, 176, 182, 366, 408, 508, 576, 617, 624, 663</td>
</tr>
<tr>
<td>Kher-áha, Aat of</td>
<td>498, 500</td>
</tr>
<tr>
<td>Kher-áha, Field of</td>
<td>497</td>
</tr>
<tr>
<td>Kher-áha, Thigh of</td>
<td>498</td>
</tr>
<tr>
<td>Kher-áhout</td>
<td>45</td>
</tr>
<tr>
<td>Kher-éhm, the priest</td>
<td>45</td>
</tr>
<tr>
<td>Kheri-beq-f</td>
<td>91, 101, 293</td>
</tr>
<tr>
<td>Khorp sceptre</td>
<td>20, 185</td>
</tr>
<tr>
<td>Kherserâu</td>
<td>534</td>
</tr>
<tr>
<td>Kheseft-at</td>
<td>476</td>
</tr>
<tr>
<td>Kheseft-khemi</td>
<td>478</td>
</tr>
<tr>
<td>Kheseft-hrä-àsqt-kheru</td>
<td>443, 476</td>
</tr>
<tr>
<td>Kheseft-hrä-khemiu</td>
<td>443</td>
</tr>
<tr>
<td>Khnomet-urt</td>
<td>607</td>
</tr>
<tr>
<td>Khnemu</td>
<td>150, 161, 201, 547</td>
</tr>
<tr>
<td>Khnemu-Heru-êtep</td>
<td>438</td>
</tr>
<tr>
<td>Khu, the, ìxìi., ìxìv., 59</td>
<td></td>
</tr>
<tr>
<td>Khu, of making come forth</td>
<td>593</td>
</tr>
<tr>
<td>Khu, of making perfect the</td>
<td>303</td>
</tr>
<tr>
<td>Khus, the Seven</td>
<td>91</td>
</tr>
<tr>
<td>Khus, nine cubits in height</td>
<td>318, 486</td>
</tr>
<tr>
<td>Khu-kheper-uru</td>
<td>534</td>
</tr>
<tr>
<td>Khu-tchet-f</td>
<td>469</td>
</tr>
<tr>
<td>Knives of slaughter</td>
<td>105</td>
</tr>
<tr>
<td>Knot, 191, the Great</td>
<td>179</td>
</tr>
<tr>
<td>Kom Omboos</td>
<td>161</td>
</tr>
<tr>
<td>Kūrân, the, xxxi.</td>
<td></td>
</tr>
<tr>
<td>Ladder, lxxv., 296</td>
<td></td>
</tr>
<tr>
<td>Lady of Life (Isis)</td>
<td>8</td>
</tr>
<tr>
<td>Lake of Akeb</td>
<td>640</td>
</tr>
<tr>
<td>Lake of Double Fire</td>
<td>328, 597, 898</td>
</tr>
<tr>
<td>Lake of Fire, 106, 183, 210, 239, 378</td>
<td></td>
</tr>
<tr>
<td>Lake of Flame, 595</td>
<td></td>
</tr>
<tr>
<td>Lake of Flowers, 138</td>
<td></td>
</tr>
<tr>
<td>Lake of God, 588</td>
<td></td>
</tr>
<tr>
<td>Lake of Hair, 296</td>
<td></td>
</tr>
<tr>
<td>Lake of Hetep, 320</td>
<td></td>
</tr>
<tr>
<td>Lake of Horus, 61</td>
<td></td>
</tr>
<tr>
<td>Lake of Kau, 369</td>
<td></td>
</tr>
<tr>
<td>Lake of Kha, 320</td>
<td></td>
</tr>
<tr>
<td>Lake of Kharu, 317</td>
<td></td>
</tr>
<tr>
<td>Lake of Maat, 569</td>
<td></td>
</tr>
<tr>
<td>Lake of making to be at peace, 294</td>
<td></td>
</tr>
<tr>
<td>Lake of Millions of Years, 398</td>
<td></td>
</tr>
<tr>
<td>Lake of Natron, 91</td>
<td></td>
</tr>
<tr>
<td>Lake of Neb-tau, 320</td>
<td></td>
</tr>
<tr>
<td>Lake of Nefer, 371</td>
<td></td>
</tr>
<tr>
<td>Lake of Nit, 91</td>
<td></td>
</tr>
<tr>
<td>Lake of Osiris, 351, 642</td>
<td></td>
</tr>
<tr>
<td>Lake of Perfection, 587</td>
<td></td>
</tr>
<tr>
<td>Lake of Qetqet, 320</td>
<td></td>
</tr>
<tr>
<td>Lake of Testes, 13, 17, 85, 514, 577</td>
<td></td>
</tr>
<tr>
<td>Lake of Uakha, 320, 333</td>
<td></td>
</tr>
<tr>
<td>Lake of Unt, 106</td>
<td></td>
</tr>
<tr>
<td>Lake of Urt, 333</td>
<td></td>
</tr>
<tr>
<td>Lake of Urti, 320</td>
<td></td>
</tr>
<tr>
<td>Lake of Weighing in the balance, 294</td>
<td></td>
</tr>
<tr>
<td>Land of Life, 64</td>
<td></td>
</tr>
<tr>
<td>Lapis-lazuli, 217, 221, 262, 427, 599</td>
<td></td>
</tr>
<tr>
<td>Latch of the door, 375</td>
<td></td>
</tr>
<tr>
<td>Leather sandals, white, 277</td>
<td></td>
</tr>
<tr>
<td>Leathers, names of, 299</td>
<td></td>
</tr>
<tr>
<td>Leaves of hidden doors, 432</td>
<td></td>
</tr>
<tr>
<td>Leemans, 7, 10, 505, 615</td>
<td></td>
</tr>
<tr>
<td>Lefébure, 380, 631</td>
<td></td>
</tr>
<tr>
<td>Leg of Fire, 370</td>
<td></td>
</tr>
<tr>
<td>Leg of Hapi, 299</td>
<td></td>
</tr>
<tr>
<td>Leg of Isis, 300</td>
<td></td>
</tr>
<tr>
<td>Leg-bones, 176</td>
<td></td>
</tr>
<tr>
<td>Leg-bones of deceased = leg-bones of the living uraei, 183</td>
<td></td>
</tr>
<tr>
<td>Legs of deceased = legs of Nut, 182</td>
<td></td>
</tr>
<tr>
<td>Letopolis, 42, 105, 117, 126, 128, 129, 214, 296, 367, 617, 623</td>
<td></td>
</tr>
<tr>
<td>Lieblein, lii., 665</td>
<td></td>
</tr>
<tr>
<td>Life after death, 49</td>
<td></td>
</tr>
<tr>
<td>Light (Horus), 51</td>
<td></td>
</tr>
<tr>
<td>Light, god of, 198</td>
<td></td>
</tr>
<tr>
<td>Lily of mother-of-emerald, 165</td>
<td></td>
</tr>
<tr>
<td>Lion-god, the, 82, 109, 142, 165, 169, 173, 195, 207, 213, 215, 220, 243, 253, 367, 393, 399, 646</td>
<td></td>
</tr>
<tr>
<td>Lion-gods, 50, 81</td>
<td></td>
</tr>
<tr>
<td>Lips of deceased = lips of Anpu, 176, 180</td>
<td></td>
</tr>
<tr>
<td>Living soul, transformation into, 265, 272</td>
<td></td>
</tr>
<tr>
<td>Lords of Kher-aha, 176, 182</td>
<td></td>
</tr>
<tr>
<td>Lotus, the, 92, 205, 595, 608</td>
<td></td>
</tr>
<tr>
<td>Lotus, transformation into, 263, 264</td>
<td></td>
</tr>
<tr>
<td>Luck, the, 23, 25, 33</td>
<td></td>
</tr>
<tr>
<td>Lynx, the, 159, 167, 491</td>
<td></td>
</tr>
<tr>
<td>MAA-ÁN-TEF, 300</td>
<td></td>
</tr>
<tr>
<td>Maa-átef-f, 91, 101, 293</td>
<td></td>
</tr>
<tr>
<td>Maaemkerhannenefhru, 101</td>
<td></td>
</tr>
<tr>
<td>Entry</td>
<td>Page Numbers</td>
</tr>
<tr>
<td>----------------------------</td>
<td>--------------</td>
</tr>
<tr>
<td>Mai-keru, meaning of, lxvii.</td>
<td>10</td>
</tr>
<tr>
<td>Maat, wife of Thoth, daughter of Ra, goddess of law, and order, and regularity</td>
<td>4, 5, 6, 8, 13, 14, 17, 19, 29, 30, 61, 64, 78, 81, 86, 104, 115, 133, 140, 142, 144, 165, 168, 182, 189, 192, 227, 238, 262, 293, 340, 341, 343, 359, 400, 427, 429, 441, 445, 474, 475, 478, 495, 516, 537, 540, 568, 569, 645, 658, 663</td>
</tr>
<tr>
<td>Maat or Maati goddesses</td>
<td>7, 412, 435, 657</td>
</tr>
<tr>
<td>Maati, Hall of Double</td>
<td>357, 360, 363</td>
</tr>
<tr>
<td>Maati, Pool of</td>
<td>97</td>
</tr>
<tr>
<td>Maat-en-khet</td>
<td>663</td>
</tr>
<tr>
<td>Maathet-f</td>
<td>500</td>
</tr>
<tr>
<td>Maa-Tau</td>
<td>376</td>
</tr>
<tr>
<td>Mabet Chamber</td>
<td>368</td>
</tr>
<tr>
<td>Mafet</td>
<td>159, 491</td>
</tr>
<tr>
<td>Magical words, effect of</td>
<td>153</td>
</tr>
<tr>
<td>Mahu, the scribe</td>
<td>229</td>
</tr>
<tr>
<td>Makhent Boat</td>
<td>135, 624</td>
</tr>
<tr>
<td>Mak stone</td>
<td>427</td>
</tr>
<tr>
<td>Man-Child, i.e., Ra</td>
<td>11</td>
</tr>
<tr>
<td>Mankind created</td>
<td>13</td>
</tr>
