

MAAT

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Preface

*Welcome to the wonderful world of creation. Detailed in this book are the principles, purposes, and the very will of every human on the face of the earth. Please note that we are the very first priests of the Most High to form a book of this magnitude. There are thousands amongst thousands of book written about ancient Khem, and everybody has mysteriously failed to put together a manuscript in total collection form. Please be aware that there will be many after. Let this publication leaf lead the force's way of bringing the truth to life. At the end, the only thing that lasts is Maat. From the beginning of spirituality, to the end of a real spiritual cycle, comes a land ruled by Gods, turned over to men, and the very keys to restore Zep Tepi. Enjoy this book as fully factual and not one percent of falsehood. Beware of timing, follow nature, and the scribe will deliver you. If you have any spiritual questions, please come and ask us at **immodernafrican.com**.*

Old Kingdom

(2664–2155 BCE)

Pyramid Text

SARCOPHAGUS CHAMBER

Word of the Gods 23

16: Asar, seize everyone who hates Oenas,

-libation-

who speaks evil against his name!

Djehuti, go, seize him for Asar!

Bring the one who speaks evil against the name of Oenas, place him in your hand!

To say four times:

"Do not separate yourself from him,

take care that you are not separated from him".

Word of the Gods 25

17: He goes who goes with his ka. Heru goes with his ka, Seth goes with his ka. Djehuti goes.

To say four times: "He goes who goes with his Ka!

Heru goes with his Ka,

Seth goes with his Ka,

Djehuti goes with his Ka.

The God goes with his Ka,

He-With-Two-Eyes goes with his Ka,

You yourself also go with your Ka.

O Oenas, the arm of your ka is before you.

O Oenas, the arm of your ka is behind you.

O Oenas, the leg of your ka is before you.

O Oenas, the leg of your ka is behind you.

Asar Oenas, I give you the Eye of Heru, that your face may be adorned with it, that the perfume of the Eye of Heru may spread towards you.

Word of the Gods 32

22: This is your libation, Asar.

This is your libation, O Oenas, coming

-Libation (and) two pellets of natron-

from your son, coming from Heru.

I have come, I bring you the Eye of Heru,

so that your heart may be refreshed by it.
I bring it to you to carry you, (to be) under your soles.

23: Take the efflux which comes out of you,
that your heart may not be weary thereby.

To say four times:

Take! The voice has come out for you.

Word of the Gods 34

26: *smjn, smjn*, open your mouth, O Oenas!

Natron of the South, 5 pellets of El Kab.

You taste its taste in front of the divine chapels,
that which Heru spits out, *smjn*,
that which Seth spits out, *smjn*,
the two Harmonious Ones, *smjn*.

To say four times:

You purify yourself with natron, together with the Followers of Heru.

Word of the Gods 35

27: You purify (yourself), Heru purifies (himself),
You purify (yourself), Seth purifies (himself),
natron of the North, 5 pellets of Wadi Natrun
You purify (yourself), Djehuti purifies (himself),
You purify (yourself), the god purifies (himself),
you make yourself also pure with what is amongst them,
(so that) your mouth is (like) the mouth of a milk calf on the day of its birth.

Word of the Gods 36

28: You purify (yourself), Heru purifies (himself),
you purify (yourself), Seth purifies (himself),
You purify yourself
Natron, one pellet
Djehuti purifies (himself), you purify (yourself),
The god purifies (himself)
You purify (yourself), your Ka purifies (himself),
You purify (yourself), purify, you purify (yourself).
This your own self purifies you among your brothers the gods.
29: You purify your mouth, you make pure all your bones, you are adorned with what is yours.
O Asar, I give you the Eye of Heru that you may adorn your face with it. Hold on (to it)!

Word of the Gods 37

30: O Oenas, I make firm for you your two separated jawbones.
One psS-kf bread (?)

Word of the Gods 38

Asar Oenas, I open for you your mouth!
The divine metal from the South and North (adze).

Word of the Gods 39

31: Oenas, take the Eye of Heru to which he went! I bring it to you, put it into your mouth.
Pellets of incense of the South and Pellets of incense of the North

Word of the Gods 40

O Oenas, take the Sjk of Asar! *Sjk pellets.*

Word of the Gods 41

32: Take the tip of the bodily breast of Heru, take it into your mouth!
A jar of milk.

Word of the Gods 42

Take the full (?) breast of your sister Auset, bring it to your mouth!
An empty mns-jar.

Word of the Gods 32

22: This is your libation, Asar.
This is your libation, O Oenas.
To make a libation of the North, round about
Coming from your son, coming from Heru.
I have come, I bring you the Eye of Heru,
so that your heart may be refreshed by it.
I bring it to you to carry you, (to be) under your soles.
23: Take the efflux which comes out of you,
that your heart may not be weary thereby.
To say four times:
Take! The voice has come out for you.

Word of the Gods 43

33: Take the two Eyes of Heru, the black and the white one, seize them for your front, that they may brighten your face!
A white jar and a black jar: to be lifted up.

Word of the Gods 44

34: May Re in heaven be pleased with you,
may he appease for you the Two Lords,

may the night be favorable to you.

A wDA.t-cake.

May the Two Mistresses be favorable to you!

A gift which is brought to you is a gift which you see,
a gift is what you hear.

A gift is in front of you, a gift is behind you,
a gift is your due.

Word of the Gods 45

35: Asar Oenas, take the white teeth of Heru which equip your mouth!

Five cloves of garlic.

Word of the Gods 46

To say four times:

An offering which the king gives for the ka of Oenas.

Asar Oenas, take the Eye of Heru, your cake (which) you eat!

A cake of offering.

Word of the Gods 47

36: Asar Oenas, take the Eye of Heru snatched from Seth, which you shall take

-wine, one white hathes jar-

to your mouth, that you open your mouth with it!

Word of the Gods 48

Asar Oenas, open your mouth with what took hold of you!

Wine, one black mnw-stone hathes jar.

Word of the Gods 49

37: Asar Oenas, take the liquid which came out of you!

Beer, one black mnw-stone hnwt-bowl.

Word of the Gods 50

O Re, you are adored in heaven, you are adored for Oenas, Lord of all things. For your body are all things, for the Ka of Oenas are all things, for his body are all things. Glorious altar.

Word of the Gods 51

38: Oenas, take the Eye of Heru that you may taste it!

One dp.t-loaf.

Word of the Gods 52

Darkness clears up (?).
One ah-cake.

Word of the Gods 53

Oenas, take the Eye of Heru which you shall find!
One joint of meat.

Word of the Gods 54

39: Oenas, take the Eye of Heru which was snatched from Seth, which was rescued for you, that you may open your mouth with it!
Wine, one white mnw-stone bowl.

Word of the Gods 55

Oenas, take the Eye of Heru, the liquid which came out of Asar!
Beer, one black mnw-stone bowl.

Word of the Gods 56

40: Oenas, take the Eye of Heru which was rescued for you, which will not separate itself from you! *Beer, one iron (?) bowl.*

Word of the Gods 57

Oenas, take the Eye of Heru that you may be provided with it!
Beer, one htm-bowl.

SARCOPHAGUS CHAMBER

Word of the Gods 72

50: Asar Oenas, I make full your Eye with ointment.
To speak four times - feast perfume

Word of the Gods 73

Asar Oenas, take the outflow of his face (?).
Hekenu-oil.

Word of the Gods 74

51: Asar Oenas, take the Eye of Heru on account of which he fought!
sft-oil.

Word of the Gods 75

Asar Oenas, take the Eye of Heru of which he took possession!
nSnm-oil.

Word of the Gods 76

Asar Oenas, take the Eye of Heru which brought the gods to him through it! *Tuat-oil.*

Word of the Gods 77

52: O ointment, o ointment, arise, hurry! (You) who are on the brow of Heru, arise! First quality cedar oil. Hurry! (You who are) on Heru, you are placed on the brow of this Oenas, so that he may feel sweet under you.

53: You grant him to have power over his body, you grant that his terror be in the eyes of all the spirits when they look at him, and of everyone who hears his name.

Word of the Gods 78

54: Asar Oenas, I bring you the Eye of Heru which he takes, which is on your brow.
First quality Libyan oil.

Word of the Gods 79

To say four times:

Asar Oenas, the sound Eye of Heru is being rubbed on your face.

Two pouches of green (eye) cosmetic.

Word of the Gods 81

56: You awake in peace, (the Goddess) Tayt awakes in peace,

Taytyt awakes

-two rolls of line-

in peace!

The Eye of Heru in Dep is in peace,

the Eye of Heru in the Mansions of the Red Crown is in peace,

which the weavers receive, which *He-of-the-sedia* adorns.

57: Cause the Two Lands to bow before this Oenas as they bow before Heru!

Cause the Two Lands to fear Oenas as they fear Seth!

Be seated before Oenas as his god,

open his way in front of the spirits,

that he may stand in front of the spirits like Anpu Khentimentiu.

Forward! Forward, before Asar!

Word of the Gods 25

17: He goes who goes with his Ka.

Heru goes with his Ka,

Seth goes with his Ka.

-burning incense-

Djehuti goes with his Ka

the God goes with his Ka,

Asar goes with his Ka,

He-With-Two-Eyes goes with his Ka,
you also go with your Ka.
O Oenas, the arm of your Ka is before you.
O Oenas, the arm of your Ka is behind you.
O Oenas, the leg of your Ka is before you.
O Oenas, the leg of your Ka is behind you.
Asar Oenas, I give you the Eye of Heru,
that your face may be adorned with it.
To say four times: That the perfume of the Eye of Heru may spread towards you.

Word of the Gods 32

22: This is your libation, Asar.
This is your libation, O Oenas
Libation: Two pellets
Coming from your son, coming from Heru.
I have come, I bring you the Eye of Heru,
so that your heart may be refreshed by it.
I bring it to you to carry you, (to be) under your soles.

23: Take the efflux which comes out of you,
that your heart may not be weary thereby.

To say four times:
Take! The voice has come out for you.

Word of the Gods 82

58: It is Djehuti who came with it, he has come out carrying the Eye of Heru.
One table of offerings.

Word of the Gods 83

The Eye of Heru is given to him that he may be satisfied with it.
Come with the royal offering.

Word of the Gods 84

59: Asar Oenas, take the Eye of Heru after he has been satisfied with it.
Royal offering, twice.

Word of the Gods 85

Asar Oenas, take the Eye of Heru! Be satisfied with it!
Two offerings of the Broad Hall.

Word of the Gods 86

To say the words:
You have caused it to retreat before you.

Sit down! Be silent! Royal invocation. Offering.

Word of the Gods 87

60: Asar Oenas, take the Eye of Heru,
join it to your mouth!

Breakfast: one loaf, one beer.

Word of the Gods 88

Asar Oenas, take the Eye of Heru, take care lest he violate it!

One tw-bread.

Word of the Gods 89

Asar Oenas, take the Eye of Heru, pulled out of him!

One tareteh-bread.

Word of the Gods 90

61: Asar Oenas, take the Eye of Heru, the diminished one, of which Seth has eaten!

One mug of Dsr:t-beer.

Word of the Gods 91

Asar Oenas, take the Eye of Heru which they (acting) against it, destroyed!

One mug of xnms-beer.

Word of the Gods 92

Asar Oenas, take the Eye of Heru, lift it to your face!

To lift up one loaf, one beer.

Word of the Gods 93

62: Lift up your face, Asar, lift up your face, o Oenas, he whose spirit goes. Lift up your face, Oenas, honored and sharp(-witted), that you see what comes out of you! Praise and partake of it!

63: Wash yourself, Oenas, open your mouth with the Eye of Heru! Call your Ka, like Asar, that he may protect you against every kind of wrath of the dead! Oenas, receive this your bread which is the Eye of Heru!

Word of the Gods 94-95

64: Asar Oenas, take the Eye of Heru, of which you shall chew, so that you may be adorned with the liquid which goes out of you!

Four times, meal: one loaf, one jar.

Word of the Gods 96

Asar Oenas, take the joint, the Eye of Heru!

One joint of meat.

Word of the Gods 108

72: Asar Oenas, unite to yourself the water which is in it!

Two cups of water.

Word of the Gods 109

Asar Oenas, take the Eye of Heru which purifies his mouth with natron.

Two cups of natron.

Word of the Gods 110

Asar Oenas, take the Eye of Heru, unite it to your mouth!

Breakfast: one bread, one jar.

Word of the Gods 111

73: Asar Oenas, take the Eye of Heru, the trampled by Seth!

One tw-loaf.

Word of the Gods 112

Asar Oenas, take the Eye of Heru pulled out of him!

One tareteh-loaf.

Word of the Gods 113

Asar Oenas, take (it) upon you!

Two heth-loaves.

Word of the Gods 114

74: Asar Oenas, I bring you what causes you joy.

Two neher-loaves.

Word of the Gods 115

Asar Oenas, I place your Eye, the tasty.

Four dp.t-loaves.

Word of the Gods 116

Asar Oenas, take the Eye of Heru! Prevent him from suffering because of it!

Four psn-cakes.

SARCOPHAGUS CHAMBER

Word of the Gods 117

75: Asar Oenas, receive your head!
To say four times: four Sns-loaves.

Word of the Gods 118

Asar Oenas, take your Eye, seize it!
To say four times: four imta-loaves

Word of the Gods 119

76: Asar Oenas, take the Eye of Heru, which he swallowed(?!)
Four cake baskets.

Word of the Gods 120

Asar Oenas, take the Eye of Heru in its glory(?!)
Four hebenenet-baskets.

Word of the Gods 121

77: Asar Oenas, take the Eye of Heru, pulled out of him!
Four kemeh-loaves.

Word of the Gods 122

Asar Oenas, take the Eye of Heru, which is placed in the mouth for you!
Four idat-cakes behind you.

Word of the Gods 123

78: Asar Oenas, take the Eye of Heru, your cake, that you may eat!
Four pat-cakes.

Word of the Gods 124

Asar Oenas, take the Eye of Heru, which he pulled out!
Four pieces of roast.

Word of the Gods 125

79: Asar Oenas, bring to yourself these white and health teeth!
Four bunches of onions.

Word of the Gods 126

Asar Oenas, take xpx [xpS ?], the Eye of Heru!
One foreleg.

Word of the Gods 127

80: Asar Oenas, dance! Geb did not sin against his heir who inherited!

One joint of meat.

Word of the Gods 128

Asar Oenas, take the Eye of Heru, [which you shall embrace].

One joint of sxn.w-meat.

Word of the Gods 129

81: Asar Oenas, takes what replaces the Eye of Heru!

One [swt-joint].

Word of the Gods 130

Asar Oenas, take those who rebel against you!

To say four times: four ribs [of meat].

Word of the Gods 131

82: Asar Oenas, take your assailant!

To say four times: one pot of roast.

Word of the Gods 132

Asar Oenas, take the Eye of Heru! May you go towards it!

One liver.

Word of the Gods 133

83: Asar Oenas, take the Eye of Heru, towards which he goes!

One spleen.

Word of the Gods 134

Asar Oenas, take the Eye of Heru, which is on his brow!

One ha-meat.

Word of the Gods 135

84: Asar Oenas, take the Eye of Heru, which is on the brow of Seth!

Meat, forequarter.

Word of the Gods 136

Asar Oenas, take the severed heads of the Followers of Seth!

One ra-goose [sacrificed stage II].

Word of the Gods 137

85: Asar, take this heart's desire!
To say four times: one Trp-goose.

Word of the Gods 138

Asar Oenas, take the Eye of Heru, which he has brought.
One st-goose.

Word of the Gods 139

86: Asar Oenas, take to you those who come being hot!
One sr-goose.

Word of the Gods 140

Asar Oenas, take the Eye of Heru! Prevent him from sickening on it!
One pigeon.

Word of the Gods 141

Asar Oenas, take the Eye of Heru, which he pulled out!
One tasif-bread.

Word of the Gods 142

87: Asar Oenas, take the Eye of Heru! It shall not be cut off from you!
Two shat-loaves.

Word of the Gods 143

Asar Oenas, the Eye of Heru is reckoned for you.
Two nepat-baskets.

Word of the Gods 144

88: Asar Oenas, take the Eye of Heru, the water of which he disclosed!
Two mst-cups.

Word of the Gods 145

Asar Oenas, take the Eye of Heru, the diminished one, of which Seth has eaten!
Two cups of Dsr.t beer.

Word of the Gods 146

89: Asar Oenas, take the Eye of Heru. They come, who have torn a piece from it.
Two cups of strong milk (jatt Dsr.t).

Word of the Gods 147

Asar Oenas, take the Eye of Heru, which they destroyed, (acting) against him!
Two cups of xnms-beer.

Word of the Gods 148

90: Asar Oenas, equip yourself with the liquid which comes out of you!
Two cups of beer.

Word of the Gods 149

Asar Oenas, equip yourself with the liquid which comes out of you!
*Two cups of *sxp.t*.*

Word of the Gods 150

Asar Oenas, equip yourself with the liquid which comes out of you!
*Two cups of *px*.*

Word of the Gods 151

91: Asar Oenas, equip yourself with the liquid which comes out of you!
Two jars of Nubian beer.

Word of the Gods 152

Asar Oenas, take the breast of Heru, which they taste!
Two baskets of figs.

Word of the Gods 153

92: Asar Oenas, open your mouth with it!
Two (cups of) wine of the North.

Word of the Gods 154

Asar Oenas, take the Eye of Heru, which they spat out! Prevent him from swallowing it!
*Two jars of *abesh-wine*.*

Word of the Gods 155

93: Asar Oenas, take the pupil which is in the Eye of Heru, that you may open your mouth with it!
*Two cups of *Buto-wine*.*

Word of the Gods 156

Asar Oenas, take the Eye of Heru which he fished up! Open your mouth with it!
*Two jars of *hamu-wine*.*

Word of the Gods 157

94: Asar Oenas, take the Eye of Heru! It will not separate itself from you!
*Two cups of *Pelusium wine*.*

Word of the Gods 158

Asar Oenas, take the Eye of Heru, it is glorious(?).
Two baskets of hebnet.

Word of the Gods 159

95: Asar Oenas, take the Eye of Heru, which he swallowed(?).
Two baskets of cake.

Word of the Gods 160

Asar Oenas, take the Eye of Heru, which he took from Seth.
Two baskets of jSd-fruit.

Word of the Gods 161

96: Asar Oenas, take the white Eye of Heru! Prevent him from tearing it out!
Two baskets of white sS.t-fruit.

Word of the Gods 162

Asar Oenas, take the green Eye of Heru! Prevent him from tearing it out!
Two baskets of green sS.t-fruit.

Word of the Gods 163

97: Asar Oenas, take the Eye of Heru! Prevent him from ravishing it!
Two vases of wheat and aghet-corn.

Word of the Gods 164

Asar Oenas, take the Eye of Heru! Prevent him from ravishing it!
Two baskets of aghet-corn.

Word of the Gods 165

98: Asar Oenas, take the Eye of Heru, while it salutes (you)!
Two baskets of bebat-grain.

Word of the Gods 166

Asar Oenas, take the Eye of Heru, which they chewed!
Two baskets of nbs-fruit.

Word of the Gods 167

99: Asar Oenas, open your two eyes that you may see with them!
Two baskets of nbs-bread.

Word of the Gods 168

Asar Oenas, take the Eye of Heru! Prevent him from seizing it!
Two baskets of wah-fruit.

Word of the Gods 169

100: Asar Oenas, take the Eye of Heru, the sweet one, which you have caused to return!
Two baskets of all sorts of sweet fruit.

Word of the Gods 170

Asar Oenas, take the Eye of Heru! Reckon it to you!
Two baskets of all fresh vegetables.

Word of the Gods 171

Asar Oenas, hey! Existence is for you, and with you, with you!
Offering.

PASSAGE TO SARCOPHAGUS CHAMBER

Word of the Gods 199

115: O Asar Oenas, [turn towards this your bread! Receive it from (my) hand!]
To say four times:
[May the Eye of Heru] flourish (?) for you!
Diverted divine offering: bread, cake, liquid.

Word of the Gods 32

22: This is your libation, Asar.
This is your libation, O Oenas,
coming from your son, coming from Heru.
I have come, I bring you the Eye of Heru, so that your heart may be refreshed by it;
I bring it to you to carry you, (to be) under your soles.

23: Take the efflux which comes out of you, that your heart may not be weary thereby!
To say four times:
Take! The voice has come out for you.
Presentation of a libation.

Word of the Gods 23

16: Asar, seize every one who hates Oenas,
who speaks evil against his name!
O Djehuti, go, seize him for Asar!
Bring the one who speaks (evil) against the name of Oenas, place him in your hand!
To say four times:
"Do not separate yourself from him, take care that you are not separated from him!"
A libation.

Word of the Gods 25

17: He goes who goes with his Ka!
Heru goes with his Ka,
Seth goes with his Ka.
Djehuti goes with his Ka,
The god goes with his Ka,
Asar goes with his Ka,
He-with-Two-Eyes goes with his Ka.
You also go with your Ka.
O Oenas, the arm of your Ka is before you.
O Oenas, the arm of your Ka is behind you.
O Oenas, the leg of your Ka is before you.
O Oenas, the leg of your Ka is behind you.
Asar Oenas, I give you the Eye of Heru,
that your face may be adorned with it,
that the perfume of the Eye of Heru may spread towards you!

Word of the Gods 200

116: Salutation, incense!
Salutation, brother divine!
Salutation, mn-wr, he who is in the flesh of Heru!
Great father, spread out in your name of "Pellet"!
Your smell is for Oenas, your perfume is for Oenas!
Eye of Heru, be high, be great for Oenas!
Incense.

SARCOPHAGUS CHAMBER

Word of the Gods 204

118: Let the hoers be in jubilation, the heart of Tssw-breast be exalted! They have swallowed the Eye of Heru, the healthy one, the one in City of the Sun. The finger of Oenas, the small one, draws out that which is in the navel of Asar.

119: Oenas is not thirsty, he is not hungry, the heart of Oenas is not faint (?), for the arms of the Desert God [also allusions to Libya and desert in tour of domain in Antechamber] keep away his hunger! Fill! Make the hearts full!

Word of the Gods 205

120: *To say the words:*
"O you who preside over the offerings, o you who belong to Plenty, Oenas has been directed to ftk, the cupbearer of Re! Re has directed him himself. Re sends him to the overseers of provender of this year. What they seize, they give

it to him. They take hold of and they give him barley and spelt, bread and beer.

121: For it is to Oenas that his father granted, that Re granted, barley and spelt, bread and beer. For it is he, the Great Bull who strikes Nubia, for to Oenas, indeed, belong the five portions of bread, drink and cakes in the Hall, three (of which) are in the sky with Re, two are on earth with the Two enneads.

122: For he is the unbound one being unbound [contrast with cattle ?], for he is the seen one being seen. Says(?) Re: "It is better for him today than yesterday".

123: Oenas has united himself to the Moist, he kissed the Dry Seat, Oenas joined himself to the Flame, Oenas unites himself with the Beautiful One. He is afraid of Shu who disperses and scatters (?). It is indeed the Beautiful One who fears Oenas, and she gives bread to Oenas. She does him good on this day."

Word of the Gods 206

(Omitted, because identical with Word of the Gods 205)

Word of the Gods 207

124: *To say the words:*

"Offering of the butcher, offering of the butcher, offering of that which is in the Eye of Re! Offering of the birdcatcher, of that which is in the Eye of the god, the cupbearer who brings water! (Let) the flame burn! The joint together with the pastry!"

Four hands (full) of water.

Word of the Gods 208

(Omitted, because identical with Word of the Gods 207)

Word of the Gods 209

125: *To say the words:*

"Shu is flourishing. Oenas has not taken away his meal! Oenas is flourishing. Shu has not taken away his meal! The messengers of the East repeat: "This is your bread!"

Word of the Gods 210

126: *To say the words:*

"Judge, arise! Djehuti, be high! Sleepers, awake! The inhabitants of Nubia arise before the Great Trembler who comes out of the nome, Upuaut who comes out of the bush!

127: Pure is the mouth of Oenas! The two Enneads cense Oenas. Pure indeed is the tongue which is in his mouth! Excrement is an abomination of Oenas. Oenas rejects urine [excrement and urine mentioned in Antechamber spells while slaughtering], Oenas loathes his abomination.

128: The abomination of Oenas is this : he does not eat this abomination, (and) like Seth rejects the poison(?) of these two who cross the sky, these are Heru and Djehuti. Take Oenas with you,

129: that he may eat of what you eat, that he may drink of what you drink, that he may live on what you live, that he may sit on what you sit, that he may be strong in what you are strong, that he may sail in what you sail!

130: The pavilion of Oenas is woven with reeds [pavilion in S court? 'Field of Rushes'?], the plenty of Oenas is in the Field of offerings. His offering is among you, you gods! The water of Oenas is wine, like that of Re, Oenas goes around the sky like Re, he traverse the sky like Djehuti."

Word of the Gods 211

131: *To say the words:*

"The abomination of Oenas is hunger, he does not eat it. The abomination of Oenas is thirst, he does not eat it. Oenas it is, indeed, who gives bread to the Existing Ones, his nurse is the Milk-goddess. It is she who makes him live again, it is she, indeed, who gives Oenas birth.

132: Oenas is conceived at night, Oenas is born at night, for he belongs to the Followers of Re who are before the Morning Star. Oenas is conceived in the Watery Abyss, he is being born in the Watery abyss. He has come, he has brought your bread which he has found there!"

Word of the Gods 212

133: *To say the words:*

"The Eye of Heru trickles on the bush of the Dnw-plant. Khentimentiu comes to him indeed, he has brought him the food of *Heru-who-is-at-the-head-of-his-houses*. On what he lives, Oenas lives on it. Of what he eats, Oenas eats. Of what he drinks, Oenas drinks. One joint (and one) cake, this is his offering."

SARCOPHAGUS CHAMBER

Word of the Gods 213

134: O Oenas, you have not gone dead, you have gone alive to sit on the throne of Asar. Your scepter is in your hand that you may give orders to the living, the handle of your lotus-shaped scepter in your hand. Give orders to those of the Mysterious Sites (the dead)!

135: Your arm is that of Atum, your shoulders are those of Atum, your belly is that of Atum, your back is that of Atum, your bottom is that of Atum, your two legs are those of Atum, your face is that of Anpu. The sites of Heru serve you, the sites of Seth serve you.

Word of the Gods 214

136: O Oenas, beware of the Lake!

To say four times:

The messengers of your ka have come to you, the messengers of your father have come to you, the messengers of Re have come to you.

137: Go after your sun! You are to purify yourself. Your bones are those of female hawks, the goddesses who are in heaven, so that you may be by the side of the god and leave your house to your son, your procreation. Everyone who shall speak evil against the name of Oenas,

138: when you go up, is predestined by Geb to be a despised one of his city, he shall flee and falter. You are to purify yourself with the cool water of the stars, and you will climb down upon ropes of brass, on the arms of Heru, in his name *He-of-the-Henu-barge*.

139: The (glorified) humanity bewail you after the Imperishable Stars have carried you. Enter then into the place where your father is, where Geb is! He gives you that which was on the brow of Heru, so that you become powerful and full of glory through it, so that you become the *One-at-the-Head-of-the-Westerners* through it.

Word of the Gods 215

140: O Oenas! Your messengers go, your heralds hurry to your father, to Atum.
"Atum, let him rise to you, fold him in your arms!"

141: There is no god, who has become a star, without a companion."
"Shall I be your companion?"
"Look at me! you have seen the forms of the children of their fathers, who know their spell, who are now Imperishable Stars".
May you see the two inhabitants of the Palace: this is Heru and Seth!

142: May you bespilt the face of Heru and remove his injury! May you catch the testicles of Seth and remove his mutilation! That one is born for you, this one is conceived for you.

143: You are born, o Heru, as the one whose name is *He-before-whom-the-earth-quakes*;
(you are conceived, Seth, as the one whose name is) *He before-whom-the-sky-shakes*.
Such a one has no mutilation (Heru),
such a one has no injury (Seth),
such a one has no injury, such a one has no mutilation,
(so) you have no injury, you have no mutilation!

144: You are born for Asar, o Heru!
You have become more glorious than he,
You have become more powerful than he.

145: There is no seed of a god which has perished, neither (has he) who belongs to him. You will not perish, who belong to him. Re-Atum does not give you to Asar, he does not reckon your heart, he has no power over your breast. Re-Atum does not give you to Asar, he has no power over your breast.

146: Asar, you cannot have power over him, your son cannot have power over him. Heru, you cannot have power over him, your father cannot have power over him.

147: You belong, o this one, to this god, as the Twins of Atum said:
"Lift yourself up", so said they, "in your name God", and so you become Atum for every god.

148: Your head is that of Heru of the Duat, O Imperishable One, your brow is the *One-with-the-Two-Eyes*, O Imperishable One, your ears are (those of) the Twins of Atum, O Imperishable One, your eyes are (those of) the Twins of Atum, O Imperishable One, your nose is (that of) a jackal, O Imperishable One, your teeth are (those of) Sopdu, O Imperishable One,

149: your arms are (those of) Hapy and Duamutef, which you need to ascend to heaven, and you ascend, your legs are (those of) Imsti and Qebhsenuf, which you need to descend to the lower heaven, and you descend. All your members are (those of) the twins of Atum, o Imperishable One! You did not pass away, your ka does not pass away. You are a ka!

Word of the Gods 216

150: I have come to you, Nephtys. I have come to the Evening Barge. I have come to you, *True-is-she-over-the-Red*, I have come to you, *she-who-remembers-the-kas*. Remember him, Oenas!

151: Orion is encircled by the Duat, when the *One-who-lives-in-the-Horizon* purifies himself. Sothis is encircled by the Duat, when the *One-who-lives-in-the-Horizon* purifies himself. This Oenas is encircled by the Duat, when the *One-who-lives-in-the-Horizon* purifies himself. He is content because of them, he is refreshed because of them, in the arms of His father, in the arms of Atum.

Word of the Gods 217

152: *To say the words:* "Re-Atum, Oenas comes to you, an Imperishable Spirit, Lord of Dispensation in the site of the four papyrus columns. Your son comes to you, this Oenas comes to you, that you (both) may stride over the sky, united in darkness, that you may rise on the horizon in the place where you like to be [podium, pyramid].

153: Seth and Nephtys, hurry! Announce to the gods of the South and their spirits : He comes indeed, this Oenas, an Imperishable Spirit!

If he wills that you will die, you will die;

If he wills that you will live, you will live.

154: Re-Atum, Oenas comes to you, an Imperishable Spirit, Lord of Dispensation in the site of the four papyrus columns. Your son comes to you, this Oenas comes to you, that you (both) may stride over the sky, united in darkness, that you may rise on the horizon in the place where you like to be.

155: Asar and Auset, hurry! Announce to the gods of the North and their spirits: He comes indeed, this Oenas, an Imperishable Spirit, like the honored (star) over the Nile, so that the spirits in the waters honor him. Whom he wills that he live, he lives. Whom he will that he die, he dies.

156: Re-Atum, this Oenas comes to you, an Imperishable Spirit, Lord of Dispensation in the site of the four papyrus columns. Your son comes to you, this Oenas comes to you, that you (both) may stride over the sky, united in darkness, that you may rise on the horizon in the place where you like to be.

157: Djehuti, hurry! Announce to the gods of the West and their spirits: He comes indeed, this Oenas, an Imperishable Spirit, decked like Anpu on the neck, who rules over the Western Mountain, that he may reckon hearts and that he may have power over breasts! Whom he wills that he live, he lives. Whom he will that he die, he dies.

158: Re-Atum, Oenas comes to you, an Imperishable Spirit, Lord of Dispensation in the site of the four papyrus columns. Your son comes to you, this Oenas comes to you, that you (both) may stride over the sky, united in darkness, that you may rise on the horizon in the place where you like to be.

159: Heru, hurry! Announce to the gods of the East and their spirits : He comes indeed, this Oenas, an Imperishable Spirit! Whom he wills that he live, he lives. Whom he will that he die, he dies.

160: Re-Atum! your son comes to you, Oenas comes to you. Let him ascend to you! Enfold him in your embrace! This is the son of your body, eternally.?

Word of the Gods 218

161: *To say the words:*

"O Asar, this Oenas comes indeed, weary of the Nine, an Imperishable Spirit, to reckon hearts, to take kas, to grant kas. His every appointment obliges one (to do his duty), him who he has elevated, and him who applied to him.

162: There is no one who withdraws because he will have no bread, his ka will have no bread, his bread will be withheld from him [worship and address Oenas as a god, in do ut des fashion]. Geb said, and it came forth from the mouth of the Ennead:

"Hawk, after he has seized (his own)!" so they said, "Lo! you are ensouled and powerful!".

163: He comes indeed, this Oenas, weary of the Nine, an Imperishable spirit, he that bore more than you, he that suffered more than you, he that is more weary than you, he that became greater than you, he who will be happier than you, he who roars louder than you. You have no more time there! Lo, this is what Seth and Djehuti have done, your two brothers, who could not bewail you!

164: Auset and Nephtys, come together, come together, unite! He comes indeed, this Oenas, weary of the Nine, an Imperishable Spirit.

The Western Ones, those who are upon earth, belong to this Oenas.
He comes indeed, this Oenas, weary of the Nine, an Imperishable Spirit.
The Eastern Ones, those who are upon earth, belong to this Oenas.
He comes indeed, this Oenas, weary of the Nine, an Imperishable Spirit.
The Southern Ones, those who are upon earth, belong to this Oenas.
He comes indeed, this Oenas, weary of the Nine, an Imperishable Spirit.
The Northern Ones, those who are upon earth, belong to this Oenas.
Those who are in the Lower Sky belong to this Oenas.
He comes indeed, this Oenas, weary of the Nine, an Imperishable Spirit!?

Word of the Gods 219

167: *To say the words:*

"Atum, this your son is here, Asar, whom you have preserved alive. He lives! He lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

168: Shu, this your son is here, Asar, whom you have preserved alive. He lives! He lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

169: Tefnut, this your son is here, Asar, whom you have preserved alive. He lives! He lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

170: Geb, this your son is here, Asar, whom you have preserved alive. He lives! He lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

171: Nut, this your son is here, Asar, whom you have preserved alive. He lives! He lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

172: Auset, this your brother is here, Asar, whom you have preserved alive. He lives! He lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

173: Seth, this your brother is here, Asar, whom has been preserved alive, and who lives that he may punish you. He lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

174: Nephthys, this your brother is here, Asar, whom you have preserved alive. He lives! He lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

175: Djehuti, this your brother is here, Asar, whom has been preserved alive, and who lives that he may punish you. He lives! He lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

176: Heru, this your father is here, Asar, whom you have preserved alive. He lives! He lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

177: Great Ennead, this Asar is here, whom you have preserved alive. He lives! He lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

178: Little Ennead, this Asar is here, whom you have preserved alive. He lives! He lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

179: Nunet, this your son Asar is here, of whom you have said : "He is born for your father?". you have wiped his mouth, his mouth has been opened by his son Heru, who is his beloved, his members have been reckoned by the gods.

180: He lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

181: In your name of *He-in-City of the Sun-while-enduring-everlastingly-in-his-necropolis*, he lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

182: In your name of *He-in-Busiris*, chief of his nomes, he lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

183: In your name of *He-in-the-Mansion-of-the-Scorpion*, the appeased ka, he lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

184: In your name of *He-in-the-divine-Pavilion, He-in-fumigation, He-in-the-coffer, He-in-the-Shrine, He-in-the-Sack*, he lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

185: In your name *He-in-the-White-Chapel-of-paar-wood*, he lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

186: In your name of *He-in-Orion*, your time is in heaven, your time is on earth. Asar, turn your face so that you see this Oenas,

187: your seed which came out of you, the penetrating one! he lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

188: In your name of *He-in-Buto*, may your arms be about your meal, your daughter,

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188 (cont): and be supplied with her (the meal)! He lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

189: In your name *He-in-the-Palace-of-the Great-Oxen*, may your arms be about the meal, your daughter, and be supplied with her (the meal)! may your arms be about your meal, your daughter, and be supplied with her (the meal)! He lives! This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has not been judged, this Oenas has not been judged! He judges, this Oenas judges!

190: In your name *He-in-South-Hermopolis*, may your arms be about the meal, your daughter, and be supplied with

her (the meal)! may your arms be about your meal, your daughter, and be supplied with her (the meal)! He lives!
This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has
not been judged, this Oenas has not been judged! He judges, this Oenas judges!

191: In your name *He-in-North-Hermopolis*, may your arms be about your meal, your daughter, and be supplied
with her (the meal)! may your arms be about the meal, your daughter, and be supplied with her (the meal)! He lives!
This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has
not been judged, this Oenas has not been judged! He judges, this Oenas judges!

192: In your name *He-in-the-City-of-Lakes*, may your arms be about the meal, your daughter, and be supplied with
her (the meal)! may your arms be about your meal, your daughter, and be supplied with her (the meal)! He lives!
This Oenas lives! He is not dead, this Oenas is not dead! He is not gone down, this Oenas is not gone down! He has
not been judged, this Oenas has not been judged! He judges, this Oenas judges!

193: Your body is the body of this Oenas, your flesh is the flesh of this Oenas, your bones are the bones of this
Oenas. You go, this Oenas goes. This Oenas goes, you go!?

Word of the Gods 220

194: The doors of the horizon open themselves, its bolts slide. He has come to you, Nt-(Red) Crown, he has come to
you, Flame (nsr.t)-uraeus, he has come to you, Great One, he has come to you, Great of Magic, purified for you, in
awe before you.

195: Be pleased with him, be pleased with his purification, be pleased with the words he says to you:
"How beautiful is your face when you are pleased, when you are new and young! A god has given you birth, the
father of gods!"
He has come to you, O Great of Magic! It is Heru who fought to protect his Eye, Great of Magic.

Word of the Gods 221

196: O nt-crown, O jnw, o Great One! O Great of Magic, O Flame-uraeus!

197: Inspire fear before Oenas as fear before you, inspire dread before Oenas as dread before you, ;inspire awe
before Oenas as awe before you, inspire love before Oenas as love before you! Let him rule at the head of the living,
[let him be powerful] at the head of the spirits, let his knife be firm against his enemies!

198: O jnw, [you came forth from him, he came forth from you]. the Great Ikheth [has given you birth], Ikheth-utet has
adorned you, the Ikheth-utet has given birth, the Great Ikheth [has adorned you] , for you are indeed Heru who fought
to protect his Eye.

Word of the Gods 222

199: *To say the words:*

"Stand up upon this land [which came out of Atum, the spittle] which came out of the Becoming One! May you
become over it, may you be high over it, so that your father sees you, so that [Re] sees you!

200: He [comes] to you, O his father, he comes to you, O Re, he comes to you, O his father, he comes to you, O
Overthrown One, he comes to you, O his father, he comes to you, O pndn, he comes to you, O his father, he comes
to you, O Wanderer,

201: he comes to you, O his father, he comes to you, O Great Bull, he comes to you, O his father, he comes to you, O Great Raft, he comes to you, O his father, he comes to you, O Sopdu, he comes to you, O his father, he comes to you, O *Sharp-of-Teeth* (Sopdu).

202: May you grant that this Oenas seize the Cool Region and receive the horizon! May you grant that this Oenas rule over the Nine, so that he provide the Ennead (with offerings)! May you give the herdsman's staff into the hand of this Oenas, so that the head of Lower and Upper Khem be bowed.

203: He comes down (to meet) his adversary and stands up, the greatest chief in his great kingdom. Nephthys praised him after he had captured (?) his opponent.

204: You have adorned yourself as Great-of-Magic, He-in-Ombos, Lord of the South (= Seth). It will not be lost for you, it will not cease for you. Lo, you are full of glory, powerful one, more than the gods of the South, together with their spirits!

205: You who the Pregnant One ejected when you did cleave the night, adorned are you like Seth, who came out forcibly! (But) more fortunate is he whom Auset praises :

206: You have adorned yourself as Heru with the two pupils (?). It will not be lost for you, it will not cease for you. Lo, you are full of glory, powerful one, more than the gods of the North, together with their spirits!

207: You make yourself free of what should be washed away for Atum in [City of the Sun, and you go down] with him. You judge the wants in the Netherworld and stand (as king) over the places of the primeval ocean. You come into being with your father Atum, you are high with your father Atum, you rise with your father Atum. The wants (of the Netherworld) are severed from you, your head (is held) by the nurse of City of the Sun.

208: You go up and open the way through the bones of Shu (air), the embrace of your mother Nut enfolds you, you purify yourself on the horizon and leave that which should be purified from you in the Lakes of Shu.

209: You go up, you go down. You go down with Re, darkened with ndjj. You go up, you go down, you go up with Re and you rise with the Great Raft.

210: You go up, you go down, you go up with Nephthys, darkened with the Evening Barge. You go up, you go down, you go up with Auset, you rise with the Morning Barge.

211: You have power over your body, there is no one to oppose you. You are born because of Heru (in you), you are conceived because of Seth (in you). You have purified yourself in the Hawk nome (Third Nome of Lower Khem), you have received your purification in the Uninjured-Ruler nome (Thirteenth of Lower Khem) before your father, before Atum.

212: You have come into being, you have become high, you have become a spirit! Cool it is for you in the embrace of your father, in the embrace of Atum.

213: Atum! Elevate to you this Oenas, enfold him in your embrace! This is your son of your body, eternally.

Word of the Gods 223

214: *To say the words:*

"To stir up, to turn around [court ?], O! O! O Oenas, stand up, sit down to the thousand of bread, to the thousand of beer! The roast of your double rib is from the slaughter house, your rth-bread from the Wide Hall [or court?].

215: As a god is supplied with the offering meal, Oenas is supplied with this his bread. You have come to your soul, Asar, who is mighty among the spirits, who is mighty in his places, who is under the protection of the Ennead in the Prince's Hall.

216: O Oenas, come up to me, betake you to me, do not be far from the tomb, your protection (!)! I have given you the Eye of Heru, I have reckoned it to you, may it be pleasant for you!

217: O Oenas, stand up, receive this your bread from (my) hand! O Oenas, I am your helper!"

Word of the Gods 224

218: *To say the words:*

"Awake, Oenas! Turn around, Oenas! [courtyard circular procession?] You have gone to give orders to the places of Heru, you have gone to give orders to the places of Seth, you have gone to give orders to the places of Asar.

219: A royal offering of all your insignia,

220: in all your places! Your lotus-shaped scepter is at the head of the living, your staff is at the head of the spirits, like Anpu Khentimentiu, like Andjiti at the head of the western nomes.

221: How pleasant is your condition! You become a spirit, o Oenas, among your brothers the gods. How changed, how changed (is your state)! (Therefore) protect your children! Beware of your border which is on Earth! Put on your body and come towards them!

(To say) four times:

SARCOPHAGUS CHAMBER

Word of the Gods 226

225: *To say the words:*

"A serpent is entwined by a serpent,
when a young hippopotamus coming on the pasture is entwined.
Earth, swallow that which came out of you!
Monster, lie down, glide away!"

226: The majesty of the pelican falls in water.
Serpent, turn over that Re may see you!"

Word of the Gods 227

227: *To say the words:*

"The head of the great black bull is cut off.

Hepenu-serpent, this I say to you, kheser-netjer scorpion, this I say to you:

"Turn over, glide into the ground!". I have said this to you."

Word of the Gods 228

228: *To say the words:*

"A face falls on a face, a face has seen a face. The mottled knife, black and green, went forth against it.

It has swallowed that which it tasted."

Word of the Gods 229

229: *To say the words:*

"This is the claw of Atum upon the dorsal vertebrae of the nHb-kA.w serpent, which stopped the strife in wnw.

Fall! Glide away!

Word of the Gods 230

230: *To say the words:*

"Let your two poison glands be in the ground!

Let your two rows of ribs be in the hole!

Pour out the liquid!

The two Kites stand by [funerary role of two wailing women].

Your mouth is closed by the follower's tool.

The mouth of the follower's tool is closed by the Lynx.

The tired one is bitten by a serpent.

231: O Re, Oenas has bitten the earth,

Oenas has bitten Geb,

Oenas has bitten the father of he who bit him.

This is the being who has bitten Oenas,

Oenas did not bite him.

232: It is he who comes against Oenas.

Oenas does not go against him.

The second moment later he sees Oenas,

the second moment later he perceives Oenas.

If you bite Oenas, he will make you one,

if you look on Oenas he will make you two.

233: The male serpent is bitten by the female serpent;

the female serpent is bitten by the male serpent.

Heaven is enchanted, earth is enchanted,

he male behind mankind is enchanted.

234: Enchanted will be the god *Blind-is-his-head*.
You, yourself, Scorpion, will be enchanted.
These are the two knots of Elephantine which are in the mouth of Asar (Oenas),
knotted for Heru over the backbone."

Word of the Gods 231

235: Your bone is (made) into a harpoon by which you will be harpooned.
Hearts are removed(?),
the nomads are in the place of the spear,
they are overthrown.
This is the god Hemen!

Word of the Gods 232

236: *To say the words:*
"mtj mtj mtj!
tjw his mother, tjw his mother!
mjtj mjtj!
You are washed, O desert. (Let there be) Water! There is no dust!"

Word of the Gods 233

237: *To say the words:*
"The serpent which came forth from earth is fallen, the flame which came from the Nwn is fallen.
Fall! Glide away!"

Word of the Gods 234

238: *To say the words:*
"A face is upon you, you who are on your bowels.
Fall on your backbone, you who are in the naut-bush!
Retreat before me, serpent provided with his two faces!"

Word of the Gods 235

239: *To say the words:*
"You! Ah ah ah! Filler!
You are to rape the two (holes) of the (door) stone, door jamb! The two which are!
I, ia, i!"

Word of the Gods 236

240: *To say the words:*
"Kebebhiti-biti-shes, son of Hifget, that is your name!"

Word of the Gods 237

241: *To say the words:*
"Spittle which is not dried up (?), (which has not) escaped into the house of his mother. Beast, lie down!"

Word of the Gods 238

242: *To say the words:*

"The bread of your father belongs to you, O Iki-nehii.

Your own bread belongs to your father and to you, O Ik-nehii.

Gold of praise, Khai-tau, this is your ox there, the renowned one, for whose deed (alone) this is being done."

Word of the Gods 239

243: *To say the words:*

"The White Crown should go forth, after she has swallowed the Great, after the tongue of the White Crown has swallowed the Great, so that the tongue is not to be seen."

Word of the Gods 240

244: *To say the words:*

"The uraus is for the sky, the centipede of Heru is for the earth.

Heru, an oxherd, treads.

Oenas has trod upon the walk of Heru.

Oenas knows not, Oenas is not knowing.

245: A face is upon you, you who are in his naut-bush.

You should be lain on your back, you who are in his hole.

Meat for the pot of Heru, escape into the earth!

O let the beast, O desert, glide away!"

Word of the Gods 241

246: *To say the words:*

"Spit of the wall, vomit of the brick, what comes out of your mouth will be thrown back against yourself."

Word of the Gods 242

247: *To say the words:*

"Extinguished is the flame!

The flame-serpent is not to be found in the house of he who possesses Ombos.

It is a serpent which will bite, which has slipped into the house of him whom it will bite, that it may remain in it."

Word of the Gods 243

248: *To say the words:*

"Two Hts-scepters and two Hts-scepters for two djema-ropes and two djema-ropes!

As bread!

Interlace then!

You should be here indeed; you should be here indeed.

Servant! Take away!

PASSAGE TO SARCOPHAGUS CHAMBER

Word of the Gods. 244

249: This is here the (hard) [Eye of Heru. Place it in your hand] that you may be sure of victory and that he (Seth) may fear you!

Breaking of two red jars.

Word of the Gods 245

250: This Oenas comes to you, O Nut,

this Oenas comes to you, O Nut!

He has thrown his father down to earth

he has left a Heru behind him.

His two wings have grown as those of a hawk,

(his) two feathers (are those) of a holy hawk.

His soul has brought him (here),

his magical power has adorned him.

251: May you open your place in heaven amongst the stars of heaven!

You are indeed the unique star, the comrade of Hu.

May you look down on Asar, when he gives orders to the spirits!

You stand high up, far from him.

You are not of them; you shall not be of them.

Word of the Gods 246

252: See! This Oenas stands among (you), two horns are on his head (like) two wild bulls, for you are indeed the black ram, son of a black sheep, born of a bright sheep, suckled by four sheep-mothers.

253. He comes against you, Heru with blue eyes. Beware of the Heru with red eyes, whose anger is evil, whose power one cannot withstand! His messengers go, his quick runners run, they announce to the *One-who-lifts-his-arm-in-the-East*

254: that the Unique One in you is going away, (of whom) the God(?) said:

"He will give orders to (my) fathers, the gods".

The gods are silent before you, the Ennead has put their hands before their mouths, before the one in you of whom the God said:

"He will give orders to (my) fathers, the gods".

255: Step to the doors of the horizon, and the doors of the Cool Region open (themselves).

You stand there, ruling over them as Geb rules over his Ennead.

They come in, they strike down evil (with magical spells),

they come out, their faces are lifted up.

256: They see you as Min, who rules over the Two Shrines.

He stands, who stands behind you;

Your brother stands behind you;

Your relative stands behind you;

You do not go under, you will not be annihilated,

your name remains with men,
your name comes into being with the gods.

ANTECHAMBER

Word of the Gods 247

257: *To say the words:*

"Your son Heru has done (this) for you.

The Great Ones tremble when they have seen the knife which is in your hand, when you come out of the Duat (dusk).

258: Hail to you, wise one!

Geb has created you, the Ennead has given you birth.

Heru is satisfied with his father,

Atum is satisfied with his years.

The gods of the East and West are satisfied with this great (event) which took place in the arms of the *One-who-gives-birth-to-the-god* (Nut).

259: Oenas there! O Oenas, see (mA)!

Oenas there! O Oenas, look (ptr)!

Oenas there! O Oenas, hear!

Oenas there! O Oenas, be there!

Oenas there! O Oenas, arise on your side!

Do as I order, (you) who hate sleep, you who are tired!

Get up, you who are in Nedit!

Your fine bread is made in Buto.

Receive your power (sxm) in City of the Sun!

261: It is Heru to whom order was given to do (this) for his father.

To the lord of the storm, wrath is forbidden when he carries you.

It is he who will carry Atum"

Word of the Gods 248

262: *To say the words:*

"Oenas is a great one.

Oenas came out between the thighs of the Divine Ennead.

Oenas was conceived by Sekhmet;

It is Shesemtet [loincloth ornament] who gave birth to Oenas

(as) to a star with sharp (spd) front (hA.t), with wide stride, which brings provender for the road of Re every day.

Oenas has come to his throne which is over (tp.t) the Two Goddessess (who protect Upper and Lower Khem), and

Oenas appears (xaj) as a star."

Word of the Gods 249

264: *To say the words:*

"O you *Two-Contending-Ones*,
say then to the Noble One (Spsj) in this his name:
Oenas is from that zSzS-plant which came out of earth.
His hand is cleaned by the one who prepared his seat.

265: Oenas is this (flower) at the nose of the Great Mighty One.

Oenas has come out of the Isle of Fire, after he has placed Truth there in the place of Falsehood.
Oenas is the guardian of washing, who watches over the Uraei on that night of the Great Flood which comes out of the Great One (sky).

266: Oenas appears as Nefertum, the lotus at the nose of Re, as he comes out of the Horizon (Ax.t) every day, and at the sight of which the gods purify themselves."

Word of the Gods 250

267: *To say the words:*

"Oenas is he who is over his kas,
who unites hearts from the One-over-wisdom,
the great one who is in possession of the Divine Book,
the wisdom at the right of Re.

268: (O you) liberated one from the hand of Oenas!

Indeed, Oenas says what is in the heart of *She-the-Great-One* (Nut) on the Festival of Red Cloth (jns).
It is Oenas, it is Oenas, the Wisdom at the right of Re,
deep of heart (?), he who is the ruler of the Cavern of Nwn."

Word of the Gods 251

269: *To say the words:*

"O you who are set over the hours,
you who go in front of Re,
prepare a way for Oenas that Oenas may pass through the guard (of demons) with terrible-faces!

270: Oenas is on the way to his throne which is in front of (other) seats behind the god to whom a head has been given back (Asar), adorned with the sharp and strong horn of an antelope, (he is like one) who carries a sharp knife which cuts the throat.

(The horn is) the expeller of pain before the Bull, the one who chastises those who are in darkness, (it is) the strong horn of the antelope behind the Great God.

271: Oenas has overpowered those who were to be punished,
Oenas has smashed their fronts.
The arm of Oenas will not be opposed in the horizon (Ax.t)."

Word of the Gods 252

272: *To say the words:*

"Lift up your face, you Gods who are in the Duat!
Oenas has come, that you might see him having become a great god.
Lead (jbs = introduce, initiate) Oenas with trembling attire,

Oenas who has honored you all when he gave orders to men!
Oenas (now) judges those who live in the land (jdb, shore) of Re.
Oenas speaks to this Pure Land after having taken a seat there,
together with *Him-who-separated-the-Two-Gods* (nTr.wj) (= Djehuti).

274: Oenas is powerful in relation to him.
Oenas lifts his Ams-scepter when he intends to refuse admittance to Oenas.
Oenas sits together with the rowers of the Bark of Re.
Oenas orders the good and he executes it.
Oenas is the Great God."

Word of the Gods 253

275: *To say the words:*
"He is purified who has purified himself in the Fields of Rushes.
Re has purified himself in the Fields of Rushes.
He is purified, who has purified himself in the Fields of Rushes.
This Oenas has purified himself in the Fields of Rushes.
The hand of Oenas is in the hand of Re.
Nut, take his hand!
Shu, lift him up! Shu, lift him up!"

ANTECHAMBER

Word of the Gods 254

276: *To say the words:*
"The Great (Uraeus) fumigates the Bull of Nekhen (Hierakonpolis).
The heat of the fiery breath is against you,
you who are about the shrine (kAr)!
O Great God whose name is unknown, (bring) at once a meal of the Unique Lord.
O lord of the Horizon (Ax.t), make place for Oenas.
If you fail to make place for Oenas, Oenas will pronounce a curse against his father Geb:
the earth shall not speak any more;
Geb shall not be able to defend himself.
(He) whom Oenas finds on his way, he will eat him piecemeal.
The hnt-pelican announces (sr), the ennead (psD.t)-pelican comes out.
The Great One rises. The enneads speak: completely dammed-off shall be the land.

279: The two ridges of the mountain (on both sides of the Nile valley) shall be united.
The two banks of the river will be joined.
The roads will be hidden from the passers-by.
The steps (rwd. w) will be annihilated for those who go up.
Make tight the rope (of the boat), sail the road of heaven!

Strike the ball on the meadow of Hapi (Apis)!

280: Ha! Your fields are in fright, o jAd-star,
before the pillar of stars,
when they have seen the pillar of Kenset (a country), the Bull of Heaven.
How the herdsman of the bulls is overwhelmed with awe before him!

281: Ha! fear, tremble, you evil doers, before the storm of heaven!
He has opened the earth with that which he knew on the day when he intended to come,

282: so he said, the *Rich-one-in-plow-land*, he *who-lives-in-the-Duat*.
"She comes to meet you, the beautiful West-goddess, to meet you with her beautiful locks!"
She says: "He comes whom I have borne,

283: whose horn shines, the (well) anointed pillar, the Bull of Heaven.
Your form is exalted. Pass by in peace!"

284: "I have preserved you", so says the Beautiful West (Goddess), to Oenas.
"Go, navigate towards the Field of Offerings, that you may bring the Hp.t to *Him-on-his-qA.t-bush*",

285: so says *He-at-the-head-of-his-dwellings* (mnj.t=f). "You fall to pieces to the ground to your thickness, up to your middle, up to your stretching out.
(Still) you see the sun in his bonds and you praise the sun at his coming out of his bonds with Great-protection, *He-in-his-red-fabric* (shroud).

286: The Lord of peace (Htp.w = offerings?) gives you your arm.
O you she-monkeys who cut off the heads, let Oenas pass by you in peace.
He has attached his head to his neck while his neck is (well) established on his rump in this his name of *He-with-attached-head*, when he (also) attached the head of the Apis bull in it, on the day of lassoing of the ng-bull.

287: Those whom Oenas allowed to get fed from their drink, they draw from their overflow.
O may Oenas be honored there by those who see him.

288: The Praise-Serpent is on its Da(m)-scepter, the Tefnut of Oenas, she who supports Shu, she makes his seat wide in Busiris (Ddw), in Mendes (Dd.t), in the necropolis of City of the Sun.
She erects his two supports (jA.tj) in front of the Great One.

289: She excavates a pool for Oenas in the Fields of Rushes, she establishes his field in the Fields of Offerings.
Oenas judges in the Great-Flood (cow) who is between the Two Contending Ones,

290: for his strength is the strength of the Eye of Tebi (the sun god), his victorious strength is the victorious strength of the eye of Tebi.
Oenas has freed himself from those who did this against him, who ravished his meal

291: when it was there, who ravished his evening meal when it was there,
who ravished the breath from his nose and brought to an end the period of his life.
Oenas is victoriously stronger than they, appearing (again) on his riverbank (wDb).

292: The hearts (of his enemies) fall into his fingers,
their intestines are for the inhabitants of the sky,
their red (blood) for those of the earth,
their inheritance is to be poor,
their homes set afire,
their land property is to the high Nile (Hp wr).

293: the heart of Oenas be glad (sweet), the heart of Oenas be glad (sweet).
Oenas is the Unique One, the Bull of Heaven.
He has exterminated those who did this against him,
he has annihilated their offspring upon earth.

294: What is before his throne,
what he will seize, what he will exalt [is what his father] Shu gave him in the presence of Seth."

Word of the Gods 255

295: *To say the words:*

"The horizon (Ax.t) fumigates before Heru of Hierakonpolis.

- A meal for the Lords -

The horizon fumigates before Heru of Hierakonpolis.

The heat of its fiery breath is against you who surround the shrine (kAr) (of the Sun God).

Its poisonous heat is against you who wear the Great One.

296: The horizon fumigates before Heru of Hierakonpolis.

A meal for the lords.

O, Ugly One, whose essence is ugly, whose form is ugly.

297: go away from your seat, lay down on the ground your dignity for Oenas.

If you do not go from your seat and lay down on the ground your dignity for this Oenas,

Oenas will come with a face like this Great One,

the Lord of the lion helmet (the god of the striking power),

who became powerful through the injury of his eye.

298: Then he will [cause the fire of his Eye] to encompass you,

so that it sends a storm against those who did (evil), so that it (poison) gushes forth among the Primeval Ones.

299: He will then strike off [the arms of Shu under Nut].

Oenas will then lay his arm on this (last) protection on which you lean.

300: The Great One rises then in his shrine (kAr).

[He lays down his dignity on the floor for] Oenas after he (Oenas) has seized Hw and taken possession of sjA."

Word of the Gods 256

301: *To say the words:*

"Oenas has inherited Geb,
Oenas has inherited Geb!
He has inherited Atum,
him on the throne of Heru the Eldest (smsw).
His (Heru') Eye is in his strength,
is protection is what has been done against him.

302: The heat of the fire of the uraeus (Ax.t) is like Renenutet, which is on him.
Oenas has put his fear into their hearts by making a massacre amongst them.

303: The gods have seen (it), while (they) took their clothes off.
They bow before Oenas while praising:
"Row him, O his mother, tow him, O (his) native place (dmj).
Heru, loose the rope!"

Word of the Gods 257

304: *To say the words:*

"Excitement in heaven! "We see something new!" say the gods of Primeval Times.
O Ennead, a (new) Heru is in the sunlight,
the lords of forms serve him, the Two whole Enneads turn for him,

305: as he sits on the seat of the Lord of All (nb tm).
Oenas takes heaven, he splits its brass, Oenas is led on the ways of the Becoming One (xpr).

306: Oenas goes to peace, being alive in the West,
and the inhabitants of the Duat serve (Sms) him.
Oenas shines again (psD) in the East,
the *One-who-separates-the-Quarrelers* (Djehuti) comes to him, bowing.
"Serve Oenas, you gods, he is older than the Great One", says he.
"He took his seat!"

307: Oenas takes Hw, Eternity (nHH) is brought to him, sjA is placed at his feet.
Jubilate for Oenas, he has taken the Horizon!"

Word of the Gods 258

308: *To say the words:*

"Asar is Oenas in a dust storm.
His horror is the earth,
Oenas does not enter into Geb that he might be annihilated,
that he might sleep in his house (Hw.t) upon earth,
that his bones might be broken!
His injuries are effaced.
He has purified himself with the Eye of Heru.
His injuries are effaced by the two Female Kites of Asar.
Oenas has freed himself from the discharge (of his wounds) in Kus into earth.

309: His sister, the lady of Pe, is the one who bewailed him.
Oenas goes to heaven!
Oenas goes to heaven with the wind, with the wind!
He will not be hindered, there is no one who might hinder him.
There will be no session on his behalf in the assembly (DADA.t) of the god.
Oenas is on his own, the eldest (smsw) of the gods.

310: His cake comes up together with (the one for) Re.
His great offering meal comes out of Nwn. Oenas is one who returns.
He comes and goes together with Re.
His houses (Hw. wt) are being visited by him.

311: Oenas distributes the kA. w, he ravishes the kA. w, he punishes and effaces injuries.
Oenas spends the day, he spends the night while he pacifies the Two Hoes in Hermopolis (wnw).
His foot is not hindered, his heart is not opposed."

Word of the Gods 260

316: *To say the words:*

"O Geb, Bull of Nut, Heru is Oenas, the heir of his father.

Oenas is he who went and came back, the fourth of these four gods who have brought the water, who have made a purification, ...

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Word of the Gods 260 (continued from the West Wall)

...who jubilate over the strength of their fathers.
He wishes to be justified in what he has done himself.

317: Oenas, the small orphan (tefen), went to law with the sister (Tefnet).
The Two Truths judged, while Shu was a witness.
The Two Truths have decreed that the thrones of Geb should come to him and that he should raise himself to what he wanted.

318: Bring together (then) his members, which shall be secret.
He joins those who are in Nwn, he leaves his testament in City of the Sun.
Lo! Oenas comes out on this day in the true form of a living Akh-spirit so that Oenas interrupts the fight,

319: so that he punishes strife.
Oenas comes out, the guardian of Maat,
he brings it while it is with him.
Those who were very angry turn round about him,
those who were in Nwn transfer life to him.

320: Oenas' shelter is in his Eye, the protection of Oenas is in his Eye,
Oenas' victorious strength is in his Eye, the power of Oenas in his Eye.

321: O you gods of the South, of the North, of the West and of the East,
honor Oenas, fear him, for he sat in the leather (?) tent of the Two Courts.
The Red One (uraeus), the djenen-snake, might have burned you, for it strikes (crushes) your hearts.

322: You who come to Oenas as adversaries, come to him (as friends) come to him!
Oenas is his father's self,
he is the sprout of his mother.

323: Oenas' abomination is to go about in darkness, so that he does not see, upside down.
Oenas comes out on this day and brings Maat which is with him.
Oenas will not be handed to your flame, you gods."

Word of the Gods 261

324: *To say the words:*

"Oenas is a heart-thrower, the son of the heart of Shu, spread out an outspreading with a terrible light.
Oenas is he who burns before the wind to the limits of heaven, to the limits of earth, as soon as the hands of
Lightning are emptied of Oenas.

325: Oenas traverse the air (Shu) and passes over the earth (Aker).
He kisses the Red Crown as one hurled by a god.
Those in the tree crowns (?) open their arms to him.
Oenas stands on the East side of the vault of heaven and what rises to the road (of heaven) is brought to him.
It is Oenas, the message of the Storm.

Word of the Gods 262

327: *To say the words:* Ignore not Oenas, O god, you know him for he knows you, he knows you.

328: Ignore not Oenas, O Re, you know him for he (also) knows you.
Ignore not Oenas, O Re, it is to be said to you "Greatest One of the Annihilated".

329: Ignore not Oenas, O Djehuti, you know him for he knows you.
Ignore not Oenas, O Djehuti, it is said to you 'The One in Peace'.

330: Ignore not Oenas, O Heru Soped, you know him because he knows you.
Ignore not Oenas, O Heru Soped, it is to be said to you: "Unfortunate One!"

331: Ignore not Oenas, you who are in the Duat. You know him for he knows you.
Ignore not Oenas, you who are in the Duat, it is to be said to you: "He who awakes in good health (wDA)".

332: Ignore not Oenas, O Bull of Heaven, you know him because he knows you.
Ignore not Oenas, O Bull of Heaven.

333. It is to be said to you: "this nxx star".

See, Oenas comes, see, Oenas comes! See, Oenas has gone up! Oenas, however, comes not by himself.
It is an embassy which came to him.

334. Oenas has passed by the dangerous place.
The fury of the Great Lake (S wr) avoided him.
His fare is not taken in the Great Ferryboat.
The Shrine of the Great Ones (Hedj-uru) could not ward him off the road (msk.t) of the schedu-stars.

335: See then, Oenas has reached the height of Heaven!
He has seen his self in the Night Barge (msk.t.t).
It is Oenas who rowed it.
He has recognized his Swelling uraeus in the Morning Barge (manD.t).
It is Oenas who has bailed it out.

336: The People of Light (Hnmm.tjw) bore witness for him.
The hail showers of the sky took hold of him.
They let Oenas ascend to Re."

Word of the Gods 263

337. *To say the words:*

The two Reed Floats of the sky are laid down for Re, that he may cross to the Horizon.
The two Reed Floats of the sky are laid down for Horakhty, that Horakhty may cross on them to Re.
The two Reed Floats of the sky are laid down for Oenas, that he may cross on them to Horakhty, to Re.

338: It is pleasant for Oenas to be with his ka and he lives together with his ka.
His panther skirt is on him, his ames-scepter is on his arm, his aba-scepter in his hand.

339: He(?) those who go to them, and they bring him those four akh-spirits,
the oldest ones, at the head of the curly ones who stand at the eastern side of the sky,
who lean on their Dam-scepters

340: in order that (these four spirits) say to Re the beautiful name of Oenas, and announce this Oenas to Neheb-kau,
in order that the entrance of this Oenas be greeted.
The Fields of Rushes are filled (with water) to let Oenas cross the Sinuous Water-course.

341: This Oenas will cross a crossing to the eastern side of the Akhet-Horizon.
This Oenas will cross a crossing to the eastern side of the sky.
His sister is Sothis, the Duat has given him birth.

Word of the Gods 267

364: *To say the words:*

"Your heart belongs to you, O Asar, your two feet belong to you,
O Asar, your arm belongs to you,
O Asar, the heart of Oenas belongs to him, himself, his two feet belong to him, himself,

his arms belong to him, himself.

365: The earth is beaten into steps for him towards heaven,
that he may mount on it towards heaven,
and he rises on the smoke of the great fumigation.

366: He flies away, this Oenas, as an Apd-goose, he alights as a xpr-Scarab,
he flies away as an Apd-goose, he alights as a scarab on the empty throne which is in your boat, O Re.

367: Stand up, begone, you who do not know the thicket of rushes, that Oenas may sit on your seat, that he may row
in the sky in your boat, O Re.

368: This Oenas pushes off from earth (being) in your boat, O Re, when you come out of the Akhet-horizon.
He has his sxm (?) -scepter in his hand as one who sails your boat, O Re.

369: You approach heaven, you are far from earth, being far from wife and the SnDwt-kilt."

Word of the Gods 268

370: *To say the words:*

"This Oenas washes himself, Re appears,
the Great Ennead shines, the Ombite (Seth) is high as ruler of the (southern) Iteret-shrine.

371. This Oenas ravishes mankind as his (own) limb.

This Oenas seizes the wrt-crown ('The Very Great' = White Crown) from the Two Enneads.
Auset takes care of him, Nephtys suckles him,

372: Heru takes him to his side, he purifies this Oenas in the Jackal-lake (S zAb),
he cleans the ka of this Oenas in the Lake of Dawn (S dA.tj),
he rubs down the flesh of the Ka of this Oenas as well as his own,
with that which is at Re's side in the Akhet-horizon, with what he (Re) receives

373: when the Two Lands (Khem) are lighted and he opens the face of the gods.
He takes the ka of this Oenas as well as himself to the Great Castle (Hwt aA.t),
after courts have been made [or : travelled through ?] by him and the 'wire' (HmATT) has been attached for him.

374: Then this Oenas leads to the Imperishable (Stars = Circumpolars),
he crosses to the Fields of Rushes,
those who are in the Horizon row for him,
those who are in the Cool (Sky) Region (qbH.w) convey him.

375: Excellent is this Oenas being excellent, his arms do not fail him.
Foremost is this Oenas being foremost,
his Ka comes to him."

Word of the Gods 269

376: *To say the words:*

The fire is laid, the fire shines,
the incense is placed on the fire, the incense shines.

Your smell comes to Oenas, O incense!
The smell of Oenas comes to you, O incense!

377: Your smell comes to Oenas, O gods!
The smell of Oenas comes to you, O gods!
May Oenas be with you, O gods!
May you be with Oenas, O gods!
May Oenas live with you, O gods!
May you live with Oenas, O gods!

378: May Oenas love you, O Gods!
Love him, O Gods!
The paq-pellet comes, the pAD-pellet comes,
which come out of the knee of Heru.

379: They come the ones who have risen up.
They come, the ones who have risen up.
They come the ones who have elevated (Shu-wise).
They come the ones who have elevated (Shu-wise).
Heru climbs on the knees of Auset.
This Oenas ascends on the knees of Nephtys.

380: The father of Oenas, Atum, seizes the arm of Oenas
and he assigns Oenas to those gods who are quick and clever,
the Never-setting Stars (Circumpolars).

381: Mother of Oenas, Ipy, give to Oenas this your breast,
that this Oenas may pass it over his mouth,
that he may suck this your white, clear, sweet milk.

382: That land into which Oenas goes,
he will not thirst in it,
he will not hunger in it, eternally."

Word of the Gods 270

383: *To say the words:*
"Awake in peace, *You-whose-Face-is-behind*;
in peace, *You-who-looks-behind*;
in peace, Ferryman of the Sky;
in peace, Ferryman of Nut;
in peace, Ferryman of the Gods, in peace.

384: Oenas comes to you that you may ferry him in that ferryboat in which you ferry the gods.

385: Oenas comes to his side as a god who comes to his side.
Oenas comes to his sidelock (side) as a god who comes to his sidelock (side).

386: There is no accuser (about) a living one against Oenas,
there is no accuser (about) a dead one against Oenas,
there is no accuser about a zt-goose against Oenas,
there is no accuser about a gn (= ng ?)-bull against Oenas.

387: If you do not ferry Oenas, he will jump up and place himself on the wing of Djehuti.
It is he (Djehuti) who will (then) ferry him over to this other side."

Word of the Gods 271

388: *To say the words:*

"Oenas is he who has caused the land to be under water [Nile flood], after he came out of the Lake.
It is Oenas who has plucked up the papyrus.
Oenas is he who has satisfied (Htp) the Two Lands.
Oenas is he who has united the Two Lands.
Oenas is he who will unite himself with his mother [kamutef deity], the Great Wild Cow (smA.t wr.t).

389: Mother of Oenas, you Wild Cow and wife, who (as a cow) is on the grassy hill,
who (as a woman or vulture) is on the Mount of the zHzH-bird!
They stand fast, the two Djed-pillars, the broken-off steps come down(?).

390: Oenas ascends on that ladder which his father Re has made for him.
Heru and Seth seize the arm of Oenas and take him to the Duat Region.

391: He (Heru) to whom a wink was made:

"Beware of the one to whom (this) was ordered!"

He (Seth) to whom it was ordered:

"Beware of him to whom a wink was made!"

The face of the god opens for Oenas and Oenas sits down on the Great Seat (st wr.t) at the side of the God."

Word of the Gods 272

392: *To say the words:*

"O height which has not (yet) been reached,
Gate of Nun, Oenas comes to you!
Let this (gate) be opened for him!
"Is Oenas the Little One there?"
"Oenas is at the head of the servants of Re,
Oenas is not at the head of the gods who create trouble!"

ANTECHAMBER

Word of the Gods 273-274

393: *To say the words:*

"The sky is clouded, the stars are darkened.

The Bows move, the bones of Aker tremble (earthquake), (then all) movements cease

394: after they have seen Oenas appearing and powerful as a god who lives on his fathers, who feeds on his mothers!

Oenas is a lord of craft, whose name (even) his mother does not know.

395: Oenas' venerability (Spsw) is in the sky,

his strength (wsr) is in the Akhet-horizon,

like his father Atum who begat him.

He has begotten him more powerful (wsr) than himself.

396: The Kas of Oenas are behind him, his maidservants are under his feet,

his (protector) gods are over him, his uraei are on his brow (wp.t),

the guide-serpent of Oenas is on his brow (Ha.t),

she who perceives (ptr) the soul (of the enemy), she whose fire is effective.

The power (wsr.w) of Oenas is for his protection.

397: Oenas is the Bull of Heaven, who (once) suffered want,

and who has decided to live on the essence of every god,

who eats their entrails when they come from the Isle of Fire with their bellies full of magical charms (HkA.w).

398: Oenas is a well provided one, who has absorbed his spirits (Ax.w).

Oenas has appeared as this Great One, lord of those who are at hand.

He sits with his back turned to Geb.

399: Oenas it is who judges with *He-whose-Name-is-Hidden*, on the day when the elder (smsw) is being sacrificed.

Oenas is the lord of offerings, who knots the cord, who prepares himself a meal.

400: Oenas is he who eats men (rm.tjw), who lives on gods, lord of messengers who gives instructions.

401: Indeed, *He-who-seizes-by-the-Hair*, residing in Kehau (kHA.w) is he who lassoes (spH) them for Oenas.

Indeed, the snake Lifted-Head (Dsr-tp=f) is he who keeps guard over them for him,

who keeps them back for him.

Indeed, *He-over-the-red* is he who binds (the Kas) them for him.

402: Indeed, Khonsu (the Moon), who slaughters the lords, cuts their throats for Oenas, and takes out for him what is in their bellies.

He is the messenger whom he sends out to chastise.

403: Indeed, Shesmu (Wine-press god) cuts them up for Oenas and cooks for him a meal out of them in his evening cook pots.

Oenas is he who eats their magic, who swallows their spirits (Ax.w) .

404: Their great ones are for his morning meal,
their middle-sized ones for his evening meal,
their little ones for his night meal,
their old men and the old women are for his fuel.

405: Indeed, the Great Ones in teh Northern Sky are they who light fire for him (under) the kettles which contain them with the legs of their eldest.

406: Those who are in heaven serve Oenas when his hearth is constructed with the legs of ther (old) women.
e has completely encircled the Two Heavens, he has revolved around the Two Lands.

407: Oenas is the Great Power (sxm wr), the Power over the Powers.

Oenas is the Axm-hawk, the Hawk of Hawks, the Great One.

He whom he finds on his way, he eats him bit by bit.

Respect before Oenas is (more) than before other nobles (saH.w) who are in the Akhet-horizon.

408: Oenas is a god older than the eldest. Thousands serve him. Hundreds make offerings for him.

A certificate is given him as a great power (sxm wr) by Orion (saH), the father of the gods.

409: Oenas has appeared again in heaven.

He is crowned with the Upper Khemetic Crown as Lord of the Horizon.

He has reckoned up the dorsal vertebrae, he has seized the hearts of the gods,

410: he has eaten the Red One, he has swallowed the Green One.

Oenas feeds on the lungs of the wise.

His pleasure is to live on hearts, as well as on thier magic (HkA.w).

411: Oenas is disgusted when his tongue touches the emetic (parts) which are in the Red One.

He is pleased when their magic is in his belly.

The dignity (saHw) of Oenas shall not be taken from him (for) he has swallowed the wisdom (sjA) of every god.

412: Oenas' span of life is Eternity, his limit is Everlastingness in this his dignity of *If-he-wishes-he-does, if-he-wishes-not-he-does-not*.

He is in the region of the Akhet eternally and forever.

413: Lo, their soul (bA) is in the belly of Oenas, their spirits (Ax.w) are with Oenas as the broth of the gods, cooked for Oenas from their bones.

Lo, their soul (bA) is with Oenas, their Shadows (taken away) from those to whom they belong.

414: Oenas is that which appears, which appears, which remains. The doers (of evil) shall not be able to destroy the favorite seat of Oenas amongst the living in this land, eternally to eternity.

Word of the Gods 275

415: *To say the words:*

"Oenas has come to you, hawks, although your houses are closed for Oenas.

His loincloth is on his back, made of the hide of the jan-baboon.

416: Oenas opens the gate with the double doors (xns-Gate).

Oenas reaches the limit of the Akhet after Oenas has put down there to the ground his robe with the tail.
Oenas will become a Great One who resides in Crocodilopolis (Sobek)."

Word of the Gods 276

417 : *To say the words:*

"Your deed be against you, what you will do will be against you, (O) zczk-serpent, he who is in his hole(?), (O) adversary!"

ANTECHAMBER

Word of the Gods 277

418: *To say the words:*

"Heru has fallen down because of his Eye,
the bull has rolled down because of his testicles.
Fall! Roll down!"

Word of the Gods 278

419: *To say the words:*

"BAbj has arisen, he opposes the (god) Ruler of Letopolis (xntj-xm),
who was protected by that spittle.
This (spittle)(also) protects everyone beloved by me.
You are loosed, o wfj-snake.
I cause Oenas to be protected."

Word of the Gods 279

420: *To say the words:*

"O Oenas, I have trampled the mud of the watercourses.
Djehuti is the protector of Oenas,
when it is dark, when it is dark.

Word of the Gods 280

421: *To say the words:*

"Doer, doer, passer-by, passer-by,
(May your) face look backward!
Beware of the Great Door!

Word of the Gods 281

422: Chastise hkw, kbb hrwbj,

O lion of phtj, lion of pTtj, the phtj (and) pTtj.

Give me now, hrw Twbs meat, now!

One pot!

Go! Go! Serpent! Serpent!"

Word of the Gods 282

423: *To say the words:*

"O this country (xAs.t) Mouth-of-the-River,
this is the place of my overthrow.
This country, Mouth-of-the-River belongs to me, the Gold of the Praise,
It is xaj-tA.w of the praise, this your ox,
the renowned one, against whom this has been done."

Word of the Gods 283

424: *To say the words:*

"Oenas jerks indeed his thumb, the left one, against you.
He gives a sign with it to Min [as god of the eastern desert], to the defenders.
O you who are used to rob, do not rob!"

Word of the Gods 284

425: *To say the words:*

"He one bitten by Atum (as a mongoose) has filled the mouth of Oenas while he twisted (himself) a twisting.
The centipede (zpA) is struck (Hw) by the inhabitant of the mansion (Hw.tj).
The inhabitant of the mansion is struck by the centipede. That (should be) lion inside the lion,
the two bulls fight inside the ibis (txn)."

Word of the Gods 285

426 : *To say the words:*

"Your two drops of poison are on the way to the two poison vessels.
Spit out the two now, as they are overfilled with liquid.
O you who wink, you who are (adorned) with a diadem,
O sSA.w-rain, that the snake may become faint-hearted and the throat of my heart be saved.
Cloud, burst, that the lion be drowned in water and that the throat of the king be wide."

Word of the Gods 286

427: *To say the words:*

"O you who rush up as the young of the water-pest,
TmTj, Thnw [= foreign countries ?], kbnw, those who glide away!
The Red Crowns praise the tj.w-S(a)jj.
The tj.w-S(a)jj belong to him who has elevated the Red Crowns.
Hail, we two!"

Word of the Gods 287

428: *To say the words:*

"He who makes his mother nnj,
he who makes his mother nnj!
Are you really in this?
Are you really in this?"

Lion, be gone!"

Word of the Gods 288

429: *To say the words:*

"hkj-serpent, hkr.t-serpent, go away (with) face on the road.

Eye of Heru, do not look at him.

You will not do your will with Oenas!

Get away, out!"

Word of the Gods 289

430: *To say the words:*

"The bull falls because of the sDH-snake,

the sDH-snake falls because of the bull.

Fall, roll together!"

Word of the Gods 290

431: *To say the words:*

"A face falls on a face.

A speckled and black knife comes out against it.

It has swallowed that which it has seized."

Word of the Gods 291

432: *To say the words:*

"Your honor (Hknw) is effaced, O White Hole, by him who has escaped the fnT-snake.

Your honor is ravished from you, O White Hole, by him who escaped the fnT-snake!"

Word of the Gods 292

433: *To say the words:*

"You (...) to the one who attacks, o jknhj-snake.

Your parentage belongs to him whom you have attacked, O jknhj-snake!"

Word of the Gods 293

434: *To say the words:*

"Back, invisible (jmnj) snake, make yourself invisible and do not let Oenas see you.

Do not come in the place where Oenas is, lest he pronounce against you this your name of nmj, son of nmj.t.

435: A holy person falls into the Nile (Hp) as a pelican.

Flee! Flee!

Brute, lie down!"

Word of the Gods 294

436: *To say the words:*

"Oenas is a Heru who came out of the acacia (SnD) [House of the Acacia, linked with funerary ritual /

mummification],
who came out of the acacia,
to whom it was ordered: "Beware of the lion (serpent)!".
He comes out to whom it was ordered: "Beware of the lion!".

437: Oenas has come out of this Dnj.t-jar after he has passed the night in his Dnj.t-jar.
Oenas appears in the morning.
He has come out of his Dnj.t-jar after he has passed the night in his Dnj.t-jar.
Oenas appears in the morning.

Word of the Gods 295

438: *To say the words:*

"The panther-cat (mAfd.t) springs on the neck of the serpent *She-who-brought-her-gift* (poison).
She repeats it (the attack) on the neck of the serpent *holy-head* (Dsr-tp).
Who is he who will be spared?
Oenas is who will be spared."

Word of the Gods 296

439: *To say the words:*

"TTw-snake (chainer?), whither?
You shall not go, stop for Oenas!
Oenas is Geb, O hmT-snake,
brother of the hmT.t-snake.
Shall the father die,
the Daamjw"

Word of the Gods 297

440: The hand of Oenas is come upon you, the powerful one, the one which is come upon you.
(This hand is) the panther-cat (mAfd.t) which rules in the Mansion of Life (xnt.t Hw.t anx)
She strikes you in your face, she scratches your eyes,

441: so that you fall down in your dung and glide down in your urine.
Fall, lie down, glide away,
so that your mother Nut may see you!"

Word of the Gods 298

442: *To say the words:*

"Re appears, his uraeus on his head,
against this serpent which comes out of the ground,
which is under the fingers of Oenas.
He cuts off your head with this his knife which was in the hand of the panther-cat (mAfd.t),
she who lives [in the house of Life]

443: He draws those (teeth) which are in your mouth,
he saps your seed (poison) with those four strings

which were in the service of the sandal of Asar.
Monster, lie down! Bull, glide away!?

Word of the Gods 299

444: *To say the words:*

"The uraeus is for the sky, the centipede of Heru is for the earth.
One sandal (had) Heru when he stepped on the lord of the mansion (Hw.t),
the bull of the hole (TpH.t), the fighting snake (SnT).
I will not be attacked (by it)
for the sycamore of Oenas is his sycamore,
the refuge of Oenas is his refuge.
(He) whom Oenas meets on his way, he will eat him bit by bit!"

Word of the Gods 300

445: *To say the words:*

"O Kherti of Nezat, ferryman [jnt-rd floor sweeping ritual ?] of the jqh.t-barge, made by Khnum, bring this to
Oenas. Oenas is Sokar of Ro-setau. Oenas is (on his way) to the place of Sokar, at the head (xn.tj) of pDw-S. Our
brother of the two is he who brings these dunes of the desert."

Word of the Gods 301

446: *To say the words:*

Your bread of eternity is yours, o njw together with nn.t,
you two sources of the gods, who protect the gods in their shade.
Your bread of eternity is yours, jmn together with jmn.t,
you two sources of the gods, who protect the gods in their shade.

447: Your bread of eternity is yours,
O Atum together with the Double Lion, who have created themselves,
thier double divinity for themselves.
This is Shu with Tefnut, the two who made the gods, begat the gods, established the gods.

448: Say to your father that Oenas has given you your bread of eternity,
that he satisfied you with what is due to you.
You should not hinder Oenas when he crosses to him, towards the horizon.

449: Oenas knows him, he knows his name:
Everlastingness (nHH) is his name, Everlastingness,
the Lord of the Year is his name, he with the arm ready to fight,
Heru over the Milky Way (sHdw) of heaven, who makes Re alive every day.

450: He will build Oenas again, make Oenas alive every day.
Oenas comes to you, Heru of Khat.
Oenas comes to you, Heru of Ssm.t,

Oenas comes to you, Heru of the East.

451: Lo, Oenas brings you your great left Eye as healer.
Receive it from the hand of Oenas, being uninjured (wDA),
the water in it uninjured, its red (blood ?) is in it, uninjured,
its breathing is in it, uninjured!

452: Enter into it, take it into your possession, in this your name *He-with-the-divine-ruler's-decoration*,
that you may approach it in this your name of Re.

453: Place it on your brow (Ha.t) in this your name of Choice Oil (Hat.t),
that you may rejoice in it in this your name of Willow(-basket) (Tr.t),

454: so that you shine forth thereby among the gods, in this your name of *That-which-sparkles* (THn.t),
that you may be pleased with it in its name of Oil-of-Praise.
The rnnwt.t-goddess shall love you.

455: Stay, great raft, as Upuaut, fuel of your spiritual power (mHtj m jax=k),
coming out of the Horizon after having taken the wrt.t-(white) crown in the great and mighty fountain-heads in the
South of Libya (xn.tjw THnw) as Sobek, lord of the Mountain of the Morning (bA-jrw).
You travel towards your fields,
you traverse your ksb.t-groves,
your nose inhales the perfumes of the Land of Shesemtet.
You let the Ka of Oenas come near him like that wig of yours which comes near you.

457: Purify for you Oenas, make Oenas bright in this your Jackal-lake, o Jackal (zAb), in which you purify the
gods.
You are powerful,
you are sharp (spd) as Heru,
the Lord of the Green Stone.
To say four times:
"like the two green hawks."

ANTECHAMBER

Word of the Gods 302

458: *To say the words:*

"Serene(?) is the sky, Soped lives (i.e., shines), for it is Oenas indeed who is the living (star), the son of Sothis.
The Two Enneads have purified (themselves) for him as Meskhetiu (Great Bear), the Imperishable Stars.
The House of Oenas which is in the sky will not perish,
the throne of Oenas which is on earth will not be destroyed.

459: The humans (rm.tjw) hide themselves, the gods fly up,
Sothis has let Oenas fly towards Heaven amongst his brothers the gods.
Nut the Great has uncovered her arms for Oenas.

460: The two souls at the head of the souls of City of the Sun have bowed down at the beginning of the day,
they who have passed the night while they made this bewailing for the god.
The throne of Oenas is with you, Re. He will not give it to any other god.

461: He (Oenas) ascends (on it ?) towards heaven near you, Re,
while his face (is like that of) hawks, his wings (are like those) of apd-geese,
his talons (like) the fangs of *He-of-the-Dju-ef-nome*.

462: There is no word against Oenas on earth among men,
there is no crime of him in heaven among gods.
Oenas has done away with the word against him,
Oenas has annulled it in order to rise towards heaven.

463: Upuaut has let Oenas fly to heaven amongst his brothers, the gods.
Oenas has moved his arms like a smn-goose, he has beaten his wing like a kite.
He flies up, he who flies up, O men!
Oenas flies up away from you!"

Word of the Gods 303

464: *To say the words:*

"O Gods of the West,
O Gods of the East,
O Gods of the South,
O Gods of the North !

These four pure reed floats which you placed for Asar when he ascended towards heaven

465: that he might cross towards the Cool (Region) (qbHw),
while his son Heru was at his fingers (i.e., at his side) in order to let him grow up
and let him appear as a great god in the Cool (Region), place them for Oenas!

466: Are you Heru, son of Asar? Are you, Oenas, the god, the eldest one, the son of Hwt-hr?
Are you the seed of Geb?

467: Asar has ordered that Oenas may appear (xaj) as a second Heru.
These four spirits (ax.w) who are in City of the Sun have written it down in the register of the two great gods in the
Cool (Region)."

Word of the Gods 304

468: *To say the words:*

"Hail to you, daughter of Anpu, she who stands at the windows (ptr.w) of the sky,
you friend of Djehuti, she who stands at the two side rails of the ladder!
Open the way for Oenas that he may pass!

469: Hail you, O ostrich standing on the shore of the Winding Stream!
open the way for Oenas, that he may pass!

470: Hail to you, Bull of Re, you with the four horns!
Your horn is in the West,
your horn is in the East,
your horn is in the South,
your horn is in the North!
Bow that Western horn of yours for Oenas, that Oenas may pass.

471: Are you then a pure Westerner?
I come from the Hawk-city!
Hail, Field of my peace!
Hail, honored dead who are in you!
Oenas will honor those who are in you.
Pleasant is the pure one who is in me."
(says the field)

Word of the Gods 305

472: *To say the words:*

"The ladder is tied together by Re before Asar.
The ladder is tied together by Heru before his father Asar, when he goes to his soul (ax).
One of them is on this side,
one of them is on that side,
while Oenas is between them.

473: Are you then a god whose places are pure?

(I) come from a pure place!
Stand (here) Oenas, says Heru.
Sit (here) Oenas, says Seth.
Take this arm, says Re.

474: The spirit (ax) belongs to heaven, the body (Sa.t) to earth.
What men receive when buried is one thousand bread, one thousand beer from the offering table of Khentimentiu.

475: Is the heir grown poor, not having a script, (then) this Oenas shall write with his big finger, he shall not write with his little finger."

Word of the Gods 306

476: *To say the words:*

"How beautiful is indeed the sight, how good indeed to see, so say they, so say the gods, (when) this god ascends to heaven, (when) Oenas ascends to heaven

477: while his power (bA.w) is over him, the fear on both his sides, his magical power in front of his legs.
Geb acted towards him as it was done towards (himself).

478: They come towards him, the gods Baw Pe, the gods Baw Nekhen, the gods of the sky, the gods of the earth.
They elevate Oenas on their arms.

479: and you ascend, Oenas, to the sky, (you) climb on it in this its name of ladder.

Heaven be given to Oenas, earth be given to Oenas, so said Atum.

480: He who spoke about it (to Atum) is Geb.

The abodes of (my) office (kingdom), the abodes of Heru, the abodes of Seth, the Fields of Rushes, they honor you in this your name of Duau [bag-like standard = tekenu-equivalent], like Soped he (who resides) under his kesbet-tree.

481: Has he killed you after his heart told him that you should die through him?

Lo, you come into being against him as the Bull (jmnw) of the wild bulls (smA.w), who remained (after the fight).

He remains (jmn), he remains,

the bull who remained,

and you will also remain,

Oenas, at their head, at the head of the spirits (ax.w) forever!"

Word of the Gods 307

482: *To say the words:*

A Heliopolite is in Oenas, O God.

Your Heliopolite is in Oenas, O God.

A Heliopolite is in Oenas, O Re.

Your Heliopolite is in Oenas, O Re.

The mother of Oenas is a Heliopolite.

The father of Oenas is a Heliopolite.

483: Oenas himself is a Heliopolite,

born in City of the Sun when Re ruled the Two Enneads,

when Nefertum ruled the human beings (rxjtt).

(He is) one who has no second, the heir of his father Geb.

484: Any god who should stretch his arm (against him) when the face of Oenas is turned towards you in order to praise (dwA) you and to call you on account of the person (D.t) of Oenas, O God,

on account of his nose,

O god, he shall have no bread,

he shall have no cake amongst his brothers the gods,

485: he shall not send a sending, he shall not cover in his rut amongst his brothers, the gods.

The doors of the Night Barge (msk.tt) shall not be opened for him,

the doors of the Morning Barge (manD.t) shall not be opened for him.

His speech should not be judged as that of one in his city.

The doors of the Place of Annihilation should not be opened for him.

486: Oenas comes to you.

This Oenas is a wild bull of the grassland, the bull with a large head, which comes from City of the Sun.

Oenas comes to you, the wild bull of the grasland.

It is Oenas, he who gives birth to you, who continually gives birth to you."

Word of the Gods 308

487: *To say the words:*

"Hail to you, Heru in the Horite Sites!

Hail to you, Seth in the Sethan Sites!

Hail to you, Reed God (jArw) in the Fields of Rushes!

488: Hail to you, the Two Harmonious Ones, daughters of the four gods who are at the head of the Great Castle (Hw.t aA.t), you who came out at the voice of Oenas, naked!

489: Oenas saw you, as Heru saw Auset.

Oenas saw you as Neheb-kau saw Serqet.

Oenas saw you as Sobek saw Neith.

Oenas saw you as Seth saw the Two Harmonious Ones."

Word of the Gods 309

490: *To say the words:*

"Oenas is the thresher of gods,

who is behind the castle of Re,

born from the goddess *Wish-of-the-gods, She-at-the-prow-of-the-barge-of-Re.*

Oenas sits before him,

491: Oenas opens his chests,

Oenas unseals his decrees,

Oenas seals his book rolls,

Oenas sends his messengers who do not tire.

Oenas does that which he says to Oenas."

Word of the Gods 310

492: *To say the words:*

"Should Oenas be bewitched, Atum will be bewitched.

Should Oenas be opposed, Atum will be opposed.

Should Oenas be beaten (Hw), Atum will be beaten.

Should Oenas be hindered on this way, Atum will be hindered.

493: Oenas is Heru, Oenas came after his father, Oenas came after Asar.

O His-face-in-front-his-face-behind, bring this to Oenas!

What ferry shall I bring to Oenas?

Bring to Oenas the one that flies up, which alights."

Word of the Gods 311

495: *To say the words:*

"See Oenas, O Re, recognize Oenas, Re!

He is one of them who know you, he knows!

When his lord comes out, he should not forget the offering given,

496: so that *She-who-locks-out-when-she-locks-out* may open the doors of the Horizon (Ax.t) for the coming out of the Morning Barge.

I know the Hall (zH) of the Pavilion (mnw) in the middle of the podium (xtA) of the Guardian (jzkn) from which you come out and

497: descend into the Night Barge.

Order then, Oenas, order him,

order him to speak the words four times one after the other to these roaring ones who are behind you, who see with two faces, who speak in a roar(?)

498: which is evil for those who are to be (made) miserable, for those whom they want to annihilate. (Give order) so that they do not put their arm (in the way of Oenas) when Oenas turns (his face) towards you, when Oenas comes towards you,

499: as one who says to you your name of Great Flood which came out of *She-the-Great-One* (Nut).

May Oenas not be blind when you place him in darkness.

May he not be deaf so that he does not hear your voice.

500: May you take Oenas with you, with you, with you,

he who drives away the storm for you, who dispels the clouds for you, who breaks up the hail for you.

Oenas will make you adoration (upon) adoration.

Oenas will make you praise (upon) praise.

May you set Oenas over the Vulture Goddess."

Word of the Gods 312

501: *To say the words:*

"May the bread fly up!

May the bread continue to fly up to the seven Houses of the Red Crown !"

EXIT CORRIDOR

Word of the Gods 313

502: The phallus of Babi is pulled out (lock of door), the doors of the sky are open.

The doors of the sky are locked, (the way leads) over the fire glow,

under that which assembles the gods.

503: What lets every Heru glide through will also let Oenas glide through,

over the fire glow, under that which assembles the gods.

They make a way for Oenas that Oenas may pass along it.

Oenas is a Heru.

Word of the Gods 314

504: *To say the words:*

"Back, you ox who should be slaughtered,
in whose horns should be the fingers of Aker!
Fall, glide away!"

Word of the Gods 315

505: "Oenas is a jan-baboon, a hTt-baboon, a pATT-baboon.
Oenas' bottom is according to Oenas' own wish(?),
blessedness is on the head of Oenas.
Oenas will make the jubilations (hnj) of those (i.e., as those) who jubilate.
He will sit among you, youthful ones."

Word of the Gods 316

506: "O hmj, and sHd, Oenas does not give you his magical power.
Oenas will sit, his back towards *She-the-Holy-One* in City of the Sun.
Take Oenas to the sky!"

Word of the Gods 317

507: *To say the words:*

"Oenas came today, out of the overflow of the Inundation.
Oenas is Sobek with green feather, with watchful face, with uplifted brow, rushing up, coming from the leg and the tail of the Great One, she who resides in the brilliant light (jmj.t jax).

508: Oenas came to his water currents which are in the land of the flood of the Great Overflow (mH-wr.t) (= the sky), to the place of peace with green pastures, which is on the horizon.

509: Oenas causes the grass to become green on the two banks of the horizon.
Oenas brings the green brilliance to the Great Eye which resides among the pastures.
Oenas takes his seat which is on the horizon.

510: Oenas arises as Sobek, the son of Neith.
Oenas eats with his mouth, Oenas urinates, Oenas copulates with his phallus.
Oenas is the lord of seed, he who takes the women from their husbands,
wherever Oenas wants, according to the desire of his heart.

EXIT CORRIDOR

Word of the Gods 318

511: [Oenas is the Nau-snake, the leading bull], who has swallowed his seven Uraei,
and so his seven neck vertebrae came into being,
he who gives orders to his seven Enneads who hear the word of the king (md.w jt.w).

512: Oenas has come, he swallows myrrh (antjw). Oenas takes myrrh, he wallows (anjf) in myrrh.
The nails (ant) of Oenas are of myrrh.
Oenas has taken your necks, O gods.

Serve Oenas so that he invests you with your Kas."

Word of the Gods 319

513: *To say the words:*

"Oenas is the bull of double brilliance in the midst of his Eye.
Safe is the mouth of Oenas through the fiery breath,
the head of Oenas through the horns of the lord of the South.
Oenas leads the god. Oenas rules over the Ennead.
Oenas lets the lapis lazuli (xsbD) grow (srwd),
Oenas causes the southern twn-plant to grow.

514: Oenas has twisted the SmSm-plant into ropes.

Oenas has united (zmA) the heavens (pt.w).

Oenas rules over the lands (tA.w), the South and the North, (as) the god of those who were before.

Oenas has built a divine city as it should be.

Oenas is the third when he appears."

Word of the Gods 320

515: *To say the words:*

"Oenas has regulated the night, Oenas has sent the stars on their way.
The Powers (sxm.w) appear, they honor Oenas (with the title of) bAbjj.
Oenas is the son of her who did not know that she gave birth to Oenas,
for Powerful Face, the Lord of Nights.

516: Humble (?) yourselves, you lords,

hide yourselves, o rekhyt-populace, before Oenas.

Oenas is bAbjj, the Lord of the Night,

The Bull of Apes (kA ian.w), who lives without knowing it."

Word of the Gods 321

517: *To say the words:*

"O you, whose back is on his back,
bring to Oenas the sfr.t of the offering-meal which is on the back of Asar,
so that Oenas may ascend (prj) on it to heaven,
so that Oenas may serve as courtier/ guardian / protection (zA) to Re in the sky."

Tales of Magicians

The Wax Crocodile

Once upon a time a Pharaoh went towards the temple of the god Ptah. His counsellors and servants accompanied him. It chanced that he paid a visit to the villa of the chief scribe, behind which there was a garden with a stately summer house and a broad artificial lake. Among those who followed Pharaoh was a handsome youth, and the scribe's wife beheld him with love. Soon afterwards she sent gifts to him, and they had secret meetings. They spent a day in the summer house, and feasted there, and in the evening the youth bathed in the lake. The chief butler then went to his master and informed him what had come to pass.

The scribe bade the servant to bring a certain magic box, and when he received it he made a small waxcrocodile, over which he muttered a spell. He placed it in the hands of the butler, saying: "Cast this image into the lake behind the youth when next he bathes himself."

On another day, when the scribe dwelt with Pharaoh, the lovers were together in the summer house, and at eventide the youth went into the lake. The butler stole through the garden, and stealthily he cast into the water the wax image, which was immediately given life. It became a great crocodile that seized the youth suddenly and took him away.

Seven days passed, and then the scribe spoke to the Pharaoh regarding the wonder which had been done, and made request that His Majesty should accompany him to his villa. The Pharaoh did so, and when they both stood beside the lake in the garden the scribe spoke magic words, bidding the crocodile to appear. As he commanded, so did it do. The great reptile came out of the water carrying the youth in its jaws.

The scribe said: "Lo! it shall do whatever I command to be done."

Said the Pharaoh: "Bid the crocodile to return at once to the lake."

Ere he did that, the scribe touched it, and immediately it became a small image of wax again. The Pharaoh was filled with wonder, and the scribe related to him all that had happened, while the youth stood waiting.

Said His Majesty to the crocodile: "Seize the wrongdoer."

The wax image was again given life, and, clutching the youth, leaped into the lake and disappeared. Nor was it ever seen after that. Then Pharaoh gave command that the wife of the scribe should be seized. On the north side of the house she was bound to a stake and burned alive, and what remained of her was thrown into the Nile.

Such was the tale told by Khafra. Khufu was well pleased, and caused offerings of food and refreshment to be placed in the tombs of the Pharaoh and his wise servant.

Prince Khafra stood before His Majesty, and said: "I will relate a marvel which happened in the days of King Sneferu, your father." Then he told the story of the green jewel.

The Story of the Green Jewel

Sneferu was one day disconsolate and weary. He wandered about the palace with desire to be cheered, nor was there aught to take the gloom from his mind. He caused his chief scribe to be brought before him, and said: "I would fain have entertainment, but cannot find any in this place."

The scribe said: "Your Majesty should go boating on the lake, and let the rowers be the prettiest girls in your harem. It will delight your heart to see them splashing the water where the birds dive and to gaze upon the green shores and the flowers and trees. I myself will go with you."

The king consented, and twenty virgins who were fair to behold went into the boat, and they rowed with oars of ebony which were decorated with gold. His Majesty took pleasure in the outing, and the gloom passed from his heart as the boat went hither and thither, and the girls sang together with sweet voices.

It chanced, as they were turning round, an oar handle brushed against the hair of the girl who was steering, and shook from it a green jewel, which fell into the water. She lifted up her oar and stopped singing, and the others

grew silent and ceased rowing.

Said Sneferu: "Do not pause; let us go on still farther."

The girls said: "She who steers has lifted her oar."

Said Sneferu to her: "Why have you lifted your oar?"

"Alas, I have lost my green jewel she said it has fallen into the lake."

Sneferu said: "I will give you another; let us go on."

The girl pouted and made answer: "I would rather have my own green jewel again than any other."

His Majesty said to the chief scribe: "I am given great enjoyment by this novelty; indeed my mind is much refreshed as the girls row me up and down the lake. Now one of them has lost her green jewel, which has dropped into the water, and she wants it back again and will not have another to replace it."

The chief scribe at once muttered a spell. Then by reason of his magic words the waters of the lake were divided like a lane. He went down and found the green jewel which the girl had lost, and came back with it to her. When he did that, he again uttered words of power, and the waters came together as they were before.

The king was well pleased, and when he had full enjoyment with the rowing upon the lake he returned to the palace. He gave gifts to the chief scribe, and everyone wondered at the marvel which he had accomplished.

Such was Khafra's tale of the green jewel, and King Khufu commanded that offerings should be laid in the tombs of Sneferu and his chief scribe, who was a great magician.

Next Prince Hordadef stood before the king, and he said: "Your Majesty has heard tales regarding the wonders performed by magicians in other days, [] but I can bring forth a worker of marvels who now lives in the kingdom."

King Khufu said: "And who is he, my son?"

Djedi the Magician

"His name is Dedi," answered Prince Hordadef. "He is a very old man, for his years are a hundred and ten. Each day he eats a joint of beef and five hundred loaves of bread, and drinks a hundred jugs of beer. He can smite off the head of a living creature and restore it again; he can make a lion follow him; and he knows the secrets of the habitation of the god Djehuti, which Your Majesty has desired to know so that you may design the chambers of your pyramid."

King Khufu said: "Go now and find this man for me, Hordadef."

The prince went down to the Nile, boarded a boat, and sailed southward until he reached the town called Dedsnefru, where Dedi had his dwelling. He went ashore, and was carried in his chair of state towards the magician who was found lying at his door. When Dedi was awakened, the king's son saluted him and bade him not to rise up because of his years. The prince said: "My royal father desires to honor you, and will provide for you a tomb among your people."

Dedi blessed the prince and the king with thankfulness, and he said to Hordadef: "Greatness be your; may your Ka have victory over the powers of evil, and may your Khu follow the path which leads to Paradise."

Hordadef assisted Dedi to rise up, and took his arm to help him towards the ship. He sailed away with the prince, and in another ship were his assistants and his magic books.

"Health and strength and plenty be your," said Hordadef, when he again stood before his royal father King Khufu. "I have come down stream with Dedi, the great magician."

His Majesty was well pleased, and said: "Let the man be brought into my presence."

Dedi came and saluted the king, who said: "Why have I not seen you before?"

"He that is called comes," answered the old man; "you have sent for me and I am here."

"It is told," King Khufu said, "that you can restore the head that is taken from a live creature."

"I can indeed, Your Majesty," answered Dedi.

The king said: "Then let a prisoner be brought forth and decapitated."

"I would rather it were not a man," said Dedi; "I do not deal even with cattle in such a manner."

A duck was brought forth and its head was cut off, and the head was thrown to the right and the body to the left. Dedi spoke magic words. Then the head and the body came together, and the duck rose up and quacked loudly. The same was done with a goose.

King Khufu then caused a cow to be brought in, and its head was cut off. Dedi restored the animal to life again, and caused it to follow him. His Majesty then spoke to the magician and said: "It is told that you possess the secrets of the dwelling of the god Djehuti."

Dedi answered: "I do not possess them, but I know where they are concealed, and that is within a temple chamber at City of the Sun. There the plans are kept in a box, but it is no insignificant person who shall bring them to Your Majesty."

"I would fain know who will deliver them to me," King Khufu said.

Dedi prophesied that three sons would be born to Rud-dedit, wife of the chief priest of Ra. The eldest would become chief priest at City of the Sun and would possess the plans. He and his brothers would one day sit upon the throne and rule over all the land.

King Khufu's heart was filled with gloom and alarm when he heard the prophetic words of the great magician.

Dedi then said: "What are your thoughts, O King? Behold your son will reign after you, and then his son. But next one of these children will follow."

King Khufu was silent. Then he spoke and asked: "When shall these children be born?"

Dedi informed His Majesty, who said: "I will visit the temple of Ra at that time."

Dedi was honoured by His Majesty, and thereafter dwelt in the house of the Prince Hordadef. He was given daily for his portion an ox, a thousand loaves of bread, a hundred jugs of beer, and a hundred bunches of onions.

The Birth of the Royal Children

The day came when the sons of the woman Rud-dedit were to be born. Then the high priest of Ra, her husband, prayed to the goddess Auset and her sister Nephys; to Meskhent, goddess of birth; and to the frog goddess Hekt; and to the creator god Khnumu, who gives the breath of life. These he entreated to have care of the three babes who were to become three kings of Khem, one after the other.

The deities heard him. Then came the goddesses as dancing girls, who went about the land, and the god Khnumu followed them as their burden bearer. When they reached the door of the high priest's dwelling they danced before him. He entreated them to enter, and they did according to his desire, and shut themselves in the room with the woman Rud-dedit.

Auset called the first child who was born Userkaf, and said: "Let no evil be done by him". The goddess Meskhent prophesied that he would become King of Khem. Khnumu, the creator god, gave the child strength.

The second babe was named Sahura by the goddess Auset. Meskhent prophesied that he also would become a king. Khnumu gave him his strength.

The third was called Kaka. Meskhent said: "He shall also be a king", and Khnumu gave him strength.

Ere the dancing girls took their departure the high priest gave a measure of barley to their burden bearer, and Khnumu carried it away upon his shoulders. They all went upon their way, and Auset said: "Now let us work a wonder on behalf of these children, so that their father may know who have sent us to his house."

Royal crowns were fashioned and concealed in the measure of barley which had been given them. Then the deities caused a great storm to arise, and in the midst of it they returned to the dwelling of the high priest, and they put the barley in a cellar, and sealed it, saying they would return again and take it away.

It came to pass that after fourteen days Rud-dedit bade her servant to bring barley from the cellar so that beer might be made. The girl said: "There is none left save the measure which was given to the dancing girls."

"Bring that then," said Rud-dedit, "and when the dancing girls return I will give them its value."

When the servant entered the cellar she heard the low sounds of sweet music and dancing and song. She went and told her mistress of this wonder, and Rud-dedit entered the cellar, and at first could not discover whence the mysterious sounds issued forth. At length she placed her ear against the sack which contained the barley given to the dancing girls, and found that the music was within it. She at once placed the sack in a chest and locked it, and then told her husband, and they rejoiced together.

Now it happened that one day Rud-dedit was angry with her servant, and smote her heavily. The girl vowed that she would be avenged and said: "Her three children will become kings. I will inform King Khufu of this matter."

So the servant went away and visited her uncle, who was her mother's eldest brother. To him she told all that had happened and all she knew regarding the children of her mistress.

He was angry with her and spoke, saying: "Why come to me with this secret? I cannot consent to make it known as you desire."

Then he struck the girl, who went afterwards to draw water from the Nile. On the bank a crocodile seized her, and she was devoured. The man then went towards the dwelling of Rud-dedit and he found her mourning with her head upon her knees. He spoke, saying: "Why is your heart full of gloom?"

Rud-dedit answered him: "Because my servant girl went away to reveal my secret."

The man bowed and said: "Behold! she came to me and told me all things. But I struck her, and she went towards the river and was seized by a crocodile."

So was the danger averted. Nor did King Khufu ever discover the babes regarding whom Dedi had prophesied. In time they sat upon the throne of Khem.

Djadjaemankh

Prince Baufra tells the tale of Pharaoh Sneferu. Being bored, Sneferu calls his priest and magician, Djadjaemankh, for some entertainment.

"...His majesty said to him: [I have gone through all the rooms] of the palace in search of relaxation and found none.' Djadjaemankh said to him: 'May your majesty proceed to the lake of the palace. Fill a boat with all the beautiful girls of your palace. Your majesty's heart will be refreshed by seeing them row, a rowing up and down. As you observe the fine nesting places of your lake, as you observe its beautiful fields and shores, your heart will be refreshed by it.'

"Said his majesty: 'Indeed, I shall go boating! Let there be brought to me twenty oars of ebony plated with gold, their handles of sandalwood plated with electrum. Let there be brought to me twenty women with the shapeliest bodies, breasts, and braids, who have not yet given birth. Also let there be brought to me twenty nets and give these nets to these women in place of their clothes!' All was done as his majesty commanded."

Just as they reached the middle of the lake, the lead rowing maiden had tangled the oar handle in her hair, and her fish-shaped pendant of turquoise had fallen into the waters, where it quickly vanished beneath the surface. She grew silent, and ceased her rowing. Sneferu, on asking what was wrong, offered to replace the trinket for her yet she refused.

Feeling for her loss, Sneferu called on his magician. Using his magic skills, Djadjaemankh piled half the water of the lake up on top of the other half, and descended to the lake bed. There he found the ornament sitting on a pottery shard, and was able to recover it, and then restored the lake.

"His Majesty spent the day as a holiday with the entire palace. Then he rewarded the chief lector-priest Djadjaemankh with all good things."

On hearing the tale's completion, Khufu gave many offerings to the kas of Sneferu and Djadjaemankh.

Djed-djedi

Finally, Prince Hordedef stood and spoke. Instead of a tale of the past, this prince spoke about what he knew of his own time.

...[But there is a subject] of your majesty in your own time, unknown to you [who is a great magician."] Said his majesty: "What is this about, Hor[dedef, my son?]" [Said Prince Hor]dedef: "There is a man named Djed-djedi who lives in Djed-djedi-Snefru. He is a man of a hundred and ten years who eats five hundred loaves of bread, half an ox for meat, and drinks one hundred jugs of beer to this very day. He can join a severed head He can make a lion walk behind him, its leash on the ground. And he knows the number of the secret chambers of the sanctuary of Djehuti."

Wishing to model his own tomb on that of the secret rooms in the Temple of Djehuti, Khufu ordered his son to bring the magician to him.

After a long journey, Hordedef managed to reach the magician. Plying him with offers of delicacies and all good things, Djed-djedi agreed to go to the court of Khufu with his family and collection magical spell papyri.

..."How is it, Djed-djedi, that I never got to see you?" Said Djed-djedi: "He who is summoned comes, O King, my lord. I was summoned, and I have come."

His Majesty said: "Is it true, what they say, that you can join a severed head?" Said Djed-djedi: "Yes, I can, O King, my lord."

Khufu then ordered a prisoner brought, thinking to lop off his head and see Djed-djedi's magic. Protesting, the magician said that he could not sacrifice humans for his magic. Instead, they found a goose on which Djed-djedi could work his magic.

A good was brought to him and its head cut off. The goose was placed on the west side of the great hall, its head on the east side of the great hall. Djed-djedi said his say of magic: the goose stood up and waddled, its head also. When one had reached the other, the goose stood cackling. He had a "long-leg"-bird brought him, and the same was done to it. His majesty had an ox brought to him, and its head was cut off. Djed-djedi said his say of magic, and the ox stood up.

After this display, Khufu realised that maybe the rumour about the magician were true. He questioned the magician on the number of secret chambers in the Temple of Djehuti, but again the magician protested. He only knew the location - in a tomb in Iunu (On, City of the Sun), in a flint chest named 'Inspection'.

Pressing the magician further, Djed-djedi told the pharaoh that it could only be brought to him by the eldest of the triplets, who were still in the belly of Raddjedet, wife of a wab priest of Ra. These children, the magician prophesied, would inherit the kingship of the land of Khem.

Trying to placate the pharaoh as the king's heart had grown heavy at the words, Djed-djedi told him that his son, and his son's son would rule before any child of Raddjedet. Asking when the woman was to give birth, Djed-djedi told the pharaoh that she would bear her children on the 15th day of the first month of winter.

Said his Majesty: "Just when the sandbanks of the Two-Fish Channel are dry! I would have crossed over myself, so as to see the temple of Ra, Lord of Sakhbu." Said Djed-Djedi: "Then I shall make four cubits of water over the sandbanks of the Two-Fish Channel."

Djed-djedi consented to stay with Prince Hordedef, until the appointed time.

Raddjedet

After some time, Raddjedet began to suffer her very difficult labor. Ra sent for the deities skilled with creation and childbirth. Auset and her twin Nephthys. Meskhenet, the goddess of the birthing brick, and Heqet, frog headed

goddess of childbirth. Khnum, the creator god who fashioned men on his potter's wheel before breathing life into them also came.

Then said the majesty of Ra, lord of Sakhbu, to Auset, Nephthys, Meskhenet, Heqet and Khnum, "Please go, deliver Raddjedet of the three children who are in her womb, who will assume this beneficent office in this whole land. They will build your temples. They will supply your altars. They will furnish your libations. They will make your offerings abundant!"

Disguising themselves as travelling musicians and dancers, with the god as their porter, the goddesses set off for Rawoser's house. The priest of Ra, Raddjedet's husband, greeted them but told them of the problems with his wife's labor. The four goddesses offered their services, still disguised, saying they were midwives, skilled in the arts of easing childbirth pains. Gratefully, Rawoser let them in.

Entering the birthing room, the deities sealed themselves inside. Auset stood before Raddjedet, Nephthys behind while Heqet hurried the birth.

Auset said: "Don't be so mighty in her womb, you whose name is 'Mighty'. The child slid into her arms, a child of one cubit, strong boned, his limbs overlaid with gold, his headdress of true lapis lazuli. They wished him, having cut his navel cord, and laid him on a pillow of cloth. Then Meskhenet approached him and said: "A king who will assume the kingship in this whole land." And Khnum gave health to his body.

Auset placed herself before her, and Nephthys behind her, Heqet hastened the birth. Auset said: "Don't read in her womb, you whose name is 'Tread-of-Ra'!" The child slid into her arms, a child of one cubit, strong boned, his limbs overlaid with gold, his headdress of true lapis lazuli. They washed him, having cut his navel cord, and laid him on a pillow of cloth. Then Meskhenet approached him and said: "A king who will assume the kingship in this whole land." And Khnum gave health to his body.

Auset placed herself before her, and Nephthys behind her, Heqet hastened the birth. Auset said: "Don't be so dark in her womb, you whose name is 'Dark'!" The child slid into her arms, a child of one cubit, strong boned, his limbs overlaid with gold, his headdress of true lapis lazuli. They washed him, having cut his navel cord, and laid him on a pillow of cloth. Then Meskhenet approached him and said: "A king who will assume the kingship in this whole land." And Khnum gave health to his body.

Leaving the mother with her three sons, Rawoser rewarded them with a large sack of barley. Auset suggested they create three crowns and place them in the sack, and return the grain to the house of the triplets. Creating a rainstorm, the deities returned, still disguised, and asked Rawoser to keep it for them, out of the rain, until they return for it. Then they left.

After a fortnight, Raddjedet had purified herself, and asked if the house was in order. Everything was good, except they had no beer. Unfortunately, the only grain they had to make the beer with was the sack left by the dancers. Knowing that her husband would replace the grain, Raddjedet decided to let her maid use the grain in the sack.

...The maid went, opened the room, and heard the sound of singing, music, dancing, and shouting - all that is done for a king - in the room. She went and told all that she had heard to Raddjedet. She then went around in the room without finding the spot in which it was done. Then she laid her cheek against the sack of barley and found it was done inside it. Then she put it in a box, placed it in another container, bound it with a leather strap, placed it in a room containing her belongings, and locked it up. When Rawoser came, returning from the field, Raddjedet told him the matter. Then his heart was happy beyond everything, and they sat down to a day of feasting.

A little while later, Raddjedet punished her young maid with a beating after the two had argued. The maid wondered how her mistress could do such a thing, so she determined to tell the king of the triplets who would be future pharaohs. As she made ready to leave, she found Raddjedet's brother and she complained bitterly of how her mistress

had mistreated her. The man gave her a beating with his flax staff, refusing to allow himself to be mixed up in the girl's treason! As the maid went to the river to get herself some water, she was taken by a crocodile.

Meanwhile, Raddjedet was angry, upset about her argument with her maid - the girl who grew up in their house. While still worried about the girl's intention to tell the current pharaoh about her triplets, her bother sadly informs her about the maid's demise.

An Abrupt End

It is here that the story comes to an abrupt end, since the papyrus is missing both the very start and the end of the story. Hopefully another copy will be found, and the remainder of the tale will be found to shed some light on Khufu's visit to Raddjedet and the story of the maid.

King Khufu was indeed followed by his sons Djedefra and Khafra and his grandson Menkaura. Thus ended the 4th Dynasty. The first three kings of the 5th Dynasty were Userkaf (Strength), Sahura (Feet of Ra) and Neferirkara Kakai. (The name 'Dark' in the story is a pun - Kki - on this last king's name.)

The Westcar papyrus recounts events some 500 years previously. It is most likely a copy of a much older propaganda piece written to provide some legitimacy to the early kings of the Fifth Dynasty. The story, then, probably originally ended with Khufu and his family giving his blessing to the children as pharaohs of the next Dynasty.

The Tale of Nefrekeptah

There are other tales of magic from Khem, notably the stories of Prince Setna, son and court scribe of Ramses II, and Setna's young son, Se-Asar.

While reading ancient texts, Setna discovered the story of Nefrekeptah, who had been a much more powerful magician than he, because he had read the 'Book of Djehuti'. Determined to find and read this text, he asked his brother to accompany him to find the tomb of Nefrekeptah, son of Amenhotep.

When Setna had made his way into the tomb, to the central chamber where Nefrekeptah was laid to rest, he found the body of the prince lying wrapped in its linen bands, still and awful in death. But beside it on the stone sarcophagus sat two ghostly figures, the kas of a beautiful young woman and a boy - and between them, on the dead breast of Nefrekeptah lay the 'Book of Djehuti'.

Honouring the kas, Setna begged them to let him take the papyrus. If they would not let him take it, he had the magic power to take it from them by force.

The ka of the woman, Ahura, let it be known to Setna that the papyrus brought nothing but trouble to Nefrekeptah. She knew this, because she had been Nefrekeptah's wife, and the ka of the boy had been Merab, their son. She and her son's bodies were lying at Gebtu (Koptos) at the very edge of Eastern Waset (Thebes).

She and Nefrekeptah had been children of the pharaoh, and had wed by custom. Soon, their son had been born, yet Nefrekeptah cared more for knowledge. He thirsted after the wisdom of ancient texts and magic spells from ancient tombs. One day, while studying ancient shrines, a priest came and started taunting Nefrekeptah:

'...'All that you read there is but worthless. I could tell you where lies the 'Book of Djehuti', which the god of wisdom wrote with his own hand. When you have read its first page you will be able to enchant the heaven and the earth, the abyss, the mountains and the sea; and you shall know what the birds and the beasts and the reptiles are saying. And when you have read the second page your eyes will behold all the secrets of the gods themselves, and read all that is hidden in the stars.'

Nefrekeptah would do anything to get the text. The priest asked for a hundred bars of silver for his funeral and that he would be buried like a pharaoh when he died. Without hesitation, Nefrekeptah did as the priest asked, desperate to find where the ancient wisdom of Djehuti was kept.

'...'The Book of Djehuti lies beneath the middle of the Nile at Gebtu, in an iron box. In the iron box is a box of bronze; in the bronze box is a sycamore box; in the sycamore box is an ivory and ebony box; in the ivory and ebony box is a silver box; in the silver box is a golden box - and in that lies the Book of Djehuti. All around the iron box are twisted snakes and scorpions, and it is guarded by a serpent who cannot be slain.'

Hurrying home, Nefrekeptah joyfully told Ahura about his meeting with the priest, and where the 'Book of Djehuti' lay. But Ahura feared that evil would come of this. She begged her husband not to search for the papyrus. She felt in her heart that only sorrow would come of this.

Rather than listening to his wife, Nefrekeptah set off to pharaoh, who approved his mission. Setting up the royal barge, Nefrekeptah took his wife and son to Gebtu. Reaching their destination, the priests and priestesses of Auset welcomed the family, and Nefrekeptah made sacrifices to the goddess and her son Heru.

On the fifth day, Nefrekeptah left his family and worked great magic at the river.

First he created a magic cabin that was full of men and tackle. He cast a spell on it, giving life and breath to the men, and he sank the magic cabin into the river. Then he filled the Royal Boat with sand and put out into the middle of the Nile until he came to the place below which the magic cabin lay. And he spoke words of power, and cried, "Workmen, workmen, work for me even where lies the Book of Djehuti!" They toiled without ceasing by day and by night, and on the third day they reached the place where the Book lay.

Removing the sand, Nefrekeptah raised the Book till they were at a shoal in the river. And it was as the priest had said - around the iron box, snakes and scorpions twined. They were living, moving beings, ready to kill anyone who dared go near the box. Yet at Nefrekeptah's magic cry, they became quiet and still.

Unharmd, Nefrekeptah went to the iron box, which was guarded by the serpent that could not die. His magic was useless against the reptile, so with his sword, Nefrekeptah lopped off its head. Immediately, the serpent joined together, and made ready to stop the magician from reaching the iron box. Once again, Nefrekeptah beheaded the snake, and tried to toss the head into the river. Yet again, the serpent's head flew to the body and the reptile was alive, protecting the iron box.

Nefrekeptah saw that the serpent could not be slain, but must be overcome by cunning. So once more he struck off its head. But before head and body could come together he put sand on each part so that when they tried to join they could not do so as there was sand between them - and the serpent that could not die lay helpless in two pieces.

Opening the iron box, he found a bronze box. Then a box of sycamore wood. A box of ebony and ivory followed, then a box of silver and finally one of gold, as the priest had said. Opening the gold box, Nefrekeptah found the 'Book of Djehuti'.

Reading the first page, Nefrekeptah found that he suddenly had power over the heavens and the earth, the abyss, the mountains and the sea. He understood what the beasts and the fishes were saying. Reading the next spell, he found out the secrets of the sun in the heavens, the moon and the stars. He also could see the gods themselves, who were hidden from the eyes of mortals.

Taking the papyrus, he ordered the workmen to return him to Gebtu, where his wife was waiting for him. Offering her the papyrus, Ahura read the first and second spells, and had all of the knowledge that her husband had learned from the Book.

Then Nefrekeptah took a clean piece of papyrus and wrote on it all the spells from the 'Book of Djehuti'. He took a cup of beer and washed off the words into it and drank it so that the knowledge of the spells entered into his being.

As they left on the Royal Barge to return home, their son Merab fell into the river and sank out of sight. Using the Book, Nefrekeptah said the correct spell, but the little boy was dead. There was no magic that could bring him back to life. Calling Merab's ka, he asked his son what had caused his death. The parents knew that it was not a normal drowning.

And the ka of Merab said, "Djehuti the great god found that his Book had been taken, and he hastened before Amen-Ra, saying, 'Nefrekeptah, son of Pharaoh Amenhotep, has found my magic box and slain its guards and taken my Book with all the magic that is in it.' And Ra replied to him, 'Deal with Nefrekeptah and all that is his as it seems good to you: I send out my power to work

sorrow and bring a punishment upon him and upon his wife and child.' And that power from Ra, passing through the will of Djehuti, drew me into the river and drowned me."

Heartbroken, they left Merab's body for embalming at Gebtu. Soon, the burial of their son was done, and, though sad, Nefrekeptah said that they should return home. Pharaoh should know of what happened, and though sad at the loss of his grandson, he would rejoice in the fact that they had the 'Book of Djehuti'.

As they set out, they came to the place where Merab had drowned. Ahura felt the power of Ra take her, and snatch her off the barge. She fell into the river, and she too was drowned. Calling for her ka Nefrekeptah heard the same story, and returned once more to Gebtu for his wife's burial.

Setting out for home once more, the boat reached Mennefer (Hikuptah, Memphis). Pharaoh boarded the vessel when it reached port, only to find that Nefrekeptah himself was dead, the 'Book of Djehuti' bound on his chest. Pharaoh buried Nefrekeptah with the Book, and the kas of Ahura and Merab came to watch over the man they both loved.

'And now I have told you all the woe that has befallen us because we took and read the Book of Djehuti - the book which you ask us to give up. It is not yours, you have no claim to it, indeed for the sake of it we gave up our lives on earth.'

The Tale of Setna

Rather than heeding the words of the ka, Setna still wished for the knowledge himself. Again he asked for the Book, or he would take it by force. The two ka were in fear of Setna's powers, and drew back. Now the ka of Nefrekeptah came out from his body to face the magician.

Offering Setna the chance to win the Book in a game of Senet, Nefrekeptah and the mortal settled down to play. Nefrekeptah's skill at the game was great, and each time Setna lost, magic was cast upon him so he sank into the ground. When Setna's head was the only part of his body above the ground, he called out for his brother to help him. "Anherru! Run to the palace and beg pharaoh for the Amulet of Ptah. Set it on my head before the last game is lost, and I will be saved!"

Doing as bidden, Anherru begged the favor of pharaoh, then rushed to the priests at the Temple of Ptah. They gave him the Amulet, telling him to rescue his brother from the evil contest with the dead. Making it back to the tomb, just as Setna was making his last move, Anherru leapt forward and dropped the Amulet of Ptah on Setna's head. Before Nefrekeptah could make Setna disappear into the ground forever, Setna sprang free and grabbed the papyrus from the corpse. He and his brother fled from the tomb.

As they went they heard the ka of Ahura cry, 'Alas, all power is gone from him who lies in this tomb.'

But the Ka of Nefrekeptah answered, 'Be not sad: I will make Setna bring back the Book of Djehuti, and come as a suppliant to my tomb with a forked stick in his hand and a fire-pan on his head.'

Returning to the palace, Setna told pharaoh all that had happened, returning the Amulet. Ramses counseled Setna to return the Book, as it had caused much evil and he would be forced to return it eventually, but Setna would not listen. He took it with him, and started studying the great spells, reading from it to those who sought his wisdom.

One day, Setna saw a beautiful maiden with whom he immediately fell madly in love. Soon he learned that her name was Tabubua, and that she was the daughter of the high priest of Bast, at Per-Bast (Bubastis). Setna soon forgot everything, except Tabubua. He even forgot the 'Book of Djehuti', desiring only to win this girl as his own. Before too long, he received a message from her, saying that if he wanted her, he was to meet her in secret at her desert palace outside Per-Bast (Bubastis).

Setna made his way thither in haste, and found a pylon tower in a great garden with a high wall round about it. There Tabubua welcomed him with sweet words and looks, led him to her chamber in the pylon and served him with wine in a golden cup.

Setna, who was already married, spoke of his love for Tabubua. She replied that the two of them were destined to be together, but she could not endure a rival. She asked him to write-up a divorce from his current wife, lest she come between them. And she asked him to give her children to him, that they could be given as sacrifices to Bast, lest they plot evil against her, their step mother.

In his ardour, Setna said that it would be as she wished, and immediately wrote out her requests, writing that his wife should be cast out to starve, and that his children should be given to feed the sacred cats at the Temple of Bast.

And when he had done this, she handed him the cup once more and stood before him in all her loveliness, singing a bridal spell. Presently terrible cries came floating up to the high window of the pylon - the dying cries of his children, for he recognized each voice as it called to him in agony and then was still.

But Setna drained the golden cup and turned to Tabubua, saying, 'My wife is a beggar and my children lie dead at the pylon foot, I have nothing left in the world but you - and I would give all again for you. Come to me, my love!'

When he reached out for his new bride, a change suddenly came over her, and she became a corpse, and she and the palace disappeared, leaving Setna alone and naked in the desert.

Reaching home, to his great relief, Setna found his wife and children alive and well. He had learned his lesson. He took the 'Book of Djehuti', intent on returning it to Nefrekeptah. Telling Ramses what had happened, the pharaoh told his son that the only way he would not die, now, was to return the Book to the tomb 'as a suppliant, carrying a forked stick in your hand and a fire-pan on your head'.

In humility, the Book was returned. Nefrekeptah, though, told him that the dream of Tabubua would come true unless he would bring the bodies of Ahura and Merab to be buried with him in his tomb. They had no wish to be parted forever, wishing to be together when the 'Day of Awakening' came to pass.

Travelling speedily to Gebtu, Setna searched for records of the burial details of Ahura and Merab. Search as he might, he could not find a single clue as to their burial spots. In despair, thinking that the death of his family was near, he offered a great reward to any who could help him. Before too long, an old man came to speak with him. He remembered his grandfather's grandfather showing him the tomb of the woman and child.

A house had been built on the spot, at the edge of Waset, and Setna bought the house to pull it down. When the house was demolished by Pharaoh's soldiers, Setna had the men dig beneath it. Soon they came to a rock-cut tomb, deep in the earth. Inside the tomb lay the bodies of Ahura and Merab. The old man suddenly transformed, and he turned into the ka of Nefrekeptah and faded from sight. Setna then took the bodies back, and buried them with great ceremony in Nefrekeptah's tomb.

Book of Proverbs

Precepts

Beautiful discourse is rarer than emerald, yet it can be found among the servant girls at the grindstones. [Ptah-Hotep]

Declare your line of conduct without reticence. [Ptah-Hotep]

Do not weaken the attention of him who is occupied. [Ptah-Hotep]

Error carries away the unteachable. [Ptah-Hotep]

Evil words fill some with astonishment. [Ptah-Hotep]

Great God is the ruler of all the gods. [Papyrus of Ani, modified]

If you are a leader of peace, listen to the discourse of the petitioner. Be not abrupt with him; that would trouble him. [Ptah-Hotep]

If you are wise, look after your house; love your wife without alloy. [Ptah-Hotep]

It is a wretched thing to injure a poor man.

The man who has plenty of means of existence, conducts himself pretty much as he himself wishes. [Ptah-Hotep, modified]

Know those who are faithful to you when you are in low estate. [Ptah-Hotep]

Learn to rise up out of the enigmatic egg in the hidden land. [Papyrus of Ani, modified]

Listen with kindness for a clear explanation. [With Ptah-Hotep]

May no lies be spoken against me in the presence of God. [Papyrus of Ani, modified]

My KA dwells in my body. Insult it not. [Papyrus of Ani, elaborated]

Kha (Khat) - The physical body that may decompose.

- *Ka* - The vital *linga* (shape) or spiritual type of man, ordinarily inseparable from the human body, and also like a guardian angel [or composite soul] to some. Its lower body [or part] is good knowledge reaped here on earth.
- *Ba* - "the human in heaven" side of man, the useful person side of him.

Never speak untruth and falsity knowingly. [Papyrus of Ani, elaborated]

One should do nothing with a false heart. [Papyrus of Ani, modified]

Shining I Inside, let Him guide my heart. [Papyrus of Ani, modified]

That which is said in your heart, let it be realised by springing up spontaneously - [Ptah-Hotep]

The great Heaven [the Ocean inside] is found inside the Eye of God - [Papyrus of Ani, modified]

The wise man is great through his own merits. [Ptah-Hotep]

Those who are in the following of the prince of everlastingness and God of Life, sing with joy. [Papyrus of Ani, modified]

To seek without finding, equals waste of time. [Papyrus of Ani, modified]

Wealth can come through your Creator's good-will. [With Ptah-Hotep]

When a son attends to his father, it is a twofold joy for both; when wise things are prescribed to him, the son is [to be] gentle. [Ptah-Hotep]

When He opens up His path, may He carry me along, safe and sound. [Papyrus of Ani, modified]

When you speak, know that which can be brought against you. [Ptah-Hotep]

Who has not done any evil act, his or her heart may be found right. [Papyrus of Ani, modified]

Wise rising gives joy. [Papyrus of Ani, amplified]

1. The friend of a wise person may be kind -

Do not hate a man to his face when you know nothing of him. (Ankhsheshonq)

Man must learn that what he does may have consequences. [Mod] (Karnak Temple)

May I recognize my brother and sister that I may open my heart to them. (Ankhsheshonq)

Seeds that sprouts upwards at the same time send roots into the ground. (Karnak Temple)

Angry with a land, the Light of God makes law and justice cease in it, makes value scarce in it; sets the fools over the wise, lets the ruler mistreat its people. (Ankhsheshonq)

The disciple must experience in himself each stage of developing. And he will know nothing for which he is not ripe. (Karnak Temple)

The friend of a wise person is another wise person. (Ankhsheshonq)

The nut does not reveal the tree it contains. (Karnak Temple)

A woman who remains a woman at night is praised during the day. (Ankhsheshonq)

Advice given to the stupid weighs as little as the wind. (Ankhsheshonq)

If you want something, look for the complement that will elicit it. (Karnak Temple)

You are only a spirit. [Djehuti, attr.]

May I have something and my relatives have something so that I may eat my own food without holding back. (Ankhsheshonq)

Cognition comes from inside ourselves, but the Master gives the keys. (Karnak Temple)

Material and intellectual wealth are no real securities. (Ankhsheshonq)

Do not prefer one of your children to the other, for you know not which one of them will be kind to you. (Ankhsheshonq)

Organisation cannot be good enough unless those who know laws of harmony lay the foundation. [Mod] (Karnak Temple)

Never let an ungodly or a mediocre man give orders to people. (Ankhsheshonq)

Qualities of a moral order are measured by deeds. (Karnak Temple)

Serve your mother and father that you may go forward and prosper. (Ankhsheshonq)

Our senses serve to affirm, not to know. (Karnak Temple)

The wealth of a workman could be his tools. [Mod] (Ankhsheshonq)

Do not ask God for advice and then disregard it. (Ankhsheshonq) ◇

Do not instruct a fool lest he hate you for it. (Ankhsheshonq)

Do not rely on a fool. (Ankhsheshonq)

Do not rely on the property of an idiot. (Ankhsheshonq)

Do not teach those who do not want to hear. (Ankhsheshonq)

Popular beliefs on essential matters must be examined in order to discover the original thought. (Karnak Temple)

Break through the web of Ignorance. [Djehuti, attr.]

Do not rely on the property of another - acquire your own. [Abr] (Ankhsheshonq)

If the God of Light, is angry with a country, law, justice and values break down and fools take the place of wise men. (Ankhsheshonq)

There grows no wheat where there is no grain. (Karnak Temple)

Love is one thing, knowledge is another. (Karnak Temple)

True teaching is not an accumulation of knowledge; it is an awakening of consciousness through successive stages. (Karnak Temple)

2. Look to your own feet and their standing, and truly prosper

Know the world in yourself. Never look for yourself in the world, for this would be to project your illusion. (Karnak Temple)

In helplessness lies undoing. *

Blithe advice given to a fool, often leads to humiliations one way or another. Act righteously rather than humiliate. *

Recognise your brother's acre and look to your own, if you don't lack understanding. *

Man should try not to give away tools to fools with secret meanness in their hearts, by getting nearer reality. *

If fools are well praised all over the country, it is not heading for security. *

Some wander to get wiser. However, no discussion can throw light if it wanders. [Hum]*

You will free yourself when you learn to be neutral and follow the instructions of your heart without letting things perturb you. This is the way of Maat. (Karnak Temple)

Matter is fluid and flows like a stream. [Djehuti, attr.]

Truths you learn, could take the place of other thoughts you had, and break some of them. ☐

Every man is rich in excuses to safeguard his prejudices, his instincts, and his opinions. (Karnak Temple)

A pupil may show you by his own efforts how much he deserves to learn from you. (Karnak Temple) ◇

The wealth of a house is a wise woman. (Ankhsheshonq)

Each truth you learn will be new to you. (Karnak Temple)

Do not say "Here is my brother's acre"; look to your own. (Ankhsheshonq)

May I recognize my friends that I may share with them. [Mod] (Ankhsheshonq)

In helplessness lies humiliations. (Karnak Temple)

One foot isn't enough to walk with. (Karnak Temple)

No discussion can throw light if it wanders from the real point. (Karnak Temple)

There is no one who deceives who is not deceived, and no one who does wrong that goes on and truly prospers at length. (Ankhsheshonq)

3. The riches of the miser - cold!

Do not let a fool intervene in an important matter. (Ankhsheshonq) [Abr]

The death of an evil man is a cause for celebration for those he leaves behind. (Ankhsheshonq)

Routine and prejudice distort vision. Each man thinks his own horizon is the limit of the world. (Karnak Temple)

Do not say "I am learned" but rather set yourself to become wise. (Ankhsheshonq)

Do not belittle the elderly in your heart. (Ankhsheshonq)

He cannot be heard with ears, nor seen with eyes, nor expressed in words; but only in mind and heart. [Djehuti, attr.]

He who has been chosen out of the crowd is not automatically a wise man because of that. (Ankhsheshonq)

Serve a wise person that he or she may serve you. (Ankhsheshonq)

The riches of the generous man are greater than those of the miser. (Ankhsheshonq)

Understanding develops by degrees. (Karnak Temple)

People bring about their own undoing through their tongues. (Karnak Temple)

Suffer not yourselves to be carried with the Great Stream, but stem the tide you that can lay hold of the Haven of Safety, and make your full course towards it. [Djehuti, attr.]

Images are nearer reality than cold definitions. (Karnak Temple)

Lacking images, men invent idols. Found the images on realities that lead the true seeker to the source. Maat (Karnak Temple)

True sages are those who give what they have, without meanness and without secret. (Karnak Temple)

When the governing class is not chosen for quality it is chosen for material wealth: this always means decadence for a society to reach. (Karnak Temple)

The good fortune of a town is a leader who acts righteously. (Ankhsheshonq)

Do not let your servant force your son. [Abr] (Ankhsheshonq)

Do not take yourself a woman whose husband is alive. [Abr] (Ankhsheshonq)

It is better to have a serpent hanging around the house than a fool. (Ankhsheshonq)

Do not do to a person what you dislike [If you are sane]. (Ankhsheshonq)

If you would know yourself, take yourself as starting point and go back to the source. (Karnak Temple)

Do not long for your home to drink beer in it in midday. (Ankhsheshonq)

Don't believe something without putting its truth to the test; the faculty of discernment is indispensable to the Seeker. Sound scepticism. (Karnak Temple)

The friend of a fool is a fool. (Ankhsheshonq)

Judge by cause and also by effects [Mod] (Karnak Temple)

May the heart of a wife be the heart of her husband so that they may be free of contention. (Ankhsheshonq)

Ra is angry with a land (and) its rulers neglect the law. (Ankhsheshonq)

The plant reveals what is in the seed. (Karnak Temple)

Look above or look below and find that Oneness is at the Source of the Law. [Djehuti, attr. and abr]

In all formed matter, the heart of Light always exists. Even though bound in the darkness, inherent Light always exists. [Djehuti, attr.]

Do not do a thing that you have not first examined. (Ankhsheshonq)

The body is the house of God. That is why it is said, "Man know yourself." (Karnak Temple)

Celebrate the glad day. [Coffin text, abr.]

May your fate not be the fate of one who begs and is given. (Ankhsheshonq)

Speak truth to everyone [some things are private, though]. (Ankhsheshonq)

Man is a star entrapped by darkness. [Djehuti, attr.]

1. The friend of a wise person may be kind also.
2. Look to your own feet and their standing -
3. Miser riches - cold!

The friend of a wise person takes an overlook at his life-length or standing to counteract getting miserly cold as clay soon.

1. There is but One Universal order

Each and every sentient being, or situation in their time, is bound to accomplish a specific mission on earth.

2. There is One Cosmic Unity

This principal is based on the concept that everything that exists is a particular manifestation of the One essence. As above, so below. What is questionable is a reflection of what is not.

3. There is only One Measure

One measure, one portion, one ration was considered the base from where all beings, things and time constitute mere exponential figures. They are only multiples and submultiples of the same portion.

4. There is One Cosmic Law that precedes all spiritual laws:

This One Law determines that there is a Universal order and a cosmic Unity that manifests itself through the One measure. We strongly believe that the Khemetics carried and embraced the main principal of the Lemurian Law of One.

5. There is only One Intelligence

There is One Intelligent Mind that encompasses and embraces everything that exists. All the other Intelligences are mere reflections and individualized manifestations of the One Intelligent Mind.

6. There is only One Path

This is the way of obedience to the One Law that reigns the Universal Order and that precedes all others. The One Law determines the Unity of all parts with its Essence.

7. There is only One Reality

The understanding of the existence of One Reality reiterates that the Universe manifests itself through repetition of the same essence through different stages of conscious expressions. There are the infinite aspects of manifestation that make creation possible and intelligible, throughout the different parcels of time.

Proverbs

- The best and shortest road towards knowledge of truth is Nature.
- For every joy there is a price to be paid.
- If his heart rules him, his conscience will soon take the place of the rod.
- What you are doing does not matter so much as what you are learning from doing it? It is better not to know and to know that one does not know, then presumptuously to attribute some random meaning to symbols.
- If you search for the laws of harmony, you will find knowledge.
- If you are searching for a Neter, observe Nature!
- Exuberance is a good stimulus towards action, but the inner light grows in silence and concentration.

- Not the greatest Master can go even one step for his disciple; in himself he must experience each stage of developing consciousness. Therefore, he will know nothing for which he is not ripe.
- The body is the house of god. That is why it is said, "Man know yourself."
- True teaching is not an accumulation of knowledge; it is an awaking of consciousness which goes through successive stages.
- The man who knows how to lead one of his brothers towards what he has known may one day be saved by that very brother.
- People bring about their own undoing through their tongues.
- If one tries to navigate unknown waters one runs the risk of shipwreck.
- Leave him in error who loves his error.
- Every man is rich in excuses to safeguard his prejudices, his instincts, and his opinions.
- To know means to record in one's memory; but to understand means to blend with the thing and to assimilate it oneself.
- There are two kinds of error: blind credulity and piecemeal criticism. Never believe a word without putting its truth to the test; discernment does not grow in laziness; and this faculty of discernment is indispensable to the Seeker. Sound skepticism is the necessary condition for good discernment; but piecemeal criticism is an error.
- Love is one thing, knowledge is another.
- True sages are those who give what they have, without meanness and without secret!
- An answer brings no illumination unless the question has matured to a point where it gives rise to this answer which thus becomes its fruit. Therefore, learn how to put a question.
- What reveals itself to me ceases to be mysterious for me alone: if I unveil it to anyone else, he hears mere words which betray the living sense: Profanation, but never revelation.
- The first concerning the 'secrets': all cognition comes from inside; we are therefore initiated only by ourselves, but the Master gives the keys.
- The second concerning the 'way': the seeker has need of a Master to guide him and lift him up when he falls, to lead him back to the right way when he strays.
- Understanding develops by degrees.
- As to deserving, know that the gift of heaven is free; this gift of Knowledge is so great that no effort whatever could hope to 'deserve' it.
- If the Master teaches what is error, the disciple's submission is slavery ; if he teaches truth, this submission is ennoblement.
- There grows no wheat where there is no grain.
- The only thing that is humiliating is helplessness.
- An answer is profitable in proportion to the intensity of the quest.

- Listen to your conviction, even if they seem absurd to your reason.
- Know the world in yourself. Never look for yourself in the world, for this would be to project your illusion.
- To teach one must know the nature of those whom one is teaching.
- In every vital activity it is the path that matters.
- The way of knowledge is narrow.
- Each truth you learn will be, for you, as new as if it had never been written.
- The only active force that arises out of possession is fear of losing the object of possession.
- If you defy an enemy by doubting his courage you double it.
- The nut doesn't reveal the tree it contains.
- For knowledge... you should know that peace is an indispensable condition of getting it.
- The first thing necessary in teaching is a master; the second is a pupil capable of carrying on the tradition.
- Peace is the fruit of activity, not of sleep.
- Envious greed must govern to possess and ambition must possess to govern.
- When the governing class isn't chosen for quality it is chosen for material wealth: this always means decadence, the lowest stage a society can reach.
- One foot isn't enough to walk with.
- Our senses serve to affirm, not to know.
- We mustn't confuse mastery with mimicry, knowledge with superstitious ignorance.
- Physical consciousness is indispensable for the achievement of knowledge.
- A man can't be judge of his neighbor's intelligence. His own vital experience is never his neighbor's.
- No discussion can throw light if it wanders from the real point.
- Your body is the temple of knowledge.
- Experience will show you, a Master can only point the way.
- A house has the character of the man who lives in it.
- All organs work together in the functioning of the whole.
- A man's heart is his own Neter.
- A pupil may show you by his own efforts how much he deserves to learn from you.
- Routine and prejudice distort vision. Each man thinks his own horizon is the limit of the world.

- You will free yourself when you learn to be neutral and follow the instructions of your heart without letting things perturb you. This is the way of Maat.
 - Judge by cause, not by effect.
 - Growth in consciousness doesn't depend on the will of the intellect or its possibilities but on the intensity of the inner urge.
 - Every man must act in the rhythm of his time... such is wisdom.
 - Men need images. Lacking them they invent idols. Better then to found the images on realities that lead the true seeker to the source.
 - Maat, who links universal to terrestrial, the divine with the human is incomprehensible to the cerebral intelligence.
 - Have the wisdom to abandon the values of a time that has passed and pick out the constituents of the future. An environment must be suited to the age and men to their environment.
 - Everyone finds himself in the world where he belongs. The essential thing is to have a fixed point from which to check its reality now and then.
 - Always watch and follow nature.
 - A phenomenon always arises from the interaction of complementary. If you want something look for the complement that will elicit it. Seth causes Heru.
- H Heru redeems Seth.
- All seed answer light, but the color is different.
 - The plant reveals what is in the seed.
 - Popular beliefs on essential matters must be examined in order to discover the original thought.
 - It is the passive resistance from the helm that steers the boat.
 - The key to all problems is the problem of consciousness.
 - Man must learn to increase his sense of responsibility and of the fact that everything he does will have its consequences.
 - If you would build something solid, don't work with wind: always look for a fixed point, something you know that is stable... yourself.
 - If you would know yourself, take yourself as starting point and go back to its source; your beginning will disclose your end.
 - Images are nearer reality than cold definitions.
 - Seek peacefully, you will find.
 - Organization is impossible unless those who know the laws of harmony lay the foundation.
 - It is no use whatever preaching Wisdom to men: you must inject it into their blood.
 - Knowledge is consciousness of reality. Reality is the sum of the laws that govern nature and of the causes from which they flow.
 - Social good is what brings peace to family and society.

- Knowledge is not necessarily wisdom.
- By knowing one reaches belief. By doing one gains conviction. When you know, dare.
- Altruism is the mark of a superior being.
- All is within yourself. Know your most inward self and look for what corresponds with it in nature.
- The seed cannot sprout upwards without simultaneously sending roots into the ground.
- The seed includes all the possibilities of the tree.... The seed will develop these possibilities, however, only if it receives corresponding energies from the sky.
- Grain must return to the earth, die, and decompose for new growth to begin.
- Man, know yourself... and you shalt know the gods.
- A mean phrase slights its sayer.
- An absent person should have his excuse (Don't jump to conclusions, and don't blame someone not present until you hear his or her side of the story.)
- Be patient with a bad neighbor: he may move or face misfortune.
- Bed is the poor man's opera.
- Borrowing is bad, and paying back is a loss. (Counsel to discourage borrowing.)
- Does sheep manure turn to caramel? (Don't expect a bad person to suddenly turn good.)
- Dress up a stick and you get a doll. (Clothes and cosmetics can make the ugly look quite pretty. So don't be fooled by appearances.)
- Education is what you know, not what's in the book. (Thinking can be more important than collecting material. So: people should try to use their minds too.)
- Grapes are eaten one by one. (One step at a time.)
- I believe what you say, I'm only surprised at what you do. (Your words contradict your actions. Used when someone's actions contradict his speech etc.)
- If you "marry" a monkey for his wealth, the money goes and the monkey remains. (Don't get attracted by money. It is said to a girl who wants to marry for riches.)
- If you have to drag a dog to the hunt, neither he nor his hunting is any good. (Someone who does unwillingly what he is supposed to do quite naturally, may not work all right. Used for commenting on someone who does not perform up to standards he or she is supposed to do.)
- If you live in a glass house, don't throw stones (What you do to others may come round - and aren't you vulnerable?)
- If your friend is like honey, don't lick all of it! (Do not take advantage of the sweetness of a dear friend! Used to take to task someone who abuses the generosity of a friend.)
- Learn politeness from the impolite.

- Making money on manure is better than losing money on musk.
- Money goes to peacocks (Vainglorious people get wealth also.)
- Protect the flame of your candle and it will light more. (Don't brag about your blessings or you could lose them. Use: As in "A cake watched never rises".)
- Stretch your legs as far as your quilt (blanket) goes. (Do not do what you cannot afford.)
- The costly news of today will be free tomorrow. (What becomes common, its value may drop.)
- The miserable got together with the hopeless. (Little good may come out of such a union. Used to comment on two disadvantaged people who want to join efforts.)
- The son of the swan is a good swimmer (Like father like son. Used when a son is able, just like his father, etc.)
- They couldn't beat the donkey so they beat the saddle! (Suggested: Address the source of the problem, rather.)
- We let him in, he brought his donkey along. (Be careful with some people, they try to take advantage of others. This proverb is used when somebody doesn't stop at the limits set for him or her.)
- What comes this way, goes this way. (Also: Easy come, easy go.)

Book of Djehuti

Story of Djehuti

NOW Ahura was the wife of Nefer-ka-ptah, and their child was Merab; this was the name by which he was registered by the scribes in the House of Life. And Nefer-ka-ptah, though he was the son of the King, cared for naught on earth but to read the ancient records, written on papyrus in the House of Life or engraved on stone in the temples; all day and every day he studied the writings of the ancestors.

One day he went into the temple to pray to the Gods, but when he saw the inscriptions on the walls he began to read them; and he forgot to pray, he forgot the Gods, he forgot the priests, he forgot all that was around him until he heard laughter behind him. He looked round and a priest stood there, and from him came the laughter.

"Why laughest you at me?" said Nefer-ka-ptah.

"Because you readest these worthless writings," answered the priest. "If you wouldest read writings that are worth the reading I can tell you where the Book of Djehuti lies hidden."

Then Nefer-ka-ptah was eager in his questions, and the priest replied, "Djehuti wrote the Book with his own hand, and in it is all the magic in the world. If you readest the first page, you will enchant the sky, the earth, the abyss, the mountains, and the sea; you will understand the language of the birds of the air, and you will know what the creeping things of earth are saying, and you will see the fishes from the darkest depths of the sea. And if you readest the other page, even though you wert dead and in the world of ghosts, you couldest come back to earth in the form you once hadst. And besides this, you will see the sun shining in the sky with the full moon and the stars, and you will behold the great shapes of the Gods."

Then said Nefer-ka-ptah, "By the life of Pharaoh, that Book shall be mine. Tell me whatsoever it is that you desirest, and I will do it for you."

"Provide for my funeral," said the priest. "See that I am buried as a rich man, with priests and mourning women, offerings, libations, and incense. Then shall my soul rest in peace in the Fields of Aalu. One hundred pieces of silver must be spent upon my burying."

Then Nefer-ka-ptah sent a fleet messenger to fetch the money, and he paid one hundred pieces of silver into the priest's hands. When the priest had taken the silver, he said to Nefer-ka-ptah:

"The Book is at Koptos in the middle of the river.

In the middle of the river is an iron box,

In the iron box is a bronze box,

In the bronze box is a keté-wood box,

In the keté-wood box is an ivory-and-ebony box,

In the ivory-and-ebony box is a silver box,

In the silver box is a gold box,

And in the gold box is the Book of Djehuti.

Round about the great iron box are snakes and scorpions and all manner of crawling things, and above all there is a snake which no man can kill. These are set to guard the Book of Djehuti." When the priest had finished speaking, Nefer-ka-ptah ran out of the temple, for his joy was so great that he knew not where he was. He ran quickly to find Ahura to tell her about the Book and that he would go to Koptos and find it.

But Ahura was very sorrowful, and said, "Go not on this journey, for trouble and grief await you in the Southern Land."

She laid her hand upon Nefer-ka-ptah as though she would hold him back from the sorrow that awaited him. But he would not be restrained, and broke away from her and went to the King his father.

He told the King all that he had learned, and said, "Give me the royal barge, O my father, that I may go to the Southern Land with my wife Ahura and my son Merab. For the Book of Djehuti I must and will have."

So the King gave orders and the royal barge was prepared, and in it Nefer-ka-ptah, Ahura, and Merab sailed up the river to the Southern Land as far as Koptos. When they arrived at Koptos, the high priest and all the priests of Auset of Koptos came down to the river to welcome Nefer-ka-ptah, Ahura, and Merab. And they went in a great procession to the temple of the Goddess, and Nefer-ka-ptah sacrificed an ox and a goose and poured a libation of wine to Auset of Koptos and her son Harpocrates. After this, the priests of Auset and their wives made a great feast for four days in honor of Nefer-ka-ptah and Ahura.

On the morning of the fifth day, Nefer-ka-ptah called to him a priest of Auset, a great magician learned in all the mysteries of the Gods. And together they made a little magic box, like the cabin of a boat, and they made men and a great store of tackle, and put the men and the tackle in the magic cabin. Then they uttered a spell over the cabin, and the men breathed and were alive, and began to use the tackle. And Nefer-ka-ptah sank the magic cabin in the river, saying, "Workmen, workmen! Work for me!" And he filled the royal barge with sand and sailed away alone, while Ahura sat on the bank of the river at Koptos, and watched and waited, for she knew that sorrow must come of this journey to the Southern Land.

The magic men in the magic cabin toiled all night and all day for three nights and three days along the bottom of the river; and when they stopped the royal barge stopped also, and Nefer-ka-ptah knew that he had arrived where the Book lay hidden.

He took the sand out of the royal barge and threw it into the water, and it made a gap in the river, a gap of a schoenus long and a schoenus wide; in the middle of the gap lay the iron box, and beside the box was coiled the great snake that no man can kill, and all around the box on every side to the edge of the walls of water were snakes and scorpions and all manner of crawling things.

Then Nefer-ka-ptah stood up in the royal barge, and across the water he cried to the snakes and scorpions and crawling things; a loud and terrible cry, and the words were words of magic. As soon as his voice was still, the snakes and scorpions and crawling things were still also, for they were enchanted by means of the magical words of Nefer-ka-ptah, and they could not move. Nefer-ka-ptah brought the royal barge to the edge of the gap, and he walked through the snakes and scorpions and crawling things, and they looked at him, but could not move because of the spell that was on them.

And now Nefer-ka-ptah was face to face with the snake that no man could kill, and it reared itself up ready for battle. Nefer-ka-ptah rushed upon it and cut off its head, and at once the head and body came together, each to each, and the snake that no man could kill was alive again, and ready for the fray. Again Nefer-ka-ptah rushed upon it, and so hard did he strike that the head was flung far from the body, but at once the head and body came together again, each to each, and again the snake that no man could kill was alive and ready to fight. Then Nefer-ka-ptah saw that the snake was immortal and could not be slain, but must be overcome by subtle means. Again he rushed upon it and cut it in two, and very quickly he put sand on each part, so that when the head and body came together there was sand between them and they could not join, and the snake that no man could kill lay helpless before him.

Then Nefer-ka-ptah went to the great box where it stood in the gap in the middle of the river, and the snakes and scorpions and crawling things watched, but they could not stop him.

He opened the iron box and found a bronze box,

He opened the bronze box and found a keté-wood box,

He opened the keté-wood box and found an ivory-and-ebony box,

He opened the ivory-and-ebony box and found a silver box,

He opened the silver box and found a gold box, He opened the gold box and found the Book of Djehuti.

He opened the Book and read a page, and at once he had enchanted the sky, the earth, the abyss, the mountains, and the sea, and he understood the language of birds, fish, and beasts. He read the second page and he saw the sun shining in the sky, with the full moon and the stars, and he saw the great shapes of the Gods themselves; and so strong was the magic that the fishes came up from the darkest depths of the sea. So he knew that what the priest had told him was true.

Then he thought of Ahura waiting for him at Koptos, and he cast a magic spell upon the men that he had made, saying "Workmen, workmen! Work for me! and take me back to the place from which I came." They toiled day and night till they came to Koptos, and there was Ahura sitting by the river, having eaten nothing and drunk nothing since Nefer-ka-ptah went away. For she sat waiting and watching for the sorrow that was to come upon them.

But when she saw Nefer-ka-ptah returning in the royal barge, her heart was glad and she rejoiced exceedingly. Nefer-ka-ptah came to her and put the Book of Djehuti into her hands and bade her read it. When she read the first page, she enchanted the sky, the earth, the abyss, the mountains, and the sea, and she understood the language of birds, fish, and beasts; and when she read the second page, she saw the sun shining in the sky, with the full moon and the stars, and she saw the great shapes of the Gods themselves; and so strong was the magic that the fishes came up from the darkest depths of the sea.

Nefer-ka-ptah now called for a piece of new papyrus and for a cup of beer; and on the papyrus he wrote all the spells that were in the Book of Djehuti. Then he took the cup of beer and washed the papyrus in the beer, so that all the ink was washed off and the papyrus became as though it had never been written on. And Nefer-ka-ptah drank the beer, and at once he knew all the spells that had been written on the papyrus, for this is the method of the great magicians.

Then Nefer-ka-ptah and Ahura went to the temple of Auset and gave offerings to Auset and Harpocrates, and made a great feast, and the next day they went on board the royal barge and sailed joyfully away down the river towards the Northern Land.

But behold, Djehuti had discovered the loss of his Book, and Djehuti raged like a panther of the South, and he hastened before Ra and told him all, saying, "Nefer-ka-ptah has found my magic box and opened it, and has stolen my Book, even the Book of Djehuti; he slew the guards that surrounded it, and the snake that no man can kill lay helpless before him. Avenge me, O Ra, upon Nefer-ka-ptah, son of the King of Khem."

The Majesty of Ra answered and said, "Take him and his wife and his child, and do with them as you will." And now the sorrow for which Ahura watched and waited was about to come upon them, for Djehuti took with him a Power from Ra to give him his desire upon the stealer of his Book.

As the royal barge sailed smoothly down the river, the little boy Merab ran out from the shade of the awning and leaned over the side watching the water. And the Power of Ra drew him, so that he fell into the river and was drowned. When he fell, all the sailors on the royal barge and all the people walking on the river-bank raised a great cry, but they could not save him. Nefer-ka-ptah came out of the cabin and read a magical spell over the water, and the body of Merab came to the surface and they brought it on board the royal barge. Then Nefer-ka-ptah read another spell, and so great was its power that the dead child spoke and told Nefer-ka-ptah all that had happened among the Gods, that Djehuti was seeking vengeance, and that Ra had granted him his desire upon the stealer of his Book.

Nefer-ka-ptah gave command, and the royal barge returned to Koptos, that Merab might be buried there with the honor due to the son of a prince. When the funeral ceremonies were over, the royal barge sailed down the river towards the Northern Land. A joyful journey was it no longer, for Merab was dead, and Ahura's heart was heavy on account of the sorrow that was still to come, for the vengeance of Djehuti was not yet fulfilled.

They reached the place where Merab had fallen into the water, and Ahura came out from under the shade of the awning, and she leaned over the side of the barge, and the Power of Ra drew her so that she fell into the river and was drowned. When she fell, all the sailors in the royal barge and all the people walking on the river-bank raised a great cry, but they could not save her. Nefer-ka-ptah came out of the cabin and read a magical spell over the water, and the body of Ahura came to the surface, and they brought it on board the royal barge. Then Nefer-ka-ptah read another spell, and so great was its power that the dead woman spoke and told Nefer-ka-ptah all that had happened among the Gods, that Djehuti was still seeking vengeance, and that Ra had granted him his desire upon the stealer of his Book.

Nefer-ka-ptah gave command and the royal barge returned to Koptos, that Ahura might be buried there with the honor due to the daughter of a king. When the funeral ceremonies were over, the royal barge sailed down the river towards the Northern Land. A sorrowful journey was it now, for Ahura and Merab were dead, and the vengeance of Djehuti was not yet fulfilled.

They reached the place where Ahura and Merab had fallen into the water, and Nefer-ka-ptah felt the Power of Ra drawing him. Though he struggled against it he knew that it would conquer him. He took a piece of royal linen, fine and strong, and made it into a girdle, and with it he bound the Book of Djehuti firmly to his breast, for he was resolved that Djehuti should never have his Book again.

Then the Power drew him yet more strongly, and he came from under the shade of the awning and threw himself into the river and was drowned. When he fell, all the sailors of the royal barge and all the people walking on the river-bank raised a great cry, but they could not save him. And when they looked for his body they could not find it.

So the royal barge sailed down the river till they reached the Northern Land and came to Memphis, and the chiefs of the royal barge went to the King and told him all that had happened.

The King put on mourning raiment; he and his courtiers, the high priest and all the priests of Memphis, the King's army and the King's household, were clothed in mourning apparel, and they walked in procession to the haven of Memphis to the royal barge. When they came to the haven, they saw the body of Nefer-ka-ptah floating in the water beside the barge, close to the great steering-oars. And this marvel came to pass because of the magical powers of Nefer-ka-ptah; even in death he was a great magician by reason of the spells he had washed off the papyrus and drunk in the beer.

Then they drew him out of the water, and they saw the Book of Djehuti bound to his breast with the girdle of royal linen. And the King gave command that they should bury Nefer-ka-ptah with the honor due to the son of a king, and that the Book of Djehuti should be buried with him.

Thus was the vengeance of Djehuti fulfilled, but the Book remained with Nefer-ka-ptah.

THE INSTRUCTIONS OF AMENEMHE'ET (THE GOD AMON IS FIRST)

Begins here the Instruction made by the majesty of the King of upper and lower Khem, Sehotep'eb-Re, son of the Sun, *Amenemhe'et*, the Justified. He speaks thus in discovering words of truth to his son, the Lord of the World:

1. Shine forth, he says, even as the God. Harken to that which I say to you; that you may reign over the land, that you may govern the world, that you may excel in goodness.
2. Let one withdraw himself from his subordinates entirely. It befalls that mankind give their hearts to one that causes them fear. Mix not among them alone; fill not your heart with a brother; know not a trusted friend; make for yourself no familiar dependents; in these things is no satisfaction.
3. When you lie down have a care for your, very life, since friends exist not for a man in the day of misfortunes. I gave to the beggar, and caused the orphan to live; I made him that had not to attain, even as he that had.
4. But it was the eater of my food that made insurrection against me; to whom I gave mine hands, he created disturbance thereby; they that arrayed them in my fine linen regarded me as a shadow; and it was they that anointed themselves with my spices that entered my harem.
5. My images are among the living; and my achievements are among men. But I have made an heroic story that have not been heard; a great feat of arms that have not been seen. Surely one fights for a lassoed ox that forgets yesterday; and good fortune is of no avail to one that cannot perceive it.
6. It was after the evening meal, and night was come. I took for myself an hour of ease. I lay down upon my bed, for I was weary. My heart began to wander (?). I slept. And lo! weapons were brandished, and there was conference concerning me. I acted as the serpent of the desert.
7. I awoke to fight; I was alone. I found one struck down, it was the captain of the guard. Had I received quickly the arms from his hand, I had driven back the dastards by smiting around. But he was not a brave man on that night, nor could I fight alone; an occasion of prowess comes not to one surprised. Thus was I.
8. Behold, then, vile things came to pass, for I was without you; the courtiers knew not that I had passed on to you--my power. I sat not with you on the throne. Let me then, make my plans. Because I awed them not I was not unmindful of them; but mine heart brings not to remembrance the slackness of servants.
9. Have ever women gathered together assailants? Are assassins reared within my palace? Was the opening done by cutting through the ground? The underlings were deceived as to what they did. But misfortunes have not come in my train since my birth; nor have there existed the equal of me as a doer of valiance.
10. I forced my way up to Elephantine, I went down to the coast-lakes; I have stood upon the boundaries of the land, and I have seen its centre. I have set the limits of might by my might in my deeds.
11. I raised corn, I loved Nopi; the Nile begged of me every valley. In my reign none hungered; none thirsted therein. They were contented in that which I did, saying concerning me, "Every commandment is meet."
12. I overcame lions; I carried off crocodiles. I cast the Nubians under my feet; I carried off the southern Nubians; I caused the Asiatics to flee, even as hounds.

13. I have made me a house, adorned with gold, its ceilings with lapis lazuli, its walls having deep foundations. Its doors are of copper; their bolts are of bronze. It is made for everlasting; eternity is in awe of it. I know every dimension thereof, O Lord of the World!

14. There are divers devices in buildings. I know the pronouncements of men when inquiring into its beauties; but they know not that it was without you, O my Son, Senwesert; life, safe and sound, be to you--by your feet do I walk; you are after mine own heart; by your eyes do I see; born in an hour of delight; with spirits that rendered you praise.

15. Behold, that which I have done at the beginning, let me set it in order for you at the end; let me be the landing-place of that which is in your heart. All men together set the White Crown on the Offspring of the God, fixing it to its due place. I shall begin your praises when in the Boat of Ra. Your kingdom has been from primeval time; not by my doing, who have done valiant things. Raise up monuments, make beautiful your tomb. I have fought against him whom you know; for I desire not that he should be beside your Majesty. Life safe and sound, be to you.

The Instructions of Dua-Khety (The Satire of the Trades)

Beginning of the teaching made by the man of Tjaru called Duau Khety for his son called Pepy. It was while he was sailing south to the Residence to place him in the writing school among the children of officials, of the foremost of the Residence.

He said to him I have seen violent beatings: so direct your heart to writing. I have witnessed a man seized for his labor. Look, nothing excels writing It is like a loyal man. Read for yourself the end of the Compilation and you can find this phrase in it saying 'The scribe, whatever his place at the Residence He cannot be poor in it'.

He accomplishes the wish of another when he is not succeeding I do not see a profession like it that you could say that phrase for, so I would have you love writing more than your mother and have you recognise its beauty For it is greater than any profession, there is none like it on earth. He has just begun growing, and is just a child, when people will greet him (already). He will be sent to carry out a mission, and before he returns, he is clothed in linen (like an adult man).

I do not see a sculptor on a mission or a goldsmith on the task of being dispatched but I see the coppersmith at his toil at the mouth of his furnace his fingers like crocodile skin his stench worse than fish eggs.

The jeweller drills in bead-making using all of the hardest hard stones. When he has completed the inlays, his arms are destroyed by his exhaustion. He sits at the food of Ra with his knees and back hunched double.

The barber shaves into the end of the evening continually at the call, continually on his elbow, pushing himself continually from street to street looking for people to shave. He does violence to his arms to fill his belly, like bees that eat at their toil.

The reedcutter sails north to the marshes to take for himself the shafts. When he has exceeded the power of his arms in action, When the mosquitoes have slaughtered him and the gnats have cut him down too, then he is broken in two.

The small potter is under his earth even when he is stood among the living. He is muddier with clay than swine to burn under his earth. His clothes are solid as a block and his headcloth is rags, until the air enters his nose coming from his furnace direct. When he has made the pestle out of his legs, the pounding is done with himself, smearing the fences of every house, and beaten by his streets.

Let me tell you what it is like to be a bricklayer the bitterness of the taste. He has to exist outside in the wind, building in his kilt, his robes a cord from the weaving-house stretching round to his back. His arms are destroyed by hard labor. Mixed in with all his filth. He eats the bread with his fingers though he can only wash the once.

For the carpenter with his chisel (life) is utterly vile covering the roof in a chamber, measuring ten cubits by six. to cover the roof in a month after laying the boards with cord of the weaving-house All the work on it is done, but the food given for it couldn't stretch to his children.

The gardener has to carry a rod and all his shoulder bones age, and there is a great blister on his neck, oozing puss. He spends his morning drenching leeks, his evening in the mire. He has spent over a day, after his belly is feeling bad. So it happens that he rests dead to his name aged more than any other profession.

The field labourer complains eternally his voice rises higher than the birds, with his fingers turned into sores, from carrying overloads of produce (?). He is too exhausted to report for marsh work, and has to exist in rags. His health is the health on new lands; sickness is his reward. His state work there is whatever they have forgotten. If he can ever escape from there, he reaches his home in utter poverty, downtrodden too much to walk.

The mat-weaver (lives) inside the weaving-house he is worse off than a woman, with his knees up to his stomach, unable to breathe in any air. If he wastes any daytime not weaving, he is beaten with fifty lashes. He has to give a sum to the doorkeeper to be allowed to go out to the light of day.

The weapon-maker is denigrated utterly going out to the hill-land. What he give to his ass is greater than the work that results, and great is his gift to the man in the country who puts him on the track. He reaches his home in the evening, and the travelling has broken him in two.

The trader goes out to the hill-land after bequeathing his goods to his children, fearful of lions and Asiatics. He recognises himself again, when he is in Khem (He reaches his home in the evening, and the travelling has broken him in two.) His house is of cloth for bricks, without experiencing any pleasure.

The stny-worker his fingers are rotted, the smell of them is as corpses, and his eyes are wasted by the mass of flame. He can never be rid of his stn, spending his day cut by the reed; his own clothing is his horror.

The sandal-maker is utterly the worst off with his stocks of more than oil. His health is health as corpses, as he bites into his skins.

The washerman does the laundry on the shore neighbor to the crocodiles. 'Father is going to the water of the canal', he says to his son and his daughter. Is this not a profession to be glad for, more choice than any other profession? The food is mixed with places of filth, and there is no pure limb on him. He puts on the clothing of a woman who was in her menstruation. Weep for him, spending the day with the washing-rod, with the cleaning-stone upon him. He is told 'dirty washbowl, come here, the fringes are still to be done!'

The bird-catcher is the most utterly miserable he is more miserable than any other profession. His toil is on the river, mixed in with the crocodiles. When the collection of his dues takes place, then he is always in lament. He can never be told 'there are crocodiles surfacing': his fear has blinded him. If he goes out, it is on the water of the canal, he is as at a miracle. Look, there is no profession free of directors, except the scribe - he IS the director.

If, though, you know how to write that is better life for you than these professions I show you; protector of the worker, or his wretch the worker? The field labourer of a man cannot say to him 'do not watch over (me)'. Look, the trouble of sailing south to the Residence,, look, it is trouble for love of you. A day in the school chamber is more useful for you than an eternity of its toil in the mountains. It is the fast way, I show you. Or should I inspire desire for being woken at dawn to be bruised?

Let me tell you in another manner do not come too close in good bearing. If you enter when the lord of the house is at home, and his arms are extended to another before you, You are to be seated with your hand on your mouth. Do not request anything beside him, but react to him when addressed, and avoid joining the table.

If you are walking behind officials do not come too close in good bearing. If you enter when the lord of the house is at home, and his arms are extended to another before you, You are to be seated with your hand on your mouth. Do not request anything beside him, but react to him when addressed, and avoid joining the table.

Be serious with anyone greater in dignity Do not speak matters of secrecy, for the secretive is the one who can shield himself Do not speak matters of boasting, but take your seat with the reliable.

If you come out from the school chamber when you have been told the midday hour, for coming and going in the streets Debate for yourself the end of the place

If an official sends you on a mission say it exactly as he says it, without omission, without adding to it. Whoever leaves out the declamation, his name shall not endure, but whoever completes with all his talent, nothing will be kept back from him, he will not be parted from all his places.

Do not tell lies against a mother - that is the extreme for the officials. If it has happened, his arms are mustered, and the heart has made him weak, do not add to it with meekness. That is worse for the belly, when you have heard. If bread satisfies you, and drinking two jars of beer, there is no limit for the belly one would fight for; if another is satisfied standing up, avoid joining the table.

Look, you send out the throng, you hear the words of officials, Behave then like the children of (important) people, when you are going to collect them. The scribe is the one seen hearing (cases); Would fighters be the ones to hear? Fight words that are contrary; move fast when you are proceeding - your heart should never trust. Keep to the paths for it: the friends of a man are your troops.

Look - Abundance is on the path of the god and Abundance is written on his shoulder on the day of his birth. He reaches the palace portal, and that court of officials is the one allotting people to him. Look, no scribe will ever be lacking in food or the things of the House of the King, may he live, prosper and be well! Meskhenet is the prosperity of the scribe, the one placed before the court of officials. Thank god for the father, and for your mother, you who are placed on the path of the living. See what I have set out before you, and for the children of your children.

This is its end, perfect, in harmony.

Chapter XII - Khemetic Spells to The Gods

I. Spell to Amen-Rā

The following Spell to Amen-Rā is found in a papyrus preserved in the Khemetic Museum in Cairo;

I. A Spell to Amen-Rā,*

the Bull, dweller in Anu, chief of all the gods,*

the beneficent god, beloved one,*

giving the warmth of life to all*

beautiful cattle.*

II. Homage to you, Amen-Rā, Lord of the throne of Khem. *

Master of the Apts (Karnak).*

Kamutef at the head of his fields.*

The long-strider, Master of the Land of the South.*

Lord of the Matchau (Nubians), Governor of Punt,*

King of heaven, first-born son of earth,*

Lord of things that are, stablisher of things (i.e. the universe), stablisher of all things.*

III. One in his actions, as with the gods, *

Beneficent Bull of the Company of the Gods (or of the Nine Gods),*

Chief of all the gods,*

Lord of Truth, father of the gods,*

maker of men, creator of all animals,*

Lord of things that are, creator of the staff of life,*

Maker of the herbage that sustains the life of cattle.*

IV. Power made by Ptah,*

Beautiful child of love.*

The gods ascribe praises to him.*

Maker of things celestial [and] of things terrestrial, he illuminates Khem,*

Traverser of the celestial heights in peace.*

King of the South, King of the North, Rā, whose word is truth, Chief of Khem.*

Mighty in power, lord of awe-inspiring terror,*

Chief, creator of everything on earth,*

Whose dispensations are greater than those of every other god.*

V. The gods rejoice in his beautiful acts.*

They acclaim him in the Great House (i.e. the sky).*

They crown him with crowns in the House of Fire.*

They love the odour of him,*

when he comes from Punt.*^[1]

Prince of the dew, he traverse the lands of the Nubians.*

Beautiful of face, [he] comes from the Land of the God.*^[2]

VI. The gods fall down awestruck at his feet,*

when they recognise His Majesty their Lord.*

Lord of terror, great one of victory,*

Great one of Souls, mighty one of crowns.*

He makes offerings abundant, [and] creates food.*

Praise be to you, creator of the gods.*

Suspender of the sky, who hammered out the earth.*

VII. Strong Watcher, Menu-Amen,*

Lord of eternity, creator of everlastingness,*

Lord of praises, chief of the Apts (Karnak and Luxor), firm of horns, beautiful of faces.*

VIII. Lord of the Urrt Crown, with lofty plumes,*

Whose diadem is beautiful, whose White Crown is high.*

Mehen and the Uatchti serpents belong to his face.*

His apparel (?) is in the Great House,*

the double crown, the nemes bandlet, and the helmet.*
 Beautiful of face, he receives the Atef crown.*
 Beloved of the South and North.*
 Master of the double crown he receives the ames sceptre.*
 He is the Lord of the Mekes sceptre and the whip.*
 IX. Beautiful Governor, crowned with the White Crown,*
 Lord of light, creator of splendor,*
 The gods ascribe to him praises.*
 He gives his hand to him that loves him.*
 The flame destroys his enemies.*
 His eye overthrows the Seba devil.*
 It casts forth its spear, which pierces the sky, and makes Nak to vomit (?) what it have swallowed.*
 X. Homage to you, Rā, Lord of Truth.*
 Hidden is the shrine of the Lord of the gods.*
 Khepera in his boat*
 gives the order, and the gods come into being.*
 [He is] Tem, maker of the Rekhit beings,*
 however many be their forms he makes them to live,*
 distinguishing one kind from another.*
 XI. He hears the cry of him that is oppressed.*
 He is gracious of heart to him that appeals to him.*
 He delivers the timid man from the man of violence.*
 He regards the poor man and considers [his] misery.*
 XII. He is the lord Sa (i.e. Taste); abundance is his utterance.*
 The Nile comes at his will.*
 He is the lord of graciousness, who is greatly beloved.*
 He comes and sustains mankind.*
 He sets in motion everything that is made.*
 He works in the Celestial Water,*
 making to be the pleasantness of the light.*
 The gods rejoice in [his] beauties,*
 and their hearts live when they see him.*
 XIII. He is Rā who is worshipped in the Apts.*
 He is the one of many crowns in the House of the Benben^[3] Stone.*
 He is the god Ani, the lord of the ninth-day festival.*
 The festival of the sixth day and the Tenat festival are kept for him.*
 He is King, life, strength, and health be to him! and the Lord of all the gods.*
 He makes himself to be seen in the horizon,*
 Chief of the beings of the Other World.*
 His name is hidden from the gods who are his children,*
 in his name of "Amen."*^[4]
 XIV. Homage to you, dweller in peace. Lord of joy of heart, mighty one of crowns,*
 lord of the Urrt Crown with the lofty plumes,*
 with a beautiful tiara and a lofty White Crown.*
 The gods love to behold you.*
 The double crown is stablished on your head.*
 Your love passes throughout Khem.*
 You send out light, you rise with [your] two beautiful eyes.*
 The Pāt beings [faint] when you appear in the sky,*
 animals become helpless under your rays.*
 Your loveliness is in the southern sky,*
 your graciousness is in the northern sky.*
 Your beauties seize upon hearts,*
 your loveliness makes the arms weak,*
 your beautiful operations make the hands idle,*
 hearts become weak at the sight of you.*
 XV. [He is] the Form One, the creator of everything that is.*
 The One only, the creator of things that shall be.*

Men and women proceeded from his two eyes. His utterance became the gods. *
He is the creator of the pasturage wherein herds and flocks live,*
[and] the staff of life for mankind.*
He makes to live the fish in the river,*
and the geese and the feathered fowl of the sky.*
He gives air to the creature that is in the egg. He nourishes the geese in their pens. *
He makes to live the water-fowl, *
and the reptiles and every insect that flies.*
He provides food for the mice in their holes,*
he nourishes the flying creatures on every bough.*
XVI. Homage to you, O creator of every one of these creatures, *
the One only whose hands are many. *
He watches over all those who lie down to sleep,*
he seeks the well-being of his animal creation,*
Amen, establisher of every thing,*
Temu-Herukhuti.*
They all praise you with their words,*
adorations be to you because you rest among us,*
we smell the earth before you because you have fashioned us.*
XVII. All the animals cry out, "Homage to you."*
Every country adores you,*
to the height of heaven, to the breadth of the earth,*
to the depths of the Great Green Sea.*
The gods bend their backs in homage to your Majesty,*
to exalt the Souls of their Creator,*
they rejoice when they meet their begetter.*
They say to you, "Welcome, O father of the fathers of all the gods,*
suspender of the sky, beater out of the earth,*
maker of things that are, creator of things that shall be,*
King, life, strength, and health be to you! Chief of the gods, we praise your Souls, *
inasmuch as you have created us. You works for us your children, *
we adore you because you rest among us."*
XVIII. Homage to you, O maker of everything that is. *
Lord of Truth, father of the gods, *
maker of men, creator of animals,*
lord of the divine grain, making to live the wild animals of the mountains.*
Amen, Bull, Beautiful Face,*
Beloved one in the Apts,*
great one of diadems in the House of the Benben Stone,*
binding on the tiara in Anu (On),*
judge of the Two Men (i.e. Heru and Set) in the Great Hall.*
XIX. Chief of the Great Company of the gods,*
One only, who have no second,*
President of the Apts,*
Ani, President of his Company of the gods,*
living by Truth every day,*
Khuti, Heru of the East.*
He have created the mountains, the gold*
[and] the real lapis-lazuli by his will,*
the incense and the natron that are mixed by the Nubians,*
and fresh myrrh for your nostrils.*
Beautiful Face, coming from the Nubians,*
Amen-Rā, lord of the throne of Khem,*
President of the Apts,*
Ani, President of his palace.*

XX. King, One among the gods. *
 [His] names are so many, how many cannot be known.*
 He rises in the eastern horizon, he sets in the western horizon.*
 XXI. He overthrows his enemies at dawn, when he is born each day.*
 Djehuti exalts his two eyes.*
 When he sets in his splendor the gods rejoice in his beauties,*
 and the Apes (i.e. dawn spirits) exalt him.*
 Lord of the Sektet Boat and of the Āntet Boat,*
 they transport you [over] Nu in peace.*
 Your sailors rejoice*
 when they see you overthrowing the Seba fiend,*
 [and] stabbing his limbs with the knife.*
 The flame devours him, his soul is torn out of his body,*
 the feet (?) of this serpent Nak are carried off.*
 XXII. The gods rejoice, the sailors of Rā are satisfied. *
 Anu rejoices,*
 the enemies of Temu are overthrown.*
 The Apts are in peace.*
 The heart of the goddess Nebt-ānkh is happy,*
 [for] the enemies of her Lord are overthrown.*
 The gods of Kher-āha make adorations [to him].*
 Those who are in their hidden shrines smell the earth before him,*
 when they see him mighty in his power.*
 XXIII. [O] Power of the gods, *
 [lord of] Truth, lord of the Apts,*
 in your name of "Maker of Truth."*
 Lord of food, bull of offerings,*
 in your name of "Amen-Ka-mutef,"*
 Maker of human beings,*
 maker to be of ..., creator of everything that is*
 in your name of "Temu Khepera."*
 XXIV. Great Hawk, making the body festal. *
 Beautiful Face, making the breast festal,*
 Image ... with the lofty Mehen crown.*
 The two serpent-goddesses fly before him.*
 The hearts of the Pāt beings leap towards him.*
 The Hememet beings turn to him.*
 Khem rejoices at his appearances.*
 Homage to you, Amen-Rā, Lord of the throne of Khem.*
 His town [Thebes] loves him when he rises.*

*Here ends *
 [the Spell] in peace,*
 according to an ancient copy.**

II. Spell to Amen

The following extract is taken from a work in which the power and glory of Amen are described in a long series of Chapters; the papyrus in which it is written is in Leyden.

"[He, i.e. Amen], drives away evils and scatters diseases.
 He is the physician who heals the eye without [the use of] medicaments.
 He opens the eyes, he drives away inflammation (?)...
 He delivers whom he pleases, even from the Tuat (the Other World).
 He saves a man from what is ordained for him at the dictates of his heart.
 To him belong both eyes and ears, [he is] on every path of him whom he loves.
 He hears the petitions of him that appeals to him.
 He comes from afar to him that calls [before] a moment has passed.
 He makes high (i.e. long) the life [of a man], he cuts it short.

To him whom he loves he gives more than have been fated for him.
 [When] Amen casts a spell on the water, and his name is on the waters, if this name of his be uttered the crocodile (?) have no power.
 The winds are driven back, the hurricane is repulsed.
 At the remembrance of him the wrath of the angry man dies down.
 He speaks the gentle word at the moment of strife.
 He is a pleasant breeze to him that appeals to him.
 He delivers the helpless one.
 He is the wise (?) god whose plans are beneficent....
 He is more helpful than millions to the man who have set him in his heart.
 One warrior [who fights] under his name is better than hundreds of thousands.
 Indeed he is the beneficent strong one.
 He is perfect [and] seizes his moment; he is irresistible....
 All the gods are three, Amen, Rā and Ptah, and there are none like to them.
 He whose name is hidden is Amen.
 Rā belongs to him as his face, and his body is Ptah.
 Their cities are established upon the earth for ever, [namely,] Thebes, Anu (City of the Sun), and Hetkaptah (Memphis).
 When a message is sent from heaven it is heard in Anu, and is repeated in Memphis to the Beautiful Face (i.e. Ptah).
 It is done into writing, in the letters of Djehuti (i.e. hieroglyphs), and dispatched to the City of Amen (i.e. Thebes), with their things. The matters are answered in Thebes....
 His heart is Understanding, his lips are Taste, his Ka is all the things that are in his mouth.
 He entereth, the two caverns are beneath his feet.
 The Nile appears from the hollow beneath his sandals.
 His soul is Shu, his heart is Tefnut. He is Heru-Khuti in the upper heaven.
 His right eye is day.
 His left eye is night.
 He is the leader of faces on every path.
 His body is Nu.
 The dweller in it is the Nile, producing everything that is, nourishing all that is.
 He breathes breath into all nostrils.
 The Luck and the Destiny of every man are with him.
 His wife is the earth, he uniteth with her, his seed is the tree of life, his emanations are the grain."

III. Spell to the Sun-God

The following extracts from Spells to the Sun-god and Asar are written in the hieratic character upon slices of limestone now preserved in the Khemetic Museum in Cairo.

"Well do you watch, O Heru, who sail over the sky,
 you child who proceeds from the divine father,
 you child of fire,
 who shine like crystal, who destroys the darkness and the night.
 You child who grows rapidly, with gracious form, who rest in your eye.
 You wake up men who are asleep on their beds, and the reptiles in their nests.
 Your boat sails on the fiery Lake Neserser, and you traverse the upper sky by means of the winds thereof.
 The two daughters of the Nile-god crush for you the fiend Neka, Nubti (i.e. Set) pierces him with his arrows.
 Keb seizes (?) him by the joint of his back, Serqet grip him at his throat.
 The flame of this serpent that is over the door of your house burns him up.
 The Great Company of the Gods are wroth with him, and they rejoice because he is cut to pieces.
 The Children of Heru grasp their knives, and inflict very many gashes in him. Hail!
 Your enemy have fallen, and Truth stands firm before you.
 When you again transform yourself into Tem,

you give your hand to the Lords of Akert (i.e. the dead),
those who lie in death give thanks for your beauties when your light falls upon them.
They declare to you what is their hearts' wish, which is that they may see you again.
When you have passed them by, the darkness covers them, each one in his coffin.
You are the lord of those who cry out (?) to you, the god who is beneficent for ever.
You are the Judge of words and deeds, the Chief of chief judges, who stablishest truth, and do away sin.
May he who attacks me be judged rightly, behold, he is stronger than I am;
he has seized upon my office, and have carried it off with falsehood.
May it be restored to me."

IV. Spell to Ty of Asar

"[Praise be] to you,
O you who extendest your arms,
who lie asleep on your side,
who lie on the sand,
the Lord of the earth,
the divine mummy....
You are the Child of the Earth Serpent, of great age.
Your head ... and goes round over your feet.
Rā-Khepera shines upon your body,
when you lie on your bed in the form of Seker,
so that he may drive away the darkness that shroudeth you,
and may infuse light in your two eyes.
He passes a long period of time shining upon you, and sheddeth tears over you.
The earth rests upon your shoulders, and its corners rest upon you as far as the four pillars of heaven.
If you movest yourself, the earth quaketh, for you are greater than.... [The Nile] appears out of the sweat of
your two hands.
You breathe forth the air that is in your throat into the nostrils of men; divine is that thing whereon they live.
Through your nostrils (?) subsist
the flowers,
the herbage,
the reeds,
the flags (?),
the barley,
the wheat,
and the plants whereon men live.
If canals are dug ...
and houses and temples are built,
and great statues are dragged along,
and lands are ploughed up,
and tombs and funerary monuments are made,
they [all] rest upon you.
It is you who make them.
They are upon your back.
They are more than can be done into writing (i.e. described).
There is no vacant space on your back, they all lie on your back, and yet [you say] not,
"I am [over] weighted therewith.
You are the father and mother of men and women,
they live by your breath,
they eat the flesh of your members.
'Pautti' (i.e. Primeval God) is your name."
The writer of this spell says in the four broken lines that remain that he is unable to understand the nature (?)
of Asar, which is hidden (?), and his attributes, which are sublime.

V. Spell to Shu

The following Spell is found in the Magical Papyrus (Harris, No. 501), which is preserved in the British Museum. The text is written in the hieratic character, and reads:

"Homage to you, O flesh and bone of Rā,
you first-born son who didst proceed from his members,
who were chosen to be the chief of those who were brought forth,
you mighty one, you divine form,
who are endowed with strength as the lord of transformations.

You overthrow the Seba fiends each day. The divine boat have the wind [behind it], your heart is glad. Those who are in the Āntti Boat utter loud cries of joy when they see Shu, the son of Rā, triumphant, [and] driving his spear into the serpent fiend Nekau.

Rā sets out to sail over the heavens at dawn daily. The goddess Tefnut is seated on your head, she hurleth her flames of fire against your enemies, and makes them to be destroyed utterly.

You are equipped by Rā, you are mighty through his words of power, you are the heir of your father upon his throne, and your Doubles rest in the Doubles of Rā, even as the taste of what have been in the mouth remains therein.

A will have been done into writing by the lord of Khemenu (Djehuti), the scribe of the library of Rā-Harmakhis, in the hall of the divine house (or temple) of Anu (City of the Sun), stablished, perfected, and made permanent in hieroglyphs under the feet of Rā-Harmakhis, and he shall transmit it to the son of his son for ever and ever.

Homage to you, O son of Rā, who were begotten by Temu himself.

You didst create yourself, and you hadst no mother.

You are Truth, the lord of Truth, you are the Power, the ruling power of the gods.

You do conduct the Eye of your father Rā.

They give gifts to you into your own hands.

You make to be at peace the Great Goddess, when storms are passing over her.

You do stretch out the heavens on high, and do establish them with your own hands.

Every god bows in homage before you,

the King of the South,

the King of the North,

Shu, the son of Rā,

life, strength and health be to you!

You, O great god Pautti, are furnished with the brilliance of the Eye [of Rā] in City of the Sun, to overthrow the Seba fiends on behalf of your father.

You make the divine Boat to sail onwards in peace.

The mariners who are therein exult,

and all the gods shout for joy when they hear your divine name.

Greater, yea greater (i.e. twice great) are you than the gods in your name of Shu, son of Rā."

Chapter XIII - Moral and Philosophical Literature

I. The Precepts of Ptah-Hetep

The sage begins his work with a lament about the evil effects that follow old age in a man —

"Depression seizes upon him every day, his eyesight fails, his ears become deaf, his strength declines, his heart have no rest, the mouth becomes silent and speaks not, the intelligence diminishes, and it is impossible to remember to-day what happened yesterday. The bones are full of pain, the pursuit that was formerly attended with pleasure is now fraught with pain, and the sense of taste departs. Old age is the worst of all the miseries that can befall a man. The nose becomes stopped up and one cannot smell at all."

At this point Ptah-hetep asks, rhetorically,

"Who will give me authority to speak? Who is it that will authorize me to repeat to the prince the Precepts of those who had knowledge of the wise counsels of the learned men of old?"

In answer to these questions the king replies to Ptah-hetep,

"Instruct you my son in the words of wisdom of olden time. It is instruction of this kind alone that forms the character of the sons of noblemen, and the youth who hearkens to such instruction will acquire a right understanding and the faculty of judging justly, and he will not feel weary of his duties."

Immediately following these words come the "Precepts of beautiful speech" of Ptah-hetep, whose full titles are given, viz. the Erpā, the Duke, the father of the god (i.e. the king), the friend of God, the son of the king, Governor of Memphis, confidential servant of the king. These Precepts instruct the ignorant, and teach them to understand fine speech; among them are the following:

"Be not haughty because of your knowledge. Converse with the ignorant man as well as with him that is educated.

"Do not terrify the people, for if you do, God will punish you. If any man says that he is going to live by these means, God will make his mouth empty of food. If a man says that he is going to make himself powerful (or rich) thereby, saying, 'I shall reap advantage, having knowledge,' and if he says, 'I will beat down the other man,' he will arrive at the result of being able to do nothing. Let no man terrify the people, for the command of God is that they shall enjoy rest.

"If you are one of a company seated to eat in the house of a man who is greater than yourself, take what he gives you [without remark]. Set it before you. Look at what is before you, but not too closely, and do not look at it too often. The man who rejects it is an ill-mannered person. Do not speak to interrupt when he is speaking, for one knows not when he may disapprove. Speak when he addresses you, and then your words shall be acceptable. When a man has wealth he orders his actions according to his own dictates. He does what he wills.... The great man can effect by the mere lifting up of his hand what a [poor] man cannot. Since the eating of bread is according to the dispensation of God, a man cannot object thereto.

"If you are a man whose duty it is to enter into the presence of a nobleman with a message from another nobleman, take care to say correctly and in the correct way what you are sent to say; give the message exactly as he said it. Take great care not to spoil it in delivery and so to set one nobleman against another. He who wrests the truth in transmitting the message, and only repeats it in words that give pleasure to all men, gentleman or common man, is an abominable person.

"If you are a farmer, till the field which the great God have given you. Eat not too much when you are near your neighbors.... The children of the man who, being a man of substance, seizes [prey] like the crocodile in the presence of the field laborers, are cursed because of his behavior, his father suffers poignant grief, and as for the mother who bore him, every other woman is happier than she. A man who is the leader of a clan (or tribe) that trusts him and follows him becomes a god.

"If you do humble yourself and do obey a wise man, your behavior will be held to be good before God. Since you know who are to serve, and who are to command, let not your heart magnify itself against the latter. Since you know who have the power, hold in fear him that have it....

"Be diligent at all times. Do more than is commanded. Waste not the time wherein you canst labor; he is an abominable man who makes a bad use of his time. Lose no chance day by day in adding to the riches of your house. Work produces wealth, and wealth endures not when work is abandoned.

"If you are a wise man, beget a son who shall be pleasing to God.

"If you are a wise man, be master of your house. Love your wife absolutely, give her food in abundance, and raiment for her back; these are the medicines for her body. Anoint her with unguents, and make her happy as long as you live. She is your field, and she reflects credit on her possessor. Be not harsh in your house, for she will be more easily moved by persuasion than by violence. Satisfy her wish, observe what she expects, and take note of that whereon she has fixed her gaze. This is the treatment that will keep her in her house; if you repel her advances, it is ruin for you. Embrace her, call her by fond names, and treat her lovingly.

"Treat your dependents as well as you are able, for this is the duty of those whom God have blessed.

"If you are a wise man, and if you have a seat in the council chamber of your lord, concentrate your mind on the business [so as to arrive at] a wise decision. Keep silence, for this is better than to talk overmuch. When you speak you must know what can be urged against your words. To speak in the council chamber [needs] skill and experience.

"If you have become a great man having once been a poor man, and have attained to the headship of the city, study not to take the fullest advantage of your situation. Be not harsh in respect of the grain, for you are only an overseer of the food of God.

"Think much, but keep your mouth closed; if you do not how canst you consult with the nobles? Let your opinion coincide with that of your lord. Do what he says, and then he shall say of you to those who are listening, 'This is my son.'"

The above and all the other Precepts of Ptah-hetep were drawn up for the guidance of highly-placed young men, and have little to do with practical, every-day morality. But whilst the Khemetic scribes who lived under the Middle and New Empires were ready to pay all honor to the writings of an earlier age, they were not slow to perceive that the older Precepts did not supply advice on every important subject, and they therefore proceeded to write supplementary Precepts. A very interesting collection of such Precepts is found in a papyrus preserved in the Khemetic Museum, Cairo.

II. The Maxims of Ani

They are generally known as the "Maxims of Ani," and the following examples will illustrate their scope and character:

"Celebrate you the festival of your God, and repeat the celebration thereof in its appointed season. God is wroth with the transgressor of this law. Bear testimony [to Him] after your offering....

"The opportunity having passed, one seeks [in vain] to seize another.

"God will magnify the name of the man who exalts His Souls, who sings His praises, and bows before Him, who offers incense, and does homage [to Him] in his work.