<tr>
<td>Mantis, the praying</td>
<td>247, 310</td>
</tr>
<tr>
<td>Manu, Mount of Sunset</td>
<td>4, 6, 64, 80, 81, 84, 85, 86, 87, 88, 571</td>
</tr>
<tr>
<td>Mariette</td>
<td>580</td>
</tr>
<tr>
<td>Mariners of Ra</td>
<td>8, 174</td>
</tr>
<tr>
<td>Margatha</td>
<td>543</td>
</tr>
<tr>
<td>Masahairtha</td>
<td>652</td>
</tr>
<tr>
<td>Masheru</td>
<td>314</td>
</tr>
<tr>
<td>Mast, name of</td>
<td>299</td>
</tr>
<tr>
<td>Matchabet</td>
<td>299, 350</td>
</tr>
<tr>
<td>Matchat</td>
<td>343</td>
</tr>
<tr>
<td>Matchet</td>
<td>105</td>
</tr>
<tr>
<td>Maties</td>
<td>106</td>
</tr>
<tr>
<td>Mats Boat</td>
<td>64, 72, 87, 391, 449, 514</td>
</tr>
<tr>
<td>Mau</td>
<td>103</td>
</tr>
<tr>
<td>Meat, joints of</td>
<td>243</td>
</tr>
<tr>
<td>Mecca</td>
<td>247</td>
</tr>
<tr>
<td>Meh-a-nuti-Ra</td>
<td>614</td>
</tr>
<tr>
<td>Mehen</td>
<td>398, 569, 571, 583</td>
</tr>
<tr>
<td>Mehenet</td>
<td>433</td>
</tr>
<tr>
<td>Mehenit</td>
<td>567, 568</td>
</tr>
<tr>
<td>Mehi</td>
<td>569</td>
</tr>
<tr>
<td>Mehiu gods, the</td>
<td>612</td>
</tr>
<tr>
<td>Meh-khebitet-sah-neter, a Cow</td>
<td>481</td>
</tr>
<tr>
<td>Meh-khebitet</td>
<td>430</td>
</tr>
<tr>
<td>Mehurt</td>
<td>91, 99, 176, 237, 239, 355, 633, 634</td>
</tr>
<tr>
<td>Mekhik</td>
<td>362, 462</td>
</tr>
<tr>
<td>Members, deification of</td>
<td>176</td>
</tr>
<tr>
<td>Memory, Chapter of giving</td>
<td>136</td>
</tr>
<tr>
<td>Memphis</td>
<td>43, 45, 67, 139, 179, 313, 366, 367, 370, 617</td>
</tr>
<tr>
<td>Menah</td>
<td>437</td>
</tr>
<tr>
<td>Menat</td>
<td>3, 18, 26</td>
</tr>
<tr>
<td>Mendes</td>
<td>5, 19, 42, 43, 116, 194, 336, 355, 616, 632</td>
</tr>
<tr>
<td>Menhu</td>
<td>111</td>
</tr>
<tr>
<td>Men-kau-Ra</td>
<td>151, 211, 221, 607</td>
</tr>
<tr>
<td>Menkh</td>
<td>294</td>
</tr>
<tr>
<td>Menqet</td>
<td>306</td>
</tr>
<tr>
<td>Menthchat</td>
<td>340, 341</td>
</tr>
<tr>
<td>Menth</td>
<td>427</td>
</tr>
<tr>
<td>Term</td>
<td>Page(s)</td>
</tr>
<tr>
<td>-----------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Menthu</td>
<td>580</td>
</tr>
<tr>
<td>Menthu-hetep</td>
<td>210</td>
</tr>
<tr>
<td>Mer</td>
<td>226</td>
</tr>
<tr>
<td>Meri-en-Ptaḥ (Seti II.)</td>
<td>447</td>
</tr>
<tr>
<td>Mert, city or god</td>
<td>181, 324, 427</td>
</tr>
<tr>
<td>Mert, name of hull of a boat</td>
<td>300</td>
</tr>
<tr>
<td>Merti</td>
<td>12, 157, 163, 203</td>
</tr>
<tr>
<td>Mes-em-meter</td>
<td>62, 140, 167, 177, 217, 236, 348</td>
</tr>
<tr>
<td>Meskhen, the</td>
<td>23, 25</td>
</tr>
<tr>
<td>Meskhen, the Great</td>
<td>438</td>
</tr>
<tr>
<td>Meskhen-Menkhet</td>
<td>438</td>
</tr>
<tr>
<td>Meskhen-Nefert</td>
<td>438</td>
</tr>
<tr>
<td>Meskhen-Seqehet</td>
<td>438</td>
</tr>
<tr>
<td>Meskhenet</td>
<td>23, 25, 33</td>
</tr>
<tr>
<td>Meskhet</td>
<td>40</td>
</tr>
<tr>
<td>Mes-Ptaḥ</td>
<td>449, 465</td>
</tr>
<tr>
<td>Mesqen</td>
<td>203</td>
</tr>
<tr>
<td>Mesqet Chamber</td>
<td>109, 242, 301, 600</td>
</tr>
<tr>
<td>Mes-sep</td>
<td>461</td>
</tr>
<tr>
<td>Mestha, speech of</td>
<td>505</td>
</tr>
<tr>
<td>Metes-hra-āri-she</td>
<td>443</td>
</tr>
<tr>
<td>Metes-sen</td>
<td>443</td>
</tr>
<tr>
<td>Mighty One of Terror</td>
<td>176, 182</td>
</tr>
<tr>
<td>Millions of Years</td>
<td>97</td>
</tr>
<tr>
<td>Mischief-making</td>
<td>368</td>
</tr>
<tr>
<td>Mi-shepes</td>
<td>594</td>
</tr>
<tr>
<td>Mnevis Bull</td>
<td>299</td>
</tr>
<tr>
<td>Moon, Moon-god</td>
<td>6, 49, 56, 113, 262, 406, 646</td>
</tr>
<tr>
<td>Morning Star</td>
<td>317, 318, 351, 388</td>
</tr>
<tr>
<td>Mother, power to recognize in next world</td>
<td>194, 640</td>
</tr>
<tr>
<td>Mountain of Amentet</td>
<td>94</td>
</tr>
<tr>
<td>Mountains, creation of</td>
<td>13</td>
</tr>
<tr>
<td>Mourners, the Nine</td>
<td>566</td>
</tr>
<tr>
<td>Mouth, ceremony of opening</td>
<td>40, 133, 147, 152, 222</td>
</tr>
<tr>
<td>Mouth, Chapter of opening</td>
<td>133</td>
</tr>
<tr>
<td>Mouth, Chapter of giving</td>
<td>130, 132</td>
</tr>
<tr>
<td>Muḥammad</td>
<td>xxxi.</td>
</tr>
<tr>
<td>Muir, Sir W.</td>
<td>xxxi.</td>
</tr>
<tr>
<td>Mummy Chamber, Vignette of</td>
<td>502</td>
</tr>
<tr>
<td>Murder</td>
<td>367</td>
</tr>
<tr>
<td>Mut</td>
<td>540, 541, 548, 627</td>
</tr>
<tr>
<td>Mut-ḥetep</td>
<td>79, 82, 503, 504, 505, 508, 547, 593, 620</td>
</tr>
<tr>
<td>Mut-ḥetepeth</td>
<td>595</td>
</tr>
<tr>
<td>Mut-resthā</td>
<td>54, 285, 507, 581</td>
</tr>
<tr>
<td>Mycerinus</td>
<td>xxxiv., lxii., 151, 210, 221, 607</td>
</tr>
<tr>
<td>NAĀM</td>
<td>427</td>
</tr>
<tr>
<td>Naārert</td>
<td>82</td>
</tr>
<tr>
<td>Na-āri-k</td>
<td>542</td>
</tr>
<tr>
<td>Na-ārerut-f</td>
<td>121, 122</td>
</tr>
<tr>
<td>Na-ārut-f</td>
<td>97, 101</td>
</tr>
<tr>
<td>Nāāu</td>
<td>156</td>
</tr>
<tr>
<td>Nāk, fiend</td>
<td>9, 17, slay, 13</td>
</tr>
<tr>
<td>Name, the</td>
<td>lxiii.</td>
</tr>
<tr>
<td>Name, the Being of unknown</td>
<td>177</td>
</tr>
<tr>
<td>Nārerut-f</td>
<td>118</td>
</tr>
<tr>
<td>Natron</td>
<td>97, 129, 402</td>
</tr>
<tr>
<td>Nāu</td>
<td>494</td>
</tr>
</tbody>
</table>
Neh和他的鸟, 199
Nebes, 162
Neb-Maât-heri-tep-retui-f, 365
Neb-pehty-Qesu-menumenet, 365
Neb-qet, 345
Nebsses, 162
Nebset, 54
Nebt, a cloud-fiend, 82, 395, 397, 410, 424, 445, 508
Nebt-ankh, 78
Neb-taui, Lake of, 320
Nebt-unnut, 72
Neck, 176
Nefer, Lake of, 371
Nefer-sent, city of, 513
Nefer-Tem, 105, 264, 370, 595, 608
Nefer-uben-f, 141, 201, 208, 421, 531, 532, 572, 573, 574, 577
Negative Confession, 356, 368-371
Negroes, 540
Nebra-M, 367
Nebra-Mr, 663
Nehatu, 369
Nebelka, 10, 106, 147, 148
Nebelka, 371, 485, 494, 608
Nebel-nefert, 371
Neith, 176, 181, 229, 239, 340, 341, 343, 344, 438, 463, 537, 538
Nekau, a fiend, 541
Nekau, 466
Nek-kur, 204
Nekh, god, 516
Nehen, god, 239
Neben, 11, 70, 337, 338, 339, 340
Nekhebet, 70
Nekhi, 15, 152, 161, 162, 163, 222
Nekhi, a god, 427
Nekhtu-Amen, 47, 48, 49, 83, 161
Nem-hera, 332
Nemmes crown, 253, 254, 383, 386
Nemu, 104, 511, 513, 514, 515, 578
Nentcha, 169
Neper, 434
Neprâ, 549
Nephtys, 10, 17, 18, 23, 25, 29, 34, 39, 42, 46, 73, 77, 89, 90, 92, 95, 109, 110, 117, 163, 203, 213, 218, 220, 331, 387, 388, 403, 405, 406, 427, 430, 453,
INDEX