"Enter not into the presence of the drunkard, even if his acquaintance be an honor to you.

"Beware of the woman in the street who is not known in her native town. Follow her not, nor any woman who is like her. Do not make her acquaintance. She is like a deep stream the windings of which are unknown.

"Go not with common men, lest your name be made to stink."

"When an inquiry is held, and you are present, multiply not speech; you will do better if you hold your peace. Act not the part of the chatterer.

"The sanctuary of God abhors noisy demonstrations. Pray you with a loving heart, and let your words be hidden (or secret). Do this, and He will do your business for you. He will hearken to your words, and He will receive your offering.

"Place water before your father and your mother who rest in their tombs.... Forget not to do this when you are outside your house, and as you do for them so shall your son do for you."

"Frequent not the house where men drink beer, for the words that fall from your mouth will be repeated, and it is a bad thing for you not to know what you didst really say. You will fall down, your bones may be broken, and there will be no one to give you a hand [to help you]. Your boon companions who are drinking with you will say, 'Throw this drunken man out of the door.' When your friends come to look for you, they will find you lying on the ground as helpless as a babe.

"When the messenger of [death] comes to carry you away, let him find you prepared. Alas, you will have no opportunity for speech, for verily his terror will be before you. Say not, 'You are carrying me off in my youth.' You know not when your death will take place. Death comes, and he seizes the babe at the breast of his mother, as well as the man who have arrived at a ripe old age. Observe this, for I speak to you good advice which you shalt meditate upon in your heart. Do these things, and you will be a good man, and evils of all kinds shall remove themselves from you."

"Remain not seated whilst another is standing, especially if he be an old man, even though your social position (or rank) be higher than his.

"The man who utters ill-natured words must not expect to receive good-natured deeds.

"If you journey on a road [made by] your hands each day, you will arrive at the place where you wouldst be.

"What ought people to talk about every day? Administrators of high rank should discuss the laws, women should talk about their husbands, and every man should speak about his own affairs.

"Never speak an ill-natured word to any visitor; a word dropped some day when you are gossiping may overturn your house.

"If you are well-versed in books, and have gone into them, set them in your heart; whatsoever you then utter will be good. If the scribe be appointed to any position, he will converse about his documents. The director of the treasury has no son, and the overseer of the seal have no heir. High officials esteem the scribe, whose hand is his position of honor, which they do not give to children....

"The ruin of a man rests on his tongue; take heed that you harm not yourself.

"The heart of a man is [like] the store-chamber of a granary that is full of answers of every kind; choose you those that are good, and utter them, and keep those that are bad closely confined within you. To answer roughly is like the brandishing of weapons, but if you will speak kindly and quietly you will always [be loved].

"When you offer up offerings to your God, beware lest you offer the things that are an abomination [to Him]. Chatter not [during] his journeyings (or processions), seek not to prolong (?) his appearance, disturb not those who carry him, chant not his offices too loudly, and beware lest you.... Let your eye observe his dispensations. Devote yourself to the adoration of his name. It is he who gives souls to millions of forms, and he magnifies the man who magnifies him....

"I gave you your mother who bore you, and in bearing you she took upon herself a great burden, which she bore without help from me. When after some months you were born, she placed herself under a yoke, for three years she suckled you.... When you were sent to school to be educated, she brought bread and beer for you from her house to your master regularly each day. You are now grown up, and you have a wife and a house of your own. Keep your eye on your child, and bring him up as your mother brought you up. Do nothing whatsoever that will cause her (i.e. your mother) to suffer, lest she lift up her hands to God, and He hear her complaint, [and punish you].

"Eat not bread, whilst another stands by, without pointing out to him the bread with your hand....

"Devote yourself to God, take heed to yourself daily for the sake of God, and let to-morrow be as to-day. Work you [for him]. God sees him that works for Him, and He esteems lightly the man who esteems Him lightly.

"Follow not after a woman, and let her not take possession of your heart.

"Answer not a man when he is wroth, but remove yourself from him. Speak gently to him that have spoken in anger, for soft words are the medicine for his heart.

"Seek silence for yourself."

III. The Talk of a Man who was tired of Life with His Soul

For the study of the moral character of the ancient Khemetic, a document, of which a mutilated copy is found on a papyrus preserved in the Royal Library in Berlin, is of peculiar importance. As the opening lines are

wanting it is impossible to know what the title of the work was, but because the text records a conversation that took place between a man who had suffered grievous misfortunes, and was weary of the world and of all in it, and wished to kill himself, it is generally called the "Talk of a man who was tired of life with his soul."

The general meaning of the document is clear. The man weary of life discusses with his soul, as if it were a being wholly distinct from himself, whether he shall kill himself or not.

He is willing to do so, but is only kept from his purpose by his soul's observation that if he does there will be no one to bury him properly, and to see that the funerary ceremonies are duly performed. This shows that the man who was tired of life was alone in the world, and that all his relations and friends had either forsaken him, or had been driven away by him. His soul then advised him to destroy himself by means of fire, probably, as has been suggested, because the ashes of a burnt body would need no further care.

The man accepted the advice of his soul, and was about to follow it literally, when the soul itself drew back, being afraid to undergo the sufferings inherent in such a death for the body. The man then asked his soul to perform for him the last rites, but it absolutely refused to do so, and told him that it objected to death in any form, and that it had no desire at all to depart to the kingdom of the dead.

The soul supports its objection to suffer by telling the man who is tired of life that the mere remembrance of burial is fraught with mourning, and tears, and sorrow. It means that a man is torn away from his house and thrown out upon a hill, and that he will never go up again to see the sun. And after all, what is the good of burial?

Take the case of those who have had granite tombs, and funerary monuments in the form of pyramids made for them, and who lie in them in great state and dignity. If we look at the slabs in their tombs, which have been placed there on purpose to receive offerings from the kinsfolk and friends of the deceased, we shall find that they are just as bare as are the tablets for offerings of the wretched people who belong to the Corvée, of whom some die on the banks of the canals, leaving one part of their bodies on the land and the other in the water, and some fall into the water altogether and are eaten by the fish, and others under the burning heat of the sun become bloated and loathsome objects. Because men receive fine burials it does not follow that offerings of food, which will enable them to continue their existence, will be made by their kinsfolk.

Finally the soul ends its speech with the advice that represented the view of the average Khemetic in all ages, "Follow after the day of happiness, and banish care," that is to say, spare no pains in making yourself happy at all times, and let nothing that concerns the present or the future trouble you.

This advice, which is well expressed by the words which the rich man spoke to his soul,

"Take your ease, eat, drink, and be merry"

(St. Luke xii. 19),

was not acceptable to the man who was tired of life, and he at once addressed to his soul a series of remarks, couched in rhythmical language, in which he made it clear that, so far as he was concerned, death would be preferable to life. He begins by saying that his name is more detested than the smell of birds on a summer's day when the heavens are hot, and the smell of a handler of fish newly caught when the heavens are hot, and the smell of water-fowl in a bed of willows wherein geese collect, and the smell of fishermen in the marshes where fishing have been carried on, and the stench of crocodiles, and the place where crocodiles do congregate. In a second group of rhythmical passages the man who was tired of life goes on to describe the unsatisfactory and corrupt condition of society, and his wholesale condemnation of it includes his own kinsfolk.

Each passage begins with the words,

"To whom do I speak this day?"

and he says,

"Brothers are bad, and the friends of to-day lack love. Hearts are shameless, and every man seizes the goods of his neighbor. The meek man goes to ground (i.e. is destroyed), and the audacious man makes his way into all places.

The man of gracious countenance is wretched, and the good are everywhere treated as contemptible. When a man stirs you up to wrath by his wickedness, his evil acts make all people laugh.

One robs, and everyone steals the possessions of his neighbor.

Disease is continual, and the brother who is with it becomes an enemy.

One remembers not yesterday, and one does nothing ... in this hour.

Brothers are bad.... Faces disappear, and each have a worse aspect than that of his brother.

Hearts are shameless, and the man upon whom one leans have no heart.

There are no righteous men left, the earth is an example of those who do evil.

There is no true man left, and each is ignorant of what he has learnt.

No man is content with what he has;

go with the man [you believe to be contented], and he is not [to be found].

I am heavily laden with misery, and I have no true friend.

Evil have smitten the land, and there is no end to it."

The state of the world being thus, the man who was tired of life is driven to think that there is nothing left for him but death; it is hopeless to expect the whole state of society to change for the better, therefore death must be his deliverer.

To his soul he says,

"Death stands before me this day, [and is to me as] the restoration to health of a man who have been sick, and as the coming out into the fresh air after sickness.

Death stands before me this day like the smell of myrrh, and the sitting under the sail of a boat on a day with a fresh breeze.

Death stands before me this day like the smell of lotus flowers, and like one who is sitting on the bank of drunkenness.^[1]

Death stands before me this day like a brook filled with rain water, and like the return of a man to his own house from the ship of war.

Death stands before me this day like the brightening of the sky after a storm, and like one....

Death stands before me this day as a man who wishes to see his home once again, having passed many years as a prisoner."

The three rhythmical passages that follow show that the man who was tired of life looked beyond death to a happier state of existence, in which wrong would be righted, and he who had suffered on this earth would be abundantly rewarded.

The place where justice reigned supreme was ruled over by Rā, and the man does not call it "heaven," but merely "there."^[2]

He says,

"He who is there shall indeed be like to a loving god, and he shall punish him that does wickedness. He who is there shall certainly stand in the Boat of the Sun, and shall bestow upon the temples the best [offerings].

He who is there shall indeed become a man of understanding who cannot be resisted, and who prays to Rā when he speaks."

The arguments in favor of death of the man who was tired of life are superior to those of the soul in favor of life, for he saw beyond death the "there" which the soul apparently had not sufficiently considered.

The value of the discussion between the man and his soul was great in the opinion of the ancient Khemetic because it showed, with almost logical emphasis, that the incomprehensible things of "here" would be made clear "there."

IV. The Lament of Khakhepersenb, surnamed Ankhu

The man who was tired of life did not stand alone in his discontent with the surroundings in which he lived, and with his fellow-man, for from a board inscribed in hieratic in the British Museum (No. 5645) we find that a priest of City of the Sun called Khakhepersenb, who was surnamed Ānkhu, shared his discontent, and was filled with disgust at the widespread corruption and decadence of all classes of society that were everywhere in the land. In the introduction to this description of society as he saw it, he says that he wishes he possessed new language in which to express himself, and that he could find phrases that were not trite in which to utter his experience. He says that men of one generation are very much like those of another, and have all done and said the same kind of things. He wishes to unburden his mind, and to remove his moral sickness by stating what he has to say in words that have not before been used. He then goes on to say,

"I ponder on the things that have taken place,
and the events that have occurred throughout the land.

Things have happened, and they are different from those of last year.

Each year is more wearisome than the last.

The whole country is disturbed and is going to destruction.
Justice (or right) is thrust out, injustice (or sin) is in the council hall,
the plans of the gods are upset, and their behests are set aside.
The country is in a miserable state, grief is in every place, and both towns and provinces lament.
Every one is suffering through wrong-doing.
All respect of persons is banished.
The lords of quiet are set in commotion.
When daylight comes each day [every] face turns away from the sight of what have happened [during the night]....
I ponder on the things that have taken place.
Troubles flow in to-day, and to-morrow [tribulations] will not cease.
Though all the country is full of unrest, none will speak about it.
There is no innocent man [left], every one works wickedness.
Hearts are bowed in grief. He who gives orders is like to the man to whom orders are given, and their hearts are well pleased. Men wake daily [and find it so], yet they do not abate it.
The things of yesterday are like those of to-day, and in many respects both days are alike. Men's faces are stupid, and there is none capable of understanding, and none is driven to speak by his anger....
My pain is keen and protracted.
The poor man has not the strength to protect himself against the man who is stronger than he.
To hold the tongue about what one hears is agony,
but to reply to the man who does not understand causes suffering.
If one protesteth against what is said, the result is hatred;
for the truth is not understood, and every protest is resented.
The only words which any man will now listen to are his own.
Every one believes in his own....
Truth have forsaken speech altogether."

V. The Lament of Apuur

Whether the copy of the work from which the above extracts is taken be complete or not cannot be said, but in any case there is no suggestion on the board in the British Museum that the author of the work had any remedy in his mind for the lamentable state of things which he describes.

Another Khemetic writer, called Apuur, who probably flourished a little before the rule of the kings of the twelfth dynasty, depicts the terrible state of misery and corruption into which Khem had fallen in his time, but his despair is not so deep as that of the man who was tired of his life or that of the priest Khakhepersenb.

On the contrary, he has sufficient hope of his country to believe that the day will come when society shall be reformed, and when wickedness and corruption shall be done away, and when the land shall be ruled by a just ruler.

It is difficult to say, but it seems as if he thought this ruler would be a king who would govern Khem with righteousness, as did Rā in the remote ages, and that his advent was not far off. The Papyrus in which the text on which these observations are based is preserved in Leyden, No. 1344. It has been discussed carefully by several scholars, some of whom believe that its contents prove that the expectation of the coming of a Messiah was current in Khem some forty-five centuries ago.

The following extracts will give an idea of the character of the indictment which Apuur drew up against the Government and society of his day, and which he had the temerity to proclaim in the presence of the reigning king and his court.

He says:

"The guardians of houses say, 'Let us go and steal.'
The snarers of birds have formed themselves into armed bands.
The peasants of the Delta have provided themselves with bucklers.
A man regards his son as his enemy.
The righteous man grieves because of what have taken place in the country.
A man goes out with his shield to plough.
The man with a bow is ready [to shoot], the wrongdoer is in every place.
The inundation of the Nile comes, yet no one goes out to plough.
Poor men have gotten costly goods, and the man who was unable to make his own sandals is a possessor of wealth.
The hearts of slaves are sad, and the nobles no longer participate in the rejoicings of their people.
Men's hearts are violent,
there is plague everywhere,
blood is in every place,
death is common,
and the mummy wrappings call to people before they are used.
Multitudes are buried in the river, the stream is a tomb, and the place of mummification is a canal.
The gentle folk weep, the simple folk are glad, and the people of every town say,
 'Come, let us blot out these who have power and possessions among us.'
Men resemble the mud-birds, filth is everywhere, and every one is clad in dirty garments.
The land spins round like the wheel of the potter.
The robber is a rich man, and [the rich man] is a robber.
The poor man groans and says,
 'This is calamity indeed, but what can I do?'
The river is blood, and men drink it; they cease to be men who thirst for water.
Gates and their buildings are consumed with fire, yet the palace is stable and nourishing.
The boats of the peoples of the South have failed to arrive, the towns are destroyed, and Upper Khem is desert.
The crocodiles are sated with their prey, for men willingly go to them.
The desert have covered the land, the Nomes are destroyed, and there are foreign troops in Khem.
People come hither [from everywhere], there are no Khemetics left in the land. On the necks of the women slaves [hang ornaments of] gold, lapis-lazuli, silver, turquoise, carnelian, bronze, and abhet stone.
There is good food everywhere, and yet mistresses of houses say,
 'Would that we had something to eat.'
The skilled masons who build pyramids have become hinds on farms, and those who tended the Boat of the god are yoked together [in ploughing]. Men do not go on voyages to Kepuna (Byblos in Syria) to-day.
What shall we do for cedar wood for our mummies, in coffins of which priests are buried, and with the oil of which men are embalmed?
They come no longer.
There is no gold, the handicrafts languish.
What is the good of a treasury if we have nothing to put in it?
Everything is in ruins.
Laughter is dead, no one can laugh.
Groaning and lamentation are everywhere in the land.
Khemetics have turned into foreigners.
The hair has fallen out of the head of every man.
A gentleman cannot be distinguished from a nobody.
Every man says,
 'I would that I were dead,'
and children say,
 '[My father] ought not to have begotten me.'
Children of princes are dashed against the walls, the children of desire are cast out into the desert, and Khnemu^[3] groans in sheer exhaustion.
The Asiatics have become workmen in the Delta. Noble ladies and slave girls suffer alike. The women who used to sing songs now sing dirges. Female slaves speak as they like, and when their mistress commands they are aggrieved. Princes go hungry and weep.

The hasty man says,

'If I only knew where God was I would make offerings to Him.'

The hearts of the flocks weep, and the cattle groan because of the condition of the land.

A man strikes his own brother. What is to be done? The roads are watched by robbers, who hide in the bushes until a benighted traveller comes, when they rob him. They seize his goods, and beat him to death with cudgels.

Would that the human race might perish, and there be no more conceiving or bringing to the birth! If only the earth could be quiet, and revolts cease! Men eat herbs and drink water, and there is no food for the birds, and even the swill is taken from the mouths of the swine.

There is no grain anywhere, and people lack clothes, unguents, and oil.

Every man says,

'There is none.'

The storehouse is destroyed, and its keeper lies prone on the ground.

The documents have been filched from their august chambers, and the shrine is desecrated.

Words of power are unravelled, and spells made powerless.

The public offices are broken open and their documents stolen, and serfs have become their own masters.

The laws of the court-house are rejected, men trample on them in public, and the poor break them in the street. Things are now done that have never been done before, for a party of miserable men have removed the king.

The secrets of the Kings of the South and of the North have been revealed.

The man who could not make a coffin for himself have a large tomb. The occupants of tombs have been cast out into the desert, and the man who could not make a coffin for himself have now a treasury.

He who could not build a hut for himself is now master of a habitation with walls.

The rich man spends his night athirst, and he who begged for the leavings in the pots have now brimming bowls. Men who had fine raiment are now in rags, and he who never wore a garment at all now dresses in fine linen. The poor have become rich, and the rich poor.

Noble ladies sell their children for beds. Those who once had beds now sleep on the ground.

Noble ladies go hungry, whilst butchers are sated with what was once prepared for them. A man is slain by his brother's side, and that brother flees to save his own life."

Apuur next, in a series of five short exhortations, entreats his bearers to take action of some sort; each exhortation begins with the words,

"Destroy the enemies of the sacred palace (or Court)."

These are followed by a series of sentences, each of which begins with the word "Remember," and contains one exhortation to his hearers to perform certain duties in connection with the service of the gods.

Thus they are told to burn incense and to pour out libations each morning,

to offer various kinds of geese to the gods,

to eat natron, to make white bread,

to set up poles on the temples and stelæ inside them,

to make the priest to purify the temples,

to remove from his office the priest who is unclean, &c.

After many breaks in the text we come to the passage in which Apuur seems to foretell the coming of the king who is to restore order and prosperity to the land. He is to make cool that which is hot.

He is to be the "shepherd of mankind," having no evil in his heart. When his herds are few [and scattered], he will devote his time to bringing them together, their hearts being inflamed.

The passage continues,

"Would that he had perceived their nature in the first generation (of men), then he would have repressed evils,

he would have stretched forth (his) arm against it,

he would have destroyed their seed (?) and their inheritance....

A fighter (?) goes forth, that (he?) may destroy the wrongs that (?) have been wrought.

There is no pilot (?) in their moment.

Where is he (?) to-day?

Is he sleeping?
Behold, his might is not seen."^[4]

Chapter XIV - Khemetic Poetical Compositions

I. The Poem that is in the hall of the tomb of Antuf,^[1] whose word is truth, [and is cut] in front of the Harper.

O good prince, it is a decree,
And what have been ordained thereby is well,
That the bodies of men shall pass away and disappear,
Whilst others remain.

Since the time of the oldest ancestors,
The gods who lived in olden time,
Who lie at rest in their sepulchres,
The Masters and also the Shining Ones,
Who have been buried in their splendid tombs,
Who have built sacrificial halls in their tombs,
Their place is no more.
Consider what have become of them!

I have heard the words of Imhetep^[2] and Herutataf,^[3]
Which are treasured above everything because they uttered them.
Consider what have become of their tombs!
Their walls have been thrown down;
Their places are no more;
They are just as if they had never existed.

Not one [of them] comes from where they are.
Who can describe to us their form (or, condition),
Who can describe to us their surroundings,
Who can give comfort to our hearts,
And can act as our guide
To the place whereunto they have departed?

Give comfort to your heart,
And let your heart forget these things;
What is best for you to do is
To follow your heart's desire as long as you lives.

Anoint your head with scented unguents.
Let your apparel be of byssus
Dipped in costly [perfumes],
In the veritable products (?) of the gods.

Enjoy yourself more than you have ever done before,
And let not your heart pine for lack of pleasure.

Pursue your heart's desire and your own happiness.
Order your surroundings on earth in such a way
That they may minister to the desire of your heart;
[For] at length that day of lamentation shall come,
Wherein he whose heart is still shall not hear the lamentation.

Never shall cries of grief cause
To beat [again] the heart of a man who is in the grave.

Therefore occupy yourself with your pleasure daily,
And never cease to enjoy yourself.

Behold, a man is not permitted
To carry his possessions away with him.
Behold, there never was any one who, having departed,
Was able to come back again.

Chapter XV - Miscellaneous Literature

I. The Book of the Two Ways

This is a very ancient funerary work, which is found written in cursive hieroglyphs upon coffins of the eleventh and twelfth dynasties, of which many fine examples are to be seen in the British Museum.

The object of the work is to provide the souls of the dead with a guide that will enable them, when they leave this world, to make a successful journey across the Tuat, i.e. the Other World or Dead Land, to the region where Asar lived and ruled over the blessed dead.

The work describes the roads that must be travelled over, and names the places where opposition is to be expected, and supplies the deceased with the words of power which he is to utter when in difficulties.

The abode of the blessed dead could be reached either by water or by land, and the book affords the information necessary for journeying thither by either route.

The sections of the book are often accompanied by coloured vignettes, which illustrate them, and serve as maps of the various regions of the Other World, and describe the exact positions of the streams and canals that have to be crossed, and the Islands of the Blest, and the awful country of blazing fire and boiling water in which the bodies, souls, and spirits of the wicked were destroyed.

II. The Book "Am Tuat," or Guide to him that is in the Tuat

This Book has much in common with the Book of the Two Ways. According to it, the region that lay between this world and the realm of Asar was divided into ten parts, *[Page 245]* which were traversed, once each night, by the Sun-god in the form which he took during the night.

At the western end was a sort of vestibule, through which the god passed from the day sky into the Tuat, and at the eastern end was another vestibule, through which he passed on leaving the Tuat to re-enter the day sky. The two vestibules were places of gloom and semi-darkness, and the ten divisions of the Tuat were covered by black night.

When the Sun-god set in the west in the evening he was obliged to travel through the Tuat to the eastern sky, in order to rise again on this earth on the following day.

He entered the Tuat at or near Thebes, proceeded northwards, through the under-worlds of Thebes, Abydos, Herakleopolis, Memphis, and Saïs, then turned towards the east and crossed the Delta, and, having passed through the underworld of City of the Sun, appeared in the eastern sky to resume his daily course from east to west. His journey so far as Memphis he made in a boat, which sailed on the river of the Tuat.

At Memphis he left the boat on the river, and entered a magical boat formed of a serpent's body, and so passed under the mountainous district round about Sakkārah.

At or near Saïs he returned to his river boat, and sailing over the great marine lakes of the Delta reached City of the Sun.

The sun-god was guided through each section of the Tuat by a goddess who belonged to the district, and for the sake of uniformity the journey through each section was supposed to occupy an hour; the guiding goddess left the god's boat at the end of her hour, and the goddess of the next section took her place.

The path of the god was lighted by fire, which the beings who lived in the various sections poured out of their mouths, and the attendant gods who were with them in his boat spoke words of power, which overcame all opposition and removed every obstacle.

As he passed through each section it was temporarily lighted up by the fire already mentioned, and he uttered words of power, the effect of which was to supply the inhabitants of the section with air, food, and drink, sufficient to last until the next night, when he would renew the supply.

Many parts of the Tuat were filled with hideous monsters in human and animal forms, and with evil spirits of every kind, but they were all rendered powerless by the spells uttered by the gods who were in attendance on the Sun-god in his boat.

At one time in the history of Khem it became the earnest wish of every pious man to make the journey from this world to the next in the Boat of the Sun. Armed with words of power and amulets of all kinds, and relying on their lives of moral rectitude, and the effect of the offerings which they had made to the dead, their souls entered the Boat, and set out on their journey. When they reached Abydos their credentials were examined, and those who were found to be speakers of the truth and upright in their actions were allowed to continue their journey with the Sun-god, and to live with him ever after.

Some souls preferred to remain at Abydos and to live with Asar, and those who were found righteous in the Judgment were allowed to do so, and were granted estates in perpetuity in the kingdom of this god.

The Book "Am Tuat" describes the sections of the Tuat and their inhabitants, and supplies all the information which the soul was supposed to require in passing from this world to the next. Many copies of certain sections of it are known, and some of these are in the British Museum;^[1] the most complete copy of it is in the tomb of Seti I at Thebes.

III. The Book of Gates

This book was also written to be a Guide to the Tuat, and has much in common with the Book of the Two Ways and with the Book Am Tuat. In it also the Tuat is divided into ten sections and has two vestibules, the Eastern and the Western, but at the entrance to each section is a strongly fortified Gate, guarded by a monster serpent-god and by the gods of the section.

The Sun-god of night, as in the Book Am Tuat, makes his journey in a boat, and is attended by a number of gods, who remove all opposition from his path by the use of words of power. As he approaches each Gate, its doors are thrown open by the gods who guard them, and he passes into the section of the Tuat behind it, carrying with him light, air, and food for its inhabitants.

The Book of Gates embodies the teaching of the priests of the cult of Asar, and the Book Am Tuat represents the modified form of it that was promulgated by the priests of Amen.

From the Book of Gates we derive much information about the realm of Asar, and the Great Judgment of souls, which took place in his Hall of Judgment once a day at midnight. Then all the souls that had collected during the past twenty-four hours from all parts of Khem were weighed in the Balance; the righteous were allotted estates in perpetuity in the "land of souls," and the wicked were destroyed by Shesmu, the executioner of the god, and by his assistants.

The texts that describe the various "Gates" of the Book of Gates, explain who are the beings represented in the pictures, and state why they were there.

And the Book proves conclusively that the Khemetics believed in the efficacy of sacrifices and offerings, and in the doctrine of righteous retribution; liars and deceivers were condemned, and their bodies, souls, spirits, doubles, and names destroyed, and the righteous were rewarded for their upright lives and integrity upon earth by the gift of everlasting life and happiness.

IV. The Ritual of Embalmmnt

Moreover, it gives the texts of the magical and religious spells that were ordered to be recited by the priest who superintended the embalmmnt, the effect of which was to "make divine" each member of the body, and to secure for it the protecting influence of the god or goddess who presided over it.

The following extract refers to the embalming of the head:

"Then anoint the head of the deceased and all his mouth with oil, both the head and the face, and wrap it in the bandages of Harmakhis in Hebit.

The bandage of the goddess Nekhebet shall be put on the forehead, the bandage of Hwt-hr in City of the Sun on the face, the bandage of Djehuti on the ears, and the bandage of Nebt-hetepet on the back of the neck.

All the coverings of the head and all the strips of linen used in fastening them shall be taken from sheets of linen that have been examined as to quality and texture in the presence of the inspector of the mysteries.

On the head of the deceased shall be the bandage of Sekhmet, beloved of Ptah, in two pieces.

On the two ears two bandages called the "Complete."

On the nostrils two bandages called "Nehai" and "Smen."

On the cheeks two bandages called "He shall live."

On the forehead four pieces of linen called the "shining ones."

On the skull two pieces called "The two Eyes of Rā in their fullness."

On the two sides of the face and ears twenty-two pieces. As to the mouth two inside, and two out. On the chin two pieces. On the back of the neck four large pieces. Then tie the whole head firmly with a strip of linen two fingers wide, and anoint a second time, and then fill up all the crevices with the oil already mentioned. Then say,

"O august goddess, Lady of the East, Mistress of the West, come and enter into the two ears of Asar. O mighty goddess, who are ever young, O great one, Lady of the East, Mistress of the West, let there be breathing in the head of the deceased in the Tuat. Let him see with his eyes, hear with his ears, breathe with his nose, pronounce with his mouth, and speak with his tongue in the Tuat.

Accept his voice in the Hall of Truth, and let him be proved to have been a speaker of the truth in the Hall of Keb, in the presence of the Great God, the Lord of Amenti."

V. The Ritual of the Divine Cult

This title is commonly given to a work consisting of sixty-six chapters, which were recited daily by the high priest of Amen-Rā, the King of the Gods, in his temple at Thebes, during the performance of a series of ceremonies of a highly important and symbolical character. The text of this Ritual is found cut in hieroglyphs on the walls of the temple of Seti I at Abydos, and written in hieratic upon papyri preserved in the Imperial Museum in Berlin.

The work was originally intended to be recited by the king himself daily, but it was soon found that the Lord of Khem could not spare the time necessary for its recital each day, and he therefore was personified by the high priest of each temple in which the Ritual was performed.

The object of the Ritual was to place the king in direct contact with his god Amen-Rā once a day. The king was an incarnation of Amen-Rā, and ruled Khem as the representative upon earth of the god. He drew his power and wisdom direct from the god, and it was believed that these required renewal daily.

To bring about this renewal of the divine spirit in the god's vicegerent upon earth, the king entered the temple in the early morning, and performed ceremonies and recited formulæ that purified both the sanctuary and himself. He then advanced to the shrine, which contained a small gilded wooden figure of the god, inlaid with precious stones and provided with a movable head, arms, and legs, and opened it and knelt down before the figure.

He performed further ceremonies of purification, and finally took the figure of the god in his arms and embraced it.

During this embrace the divine power of Amen-Rā, which was in the gilded figure at that moment, passed into the body of the king, and the divine power and wisdom, which were in the king as the god's representative, were renewed. The king then closed the doors of the shrine and left the sanctuary for a short time. When he returned he opened the shrine again, and made adoration to the god, and presented a series of offerings that symbolised Truth.

After this the king dressed the figure of the god in sacred apparel, and decorated it. Then, having performed further acts of worship before it, he closed the doors of the shrine, sealed them with mud seals, and left the sanctuary.

VI. The Book "May my Name Flourish"

This was a very popular funerary work in the Roman Period. It is a development of a long prayer that is found in the Pyramid Texts, and was written by the priests and used as a spell to make the name of the deceased flourish eternally in heaven and on the earth.

VII. The Book of Āapep, the great enemy of the Sun-god

Āapep was the god of evil, who became incarnate in many forms, especially in wild and savage animals and in monster serpents and venomous reptiles of every kind. He was supposed to take the form of a huge serpent and to lie in wait near the portals of the dawn daily, so that he might swallow up the sun as he was about to rise in the eastern sky.

He was accompanied by legions of devils and fiends, red and black, and by all the powers of storm, tempest, hurricane, whirlwind, thunder and lightning, and he was the deadly foe of all order, both physical and moral, and of all good in heaven and in earth.

At certain times during the day and night the priests in the temple of Amen-Rā recited a series of chapters, and performed a number of magical ceremonies, which were intended to strengthen the arms of the Sun-god, and give him power to overcome the resistance of Āapep. These chapters acted on Āapep as spells, and they paralysed the monster just as he was about to attack the Sun-god.

The god then approached and shot his fiery darts into him, and his attendant gods hacked the monster's body to pieces, which shrivelled up under the burning heat of the rays of the Sun-god, and all the devils and fiends of darkness fled shrieking in terror at their leader's fate.

The sun then rose on this world, and all the stars and spirits of the morning and all the gods of heaven sang for joy.

VIII. The Instructions, or Precepts of Tuaf to his son Pepi

Two copies of this work, which has also been called a "Spell in praise of learning," are contained in a papyri preserved in the British Museum (Sallier II and Anastasi VII). These "Instructions" in reality represent the advice of a father to his son, whom he was sending to school to be trained for the profession of the scribe.

Whether the boy was merely sorry to leave his home, or whether he disliked the profession which his father had chosen for him, is not clear, but from first to last the father urges him to apply himself to the pursuit of learning, which, in his opinion, is the foundation of all great and lasting success.

He says,

"I have compared the people who are artisans and handicraftsmen [with the scribe], and indeed I am convinced that there is nothing superior to letters.

Plunge into the study of Khemetic Learning,
as you wouldst plunge into the river,
and you will find that this is so.

I would that you wouldst love Learning as you lovest your mother.

I wish I were able to make you to see how beautiful Learning is.

It is more important than any trade in the world.

Learning is not a mere phrase, for the man who devoteth himself thereto from his youth is honoured, and he is dispatched on missions.

I have watched the blacksmith at the door of his furnace.

His hands are like crocodiles' hide, and he stinketh worse than fishes' eggs.

The metal worker has no more rest than the peasant on the farm.

The stone mason—at the end of the day his arms are powerless;

he sitteth huddled up together until the morning, and his knees and back are broken.

The barber shaveth until far into the night, he only rests when he eats.
He goes from one street to another looking for work.
He breaks his arms to fill his belly, and, like the bees, he eats his own labor.
The builder of houses does his work with difficulty;
he is exposed to all weathers, and he must cling to the walls which he is building like a creeping plant.
His clothes are in a horrible state, and he washes his body only once a day.
The farmer weareth always the same clothes.
His voice is like the croak of a bird; his skin is cracked by the wind; if he is healthy his health is that of the beasts. If he be ill he lies down among them, and he sleeps on the damp irrigated land.
The envoy to foreign lands bequeatheth his property to his children before he sets out, being afraid that he will be killed either by wild beasts of the desert or by the nomads therein.
When he is in Khem, what then? No sooner have he arrived at home than he is sent off on another mission.
As for the dyer, his fingers stink like rotten fish, and his clothes are absolutely horrors.
The shoemaker is a miserable wretch.
He is always asking for work, and his health is that of a dying fish.
The washerman is neighbor to the crocodile.
His food is mixed up with his clothes, and every member of him is unclean.
The catcher of water-fowl, even though he dive in the Nile, may catch nothing.
The trade of the fisherman is the worst of all.
He is in blind terror of the crocodile, and falls among crocodiles."
The text continues with a few further remarks on the honourable character of the profession of the scribe, and ends with a series of Precepts of the same character as those found in the works of Ptah-hetep and the scribe Ani, from which extracts have already been given.

IX. Medical Papyri

The Khemetics possessed a good practical knowledge of the anatomy of certain parts of the human body, but there is no evidence that they practised dissection before the arrival of the Greeks in Khem. The medical papyri that have come down to us contain a large number of short, rough-and-ready descriptions of certain diseases, and prescriptions of very great interest.

This papyrus is about 65 feet long, and the text is written in the hieratic character. It was written in the ninth year of the reign of a king who is not yet satisfactorily identified, but who probably lived before the period of the rule of the eighteenth dynasty, perhaps about 1800 B.C.

X. Magical Papyri

The widespread use of magic in Khem in all ages suggests that the magical literature of Khem must have been very large. Much of it was incorporated at a very early period into the Religious Literature of the country, and was used for legitimate purposes, in fact for the working of what we call "white magic."

The Khemetic saw no wrong in the working of magic, and it was only condemned by him when the magician wished to produce evil results.

The gods themselves were supposed to use spells and incantations, and every traveller by land or water carried with him magical formulæ which he recited when he was in danger from the wild beasts of the desert or the crocodile of the river and its canals. Specimens of these will be found in the famous magical papyri in the British Museum, e.g. the Salt Papyrus, the Rhind Papyrus, and the Harris Papyrus.

Under this heading may be mentioned Papyrus Sallier IV in the British Museum, which contains a list of lucky and unlucky days.

Here is a specimen of its contents:

1st day of Hwt-hr. The whole day is lucky. There is festival in heaven with Rā and Hwt-hr.

2nd day of Hwt-hr. The whole day is lucky. The gods go out. The goddess Uatchet comes from Tep to the gods who are in the shrine of the bull, in order to protect the divine members.

3rd day of Hwt-hr. The whole day is lucky.

4th day of Hwt-hr. The whole day is unlucky. The house of the man who goes on a voyage on that day comes to ruin.

6th day of Hwt-hr. The whole day is unlucky. Do not light a fire in your house on this day, and do not look at one.

18th day of Pharmuthi. The whole day is unlucky. Do not bathe on this day.

20th day of Pharmuthi. The whole day is unlucky. Do not work on this day.

22nd day of Pharmuthi. The whole day is unlucky. He who is born on this day will die on this day.

23rd day of Pharmuthi. The first two-thirds of the day are unlucky, and the last third lucky.

XI. Legal Documents

The first legal document written in Khem was the will of Rā, in which he bequeathed all his property and the inheritance of the throne of Khem to his first-born son Heru. Tradition asserted that this Will was preserved in the Library of the Sun-god in City of the Sun. The inscriptions contain many allusions to the Laws of Khem, but no document containing any connected statement of them has come down to us.

In the great inscription of Heruemheb, the last king of the eighteenth dynasty, a large number of good laws are given, but it must be confessed that as a whole the administration of the Law in many parts of Khem must always have been very lax.

Texts relating to bequests, endowments, grants of land, &c., are very difficult to translate, because it is well-nigh impossible to find equivalents for Khemetic legal terms. In the British Museum are two documents in hieratic that were drawn up in connection with prosecutions which the Government of Khem undertook of certain thieves who had broken into some of the royal tombs at Thebes and robbed them, and of certain other thieves who had robbed the royal treasury and made away with a large amount of silver (*Nos. 10,221, 10,052, 10,053, and 10,054*).

Equally interesting is the roll that describes the prosecution of certain highly placed officials and relations of Rameses III who had conspired against him and wanted to kill him. Several of the conspirators were compelled to commit suicide.

XII. Historical Romances

Examples of these are the narrative of the capture of the town of Joppa in Palestine by an officer of Djehutimes III, and the history of the dispute that broke out between Seqenenrā, King of Upper Khem, and Aapepi, King of Avaris in the Delta.

XIII. Mathematics

The chief source of our knowledge of the Mathematics of the Khemetics is the Rhind Papyrus, which was written before 1700 B.C., probably during the reign of one of the Hyksos kings.

The papyrus contains a number of simple arithmetical examples and several geometrical problems. The workings out of these prove that the Khemetic spared himself no trouble in making his calculations, and that he worked out both his arithmetical examples and problems in the most cumbrous and laborious way possible.

He never studied mathematics in order to make progress in his knowledge of the science, but simply for purely practical everyday work; as long as his knowledge enabled him to obtain results which he knew from experience were substantially correct he was content.

THE INSTRUCTION OF KE'GEMNI (KE'GEMNI--I HAVE FOUND A SOUL)

1. The cautious man flourishes, the exact one is praised; the innermost chamber opens to the man of silence. Wide is the seat of the man gentle of speech; but knives are prepared against one that forceth a path, that he advance not, save in due season.

2. If you sit with a company of people, desire not the bread that you like; short is the time of restraining the heart, and gluttony is an abomination; therein is the quality of a beast. A handful of water quenches the thirst, and a mouthful of melon supporteth the heart. A good thing stands for goodness, but some small thing stands for plenty. A base man is he that is governed by his belly; he departs only when he is no longer able to fill full his belly in men's houses.

3. If you sit with a glutton, eat with him, then depart.

If you drink with a drunkard, accept--drink--and his heart shall be satisfied.

Refuse not meat when with a greedy man. Take that which he gives you; set it not on one side, thinking that it will be a courteous thing.

4. If a man be lacking in good fellowship, no speech has any influence over him. He is sour of face toward the glad-hearted that are kindly to him; he is a grief to his mother and his friends; and all men--cry--, "Let your name be known; you are silent in your mouth when you are addressed!"

5. Be not haughty because of your might in the midst of your young soldiers. Beware of making strife, for one knows not the things that the God will do when He punisheth.

The Vizier caused his sons and daughters to be summoned, when he had finished the rules of the conduct of men. And they marvelled when they came to him. Then he said to them, "Hearken to everything that is in writing in this book, even as I have said it in adding to profitable sayings." And they cast themselves on their bellies, and they read it, even as it was in writing. And it was better in their opinion than anything in this land to its limits.

Now they were living when His Majesty, the King of upper and lower Khem, *Heuni*, departed, and His Majesty, the King of upper and lower Khem, *Senforu*, was enthroned as a gracious king over the whole of this land.

Then was Ke'gemni made Governor of his city and Vizier.

Spell to the Nile

ca. 2100 BCE

Hail to you, O Nile! Who manifests yourself over this land, and comes to give life to Khem! Mysterious is your issuing forth from the darkness, on this day whereon it is celebrated! Watering the orchards created by Re, to cause all the cattle to live, you give the earth to drink, inexhaustible one! Path that descends from the sky, loving the bread of Seb and the first-fruits of Nepera, You cause the workshops of Ptah to prosper!

Lord of the fish, during the inundation, no bird alights on the crops. You create the grain, you bring forth the barley, assuring perpetuity to the temples. If you cease your toil and your work, then all that exists is in anguish. If the gods suffer in heaven, then the faces of men waste away.

Then He torments the flocks of Khem, and great and small are in agony. But all is changed for mankind when He comes; He is endowed with the qualities of Nun. If He shines, the earth is joyous, every stomach is full of rejoicing, every spine is happy, every jaw-bone crushes (its food).

He brings the offerings, as chief of provisioning; He is the creator of all good things, as master of energy, full of sweetness in his choice. If offerings are made it is thanks to Him. He brings forth the herbage for the flocks, and sees that each god receives his sacrifices. All that depends on Him is a precious incense. He spreads himself over Khem, filling the granaries, renewing the marts, watching over the goods of the unhappy.

He is prosperous to the height of all desires, without fatiguing Himself therefor. He brings again his lordly bark; He is not sculptured in stone, in the statutes crowned with the uraeus serpent, He cannot be contemplated. No servitors has He, no bearers of offerings! He is not enticed by incantations! None knows the place where He dwells, none discovers his retreat by the power of a written spell.

No dwelling (is there) which may contain you! None penetrates within your heart! Your young men, your children applaud you and render to you royal homage. Stable are your decrees for Khem before your servants of the North! He stanches the water from all eyes and watches over the increase of his good things.

Where misery existed, joy manifests itself; all beasts rejoice. The children of Sobek, the sons of Neith, the cycle of the gods which dwells in him, are prosperous. No more

reservoirs for watering the fields! He makes mankind valiant, enriching some, bestowing his love on others. None commands at the same time as himself. He creates the offerings without the aid of Neith, making mankind for himself with multiform care.

He shines when He issues forth from the darkness, to cause his flocks to prosper. It is his force that gives existence to all things; nothing remains hidden for him. Let men clothe themselves to fill his gardens. He watches over his works, producing the inundation during the night. The associate of Ptah . . . He causes all his servants to exist, all writings and divine words, and that which He needs in the North.

It is with the words that He penetrates into his dwelling; He issues forth at his pleasure through the magic spells. Your unkindness brings destruction to the fish; it is then that prayer is made for the (annual) water of the season; Southern Khem is seen in the same state as the North. Each one is with his instruments of labor. None remains behind his companions. None clothes himself with garments, The children of the noble put aside their ornaments. His night remains silent, but all is changed by the inundation; it is a healing-balm for all mankind.

Establisher of justice! Mankind desires you, supplicating you to answer their prayers; You answer them by the inundation! Men offer the first-fruits of corn; ^[1] all the gods adore you! The birds descend not on the soil. It is believed that with your hand of gold you make bricks of silver! But we are not nourished on lapis-lazuli; wheat alone gives vigor.

A festal song is raised for you on the harp, with the accompaniment of the hand. Your young men and your children acclaim you and prepare their (long) exercises. You are the august ornament of the earth, letting your bark advance before men, lifting up the heart of women in labor, and loving the multitude of the flocks.

When you shine in the royal city, the rich man is sated with good things, the poor man even disdains the lotus; all that is produced is of the choicest; all the plants exist for your children. If you have refused (to grant) nourishment, the dwelling is silent, devoid of all that is good, the country falls exhausted.

O inundation of the Nile, offerings are made to you, men are immolated to you, great festivals are instituted for you. Birds are sacrificed to you, gazelles are taken for you in the mountain, pure flames are prepared for you. Sacrifice is

mettle to every god as it is made to the Nile. The Nile has made its retreats in Southern Khem, its name is not known beyond the Tuau. The god manifests not his forms, He baffles all conception.

Men exalt him like the cycle of the gods, they dread him who creates the heat, even him who has made his son the universal master in order to give prosperity to Khem. Come (and) prosper! Come (and) prosper! O Nile, come (and) prosper! O you who make men to live through his flocks and his flocks through his orchards! Come (and) prosper, come, O Nile, come (and) prosper!

Dream Stele (Sphinx Stela)

The Offering Scenes

Left hand side

The King of Upper and Lower Khem, the Lord of the Two Lands, Menkheperure Thutmosis, the appearance of appearances, bestowed with life.

Greeting (the god) with a Nemset vase

(spoken by the Sphinx) "I give strength to the Lord of the Two Lands, Thutmosis, the appearance of appearances".

Middle

(spoken by the Sphinx) "I make (it so) that Menkheperure appears on the throne of Geb, and Thutmosis, the appearance of appearances, in the position of Atum".

Right hand side

The King of Upper and Lower Khem, the lord of the Two Lands, Menkheperure Thutmosis, the appearance of appearances, bestowed with life.

Making an offering of incense and a libation.

Horemakhet (says) "I give strength to the Lord of the Two Lands, Thutmosis, the appearance of appearances".

Year One, the third month of Akhet, on the nineteenth day of the Majesty of Heru, the victorious bull, perfect of appearances; the Two Ladies, stable of kingship like Atum; the Golden Heru, strong of sword, who subdues the Nine Bows; the King of Upper and Lower Khem, Menkheperure, the son of Re, Thutmosis, the appearance of appearances, beloved of Horemakhet, bestowed with life, stability and authority like Re, eternally.

May the good god live, the son of Atum, who protects Horakhty, the living statue of the Lord-of-All, the sovereign, created by Re, the excellent heir of Khepri, with a face as beautiful as (that of) his father, who came forth complete, equipped with his form of Heru upon him, the King of Upper and Lower Khem, beloved of the gods, the possessor of charm with the Ennead, who has purified Iunu (City of the Sun), who appeases Re, who has decorated the Temple of Ptah, who presents Maat to Atum and who rises her before the One-Who-is-south-of-his-wall, who makes monuments as a daily offering to Heru, who does all things, who seeks what is beneficial for the gods of the South and the North, who builds their temples in

white stone, who decorates all their offerings, the bodily son of Atum, Thutmose, appearance of appearances, like Re, the heir of Heru upon his throne, Menkheperure, bestowed with life.

Behold, when His Majesty was a youngster, like Heru in Khemnis, his beauty like (that of) the one who protects his father and who is seen like the god himself, the army rejoiced in his love, the royal children and all the chieftains were in his power, making him flourish, and he repeated the lap (in the Heb Sed ritual), his strength like (that of) the son of Nut.

Behold, he engaged in a pastime, amusing himself in the desert of Ineb-Hedj (Memphis) upon its northern and southern road, shooting at a bronze target, hunting lions and flocks and riding in his chariot, his horses faster than the wind, along with only two of his followers while no one knew about it.

Then the hour came to give rest to his followers, at the limbs of Horemakhet, beside Sokar in Ra-Setjaw, Renutet in Northern Djeme, Mut the mistress of the Northern Wall and the mistress of the Southern Wall, Sekhmet who presides over her Kha, Set, the son of Heka, the Holy Place of the First Time (of creation), near the Lords or Kheraha, the divine road of the gods towards the West of Iunu (City of the Sun).

Now then, the great statue of Khepri was lying in this place, great of power and powerful of majesty, the shadow of Re resting upon it. The estates of Hwt-Ka-Ptah (the temple of Ptah - Memphis) and all the neighbouring cities come to it, their arms raised in adoration before him, carrying many offerings for his Ka.

One of those days, it so happened that prince Thutmose came, passing by at the time of midday and he sat down in the shadow of this great god. Sleep seized him, a sleep at the time when the sun was at the zenith, and he found the Majesty of this noble god speaking with his own mouth, like the words of a father for his son, saying: "Look at me, see me, my son Thutmose. I am your father, Horemakhet-Khepri-Atum, and I shall give you the kingship on earth, in front of all the living ones. You shall wear the White and the Red Crowns upon the throne of Geb, the hereditary prince. The earth shall be yours in its length and width, (all) that the Eye of the Lord-of-All illuminates. The food of the Two Lands shall be yours, and the great tributes of every foreign land, (your) lifetime will be a time, great in years. My face is yours, my heart is yours as you are a protector to me, for my (present) condition is like one that is in need, all my limbs (are) dismembered as the sands of the desert upon which I lie have reached me. So run to me, to have that done which I desire, knowing that you are my son and my protector. Come forth, and I shall be with you, I shall be your leader".

When he finished these words, this prince stared woke up at what he had heard [] he understood the words of this god and he put a silence in his heart. Then he said "[] Let us hasten back to our home in the city! We shall set aside an offering for this god and we shall bring him oxen, all the vegetables and our arms shall be raised in adoration to those who were (there) before (us) [] noble [] Khafre, the statue made for Atum-Re-Horemakhet [] days of festivities [] many [] of My Majesty for her, living [] for Khepri in the Horizon of the West of Iunu (City of the Sun) in [].

The CANNIBAL SPELL

Word of the Gods 273

The sky rains down.
The stars darken.
The celestial vaults stagger.
The bones of Aker tremble.
The decans are stilled against them,
at seeing Pharaoh rise as a Ba.
A god who lives on his fathers and feeds on his mothers.

Pharaoh is Lord of Wisdom whose mother knows not his name.
Pharaoh's glory is in the sky, his might is in the horizon.
Like his father, Atum, his begetter.
Though his son, Pharaoh is mightier than he.

Pharaoh's Kas are behind him.
His guardian force are under his feet.
His gods are over him.
His Uraeus-serpents are on his brow.
Pharaoh's guiding-serpent is on his forehead :
she who sees the Ba (of the enemy as) good for burning.
Pharaoh's neck is on his trunk.

Pharaoh is the Bull of the Sky,
who shatters at will,
who lives on the being of every god,
who eats their entrails,
even of those who come with their bodies
full of magic from the Island of Flame.

Pharaoh is one equipped,
who assembles his Akhs.
Pharaoh appears as this Great One,
Lord of those with (helping) hands.
He sits with his back to Geb,
for it is Pharaoh who weighs what he says,
together with Him-whose-name-is-hidden,
on this day of slaying the oldest ones.

Pharaoh is Lord of Offerings, who knots the cord,
and who himself prepares his meal.
Pharaoh is he who eats men and lives on gods,
Lord of Porters, who dispatches written messages.

It is 'Grasper-of-the-top-knot', who is Kehau, who lassoes them for Pharaoh.
It is 'Serpent Raised-head' who guards them for him and restrains them for him.
It is 'He-upon-the-willows' who binds them for him.
It is Courser, slayer of Lords, who will cut their throats for Pharaoh,
and will extract for him what is in their bodies,
for he is the messenger whom Pharaoh sends to restrain.
It is Shezmu who will cut them up for Pharaoh,
and cooks meals of them in his dinner-pots.

Word of the Gods 274

It is Pharaoh who eats their magic and gulps down their Akhs.
Their big ones are for his morning meal,
their middle-sized ones are for his evening meal,
their little ones are for his night meal,
their old men and their old women are for his incense-burning.
It is the Great Ones in the North of the sky who light the fire for him
to the cauldrons containing them,
with the thighs of their eldest (as fuel).

Those who are in the sky serve Pharaoh,
And the butcher's blocks are wiped over for him,
with the feet of their women.

He has revolved around the whole of the two skies.
He has circled the two banks.
For Pharaoh is the great power that overpowers the powers.
Pharaoh is a sacred image, the most sacred image
of the sacred images of the Great One.
Whom he finds in his way, him he devours bit by bit.

Pharaoh's place is at the head of all the noble ones who are in the horizon.
For Pharaoh is a god, older than the oldest.
Thousands revolve around him, hundreds offer to him.
There is given to him a warrant as a great power by Orion,
the father of the gods.

Pharaoh has risen again in the sky.
He is crowned as Lord of the Horizon.
He has smashed the back-bones,
and has seized the hearts of the gods.
He has eaten the Red Crown.
He has swallowed the Green One.
Pharaoh feeds on the lungs of the wise.
And likes to live on hearts and their magic.

Pharaoh abhors against licking the coils of the Red Crown.
But delights to have their magic in his belly.
Pharaoh's dignities will not be taken away from him.
For he has swallowed the knowledge of every god.
Pharaoh's lifetime is eternal repetition.
His limit is everlastingness.
In this his dignity of :
'If-he-likes-he-does. If-he-dislikes-he-does-not.'
He who is at the limits of the horizon,
for ever and ever.

Lo, their Ba is in Pharaoh's belly.
Their Akhs are in Pharaoh's possession,
as the surplus of his meal out of the gods.
Which is cooked for Pharaoh from their bones.

Lo, their Ba is in Pharaoh's possession.
Their shadows are removed from their owners,
while Pharaoh is this one who ever rises and lasting lasts.

The doers of ill deeds have no power to destroy,
the chosen seat of Pharaoh,
among the living in this land.
For ever and ever.

Westcar Papyrus: Khufu and the Magician

Then Prince Hordedef (Djedef-Hor) stood up to speak and said "[] deed [] is something known by those who have passed away one cannot distinguish truth from lies. There is someone under your majesty and in your own time who you do not know". His majesty said "what is this, Hordedef, my son? "

And Hordedef said "there is a commoner named Dedi, who lives in Djed Snefru. He is a villager who is a hundred and ten years old who eats five hundred loaves of bread and a shoulder of beef for meat and drinks a hundred jars of beer a day. He knows how to mend a severed head; he can make a lion walk behind him with a leash on the ground; and he knows the number of chambers in the sanctuary of Djehuti.

Now, his majesty King of Upper and Lower Khem Khufu justified, spent the day seeking for himself the chambers of the sanctuary of Djehuti in order to make something similar for himself for his horizon (pyramid).

His majesty said "You yourself, Hordedef my son, shall bring this man to me".

Then boats were prepared for Prince Hordedef and he went southward to Djed Snefru. After the boats had been moored to the riverbank he travelled over land seated in a litter of ebony with poles of sandalwood plated with gold. When he reached Dedi his litter was set down and he stood to greet him. He found him lying on a mat at the threshold of his [] as a servant at his head anointed him and another rubbed his feet.

Then Prince Hordedef said "your condition is like that of one who lives before the infirmity of old age (although old age means dying, laying to rest and burial) and who sleeps until dawn free from illness without an old age of coughing. Greeting, oh blessed one. I have come to summon you by order of my father Khufu, justified. You will eat delicacies provided by the king, the food of his companions. He will lead you though a good lifetime and to your ancestors who are in the necropolis." and to this Dedi said "welcome, welcome Hordedef, prince who is beloved of his father. May your father Khufu, justified, favor you. May he advance your position amongst the elders. May your spirit contend with your enemy and may your soul know the road that leads to the gate of him who shelters the dead. Greeting oh prince".

Then Prince Hordedef held out his arms to him and raised him up. The he proceeded with him to the river bank giving him his arm. Dedi then said "let me be given one of the barges so that it may carry for me my children and my books". Then two boats were made available to him together with their crew and Dedi came northward in the boat in which Prince Hordedef was.

After he had reached the [royal] residence Prince Hordedef entered to report to his majesty King of Upper and Lower Khem Khufu, justified. Prince Hordedef said "King, my lord, I have brought Dedi" and his majesty said "go and bring him to me". His majesty then proceeded to the audience hall of the palace and Dedi was ushered in.

Then his majesty said "Why is it Dedi that I have not seen you before?" and Dedi said "He who is summoned comes," answered the old man; "summon me and, look, I have come." Then his majesty said, "is it true that you know how to mend a severed head" and Dedi said "yes I know how to, king, my lord".

Then his majesty said "Let a prisoner be brought forth who is in prison and let his sentence be executed." Whereupon Dedi said "but not to a human. Doing something like that to the noble flock is not ordained"

Then a duck was brought forth and its head was cut off. The duck was placed on the west side of the audience hall and its head on the east side. Dedi spoke magic spell and the duck stood up, waddling, and its head likewise. Once the head had reached the body the duck stood up cackling. Then his majesty had a goose brought to him and same was done with it. His majesty then had a bull to be brought to him, and its head was cut off. Then Dedi said his magic spell and the bull stood up behind him, its leash having fallen on the ground.

Then king Khufu said, "It is said that you know the number of chambers in the sanctuary of Djehuti."

Dedi answered: "I beg your pardon, I do not know their number, but I know where they are kept" and his majesty said "so, where" and Dedi said "there is a box of flint in a room called the inventory in City of the Sun and it is in that box". And his majesty said "go and bring it to me" and Dedi said "it is not I who shall bring them to you." and his majesty said "who will bring it to me?" and Dedi said "the eldest of the three kings who are in the womb of Reddjedet will bring it to you".

Then his majesty said "I want it. These things you say. Who is this she, this Reddjedet?" and Dedi said "she is the wife of a priest of Ra, Lord of Sakhbu, who is pregnant with three sons of Ra, Lord of Sakhbu. He has said this of them: they will perform this ministerial position (rule) in the whole of this land. The eldest will become chief priest at City of the Sun". And his majesty fell into a bad mood on hearing this. Then Dedi said "what is this mood, king, my lord. Was it caused by these children I mentioned? First your son, and then his son [but] then one of them."

Then his majesty said "When will reddjedet give birth?" and Dedi said " on the fifteenth day of the first month of Peret (the season of growing)" then his majesty said "but that is when the sand banks of Two-fish canal are are cut off. Might I visit myself so that I could see the temple of Ra, Lord of Sakhbu" and Dedi said "then I will let four cubits of water appear on the sand banks of Two-fish canal" and his majesty proceeded to his palace.

Then his majesty said "have Dedi assigned to the palace of Prince Hordadef and he will be provided with a thousand loaves of bread, a hundred jugs of beer, one ox and a hundred bunches of vegetables and one did everything as his majesty had ordered.

Spells of the Gods

Spells of Amun

HAIL to you, Amun-Ra, Lord of the thrones of the earth, the oldest existence, ancient of heaven, support of all things;

Chief of the gods, lord of truth; father of the gods, maker of men and beasts and herbs; maker of all things above and below;

Deliverer of the sufferer and oppressed, judging the poor;

Lord of wisdom, lord of mercy; most loving, opener of every eye, source of joy, in whose goodness the gods rejoice, you whose name is hidden.

You are the one, maker of all that is, the one; the only one; maker of gods and men; giving food to all.
Hail to you, you one with many heads; sleepless when all others sleep, adoration to you.

Hail to you from all creatures from every land, from the height of heaven, from the depth of the sea.
The spirits you have made extol you, saying, welcome to you, father of the fathers of the gods; we worship your spirit which is in us.

Merciful is Amun

"You are Amun, the lord of him who is silent, who comes at the voice of the humble.
I called to you in my distress, and you came to save me.
You give breath to him who is wrenched, and rescue from bondage . . .
Though the servant is disposed to do evil, the Lord is disposed to forgive.
Amun, Lord of Thebes, spends not a day in anger.
His wrath passes in a moment, none remains.
He comes to us in mercy, returning on the breeze . . ."

"The Ogdoad were Your first manifestation until you completed these, You being alone.
Secret was Your body, and You kept yourself hidden as Amun, at the head of the gods.
The Ennead combined is Your body.
You emerged first, Amun, whose Name is hidden from the gods.
No god came into being prior to Him."

Spells of Anpu

Being Led by Anpu

“Oh jackal Anpu!
Show me the road through darkness (the Duat).
I have passed through this door into nothing.
Nothing grows and nothing dies; all that was and would be is.
This life is a singular breath and your passive eye is time.
The *ankh* in your one hand, the knife in the other.
In dark corridors we pass, a pair of jackals black as the night around us.
We are beastly forms made beautiful by moonlight, beheld by the gods.
Together we are twilight and dawn.
I am the left eye and he is the right.
We behold the things the gods have made, down a road few men have walked.”

Tomb Protection Spell (Invoking the Protection of Anpu)

"You watchful one, watchful also is *Tepy-Dju-Ef* (He Who is Set Upon His Mountain.)
Your moment is repelled.
I have repelled your moment of rage.
I am your protector.
It is I who hinder the sand from choking the secret chamber, and who repel he who would repel him with the desert-flame.
I have set aflame the desert, I have caused the path to be mistaken.
I am for the protection of the Asar."

Prayer of the Anubite

“We, known as the Jackals, the priests of Anpu, are the guardians of their glorious tombs, or their humble graves.
We are the keepers of the dead.
We are the servants of Anpu.
We are Anubites.
We, the Anubites, are the guardians of Anpu, the guardians of the Pharaohs, and the servants of Amun-Ra.
May evil rain and fire rain from the sky should Amun-Ra be disturbed.”

Spells of Aten

" You appear beautifully on the horizon of heaven,
You living Aten, the beginning of life!
When you are risen on the eastern horizon,
You have filled every land with your beauty.
You are gracious, great, glistening, and high over every land;
Your rays encompass the lands to the limit of all that you have made:
As you are Re, you reachest to the end of them;
(You) subduest them (for) your beloved son.
Though you are far away, your rays are on earth;
Though you are in their faces, no one knows your going.

When you settest in the western horizon,
The land is in darkness, in the manner of death.
They sleep in a room, with heads wrapped up,
Nor sees one eye the other.
All their goods which are under their heads might be stolen,
(But) they would not perceive (it).
Every lion is come forth from his den;
All creeping things, they sting.
Darkness is a shroud, and the earth is in stillness,
For he who made them rests in his horizon.

At daybreak, when you arisest on the horizon,
When you shine as the Aten by day,
You drivest away the darkness and give your rays.
The Two Lands are in festivity every day,
Awake and standing upon (their) feet,
For you have raised them up.
Washing their bodies, taking (their) clothing,
Their arms are (raised) in praise at your appearance.
All the world, they do their work.

All beasts are content with their pasturage;
Trees and plants are flourishing.
The birds which fly from their nests,
Their wings are (stretched out) in praise to your ka.
All beasts spring upon (their) feet.
Whatever flies and alights,
They live when you have risen (for) them.
The ships are sailing north and south as well,
For every way is open at your appearance.
The fish in the river dart before your face;
Your rays are in the midst of the great green sea.

Creator of seed in women,
You who make fluid into man,
Who maintainest the son in the womb of his mother,
Who soothest him with that which stills his weeping,

You nurse (even) in the womb,
Who give breath to sustain all that he has made!
When he descends from the womb to breathe
On the day when he is born,
You openest his mouth completely,
You suppliest his necessities.
When the chick in the egg speaks within the shell,
You give him breath within it to maintain him.
When you have made him his fulfillment within the egg, to break it,
He comes forth from the egg to speak at his completed (time);
He walks upon his legs when he comes forth from it.

How manifold it is, what you have made!
They are hidden from the face (of man).
O sole god, like whom there is no other!
You didst create the world according to your desire,
Whilst you wert alone: All men, cattle, and wild beasts,
Whatever is on earth, going upon (its) feet,
And what is on high, flying with its wings.

The countries of Syria and Nubia, the land of Khem,
You settest every man in his place,
You suppliest their necessities:
Everyone has his food, and his time of life is reckoned.
Their tongues are separate in speech,
And their natures as well;
Their skins are distinguished,
As you distinguishest the foreign peoples.
You make a Nile in the underworld,
You brings forth as you desirest
To maintain the people (of Khem)
According as you madest them for yourself,
The lord of all of them, wearying (himself) with them,
The lord of every land, rising for them,
The Aten of the day, great of majesty.

All distant foreign countries, you make their life (also),
For you have set a Nile in heaven,
That it may descend for them and make waves upon the mountains,
Like the great green sea,
To water their fields in their towns.
How effective they are, your plans, O lord of eternity!
The Nile in heaven, it is for the foreign peoples
And for the beasts of every desert that go upon (their) feet;
(While the true) Nile comes from the underworld for Khem.

Your rays suckle every meadow.
When you rise, they live, they grow for you.

You make the seasons in order to rear all that you have made,
The winter to cool them,
And the heat that they may taste you.
You have made the distant sky in order to rise therein,
In order to see all that you do make.
Whilst you wert alone,
Rising in your form as the living Aten,
Appearing, shining, withdrawing or approaching,
You madest millions of forms of yourself alone.
Cities, towns, fields, road, and river --
Every eye beholds you over against them,
For you are the Aten of the day over the earth....

You are in my heart,
And there is no other that knows you
Save your son Nefer-kheperu-Re Wa-en-Re,
For you have made him well-versed in your plans and in your strength.

The world came into being by your hand,
According as you have made them.
When you have risen they live,
When you settest they die.
You are lifetime your own self,
For one lives (only) through you.
Eyes are (fixed) on beauty until you settest.
All work is laid aside when you settest in the west.
(But) when (you) rise (again),
[Everything is] made to flourish for the king,...
Since you didst found the earth
And raise them up for your son,
Who came forth from your body: the King of Upper and Lower Khem, ... Ak-en-Aten, ... and the Chief Wife of the
King ... Nefertiti, living and youthful forever and ever. "

Spells of Atum

Atum Creating the World

"I am He Who Came into Being.
I lifted myself from the watery mass, out of stillness.
I did not find a place where I could stand.
I was alone.
I took courage in my heart.
I laid the benben (foundation, primeval mound.)
I created other gods to keep me company.
Men and women arose from the tears which came forth from my eyes."

Spell of Atum

"What passes, what is and what will be is the stuff of Atum's dreams. One day he'll wake and all he has made to flourish will wither. He will coil round himself, a snake devouring his children, then slither away with us all in his belly. And we shall go away with him knowing what a good dream it was. Atum sleeps. And a new dream begins."

Spell of the Horned Snake

"I am the horned snake (viper) whose years are infinite.
I lie down dead.
I am born daily.
I am the horned snake, the dweller in the uttermost parts of the earth.
I extend everywhere, in accordance with what came into existence . . .
I bend around myself, I encircle myself in my coils.
I lie down in death.
I am born, I become new, I bloom and renew my youth every day."

Spells of Bastet

Spell of the Cat (Spell of Bast)

"I am a great, yellow, stalking cat – Mesmerizer, Healer, Companion – tender and fierce, a beast of fur that blinks.
I know what I know in my body.
I hold the rat in my golden gaze.
I lick the dust from my kittens.
I am everywhere alert and at ease.
I wait in the moment, no longer flesh and fur, but the fact of a thing that waits, patient and anonymous as stone.
I am Cat: pounce, paws, and all.
I am *Mau*, what I call myself.
I am sun and dust, whiskers, milk and fur."

Mau Bast

Mau Bast! Mau Bast! A Basti, per em setat erta-na chu asui neter sentra semu hena net'emmit, hetep ab em asui tau heqt.

"Hail Bast! Hail Bast! Hail Lady Bast, coming forth from the secret place, may there be given to me splendor in the place of incense, herbs, and love-joys, peace of heart in the place of bread and beer."

Spells of Bennu

Becoming the Phoenix (Bennu Spell)

“I flew straight out of heaven, a mad bird full of secrets.
I came into being as I came into being.
I grew as I grew. I changed as I changed.
My mind is fire, my soul is fire.
I am the seed of every God, beautiful as evening, hard as light.
I am the last four days of yesterday, four screams from the edges of the earth – beauty, terror, truth, madness – the phoenix on his pyre.
I will live forever in the fire spun from my own wings.
I destroy and create myself like the sun that rises burning from the East and dies burning in the West.
To know the fire, I become the fire.
I am power. I am light. I am forever.
This is my deliverance.
I am the fire that burns you, that burns in you.
To live is to die a thousand deaths, but there is only one fire, one eternity.”

Spell of the Bennu

“I am a blue heron, pure as bone. I know the stirrings of the Nile, the source where water rises overlapped by trees, where ibises dip and wade, where the fish are plentiful. I fly beneath an arch of trees straight into the eye of heaven. I make a long journey amid mud houses, singing. I know the cool mind of the sky and the hot mysteries of earth. I am a blue heron, the messenger, a reborn and dying god. By day I exist because I exist. By night I sail above the river, a single star wise in the darkness.”

Spells of Geb

“Behold, I rejoice on my standard, on my seat.
I am the Creator of Darkness, making my place in the limits of the sky,
The Ruler of Infinity.
I am the Son of the Earth,
Sprung from the Egg of the World.
I rejoice in the Lord of the Palace.
My Nest is unseen; I have broken the Egg.
I am the Lord of Millions of Years.
I have made my Nest in the limits of the sky,
And descended to the earth as the Goose, who drives out all sins.”

“Through the last door of the house comes a goose, waddling,
A blue globe between his feet, pushing the blue egg of the world.

He says, ‘I am Geb, your gosling son.
Enter the egg and live in peace.
On the day you were born, the world cracked open.
When you die, the fissure heals itself.
The egg rocks always back and forth.’

I am the blue egg of the *Gengen Wer* (Great Cackler.)
I guard the fledglings in the nest.
I soar like the wing of the goose.
I am the egg of the world.”

Spells of Hapi

Spell to the Flood (Spell to Hapi)

“Lightmaker who comes from the dark,
Fattener of Herds, might that fashions all,
None can live without Him, people are clothed with the flax of His fields.
You make all the land to drink unceasingly, as You descend on Your way from the heavens.
Hapi, the thousand raindrops becoming river.
He whose face is too ponderous for stone.
The waters flow. Papyrus and lotus spring up.
In Your barque sailing from city to city, Your body glistens like water.”

Praise to the Nile (Spell to Hapi)

"Praise to you, O Nile, who comes forth on the land to make Khem live!
O you Hidden of Nature, a darkness even by day, whose following praises him, who moistens the field!
Creation of Ra to make all animals live, who satiates the desert, a place far from rain.
Beloved of Geb, directing Neper, Lord of Fishes, who drives the waterfowl downstream . . .
Maker of Barley, Creator of Emmer Wheat, to make festive in the temples . . ."

Spell to Hapi

"All hail the god Hapi who springs out of the earth to water the land!
You of the secret ways, darkness in daylight, to whom Your worshipers sing,
You flood the fields which Ra has made, and give drink to all who thirst." - Middle Kingdom

Joy of the Nile

"The lotus flowers which have arisen out of the flood proclaim the joy.
All the reptiles are happy because of the event.
All the little creatures skip around.
Those living in holes in the ground relive their childhood.
The frog croaks.
Faces are bright, they begin rejoicing.
The whole land has become green."

Spells of Hwt-hr

Spell to Hwt-hr

"Blue-lidded Daughter of Dawn, Golden Lady of the Mountains,
Carrier of Her Father's Wisdom, let an old man rest in your arms.
Let him look at last on love's face, breathing love's breath.
I live in light a million years.
The sun rises or sets now - it matters not.
Here is ecstasy in death and certainty in life.
We are gods in the body of god, truth and love our destinies.
Go then and make the world something beautiful, set up a light in the darkness."

Dancing Before Hwt-hr

"The King, the Pharaoh, comes to dance,
He comes to sing;
Mistress, see the dancing,
Wife of Heru, see the skipping!

He offers it to you,
This jug of beer;
Mistress, see the dancing,
O Golden One, see the skipping!

He offers it to you,
This loaf of bread;
Mistress, see the dancing,
Great One, see the skipping!

He comes to dance, he comes to sing!
His heart is straight, his inmost open,
No darkness is in his breast;
His bag is of rushes,
His basket of reeds,
His sistrum of gold,
His necklace of malachite.

His feet hurry to the Mistress of Music,
He dances for her, she loves his doing!"

Spell from the Temple of Hwt-hr at Edfu

"All hail, jubilation to You, O Golden One,
Sole ruler, serpent of the supreme lord himself!
Mysterious One who gives birth to the divine entities,
Forms the animals, models them as She pleases, fashions men . . .
O Mother! Luminous One Who Thrusts Back the Darkness,
Who illuminates every human creature with Her rays,
Hail, Great One of Many Names . . .

You from whom the divine entities come forth in this Your name of Mut!
You-Who-Cause the throat to breathe, come forth in this Your name of Selket!

Daughter of Ra, whom he spat forth from his mouth in this Your name of Tefnut!
O Neith who appeared in Your barque in this Your name of Mut!
O Venerable Mother, You who subdues your adversaries in this Your name of Nekhbet!
O You-Who-Knows-How-To-Make-Right-Use-of-the-Heart,
You who triumphs over Your enemies in this Your name of Sekhmet!

It is the Golden One . . . the Lady of Drunkenness, of Music, of Dance,
Of Frankincense, of the Crown, of Young Women,
Whom men acclaim because they love her!
It is the gold of the divine entities, who comes forth at Her season,
The month of Epipei, the day of the new moon, at the festival of 'She is Delivered'
Heaven makes merry, the earth is full of gladness, the Castle of Heru rejoices."

Spell to Hwt-hr from Thebes

"The beauty of Your face
Glitters when You rise,
O come in peace.
One is drunk
At Your beautiful face,
O Gold, O Hwt-hr."

Spell of Hwt-hr from the Sanctuary of the Temple of Dendera

"Adoration to you, the Golden One,
The August and Powerful One in the Sanctuary-of-the-August-One,
The One Who Shines Like Gold in the Temple-of-the-Sistrum,
The *Atenet* in the Land of Atum!
I adore your majesty with your heart's desire.
I invoke your image with the sacred texts,
I exalt your *ka* (spirit) to the height of heaven,
I worship your image to the limits of the rays of the aten (sun).

Come in peace, progress in joy,
Your heart is sweetened by hearing prayers,
Hwt-hr the Great, Mistress of *Iunet*,
The Eye of Ra, Mistress of Heaven,
Sovereign of All the Gods,
The Great Serpent, the Mistress of the Great Sanctuary,
Your beautiful face is satisfied with your beloved son,
The King of Upper and Lower Khem,
Master of the Two Lands, eternally."

Spell to Hwt-hr the Beautiful

"You are the Mistress of Jubilation, the Queen of the Dance,
The Mistress of Music, the Queen of the Harp Playing,
The Lady of the Choral Dance, the Queen of Wreath Weaving,
The Mistress of Inebriety Without End."

Love Spell to Hwt-hr

"I praise the Golden, I worship Her majesty,
I extol the Lady of Heaven; I give adoration to Hwt-hr,

Laudations to my Mistress!
I called to Her, She heard my plea,
She sent my mistress to me;
She came by Herself to see me,
O great wonder that happened to me!
I was joyful, exulting, elated,
When they said: 'See, She is here!'
As She came, the young men bowed,
Out of great love for Her.
I make devotions to my Goddess,
That she grant me my lover as gift."

Spell to the Golden One (Spell to Hwt-hr)

"She is the Golden One,
The Mistress of the Goddesses,
She who comes in peace to her seat.
What a feast it is to behold her!
How sweet it is to look at her!
How happy is he who bows down before her because he loves her!
Gods and men acclaim her, goddesses and women play the sistrum for her.
She is the Mistress, the Lady of Inebriety,
She of the music, she of the dance."

Planting a Sycamore Tree for Hwt-hr

"I built a living house for the goddess made of the wood of a sycamore tree.
Under the leaves of the tree I eat bread in honor of her.
Each day I walk unceasingly on the banks of the river.
My soul reposes on the branches of the tree which I planted.
I refresh myself under the shadow of my sycamore.
Hwt-hr, House of the Sun, live in my house forever."

Spells of Heru

"The plug has been lifted from the unguent jar.
A perfume of hours.
The past has been rolled into a scroll I shall not see again.
The eye of the falcon is unblinking.
Open. Shut. Perfect.

I rise like the sun above olive trees, like the moon above date palms.
Where there is light, I shall be.
Where there is darkness, there is none of me.
I rise like the moon above date palms.
I am counted as one among stars.

Beam of light, sun and moon.
Shining beast, man and woman.
I am passing through.
Come outside among the people.
I am light. Gaze on me.
Moon in darkness, sun in morning.

Light is what I will on earth, along the Nile, among the people.
I have traveled through the tomb, dark and lonely ground.
I am here now. I have come. I see.
In the Duat, I embraced my father.
I have burned away his darkness.
I am his Beloved.

I have killed the snake. I have given him meat.
I walk in my sleep through earth and heaven.
I have set the sky in two parts.
I pass through. I wander the horizons.
I have dusted my feet with earth.

I have worn the skin of a black leopard and chanted into the ears of children.
I eat with my mouth. I chew with my jaw.
I am a living god come forth.
I am with the earth millions of years."

The Speech of Heru

"I come to the room where the sun rose. A falcon flies in and settles on my wrist. In his mouth hangs the skin of a snake. 'I am Heru,' he cries. 'From the land of kings I come, riding through the hot winds on the back of a jackal. Where priests murmured in crumbling temples, I flew through their sacred fires dropping feathers. I come to shout the wisdom of air. I've come with a sycamore seed in my beak. By the river we'll sow it and watch it grow through the years. You will die there, Asar; and I will sit nine thousand years in the tree's white branches, one eye on each horizon, waiting for your return.

I am life rushing on, born from the egg of the world, born from the belly of a magic woman, born of my father's dreams. I am the screech of wind, the rush of falcon wings, talons sharp as knives. I came after you. I stand before you. I am with you always. I am the power that dispels darkness. The seed laid into the void must grow. The candle's only purpose is to shine in the darkness. Bread is meant to be ground to pulp in the teeth. The function of

life is to have something to offer death. A man forgets, but his heart remembers – the love and the terror, the weeping, the beating of wings.”

Heru' Declaration

“I am Heru, the Great Falcon upon the ramparts of the house of Him of the Hidden Name.
My flight has reached the horizon.
I have passed by the gods of Nut.
I have gone further than the gods of old.
Even the most ancient bird could not equal my very first flight.
There is no god who has achieved what I have achieved.
I am Heru, whom Auset bore and whose protection was made inside the egg.
The fiery blast of your mouths shall not assail me,
And what you might say against me cannot reach me.
I am Heru, more distant of place than humans and gods.
I am Heru, Son of Auset.”

Heru' Battle with Set

"In heaven the gods wept and looked away,
All but Djehuti who watched the bloody onslaught for he was unafraid of truth.
They might have killed each other
But for the flashing hand of truth which sometimes parted them.
They rested.
They rose and fought.
Years passed.
Oh, hideous face of the beast!
Looking into his uncle's eyes, Heru saw only himself.
The knives thrust into Set came away with Heru' blood.
The eyes Set tore out were the eyes of god, his own."

Spells of Auset

The Knot of Auset

"At the ends of the universe is a blood-red cord that ties life to death, man to woman, will to destiny.
Let the knot of that red sash, which cradles the hips of the goddesses, bind in me the ends of life and dream.
I am an old man with more than my share of hopes and misgivings.
Let my thoughts lie together in peace.
At my death let the bubbles of blood on my lips taste as sweet as berries.
Give me not words of consolation.
Give me magic, the fire of one beyond the borders of enchantment.
Give me the spell of living well.
Do I lie on the floor of my house or within the temple?
Is the hand that soothes me that of wife or priestess?
I rise and walk.
The sky arcs ever around; the world spreads itself beneath my feet.
We are bound mind to mind, heart to heart – no difference rises between the shadow of my footsteps and the will of god.
I walk in harmony, heaven in one hand, earth in the other.
I am the knot where two worlds meet.
Red magic courses through me like the Blood of Auset, magic of magic, spirit of spirit.
I am proof of the power of gods.
I am water and dust walking."

Spell of Auset

“‘Enter me,’ cries Auset. ‘I shall make you God.’
Enchantress and Wife, she stamps and spins.
She raises her arms to dance.
From her arms rises a hot perfume that fills the sails of barques along the Nile.
She stirs breezes that make the sailors swoon and opens the eyes of statues.
Under her spell, I come to myself; under her body I come to life.
Dawn breaks through the weave of her dress.
She dances and draws down heaven.
Sparks scatter from her heels and on earth tumbles forth as an expense of stars.
I take her arms. I taste her lips.
I lose myself in beauty and chaos.
To love is to believe in Goddesses.”

Lamentations of Auset and Nephthys

Auset: "Come to your house, come to your house!
O good husband, come to your house,
Behold me, I am your beloved wife!
I am your sister whom you loved on earth!
You shalt not be parted from me!

Long, long have I not seen you!
My heart mourns you, my eyes seek you!
Good Asar, shall I not see you?
Gods and men look for you together, and weep!

Come to your wife, come to your sister, come to your mistress!
Behold you my heart, which grieves for you!
I love you more than all the earth!
Why does you not hear my voice, though I am your wife who loved you?
I cry to the height of heaven, I weep for you!"

Nephthys: "O good King, come to your house!
Your sisters guard your bier,
We call to you in tears!

Turn around on your bier,
See the women, speak to us!
Let your face not shun our faces!
O Lord, drive all pain from our hearts!

I am Nephthys, your beloved sister!
I am with you, your body-guard, for eternity!"

Auset: "As you cross the sky, your foes are not!
I am your guard every day!
You appears to us as child in moon and sun,
We cease not to behold you!

Your sacred image, Orion in heaven,
Rises and sets every day;
I am Sopdet who follows him,
I will not depart from him!

Your wife is your guard,
Your son Heru rules the lands!
I am the light that guards you every day,
I will not leave you ever!"

Nephthys: "O good King, come to your house!
Good brother, you shalt not part from her!
She protects your body, repels your foes,
She will guard your body for ever!
O good King, come to your house!"

Auset: "Come to your house, come to your house,
O my Husband, come to your house!
Come, see your son Heru
As king of gods and men!

He has conquered towns and cities,
By the greatness of his glory!

Heaven and earth are in awe of him,
Yet he mourns for his father!

Your wife calls you with spells,
Your sister recites your liturgy,
Your son Heru presents you offerings,
The Sons of Heru guard your body,
And daily bless your Ka.

Your son Heru, champion of your name and your shrine,
Makes oblations to your Ka,
Your two sisters pray for you!
Come to your house, O good King!
Do not part from them!"

The Spell of the Tyet

"You possess your blood, Auset, you possess your power, Auset, you possess your magic, Auset.
This amulet is a protection for the Asar, which will drive off anyone who would preform a criminal act against him.
For the one for whom this is done, the Power of Auset will be the protection of his body,
And Heru, the Son of Auset, will rejoice over him when he sees him."

Spell to Auset

"In the beginning there was Auset: Oldest of the Old, she was the Goddess from whom all Becoming Arose.
She was the Great Lady, Mistress of the Two Lands of Khem, Mistress of Shelter, Mistress of Heaven,
Mistress of the House of Life, Mistress of the Word of God.
She was the Unique.
In all her great and wonderful works she was a wiser Magician and more excellent than any other God."

Spells of Khepri

“A beetle wanders in the night tasting dust, smelling worms, feeling the ground.

He pushes and pushes the seed of himself, a dried ball of dung.

Insanity!

What can come of such preoccupation, such slavish devotion to dung?

Through the belly of darkness, he creeps, struggles with his burden, at first small and soft, now a large, hard, heavy stone.

It is one hour before dawn.

Breezes blow.

The ball of dung turns gold.

In the light of day, the ball breaks; beetles fly into the sun.

That is Khepri.”

Spells of Khnum

Great Spell to Khnum

"God of the potter's wheel,
Who settled the land by his handiwork,
Who joins in secret, who builds soundly,
Who nourishes the nestlings by the breath of his mouth,
Who drenches the land with Nun.

He has fashioned gods and men,
He has formed flocks and herds,
He made birds as well as fishes,
He created bulls, engendered cows.

He knotted the flow of blood to the bones,
So the breath of life is within everything,
Bound semen with blood in the bones,
To knit the bones from the start.

He makes women give birth when the womb is ready,
So as to open the door as he wishes,
He soothes suffering by his will,
Relives throats, lets everyone breathe,
To give life to the young in the womb.

He made hair sprout and tresses grow,
Fastened the skin over the limbs,
He built the skull, formed the cheeks,
To furnish shape to the image.

He opened the eyes, hollowed the ears,
He made the body inhale air,
He formed the mouth for eating,
Made the gorge for swallowing.

He formed the tongue to speak,
The jaws to open, the gullet to drink,
The throat to swallow and spit.
The spine to give support,
The testicles to move,
The arm to act with vigor,
The rear to preform its task.

He made the gullet to devour,
The hands and fingers to do their work,
The heart to lead.

He made the loins to support the phallus in the act of begetting,
The frontal organs to consume things,
The rear to aerate the entrails,
Likewise to sit as ease,

And sustain the entrails at night.

He made the male member to beget,
The womb to conceive,
And increase generations in Khem.

He made the shins to step,
The legs to tread,
Their bones to support all,
By the will of his heart."

The Spell to Khnum from Esna

"He knots the flow of blood to the bones,
Forms in his workshop his handiwork,
Gives the Breath of Life to everything.
Without pause the Wheel turns every day."

Morning Spell to Khnum

"Wake well in peace, wake well in peace,
Khnum the Ancient,
Born of Nun,
In peace, awake peaceably!

Wake, Lord of the Fields,
Great Khnum,
He who makes his domain in the meadow,
In peace, awake peaceably!

Wake, Lord of Gods and Men,
Lord of the war-cry,
Mighty Planner,
In peace, awake peaceably!

Wake, Lord of Life,
Wooer of Women,
To whom came gods and men as he bids,
In peace, awake peaceably!

Wake, ram great of majesty,
Tall-plumed, sharp-horned,
Great power in Khem,
In peace, awake peaceably!

Wake, great lion,
Slayer of Rebels,
Strong-Armed,
In peace, awake peaceably!

Wake, Crocodile-King,
Mighty Victor,
Who conquers as he wishes,
In peace, awake peaceably!

Wake, Leader of Herdsmen,
Who grasps the crook,

Smites his attacker,
In peace, awake peaceably!

Wake, fighting ram who chases his foes,
Multiform One,
Who changes shape at will,
In peace, awake peaceably!

Wake, Khnum who fashions as he wishes,
Who sets every man in his place!"

Spell of Khnum

"I am Khnum, your Maker!
My arms are around you to steady your body,
To safeguard your limbs.
I bestow upon you precious stones upon precious stones
That were not found before,
Of which no work was made,
For building temples, rebuilding ruins, inlaying statues' eyes.

For I am the Master Who Makes,
I am he who made himself,
Fashioner of everybody,
Guide of each man in his hour.

I shall make Hapi hug the fields for you,
No year of lack and want anywhere,
Plants will grow weighed down by their fruit,
With Renenutet ordering all, things supplied in millions!
Gone will be the hunger years,
Khem's people will come forth singing,
Shores will shine in the excellent flood,
Hearts will be happier than every before!"

Spells of Maat

Maat Neb bu Ten

Maat is everywhere you are

Cha hena Maat

Rise in the morning with Maat

Ankh hena Maat

Live with Maat

Ha sema Maat

Let every limb join with Maat

Maat her ten

Maat is who you are deep down

Dua Maat neb bu ten

Adorations to Maat, who is in everywhere you are

Spells of Nefertem

"I am the holy Lotus that comes forth from the sunlight which belongs to the Nostrils of Ra,
And which belongs to the Head of Hwt-hr.
I have made my way, and I seek after sunlight, that is to say, Heru.
I am the pure Lotus that comes forth from the Field of Ra."

Spell of the Water Lily

"I am he who rises and lights up wall after wall, each thing in succession.
There will not be a day that lacks its owed illumination.
Pass on, O creatures, pass on, O world!
Listen, I have ordered you to!
I am the cosmic Water Lily that rose shining from Nun's black waters, and my mother is Nut, the Night Sky.
O you who made me, I have arrived!
I am the great ruler of Yesterday, the power of command is in my hand."

Spell to Nefertem

"I invoke Nefertem, in the following of Ptah.
You are the guardian and protector of the perfume and oil makers,
Protector and god of the sacred lotus.
Asar is the body of the plants, Nefertem is the soul of the plants, the plants purified.
The divine perfume belongs to Nefertem, living forever."

Spells of Neith

"Hail Great Goddess who lives in the Duat twice hidden!
Oh you Unknown One!
Hail, you Divine Great One, whose veil has not been loosened.
Oh, unloose your veil for me.
Hail, Hidden One, no man knows the way of entrance to Her.
Come, then, receive the soul of Asar.
Protect it within your two hands."

Come to Sais (Spell to Neith)

"Come to Sais in order that you may see your mother Neith.
Good child, you shall not be separate from her!
Come to her breasts that have abundance in them.
Good brother, you shall not be separate from her!
Come to Sais, your city!
Your place is in the mansion shrine, you shall rest beside your mother forever!
She will protect your body, she will drive away your enemies, she will be your protection forever!
O good sovereign, come to your house, come to Sais!"

Spells of Nephthys

“Terrible One, Lady of the Rain-Storm,
Destroyer of the Souls of Men, Devourer of the Bodies of Men,
Orderer, Producer, and Maker of Slaughter.
Lady of Hair, Fire-Lover, Pure One,
Devoted One, Lady of the Great House.
Her Name is Clother, Hider of Her Creations,
Conqueror of Hearts, Swallower of them.
Knife Which Cuts when Its Name is Uttered,
Slayer of Those Who Approach Your Flame.”

Spells of Nut

Spell to Nut

“O Great One who became sky,
You are strong and mighty.
Every place fills with Your beauty.
The whole world lies beneath You.
As You enfold earth and all creation in Your arms,
So You have uplifted me, a child of the goddess,
And made me an indestructible star within Your body.”

Spell of Nut

"Nut the Great will raise you in beauty, She will enclose you in Her arms.
Nut has come so that She may join your bones together
Knit up your sinews, make your members firm,
Take away your corruption, and take hold of your hand so that you may ascend in this your name of 'Living One.'
You shall never die but be glorious in the sky,
Breathing nourishment through the four winds that come forth from the Belly of Nut.”

Spells of Asar

Greeting Asar

"Blessed be Asar.
Blessed be the god in His names,
The salvation of priests and goatherds,
The King of Kings, the Lord of Lords.
He hears the prayers of all men, animals, Bas.
He hears the dead murmur with their mouths full of sand.
He uplifts the sky, rents the veil, reveals the temple.

His flesh is burnished bright as copper.
His eyes are like blue stones underwater.
Priest and man, his body shimmers turquoise green.
He is light, the White Crown, the joy of heaven and earth.
He is solitude and perfection, the strength of earth.
His body widens and people are welcomed into it;
His embrace is sleep.

He is the fire dancing about the heads of dreamers,
The instant of forever which sparks poet and lovers.
He is the mind of the ibis, the instinct of animals,
The strength of bone, the pulse of blood.
The living soul of the land, he is matter and mind taking form.
He is what he imagines, divine, a spark thrown into dust.
He is a star in a dark tomb, a shadow cast by sunlight.
He is life that cannot be contained."

Spell of Asar

"I have come home.
I have entered humanhood, bound to rocks and plants, men and women, rivers and sky.
I shall be with you in this and other worlds.
When the cat arches in the doorway, think of me.
I have sometimes been like that.
When two men greet each other in the street, I am there speaking to you.

When you look up, know I am there - sun and moon pouring my love around you.
All these things am I, portents, images, signs.
Though apart, I am part of you.
One of the million things in the universe, I am the universe, too.
You think I disguise myself as rivers and trees simply to confuse you?

Whatever I am, woman, cat or lotus, the same god breathes in every body.
You and I together are a single creation.
Neither death nor spite nor fear nor ignorance stops my love for you.
I sail a long river and row back again.
It is joy to breathe under the stars.

I am the sojourner destined to walk a thousand years until I arrive at myself.

Rise up, Asar.

You are inundation, you are living water, the oar that guides the barque, the delta created by flood.

You are the parts of yourself come together.

Your child Heru has made an end to your exile.

Rise up like barley and nourish the people . . .

I am one of the great ones sitting in a field of barley.

I eat and I am nourished.

In turn I offer myself, the bread of air, the white spirit of fire.

I am a falcon of gold.

I burn with a passion and lie still.

I flare and smolder, live and die in a breath.

I sail on gold wings that fan the blaze.

I am consumed by fire.

This is what I was born to: to live, to love, to know, to change and embrace the infinite.

I shall not forget my becoming."

Spells of Ptah

"Hail to you, Ptah-tanen, great god who concealeth his form ...
You are watching when at rest
The father of all fathers and of all gods ...
Watcher, who traverse the endless ages of eternity.
The heaven was yet uncreated,
Uncreated was the earth,
The water flowed not;
You have put together the earth,
You have united your limbs,
You have reckoned your members;
What you have found apart,
You have put into its place;
God, architect of the world,
You are without a father,
Begotten by your own becoming;
You are without a mother,
Being born through repetition of yourself.
You drivest away the darkness by the beams of your eyes.
You ascendest into the zenith of heaven,
And you come down even as you have risen.
When you are a dweller in the infernal world,
Your knees are above the earth,
And your head is in the upper sky.
You sustainest the substances which you have made.
It is by your own strength that you movest;
You are raised up by the might of your own arms.
You weighest upon yourself,
Kept firm by the mystery which is in you.
The roaring of your voice is in the cloud;
Your breath is on the mountain-tops;
The waters of the inundation cover the lofty trees of every region.
Heaven and earth obey the commands which you have given;
They travel by the road which you have laid down for them;
They transgress not the path which you have prescribed to them,
And which you have opened to them,
You rest, and it is night;
When your eyes shine forth, we are illuminated.
O let us give glory to the God who have raised up the sky,
And who causes his disk to float over the bosom of Nut,
Who have made the gods and men and all their generations,
Who have made all lands and countries, and the great sea,
In his name of Let-the-earth-be!
The babe who is brought forth daily,
The ancient one who has reached the limits of time,
The immovable one who traverse every path,
The height which cannot be attained."

Spells of Ra

Spell of Adoration to Ra

"Homage to You, Ra the Shining Sun.
Your beauties are in my eyes; glory comes into being over my skin.
The stars which never rest sing praises to You; the stars which never perish adore You.
You rise, You shine on the back of Your mother, crowned as *Nesu Netcheru* (King of the Gods.)
Your voice goes out to the earth, flooded in silence.
May you glorify my spirit; may you make Asar, my soul, divine.
You are adored in peace, Lord of Gods; You are exalted by your wonders.
May You pour out radiance on my body."

Spell of Ra

"Three lyres. One sun in the east. The image of grace in my two eyes. One glad body. A day.
The wind which moves the barques, moves them.
The strident sun is walking through a field of stars.
The beautiful one is singing in two halves of the sky.
A child speaks. An old man nods and dreams.

The people have come from their houses to sit in doorways to sniff the air.
O Sun, O Ra. O child climbing along mother's back, laughing.
Two men in a bark barque, rowing, stop to hear your mother singing.
Be quiet. Ra is in the wind.
He speaks when the earth is silent and he alone existed until he named the names of things.

River, he said, and River lived. Nile. Mountain. Scarab. Fisherman.
From his tongue spring words of water.
The river quakes with the sound of his voice.
Air escaping from his nose.
Breathe deep.

The wind a sigh from his mother.
Such things are made everyday: Duck, Mandrake, Raisin.
Grape, Pomegranate, Melon.
Cypress, Palm, Asar."

Prayer to Ra in the Form of a Cat

"Giving praise to the Great Cat, kissing the earth before Ra, the Great God:
O Peaceful One, who returns to peace, you cause me to see the darkness of your making.
Lighten me that I can perceive your beauty, turn towards me,
O Beautiful One when at peace, the Peaceful One who knows a return to peace.
May you give life, prosperity, and health to my Ka (spirit)."

Spell to Ra

"Hail to You, Ra, perfect each day,
Who rises at dawn without failing,

Toiling to travel the world!
Your warm rays are on all faces,
Gold does not match Your splendor,
Self-created You fashioned Your body,
Creator uncreated!

Unique One, One Who Traverse Eternity,
Caring for millions, He Who Makes Grain Grow,
Your splendor is greater than the hues of the sky.
When you cross the sky all faces see You,
Daily You give of Yourself at dawn."

Spells of Sekhmet

Spell Seeking Protection from Sekhmet

"O Sekhmet, Eye of Ra, Great of Flame,
Lady of protection who envelops her creator,
Come towards the King, *Nb-twy* (Lord of the Two Lands) . . .
Protect him and preserve him from all arrows,
And every evil of this year . . .

O Sekhmet, who fills the ways with blood,
Who slaughters to the limits of all she sees,
Come towards the living image, the Living Falcon,
Protect him, and preserve him from all evil,
And every arrow of this year."

Spell of Sekhmet

"Mine is a heart of carnelian, crimson as murder on a holy day.
Mine is a heart of corneal, the gnarled roots of a dogwood and the bursting of flowers.
I am the broken wax seal on my lover's letters.
I am the phoenix, the fiery sun, consuming and resuming myself.
I pace the halls of the Duat.
I knock on the doors of death.
I wander into the fields to stare at the sun and lie in the grass, ripe as a fig.
The souls of the gods are with me.
They hum like flies in my ears.
I will what I will.
Mine is a heart of carnelian, blood red as the crest of a phoenix."

Spells of Set

Set's Threat to Apophis

Set: "Back, Fiend, from the onslaught of His light! If you speak, your face will be overturned by the gods. Your heart will be seized by the caracal (Mafdet), your reins will be bound by the scorpion (Selket), you will be punished by Maat, she will bring you to grief."

Apophis: "I will perform your will, O Ra, I will act properly, I will act peacefully, O Ra!"

Set: "Bring your ropes, O Ra, that Apophis may fall to Your snaring or be trapped by the gods of North, South, East and West in their traps . . . All is now well, O Ra! Proceed in peace! And you, Apophis, down! Away, Apophis, O Enemy of Ra!"

Heru' Battle With Set

"In heaven the gods wept and looked away,
All but Djehuti who watched the bloody onslaught for he was unafraid of truth.
They might have killed each other
But for the flashing hand of truth which sometimes parted them.
They rested.
They rose and fought.
Years passed.
Oh, hideous face of the beast!
Looking into his uncle's eyes, Heru saw only himself.
The knives thrust into Set came away with Heru' blood.
The eyes Set tore out were the eyes of god, his own."

Spells of Shu

“I am Shu, He Who Took the Form of Himself.

I am Shu, invisible of form.

I draw air from the presence of the light-god, from the uttermost limits of heaven,

From the uttermost limits of earth, from the uttermost limits of the pinion of *Nebeh* Bird.

May air be given to this young divine babe.”

Spells of Sobek

Spell of the Crocodile (Spell of Sobek)

"I fulfill the Law and the Law demands your blood. I am Sobek the Crocodile, the Catastrophe, the Devourer, the Necessity. Impaled on my teeth, you shall be blessed for you will glimpse the truth. I am only the secrets of your own dark heart, your lust, your greed, your anger, your flesh. As long as you breathe, I shall exist to snatch you from yourself, to grind your bones and chew your flesh, to tear the darkness from your heart. I am the living power of water, the cry that catches in the throat, the sob that shatters stone.