493, 503, 532, 580, 583, 618, 620
Neráu, 448
Neri, a doorkeeper, 465
Nesert, 545
Nesertet, 545
Néshem Boat, 45, 438, 482, 530, 658
Néši-Khonsu, 645-656
Néshmet Boat, 171, 358, 449
Nesta-neb-ásher, 652
Nésti, gods of, 431
Net, Chapter of escape from, 510
Net, 605; names of parts of, 511, 512
Netchel-áb-f, 169
Netchefet, 433
Netcheh-netcheh, 91, 101
Netcheses, 453
Netébit, 434
Netéká-hrá-khesef-átu, 443, 643, 649, 662, 665
Neter-khert, 41, 418, 476, 543
Neter-khentet, 355
Neter-seb, 436
Neteru, city of, 433
Nétert-Uchat, 294
Néšet, city of, 594
Néth, 320
Neti (or Báti), 174
Netrá, 436
Nif-ur, city of, 45, 436
Nif-urt, city of, 398
Nifu-ur, city of, 387
Nifu-urtet, city of, 660, 666
Night of Battle, 104, 116
Night of carrying out sentence, 120
Night of Haker, 119
Night of him who concealeth himself, 121, 122
Night of making the Té to stand up, 117
Night of shackling Sébáu, 116
Night of the things of the night, 116
Night of turning up the earth, 121
Nile, 19, 34, 70, 138, 206, 226, 367, 471, 497, 576, 584, 605
Nile, the Celestial, 50, 70, 200
Nile-Flood, 76
Nilea, South and North, 13
Nína Mourners, 566
Nine Watchers, 565
Nit, 438
Nitre, 97
Nose of deceased = nose of Khenti-khas, 176
Nose of heaven, 301
North, Crocodile of, 157
North, Gods of, 431
North, Roads of, 432
North, Rudder of, 430
North wind, 68; belongs to Osiris, 532
North wind, Eye of, 236
North wind, Hair of, 236
Nu, the sky-god, the waterman of heaven, 4, 8, 11, 16, 17, 55, 74, 87, 93, 135, 164, 176, 179, 230, 252, 261, 271, 273, 274,
INDEX