On my teeth you smell the stink of flesh. To you I seem a living horror. But I tell you in truth, I am your own soul and it is with great sorrow that I crush the life that you have made. I weep with the loss, but you do not believe. Such destruction is madness you say. You do not understand. Is it madness to cut the wheat so that bread can be made? When you were born into this bright land, did you not weep for the lost dark of the womb? When you've reached the lips of the great Devourer, you are staring into the jaws of creation. You mistake the teeth of the crocodile as the edge of the abyss, but the chasm is more terrible than teeth, and more certain."

Transformation into a Crocodile (Spell of Sobek)

"Behold, I am the crocodile-god who dwells amid his terrors.
I am the crocodile, his firstborn.
I seize my prey like a ravaging beast.
I am the great Fish of Heru, the Great One in *Kamui*.
I am the lord to whom bowings and prostrations are made in *Sekhem*."

Spells of Taweret

Praise for Taweret

"I am giving praise to Taweret, Lady of Heaven, Lady of Nourishment,
Mistress of Household Provisions, Lady of Marriage, Mistress of the Dowry,
In order that she might give a long life, endurance upon earth, and joy,
While my house is richly provide with nourishment such as She gives,
While my eyes see Her beauty . . .
The beautiful character, the Kindly One, Beloved of God."

Spells of Tatenen

“At first a voice cried out against the darkness,
And the voice grew loud enough to stir black waters.
It was Tatenen rising up, his head the thousand-petaled lotus.
He uttered the word and one petal drifted from him, taking form on the water.
Out of nothing he created himself, the light.
He was the will to live.”

Spells of Djehuti

Scribe's Proclamation

"Hail to you who will come after,
Who will be in future times!
I am blessed, for my destiny was great.
Djehuti fashioned me as one effective,
An adviser of excellent counsel.
He made my character superior to others,
He steered my tongue to excellence.
I ruled my mouth, was skilled in answer,
My patience turned my foes into friends."

Spell of Djehuti

"I am a lover of truth.
I cut away lies, these rags of mortality.
I am incense on the altar, seven grains of molly smoldering in flame, seven sparks dancing in the air.
Seven herons fly in the light of Ra.
Seven fish leap from the river into the bird's mouths.
Seven stars dream in the northern sky nestled in the lap of a bear.
There is a serpent writhing through heaven, unbound by the weight of earth.
His tongue flicks flames.
He licks the fingers of gods, but the snake left to earth licks only dark and dust.

I have seen the face of evil - with a hundred coils in its tail that would claim for itself whatever it touched:
The perfumed lotus, the heart of a lover, the lights of its days, the thoughts and passions of others.
It would clutch these things, squeeze them and suck out their vitality.
Then the snake would rise up with a shake of its tail and name itself God, knower of all, possessed of all wisdom.
'I alone,' it cries, 'know the truth and I shall keep it.'
He is the serpent that separates men from gods.
I have seen the face of evil - a face full of burns and scars, tortures inflicted upon the Self.
He would scald his own chest and blame it on others.
He would slash his own wrists and blame it on the gods.
Blind is he even to the motion of his own hand that rises up and plucks out his eyes."

The Speech of Djehuti

"The ibis and the ink pot – these are blessed.
For as the ibis pecks along the bank for a bit of food,
So the scribe searches among his thoughts for some truth to tell.
All the work is his to speak, its secrets writ down in his heart from the beginning of time,
The gods' words rising upwards through his dark belly, seeking light at the edge of his throat.
In the beginning and at the end,
The book is opened and we see what in life we are asked to remember.

Hear then, my words, the ringing of my speech,
As the heart and scroll of this life falls open.
Truth is the harvest scythe.
What is sown – love or anger or bitterness – that shall be your bread.
The barley is no better than its seed, so let what you plant be good.

Let your touch on earth be light so that when earth covers you, the clods of dirt fall lightly.
The soul of a man forgets nothing.
It stands amazed at its own being.

The body is a soul's record.
And when a man's life ends, his body is given back to the gods
And the gods shall see what use their laws have been.
They shall see the deeds its hands have made,
The sparks of light its heart set in the world.
They shall see whether or not their love, their powers have been wasted,
Whether the plants it has grown were nourishing or poison.

And like the ibis, the gods shall circle about him,
Hunting for seeds that remain uncultivated,
For ideas that lie dormant, thoughts left unexpressed.
They shall find new seeds from the plants he has tended.
And these shall be planted again in the clay of a new man
And he shall be sent back to the world until all the gods have seen fit
To create in man is cultivated, and then, in final death,
He shall be welcomed home as one of them."

The Proclamation of Djehuti

"I am Djehuti, the skilled scribe whose hands are pure,
A possessor of purity, who drives away evil,
Who writes what is true, who detests falsehood,
Whose pen defends the Lord of All;
Master of Laws who interprets writing,
Whose words establish the Two Lands."

Spells of Wadjet

Appearance of Wadjet

"The goddess Wadjet appears in the form of the Living Cobra to anoint your head with Her flames. She rises up on the left side of your head and She shines from the right side of your temples without speech; She rises up on your head during each and every hour of the day, even as She does for Her father Ra, And through Her the terror which you inspire in the spirits is increased . . . She will never leave you, Her face strikes into the souls which are made perfect . . ."

Spell to Wadjet

"Exalted is your power,
O Burning One, O Sated One,
O Mighty One, Powerful, Skillful of Flames,
Lady of the Sky, Mistress of the Two Lands
O Eye of Heru, and his guide . . .
Lady of Eternity, Fiery One,
O Red One, whose flame burns
Serpent *Uraeus*, who guides the people
O Lady of Fire, O Searing One
O Devourer, O Scorching One
Sovereign of Thousands . . .
May your awakening be peaceful!"

Spell to the Vengeful Wadjet

"The Eye of Ra appears against you,
His force is powerful against you.
She devours you, she punishes you
In this her name 'Devouring Flame.'"

The Instruction of Ptahhotep

Instruction of the Mayor of the city, the Vizier Ptahhotep, under the Majesty of King Isesi, who lives for all eternity.
The mayor of the city, the vizier Ptahhotep, said:

O king, my lord!
Age is here, old age arrived,
Feebleness came, weakness grows,
Childlike one sleeps all day.
Eyes are dim, ears deaf,
Strength is waning through weariness,
The mouth, silenced, speaks not,
The heart, void, recalls not the past,
The bones ache throughout.
Good has become evil, all taste is gone,
What age does to people is evil in everything.
The nose, clogged, breathes not,
Painful are standing and sitting.

May this servant be ordered to make a staff of old age,
So as to tell him the words of those who heard,
The ways of the ancestors,
Who have listened to the gods.
May such be done for you,
So that strife may be banned from the people,
And the Two Shores may serve you!
Said the majesty of this god:
Instruct him then in the sayings of the past,
May he become a model for the children of the great,
May obedience enter him,
And the devotion of him who speaks to him,
No one is born wise.

Beginning of the formulations of excellent discourse spoken by the Prince, Count, God's Father, God's beloved, Eldest Son of the King, of his body, Mayor of the city and Vizier, Ptahhotep, in instructing the ignorant in knowledge and in the standard of excellent discourse, as profit for him who will hear, as woe to him who would neglect them. He spoke to his son:

1. Don't be proud of your knowledge,
Consult the ignorant and the wise;
The limits of are are not reached,
No artist's skills are perfect;
Good speech is more hidden than greenstone,
Yet may be found among maids at the grindstones.
2. If you meet a disputant in action,
A powerful man, superior to you,
Fold your arms, bend your back,
To flout him will not make him agree with you.
Make little of the evil speech
By not opposing him while he's in action;
He will be called an ignoramus,
Your self-control will match his pile (of words).

3. If you meet a disputant in action
Who is your equal, on your level,
You will make your worth exceed his by silence,
While he is speaking evilly,
There will be much talk by the hearers,
Your name will be good in the mind of the magistrates.
4. If you meet a disputant in action,
A poor man, not your equal,
Do not attack him because he is weak,
Let him alone, he will confute himself.
Do not answer him to relieve your heart,
Do not vent yourself against your opponent,
Wretched is he who injures a poor man,
One will wish to do what you desire,
You will beat him through the magistrates' reproof.
5. If you are a man who leads,
Who controls the affairs of the many,
Seek out every beneficent deed,
That your conduct may be blameless.
Great is justice, lasting in effect,
Unchallenged since the time of Asar.
One punishes the transgressor of laws,
Though the greedy overlooks this;
Baseness may seize riches,
Yet crime never lands its wares;
In the end it is justice that lasts,
Man says: "It is my father's ground."
6. Do not scheme against people,
God punishes accordingly:
If a man says: "I shall live by it,"
He will lack bread for his mouth.
If a man says: "I shall be rich,"
He will have to say: "My cleverness has snared me."
If he says: "I will snare for myself,"
He will be unable to say: "I snared for my profit."
If a man says: "I will rob someone,"
He will end being given to a stranger.
People's schemes do not prevail,
God's command is what prevails;
Live then in the midst of peace,
What they give comes by itself.
7. If you are one among guests
At the table of one greater than you,
Take what he gives as it is set before you;
Look at what is before you,
Don't shoot many glances at him,
Molesting him offends the *ka*.
Don't speak to him until he summons,
One does not know what may displease;
Speak when he has addressed you,
Then your words will please the heart.
The nobleman, when he is behind food
Behaves as his *ka* commands him;
He will give to him whom he favors,

It is the custom when night has come.
It is the *ka* that makes his hands reach out,
The great man gives to the chosen man;
Thus eating is under the counsel of god,
A fool is who complains of it.

8. If you are a man of trust,
Sent by one great man to another,
Adhere to the nature of him who sent you,
Give his message as he said it.
Guard against reviling speech,
Which embroils one great with another;
Keep to the truth, don't exceed it,
But an outburst should not be repeated.
Do not malign anyone,
Great or small, the *ka* abhors it.
9. If you plow and there's growth in the field,
And god lets it prosper in your hand,
Do not boast at your neighbors' side,
One has great respect for the silent man:
Man of character is man of wealth.
If he robs he is like a crocodile in court.
Don't impose on one who is childless,
Neither decry nor boast of it;
There is many a father who has grief,
And a mother of children less content than another;
It is the lonely whom god fosters,
While the family man prays for a follower.
10. If you are poor, serve a man of worth,
That all your conduct may be well with the god.
Do not recall if he once was poor,
Don't be arrogant toward him
For knowing his former state;
Respect him for what has accrued to him,
For wealth does not come by itself.
It is their law for him whom they love,
His gain, he gathered it himself;
It is the god who makes him worthy
And protects him while he sleeps.
11. Follow your heart as long as you live,
Do no more than is required,
Do not shorten the time of "follow-the-heart,"
Trimming its moment offends the *ka*.
Don't waste time on daily cares
Beyond providing for your household;
When wealth has come, follow your heart,
Wealth does no good if one is glum!
12. If you are a man of worth
And produce a son by the grace of god,
If he is straight, takes after you,
Takes good care of your possessions,

Do for him all that is good,
He is your son, your *ka* begot him,
Don't withdraw your heart from him.
But an offspring can make trouble:
If he strays, neglects your counsel,
Disobeys all that is said,
His mouth spouting evil speech,
Punish him for all his talk!
They hate him who crosses you,
His guilt was fated in the womb;
He whom they guide can not go wrong,
Whom they make boatless can not cross.

13. If you are in the antechamber,
Stand and sit as fits your rank,
Which was assigned you the first day.
Do not trespass--you will be turned back,
Keen is the face to him who enters announced,
Spacious the seat of him who has been called.
The antechamber has a rule,
All behavior is by measure;
It is the god who gives advancement,
He who uses elbows is not helped.
14. If you are among the people,
Gain supporters through being trusted;
The trusted man who does not vent his belly's speech,
He will himself become a leader.
A man of means--what is he like?
Your name is good, you are not maligned,
Your body is sleek, your face benign,
One praises you without your knowing.
He whose heart obeys his belly
Puts contempt of himself in place of love,
His heart is bald, his body unanointed;
The great-hearted is god-given,
He who obeys his belly belongs to the enemy.
15. Report your commission without faltering,
Give your advice in your master's council.
If he is fluent in his speech,
It will not be hard for the envoy to report,
Nor will he be answered, "Who is he to know it?"
As to the master, his affairs will fail
If he plans to punish him for it,
He should be silent upon (hearing): "I have told."
16. If you are a man who leads,
Whose authority reaches wide,
You should do outstanding things,
Remember the day that comes after.
No strife will occur in the midst of honors,
But where the crocodile enters hatred arises.
17. If you are a man who leads,
Listen calmly to the speech of one who pleads;
Don't stop him from purging his body
Of that which he planned to tell.

A man in distress wants to pour out his heart
More than that his case be won.
About him who stops a plea
One says: "Why does he reject it?"
Not all one pleads for can be granted,
But a good hearing soothes the heart.

18. If you want friendship to endure
In the house you enter
As master, brother, or friend,
In whatever place you enter,
Beware of approaching the women!
Unhappy is the place where it is done,
Unwelcome is he who intrudes on them.
A thousand men are turned -away from their good:
A short moment like a dream,
Then death comes for having known them.
Poor advice is "shoot the opponent,"
When one goes to do it the heart rejects it.
He who fails through lust of them,
No affair of his can prosper.
19. If you want a perfect conduct,
To be free from every evil,
Guard against the vice of greed:
A grievous sickness without cure,
There is no treatment for it.
It embroils fathers, mothers,
And the brothers of the mother,
It parts wife from husband;
It is a compound of all evils,
A bundle of all hateful things.
That man endures whose rule is rightness,
Who walks a straight line;
He will make a will by it,
The greedy has no tomb.
20. Do not be greedy in the division,
Do not covet more than your share;
Do not be greedy toward your kin,
The mild has a greater claim than the harsh.
Poor is he who shuns his kin,
He is deprived of interchange.
Even a little of what is craved
Turns a quarreler into an amiable man.
21. When you prosper and found your house,
And love your wife with ardor,
Fill her belly, clothe her back,
Ointment soothes her body.
Gladden her heart as long as you live,
She is a fertile field for her lord.
Do not contend with her in court,
Keep her from power, restrain her--
Her eye is her storm when she gazes--

Thus will you make her stay in your house.

22. Sustain your friends with what you have,
You have it by the grace of god;
Of him who fails to sustain his friends
One says, "a selfish *ka*."
One plans the morrow but knows not what will be,
The (right) *ka* is the *ka* by which one is sustained.
If praiseworthy deeds are done,
Friends will say, "welcome!"
One does not bring supplies to town,
One brings friends when there is need.
23. Do not repeat calumny,
Nor should you listen to it,
It is the spouting of the hot-bellied.
Report a thing observed, not heard,
If it is negligible, don't say anything,
He who is before you recognizes worth.
If a seizure is ordered and carried out,
Hatred will arise against him who seizes;
Calumny is like a dream against which one covers the face.
24. If you are a man of worth
Who sits in his master's council,
Concentrate on excellence,
Your silence is better than chatter.
Speak when you know you have a solution,
It is the skilled who should speak in council;
Speaking is harder than all other work,
He who understands it makes it serve.
25. If you are mighty, gain respect through knowledge
And through gentleness of speech.
Don't command except as is fitting,
He who provokes gets into trouble.
Don't be haughty, lest you be humbled.,
Don't be mute, lest you be chided.
When you answer one who is fuming,
Avert your face, control yourself.
The flame of the hot-heart sweeps across,
He who steps gently, his path is paved.
He who frets all day has no happy moment,
He who's gay all day can't keep house.
-----.
26. Don't oppose a great man's action,
Don't vex the heart of one who is burdened;
If he gets angry at him who foils him,
The *ka* will part from him who loves him.
Yet he is the provider along with the god,
What he wishes should be done for him.
When he turns his face back to you after raging,
There will be peace from his *ka*;
As ill will comes from opposition,
So goodwill increases love.
27. Teach the great what is useful to him,
Be his aid before the people;

If you let his knowledge impress his lord,
Your sustenance will come from his *ka*.
As the favorite's belly is filled,
So your back will be clothed by it,
And his help will be there to sustain you.
For your superior whom you love
And who lives by it,
He in turn will give you good support.
Thus will love of you endure
In the belly of those who love you,
He is a *ka* who loves to listen.

28. If you are a magistrate of standing,
Commissioned to satisfy the many,
Hew a straight line.
When you speak don't lean to one side,
Beware lest one complain:
"Judges, he distorts the matter!"
And your deed turns into a judgment (of you).

29. If you are angered by a misdeed,
Lean toward a man on account of his rightness;
Pass it over, don't recall it,
Since he was silent to you the first day.

30. If you are great after having been humble,
Have gained wealth after having been poor
In the past, in a town which you know,
Knowing your former condition,
Do not put trust in your wealth,
Which came to you as gift of god;
So that you will not fall behind one like you,
To whom the same has happened.

31. Bend your back to your superior,
Your overseer from the palace;
Then your house will endure in its wealth,
Your rewards in their right place.
Wretched is he who opposes a superior,
One lives as long as he is mild,
Baring the arm does not hurt it.
Do not plunder a neighbor's house,
Do not steal the goods of one near you,
Lest he denounce you before you are heard.
A quarreler is a mindless person,
If he is known as an aggressor
The hostile man will have trouble in the neighborhood.

32. *This maxim is an injunction against illicit sexual intercourse. It is very obscure and has been omitted here.*

33. If you probe the character of a friend,
Don't inquire, but approach him,
Deal with him alone,

So as not to suffer from his manner.
Dispute with him after a time,
Test his heart in conversation;
If what he has seen escapes him,
If he does a thing that annoys you,
Be yet friendly with him, don't attack;
Be restrained, don't let fly,
Don't answer with hostility,
Neither part from him nor attack him;
His time does not fail to come,
One does not escape what is fated.

34. Be generous as long as you live,
What leaves the storehouse does not return;
It is the food to be shared which is coveted,
One whose belly is empty is an accuser;
One deprived becomes an opponent,
Don't have him for a neighbor.
Kindness is a man's memorial
For the years after the function.
35. Know your helpers, then you prosper,
Don't be mean toward your friends,
They are one's watered field,
And greater than one's riches,
For what belongs to one belongs to another.
The character of a son-of-man is profit to him;
Good nature is a memorial.
36. Punish firmly, chastise soundly,
Then repression of crime becomes an example;
Punishment except for crime
Turns the complainer into an enemy.
37. If you take to wife a *spnt*
Who is joyful and known by her town,
If she is fickle and likes the moment,
Do not reject her, let her eat,
The joyful brings happiness.

Epilogue

If you listen to my sayings,
All your affairs will go forward;
In their truth resides their value,
Their memory goes on in the speech of men,
Because of the worth of their precepts;
If every word is carried on,
They will not perish in this land.
If advice is given for the good,
The great will speak accordingly;
It is teaching a man to speak to posterity,
He who hears it becomes a master-hearer;
It is good to speak to posterity,
It will listen to it.

If a good example is set by him who leads,
He will be beneficent for ever,
His wisdom being for all time.

The wise feeds his *ba* with what endures,
So that it is happy with him on earth.
The wise is known by his wisdom,
The great by his good actions;
His heart matches his tongue,
His lips are straight when he speaks;
He has eyes that see,
His ears are made to hear what will profit his son,
Acting with truth he is free of falsehood.

Useful is hearing to a son who hears;
If hearing enters the hearer,
The hearer becomes a listener,
Hearing well is speaking well.
Useful is hearing to one who hears,
Hearing is better than all else,
It creates good will.
How good for a son to grasp his father's words,
He will reach old age through them.

He who hears is beloved of god,
He whom god hates does not hear.
The heart makes of its owner a hearer or non-hearer,
Man's heart is his life-prosperity-health!
The hearer is one who hears what is said,
He who loves to hear is one who does what is said.
How good for a son to listen to his father,
How happy is he to whom it is said:
"The son, he pleases as a master of hearing."
The hearer of whom this is said,
He is well-endowed
And honored by his father;
His remembrance is in the mouth of the living,
Those on earth and those who will be.

If a man's son accepts his father's words,
No plan of his will go wrong.
Teach your son to be a hearer,
One who will be valued by the nobles;
One who guides his speech by what he was told,
One regarded as a hearer.
This son excels, his deeds stand out,
While failure follows him who hears not.
The wise wakes early to his lasting gain,
While the fool is hard pressed.

The fool who does not hear,
He can do nothing at all;
He sees knowledge in ignorance,
Usefulness in harmfulness.
He does all that one detests
And is blamed for it each day;
He lives on that by which one dies,
His food is distortion of speech.
His sort is known to the officials,

Who say: "A living death each day."
One passes over his doings,
Because of his many daily troubles.

A son who hears is a follower of Heru,
It goes well with him when he has heard.
When he is old, has reached veneration,
He will speak likewise to his children,
Renewing the teaching of his father.
Every man teaches as he acts,
He will speak to the children,
So that they will speak to their children:
Set an example, don't give offense,
If justice stands firm your children will live.

As to the first who gets into trouble,
When they see (it) people will say:
"That is just like him."
And will say to what they hear:
"That's just like him too."

To see everyone is to satisfy the many,
Riches are useless without them.
Don't take a word and then bring it back,
Don't put one thing in place of another.
Beware of loosening the cords in you,
Lest a wise man say:
"Listen, if you want to endure in the mouth of the hearers,
Speak after you have mastered the craft!"
If you speak to good purpose,
All your affairs will be in place.

Conceal your heart, control your mouth,
Then you will be known among the officials;
Be quite exact before your lord,
Act so that one will say to him: "He's the son of that one."
And those who hear it will say:
"Blessed is he to whom he was born!"

Be deliberate when you speak,
So as to say things that count;
Then the officials who listen will say:
"How good is what comes from his mouth!"
Act so that your lord will say of you-
"How good is he whom his father taught;
When he came forth from his body,
He told him all that was in (his) mind,
And he does even more than he was told."

Lo, the good son, the gift of god,
Exceeds what is told him by his lord,
He will do right when his heart is straight.
As you succeed me, sound in your body,
The king content with all that was done,
May you obtain (many) years of life!
Not small is what I did on earth,
I had one hundred and ten years of life
As gift of the king,
Honors exceeding those of the ancestors,

By doing justice for the king,
Until the state of venerationi

Chapter VII - Legends Of The Gods

I. The Destruction of Mankind

"His Majesty have become old. His bones have turned into silver, his flesh into gold, and his hair into real lapis-lazuli."

"Speak, for we are listening."

"Tell me what you would do. Consider the matter, invent a plan for me, and I will not slay them until I have heard what you shall say concerning this thing."

Nu replied,

"You, O my son Rā, are greater than the god who made you (i.e. Nu himself), you are the king of those who were created with you, your throne is established, and the fear of you is great. Let your Eye (Hwt-hr) attack those who blaspheme you."

And Rā said,

"Lo, they have fled to the mountains, for their hearts are afraid because of what they have said."

The gods replied,

"Let your Eye go forth and destroy those who blasphemed you, for no eye can resist your when it goes forth in the form of Hwt-hr."

Thereupon the Eye of Rā, or Hwt-hr, went in pursuit of the blasphemers in the mountains, and slew them all. On her return Rā welcomed her, and the goddess said that the work of vanquishing men was dear to her heart. Rā then said that he would be the master of men as their king, and that he would destroy them. For three nights the goddess Hwt-hr-Sekhmet waded about in the blood of men, the slaughter beginning at Hensu (Herakleopolis Magna).

Then the Majesty of Rā ordered that messengers should be sent to Abu, a town at the foot of the First Cataract, to fetch mandrakes (?), and when they were brought he gave them to the god Sekti to crush. When the women slaves were bruising grain for making beer, the crushed mandrakes (?) were placed in the vessels that were to hold the beer, together with some of the blood of those who had been slain by Hwt-hr. The beer was then made, and seven thousand vessels were filled with it.

When Rā saw the beer he ordered it to be taken to the scene of slaughter, and poured out on the meadows of the four quarters of heaven. The object of putting mandrakes (?) in the beer was to make those who drank fall asleep quickly, and when the goddess Hwt-hr came and drank the beer mixed with blood and mandrakes (?) she became very merry, and, the sleepy stage of drunkenness coming on her, she forgot all about men, and slew no more.

At every festival of Hwt-hr ever after "sleepy beer" was made, and it was drunk by those who celebrated the feast.

Now, although the blasphemers of Rā had been put to death, the heart of the god was not satisfied, and he complained to the gods that he was smitten with the "pain of the fire of sickness."

He said,

"My heart is weary because I have to live with men; I have slain some of them, but worthless men still live, and I did not slay as many as I ought to have done considering my power."

To this the gods replied,

"Trouble not about your lack of action, for your power is in proportion to your will."

Here the text becomes fragmentary, but it seems that the goddess Nut took the form of a cow, and that the other gods lifted Rā on to her back. When men saw that Rā was leaving the earth, they repented of their murmurings, and the next morning they went out with bows and arrows to fight the enemies of the Sun-god. As a reward for this Rā forgave those men their former blasphemies, but persisted in his intention of retiring from the earth.

He ascended into the heights of heaven, being still on the back of the Cow-goddess Nut, and he created there Sekhet-hetep and Sekhet-Aaru as abodes for the blessed, and the flowers that blossomed therein he turned into stars. He also created the millions of beings who lived there in order that they might praise him.

The height to which Rā had ascended was now so great that the legs of the Cow-goddess on which he was enthroned trembled, and to give her strength he ordained that Nut should be held up in her position by the godhead and upraised arms of the god Shu. This is why we see pictures of the body of Nut being supported by Shu.

The legs of the Cow-goddess were supported by the various gods, and thus the seat of the throne of Rā became stable. When this was done Rā caused the Earth-god Keb to be summoned to his presence, and when he came he spoke to him about the venomous reptiles that lived in the earth and were hostile to him. Then turning to Djehuti, he bade him to prepare a series of spells and words of power, which would enable those who knew them to overcome snakes and serpents and deadly reptiles of all kinds.

Djehuti did so, and the spells which he wrote under the direction of Rā served as a protection of the servants of Rā ever after, and secured for them the help of Keb, who became sole lord of all the beings that lived and moved on and in his body, the earth. Before finally relinquishing his active rule on earth, Rā summoned Djehuti and told him of his desire to create a Light-soul in the Tuat and in the Land of the Caves.

Over this region he appointed Djehuti to rule, and he ordered him to keep a register of those who were there, and to mete out just punishments to them. In fact, Djehuti was to be ever after the representative of Rā in the Other World.

II. The Legend of Rā and Auset

"Auset had the form of a woman, and knew words of power, but she was disgusted with men, and she yearned for the companionship of the gods and the spirits, and she meditated and asked herself whether, supposing she had the knowledge of the Name of Rā, it was not possible to make herself as great as Rā was in heaven and on the earth? Meanwhile Rā appeared in heaven each day upon his throne, but he had become old, and he dribbled at the mouth, and his spittle fell on the ground.

One day Auset took some of the spittle and kneaded up dust in it, and made this paste into the form of a serpent with a forked tongue, so that if it struck anyone the person struck would find it impossible to escape death. This figure she placed on the path on which Rā walked as he came into heaven after his daily survey of the Two Lands.

Soon after this Rā rose up, and attended by his gods he came into heaven, but as he went along the serpent drove its fangs into him. As soon as he was bitten Rā felt the living fire leaving his body, and he cried out so loudly that his voice reached the uttermost parts of heaven.

The gods rushed to him in great alarm, saying, "What is the matter?" At first Rā was speechless, and found himself unable to answer, for his jaws shook, his lips trembled, and the poison continued to run through every part of his body. When he was able to regain a little strength, he told the gods that some deadly creature had bitten him, something the like of which he had never seen, something which his hand had never made. He said, "Never before have I felt such pain; there is no pain worse than this."

Rā then went on to describe his greatness and power, and told the listening gods that his father and mother had hidden his name in his body so that no one might be able to master him by means of any spell or word of power. In spite of this something had struck him, and he knew not what it was.

"Is it fire?" he asked.

"Is it water? My heart is full of burning fire, my limbs are shivering, shooting pains are in all my members."

All the gods round about him uttered cries of lamentation, and at this moment Auset appeared. Going to Rā she said,

"What is this, O divine father? What is this? Have a serpent bitten you? Have something made by you lifted up its head against you? Verily my words of power shall overthrow it; I will make it depart in the sight of your light."

Rā then repeated to Auset the story of the incident, adding,

"I am colder than water, I am hotter than fire. All my members sweat. My body quaketh. Mine eye is unsteady. I cannot look on the sky, and my face is bedewed with water as in the time of the Inundation."^[1]

Then Auset said,

"Father, tell me your name, for he who can utter his own name lives."

Rā replied,

"I am the maker of heaven and earth.
I knit together the mountains and whatsoever lives on them.
I made the waters.
I made Mehturit^[2] to come into being.
I made Kamutef.^[3] I made heaven, and the two hidden gods of the horizon, and put souls into the gods.
I open my eyes, and there is light;
I shut my eyes, and there is darkness.
I speak the word[s], and the waters of the Nile appear.
I am he whom the gods know not.
I make the hours.
I create the days.
I open the year.
I make the river [Nile].
I create the living fire whereby works in the foundries and workshops are carried out.
I am Khepera in the morning, Rā at noon, and Temu in the evening."

Meanwhile the poison of the serpent was coursing through the veins of Rā, and the enumeration of his works afforded the god no relief from it. Then Auset said to Rā,

"Among all the things which you have named to me you have not named your name. Tell me your name, and the poison shall come forth from you."

Rā still hesitated, but the poison was burning in his blood, and the heat thereof was stronger than that of a fierce fire. At length he said,

"Auset shall search me through, and my name shall come forth from my body and pass into hers."

Then Rā hid himself from the gods, and for a season his throne in the Boat of Millions of Years was empty. When the time came for the heart of the god to pass into Auset, the goddess said to Heru, her son,

"The great god shall bind himself by an oath to give us his two eyes (i.e. the sun and the moon)."

When the great god had yielded up his name Auset pronounced the following spell:

"Flow poison, come out of Rā. Eye of Heru, come out of the god, and sparkle as you come through his mouth. I am the worker. I make the poison to fall on the ground. The poison is conquered. Truly the name of the great god have been taken from him. Rā lives! The poison dies! If the poison live Rā shall die."

These were the words which Auset spoke, Auset the great lady, the Queen of the gods, who knew Rā by his own name.

In late times magicians used to write the above Legend on papyrus above figures of Temu and Heru-Hekenu, who gave Rā his secret name, and over figures of Auset and Heru, and sell the rolls as charms against snake bites.

III. The Legend of Heru of Behutet and the Winged Disk

. The events have taken place whilst Rā was still reigning on the earth.

In the three hundred and sixty-third year of the reign of Rā-Harmakhis, the ever living, His Majesty was in Ta-sti (i.e. the Land of the Bow, or Nubia) with his soldiers; the enemy had reviled him, and for this reason

the land is called "Uauatet" to this day. From Nubia Rā sailed down the river to Apollinopolis (Edfu), and Heru-Behutet, or Heru of Edfu, was with him.

On arriving there Heru told Rā that the enemy were plotting against him, and Rā told him to go out and slay them.

Heru took the form of a great winged disk, which flew up into the air and pursued the enemy, and it attacked them with such terrific force that they could neither see nor hear, and they fell upon each other, and slew each other, and in a moment not a single foe was left alive. Then Heru returned to the Boat of Rā-Harmakhis, in the form of the winged disk which shone with many colours, and said,

"Advance, O Rā, and look upon your enemies who are lying under you in this land."

Rā set out on the journey, taking with him the goddess Ashtoreth, and he saw his enemies lying on the ground, each of them being fettered. After looking upon his slaughtered foes Rā said to the gods who were with him,

"Behold, let us sail in our boat on the water, for our hearts are glad because our enemies have been overthrown on the earth."

So the Boat of Rā moved onwards towards the north, and the enemies of the god who were on the banks took the form of crocodiles and hippopotami, and tried to frighten the god, for as his boat came near them they opened their jaws wide, intending to swallow it up together with the gods who were in it. Among the crew were the Followers of Heru of Edfu, who were skilled workers in metal, and each of these had in his hands an iron spear and a chain.

These "Blacksmiths" threw out their chains into the river and allowed the crocodiles and hippopotami to entangle their legs in them, and then they dragged the beasts towards the bows of the Boat, and driving their spears into their bodies, slew them there. After the slaughter the bodies of six hundred and fifty-one crocodiles were brought and laid out before the town of Edfu. When Djehuti saw these he said,

"Let your hearts rejoice, O gods of heaven, Let your hearts rejoice, O you gods who dwell on the earth. The Young Heru comes in peace. On his way he have made manifest deeds of valour, according to the Book of slaying the Hippopotamus."

And from that day they made figures of Heru in metal.

Then Heru of Edfu took the form of the winged disk, and set himself on the prow of the Boat of Rā. He took with him Nekhebet, goddess of the South, and Uatchet, goddess of the North, in the form of serpents, so that they might make all the enemies of the Sun-god to quake in the South and in the North. His foes who had fled to the north doubled back towards the south, for they were in deadly fear of the god.

Heru pursued and overtook them, and he and his blacksmiths had in their hands spears and chains, and they slew large numbers of them to the south-east of the town of Thebes in Upper Khem. Many succeeded in escaping towards the north once more, but after pursuing them for a whole day Heru overtook them, and made a great slaughter among them. Meanwhile the other foes of the god, who had heard of the defeats of their allies, fled into Lower Khem, and took refuge among the swamps of the Delta.

Heru set out after them, and came up with them, and spent four days in the water slaying his foes, who tried to escape in the forms of crocodiles and hippopotami. He captured one hundred and forty-two of the enemy and a male hippopotamus, and took them to the fore part of the Boat of Rā. There he hacked them in pieces, and gave their inward parts to his followers, and their mutilated bodies to the gods and goddesses who were in the Boat of Rā and on the river banks in the town of Heben.

Then the remnant of the enemy turned their faces towards the Lake of the North, and they attempted to sail to the Mediterranean in boats; but the terror of Heru filled their hearts, and they left their boats and fled to the district of Mertet-Ament, where they joined themselves to the worshippers of Set, the god of evil, who dwelt in the Western Delta.

Heru pursued them in his boat for one day and one night without seeing them, and he arrived at the town of Per-Rehui. At length he discovered the position of the enemy, and he and his followers fell upon them, and

slew a large number of them; he captured three hundred and eighty-one of them alive, and these he took to the Boat of Rā, then, having slain them, he gave their carcasses to his followers or bodyguard, who presumably devoured them. The custom of eating the bodies of enemies is very old in Khem, and survives in some parts of Africa to this day.

Then Set, the great antagonist of Heru, came out and cursed him for the slaughter of his people, using most shameful words of abuse. Heru stood up and fought a duel with Set, the "Stinking Face," as the text calls him, and Heru succeeded in throwing him to the ground and spearing him. Heru smashed his mouth with a blow of his mace, and having fettered him with his chain, he brought him into the presence of Rā, who ordered that he was to be handed over to Auset and her son Heru, that they might work their will on him.

The form which Heru of Edfu had at that time was that of a man of great strength, with the face and back of a hawk; on his head he wore the Double Crown, with feathers and serpents attached, and in his hands he held a metal spear and a metal chain.

And Heru, the son of Auset, took upon himself a similar form, and the two Herues slew all the enemies on the bank of the river to the west of the town of Per-Rehui. This slaughter took place on the seventh day of the first month of the season Pert,^[4] which was ever afterwards called the "Day of the Festival of Sailing."

Now, although Set in the form of a man had been slain, he reappeared in the form of a great hissing serpent, and took up his abode in a hole in the ground without being noticed by Heru. Rā, however, saw him, and gave orders that Heru, the son of Auset, in the form of a hawk-headed staff, should set himself at the mouth of the hole, so that the monster might never reappear among men. This Heru did, and Auset his mother lived there with him. Once again it became known to Rā that a remnant of the followers of Set had escaped, and that under the direction of the Smaït fiends, and of Set, who had reappeared, they were hiding in the swamps of the Eastern Delta.

Heru of Edfu, the winged disk, pursued them, speared them, and finally slew them in the presence of Rā. For the moment there were no more enemies of Rā to be found in the district on land, although Heru passed six days and six nights in looking for them; but it seems that several of the followers of Set in the forms of water reptiles were lying on the ground under water, and that Heru saw them there.

At this time Heru had strict guard kept over the tomb of Asar in Anruteft,^[5] because he learned that the Smaït fiends wanted to come and wreck both it and the body of the god. Auset, too, never ceased to recite spells and incantations in order to keep away her husband's foes from his body. Meanwhile the "blacksmiths" of Heru, who were in charge of the "middle regions" of Khem, found a body of the enemy, and attacked them fiercely, slew many of them, and took one hundred and six of them prisoners.

The "blacksmiths" of the west also took one hundred and six prisoners, and both groups of prisoners were slain before Rā. In return for their services Rā bestowed dwelling-places upon the "blacksmiths," and allowed them to have temples with images of their gods in them, and arranged for offerings and libations to be made to them by properly appointed priests of various classes.

Shortly after these events Rā discovered that a number of his enemies were still at large, and that they had sailed in boats to the swamps that lay round about the town of Tchal, or Tchar, better known as Zoan or Tanis. Once more Heru unmoored the Boat of Rā, and set out against them; some took refuge in the waters, and others landed and escaped to the hilly land on the east.

For some reason, which is not quite apparent, Heru took the form of a mighty lion with a man's face, and he wore on his head the triple crown. His claws were like flints, and he pursued the enemy on the hills, and chased them hither and thither, and captured one hundred and forty-two of them.

He tore out their tongues, and ripped their bodies into strips with his claws, and gave them over to his allies in the mountains, who, no doubt, ate them. This was the last fight in the north of Khem, and Rā proposed that they should sail up the river and return to the south. They had traversed all Khem, and sailed over the lakes in the Delta, and down the arms of the Nile to the Mediterranean, and as no more of the enemy were to be seen the prow of the boat of Rā was turned southwards.

Djehuti recited the spells that produced fair weather, and said the words of power that prevented storms from rising, and in due course the Boat reached Nubia. When it arrived Heru found in the country of Uauatet men who were conspiring against him and cursing him, just as they had at one time blasphemed Rā.

Heru, taking the form of the winged disk, and accompanied by the two serpent-goddesses, Nekhebet and Uatchet, attacked the rebels, but there was no fierce fighting this time, for the hearts of the enemy melted through fear of him. His foes cast themselves before him on the ground in submission, they offered no resistance, and they died straightway.

Heru then returned to the town of Behutet (Edfu), and the gods acclaimed him, and praised his prowess. Rā was so pleased with him that he ordered Djehuti to have a winged disk, with a serpent on each side of it, placed in every temple in Khem in which he (i.e. Rā) was worshipped, so that it might act as a protector of the building, and drive away any and every fiend and devil that might wish to attack it.

IV. The Legend of Khnemu and a Seven Years' Famine

"This is to inform you that misery have laid hold upon me as I sit upon the great throne, and I grieve for those who dwell in the Great House.^[6]

My heart is grievously afflicted by reason of a very great calamity, which is due to the fact that the waters of the Nile have not risen to their proper height for seven years. Grain is exceedingly scarce, there are no garden herbs and vegetables to be had at all, and everything which men use for food have come to an end. Every man robs his neighbor.

The people wish to walk about, but are unable to move.

The baby waileth, the young man shuffleth along on his feet through weakness.

The hearts of the old men are broken down with despair, their legs give way under them, they sink down exhausted on the ground, and they lay their hands on their bellies [in pain].

The officials are powerless and have no counsel to give, and when the public granaries, which ought to contain supplies, are opened, there comes forth from them nothing but wind.

Everything is in a state of ruin. I go back in my mind to the time when I had an adviser, to the time of the gods, to the Ibis-god [Djehuti], and to the chief Kher-heb priest Imhetep (Imouthis),^[7] the son of Ptah of his South Wall.^[8]

[Tell me, I pray you], Where is the birthplace of the Nile? What god or what goddess presideth over it?

What kind of form have the god? For it is he that makes my revenue, and who fills the granaries with grain. I wish to go to [consult] the Chief of Het-Sekhmet,^[9] whose beneficence strengtheneth all men in their works.

I wish to go into the House of Life,^[10] and to take the rolls of the books in my own hands, so that I may examine them [and find out these things]."

Having read the royal despatch the Viceroy Meter set out to go to the king, and when he came to him he proceeded to instruct the king in the matters about which he had asked questions. The text makes the king say:

"[Meter] gave me information about the rise of the Nile, and he told me all that men had written concerning it; and he made clear to me all the difficult passages [in the books], which my ancestors had consulted hastily, and which had never before been explained to any king since the time when Rā [reigned].

And he said to me: There is a town in the river wherefrom the Nile makes his appearance. 'Abu' was its name in the beginning: it is the City of the Beginning, it is the Name of the City of the Beginning.

It reaches to Uauatet, which is the first land [on the south]. There is a long flight [*Page 85*] of steps there (a nilometer?), on which Rā rests when he determines to prolong life to mankind.

It is called 'Netchemtchem ānkh.'

Here are the 'Two Qerti,'^[11] which are the two breasts wherefrom every good thing comes.

Here is the bed of the Nile, here the Nile-god renews his youth, and here he sends out the flood on the land.

Here his waters rise to a height of twenty-eight cubits; at Hermopolis (in the Delta) their height is seven cubits.

Here the Nile-god smites the ground with his sandals, and here he draws the bolts and throweth open the two doors through which the water poureth forth.

In this town the Nile-god dwells in the form of Shu, and he keeps the account of the products of all Khem, in order to give to each his due. Here are kept the cord for measuring land and the register of the estates.

Here the god lives in a wooden house with a door made of reeds, and branches of trees form the roof; its entrance is to the south-east. Round about it are mountains of stone to which quarrymen come with their tools when they want stone to build temples to the gods, shrines for sacred animals, and pyramids for kings, or to make statues.

Here they offer sacrifices of all kinds in the sanctuary, and here their sweet-smelling gifts are presented before the face of the god Khnemu.

In the quarries on the river bank is granite, which is called the 'stone of Abu.'

The names of its gods are:

- Sept (Sothis, the dog-star),
- Ānqet,
- Hep (the Nile-god),
- Shu,
- Keb,
- Nut,
- Asar,
- Heru,
- Auset,
- and Nephthys.

Here are found precious stones (a list is given),

- gold,
- silver,
- copper,
- iron,
- lapis-lazuli,
- emerald,
- crystal,
- ruby, &c.,
- alabaster,
- mother-of-emerald,
- and seeds of plants that are used in making incense.

These were the things which I learned from Meter [the Viceroy]."

Having informed the king concerning the rise of the Nile and the other matters mentioned in his despatch, Meter made arrangements for the king to visit the temple of Khnemu in person. This he did, and the Legend gives us the king's own description of his visit. He says: I entered the temple, and the keepers of the rolls untied them and showed them to me. I was purified by the sprinkling of holy water, and I passed through the places that were prohibited to ordinary folk, and a great offering of cakes, ale, geese, oxen, &c., was offered up on my behalf to the gods and goddesses of Abu. Then I found the god [Khnemu] standing in front of me, and I propitiated him with the offerings that I made to him, and I made prayer and supplication before him. Then he opened his eyes,^[12] and his heart inclined to me, and in a majestic manner he said to me:

"I am Khnemu who fashioned you. My two hands grasped you and knitted together your body; I made your members sound, and I gave you your heart.

Yet the stones have been lying under the ground for ages, and no man have worked them in order to build a god-house, to repair the [sacred] buildings which are in ruins, or to make shrines for the gods of the South and North, or to do what he ought to do for his lord, even though I am the Lord [the Creator].

I am Nu, the self-created, the Great God, who came into being in the beginning.

[I am] Hep [the Nile-god] who rises at will to give health to him that works for me.

I am the Governor and Guide of all men, in all their periods, the Most Great, the Father of the gods, Shu, the Great One, the Chief of the earth.

The two halves of heaven are my abode.

The Nile is poured out in a stream by me, and it goes round about the tilled lands, and its embrace produces life for every one that breathes, according to the extent of its embrace....

I will make the Nile to rise for you, and in no year shall it fail, and it shall spread its water out and cover every land satisfactorily. Plants, herbs, and trees shall bend beneath [the weight of] their produce.

The goddess Rennet (the Harvest goddess) shall be at the head of everything, and every product shall increase a hundred thousandfold, according to the cubit of the year.^[13]

The people shall be filled, verily to their hearts' desire, yea, everyone. Want shall cease, and the emptiness of the granaries shall come to an end.

The Land of Mera (i.e. Khem) shall be one cultivated land, the districts shall *[Page 87]* be yellow with crops of grain, and the grain shall be good.

The fertility of the land shall be according to the desire [of the husbandman], and it shall be greater than it have ever been before."

At the sound of the word "crops" the king awoke, and the courage that then filled his heart was as great as his former despair had been.

Having left the chamber of the god the king made a decree by which he endowed the temple of Khnemu with lands and gifts, and he drew up a code of laws under which every farmer was compelled to pay certain dues to it. Every fisherman and hunter had to pay a tithe. Of the calves cast one tenth were to be sent to the temple to be offered up as the daily offering. Gold, ivory, ebony, spices, precious stones, and woods were tithed, whether their owners were Khemetics or not, but no local tribe was to levy duty on these things on their road to Abu.

Every artisan also was to pay tithe, with the exception of those who were employed in the foundry attached to the temple, and whose occupation consisted in making the images of the gods. The king further ordered that a copy of this decree, the original of which was cut in wood, should be engraved on a stele to be set up in the sanctuary, with figures of Khnemu and his companion gods cut above it. The man who spat upon the stele [if discovered] was to be "admonished with a rope."

V. The Legend of the Wanderings of Auset

I am Auset. I escaped from the dwelling wherein my brother Set placed me. Djehuti, the great god, the Prince of Truth in heaven and on earth, said to me:

"Come, O goddess Auset [hearken you], it is a good thing to hearken, for he who is guided by another lives. Hide yourself with your child, and these things shall happen to him.

His body shall grow and flourish, and strength of every kind shall be in him. He shall sit upon his father's throne, he shall avenge him, and he shall hold the exalted position of 'Governor of the Two Lands.'"

I left the house of Set in the evening, and there accompanied me Seven Scorpions, that were to travel with me, and sting with their stings on my behalf. Two of them, Tefen and Befen, followed behind me, two of them, Mestet and Mestetef, went one on each side of me, and three, Petet, Thetet, and Maatet, prepared the way for me.

I charged them very carefully and adjured them to make no acquaintance with any one, to speak to none of the Red Fiends, to pay no heed to a servant (?), and to keep their gaze towards the ground so that they might show me the way. And their leader brought me to Pa-Sui, the town of the Sacred Sandals,^[14] at the head of the district of the Papyrus Swamps.

When I arrived at Teb I came to a quarter of the town where women dwelt. And a certain woman of quality spied me as I was journeying along the road, and she shut her door in my face, for she was afraid because of the Seven Scorpions that were with me.

Then they took counsel concerning her, and they shot out their poison on the tail of Tefen. As for me, a peasant woman called Taha opened her door, and I went into the house of this humble woman. Then the scorpion Tefen crawled in under the door of the woman Usert [who had shut it in my face], and stung her son,

and a fire broke out in it; there was no water to put it out, but the sky sent down rain, though it was not the time of rain. And the heart of Usert was sore within her, and she was very sad, for she knew not whether her son would live or die; and she went through the town shrieking for help, but none came out at the sound of her voice. And I was sad for the child's sake, and I wished the innocent one to live again. So I cried out to her, saying, Come to me! Come to me! There is life in my mouth.

I am a woman well known in her town. I can destroy the devil of death by a spell which my father taught me. I am his daughter, his beloved one.

Then Auset laid her hands on the child and recited this spell:

"O poison of Tefent, come forth, fall on the ground; go no further.
O poison of Befent, come forth, fall on the ground.
I am Auset, the goddess, the mistress of words of power.
I am a weaver of spells, I know how to utter words so that they take effect.
Hearken to me, O every reptile that biteth (or stingeth), and fall on the ground.
O poison of Mestet, go no further.
O poison of Mestetef, rise not up in his body.
O poison of Petet and Thetet, enter not his body.
O poison of Maatet, fall on the ground.
Ascend not into heaven, I command you by the beloved of Rā, the egg of the goose which appears from the sycamore.
My words indeed rule to the uttermost limit of the night.
I speak to you, O scorpions.
I am alone and in sorrow, and our names will stink throughout the nomes....
The child shall live!
The poison shall die!
For Rā lives and the poison dies.
Heru shall be saved through his mother Auset, and he who is stricken shall likewise be saved."

Meanwhile the fire in the house of Usert was extinguished, and heaven was content with the utterance of Auset. Then the lady Usert was filled with sorrow because she had shut her door in the face of Auset, and she brought to the house of the peasant woman gifts for the goddess, whom she had apparently not recognised. The spells of the goddess produced, of course, the desired effect on the poison, and we may assume that the life of the child was restored to him. The second lot of gifts made to Auset represented his mother's gratitude.

Exactly when and how Auset made her way to a hiding place cannot be said, but she reached it in safety, and her son Heru was born there.

The story of the death of Heru she tells in the following words:

"I am Auset. I conceived a child, Heru, and I brought him forth in a cluster of papyrus plants (or, bulrushes). I rejoiced exceedingly, for in him I saw one who would make answer for his father.
I hid him, and I covered him up carefully, being afraid of that foul one [Set], and then I went to the town of Am, where the people gave thanks for me because they knew I could cause them trouble.
I passed the day in collecting food for the child, and when I returned and took Heru into my arms, I found him, Heru, the beautiful one of gold, the boy, the child, lifeless!
He had bedewed the ground with the water of his eye and with the foam of his lips.
His body was motionless, his heart did not beat, and his muscles were relaxed."

Then Auset sent forth a bitter cry, and lamented loudly her misfortune, for now that Heru was dead she had none to protect her, or to take vengeance on Set. When the people heard her voice they went out to her, and they bewailed with her the greatness of her affliction. But though all lamented on her behalf there was none who could bring back Heru to life.

Then a "woman who was well known in her town, a lady who was the mistress of property in her own right," went out to Auset, and consoled her, and assured her that the child should live through his mother. And she said,

"A scorpion have stung him, the reptile Āunab have wounded him."

Then Auset bent her face over the child to find out if he breathed, and she examined the wound, and found that there was poison in it, and then taking him in her arms,

"she leaped about with him like a fish that is put upon hot coals,"
uttering loud cries of lamentation. During this outburst of grief the goddess Nephthys, her sister, arrived, and she too lamented and cried bitterly over her sister's loss; with her came the Scorpion-goddess Serqet. Nephthys at once advised Auset to cry out for help to Rā, for, said she, it is wholly impossible for the Boat of Rā to travel across the sky whilst Heru is lying dead. Then Auset cried out, and made supplication to the Boat of Millions of Years, and the Sun-god stopped the Boat. Out of it came down Djehuti, who was provided with powerful spells, and, going to Auset, he inquired concerning her trouble.

"What is it, what is it, O Auset, you goddess of spells, whose mouth have skill to utter them with supreme effect? Surely no evil thing have befallen Heru, for the Boat of Rā have him under its protection. I have come from the Boat of the Disk to heal Heru."

Then Djehuti told Auset not to fear, but to put away all anxiety from her heart, for he had come to heal her child, and he told her that Heru was fully protected because he was the

Dweller in his disk,

and the firstborn son of heaven,

and the Great Dwarf,

and the Mighty Ram,

and the Great Hawk,

and the Holy Beetle,

and the Hidden Body,

and the Governor of the Other World,

and the Holy Benu Bird,

and by the spells of Auset and the names of Asar and the weeping of his mother and brethren, and by his own name and heart. Turning towards the child Djehuti began to recite his spells and said,

"Wake up, Heru! Your protection is established. Make you happy the heart of your mother Auset. The words of Heru bind up hearts and he comforteth him that is in affliction. Let your hearts rejoice, O you dwellers in the heavens. Heru who avenged his father shall make the poison to retreat.

That which is in the mouth of Rā shall circulate, and the tongue of the Great God shall overcome [opposition]. The Boat of Rā stands still and moveth not, and the Disk (i.e. the Sun-god) is in the place where it was yesterday to heal Heru for his mother Auset.

Come to earth, draw nigh, O Boat of Rā, O you mariners of Rā; make the boat to move and convey food of the town of Sekhem (i.e. Letopolis) hither, to heal Heru for his mother Auset....

Come to earth, O poison!

I am Djehuti, the firstborn son, the son of Rā.

Tem and the company of the gods have commanded me to heal Heru for his mother Auset.

O Heru, O Heru, your Ka protects you, and your Image works protection for you.

The poison is as the daughter of its own flame; it is destroyed because it smote the strong son. Your temples are safe, for Heru lives for his mother."

Then the child Heru returned to life, to the great joy of his mother, and Djehuti went back to the Boat of Millions of Years, which at once proceeded on its majestic course, and all the gods from one end of heaven to the other rejoiced.

Auset entreated either Rā or Djehuti that Heru might be nursed and brought up by the goddesses of the town of Pe-Tep, or Buto, in the Delta, and at once Djehuti committed the child to their care, and instructed them about his future.

Heru grew up in Buto under their protection, and in due course fought a duel with Set, and vanquished him, and so avenged the wrong done to his father by Set.

VI. The Legend of Khensu-Nefer-Hetep and the Princess of Bekhten

One day in the late summer, in the fifteenth year of his reign, his Majesty was in Thebes celebrating a festival in honor of Father Amen, the King of the gods, in the temple now known as the Temple of Luxor, when an official came and informed the king that "an ambassador of the Prince of Bekhten had arrived bearing many gifts for the Royal Wife."

The ambassador was brought into the presence with his gifts, and having addressed the king in suitable words of honor, and smelt the ground before His Majesty, he told him that he had come to present a petition to him on behalf of the Queen's sister, who was called Bentesht (i.e. daughter of joy). The princess had been attacked by a disease, and the Prince of Bekhten asked His Majesty to send a skilled physician to see her.

Straightway the king ordered his magicians (or medicine men) to appear before him, and also his nobles, and when they came he told them that he had sent for them to come and hear the ambassador's request. And, he added, choose one of your number who is both wise and skilful; their choice fell upon the royal scribe Tehuti-em-heb, and the king ordered him to depart to Bekhten to heal the princess.

When the magician arrived in Bekhten he found that Princess Bentesht was under the influence of a malignant spirit, and that this spirit refused to be influenced in any way by him; in fact all his wisdom and skill availed nothing, for the spirit was hostile to him.

Then the Prince of Bekhten sent a second messenger to His Majesty, beseeching him to send a god to Bekhten to overcome the evil spirit, and he arrived in Khem nine years after the arrival of the first ambassador. Again the king was celebrating a festival of Amen, and when he heard of the request of the Prince of Bekhten he went and stood before the statue of Khensu, called "Nefer-hetep," and he said, "O my fair lord, I present myself a second time before you on behalf of the daughter of the Prince of Bekhten.

He then went on to ask the god to transmit his power to Khensu, "Pa-ari-sekher-em-Uast," the god who drives out the evil spirits which attack men, and to permit him to go to Bekhten and release the Princess from the power of the evil spirit. And the statue of Khensu Nefer-hetep bowed its head twice at each part of the petition, and this god bestowed a fourfold portion of his spirit and power on Khensu Pa-ari-sekher-em-Uast.

Then the king ordered that the god should set out on his journey to Bekhten carried in a boat, which was accompanied by five smaller boats and by chariots and horses. The journey occupied seventeen months, and the god was welcomed on his arrival by the Prince of Bekhten and his nobles with suitable homage and many cries of joy.

The god was taken to the place where Princess Bentesht was, and he used his magical power upon her with such good effect that she was made whole at once. The evil spirit who had possessed her came out of her and said to Khensu:

"Welcome, welcome, O great god, who do drive away the spirits who attack men. Bekhten is your; its people, both men and women, are your servants, and I myself am your servant. I am going to depart to the place whence I came, so that your heart may be content concerning the matter about which you have come. I beseech Your Majesty to give the order that you and I and the Prince of Bekhten may celebrate a festival together."

The god Khensu bowed his head as a sign that he approved of the proposal, and told his priest to make arrangements with the Prince of Bekhten for offering up a great offering. Whilst this conversation was passing between the evil spirit and the god the soldiers stood by in a state of great fear. The Prince of Bekhten made the great offering before Khensu and the evil spirit, and the Prince and the god and the spirit rejoiced greatly. When the festival was ended the evil spirit, by the command of Khensu, "departed to the place which he loved."

The Prince and all his people were immeasurably glad at the happy result, and he decided that he would consider the god to be a gift to him, and that he would not let him return to Khem. So the god Khensu stayed for three years and nine months in Bekhten, but one day, whilst the Prince was sleeping on his bed, he had a vision in which he saw Khensu in the form of a hawk leave his shrine and mount up into the air, and then depart to Khem. When he awoke he said to the priest of Khensu, "The god who was staying with us have departed to Khem; let his chariot also depart."

And the Prince sent off the statue of the god to Khem, with rich gifts of all kinds and a large escort of soldiers and horses. In due course the party arrived in Khem, and ascended to Thebes, and the god Khensu Pa-ari-sekher-em-Uast went into the temple of Khensu Nefer-hetep, and laid all the gifts which he had received from the Prince of Bekhten before him, and kept nothing for his own temple. This he did as a proper act of gratitude to Khensu Nefer-hetep, whose gift of a fourfold portion of his spirit had enabled him to overcome the power of the evil spirit that possessed the Princess of Bekhten.

Thus Khensu returned from Bekhten in safety, and he re-entered his temple in the winter, in the thirty-third year of the reign of Rameses II. The situation of Bekhten is unknown, but the name is probably not imaginary, and the country was perhaps a part of Western Asia.

The time occupied by the god Khensu in getting there does not necessarily indicate that Bekhten was a very long way off, for a mission of the kind moved slowly in those leisurely days, and the priest of the god would probably be much delayed by the people in the towns and villages on the way, who would entreat him to ask the god to work cures on the diseased and afflicted that were brought to him.

Lost Books of Maat

42 Laws of Maat

1. I have not committed sin.
2. I have not committed robbery with violence.
3. I have not stolen.
4. I have not slain men or women.
5. I have not stolen food.
6. I have not swindled offerings.
7. I have not stolen from God/Goddess.
8. I have not told lies.
9. I have not carried away food.
10. I have not cursed.
11. I have not closed my ears to truth.
12. I have not committed adultery.
13. I have not made anyone cry.
14. I have not felt sorrow without reason.
15. I have not assaulted anyone.
16. I am not deceitful.
17. I have not stolen anyone's land.
18. I have not been an eavesdropper.
19. I have not falsely accused anyone.
20. I have not been angry without reason.
21. I have not seduced anyone's wife.
22. I have not polluted myself.
23. I have not terrorized anyone.
24. I have not disobeyed the Law.
25. I have not been exclusively angry.
26. I have not cursed God/Goddess.
27. I have not behaved with violence.
28. I have not caused disruption of peace.
29. I have not acted hastily or without thought.
30. I have not overstepped my boundaries of concern.
31. I have not exaggerated my words when speaking.
32. I have not worked evil.

33. I have not used evil thoughts, words or deeds.
34. I have not polluted the water.
35. I have not spoken angrily or arrogantly.
36. I have not cursed anyone in thought, word or deeds.
37. I have not placed myself on a pedestal.
38. I have not stolen what belongs to God/Goddess.
39. I have not stolen from or disrespected the deceased.
40. I have not taken food from a child.
41. I have not acted with insolence.
42. I have not destroyed property belonging to God/Goddess

The Seven Principles of Maat

I. The Principle of Psychokinesis

"MIND is, thought; the universe is a mental creation. This first great Principle embodies the idea that "All is Mind." It explains that (which is the substantial essence underlying all the outward manifestations and appearances which you know under the terms of "the material universe," "the phenomena of life," "matter," "energy," "space-time," "distance," "speed," "relativity," and, in short, all that is apparent to your material senses) is SPIRIT.

This living MIND performs gastrulation, which is a turning of itself inside out, manifesting its esoteric NATURE outwardly. Therefore, all the phenomenal worlds and universes are simply a mental creation of (MIND), subject to the laws of created things, and the universes, as a whole and in their parts or units, have their existence in the Mind. It is in this Mind that we "live and move and have our being." This SUBJECTIVE OBSERVATION of CREATION is the Principle which establishes the mental nature of the universes and easily explains all of the varied mental and psychic phenomena. Without such explanation these phenomena are not understandable and defy scientific inspection. An understanding of this first great Principle of Psychokinesis empowers the individual to comprehend the laws of the mental universe, and to apply the same to his or her well being and RHYTHMED advancement. The serious student is empowered to apply intelligently the great mental laws, instead of using them in a haphazard manner. With the Master Key in his or her possession, the student may unlock the many doors of the mental and psychic sanctuaries of knowledge and enter the same freely and intelligently. This Principle explains the NATURE of matter, energy, space-time, and why and how all these are subordinate to the mastery of mind. Those who understand the knowledge of the mental nature of the universe are well advanced on the path to mastery. Without this master key, mastery is impossible, and the student knocks in vain at the many doors of Creation.

II. The Principle of Correspondence

"As above, so below; as below, so above." This Principle embodies the idea that there is always a correspondence or correlation between the laws and phenomena of the various levels of being and life. This aphorism, "As above, so below; as below, so above," gives one the means of solving many a mysterious paradox and hidden secrets of nature. There are levels beyond your knowing, but when you apply the Principle of Correspondence to them you are able to understand much that would otherwise be unknowable to you. This Principle exists at the various levels of the material, mental, and spiritual universes and is of universal application. This Principle has been considered to be one of the most important mental instruments by which humankind is able to set aside the obstacles which hide the

unknown from view. Its use can even remove the "Veil of Auset" (death) so that one can catch a glimpse of the other side. Just as a knowledge of the principles of geometry empowers the astronomer to measure distant suns and their movements while seated in an observatory, a knowledge of the Principle of Correspondence empowers you to reason intelligently from the known to the unknown. All the Principles have an interrelationship with Correspondence. Correspondence draws its NATURE from the copulation of CREATION. Studying the monad, one is studying the universe.

III. The Principle of Vibration

"Nothing rests; everything moves; everything vibrates." This Principle embodies the idea that everything is in motion; everything vibrates; nothing is at rest; facts which science endorses and which each new scientific discovery tends to verify. Yet this Principle was enunciated thousands of years ago by masters of old. This Principle explains that the differences between various manifestations of matter, energy, space-time, mind, and even spirit result largely from varying rates of vibration. From CREATION'S copulation which is pure spirit, down to the grossest form of matter, all is in vibration. From the "in and out of bond infinite times in a finite moment" (CREATION'S copulation), to the expansion and collapse of a universe, the rate of vibration is observed as states of "proper" time. The higher the vibration, the higher the position in the scale. The vibration of spirit is at such an infinite rate of intensity and rapidity that it is seemingly at rest -- just as a rapidly turning wheel seems to be motionless. At the other end of the scale, there are gross forms of matter whose vibrations are so low as to seem at rest. Between these two opposing points, there are billions upon billions of varying degrees of vibration. From quark, squark, lepton, slepton, electron, atom, and molecule, to planets and universes, everything is in vibratory motion. This is also true in the fields of energy and force (which are but varying degrees of vibration); and also at the mental levels (whose states depend upon vibrations); and even at the spiritual levels. All the Principles have an interrelationship with Vibration. Vibration draws its NATURE from the copulation of CREATION. An understanding of the Principle, with the appropriate application, empowers the student to control their own mental vibrations as well as those of others. The masters also apply this Principle to the conquering of natural phenomena in various ways. "Those who understand the Principle of Vibration have taken hold of the scepter of power."

IV. The Principle of Opposition

"Everything is dual; everything has an opposing point; everything has its pair of opposites; like and unlike are the same; opposites are identical in nature, but different in degree; extremes bond; all truths are but partial truths; all paradoxes may be reconciled."

This Principle embodies the idea that everything is dual; everything has two opposing sides; everything has its pair of opposites, of which all are ancient aphorisms. It explains the paradoxes that have perplexed so many and have been stated as follows: "Thesis and antithesis are identical in nature, but different in degree"; "opposites are the same, differing only in degree"; "the pairs of opposites may be reconciled"; "in and out of bond NOTHING and POSSIBILITY meet"; "extremes bond"; "everything is and is not at the same time"; "every truth is partially false"; "all truths are a paradox"; "there are at least two sides to every story," etc. It explains that in everything there are two opposing points or opposite aspects (complementarity), and that opposites are really only the two extremes of the same event, with many varying degrees between them. To illustrate, "hot and cold," although opposites, are really the same phenomenon, the differences consisting merely of degrees of the same "event." Look at your thermometer and see if you can discover where hot terminates and cold begins! In actuality, there is no such thing as absolute hot or absolute cold -- the two terms "hot" and "cold" simply indicate varying degrees of the same event, and that same event which manifests as hot and cold is merely a form, variety, and rate of vibration. So "hot" and "cold" are simply the two opposing points of that which you call "temperature" -- and the phenomena attendant thereupon are manifestations of the Principle of Opposition. The same Principle is involved in the case of "light and darkness," which are the same event, the difference consisting of varying degrees between the two opposing points of the phenomenon. Where does darkness leave off and light begin? What is the difference between "large and small," "hard and soft," "black and white," "sharp and dull," "noise and quiet," "high and low," "positive and negative?" The Principle of Opposition explains these paradoxes.

The same Principle operates on the spiritual and mental levels. Take an example from the mental level -- that of "love and hate" -- two mental states apparently totally different. Yet there are degrees of hate and degrees of love, and a middle point in which you use the terms "like or dislike," which shade into each other so gradually that sometimes you are at a loss to know whether you like or dislike or neither. All are simply degrees of the same event as you will find if you will but feel it for a moment. More than this (and considered of more importance by the students), it is possible to change the vibrations of hate to the vibrations of love in one's own mind and in the minds of others. Many of you who read these lines have had personal experiences of the involuntary rapid transition from love to hate, and the reverse, in your own case and that of others. You will therefore realize the possibility of this being accomplished by the use of the Will, by means of knowing the Will. "Good and evil" are but opposing points

of the same event, and the student understands the are of altering evil into good by means of an application of the Principle of Opposition.

In short, the Are of Immersion becomes a phase of Psychokinesis known and practiced by the ancient and modern masters. All the Principles have an interrelationship with Opposition. Opposition draws its NATURE from the copulation of CREATION -- the Big Bang if you will. An understanding of the Principles will empower one to change their own vibration as well as that of others, if they will devote the time and study necessary to master the are.

V. The Principle of Rhythm

"Everything flows out and in; everything has its season; all things rise and fall; the pendulum swing expresses itself in everything; the measure of the swing to the right is the measure of the swing to the left; rhythm compensates." -- 16 This Principle embodies the idea that in everything there exists a measured motion to and fro; an outflow and inflow; a swing backward and forward; a pendulum like movement; a tide like ebb and flow; a high tide and a low tide. All things "come in and out of bond" between the two opposing points which exist in accordance with the Principle of Opposition described previously. There is always an action and a reaction; an advance and a retreat; a rising and a sinking. This is in the affairs of the universe, suns, worlds, humankind, animals, mind, energy, and matter. This law is established in the creation and destruction of worlds; in the rise and fall of nations; and finally in the mental states of humans. The students that realize this Principle find its universal application and discover the means to overcome its effect upon themselves. They apply the mental Law of Neutralization. They cannot annul the Principle or cause it to cease its operation. They do not escape the effect the Principle will have on them at one level, but they have learned how to escape its effects upon themselves to a certain degree. They have learned how to USE it, instead of being USED BY it. In this and similar methods consist the are of the masters. The masters immerse themselves at the point at which they desire to rest, and then neutralize the rhythmic swing of the pendulum which wants to carry them to the opposite point. All individuals who have attained any degree of self mastery do this naturally, more or less unconsciously, but the masters do this consciously by the use of their Will. They attain a degree of poise and mental firmness beyond belief of the masses who are swung backward and forward on the pendulum of Opposition. All the Principles have an interrelationship with Rhythm. Rhythm draws its NATURE from the copulation of CREATION. This principle and that of Opposition have been closely studied by the masters, and the method of counteracting, neutralizing, and USING them forms an important part of Psychokinesis

VI. The Principle of Cause and Effect

"Every cause has its effect; every effect has its cause; everything happens according to Law; Chance is just a name for Law not recognized; there are many fields of causation, but nothing escapes the Law of Destiny.

This principle embodies the idea that there is a cause for every effect; and an effect from every cause. It explains that "everything happens according to law"; that nothing ever "merely happens"; that there is no such thing as chance; that while there are various fields of cause and effect, the higher dominating the lower fields, still nothing ever entirely escapes the Law (destiny). The masters understand the are and method of rising above the ordinary field of cause and effect, and by mentally rising to a higher field they become causers instead of effects. The masses of people are carried along obedient to environment, the wills and desires of others stronger than themselves, heredity, suggestion, and other outward causes moving them about like pawns on the chessboard of life. But the masters, rising to the field above, dominate their moods, character, qualities, and powers as well as the environment surrounding them, and become movers instead of pawns. They help to PLAY THE GAME OF LIFE, instead of being played and moved about by the environment. They USE the Principles instead of being used. The masters obey the causation of the higher fields, but they help to RULE on their own level.

All the Principles have an interrelationship with Cause and Effect. Cause "comes in and out of bond" with Effect; all EVENTS are between the cause and effect. Cause and Effect draws its NATURE from the copulation of CREATION. In this statement there is condensed a wealth of knowledge.

VII. The Principle of Gender

"Gender is in everything; everything has its masculine and feminine principles; Gender manifests on all levels." This Principle embodies the idea that there is GENDER expressed in everything -- the masculine and feminine principles ever at work. The NATURE of the copulation of CREATION displays in this principle. This is a fact not only of the

physical level, but of the mental and even the spiritual levels. On the physical levels the Principle presents itself as SEX; on the higher levels it takes higher forms, but the Principle is ever the same. No creation, physical, mental, or spiritual, is possible without this Principle. An understanding of its laws will throw light on many a subject that has perplexed the minds of humans.

The Principle of Gender works ever in the direction of generation, re- generation, and creation. Everything and every person contains the two elements or aspects of this great Principle within it, him, or her. Every male thing has the female element as well; every female contains also the male principle. If you are to understand the philosophy of mental and spiritual creation, generation, and re-generation, you must understand and study this Principle. All the Principles have an inter- relationship with Gender. As the NOTHING "comes in" and the POSSIBILITY "out of bond," Gender is created. Gender draws its NATURE from the copulation of CREATION. It contains the solution to many mysteries of life.

42 Negative Confessions

I have not done iniquity.

I have not committed robbery with violence.

I have done violence to no man.

I have not committed theft.

I have not slain man or woman.

I have not made light the bushel.

I have not acted deceitfully.

I have not purloined the things which belonged to the God.

I have not uttered falsehood.

I have not carried away food.

I have not uttered evil words.

I have not attacked man.

I have not killed the beasts which are the property of the Gods.

I have not eaten my heart (i.e., done anything to my regret).

I have not laid waste ploughed land.

I Have never pried into matters.

I have not set my mouth in motion against my man.

I have not given way to anger concerning myself without cause.

I have not defiled the wife of a man.

I have not committed transgression against any part.

I have not violated sacred times and seasons.

I have not struck fear into any man.

I have not been a man of anger.

I have not made myself deaf to words of right and truth.

I have not stirred up strife.

I have made no man weep.

I have not committed acts of impurity or sodomy.

I have not eaten my heart.

I have abused no man.

i have not acted with violence.

I have not judged hastily.

I have not taken vengeance upon the God.

I not multiplied my speech overmuch.

I have not acted with deceit, or worked wickedness.

I have not cursed the king.

I have not fouled water.

I have not made haughty my voice.

I have not cursed the God.

I have not behaved with insolence.

I have not sought for distinctions.

I have not increased my wealth except with such things as are my own possessions.

I have not thought scorn of the God who is in the city.

usex per em Annu an ari-a asfet

Hail, Strider, coming forth from Annu, not have I done wrong

a hept seset per em xer-aba an auau-a

Hail, Embraced with flame, coming forth from Kher-aba not have I despoiled

a fentiu per em xemmenu an t'au-a

Hail, Fentiu (i.e. The Nose), coming forth from Khemmenu, not have I robbed

a am xaibit per em qernet an smam-a ret sep sen

Hail, Eater of shades, coming forth from Qernet, not have I slain men: twice.

a Nehaa-hra per em Re-stau an het tebh

Hail, Nehaa-hra coming forth from Re-stau, not have I defrauded the offerings

a rereiti per em pet au xeht-a

Hail Double Lion-god, coming forth from heaven, not have I diminished [oblations]

a maa-f em xet per em Saut as t'a-a

Hail, Whose two eyes are of fire, coming forth from Saut, not have I despoiled

xet neter a nebat per em xetxet an t'et-a

the things of the god. Hail, Flame, coming forth in going back, not have I spoken
ker a set qesu per em Suten-henen an
lies. Hail, Breaker of bones, coming forth from Suten-henen, not
nehem-a ammet a utu neser per em
have I carried off food. Hail, Shooter forth of flame, coming forth from
Het-ka-Ptah an kena-a a Qereti per em amentet an
Memphis, not have I afflicted [any]. Hail Qereti, coming forth from Amentet, not
nek-a en nek-a a hra-f ka-f per em tepheth-f
have I committed fornication. Hail, whose face is behind him, coming forth from his cavern
an Oerem--a a Bastiper em setat an
not have I made to weep. Hail, Bast, coming forth from the secret place, not
am ab-a a ta ret per em axex an
have I eaten my heart. Hail, Blazing legs, coming forth from the darkness, not
teh-a a am snef per em nemmat an
have I transgressed. Hail Eater of blood, coming forth from the block, not
ari hennuit-a a am besek per em Mabet
have I acted deceptfully. Hail Eater of intestines, coming forth from Mabet,
an auau-a henbet a neb maat per em Maati
not have I desolated plowed lands. Hail, Lord of Maat, coming forth from Maat,
au metmet-a a tennemiu per em Bast an
not have I been an eavesdropper. Hail Strider backwards, coming forth from Bast, not
sem re-a a Sertiu per em
have I set my mouth in motion [against any man]. Hail Sertiu coming forth from
annu an sexun-a[an]-as her xet a Tutu-f per em
Annu, not have I raged except with a cause. hail, Doubly wicked, coming forth from
Ati an nek-a hemt t'a a Uaamenti per
Ati, not have I defiled the wife of a man. Hail Double Serpent, coming forth
em xeht an nek-a hemt t'a a maa
from the torture chamber, not have I defiled the wife of a man. Hail, Looker at
antu-f per am Per-Amsu an tata-a a
what is brought to him, coming forth from Per-Amsu, not have I polluted myself. Hail,
Her uru per em amemt an ari-a heru a
Chief of the mighty, coming forth from Amemt, not have I caused terror. Hail,
Khemi, coming forth from Kesiu, not have I committed offence. Hail,
Seset-xeru per em Urit an ta-a
Disposer of speech, coming forth from Urit, not have I inflamed myself with rage.
a Nexennu per em Uab an sexa-a hra-a her t'etet
Hail, Babe, coming forth from Uab, not have I made deaf myself to the words of
maat a Kennememti peer em Kennemmet an sent-a
right and truth. Hail Kennememti, coming forth from Kennemmet, not have I caused grief.
a An hetep-f per em Sau an per-a
Hail, Bringer of his offering, coming forth from Sais, not have I acted insolently.
a Sera-xeru per em Oenaset, an xennu-a
Hail, Disposer of speech, coming forth from Oenaset, not have I stirred up strife.
a Neb hrau per em Net'fet an asta-ab-a
Hail, Lord of faces, coming forth from Netchefet, not have I judged hastily.
a Sexeriu per em Uten an semetmet-a
Hail, Sekheriu, coming forth from Uten, not have I been an eavesdropper.
a Neb abui per em Sauti an as xeru-a
Hail, Lord of the two horns, coming forth from Sais, not have I multiplied my words
her t'etet a Nefer-Tmu per em Het-Ptah-ka an auiti-a
upon words. Hail, Nefer-Tmu, coming forth from Memphis, not have I harmed,
an ari-a ban
not have I done evil.
a Tem sepu per em Tettu an ari-a senti
Hail Tmu [in his] seasons, coming forth from Tattu, not have I made curses of
suten a ari em ab-f per em Tebu an rehen-a her
the king. Hail, Working in his heart, coming forth from Tebu, not have I fouled
mu a Ahi per em Nu an qa xeru-a

water. Hail Sistrum bearer, coming forth from Nu, not have I made haughty my voice.

a uat rexit per em Sau an

Hail, Provider of mankind, coming forth from Sais, not

senu-a neter a Neheb-ka per em tephet-f an ari a

have I cursed god. hail, Neheb-ka, coming forth from his cavern, not have I

saqit a Neheb-nefert per em tephet-f an

committed theft (?). Hail Neheb-nefert, coming forth from his cavern, not

het pautti neteru a Set'eses-tep per

have I defrauded the offerings of the gods. hail Arranger of [his] head, coming forth

em kera an nehem-a xenf er xu

from [his] shrine, not have i carried away offerings from the beautified ones.

a An a-f per em Maat an nehem-a xenf

Hail, Bringer of his arm, coming forth from {the double town of Maat,} not have I carried off the food.

nexen an seqasat-a neter nut-a. A Het' abehu

of the infant, not have I sinned against the god of the town. Hail, White teeth,

per em Ta-se an semam-a ah neteri

coming forth from Ta-she not have I slaughtered the cattle divine.

VIRTUES OF MAÁT

Control of thoughts

Control of actions

Devotion of purpose

Have faith in the ability of [your] [teacher] to teach [you] the truth.

Have faith in [yourself] to assimilate the truth

Have faith in [themselves] to wield the truth

Be free from resentment under the experience of persecution.

Be free from resentment under the experience of wrong.

Cultivate the ability to distinguish between right and wrong and

Cultivate the ability to distinguish between the real and the unreal

The Room of Maat

1. "Hail, phallus of Ra, who departest from your calamity [that ariseth] through opposition."

"The cycles have been without movement for millions of years."

"I am stronger than the strong, I am mightier than the mighty."

"If I sail away or if I be snatched away to the east through the two horns, or (as others say), "if any evil and abominable thing be done to me at the feast of the devils, the phallus of Ra shall be swallowed up, along with the head of Asar.

2. When the phallus of Ra departs from calamity that arises through opposition, we then liberate ourselves from the four bodies of sin and we enter into the ineffable joy of Nirvana.

3. However, the phallus of Ra and the head of Asar could lose their power if we fornicate at the demons' bacchanalia.
4. When the human being liberates himself from the four bodies of sin, he enters the room of the double Maat.
5. The name of this room is Justice and Truth.
6. There is an inscription on the upper sheet of the door of Maat that states, "Lord of [the Goddess] Maat on his two Feet."
7. The lower sheet of the door is named, "Lord of the double vigor, conqueror of the cattle."
8. Whosoever liberates himself from the four bodies of sin is an imperator of the cosmic mind, a lord of the double vigor, and a conqueror of mortal enemies.
9. In synthesis, this door is named, "Destroyer of the God SHU."
10. This god is our inferior personality who must die within, in order for our interior God to glorify Himself.
11. When the human being liberates himself from the four bodies of sin, he enters the blessed bosom of the Mother Goddess of the world.
12. "Lady of tremblings, with lofty walls, the sovereign lady, the mistress of destruction, who sets in order the worlds which drive back the whirlwind and the storm, who delivers from destruction him that travelleth along the way."
13. "Lady of the pylons, lady whom abundant offerings are wade, who gives whatsoever is there, the guide of the offerings, who gratifieth the gods, who gives the day for the sailing up of the boat NESHEMENT to ABTU."
14. "She who prevaieth with knives, the mistress of the two lands, who destroys the enemies of the Still-Heart, who makes the decree for the escape of the needy from evil hap."
15. "Lady of splendor, lady of praises, lofty one, NEB-ER-TCHERT, the lady to whom supplications are made and to whom none entereth."
16. "Lady to whom abundant supplications is made....; the difference between whose height and breadth is unknown; the divine image, the strengthener out of the night, being born in the presence of the Still-Heart."
17. "Water flood which clotheth the feeble one weeper for that which she loves, shrouding the body."
18. "She that belongs to her lord, the mighty goddess, the gracious one, the lady who gives birth to the divine form of her lord, or as others say, who passes through and traverse [the land], the head [of which] is millions of cubits in depth and in height."
19. "Blazing flame of Heru which cannot be extinguished, which having passed is followed by another; which is provided with tongues of flame that project to destroy; irresistible and impassable [by any] by reason of the injury which it does."
20. "Lofty of gates, who raiseth up those who cry, who are terrible."
21. "She who repeats slaughters, who burns up the Fiends, the mistress of every pylon, the lady to whom acclamation is made on the day of hearing iniquity."

22. "She who journeys about in the two lands; who destroys those who come with flashings and with fire, the lady of splendor; who hearkens to the word of the lord every day."
23. "When the company of the gods is led along their hands are [raised in] adoration before her face, and the watery abyss shines with light by reason of those that are therein."
24. "Mighty one of Souls, red of hair, AAKHABIT, who comes forth by night; who destroys the Fiends in their created forms which their hands give to the Still-Heart in his hour; the one who comes and goes."
25. "Lady of valour, destroyer of the ruddy ones, who celebrateth the HEKER festivals [when] the fire is extinguished on the day of hearing [cases of] iniquity."
26. "Lady of victory, whose hand goes after the Fiends, who burns with flames of fire when she comes forth, creator of the mysteries of the earth."
27. "Mighty one in the horizon, lady of the ruddy ones, destroyer in blood, AAKHABIT, power lady of flame."
28. "Lover of flame, pure one, hearkening to the.... behold [she] loves to cut off the heads of the venerated ones, lady of the Great House, destroyer of Fiends at eventide."
29. "Dispenser of strength, or as others say, of light, of the palace, the mighty one of the flame, the lady of the strength and of the writings of PTAH himself."
30. "Stone of her lord, field with a serpent, Clothier, what she creates she hideth, taking possession of hearts, opener of herself."
31. "Sword that smites at the utterance of its own name, goddess with face turned backwards, the unknown one, overthrower of him that draws nigh to her flame."
32. This blessed goddess is Auset, the Mother of the world.
33. She is the goddess of Nature.
34. The entire, immense Nature is the blessed body of this Mother Goddess of the world.
35. When the alchemist liberates himself from the four bodies of sin, he enters the bosom of the blessed Mother Goddess of the world.
36. The negative confession recited by the deceased one before the forty-two gods, who were found in the room of the double Maat, signifies the perfections that the alchemist must acquire in order to liberate himself from the four bodies of sin.
37. This conversation with the gods of the underworld, as it appears in the Book of Coming Forth by Day, encloses all the esotericism of the fourth great Initiation of Major Mysteries.
38. The deceased one who presents himself before the forty-two judges is the one who has died in order to live for God.
39. We extract the Christ-Mind from the Mental body by means of sexual Alchemy.
40. Therefore, the alchemist must not be a slave of the mind.
41. We only extract the beautiful Helen, the divine mind, from the mental organism.

42. We will transcribe "The Negative Confession."
43. This is how it appears in the Book of Coming Forth by Day:
44. "THE SCRIBE NEBSENI, TRIUMPHANT, SAYS:
45. "Hail, you whose strides are long, who come forth from Annu (City of the Sun), I have not done iniquity.
46. "Hail, you who are embraced by flame, who come forth from Kher-aha, I have not robbed with violence."
47. "Hail, you divine Nose (Fenti), who come forth from, Khemennu (Hermopolis), I have not done violence [to any man].
48. "Hail, you who eat shades, who come forth from the place where the Nile rises, I have not committed theft.
49. "Hail, Neha-hau, who come forth from Re-stau, I have not slain man or woman.
50. "Hail, you double Lion-god, who come forth from heaven, I have not made light the bushel.
51. "Hail, you whose two eyes are like flint, who come forth, from Sekhem (Letopolis), I have not acted deceitfully.
52. "Hail, you Flame, who come forth as [you] go back, I have not purloined the things which belong to God.
53. "Hail, you Crusher of bones, who come forth from Suten-henen (Heracleopolis), I have not uttered falsehood.
54. "Hail, you who make the flame to wax strong, who come forth from Het-ka-Ptah (Memphis), I have not carried away food.
55. "Hail, Qerti (i.e., the two sources of the Nile), who come forth from Amentet, I have not uttered evil words.
56. "Hail, you whose teeth shine, who come forth from Ta-she (i.e., the Fayyum), I have attacked no man.
57. "Hail, you who do consume blood, who come forth from the house of slaughter, I have not killed the beasts [which are the property of God].
58. "Hail, you who do consume the entrails, who come forth from the mabet chamber, I have not acted deceitfully.
59. "Hail, you god of Right and Truth, who come forth from the city of double Maati, I have not laid waste the lands which have been ploughed.
60. "Hail, you who go backwards, who come forth from the city of Bast (Bubastis), I have never pried into matters [to make mischief].
61. "Hail, Aati, who come forth from Annu (City of the Sun), I have not set my mouth in motion [against any man].
62. "Hail, you who are doubly evil, who come forth from the nome of Ati, I have not given way to wrath concerning myself without a cause.
63. "Hail, you serpent Uamenti, who come forth from the house of slaughter, I have not defiled the wife of a man.
64. "Hail, you who look upon what is brought to him, who come forth from the Temple of Amsu, I have not committed any sin against purity.

65. "Hail, Chief of the divine Princes, who come forth from the city of Nehatu, I have not struck fear [into any man].
66. "Hail, Khemi (i.e., Destroyer), who come forth from the Lake of Kau, I have not encroached upon [sacred times and seasons].
67. "Hail, you who orderest speech, who come forth from Urit, I have not been a man of anger.
68. "Hail, you Child, who come forth from the Lake of Heq-at, I have not made myself deaf to the words of right and truth.
69. "Hail, you disposer of speech, who come forth from the city of Unes, I have not stirred up strife.
70. "Hail, Basti, who come forth from the Secret city, I have made no [man] to weep.
71. "Hail, you whose face is turned backwards, who come forth from the dwelling, I have not committed acts of impurity, neither have I lain with men.
72. "Hail, Leg of fire, who come forth from Akhekhu, I have not eaten my heart.
73. "Hail, Kenemti, who come forth from the city of Kenemet, I have abused [no man].
74. "Hail, you brings your offering, who come forth from the city of Sau (Sais), I have not acted with violence.
75. "Hail, you lord of faces, who come forth from the city of Tchefet, I have not judged hastily.
76. "Hail, you who give knowledge, who come forth from Unth, I have not, and I have not taken vengeance upon the god.
77. "Hail, you lord of two horns, who come forth from Satiu, I have not multiplied [my] speech overmuch.
78. "Hail, Nefer-Tem, who come forth from Het-ka-Ptah (Memphis), I have not acted with deceit, and I have not worked wickedness.
79. "Hail, Tem-Sep, who come forth from Tattu, I have not uttered curses [on the king].
80. "Hail, you whose heart does labor, who come forth from the city Tebti, I have not fouled water.
81. "Hail, Ahi of the water, who come forth from Nu, I have not made haughty my voice."
82. "Hail, you who give commands to mankind, who come forth from [Sau], I have not cursed the god.
83. "Hail, Neheb-nefert, who come forth from the Lake of Nefer, I have not behaved with insolence.
84. "Hail, Neheb- kau, who come forth from [your] city, I have not sought for distinctions.
85. "Hail, you whose head is holy, who come forth from [your] habitation, I have not increased my Wealth, except with such things that are justly mine own possessions.
86. "Hail, you who brings your own arm, who come forth from Aukert (underworld), I have not thought scorn of the god who is in my city."

Middle Kingdom

(2154–1845 BCE)

Coffin Text

The Lord to the Limit speaks before those who still the storm, at the sailing of the entourage:

'Proceed in peace!

I shall repeat to you four good deeds
that my own heart made for me
within the serpent's coils, for love of stilling evil.
I did four good deeds within the portals of the horizon:

I made the four winds that every man might breathe in his place.
This is one deed thereof.

I made the great inundation, that the wretched should have power over it like the great.
This is one deed thereof.

I made every man like his fellow;
I did not ordain them to do evil, (but) it was their own hearts which destroyed that which I pronounced. *
This is one deed thereof.

I made that their hearts should refrain from ignoring the west,
for love of making offerings to the gods of the nomes.
This is one deed thereof.

I created the gods from my sweat.
Man is from the tears of my eye.

I shine, and am seen every day
in this authority of the Lord to the Limit.
I made the night for the Weary-hearted. **
I will sail aright in my bark;
I am the lord of the waters, crossing heaven.
I do not suffer for any of my limbs.
Utterance together with Magic
are felling for me that evil being.
I shall see the horizon and dwell within it.
I shall judge the wretch from the powerful,
and do likewise against the evildoers.
Life is mine; I am its lord.
The sceptre shall not be taken from my hand.
I have placed millions of years
between me and that Weary-hearted one, the son of Geb;
then I shall dwell with him in one place.
Mounds will be towns.
Towns will be mounds.
Mansion will destroy mansion.'

I am the lord of fire who lives on truth,
the lord of eternity, maker of joy, against whom the otherworldly serpents have not rebelled.
I am the god in his shrine, the lord of slaughter, who calms the storm,
who drives off the serpents, the many-named who comes forth from his shrine,
the lord of winds who foretells the northwind,
many-named in the mouth of the ennead,
lord of the horizon, creator of light,
who illumines heaven with his own beauty.
I am he! Make way for me
so that I shall see Niu and Amen.
For I am a blessed spirit, equipped with otherworldly knowledge;
I shall pass by the fearful ones -
They cannot speak (the spell) which is on the end of the book-roll;
they cannot speak for fear of him whose name is concealed, who is within my body.
I know him; I am not ignorant of him.
I am equipped, excellent in opening portals.

As for any man who knows this spell,
he shall be like Re in the east of heaven,
like Asar within the Netherworld;
he descends into the entourage of fire,
without there being a flame being against him, for all time and eternity!
Thus, he recounts all his beneficial deeds when he created the world, and for the first time, we also find him
foretelling the end of this creation after "millions of years". Apparently, only he and Asar will survive beyond this
end of time.

Some Selected Spells:

A Spell for the Revival of Asar (74)

Ah Helpless One!
Ah Helpless One Asleep!
Ah Helpless One in this place
which you know not-yet I know it!
Behold, I have found you [lying] on your side
the great Listless One.
'Ah, Sister!' says Iris to Nephthys,
'This is our brother,
Come, let us lift up his head,
Come, let us [rejoin] his bones,
Come, let us reassemble his limbs,
Come, let us put an end to all his woe,
that, as far as we can help, he will weary no more.
May the moisture begin to mount for this spirit!
May the canals be filled through you!
May the names of the rivers be created through you!
Asar, live!
Asar, let the great Listless One arise!
I am Auset.'
'I am Nephthys.
It shall be that Heru will avenge you,
It shall be that Djehuti will protect you
-your two sons of the Great White Crown-
It shall be that you will act against him who acted-against you,
It shall be that Geb will see,
It shall be that the Company will hear.
Then will your power be visible in the sky

And you will cause havoc among the [hostile] gods,
for Heru, your son, has seized the Great White Crown,
seizing it from him who acted against you.
Then will your father Atum call 'Come!' Asar, live!
Asar, let the great Listless One arise!
Asar, the Prototype of every Soul Who Hopes to Conquer Death (197)

Now are you a king's son, a prince,
as long as your soul exists, so long will your heart be with you.
Anpu is mindful of you in Busiris,
your soul rejoices in Abydos where your body is happy on the High Hill
Your embalmer rejoices in every place.
Ah, truly, you are the chosen one!
you are made whole in this your dignity which is before me,
Anpu' heart is happy over the work of his hands
and the heart of the Lord of the Divine Hall is thrilled
when he beholds this good god,
Master of those that have been and Ruler over those that are to come.
Mans Soul Identified with Both Asar and With Nature (330)

Whether I live or die I am Asar,
I enter in and reappear through you,
I decay in you, I grow in you,
I fall down in you, I fall upon my side.
The gods are living in me for I live and grow in the corn
that sustains the Honoured Ones.
I cover the earth,
whether I live or die I am Barley.
I am not destroyed.
I have entered the Order,
I rely upon the Order,
I become Master of the Order,
I emerge in the Order,
I make my form distinct,
I am the Lord -of the Chennet (Granary of Memphis?)
I have entered into the Order,
I have reached its limits. . .

New Testament

(1750–1070 BCE)

Am-Tuat

THE BOOK AM-TUAT

THE TITLE OF THE WORK

CHAPTER I.

TUAT, NET-RA.

"The name of this Field is 'MAATI.' This god arrived in the SEKTET BOAT, he made a way through the Court of this city, which is two hundred and twenty measures in length, which he traveled through to URNES. He passed through the water, which is three hundred measures in extent, and he bestowed the fields upon the gods who follow him. NET-RA is the name of this Field, ARNEBAUI is the name of the guardian [of this Field]. This god begins to declare in this region the words which perform the destinies of those who are in the Tuat."

This Court, he passes through it in the form of a ram, and he makes his transformations therein. After he have passed through this Court, the dead who are in his following do not [go with him], but they remain in this Court, and he speaks words to the gods who are therein. If copies of these things be made according to the ordinances of the hidden house, and after the manner of that which is ordered in the hidden house, they shall act as magical protectors to the man who makes them."

I. Nine apes, who are described as "the gods who open the gates to the Great Soul," Their names are:--1. UN-TA, 2. BA-TA, 3. MAA-EN-RA, 4. ABTA, 5. ABABEN, 6. AKEN-AB, 7. BENTH, 8. AFA, 9. TCHEHTCHEH.

II. Twelve divine beings, who are described as the "goddesses who unfold the portals in the earth," Their names are:--1. QAT-A, 2. NEBT-MEKET, 3. SEKHIT, 4. AMENT-URT, 5. SHEFTU, 6. REN-THETHEN, 7. HEKENT-EM-SA-S, 8. QAT-EM-KHU-S, 9. SEKHET-EM-KHEFIU-S, 10. HUIT, 11. HUNT, 12. NEBT-ANKH.

Each goddess stands with her arms hanging by her sides.

III. Nine seated gods, each with his hands raised in adoration of Ra; they are called the "gods who praise Ra." The first three are man-headed, and are called HETCH-A, MAA-A, and HES-A, the second three are jackal-headed, and are called NEB-TA-TESHER, AP-UAT, and AP-SEKHEMTI, the third three are crocodile-headed, and are called TCHAT-TUAT, SEKI, and SEKHEM-HRA.

IV. Twelve divine beings, in the form of women, who are described as "the goddesses who guide the great god." Their names are:--1. TENTENIT, 2. SBAI, 3. MAT-NEFERU-NEB-SET, 4. KHESEFET-SMATET, 5. KHUAI, 6. MAKET-ARI-S, 7. URT-AMT-TUAT, 8. HER-AB-UAA-SET, 9. MESPERIT, 10. USHEM-HAT-KHEFTIU-S, 11. SHESET-KERH-MAKET-NEB-S, 12. TESET-TESHERU,

I. Nine seated apes, who are described as the "gods who sing to Ra as he entereth into the Tuat," Their names are:--
 1. AM-KAR, 2. KHENTI-SHE-F, 3. HEN, 4. HEKEN-EM-BEN-F. 5,6 7. HETHTI, 8. PA-THETH, 9
 . . . The twelve light-giving uraei. II. Twelve serpents, who throw fire forth from their mouths, and are described as
 "those who make light the darkness in the Tuat." Their names are:--1. BESIT, 2. HETEPIT, 3. (*illegible*). 4. KHUT-
 MU, 5. HESEQ-KHEFTI-SET, 6. NEFERT-KHA, 7. MERT-NESER, 8. BEHENT, 9. AP-SHE, 10. NESERT, 11.
 AP-AST, 12. SHENIT.

III. Nine man-headed gods, with their hands raised in adoration, who are described as the "gods who praise [RA],
 the lord of the company of the gods," Their names are:--

1. KA-TUAT, 2. HETEM-AB, 3. ARA, 4. AAU, 5. HEMHEM, 6. KA-NETERU, 7. TUATI, 8. HEKENNU-RA, 9.
 AA-ATER.

IV. Twelve goddesses, with their arms hanging by their sides, who are described as "those who give praises to RA as
 he passes over URNES," Their names are:--1. MAA-NETER-S, 2. ARE-NETER-S, 3. HEKENT, 4. NET, 5.
 APERT-RE,

6. AB, 7. NEBT-HET, 8. HRA-SENI, 9. TEFNUT, 10. NUTET, 11. AMENT, 12. AST.

The Majesty of this god stands up after he have taken up his position in this Court, and he addresses words to the
 gods who are therein, saying, "Open you to me your doors, and let me come into your Courts! Give you light to me,
 and make you yourselves guides to me, O you who came into being, from my members, my word have gone forth to
 you. You are made of my bodies, I have made you, having fashioned you of my soul, I have created you, I have
 made you by means of my enchantments, [and] I have come to avenge myself the blood of my members which have
 risen up against me, and I will bring to destruction that which have been made for it. I will make perfect with the . . .
 . . . of my forms Asar Khenti Amenti. Open to me the doors with your hands, O you Apes, unfold to me the portals
 of the Courts, O you Apes, the gods who have come into being from my divine Souls, come you into being, come
 you into being for(?) KHEPERA, O you who have your being at the head of the Tuat. Stand you up, in URNES, and
 stablish you yourselves on the secret banks thereof, and work you for the gods of Tuat in the Court which you guard,
 possess you your plans in your seats, in your domains and in your fields."

The gods of this Court say to Ra, "O great god, [the doors] are opened to you, and the portals of the secret Ament are
 thrown open before you, the doors of Nut the great are thrown wide open, illumine you the darkness of night (or,
 thick darkness), provide for that which is in the place of destruction, and approach you in your name of Ra the place
 where is ASAR KHENTI AMENTI. There is a shout of joy to Ra at the entrance to the doors of the earth (?). Praise
 be to you and make you perfect the light, and enter you [in through the habitations] of the Great Country. The Apes
 (*ambenti*) open the doors to you, the Apes (*amhetetu*) unfold to you the portals, the serpents sing, and exalt you, and
 the divine serpents lighten your darkness for you O Ra, the goddess of the hour comes to you, the two
 SOUL GODDESSES tow you along in your form, and you take up your position on the ground of the Field of [this]
 land. You have taken possession of the night, and you will bring in the day, and [you] do likewise make long the
 hours, and your boat comes to rest. You seizest the grain of the god HENBET in your secret place (?) NET. You
 openest NET-RA, "you uncoverest the god TCHEBA, the uraeus goddesses (*neterit*) of URNES acclaim you, the
 uraeus goddesses (*nehenuit*) ascribe praise to you, your word is *maat* against your enemies, you give tribulations to
 those who are condemned."