370, 429, 516, 551, 580, 595, 598, 604, 606, 646, 648

Nu, the Old Man, 202

Nu, the Pool of, 167


Nubia, 247, 537

Nun, 605

Nut, the goddess, 4, 8, 11, 16, 17, 18, 19, 23, 25, 41, 65, 67, 68, 75, 87, 88, 93, 125, 145, 154, 169, 170, 176, 179, 180, 182, 186, 191, 192, 204, 240, 255, 259, 260, 276, 280, 299, 312, 316, 387, 400, 401, 403, 409, 427, 430, 438, 494, 542

579, 580, 586, 597, 601, 607, 616, 618, 623, 625, 627

OAR-RESTS, 299

Oars, 64

Oars, names of, 203

Old age, prayer to arrive at, 61

Olive tree in Annu, 374, 603

On, i.e., Annu, Heliopolis, q.v.

One, the god, 13, 55, 68, 93, 178, 179

One Face, god of, 237-239

Orbit of the Sun, 64

Orion, 45, 183, 433, 586

Osiris, a name given to the deceased, see passim

<table>
<thead>
<tr>
<th>INDEX</th>
<th>689</th>
</tr>
</thead>
<tbody>
<tr>
<td>Osiris-Aankhti, 433</td>
<td>Osiris-Anubis, 558</td>
</tr>
<tr>
<td>Osiris-Atef-ur, 433</td>
<td>Osiris-Bati-erpit, 433</td>
</tr>
<tr>
<td>Osiris-Horus, 661, 662</td>
<td>Osiris-Khent-Amenet, 125, 146</td>
</tr>
<tr>
<td>Osiris-neb-er-tcher, 19</td>
<td>Osiris-Netchesti, 433</td>
</tr>
<tr>
<td>Osiris-Ptah, 433</td>
<td>Osiris-Saâ, 433</td>
</tr>
<tr>
<td>Osiris-Sah, 433</td>
<td>Osiris-Sekeri, 433</td>
</tr>
<tr>
<td>Osiris-Un-nefer, 18, 19, 122, 433</td>
<td>Osiris, Birthday of, 301, 395, 643</td>
</tr>
<tr>
<td>Osiris, Book of establishing, 621</td>
<td>Osiris, Chapter of knowing his names, 348</td>
</tr>
<tr>
<td>Osiris, Eye of, 209</td>
<td>Osiris, Followers of, 127, 251</td>
</tr>
<tr>
<td>Osiris, Heart of, 107</td>
<td>Osiris, House of, 20</td>
</tr>
<tr>
<td>Osiris in his shrine, 34, 35</td>
<td>Osiris, Litany of, 66</td>
</tr>
<tr>
<td>Osiris, names and shrines of, 433-438</td>
<td>Osiris overcomes his foes, 41</td>
</tr>
<tr>
<td>Osiris, Souls of, 251</td>
<td>Osiris, Speeches to by Horus, 589</td>
</tr>
<tr>
<td>Ox of Seb, 375, 376</td>
<td>PADDLES, 299</td>
</tr>
<tr>
<td>Palette, 25, 34, 289, 290, 597</td>
<td>Palette of Ani, 39, 90</td>
</tr>
<tr>
<td>Palette of Thoth, 172</td>
<td>Palm tree, 202, 266, 353</td>
</tr>
<tr>
<td>Palm tree, seven cubits high, 420</td>
<td>Pa-nemma, 540</td>
</tr>
<tr>
<td>Pa-netchem, 650, 651, 652, 653, 656</td>
<td>Panopolis, 355</td>
</tr>
<tr>
<td>Panther skin, 39, 451</td>
<td>Papyrus swamp, 339, 524</td>
</tr>
<tr>
<td>Papyrus swamp, City of, 166</td>
<td>Papyrus swamp, men of, 611</td>
</tr>
<tr>
<td>Paqrer, Papyrus of, 264</td>
<td>Par, god, 533</td>
</tr>
<tr>
<td>Parehaqa-Kheperu, 539</td>
<td>Parents, identified in next world, 323</td>
</tr>
<tr>
<td>Pashakasa, 539</td>
<td>Paths of the Dead, 129</td>
</tr>
<tr>
<td>Paths of the gods, 33</td>
<td>Pe, City of, i.e., Buto, 11, 129, 172, 242, 246, 301, 353, 424, 433, 530, 576, 579, 592, 594, 623</td>
</tr>
<tr>
<td>Pe, Souls of, 335</td>
<td>Pectoral, Chapter of giving, 137</td>
</tr>
<tr>
<td>Pehrler, 280</td>
<td>Pen, 296</td>
</tr>
<tr>
<td>Pehu, 388</td>
<td>Pen-neser, 641, 642</td>
</tr>
<tr>
<td>Pekhat, 540</td>
<td>Penti, 192</td>
</tr>
</tbody>
</table>

**VOL III.**
| **Pepi I.**, xxxv.  |
| **Per-an**, 472 |
| **Per-Ausar**, 43, 368 |
| **Per-hetch**, 472 |
| **Persia tree**, 103, 659 |
| **Pert**, season of, 362, 426, 427 |
| **Perti, the divine**, 431 |
| **Per-Uatchet**, 118, 128 |
| **Pesh-en-kef**, 40, 133 |
| **Peshennu**, 161 |
| **Pesk-re**, 434 |
| **Pet**, 126, 128; city of, 118 |
| **Peti**, 191 |
| **Pet-she**, 434 |
| **Phallus**, 176, 533, 541, 557 |
| **Phallus of deceased = phallus of Osiris**, 182 |
| **Phallus of Osiris**, 111 |
| **Phallus of Ra**, 95, 98, 111, 288 |
| **Phile**, 150, 367 |
| **Phoenicians**, 374 |
| **Phoenix**, 20 |
| **Pierret**, 54 |
| **Pig**, 377 |
| **Pig, a black**, 337 |
| **Pig, Chapter of repulsing**, 162 |
| **Pillars of Horus**, 118 |
| **Pillars of Shu**, 93, 97, 318 |
| **Pillars of Underworld**, 299 |
| **Pillow, Chapter of**, 544 |
| **Pilot, his place in the boat**, 78 |
| **Plant**, 238 |
| **Planks of boat, names of**, 300 |
| **Ploughing, Festival of, in TaaTtun**, 128, 129 |
| **Pool of Double Fire**, 276 |
| **Pool of Fire**, 132, 135 |
| **Pool of Flame**, 296 |
| **Pool of Maat**, 97 |
| **Pool of Nu**, 167 |
| **Pool of Right and Truth**, 374 |
| **Pool of South**, 374 |
| **Pool of Turquoise**, 170 |
| **Post, Upper; name of**, 299 |
| **Potter’s wheel**, 150 |
| **Praises of Ra**, 610-614 |
| **Prayers for the Dead**, 22 |
| **Princes, transformation into**, 259 |
| **Ptah**, 43, 51, 52, 53, 60, 133, 139, 150, 176, 182, 212, 265, 266, 313, 319, 480, 472, 503, 506, 515, 515, 582, 601, 602, 603, 604, 605, 659 |
| **Ptah-nies**, 384, 385, 386 |
| **Ptah-Sekher**, 503, 507 |
| **Ptah-Sekher-Tem**, 67 |
| **Ptah-Sekri**, 578 |
| **Ptah of the South Wall**, 577, 579, 581, 582 |
| **Ptah-Tanen**, 626 |
| **Punishment**, 22 |
| **Punt**, 12, 74 |
| **Purification, place of**, 101 |
| **Purity**, 368 |
| **Pylons, the Twenty-One**, 20 |
| **Pyramid Texts, xxxiv. ff.** |
| **QA-HA-JETEP**, 491 |
| **Qalhu**, 500 |
| **Qebhsennuf**, 25, 29, 81, 91, 99,
<table>
<thead>
<tr>
<th>INDEX</th>
<th>691</th>
</tr>
</thead>
<tbody>
<tr>
<td>100, 101, 300, 337, 338, 340, 416, 417, 428, 429, 431, 532; speech of, 505</td>
<td></td>
</tr>
<tr>
<td>Qebbu, 259</td>
<td></td>
</tr>
<tr>
<td>Qebti (Coptos) 578</td>
<td></td>
</tr>
<tr>
<td>Qefennu, 434</td>
<td></td>
</tr>
<tr>
<td>Qem-ur, 212, 279, 358</td>
<td></td>
</tr>
<tr>
<td>Qemt, 424, 538</td>
<td></td>
</tr>
<tr>
<td>Qemt, City of, 437</td>
<td></td>
</tr>
<tr>
<td>Qeuua, Papyrus of, 7, 9, 10, 12, 30, 75, 81, 83, 89, 505, 615</td>
<td></td>
</tr>
<tr>
<td>Qenqenet-nebt, 320</td>
<td></td>
</tr>
<tr>
<td>Qenqentet, 334</td>
<td></td>
</tr>
<tr>
<td>Qerert, the Xth, 559; the XIth, 562; the XIIth, 569</td>
<td></td>
</tr>
<tr>
<td>Qerti, 383, 384, 429, 438</td>
<td></td>
</tr>
<tr>
<td>Qerti of Abu (Elephantine) 498</td>
<td></td>
</tr>
<tr>
<td>Qerti, the gods of, 381</td>
<td></td>
</tr>
<tr>
<td>Qerti, the Two, 367, 663, 664</td>
<td></td>
</tr>
<tr>
<td>Qetetbhu, 327</td>
<td></td>
</tr>
<tr>
<td>Qetqet, Lake of, 320</td>
<td></td>
</tr>
<tr>
<td>Rā, Boat of, 286</td>
<td></td>
</tr>
<tr>
<td>Rā, Chapter of living nigh unto, 397</td>
<td></td>
</tr>
<tr>
<td>Rā-Harmachis, 8, 86, 317, 429, 499</td>
<td></td>
</tr>
<tr>
<td>Rā-Heru-khuti, 8, 86, 317, 429, 486, 499</td>
<td></td>
</tr>
<tr>
<td>Rā-er-Nchet, 427</td>
<td></td>
</tr>
<tr>
<td>Rā, hymns to, 3, 6, 7, 10, 12, 15</td>
<td></td>
</tr>
<tr>
<td>Rā-Kheper-rā, 137</td>
<td></td>
</tr>
<tr>
<td>Rā-Osiris, 393</td>
<td></td>
</tr>
<tr>
<td>Rā, Papyrus of, 170</td>
<td></td>
</tr>
<tr>
<td>Rā, Right Eye of, 98</td>
<td></td>
</tr>
<tr>
<td>Rā-Tem, 79, 81, 82, 86, 106, 428</td>
<td></td>
</tr>
<tr>
<td>Rā, Temple at Annu, 5</td>
<td></td>
</tr>
</tbody>
</table>
INDEX

Raging One, 430
Ram, 291, 298
Ram, adoration of, 57
Ram, Lord of Ta-tu, 170
Ram, the Divine, 43
Rameses IV. (Ra-meses-meri-
Ämen-Râ-heq-Maat), 381, 382, 383
Ravisher, 557
Reader, the, 40, 45
Re-a-a-urt, 220
Red Crown, the double, 174
Red fowl, 154
Red grain, 194
Red Lands, 620
Red Ones, 178
Red Sea, xix.
Reed-pen, 25
Rehenenet, 433
Re-herent, 231, 232
Re-hu, 92, 110
Re-hui, the Two, 475
Reins, 176, 182
Re-Iukasa, 542
Rekes, 168
Rekht, the Two, 42, 130, 163
Rekhti, the two lands of, 119, 128, 129
Rekhti-meriti-neb-Maat, 360
Remu, city of, 339
Remu, land of, 339
Remreu, god, 246
Renenet, 23, 25, 33, 526
Remnutet, 579
Rere (?) , 43
Rerei, 543
Rerek serpent, 158, 167, 490, 491
Rereti, 663
Rertu-nifu, 436
Res-äb, 443
Resenet, 433
Res-hra, 443
Resekhait, 438
Re-statet, 46
Re-stau, Chapters of, 345-348
Resu, 433,
Resurrection of the body, 150, 518-520
Resurrection of Osiris, 116
Resurrection, the general, 22
Retasashaka, 543
Revolt, Children of, 103
Ring of änhkham flowers, 62
River, name of, 300
River-banks, names of, 300
River without fish and serpents, 321
Roads of East, North, South, and West, 432
Robbery, 360
Rope, 290
Rowlocks, 64
Rudder, 299
Rudder, names of, 203, 300
Rudder of the East, 211, 218, 430
Rudder of the North, 430
Rudder of the South, 430
### INDEX

<table>
<thead>
<tr>
<th>Term</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rudder of the West</td>
<td>430</td>
</tr>
<tr>
<td>Rudders, the Four, names of</td>
<td>482, 483</td>
</tr>
<tr>
<td>Ruddy Beings, the</td>
<td>430</td>
</tr>
<tr>
<td>Ruddy One</td>
<td>609, 623</td>
</tr>
<tr>
<td>Runner, name of Ra</td>
<td>65</td>
</tr>
<tr>
<td>S. Sa, the god</td>
<td>23, 25, 98, 103, 333, 340, 341, 413, 575</td>
</tr>
<tr>
<td>Sa garment</td>
<td>333</td>
</tr>
<tr>
<td>Saa-Aamenti-Ra</td>
<td>595</td>
</tr>
<tr>
<td>Saa, city of</td>
<td>434</td>
</tr>
<tr>
<td>Saa, god</td>
<td>593</td>
</tr>
<tr>
<td>Saau-ur</td>
<td>595</td>
</tr>
<tr>
<td>Saa-urt</td>
<td>595</td>
</tr>
<tr>
<td>Sabaes</td>
<td>443</td>
</tr>
<tr>
<td>Sacrilege</td>
<td>361, 367</td>
</tr>
<tr>
<td>Saffron cakes</td>
<td>109</td>
</tr>
<tr>
<td>Sahl, god</td>
<td>613</td>
</tr>
<tr>
<td>Sahl, gods, the Twelve</td>
<td>213</td>
</tr>
<tr>
<td>Sahl, i.e. Orion</td>
<td>433, 586</td>
</tr>
<tr>
<td>Sahu, i.e. Orion</td>
<td>45</td>
</tr>
<tr>
<td>Sahu, or spiritual body</td>
<td>lxiv., making the s. to enter the Tuat</td>
</tr>
<tr>
<td>Sahu who reap wheat</td>
<td>321</td>
</tr>
<tr>
<td>Sahu of Aha-ru</td>
<td>355</td>
</tr>
<tr>
<td>Sahu of Ahnu</td>
<td>355</td>
</tr>
<tr>
<td>Sahu of Apu</td>
<td>355</td>
</tr>
<tr>
<td>Sahu of Qem-ur</td>
<td>358</td>
</tr>
<tr>
<td>Sahu of Sennu</td>
<td>355</td>
</tr>
<tr>
<td>Sahu of Suten-henen</td>
<td>355</td>
</tr>
<tr>
<td>Sahu of Ta-tu</td>
<td>355</td>
</tr>
<tr>
<td>Sail</td>
<td>164, 165, 197, 198, 203</td>
</tr>
<tr>
<td>Sail, the name of</td>
<td>299</td>
</tr>
<tr>
<td>Sailor, name of</td>
<td>300</td>
</tr>
<tr>
<td>Sailors of Ra</td>
<td>374</td>
</tr>
<tr>
<td>Sais</td>
<td>176, 181, 370, 537</td>
</tr>
<tr>
<td>Sam flowers</td>
<td>160</td>
</tr>
<tr>
<td>Samait goddesses, the Two</td>
<td>220</td>
</tr>
<tr>
<td>Sa-mer-f</td>
<td>114, 451</td>
</tr>
<tr>
<td>Samti</td>
<td>454</td>
</tr>
<tr>
<td>Sand</td>
<td>625</td>
</tr>
<tr>
<td>Sand, collar of</td>
<td>419</td>
</tr>
<tr>
<td>Sandals</td>
<td>354, 575, 641</td>
</tr>
<tr>
<td>Sandals of white leather</td>
<td>377</td>
</tr>
<tr>
<td>Sapti</td>
<td>437</td>
</tr>
<tr>
<td>Saqenaqat</td>
<td>540</td>
</tr>
<tr>
<td>Sariu gods</td>
<td>220</td>
</tr>
<tr>
<td>Sasaqbubu</td>
<td>543</td>
</tr>
<tr>
<td>Sata, transformation into</td>
<td>277, 278</td>
</tr>
<tr>
<td>Satet</td>
<td>358</td>
</tr>
<tr>
<td>Sati</td>
<td>339, 416</td>
</tr>
<tr>
<td>Sati-tenui, a serpent 70 cubits long</td>
<td>488</td>
</tr>
<tr>
<td>Satiu</td>
<td>370</td>
</tr>
<tr>
<td>Sau, city of</td>
<td>370, 371, 462, 463, 537, 642</td>
</tr>
<tr>
<td>Sau, the Lower</td>
<td>433</td>
</tr>
<tr>
<td>Sau, the Upper</td>
<td>434</td>
</tr>
<tr>
<td>Scalding, Chapter of avoiding</td>
<td>210</td>
</tr>
<tr>
<td>Scales</td>
<td>607, and see Balance</td>
</tr>
<tr>
<td>Scarab</td>
<td>222</td>
</tr>
<tr>
<td>Scarab of basalt</td>
<td>147</td>
</tr>
<tr>
<td>Scarab of green stone</td>
<td>151, 152</td>
</tr>
<tr>
<td>Sceptre, land of</td>
<td>175</td>
</tr>
<tr>
<td>Sceptre of flint</td>
<td>374</td>
</tr>
<tr>
<td>Scorn, to think s. of god of city</td>
<td>371</td>
</tr>
<tr>
<td>Scorpion</td>
<td>133, 168, 176, 275</td>
</tr>
<tr>
<td>Seasons</td>
<td>43</td>
</tr>
<tr>
<td>Seb, the god</td>
<td>5, 17, 18, 23, 25, 61</td>
</tr>
</tbody>
</table>
INDEX