The Majesty of this god utters words after he have come forth into this Court, he does battle at the fortifications
 thereof, the doors of this [Court] are strong, saying, "Shut [your doors] by your bolts. Come you to me, advance you
 to me, make you your way [to me], and you shall abide in your place; take you up your stand on the banks of the
 stream [URNES]." This great god passes them by, and they (i.e., the gods) wail when he have gone by them in the
 FIELD OF URNES. [The goddess of] the hour who guides [this great god] through this Court is "USHEM-HAT-
 KHEFTIU-NU-RA,"

CHAPTER II.

TUAT, URNES.

"this great god approaches this region, and he is conveyed along in the boats of the earth, by means of their , and he paddleth along through this Field and utters words,"

"Chief of the gods of the Tuat;" ,, "Field of him that beareth up URNES."

"[Those who are in this picture] praise this great god after he have come forth to them, and behold, it is their words which lead him to them; they lament when he have passed onwards, having spoken words to them. Behold, these gods are they who make the words of those who are upon earth to reach [the god], and it is they who make souls to approach their forms. Their work consisteth in causing to come into being the offerings of the night, and in performing the overthrow at their hour. It is they who guard the day, and who bring on the night until this great god comes forth from out of the thick darkness to repose in this Court of the eastern horizon of heaven. They cry out in lamentation to this great god, and they utter wailings for him after he have passed by them. Those who know them shall come forth by day, and he shall be able to journey during the night to the divisions of the great double city."

Ch3

"[Those who are in this picture give to this great god the seasons] and the years which are in their hands. When this great god have made speech with them, they answer him, and they have life through the voice of this great god, and their throats draw in breath, for when he cries to them he orders them what they are to do, and he appointeth to them green herbs in abundance in their field. And they supply with the green herbs of URNES the gods who are in the following of Ra, and they make offerings of water to the spirits by the command of this great god, and they kindle flames of fire in order to burn up the enemies of Ra, and there is wailing to them, and they lament after this great god have passed them by. AM-NEBAUI is the guardian of this Field; whosoever knows [this] is in the condition of a spirit equipped with [words of power], and [the gods] protect [him]."

The five lines of text which contain the address of the gods to Ra, and the answer of the god, read:--

The gods of the Tuat speak to this great god as he entereth in with understanding to the boundary, and he is borne over NET-RA into URNES, saying, "Hail, you who rise as a Mighty Soul (KHA-BA-AA), who have received [the things which belong to] the Tuat, AF, you guardian of heaven you lives, O AF, in TA-TESERT. Come you, and cast you your eye in your name of Living One, Khepera, at the head of the Tuat. Traverse you this Field, O you who have might, bind you with fetters the HAU serpent, and smite you the serpent Neha-hra. There is rejoicing in heaven, and there are shouts of gladness upon the earth at the entrance of your (literally, his) body. He who shines sends forth light, and the URU gods give light [at dawn; destroy you] the darkness which is in AMENT in your name of SEKHER-SHETAU-UR-A, illumine you the thick darkness, O AF. His jawbones are to him, and Ra takes up his position in AMENT. Your boat is to you, and it is your right, you are guided along, and those who convey you over the water and who dwell in the earth make calamities to come upon APEP straightway on your behalf. Your protector is the Star-God (SBA), you are praised and adored, your soul passes on, you go onward and your body is equipped with power, and the regions (?) are opened [to you]. The doors of the hidden land are opened [before you], ASAR comes to you, ASAR avengeth you, and your word is *maat* against your enemies. You go to rest, you go to rest in AMENT, and you come into being in the form of KHEPERA in the East."

This great god sends forth words to the gods who dwell in the, Tuat and to those who inhabit URNES, saying, "Open you your hidden doors so that the god AF may look [upon you] and may throw aside your darkness, and that you may draw your water from URNES, and your bread from , and that wind may come to your nostrils, and that you may not be destroyed and overcome by your own foul odour, and that you may not be choked by your own dung, and that you may untie and cast away your swathings, and that you may lift up your legs and walk upon them, and that you may stretch out your arms, and that your souls may not be made to remove themselves from you. O you

who live in your forms, and who utter your words of magical power, who are provided with your swords [whereby] you may hack in pieces the enemies of Asar, whose seasons are permanent, whose years are well established, who pass your state of being [in] your hours, who dwell in your estates, who have your barley in your bread cakes, who have loaves of bread made of the grain which is yours, whose word is *maat*, depart from my boats, and retreat before [my] images, [that I] may vivify anew this your Field, the Field living ones. [My] soul is among you who have done battle on my behalf, who have protected me against Apep, who have life through my soul, who have being through my bodies, who stablish your seats of holiness which have been decreed to you that you may exist therein, [who are with your souls] by day, who are in my following in the Tuat, when I make my way through the night and when I destroy the darkness, O grant me your help so that I may travel on in the following of my eye, and that I may journey forwards with those who go to my place in the East. Utter you cries of joy, O gods of the Tuat, for I avenge you, [utter you cries of joy,] for I order your destinies."

When they have addressed this god whilst rowing along his boat Am-TA, they cry out, and they bring him to rest in the Field of the NEPERTIU gods who are in the following of Asar. If these scenes be done [in writing] according to the similitudes which are in the hidden place of the palace, and if a man have knowledge of [these] words . . . they shall act as magical protectors of a man upon earth, regularly, unfailingly, and eternally. The name of this hour is SESHET-MAKET-NEB-S.

CHAPTER III.

NET-NEB-UA-KHEPER-AUT.

"Fiery face," and the aft steersman bears a name of similar meaning, NAB-HRA.

The second boat is called UAA-HERER, i.e., "The boat of Rest," and has in the middle an Asar god in the form of a mummy; each end of the boat terminates in the head of a cynocephalus, and it is steered by two beings, one of whom is called TESEM-HRA-F, i.e., "He whose face is like a knife," and the other KHEN-EN-URT-F, i.e., "The ferryman who rests not." The Asar god stands between two gods, one of whom is called AU-MATU, and the serpent which stands on its tail between the steersman in the bows and the first god is called SET-EM-HRA-F.

The third boat is called PA-KHET, "The Branch," and each end terminates in the head of a lion. In the middle of it stands the form of Asar, who is called SHEFSHEF, and he wears on his head a pair of ram's horns; his arms and the upper portion of his body are swathed. Behind him stands the mummied form called AM-TA, and before him the god NEB-UAST. Of the two steersmen, only the name of the second, KHEN, or KHENNU is given; the name of the serpent which stands on its tail is SET-EM-MAAT-F.

The procession of boats is met by four forms of Asar, who stand with the upper portion of their bodies swathed. Their names are:--1. NEB-NET, 2. MENI, ARA-TCHERU, 4. MAA-TCHERU.

The text written above the boats reads:--

"This great god journeys over NET-NEB-UA-KHEPER-AUT (i.e., the Water of the Lord One, the Creator of food). [He who is in] this picture transporteth the boats which are in the earth, and he paddleth Asar to this City. This great god rests for a period in this City, and he sends forth his voice to Asar, and to those who are in his following, and [then] these hidden boats guide him into this Field. This great god paddleth through this Field towards the Hour TENT-BAIU, and these boats journey round to the district of THETTU, after traversing this City. Whosoever knows these things shall have both his habitation and his bread with Ra."

"Those who are in this picture in the TUAT have the flesh of their own bodies, and their souls speak over them, and their shadows are united to them, and after this great god have addressed them, they speak to him, and they say words of praise to him, and they weep after he have passed them by. The work which is theirs in Amentet is to take vengeance upon the Seba fiend of Ra, to make Nu to come into being, to make Hap (i.e., the Nile) to flow, and when he have come forth in the earth from them, they send forth their voice, and take vengeance upon the Seba fiend. Whosoever knows [these things] shall, when he passes by these beings, not be driven away by their roarings, and he shall never fall down into their caverns."

CHAPTER IV.

TUAT, ANKHET-KHEPERU

1. A form of Asar called EM-ANKHTI,
2. The crook of Asar
- 3, 4. Djehuti, ibis-headed, and Heru, hawk-headed, standing facing each other, with the UTCHAT, above their outstretched hands and arms; the title of Djehuti is UTHESU, i.e., "the Raiser," and that of Heru is AU-AU or, "the wide of hands." The Utchat is called SEKRI.
5. The god SETHEN-HAT, wearing the crown of the South.
6. The god HER-TEBAT-F, i.e., "He who is over his place of burial," having in the place of a head two curved objects, which M. Maspero identifies with mummy bandages
7. The god UATCH-HRA, i.e., "Green Face" 8. The god HETEP, who carries the crook of Asar mentioned above (No. 2) (see p. 79).
- 9-11. Three gods, each of whom carries an ankh in his left hand, whose names are SEM-ANKH, AN-HER, and UT-MET,
12. The goddess NEBT-ANKH,

"Those who are in this picture, in their forms of their bodies, are the hidden [travellers] upon the way of the holy country whose secret things are hidden. They are the guardians of the way of the holy [land] for those who enter into the hidden place of the Tuat, and they keep ward over Anpu in his forms as he tows them along, when he entereth in by them in the holy land."

1. A goddess, wearing the crown of the North, apparently a form of Neith
2. A serpent, with a human head, and two pairs of human feet and legs
- 3-5. Three serpents, which move side by side along the ground "upon their bellies". Of them it is said, "Those who are in this picture make their passage to every place each day"
6. The scorpion ANKHET, and a large uraeus. Of these it is said, "Those who are in this picture stand in Re-stau at the head of the way [to guard it]." Behind these stands a god, who appears to be making an offering of two libation vases to the serpent. Of him it is said, "He who is in this picture is the guide of the holy way"
7. A three-headed serpent, with a pair of hawk's wings, and two pairs of human legs, and of him it is said, "He who is in this picture in the Tuat is the warder of this holy way of Re-stau; he lives upon the abundance [which comes] from his wings, his body, [and] his heads,
8. The god AP-TUAT, who holds a sceptre, in his right hand, and stands before the serpent NEHEB-KAU, which has two heads on one end of its body, and one head, instead of a tail, at the other. Of the god AP-TUAT it is said, "He who is in this picture is in the form which Heru made, and he opens [the way] for the two gods on this way." Of the serpent NEHEB-KAU it is said, "He who is in this picture is at his place NET-MU, by the holy way of passage of RE-STAU, and he journeys about to every place each day, and he lives upon the abundance of that which issueth from his mouth,"
9. A god, who grasps the third head of NEHEB-KAU with his right hand, and a staff with a curled end in the left; facing him is a headless god called AB-TUAT
10. A goddess of the South (NEKHEBET) and a goddess of the North. Of the last group of figures it is said, "Those who are in this picture are in the form wherein Heru have made them; they are the warders of the serpent NEHEPU, who guide him to the hidden thing which is on this secret way,"

1. A large boat, each end of which terminates in the head of a woman; lying along the bottom of the boat is the serpent HETCH-NAU. Concerning him it is said, "He 1 who is in this picture . . . in his boat great, is the [serpent] which guardeth the AHETH chamber; he stands up at the mouth of the hidden passages of the AHET chamber, and he lives upon the two voices of the heads of the boat."

Under the neck of this serpent is the emblem "life," (an ankh).

2. A woman called MUTHENITH, standing
3. A woman called SHATHETH, standing
4. The divine mummy form BENNI, seated
5. A lion-headed goddess called HEN-KHERTH
6. A goddess, with a pair of horns on her head, in a sitting position, but with no throne to sit upon; her name is THEST-APT, Of these beings it is said, "Those who are in this picture are in the forms wherein Heru made them, and they stand on the ground of Re-stau in the hidden place"
7. The male serpent AMEN,
8. The female serpent HEKENT, which has a human head growing out of its body, a little distance from the tip of its tail; the human head faces the serpent AMEN. Of the male serpent it is said, "He who is in this picture is the guardian of the secret passages which lead to the AHETH chamber; he journeys round to every place each day, and he lives on the words of the gods who guard this road." The meaning of the legend which refers to the female serpent Hekent is not clear.
9. The three-headed serpent MENMENUT, which is described as the "hidden image of the AHETH chamber [of Seker], which is illumined daily at the birth of KHEPERA by that which comes forth from the faces of [the serpent] MENMENT." Over the back of this serpent are six stars and fourteen human heads, each of which is surmounted by a disk. These fourteen heads represent, as M. Maspero has well shown, the gods of the first fourteen days of the month, who are being carried by the three-headed serpent to the Utchat, which Djehuti and Heru are carrying to it; they appear again in the next Division of the Tuat, where they are seen drawing along the boat of the sun.
10. The winged disk of the god KHEPERA, Beneath stands the "envoy of heaven," with his right hand raised, and his left stretched out, and behind him is the goddess MAAT

CHAPTER V.


TUAT, AMENT.

IN the scene that illustrates the FIFTH Division of the Tuat, which is passed through by the Sun-god during the FIFTH HOUR Of the night, we see the boat of the sun being drawn along by seven gods and seven goddesses. The legend over the seven gods is partly broken away, but what remains of it proves that it must have been similar in meaning to that which is over the heads of the goddesses, which reads, "These are the goddesses which tow RA along in the Tuat over this Circle, and they make this great god to advance so that he may rest in NU in the Tuat."

In front of the seven goddesses march four gods, who appear to be under the guidance of "Auset of Amentet," and who are described as the "great sovereign chiefs who provide food in this Circle,"

The first god is called HER-KHU, and holds a staff in his hand; the second is AN-HETEP, and holds the sceptre in his hand; the third is HERU-HEQUI, is hawk-headed, and holds the crook in his hand; the fourth is UT-METU, and holds a tree in his left hand.

The text containing the address of the Sun-god to the seven gods is broken away, and all that remains of it reads, "This great god makes his journey by means of those who tow him over this Circle in [his] boat." A portion of the answer of the seven gods to him is also broken away, but what remains of it reads, "Is opened to you the earth to such an extent that you have passed over the Beautiful Land, and the roads concerning which Ra have spoken to you, O Asar. You criest out, O Ra, to the Land of Seker, and Heru have life upon his sands. Come to Khepera, O Ra! Come to Khepera! Work you with the cord, O you who make Khepera to advance, so that it may give the hand (i.e., help) to Ra whilst he passes over the hidden ways of Ra, in the horizon. [Come] in peace, in peace, O Ra of the Beautiful Ament". In the middle of the scene we see that the ground rises and forms a kind of hollow mound, the highest point of which terminates in the head of a woman, which faces to the right; immediately above her head is a scarab which is in the act of descending, but only one half of its body is visible. Concerning the beetle it is said, "Behold Khepera who, immediately the [boat of Ra] is towed to the top of this Circle, unites himself to the roads of the Tuat; when this god stands on the head of the goddess he speaks words to Seker every day." The short lines of text just above the mound read, "The majesty of this great god journeys on by being towed along, and these goddesses receive him, words which are addressed to the god by the goddesses are, "Come, O Ra, in the peace of the Tuat! Let Ra advance on the road in the boat which is in the earth, in his own body, and let his enemies be destroyed. [The goddess] Ament cries (?) to you, O Ra, so that you may join her, and may go forwards in the sky as the GREAT ONE who is in the horizon, and may be towed along by those who tow you, and, verily, may destroy all your enemies," this address Ra replies, saying, "O you who have received your weapons, O you who have grasped your sceptres, O you who shake your spears, O you who stand by your *tchefau* food, who sit down to your offerings, who are the warders of food and bread and are the lords of the provisions in Ament, Auset gives herself to you, and Ament joins herself to you, so that I may stand up by you for your protection when I pass by you in peace," The "Land of Sekri," which is mentioned by the seven gods who are towing the boat of Ra, lies immediately below the mound of earth, and forms, as it were, an oval island in the river of the Tuat; its shape is, as M. Maspero has said, an

 elongated ellipse, and it is formed wholly of sand. The "Land of Sekri" is described in the legend which is written at each end of the oval as "The horizon (?) of the hidden country of Sekri, which guardeth the hidden body (or, flesh)," This mysterious oval is supposed to rest upon the bodies of two man-headed lion sphinxes set tail to tail; of these, however, only the heads and fore quarters appear, one at each end of the oval. Each sphinx is called AF, and he is said "to have his existence from the voice of the great god," and "his work is to keep ward over his image."

Within the oval already described is stretched out at almost full length on the ground a monster serpent which has two snakes' heads at one end of his body, and a bearded human head at the other; the text above his snakes' heads is mutilated, and all that can be made out satisfactorily are the words *netter aa*, "great god." From the middle of his body springs a pair of wings, and between them, immediately under the female head at the top of the mound, stands the god SEKRI, in the form of a hawk-headed man. Of him it is said, "His work is to protect his own form," and of the serpent, "he lives upon the magical protection which issueth from his mouth every day."

The text which refers to the oval reads:--

"The Image which is in this picture is in thick darkness. The dawn in the horizon which belongs to this god [comes] from the eyes of the heads of the great god, whose flesh sends forth light, and whose legs are bent round, the great god who keeps ward over the flesh of SEKRI, who is on his sand, his own image. The voice of this horizon is heard

in this hour after this great god have passed them by, like to the sound of the roarings which are in the heights of heaven when they are disturbed by a storm."

On the left of the horizon of SEKRI is the serpent TEPAN, who lives by the voice of the primeval gods of the earth. He comes forth and he goes in, and he presenteth the offerings made to this great god every day unseeing [and unseen]." On the right of the horizon is the serpent ANKHAA-PAU, "who lives upon the flames which issue from his mouth. His work is to protect the horizon, and he never entereth into any house of the Tuat."

Immediately in front of this serpent are four seated gods, of whom the heads of two are turned behind them; they are described as the "gods who hold the secret forms of SEKRI, who is on his sand." The first holds on his knees the White Crown, the second the Red Crown, the third the head of the ram of HERU-SHEFSHEFIT, and the fourth the plumes of Shu, or some other god of light and dryness. The legend above them reads, "Their forms are in the place among them in their own bodies. They follow after this great god unseeing and unseen."

Behind the serpent TEPAN are four human bearded heads, each with a mass of fire upon the top of it, which project from the long, narrow lake called NETU, these are called the "Blazing heads," Along the lake are written, in two methods of writing, "The gods who are in the Ammahet weep when the boat have passed them by on its way to the Tuat and the waters which are here are like to fire to those who are in them."

1. The goddess AMENTIT, standing with her arms stretched out in front of her at right angles to her body, and wearing the feather of Maat on her
2. A group of nine large axes (four are broken away), the foremost surmounted by the Crown of the North, and the hindmost by the Crown of the South. The mutilated speech of the god written above them reads, "Give me your hand (i.e., help me) Amentet! Good is this water which leads to the tomb [where] rest the gods. Hail, exist you, O nine gods who have come into being from my flesh, and have not come into being from your own forms, and who are firm in respect of your food, I avenge you, do you avenge me."
3. The god who is the "guardian of those who are submerged,"
4. The god SATIU
5. The god ANKH-AB hawk-headed
6. The god BATH-RESTH (?) crocodile-headed,
7. The god ANP-HENI, jackal-headed. Of these five gods it is said, "They act as guardians of Tuat, and of those who are submerged in the Tuat, and they [protect] and make to pass on the boat." To these the Sun-god makes an address, which reads, "This great god says, O you who stand by your waters, who keep ward over your lands, who go round about in the pool of those who are submerged in Nu, pilot you these to the lands of the sea of the Tuat, to your waters which never dry up, and rise you up in your lands and let me travel over you in peace. This great god says, O you, lift you up your weapons to your image, and protect you the foreheads of your *maat*, and perform you your work, in order that I may be able to pass by you in peace,"
8. Immediately in front of the god ANP-HENI is an object which looks like a chamber with a rounded roof; but whatever it may be, it is filled with sand, and from the fact that the sign of "night" or "darkness," appears at the top, we may conclude that it represents some form of the dark underworld of Seker. To each side of it a hawk clings by his claws, and from the lower part of it emerges the scarab, which has already been mentioned.
9. A huge serpent, the two heads facing the object described under No. 8. Of him it is said, "He lives by Ra every day, he travelleth over every place of *maat* in the Tuat, and it is he who sets himself in opposition to the scarab." To this serpent Ra says, "Hail, you serpent TER, whom I myself have fashioned, open you to me your folds, open you your folds wherewith you have doubly sealed the earth to protect me, and march you against those who are in my following, in order that I may pass by you in peace."
10. The god BAFERKHEFTIU, ram-headed
11. The god IU-HER-APTESU, who holds a lasso in each hand
12. The god AN-AT, wearing a feather of Maat
13. The god ABUI, with his head turned behind him; he is provided with a shade

14. The god AMU, bull-headed

15. The god SET, bull-headed

16. The god SENT-NEF-AMENTIU,

17. The god HETEP-NETERU,

Of these eight gods it is said, "They stand by at the annihilation of the dead in the Tuat, and their work is to burn up with fire the bodies of the dead by the flames from their mouths in the course of every day."

18. A goddess, standing upright, with her hands stretched out to the top of the head of a man who is kneeling before her, and is cutting open his head with a hatchet; the goddess is called and lives upon the blood of the dead, and upon that which the gods give,"

The text of the speech which the god makes to the eight gods reads:--

"The Majesty of this great god says to them, Hail, you who stand at the blocks of torture, and who keep ward at the destruction of the dead, you whose voices have come into being for you, who have received your words of power, who are endowed with your souls, who sing Spells to the accompaniment of your sistra, who take vengeance on the enemies, who annihilate the dead, who hack in pieces shades [of men and women], who destroy and cut in pieces the dead, who avenge Asar and hearken to words near Unnefer, provide you yourselves with your slaughtering knives, fetter and bind with your hands [this] figure which is with you, so that I may journey past you in peace. Whosoever knows this shall pass by the goddess in peace."

The entrance into the Sixth Division of the Tuat is made through a door in the lower register, which is guarded by a serpent "who opens it himself," here, too, appears the large five-rayed star which is the symbol of the planet VENUS, and is described as the "living god which journeys, and journeys, and travelleth."

CHAPTER VI.

TUAT, METCHET-MU-NEBT-TUAT.

1. The god Djehuti, in the form of a man with the head of a cynocephalus ape, seated on a throne, and bearing the name TEHUTI-KHENTI-NEB-TUAT.

2. A female figure, with her hands turned behind her, holding in each the pupil of an eye of Heru or Ra; she is called AMENT-SEMU-SET. The text above the boat reads:

"This great god travelleth through this city, being provided with [his] boat, on the water; he works the paddle in this country towards the place of the body of Asar." . . . "The Majesty of this great god [speaks to] the gods who are in this country when he arriveth at these houses which are hidden, and which contain the image of Asar. This god cries [to the hidden forms which are in them, and they hearken to the voice of this god, and then he passes them by."

In the abode of Asar are sixteen gods in mummied forms. The first four are bearded, and wear the *menat* and the White Crown, and each is described by the title *suten*, i.e., "King of the South." The second four are bearded, and are described as HETEPTIU, the third four are bearded, and wear the *menat* and the Red Crown, and each is described by the title *bat*, and the fourth four are bearded, and are called KHU, i.e., "Spirits." Immediately in front of these gods is an enormous serpent with five heads, which is called ASH-HRAU, i.e., the "Many-faced." The body of this serpent is bent round to form an oval, and within it lies on his back the god AFU, who is holding upon his head a beetle, which is the symbol of the god KHEPERA. The text written above reads:--

"Says the Majesty of this great god to the kings of the South, to the HETEPTIU, to the kings of the North, and to the Spirits who are in this City:--May your royal state and condition be with you, may you receive your White Crowns, and you HETEPTIU [may you receive] your offerings, and you kings of the North may you receive your Red Crowns, and you SPIRITS may you receive your appointed rites; may your offerings be to you, and may you be in peace. May you have power over your souls, may you be adored(?), may you have sovereignty over your city, may you have peace in your fields, may you join yourselves to (i.e., attain to) your secret things with your crowns (?), may your appointed rites be paid to you, may your sacrifices of propitiation be made to you, and give to the gods their mouth. Avenge you me in [this] land, and hack in pieces the serpent Apep, O you kings of the South, you Heteptiu, you kings of the North, and you Spirits, who dwell in [this] land."

"Those who are in this picture stand up in their places, and they hear the voice of the great god, the lord of the dead body, that is to say, KHEPERA in his own flesh in the act of guarding."

Of the Serpent of Many Faces it is said, "Of him who is in this picture, with his tail in his mouth, his work is to rise up with this image, to journey to the West in his form, and to travel to every place of the Tuat. Through the voice of Ra it is that the figures who are in him advance."

The text which runs in the border above the upper register reads:--

"[This is] the hidden path of Amentet, on the water of which is transported this great god in his boat to arrange the lots (or, plans) of those who are in the Tuat. If their names be uttered, if their bodies be known, if their true forms and the knowledge of their hours be known, and the qualities of this secret figure of the Tuat (which are unknowable), by any man whatsoever: or if an exact representation in drawing be made of what is in the Hidden Place (Ament) of the Tuat, which is to the south of the \hat{A} t of Amentet: whosoever knows this thing shall be one who is fully provided with food in the Tuat, and he shall partake in the offerings which are made to the gods who are in the following of Asar, and he shall have (i.e., receive) the offerings which all his kinsfolk are in duty bound to make to him upon earth."

In the upper register are:--


A company of nine gods and goddesses, all of whom are represented as seated, but their seats of state or thrones are invisible; they may be thus enumerated:--

1. The god HETEP-KHENTI-TUAT, in the form of a mummy; his hands project from his bandages, and on his head he has symbols of meat and drink.


2. The goddess ASTH-MEHIT, Or AST-AMHIT, with the Crown of the North on her head. The name means "Auset in the North."

3. The god ASAR-AM-AB-NETERU, i.e., "Asar in the heart of the gods."
 4. The god HERU-KHENTI-AHET-F, i.e., "Heru at the head of his field," hawk-headed, with his hands projecting from his bandages.
 5. The god BENTI-AR-AHET-F, or ape-headed, with his hands projecting from his bandages.
 6. The god MAA-AB-KHENTI-AHET-F,
wearing the White Crown and menat, and with his hands projecting from his bandages.
- 7-9. Three goddesses, the first two of whom are called HENBETHEM and THEHBITH. The text which refers to this company of the gods reads:

"Says the Majesty of this great god to the gods who are over this Field:--O you gods who dwell in the Tuat, you Heteptiu who keep ward over your masters, you to whom offerings are made from the offerings of your fields of offerings, whereon you take your rest each day, unite you yourselves to the provisions which are mine. You are the lords of [your] hands, you have right [to direct] [your] feet, you are exalted in your forms, you are great in your transformations, you have power over what you produce, you have power over what you have possession of, you have possession of that over which you have power, you have power over that over which you have possession, you have possession of that over which you have dominion, protect you Asar from those who would act with violence and wrong against him. The work of these gods in the Tuat is to give offerings to the gods of the Tuat, who are masters of their offerings and of the food which proceedeth forth from the mouth of this great god."

10. Three sceptres of the form , each surmounted by the WHITE CROWN; from the base of each projects a knife.
11. Three sceptres of similar form, each surmounted by the RED CROWN; from the base of each projects a knife.
12. Three sceptres, of similar form, each surmounted by a uraeus; from the base of each projects a knife. The text which refers to these reads:

"Says the Majesty of this great god to the Majesties of the kings of the South and North who dwell in the Tuat:--Reap you, O you who wear the White Crowns, and you who wear the Red Crowns like Souls [who are in] their lands. You who belong to the Tuat produce your own offerings therein. Make you to be Maat your sceptres (?), let your souls live, and let your throats have food to swallow, and you shall come into being upon the land Their souls shall rise up in the Tuat on their sceptres (?), they are provided with knives, and no violence shall be done to them goddess"

13. The lion KA-HEMHEMET, couchant, and facing the two companies of the gods described above. Above his back are the two Utchats, between which is the sign .

14. A form of the goddess Auset, in a sitting position, but without a throne.
15. The god HETCHEFU.
16. The god THATH-NETERU, in mummied form, holding a sceptre in one hand and a knife in the other.
17. A chamber, with an opening under the roof, through which a snake, which stands on its tail outside it, belches fire; under a vaulted covering is an "image," of Ra, in the form of the hind-quarters of a lion. The chamber is called HET-TUAU-RA.
18. A similar chamber, with an "image" of RA in the form of a hawk's wing; the name of the chamber is HET-STAU-KHER-AHA.
19. A similar chamber, with an "image" of RA in the form of a human head; the name of the chamber is HET-TEMTET-RA. The texts read:

In the lower register are:--

1. The god HENTI (?), crocodile-headed, and in a seated position, but without a throne.
2. The god EM-NU-UR, crocodile-headed, or ape-headed.
3. The god AHI.
4. The god HEM.
5. The god NETCH-ATEF.
6. The god ANKH-HRA.

7. The god MET-HRA.

8. The god NETCHTI.

9-12. Four goddesses, each in a seated position, but without a throne; the first is called ANTHETH, the second HENHENITH, the third HEMT, and the fourth SEHITH.

"The Majesty of this great god says to these gods:--O you gods who dwell in the Tuat, and who are in the following of the lord of the beings who are in the Tuat, who stand up and sit down in Nu, who dwell in your Field, O you gods who send forth light, and who make to stand up your bodies, and O you goddesses who sit down in the following of the SCARAB in the place where are his bodies in the Tuat, O you who live on your, whose hearts live on their food, who send forth light in the darkness which surroundeth you, who have the mastery over your Red Crowns, who partake in content of the offerings made to you, let them travel in my following, let my soul be with me, let me rest (or, unite myself) to my bodies, and let me pass by you in peace. These gods hear the voice of Ra every day, and they have their life through his voice. The work which they have to do in the Tuat is to convey along souls, and to accompany the shades of the dead and to make provisions for spirits, [and to find for them] water."

13. The monster serpent AM-KHU, with his head raised from the ground, and the symbol of "life" under his head. Out of the crest of each of the four undulations of his body springs a bearded head, and the four heads are those of the children of Heru--MESTHA, HAPI, TUAMUTEF, and QEBH-SENNU-F, The text which refers to the serpent reads: "This serpent is himself invisible to this great god, but these forms (i.e., the heads of the four children of Heru) have their being in his folds, and they hear the voice of this great god every day. The work which he does in the Tuat is to devour the shades of the dead, and to eat up the spirits of the enemies [of Ra], and to overthrow [those who are hostile to him] in the Tuat."

14. The god KAI.

15. The god MENI.

16. The god ANN-RET.

17. The god URT. Each of these four gods is in a sitting position, but has no throne whereon to sit.

18. A company of nine serpents, each of which belches fire from its mouth and is armed with a huge knife; only the heads and upper parts of the bodies of these serpents are visible. Their names are TA-THENEN, TEM, KHEPERA, SHU, SEB, ASAR, HERU, APU, and HETEPUI. The text which refers to the four gods and the nine serpents reads:-

"Says the Majesty of this great god to these gods:--O you who make yourselves to be standing up although you are seated, you who are in motion although you are at rest, you whose souls come into being, you who are united to your shades, who lift up your feet and who move onwards by your thighs, unite you yourselves to your flesh, and let not your members be fettered. They have their life through the voice of this great god every day, and the work which they do is to watch the two comings of the god Khuti."

"The Majesty of this great god speaks words to these male gods who are at the head of this city:--"Hail, O nine forms of the divine spirits, whose faces are of flames, who are provided with your knives, burn you up the enemies of Khepera, hack in pieces their shades, for you are the warders of the Hidden Flesh, which is made of Nu, your habitation, for it is you who dwell in the Water of TA-THENEN, and it is for you that the magical powers of Khepera come into being. They have their means of living from the word of Ra every day. The work which they do in the Tuat is to hack asunder the dead, and to cause the spirits to be destroyed."

CHAPTER VII.

TUAT, THEPHET-ASAR.

"The Majesty of this great god takes up his abode in the Hall of Asar, and the Majesty of this god addresses words to the Hall of the gods who dwell therein. This god performs all the rites proper [for entering] this Hall, and he advances on his way against Apep by means of the words of power of Auset, and by means of the words of power of the Sovereign God. The name of the gate of this City wherethrough passes this god is RUTI-ASAR. The name of this City is THEPHET-SHETA. The name of the hour of the night which guides this great god into it is KHEFTES-HAU-HESQET-[NEHA]-HRA."

1. The boat of Ra, who stands under a canopy formed by the body of the serpent MEHEN; the god is ram-headed and wears a disk on his head, and his name AFU is written twice near him. In front of him stand HEKA-SER and SA, and AUSET, who has both arms stretched out before her, and is reciting the words of power which shall make the boat to advance.

Behind the god stand HERU-HEKEN, KA-SHU, NEHES, HU, and the "protector of the boat." Above the boat is written:--"This great god journeys in this City in the path of the Circle of SAR (Asar) by means of the utterances of the words of power of Auset and of the words of power of SER, so that he may journey on his way against NEHA-HRA. If these words of power of Auset, and those of SER be uttered, APEP shall be turned back and shall be shut up in Ament, in the hidden place of the Tuat; if they be uttered on the earth it shall be so likewise. Whosoever shall utter them shall become one of those who are in the boat of Ra, both in heaven and upon earth; but whosoever knows not these figures shall not know how to repulse NEHA-HRA."

2. The serpent NEHA-HRA, which is transfixes to the ground by means of six knives. The goddess SERQET stands with a band round his neck in the act of strangling him, and the god HER-TESU-F stands by his tail, round which he is tying a fetter. The text which refers to him reads:

"He who is in this picture is Apep, and he surroundeth his country, which is in the Tuat; TCHAU is the name of this district, which is four hundred and forty cubits in length, and four hundred and forty cubits in breadth, and his voice guides the gods to him. He who is with (?) him after this great god have made his passage through this City, halts (?) with AFU, opposite to the country whereover he would make a way; behold, SERQET is at the head [of Apep], and HER-TESU-F placeth his deadly fetter about his feet after Auset have taken possession of the words of power of SER of two-fold strength, [and Ra] gives their it words of power. Whosoever knows it (i.e., this picture and the text) upon earth shall not be one of those of whose water NEHA-HRA drinks."

3. The goddess HETEMTIT, armed with a knife.

4. The goddess NAKITH, armed with a knife.

5. The goddess TENIT, armed with a knife.

6. The goddess TEMTITH, armed with a knife. These four goddesses guard four rectangular coffers, at the end of each of which is a human head; inside each coffer is a mound of sand, beneath which is buried one of the four forms of Asar. The first coffer "contains the form of TEM," the second "contains the form of "KHEPERA," the third "contains the form of Ra," and the fourth "contains the form of ASAR." The goddesses are described as:

"The goddesses who hack at Apep in the Tuat, who repulse (or, bring to nought) the affairs (or, matters) of the enemies of Ra. Those who are in this picture, and who hold knives, hack asunder Apep in the Tuat each day."

7-10. The four coffers of Asar, concerning which it is said: "[These are the] hidden magical figures of the Tuat, the funeral shrines of the hidden heads. [When] those who reached this region [come there, the hidden heads] appear, [and when they have heard the voice of RA] they eat their own forms, after this great god have passed them by." The line of hieroglyphics above the upper register reads:

"The hidden road of Ament. The great god makes his way over it in his holy boat, and he passes over this road which has no water, and none to tow. He makes his way by means of the words of power of Auset, and by means of the words of power of SEMSU (?), and the utterances of this great god himself [act as] magical protectors, and perform the slaughters of APEP in the Tuat, in this Circle in his windings in the sky. Whosoever shall make [a copy of] these [pictures] according to the similitudes which are in writing at the northern side of the hidden palace in the Tuat they shall act for him that makes them as magical protectors in heaven and in earth. Whosoever knows them shall be as the SPIRITS with Ra."

11. The god NEB-UAST, standing, and holding a sceptre in his right hand.

12. The goddess SETH-AB (?).

In the upper register are:--

1. The god SHEPES, in mummied form, seated, and holding in his right hand some curved object, which resembles a boomerang.

2. The goddess ATH, with the head of a lioness, holding the symbol of "life" in her right hand, and a sceptre in her left.

3. The uraeus ANKHUITHIT, with the head of a woman.

4. A god in human form, seated on a throne, wearing plumes and an uraeus on his head, with "life" in his right hand, and the sceptre in his left; this god is called AFU-ASAR, and he is seated under a canopy which is formed by the body of a monster serpent called ANKH-ARU-TCHEFAU-ANKH-ARU. The text which refers to the first three gods reads: "The Majesty of this great and holy god says, Grant you me to come forth on the path by your spittle(?) and by [your] throat and let me utter the word which is *maat* to Ankhith, and let me open your fold, for I have come to illumine the darkness, and to embrace him that is in Mehen." The text which refers to AFU-ASAR reads:

"This god says to Asar, who dwells in the serpent MEHEN, Hail, Asar, Governor of the Tuat, you lord of life, you ruler of Amentet, you shalt live, live you life, you have magical power, and shalt prevail by magical power in [this] land. You do exalt those who are in your following on their arrival before you. Your enemies are beneath your feet, you have gained the mastery over those who have worked against you. The flames [of fire] are against them, he burns them up with his blazing knife which is over them, he hacketh them in pieces and choppeeth them up with his slaughtering knife, and he reckoneth up his members each day. O let me pass over you in peace."

5. Three headless figures, kneeling, with their arms tied behind their backs; these represent the enemies of Asar. Behind these stands a fierce cat-headed (or, lynx-headed) god, who holds a huge pointed stake in one hand, and flourishes a large knife in the other.

6. Three foes of Asar lying on their backs; round the right arm of each a rope is tied, and the other ends of the three ropes are in the hands of a god called ANKU. The passage which refers to these reads:

"The Majesty of this god says:--O you spirits who are hostile to Asar, who have rebelled against the Governor of the Tuat, your hands and arms are fettered, and [you] are tied tightly with bonds, and your souls are kept under ward, and your shades are hacked in pieces, ANKU have drawn the cords about you so tightly that you shall never be able to escape from his restraint."

7. Three bearded, human-faced hawks, wearing on their heads the double crown of the South and North; the first is called SA-TATHENEN, the name of the second is wanting, and the third is called MAM (?), or MAAT.

8. A huge serpent, which bears on its back a god in a sitting posture; the god is called AFU-TEM, and the remains of the text which refers to him say that he shoots forth his flame at those who rebel against Asar, and that he eats the souls of the enemies of the god.

In the lower register are:--

1. The god HERU-HER-KHENT-F, seated on a throne, as his name implies. He is hawk-headed, and wears the solar disk encircled by a serpent; in his right hand is the symbol of life, and in his left a sceptre. The other forms of his name are ### and ###. Of this god it is said: "The work of this figure who is in this picture is in the Tuat, and it is for him to send the stars on their way, and to make the hours to go on their way in the Tuat." The stars are personified by gods, twelve in number, who stand each with a star on his head. Their names are:--

1. UR-KERT.

2. KEKHERT (?).

3. NEB-KHERT-TA.

4. TUATI.

5. HIAT.

6. HI-KHU-. . . .

7. EMTA-A.
8. TESER-A.
9. EMMA-A.
10. SEM-NES-F.
11. TESEM-EM-MAAT-F.
12. SEQER-TEPU.

The text relating to these gods reads: "The Majesty of Heru of the Tuat says to the starry gods:--O you who are *maat* in your flesh, whose magical powers have come into being for you, who are united to your stars and who yourselves rise up for Ra in the horizon which is in the Tuat each day, O be you in his following, and let your stars guide his two hands so that he may journey through the Beautiful Ament in peace. And, O you gods who stand up, who dwell in our land, light up you your stars in the sky so that [I] may unite [myself] with the master of the horizon."

2. The Twelve Goddesses of the Hours, who face to the right, having each a star on her head. Their names are:--

1. HEKENNUTHETH.
2. NEBT-EN-. . . .
3. NEBT-NEBT.
4. TUATHETH.
5. AMENTET-ERMEN.
6. [Name erased.]
7. ANITH.
8. AUNITH.
9. TAIT.
10. ARIT-KHU.
11. ARIT-ARU.
12. UAAT-TESTES.

The text relating to the goddesses of the hours reads:

"The Majesty of Heru-Tua says to the Hours who are in this City:--O you Hours who have the power of coming into being, O you Hours who are endowed with stars, O you Hours who avenge Ra, fight you on behalf of Him that is on the horizon, and take you your forms (or, attributes), and carry you your symbols, and lift you up your heads and guide this [god] Ra, who is on the horizon, into the beautiful Amentet in peace." The text goes on to say:

"Behold the gods and goddesses who guide this great god along the hidden way of this City."

3. In front of the Hours is an enormous crocodile called AB-SHA-AM-TUAT, which is described as "Asar, the Eye of Ra." The crocodile stands upon a long funeral mound, out of the end of which, immediately under the head of the animal, appears a bearded human head, i.e., "the head of Asar." Of the crocodile the text says: "He who is in this picture is AB-SHAU, and he is the warden of the symbols of this city. When he hears the voice [of the boat of] Ra which is addressed to the Eye which is in his cheek (?), the head which is in his dominion makes its appearance, and then it eats its own form after this great god have passed it by. Whosoever knows this [picture] AB-SHAU shall not devour his soul."

CHAPTER VIII.

THE EIGHTH DIVISION OF THE TUAT, WHICH IS CALLED TEBAT-NETERU-S.

"The Majesty of this great god takes up its place in the Circles of the hidden gods who are on their sand, and he addresses to them words in his boat whilst the gods tow him along through this City by means of the magical powers of the serpent MEHEN. The name of the gate of this City is AHA-AN-URT-NEF. The name of this City is TEBAT-NETERU-S. The name of the Hour of the night which guides this great god is NEBT-USHA."

The Circles of this Division are thus described:--

"The hidden Circles of Ament which are passed through by the great god, his boat being towed along by the gods who dwell in the Tuat; let them be made according to the figures [which are depicted] on the north of the hidden palace in the Tuat. Whosoever knows them by their names shall be the possessor of swathings upon earth, and he shall not be repulsed at the hidden gates, and he shall have offerings in very great abundance regularly and perpetually."

In the middle register are:--

1. The boat of the sun, in which the god stands under a canopy formed by the body of the serpent Mehen, being towed along by nine gods. His passage is thus described: "This god makes his way into this City, being towed along by the gods of the Tuat, in his hidden form of MEHEN. This god sends forth a cry to the regions of every Circle of this City, and also to the gods who are therein, and it is the voice of them which this god hears after he have sent forth a cry to them. The figures of their bodies remain always with their dead bodies which are under their sand, and their gates open to the voice of this god each day, and then they hide themselves after he have passed by them. Their work in the Tuat is to tow Ra along over the ways of this City, and they rise up after they have towed him along into this Hall, and they say to him:--O you god, come you to your hidden image, O our god, and to all the sepulchres of KHENTI-AMENI, unite yourself strongly to it, and may you be entreated to lighten the darkness of those who are on their sands. We beseech you to come and to unite yourself, O Ra, to those who tow you along." The eight gods who tow along the boat of Ra are thus described: "These are the gods of the Tuat who tow alone, Ra in the place where the gods have their sepulchres (TEBAT-NETERU-SET), and he is [acclaimed] by those who are in this City. The images secret of TATHENEN, Of Heru (?), [and of] the gods are with them."

2. Nine large objects somewhat in the form of the hieroglyphic *shems*, which has the meaning of "follower" or "servant"; unlike this sign, however, each of the nine objects is provided with a huge knife, and from the curved end of each is suspended a human head. M. Maspero is undoubtedly correct in describing these as the servants of the god. The names of the nine servants are:--

1. HETEP-TA.
2. AMEN.
3. SESHETA-BAIU
4. SEKHEN-KHAIBIT.
5. NEB-ER-TCHER.
6. MENNU.
7. MATHENU.
8. METRUI.
9. PEREMU (?).

Of these gods it is said:

"Those who are in this picture are those who are on the path along which this god is towed, and they have their swathings before them in the form in which the god himself [had them]. This our great god cries out to those who have their life in them, in [their] heads in their forms, and this god cries out to them by their names. Their work is [to

seize] the enemies of Ra everywhere throughout this City, and then to make their heads to pass under their swords after this god have passed them by."

3. A ram, having the solar disk between his horns, and the symbol of linen bandages in front of him; he is an image of TATHENEN, of whom he is the "first form."

4. A ram, having the crown of the South between his horns, and the symbol of linen bandages in front of him; he is an image of TATHENEN, of whom he is the "second form."

5. A ram, having the crown of the North between his horns, and the symbol of linen bandages in front of him; he is an image of TATHENEN, of whom he is the "third form."

6. A ram, having the solar disk and a pair of plumes above his horns, and the symbol of linen bandages in front of him; he is an image of TATHENEN, of whom he is the "fourth form."

The text which refers to these reads:

"Those who are in this picture in the Tuat, with their swathings of linen in front of them, in the form in which the god himself [had them], are they to whom he cries out after he have come to the place where they are. And they on their part cry out to this god with their voices which are joyful but hidden, and this god sings a song of joy at their voices. After [this great god] have passed by them, and when the darkness of night have covered them over, they receive the diadems of Ra, and the soul of TATHENEN uniteth itself to the earth."

In the upper register are five Circles of the Tuat, and a door, which may be thus described:--

1. This Circle, which is called SESHETA, is entered through a door with the name of TES-NEB-TERER , and in it are seated:--

1. The image of TEM, wearing the White Crown.

2. The image of KHEPERA.

3. The image of SHU.

"Those who are in this picture are [seated] on their instruments for weaving [after the manner] of Heru, the heir, the youthful one. This god cries out to their souls after he have entered into this City of the gods who are on their sand, and there are heard the voices of [those who are] shut in this Circle which are like [the hum] of many bees of honey when their souls cry out to Ra, The name of this Circle is SESHETA."

2. This Circle, which is called TUAT, is entered through a door with the name of TES-AHA-TATHENEN, and in it are seated:

1. The image of TEFNET.

2. The image of SEB.

3. The image of NUT.

Each of these is seated upon an instrument for weaving. The text reads: "Those who are in this picture are [seated] upon their instruments for weaving, which are set firmly on their sand, according to the mystery which Heru made. This god cries out to their souls in whatsoever regions they are, and there are heard the voices of [those who are] shut in this Circle which are like the sound of the swathed ones [when] their souls cry out to Ra. The name of this Circle is TUAT."

3. AS-NETERU, TES-AKHEM-BAIU,

1. The image of ASAR.

2. The image of AUSET.

3. The image of HERU, hawk-headed.

Each of these is seated as before. The text reads:

"Those who are in this picture are [seated] upon their instruments for weaving, which are set firmly on their sand, according to the mystery which Horns made. This god cries out to their souls in whatsoever regions they are, and there is heard the sound of the voices of [those who are] shut in this Circle, which is like to the sound of men who lament when their souls cry out to Ra. The name of this Circle is AS-NETERU."

4. AAKEBI, TES-SHETA-THEHEN-NETERU,

1. The image of KA-AMENTET, bull-headed.

2. The image of BA-NETERU, ram-headed.

3. The image of REM-NETERU, ram-headed.

"Those who are in this picture are [seated] upon their instruments for weaving, which are set firmly on their sand, according to the mystery which Horns made. This god cries out to their souls in whatsoever regions they are, and there is heard the sound of the voices of those who are shut in this Circle, which is like to the sounds of bulls and of other male animals when their souls cry out to Ra. The name of this Circle is AAKEBI."

5. This Circle, which is called NEBT-SEMU-NIFU, is entered through a door having the name of TENS-SMA-KEKIU, and in it are seated:

1. The image of KHATRI, ichneumon-headed.

2. The image of AFFI, animal-headed.

3 The image of ARI-ANB-FI, cynocephalus-headed.

Each of these gods is seated as before. The text reads: "Those who are in this picture are [seated] upon their instruments for weaving, which are set firmly on their sand, according to the mystery which Heru made. This god cries out to their souls in whatsoever regions they are, and there is heard the sound of the voices of those who are shut ill this Circle, which is like to the sound of those who make supplication through terror when their souls cry out to Ra. The name of this Circle is "NEBT-SEMU-NIFU."

6. An open door, called TES-KHAIBITU-TUATIU, beyond which is a goddess.

In the lower register are also five Circles, and an open door, which may be thus described:--

1. This Circle, which is called HETEPET-NEB-S, is entered through a door having the name of TET-SEM-ERMEN-TA, in it are:--

1. A goddess standing upright, called AMEM (?).

2. The serpent MEHEN-TA.

3. Three arrows lying on the top of these are the "arrows of Ra."

4. A rain-headed god, seated on (*instruments for weaving*); his name is NEB-REKHIT.

The text reads:

Those who are in this picture are [seated] upon their instruments for weaving, [which are set firmly on their sand], according to the mystery which Heru, the heir, the young [god] made. This great god cries out to their souls after he have entered into this City of the gods who are upon their sand, and when this god cries out to them in the two ATERTI there is heard the sound of those who are shut in this Circle, which is like to the voices of male cats when they cry out and their souls cry out to RA. The name of this Circle is HETEPET-NEB-S."

2. This Circle, which is called HETEMET-KHEMIU, is entered through a door having the name TES-RA-KHEFTIU-F, in it are:--

1. NUT, bearded and man-headed.

2. TA, bearded and man-headed.

3. SEBEQ-HRA, crocodile-headed.

The text reads:

"Those who are in this picture are [seated] upon their instruments for weaving, which are set firmly on their sand, according to the mystery which Heru made. This god cries out to their souls, in whatsoever regions they are in the two Aterti, and there is heard the sound of the voices of those who are shut in this Circle which is like to the sound of the confused murmur of the living when their souls cry out to Ra. The name of this Circle is HETEMET-KHEMIU."

3. This Circle, which is called HAP-SEMU-S, is entered through a door having the name of TES-SEKHEM-ARU, in it are four mummied gods, each with an instrument for weaving in front of him, and their names are:--

1. HEBSET.

2. SENKET.

3. TEBAT.

4. TEMTET.

The text reads: "Those who are in this picture have their instruments for weaving before them, and they are set firmly on their sand, according to the mystery which Heru made. This god cries out to their souls, in whatsoever regions they are in the two ATERTI, and there is heard the sound of the voices of those who are shut in this Circle, which is like to the sound of the voices of those who go down to the battle-field of Nu when their souls cry out to Ra. The name of this Circle is HAP-SEMU-S."

4. This Circle, which is called SEHERT-BAIU-S, is entered through a door having the name of TES-SEPT-NESUT, in it are four mummied gods, each with an instrument for weaving in front of him, and their names are:--

1. KEKU.

2. MENHI.

3. TCHER-KHU.

4. KHEBS-TA.

The text reads: "Those who are in this picture have their instruments of weaving before them, and they are set firmly on their sand, according to the mystery which Horns made. This god cries out to their souls in whatsoever regions they are in the two ATERTI, and there is heard the sound of voices of those who are shut in this Circle, which is like to the sound of the cry of the Divine Hawk of Horns when their souls cry out to Ra. The name of this Circle is SEHERT-BAIU-S."

5. This Circle, which is called AAT-SETEKAU, is entered through a door having the name of TES-KHU; in it are four uraei, each of which rests upon its instrument for weaving, and their names are:--

1. AARET-ANKH.

2. RERIT-ANKH.

3. NESERT-ANKHET.

4. SEPTAT-ANKH.

The text reads: "Those who are in this picture are [seated] on their instruments of weaving, and they are set firmly on their sand. This god cries out to them in whatsoever regions they are, and they shed light by means of their radiance [which comes] from the depth of their mouths, but they do not come forth from their Circle, and there is heard the sound of the voices of those who are shut in this Circle which is like to the twittering of the whole of the birds of a nest of water-fowl when they cry out to Ra. The name of this Circle is AAT-SETEKAU."

6. A door called TES-AMEM-MIT-EM-SHETA-F. Beyond it is a figure of the god Nu, who appears to be over the "chamber of destruction."

CHAPTER IX.

TUAT, BEST-ARU-ANKHET-KHEPERU.

"This great god takes up his place in this Circle, and he addresses words from his boat to those who are in it. The divine sailors join the boat of this great god in this City. The name of the gate of this City through which this god entereth and takes up his place on the stream which is in this City is SAA-EM-KEB; the name of this City is BEST-ARU-ANKHET-KHEPERU; the name of the Hour of the night which guides this great god is TUATET-MAKETET-EN-NEB-S."

"The hidden Circle of Amentet, through which this great god travelleth and takes up his place in the Tuat. If these things be made with their names after the manner of this figure which is depicted at the east of the hidden house of the Tuat, and if a man knows their names whilst he is upon earth, and knows their places in Amenti, [he shall attain to] his own place in the Tuat, and he shall stand up in all places which belong to the gods whose voices (or, words) are *maat*, even as the divine sovereign chiefs (*tchatcha*) of Ra, and the mighty ones of the palace (Pharaohs?), and [this knowledge] shall be of benefit to him upon earth."

1. The boat of the sun, with the god AFU standing under a canopy formed by the serpent MEHEN.
2. The, Twelve Sailors of Ra, each of whom stands upright, and holds a paddle in his hands; their names are:--
 1. KHENNU, i.e., "the sailor" *par excellence*.
 2. AKHEM-SEK-F.
 3. AKHEM-URT-F.
 4. AKHEM-HEMI-F.
 5. AKHEM-HEP-F.
 6. AKHEM-KNEMES-F.
 7. KHEN-UNNUT-F,
 8. HEPTI-TA-F.
 9. HETEP-UAA.
 10. NETER-NETERU.
 11. TCHA-TUAT.
 12. TEPI.

"This great god joins those who will transport him through this City, and his sailors join his boat wherein he is in his hidden form of MEHEN. This great god addresses words to the gods who dwell in this City, that is to say, to the gods who are the sailors of the boat of Ra and to those who will transport [him] through the horizon so that he may take up his position in the eastern Hall of heaven. Their work in the Tuat is to transport Ra through this City every day, and they take their stand by the stream in this City whereon [sails] the boat, and it is they who give water with their paddles to the spirits who are in this City, and they sing Spells to the Lord of the Disk, and they make to arise [his] Soul in his forms by means of their hidden words every day."

3. A bearded, man-headed hawk, wearing plumes and horns on his head, seated on a basket or bowl; his name is MUTI-KHENTI-TUAT.
4. The ram-god NESTI-KHENTI-TUAT, couchant on a basket or bowl.
5. The cow-goddess NEBT-AU-KHENTI-TUAT.
6. A bearded god, in mummied form, called HETEPET-NETER, or HETEPET-NETERU.

The text which refers to these reads:

"Those who are in this picture in this City are they who give offerings of food to the gods who are in the Tuat; Ra decreeth for them loaves of bread and vessels of beer, and the gods journey on in the following of this great god to the Eastern horizon of the sky, with HETEP-NETERU-TUAT [also] following him."

In the upper register are:--

1. Twelve gods, each of whom is seated upon the symbol of linen swathings; their names are:--

1. NEHA-TA.
2. TEBA.
3. MAATI (or, ARITI).
4. MENKHET.
5. HEBS.
6. NEBTI.
7. ASTI-NETER.
8. ASTI-PAUT.
9. HETEMET-KHU.
10. NEB-PAT.
11. TEMTU.
12. MEN-A.

The text which refers to these reads: "Those who are in this picture in the Tuat are seated firmly on their instruments for weaving, and they are in the form of the figures which Heru made. Ra says to them:--O you who are swathed in your holy swathings, who are arrayed in your garments, whom Heru covered up when he hid his father in the Tuat, which concealeth the gods, uncover you your heads, O you gods, unveil you your faces, and perform you the things which must be done for Asar! Ascribe you praise to the lord of AMENTET, and make you your word *maat* against his enemies every day. These beings are the *tchatcha* (i.e., divine sovereign chiefs) of this god, and they avenge by their words Asar each day; and the work which they do in the Tuat is to overthrow the enemies of Asar."

2. Twelve goddesses, whose names are:--

1. PERIT.
2. SHEMAT-KHU.
3. NEBT-SHAT.
4. NEBT-SHEFSHEFT.
5. AAT-AATET.
6. NEBT-SETAU.
7. HENT-NUT-S.
8. NEBT-MAT.
9. TESERT-ANT.
10. AAT-KHU
11. SEKHET-METU.
12. NETERT-EN-KHENTET-RA.

"Those who are in this picture with their bodies of the Tuat are they who are in the forms which Heru made. This great god cries out to them after he have arrived at the place where they are, and they come to life and they hear [his] voice. Their work in the Tuat is to raise the praises of Asar, and to embrace the hidden Soul by means of their words and to bring life and strength to the risings of the god of the Tuat [in whatsoever regions they are], and they utter words on [his behalf] in the chamber each day."

In the lower register are:--

1. Twelve uraei, which are mounted each on its instrument for weaving, and each pours forth fire from its mouth; their names are:--

1

2. TEKAIT.

3

4. KHUT-TUAT.

5. TERTNESHEN.

6. AP-SHET.

7. ANKHET,

8. SHEN-TEN-AMM.

9

10. AAT-ARU.

11. NEBT-UAUUAU.

12. NEBT-REKEH.

"The names of the uraei who kindle fires for the god who is the governor of the Tuat by means of the fire which is in their mouths. They swallow their flames after this god have passed by them." The text which refers to them reads: "Those who are in this picture [are] in the Tuat [and they have bodies of fire], and it is they who lighten the, darkness in the Tuat for [Asar] . . . by means of the flames of fire which come forth from their mouths, [and it is they who bring about the destruction of] those who are overthrown in the Tuat. It is they who drive back the serpents of every kind which are on the ground, and which are unknown in their forms to the god of the Tuat. They make themselves to live by means of the blood of those whom they hack to pieces each day [when] those advance who endow with magical power the dead by the mystery of their formulae. Those who know this shall see their magical formulæ, and shall not pass through their flames."

2. Nine bearded gods, who stand upright; each holds the symbol of "life" in his right hand, and a staff, the upper portion of which is in the form of a wriggling snake, in the left hand. These gods are under the direction of a god in mummied form, whose name, or description, is HERU-HER-SHE-TUATI, i.e., "Heru who is over the lakes in the Tuat." The names of the nine gods are:--

1. SEKHTI.

2. AM-SEKHET-F.

3. NEHEBETI.

4. TCHAMUTI.

5. NEB-AATTI.

6. HEQ-NETERU-F.

7. PAN-ARI.

8. TESER-ARI.

9. AHA-SEKHET.

CHAPTER X.

TUAT, METET-QA-UTCHEBU.

HAVING passed through the NINTH DIVISION of the Tuat, the boat of the sun arrives at the TENTH DIVISION, which is passed through by the sun during the TENTH HOUR of the night. The opening text reads:--

"This great god takes up his place in this Circle, and he utters words to the gods who dwell therein.

The name of the door of this City through which this great god entereth is AA-KHERPU-MES-ARU. The name Of this City is METET-QA-UTCHEBU. The name of the hour of the night which guides this great god to the hidden paths of this City is TENTENIT-UHESET-KHAK-ABU."

In the middle register are:--

1. The boat of the sun, in which the god stands under a canopy formed by the serpent Mehen; he holds the symbol of life in his right hand, and a serpent, which serves as a sceptre, in his left.

2. A large two-headed serpent called THES-HRAU, which is depicted in the form of a pair of horns deeply curved towards the ends where they meet. The head which faces to the right has on it a White Crown, and is directly opposite to the face of a goddess, who also wears a White Crown, and is called

HERT-ERMENT, and the head which faces the left has on it a Red Crown, and is directly opposite to the face of a goddess, who also wears a Red Crown and is called SHEMERTI, i.e., "She of the two bows."

The Serpent is provided with two pairs of legs; one pair is turned to the right and the other to the left Within the curve is a large hawk, which bears the, name of HERU-KHENTI. 1

3. A boat, wherein lies at full length the serpent ANKH-TA.

4. Four male figures, each of which has a disk in place of a head; each grasps in his right hand an arrow, with a spear-shaped head, which rests on his shoulder, and is pointed downwards; their names are:--

1. TEPHRA.

2. SHESERA.

3. TE-MAU.

4. UTU.

5. Four bearded, human-headed figures, each of which has in his right hand a short spear, which rests on his shoulder, and is pointed upwards; their names are:--

1. SETU.

2. ERTAU.

3. KHESEFU.

4. SEKENNU.

6. Four bearded, human-headed figures, each grasping with both hands a bow, which he holds above his knees; their names are:--

1. PETTHI,

2. SHEMERTHI.

3. THESU.

4. KHA-A.

1. "This great god makes his journey through this City, in this picture, in his boat, and his sailors, who are the gods, convey him along; this [great] god takes up his place in this City in the water, whereupon those who live in the water make use of their weapons, and they spring into life at the sound of the working of the sailors, who are gods, [in the boat of Ra]."

2. "Those who are in this picture are they who are on the two sides of THES-HRAU, who is the Soil of SEKRI, the governor of the TUAT. This figure (i.e., the serpent) even in the form in which it is, travelleth after this great god into its horizon, and it entereth in with him in the earth every day."

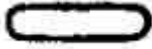
3. "He who is in this picture in his boat stands up in the thick darkness in the Hall of the Eastern Horizon, and he takes up his position in his place every day; he forms the serpent watcher of the Tuat in the holy place of KHENTI-AMENTI."

4. "To those who are in this picture with their arrows, and to those with javelins, and to those with their bows, who are in the presence of this great god, and who make their appearance with him in the Eastern Horizon of the sky, this great god says:--Speed you your arrows, make ready your javelins, bend your bows, and destroy you for me my enemies who are in darkness; be you at the portal of your horizon, and follow you in my train when I unite myself to those who make adoration to my flesh in the MANTIT BOAT. It is, they who drive back the SEBI serpent of NEHA-HRA in the thick darkness, and when this great. god passes on into the Eastern Hall of the horizon, they also travel on in the train of this god." Over the upper register runs a line of text, which reads:

"[This is] the hidden Circle of Amentet, where KHEPER uniteth himself to the form of Ra, and where the gods, and the spirits, and the dead hasten (?) in the hidden forms of AKERT. If a copy of these things be made according to the figures which are depicted on the east of the hidden chamber of the Tuat, and if [a man] knows it, together with the names [of the gods], he shall journey round about and shall pass through the Tuat, and he shall not be turned back from making himself a companion of Ra."

In the upper register are:--

1. The god PANKHI, who holds an ankh in his right hand, and a sceptre in his left.

2. A beetle, called KHEPER-ANKH, apparently pushing along a zone of sand,  or perhaps entering the horizon. The text which refers to these scenes reads: "Those who are in this picture in the Tuat are in the forms of (i.e., they represent) the births of the god KHEPER, who is carrying his horizon to this City, so that he may come forth into the Eastern Horizon of the sky."

Two serpents, standing on their tails, which cross each other near their tips. Their heads and necks are bent at right angles to their bodies, and in the space between them rests a disk; the serpents are called MENENUI. To the, right is a youthful goddess wearing a White Crown, and to the left is a similar goddess wearing a Red Crown each holds the index finger of one hand to her mouth, after the manner of children, and each is depicted in the act of sitting, but lacks a seat or throne.

4. An axe, symbol of "god," standing on the handle end, with a disk resting on the side edge of the head. On the left is a goddess who is steadying the axe with her left hand, and on the right is a goddess who is steadying the disk with her right hand; the names of the goddesses are NETHETH, and KENAT, respectively. Each goddess is depicted in the act of sitting, but lacks a seat or throne. The text which refers to these scenes reads: "Of those who are in this picture [the two goddesses on] the left come forth from the double serpent MANENUI, and [the two] on the right come forth from the axe SETFIT. They gather together the souls on earth, and they make pure the mighty spirits in the Tuat by the hidden figures which are therein, and [afterwards] they swallow their own spirits (or, souls) after this great god have passed them by."

5. Eight goddesses, who stand upright, and hold an ankh

in their right hands, and a sceptre in their left; they face the ape god, whose tail is stiffened out under him in such a manner as to form a seat for him, and who holds the utchat, or eye of the sun, on his two hands. The first four of the goddesses have each the head of a lioness and are called:--

1. SEKNET.

2. MENKERT.

3. HUNTHETH,

4. USRIT.

The remaining four have the heads of women, and have the names of

1. AMT-NETERU-S.

2. ARIT-TATHETH.

3. AHAT.

4. THEMATH-ERMEN.

"To these goddesses who make the reckoning of his Eye for Heru in the Tuat, Ra says:--'Make you strong your spirits by means of [your] strength, and make the reckoning of his Eye for Heru, stablish you his Eye for Heru, and make you Heru to unite himself to his emanation (or, to that which flows from his eyes), praise you Heru by reason of his Eye, and stablish you his first Eye which is in the hands of the god AF-ERMEN-MAAT-F, and utter you your words on behalf of Heru, O you who cause to come into being the becomings of created things.' The work which they do in the Tuat is to utter words on behalf of his Eye for Heru, and to cause radiant splendor to proceed from it each day."

6. Eight gods, each of the first seven of whom holds an ankh in his right hand, and (*sceptre*) in his left; their names are:--

1. ERMENUI, who has the double object in the place of a head.
2. NEB-AQET, jackal-headed.
3. AMEN-KHU, hawk-headed.
4. HER-SHETA-TAUI, man-headed.
5. SEM-HERU, man-headed.
6. AMEN (?) -HERU, man-headed.
7. KHENT-AST-F, man-headed.
8. KHENT-MENT-F, a god in mummied form, like Asar, who wears a White Crown, and grasps a sceptre, with both hands, which project from his bandages.

The text which refers to these gods reads: "Those who are in this picture in the forms which Heru made-when this great god cries out to them by their names, they unite themselves and come into life in the shades which are in the mouth of the great god, and their souls journey onwards in his train to the horizon. They strip the bodies of the dead of their swathings and break in pieces the bodies of the enemies [of Ra], and they give the order for their destruction in the Tuat."

1. The god Heru, hawk-headed and wearing a disk, leaning on a staff.
2. Five 1 lakes of water, in each of which is submerged a male form; these figures are called the "submerged."
3. Three 2 lakes of water, in each of which is a male form swimming, turned over on his breast; these are called the "swimmers."
4. Four lakes of water, in each of which is a male form floating on his back; these are called the floaters," The text reads:

The above text is full of lacunae, and whole passages, consisting of several lines, are wanting; the following version from Lanzone's edition (*Le Domicile des Esprits*, pl. ii.) will be found useful in obtaining an idea of the contents of the legends which accompanied the lakes of water:

"Heru says to those who have plunged themselves beneath the waters, and to those who swim, and to those who float in NU of the Tuat, 'O you who have plunged yourselves beneath the waters, who shine in Nu, O you whose hands cover your faces, who swim with your faces turned towards the water in the Tuat, whose cheeks are filled with water, O you who paddle in the waters of Nu, whose faces are turned up into the air in the following of your souls, whose souls have been deprived of their heavenly air, and who beat the air with your hands in order to obtain it, O make you your way in Nu by means of your legs, and your thighs shall not be in any way impeded. Come you forth in this stream, descend you on these waves, fill you HAP-UR, and arrive you at its furrows, for your members shall not perish, and your flesh shall not decay, and you shall have dominion over your water, and you shall have abundance according to my command, O you whose duty it is to dwell in Nu, together with those who have plunged themselves beneath the waters, and are in [his] following, and whose souls have life."

5. A lake of water.
6. Four female figures, each bearing a serpent on her head and shoulders; the head of each reptile is raised above the head of its bearer, and its tail hangs down her back; their names are:--
 1. HETEMIT.

2. BEKHKHIT.

3. TCHETMIT.

4. SENTHES.

The text reads:

"Those who are in this picture are they whose forms (or, figures) live by their heads. It is they who shed light upon the road of Ra in the thick darkness, and when he comes forth into the Hall of the East, SET waketh up and travelleth on with him."

7. A sceptre, surmounted by the head of Set; its name is SET-NEHES, i.e., "Set who wakens."

CHAPTER XI.

TUAT, RE-EN-QERERT-APT-KHATU.

"The Majesty of this great god takes up his position in this Circle, and he addresses words to the gods who are in it. The name of the gate of this City through which this great god have entered is SEKENTUATI; the name of this City is RE-EN-QERERT-APT-KHATU; the name of the hour of the night which guides this great god is SEBIT-NEBT-AAA-KHESFET-SEBA-EM-PT-F."

1. The boat of the sun, in which stands the god under a canopy formed by the body of the serpent Mehen; on his head are horns and a disk. On the high prow of the boat is a disk, encircled by a uraeus, which is called PESTU. The text reads:

"This great god journeys on his way in the City in this picture, and his sailors, who are the gods, guide him into the eastern horizon of the sky. The star PESTET which is on its boat guides this great god into the ways of the darkness which gradually lightens, and illuminates those who are on the earth."

2. Twelve gods, who march before the boat of the god bearing the serpent MEHEN on their heads; their names are:--

1. MEHNI.
2. SEMSEM,
3. SEKHENNU,
4. SHETU,
5. AMA,
6. AMU,
7. ERTA.
8. SHEPU.
9. NETERU.
10. ATHPI.
11. ERMENU.
12. FA(?).

The text reads:

"Those who are in this picture are in front of this great god, and they carry the serpent Mehen-ta on their heads into this City, and they travel onwards in the following of Ra into the Eastern Horizon of the sky. This god cries to them by their names, and he decreeth for them what they have to do. And Ra says to them:--'O you who keep ward over your serpent-figures with your two hands, lift you up your heads, whose hands are strong, whose feet are firm, who perform the journeyings which you are bound to make, who make long your steps as you go, unite you yourselves to your offerings in the Hall of the Eastern Horizon.' Their work is to make the serpent Mehen to travel to the Eastern Hall of the Horizon, and they unite themselves to their habitations after this great god have passed through the darkness and have taken up his place in the horizon."

3. The serpent SEM-SHET. On his back rests the Red Crown, and in an angle of it is a human head.

4. The serpent SEM-NEBTHET. On his back rests the White Crown, from each side of which projects a bearded human head. The text reads:

"[These are] the hidden images of Heru which are at the second door of the thick darkness, [on] the holy road to Sait (Saïs). When this great god cries out to them (i.e., to the two serpents) these hidden heads make their appearance, and then they swallow their own forms (i.e., they disappear)."

5. NEITH of the phallus, wearing the Red Crown.
6. NEITH of the Red Crown, wearing the Red Crown.
7. NEITH Of the White Crown, wearing the White Crown.

8. NEITH the Young, wearing the White Crown. The text reads: "Those who are in this picture of [this] door [are] in the form which Heru made; when this god cries out to them by their names they spring into life at the sound of his voice, and it is they who guard the holy gate of the city of SAIT (Saïs), which is unknown, and cannot be seen, and cannot be looked at." Above the upper register is a line of text, which reads

"[This is] the hidden Circle of the Tuat through which this god makes his journey so that he may come forth into the Eastern Horizon of the sky; it swallows eternally its images (or, forms) in the presence of the god REKH (?), who dwells in this City, and then it gives them to those who are born and come into being in the earth. Whosoever shall make an exact copy of these forms according to the representations of the same at the eastern [portion] of the hidden Palace of the Tuat, and shall know it, shall be a spirit well equipped both in heaven and earth, unfailingly, and regularly and eternally."

In the upper register are:--

1. The god APER-HRA-NEB-TCHETTA, above whose body, at the neck, is a disk from which proceed two human heads, the one wearing the White Crown and the other the Red Crown; in his right hand he holds the sceptre, and in the left the emblem of "life." The text reads: "He who is in this picture stands up for Ra, and he never departs from his place in the Tuat."
2. A huge serpent, with two pairs of human feet and legs, and a pair of large wings. By its side stands a god with a disk upon his head, and on each side of his head is an *utchat*; his hands are stretched out at right angles to his body, and each hand touches the end of one of the serpent's wings. The text reads: "When this god cries out to him that is in this picture, the form (or, image) of the god Tem proceedeth from his back; but afterwards it swallows itself (i.e., disappeareth)." The words ### may form the name of the winged serpent.
3. A serpent, with a mummied god seated on his back; above the god is written "TCHET-S," i.e., "its body," and by the tail of the serpent is SHETU. The text reads: "TCHET-S herself is above the stars (i.e., the eight stars which are about the heads of the two serpents); her work is to cast the living ones to Ra everyday; she then swallows her forms in this City of the ELEVENTH HOUR, [and she is] one of those who follow the god."
4. The god TEPUI, i.e., the "Two-headed"; one head faces to the right and the other to the left.
5. The god KHNEM-RENIT, ram-headed, holding a sceptre in his right hand, and ankh in his left.
6. The god NERTA, with both hands raised in adoration.
7. The god AAUI-F-EM-KHA-NEF, who has two snakes' heads in the place of a human head; his hands and arms are concealed.
8. The god APT-TAUI, his hands and arms are concealed.
9. The god MER-EX-AAUI-F, in form similar to the preceding.
10. The god AU-EN-AAUI-F, in similar form.
11. The god RESET-AFU, in similar form.
12. The god TUA-HERU, in similar form.
13. The god MAA.
14. The god MESEKHTI,
15. The god HEPA.

The text which refers to these reads:

"Those who are in this picture does this great god call by their names, [saying]:--'My hidden appearances and my secret radiance cause your life, O you who advance to your shadows, who are free to move or are shrouded in respect of the arms by the Form in his holy places, whose breaths are of the utterances of my mouth, which gives life and you speak therewith, whose offerings are on my boat whereon your souls live, you who have water at the source (?) of Nu wherein the dwellers in the Tuat wash with shouts of joy, perform that which it is your right to do, and let your souls be in the following of [my] created things.' Their work in the Tuat is to make to advance the hidden things of this great god to the hidden House each day when they appear with this great god in the upper heaven."

16. A goddess, seated on the backs of two serpents, which lie side by side, and appear to issue from her feet; her left hand grasps the body of one serpent, and her right is held up before her face. Her name is NEBT-ANKHIU. In front of her are three other goddesses, who are similarly seated; their names are NEBT-KHU, NERT-ABUI, and MER-ENT-NETERU, The text reads: Those who are in this picture have their arms on the earth and their feet and legs in the darkness. When this great god cries to them in their own bodies, they utter cries; they do not depart from their places, but their souls live in the word of the forms which come forth from their feet every day. When the shades appear, the winds which are in the Tuat cease from the faces of these goddesses."

In the lower register are:--

1. Heru, hawk-headed and wearing a disk, leaning with his right shoulder upon a long staff, and holding in his left hand a boomerang, one end of which is in the form of a serpent's head.

2. A huge serpent, called the "Everlasting SET," standing upon his tail.

3. A large pit, with a vaulted roof, filled with fire, wherein "the enemies," of Ra are being consumed; the name of the pit is HATET-KETITS, and is presided over by a goddess with the head of a lioness, who holds in her hands a large knife, and pours fire into it from her mouth.

4. A smaller pit, with a vaulted roof, filled with fire, wherein "the enemies" are being consumed; the name of the pit is HATET-HANTU-S, and it is presided over by a goddess with a human head, who holds in her hands a large knife, and pours fire into it from her mouth.

5. A pit similar to the above, wherein "the souls" are being consumed; the name of the pit is HAT-NEKENIT, and it is presided over by a goddess as in No. 4.

6. A similar pit, wherein "the shades (or, shadows)" are being consumed; the name of the pit is HAT-NEMMAT-SET, and it is presided over by a goddess as in No. 4.

7. A similar pit, wherein "the heads," are being consumed; the name of the pit is HAT-SEFU-S, and it is presided over by a goddess as in No. 4.

8. A very large pit, with a vaulted roof, filled with fire, in which are immersed, head downwards, four male figures; the name of this pit is ANT-SEKHETU, "the valley of those who are turned upside down."

9. Four goddesses, each one with the sign for eastern desert on her head; their names are:--

1. PESI.

2. REKHIT.

3. HER-SHAU-S.

4. SAIT.

10. The god HER-UTU-F, holding a sceptre in his left hand, and the sign of "life," an ankh, in his right. The text reads:

"The Majesty of this god utters the decree, [saying]:--'Hack in pieces and cut asunder the bodies of the enemies and the members of the dead who have been turned upside down, O my father Asar . . . and let me come forth from it. My father having [once] been helpless have smitten you, he have cut up your bodies, he have hacked in pieces your spirits and your souls, and have scattered in pieces your shadows, and have cut in pieces your heads; you shall never more exist, you shall be overthrown, and you shall be cast down headlong into the pits of fire; and you shall not escape therefrom, and you shall not be able to flee from the flames which are in the serpent SET-HEH.

"The fire Of HERT-KETTUT-S is against you, the flames of HERT-HATU-S are against you, the blazing heat of HERT-NEMMAT-S is against YOU, HERT-SEFU-S is against you, and she stabs at you, and hacks you in pieces, and cuts you up in such wise that you shall never again see those who are living upon the earth.'

"As for those who are in this picture in the Tuat, it is the Majesty of HERU-TUATI who gives the order for their slaughter each day.

"Those who are in this picture, who are depicted with the enemies of Asar of the Tuat, and with HER-UTU-F, who is the guardian of this Circle, live by means of the voice of the enemies, and by the cries of entreaty of the souls and shadows which have been placed in their pits of fire."

CHAPTER XII.

TUAT, THEN-NETERU.

"The Majesty of this great god takes up his position in this Circle, which is the uttermost limit of thick darkness, and this great god is born in his form of Khepera in this Circle, and Nut and Nu are in this Circle for the birth of this great god when he comes forth from the Tuat and takes up his position in the Matet Boat, and when he rises up from the thighs of Nut. The name of the Gate of this City is THEN-NETERU. The name of this City is KHEPER-KEKIU-KHAU-MESTU. The name of the hour of the night wherein this god comes into being is MAA-NEFERT-RA."

Above the whole scene is a line of hieroglyphics, which describes it as:--

"The hidden Circle in the Tuat wherein this great god is born; he comes forth into the pool of Nu, and he takes up his place in the body of Nut. Whosoever shall make a copy thereof according to the copies which exist in writing upon the east [wall

of] the palace, and shall know it upon earth, it shall act as a magical protector for him both in heaven and upon earth."

In the middle register are:--

1. The boat of the sun, in which stands the god under a canopy formed by the body of the serpent Mehen; on his head are horns and a disk. In the fore part of the, boat is the beetle of KHEP[R]A, i.e., Khepera, which takes the place of the solar disk that rested on the prow of the boat in the Eleventh Hour.

The text reads: "This great god in this picture journeys along through this City by means of the faithful servants (*amkhiu*) of this hidden image ANKH-NETERU. His gods draw him along by a cord, and he entereth into his tail and comes forth from his mouth, and comes to the birth under the form of Khepera, and the gods who are in his boat [do] likewise. He takes up his place on the face of the hidden image of the horn (or, forehead) of the sky at the end of the thick darkness, and his hands seal lip the Tuat. Then this great god takes up his position in the Eastern Horizon of heaven, and Shu receives him, and he comes into being in the East."

2. Twelve gods, who are occupied in towing along the boat of the Sun, each with his head turned behind him and looking at the boat; their names are:--

1. HERU.
2. SHEMSU.
3. THENA.
4. BEQ.
5. AU-ANKHIU-F.
6. SEBEHU-F.
7. AHA-RER.
8. AMKHUI.
9. NEB-AMAKH.
10. SEKI (?).
11. HEQ-NEK-MU,
12. AU.

The text which refers to these reads:

"Those who are in this picture draw this great god through the tail (or, bowels) of the serpent Ankh-neteru. The loyal servants of Ra who are in his following are the product of his hands, and they are born on the earth each day after

the birth of this great god in the eastern portion of the sky. They enter into this hidden image of Ankh-neteru in the form of loyal servants, and they come forth in the renewed forms of Ra every day. When they tarry upon the earth it is an abomination to them to utter the name of the god."

3. The monster serpent KA-EM-ANKH-NETERU.

4. Twelve goddesses, who are occupied in towing the boat of the sun through the body of the serpent KA-EM-ANKH-NETERU; each has her head turned behind her, and is looking at the boat. Their names are:--

1. STAT.

2. KHERU-UTCHAT.

3. KHET.

4. SPERT-NETER-S.

5. NEBTAMT.

6. NEB-TCHETTA.

7. HETIT.

8. ANKHET-ERMEN.

9. KHERUT-TEP (?).

10. HETEP-EM-KHUT-S.

11. BET-NETER-S.

12. TESER-ABT

Text serpent reads: "Those who are here are they who have their bodies, and they come forth in the following of this great god into heaven. This is the hidden image of the serpent Ankh-neteru, which is by his den in the Tuat, and he rests in [his] place every day. This great god speaks to him in [his] name of NA, [and the space covered by] his forepaws and legs is one thousand three hundred cubits long; he lives upon the sound of the rumblings of the earth. The servants who are loyal to his service come forth from [his] mouth every day."

The text relating to the twelve goddesses reads: "Those who are in this picture take the towing rope of the boat of Ra when it comes forth from the serpent ANKH-NETERU, and they tow this great god into the sky, and lead him along the ways of the upper sky. It is they who make to arise in the sky gentle winds and humid breezes, and it is they who order those who live [upon earth] to place themselves in the great boat in the sky."

In the upper register are:--

1. Twelve goddesses, each of whom stands upright, and bears on her shoulders a serpent which belches, forth fire from its mouth; their names are:--

1. NEFERT-KHAU.

2. KHET(?)-UAT-EN-RA.

3. NEBT-SESHESH-TA.

4. NEFERT-HER-TEPT.

5. SEUATCHET-ATEBUI-PET.

6. HAT-EM-TAUI-S.

7. QAT-EM-SEPU-S.

8. SEKHET-EM-KHU-S.

9. HAAT-EM-SEPU-S.

10. KHET-ANKH (?) -F.

11. PERT-EM-AP.

12. NEBT-AR-EM-UAA-ABT.

The text reads:

"Those who are in this picture with their own bodies, and from whom their uraei emerge, are in the following of this great god when he sets out for this City. They follow after this god, and the flames which issue from their mouths

drive away Apep on behalf of Ra into the Hall of the East of the Horizon. They journey round about the upper heavens in his following [remaining] in their places, and they restore these gods after this great god have passed by the hidden chamber of the sky, and then they take up their positions [again] in their own abodes. They give pleasure to the hearts of the gods of Amentet through Ra-Heru-khut, and their work upon the earth is to drive away those who are in the darkness by the flames of their uraei which are behind them, and they guide Ra along, and they smite Apep for him in the sky."

2. Twelve gods, each of whom stands upright, and has both hands raised in adoration before him; their names are:--

1. NEB-ANKH.

2. HI.

3. NEB-AA.

4. NEB-TUAT.

5. NETCHEM-AB,

6. HAM.

7. UA-AB.

8. HUNNU.

9. SENSABT.

10. MA-TEPU-NETERU.

11. THES-TEPU-NETERU.

12. HEKENU.

The text reads:

"Those who are in this picture sing praises to this great god from dawn, when he takes up his position in the Hall of the east of the sky. They say to Ra, 'O you who are the producer of [your own] birth, who do bring into being [your own] being, [lord of] homage of every soul Heaven belongs to your soul, which takes up its place therein, and the earth belongs to your body, you lord of homage. You sail over the Horizon, you take up your place in your shrine, the gods in their bodies praise you; descend you into the sky and take you your two souls through your magical protectors.' The work of these gods in the Tuat is to praise this great god, and they stand in this City and they count up (or, verify) the gods of the country of Mafket (i.e., Sinai). They descend (?) to earth [before] Ra after he have taken up his position in the sky and does rise upon the eyes of mankind in their circles."

In the lower register are:--

1. The god Nu, holding the sceptre and ankh in his left and right hand respectively.

2. The goddess NUT, holding the sceptre and ankh.

3. The god HEHU, holding the sceptre and ankh.

4. The goddess HEHUT, holding the sceptre and ankh.

5. The god TEBAI, man-headed, and holding an oar, or paddle.

6. The god QASHEFSHEF, man-headed and holding a paddle.

7. The god NEHUI, crocodile-headed, and holding a paddle.

8. The god NI, with the heads of two birds, and holding a paddle.

9. The deity NESMEKHEF, in the form of a serpent, which pours forth fire from its mouth.

10. The god NEBA-KHU, man-headed, and holding a paddle.

11. The god KHENTI-THETH-F, man-headed, and holding a paddle.

12. The god AHA-AB, man-headed, and holding a paddle.

13. The god TUATI, man-headed, and holding a paddle.

14-23. Ten gods, each with his hands raised in adoration; their names are:--

TES-KHU.

THEMA-RE.

AAKHEBU,

SEKHENNU,

ERMENU,

KHENNU-ERMEN.

BUN-A.

KHU-RE.

ATHEP.

AM-NETER.

The texts relating to these gods read:--

1. "Those who are in this picture in their own bodies join themselves to Ra in the sky to receive this great god at his coming forth among them in the east of the sky each day. They themselves belong to their Halls of the Horizon, but the forms which they have in the Tuat [belong to] this Circle."

2. "Those who are in this picture with their paddles drive Apep to the back of the sky, after the birth of the god. Their work is to hold up the Great Disk in the Eastern Horizon of the sky every day. Behold the serpent SENMEKHEF which burns up the enemies of Ra at the dawn! These gods go round about the heights of heaven in the following of this great god every day, and they receive their protection for this Circle."

3. "Those who are in this picture are behind the image of Asar, who is over the thick darkness. These are the words which this god says to them after this great god have journeyed by it:--'Life [to you], O you who are over the darkness! Life [to you] in all your majesty! Life [to you], O governor of Amentet, Asar, who are over the beings of Amentet! Life to you! Life to you! O you who are over the Tuat, the winds of Ra are to your nostrils, and the nourishment of Kheper is with you. You lives, and you live. Hail to Asar, the lord of the living, that is to say, of the gods who are with Asar, and who came into being with him the first time.' Those who are behind this hidden Image in this Circle wherein he lives have their nourishment from the words of this god in their own Tuat."

4. He who is in this picture in the invisible form of Heru in the thick darkness, is the hidden image which Shu lifts up beneath the sky, and KEB-UR comes forth in the earth in this image."

24. The end of the Tuat, which is represented by a semi-circular wall or border formed of earth and stones, or perhaps granite. At the middle point of this border is the disk of the sun which is about to rise on this world, and joined to it is the head of the "image of Shu," with his arms stretched out along the rounded border of the Tuat. Above his head is the beetle, symbol of Khep[er], who has emerged from the boat of the Sun-god, and below is the "image of Af," that is to say, the body of the night Sun-god, which has been cast away.

BOOK OF GATES

THE ANTE-CHAMBER OF THE TUAT.

"Ra says to the Mountain:--Send forth light, O Mountain! Let radiance arise from that which have devoured me, and which have slain men and is filled with the slaughter of the gods. Breath to you, O you who dwell in the light in your habitations, my splendours shall be to you. I have decreed their slaughter, and they have slaughtered everything which exists. I have hidden you from those who are upon the earth, restoring the crown (or, tiara) to those who are on the Mountain. The gods say:--'Let this jackal-headed sceptre emit the words of this great god who joins together his members. Come then to us, O you from whom we have come forth! Cries of joy are to you, O you who are in your disk, you great god whose forms (or transformations) are manifold.' Their provisions [consist] of bread-cakes and beer."

The paragraph below the above text is practically a duplicate of it, but it contains no mention of either the jackal-headed or the rain-headed sceptre, and it is unnecessary to give it here.

On the right of the boat stand twelve gods, who are called "gods of the mountain," and the text referring to them reads:--

"[These gods] have come into being from Ra, and from his substance, and have emerged from his eye. He have decreed for them [as] a place (or, abode) the Hidden Mountain (*Ament Set*), which consumeth men, and gods, and all cattle, and all reptiles which are created by this great god. This great god have decreed the plans (or, designs) thereof having made [them] to spring up in the earth which he created."

"The hidden place. [These are] those who have consumed the men, and the gods, and all the cattle, and all the reptiles which this great god have created. 'This great god have decreed plans for them after he made them to spring up in the land which he created, that is to say, in the Amentet which he made.'"

THE GATE OF SAA-SET

THE SECOND DIVISION OF THE TUAT.

"He who is over (i.e., has the mastery over) this door opens to Ra. SA says to SAT-SET, 'Open your door to Ra, throw wide open your door to KHUTI. The hidden abode is in darkness, so that the transformations of this god may take place.' This portal is closed after this god have entered in through it, and there is lamentation on the part of those who are in their mountain when they hear this door shut."

"This great god journeys along the roads of the Tuat. This god is drawn by the gods of the Tuat (in order to make divisions (or, distinctions) in the earth, and to work out [his] designs therein, to weigh words and deeds in Ament, to magnify the great god above the little god among the gods. who are in the Tuat, to place the KHU (i.e., the blessed dead) upon, their thrones, and the damned [in the place] to which they have been condemned in the judgment, and to destroy their bodies by an evil death. Ra says:--'O grant you to me that I may restore the tiara, and that I may have possession of [my] shrine which is in the earth. Let SA and HEKA unite themselves to me for the working out of plans for you, and for making to come into being their attributes (or, forms) you [have] (what is yours. Auset have made to be at peace the wind, and offerings are there. None shutteth [the door] against you, and the damned do not enter in after you. That which belongs to you is to you, O gods.' These gods say to Ra, 'There is darkness on the road of the Tuat, therefore let the doors which are closed be unfolded, let the earth open, so that the gods may draw along him that have created them.' Their food [i.e., the food of these gods] is of the funeral offerings, and their drink is from their cool waters, and their hands are on meat offerings among the Akert regions of Ament."

"These [are they who] have worshipped (or, praised) Ra upon earth, who uttered words of power against Apep, who made their offerings to him, and who burnt (*literally*, made) incense to their gods on their own behalf, after their offerings. They have gained possession of their cool waters, and they receive their meat, and they eat of their offerings in the gateway of him whose name is hidden. Their meat is by the gateway, and their offerings are with him. who is therein. And Ra says to them:--"Your offerings are yours, you have power over your cool waters, your souls shall never be hacked to pieces, your meat shall never fail, [O you who have] praised [me], and have vanquished Apep for me."

"[These are] they [who] spoke truth upon earth, and who were not addicted to evil thought about the gods. They make their invocations in this gateway, they live upon *maat* (i.e., truth), and their cool waters are in their cisterns. Ra says to them:--"Truth is yours, live you on your food. You yourselves are truth;' and they have power over these their cool waters, which are waters of fire to those who have guilt and sin. And these gods say to Ra:--'Let there be stability to the Disk of Ra. Let him that is in the shrine have the mastery over it, and let the serpent [Mehen] guard him well. May the flames of Khuti which are in the corners of the hidden shrine grow stronger.' And there shall be given to them meat in the place of peace in their circle."

"righteous who are in the Tuat."

"the inert," and the twenty as "the apostates of the Hall of Ra, who have blasphemed Ra upon earth, who have invoked evils upon him that is in the Egg, who have thrust aside the right, and have spoken words against KHUTI."

The text referring to the inert and the apostates reads:--

"Tem works on behalf of Ra, glorifying the god, and singing praises to his soul, and distributing evil things to his enemies. [He says]:--'The word of my father Ra is right (*maat*) against you, and my word is right against you. I am the son who proceedeth from his father, and I am the father who proceedeth from his son. You are fettered, and you are tied with strong cord, and it is I who have sent forth the decree concerning you that you should be bound in fetters; your arms shall never more be opened. Ra pronounceth the formula against you, his soul is prepared to attack you; my father have gained the mastery over you, and his soul utters words against you. Your evil deeds [have turned] against you, your plottings [have come] upon you, your abominable acts [have recoiled] upon you, your destinies are for evil, and your doom hath been decreed before Ra; your unjust and perverted judgments are upon yourselves, and the wickedness of your words of cursing are upon you. Evil is the doom which have been decreed for you before my father. It is you who have committed sins, and who have wrought iniquity in the Great Hall; your corruptible bodies shall be cut in pieces, and your souls shall have no existence, and you shall never again see Ra with his attributes [as] he journeys in the hidden land. Hail, Ra! Adored be Ra! Your enemies are in the place of destruction."

THE GATE OF AQEBI.

THE THIRD DIVISION OF THE TUAT.

THE boat of the sun having passed through the Second Division of the Tuat arrives at the gateway which leads to the THIRD DIVISION. This gateway is unlike the first, which has already been described, for its opening is protected by an outwork, similar to that which protects the door of a fortified building. The outwork is guarded by nine gods, in the form of mummies, who are described as the "second company of the gods," and in this wall, which completely divides the Second Division from the Third, is an opening, which leads to a corridor that runs between two walls, the tops of which are protected by rows of pointed stakes. At the entrance to the corridor stands a god, in mummied form, called AM-AUA, and at the exit is a similar god called SEKHABESNEFUNEN, each is said to "extend his arms and hands to Ra." At each side of the angle, near the entrance to the corridor, is a serpent, who ejects flames from his mouth; the flame from the one sweeps along the corridor, at the end of which it is met by the flame from the other serpent which sweeps along the inside of the inner wall. The flames of these serpents are said to be for Ra. The gateway leading to the Third Division is called SEPTET-UAUUAU, and the door thereof, which opens inwards, is guarded by the serpent standing on his tail, who is called AQEBI, and faces outwards. The texts referring to the entrance of Ra through this gateway read:--

"[When] this god comes to this gateway, to enter in through this gateway, the gods who are therein acclaim this great god, [saying], 'Let this gateway be unfolded to KHUTI, and let the doors be opened to him that is in heaven. Come then, O you traveller, who do journey in Amentet.' He who is over this door opens [it] to Ra. SA says to AQEBI,

'Open your gate to Ra, unfold your door to KHUTI. He shall illumine the darkness, and he shall force a way for the light in the habitation which is hidden.' This door is closed after the great god have entered through it, and there is lamentation to those who are in their gateway when they hear this door close [upon them]."

"the gods who are within," are seated upon it. At the end of this Division stand four mummied forms, with their elbows projecting, and their hands crossed on their breasts. The text which refers to the passage of the boat of the sun reads:

"This great god is towed along by the gods of the Tuat, and this great god advances to the Boat of the Earth, which is the bark of the gods. Ra. says to them:--'Hail, you gods who bear up his Boat of the Earth, and who lift up the Bark of the Tuat, may there be support to your forms and light to your Bark. Holy is he who is in the Boat of the Earth. I make to go back the Bark of the Tuat which beareth my forms (or, attributes), and verily I travel into the hidden habitation to perform the plans which are carried out therein.' ENNURKHATA, ENNURKHATA [says], 'Praised be the Soul which the Double Bull have swallowed, and let the god be at peace with that which he have created.'"

The effect of the above words is to allow the Sun-god and his boat to pass through the double bull-headed Boat of the Earth without any let or hindrance, and when he has done this,--

"These gods (i.e., the four gods at the other end of the Boat of the Earth) say to Ra:--'Praised be Ra, whose Soul have been absorbed by the Earth-god! Praised be the gods of Ra who have rested [therein].' This Boat of its Tuat rejoices, and there are cries from them after Ra have passed them as he journeys on his way. Their offerings are the plants of the year, and their offerings are given to them when they hear the words of those who draw along, this great god. The gods of the Tuat (?) who [draw] the holy Boat in the earth say to the UTAU, whose arms are hidden:--'O you UTAU Of the earth, whose duty it is to stand (?) near his habitation, whose heads are uncovered, and whose arms are hidden, may there be air to your nostrils, O UTAU, and may your funeral swathings be burst open, and may you have the mastery over your meats, and may you have peace (or, crest) in that which I have created. Their food is of bread cakes, and their bread is made of the red grain, the draughts which they drink are of [cool] water, and their meat is given to them because of the whiteness (or, brilliance) of their apparel in the Tuat."

On the right hand side of this Division of the Tuat the boat of the Sun passes twelve shrines, each of which has its doors thrown wide open, and so permits us to see a god in mummied form standing inside it these gods are described as "the holy gods who are in the Tuat." Along the front of the twelve shrines stretches an enormous serpent, the duty of which is to protect those who stand in them. Beyond the shrines is a long basin or lake of boiling water, with rounded ends, in which stand up to their waists twelve mummied gods, with black heads, who either have white bodies, or are arrayed in white apparel; in front of each god grows a large ear of wheat. These gods are described as "the gods in the boiling lake." The texts which relate to both groups of beings are as follows:--

"[Those who are in] their shrines are the members of the god whose shrines the serpent SETI guardeth. Ra says to them:--'Open you [the doors of] your shrines, so that my radiance may penetrate the darkness in which you are! I found you weeping and lamenting, with your shrines tightly closed, but air shall be given to your nostrils, and I have decreed that you shall have abundance to overflowing [in all things].' And these gods say to Ra:--'Hail, Ra, come you into our lake, O you great god who never failest.' The *Shennu* gods who are before and behind him pay homage to him, and they rejoice in Ra when he traverse [their] region, and when the great god journeys through the secret place. Their food consisteth of loaves of bread, their drink is made from the red [barley], and their cool waters come from [their cisterns of] water, and the serpent of fire, SETI, gives to them the things whereon they live there. The door which shutteth them in closeth after this god have passed through their midst, and they utter cries of grief when they hear their doors shut upon them."

"[Here is] the lake of water which is in the Tuat, and it is surrounded by the gods who are arrayed in [their] apparel, and who have [their] heads uncovered. This lake is filled with green herbs. The water of this lake is boiling hot, and the birds betake themselves to flight when they see the waters thereof, and when they smell the foetid smell which is in it. To these gods says Ra:--'O you gods whose duty it is [to guard] the green herbs of your lake, whose heads core uncovered, and whose limbs are covered with garments, may there be air to your nostrils, and may offerings be made to you of the green herbs, and may your meat be from your lake. The water thereof shall be yours, but to you it shall not be boiling, and the heat thereof shall not be upon your bodies.' These [gods] say to Ra:--'Come you to us, O you who sail in your boat, whose eye is of blazing fire which consumeth, and have a pupil which sends forth light! The beings of the Tuat shout with joy when you approachest; send forth your light upon us, O you great god who have fire in your eye.' Their food consisteth of loaves of bread and green herbs, and their drink (or, beer) is of

the *kemtet* plants, and their cool water is from [their cisterns of] water. And food shall be given to them in abundance from this lake."