93, 103, 108, 125, 127, 138, 145,
154, 158, 169, 170, 173, 196,
226, 231, 232, 252, 267, 293,
298, 375, 387, 403, 405, 409,
426, 430, 508, 513, 525, 552,
573, 574, 575, 580, 593, 603,
618, 626, 627, 638, 665
Sebh, a fiend, 11, 82, 125
Seba, god, 409
Seba, a fiend, 5, 6, 41, 42, 65,
100, 116, 128
Sebek, 239, 314, 315, 316, 338,
339, 375, 511, 580
Seb-ur, 133
Seer of Millions of Years, 177
Sef, Yesterday, 90
Sefkh-ááhui, 201
Sehepet, 310
Sehepet-taui, 354
Sehtet, 433
Seker, the god, 19, 43, 69, 108,
244, 511, 585, 606
Seker-Osiris, 633
Sekhet-Heru, 576
Sekhem, the, lxii.
Sekhem, 42, 105, 117, 118, 126,
128, 129, 214, 269, 276, 279,
296, 367, 509, 576, 617, 623,
663
Sekhen-ur, 455, 470
Sekher-Áa, 490
Sekherer-rennu, a god, 499
Sekhet, 69, 134, 139, 176, 182, 200,
229, 463, 540, 594, 610, 660
Sekhet-Aaru, Sekhet-Aárru,
Sekhet-Aárru, 46, 76, 97, 207,
243, 277, 301, 302, 313, 318,
324, 486, 569, 570, 592, 605,
642, 655
Sekhet-Aárru, Chapters of, 447,
448, 462
Sekhet-Aárru, Chapters of,
464
Sekhet-Áárru, Fourteen Ááts
of, 485-500
Sekhet-Áárru, the 1st Áát, 499
Sekhet-Bast-Rá, 539
Sekhet-Hetep, lxix., 114, 143,
243, 249, 413, 449, 569, 570,
574, 600, 641, 657
Sekhet-Hetep, Bight of, 548
Sekhet-Hetepet, 76, 319
Sekhet-Hetepet, Chapters of, 324
Sekhet-Hetepet, description of,
320 ff.
Sekhet-Hetepu, 20, 26
Sekhet-Sanehem, 657
Sekhet-Sasá, 296
Sekhet-naheb, 254
Sekhemet-en-tesu-sen, 478
Sekhemet-ren-s-em-abet-s, 482
Sekhet-bra-asht-árnu, 440, 473
Sek-hr, 412
Sekhti-Hetep, 495
Sekri, 303, 513, 643
Seksek, 160
Sektet Boat, 6, 8, 13, 14, 17, 45,
64, 65, 72, 74, 76, 78, 80, 82,
85, 87, 163, 196, 249, 293, 300,
308, 355, 391, 395, 431, 436
439, 449, 503, 507, 514, 632
Selket, 168
Semanti, 468
Semetu, 443, 471
<table>
<thead>
<tr>
<th>INDEX</th>
</tr>
</thead>
<tbody>
<tr>
<td>Semketet Boat, 293</td>
</tr>
<tr>
<td>Sem priest, 39, 63, 133, 136, 343</td>
</tr>
<tr>
<td>Semti, xxxvi., 217, 221, 396</td>
</tr>
<tr>
<td>Senhaparekana, 537</td>
</tr>
<tr>
<td>Senhaqareha, 537</td>
</tr>
<tr>
<td>Senk, god, 555</td>
</tr>
<tr>
<td>Senket, 339</td>
</tr>
<tr>
<td>Sennu, 355</td>
</tr>
<tr>
<td>Sensehel, xxxii.</td>
</tr>
<tr>
<td>Senti-Ra, 342</td>
</tr>
<tr>
<td>Sepa, 100</td>
</tr>
<tr>
<td>Sepes, Tree of, 603</td>
</tr>
<tr>
<td>Sept, 105, 156, 495, 500, 594</td>
</tr>
<tr>
<td>Septet, 306, 333</td>
</tr>
<tr>
<td>Sepulchral meals, 5</td>
</tr>
<tr>
<td>Seqet-hrā, 443, 474</td>
</tr>
<tr>
<td>Serat-beqt, 602</td>
</tr>
<tr>
<td>Seres-hrā, 475</td>
</tr>
<tr>
<td>Seres-tepu, 476</td>
</tr>
<tr>
<td>Serpent-Fiend, 17</td>
</tr>
<tr>
<td>Serpent-Fiend, spearing of, 58</td>
</tr>
<tr>
<td>Serpent on legs, 535</td>
</tr>
<tr>
<td>Serpents, Chapters protective against, 158, 160</td>
</tr>
<tr>
<td>Serq, 599</td>
</tr>
<tr>
<td>Serqet, 157, 176, 438</td>
</tr>
<tr>
<td>Servants, ill-treatment of, 361</td>
</tr>
<tr>
<td>Seshet, 436</td>
</tr>
<tr>
<td>Seshet Chamber, 216</td>
</tr>
<tr>
<td>Sesheta, 201, 508</td>
</tr>
<tr>
<td>Sesheta-Áusár, 553</td>
</tr>
<tr>
<td>Seshetet goddess, 575</td>
</tr>
<tr>
<td>Set, the Fiend, 17, 18, 19, 51, 57, 109, 116, 118, 121, 125, 128, 142, 165, 169, 171, 181, 191, 205, 207, 216, 218, 276, 315, 324, 327, 355, 357, 422, 450, 455, 503, 538, 576, 580, 594, 598, 605, 642</td>
</tr>
<tr>
<td>Set, members of, 98</td>
</tr>
<tr>
<td>Set, a place, 290</td>
</tr>
<tr>
<td>Set-Amentet, 94</td>
</tr>
<tr>
<td>Set-Tchesert, 47</td>
</tr>
<tr>
<td>Setek, a god, 553</td>
</tr>
<tr>
<td>Setem-ánsi-f, 342</td>
</tr>
<tr>
<td>Sttet, 660</td>
</tr>
<tr>
<td>Seti I., 15</td>
</tr>
<tr>
<td>Seti II., 447</td>
</tr>
<tr>
<td>Seven Áritos, 446</td>
</tr>
<tr>
<td>Seven Cows and their Bull, 481</td>
</tr>
<tr>
<td>Seven Spirits, 100, 101, 239</td>
</tr>
<tr>
<td>Seven Uraei, 269</td>
</tr>
<tr>
<td>Shabti-figure, 53, 505</td>
</tr>
<tr>
<td>Shabu, 476</td>
</tr>
<tr>
<td>Shade or shadow, lx., 284, 287</td>
</tr>
<tr>
<td>Shades, Eater of, 367</td>
</tr>
<tr>
<td>Shaka-Ámen-Shakanasa, 537</td>
</tr>
<tr>
<td>Shapu-neter-ári-ka, 537</td>
</tr>
<tr>
<td>Sharei-sharei-shapu-neter-ári-ka, 537</td>
</tr>
<tr>
<td>Share-share-khet, 537</td>
</tr>
<tr>
<td>Shareshathákhet, 543</td>
</tr>
<tr>
<td>Shát, god, 291</td>
</tr>
<tr>
<td>Shau, City of, 435</td>
</tr>
<tr>
<td>Shenáí-pet-thebeset-neter, 482</td>
</tr>
<tr>
<td>Shenit, the, 25, 151</td>
</tr>
<tr>
<td>Shenit Chamber, the, 105, 106</td>
</tr>
<tr>
<td>Shenmu, city of, 530</td>
</tr>
<tr>
<td>Shennu, 161, 435</td>
</tr>
<tr>
<td>Shennu, 161, 435</td>
</tr>
<tr>
<td>Shentet tree, 358</td>
</tr>
<tr>
<td>Shenheit, 438</td>
</tr>
<tr>
<td>Sherem, god, 554</td>
</tr>
<tr>
<td>Sheret-Amsu, 62, 124, 127, 146, 463, 537, 543</td>
</tr>
</tbody>
</table>
INDEX