On the left of the path along which the boat of Ra passes in this Division of the Tuat are two groups of beings. In the first of these we see the god TEM, in the form of an aged man, with bent shoulders, leaning upon a staff; coiled up before him in voluminous folds, with its head flat upon the ground, is the monster serpent APEP. Behind Apep stand nine men, with their arms hanging by their sides; these are called the "TCHATCHA who repulse APEPI," In the second group is TEM, in a similar attitude, and before him stand nine gods, each holding the symbol of life in the right hand, and the sceptre in the left; the nine gods are called "Nebu khert," i.e., Lords of destinies.

The texts which refer to these groups read:--

The first group shows us what "TEM have done for Ra, and how he have protected the god by words of magical power, and have overthrown the serpent SEBA. [TEMU says:--] 'You are prostrate, and you shalt never more rise up; you are enchanted by [my enchantments], and you shalt never more be found. The word of my father is *maat* against you, and my word is *maat* against you; I have destroyed you for Ra, and I have made an end of you for KHUTI.'

"The company of the gods of Ra who repulse APEP say:--'Your head is slit, O Apep, your folds are gashed, you shalt never more envelop the boat of Ra, and you shalt never again make a way into the divine bark. A flame of fire goes out against you from the hidden place, and we have condemned you to your dire doom.' They (i.e., the nine gods of the company of Ra) live upon the food of Ra, and upon the cakes of KHENTI-AMENTI, for offerings are made on their behalf upon earth, and libations of cool water are made to them by the lord of food (or, as lords of food) before Ra."

To the second group of nine gods "TEM says:--'Inasmuch as you are the gods who possess life and sceptre (i.e., authority), and who have mastery over your sceptres, drive you back the serpent SEBA from KHUTI, gash you with knives the foul and evil serpent AF.' These are the gods who work enchantments on APEP, who open the earth to Ra, and who shut it against APEP in the gates of KHENTI-AMENTI. They are those who are in the hidden place, and they praise Ra, and they destroy his enemies, and they protect the great one against the serpent AFU, and they utter cries of joy at the overthrow by Ra of the enemy of Ra. They live upon the meat of Ra, and on the cakes offered to KHENTI-AMENTI. Offerings are made on their behalf upon earth, and they receive libations through [their] word being *maat* in Ament, and holy are they of arm in their hidden place. They utter cries to Ra, and they make lamentation for the great god after he have passed by them, for when he have departed they are enveloped in darkness, and their circle is closed upon them."

THE GATE OF TCHETBI.

THE FOURTH DIVISION OF THE TUAT.

"third company of the gods of the great god who are within." At the entrance to the corridor which runs between the two walls is a god in mummied form called ENUERKHATA, and at the exit is a similar god called SETA-TA, each god has a uraeus over his brow, and each is said to "extend his arms and hands to Ra." "fire is for Ra."

"This great god comes to this gateway, and entereth in through it, and the gods who are therein acclaim him." The company of gods say to Ra, "Open you the earth, force you a way through the Tuat and the region which is above, and dispel our darkness; hail, Ra, come you to us." The monster serpent which stands on his tail and guards the gateway is called TCHETBI, and the two lines of text which refer to his admission of Ra read, "He who is over this door opens to Ra. SA says to TCHETBI:--'Open [your] gate to Ra, unfold your doors to KHUTI, that he may send light into the thick darkness, and may make his radiance illumine the hidden habitation.' This door is shut after this great god have passed through it, and there is lamentation to those who are in this gateway when they hear this door close upon them."

"gods who follow Asar, who are in their abodes" (literally, "holes"). Immediately in front of the nine shrines are two groups, each containing six women, who stand upon a slope, one half of which appears to be land and the other half water; these women are called "the hour goddesses which are in the Tuat." Each group is separated from the other by a monster serpent of many folds called HERERET, and of him it is said that he spawneth twelve serpents to be devoured by the hours."

"This great god is drawn along by the gods of the Tuat, and he, journeys in the hidden place, and works in respect of the things which are there.

[He says:--] 'Draw you me along, O you beings of the Tuat, look you upon me, [for] I have created you. Pull you with your arms and draw you me therewith, and turn you aside to the eastern part of heaven, to the habitations which surround ARES (or, SAR) [and to] that hidden mountain, the light (or, radiance) of which goes round about among the gods who receive me as I come forth among you into the hidden place. Draw you me along, [for] I work on your behalf in the gateway which cover over the gods of the Tuat.'"

"And Ra says to them:--'Look you upon me, O gods, for I strike those who are in their sepulchres, [saying], Arise, O you gods! I have ordered for you the plan and manner of your existence, O you who are in your sepulchres, whose souls are broken, who live upon your own filth and feed upon your own offal, rise up before my Disk, and put you yourselves in a (right state by means of my beams. The duties which you shall have in the Tuat are in conformity with the things which I have decreed for you.' Their food consisteth of flesh, and their ale is [made] of the red [barley], and their libations are of cool water. There is lamentation to them after they have heard their doors close upon them."

[These are] they who stand upon their lake, and it is they who guide Ra in a straight line by means of their instruments. To them Ra says:--"Hearken, O you goddesses of the hours of the night sky. Work you, and eat you, and rest you in your gateways, with your breasts towards the darkness, and your hind-parts towards the light. Make to stand up the serpent HERERET, and live you upon that which comes forth from it. It is your duty in the Tuat to eat up the spawn of HERERET, and you shall destroy that which comes forth from it. Draw you me, for I have begotten you in order that you may pay homage [to me]. Take you your rest (or, be at peace), O you Hours! Their food consisteth of cakes of bread, and their ale is [made] of the red [barley], and their draughts are of cool water, and there is given to them as their food that which comes forth with the *khu* (i.e., the beatified dead)."

"[These are] they who bear along their doubles, who immerse themselves in that which flows in abundance from the slaughtered ones during the time of their existence, and who carry the offerings which are rightly due [to the god] to his abode. To them says Ra:--'That which belongs to you [to do], O you gods who are among your offerings, is to offer as an obligatory offering your doubles. You have your own offerings, your enemies are destroyed, and they are not. Your spirits are on their thrones, [and your] souls are on their places.' They say to Ra, 'Adorations be to you, O RA-KHUTI! Hail to you, O you Soul who are protected in the earth! Hail to you, as being eternity, the lord of the years and of the everlastingness which have no diminution.' Their food consisteth of offerings, their drink is of cool water, and there is lamentation to them when they hear their doors close upon them. Their food is given to them from the goddess Mu-sta (?) by TESERT-BAIU."

"[These are] they who come forth from this lake whereunto the souls of the dead cannot approach by reason of the sanctity which is therein. To them says Ra:--'That which belongs to you [to do], O you gods who are in this lake, is to keep guard upon your lives in your lake; your offerings are under the guard of the jackals which have set themselves on the edge of your lake.' They say to Ra:--'Immerse yourself, O Ra, in your holy lake, wherein the lord of the gods immersed himself, whereunto the souls of the dead approach not; this is what you yourself have commanded, O KHUTI.' Their food consisteth of bread, their drink is [made] of the red [barley], and their vessels of drink are filled with wine. There is lamentation among them when they hear their doors close upon them. Their food is given to them as lord[s] of their sceptres round about this lake."

"[These are] they who have their speech after Ra comes to them, and souls are turned backwards, and shadows are destroyed at the hearing of the words (or, voices) of the uraei. To them says Ra:--'That which belongs to you [to do], O you URAEI who are in this lake, is to guard your flames and your fires [so that you may hurl them] against my (literally, his) enemies, and your burning heat against those whose mouths are evil. Hail to you, O URAEI.' They say to Ra:--'Come you to us, stride you over TANEN.'"

" Behind, or by the side of these, are four pits or hollows in the ground, by the side of each of which stands a god, with his body bent forward in adoration before a bearded god, who holds the symbol of life in the right hand and a sceptre in the left. The four gods are called "Masters of their pits," and their lord is called the "Master of Earths."

"Heru works on behalf of his father Asar, he performs magical ceremonies for him, and restoreth to him the crown [, saying], 'My heart goes out to you, O my father, you who are avenged on those who would work against you, and in all the matters which concern you you are guided by magical ceremonies. You have the mastery, O Asar, you have the sovereignty, O KHENTI AMENTI, you have whatsoever is your as Governor of the Tuat, O you whose forms

(or, attributes) are exalted in the hidden place the beatified spirits hold you in fear, and the dead are terrified at you. Your crown have been restored to you, and I, your son Heru, have reckoned your weakness there."

"Let Him of the Tuat be exalted! Let Khenti Amenti be adored! Your son Heru have restored to you your crown, he have protected you by means of magical ceremonies, he have crushed for you your enemies, he have brought to you vigour for your arms, O Asar, Khenti Amenti."

"Come to me, O my son Heru, and avenge me on those who work against me, and cast them to him that is over the things which destroy, [for] it is he who guardeth the pits [of destruction]."

Then says Heru to those gods who are behind the shrine:--

"Make inquisition for me, O gods who are in the following of Khenti Amenti, stand you up, and withdraw you not yourselves, and be you masters over yourselves, and come, and live delicately on the bread of HU, and drink you of the ale of Maat, and live you upon that whereon my father lives there. That which belongs to you in the hidden place is to be behind the shrine, according to the commandment of Ra. I call to you, and behold, it is for you to do what it is your duty [to do]. Their meat consisteth of cakes of bread, and their ale is of the *tchesert* drink, and their libations are [made with] cool water. Their food is given to them by the guardian of the things which are in the shrine. And Heru says to these gods:--'Smite you the enemies of my father, and hurl you them down into your pits because of that deadly evil which they have done against the

Great One, [which] found him that begot me. That which belongs to you to do in the Tuat is to guard the pits of fire according as Ra have commanded, and I set [this] before you so that, behold, you may do according to what belongs to you [to do]. This god stands over (or, by) the pits."

THE GATE OF TEKA-HRA.

THE FIFTH DIVISION OF THE TUAT.

"Those who hold ENNUTCHI." eth through the hidden place. [Ra says:--] 'Draw you me along, O you gods of the Tuat, and sing praises to me, O you who are at the head of the stars; let your cords be strong (or, vigorous), and draw you me along by means of them, and let your hands and arms be steady, let there be speed in your legs, let there be strong intent in our souls, and let your hearts be glad. Open you a prosperous way into the chambers (*qerti*) of hidden things."

The text relating to the bearers of the serpent reads:--

"Those who are in this scene carry this serpent. Ra strikes them and advances towards them to make himself to rest in [the gateway called] NEBT-AHAU. This serpent travelleth as far as it (i.e., this gateway), but he passes not beyond it. Ra says to them:--'Strike you the serpent ENNUTCHI there, give him no way [whereby to escape], so that I may pass by you. Hide your arms, destroy that which you guard, protect that which comes into being from my forms, and tie you up (or, fetter) that which comes into being from my strength.' Their food consisteth of the hearing of the word of this god, and offerings are made to them from the hearing of the word of Ra in the Tuat."

"To those who have spoken what is right and true upon earth, and who have magnified the forms of the god, Ra says:--'Praises shall be [sung] to your souls, and there shall be breath to your nostrils, and there shall be to you joints in SEKHET-ARU. That which shall be indeed yours is what belongs to the MAATI GODS. The habitations which shall be yours shall be (or, are) at the corner where [live] those who are with me who weigh words for them.' Their food is of bread-cakes, and their drink of tchesert drink, and their libations are of cool water. Offerings are made to them upon earth as to the god HETEPI, according to what should be offered to them."

Ra says to this god:--"Let him that is over his Corner (HERI-QENBET-F) cry out to those souls who are right, and true, and divine, and make them to sit at peace in their habitations at the Corner of those who are with myself."

1. Twelve male beings bowing in adoration; they are described as "those who make adorations in the Tuat." 2. Twelve male beings who bear in their hands a cord for measuring plots of ground and estates; these are called "Holders of the cord in the Tuat." Four gods, standing upright, each holding the symbol of life in his right hand, and a sceptre in the left.

"[These are] they who make songs to Ra in Amentet and exalt Heru-khuti. [These are they who] knew Ra upon earth, and who made offerings to him. Their offerings are in their place, and their glory is in the holy place of Ament. They say to Ra:--'Come you, O Ra, progress through the Tuat. Praise be to you! Enter you among the holy [places] with the serpent Mehen.' Ra says to them:--'There are offerings for you, O you who made offerings. I am content with what you did for me, both when I used to shine in the eastern part of heaven, and when I was sinking to rest in the chamber of my Eye.' Their food is of the bread-cakes of Ra, and their drink is of his *tcheser* drink, and their libations are made of cool water, and offerings are made to them on the earth in [return] for the praises which they make to Ra in Ament."

"[These are they who] hold the measuring cord in Ament, and they go over therewith the fields of the KHU (i.e., the beatified spirits). [Ra says to them]:--'Take you the cord, draw it tight, and mark out the limit (or, passage) of the fields of Amentet, the KHU whereof are in your abodes, and the gods whereof are on your thrones.' The KHU of NETERTI are in the Field of Peace, [and] each KHU have been judged by him that is in the cord. Righteousness is to those who are (i.e., who exist), and unrighteousness to those who are not. Ra says to them:--'What is right is the cord in Ament, and Ra is content with the stretching (or, drawing) of the same. Your possessions are yours, O you gods, your homesteads are yours, O you KHU. Behold you, Ra makes (or, works) your fields, and he commands on your behalf that there may be sand (?) with you."

"Hail, journey on, O KHUTI, for verily the gods are content with that which they possess, and the KHU are content with their homesteads. Their food [comes] from Sekhet-Aru, and their offerings from that which springs up therein. Offerings are made to them upon earth from the estate of Sekhet-Aru."

To the four bearded gods Ra says:--"Holy are you, O HENBI gods, you overseers of the cords in Amentet. [O stablish you fields and give [them] to the gods and to the KHU (i.e., spirits) [after] they have been measured in Sekhet-Aaru. Let them give fields and sand to the gods and to the souls who are in the Tuat. Their food shall be from Sekhet-Aaru, and their offerings from the things which spring forth therein]."

1. A hawk-headed god, leaning upon a staff; he is called Heru. 2. Four groups, each group containing four men. The first are RETH, the second are AAMU, the third are NEHESU, and the fourth are THEMEHU. The RETH are Khemetics, the AAMU are dwellers in the deserts to the east and north-east of Khem, the NEHESU are the black races and NEGROES, and the THEMEHU are the fair-skinned Libyans. 3. Twelve bearded beings, each of whom grasps with both hands the body of a long serpent; these are called the "Holders of the period of time in Ament." 4. Eight bearded gods, who are called the "Sovereign chiefs of the Tuat." The hieroglyphic text which relates to these groups reads:--

Heru says to the creatures of Ra who dwell in the Black Land (Qemt, i.e., Khem) and in the Red Land (i.e., the deserts which lie on each side of the Black Land formed of the mud of the Nile):--"Magical protection be to you, O you creatures of Ra, who have come into being from the Great One who is at the head of heaven! Let there be breath to your nostrils, and let your linen swathings be unloosed! You are the tears 1 of the eye of my splendor in your name of RETH (i.e., men). Mighty of issue (AA-MU) you have come into being in your name of AAMU; Sekhet have created them, and it is she who delivers (or, avengeth) their souls. I masturbated [to produce you], and I was content with the hundreds of thousands [of beings] who came forth from me in your name of NEHESU (i.e., Negroes); Heru made them to come into being, and it is he who avengeth their souls. I sought out mine Eye, and you came into being in your name of THEMEHU; Sekhet have created them, and she avengeth their souls."

Those who make firm (or, permanent) the duration of life stablish the days of the souls [in] Amenti and possess the word (or, command) of the place of destruction. Ra says to them:--"Inasmuch as you are the gods who dwell in the Tuat, and who have possession of [the serpent] METERUI, by means of whom you mete out the duration of life of the souls who are in Amenti who are condemned to destruction, destroy you the souls of the enemies according to the place of destruction which you are commanded to appoint, and let them not see the hidden place."

"[Here are] the divine sovereign chiefs who shall destroy the enemies. They shall have their offerings by means of the word [which becomes] Maat; they shall have their oblations upon earth by means of the word [which becomes] Maat, and it is they who destroy and who pass the edict concerning (literally, write) the duration of the, life of the souls who dwell in Amenti. The destruction which is yours shall be [directed] against the enemies, and the power to write which you possess shall be for the place of destruction. I have come, even I the great one Heru, that I may make a reckoning with my body, and that I may shoot forth evils against my enemies. Their food is bread, and their drink is the *tchesertwine*, and they have cool water wherewith to refresh (or, bathe) themselves. [Offerings are made to them upon earth. One does not enter into the place of destruction.]

"This god comes forth to this pylon, and he passes in through it, and those gods who are in the secret place acclaim him." The gateway is guarded by twelve bearded mummy forms, who are described as the "gods and goddesses who are in this pylon," and it is called NEBT-AHA. The gate which admits to the Sixth Division resembles those already described; at the entrance to the corridor and at its exit stands a bearded mummied form, the former being called MAA-AB, and the latter SHETA-AB. These names mean "Right (or, true) of heart" and "Hidden of heart" respectively, and each is said to extend his hands and arms to Ra. The corridor is swept by flames. The gods who acclaim the god say, "Come you to us, O you who are at the head of the horizon, O great god, who do open the hidden place. Open you the holy doors, and unfold the portals of the hidden place."

, "Asar, governor of the Tuat," "Asar, master of Hades, Earth, and Tanen." Asar, who wears the double crown of the South and North, and holds in his right hand the symbol of "life," and in his left a sceptre, is seated on a chair of state, which is set on the top of a platform with nine steps. On each step stands a god, and the nine gods are described as the "company which is with SAR, i.e., Asar." On the topmost step is a Balance, in which the actions of the deceased are weighed; the beam of the Balance is supported either by the deceased, or by a stand which is made in the form of a bearded mummy. One pan of the Balance contains some rectangular object, and the other a figure of the bird which is symbolic of evil and wickedness. Behind the Balance is a boat, which is sailing away from the presence of Asar; in it is a pig being driven along by a dog-headed ape which flourishes a stick. In the top left-hand corner is a figure of Anpu, jackal-headed, and under the floor of the platform on which Asar is seated are figures of the enemy of SAR, or Asar. From the variant of this scene which is found on the sarcophagus of Tchehra at Paris, I as well as from the sarcophagus of Seti I., we may see that the pig in the boat is called AM-A, i.e., "Eater of the Arm," and the boat is piloted by a second ape which stands in the bows. On the Paris monument we see a man wielding a hatchet in a threatening manner and standing near the Scales, probably with the view of destroying the deceased if the judgment of Asar prove adverse to him.

"His enemies are under his feet, the gods and the spirits are before him; he is the enemy of the dead (i.e., the damned) among the beings of the Tuat, Asar putteth under restraint [his] enemies, he destroys them, and he performs the slaughter of them."

"Hail, O you who make to be *maat* the word of your little one, may Djehuti weigh the words, may he make to eat his father."

"[When] this god entereth, he (i.e., the Ape) rises and putteth under restraint AM-A (i.e., the Eater of the Arm)."

." The translation by M. Lefébure reads, "The bearer of the hatchet and the bearer of the scales protect the inhabitant of Amenti, [who] takes his repose in Hades, and traverse the darkness and the shadows. Happiness is above, and justice below. The god reposes and sheds light produced by truth which he has produced."

The upper part of the space between the roof and the platform on which Asar sits is occupied by two short inscriptions, which are full of difficulty.

I. "They, they hide those which are in the state of the elect. They the country [belonging to them, is Ameh in the land. Behold, these are they whose heads issue. What a mystery is their appearance, [the appearance] of your images!"

II. "The examination of the words takes place, and he strikes down wickedness, he who has a just heart, he who bears the words in the scales, in the divine place of the examination of the mystery of mysteries of the spirits. The god who rises has made his infernal [companions] all."

THE GATE OF SET-EM-MAAT-F.

THE SIXTH DIVISION OF THE TUAT--*continued.*

Seti I.

"[This great god is towed along by the gods in the Tuat, and those who tow Ra along say, 'Rise up, O disk,]
. god, verily get you forth to the standards of Seb.' Tem says to the standards:--'Keep ward over the enemies, and bind you fast those who shall be smitten. O you gods who are behind the standards, and who are in the following of Seb, I give you the power to bind fast the enemies and to keep ward over the wicked. Let them not go

forth from under your hands, let them not slip through your fingers. O enemies, you are reckoned for slaughter according to the decree which [was given] to you by him that with his body, and created the Tuat by his members(?). He have passed the decree for you to be punished, and he takes count of you and what you do"

:"Their bread cakes are ordered for "them by their gods; their *kau* are in their hands, and they enter into their abodes at the pylon which destroys its gods. The god SAR (Asar) says to them:--'Your bread shall be to you from that which comes forth from your mouths, O you HETEPTI-KHEPERU."

"[They perform the works in connection with the grain, and they embrace the god of wheat (NEPRA) which is eaten (?). Their grain becomes glorious in the land through the light of Ra, when he appears, and sends forth heat, and makes his way by them. The lord of joy of heart says to them:--'Let your grain be glorious, and let the young shoots of your grain germinate, and let your offerings be for Ra] . . . there . . . Ra. Let NEPER germinate, and let SAR (Asar) be the source of food of the gods in "the Tuat AMENTI . . . behold, in the fields of the Tuat.' They gather together their grain, and they say to Ra:--'Let the fields of the Tuat be green with young plants. May Ra shine upon the members of SAR (Asar). When you do shine the young plants come into being, O great god, you creator of the grain.' Their offerings of food are of grain, and their drink offerings are of *tcheser*, and their libations are made with cool water. Offerings are made to them on the earth of the grain of the fields of the Tuat."

"These are they who have their scythes, and who reap the grain in their fields. Ra says to them:--'Take you your scythes, and reap you your grain, for it is granted to you your habitations, and to join yourselves [to] me in the Circle of the Hidden Forms. Hail to you, O you reapers!' Their food is of bread, and their drink is of *tcheser*, and their libations are made with cool water. Offerings are made to them upon earth as being those who hold scythes in the fields of the Tuat."

"This great god is being towed along by the gods of the Tuat, and those who tow Ra along say:--'Be exalted, O Aten (i.e., Disk), who are at the head of the Light, the head Look you at the abodes of the Tuat. Your eyes are to you, O gods, observe you Ra, the Power in Akert. This great god decreeth your destinies. This great god comes forth to the standards of Seb, which reckon up the enemies after the weighing of words in Amentet. Behold, Sa says to this god [when] he comes forth to the standards of Seb the head of Ra, the great god verily, get you forth to the standards of Seb. Tem says to the standards:--'Keep ward over the enemies, and bind you fast those who are to be smitten. O you gods who are in the following of the standards, and who are in the following of Seb, I give you power to bind fast the enemies, and to keep ward over the wicked (or, those who are to be smitten). Let them not come forth from under your hands, let them not slip through your fingers. O you enemies, you are doomed to slaughter, according to the decree of Ra concerning you. His person is the body of Akert, and he have created the Tuat of his frame work. He have issued the decree for you to be put into restraint, he have ordered your doom which shall be wrought upon you in the great hall of Ra the gods weep [and] lament, he sets the gods to ward you, and the enemies and those who are to be smitten in the Tuat are condemned to these standards.'"

"Offerings of incense to their gods, libations of cool water to their doubles, and fillings of the mouth by his sustenance afterwards by their offerings of drink and their offerings of bread. Come forth to them their gods and their doubles. Their hands are to them, and they go to their cakes through the pylon of and to its gods. SAR says to them:--'Your bread is to you, [according to] your utterances, and the peace cakes of Kheper, and loaves of bread. You shall have the mastery over your legs, and you shall have satisfaction in your hearts, and your gods shall present to you your *khenfu* cakes and to your doubles their provisions, which consist of bread, and their drink, which shall be of *tcheser* ale, and their libations shall be of cool water, and offerings shall be made to them upon earth as the lord[s] of offerings in Amentet. For they have done what was right whilst they were upon earth, and they have fought on behalf of their god, and they shall be called to the enjoyment of the land of the House of Life with *maat*. That which is theirs by right shall be allotted to them in the presence of the Great God, who does away iniquity.' Then shall Asar say to them:--'*Maat* be to you, O you MAAT gods, and peace be to you by reason of what you have done in following after me, O dwellers in the House the soul of which is holy. You shall live your life upon that

whereupon those who live there feed, and you shall have dominion over the cool waters of your land. I have decreed for you that you shall have your being in all of it with maat, and without sin (or, defects).' Their bread shall be *maat* cakes, their drink shall be of wine, and their libations shall be of cool water. And there shall be offered to them upon earth the offerings which must be made from their land."

"They perform. their work in connection with the grain, and they embrace (i.e., cultivate) the divine grain (or, NEPRA), and the spirits feed upon their grain in the land of the god of light (KHU), who comes forth and passes by them, and [NEB-AUT-AB, i.e., the Lord of joy of heart, says to them:--'Let your grain be glorious], and let your ears of wheat germinate, and let your offerings be for Ra. 'Your *khenfu* cakes are in the Tuat, your offerings are to you, the offerings which are, yours by *maat* are decreed (?) for you. Herbs among you. SAR germinate and they say to Ra:--'Let plants spring up in the Fields of the Tuat, and let Ra shine upon the members of SAR. When you do shine the young plants come into being, O great god, you creator of the Egg.' Their food offerings are of grain, their drink is of *tcheser* ale, and their libations are made with cool water. Offerings are made to them upon earth of the grain from the Fields of the Tuat."

"These are they who have their sickles and who reap the grain in their Field. Ra says to them:--'Take you your sickles, and reap you your grain, for it is granted to you your habitations, and to join yourselves to the Circle of the Hidden of Forms. Hail to you, O you reapers!' Their food is of bread-cakes, and their drink is of *tcheser* ale, and their libations are made with cool water. Offerings are made to them upon earth as being those who reap the grain in the Fields of the Tuat."

THE GATE OF AKHA-EN-MAAT.

THE SEVENTH DIVISION OF THE TUAT.

THE boat of the Sun having passed through the Sixth Division of the Tuat arrives at the gateway which leads to the SEVENTH DIVISION. This gateway is similar to that which guards the Sixth Division, and is guarded by nine gods, who are described as the "Seventh Company;" at the entrance to the corridor, and at its exit, stands a bearded god, with arms hidden, the former being called SHEPI, and the latter HEQES (?), and each is said to extend his arms and hands to Ra. The corridor is swept by flames of fire as before. The gateway is called PESTIT, "This great god comes to this gateway, and entereth in through it, and the gods who are therein acclaim him."

"Open the secret places, open the holy pylons, and unfold the hidden portals." The monster serpent which stands on his tail and guards the gateway is called AKHA-EN-MAAT, and the two lines of text which refer to his admission of Ra read, "He who is over this door opens to Ra. SA says to AKHA-EN-MAAT 1:--'Open your gate to Ra, unfold your doors to KHUTI, that he may send light into the thick darkness and may make his radiance illumine the hidden habitation! This door is shut after the great god have passed through it, and there is lamentation to those who are in this gateway when they hear this door close upon them.

"The gods of the Tuat tow along this great god, and they say to Ra:--'You are towed along, O great god, lord of the hours, who do work on behalf of those who are under the earth.' The gods have life in his attributes, and the spirits look upon his forms. And Ra says to them:--'There is magical protection to you, O you who tow, and there is holiness to you, O you who tow and bring me into the nethermost parts of the Tuat, tow you me along until [you arrive] at the chambers, and take you your stand upon the hidden mountain of the horizon."

1: "These are they who possess the hiddenness (or, who hold the mystery) of this great god. Verily those who are in the Tuat see him, and the dead see him, who burn in Het-Benben (or, the temple of Ra), and they come forth to the place where is the body of this god. Ra says to them:--'Receive you my forms, and embrace you your hidden forms (or, mysteries). You shall be in Het-Benben, the place where my body is. The hiddenness which is in you is the hiddenness of the Tuat, and cover you your arms therewith.' And they say to Ra:--'Let your soul be in heaven, at the head of the horizon, let your shadow penetrate the hidden place, and let your body be to the earth; as for the upper regions of the sky we ascribe Ra thereto Fulfil you yourself, and take you your place [with] your body in the Tuat.' Their food consisteth of offerings of every kind whereby souls become content, and offerings are made to them upon earth by reason of the sight of the light in the 'Tuat."

2. "These are they who are outside Het-Benben, and they see Ra with their eyes, and they enter into his secret images that which is theirs is apportioned, and the SENNU gods bring it.]Ra says to them:--'My offerings are from your offerings, and my nourishment is from your nourishment which is to you, O you who are in my secret places. I protect my secret things which are in Het-Benben. Hail to you! Your souls live, and their offerings are the offerings of KHUTI.' TUATI says to them:--'O you gods who dwell in the Tuat, who are in the divine [places] of the governor of Ament, to whom what is their due is given upon their ground, who lie down upon their own lands, your own flesh

is to you, you have gathered together your bones, you have knit together your members, and you have collected your flesh. There are, moreover, sweet winds to your nostrils, you have girded on your apparel, and you have put on your wigs.'

1 "those who hold the *metau* weapons."

"Ra says to them:--'Receive you your *metauh* weapons, and take you them with you. Hail to you, [go against] the serpent fiend MAMU; bail to you, make you gashes in him when the heads appear from out of him, and turn you him backwards.' They say to Ra:--'Our *metauh* weapons in our hands are for Ra [and against] MAMU, and we will make gashes in the great and evil WORM. O Ra, do away the heads when they come forth from the windings of the serpent KHETI These are the gods who are in the [Boat of Ra], and they repulse Apep in the sky, and they travel through the Tuat. It is their duty to turn back Apep on behalf of Ra in Amentet and the places of the Tuat. And this god alloteth to them their provisions of bread, and their beer is the *tchesert* drink, and their libations are of cool water, and offerings are made to them upon earth because they repulse the Enemy of Ra in Amentet."

2."These are they who are the adversaries of his two-fold evil, and who overthrow the enemies of Ra, and it is their duty to seize the SEBA-Fiend when he makes heads to come forth from him. [Ra] says to them:--'Turn you back SEBA, make you to go backwards APEP when the heads appear from out of him, and let him perish.' [Ra] orders for him his destruction. 'O heads, you shall be eaten, you shall be eaten, you shall be consumed, when you come forth from him.' Ra orders for them when they come forth that they shall be consumed (or, swallowed up) [in] their folds when he journeys to them, and that the heads shall retreat within their folds. The WORM HEFAU shall be without eyes, and he shall be without his nose, and he shall be without his ears, and he shall exist upon his roarings, and he shall live upon that which he himself utters. The food [of these gods] consisteth of the offerings [which are made to them] upon earth."

3."The Enemy of Ra comes forth from the Tuat. Offerings shall be made to the gods of that whereby I exist under the trees. Seize you the rope, and tie you therewith the mouth of AQEN. Your hours come forth, and there is benefit to you therein. Rest you upon your throne[s], and let the rope enter into the mouth of the god AQEN when he comes to the place where the hours are born; Ra cries out, and it rests in its place, and it makes an end of ANEQ. They say to Ra:--The god NAQ is tied up with the rope, the hours of the gods(?) are to you, O Ra, with light. Rest you and your hidden body Their provisions of loaves of bread are to them, their beer is *tchesert*, and their libations are of cool water, and offerings are made to them upon earth."

"The god Tuati says to them:--'Hail, O you gods who are over the Tuat, you gods who dwell in this [place] of the governor of Ament, who abide permanently on your places, and who lie down upon your couches, lift up the flesh of your bodies, and gather together your bones, and gird up your members, and bring you into one place your flesh! There is sweet (or, fresh) air for your nostrils. Loose and take off your funeral swathings, untie and remove your wigs, uncloset your eyes and look you at the light therewith, rise you up from out of your inert and helpless state, and take possession yourselves of your fields in Sekhet-nebt-hetepu (i.e., Field, lord of offerings). There are fields for you in this Field, and the waters thereof are for you. Let your offering be there, [and] fields from Nebt-hetepu.' Their libations shall be of water. It is the serpent NEHEP who gives their bodies [and] their souls, and they journey on to SEKHET-AARU to have dominion over their libations, and to walk over the earth. They count up their flesh, their food is of bread-cakes, and their drink is of *tchesert* ale, and their libations are of water. Offerings are made to them upon earth as [to] the god SAH, who rests upon his ground."

"These are they who are in the circuit of this pool. There is a serpent living in this pool, and the water of the pool is of fire, and the gods of the earth and the souls of the earth cannot descend thereto by reason of the flames of fire of this serpent. This great god who is the governor of the Tuat lives in the water of this pool."

And Ra, says to them:--"Hail to you, O you gods who guard this holy pool, give you yourselves to him that is the Governor of Aukert. The water of this pool is Asar, and this water is KHENTI-TUAT. This flame consumeth and destroys the souls which dare to approach Asar, and the awe of this pool cannot be done away, or made an end of, or overcome. As for the gods who keep ward over its waters, their food is bread, and their drink is *tchesert* ale, and their libations are of water. Offerings are made to them upon earth as to TERI in Amentet, lord of (offerings). There are fields for you in this Field, and the waters thereof are for you. Let your offerings be there [and] fields from Nebt-hetepu. Their libations shall be of water. It is the serpent NEHEP who gives their bodies [and] their souls, and they journey into SEKHET-AARU to have dominion over their libations, and to walk on the earth. They count up their

limbs, their food is of bread-cakes, and their drink is of *tchesert* ale, and their libations are of water. Offerings are made to them upon earth as to SAH, who rests upon his ground.

"These are they who are in the circuit of this pool. There is a serpent living"

THE GATE OF SET-HRA.

THE EIGHTH DIVISION OF THE TUAT.

HAVING passed through the Seventh Division of the Tuat, the boat of the Sun arrives at the gateway called BEKHKHI, which leads to the EIGHTH O DIVISION,

This great god comes forth to this gate, and entereth through it, and the gods who are therein acclaim this great god." The gateway is like that through which the god passed into the previous Division, and its outwork is guarded by nine gods in the form of mummies, who are described as the PAUT, i.e., the company of the nine gods.

At the entrance to the gate proper stands a bearded, mummied form, with his hands folded on his breast, called BENEN, and at its exit stands a similar form called HEPTTI, each of these is said to "extend his arms and hands to Ra." The corridor is swept by flames of fire, which proceed from the mouths of two uraei, as before. The company of the gods who guard the outwork address Ra, and say, "Come you to us, O you who are at the head of the horizon, O you great god who openest hidden places, open for yourself the holy pylons, and unfold the doors thereof." The monster serpent, which stands on his tail and guards the door, is called SET-HRA, and the two lines of text which refer to his admission of Ra read, "He who is over this door opens to Ra. SA says to SET-HRA:--Open your gate to Ra, unfold your portal to KHUTI, So that he may illumine the thick darkness, and may send light into the hidden abode. This gate closeth after the great god have passed through it, and the souls who are on the other side of it wail when they hear the door closing upon them."

In the middle of the Division we see the boat of Ra being towed on its way by four gods of the Tuat, the god is in the same form as before, and SA stands on the look-out, and Heka obeys his instructions as to the steering. At the head of the four gods who tow the boat stands an aged god, who leans on a long staff, and is called "He who dwells in Nu." Immediately in front of the divine procession is a long tank, wherein we see four groups, each containing four beings, who are represented in the act of performing various evolutions in the water. These are called HERPIU, AKIU, NUBIU, and KHEPAU, which names may be translated "Bathers, Floaters, Swimmers, and Divers."

This great god is towed along by gods of the Tuat, and behold, those who tow Ra along say, "Let there be praise in heaven to the soul of Ra, and let there be praise on earth to his body, for heaven is made young by means of his soul, and earth is made young by means of his body. Hail! We open for you the hidden place, and we make straight for you the roads of Akert. Be you at peace, O Ra, with your hidden things, O you who are praised [by] your secret things in your forms (or, attributes). Hail! We tow you along, O Ra, we guide you, O you who are at the head of heaven, and you come forth to those who are immersed in the waters, and you shalt make your way over them."

"He who is in Nu says to those who are immersed in the water, and to those who are swimming in the pools of water, 'Look you at Ra, who journeys in his boat, [for he is] Great of Mystery.

It is he who orders the destinies (or, affairs) of the gods, it is he who performs (or, makes) the plans of the Khu (i.e., the spirits). Hail! Rise up, O you beings of time, pay you heed to Ra, for it is he who orders your destinies."

"Put forth your heads, O you who are immersed in the water, thrust out your arms, O you who are under the waters, stretch out your legs, O you who swim, let there be breath to your nostrils, O you who are deep in the waters. You shall have dominion over your waters, you shall be at peace in your tanks of cool waters, you shall pass through the waters of Nu, and you shall make a way through your cisterns. Your souls are upon earth, and they shall be satisfied with their means of subsistence, and they shall not suffer destruction. Their food shall consist of the offerings of the earth, and meat and drink shall be given to them upon earth, even as to him that have obtained dominion over his offerings upon earth, and whose soul is not upon the earth. Their food shall consist of bread, and their drink shall be *tchesert* wine, and their cisterns shall be full of cool water, and there shall be offered to them upon earth of that which this lake produces."

"These are they who make souls to have a right to the green herbs in the Lake of Serser. Ra says to them:--[Hail, you] divine sovereign princes of the gods, and you chiefs of the Lake of Serser, who place souls over their green herbs, let them have dominion themselves over their bread; give you your bread which is appointed, and bring you your green herbs to the souls who have been ordered to exist in the Lake of Serser.' They say to Ra:--'The bread appointed have been and the green herbs have been brought to the divine souls whom you have ordered to exist in the Lake of Serser. Hail! Verily, the way is fair; for KHENTI-AMENTI praises you, and those who dwell in TA-

THENEN praise you.' Their food is of bread-cakes, and their beer is the *tchesert* beer, and their libations are of cool water; and offerings are made to them upon earth by those who are with (?) TUI by the divine sovereign princes."

"These are they who are in the Land of Serser; 'they have received their bread, and they have gained the mastery over this Lake, and they praise this great god. Ra says to them:--'Eat you your green herbs, and satisfy you yourselves with your cakes; let there be fulness to your bellies, and satisfaction to your hearts. Your green herbs are of the Lake of Serser, the Lake which may not be approached. Praise you me, glorify you me, for I am the Great One of terror of the Tuat.' They say to Ra:--'Hail to you, O you Great One of the SEKHEMU (i.e., Powers)! Praise is your, and majesty is your. The Tuat is your, and [is subservient] to your will; it is a hidden place [made] by you for those who are in its Circles. The height of Heaven is your, and [is subservient] to your will; it is a secret place [made] by you for those who belong thereto. The Earth is for your dead Body, and the Sky is for your Soul. O Ra, be you at peace (or, be content) with that which you have made to come into being.' Their food consisteth of bread-cakes, their green herbs are the plants of the spring, and the waters wherein they refresh themselves are cool

Offerings are made to them upon the earth as [being] the product of this Lake of Serser."

1. Heru [the Aged], in the form of a bearded man, leaning upon a staff.

2. Twelve bearded beings, who are described as the "burnt enemies of Asar." The first four have their arms tied behind their back in such a way that the right hand projects at the left side, and the left hand at the right side. The second four have their hands tied together at the elbows, and the upper parts of the arms are at right angles to their shoulders. The third four have their arms tied together at the elbows, and their elbows are on a lower level than their shoulders.

3. A monster speckled serpent, which lies in undulations immediately in front of the enemies of Asar, and belches fire into the face of their leader; the name of this serpent is KHETI, In each undulation stands a bearded god in mummied form, and the hieroglyphics written above describe them as "the gods who are above KHETI,"

"[This scene representeth] what Heru does for his father Asar. The enemies c who are in this scene have their calamities ordered for them by Heru, who says to them:--Let there be fetters on your arms, O enemies of my father, let your arms be tied up towards your heads, O you who have no [power], you shall be fettered [with your arms] behind you, O you who are hostile to Ra. You shall be backed in pieces, you shall nevermore have your being, your souls shall be destroyed, and none [of you] shall live because of what you have done to my father Asar; you have put [his] mysteries behind your backs, and you have dragged out the statue [of the god] from the secret place. The word of my father Asar is *maat* against you, and my word is *maat* against you, O you who have desecrated (literally, laid bare) the hidden things which concern the rest (or, resting-place) of the Great One who begot me in the Tuat. O you shall cease to exist, you shall come to an end."

"Heru says:--[O] my serpent KHET, you Mighty Fire, from whose mouth comes forth this flame which is in my Eye, whose undulations are guarded by [my] children, open your mouth, distend your jaws, and belch forth your fires against the enemies of my father, burn you up their bodies, consume their souls by the fire which issueth from your mouth, and by the flames which are in your body. My divine children are against them, they destroy [their] spirits, and those who have come forth from me are against them, and they shall never more exist. The fire which is in this serpent shall come forth, and shall blaze against these enemies whensoever Heru decreeth that it shall do so.' Whosoever knows how to use words of power [against] this serpent shall be as one who does not enter upon his fiery path."

The end of this text on the sarcophagus of Seti I. is defective, but from the tomb of Rameses VI. we see that it should end thus:--"Offerings shall be made to these gods who are upon this great serpent. Their food is of bread, their drink is of *tesher* beer, and the waters of their libations are cool."

THE GATE OF AB-TA.

THE NINTH DIVISION OF THE TUAT.

HAVING passed through the Eighth Division of the Tuat, the boat of the sun arrives at the gateway called AAT-SHEFSHEFT, which leads to the NINTH DIVISION, or, as the opening text reads: "This great god comes to this gate, and entereth through it, and the gods who are therein acclaim this great god." The gateway is like that through which the god passed into the previous Division, and its outwork is guarded by nine gods in the form of mummies, who are described as the PAUT, i.e., the company of the nine gods. At the entrance to the gate proper stands a bearded, mummied form, with his hands folded on his breast, called ANHEFTA, and at its exit stands a similar form called ERMEN-TA, each of these is said to extend his arms and hands to Ra. The corridor is swept by flames of fire, which proceed from the mouths of two uraei, as before. The company of the gods who guard the outwork address Ra, and say, "Come you to us, O you who are the head of the horizon, O you great god who openest the secret places, open for yourself the holy pylons, and unfold for yourself the holy doors thereof." The monster serpent which stands on his tail and guards the door is called AB-TA, and the two lines of text which refer to his admission of Ra read, "He who is over this door opens to Ra. SA says to AB-TA, 'Open your gate to Ra, unfold your portal to KHUTI, so that he may illumine the thick darkness, and may send light into the hidden abode.' This gate closeth after this god have passed through it, and the souls who are on the other side of it wail when they hear this door closing upon them."

"This great god is towed along by the gods of the Tuat, and those who tow Ra along say:--'The god comes to his body, and the god is towed along to his shadow. O be you at peace with your body, and we will tow you along in your integrity into your (literally, his) secret place. Come you, O Ra, and be you at peace with your body, for you shalt be protected by those who are over the curved ropes(?).'"

"Those who are in this picture march before Ra, and they utter words of power against APEP, and [then] return to the Arit (or, Hall) of the horizon. They journey onwards with him into the height of heaven, and they come into being for him in the ATERTI (i.e., the two portions of the sky in which Ra rises and sets), and they cause him to rise in NUT. And they say their words of power which are these:--'Out upon you, O you Rebel Serpent! Out upon you, you monster that destroys, you Apep that send forth your evil emanations (or, deeds)! Your face shall be destroyed, O APEP. You shalt advance to the block of execution. The NEMU are against you, and they shall hack you in pieces. The AAIU are against you, and they shall destroy you. The ABEBUITI (i.e., the three spearmen) shall drive [their harpoons] into you, and they shall enchant you by means of their Hail! You are destroyed, dashed in pieces, and stabbed to death, O serpent SESSI.'"

"Those who are in this scene, and who have their spears, keep ward over the rope of AI, and they do not permit this Worm to approach the boat of the great god. They pass behind this god upwards. These gods who do battle on behalf of this god in heaven say":--(The speech is wanting).

"Those who are in this scene rise up for Ra, who says to them:--'Receive you your heads, O you gods, and draw tightly the front end of your rope. Hail, O you gods, come into being! Hail, possess you the power of light, O you gods, and come you into being, O you gods. Possess you the power of light, O you gods, by my coming into being in the secret place, and by my power of light in the hidden place (Ament), in the chambers of things.'"

"Ra makes to arise this god. This god with his two faces goes in after Ra have passed by him."

"Ra says to them:--'Let your heads be to you, O you gods! Receive you your crowns of the North, and pull you tightly at the hinder end of the boat of him that comes into being from me. Behold now Heru of the handsome Face!'"

"He who is in this picture strideth through the secret place, and he withdraweth to QA-TEMT, the Hall (or, Court) of Ament. Those who are in it are the heads which have been devoured, and they breathe the odour of SHEMTI, of which Apu is the warder."

"He who is in this picture makes his rising up for SAR, and he keeps count of the souls which are doomed in the Tuat. He strideth through the secret place, and he withdraweth to TESERT-BAIU, to the Hall (or, Court) of Ament; then TEPI entereth into BATA. Those who are in it are they whose heads have been devoured. They breathe the odour of BATA, of which ABETH is the guardian."

"These are the gods who make use of words of power for Heru-Ra in Ament. [They have power] over the net, and they make use of words of power on those who are in the net[s] which are in their hands."

"Those who are in this scene have the rope in their hands, and it is fastened to the leg[s] of KHEPRI, who moveth backwards to the Hall of their horizon. They draw this rope with the god into their horizon, and they tow him along in the sky (NUT). They live upon the, things of the South, and their sustenance is from the things of the North, [and they exist] on that which comes forth from the mouth of Ra. The voice of this serpent KHEPRI goes round about and travelleth into the secret place after Ra have entered into the height of heaven."

The four groups, each containing four beings, "say to Ra:--'Come, O come, after your transformations! Come, O Ra, after your transformations! Appear, appear, after your transformations! Appear, O Ra, after your transformations in heaven, in the great heaven! Hail! We decree for you your habitations by the excellence which is in the words of the Mighty One of Forms in the secret (or, hidden) place.'"

"He who is in this scene is HERU TUATI (i.e., Heru of the Tuat). The head comes forth from him, and the forms [in which he appears] from the coiled [serpent]. Ra cries to this god to whom the two divine URAEI unite themselves; he entereth in upon the way into KHEPRI, Who listeneth when Ra cries to him."

The two groups, each containing four beings, "have in their hands the rope which is fastened to the foot of KHEPRI, and they say to Ra:--'The ways of the hidden place are open to you, and [the portals] which are in the earth are unfolded for you, the SOUL which Nut loves, and we will guide your wings to the mountain. Hail! Enter you into the East, and make you your passage from between the thighs of your mother.'"

THE GATE OF SETHU.

THE TENTH DIVISION OF THE TUAT.

"This great god is towed along by the gods of the 'Tuat, and those who tow Ra along say:--'We are towing Ra along, we are towing Ra along and Ra follows [us] into Nut. O have the mastery over your Face, indeed you shalt unite yourself to your Face, O Ra, [by] Maat. Open, O you Face of Ra, and let the two Eyes of Khuti enter into you; drive away you the darkness from Amentet. Let him give light by what he have sent forth, the light.'"

"He makes a rising up for Ra (or, he stablisheth Ra), UNTI makes to be light the upper heaven; this god leads the hour, which performs that which belongs to it to do."

"The [four] serpents who are in the earth keep ward (over those who are in this picture. They make a rising up for Ra, and they sit upon the great image[s which are] under them, and they pass onwards with them in the following of Ra, together with the hidden images which belong to them."

"Those who are in this picture sing Spells with their stars, and they grasp firmly the bows of their boat, [and it] entereth into Nut. And this Face of Ra moveth onwards, and sails over the land, and those who are in the Tuat sing Spells to it, and make Ra to stand up (i.e., establish Ra)."

"[It makes a rising up for Ra], and it guides the Gods of Light and Fire. Star-gods. Face of the Disk. Semi. Well-doing god into the Tuat of the horizon of the East."

"He makes a rising up for Ra, and he placeth fire on the head and horns (or, [in] his hands is the fire from the head and horns), and the weapon which is in the hand of the Fighter is in the follower of this god."

"It makes a rising up for Ra. The stablishing of Time which is reckoned in writing by years is with this uraeus, and it makes it to go with him into the heights of heaven."

Those who cry to Ra say, 'Enter in, O Ra! Hail, come, O Ra! Hail, come, O you who are born of the Tuat! Come, O offspring of the heights of heaven! Hail, come you into being, O Ra!

"This is the MEHEN serpent of the uraei, which strideth through the Tuat. The two bows are stretched out, and they bear up on themselves him of the Two-Faces (or, Two-Heads, i.e., Heru-Set) in his mystery which [appertains] to them. They lead the way for Ra, in the horizon of the east of heaven, and they pass on into the heights of heaven in his train."

"Those who are in this picture rise up (or, stand) for Ra, and Ra rises and comes forth for them, [and they say], 'Rise, Ra, be strong, Khuti; verily we will overthrow Apep in his fetters. Approach not you, O Ra, towards your enemy, and your enemy shall not approach you; may your holy attributes come into being within the serpent. The serpent Apep is stabbed with his knives, and gashes are inflicted on him. Ra shall stand up in the hour wherein he is content (or, the hour of peace), and the great god shall pass on in strength when his chain (i.e., Apep's) is fixed.'"

"The reptile (literally, worm) who is in this picture breaks asunder the fetters, and the boat of this great god begins [to move] towards the region of Apep; this great god travelleth on after he (i.e., Apep) have been put in restraint by means of his 'fetters.'"

Of the four SETEFIU gods it is said:--

"Those who are in this picture grasp the fetters of the being of two-fold evil, and they say to Ra, 'Come forward, Ra, pass onwards, Khuti. Verily fetters have been laid upon NEHA-HRA, and Apep is in his bonds.'"

Of the twelve other gods who grasp the chain it is said:--

"Those who are in this picture [act] as warders of the sons of the helpless one, and they keep guard (over the deadly chain which is in the HIDDEN HAND, for the dead bodies are placed with the things [which belong to them] in the circuit of the battlements of KHENTI-AMENTI. And these gods say, 'Let darkness be upon your face, O UAMEMTI, and you shall be destroyed, O you sons of the helpless one, by the HIDDEN HAND, which shall cause evils [to come upon you] by the deadly chain which is in it. SEB keeps ward over your fetters, and the sons of the fetters (i.e., Mest, Hapi, Tuamutef, and Qebhsennuf) put upon you the deadly chain. Keep you [your] ward under the reckoning of KHENTI-AMENTI.'"

Of the children of Heru it is said:--

"Those who are in this picture make heavy the fetters of the sons of the helpless one, and the boat of the Well-doing God travelleth on its way."

Of the twelve gods (the AKHEMU SEKU) it is said:--

"Those who are in this picture make a rising up for Ra, and they take their paddles in this Circle of UNTI. They come into being of their own accord at the seasons when Ra is born in Nut; they come into being for the births of Ra, and they make their appearance in Nu along with him. It is they who transport this great god after he have taken his place in the horizon of the East of heaven. Ra says to them:--'Take you your paddles and unite you yourselves to your stars. Your coming into being takes place when [I] come into being, and your births take place when my births take place. O you beings who transport me, you shall not suffer diminution, O you gods AKHEMU SEKU.'"

Of the twelve goddesses of the hours it is said:--

"Those who are in this scene take hold of the rope of the boat of Ra to tow him along into the sky. It is they who tow Ra along, and guide him along the roads into the sky, and behold, they are the goddesses who draw along the great god in the Tuat. Ra says to them:--'Take you the rope, set you yourselves in position, and pull you me, O my followers, into the height of heaven, and lead you me along the ways. My births make you to be born, and behold, my coming into being makes you to come into being. O stablish you the periods of time and years for him who is among you.'"

1. "The god who is in this picture adjureth the pylons to open to Ra, and he goes on his way by his side."
2. "The god who is in this picture cries out to the stars concerning the births of this great god, and he goes on his way with them."
3. "The god who is in this picture cries to the gods of the Boat of Ra, and he goes on his way with him."
4. "The god who is in this picture sets the stars in their places (literally, towns), and he goes on his way with the great god."

The above four paragraphs must refer to the four gods BANTI, SESHSHA, KA-AMENT, and RENEN-SBAU, and therefore the god of Rethenu, the Utchat, and the god HER-NEST-F remain without descriptions. From the tomb of Rameses VI. M. Lefébure adds the two following paragraphs which concern the Utchat and HER-NEST-F.

"This is the Eye of Ra, which the god uniteth to himself, and it rejoices in its place in the boat."

"This is he who opens the door of this Circle; he remains in his position, and does not go on his way with Ra."

THE GATE OF AM-NETU-F. THE ELEVENTH DIVISION OF THE TUAT.

"Those who are in this scene [with] their weapons in their hand take their knives and hack [with them] at Apep; they make gashes in him and slaughter him, and they drive stakes whereby to fetter him in the regions which are in the upper height. The fetters of the REBEL are in the hands of the Children of Heru, who stand threateningly by this god with their chains between their fingers. This god reckoneth up his members after he whose arms are hidden have opened [the door] to make a way for Ra."

Of the serpent Apep it is said:--

"The Children of Heru grasp firmly this serpent which is in this picture, and in this picture they rest in Nut (i.e., the sky). They heap their fetters upon him, and whilst his folds (?) are in the sky his poison drops down from him into Amentet."

Of the four apes holding hands it is said:--

"It is those who are in this picture who make ready for Ra, a way into the eastern horizon of heaven, and they lead the way for the god who have created them with their hands, [standing] two on the right hand and two on the left in the double *atert* of this god; then they come forth after him, and sing praises to his soul when it looks upon them, and they stablish his Disk."

Of the three remaining deities it is said:--

"Those who are in this picture turn away SET from this Gate [of the god TUATI. They open its cavern, and stablish the hidden pylons, and their souls remain in the following of Ra]."

1. Four gods, each holding a disk in his right hand; these are "they who hold light-giving disks."
2. Four gods, each holding a star in his right hand; these are "they who hold stars."
3. Four gods, each holding a sceptre in his left hand; these are "they who come forth."
4. Four ram-headed gods, each holding a sceptre in his left hand; their names are BA, KHNEMU, PENTER, and TENT.
5. Four hawk-headed gods, each holding a sceptre in his left hand; these are called HERU, ASHEMTH, SEPT, and AMMI-UAA-F.
6. Eight female figures, each seated on a seat formed by a uraeus with its body coiled up, and holding a star in her left hand; these are called "the protecting hours."
7. A crocodile-headed god called SEBEK-RA, who grasps a fold of a serpent that stands on its tail in his right hand, and a sceptre in his left.

Of the four gods bearing disks it is said:--

"Those who are in this picture carry the disk of Ra, and it is they who make a way through the Tuat and the height of heaven by means of this image which is in their hands. They utter words to the Pylon of Akert so that Ra may set himself in the body of Nut (i.e., the sky)."

Of the four gods bearing stars it is said:--

"Those who are in this picture carry stars, and when the two arms of Nu embrace Ra they and their stars shout Spells of praise, and they journey on with him to the height of heaven, and they take up their places in the body of Nut."

Of the four gods bearing sceptres it is said:--

"Those who are in this picture [having] their sceptres in their hands, are they who stablish the domains of this god in the sky, and they have their thrones in accordance with the command of Ra."

Of the four ram-headed gods it is said:--

"Those who are in this picture [having] their sceptres in their hands, are they who decree [the making ready] of the offerings of the gods [from] the bread of heaven, and it is they who make to come forth celestial water when as yet Ra have not emerged in Nu."

Of the four hawk-headed gods it is said:--

"Those who are in this picture [having] their sceptres in their hands, are they who stablish the shrine [in the boat of Ra], and they lay their hands (on the body of the double boat of the god after it have appeared from out of the gate of Sma, and they place the paddles [of the boat] in Nut, when the Hour which presideth over it (i.e., the boat) comes into being, and the Hour [which have guided it] goes to rest."

Of the goddesses who are seated on uraei it is said:--

"Those who are in this picture with their serpents under them, and their hands holding stars, come forth from the two ATERT of this great god, four to the East and four to the West; it is they who call 'the Spirits of the East, and they sing Spells to this god, and they praise him after his appearance, and SETTI guide and transport those who are in the boat of this great god."

There is no description of the crocodile-headed god Sebek-Ra in the text.

1. Four gods, each wearing the Crown of the South; these are the "Kings of the South in chief."
2. Four bearded gods, "the WEEPERS."
3. Four gods, each wearing a Crown of the North; these are the KHNEMIU.
4. Four bearded gods, the RENENIU, i.e., "those who give names."
5. Four females, each wearing the Crown of the South; these are the "Queens of the South,"
6. Four females, each wearing the Crown of the North; these are, presumably, the "Queens of the North;" these are the KHNEMUT.
7. Four females, without crowns.
8. Four bearded gods, with their backs slightly bowed; these are the gods who praise Ra.
9. A cat-headed god called MATI.

Of the gods wearing the White Crown it is said:--

"Those who are in this picture are they who stablish the White Crown on the gods who follow Ra; they themselves remain in the Tuat, but their souls go forward and stand at [this] gate."

Of the four Weepers it is said:--

"Those who are in this picture in this gate make lamentation for Asar after Ra have made his appearance from Ament; their souls go forward in his train, but they themselves follow after Asar."

Of the four gods wearing the Red Crown it is said:--

"Those who are in this picture are those who unite themselves to Ra, and they make his births to come to pass in the earth; their souls go forward in his train, but their bodies remain in their places (or, seats)."

Of the four RENENIU it is said:--

"[Those who are in this picture are they who give the name to Ra, and they magnify the names of all his forms; their souls go forward in his following, but their bodies remain in their places (or, seats).]" 1

Of the four goddesses wearing the White Crown it is said:--

"Those who are in this picture are they who make MAAT to advance, and who make it to be stablished in the shrine of Ra when Ra takes up his position in Nut; their souls pass onwards in his following but their bodies remain in their places."

Of the four goddesses wearing the Red Crown it is said:--

"Those who are in this picture are they who stablish time, and they make to come into being the years for those who keep ward over the condemned ones in the Tuat and over those who have their life in heaven; they follow in the train of this great god."

Of the four females who are without crowns it is said:--

"Those who are in this picture in [this] gate make lamentation and tear their hair in the presence of this great god in Amentet; they make SET to withdraw from this pylon, and they do not enter into the height of heaven."

Of the four gods with their backs bowed it is said:--

"Those who are in this picture make adoration to Ra and sing praises to him, and in their place in the Tuat they spell those gods who are in the Tuat, and who keep guard over the Hidden Door. [They remain in their places.]" 1

["The warder of the door of this Circle remains in his place."]

THE GATE OF SEBI AND RERI.

THE TWELFTH DIVISION OF THE TUAT.

"They stand up on their heads, and they come into being on their staves by the gate; the heads stand up by the gate."

The monster serpent which stands on its tail and guards the one door is called SEBI, and the two lines of text which refer to his admission of Ra read, He who is over this door opens to Ra. SA says to Sebi, 'Open your gate to Ra, unfold your portal to Khuti, so that he may come forth from the hidden place, and may take up his position in the body of NUT.' Behold, there is wailing among the souls who dwell in Ament after this door have closed," &c.

The monster serpent which stands on its tail and guards the other door is called RERI, and the two lines of text which refer to his admission of Ra read, "He who is over this door opens to Ra. SA says to RERI, 'Open your gate to Ra, unfold your portal to KHUTI, so that he may come forth from the hidden place, and may take up his position in the body of Nut.' Behold, there is wailing among the souls who dwell in Ament after this door have closed."

The text, being similar to that which refers to SEBI, is not repeated here.

On each side of the door is a uraeus, the one representing Auset and the other NEPHTHYS, and of them it is said, "They it is who guard this hidden gate of Ament, and they pass onwards in the following of this god."

Here we see that the end of the Tuat is reached, and the boat of the sun has reached that portion of it through which he is about to emerge in the waters of Nu, and thence in the form of a disk in the sky of this world. Having passed on to the water the boat is supported by the two arms of Nu himself, or, as the text says, "These two arms come forth from the waters, and they bear up this god." The god appears in the boat in the form of a beetle, which is rolling along a disk; on the left of the beetle is Auset, and on the right Nephthys. The three beings in the front of the boat are probably the personifications of doors, and the gods to the left are SEB, SHU, HEK, HU, and SA, In the hieroglyphics at the top of the open space above the boat is written, "This god takes up his place in the MATETET Boat [with] the gods who are in it." Away in the waters above, or beyond the boat, is a kind of island, formed by the body of a god, which is bent round in such a way that the tips of his toes touch the back of his head. On his head stands the goddess Nut, with her arms and hands raised and stretched out to receive the disk of the sun, which the Beetle is rolling towards her; the text says, "Nut receives Ra." The island formed by the body of the god is said to be Asar, whose circuit is the Tuat."

Book of Coming Forth By Day

BOOK 1

SPELL TO ASAR

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

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

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

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

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

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

Homage to you, O you who have come as Khepera, Khepera the creator of the gods, You are seated on your throne, you rise up in the sky, illumining your mother [Nut], you are seated on your throne as the king of the gods. [Your] mother Nut stretcheth out her hands, and performs an act of homage to you. The domain of Manu receives you with satisfaction. The goddess Maat embraces you at the two seasons of the day. May Ra give glory, and power, and thruth-speaking, and the appearance as a living soul so that he may gaze upon Heru-khuti, to the KA of the Asar the Scribe Ani, who speaks truth before Asar, and who says: Hail, O all you gods of the House of the Soul, who weigh heaven and earth in a balance, and who give celestial food [to the dead]. Hail, Tatun, [who are] One, you creator of mortals [and] of the Companies of the Gods of the South and of the North, of the West and of the East, ascribe you praise to Ra, the lord of heaven, the KING, Life, Strength, and Health, the maker of the gods. Give you thanks to him in his beneficent form which is enthroned in the Atett Boat; beings celestial praise you, beings terrestrial praise you. Djehuti and the goddess Maat mark out your course for you day by day and every day. Your enemy the Serpent have been given over to the fire. The Serpent- fiend Sebau have fallen headlong, his forelegs are bound in chains, and his hind legs have Ra carried away from him. The Sons of Revolt shall never more rise up. The House of the Aged One keeps festival, and the voices of those who make merry are in the Great Place. The gods rejoice when they see Ra crowned upon his throne, and when his beams flood the world with light. The majesty of this holy god sets out on his journey, and he goes onwards until he reaches the land of Manu; the earth becomes light at his birth each day; he proceedeth until he reaches the place where he was yesterday. O be you at peace with me. Let me gaze upon your beauties. Let me journey above the earth. Let me smite the Ass. Let me slit asunder the Serpent-fiend Sebau. Let me destroy Aepep at the moment of his greatest power. Let me behold the Abtu Fish at his season, and the Ant Fish with the Ant Boat as it piloteth it in its lake. Let me behold Heru when he is in charge of the rudder [of the Boat of Ra], with Djehuti and the goddess Maat on each side of him. Let me lay hold of the tow-rope of the Sektet Boat, and the rope at the stern of the Matett Boat. Let Ra grant to me a view of the Disk (the Sun), and a sight of Ah (the Moon) unfailingly each day. Let my Ba- soul come forth to walk about hither and thither and whithersoever it pleases. Let my name be called out, let it be found inscribed on the tablet which recordeth the names of those who are to receive offerings. Let meals from the sepulchral offerings be given to me in the presence [of Asar], as to those who are in the following of Heru. Let there be prepared for me a seat in the Boat of the Sun on the day wheron the god sails. Let me be received in the presence of Asar in the Land of Truth-speaking- the Ka of Asar Ani.

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

Homage to you, O you glorious Being, you who are dowered [with all sovereignty]. O Tem-Heru-Khuti (Tem-Harmakhis), when you rise in the horizon of heaven a cry of joy goes forth to you from all people. O you beautiful Being, you do renew yourself in your season in the form of the Disk, within your mother Hwt-hr. Therefore in every place every heart swelleth with joy at your rising for ever. The regions of the South and the North come to you with homage, and send forth acclamations at your rising on the horizon of heaven, and you illuminate the Two Lands with rays of turquoise-[coloured] light. O Ra, who are Heru-Khuti, the divine man-child, the heir of eternity, self-begotten and self-born, king of the earth, prince of the Tuat (the Other World), governor of Aukert, you didst come from the Water-god, you didst spring from the Sky-god Nu, who does cherish you and order your members. O you god of life, you lord of love, all men live when you shine; you are crowned king of the gods. The goddess Nut embraces you, and the goddess Mut enfoldeth you at all seasons. Those who are in your following sing to you with joy, and they bow down their foreheads to the earth when they meet you, the lord of heaven, the lord of the earth, the King of Truth, the lord of eternity, the prince of everlastingness, you sovereign of all the gods, you god of life, you creator of eternity, you maker of heaven wherin you are firmly stablished.

The Company of the Gods rejoice at your rising, the earth is glad when it beholdeth your rays; the people who have been long dead come forth with cries of joy to behold your beauties every day. You go forth each day over heaven and earth, and you are made strong each day be your mother Nut. You pass over the heights of heaven, your heart swelleth with joy; and the Lake of Testes (the Great Oasis) is content thereat. The Serpent-fiend have fallen, his arms are hewn off, the Knife have severed his joints. Ra lives by Maat (Law), the beautiful! The Sektet Boat advances and comes into port. The South and the North, and the West and East, turn to praise you. O you First, Great God (PAUTA), who didst come into being of your own accord, Auset and Nephthys salute you, they sing to you songs of joy at your rising in the boat, they stretch out their hands to you. The Souls of the East follow you, and the Souls of

the West praise you. You are the Ruler of all the gods. You in your shrine have joy, for the Serpent-fiend Nak have been judged by the fire, and your heart shall rejoice for ever. Your mother Nut is esteemed by your father Nu.

SPELL TO ASAR UN-NEFER

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

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

BOOK 2

THE CHAPTERS OF COMING FORTH BY DAY

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

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

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

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

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

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

THE CHAPTER OF MAKING THE SAHU TO ENTER THE TUAT ON THE DAY OF THE FUNERAL, WHEN THE FOLLOWING WORDS ARE TO BE SAID: Homage to you, O you who dwellest in the Holy Hill (Set-Tchesert) of Amentet! the Asar, the royal scribe, Nekhtu-Amen, whose word is true, knows you, he knows your name. Deliver you him from the worms which are in Ra-stau, which live upon the bodies of men and women, and feed upon their blood, for Asar, the favoured servant of the god of his city, the royal scribe Nekhtu-Amen, knows you, and he knows your names. Let the order for his protection be the first command of Asar, the Lord to the Uttermost Limit, who keeps his body hidden. May he give him release from the Terrible One who dwells at the bend of the River of Amentet, and may he decree the acts that will make him to rise up. Let him pass on to him whose throne is placed within the darkness, who gives light in Ra-stau. O you Lord of Light, come you and swallow up the worms which are in Amentet. Let the Great God who dwells in Tetu, and who is himself unseen, hear his prayers, and let those who cause afflictions hold him in fear as he comes forth with the sentence of their doom to the Divine Block. I the Asar, the royal scribe, Nekhtu-Amen, come, bearing the decree of Neb-er-tcher, and I am the Heru who takes possession of his throne for him. His father, the lord of all those who are in the Boat of his Father Heru, have ascribed praise to him. He comes bearing tidings..... let him see the town of Anu. Their chief shall stand on the earth before him, the scribes shall magnify him at the doors of their assemblies, and you shall swathe him with swathings in Anu. He have led heaven captive, and he have seized the earth in his grasp. Neither the heavens nor the earth can be taken away from him, for, behold, he is Ra, the firstborn of the gods. His mother shall nurse him, and shall give him her breast on the horizon.

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

THE CHAPTER OF GIVING A MOUTH TO THE ASAR ANI, THE SCRIBE, AND TELLER OF THE OFFERINGS WHICH ARE MADE TO ALL THE GODS, WHOSE WORD IS TRUE, WHO SAYS:- I rise up out of the Egg in the Hidden Land. May my mouth be given to me that I may speak therewith in the presence of the Great God, the Lord of the Tuat. Let not my hand and my arm be repulsed in the presence of the Chiefs (Tchatchau) of any god. I am Asar, the Lord of Ra-stau. May I, the Asar, the scribe Ani, whose word is true, have my portion with him who is on the top of the Steps (Asar). According to the desire of my heart I have come forth from the Island of Nesersert, and I have extinguished the fire.

[THE CHAPTER OF GIVING A MOUTH TO THE ASAR, THE SCRIBE ANI, WHO SAYS]:- Homage to you, O you lord of brightness, Governor of the Temple, Prince of the night and of the thick darkness. I have come to you. I am shining, I am pure. My hands are about you, you have your lot with your ancestors. Give you to me my mouth that I may speak with it. I guide my heart at its season of flame and of night.

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

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

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

THE PRAYER OF ANI:- My heart, my mother; my heart, my mother! My heart whereby I came into being! May nought stand up to oppose me at [my] judgment, may there be no opposition to me in the presence of the Chiefs (Tchatchau); may there be no parting of you from me in the presence of him that keeps the Balance! You are my KA, which dwells in my body; the god Khnemu who knits together and strengtheneth my limbs. May you come forth into the place of happiness whither we go. May the Sheniu officials, who make the conditions of the lives of men, not cause my name to stink, and may no lies be spoken against me in the presence of the God. [Let it be satisfactory to us, and let the Listener god be favourable to us, and let there be joy of heart (to us) at the weighing of words. Let not that which is false be uttered against me before the Great God, the Lord of Amentet. Verily, how great shalt you be when you rise in triumph.]

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

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

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

THE SPEECH OF HERU TO ASAR IN INTRODUCING ANI TO HIM:- Heru, the son of Auset, says: I have come to you, O Un-Nefer, and I have brought to you the Asar Ani. His heart is righteous, and it have come forth from the Balance; it have not sinned against any god or any goddess. Djehuti have weighed it according to the decree pronounced to him by the Company of the Gods, and it is most true and righteous. Grant you that cakes and ale may be given to him, and let him appear in the presence of the god Asar, and let him be like to the Followers of Heru for ever and ever.

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

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

BOOK 3

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

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

Who is this?

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

Who is this?

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

Who is this?

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

Who is this?

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

What is this?

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

Who is this?

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

Who is this?

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

Who is this?

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

What is this [city]?

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

What is this?

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

What is this ?

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

What is the "great double nest"?

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

What is this?

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

Who are these gods?

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

What was this combat?

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

What is this?

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

Who is this?

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

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

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

Who are the "lords of right and truth"?

"The lords of right and truth are Djehuti and Astes, the Lord of Amentet. "The Tchatcha round about Asar are Kesta, Hapi, Tuamutef, and Qebhsenuf, and they are also round about the Constellation of the Thigh (the Great Bear), in the northern sky. "Those who do away utterly sins and offences, and who are in the following of the goddess Hetepsekhus, are the god Sebek and his associates who dwell in the water. "The goddess Hetepsekhus is the Eye of Ra. "Others, however, say that it is the flame which accompanieth Asar to burn up the souls of his enemies. "As concerning all the faults which are in Asar, the registrar of the offerings which are made to all the gods, Ani, whose word is truth, [these are all the offences which he have committed against the Lords of Eternity] since he came forth from his mother's womb. "As concerning the Seven Spirits who are Kesta, Hapi, Tuamutef, Qebhsenuf, Maa-atef, Kheribeqef and Heru-khenti-en-ariti, these did Anpu appoint to be protectors of the dead body of Asar. "Others, however, say that he set them round about the holy place of Asar. "Others say that the Seven Spirits [which were appointed by Anpu] were Netcheh-netchek, Aatqetqet, Nertanef-besef-khenti-hehf, Aq-her-ami- unnut-f, Teshar- ariti-ami-Het-anes, Ubes-her-per-em-khetkhet, and Maaem-kerh-annef-em-hru. "The chief of the Tchatcha (sovereign princes) who is in Naarutef is Heru, the Advocate of his father. "As concerning the day wherein [Anpu said to the Seven Spirits], 'Come you hither,' [the allusion here] is to the words 'Come you hither,' which Ra spoke to Asar."

Verily may these same words be said to me in Amentet.

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

Who is this Divine Soul?

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

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

Who is this Cat?

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

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

children of rebellion, whereupon a great battle arose in heaven and in all the earth. "O you who are in your egg (Ra,) who showest from your Disk, who rise on your horizon, and do shine with golden beams in the height of heaven, like to whom there is none among the gods, who sail above the Pillars of Shu, who send forth blasts of fire from your mouth, [who illuminate the Two Lands with your splendor, deliver] you Nebseni, the lord of fealty [to Asar], from the god whose form is hidden, and whose eyebrows are like to the two arms of the Balance on the night when the sentences of doom are promulgated."

Who is this invisible god?

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

Who is this [slaughterer of souls]?

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

Who are these Watchers?

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

Who are those who preside over their altars?

"Those who preside over their altars are the similitude of the Eye of Ra, and the similitude of the Eye of Heru. "O Ra-Tem, you Lord of the Great House [in Anu], you Sovereign (life, strength, health [be to you]) of all the gods, deliver you the scribe Nebseni, whose word is truth, from the god whose face is like to that of a greyhound, whose brows are like those of a man, who feedeth upon the dead, who watches at the Bend of the Lake of Fire, who devours the bodies of the dead, and swallows hearts, and who voideth filth, but who himself remains unseen."

Who is this greyhound-faced god?

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

Who is this Lord of Terror?

"It is the Keeper of the Bend [of the stream] of Amentet."

Who is this Keeper?

"It is the Heart of Asar, which is the devourer of all slaughtered things. "The Urrt Crown have been given to him, with gladness of heart, as Lord of Hensu."

Who is this?

"He to whom the Urrt Crown have been given with gladness of heart as Lord of Hensu is Asar. He was bidden to rule among the gods on the day of the union of earth [with earth] in the presence of Nebertcher."

Who is this?

"He who was bidden to rule among the gods is the son of Auset (Heru), who was appointed to rule in the room of his father Asar. "As concerning [the words] 'day of the union of earth with earth,' they have reference to the union of earth with earth in the coffin of Asar, the Soul that lives in Hensu, the giver of meat and drink, the destroyer of wrong, and the guide to the everlasting paths."

Who is this?

"It is Ra himself."

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

Who is this?

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

Who is this?

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

What is this?

"'Hidden in form, given of Menhu,' is the name of the "tomb. 'He who sees what is on his hand' is the name of Qerau, or, as others say, it is the name of the Block. "Now, he whose mouth shines and whose head moveth is the phallus of Asar, but others say it is [the phallus] of Ra. 'You spreadest your hair, and I shake it out over his brow' is said concerning Auset, who hideth in her hair, and draws it round about her. "Uatchet, the Lady of Flames, is the Eye of Ra."

THE SEVEN ARITS

The First Arit.

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

The Second Arit.

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

The Third Arit.

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

The Fourth Arit.

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

The Fifth Arit.

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

The Sixth Arit.

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

The Seventh Arit:

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

RUBRIC: If [these] words be recited by the spirit when he shall come to the Seven Arits, and as he entereth the doors, he shall neither be turned back nor repulsed before Asar, and he shall be made to have his being among the blessed spirits, and to have dominion among the ancestral followers of Asar. If these things be done for any spirit he

shall have his being in that place like a lord of eternity in one body with Asar, and at no place shall any being contend against him.

BOOK 4

THE PYLONS OF THE HOUSE OF ASAR

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

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

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

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

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

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

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

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

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

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

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

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

The Asar Nu, the steward of the keeper of the seal, says when he comes to the THIRTEENTH PYLON of Asar: "I have made my way, I know you and I know your name, and I know the name of her who is within you: Asar foldeth his arms about her, and makes Hapi (the Nile-god), to emit splendor out of his hidden places" is your name. She inspecteth the swathing of the helpless one.

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

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

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

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

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

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

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

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

THE ASAR AUFANKH, WHOSE WORD IS TRUTH, SAYS: Hail, says Heru, O Twenty-first pylon of the Still-Heart! I have made the way. I know you. I know your name. I know the name of the goddess who guardeth you. "Sword that smites at the utterance of its own name, stinking face, overthrower of him that approaches her flame" is your name. You keepest the hidden things of the avenger of the god, you guardest them. Amam is his name. He makes the ash trees (cedars) not to grow, and the shenu trees (acacias) not to blossom, and preventeth copper from being found in the mountain. The Tchatcha (Chiefs) of this Pylon are Seven Gods. Tchen, or Anthch (At), is the name of the one at the door. Hetepmes is the name of another there. Messep is the name of another there. Utchara is the name of another there. Beq is the name of another there. Anp (Anpu) is the name of another there.

I have made the way. I am Menu-Heru, the avenger of his father, the heir of his father Un-Nefer. I have come. I have given [offerings] to my father Asar. I have overthrown all his enemies. I have come daily with the word of truth, the lord of fealty, in the house of my father Tem, the Lord of Anu, I, the Asar Auf-ankh, whose word is truth in the southern heaven. I have done what is right for him that made the right, I have celebrated the Haker festival to the lord thereof. I have acted as the leader of the festivals. I have given cakes to the Lords of the Altar. I have been the leader of the propitiatory offerings, cakes, ale, oxen, geese, to my father Asar Un-Nefer. I am the protector of the Ba-soul, I have made the Benu bird to appear [by my] words. I have come daily into the house of the god to make offerings of incense. I have come with the shenti tunic. I have set the Neshem Boat afloat on the water. I have made the word of Asar Khenti Amenti to be truth before his enemies. I have carried away in a boat all his enemies to the slaughter-house of the East, and they shall never escape from the wardship of the god Keb who dwells therein. I have made the Kefaiu gods of Ra to stand up, I have made his word to be truth. I have come as a scribe. I have explained [the writings]. I have made the god to have power over his legs. I have come into the house of him that is upon his mountain (Anpu). I have seen the Chief of the Seh hall. I have entered into Ra-stau. I have made myself invisible. I have found for myself the boundary. I have approached Nerutef. I have clothed the naked. I have sailed up the river to Abydos. I have performed the ceremonies of Hu and Sa. I have entered the house of Astes. I have made supplication to the Khati gods and to Sekhmet in the temple of Net (Neith), or the Aged Ones. I have entered Ra-stau. I have made myself invisible. I have found the frontier. I have approached Nerutef. I have clothed the

naked. I have sailed up the river to Abydos. I have performed the ceremonies of Hu and Sa. I have received. I have risen like a king crowned. I fill my seat on the throne in the place of my father, the God Who was at the beginning. I have praised the Meskhen of Ta-tchesert. My mouth is full of Maat (Truth). I have overwhelmed the Akhekhau serpents. I have come into the Great House with [my] body in a flourishing condition. I have caused myself to travel in the Boat of Hai. The myrrh unguent of..... is in the hair of men (Rekhit). I have entered into the House of Astes. I have approached with worship the two Khati gods and Sekhmet, who are in the temple of the Aged One [in Anu].

[And the god Asar says:] "You have come, you shalt be a favoured one in Tetu, O Asar Auf-anekh, whose word is truth, the son of the lady Shert-en-Menu, whose word is truth."

THE PRIESTS ANMUTEF AND SAMEREF

THE SPEECH OF THE PRIEST ANMUTEF.

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

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

THE SPEECH OF THE PRIEST SAMEREF.

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

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

THE JUDGES IN ANU

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

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

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

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

Hail, Djehuti, who didst make the word of Asar to be true against his enemies, make you the word of the Asar Ani to be true against his enemies, with the great Tchatcha Chiefs who are in Sekhem, on the night of the "things of the night" in Sekhem.

Now the great Tchatcha Chiefs who are in Sekhem are Heru-khenti-en- ariti and Djehuti who is with the Tchatcha Chiefs of Nerutef. Now the night of the "things of the night festival" signifieth the dawn on the sarcophagus of Asar.

Hail, Djehuti, who didst make the word of Asar to be true against his enemies, make you the word of the Asar the scribe Ani to be true against his enemies, with the great Tchatcha Chiefs who are in the double town Pe-Tep, on the night of setting up the "Senti" of Heru, and of establishing him in the inheritance of the possessions of his father Asar.

Now the great Tchatcha Chiefs who are in Pe-Tep are Heru, Auset, Kesta (Mesta) and Hapi. Now the "setting up of the 'Senti' of Heru" have reference to the words which Set spoke to his followers, saying "Set up the Senti."

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

Now the great Tchatcha Chiefs who are in Taiu-Rekhti are Auset, Heru, Kesta (Mesta) [Anpu and Djehuti].

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

Now the great Tchatcha Chiefs who are in Abtu are Asar, Auset, and Up-uat.

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

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

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

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

Hail, Djehuti, who didst make the word of Asar to be true against his enemies, make you the word of the Asar [the scribe] Ani to be true against his enemies, with the great Tchatcha Chiefs who are in Nerutef on the night of the "Hidden of Forms."

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

Now, the night of the "Hidden of Forms" referreth to the placing on the sarcophagus [of Asar] the arm, the heel, and the thigh of Asar Un-Nefer.

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

The great Tchatcha Chiefs who are in Rasta are Heru, Asar, and Auset. The heart of Asar is happy, the heart of Heru is glad, and the two halves of Khem (Aterti) are well satisfied thereat.

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

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

BOOK 5

THE CHAPTER OF OPENING THE MOUTH OF THE ASAR ANI.

To be said:- The god Ptah shall open my mouth, and the god of my town shall unfasten the swathings, the swathings which are over my mouth. Thereupon shall come Djehuti, who is equipped with words of power in great abundance,

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

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

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

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

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

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

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

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

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

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

RUBRIC II (From the Papyrus of Nu, Sheet 21): If this Chapter be known [by the deceased] he shall be declared a speaker of the truth both upon earth and in Khert-Neter, and he shall be able to perform every act which a living human being can perform. Now it is a great protection which have been given by the god. This Chapter was found in

the city of Khemenu upon the slab of ba, which was inlaid with [letters of] genuine lapis-lazuli, and was under the feet of [the statue] of the god, during the reign of His Majesty, the King of the South and North, Menkaura (Mycerinus), true of word, by Prince Herutataf, who found it during a journey which he made to inspect the temples. One Nekht was with him who was diligent in making him to understand it, and he brought it to the king as a wonderful object when he perceived that it was a thing of great mystery, [the like of] which had never [before] been seen or looked upon. This Chapter shall be recited by a man who is ceremonially clean and pure, who have not eaten the flesh of animals, or fish, and who have not had intercourse with women. And behold, you shalt make a scarab of green stone, with a rim [plated] with gold, which shall be placed above the heart of a man, and it shall perform for him the "opening of the mouth." And you shalt anoint it with myrrh unguent, and you shalt recite over it the following words of magical power. [Here follows the text of the Chapter of Not Letting the Heart of Ani Be Taken from Him.]

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

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

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

I, even I, am he who comes forth from the god Keb. The water-flood is given to him, he have become the master thereof in the form of Hapi. I, the am khent Nefer-uben-f, open the doors of heaven. Djehuti have opened to me the doors of Qebh (the Celestial Waters). Lo, Hapi Hapi, the two sons of the Sky, mighty in splendor, grant you that I may be master over the water, even as Set had dominion over his evil power on the day of the storming of the Two Lands. I pass by the Great Ones, arm to shoulder, even as they pass that Great God, the Spirit who is equipped, whose name is unknown. I have passed by the Aged One of the shoulder. I am Nefer-uben-f, whose word is truth. Have opened to me the Celestial Water Asar. Have opened to me the Celestial Water Djehuti-Hapi, the Lord of the horizon, in his name of "Djehuti, cleaver of the earth." I am master of the water, as Set is master of his weapon. I sail over the sky, I am Ra, I am Ru. I am Sma. I have eaten the Thigh, I have seized the bone and flesh. I go round about the Lake of Sekhet-Ar. Have been given to me eternity without limit. Behold, I am the heir of eternity, to whom have been given everlastingness.

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

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

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

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

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

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

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

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

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

I am the jackal of jackals. I am Shu. I draw air from the presence of the Light-god, from the uttermost limits of heaven, from the uttermost limits of earth, from the uttermost limits of the pinion of Nebeh bird. May air be given to this young divine Babe. [My mouth is open, I see with my eyes.]

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

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

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

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

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

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

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

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

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

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

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

My heart of my mother. My heart of my mother. My heart-case of my existence upon the earth. Let no one stand up against me when I bear testimony in the presence of the Lords of Things. Let it not be said against me and of that which I have done "He have committed acts which are opposed to what is right and true," and let not charges be

brought up against me in the presence of the Great God, the Lord of Amentet. Homage to you, O my heart (ab). Homage to you, O my heart-case. Homage to you, O my reins. Homage to you, O you gods, who are masters of [your] beards, and who are holy by reason of your sceptres. Speak you for me words of good import to Ra, and make you me to have favor in the sight of Nehebkau.

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

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

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

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

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

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

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

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

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

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

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

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

And when the soul have departed, a man sees corruption, and the bones of his body crumble away and become stinking things, and the members decay one after the other, the bones crumble into a helpless mass, and the flesh turns into foetid liquid. Thus man becomes a brother to the decay which comes upon him, and he turns into a myriad of worms, and he becomes nothing but worms, and an end is made of him, and perishes in the sight of the god of day (Shu), even as do every god, and every goddess, and every bird, and every fish, and every creeping worm, and every reptile, and every beast, and every thing whatsoever. Let [all the Spirits fall] on their bellies [when] they recognize me, and behold, the fear of me shall terrify them; and thus also let it be with every being that have died, whether it be animal, or bird, or fish, or worm, or reptile. Let life [rise out of] death. Let not the decay caused by any reptile make an end [of me], and let not [enemies] come against me in their various forms. Give you me not over to the Slaughterer in this execution-chamber, who kills the members, and makes them rot, being [himself] invisible, and who destroys the bodies of the dead, and lives by carnage. Let me live, and perform his order; I will do what is

commanded by him. Give me not over to his fingers, let him not overcome me, for I am under your command, O Lord of the Gods.

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

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

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

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

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

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

Hail, Phallus of Ra, which advances and beats down opposition. Things which have been without motion for millions of years have come into life through Baba. I am stronger thereby than the strong, and I have more power thereby than the mighty. Now, let me not be carried away in a boat, or be seized violently and taken to the East, to have the festivals of Sebau Devils celebrated on me. Let not deadly wounds be inflicted upon me, and let me not be gored by horns. You shalt neither fall [nor] eat fish made by Tebun.

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

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

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

BOOK 6

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

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

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

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

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

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

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

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

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

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

That which was shut have been opened [that is] the dead. That which was shut fast have been opened by the command of the Eye of Heru, which have delivered me. Established are the beauties on the forehead of Ra. My steps are long. My legs are lifted up. I have performed the journey, my members are mighty and are sound. I am Heru, the Avenger of his Father. I am he who brings along his father, and his mother, by means of his staff. The way shall be opened to him that have power over his feet, and he shall see the Great God in the Boat of Ra, when souls are counted therein at the bows, and when the years also are counted up. Grant that the Eye of Heru, which makes the adornments of splendor to be firm on the forehead of Ra, may deliver my soul for me, and let darkness cover your faces, O you who would imprison Asar. O keep not captive my soul. O keep not ward over my shadow, but let a way be opened for my soul and my shadow, and let them see the Great God in the shrine on the day of the counting of souls, and let them hold converse with Asar, whose habitations are hidden, and those who guard the members of

Asar, and who keep ward over the Spirit-souls, and who hold captive the shadows of the dead, and who would work evil against me, so that they shall [not] work evil against me. A way shall be for KA with you, and your soul shall be prepared by those who keep ward over the members of Asar, and who hold captive the shadows of the dead. Heaven shall not keep you fast, the earth shall not hold you captive. You shalt not live with the beings who slay, but you shalt be master of your legs, and you shalt advance to your body straightway in the earth, [and to] those who belong to the shrine of Asar and guard his members.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I have divided the heavens. I have cleft the horizon. I have traversed the earth [following in] his footsteps. I have conquered the mighty Spirit-souls because I am equipped for millions of years with words of power. I eat with my mouth. I evacuate with my body. Behold, I am the God of the Tuat! Let these things be given to me, the Asar Ani, in perpetuity without fail or diminution.

THE CHAPTER OF COMING FORTH AGAINST ENEMIES IN KHERT-NETER. The Asar Nu says:-

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

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

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

Homage to you, O you who are Ra when you rise, and who are Tem when you settest in beauty. You rise and you shine on the back of your mother [Nut], O you who are crowned the king of the gods! Nut welcome you, and payeth homage to you, and Maat, the everlasting and never-changing goddess, embraces you at noon and at eve. You stridest over the heavens, being glad at heart, and the Lake of Testes is content. The Sebau-fiend have fallen to the ground, his fore-legs and his hind-legs have been hacked off him, and the knife have severed the joints of his back. Ra have a fair wind, and the Sektet Boat sets out on its journey, and sails on until it comes into port. The gods of the South, the gods of the North, the gods of the West, and the gods of the East praise you, O you Divine Substance, from whom all living things came into being. You didst send forth the word when the earth was submerged with silence, O you Only One, who didst dwell in heaven before ever the earth and the mountains came into being. Hail, you Runner, Lord, Only One, you maker of the things that are, you have fashioned the tongue of the Company of the Gods, you have produced whatsoever comes forth from the waters, you springest up out of them above the submerged land of the Lake of Heru. Let me breathe the air which comes forth from your nostrils, and the north wind which comes forth from your mother Nut. Make you my Spirit-soul to be glorious, O Asar, make you my Heart-soul to be divine. You are worshipped as you settest, O Lord of the gods, you are exalted by reason of your wondrous works. Shine you with the rays of light upon my body day by day, upon me, Asar the scribe, the assessor of the divine offerings of all the gods, the overseer of the granary of the Lords of Abydos, the real royal scribe who loves you, Ani, whose word is truth, in peace.

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

BOOK 7

THE SOLAR LITANY

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

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

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

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

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

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

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

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

Homage to you, O you Creator of the gods, you King of the South and North, Asar, whose word is truth, who rulest the world by your gracious goodness, you Lord of the Atebui, O grant you to me a path wherever I may pass in peace, for I am just and true; I have not spoken falsehood wittingly, nor have I done aught with deceit.

Homage to you, O you who come as Tem, who didst come into being to create the Company of the Gods. Homage to you, O you who come as the Soul of Souls, the Holy One in Amentet. Homage to you, O President of the Gods, who illuminate the Tuat with your beauties. Homage to you, O you who come as the Light-god, who travellest in your Disk. Homage to you, O you greatest of all gods, who are crowned King in heaven, Governor in the Tuat. Homage to you, O you who make a way through the Tuat, who do lead the way through all doors. Homage to you, O you who are among the gods, who do weigh words in Khert-Neter. Homage to you, O you who dwellest in your secret places, who do fashion the Tuat with your might. Homage to you, O great one, O mighty one, your enemies have fallen in places where they were smitten. Homage to you, O you who have hacked the Sebau-fiends in pieces, and have annihilated Aapep. Grant you the sweet breeze of the north wind to the Asar Auf-ankh, whose word is truth.

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

Those who are in his following rejoice, and the Asar, the scribe Ani, whose word is truth, says:- Hail, you Disk, you lord of rays, who rise on the horizon day by day. Shine you with your beams of light upon the face of the Asar Ani, whose word is truth, for he sings Spells of praise to you at dawn, and he makes you to sit at eventide [with words of adoration]. May the soul of the Asar Ani, whose word is truth, come forth with you into heaven! May he set out with

you in the Matet Boat [in the morning], may he come into port in the Sektet Boat [in the evening], and may he cleave his path among the stars of heaven which never rest.

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

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

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

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

[And the god makes answer]:--You shalt come forth into heaven, you shalt sail over the sky, and you shalt hold loving intercourse with the Star-gods. Praises shall be made to you in the Boat. Your name shall be proclaimed in the Atett Boat. You shalt look upon Ra within his shrine. You shalt make the Disk to set [with prayer] every day. You shalt see the Ant Fish in his transformations in the depths of the waters of turquoise. You shalt see the Abtu Fish in his time. It shall be that the Evil One shall fall when he deviseth a plan to destroy you, and the joints of his neck and back shall be hacked asunder. Ra sails with a fair wind, and the Sektet Boat progresses and comes into port. The mariners of Ra rejoice, and the heart of the Lady of the Hour is glad, for the enemy of her Lord have been cast to the ground. You shalt behold Heru standing on the pilot's place in the Boat, and Djehuti and Maat shall stand one on each side of him. All the gods shall rejoice when they behold Ra coming in peace to make the hearts of the Spirit-

souls to live, and the Asar Ani, whose word is truth, the assessor of the holy offerings of the Lords of Thebes, shall be with them!

THE CHAPTER OF THE NEW MOON

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

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

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

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

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

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

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

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

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

THE CHAPTER OF ADVANCING TO THE TCHATTAU CHIEFS OF ASAR. The Asar Ani, whose word is truth, says:-

I have built a house for my Ba-soul in the sanctuary in Tetu. I sow seed in the town of Pe (Buto). I have ploughed the fields with my laborers. My palm tree [stands upright and is] like Menu upon it. I abominate abominable things.

I will not eat the things which are abominations to me. What I abominate is filth: I will not eat it. I shall not be destroyed by the offerings of propitiation and the sepulchral meals. I will not approach filth [to touch it] with my hands, I will not tread upon it with my sandals. For my bread shall be made of the white barley, and my ale shall be made from the red grain of the god Hapi (the Nile-god), which the Sektet Boat and the Atett Boat shall bring [to me], and I will eat my food under the leaves of the trees whose beautiful arms I myself do know. O what splendor shall the White Crown make for me which shall be lifted up on me by the Uraei-goddesses! O Doorkeeper of Sehetep-taui, bring you to me that wherewith the cakes of propitiation are made. Grant you to me that I may lift up the earth. May the Spirit-souls open to me [their] arms, and let the Company of the Gods hold their peace whilst the Hememet spirits hold converse with the Asar Ani. May the hearts of the gods lead him in his exalted state into

heaven among the gods who appear in visible forms. If any god, or any goddess, attack the Asar Ani, whose word is truth, when he sets out, the Ancestor of the year who lives upon hearts [Asar] shall eat him when he comes forth from Abydos, and the Ancestors of Ra shall reckon with him, and the Ancestors of Light shall reckon with him. [He is] a god of splendor [arrayed in] the apparel of heaven, and he is among the Great Gods. Now the subsistence of the

Asar Ani, whose word is truth, is among the cakes and the ale which are made for your mouths. I enter in by the Disk, I come forth by the god Ahui. I shall hold converse with the Followers of the Gods. I shall hold converse with the Disk. I shall hold converse with the Hememet-spirits. He shall set the terror of me in the thick darkness, in the inside of the goddess Mehurt, by the side of his forehead. Behold, I shall be with Asar, and my perfection shall be his perfection among the Great Gods. I shall speak to him with the words of men, I shall listen, and he shall repeat to me the words of the gods. I, the Asar Ani, whose word is truth, in peace, have come equipped. You make to approach [you] those who love you. I am a Spirit-soul who is better equipped than any [other] Spirit-soul.

BOOK 8

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

I am a swallow, [I am] a swallow. [I am] that Scorpion, the daughter of Ra. Hail, O you gods whose odour is sweet. Hail, O you gods whose odour is sweet. Hail, Flame, who come forth from the horizon. Hail, you who are in the city. I have brought the Warder of his corner there. Give me your two hands, and let me pass my time in the Island of Flame. I have advanced with a message, I have come having the report thereof [to make]. Open to me. How shall I tell that which I have seen there? I am like Heru, the governor of the Boat, when the throne of his father was given

to him, and when Set, that son of Nut, was [lying] under the fetters which he had made for Asar. He who is in Sekhem have inspected me. I stretch out my arms over Asar. I have advanced for the examination, I have come to speak there. Let me pass on and deliver my message. I am he who goes in, [I am] judged, [I] come forth magnified at the Gate of Nebertcher. I am purified at the Great Uart. I have done away my wickednesses. I have put away utterly my offences. I have put away utterly all the taints of evil which appertained to me [upon the earth]. I have purified myself, I have made myself to be like a god. Hail, O you Doorkeepers, I have completed my journey. I am like to you. I have come forth by day. I have advanced on my legs. I have gained the master over [my] footsteps. [Hail, you] Spirit-souls! I, even I, do know the hidden roads and the Gates of Sekhet Aaru. I live there. Verily, I, even I, have come, I have overthrown my enemies upon the earth, although my body lies a mummy in the tomb.

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

RUBRIC: (Saite Recension)

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

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

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

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

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

I am one of the worms which have been created by the Eye of the Lord One. And behold, when as yet Auset had not given birth to Heru, I was flourishing, and I had waxed old, and had become pre-eminent among the Spirit-souls who had come into being with him. I rose up like a divine hawk, and Heru endowed me with a Spirit-body with his

soul, so that [I] might take possession of the property of Asar in the Tuat. He shall say to the twin Lion-gods for me, the Chief of the House of the Nemes Crown, the Dweller in his cavern: Get you back to the heights of heaven, for behold, inasmuch as you are a Spirit-body with the creations of Heru, the Nemes Crown shall not be to you: [but] you shalt have speech even to the uttermost limits of the heavens. I, the warder, took possession of the property of Heru [which belonged] to Asar in the Tuat, and Heru repeated to me what his father Asar had said to him in the years [past], on the days of his burial. Give you to me the Nemes Crown, say the twin Lion-gods for me. Advance you, come along the road of heaven, and look upon those who dwell in the uttermost limits of the horizon. The gods of the Tuat shall hold you in fear, and they shall fight for you in their halls. The god Auhet belongs to them. All the gods who guard the shrine of the Lord One are smitten with terror at [my] words.

Hail, says the god who is exalted upon his coffer to me! He have bound on the Nemes Crown, [by] the decree of the twin Lion-gods. The god Aahet have made a way for me. I am exalted [on the coffer], the twin Lion-gods have bound the Nemes Crown on me and my two locks of hair are given to me. He have stablished for me my heart by his own flesh, and by his great, two-fold strength, and I shall not fall headlong before Shu. I am Hetep, the Lord of the two Uraei-goddesses who are to be adored. I know the Light-god, his winds are in my body. The Bull which strikes terror [into souls] shall not repulse me. I come daily into the House of the twin Lion-gods. I come forth therefrom into the House of Auset. I look upon the holy things which are hidden. I see the being who is therein. I speak to the great ones of Shu, they repulse him that is wrathful in his hour. I am Heru who dwells in his divine Light. I am master of his crown. I am master of his radiance. I advance towards the Henti boundaries of heaven. Heru is upon his seat. Heru is upon his thrones. My face is like that of a divine hawk. I am one who is equipped [like] his lord. I shall come forth to Tetu. I shall see Asar. I shall live in his actual presence.... Nut. They shall see me. I shall see the gods [and] the Eye of Heru burning with fire before my eyes. They shall reach out their hands to me. I shall stand up. I shall be master of him that would subject me to restraint. They shall open the holy paths to me, they shall see my form, they shall listen to my words.

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

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

Hail, Lord, you Soul, most awful and terrible, behold me. I have come, I make you to be exalted! I have forced a way though the Tuat. I have opened the roads which appertain to heaven, and those which appertain to the earth, and no one have opposed me therein. I have exalted your face, O Lord of Eternity.

Exalted are you on your throne, O Asar! You have heard fair things, O Asar! Your strength is vigorous, O Asar! Your head is fastened on your body, O Asar! Your neck is made firm, O Asar! Your heart is glad, [O Asar!]. Your speech is made effective, O Asar! Your princes rejoice You are established the Bull in Amentet. Your son Heru have ascended your throne, and all life is with him. Millions of years minister to him, and millions of years hold him in fear. The Company of the Gods are his servants, and they fold him in fear. The god Tem, the Governor, the only One among the gods, have spoken, and his word passes not away. Heru is both the divine food and the sacrifice. He made haste to gather together [the members of] of his father. Heru is his deliverer. Heru is his deliverer. Heru have sprung from the essence of his divine father and from his decay. He have become the Governor of Khem. The gods shall work for him, and they shall toil for him for million of years. He shall make millions of years to live through his Eye, the only one of its lord, Nebertcher.]

(From the Turin Papyrus, Bl. XXX)

Exalted is your throne, O Asar. You hear well, O Asar. Your strength flourishes, O Asar. I have fastened your head [on your] body for you. I have stablished your throat, the throne of the joy of your heart. Your words are stable. Your shenit princes are glad. You are stablished as the Bull of Amentet. Your son Heru have ascended your throne. All life

is with him. Millions of years work for him. The Company of the Gods fear him. Tem, the One Power of the Gods, have spoken, and what he have said is not changed, Hetu Aabi. Heru have stood up. I have gone about collecting his father. Heru have delivered his father. Heru have delivered [his mother]. My mother is Heru. My brother is Heru. My uncle is Heru. I have come. Heru follows his father.... there the dirt of his head. The gods shall serve him. Millions of years..... in his Eye, the Only One of its Lord, Neb-er-tcher.

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

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

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

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

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

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

(From the Papyrus of Nebseni)

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

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

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

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

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

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

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

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

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

RUBRIC: [If] this Chapter [be known by the deceased], he shall come forth pure by day after his death, and he shall perform every transformation which his soul desireth to make. He shall be among the Followers of Un-Nefer, and he shall satisfy himself with the food of Asar, and with sepulchral meals. He shall see the Disk [of the Sun], he shall be in good case upon earth before Ra, and his word shall be truth in the sight of Asar, and no evil thing whatsoever shall have dominion over him for ever and ever.

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

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

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

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

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

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

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

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

BOOK 9

THE CHAPTER OF NOT DYING A SECOND TIME.

The Asar Ani, whose word is truth, says:- Hail, Djehuti! What is it that have happened to the children of Nut? They have waged war, they have upheld strife, they have done evil, they have created the fiends, they have made slaughter, they have caused trouble; in truth, in all their doings the strong have worked against the weak. Grant, O might of Djehuti, that that which the god Tem have decreed [may be done!] And you regardest not evil, nor are you provoked to anger when they bring their years to confusion, and throng in and push in to disturb their months. For in all that they have done to you they have worked iniquity in secret. I am they writing- palette, O Djehuti, and I have brought to you your ink-jar. I am not of those who work iniquity in their secret places; let not evil happen to me.

The Asar, the scribe Ani, whose word is truth, says:- Hail, Temu! What manner of land is this to which I have come? It have not water, it have not air; it is depth unfathomable, it is black as the blackest night, and men wander helplessly therein. In it a man cannot live in quietness of heart; nor may the longings of love be satisfied therein. But let the state of the Spirit-souls be given to me instead of water and air, and the satisfying of the longings of love, and let quietness of heart be given to me instead of cakes and ale. The god Tem have decreed that I shall see your face, and that I shall not suffer from the things which pain you. May every god transmit to you his throne for millions of years. Your throne have descended to your son Heru, and the god Tem have decreed that your course shall be among the holy princes. In truth he shall rule from your throne, and he shall be heir to the throne of the Dweller in the fiery Lake [Neserser]. In truth it have been decreed that in me he shall see his likeness, and that my face shall look upon

the face of the Lord Tem. How long then have I to live? It is decreed that you shalt live for millions of years, a life of millions of years. Let it be granted to me to pass on to the holy princes, for indeed, I have done away all the evil which I committed, from the time when this earth came into being from Nu, when it sprang from the watery abyss even as it was in the days of old. I am Fate and Asar, I have made my transformations into the likeness of divers serpents. Man knows not, and the gods cannot behold the two-fold beauty which I have made for Asar, the greatest of the gods. I have given to him the region of the dead. And, verily, his son Heru is seated upon the throne of the Dweller in the fiery Lake [of Neserser], as his heir. I have made him to have his throne in the Boat of Millions of Years. Heru is stablished upon his throne [among his] kinsmen, and he have all that is with him. Verily, the Soul of Set, which is greater than all the gods, have departed. Let it be granted to me to bind his soul in fetter in the Boat of the God, when I please, and let him hold the Body of the God in fear. O my father Asar, you have done for me that which your father Ra did for you. Let me abide upon the earth permanently. Let me keep possession of my throne. Let my heir be strong. Let my tomb, and my friends who are upon the earth, flourish. Let my enemies be given over to destruction, and to the shackles of the goddess Serq. I am your son. Ra is my father. On me likewise you have conferred life, strength, and health. Heru is established upon his tomb. Grant you that the days of my life may come to worship and honor.

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

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

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

And the Majesty of Anpu shall say to me, "Knows you the name of this door, and canst you tell it?" And the Asar the scribe Ani, whose word is truth, in peace, whose word is truth, shall say, "Khersek-Shu" is the name of this door. And the Majesty of the god Anpu shall say to me, "Knows you the name of the upper leaf, and the name of the lower leaf?" [And the Asar the scribe Ani] shall say: "Neb-Maat-heri-retiu- f" is the name of the upper leaf and "Neb-pehti-thesu-menment" [is the name of the lower leaf. And the Majesty of the god Anpu shall say], "Pass on, for you have knowledge, O Asar the scribe, the assessor of the holy offerings of all the gods of Thebes Ani, whose word is truth, the lord of loyal service [to Asar]."

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

The Asar Nu, whose word is truth, says: Homage to you, O great God, Lord of Maati! I have come to you, O my Lord, and I have brought myself hither that I may behold your beauties. I know you, I know your name, I know the names of the Forty-two Gods who live with you in this Hall of Maati, who live by keeping ward over sinners, and who feed upon their blood on the day when the consciences of men are reckoned up in the presence of the god Un-Nefer. In truth your name is "Rehti-Merti-Nebti-Maati." In truth I have come to you, I have brought Maati (Truth) to

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

THE NEGATIVE CONFESSION

Hail, Usekh-nemmt, who come forth from Anu, I have not committed sin. Hail, Hept-khet, who come forth from Kher-aha, I have not committed robbery with violence. Hail, Fenti, who come forth from Khemenu, I have not stolen. Hail, Am-khaibit, who come forth from Qernet, I have not slain men and women. Hail, Neha-her, who come forth from Rasta, I have not stolen grain. Hail, Ruruti, who come forth from heaven, I have not purloined offerings. Hail, Arfi-em-khet, who come forth from Suat, I have not stolen the property of God. Hail, Neba, who come and go, I have not uttered lies. Hail, Set-qesu, who come forth from Hensu, I have not carried away food. Hail, Utu-nesert, who come forth from Het-ka-Ptah, I have not uttered curses. Hail, Qerrti, who come forth from Amentet, I have not committed adultery, I have not lain with men. Hail, Her-f-ha-f, who come forth from your cavern, I have made none to weep. Hail, Basti, who come forth from Bast, I have not eaten the heart. Hail, Ta-retiu, who come forth from the night, I have not attacked any man. Hail, Unem-snef, who come forth from the execution chamber, I am not a man of deceit. Hail, Unem-besek, who come forth from Mabit, I have not stolen cultivated land. Hail, Neb-Maat, who come forth from Maati, I have not been an eavesdropper. Hail, Tenemiu, who come forth from Bast, I have not slandered [no man]. Hail, Sertiu, who come forth from Anu, I have not been angry without just cause. Hail, Tutu, who come forth from Ati (the Busirite Nome), I have not debauched the wife of any man. Hail, Uamenti, who come forth from the Khebt chamber, I have not debauched the wife of [any] man. Hail, Maa-antuf, who come forth from Per-Menu, I have not polluted myself. Hail, Her-uru, who come forth from Nehatu, I have terrorized none. Hail, Khemiu, who come forth from Kau, I have not transgressed [the law]. Hail, Shet-kheru, who come forth from Urit, I have not been wroth. Hail, Nekhenu, who come forth from Heqat, I have not shut my ears to the words of truth. Hail, Kenemti, who come forth from Kenmet, I have not blasphemed. Hail, An-hetep-f, who come forth from Sau, I am not a man of violence. Hail, Sera-kheru, who come forth from Oenaset, I have not been a stirrer up of strife. Hail, Neb-heru, who come forth from Netchfet, I have not acted with undue haste. Hail, Sekhriu, who come forth from Uten, I have not pried into matters. Hail, Neb-abui, who come forth from Sauti, I have not multiplied my words in speaking. Hail, Nefer-Tem, who come forth from Het-ka-Ptah, I have wronged none, I have done no evil. Hail, Tem-Sepu, who come forth from Tetu, I have not worked witchcraft against the king. Hail, Ari-em-ab-f, who come forth from Tebu, I have never stopped [the flow of] water. Hail, Ahi, who come forth from Nu, I have never raised my voice. Hail, Uatch-rekhit, who come forth from Sau, I have not cursed God. Hail, Neheb-ka, who come forth from your cavern, I have not acted with arrogance. Hail, Neheb-nefert, who come forth from your cavern, I have not stolen the bread of the gods. Hail, Tcheser-tep, who come forth from the shrine, I have not carried away the khenfu cakes from the Spirits of the dead. Hail, An-af, who come forth from Maati, I have not snatched away the bread of

the child, nor treated with contempt the god of my city. Hail, Hetch-abhu, who come forth from Ta-she (the Fayyum), I have not slain the cattle belonging to the god.

Hail, Usekh-nemmt, who come forth from Anu, I have not committed sin. Hail, Hept-Shet, who come forth from Kher-aha, I have not robbed with violence. Hail, Fenti, who come forth from Khemenu, I have done no violence. Hail, Am-khaibitu, who come forth from Qerrt, I have not stolen. Hail, Neha-hau, who come forth from Rasta, I have not slain men. Hail, Ruruti, who come forth from heaven, I have not made light the bushel. Hail, Arti-f-em-tes, who come forth from Sekhem, I have not acted deceitfully. Hail, Neba, who come and go, I have not stolen the property of the god. Hail, Set-qesu, who come forth from Hensu, I have not told lies. Hail, Uatch-nesert, who come forth from Het-ka-Ptah, I have not carried away food. Hail, Qerti, who come forth from Amenti, I have not uttered evil words. Hail, Hetch-abhu, who come from Ta-she, I have attacked no man. Hail, Unem-snef, who come forth from the execution chamber, I have not slain a bull which was the property of the god. Hail, Unem-besku, who come [forth from the Mabet chamber], I have not acted deceitfully. Hail, Neb-maat, who come forth from Maati, I have not pillaged the lands which have been ploughed. Hail, Thenemi, who come forth from Bast, I have never pried into matters [to make mischief]. Hail, Aati, who come forth from Anu, I have not set my mouth in motion. Hail, Tutuf, who come from from A, I have not been wroth except with reason. Hail, Uamemti, who come forth from the execution chamber, I have not debauched the wife of a man. Hail, Maa-anuf, who come forth from Per-Menu, I have not polluted myself. Hail, Heri-uru, who come forth from [Nehatu], I have terrorized no man. Hail, Khemi, who come forth from Ahau, I have not made attacks. Hail, Shet-kheru, who come forth from Uri, I have not been a man of anger. Hail, Nekhem, who come forth from Heq-at, I have not turned a deaf ear to the words of truth. Hail, Ser-Kheru, who come forth from Unes, I have not stirred up strife. Hail, Basti, who come forth from Shetait, I have made none to weep. Hail, Her-f-ha-f, who come forth from your cavern, I have not committed acts of sexual impurity, or lain with men. Hail, Ta-ret, who come forth from Akhkhu, I have not eaten my heart. Hail, Kenmti, who come forth from Kenmet, I have cursed no man. Hail, An-hetep-f, who come forth from Sau, I have not acted in a violent or oppressive manner. Hail, Neb-heru, who come forth from Tchefet, I have not acted [or judged] hastily. Hail, Serekhi, who come forth from Unth, I have not.... my hair, I have not harmed the god. Hail, Neb-abui, who come forth from Sauti, I have not multiplied my speech overmuch. Hail, Nefer-Tem, who come forth from Het-ka-Ptah, I have not acted with deceit, I have not worked wickedness. Hail, Tem-Sep, who come forth from Tetu, I have not done things to effect the cursing of [the king]. Hail, Ari-em-ab-f, who come forth from Tebti, I have not stopped the flow of water. Hail, Ahi-mu, who come forth from Nu, I have not raised my voice. Hail, Utu-rekhit, who come forth from your house, I have not curse God. Hail, Neheb-Nefert, who come forth from the Lake of Nefer, I have not acted with insufferable insolence. Hail, Neheb-kau, who come forth from [your] city, I have not sought to make myself unduly distinguished. Hail, Tchaser-tep, who come forth from your cavern, I have not increased my wealth except through such things are [justly] my own possessions. Hail, An-a-f, who come forth from Auker, I have not scorned [or treated with contempt] the god of my town.

ADDRESS TO THE GODS OF THE TUAT

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

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

Homage to you, O you who dwell in your Hall of Maati, who have nothing false in your bodies, who live upon Truth, who feed yourselves upon Truth in the presence of Heru who dwells in his Disk, deliver you me from Beba, who feedeth upon the livers of the great ones on the day of the Great Judgment. Grant you that I may come before you, for I have not committed sin, I have done no act of deceit, I have done no evil thing, and I have not borne [false] witness; therefore let nothing [evil] be done to me. I have lived upon truth, I have fed upon truth, I have performed the ordinances of men, and the things which gratify the gods. I have propitiated the god by doing his will, I have given bread to the hungry man, and water to him that was athirst, and apparel to the naked man, and a ferry-boat to him that had no boat. I have made propitiatory offerings and given cakes to the gods, and the "things which appear at the word" to the Spirits. Deliver then you me, protect then you me, and make you no report against me in the presence [of the Great God]. I am pure in respect of my mouth, and I am clean in respect of my hands, therefore let it be said to me by those who shall behold me: "Come in peace, Come in peace." For I have heard that great word which the Sahu spoke to the CAT, in the House of Hapt-ra. I have borne witness to Her- f-ha-f, and he have given a decision [concerning me]. I have seen the things over which the Persea tree which is in Rasta, spreads its branches. I

have made petitions to the gods, [and I] know the things [which appertain to] their bodies. I have come, travelling a long road, to bear righteous testimony, and to set the Balance upon its supports within Aukert.

Hail, you who are exalted high upon your standard, you Lord of the Atef Crown, who do make your name to be "Lord of the Winds," deliver you me from your divine Envoys who punish and afflict according to [your] decrees, and who make calamities to arise, and whose faces are without coverings, for I have done what is right and true for the Lord of Truth. I am pure. My breast is purified by libations, and my hinder parts are made clean with the things which make clean, and my inner parts have been dipped in the Lake of Truth. There is no single member of mine which lacks truth. I have washed myself clean in the Lake of the South. I have rested myself in the City of the North, which is in Sekhet Sanhemu (the Field of the Grasshoppers), where the mariners of Ra wash themselves clean at the second hour of the night, and at the third hour of the day. The hearts of the gods are gratified when they have passed over it, whether it be by night or whether it be by day, and they say to me, "Let yourself advance." They say to me, "Who are you?" And they say to me, "What is your name?" [And I reply], "Sept-kheri-nehait- ammi-beq-f" is my name. Then they say to me, "Advance straightway on the city which is to the North of the Olive Tree. What do you see there?" The Leg and the Thigh. What do you say to them? Let me see rejoicings in these lands of the Fenkhu. What do they give to you? A flame of fire and a sceptre-amulet [made] of crystal. What do you do with them? I bury them on the furrow of M'naat, as things for the night. What do you find on the furrow of Maat? A sceptre of flint, the name of which is "Giver of winds." What now didst you do with the flame of fire and the sceptre-amulet [made] of crystal, after you didst bury them? I said a spell over them, and I dug them up. I quenched the flame of fire and I broke the sceptre-amulet, and I made a lake of water. [Then shall the Two and forty gods say to me]: "Come now, pass in over the threshold of this door of the Hall of Maati, for you have knowledge of us." "We will not allow you to enter in over us," say the bars of this door, "unless you tellest us our names." [And I reply], "Tekh-bu- maa" is your name. The right lintel of this door says: "I will not allow you to pass over me unless you tellest me my name." [And I reply], "Henku-en-fat-maat" is your name. The left lintel of this door says: "I will not allow you to pass over me unless you tellest me my name." [And I reply], "Henku-en-arp" is your name. The ground of this door says: "I will not allow you to pass over me unless you tellest me my name." [And I reply], "Aua-en-Keb" is your name. And the bolt of this door says: "I will not open the door to you unless you tellest me my name." [And I reply], "Saah-en-mut-f" is your name. The socket of the fastening of this door says: "I will not open to you unless you tellest my name." [And I reply], "The Living Eye of Sebek, the Lord of Bakhau," is your name. The Doorkeeper of this door says: "I will not open to you, and I will not let you enter by me unless you tellest my name." [And I reply], "Elbow of the god Shu who placeth himself to protect Asar" is your name. The posts of this door say: "We will not let you pass in by us unless you tellest our name." [And I reply], "Children of the uraei-goddesses" is your name. The Doorkeeper of this door says: "I will not open to you, and I will not let you enter in by me unless you tellest my name." [And I reply], "Ox of Keb" is your name. [And they reply], "You knows us, pass in therefore by us." The ground of this Hall of Maati says: "I will not let you tread upon me [unless you tellest me my name], for I am silent. I am holy because I know the names of two feet wherewith you wouldst walk upon me. Declare, then, them to me." [And I reply], "Besu-Ahu" is the name of my right foot, and "Unpet-ent-Het-Heru" is the name of my left foot. [The ground replieth]: "You knows us, enter in therefore over us." The Doorkeeper of this Hall of Maati says: "I will not announce you unless you tellest my name." [And I reply], "Discerner of hearts, searcher of bellies" is your name. [The Doorkeeper says]: "You shalt be announced." [He says]: "Who is the god who dwells in his hour? Speak it" [And I reply], "Au-taii." [He says]: "Explain who he is." [And I reply], "Au- taii" is Djehuti. "Come now," says Djehuti, "for what purpose have you come?" [And I reply]: "I have come, and have journeyed hither that my name may be announced [to the god]." [Djehuti says]: "In what condition are you?" [And I reply], "I, even I, am purified from evil defects, and I am wholly free from the curses of those who live in their days, and I am not one of their number." [Djehuti says]: "Therefore shall [your name] be announced to the god." [Djehuti says]: "Tell me, who is he whose heaven is of fire, whose walls are living serpents, and whose ground is a stream of water? Who is he?" [And I reply], "He is Asar." [Djehuti says]: "Advance now, [your name] shall be announced to him. Your cakes shall come from the Utchat (Eye of Heru or Ra), your ale shall come from the Utchat, and the offerings which shall appear to you at the word upon earth [shall proceed] from the Utchat." This is what Asar have decreed for the steward of the overseer of the seal, Nu, whose word is truth.

RUBRIC: THE MAKING OF THE REPRESENTATION OF WHAT SHALL HAPPEN IN THIS HALL OF MAATI. This Chapter shall be said by the deceased when he is cleansed and purified, and is arrayed in linen apparel, and is shod with sandals of white leather, and his eyes are painted with antimony, and his body is anointed with unguent made of myrrh. And he shall present as offerings oxen, and feathered fowl, and incense, and cakes and ale, and garden herbs. And behold, you shalt draw a representation of this in colour upon a new tile moulded from earth

upon which neither a pig nor any other animal have trodden. And if this book be done [in writing, the deceased] shall flourish, and his children shall flourish, and [his name] shall never fall into oblivion, and he shall be as one who fills the heart of the king and of his princes. And bread, and cakes, and sweetmeats, and wine, and pieces of flesh shall be given to him [from among those which are] upon the altar of the Great God. And he shall not be driven back from any door in Amentet, and he shall be led along with the kings of the South and the kings of the North, and he shall be among the bodyguard of Asar, continually and regularly for ever. [And he shall come forth in every form he pleases as a living soul for ever, and ever, and ever.]

BOOK 10

THE CHAPTER OF THE DEIFICATION OF THE MEMBERS

The hair of the Asar Ani, whose word is truth, is the hair of Nu. The face of the Asar Ani, whose word is truth, is the face of Ra. The eyes of the Asar Ani, whose word is truth, are the eyes of Hwt-hr. The ears of the Asar Ani, whose word is truth, are the ears of Up- uatu. The lips of the Asar Ani, whose word is truth, are the lips of Anpu. The teeth of the Asar Ani, whose word is truth, are the teeth of Serqet. The cheeks of the Asar Ani, whose word is truth, are the cheeks of Auset. The arms of the Asar Ani, whose word is truth, are the arms of Ba- neb-Tetu. The neck of the Asar Ani, whose word is truth, is the neck of Uatchit. The throat of the Asar Ani, whose word is truth, is the throat of Mert. The breast of the Asar Ani, whose word is truth, is the breast of the Lady of Sais. The backbone of the Asar Ani, whose word is truth, is the backbone of Set. The trunk of the Asar Ani, whose word is truth, is the trunk of the Lords of Kher-aha. The flesh of the Asar Ani, whose word is truth, is the flesh of Aa- shefit. The belly of the Asar Ani, whose word is truth, is the belly of Sekhmet. The buttocks of the Asar Ani, whose word is truth, are the buttocks of the Eye of Heru. The phallus of the Asar Ani, whose word is truth, is the phallus of Asar. The thighs of the Asar Ani, whose word is truth, are the thighs of Nut. The feet of the Asar Ani, whose word is truth, are the feet of Ptah. The fingers of the Asar Ani, whose word is truth, are the fingers of Saah. The toes of the Asar Ani, whose word is truth, are the toes of the Living Uraei.

The head of this Meri-Ra is the head of Heru; he comes forth therefore and ascendeth into heaven. The skull of this Pepi is the Dekan star of the god; he comes forth therefore and ascendeth into heaven. The brow of this Meri-Ra is the brow of..... and Nu; he comes forth therefore and ascendeth into heaven. The face of this Pepi is the face of Up-uatu; he comes forth therefore and ascendeth into heaven. The eyes of this Meri-Ra are the eyes of the Great Lady, the first of the Souls of Anu; he comes forth therefore and ascendeth into heaven. The nose of this Pepi is the nose of Djehuti; he comes forth therefore and ascendeth into heaven. The mouth of this Meri-Ra is the mouth of Khens-ur; he comes forth therefore, and ascendeth therefore, and ascendeth therefore into heaven. The tongue of this Pepi is the tongue of Maaa (Truth) in the Maat Boat; he comes forth therefore and ascendeth into heaven. The teeth of this Pepi are the teeth of the Souls of [Anu]; he comes forth therefore and ascendeth into heaven. The lips of this Meri-Ra are the lips of.....; he comes forth therefore and ascendeth into heaven. The chin of this Pepi is the chin of Nest-khent-Sekhem (the throne of the First Lady of Sekhem); he comes forth therefore and ascendeth into heaven. The thes bone of this Pepi is the thes bone of the Bull Sma; he comes forth therefore and ascendeth into heaven. The shoulders of this Pepi are the shoulders of Set; he comes forth therefore and ascendeth into heaven. [The..... of this Pepi].....; he comes forth therefore and ascendeth into heaven. [The.....of this Pepi]of Baabu; he comes forth therefore and ascendeth into heaven. The breast of this Meri-Ra is the breast of Bast; he comes forth therefore and ascendeth into heaven. The belly of this Meri-Ra is the belly of Nut; he comes forth therefore and ascendeth into heaven. [The.....of this Pepi]; he comes forth therefore and ascendeth into heaven. [The.....of this Pepi]of the two Companies of the gods; he comes forth therefore and ascendeth into heaven. The two thighs of this Pepi are the two thighs of Heqet; he comes forth therefore and ascendeth into heaven. The buttocks of this Meri-Ra are like the Semktet Boat and the Mantchet Boat; he comes forth therefore and ascendeth into heaven. The phallus of this Pepi is the phallus of the Hep Bull; he comes forth therefore and ascendeth into heaven. The legs of this Meri-Ra are the legs of Net (Neith) and Serqet; he comes forth therefore and ascendeth into heaven. The knees of this Meri-Ra are the knees of the twin Souls who are at the head of the Sekhet-Tcher; he comes forth therefore and ascendeth into heaven. The soles of this Meri-Ra are like the Maati Boat; he comes forth therefore and ascendeth into heaven. The toes of this Pepi are the toes of the Souls of Anu; he comes forth therefore and ascendeth into heaven. Now this Pepi is a god, the son of a god; he comes forth therefore and ascendeth into heaven. This Pepi is the son of Ra, who loves him; he comes forth therefore and ascendeth into heaven. Ra have sent forth Meri-Ra; he comes forth therefore and ascendeth into heaven. Ra have begotten [this] Pepi; he comes forth therefore and ascendeth into heaven. Ra have given birth to Pepi; he comes forth therefore and ascendeth into heaven. This spell therefore is in the body of Meri-Ra; he comes forth therefore and ascendeth into heaven. This Meri-Ra is the Power,

the Great Power, among the Great Council of Chiefs in Anu; he comes forth therefore and ascendeth into heaven. He works the boat; Pepi comes forth therefore and ascendeth into heaven. [Pepi is] Heru, the nursling, the child; Meri-Ra comes forth therefore and ascendeth into heaven. Pepi have not had union with Nut, she have not given her hands to him; he comes forth therefore and ascendeth into heaven. Keb have not removed the obstacles in his path; he comes forth therefore and ascendeth into heaven. No god have smitten the steps of this Meri-Ra; he come forth therefore and ascendeth into heaven. [Though] Pepi is not censed is not mourned, have not washed himself in the vessel, have not smelt the haunch, have not carried the meat- offering, have not ploughed the earth, have not dedicated an offering, he comes forth therefore and ascendeth into heaven. Behold, it is not this Pepi who have said these things to you, O you gods, it is Heka who have said these things to you, O you gods, and this Meri-Ra is the support which is under Heka; he comes forth therefore and ascendeth into heaven. Every god smites the feet of Pepi; he comes forth therefore and ascendeth into heaven. He plougheth the earth, he dedicateth an offering, he brings the vessel of [blood], he smelleth the haunch, and he brings the meat offering; he comes forth therefore and ascendeth into heaven. Every god grasps the hand of Meri-Ra in heaven, He conducteth him to the House of Heru in the sky. The word of his Double is truth before Keb.

THE CHAPTER OF REPULSING SLAUGHTER IN HENSU

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

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

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

I am he who comes forth advancing, whose name is unknown. I am Yesterday. "Seer of Millions of Years" is my name. I pass along, I pass along the paths of the divine celestial judges. I am the Lord of Eternity: I decree and I judge like Khepera. I am the Lord of the Urrt Crown. I am he who dwells in the Utchat and in the Egg, and it is granted to me to live therein. I am he who dwells in the Utchat when it closeth, and I exist by the strength thereof. I come forth and I shine; I enter in and I come to life. I am in the Utchat, my seat is upon my throne, and I sit in the tent chamber before it. I am Heru. [I] traverse millions of years. I have decreed [the stablishing] of my throne, and I am the ruler thereof; and in very truth my mouth keeps an even balance both in speech and in silence. In very truth my forms are inverted. I am Un-Nefer, from one period even to another, and what I have is within me. I am the only One, who proceedeth from an only One, who goes round about in his course. I am he who dwells in the Utchat. No evil thing of any shape or kind shall spring up against me, and no baleful object, and no harmful thing, and no disastrous thing shall happen to me. I open the door in heaven. I rule my throne. I open the way for the births which take place on this day. I am the child who traverse the road of Yesterday. I am To-day for untold nations and peoples. I am he who protects you for millions of years. Whether you be denizens of heaven, or of the earth, or of the South, or of the North, or of the East, or of the West, the fear of me is in your bodies. I am he whose being have been wrought in his eye. I shall not die again. My moment is in your bodies, but my forms are in my place of habitation. I am "He who cannot be known." The Red Fiends have their faces directed against me. I am the unveiled one. The period when the heavens were created for me and were enlarged the bounds of earth, and multiplied the progeny thereof, cannot be found out. They shall fail and not be united again. By reason of the speech which I address to you, my name sets itself apart from all things evil which are in the mouths of men. I am he who rises and shines, a wall

which comes out of a wall, an only One who proceedeth from an only One. There is never a day that passes without the things which appertain to him being therein; passing, passing, passing, passing. Verily I say to you, I am the Plant which comes forth from Nu, and my mother is Nut. Hail, my creator, I am he who have no power to walk, the Great Knot who dwells in Yesterday. The might of my strength is within my hand, I am not known [by you], but I am he who knows you. I cannot be held in the hand, but I am he who can hold you in his hand. Hail, O Egg! Hail, O Egg! I am Heru who lives for millions of years, whose flame shines upon you, and brings your hearts to me. I am master of my throne. I advance at this season. I have opened a path. I have delivered myself from all evil things. I am the golden dog-headed ape, three palms and two fingers [high], which have neither arms nor legs, and which dwells in Het-ka-Ptah. I go forth as goes forth the dog-headed ape who dwells in Het-ka-Ptah.

RUBRIC: Behold the Asar Ani, whose word is truth, arrayed in fine linen, and shod with sandals of white [leather], and anointed with the very finest myrrh unguent. There are offered to him a fine bull, and incense, and ra geese, and flowers, and ale, and cakes, and garden herbs. And behold, you shalt draw a representation of a table of offerings on a clean tile with pure colours, and you shalt bury it in a field whereon no swine have trodden. And if a copy of this book be written upon it, he shall rise [again], and his children's children shall flourish and prosper, like to Ra, without cessation. He shall be in high favor with the king, and with the shenit nobles of his court, and there shall be given to him cakes and cups of drink, and portions of flesh, upon the altar-table of the Great God. He shall not thrust aside at any door in Amentet; he shall travel in the train of the Kings of the South and the Kings of the North, and he shall abide with the followers of Asar near Un-Nefer, for ever, and for ever, and for ever.

Vignette (From the Papyrus of Nu, Sheet 24)

The steward of the overseer of the seal, Nu, whose word is truth, begotten of the steward of the overseer of the seal, Amen-hetep, whose word is truth, says:- Hail, you Four Apes who sit in the bows of the Boat of Ra, who convey truth to Nebertcher, who sit in judgment on the oppressed man and on [his] oppressor, who make the gods to be contented by means of the flame of your mouths, who offer holy offerings to the gods, and sepulchral meals to the Spirit-souls, who live upon truth, and who feed upon truth of heart, who are without deceit and fraud, and to whom wickedness is an abomination, do you away with my evil deeds, and put you away my sins [which deserved stripes upon earth, and destroy you every evil thing which appertains to me], and let there be no obstacle whatsoever on my part towards you. O grant you that I may make my way through the Amehet, let me enter into Rasta, let me pass through the hidden pylons of Ament. O grant that there may be given to me shens cakes, and ale, and persen cakes, even as to the living Spirit-souls, and grant that I may enter into and come forth from Rasta.

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

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

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

Rise up you, O Asar, you have your backbaone, O Still-heart, you have your neck vertebrae and your back, O Still-heart! Place you yourself on your base. I put water beneath you, and I bring to you a Tet of god that you may rejoice therein.

RUBRIC (From the Papyrus of Nu):

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

RUBRIC (From the Turin Papyrus):

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

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

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

RUBRIC (From the Papyrus of Nu):

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

RUBRIC (From the Saite Recension):

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

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

I am the Benu bird, the Heart-soul of Ra, the guide of the gods to the Tuat. Their Heart-souls come forth upon earth to do what their KAU wish to do, and the Heart-soul of the Asar Ani shall come forth to do what his Ka wishes to do.

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

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

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

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

THE TEXTS IN THE FUNERAL CHAMBER

SPEECH OF AUSET. Auset says:-

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

SPEECH OF NEPTHYS. Nephthys says to the Asar Ani, whose word is truth:-

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

SPEECH OF THE TET.

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

SPEECH OF KESTA (Mesta).

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

SPEECH OF HAPI.

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

SPEECH OF TUAMUTEF. Tuamutef says:-

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

SPEECH OF QEBHSENUF. Qebsenuf says:-

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

SPEECH OF THE FLAME.

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

SPEECH OF THE FLAME.

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

A SOUL SAYS:-

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

A SOUL SAYS:-

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

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

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

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

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

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

Book of the Heavenly Cow

Then it came to pass, that the Majesty of Re, who came into being by himself, having been king of mankind and gods, (still) together as a unity, (that) mankind plotted against the person of Re while his Majesty, life, prosperity, health, had grown old, his bones being silver, his flesh gold, his hair of genuine lapis lazuli.

Part 1: The Destruction of Mankind

The Divine Council

Now his Majesty had learned about the plot devised against him by mankind. Then his Majesty, life, prosperity, health, said to those who were in his retinue :

"Summon to me my Eye Shu, Tefnut, Geb, and Nut as well as the fathers and mothers who were with me when I was in Nun, and also the god Nun, bringing his courtiers along with him. (But) bring them secretly, lest mankind see and their hearts flee. Come with them to the Great Palace, so that they may give their council. (For) in the end, I may return to Nun, to the place where I came into being !"

So these gods were brought, and these gods were lined up on his two sides, bowing their heads toward the ground before his Majesty, in order that he might speak his words in front of the father of the eldest (gods), the maker of mankind and king of commoners.

They said to his Majesty :
"Speak to us, so that we may hear it !"

Then Re said to Nun :
"O eldest god in whom I came into being, and You ancestral gods ! Behold, mankind, who came into being from my Eye, is plotting against me. Tell me what You would do about this, since I am searching. I seek not to slay them before having heard what You might have to say."

The Majesty of Nun replied :
"O my son Re ! God greater than his maker, and more august than his creators, be seated on your throne ! Great is fear of You when your Eye is on those who conspire against You !"

The Majesty of Re said :
"See, they have fled into the desert, their hearts being afraid that I speak to them."

They said to his Majesty :
"Send out your Eye that it may smite them for You, those conspirers of evil ! No Eye is more fit to smite them for You. May it come down as Hwt-hr !"

the divine slaughter held off

(And so) this goddess returned after slaying mankind in the desert, and the Majesty of this god said (to her) :

"Welcome in peace, Hwt-hr, Eye who did what I came for !"

Said the goddess :
"As You live for me, I have overpowered mankind, and it was balm to my heart."

Then the Majesty of Re said :
"I shall have power over them as king !
Hold off diminishing their number !"

And so the Powerful One (Sekhmet) came into being.

divine drunkenness

The beer-mash of the night for she who would wade in their blood as far as Henes.⁽

Re said :
"Summon to me speedy messengers who run like a body's shadow."

These messengers were brought immediately, and the Majesty of this god said :

"Run up to Yebu and fetch me red ocher in great quantity !"

So this red ocher was brought to him, and the Majesty of this great god ordered the Side-Lock Wearer in On to grind this red ocher, while maidservants crushed barley for beer. Then the red ocher was added to the beer-mash, and it looked like the blood of men ; seven thousand jars of beer were made. Then the Majesty of the King of Upper and Lower Khem, Re came together with the gods to see this beer.

And when the Earth was light for the killing of mankind by this goddess in her time of traveling South, the Majesty of Re said :

"It is good ! I shall save mankind from her (by it)."

Re said :
"Carry it to the place where she plans to slay mankind."

Re, the Majesty of the King of Upper and Lower Khem, got up early when it was still night in order to have this sleeping draught poured out. Then the fields were flooded three palms high with the liquid by the might of the Majesty of this god. When the goddess set out in the morning, she found these (fields) inundated, and her face was delighted by it. She drank and it pleased her heart. She returned drunk and failed to recognize mankind.

The Majesty of Re said to this goddess :
"Welcome in peace ! O Beautiful One !"

Thus beautiful women came to be in Imu.

The Majesty of Re said to this goddess :
"Let sleeping draughts be prepared for her on the seasonal feasts of the year, and let this be entrusted to maidservants."

And since this first day, the (custom) came into being that people entrust the preparation of sleeping drinks to maidservants on the Feast of Hwt-hr."

The Majesty of Re said to this goddess :
"Is there a burning pain of sickness ?"

And so respect is bound to come into being through pain.

Part 2: The Withdrawal of Re

The Majesty of Re said :
"As true as I live, my heart is too weary to remain with them. I wanted to slay them, but did not do it. At present,

their small number no longer interests me."

The gods in his retinue said :

"Do not withdraw in your weariness, for You have power over all what You desire."

The Majesty of this god then said to the Majesty of Nun :

"My limbs are feeble as in the First Time. I will not return until another (cycle) overtakes me."

Then the Majesty of Nun said :

"O (my) son Shu, {your} eye shall serve {your} father as protection. O (my) daughter Nut, place him {upon your back}."

Nut replied :

"But how, my father Nun ?"

Nut said : "Do not {be childish}, O Nun !"

{And so} Nut became {a cow}.

Then the Majesty of Re {placed} himself on her back !

the rejection of slaughter

Thereupon these men {came back from their place of flight}, and they saw him on the back of the cow, and they spoke to him :

"(---) we have {come} so that we might overthrow your enemies, who conspired against those who created them."

(But) his Majesty proceeded to {his} palace {on the back} of this cow. He did {not} set off with them ! So the land lay in darkness. And when it dawned in the early morning, these men came out carrying bows and {clubs}, and they {found} a way of shooting at the enemies.

(But) the Majesty of this god said :

"Your baseness be behind You, slaughterers !

May your slaughtering be far removed {from me}."

And so slaughter {originated} among mankind.

Re's ascension and palace among the stars

This god then said to Nut :

"I placed myself on your back to be uplifted."

"What is this ?", asked Nut.

And so {she} came to be there in both the heavens.

The Majesty of this god said :

"Stay far away from them !

Lift me up !

Look at me !"

And so she became the sky.

Then the Majesty of {this} god was visible within her.

She said :
"If only You would provide me with a multitude !"

{And so the Milky Way} came into being.

His Majesty, life, prosperity, health, said :
"Peaceful is the field here."

And so the Field of Offerings (or Peace) came into being.

"Oh, I shall plant green herbs in it."

And so the Field of Rushes came into being.

"I shall provide them with everything."

And so ever scintillating stars (came into being).

Then Nut started trembling owing to the height.

So the Majesty of Re said :
"If only I had the Heh gods supporting her !"

And so the Infinite Ones came into being.

The Majesty of Re said :
"O my son Shu, place yourself under my daughter Nut and guard for me the two groups of Infinite Ones who live in the twilight. Place her over your head and nurture her."

And so it came to pass, that a nurse is given to a son or a daughter, and that a father places a son on top of his head.

Part 3: The Heavenly Cow

This spell is to be recited over the (picture of) a cow, with "the Infinite Ones who are" (inscribed) on her chest, and over whose back is (inscribed) "the Infinite Ones who are". Whose four hoofs are filled out in paint and upon whose belly are nine stars, issuing from its hindquarters in front of its hind legs, while beneath its belly stands Shu, painted in yellow ocher, his arms support these stars, and inscribed with his name between them, which says "Shu is himself".

A barque, on which are a steering-oar and a shrine with a Solar disk over it and Re in it, is in front of Shu, close to his hand, while another version (of a barque) is behind him, close to his (other) hand. Her two udders are placed in the middle of her left leg, one half of them being drawn in paint in the middle of this hind leg with the following words outside in retrograde : "I am who I am. I will not let them take action." What is (written) beneath the barque that is in front is : "You shall not grow weary, my son." - in retrograde, and as follows : "Your condition is like that of one who lives forever." and as follows : "Your son is in me. Life, prosperity and health be for your nose !"

What is (written) behind Shu, close to his arm, is as follows : "Guard them !" What is behind him at his flank is (written) in retrograde as follows : "It is right that they should enter when I retire each day." What is (written) under the arm of the figure below the left hind leg and behind it is as follows : "Everything is sealed." What is (written) above his head, below the hindquarters of the cow and what is between its hind legs is as follows : "May he come out." What is (written) behind the two figures that are between its hind legs and above their heads : "The aged one is in the realm of the dead. Praise is given to him when he enters." What is (written) over the heads of the two figures that are between its forelegs : "He who procreates, he who adores, support of the sky."

Part 4: The New World Order

the Earth and the Duat

Then the Majesty of this god said to Djehuti :
"Summon to me the Majesty of Geb saying : 'Come quickly at once !'"

So the Majesty of Geb came.

The Majesty of this god said :

"Take heed of your snakes which are in You ! Behold, they feared me as long as I was there, but You know their magical power. Go then to the place where my father Nun is and tell him to keep watch over terrestrial and aquatic snakes. You are to write down each mound belonging to the snakes there, saying : 'Beware of spoiling anything !' They should know that I am here, for I am shining for them too. Now as for their habitation, it will exist in this land forever. Also guard against the magical spells which their mouths know, since (the god) Magic is himself therein, as indeed (the god) Knowledge is with You. It will not happen, that being as great as I am, I shall have to keep guard over them as formely. I hand them over to your son Asar, who will keep watch over the youngest of them and cause the hearts of the oldest of them to forget their magical power. They who are excellent in what pleases them against the whole world, using their magic which is in their bodies."

the divine mind as vicar of Re

The Majesty of this god said then :
"Summon then Djehuti to me."

So he was brought at once, and the Majesty of this god said to Djehuti :

"Behold, I am here in the sky in my abode. Since I am going to give light and brilliance in the Duat and on the Island of the Twin Bas, be a scribe there and calm down those who are there, those whom we created and those who (nevertheless) rebelled. It is You who shall repulse the followers of this (god) with unsatisfied heart. You are to be in my place, my vicar, so it will be said of You : 'Djehuti, the vicar of Re.' And I shall cause You to send out those who are greater than You."

And so the Ibis of Djehuti came into being.

"And I shall cause You to stretch out your hand in front of the primeval gods, who are greater than You, and my affairs will be good if You do that."

And so the Ibis-bird of Djehuti came into being.

"And I shall cause You to encompass the two heavens with your perfection and with your brightness."

And so the Moon of Djehuti came into being.

"And I shall cause You to drive back the Hanebu."

And so the Baboon of Djehuti came into being and became vizier.

"As long as You are my vicar, the eyes of all who look at You are opened through You, and everyone will praise god for You."

Part 5 : The Magic of Nut and Re

The Preparations

(If) a man pronounces this spell over himself, he should be anointed with olive oil and salve, the censer in his hands with incense, natron behind his ears and natron pellets in his mouth, dressed in two fresh linen garments, (put on) after he has bathed himself in flowing water, shod with sandals of white leather. Maat should be painted on his tongue in the green colors of the scribe. If Djehuti intends to recite this for Re, he should purify himself with a

ninefold purification, three days long. Servants (of the god) and men should do the same. The one who recites this, should carry out this image which is in this book. Then he increases his lifetime doublefold (---) of excess. His eyes will be his, and all his limbs will be his. His steps will not go astray, so that the people say of him : "He is like Re on the day of his birth !" His things cannot be diminished, nor can his gateway crumble. This is a successful method, (proven) a million times !

Return to the First Time

Nun was embraced by the Eldest (god) himself, who said to the gods who came out (with him) in the East of the sky :

"Give praise to the Eldest god, from whom I came into being ! It is I who made the sky and set {it} in place in order to let the souls of the gods reside in it. I am with them for the eternal recurrence (of time) born through the years. My soul is magic. It is (even) greater than this."

Khnum is the soul of Shu
Kindness is the soul of eternal recurrence.
Night is the soul of darkness.
Re is the soul of Nun.
The Ram of Mendes is the soul of Asar.
Crocodiles are the souls of Sobek.
The soul of every god and every goddess is in the snakes.
The soul of Apophis is in the Eastern Mountain, while the soul of Re is in magic throughout the whole world.

first spell : protection through Re

(What) a man should say in order to make his protection through magic :

"I am this pure magic which is in the mouth and in the body of Re. O gods, You who are far from me. I am Re, the Luminous One !"

second spell : identification with the magic of Re

(What) You should say when You pass by in the evening at twilight :

"Upon your face !
You enemy of Re !
I am his soul, pure magic !"

(and say) :

"O Lord of Eternal Recurrence, who formed Everlastingness, who diminished the years of the gods. When Re comes down, these come out of him every day. Lord of his (own) godliness. Ruler who made his own maker. Beloved one of the fathers of the gods."

third spell : spell to Nut

A magician, his head being purified, should make a female figure, standing to his South, and draw a goddess upon her, and in the middle of her, a snake standing erect upon its tail, with her hand upon its body and its tail upon the ground.

(He should say) :

"O You, to whom Djehuti gives praise, while the dignity of heaven is upon You and toward whom Shu extends his arms, may You save me from those two great and mighty gods who dwell in the East of the sky, who guard heaven, who guard Earth, and who are with enduring mysteries."

Then they must say :

"How great he is when he goes forth to see Nun !"

fourth spell : ritual of Re

for the living

Words recited by a priest on the first and the fifteenth of the month, in accord with this ancient format. The one who recites this spell shall live in the necropolis, and respect for him shall be greater than (for) those who are upon Earth.

If they ask :
"What are your names ?"

(answer) :
"Eternal Recurrence and Everlastingness !".

Then they are bound to say :
"{Truly} a god !", and to say :
"He has reached us here by this way."

for the dead

(Say) :
"I know the name of that god whose face is that of Hersefu ! I am he to whom an amulet is attached in the evening. I am Re amid his Ennead, his court made of magic. I pass by uninjured. I belong to the flame, which is the soul of fire. I have no adversaries among men, gods, spirits, among the dead, or in anything in the whole of this land."

Words spoken by these gods who are gone alive. The gods are to be informed, they who have their faces in their hands, (that) he is allowed to pass by on the road.

And so the Flaming One came into being in the sky.

As for any able scribe who knows the divine words and the spells that are in his mouth, he can ascend and descend within the sky. Those of the West cannot hold him back, nor can the saliva of his mouth become hot. His head cannot be removed by decapitation, nor does he (need to) bend his arms before the tribunal. He shall enter at the head of the spirits together with those who know the spells of the magical formulary. No crime which he may have done upon Earth can be reckoned. He can not be short of donations, nor can the net be prepared for him. If You hand over (these spells) to any prince or to any magistrate, (those) who take care for the one who has no bread, (then) his headcloth need not be removed (before) the elders, (but) they will regard him as leaves (-----) One shall not do anything harmful to him or (-----)

Litany of Re

I am one of you,
I have appeared as a vulture.
My face is a falcon,
The top of my head is Re.
My eyes are Two Women, the Two Sisters,
My nose is the Heru of the Netherworld.
My mouth is the Sovereign of the West,
My throat is Nun.
My two arms are the Embracing One,
My fingers are the Graspers.
My breast is Khepri,
My heart is Heru-Sunen.
My liver is the the Living One,
My spleen is the One with the Beak.
My stomach is the Opening One,
My entrails are the One with the Secret Essence.
My back is the Weary of Heart,
My spine is the One on the bier.
My ribs are Heru and Djehuti,
My anus is the Great Flood.
My phallus is Tatenen,
My glans is the Protected One in Old Cairo.
My testicles are the Two Hidden Ones,
My thighs are the two Goddesses.
My calves are the Two Shining Ones,
My feet are the One Who Passes Through Mysteries,
My toes are cobra snakes.
My limbs are gods,
I am entirely a god,
No limb of mine is without god.
I enter as a god,
And I exit as a god,
The gods have transformed themselves into my body...

The Content of the Litany of Re

"speaks with one mouth", "My birth is the birth of Re in the West". "who shines among those in the netherworld", "gods who are in the West". "I am one of you", "over all his enemies in the sky and on earth".

"You have commanded for me, as (for) Akhty", "Oh Re, come to me, oh guide" "weary of heart" "Truly you have caused me to ascend" "Member Apotheosis" "entirely a god". "hail, well led". "among the gods".

Other Ancient Khemetic Text & Scriptures

The Literature of the Ancient Khemetics

Chapter I - Djehuti, The Author of Khemetic Literature

"alabaster of the south" during the reign of Menkaurā, a king of the fourth dynasty, about 3700 B.C.

Chapter II - The Pyramid Texts

I. The Book of Opening the Mouth.

"You are pure," four times.

Water was then sprinkled over the statue and the priest said,

"You are pure.

You are pure.

Your purifications are the purifications of Heru,
and the purifications of Heru are your purifications."

This formula was repeated three times, once with the name of Set, once with the name of Djehuti,^[1] and once with the name of Sep.

The priest then said,

"You have received your head,

and your bones have been brought to you before Keb."

During the performance of the next five ceremonies, in which incense of various kinds was offered, the priest said:

"You are pure (four times).

That which is in the two eyes of Heru have been presented to you with the two vases of Djehuti, and they purify you so that there may not exist in you the power of destruction that belongs to you.

You are pure.

You are pure.

Pure is the seman incense that opens your mouth.

Taste the taste thereof in the divine dwelling.

Seman incense is the emission of Heru; it stablisheth the heart of Heru-Set, it purifieth the gods who are in the following of Heru.

You are censured with natron.

You are established among the gods your brethren.

Your mouth is like that of a sucking calf on the day of its birth.

You are censured.

You are censured.

You are pure.

You are pure.

You are established among your brethren the gods.

Your head is censured.

Your mouth is censured.

Your bones are purified.

[Decay] that is inherent in you shall not touch you.

I have given you the Eye of Heru and your face is filled therewith.

You are shrouded in incense (say twice)."

The next ceremony, the ninth, represented the re-birth of the king, who was personified by a priest. The priest, wrapped in the skin of a bull, lay on a small bed and feigned death.

When the chief priest had said, "O my father," four times, the priest representing the king came forth from the bull's skin, and sat up; this act symbolized the resurrection of the king in the form of a spirit-body (sāhu). The chief priest then asserted that the king was alive, and that he should never be removed, and that he was similar in every way to Heru.

The priest personifying the king then put on a special garment, and taking a staff or sceptre in his hand, said, "I love my father and his transformation.

I have made my father,

I have made a statue of him, a large statue.

Heru loves those who love him."

He then pressed the lips of the statue, and said,

"I have come to embrace you.

I am your son.

I am Heru.

I have pressed for you your mouth....

I am your beloved son."

The words then said by the chief priest,

"I have delivered this mine eye from his mouth,

I have cut off his leg,"

mean that the king was delivered from the jaws of death, and that a grievous wound had been inflicted on the god of death, i.e. Set.

Whilst these ceremonies were being performed the animals brought to be sacrificed were slain. Chief of these were two bulls, gazelle, geese, &c., and their slaughter typified the conquest and death of the enemies of the dead king. The heart and a fore-leg of each bull were presented to the statue of the king, and the priest said:

"Hail, Asar!

I have come to embrace you.

I am Heru.

I have pressed for you your mouth.

I am your beloved Son.

I have opened your mouth.

Your mouth have been made firm.

I have made your mouth and your teeth to be in their proper places.

Hail, Asar!^[7]

I have opened your mouth with the Eye of Heru."

Then taking two instruments made of metal the priest went through the motion of cutting open the mouth and eyes of the statue, and said:

"I have opened your mouth.

I have opened your two eyes.

I have opened your mouth with the instrument of Anpu.^[8]

I have opened your mouth with the Meskha instrument wherewith the mouth of the gods was opened.

Heru opens the mouth and eyes of the Asar.

Heru opens the mouth of the Asar even as he opened the mouth of his father.

As he opened the mouth of the god Asar so shall he open the mouth of my father with the iron that comes forth from Set, with the Meskha instrument of iron wherewith he opened the mouth of the gods shall the mouth of the Asar be opened.

And the Asar shall walk and shall talk, and his body shall be with the Great Company of the Gods who dwell in the Great House of the Aged One (i.e. the Sun-god) who dwells in Anu.^[9]

And he shall take possession of the Urrt Crown therein before Heru, the Lord of mankind.

Hail, Asar!

Heru have opened your mouth and your eyes with the instruments Sebur and An, wherewith the mouths of the gods of the South were opened....

All the gods bring words of power.

They recite them for you.

They make you to live by them.

You become the possessor of twofold strength.

You make the passes that give you the fluid of life, and their life fluid is about you.
You are protected, and you shalt not die.
You shalt change your form [at pleasure] among the Doubles^[10] of the gods.
You shalt rise up as a king of the South.
You shalt rise up as a king of the North.
You are endowed with strength like all the gods and their Doubles.
Shu^[11] have equipped you.
He have exalted you to the height of heaven.
He have made you to be a wonder.
He have endowed you with strength."

II. The Liturgy of Funerary Offerings

"Eye of Heru,"

32. This libation is for you, Asar, this libation is for you, Oenas.^[12] (Here offer cold water of the North.) It comes forth before your son, comes forth before Heru. I have come, I have brought to you the Eye of Heru, that your heart may be refreshed thereby. I have brought it and have set it under your sandals, and I present to you that which flowed forth from you. There shall be no stoppage to your heart whilst it is with you, and the offerings that appear at the command^[13] shall appear at your word of command. (Recite four times.)

37. You have taken possession of the two Eyes of Heru, the White and the Black, and when they are in your face they illumine it. (Here offer two jugs of wine, one white, one black.)

38. Day have made an offering to you in the sky. The South and the North have given offerings to you. Night have made an offering to you. The South and the North have made an offering to you. An offering is brought to you, look upon it; an offering, hear it. There is an offering before you, there is an offering behind you, there is an offering with you. (Here offer a cake for the journey.)

41. Asar Oenas, the white teeth of Heru are presented to you so that they may fill your mouth. (Here offer five bunches of onions.)

47. O Rā, the worship that is paid to you, the worship of every kind, shall be paid [also] to Oenas. Everything that is offered to your body shall be offered to the Double of Oenas also, and everything that is offered to his body shall be your. (Here offer the table of holy offerings.)

61. O you oils, you oils, which are on the forehead of Heru, set you yourselves on the forehead of Oenas, and make him to smell sweet through you. (Here offer oil of cedar of the finest quality.)

62. Make you him to be a spirit-soul (khu) through possession of you, and grant you him to have the mastery over his body, let his eyes be opened, and let all the spirit-souls see him, and let them hear his name. Behold, Asar Oenas, the Eye of Heru have been brought to you, for it have been seized for you that it may be before you. (Here offer the finest Thehenu oil.)

III. Spells to the Sky-goddess and Sun-god

[O] Nut, you have extended yourself over your son the Asar Pepi,
 You have snatched him out of the hand of Set; join him to yourself, Nut.
 You come, snatch your son; behold, you come, form this great one [like] to yourself.
 [O] Nut, cast yourself upon your son the Asar Pepi.
 [O] Nut, cast yourself upon your son the Asar Pepi.
 Form you him, O Great Fashioner; this great one is among your children.
 Form you him, O Great Fashioner; this great one is among your children.
 Keb [was to] Nut. You didst become a spirit.
 You were a mighty goddess in the womb of your mother Tefnut when you were not born.
 Form you Pepi with life and well-being; he shall not die.
 Strong was your heart,
 You didst leap in the womb of your mother in your name of "Nut."
 [O] perfect daughter, mighty one in your mother, who are crowned like a king of the North,
 Make this Pepi a spirit-soul in you, let him not die.
 [O] Great Lady, who didst come into being in the sky, who are mighty.
 Who do make happy, and do fill every place (or being), with your beauty,
 The whole earth is under you, you have taken possession of it.
 You have encompassed the earth, everything is in your two hands,
 Grant you that this Pepi may be in you like an imperishable star.
 You have associated with Keb in your name of "Pet" (i.e. Sky).
 You have united the earth in every place.
 [O] mistress over the earth, you are above your father Shu, you have the mastery over him.
 He have loved you so much that he sets himself under you in everything.
 You have taken possession of every god for yourself with his boat (?).
 You have made them shine like lamps,
 Assuredly they shall not cease from you like the stars.
 Let not this Pepi depart from you in your name of "Hert" (ll. 61-64).
 The Spell to the Sun-god is as follows:
 Hail to you, Tem! Hail to you, Kheprer, who created himself.
 You are the High, in this your name of "Height."
 You camest into being in this your name of "Kheprer."
 Hail to you, Eye of Heru,^[14] which he furnishes with his hands completely.
 He permits not you to be obedient to those of the West;
 He permits not you to be obedient to those of the East;
 He permits not you to be obedient to those of the South;
 He permits not you to be obedient to those of the North;
 He permits not you to be obedient to those who are in the earth;
 [For] you are obedient to Heru.
 He it is who have furnished you, he it is who have builded you,
 he it is who have made you to be dwelt in.
 You do for him whatsoever he says to you, in every place whither he goes.
 You liftest up to him the water-fowl that are in you.
 You liftest up to him the water-fowl that are about to be in you.
 You liftest up to him every tree that is in you.
 You liftest up to him every tree that is about to be in you.
 You liftest up to him the cakes and ale that are in you.
 You liftest up to him the cakes and ale that are about to be in you.
 You liftest up to him the gifts that are in you.
 You liftest up to him the gifts that are about to be in you.
 You liftest up to him everything that is in you.
 You liftest up to him everything that is about to be in you.
 You take them to him in every place wherein it pleases him to be.
 The doors upon you stand fast [shut] like the god Anmutef,^[15]
 They open not to those who are in the West;
 They open not to those who are in the East;
 They open not to those who are in the North;
 They open not to those who are in the South;

They open not to those who are in the middle of the earth;
But they open to Heru.

He it was who made them, he it was who made them stand [firm], he it was who delivered them from every evil attack which the god Set made upon them. He it was who made you to be a settled country in this your name of "Kerkut." He it was who passed bowing after you in your name of "Nut." He it was who delivered you from every evil attack which Set made upon you

IV. The King in Heaven

The Eighteen Gods have purified him in Meskha (the Great Bear), [he is] an imperishable star.
The house of Oenas perishes not in the sky, the throne of Oenas perishes not on the earth.
Men make supplication [there], the gods fly [thither].
Septet have made Oenas fly to heaven to be with his brethren the gods.
Nut,^[16] the Great Lady, have unfolded her arms to Oenas.
She have made them into two divine souls at the head of the Souls of Anu, under the head of Rā.
She made them two weeping women when you were on your bier (?).
The throne of Oenas is by you, Rā, he yields it not up to anyone else.
Oenas comes forth into heaven by you, Rā.
The face of Oenas is like the [faces of the] Hawks.
The wings of Oenas are like [those of] geese.
The nails of Oenas are like the claws of the god Tuf.
There is no [evil] word concerning Oenas on earth among men.
There is no hostile speech about him with the gods.
Oenas have destroyed his word, he have ascended to heaven.
Upuatu have made Oenas fly up to heaven among his brethren the gods.
Oenas have drawn together his arms like the Smen goose, he strikes his wings like a falcon, flying, flying.
O men, Oenas flies up into heaven.
"O you gods of the West,
O you gods of the East,
O you gods of the South,
O you gods of the North,
you four groups who embrace the holy lands,
devote you yourselves to Asar when he appears in heaven.
He shall sail into the Sky, with his son Heru by his fingers.
He shall announce him, he shall make him rise up like the Great God in the Sky.
They shall cry out concerning Oenas: Behold Heru, the son of Asar!
Behold Oenas, the firstborn son of Hwt-hr!
Behold the seed of Keb!
Asar have commanded that Oenas shall rise as a second Heru,
and these Four Spirit-souls in Anu have written an edict to the two great gods in the Sky.
Rā set up the Ladder^[17] in front of Asar,
Heru set up the Ladder in front of his father Asar when he went to his spirit,
one on this side [and] one on the other side;
Oenas is between them.
Behold, he is the god of the pure seats coming forth from the bath.
Oenas stands up, lo Heru; Oenas sitteth down, lo Set.
Rā grasps his hand, spirit to heaven, body to earth."

V. The Hunting and Slaughter of the Gods by the King

"The skies lower,
the Star-gods tremble,

the Archers^[18] quake,
the bones of the Akeru^[18] gods tremble,
and those who are with them are struck dumb
when they see Oenas rising up as a soul,
in the form of the god who lives upon his fathers,
and who turns his mothers into his food.
Oenas is the lord of wisdom, and his mother knows not his name.
The adoration of Oenas is in heaven,
he have become mighty in the horizon like Temu,
the father that gave him birth,
and after Temu had given him birth Oenas became stronger than his father.
The Doubles (i.e. vital strength) of Oenas are behind him,
the soles of his feet are beneath his feet,
his gods are over him, his serpents are [seated] upon his brow,
the serpent-guides of Oenas are in front of him,
and the spirit of the flame looks upon [his] soul.
The powers of Oenas protect him.
Oenas is a bull in heaven.
He directs his steps where he wills.
He lives upon the form which each god takes upon himself,
and he eats the flesh of those who come to fill their bellies
with the magical charms in the Lake of Fire.
Oenas is equipped with power against the spirit-souls thereof,
and he rises in the form of the mighty one, the lord of those who dwell in power (?).
Oenas have taken his seat with his back turned towards Keb (the Earth-god).
Oenas have weighed his words^[19] with the hidden god (?)
who have no name, on the day of hacking in pieces the firstborn.
Oenas is the lord of offerings, the untier of the knot,
and he himself makes abundant the offerings of meat and drink.
Oenas devours men, and lives upon the gods,
he is the lord of envoys whom he sends forth on his missions.
'He who cuts off hairy scalps,'
who dwells in the fields, ties the gods with ropes.
Tcheser-tep shepherds them for Oenas and drives them to him;
and the Cord-master have bound them for slaughter.
Khensu, the slayer of the wicked,
cuts their throats, and draws out their intestines,
for it is he whom Oenas sends to slaughter [them],
and Shesmu^[20] cuts them in pieces,
and boils their members in his blazing caldrons of the night.
Oenas eats their magical powers,
and he swallows their spirit-souls.
The great ones among them serve for his meal at daybreak, the lesser serve for his meal at eventide, and the
least among them serve for his meal in the night.
The old gods and the old goddesses become fuel for his furnace. The mighty ones in heaven light the fire
under the caldrons wherein are heaped up the thighs of the firstborn; and he who makes those who live in
heaven to go about for Oenas lights the fire under the caldrons with the thighs of their women; he goes about
the Two Heavens in their entirety, and he goes round about the two banks of the Celestial Nile.
Oenas is the Great Power, the Power of Powers,
and Oenas is the Chief of the gods in visible forms.
Whatsoever he finds upon his path he eats forthwith,
and the magical might of Oenas is before that of all the spirit-bodies who dwell in the horizon.
Oenas is the firstborn of the firstborn gods.
Oenas is surrounded by thousands, and oblations are made to him by hundreds;
he is made manifest as the Great Power by Saah (Orion), the father of the gods.
Oenas repeats his rising in heaven, and he is crowned lord of the horizon. |
He have reckoned up the bandlets and the arm-rings [of his captives],
he have taken possession of the hearts of the gods.

Oenas have eaten the Red Crown, and he have swallowed the White Crown;
the food of Oenas is the intestines, and his meat is hearts and their words of power.
Behold, Oenas eats of that which the Red Crown sends forth,
he increases, and the words of power of the gods are in his belly;
his attributes are not removed from him.
Oenas have eaten the whole of the knowledge of every god,
and the period of his life is eternity,
and the duration of his existence is everlastingness.
He is in the form of one who does what he wishes,
and who does not do what he hates,
and he abides on the horizon for ever and ever and ever.
The Soul of the gods is in Oenas, their spirit-souls are with Oenas,
and the offerings made to him are more than those that are made to the gods.
The fire of Oenas is in their bones, for their soul is in Oenas, and their shades are with those who belong to them.

Oenas have been with the two hidden (?) Kha (?) gods, ...;
the seat of the heart of Oenas is among those who live upon this earth for ever and ever and ever."

The following extract is from one of the later Pyramid Texts:

"Pepi was brought forth by the god Nu, when there was no heaven, when there was no earth, when nothing had been established, when there was no fighting, and when the fear of the Eye of Heru did not exist. This Pepi is one of the Great Offspring who were brought forth in Anu (City of the Sun), who have never been conquered by a king or ruled by chiefs, who are irresistible, whose words cannot be gainsaid. Therefore this Pepi is irresistible; he can neither be conquered by a king nor ruled by chiefs.

The enemies of Pepi cannot triumph. Pepi lacks nothing. His nails do not grow long [for want of prey]. No debt is reckoned against Pepi. If Pepi falls into the water Asar will lift him out, and the Two Companies of the Gods will bear him up on their shoulders, and Rā, wheresoever he may be, will give him his hand.

If Pepi falls on the earth the Earth-god (Keb) will lift him up, and the Two Companies of the Gods will bear him up on their shoulders, and Rā, wheresoever he may be, will give him his hand.... Pepi appears in heaven among the imperishable stars. His sister the star Sothis (the Dog-star), his guide the Morning Star (Venus) lead him by the hand to the Field of Offerings.

He takes his seat on the crystal throne, which have faces of fierce lions and feet in the form of the hoofs of the Bull Sma-ur. He stands up in his place between the Two Great Gods, and his sceptre and staff are in his hands. He lifts up his hand to the Henmemet spirits, and the gods come to him with bowings.

The Two Great Gods look on in their places, and they find Pepi acting as judge of the gods. The word of every spirit-soul is in him, and they make offerings to him among the Two Companies of the Gods.

Chapter III - Stories Of Magicians Who Lived Under The Ancient Empire

I. The Magician Ubaaner and the Wax Crocodile

The first story describes an event which happened in the reign of Nebka, a king of the third dynasty. It was told by Prince Khāfrā to King Khufu (Cheops). The magician was called Ubaaner,^[1] and he was the chief Kher-heb in the temple of Ptah of Memphis, and a very learned man. He was a married man, but his wife loved a young man who worked in the fields, and she sent him by the hands of one of her maids a box containing a supply of very fine clothes. Soon after receiving this gift the young man proposed to the magician's wife that they should meet and talk in a certain booth or lodge in her garden, and she instructed the steward to have the lodge made ready for her to receive her friend in it.

When this was done, she went to the lodge, and she sat there with the young man and drank beer with him until the evening, when he went his way. The steward, knowing what had happened, made up his mind to report the matter to his master, and as soon as the morning had come, he went to Ubaaner and informed him that his wife had spent the previous day drinking beer with such and such a young man.

Ubaaner then told the steward to fetch him his casket made of ebony and silver-gold, which contained materials and instruments used in working magic, and when it was brought him, he took out some wax, and fashioned a figure of a crocodile seven spans long.

He then recited certain magical words over the crocodile, and said to it,

"When the young man comes to bathe in my lake you shalt seize him."

Then giving the wax crocodile to the steward, Ubaaner said to him, "When the young man goes down to the lake to bathe according to his daily habit, you shalt throw the crocodile into the water after him." Having taken the crocodile from his master the steward departed.

Then the wife of Ubaaner told the steward to set the little lodge in the garden in order, because she was going to spend some time there. When the steward had furnished the lodge, she went there, and the young peasant paid her a visit. After leaving the lodge he went and bathed in the lake, and the steward followed him and threw the wax crocodile into the water; it immediately turned into a large crocodile 7 cubits (about 11 feet) long and seized the young man and swallowed him up.

When this took place the magician Ubaaner was with the king, and he remained in attendance upon him for seven days, during which time the young man was in the lake, with no air to breathe. When the seven days were ended King Nebka proposed to take a walk with the magician. Whilst they were going along Ubaaner asked the king if he would care to see a wonderful thing that had happened to a young peasant, and the king said he would, and forthwith walked to the place to which the magician led him.

When they arrived at the lake Ubaaner uttered a spell over the crocodile, and commanded it to come up out of the water bringing the young man with him; and the crocodile did so.

When the king saw the beast he exclaimed at its hideousness, and seemed to be afraid of it, but the magician stooped down fearlessly, and took the crocodile up in his hand, and lo, the living crocodile had disappeared, and only a crocodile of wax remained in its place. Then Ubaaner told King Nebka the story of how the young man had spent days in the lodge in the garden talking and drinking beer with his wife, and His Majesty said to the wax crocodile, "Get you gone, and take what is your with you."

And the wax crocodile leaped out of the magician's hand into the lake, and once more became a large, living crocodile. And it swam away with the young man, and no one ever knew what became of it afterwards. Then the king made his servants seize Ubaaner's wife, and they carried her off to the ground on the north side of the royal palace, and there they burned her, and they scattered her ashes in the river. When King Khufu had heard the story he ordered many offerings to be made in the tomb of his predecessor Nebka, and gifts to be presented to the magician Ubaaner.

II. The Magician Tchatchamānkh and the Gold Ornament

The Prince Baiufrā stood up and offered to relate to King Khufu (Cheops) a story of a magician called Tchatchamānkh, who flourished in the reign of Seneferu, the king's father. The offer having been accepted, Baiufrā proceeded to relate the following: On one occasion it happened that Seneferu was in a perplexed and

gloomy state of mind, and he wandered distractedly about the rooms and courts of his palace seeking to find something wherewith to amuse himself, but he failed to do so. Then he bethought himself of the court magician Tchatchamānkh, and he ordered his servants to summon him to the presence.

When the great Kher-heb and scribe arrived, he addressed him as "my brother," and told him that he had been wandering about in his palace seeking for amusement, and had failed to find it. The magician promptly suggested to the king that he should have a boat got ready, decorated with pretty things that would give pleasure, and should go for a row on the lake.

The motions of the rowers as they rowed the boat about would interest him, and the sight of the depths of the waters, and the pretty fields and gardens round about the lake, would give him great pleasure. "Let me," said the magician, "arrange the matter. Give me twenty ebony paddles inlaid with gold and silver, and twenty pretty maidens with flowing hair, and twenty network garments wherein to dress them."

The king gave orders for all these things to be provided, and when the boat was ready, and the maidens who were to row had taken their places, he entered the boat and sat in his little pavilion and was rowed about on the lake. The magician's views proved to be correct, for the king enjoyed himself, and was greatly amused in watching the maidens row. Presently the handle of the paddle of one of the maidens caught in her long hair, and in trying to free it a malachite ornament which she was wearing in her hair fell into the water and disappeared.

The maiden was much troubled over her loss, and stopped rowing, and as her stopping threw out of order the strokes of the maidens who were sitting on the same seat as she was, they also stopped rowing.

Thereupon the king asked why the rowing had ceased, and one of the maidens told him what had happened; and when he promised that the ornament should be recovered, the maiden said words which seem to mean that she had no doubt that she should recover it. On this Seneferu caused Tchatchamānkh to be summoned into the presence, and when he came the king told him all that had happened. Then the magician began to recite certain spells, the effect of which was to cause the water of the lake first to divide into two parts, and then the water on one side to rise up and place itself on the water on the other side.

The boat, presumably, sank down gently on the ground of the lake, for the malachite ornament was seen lying there, and the magician fetched it, and returned it to its owner. The depth of the water in the middle of the lake where the ornament dropped was 12 cubits (between 18 and 19 feet), and when the water from one side was piled up on that on the other, the total depth of the two sections taken together was, we are told, 24 cubits. As soon as the ornament was restored to the maiden, the magician recited further spells, and the water lowered itself, and spread over the ground of the lake, and so regained its normal level.

His Majesty, King Seneferu, assembled his nobles, and having discussed the matter with them, made a handsome gift to his clever magician. When King Khufu had heard the story he ordered a large supply of funerary offerings to be sent to the tomb of Seneferu, and bread, beer, flesh, and incense to the tomb of Tchatchamānkh.

III. The Magician Teta who Restored Life to Dead Animals, etc.

When Baiufrā had finished the story given above, Prince Herutataf, the son of King Khufu, and a very wise man, with whose name Khemetic tradition associated the discovery of certain chapters of the Book of Coming Forth By Day, stood up before his father to speak, and said to him,

"Up to the present you have only heard tales about the wisdom of magicians who are dead and gone, concerning which it is quite impossible to know whether they be true or not.

Now, I want Your Majesty to see a certain sage who is actually alive during your lifetime, whom you knows not." His Majesty Khufu said, "Who is it, Herutataf?" And Prince Herutataf replied, "He is a certain peasant who is called Teta, and he lives in Tet-Seneferu. He is one hundred and ten years old, and up to this very day he eats five hundred bread-cakes (sic), and a leg of beef, and drinks one hundred pots of beer.

He knows how to reunite to its body a head which has been cut off, he knows how to make a lion follow him whilst the rope with which he is tied drags behind him on the ground, and he knows the numbers of the Apet chambers of the shrine of Djehuti."

Now His Majesty had been seeking for a long time past for the number of the Apet chambers of Djehuti, for he had wished to make something like it for his "horizon."^[2]

And King Khufu said to his son Herutataf, "My son, you yourself shalt go and bring the sage to me"; thereupon a boat was made ready for Prince Herutataf, who forthwith set out on his journey to Tet-Seneferu, the home of the sage. When the prince came to the spot on the river bank that was nearest to the village of Teta, he had the boat tied up, and he continued his journey overland seated in a sort of sedan chair made of ebony, which was carried or slung on bearing poles made of costly sesentchem wood inlaid or decorated with gold.

When Herutataf arrived at the village, the chair was set down on the ground, and he got out of it and stood up ready to greet the old man, whom he found lying upon a bed, with the door of his house lying on the ground. One servant stood by the bed holding the sage's head and fanning him, and another was engaged in rubbing his feet.

Herutataf addressed a highly poetical speech to Teta, the gist of which was that the old man seemed to be able to defy the usual effects of old age, and to be like one who had obtained the secret of everlasting youth, and then expressed the hope that he was well. Having paid these compliments, which were couched in dignified and archaic language, Herutataf went on to say that he had come with a message from his father Khufu, who hereby summoned Teta to his presence.

"I have come," he said, "a long way to invite you, so that you may eat the food, and enjoy the good things which the king bestows on those who follow him, and so that he may conduct you after a happy life to your fathers who rest in the grave." The sage replied, "Welcome, Prince Herutataf, welcome, O you who lovest your father. Your father shall reward you with gifts, and he shall promote you to the rank of the senior officials of his court.

Your Ka^[3] shall fight successfully against your enemy, your soul knows the ways of the Other World, and you shalt arrive at the door of those who are appalled in ... I salute you, O Prince Herutataf." Herutataf then held out his hands to the sage and helped him to rise from the bed, and he went with him to the river bank, Teta leaning on his arm. When they arrived there Teta asked for a boat wherein his children and his books might be placed, and the prince put at his disposal two boats, with crews complete; Teta himself, however, was accommodated in the prince's boat and sailed with him.

When they came to the palace, Prince Herutataf went into the presence of the king to announce their arrival, and said to him,

"O king my lord, I have brought Teta";

and His Majesty replied,

"Bring him in quickly."

Then the king went out into the large hall of his palace, and Teta was led into the presence. His Majesty said, "How is it, Teta, that I have never seen you?"

And Teta answered,

"Only the man who is summoned to the presence comes; so soon as the king summoned me I came."

His Majesty asked him, saying,

"Is it indeed true, as is asserted, that you know how to rejoin to its body the head which have been cut off?"

Teta answered,

"Most assuredly do I know how to do this, O king my lord."

His Majesty said,

"Let them bring in from the prison a prisoner, so that his death-sentence may be carried out."

Then Teta said,

"Let them not bring a man, O king my lord. Perhaps it may be ordered that the head shall be cut off some other living creature."

So a goose was brought to him, and he cut off its head, and laid the body of the goose on the west side of the hall, and its head on the east side. Then Teta recited certain magical spells, and the goose stood up and waddled towards its head, and its head moved towards its body. When the body and the head came close together, the head leaped on to the body, and the goose stood up on its legs and cackled.

Then a goose of another kind called khetâa was brought to Teta, and he did with it as he had done with the other goose. His Majesty next caused an ox to be taken to Teta, and when he had cut off its head, and recited magical spells over the head and the body, the head rejoined itself to the body, and the ox stood up on its feet. A lion was next brought to Teta, and when he had recited spells over it, the lion went behind him, and followed him [like a dog], and the rope with which he had been tied up trailed on the ground behind the animal.

King Khufu then said to Teta,

"Is it true what they say that you know the numbers of the Apet chambers (?) of the shrine (?) of Djehuti?"

Teta replied,

"No. I do not know their number, O king my lord, but I do know the place where they are to be found."

His Majesty asked,

"Where is that?"

Teta replied,

"There is a box made of flint in a house called Sapti in City of the Sun."

The king asked,

"Who will bring me this box?"

Teta replied,

"Behold, O king my lord, I shall not bring the box to you."

His Majesty asked,

"Who then shall bring it to me?"

Teta answered,

"The oldest of the three children of Rut-tetet shall bring it to you."

His Majesty said,

"It is my will that you shalt tell me who this Rut-tetet is."

Teta answered,

"This Rut-tetet is the wife of a priest of Rā of Sakhabu,^[4] who is about to give birth to three children of Rā. He told her that these children should attain to the highest dignities in the whole country, and that the oldest of them should become high priest^[5] of City of the Sun."

On hearing these words the heart of the king became sad; and Teta said,

"Wherefore are you so sad, O king my lord? Is it because of the three children? I say to you, Verily your son, verily his son, verily one of them."

His Majesty asked,

"When will these three children be born?"

Teta answered,

"Rut-tetet will give them birth on the fifteenth day of the first month of Pert."^[6]

The king then made a remark the exact meaning of which it is difficult to follow, but from one part of it it is clear that he expressed his determination to go and visit the temple of Rā of Sakhabu, which seems to have been situated on or near the great canal of the Letopolite nome. In reply Teta declared that he would take care that the water in the canal should be 4 cubits (about 6 feet) deep, i.e. that the water should be deep enough for the royal barge to sail on the canal without difficulty.

The king then returned to his palace and gave orders that Teta should have lodgings given him in the house of Prince Herutataf, that he should live with him, and that he should be provided with one thousand bread-cakes, one hundred pots of beer, one ox, and one hundred bundles of vegetables. And all that the king commanded concerning Teta was done.

IV. The Story of Rut-tetet and the Three Sons of Rā

Then the four goddesses changed themselves into the forms of dancing women, and went to the house wherein the lady Rut-tetet lay ill, and finding her husband, the priest of Rā, who was called Rāuser, outside, they clashed their cymbals together, and rattled their sistra, and tried to make him merry. When Rāuser objected to this and told them that his wife lay ill inside the house, they replied,

"Let us see her, for we know how to help her"; so he said to them and to Khnemu who was with them, "Enter in," and they did so, and they went to the room wherein Rut-tetet lay. Auset, Nephthys, and Heqet assisted in bringing the three boys into the world. Meskhenet prophesied for each of them sovereignty over the land, and Khnemu bestowed health upon their bodies. After the birth of the three boys, the four goddesses and Khnemu went outside the house, and told Rāuser to rejoice because his wife Rut-tetet had given him three children. Rāuser said, "My Ladies, what can I do for you in return for this?"

Having apparently nothing else to give them, he begged them to have barley brought from his granary, so that they might take it away as a gift to their own granaries; they agreed, and the god Khnemu brought the barley. So the goddesses set out to go to the place whence they had come.

When they had arrived there Auset said to her companions: "How is it that we who went to Rut-tetet [by the command of Rā] have worked no wonder for the children which we could have announced to their father, who allowed us to depart [without begging a boon]?"

So they made divine crowns such as belonged to the Lord (i.e. King), life, strength, health [be to him!], and they hid them in the barley. Then they sent rain and storm through the heavens, and they went back to the house of Rāuser, apparently carrying the barley with them, and said to him,

"Let the barley abide in a sealed room until we dance our way back to the north."

So they put the barley in a sealed room. After Rut-tetet had kept herself secluded for fourteen days, she said to one of her handmaidens, "Is the house all ready?" and the handmaiden told her that it was provided with everything except jars of barley drink, which had not been brought. Rut-tetet then asked why they had not been brought, and the handmaiden replied in words that seem to mean that there was no barley in the house except that which belonged to the dancing goddesses, and that that was in a chamber which had been sealed with their seal. Rut-tetet then told her to go and fetch some of the barley, for she was quite certain that when her husband Rāuser returned he would make good what she took.

Thereupon the handmaiden went to the chamber, and broke it open, and she heard in it loud cries and shouts, and the sounds of music and singing and dancing, and all the noises which men make in honor of the birth of a king, and she went back and told Rut-tetet what she had heard.

Then Rut-tetet herself went through the room, and could not find the place where the noises came from, but when she laid her temple against a box, she perceived that the noises were inside it. She then took this box, which cannot have been of any great size, and put it in another box, which in turn she put in another box, which she sealed, and then wrapping this in a leather covering, she laid it in a chamber containing her jar of barley beer or barley wine, and sealed the door.

When Rāuser returned from the fields, Rut-tetet related to him everything that had happened, and his heart was exceedingly glad, and he and his wife sat down and enjoyed themselves.

A few days after these events Rut-tetet had a quarrel with her handmaiden, and she slapped her well. The handmaiden was very angry, and in the presence of the household she said words to this effect: Do you dare to treat me in this way? I who can destroy you? She has given birth to three kings, and I will go and tell the Majesty of King Khufu of this fact. The handmaiden thought that, if Khufu knew of the views of Rāuser and Rut-tetet about the future of their three sons, and the prophecies of the goddesses, he would kill the children and perhaps their parents also.

With the object in her mind of telling the king the handmaiden went to her maternal uncle, whom she found weaving flax on the walk, and told him what had happened, and said she was going to tell the king about the three children. From her uncle she obtained neither support nor sympathy; on the contrary, gathering together several strands of flax into a thick rope he gave her a good beating with the same.

A little later the handmaiden went to the river or canal to fetch some water, and whilst she was filling her pot a crocodile seized her and carried her away and, presumably, ate her. Then the uncle went to the house of Rut-tetet to tell her what had happened, and he found her sitting down, with her head bowed over her breast, and exceedingly sad and miserable.

He asked her, saying,

"O Lady, wherefore are you so sad?"

And she told him that the cause of her sorrow was the handmaiden, who had been born in the house and had grown up in it, and who had just left it, threatening that she would go and tell the king about the birth of the

three kings. The uncle of the handmaiden nodded his head in a consoling manner, and told Rut-tetet how she had come to him and informed him what she was going to do, and how he had given her a good beating with a rope of flax, and how she had gone to the river to fetch some water, and how a crocodile had carried her off. There is reason to think that the three sons of Rut-tetet became the three kings of the fifth dynasty who were known by the names of Khāfrā, Menkaurā, and Userkaf. The stories given above are valuable because they contain elements of history, for it is now well known that the immediate successors of the fourth dynasty, of which Khufu, Khāfrā, and Menkaurā, the builders of the three great pyramids at Gīzah, were the most important kings, were kings who delighted to call themselves sons of Rā, and who spared no effort to make the form of worship of the Sun-god that was practised at Anu, or City of the Sun, universal in Khem. It is probable that the three magicians, Ubaaner, Tchatchamānkh, and Teta were historical personages, whose abilities and skill in working magic appealed to the imagination of the Khemetics under all dynasties, and caused their names to be venerated to a remote posterity.

Chapter IV - The Book of Coming Forth By Day

II. Litany

"1. Homage to you, O [Lord of] the Dekans^[20] in City of the Sun and of the heavenly beings in Kherāha,^[21] you god Unti, who are the most glorious of the gods hidden in City of the Sun.

"Grant you to me a path whereon I may pass in peace, for I am just and true; I have not spoken lies wittingly, nor have I done aught with deceit.^[22]

"2. Homage to you, O An^[23] in Antes, Heru-Khuti,^[24] with long strides do you stride over heaven, O Heru-Khuti.

"3. Homage to you, O Everlasting Soul, who dwellest in Tatu (Busiris), Un-Nefer,^[25] son of Nut, who are the Lord of Akert.

"4. Homage to you in your rule over Tatu. The Urrt Crown is fixed upon your head. You are One, you createst your protection, you dwellest in peace in Tatu.

"5. Homage to you, O Lord of the Acacia. The Seker Boat^[26] is on its sledge; you turn back the Fiend, the worker of evil; you make the Eye of the Sun-god to rest upon its throne.

"6. Homage to you, mighty one in your hour, Prince great and mighty, dweller in Anrutef,^[27] lord of eternity, creator of everlastingness. You are the lord of Hensu.^[28]

"7. Homage to you, O you who rest upon Truth. You are the Lord of Abydos; your body is joined to Ta-Tchesert. You are he to whom fraud and deceit are abominable.

"8. Homage to you, O dweller in your boat. You lead the Nile from his source, the light shines upon your body; you are the dweller in Nekhen.^[29]

"9. Homage to you, O Creator of the gods, King of the South, King of the North, Asar, Conqueror, Governor of the world in your gracious seasons! You are the Lord of the heaven of Khem (Atebui)."

The following passage illustrates the general character of a funerary spell to Rā:

"Homage to you, O you who are in the form of Khepera, Khepera the creator of the gods. You rise, you shine, you illuminate your mother [the sky]. You are crowned King of the Gods. Mother Nut^[30] welcome you with bowings. The Land of Sunset (Manu) receives you with satisfaction, and the goddess Maāt^[31] embraces you at morn and at eve.

Hail, you gods of the Temple of the Soul (i.e. heaven), who weigh heaven and earth in a balance, who provide celestial food! And hail, Tatunen,^[32] One, Creator of man, Maker of the gods of the south and of the north, of the west and of the east! Come you and acclaim Rā, the Lord of heaven, the Prince—life, health, strength be to him!—the Creator of the gods, and adore you him in his beautiful form as he rises in his Morning Boat (Āntchet).

"Those who dwell in the heights and those who dwell in the depths worship you. Djehuti and the goddess Maāt have laid down your course for you daily for ever. Your Enemy the Serpent have been cast into the fire,

the fiend have fallen down into it headlong. His arms have been bound in chains, and Rā have hacked off his legs; the Mesu Betshet^[33] shall never more rise up.

The Temple of the Aged God [in Anu] keeps festival, and the sound of those who rejoice is in the Great House. The gods shout for joy when they see Rā rising, and when his beams are filling the world with light. The Majesty of the Holy God goes forth and advances even to the Land of Sunset (Manu). He makes bright the earth at his birth daily, he journeys to the place where he was yesterday.

O be you at peace with me, and let me behold your beauties! Let me appear on the earth. Let me smite [the Eater of] the Ass.^[34] Let me crush the Serpent Seba.^[35] Let me destroy Āapep^[36] when he is most strong. Let me see the Abtu Fish in its season and the Ant Fish^[37] in its lake. Let me see Heru steering your boat, with Djehuti and Maāt standing one on each side of him.

Let me have hold of the bows of [your] Evening Boat and the stern of your Morning Boat.^[38] Grant you to the Ka of me, the Asar the scribe Ani, to behold the disk of the Sun, and to see the Moon-god regularly and daily.

Let my soul come forth and walk hither and thither and whithersoever it pleases. Let my name be read from the list of those who are to receive offerings, and may offerings be set before me, even as they are set before the Followers of Heru. Let there be prepared for me a seat in the Boat of Rā on the day when the god goes forth. Let me be received into the presence of Asar, in the Land where Truth is spoken."

The prayers of the Book of Coming Forth By Day consist usually of a string of petitions for sepulchral offerings to be offered in the tombs of the petitioners, and the fundamental idea underlying them is that by their transmutation, which was effected by the words of the priests, the spirits of the offerings became available as the food of the dead. Many prayers contain requests for the things that tend to the comfort and general well-being of the dead, but here and there we find a prayer for forgiveness of sins committed in the body. The best example of such is the prayer that forms Chapter CXXVI. It reads:

"Hail, you four Ape-gods who sit in the bows of the Boat of Rā, who convey truth to Nebertchet, who sit in judgment on my weakness and on my strength, who make the gods to rest contented by means of the flame of your mouths, who offer holy offerings to the gods, and sepulchral meals to the spirit-souls, who live upon truth, who feed upon truth of heart, who are without deceit and fraud, and to whom wickedness is an abomination, do you away with my evil deeds, and put you away my sin, which deserved stripes upon earth, and destroy you every evil thing whatsoever that clings to me, and let there be no bar whatsoever on my part towards you.

Grant you that I may make my way through the Amhet^[39] chamber, let me enter into Rastau,^[40] and let me pass through the secret places of Amentet. Grant that cakes, and ale, and sweetmeats may be given to me as they are given to the spirit-souls, and grant that I may enter in and come forth from Rastau."

The four Ape-gods reply:

"Come, for we have done away with your wickedness, and we have put away your sin, which deserved stripes, which you didst commit upon earth, and we have destroyed all the evil that clung to you. Enter, therefore, into Rastau, and pass in through the secret gates of Amentet, and cakes, and ale, and sweetmeats shall be given to you, and you shalt go in and come out at your desire, even as do those whose spirit-souls are praised [by the god], and [your name] shall be proclaimed each day in the horizon."

Another prayer of special interest is that which forms Chapter XXXB. This is put into the mouth of the deceased when he is standing in the Hall of Judgment watching the weighing of his heart in the Great Scales by Anpu and Djehuti, in the presence of the Great Company of the gods and Asar. He says:

"My heart, my mother. My heart, my mother. My heart whereby I came into being. Let none stand up to oppose me at my judgment. May there be no opposition to me in the presence of the Tchatchau.^[41] May you not be separated from me in the presence of the Keeper of the Balance.

You are my Ka (i.e. Double, or vital power), that dwells in my body; the god Khnemu who knits together and strengthened my limbs. May you come forth into the place of happiness whither we go. May the Shenit officers who decide the destinies of the lives of men not cause my name to stink [before Asar].

Let it (i.e. the weighing) be satisfactory to us, and let there be joy of heart to us at the weighing of words (i.e. the Great Judgment). Let not that which is false be uttered against me before the Great God, the Lord of Amentet (i.e. Asar). Verily you shalt be great when you rise up [having been declared] a speaker of the truth."

In many papyri this prayer is followed by a Rubric, which orders that it is to be said over a green stone scarab set in a band of tchamu metal (i.e. silver-gold), which is to be hung by a ring from the neck of the deceased. Some Rubrics order it to be placed in the breast of a mummy, where it is to take the place of the heart, and say that it will "open the mouth" of the deceased. A tradition which is as old as the twelfth dynasty says that the Chapter was discovered in the town of Khemenu (Hermopolis Magna) by Herutataf, the son of Khufu, in the reign of Menkaurā, a king of the fourth dynasty. It was cut in hieroglyphs, inlaid with lapis-lazuli on a block of alabaster, which was set under the feet of Djehuti, and was therefore believed to be a most powerful prayer. We know that this prayer was recited by the Khemetics in the Ptolemaic Period, and thus it is clear that it was in common use for a period of nearly four thousand years.

It may well be the oldest prayer in the world. Under the Middle and New Empires this prayer was cut upon hard green stone scarabs, but the versions of it found on scarabs are often incomplete and full of mistakes. It is quite clear that the prayer was turned into a spell, and that it was used merely as a "word of power," and that the hard stone scarabs were regarded merely as amulets. On many of them spaces are found that have been left blank to receive the names of those with whom they were to be buried; this proves that such scarabs once formed part of some undertaker's stock-in-trade, and that they were kept ready for those who were obliged to buy "heart scarabs" in a hurry.

III. The Great Judgment

Another remarkable composition in the Book of Coming Forth By Day is the first part of Chapter CXXV, which well illustrates the lofty moral conceptions of the Khemetics of the eighteenth dynasty. The deceased is supposed to be standing in the "Usekht Maāti," or Hall of the Two Maāti goddesses, one for Upper Khem and one for Lower Khem, wherein Asar and his Forty-two Judges judge the souls of the dead. Before judgment is given the deceased is allowed to make a declaration, which in form closely resembles that made in many parts of Africa at the present day by a man who is condemned to undergo the ordeal of drinking "red water," and in it he states that he has not committed offences against the moral and religious laws of his country. He says:

"Homage to you, O Great God, you Lord of Maāti.

I have come to you, O my Lord, and I have brought myself hither that I may behold your beauties.

I know you.

I know your name.

I know the names of the Forty-two^[42] gods who live with you in this Hall of Truth, who keep ward over sinners, and who feed upon their blood on the day when the lives of men are taken into account in the presence of Un-Nefer (i.e. the Good Being or Asar)....

Verily, I have come to you, I have brought truth to you.

I have destroyed wickedness for you.

I have not done evil to men.

I have not oppressed (or wronged) my family.

I have not done wrong instead of right.

I have not been a friend of worthless men.

I have not wrought evil.

I have not tried to make myself over-righteous.

I have not put forward my name for exalted positions.

I have not entreated servants evilly.

I have not defrauded the man who was in trouble.

I have not done what is hateful (or taboo) to the gods.

I have not caused a servant to be ill-treated by his master.

I have not caused pain [to any man].

I have not permitted any man to go hungry.

I have made none to weep.

I have not committed murder.

I have not ordered any man to commit murder for me.

I have inflicted pain on no man.
I have not robbed the temples of their offerings.
I have not stolen the cakes of the gods.
I have not carried off the cakes offered to the spirits.
I have not committed fornication.
I have not committed acts of impurity in the holy places of the god of my town.
I have not diminished the bushel.
I have not added to or filched away land.
I have not encroached upon the fields [of my neighbors].
I have not added to the weights of the scales.
I have not falsified the pointer of the scales.
I have not taken milk from the mouths of children.
I have not driven away the cattle that were upon their pastures.
I have not snared the feathered fowl in the preserves of the gods.
I have not caught fish [with bait made of] fish of their kind.
I have not stopped water at the time [when it should flow].
I have not breached a canal of running water.
I have not extinguished a fire when it should burn.
I have not violated the times [of offering] chosen meat-offerings.
I have not driven off the cattle from the property of the gods.
I have not repulsed the god in his manifestations.
I am pure.
I am pure.
I am pure.
I am pure."

^[43] because I have done that which is right in Tamera (Khem), neither blaspheming God, nor imputing evil (?) to the king in his day.

Homage to you, O you gods, who live in your Hall of Maāti, who have no taint of sin in you, who live upon truth, who feed upon truth before Heru, the dweller in his disk.

Deliver me from Baba, who lives upon the entrails of the mighty ones, on the day of the Great Judgment.

Let me come to you, for

I have not committed offences [against you];

I have not done evil,

I have not borne false witness; therefore let nothing [evil] be done to me.

I live upon truth.

I feed upon truth.

I have performed the commandments of men, and the things which make the gods contented.

I have made the god to be at peace [with me by doing] that which is his will.

I have given bread to the hungry man, and water to the thirsty man, and apparel to the naked man, and a ferry boat to him that had none.

I have made offerings to the gods, and given funerary meals to the spirits.

Therefore be you my deliverers, be you my protectors;
make you no accusations against me in the presence [of the Great God].

I am clean of mouth and clean of hands;

therefore let be said to me by those who shall see me:

'Come in peace, come in peace' (i.e. Welcome! Welcome!)....

I have testified before Herfhaf,^[44] and he have approved me.

I have seen the things over which the Persea tree spreads [its branches] in Rastau.

I offer up my prayers to the gods, and I know their persons.

I have come and have advanced to declare the truth and to set up the Balance^[45] on its stand in Aukert."^[46]

Then addressing the god Asar the deceased says:

"Hail, you who are exalted upon your standard, you lord of the Atef crown, whose name is 'Lord of the Winds,' deliver me from your envoys who inflict evils, who do harm, whose faces are uncovered, for I have done the right for the Lord of Truth.

I have purified myself and my fore parts with holy water, and my hinder parts with the things that make clean, and my inward parts have been [immersed] in the Lake of Truth. There is not one member of mine wherein truth is lacking.

I purified myself in the Pool of the South.

I rested in the northern town in the Field of the Grasshoppers, wherein the sailors of Rā bathe at the second hour of the night and at the third hour of the day."

One would think that the moral worth of the deceased was such that he might then pass without delay into the most holy part of the Hall of Truth where Asar was enthroned. But this is not the case, for before he went further he was obliged to repeat the magical names of various parts of the Hall of Truth; thus we find that the priest thrust his magic into the most sacred of texts. At length Djehuti, the great Recorder of Khem, being satisfied as to the good faith and veracity of the deceased, came to him and asked why he had come to the Hall of Truth, and the deceased replied that he had come in order to be "mentioned" to the god.

Djehuti then asked him,

"Who is he whose heaven is fire, whose walls are serpents, and the floor of whose house is a stream of water?"

The deceased replied, "Asar"; and he was then bidden to advance so that he might be introduced to Asar. As a reward for his righteous life sacred food, which proceeded from the Eye of Rā, was allotted to him, and, living on the food of the god, he became a counterpart of the god.

From first to last the Book of Coming Forth By Day is filled with spells and prayers for the preservation of the mummy and for everlasting life. As instances of these the following passages are quoted from Chapters 154 and 175.

"Homage to you, O my divine father Asar, you lives with your members.

You didst not decay.

You didst not turn into worms. You didst not waste away.

You didst not suffer corruption.

You didst not putrefy.

I am the god Khepera, and my members shall have an everlasting existence.

I shall not decay.

I shall not rot. I shall not putrefy.

I shall not turn into worms.

I shall not see corruption before the eye of the god Shu.

I shall have my being,

I shall have my being.

I shall live, I shall live.

I shall flourish, I shall flourish.

I shall wake up in peace.

I shall not putrefy.

My inward parts shall not perish.

I shall not suffer injury. Mine eye shall not decay.

The form of my visage shall not disappear.

Mine ear shall not become deaf.

My head shall not be separated from my neck.

My tongue shall not be carried away.

My hair shall not be cut off.

Mine eyebrows shall not be shaved off.

No baleful injury shall come upon me.

My body shall be established, and it shall neither crumble away nor be destroyed on this earth."

The passage that refers to everlasting life occurs in Chapter 175, wherein the scribe Ani is made to converse with Djehuti and Temu in the Tuat, or Other World. Ani, who is supposed to have recently arrived there, says: "What manner of country is this to which I have come? There is no water in it. There is no air. It is depth unfathomable, 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 affections be gratified therein." After a short address to Asar, the deceased asks the god, "How long shall I live?" And the god says, "It is decreed that you shalt live for millions of millions of years, a life of millions of years."