Shes-khentet, 594
Sheta, goddess, 553
Schetet-pet, 697
Shoulder, the right, 174
Shoulder of Osiris, the Left, 42
Shoulders of deceased = shoulders of the Utchat, 181
Shu, Blossoms of, 215, 220
Shu, Pillars of, 93
Silence, 65
Silver, ring of, 151
Sin, 153
Sisters, the Two, 103
Sistrum, 3
Six, Festival of, 42, 408, 643, 666
Skin of animal in shrine of Osiris, 29
Slander, 368
Slaughterings, 173
Sman, the Bull, 271
Smamet, the Cow, 602
Smam-ur, 108
Sman, the Lake, 334
Snake-god, 321
Snakes in Underworld, 159
Socket of door, 375
Sodomy, 370
Somaliland, 12, 74

Soul, Chapters protective of 206, 284
Soul in Suten-ñenen, 117
Soul in Žaļţu, 68
Soul of Everlastingness, 68
Soul of Osiris, 102
Soul of Rā, 79, 92, 102, 273
Soul of Shu, 103
Soul of souls, 83
Soul of Tefnut, 103
Soul of the earth, 563
Soul, Temple of, 5
Soul, the, lix.
Soul, the, i.e. Osiris, 57
Soul, the Divine, 52, 284
Soul, the Divine double, 102
Soul, the everlasting, 417
Soul, the form of, 283, 285
Soul, the hidden, 211, 212
Soul, the mighty, 256
Soul, union with body, 279-281
Soul with Two Eyes, 647
Souls of Āmentet, 85
Souls of Annu, 11, 134, 293, 308, 342, 343, 586, 587
Souls of Khemennu, 340, 341, 343
Souls of Nekhen, 338, 340
Souls of Osiris, 251
Souls of Pe, 335, 336, 337, 424
Souls of Rā, 612
Souls of Tep, 424
Souls of the East, 17, 80, 314, 317, 487
Souls of the West, 17, 314, 315
Sothis, 306, 333, 495, 500, 594
South, Crocodile of, 156
INDEX

South, gods of, 431
South, roads of, 432
South, Rudder of, 430
South, Wind of, 155, 532
Spade in Suten-henen, 43
Spirit, the, Ixi.
Spirits, twelve cubits high, 4,601,200, or 4,601,020, in number, 213, 219
Sprout of Nu, 129
Sta, a god, 554
Staff of Ani, 39
Staircase, the Great, 567
Staircase of Sebakhu, 409
Standard of Ap-uat, 299
Star, the Morning, 61
Stars, 12, 64, 296
Steps, the God on the, xxxvi., 132
Steering, 350
Still-Heart, the, 42, 448, 466, 469, 521, 571, 621
Stone of Right and Truth, 657
Sun, the, 6, 113
Sunrise, the, 43, 73, 75, 77
Sunset, the, 81
Sukati, a god, 544
Sunnu, 433
Sut, 262, 359
Suten-henen, 43, 69, 93, 96, 107, 109, 355, 362, 367, 387, 417, 632
Sutimes, Papyrus, 52, 631

Swallow, transformation into, 275
Sycamore tree, 194, 204, 208, 216, 220, 294, 640
Sycamore, City of, 369
Sycamores, Two s. of turquoise, 318

Tablet of crystal, 374, 375
Ta-ankhtet, 436
Ta-hennu-Tehuti, 649, 650, 656
Ta-her-sta-nef, 19
Tait, goddess, 266, 585
Taiti, 434
Ta-Kenissetet, 540
Takhert-puru-abet, 665
Ta-mera, 357, 372
Ta-mes-tchetta, 427
Tanenet, 49, 109, 434
Tar fiend, 541
Ta-sekri, 435
Ta-she, 368
Tashenatit, 657, 658, 659, 660, 661, 662, 663
Ta-tiunen, 612
Ta-tchesert, Ta-tchesertet, 20, 45, 70, 76, 463, 504, 558, 565, 589, 615, 618, 622, 625, 628, 633, 661
Ta-tu, 201
Ta-tchesert, Ta-tchesertet, 20, 45, 70, 76, 463, 504, 558, 565, 589, 615, 618, 622, 625, 628, 633, 661
Ta-tu, 5, 19, 20, 42, 43, 46, 48, 68, 69, 86, 92, 102, 116, 117, 121, 126, 128, 129, 154, 160, 166, 194, 201, 236, 243, 251, 252, 255, 257, 303, 353, 355,
INDEX

387, 388, 436, 454, 616, 640, 660, 661, 666
Tātū, divine double Soul in, 103
Tātū, gods of, 117
Tātū, souls of Osiris and Ra meet in, 102
Tatnen, 5, 80, 271
Ta-ur, gods of, 171
Tēhā, 169
Tēhau-nefer, 657
Tchatcha, the, 25, 150
Tchefau, a boat, 321
Tchefau food, 76
Tchefet, city of, 370
Tchefet, region of, 333
Tchentch, 612
Tchesef, 469
Tchesert, 97, 264, 334, 554
Tchetetset, 320
Tchetta, 427
Teb-herkehaat, 443
Teb-hra-ha-kheft, 477
Tebti, 370
Tebu, land of, 274
Teeth of deceased—teeth of Serqet, 176, 180
Teeth, shining, 367
Tefnet, 574
Tefnut, 18, 22, 50, 103, 116, 134, 341, 343, 391, 403, 405, 412, 427, 429, 580
Tehen, 461
Tehent, 549
Tehuti-Hapi, 207
Tekem, 242
Tēmi, Temu, Tm, 7, 12, 22, 23,
INDEX

Thigh, 100, 154, 392, 393, 395
Thigh, gods of, 431
Thigh in Great Lake, 295
Thigh of heaven, 245
Thigh of Isis, 300
Thigh of Kher-Âha, 493
Thigh of Nemu, 511
Thigh of Nut, 409
Thigh of Tem, 518
Thigh of the Lake, 495
This, 119
Thoth, Chapter of being nigh unto, 291, 292
Thoth, festival of, 643
Thothmes III. and the CLIVth Chapter, liv.
Throat of deceased = throat of Mert, 181
Throat of Mesthâ, 299
Throne, 188, 189
Throne of Osiris set in water, 34
Throne, of receiving a t. in Heliopolis, 245
Thunder, 169, 291
Thunder cloud, 168
Thuthu, 3, 18, 22, 66, 92, 202, 473
Tile, 377
Time, 598
To-day, i.e. Rā, 94, 178, 211, 218, 424
Tomb, Chapter of opening, 285

To-morrow, 211
Tortoise, 269, 531, 532
Torture, Chamber of, 273
Transformation into hawk of gold, 248; into the divine hawk, 250; into the chief of sovereign princes, 259; into the god of light, 261; into the lotus, 263, 264; into Ptah, 265; into the Bennu, 268; into the heron, 271; into the living soul, 272; into the swallow, 275; into the serpent, 277; into the crocodile, 278
Transformations, 129, 221, 610, 615
Transformations, heart of, 147
Traveller, a name of Rā, 14
Traveller, i.e., the sailor, 300
Traveller of Millions of Years, 97
Tree of Sepes, 608
Truth, Hall of double, 550
Tuamautéf, speech of, 505
INDEX

Tuau = To-day, 90
Tun-hat, 2, 443
Tun-tet, 133
Turquoise, 78
Turquoise, Pool of, 170
Turtle, 269
Tu-tef, name of, 153
Twin-gods, 102, 238, 239

UA, goddess, 578
Uaau, 443
Uak festival, 577, 643
Uakh, Lake of, 333
Uakh, Lake of, 320
Uamenti, 368
Uart-ent-mu, 496
Uatch of emerald, Chapter of, 526, 529
Uatch goddesses, 583
Uatchet, 92, 110, 111, 181, 229, 409, 413, 610
Uatchet-urâ, 91
Uatch-Maat, 157
Ubes-hrâ-per-em-khet-khet, 101
Uhem-hrâ, 352
Uga festival, 389, 661
Un, 435
Unâs, 606, 607
Unas, Pyramid of, 593, 601
Unen-em-hetep, 332, 333
Unes, city of, 369
Unguents, 39
Un-ḥât, 474
Un-nefer, 18, 19, 29, 46, 67, 68, 112, 122, 125, 177, 269, 321,
360, 387, 396, 409, 433, 461,
484, 523, 589, 611, 615, 618,
621, 623, 624, 625, 629, 630
Un-nefer Râ, 82
Unnu (Hermopolis), 52, 56, 204
271, 297, 418
Unnut, goddess, 418
Unt, 495, 496, 500
Unt, Lake of, 106
Unth, 370
Unti, 68, 409
Ur, 157, 165
Uraei, the Living, 183, 377
Ur-ārit-s, 308
Ur-at, 663
Ureret Crown, 60, 68, 107, 177,
262, 345, 405, 429, 475, 485,
523, 611, 616, 623
Ur-heka instrument, 39
Ur-hekan, 130, 133, 595
Urhetchati, 642
Urít, 369
Ur-pehî-f, 446
Ur-ma, 342
Ur-maat-f, 343
Ur-mer-tus-šeshert-sheni, 481
Urt, 398
Urulti, Lake of, 320
Ur-urtti, 213
Usekh-hrâ, 142
Usekh-nemtêt, 662
User-â, 226
User-ḥât, 291
Usert, Lake of, 334
Usertsen, xxxv.
Uset, 474
Ushabti Figure, 53
<table>
<thead>
<tr>
<th>Word</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Usr-Maať-Ra-setep-en-Amen</td>
<td>381, 382, 383</td>
</tr>
<tr>
<td>Utchāābet</td>
<td>197</td>
</tr>
<tr>
<td>Utchat, 64, 69, 91, 96, 98, 115, 177, 178, 182, 216, 230, 427, 428, 638</td>
<td></td>
</tr>
<tr>
<td>Utchat, Chapter of bringing</td>
<td>546</td>
</tr>
<tr>
<td>Utchat, the full</td>
<td>362, 426</td>
</tr>
<tr>
<td>Utchats, i.e., the Sun and Moon</td>
<td>64, 117, 423, 533</td>
</tr>
<tr>
<td>Utchats on legs</td>
<td>535</td>
</tr>
<tr>
<td>Utchatet</td>
<td>426</td>
</tr>
<tr>
<td>Utch-re</td>
<td>461</td>
</tr>
<tr>
<td>Utent</td>
<td>220</td>
</tr>
<tr>
<td>Ut-nacht (Northern Oasis)</td>
<td>437</td>
</tr>
<tr>
<td>Ut-reset (Southern Oasis)</td>
<td>436</td>
</tr>
<tr>
<td>Utu</td>
<td>301</td>
</tr>
<tr>
<td>Uu-pek</td>
<td>437</td>
</tr>
<tr>
<td>Vengeance on the god</td>
<td>370</td>
</tr>
<tr>
<td>Violence</td>
<td>370</td>
</tr>
<tr>
<td>Vulture of gold, Chapter of</td>
<td>523</td>
</tr>
<tr>
<td>Wailing women</td>
<td>39, 42</td>
</tr>
<tr>
<td>Watcher</td>
<td>106, 350</td>
</tr>
<tr>
<td>Watchers</td>
<td>103, 108, 109</td>
</tr>
<tr>
<td>Watchers, the Nine</td>
<td>565</td>
</tr>
<tr>
<td>Water, Chapter of mastery over</td>
<td>200</td>
</tr>
<tr>
<td>Water, Chapter of dominion over</td>
<td>203</td>
</tr>
<tr>
<td>Water, fouling of</td>
<td>370</td>
</tr>
<tr>
<td>Wax</td>
<td>242</td>
</tr>
<tr>
<td>Wax figure of Āpep</td>
<td>55</td>
</tr>
<tr>
<td>Weigher of words</td>
<td>611</td>
</tr>
<tr>
<td>Weighing words</td>
<td>41</td>
</tr>
<tr>
<td>West, Crocodile of</td>
<td>156</td>
</tr>
<tr>
<td>West, Gods of</td>
<td>314, 431</td>
</tr>
<tr>
<td>West, Roads of</td>
<td>432</td>
</tr>
<tr>
<td>West, Rudder of</td>
<td>430</td>
</tr>
<tr>
<td>West, Souls of</td>
<td>17, 314, 315</td>
</tr>
<tr>
<td>West, Wind of</td>
<td>154, 532</td>
</tr>
<tr>
<td>Whip</td>
<td>19</td>
</tr>
<tr>
<td>Wheat</td>
<td>242, 302</td>
</tr>
<tr>
<td>Wheat five cubits high</td>
<td>318, 486</td>
</tr>
<tr>
<td>White Crown</td>
<td>19, 175</td>
</tr>
<tr>
<td>Wig, whitened</td>
<td>29</td>
</tr>
<tr>
<td>Wind, the North</td>
<td>300</td>
</tr>
<tr>
<td>Winds, the Four Doors of</td>
<td>531, 532</td>
</tr>
<tr>
<td>Wine</td>
<td>302, 378, 410</td>
</tr>
<tr>
<td>Wolves</td>
<td>135, 154</td>
</tr>
<tr>
<td>Words of power, Chapter of bringing</td>
<td>134</td>
</tr>
<tr>
<td>Work in the Underworld</td>
<td>52, 53</td>
</tr>
<tr>
<td>World, three divisions of</td>
<td>45</td>
</tr>
<tr>
<td>Worms in Âmentet</td>
<td>48</td>
</tr>
<tr>
<td>Wrath</td>
<td>368</td>
</tr>
<tr>
<td>Writing, goddess of</td>
<td>201</td>
</tr>
<tr>
<td>Writing reed</td>
<td>621</td>
</tr>
<tr>
<td>Yesterday = Osiris</td>
<td>94, 177, 178, 211, 218, 262, 424</td>
</tr>
<tr>
<td>Yesterday, Chapter of advancing from</td>
<td>608</td>
</tr>
<tr>
<td>Young Man</td>
<td>274</td>
</tr>
</tbody>
</table>
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