"The blood of Auset, the power of Auset, the words of power of Auset shall be strong to protect this mighty one (i.e. the mummy), and to guard him from him that would do to him anything which he abominates (or, is taboo to him)."

"[This spell] shall be said over a tet made of carnelian, which have been steeped in water of ankham flowers, and set in a frame of sycamore wood, and placed on the neck of the deceased on the day of the funeral. If these things be done for him the powers of Auset shall protect his body, and Heru, the son of Auset, shall rejoice in him when he sees him.

And there shall be no places hidden from him as he journeys. And one hand of his shall be towards heaven and the other towards earth, regularly and continually. You shalt not let any person who is with you see it [a few words broken away]."

Of the spells written in the Book of Coming Forth By Day to make crocodiles, serpents, and other reptiles powerless, the following are specimens:

"Away with you! Retreat! Get back, O you accursed Crocodile Sui. You shalt not come nigh me, for I have life through the words of power that are in me. If I utter your name to the Great God he will make you to come before the two divine messengers Betti and Herkemmaat. Heaven rules its seasons, and the spell have power over what it masters, and my mouth rules the spell that is inside it. My teeth which bite are like flint knives, and my teeth which grind are like to those of the Wolf-god.

O you who sit spellbound with your eyes fixed through my spell, you shalt not carry off my spell, you Crocodile that lives on spells"

"Get you back, you Crocodile of the West, that lives on the never-resting stars.

That which is your taboo is in me.

I have eaten the brow (or, skull) of Asar. I am set.

"Get you back, you Crocodile of the West.

The serpent Nāu is inside me.

I will set it on you, your flame shall not approach me.

"Get you back, you Crocodile of the East, that feeds upon the eaters of filth.

That which is your taboo is in me.

I advance. I am Asar.

"Get you back, you Crocodile of the East.

The serpent Nāu is inside me.

I will set it on you; your flame shall not approach me.

"Get you back, you Crocodile of the South, that feeds upon waste, garbage, and filth.

That which is your taboo is in me....

I am Sept.^[47]

"Get you back, you Crocodile of the South.

I will fetter you.

My charm is among the reeds (?). I will not yield to you.

"Get you back, you Crocodile of the North, that feeds upon what is left by the hours.

That which is your taboo is in me.

The emissions shall [not] fall upon my head. I am Tem.^[48]

"Get you back, you Crocodile of the North, for the Scorpion-goddess^[49] is inside me, unborn (?).

I am Uatch-Merti (?).^[50]

"Created things are in the hollow of my hand, and the things that are not yet made are inside me. I am clothed in and supplied with your spells, O Rā, which are above me and beneath me.... I am Rā, the self-protected, no evil thing whatsoever shall overthrow me"

Chapter V - Books of The Dead Of The Græco-roman Period

I. Book of Breathings

"Hail, Asar^[1]Kersher, son of Tashenatit! You are pure, your heart is pure.

Your fore parts are pure, your hind parts are cleansed; your interior is cleansed with incense and natron, and no member of your have any defect in it whatsoever.

Kersher is washed in the waters of the Field of Offerings, that lies to the north of the Field of the Grasshoppers. The goddesses Uatchet and Nekhebet purify you at the eighth hour of the night and at the eighth hour of the day.

Come then, enter the Hall of Truth, for you are free from all offence and from every defect, and 'Stone of Truth' is your name. You enter the Tuat (Other World) as one exceedingly pure.

You are purified by the Goddesses of Truth in the Great Hall. Holy water have been poured over you in the Hall of Keb (i.e. the earth), and your body have been made pure in the Hall of Shu (heaven).

You look upon Rā when he sets in the form of Tem at eventide. Amen is nigh to you and gives you air, and Ptah likewise, who fashioned your members for you; you enter the horizon with Rā.

Your soul is received in the Neshem Boat of Asar, your soul is made divine in the House of Keb, and you are made to be triumphant for ever and ever."

"Hail, Asar Kersher!

Your name flourishes, your earthly body is stablished, your spirit body germinates, and you are not repulsed either in heaven or on earth.

Your face shines before Rā, your soul lives before Amen, and your earthly body is renewed before Asar.

You breathe the breath of life for ever and ever.

Your soul makes offerings to you in the course of each day...

Your flesh is collected on your bones, and your form is even as it was upon earth.

You take drink into your body, you eat with your mouth, and you receive your rations in company with the souls of the gods. Anpu protects you; he is your protector, and you are not turned away from the Gates of the Tuat.

Djehuti, the most mighty god, the Lord of Khemenu (Hermopolis), comes to you, and he writes the 'Book of Breathings' with his own fingers.

Then does your soul breathe for ever and ever, and your form is renewed with life upon earth; you are made divine with the souls of the gods, your heart is the heart of Rā, and your limbs are the limbs of the great god. Amen is nigh to you to make you to live again. Upuat opens a prosperous road for you.

You see with your eyes, you hear with your ears, you speak with your mouth, you walkest with your legs.

Your soul have been made divine in the Tuat, so that it may change itself into any form it pleases. You canst snuff at will the odours of the holy Acacia of Anu (An, or City of the Sun).

You wake each day and see the light of Rā; you appear upon the earth each day, and the 'Book of Breathings' of Djehuti is your protection, for through it do you draw your breath each day, and through it do your eyes behold the beams of the Sun-god Aten.

The Goddess of Truth vindicates you before Asar, and her writings are upon your tongue. Rā vivifieth your soul, the Soul of Shu is in your nostrils.

You are even as Asar, and 'Asar Khenti Amenti' is your name. Your body lives in Tatu (Busiris), and your soul lives in heaven....

Your odour is that of the holy gods in Amentet, and your name is magnified like the names of the Spirits of heaven.
Your soul lives through the 'Book of Breathings,' and it is rejoined to your body by the 'Book of Breathings.'

These fine extracts are followed in the British Museum papyrus by the praises of Kersher by the gods, a prayer of Kersher himself for offerings, and an extract from the so-called Negative Confession, which has been already described.

The work is closed by an address to the gods, in which it is said that Kersher is sinless, that he feeds and lives upon Truth, that his deeds have satisfied the hearts of the gods, and that he has fed the hungry and given water to the thirsty and clothes to the naked^[3].

II. Book of Traversing Eternity

"Your soul lives in heaven in the presence of Rā.

Your Ka have acquired the divine nature of the gods.

Your body remains in the deep house (i.e. tomb) in the presence of Asar.

Your spirit-body becomes glorious among the living.

Your descendants flourish upon the earth, in the presence of Keb, upon your seat among the living, and your name is stablished by the utterance of those who have their being through the 'Book of Traversing Eternity.'

You come forth by day, you are joined to the Sun-god Aten."

The text goes on to state that the deceased breathes, speaks, eats, drinks, sees, hears, and walks, and that all the organs of his body are in their proper places, and that each is performing its proper functions. He floats in the air, hovers in the shadow, rises in the sky, follows the gods, travels with the stars, dekans, and planets, and moves about by night and by day on earth and in heaven at will.

Of the works that were originally composed for recitation on the days of the festivals of Asar, and were specially connected with the cult of this god, three, which became very popular in the Graeco-Roman period, may be mentioned.

These are:

1. The Lamentations of Auset and Nephthys;
2. The Festival Songs of Auset and Nephthys;
3. The Book of making splendid the Spirit of Asar.

III. The Lamentations of Auset and Nephthys

The first of these works was recited on the twenty-fifth day of the fourth month of the season Akhet (October-November) by two "fair women," who personified Auset and Nephthys. One of these had the name of Auset on her shoulder, and the other the name of Nephthys, and each held a vessel of water in her right hand, and a "Memphis cake of bread" in her left.

The object of the recital was to commemorate the resurrection of Asar, and if the book were recited on behalf of any deceased person it would make his spirit to be glorious, and stablish his body, and cause his Ka to rejoice, and give breath to his nostrils and air to his throat. The two "fair women" sang the sections alternately in the presence of the Kher-heb and Setem priests.

The two first sections, as they are found on a papyrus in Berlin, read thus:—Auset says:

"Come to your house, come to your house, O An, come to your house.

Your enemy [Set] have perished.

O beautiful youth, come to your house.

Look you upon me.

I am the sister who loves you, go not far from me.

O Beautiful Boy, come to your house, straightway, straightway.

I cannot see you, and my heart weeps for you; my eyes follow you about.

I am following you about so that I may see you.

Lo, I wait to see you, I wait to see you; behold, Prince, I wait to see you.

It is good to see you, it is good to see you; O An, it is good to see you.

Come to your beloved one, come to your beloved one, O Un-Nefer, whose word is truth.

Come to your wife, O you whose heart is still.

Come to the lady of your house;

I am your sister from your mother's [womb]. Go not you far from me. The faces of gods and men are turned towards you, they all weep for you together. As soon as I saw you I cried out to you, weeping with a loud voice which pierced the heavens, and you didst not hear my voice. I am your sister who loved you upon earth; none other loved you more than [your] sister, your sister."

Nephthys says:

"O Beautiful Prince, come to your house. Let your heart rejoice and be glad, for your enemies have ceased to be. Your two Sisters are nigh to you; they guard your bier, they address you with words [full of] tears as you lie prone on your bier.

Look you at the young women; speak to us, O our Sovereign Lord. Destroy you all the misery that is in our hearts; the chiefs among gods and men look upon you.

Turn you towards us your face, O our Sovereign Lord. At the sight of your face life comes to our faces; turn not you your face from us. The joy of our heart is in the sight of you.

O Beautiful Sovereign, our hearts would see you.

I am your sister Nephthys who loves you. The fiend Seba have fallen, he has not being.

I am with you, and I act as the protectress of your members for ever and ever."

IV. The Festival Songs of Auset and Nephthys

"Come, come, run to me, O strong heart! Let me see your divine face, for I do not see you, and make you clear the path that we may see you as we see Rā in heaven, when the heavens unite with the earth, and cause darkness to fall upon the earth each day.

My heart burns as with fire at your escape from the Fiend, even as my heart burns with fire when you turn your side to me; O that you wouldst never remove it from me!

O you who unite the Two Domains (i.e. Khem, North and South), and who turn back those who are on the roads, I seek to see you because of my love for you....

You fly like a living being, O Everlasting King; you have destroyed the fiend Anrekh.

You are the King of the South and of the North, and you go forth from Tatchesert.

May there never be a moment in your life when I do not fill your heart, O my divine brother, my lord who go forth from Aqert....

My arms are raised to protect you, O you whom I love. I love you, O Husband, Brother, lord of love; come you in peace into your house....

Your hair is like turquoise as you come forth from the Fields of Turquoise, your hair is like to the finest lapis-lazuli, and you yourself are more blue than your hair. Your skin and body are like southern alabaster, and your bones are of silver. The perfume of your hair is like to new myrrh, and your skull is of lapis-lazuli."

V. The Book of Making Splendid the Spirit of Asar

"Come to your house, come to your house, O An. Come to your house, O Beautiful Bull, lord of men and women, the beloved one, the lord of women.

O Beautiful Face, Chief of Akert, Prince, Khenti Amentiu, are not all hearts drunk through the love of you, O Un-Nefer, whose word is truth? The hands of men and gods are lifted up and seek you, even as the hands of a babe are stretched out to his mother. Come you to them, for their hearts are sad, and make them to rejoice.

The lands of Heru exult, the domains of Set are overthrown because of their fear of you.

Hail, Asar Khenti Amentiu!
I am your sister Auset.

No god and no goddess have done for you what I have done.
I, a woman, made a man child for you, because of my desire to make your name to live upon the earth.

Your divine essence was in my body, I brought him forth on the ground. He pleaded your case, he healed your suffering, he decreed the destruction of him that caused it. Set fell under his knife, and the Smamiu fiends of Set followed him.

The throne of the Earth-god is your, O you who are his beloved son...
There is health in your members, your wounds are healed, your sufferings are relieved, you shalt never groan again in pain. Come to us your sisters, come to us; our hearts will live when you come.
Men shall cry out to you, and women shall weep glad tears, at your coming to them...
The Nile appears at the command of your mouth; you make men to live on the effluxes that proceed from your members, and you make every field to flourish. When you come that which is dead springs into life, and the plants in the marshes put forth blossoms.

You are the Lord of millions of years, the sustainer of wild creatures, and the lord of cattle; every created thing have its existence from you. What is in the earth is your. What is in the heavens is your. What is in the waters is your.

You are the Lord of Truth, the hater of sinners, whom you overthrow in their sins.
The Goddesses of Truth are with you; they never leave you. No sinful man can approach you in the place where you are. Whatsoever appertains to life and to death belongs to you, and to you belongs everything that concerns man."

During the period of the occupation of Khem by the Romans, the three last-named works were still further abridged, and eventually the texts that were considered essential for salvation were written upon small sheets of papyrus from 9 to 12 inches high, and from 5 to 10 inches wide.

Chapter VI - The Khemetic Story Of The Creation

Nebertcher says:

"I am the creator of what have come into being.
I myself came into being under the form of the god Khepera.
I came into being under the form of Pautti (or, in primeval time),
I formed myself out of the primeval matter,
I made myself out of the substance that was in primeval time."

Nothing existed at that time except the great primeval watery mass called Nu, but in this there were the germs of everything that came into being subsequently. There was no heaven, and no earth, and the god found no place on which to stand; nothing, in fact, existed except the god.

He says,

"I was alone."

He first created himself by uttering his own name as a word of power, and when this was uttered his visible form appeared. He then uttered another kind of word of power, and as a result of this his soul (ba) came into being, and it worked in connection with his heart or mind (ab). Before every act of creation Nebertcher, or his visible form Khepera, thought out what form the thing to be created was to take, and when he had uttered its name the thing itself appeared in heaven or earth.

To fill the heaven, or place where he lived, the god next produced from his body and its shadow the two gods Shu and Tefnut. These with Nebertcher, or Khepera, formed the first triad of gods, and the "one god became three," or, as we should say, the one god had three aspects, each of which was quite distinct from the other.

The tradition of the begetting of Shu and Tefnut is as old as the time of the pyramids, for it is mentioned in the text of Pepi I, l. 466. The next act of creation resulted in the emerging of the Eye of Nebertcher (later identified with Rā) from the watery mass (Nu), and light shone upon its waters. Shu and Tefnut then united and they produced Keb, the Earth-god, and Nut, the Sky-goddess. The text then refers to some calamity which befell the Eye of Nebertcher or of Khepera, but what it was is not clear; at all events the Eye became obscured, and it ceased to give light.

This period of darkness is, of course, the night, and to obviate the inconvenience caused by this recurring period of darkness, the god made a second Eye, i.e. the Moon, and set it in the heavens. The greater Eye ruled the day, and the lesser Eye the night. One of the results of the daily darkness was the descent of the Sky-goddess Nut to the Earth-god Keb each evening.

The gods and goddesses next created were five, namely, Asar, Heru, Set, Auset, and Nephthys. Asar married Auset, and their son was called Heru; Set married Nephthys, but their son Anpu, or Anpu, is not mentioned in our text. Asar became the great Ancestor-god of Khem, and was a reincarnation of his great-grandfather. Men and women were first formed from the tears that fell from the Eye of Khepera, or the Sun-god, upon his body; the old Khemetic word for "men" very closely resembles in form and sound the word for "tears."

Plants, vegetables, herbs, and trees owe their origin to the light of the moon falling upon the earth. Our text contains no mention of a special creation of the "beasts of the field," but the god states distinctly that he created the children of the earth, or creeping things of all kinds, and among this class quadrupeds are probably included. The men and women, and all the other living creatures that were made at that time by Nebertcher, or Khepera, reproduced their species, each in his own way, and thus the earth became filled with their descendants as we see at the present time.

The elements of this Creation legend are very, very old, and the form in which they are grouped in our text suggests the influence of the priests of City of the Sun. It is interesting to note that only very ancient gods appear as Powers of creation, and these were certainly worshipped for many centuries before the priests of City of the Sun invented their cult of the Sun-god, and identified their god with the older gods of the country. We may note, too, that gods like Ptah and Amen, whose reputation was so great in later times, and even when our text was copied in 305 B.C., find no mention at all.

New Testament

Chapter VIII

I. Extract from the Palermo Stone

Raid in the Land of the Blacks (i.e. the Sūdān), and the bringing in of seven thousand prisoners, men and women, and twenty thousand cattle, sheep, and goats.

Building of the Wall of the South and North [called] House of Seneferu.

The bringing of forty ships of cedar wood (or perhaps "laden with cedar wood").

[Height of the Nile.] Two cubits, two fingers.

[Reign of Seneferu.] Year ...

The making of thirty-five ... 122 cattle

The construction of one Tuataua ship of cedar wood of a hundred capacity, and two ships of mer wood of a hundred capacity.

The numbering for the seventh time.

[Height of the Nile.] Five cubits, one hand, one finger.

"The southern frontier in the eighth year under the Majesty of the King of the South and North, Khākaurā (Usertsen III), endowed with life for ever. No Black whatsoever shall be permitted to pass [this stone] going down stream, whether traveling by land or sailing in a boat, with cattle, asses, goats, &c., belonging to the Blacks, with the exception of such as comes to do business in the country of Aqen^[1] or on an embassy. Such, however, shall be well entreated in every way. No boats belonging to the Blacks shall in future be permitted to pass down the river by the region of Heh."^[2]

The Conquering of the Black Man III. Inscription of Usertsen III at Semnah

"In the third month^[3] of the season Pert His Majesty fixed the boundary of Khem on the south at Heh (Semnah).

I made my boundary and went further up the river than my fathers.

I added greatly to it.

I give commands [therein].

I am the king, and what is said by me is done. What my heart conceives my hand brings to pass.

I am [like] the crocodile which seizes, carries off, and destroys without mercy.

Words (or matters) do not remain dormant in my heart.

To the coward soft talk suggests longsuffering; this I give not to my enemies.

Him who attacks me I attack.

I am silent in the matter that is for silence; I answer as the matter demands.

Silence after an attack makes the heart of the enemy bold. The attack must be sudden like that of a crocodile.

The man who hesitates is a coward, and a wretched creature is he who is defeated on his own territory and turned into a slave. The Black understand talk only. Speak to him and he falls prostrate. He flees before a pursuer, and he pursues only him that flees. The Blacks are not bold men; on the contrary, they are timid and weak, and their hearts are cowed. My Majesty have seen them, and [what I say] is no lie.

"I seized their women, I carried off their workers in the fields, I came to their wells, I slew their bulls, I cut their corn and I burnt it. This I swear by the life of my father.

I speak the truth; there is no doubt about the matter, and that which comes forth from my mouth cannot be gainsaid. Furthermore, every son of mine who shall keep intact this boundary which My Majesty have made, is indeed my son; he is the son who protects his father, if he keep intact the boundary of him that begot him.

He who shall allow this boundary to be removed, and shall not fight for it, is not my son, and he have not been begotten by me. Moreover, My Majesty have caused to be made a statue of My Majesty on this my boundary, not only with the desire that you should prosper thereby, but that you should do battle for it."

IV. Campaign of Djehutimes II in the Sūdān

The following extract illustrates the inscriptions in which the king describes an expedition into a hostile country which he has conducted with success. It is taken from an inscription of Djehutimes II, which is cut in hieroglyphs on a rock by the side of the old road leading from Elephantine to Philæ, and is dated in the first year of the king's reign.

The opening lines enumerate the names and titles of the king, and proclaim his sovereignty over the Haunebu, or the dwellers in the northern Delta and on the sea coast, Upper and Lower Khem, Nubia and the Eastern Desert, including Sinai, Syria, the lands of the Fenkhu, and the countries that lie to the south of the modern town of Khartum. The next section states:

"A messenger came in and saluted His Majesty and said: The vile people of Kash (i.e. Cush, Northern Nubia) are in revolt. The subjects of the Lord of the Two Lands (i.e. the King of Khem) have become hostile to him, and they have begun to fight. The Khemetics [in Nubia] are driving down their cattle from the shelter of the stronghold which your father Djehutimes [I] built to keep back the tribes of the South and the tribes of the Eastern Desert."

The last part of the envoy's message seems to contain a statement that some of the Khemetics who had settled in Nubia had thrown in their lot with the Sūdānī folk who were in revolt. The text continues:

"When His Majesty heard these words he became furious like a panther (or leopard), and he said: I swear by Rā, who loves me, and by my father Amen, king of the gods, lord of the thrones of the Two Lands, that I will not leave any male alive among them.

Then His Majesty sent a multitude of soldiers into Nubia, now this was his first war, to effect the overthrow of all those who had rebelled against the Lord of the Two Lands, and of all those who were disaffected towards His Majesty. And the soldiers of His Majesty arrived in the miserable land of Kush, and overthrew these savages, and according to the command of His Majesty they left no male alive, except one of the sons of the miserable Prince of Kush, who was carried away alive with some of their servants to the place where His Majesty was.

His Majesty took his seat on his throne, and when the prisoners whom his soldiers had captured were brought to him they were placed under the feet of the good god.

Their land was reduced to its former state of subjection, and the people rejoiced and their chiefs were glad. They ascribed praise to the Lord of the Two Lands, and they glorified the god for his divine beneficence.

This took place because of the bravery of His Majesty, whom his father Amen loved more than any other king of Khem from the very beginning, the King of the South and North, Āakheperenrā, the son of Rā, Djehutimes (II), whose crowns are glorious, endowed with life, stability, and serenity, like Rā for ever."

V. Capture of Megiddo by Djehutimes III

The following is the official account of the Battle of Megiddo in Syria, which was won by Djehutimes III in the twenty-third year of his reign. The narrative is taken from the Annals of Djehutimes III. The king set out from Thebes and marched into Syria, and received the submission of several small towns, and having made his way with difficulty through the hilly region to the south of the city of Megiddo, he camped there to prepare for the battle.

"Then the tents of His Majesty were pitched, and orders were sent out to the whole army, saying, "Arm yourselves, get your weapons ready, for we shall set out to do battle with the miserable enemy at daybreak. The king sat in his tent, the officers made their preparations, and the rations of the servants were provided".

The military sentries went about crying, Be firm of heart. Be firm of heart. Keep watch, keep watch. Keep watch over the life of the king in his tent. And a report was brought to His Majesty that the country was quiet, and that the foot soldiers of the south and north were ready.

On the twenty-first day of the first month of the season Shemu (March-April) of the twenty-third year of the reign of His Majesty, and the day of the festival of the new moon, which was also the anniversary of the king's coronation, at dawn, behold, the order was given to set the whole army in motion.

His Majesty set out in his chariot of silver-gold, and he had girded on himself the weapons of battle, like Heru the Slayer, the lord of might, and he was like to Menthu [the War-god] of Thebes, and Amen his father gave strength to his arms.

The southern half of the army was stationed on a hill to the south of the stream Kīnā, and the northern half lay to the south-west of Megiddo; His Majesty was between them, and Amen was protecting him and giving strength to his body. His Majesty at the head of his army attacked his enemies, and broke their line, and when they saw that he was overwhelming them they broke and fled to Megiddo in a panic, leaving their horses and their gold and silver chariots on the field.

[The fugitives] were pulled up by the people over the walls into the city; now they let down their clothes by which to pull them up.

If the soldiers of His Majesty had not devoted themselves to securing loot of the enemy, they would have been able to capture the city of Megiddo at the moment when the vile foes from Kadesh and the vile foes from this city were being dragged up hurriedly over the walls into this city; for the terror of His Majesty had entered into them, and their arms dropped helplessly, and the serpent on his crown overthrew them.

Their horses and their chariots [which were decorated] with gold and silver were seized as spoil, and their mighty men of war lay stretched out dead upon the ground like fishes, and the conquering soldiers of His Majesty went about counting their shares.

And behold, the tent of the vile chief of the enemy, wherein was his son, was also captured. Then all the soldiers rejoiced greatly, and they glorified Amen, because he had made his son (i.e. the king) victorious on that day, and they praised His Majesty greatly, and acclaimed his triumph.

And they collected the loot which they had taken, viz. hands [cut off the dead], prisoners, horses, chariots [decorated with] gold and silver," etc.

In spite of the joy of the army Djehutimes was angry with his troops for having failed to capture the city. Every rebel chief was in Megiddo, and its capture would have been worth more than the capture of a thousand other cities, for he could have slain all the rebel chiefs, and the revolt would have collapsed completely.

Djehutimes then laid siege to the city, and he threw up a strong wall round about it, through which none might pass, and the daily progress of the siege was recorded on a leather roll, which was subsequently preserved in the temple of Amen at Thebes. After a time, the chiefs in Megiddo left their city and advanced to the gate in the siege-wall and reported that they had come to tender their submission to His Majesty, and it was accepted.

They brought to him rich gifts of gold, silver, lapis-lazuli, turquoise, wheat, wine, cattle, sheep, goats, &c., and he reappointed many of the penitent chiefs to their former towns as vassals of Khem. Among the gifts were 340 prisoners, 83 hands, 2041 mares, 191 foals, 6 stallions, a royal chariot with a golden pole, a second royal chariot, 892 chariots, total 924 chariots; 2 royal coats of mail, 200 ordinary coats of mail, 502 bows, 7 tent poles inlaid with gold, 1929 cattle, 2000 goats, and 20,500 sheep.

VI. The Conquests of Djehutimes III summarised by Amen-Rā, King of the Gods

The conquests of Djehutimes III were indeed splendid achievements, and the scribes of his time summarised them very skilfully in a fine text which they had cut in hieroglyphs on a large stele at Karnak. The treatment is, of course, somewhat poetical, but there are enough historical facts underlying the statements to justify a

rendering of it being given in this chapter. The text is supposed to be a speech of Amen-Rā, the lord of the thrones of the Two Lands, to the king. He says:

"You have come to me, you have rejoiced in beholding my beneficence, O my son, my advocate, Menkheperā, living for ever! I rise upon you through my love for you. My heart rejoices at your auspicious comings to my temple. My hands knit together your limbs with the fluid of life; sweet to me are your gracious acts towards my person.

I have established you in my sanctuary. I have made you to be a source of wonder [to men].

I have given to you strength and conquests over all lands.

I have set your Souls and the fear of you in all lands. The terror of you have penetrated to the four pillars of the sky.

I have made great the awe of you in all bodies.

I have set the roar of Your Majesty everywhere [in the lands of] the Nine Bows (i.e. Nubia). The Chiefs of all lands are grouped in a bunch within your fist.

I put out my two hands; I tied them in a bundle for you.

I collected the Antiu of Ta-sti^[4] in tens of thousands and thousands, and I made captives by the hundred thousand of the Northern Nations.

I have cast down your foes under your sandals, you have trampled upon the hateful and vile-hearted foes even as I commanded you. The length and breadth of the earth are your, and those who dwell in the East and the West are vassals to you. You have trodden upon all countries, your heart is expanded (i.e. glad). No one dares to approach Your Majesty with hostility, because I am your guide to conduct you to them.

You didst sail over the Great Circuit of water (the Euphrates) of Nehren (Aram Naharayim, or Mesopotamia) with strength and power.

I have commanded for you that they should hear your roarings, and run away into holes in the ground.

I stopped up their nostrils [shutting out] the breath of life.

I have set the victories of Your Majesty in their minds.

The fiery serpent Khut which is on your forehead burnt them up. It made you to grasp as an easy prey the Ketu peoples, it burnt up the dwellers in their marshes with its fire. The Princes of the Āamu (Asiatics) have been slaughtered, not one of them remains, and the sons of the mighty men have fallen.

I have made your mighty deeds to go throughout all lands, the serpent on my crown have illumined your territory, nothing that is an abomination to you exists in all the wide heaven, and the people come bearing offerings upon their backs, bowing to the ground before Your Majesty, in accordance with my decree.

I made impotent those who dared to attack you, their hearts melted and their limbs quaked.

"I have come, making you to trample under foot the Chief of Tchah (Syria), I have cast them down under your feet in all the lands, I have made them to behold Your Majesty as the 'lord of beams' (i.e. the Sun-god), you have shone on their faces as the image of me.

"I have come, making you to trample under foot the people of Asia, you have led away captive the Chiefs of the Āamu of Retenu, I have made them to behold Your Majesty arrayed in your decorations, grasping the weapons for battle, [mounted] on your chariot.

"I have come, making you to trample under foot the land of the East, you have trodden upon those who dwell in the districts of the Land of the God, I have made them to see you as the brilliant star that shoots out light and fire and scatters its dew.

"I have come, making you to trample under foot the land of the West, Kefti (Phœnicia) and Asi (Cyprus) are in awe of you. I have made them to see Your Majesty as a young bull, steady-hearted, with horns ready to strike, invincible.

"I have come, making you to trample under foot those who are in their marshes, the Lands of Methen (Mitani) quake through their fear of you. I have made them to see Your Majesty as the crocodile, the lord of terror in the water, Oenassailable.

"I have come, making you to trample under foot those who dwell in the Islands, those who live in the Great Green (Mediterranean) hear your roarings, I have made them to see Your Majesty as the slayer when he mounts on the back of his sacrificial animal.

"I have come, making you to trample under foot the Thehenu (Libyans), the Islands of the Uthentiu [have submitted to] the power of your Souls. I have made them to see Your Majesty as a savage lion, which have scattered the dead bodies of the people throughout their valleys.

"I have come, making you to trample under foot the uttermost ends of the earth, the Circuit of the Great Circuit is in your grasp, I have made them to see Your Majesty as the hawk, which seizes what it sees when it pleases.

"I have come, making you to trample upon those who are on their frontiers(?), you have smitten 'those on their sand' (i.e. the desert dwellers), making them living captives. I have made them to see Your Majesty as a jackal of the south, moving fleetly and stealthily, and traversing the Two Lands.

"I have come, making you to trample under foot the Antiu of Ta-sti, as far as ... they are in your grasp. I have made them to see Your Majesty as the Two Brothers (Set and Heru), I have gathered together their arms about you with [strength].

"I have placed your Two Sisters (Auset and Nephthys) near you as protectresses for you, the arms of Your Majesty are [lifted] upwards to drive away evil. I have made you strong and glorious, O my beloved Son, you Mighty Bull, crowned in Thebes, begotten by me ..., Djehutimes, the everliving, who have performed for me all that my Ka wished. You have set up my sanctuary with work that shall endure for ever, you have lengthened it and broadened it more than ever was done before. The great pylon ... You have celebrated the festival of the beauties of Amen-Rā, your monuments are greater than those of any king who have existed, I commanded you to do it. I am satisfied with it. I have established you upon the throne of Heru for hundreds of thousands of years. You shalt guide life ..."

VII. Summary of the Reign of Rameses III

The reign of Rameses III is remarkable in the annals of the New Empire, and the great works which this king carried out, and his princely benefactions to the temples of Khem, are described at great length in his famous papyrus in the British Museum (Harris, No. 1, No. 9999). The last section of the papyrus contains an excellent historical summary of the reign of Rameses III, and as it is one of the finest examples of this class of literature a translation of it is here given.

The text is written in the hieratic character and reads:

King Usermaātrā-meri-Amen (Rameses III), life, strength, health [be to him!] the great god, said to the princes, and the chiefs of the land, and the soldiers, and the charioteers, and the Shartanau soldiers, and the multitudes of the bowmen, and all those who lived in the land of Ta-mera (Khem), Hearken you, and I will cause you to know the splendid deeds which I did when I was king of men.

The land of Kamt was laid open to the foreigner, every man [was ejected] from his rightful holding, there was no "chief mouth" (i.e. ruler) for many years in olden times until the new period [came].

The land of Khem [was divided among] chiefs and governors of towns, each one slew his neighbor. ... Another period followed with years of nothingness (famine?). Arsu, a certain Syrian, was with them as governor, he made the whole land to be one holding before him.

He collected his vassals, and mulcted them of their possessions heavily. They treated the gods as if they were men, and they offered up no propitiatory offerings in their temples. Now when the gods turned themselves back to peace, and to the restoration of what was right in the land, according to its accustomed and proper form, they established their son who proceeded from their body to be Governor, life, strength, health [be to him!], of every land, upon their great throne, namely, Userkhārā-setep-en-Amen-meri-Amen, life strength, health [be to him!], the son of Rā, Set-nekht-merr-Rā-meri-Amen, life, strength, health [be to him!].

He was like Khepra-Set when he is wroth.

He quieted the whole country which had been in rebellion.

He slew the evil-hearted ones who were in Ta-mera (Khem).

He purified the great throne of Khem.

He was the Governor, life, strength, health [be to him!], of the Two Lands, on the throne of Amen.

He made to appear the faces that had withdrawn themselves.

Of those who had been behind walls every man recognised his fellow.

He endowed the temples with offerings to offer as was right to the Nine Gods, according to use and wont.

He made me by a decree to be the Hereditary Chief in the seat of Keb.

I became the "Great High Mouth" of the lands of Khem,

I directed the affairs of the whole land, which had been made one.

He set on his double horizon (i.e. he died) like the Nine Gods.

There was performed for him what was performed for Asar; sailing in his royal boat on the river, and resting [finally] in his house of eternity (i.e. the tomb) in Western Thebes.

My father Amen, the lord of the gods, Rā, Tem, and Ptah of the Beautiful Face made me to be crowned lord of the Two Lands in the place of my begetter.

I received the rank of my father with cries of joy. The land had peace, being fed with offerings, and men rejoiced in seeing me, Governor, life, strength, health [be to him!], of the Two Lands, like Heru when he was made to be Governor of the Two Lands on the throne of Asar.

I was crowned with the Atef crown with the serpents, I bound on the crown with plumes, like Tatenn.

I sat on the throne of Heru-Khuti (Harmakhis).

I was arrayed in the ornaments [of sovereignty] like Tem.

I made Ta-mera to possess many [different] kinds of men,
the officers of the palace,
the great chiefs,

large numbers of horse and chariot soldiers,
hundreds of thousands of them,

the Shartanau and the Qehequ, who were numberless,
soldiers of the bodyguard in tens of thousands,
and the peasants belonging to Ta-mera.

I enlarged all the frontiers of Khem, I conquered those who crossed over them in their [own] lands.

I slaughtered the Tanauna in their islands; the Thakra and the Purastau were made into a holocaust. The Shartanau and the Uasheshu of the sea were made non-existent; they were seized [by me] at one time, and were brought as captives to Khem, like the sand in the furrows.

I provided fortresses for them to dwell in, and they were kept in check by my name. Their companies were very numerous, like hundreds of thousands.

I assessed every one of them for taxes yearly, in apparel and wheat from the stores and granaries.

I crushed the Sāara and the tribes of the Shasu (nomad shepherds).

I carried off their tents from their men, and the equipment thereof, and their flocks and herds likewise, which were without number. They were put in fetters and brought along as captives, as offerings to Khem, and I gave them to the Nine Gods as slaves for their temples.

Behold, I will also make you to know concerning the other schemes that have been carried out in Ta-mera during my reign. The Labu (Libyans) and the Mashuashau had made their dwelling in Khem, for they had captured the towns on the west bank of the Nile from Hetkaptah (Memphis) to Qarabana.

They had occupied also both banks of the "Great River," and they had been in possession of the towns (or villages) of Kutut^[5] for very, very many years whilst they were [lords] over Khem. Behold, I crushed them and slaughtered them at one time (i.e. in one engagement).

I overthrew the Mashuashau, the Libyans, the Asbatau, the Qaiqashau, the Shaiu, the Hasau, and the Baqanau.

[I] slaughtered them in their blood, and they became piles of dead bodies.

[Thus] I drove them away from marching over the border of Khem. The rest of them I carried away, a vast multitude of prisoners, trussed like geese in front of my horses, their women and their children in tens of thousands, and their flocks and herds in hundreds of thousands.

I allotted to their chiefs fortresses, and they lived there under my name.

I made them officers of the bowmen, and captains of the tribes; they were branded with my name and became my slaves; their wives and their children were likewise turned into slaves. Their flocks and herds I brought into the House of Amen, and they became his live-stock for ever.

I made a very large well in the desert of Āina. It had a girdle wall like a mountain of basalt(?), with twenty buttresses(?) in the foundation [on] the ground, and its height was thirty cubits, and it had bastions. The frame-work and the doors were cut out of cedar, and the bolts thereof and their sockets were of copper.

I cut out large sea-going boats, with smaller boats before them, and they were manned with large crews, and large numbers of serving-men. With them were the officers of the bowmen of the boats, and there were trained captains and mates to inspect them.

They were loaded with the products of Khem which were without number, and they were in very large numbers, like tens of thousands. These were dispatched to the Great Sea of the water of Qett (i.e. the Red Sea), they arrived at the lands of Punt, no disaster followed them, and they were in an effective state and were awe-inspiring.

Both the large boats and the little boats were laden with the products of the Land of the God, and with all kinds of wonderful and mysterious things which are produced in those lands, and with vast quantities of the ānti (myrrh) of Punt, which was loaded on to them by tens of thousands [of measures] that were without number. The sons of the chief of the Land of the God went in front of their offerings, their faces towards Khem.

They arrived and were sound and well at the mountain of Qebtit (Coptos),^[6] they moored their boats in peace, with the things which they had brought as offerings. To cross the desert they were loaded upon asses and on [the backs of] men, and they were [re]loaded into river-barges at the quay of Coptos.

They were dispatched down the river, they arrived during a festival, and some of the most wonderful of the offerings were carried into the presence of [My Majesty]. The children of their chiefs adored my face, they smelt the earth before my face, and rolled on the ground.

I gave them to all the gods of this land to propitiate the two gods in front of me every morning. I dispatched my envoys to the desert of Āataka to the great copper workings that are in this place. Their sea-going boats were laden with [some of] them, whilst those who went through the desert rode on asses. Such a thing as this was never heard of before, from the time when kings began to reign.

Their copper workings were found, and they were full of copper, and the metal was loaded by ten thousands [of measures] into their sea-going boats.

They were dispatched with their faces towards Khem, and they arrived safely. The metal was lifted out and piled up under the veranda in the form of blocks (or ingots) of copper, vast numbers of them, as it were tens of thousands.

They were in colour like gold of three refinings. I allowed everybody to see them, as they were wonderful things.

I dispatched inspectors and overseers to the turquoise desert (i.e. Sinai) of my mother, the goddess Hwt-hr, the lady of the turquoise.

[They] carried to her silver, gold, byssus, fine (?) linen, and many things as numerous as the sand-grains, and laid them before her. And there were brought to me most wonderfully fine turquoises, real stones, in large numbers of bags, and laid out before me. The like had never been seen before—since kings began to reign.

I caused the whole country to be planted with groves of trees and with flowering shrubs, and I made the people to sit under the shade thereof.

I made it possible for an Khemetic woman to walk with a bold step to the place whither she wished to go; no strange man attacked her, and no one on the road.

I made the foot-soldiers and the charioteers sit down in my time, and the Shartanau and the Qehequ were in their towns lying at full length on their backs; they were unafraid, for there was no fighting man [to come] from Kash (Nubia), [and no] enemy from Syria.

Their bows and their weapons of war lay idle in their barracks, and they ate their fill and drank their fill with shouts of joy.

Their wives were with them, [their] children were by their side; there was no need to keep their eyes looking about them, their hearts were bold, for I was with them as strength and protection for their bodies.

I kept alive (i.e. fed) the whole country, aliens, artisans, gentle and simple, men and women. I delivered a man from his foe and I gave him air. I rescued him from the strong man, him who was more honourable than the strong man. I made all men to have their rightful positions in their towns. Some I made to

live [taking them] in the very chamber of the Tuat.^[7] Where the land was bare I covered it over again; the land was well filled during my reign.

I performed deeds of beneficence towards the gods as well as towards men; I had no property that belonged to the people.

I served my office of king upon earth, as Governor of the Two Lands, and you were slaves under my feet without [complaint ?]. You were satisfactory to my heart, as were your good actions, and you performed my decrees and my words.

Behold, I have set in Akert (the Other World) like my father Rā.

I am among the Great Companies of the gods of heaven, earth, and the Tuat. Amen-Rā have stablished my son upon my throne, he have received my rank in peace, as Governor of the Two Lands, and he is sitting upon the throne of Heru as Lord of the Two Nile-banks.

He have put on himself the Atef crown like Ta-Tenn, Usermaātrā-setep-en-Amen, life, strength, health [be to him!],

the eldest-born son of Rā, the self-begotten, Rameses (IV)-heqmaāt-meri-Amen, life, strength, health [be to him!],

the divine child, the son of Amen, who came forth from his body, rising as the Lord of the Two Lands, like Ta-Tenn.

He is like a real son, favoured for his father's sake.

Tie you yourselves to his sandals.

Smell the earth before him.

Do homage to him.

Follow him at every moment.

Praise him.

Worship him.

Magnify his beneficent actions as you do those of Rā every morning.

Present you before him your offerings [in] his Great House (i.e. palace), which is holy.

Carry you to him the "blessings" (?) of the [tilled] lands and the deserts.

Be strong to fulfil his words and the decrees that are uttered among you.

Follow (?) his utterances, and you shall be safe under his Souls.

Work all together for him in every work.

Haul monuments for him, excavate canals for him, work for him in the work of your hands, and there will accrue to you his favor as well as his food daily.

Amen have decreed for him his sovereignty upon earth, he have made this period of his life twice as long as that of any other king, the King of the South and North, the Lord of the Two Lands, Usermaātrā-setep-en-Amen, life, strength, health [be to him!], the son of Rā, the lord of crowns, Rameses (IV)-heqmaāt-meri-Amen, life, strength, health [be to him!], who is endowed with life for ever.

VIII. The Invasion and Conquest of Khem by Piānkhi, King of Nubia

The inscription is dated in the twenty-first year of Piānkhi's reign, and the king says:

"Hearken you to [the account of] what I have done more than my ancestors. I am a king, the emanation of the god, the living offspring of the god Tem, who at birth was ordained the Governor whom princes were to fear."

His mother knew before his birth that he was to be the Governor, he the beneficent god, the beloved of the gods, the son of Rā who was made by his (the god's) hands, Piānkhi-meri-Amen. One came and reported to His Majesty that the great prince Tafnekht had taken possession of all the country on the west bank of the Nile in the Delta, from the swamps even to Athi-tau^[8], that he had sailed up the river with a large force, that all the people on both sides of the river had attached themselves to him, and that all the princes and governors and heads of temple-towns had flocked to him, and that they were "about his feet like dogs."

No city had shut its gates before him, on the contrary, Mer-Tem, Per-sekhem-kheper-Rā, Het-neter-Sebek, Per-Metchet, Thekansh, and all the towns in the west had opened their gates to him. In the east Het-benu, Taiutchait, Het-suten, and Pernebtapahet had opened to him, and he had besieged Hensu (Herakleopolis) and closely invested it. He had enclosed it like a serpent with its tail in its mouth.

"Those who would come out he will not allow to come out, and those who would go in he will not allow to go in, by reason of the fighting that takes place every day.

He have thrown soldiers round about it everywhere."

Piānkhi listened to the report undismayed, and he smiled, for his heart was glad. Presently further reports of the uprising came, and the king learned that Nemart, another great prince, had joined his force to those of Tafnekht. Nemart had thrown down the fortifications of Nefrus, he had laid waste his own town, and had thrown off his allegiance to Piānkhi completely.

Then Piānkhi sent orders to Puarma and Las(?)-mer-sekni, the Nubian generals stationed in Khem, and told them to assemble the troops, to seize the territory of Hermopolis, to besiege the city itself, to seize all the people, and cattle, and the boats on the river, and to stop all the agricultural operations that were going on; these orders were obeyed.

At the same time he dispatched a body of troops to Khem, with careful instructions as to the way in which they were to fight, and he bade them remember that they were fighting under the protection of Amen. He added,

"When you arrive at Thebes, opposite the Apts,^[9] go into the waters of the river and wash yourselves, then array yourselves in your finest apparel, unstring your bows, and lay down your spears. Let no chief imagine that he is as strong as the Lord of strength (i.e. Amen), for without him there is no strength.

The weak of arm he makes strong of arm. Though the enemy be many they shall turn their backs in flight before the weak man, and one shall take captive a thousand.

Wet yourselves with the water of his altars, smell the earth before him, and say:

O make a way for us! Let us fight under the shadow of your sword, for a child, if he be but sent forth by you, shall vanquish multitudes when he attacks."

Then the soldiers threw themselves flat on their faces before His Majesty, saying,

"Behold, your name breeds strength in us. Your counsel guides your soldiers into port (i.e. to success). Your bread is in our bodies on every road, your beer quenches our thirst. Behold, your bravery have given us strength, and at the mere mention of your name there shall be victory.

The soldiers who are led by a coward cannot stand firm.

Who is like to you?

You are the mighty king who works with your hands, you are a master of the operations of war."

"Then the soldiers set out on their journey, and they sailed down the river and arrived at Thebes, and they did everything according to His Majesty's commands. And again they set out, and they sailed down the river, and they met many large boats sailing up the river, and they were full of soldiers and sailors, and mighty captains from the North land, every one fully armed to fight, and the soldiers of His Majesty inflicted a great defeat on them; they killed a very large but unknown number, they captured the boats, made the soldiers prisoners, whom they brought alive to the place where His Majesty was."

This done they proceeded on their way to the region opposite Herakleopolis, to continue the battle. Again the soldiers of Piānkhi attacked the troops of the allies, and defeated and routed them utterly, and captured their boats on the river.

A large number of the enemy succeeded in escaping, and landed on the west bank of the river at Per-pek. At dawn these were attacked by Piānkhi's troops, who slew large numbers of them, and [captured] many horses; the remainder, utterly terror-stricken, fled northwards, carrying with them the news of the worst defeat which they had ever experienced.

Nemart, one of the rebel princes, fled up the river in a boat, and landed near the town of Un (Hermopolis), wherein he took refuge. The Nubians promptly beleaguered the town with such rigour that no one could go out of it or come in. Then they reported their action to Piānkhi, and when he had read their report, he growled like a panther, and said,

"Is it possible that they have permitted any of the Northmen to live and escape to tell the tale of his flight, and have not killed them to the very last man? I swear by my life, and by my love for Rā, and by the grace which Father Amen have bestowed upon me, that I will myself sail down the river, and destroy what the enemy have done, and I will make him to retreat from the fight for ever."

Piānkhi also declared his intention of stopping at Thebes on his way down the river, so that he might assist at the Festival of the New Year, and might look upon the face of the god Amen in his shrine at Karnak and, said he,

"After that I will make the Lands of the North to taste my fingers."

When the soldiers in Khem heard of their lord's wrath, they attacked Per-Metchet (Oxyrrhynchus), and they "overran it like a water-flood"; a report of the success was sent to Piānkhi, but he was not satisfied. Then they attacked Ta-tehen (Tehnah?), which was filled with northern soldiers.

The Nubians built a tower with a battering ram and breached the walls, and they poured into the town and slew every one they found. Among the dead was the son of the rebel prince Tafnekht. This success was also reported to Piānkhi, but still he was not satisfied. Het-Benu was also captured, and still he was not satisfied. In the middle of the summer Piānkhi left Napata (Gebel Barkal) and sailed down to Thebes, where he celebrated the New Year Festival. From there he went down the river to Un (Hermopolis), where he landed and mounted his war chariot; he was furiously angry because his troops had not destroyed the enemy utterly, and he growled at them like a panther. Having pitched his camp to the south-west of the city, he began to besiege it.

He threw up a mound round about the city, he built wooden stages on it which he filled with archers and slingers, and these succeeded in killing the people of the city daily.

After three days "the city stank," and envoys came bearing rich gifts to sue for peace. With the envoys came the wife of Nemart and her ladies, who cast themselves flat on their faces before the ladies of Piānkhi's palace, saying,

"We come to you, O you royal wives, you royal daughters, and royal sisters. Pacify you for us Heru (i.e. the King), the Lord of the Palace, whose Souls are mighty, and whose word of truth is great."

A break of fifteen lines occurs in the text here, and the words that immediately follow the break indicate that Piānkhi is upbraiding Nemart for his folly and wickedness in destroying his country, wherein

"not a full-grown son is seen with his father, all the districts round about being filled with children."

Nemart acknowledged his folly, and then swore fealty to Piānkhi, promising to give him more gifts than any other prince in the country. Gold, silver, lapis-lazuli, turquoise, copper, and precious stones of all kinds were then presented, and Nemart himself led a horse with his right hand, and held a sistrum made of gold and lapis-lazuli in his left.

Piānkhi then arose and went into the temple of Djehuti, and offered up oxen, and calves, and geese to the god, and to the Eight Gods of the city. After this he went through Nemart's palace, and then visited the stables

"where the horses were, and the stalls of the young horses, and he perceived that they had been suffering from hunger.

And he said,

"I swear by my own life, and by the love which I have for Rā, who renews the breath of life in my nostrils, that, in my opinion, to have allowed my horses to suffer hunger is the worst of all the evil things which you have done in the perversity of your heart."

A list was made of the goods that were handed over to Piānkhi, and a portion of them was reserved for the temple of Amen at Thebes.

The next prince to submit was the Governor of Herakleopolis, and when he had laid before Piānkhi his gifts he said:

"Homage to you, Heru, mighty king, Bull, conqueror of bulls.

I was in a pit in hell. I was sunk deep in the depths of darkness, but now light shines on me.

I had no friend in the evil day, and none to support me in the day of battle.

You only, O mighty king, who have rolled away the darkness that was on me [are my friend].

Henceforward I am your servant, and all my possessions are your. The city of Hensu shall pay tribute to you.

You are the image of Rā, and are the master of the imperishable stars.

He was a king, and you are a king; he perished not, and you shalt not perish."

From Hensu Piānkhi went down to the canal leading to the Fayyūm and to Illahūn and found the town gates shut in his face. The inhabitants, however, speedily changed their minds, and opened the gates to Piānkhi, who entered with his troops, and received tribute, and slew no one.

Town after town submitted as Piānkhi advanced northwards, and none barred his progress until he reached Memphis, the gates of which were shut fast. When Piānkhi saw this he sent a message to the Memphites, saying:

"Shut not your gates, and fight not in the city that have belonged to Shu^[10] for ever.

He who wishes to enter may do so, he who wishes to come out may do so, and he who wishes to travel about may do so.

I will make an offering to Ptah and the gods of White Wall (Memphis). I will perform the ceremonies of Seker in the Hidden Shrine.

I will look upon the god of his South Wall (i.e. Ptah), and I will sail down the river in peace. No man of Memphis shall be harmed, not a child shall cry out in distress. Look at the homes of the South! None have been slain except those who blasphemed the face of the god, and only the rebels have suffered at the block."

These pacific words of Piānkhi were not believed, and the people of Memphis not only kept their gates shut, but manned the city walls with soldiers, and they were foolish enough to slay a small company of Nubian artisans and boatmen whom they found on the quay of Memphis. Tafnekht, the rebel prince of Saīs, entered Memphis by night, and addressed eight thousand of his troops who were there, and encouraged them to resist Piānkhi.

He said to them:

"Memphis is filled with the bravest men of war in all the Northland, and its granaries are filled with wheat, barley, and grain of all kinds. The arsenal is full of weapons. A wall goes round the city, and the great fort is as strong as the mason could make it.

The river flows along the east side, and no attack can be made there. The byres are full of cattle, and the treasury is well filled with gold, silver, copper, apparel, incense, honey, and unguents...

Defend you the city till I return."

Tafnekht mounted a horse and rode away to the north.

At daybreak Piānkhi went forth to reconnoitre, and he found that the waters of the Nile were lapping the city walls on the north side of the city, where the sailing craft were tied up. He also saw that the city was extremely well fortified, and that there was no means whereby he could effect an entrance into the city through the walls. Some of his officers advised him to throw up a mound of earth about the city, but this counsel was rejected angrily by Piānkhi, for he had thought out a simpler plan.

He ordered all his boats and barges to be taken to the quay of Memphis, with their bows towards the city wall; as the water lapped the foot of the wall, the boats were able to come quite close to it, and their bows were nearly on a level with the top of the wall. Then Piānkhi's men crowded into the boats, and, when the word of command was given, they jumped from the bows of the boats on to the wall, entered the houses built near it, and then poured into the city.

They rushed through the city like a waterflood, and large numbers of the natives were slain, and large numbers taken prisoners.

Next morning Piānkhi set guards over the temples to protect the property of the gods, then he went into the great temple of Ptah and reinstated the priests, and they purified the holy place with natron and incense, and offered up many offerings. When the report of the capture of Memphis spread abroad, numerous local chiefs came to Piānkhi, and did homage, and gave him tribute.

From Memphis he passed over to the east bank of the Nile to make an offering to Temu of City of the Sun. He bathed his face in the water of the famous "Fountain of the Sun," he offered white bulls to Rā at Shaiqaem-Anu, and he went into the great temple of the Sun-god. The chief priest welcomed him and blessed him;

"he performed the ceremonies of the Tuat chamber, he girded on the seteb garment, he censed himself, he was sprinkled with holy water, and he offered (?) flowers in the chamber in which the stone, wherein the spirit of the Sun-god abode at certain times, was preserved.

He went up the step leading to the shrine to look upon Rā, and stood there. He broke the seal, unbolted and opened the doors of the shrine, and looked upon Father Rā in Het-benben.

He paid adoration to the two Boats of Rā. (Mātet and Sektet), and then closed the doors of the shrine and sealed them with his own seal."

Piānkhi returned to the west bank of the Nile, and pitched his camp at Kaheni, whither came a number of princes to tender their submission and offer gifts to him. After a time it was reported to Piānkhi that Tafnekht, the head of the rebellion, had laid waste his town, burnt his treasury and his boats, and had entrenched himself at Mest with the remainder of his army. Thereupon Piānkhi sent troops to Mest, and they slew all its inhabitants. Then Tafnekht sent an envoy to Piānkhi asking for peace, and he said,

"Be at peace [with me]."

I have not seen your face during the days of shame.
I cannot resist your fire, the terror of you have conquered me. Behold, you are Nubti,^[11] the Governor of the South, and Menth,^[12] the Bull with strong arms.
You didst not find your servant in any town towards which you have turned your face.
I went as far as the swamps of the Great Green (i.e. the Mediterranean), because I was afraid of your Souls, and because your word is a fire that works evil for me. Is not the heart of Your Majesty cooled by reason of what you have done to me?
Behold, I am indeed a most wretched man. Punish me not according to my abominable deeds, weigh them not in a balance as against weights; your punishment of me is already threefold. Leave the seed, and you shalt find it again in due season. Dig not up the young root which is about to put forth shoots.
Your Ka and the terror of you are in my body, and the fear of you is in my bones.
I have not sat in the house of drinking beer, and no one have brought to me the harp.
I have only eaten the bread which hunger demanded, and I have only drunk the water needed [to slake] my thirst. From the day in which you didst hear my name misery have been in my bones, and my head have lost its hair.
My apparel shall be rags until Neith^[13] is at peace with me.
You have brought on me the full weight of misery;
O turn you your face towards me, for, behold, this year have separated my Ka from me.
Purge your servant of his rebellion. Let my goods be received into your treasury, gold, precious stones of all kinds, and the finest of my horses, and let these be my indemnity to you for everything.
I beseech you to send an envoy to me quickly, so that he may make an end of the fear that is in my heart. Verily I will go into the temple, and in his presence I will purge myself, and swear an oath of allegiance to you by the God.

And Piānkhi sent to him General Puarma and General Petammenebnesttaui, and Tafnekht loaded them with gold, and silver, and raiment, and precious stones, and he went into the temple and took an oath by the God that he would never again disobey the king, or make war on a neighbor, or invade his territory without Piānkhi's knowledge. So Piānkhi was satisfied and forgave him. After this the town of Crocodilopolis tendered its submission, and Piānkhi was master of all Khem.

Then two Governors of the South and two Governors of the North came and smelt the ground before Piānkhi, and these were followed by all the kings and princes of the North, "and their legs were [weak] like those of women."

As they were uncircumcised and were eaters of fish they could not enter the king's palace; only one, Nemart, who was ceremonially pure, entered the palace.

Piānkhi was now tired of conquests, and he had all the loot which he had collected loaded on his barges, together with goods from Syria and the Land of the God, and he sailed up the river towards Nubia. The people on both banks rejoiced at the sight of His Majesty, and they sang Spells of praise to him as he journeyed southwards, and acclaimed him as the Conqueror of Khem.

Chapter IX - Autobiographical Literature

I. The Autobiography of Una

This inscription was found cut in hieroglyphs upon a slab of limestone fixed in Una's tomb at Abydos; it is now in the Khemetic Museum in Cairo. It reads:

The Duke, the Governor of the South, the judge belonging to Nekhen, prince of Nekheb, the smer uat vassal of Asar Khenti Amenti, Una, says:

"I was a child girded with a girdle under the Majesty of King Teta. My rank was that of overseer of tillage (?), and I was deputy inspector of the estates of Pharaoh....

I was chief of the teb chamber under the Majesty of Pepi. His Majesty gave me the rank of smer and deputy priest of his pyramid—town. Whilst I held the rank of ... His Majesty made me a 'judge belonging to Nekhen.' His heart was more satisfied with me than with any other of his servants.

Alone I heard every kind of private case, there being with me only the Chief Justice and the Governor of the town ... in the name of the king, of the royal household, and of the Six Great Houses. The heart of the king was more satisfied with me than with any other of his high officials, or any of his nobles, or any of his servants.

I asked the Majesty of [my] Lord to permit a white stone sarcophagus to be brought for me from Raau.^[1] His Majesty made the keeper of the royal seal, assisted by a body of workmen, bring this sarcophagus over from Raau in a barge, and he came bringing with it in a large boat, which was the property of the king, the cover of the sarcophagus, the slabs for the door, and the slabs for the setting of the stele, and a pair of stands for censers (?), and a tablet for offerings. Never before was the like of this done for any servant.

[He did this for me] because I was perfect in the heart of His Majesty, because I was acceptable to the heart of His Majesty, and because the heart of His Majesty was satisfied with me.

"Behold, I was 'judge belonging to Nekhen' when His Majesty made me a smer uāt, and overseer of the estates of Pharaoh, and ... of the four overseers of the estate of Pharaoh who were there.

I performed my duties in such a way as to secure His Majesty's approval, both when the Court was in residence and when it was travelling, and in appointing officials for duty.

I acted in such a way that His Majesty praised me for my work above everything. During the secret inquiry which was made in the king's household concerning the Chief Wife Amtes, His Majesty made me enter to hear the case by myself.

There was no Chief Justice there, and no Town Governor, and no nobleman, only myself, and this was because I was able and acceptable to the heart of His Majesty, and because the heart of His Majesty was filled with me.

I did the case into writing, I alone, with only one judge belonging to Nekhen, and yet my rank was only that of overseer of the estates of Pharaoh.

Never before did a man of my rank hear the case of a secret of the royal household, and His Majesty only made me hear it because I was more perfect to the heart of His Majesty than any officer of his, or any nobleman of his, or any servant of his.

"His Majesty had to put down a revolt of the Āamu dwellers on the sand.^[2]

His Majesty collected an army of many thousands strong in the South everywhere, beyond Abu (Elephantine)

and northwards of Aphroditopolis,

in the Northland (Delta) everywhere,

in both halves of the region,

in Setcher, and in the towns like Setcher,

in Arthet of the Blacks,

in Matcha of the Blacks,

in Amam of the Blacks,

in Uauat of the Blacks,
in Kaau of the Blacks,
and in the Land of Themeh.

His Majesty sent me at the head of this army. Behold, the dukes, the royal seal-bearers, the smer uats of the palace, the chiefs, the governors of the forts (?) of the South and the North, the smeru, the masters of caravans, the overseers of the priests of the South and North, and the overseers of the stewards, were commanding companies of the South and the North, and of the forts and towns which they ruled, and of the Blacks of these countries, but it was I who planned tactics for them, although my rank was only that of an overseer of the estates of Pharaoh of....

No one quarrelled with his fellow, no one stole the food or the sandals of the man on the road, no one stole bread from any town, and no one stole a goat from any encampment of people.

I dispatched them from North Island, the gate of Ihetep, the Uārt of Heru-neb-Maāt. Having this rank ... I investigated (?) each of these companies (or regiments); never had any servant investigated (?) companies in this way before.

This army returned in peace, having raided the Land of the dwellers on sand.

This army returned in peace, having thrown down the fortresses thereof.

This army returned in peace, having cut down its fig-trees and vines. This army returned in peace, having set fire [to the temples] of all its gods.

This army returned in peace, having slain the soldiers there in many tens of thousands.

This army returned in peace, bringing back with it vast numbers of the fighting men thereof as living prisoners.

His Majesty praised me for this exceedingly.

His Majesty sent me to lead this army five times, to raid the Land of the dwellers on sand, whensoever they rebelled with these companies.

I acted in such a way that His Majesty praised me exceedingly. When it was reported that there was a revolt among the wild desert tribes of the Land of Shert^[3] ...

I set out with these warriors in large transports, and sailed until I reached the end of the high land of Thest, to the north of the Land of the dwellers on sand, and when I had led the army up I advanced and attacked the whole body of them, and I slew every rebel among them.

"I was the ... of the Palace, and bearer of the [royal] sandals, when His Majesty the King of the South and North, Merenrā, my ever living Lord, made me Duke and Governor of the South land beyond Abu (Elephantine) and of the district north of Aphroditopolis, because I was perfect to the heart of His Majesty, because I was acceptable to the heart of His Majesty, and because the heart of His Majesty was satisfied with me.

I was ... [of the Palace], and sandal-bearer when His Majesty praised me for displaying more watchfulness (or attention) at Court in respect of the appointment of officials for duty than any of his princes, or nobles, or servants. Never before was this rank bestowed on any servant.

I performed the duties of Governor of the South to the satisfaction [of every one]. No one complained of (or quarrelled with) his neighbor; I carried out work of every kind.

I counted everything that was due to the Palace in the South twice, and all the labor that was due to the Palace in the South I counted twice.

I served the office of Prince, ruling as a Prince ought to rule in the South; the like of this was never before done in the South. I acted in such a way that His Majesty praised me for it.

His Majesty sent me to the Land of Abhat to bring back a sarcophagus, "the lord of the living one," with its cover, and a beautiful and magnificent pyramidion for the Queen's pyramid [which is called] Khānefer Merenrā.

His Majesty sent me to Abu to bring back a granite door and its table for offerings, with slabs of granite for the stele door and its framework, and to bring back granite doors and tables for offerings for the upper room in the Queen's pyramid, Khānefer Merenrā.

I sailed down the Nile to the pyramid Khānefer Merenrā with six lighters, and three barges, and three floats(?), accompanied by one war boat. Never before had any [official] visited Abhat and Abu with [only] one war boat since kings have reigned.

Whensoever His Majesty gave an order for anything to be done I carried it out thoroughly according to the order which His Majesty gave concerning it.

"His Majesty sent me to Het-nub to bring back a great table for offerings of rutt stone (quartzite sandstone?) of Het-nub.

I made this table for offerings reach him in seventeen days. It was quarried in Het-nub, and I caused it to float down the river in a lighter.

I cut out the planks for him in acacia wood, sixty cubits long and thirty cubits broad; they were put together in seventeen days in the third month (May-June) of the Summer Season.

Behold, though there was no water in the basins (?) it arrived at the pyramid Khānefer Merenrā in peace.

I performed the work throughout in accordance with the order which the Majesty of my Lord had given to me. His Majesty sent me to excavate five canals in the South, and to make three lighters, and four barges of the acacia wood of Uauat.

Behold, the governors of Arthet, Uauat, and Matcha brought the wood for them, and I finished the whole of the work in one year.

[When] they were floated they were loaded with huge slabs of granite for the pyramid Khānefer Merenrā; moreover, all of them were passed through these five canals ... because I ascribed more majesty, and praise (?), and worship to the Souls of the King of the South and North, Merenrā, the ever living, than to any of the gods....

I carried out everything according to the order which his divine Ka gave me.

"I was a person who was beloved by his father, and praised by his mother, and gracious to his brethren, I the Duke, a real Governor^[4] of the South, the vassal of Asar, Una."

II. The Autobiography of Herkhuf

This inscription is cut in hieroglyphs upon a slab of stone, which was originally in the tomb of Herkhuf at Aswān, and is now in the Khemetic Museum in Cairo and upon parts of the walls of his tomb. Herkhuf was a Duke, a smer uat, a Kher-heb priest, a judge belonging to Nekhen, the Lord of Nekheb, a bearer of the royal seal, the shēkh of the caravans, and an administrator of very high rank in the South. All these titles, and the following lines, together with prayers for offerings, are cut above the door of his tomb.

He says:

"I came this day from my town.

I descended from my nome.

I builded a house and set up doors.

I dug a lake and I planted sycamore trees.

The King praised me. My father made a will in my favor.

I am perfect.... [I am a person] who is beloved by his father, praised by his mother, whom all his brethren loved.

I gave bread to the hungry man, raiment to the naked, and him who had no boat I ferried over the river.

O you living men and women who are on the earth, who shall pass by this tomb in sailing down or up the river, and who shall say,

'A thousand bread-cakes and a thousand vessels of beer to the lord of this tomb,'

I will offer them for you in Khert Nefer (the Other World).

I am a perfect spirit, equipped [with spells], and a Kher-heb priest whose mouth have knowledge. If any young man shall come into this tomb as if it were his own property I will seize him like a goose, and the Great God shall pass judgment on him for it.

I was a man who spoke what was good, and repeated what was loved.

I never uttered any evil word concerning servants to a man of power, for I wished that I might stand well with the Great God.

I never gave a decision in a dispute between brothers which had the effect of robbing a son of the property of his father."

Herkhuf, the Duke, the smer uat, the chamberlain, the Judge belonging to Nekhen, the Lord of Nekheb, bearer of the royal seal, the smer uat, the Kher-heb priest, the governor of the caravans, the member of council for the affairs of the South, the beloved of his Lord, Herkhuf,^[5] who brings the things of every desert to his Lord, who brings the offering of royal apparel, governor of the countries of the South, who sets the fear of Heru in the lands, who does what his lord applauds, the vassal of Ptah-seker, says:

"His Majesty Merenrā, my Lord, sent me with my father Ara, the smer uat and Kher-heb priest, to the land of Amam to open up a road into this country.

I performed the journey in seven months.

I brought back gifts of all kinds from that place, making beautiful the region (?); there was very great praise to me for it.

His Majesty sent me a second time by myself.

I started on the road of Abu (Elephantine), I came back from Arthet, Mekher, Terres, Artheth, in a period of eight months.

I came back and I brought very large quantities of offerings from this country. Never were brought such things to this land.

I came back from the house of the Chief of Setu and Arthet, having opened up these countries. Never before had any smer or governor of the caravan who had appeared in the country of Amam opened up a road.

Moreover, His Majesty sent me a third time to Amam.

I started from ... on the Uhat road, and I found the Governor of Amam was then marching against the Land of Themeh, to fight the Themeh, in the western corner of the sky.

I set out after him to the Land of Themeh, and made him to keep the peace, whereupon he praised all the gods for the King (of Khem).

[Here follow some broken lines.]

I came back from Amam with three hundred asses laden with incense, ebony, heknu, grain, panther skins, ivory, ... boomerangs, and valuable products of every kind.

When the Chief of Arthet, Setu, and Uauat saw the strength and great number of the warriors of Amam who had come back with me to the Palace, and the soldiers who had been sent with me, this chief brought out and gave to me bulls, and sheep, and goats.

And he guided me on the roads of the plains of Arthet, because I was more perfect, and more watchful (or alert) than any other smer or governor of a caravan who had ever been dispatched to Amam.

And when the servant (i.e. Herkhuf) was sailing down the river to the capital (or Court) the king made the duke, the smer uat, the overseer of the bath, Khuna (or Una) sail up the river with boats loaded with date wine, mesuq cakes, bread-cakes, and beer."^[6]

Herkhuf made a fourth journey into the Sūdān, and when he came back he reported his successes to the new king, Pepi II, and told him that among other remarkable things he had brought back from Amam a dancing dwarf, or pygmy.

The king then wrote a letter to Herkhuf and asked him to send the dwarf to him in Memphis. The text of this letter Herkhuf had cut on the front of his tomb, and it reads thus: Royal seal. The fifteenth day of the third month of the Season Akhet (Sept.-Oct.) of the second year.

Royal despatch to the smer uat, the Kher-heb priest, the governor of the caravan, Herkhuf.

I have understood the words of this letter which you have made to the king in his chamber to make him to know that you have returned in peace from Amam, together with the soldiers who were with you.

You say in this your letter that there have been brought back by you great and beautiful offerings of all kinds, which Hwt-hr, the Lady of Ammau, have given to the divine Ka of the King of the South and North, Neferkarā, the everliving, for ever.

You say in this your letter that there have been brought back by you [also] a pygmy (or dwarf) who can dance the dance of the god, from the Land of the Spirits, like the pygmy whom the seal-bearer of the god Baurtet brought back from Punt in the time of Assa.

You say to [my] Majesty,

"The like of him have never been brought back by any other person who have visited Amam."

Behold, every year you perform what your Lord wishes and praises.

Behold, you pass your days and your nights meditating about doing what your Lord orders, and wishes, and praises.

And His Majesty will confer on you so many splendid honours, which shall give renown to your grandson for ever, that all the people shall say when they have heard what [my] Majesty have done for you,

"Was there ever anything like this that have been done for the smer uat Herkhuf when he came back from Amam because of the sagacity (or attention) which he displayed in doing what his Lord commanded, and wished for, and praised?"

Come down the river at once to the Capital. Bring with you this pygmy whom you have brought from the Land of the Spirits, alive, strong, and healthy, to dance the dance of the god, and to cheer and gratify the heart of the King of the South and North, Neferkarā, the everliving.

When he comes down with you in the boat, cause trustworthy men to be about him on both sides of the boat, to prevent him from falling into the water.

When he is asleep at night cause trustworthy men to sleep by his side on his bedding. See [that he is there] ten times [each] night.

[My] Majesty wishes to see this pygmy more than any offering of the countries of Ba and Punt. If when you arrive at the Capital, this pygmy who is with you is alive, and strong, and in good health, [My] Majesty will confer upon you a greater honor than that which was conferred upon the bearer of the seal Baurtet in the time of Assa, and as great is the wish of [My] Majesty to see this pygmy orders have been brought to the smer, the overseer of the priests, the governor of the town ... to arrange that rations for him shall be drawn from every station of supply, and from every temple without....

III. The Autobiography of Ameni Amenemhāt

This inscription is cut in hieroglyphs on the doorposts of the tomb of Ameni at Beni-hasan in Upper Khem. It is dated in the forty-third year of the reign of Usertsen I, a king of the twelfth dynasty, about 2400 B.C.

After giving the date and a list of his titles, Ameni says:

"I followed my Lord when he sailed to the South to overthrow his enemies in the four countries of Nubia.

I sailed to the south as the son of a duke, and as a bearer of the royal seal, and as a captain of the troops of the Nome of Mehetch, and as a man who took the place of his aged father, according to the favor which he enjoyed in the king's house and the love that was his at Court.

I passed through Kash in sailing to the South.

I set the frontier of Khem further southwards, I brought back offerings, and the praise of me reached the skies.

His Majesty set out and overthrew his enemies in the vile land of Kash.

I returned, following him as an alert official. There was no loss among my soldiers.

[And again] I sailed to the South to fetch gold ore for the Majesty of the King of the South, the King of the North, Kheperkarā (Usertsen I), the ever living.

I sailed to the south with the Erpā and Duke, the eldest son of the king, of his body Ameni.^[7]

I sailed to the south with a company of four hundred chosen men from my troops; they returned in safety, none of them having been lost.

I brought back the gold which I was expected to bring, and I was praised for it in the house of the king; the prince [Ameni] praised God for me.

[And again] I sailed to the south to bring back gold ore to the town of Qebti (Coptos) with the Erpā, the Duke, the governor of the town, and the chief officer of the Government, Usertsen, life, strength, health [be to him!].

I sailed to the south with a company of six hundred men, every one being a mighty man of war of the Nome of Mehetch.

I returned in peace, with all my soldiers in good health (or safe), having performed everything which I had been commanded to do.

I was a man who was of a conciliatory disposition, one whose love [for his fellows] was abundant, and I was a governor who loved his town.

I passed [many] years as governor of the Mehetch Nome. All the works (i.e. the forced labor) due to the palace were performed under my direction.

The overseers of the chiefs of the districts of the herdsmen of the Nome of Mehetch gave me three thousand bulls, together with their gear for ploughing, and I was praised because of it in the king's house every year of making [count] of the cattle.

I took over all the products of their works to the king's house, and there were no liabilities against me in any house of the king.

I worked the Nome of Mehetch to its farthest limit, travelling frequently [through it]. No peasant's daughter did I harm, no widow did I wrong, no field labourer did I oppress, no herdsman did I repulse.

I did not seize the men of any master of five field laborers for the forced labor (corvée). There was no man in abject want during the period of my rule, and there was no man hungry in my time.

When years of hunger came, I rose up and had ploughed all the fields of the Nome of Mehetch, as far as it extended to the south and to the north, [thus] keeping alive its people, and providing the food thereof, and there was no hungry man therein.

I gave to the widow as to the woman who possessed a husband.

I made no distinction between the elder and the younger in whatsoever I gave.

When years of high Nile floods came, the lords (i.e. the producers) of wheat and barley, the lords of products of every kind, I did not cut off (or deduct) what was due on the land [from the years of low Nile floods], I Ameni, the vassal of Heru, the Smiter of the Rekhti,^[8] generous of hand, stable of feet, lacking avarice because of his love for his town, learned in traditions (?), who appears at the right moment, without thought of guile, the vassal of Khnemu, highly favoured in the king's house, who bows before ambassadors, who performs the behests of the nobles, speaker of the truth, who judges righteously between two litigants, free from the word of deceit, skilled in the methods of the council chamber, who discovers the solution of a difficult question, Ameni.

IV. The Autobiography of Thetha

This inscription is cut in hieroglyphs upon a large rectangular slab of limestone now preserved in the British Museum (No. 100). It belongs to the period of the eleventh dynasty, when texts of the kind are very rare, and was made in the reign of Uahānkh, or Antef.

It reads:

Thetha, the servant in truth of the Heru Uahānkh, the King of the South, the King of the North, the son of Rā, Antef, the doer of beneficent acts, living like Rā for ever, beloved by him from the bottom of his heart, holder of the chief place in the house of his lord, the great noble of his heart, who knows the matters of the heart of his lord, who attends him in all his goings, one in heart with His Majesty in very truth, the leader of the great men of the house of the king, the bearer of the royal seal in the seat of confidential affairs, keeping close the counsel of his lord more than the chiefs, who makes to rejoice the Heru (i.e. the king) through what he wishes, the favourite of his Lord, beloved by him as the mouth of the seal, the president of the place of confidential affairs, whom his lord loves, the mouth of the seal, the chief after the king, the vassal, says:

I was the beloved one of his Lord, I was he with whom he was well pleased all day and every day.

I passed a long period of my life [that is] years, under the Majesty of my Lord, the Heru, Uahānkh, the King of the South and North, the son of the Sun, Antef.

Behold, this country was subject to him in the south as far as Thes, and in the north as far as Abtu of Then (Abydos of This).

Behold, I was in the position of body servant of his, and was an actual chief under him.

He magnified me, and he made my position to be one of great prominence, and he set me in the place beloved (?) for the affairs of his heart, in his palace. Because of the singleness [of my heart] he appointed me to be a bearer of the royal seal, and the deputy of the registry (?).

[I] selected the good things of all kinds of the offerings brought to the Majesty of my Lord, from the South and from the North land whensoever a taxing was made, and I made him to rejoice at the assessment which was made everywhere throughout the country.

Now His Majesty had been afraid that the tribute, which was brought to His Majesty, my Lord, from the princes who were the overlords of the Red Country (Lower Khem), would dwindle away in this country, and he had been afraid that the same would be the case in the other countries also.

He committed to me these matters, for he knew that my administration was able.

I rendered to him information about them, and because of my great knowledge of affairs never did anything escape that was not replaced.

I was one who lived in the heart of his Lord, in very truth, and I was a great noble after his own heart.

I was as cool water and fire in the house of my Lord. The shoulders of the great ones bent [before me].

I did not thrust myself in the train of the wicked, for which men are hated.
 I was a lover of what was good, and a hater of what was evil.
 My disposition was that of one beloved in the house of my Lord.
 I carried out every course of action in accordance with the urgency that was in the heart of my Lord.
 Moreover, in the matter of every affair which His Majesty caused me to follow out, if any official obstructed me in truth I overthrew his opposition.
 I neither resisted his order, nor hesitated, but I carried it out in very truth. In making any computation which he ordered, I made no mistake.
 I did not set one thing in the place of another.
 I did not increase the flame of his wrath in its strength.
 I did not filch property from an inheritance. Moreover, as concerning all that His Majesty commanded to set before him in respect of the royal household (or harim), I kept accounts of everything which His Majesty desired, and I gave them to him, and I made satisfactory all their statements.
 Because of the greatness of my knowledge nothing ever escaped me.
 I made a mekha boat for my town, and a sehi boat, so that I might attend in the train of my Lord, and I was one of the number of the great ones on every occasion when travel or journeying had to be performed, and I was held in great esteem, and entreated most honourably.
 I provided my own equipment from the possessions which His Majesty, the Heru Uahānkh, the King of the South, the King of the North, the son of the Sun, Antef, who lives like Rā for ever, gave to me because of the greatness of his love for me, until he departed in peace to his horizon (i.e. the tomb).
 And when his son, that is to say, the Heru Nekhtneb-Tepnefer, the King of the South, the King of the North, the son of Rā, Antef, the producer of beneficent acts, who lives for ever like Rā, entered his house, I followed him as his body-companion into all his beautiful places that rejoiced [his] heart, and because of the greatness of my knowledge there was never anything wanting (?).
 He committed to me and gave into my hand every duty that had been mine in the time of his father, and I performed it effectively under His Majesty; no matter connected with any duty escaped me.
 I lived the [remainder] of my days on the earth near the King, and was the chief of his body-companions.
 I was great and strong under His Majesty, and I performed everything which he decreed.
 I was one who was pleasing to his Lord all day and every day.

V. The Autobiography of Aahmes (Amasis), the Naval Officer

This inscription is cut in hieroglyphs on the walls of the tomb of Aahmes at Al-Kāb in Upper Khem; this distinguished marine flourished in the reigns of the first kings of the eighteenth dynasty, about 1600 B.C. The text reads:

The captain of the transport men, Aahmes, the son of Abana, the truth-speaker, says: O all men, I will declare to you, and will inform you concerning the favours that were conferred upon me.

Seven times was I given gold in the sight of the whole land, and likewise slaves, both male and female, and grants of land for estates to be held by me in perpetuity were also made to me.

Thus the name of a man bold and brave in his deeds shall not be extinguished in this land for ever!

He says:

I passed my childhood in the town of Nekheb (Eileithiaspolis, Al-Kāb).

My father was a soldier in the army of the King of the South, the King of the North, Seqenn-Rā, whose word is truth; Baba was his name, and he was the son of Reant.

I performed military service as his substitute in the ship called the Bull in the reign of the Lord of the Two Lands, Nebpehtirā (Amasis I), whose word is truth.

I was at that time a youth, and was unmarried, and I slept in the shennu.

Afterwards I got a house (i.e. wife) for myself, and I was drafted off to a ship, the "North" (?), because of my bravery. Then it became my lot to follow after the king, life, strength, health [be to him!], on my feet whensoever he made a journey in his chariot.

The king sat down (i.e. besieged) before the city of Hetuārt (Avaris), and it was my lot whilst I was on my two feet to do a deed of bravery in the presence of His Majesty, whereupon I was made an officer in the vessel [called] Khā-em-Mennefer.

The king was fighting on the arm of the river of Avaris [called] Patchetku, and I rose up and engaged in the fight, and I brought back a hand.^[9] The royal herald proclaimed the matter, and the king gave me the gift of gold [which was awarded] for bravery.

The fighting was renewed at this place (i.e. Avaris), and I again joined in the fight, and I brought back a hand; and the king gave me the gift of gold [which was awarded] for bravery a second time.

Then the king fought a battle in Khem, to the south of this place, and I made prisoner a man and brought him back alive; I went down into the water^[10] and brought him along on the road to the town, being firmly bound, and I crossed the water with him in a boat.

The royal herald proclaimed [this act], and indeed I was rewarded with a double portion of the gold [which is awarded] for bravery.

Then the king captured Avaris, and I brought back prisoners from the town, one man and three women, in all four persons. His Majesty gave these to me for slaves.

Then His Majesty sat down before (i.e. besieged) Sharhana^[11] in the fifth year, and captured it. I brought back from thence two persons, women, and one hand.

And the king gave me the gift of gold [awarded] for bravery, as well as the two prisoners for slaves.

Now after His Majesty had smitten the Mentiu of Satet^[12], he sailed up the river to Khenthennefer to crush the Antiu of Sti^[13], and His Majesty overthrew them completely, and slew very many of them.

I rose up and made three prisoners, viz. two men, alive, and three hands. And the king rewarded me with a double portion of gold, and he gave me the two prisoners to be my slaves. Returning His Majesty sailed down the river.

His heart was expanded with the bravery of strength, for he had [now] conquered the Lands of the South [as well as] the Lands of the North.

[Then as for] Aatti, the accursed one, who came from the South, his destiny came upon him, and he perished.

The gods of the South laid their hands upon him, and His Majesty found him in Thenttaāmu (?).

His Majesty brought him back bound alive, and with him were all his people loaded with fetters.

I captured two of the soldiers of the enemy, and I brought them back, firmly fettered, from the boat of the foe Aatti.

And the king gave me five men and parcels of land, five stat [in area] in my city. This was likewise done for the sailors, one and all. Then that vanquished foe came, Tetaān (the accursed one!) was his name, and he had gathered together round about himself men with hearts hostile [to the king].

His Majesty smote him and his accursed servants, and they ceased to exist.

His Majesty gave me three men and a parcel of land five stat [in area] in my town.

I transported the King of the South, the King of the North, Tcheserkarā (Amenhetep I), whose word is truth, when he sailed up the river to Kash (Cush, Nubia) to extend towards the south the frontiers of Khem.

His Majesty captured that accursed Anti of Nubia in the midst of his accursed bowmen; he was brought back, fettered by the neck, and they could not escape.

[They were] deported, and were not allowed [to remain] upon [their] own land, and they became as if they existed not. And behold, I was at the head of our bowmen! I fought with all my strength and might, and His Majesty saw my bravery.

I brought back two hands and carried them to His Majesty. And the king went and raided men, women, and cattle, and I rose up and captured a prisoner and brought him alive to His Majesty.

I brought back His Majesty from Khnemet-heru,^[14] and the king gave me a gift of gold.

I brought back alive two women whom I had captured in addition to those I had already carried to His Majesty, and the king appointed me to be "Āhatiu-en-Heq" (i.e. "Warrior of the Princes," or "Crown-warrior").

I transported the King of the South, the King of the North, Āakheperkarā, whose word is truth, when he sailed up the river to Khent-hen-nefer, to put down the rebellion in Khet land, and to put an end to the incursions of the people of Asem.

I fought with great bravery in his presence in the troubled water during the towing (?) of the fighting barges over the rapids(?), and the king made me the "Captain of the Transport."

His Majesty, life, strength, health [be to him!] ... raged like a panther, he shot his first arrow, [which] remained in the neck of the vanquished foe ... [the enemies] were helpless before the flaming serpent on his crown; [thus] were they made in the hour of defeat and slaughter, and their slaves were brought back prisoners alive.

Returning His Majesty sailed down the river having all the mountains and deserts in his hand. And that accursed Anti of Nubia was hung up head downwards, at the prow of the boat of His Majesty, and [then] placed on the ground in the Apts (i.e. Karnak). After these things the king set out on an expedition against Rethenu (Northern Syria), to avenge himself on foreign lands.

His Majesty went forth against Neharina, where he found that the wretched enemy had set his warriors in battle array.

His Majesty defeated them with great slaughter, and those who were captured alive and brought back by him from his wars could not be counted.

And behold, I was the captain of our soldiers, and His Majesty saw my deeds of might.

I brought out of the fight a chariot with its horses, and he who had been driving it was fettered prisoner inside it, and I carried them to His Majesty, who gave me a gift of gold, a twofold portion.

Then I waxed old, and I arrived at a great age, and the favours [bestowed upon] me were as [many as those] at the beginning [of my life] ... a tomb in the mountain which I myself have made.

VI. The Autobiography of Aahmes (Amasis), Surnamed Pen-Nekheb

This inscription is cut in hieroglyphs upon the walls of the tomb of Aahmes at Al-Kāb in Upper Khem.

Aahmes was a contemporary of Aahmes the transport officer, and served under several of the early kings of the eighteenth dynasty.

The text reads:

The Erpā, the Duke, the bearer of the seal, the man who took prisoners with his own hands, Aahmes, says: I accompanied the King of the South, the King of the North, Nebpehtirā (Amasis I), whose word is truth, and I captured for him in Tchah (Syria) one prisoner alive and one hand.

I accompanied the King of the South, the King of the North, Tchaserkarā, whose word is truth, and I captured for him in Kash (Nubia) one prisoner alive. On another occasion I captured for him three hands to the north of Aukehek.

I accompanied the King of the South, the King of the North, whose word is truth, and I captured for him two prisoners alive, in addition to the three other prisoners who were alive, and who escaped (?) from me in Kash, and were not counted by me.

And on another occasion I laboured for him, and I captured for him in the country of Neherina (Mesopotamia) twenty-one hands, one horse, and one chariot.

I accompanied the King of the South, the King of the North, Āakheperenrā, whose word is law, and I brought away as tribute a very large number of the Shasu^[15] alive, but I did not count them.

I accompanied the Kings of the South, the Kings of the North, [those great] gods, and I was with them in the countries of the South and North, and in every place where they went, namely, King Nebpehtirā (Amasis I), King Tchaserkarā (Amenhetep I), Āakheperkarā (Djehutimes I), Āakheperenrā (Djehutimes II), and this beneficent god Menkheperā^[16](Djehutimes III), who is endowed with life for ever.

I have reached a good old age, I have lived with kings, I have enjoyed favours under their Majesties, and affection have been shown to me in the Palace, life, strength, health [be to them!]. The divine wife, the chief royal wife Maātkarā, whose word is truth, showed several favours to me.

I held in my arms her eldest daughter, the Princess Neferurā, whose word is law, when she was a nursling, I the bearer of the royal seal, who captured my prisoners, Aahmes, who am surnamed Pen-Nekheb, did this.

I was never absent from the king at the time of fighting, beginning with Nebpehtirā (Amasis I), and continuing until the reign of Menkheperā (Djehutimes III). Tchaserkarā (Amenhetep I) gave me in gold two rings, two collars, one armband, one dagger, one fan, and one pectoral (?).

Āakheperkarā (Djehutimes I) gave me in gold four hand rings, four collars, one armband, six flies, three lions, two axe-heads.

Āakheperenrā gave me in gold four hand rings, six collars, three armlets (?), one plaque, and in silver two axe-heads.

VII. THE AUTOBIOGRAPHY OF TEHUTI, THE ERPĀ

The autobiographies given hitherto are those of soldiers, sailors, and officials who in the performance of their duties travelled in Nubia, the Khemetic Sūdān, the Eastern Sūdān, the Red Sea Littoral, Sinai, and Western Asia. The following autobiography is that of one of the great nobles, who in the eighteenth dynasty assisted in carrying out the great building schemes of Queen Hātshepset and Djehutimes III.

Tehuti was an hereditary chief (erpā), and a Duke, and the Director of the Department of the Government in which all the gold and silver that were brought to Thebes as tribute were kept, and he controlled the distribution of the same in connection with the Public Works Department.

The text begins with the words of praise to Amen-Rā for the life of Hātshepset and of Djehutimes III, thus: "Thanks be to Amen-[Rā, the King of the Gods], and praise be to His Majesty when he rises in the eastern sky for the life, strength, and health of the King of the South, the King of the North, Maātkarā (Hātshepset), and of the King of the South, the King of the North, Menkheperā (Djehutimes III), who are endowed with life, stability, serenity, and health like Rā for ever.

I performed the office of chief mouth (i.e. director), giving orders.

I directed the artificers who were engaged on the work of the great boat of the head of the river [called] Userhatamen.

It was inlaid (or overlaid) with the very best gold of the mountains, the splendor of which illumined all Khem, and it was made by the King of the South, the King of the North, Maātkarā,^[17] in connection with the monuments which he made for his father Amen-Rā, Lord of the Thrones of the Two Lands, who is endowed with life like Rā for ever.

I performed the office of chief mouth, giving orders.

I directed the artificers who were engaged on the work of the God-house, the horizon of the god, and on the work of the great throne, which was [made] of the very best silver-gold^[18] of the mountains, and of perfect work to last for ever, which was made by Maātkarā in connection with the monuments which he made for his father Amen-Rā, &c.

I performed the office of chief mouth, giving orders.

I directed the artificers who were engaged on the work of the shrine (?) of Truth, the framework of the doors of which was of silver-gold, made by Maātkarā, &c.

I performed the office of chief mouth, giving orders.

I directed the artificers who were engaged on the works of Tchaser-Tchaseru,^[19] the Temple of Millions of Years, the great doors of which were made of copper inlaid with figures in silver-gold, which was made by Maātkarā, &c.

I performed the office of chief mouth, giving orders.

I directed the artificers who were engaged on the work of Khākhut, the great sanctuary of Amen, his horizon in Amen-tet, whereof all the doors [were made] of real cedar wood inlaid (or overlaid) with bronze, made by Maātkarā, &c.

I performed the office of chief mouth, giving orders.

I directed the artificers who were engaged on the works of the House of Amen, it shall flourish to all eternity! whereof the pavement was inlaid with blocks of gold and silver, and its beauties were like to those of the horizon of heaven, made by Maātkarā, &c.

I performed the office of chief mouth, giving orders.

I directed the artificers who were engaged on the work of the great shrine, which was made of ebony from Kenset (Nubia), with a broad, high base, having steps, made of translucent alabaster [from the quarry] of Het-nub, made by Maātkarā, &c.

I performed the office of chief mouth, giving orders.

I directed the artificers who were engaged on the works of the Great House of the god, which was plated with silver in which figures were inlaid in gold—its splendor lighted up the faces of all who beheld it—made by Maātkarā, &c.

I performed the office of chief mouth, giving orders.

I directed the artificers who were engaged on the work of the great broad, high doors of the temple of Karnak, which were covered with plates of copper inlaid with figures in silver-gold, made by Maātkarā, &c.

I performed the office of chief mouth, giving orders.

I directed the artificers who were engaged on the work of the holy necklaces and pectorals, and on the large talismans of the great sanctuary, which were made of silver-gold and many different kinds of precious stones, made by Maātkarā, &c.

I performed the office of chief mouth, giving orders.

I directed the artificers who were engaged on the works in connection with the two great obelisks, [each of which] was one hundred and eight cubits in height (about 162 feet) and was plated with silver-gold, the brilliance whereof filled all Khem, made by Maātkarā, &c.

I performed the office of chief mouth, giving orders.

I directed the artificers who were engaged on the work of the holy gate [called] "Amen-shefit," which was made of a single slab of copper, and of the images (?) that belonged thereto, made by Maātkarā, &c.

I directed the artificers who were engaged on the work of the altar-stands of Amen. These were made of an incalculable quantity of silver-gold, set with precious stones, by Maātkarā, &c.

I directed the artificers who were engaged on the work of the store-chests, which were plated with copper and silver-gold and inlaid with precious stones, made by Maātkarā, &c.

I directed the artificers who were engaged on the works of the Great Throne, and the God-house, which is built of granite and shall last like the firmly fixed pillars of the sky, made by Maātkarā, &c.

And as for the wonderful things, and all the products of all the countries, and the best of the wonderful products of Punt, which His Majesty presented to Amen, Lord of the Apts, for the life, strength, and health of His Majesty, and with which he filled the house of this holy god, for Amen had given him Khem because he knew that he would rule it wisely (?), behold, it was I who registered them, because I was of strict integrity.

My favor was permanent before [His Majesty], it never diminished, and he conferred more distinctions on me than on any other official about him, for he knew my integrity in respect of him.

He knew that I carried out works, and that I covered my mouth (i.e. held my tongue) concerning the affairs of his palace.

He made me the director of his palace, knowing that I was experienced in affairs.

I held the seal of the Two Treasuries, and of the store of all the precious stones of every kind that were in the God-house of Amen in the Apts,^[20] which were filled up to their roofs with the tribute paid to the god. Such a thing never happened before, even from the time of the primeval god.

His Majesty commanded to be made a silver-gold ... for the Great Hall of the festivals.

[The metal] was weighed by the heqet measure for Amen, before all the people, and it was estimated to contain 88½ heqet measures, which were equal to 8592½ teben.^[21] It was offered to the god for the life, strength, and health of Maātkarā, the ever living.

I received the sennu offerings which were made to Amen-Rā, Lord of the Apts; these things, all of them, took place in very truth, and I exaggerate not.

I was vigilant, and my heart was perfect in respect of my lord, for I wish to rest in peace in the mountain of the spirit-bodies who are in the Other World (Khert-Neter).

I wish my memory to be perpetuated on the earth.

I wish my soul to live before the Lord of Eternity.

I wish that the doorkeepers of the gates of the Tuat (Other World) may not repulse my soul, and that it may come forth at the call of him that shall lay offerings in my tomb, that it may have bread in abundance and ale in full measure, and that it may drink of the water from the source of the river.

I would go in and come out like the Spirits who do what the gods wish, that my name may be held in good repute by the people who shall come in after years, and that they may praise me at the two seasons (morning and evening) when they praise the god of my city.

VIII. The Autobiography of Thaiemhetep, the Daughter of Herānkh

This remarkable inscription is found on a stele which is preserved in the British Museum (No. 1027), and which was made in the ninth year of King Ptolemy Philopator Philadelphus (71 B.C.). The text opens with a prayer to all the great gods of Memphis for funerary offerings, and after a brief address to her husband's

colleagues, Thaimhetep describes in detail the principal incidents of her life, and gives the dates of her birth, death, &c., which are rarely found on the funerary stelæ of the older period.

Thaimhetep was an important member of the semi-royal, great high-priestly family of Memphis, and her funerary inscription throws much light on the theology of the Ptolemaic Period.

1. Suten-ta-hetep,^[22]

may Seker-Asar,

at the head of the House of the Ka of Seker,

the great god in Rāqet;

and Hap-Asar (Serapis),

at the head of Amentet,

the king of the gods,

King of Eternity and Governor of everlastingness;

and Auset,

the great Lady,

the mother of the god,

the eye of Rā,

the Lady of heaven,

the mistress of all the gods;

and Nephthys,

the divine sister of Heru,

the 2. avenger of his father,

the great god in Rāqetit;

and Anpu,

who is on his hill,

the dweller in the chamber of embalmment,

at the head of the divine hall;

and all the gods and goddesses who dwell in the mountain of Amentet the beautiful of Hetkaptah (Memphis),
give the offerings that come forth at the word,

beer,

and bread,

and oxen,

and geese,

and incense,

and unguents,

and suits of apparel,

and good things of all kinds upon their altars,

to the Ka of 3. the Asar, the great princess,

the one who is adorned,

the woman who is in the highest favor,

the possessor of pleasantness,

beautiful of body,

sweet of love in the mouth of every man,

who is greatly praised by her kinsfolk,

the youthful one,

excellent of disposition, always ready to speak her words of sweetness,

whose counsel is excellent, Thaimhetep,

whose word (or voice) is truth,

the beloved daughter of the royal kinsman,

the priest of Ptah,

libationer of the gods of 4. White Wall (Memphis),

priest of Menu (or Amsu),

the Lord of Senut (Panopolis), and of Khnemu,

the Lord of Smen-Heru (Ptolemaïs),

priest of Heru,

the Lord of Sekhem (Letopolis),

chief of the mysteries in Aat-Beqt,

chief of the mysteries in Sekhem, and in It, and in Khā-Hap;

the daughter of the beautiful sistrum bearer of Ptah,
the great one of his South Wall,
the Lord of Ānkh-taii,
Herānkh,

5. she says:

"Hail, all you judges and all you men of learning,
and all you high officials,
and all you nobles,
and all you people,

when you enter into this tomb, come you, I pray, and hearken to what befell me.

"The ninth day of the fourth month ^[23] of the season Akhet of the ninth year under the Majesty of the King of the Two Lands,

the god Philopator, Philadelphus, Asar the Young,
the Son of Rā, the lord of the Crowns of the South and of the North,
Ptolemy, the ever living,
beloved of Ptah and Auset, 6.

[was] the day whereon I was born.

"On the ... day of the third month ^[24] of the season Shemu of the twenty-third year under the Majesty of this same Lord of the Two Lands,

my father gave me to wife to the priest of Ptah,
the scribe of the library of divine books,
the priest of the Tuat Chamber, ^[25]
the libationer of the gods of the Wall,

the superintendent of the priests of the gods and goddesses of the North and South,

the two eyes of the King of Upper Khem,

the two ears of the King of Lower Khem,

the second of the king in raising up the Tet pillar, ^[26]

the staff of the king [when] brought into the temples, 7.

the Erpā in the throne chamber of Keb,

the Kher-heb (precentor) in the seat of Djehuti,

the repeater (or herald) of the tillage of the Ram-god,

who turns aside the Utchat (sacred eye), who approaches the Utchat by the great Ram of gold (?),

who sees the setting of the great god [who] is born when it is fettered,

the Ur-kherp-hem, ^[27] Pa-sher-en-Ptah,

the son of a man who held like offices, Peta-Bast,

whose word (or voice) is truth, born of 8. the great decorated sistrum bearer and tambourine woman of Ptah,

the great one of his South Wall,

the Lord of Ānkh-taii,

whose word (or voice) is truth.

"And the heart of the Ur-kherp-hem rejoiced in her exceedingly.

I bore to him a child three times, but I did not bear a man child besides these three daughters.

And I and the Ur-kherp-hem prayed to 9. the Majesty of this holy god,

who [works] great wonders and bestows happiness (?),

who gives a son to him that have one not,

and Imhetep,

the son of Ptah,

hearkened to our words,

and he accepted his prayers.

And the Majesty of this god came to this Ur-kherp-hem during [his] sleep, and said to him, 10.

'Let there be built a great building in the form of a large hall [for the lord of] Ānkh-taii, in the place where his body is wrapped up (or concealed), and in return for this I will give you a man child.'

And the Ur-kherp-hem woke up out of his sleep after these [words], and he smelt the ground before this holy god.

And he laid them (i.e. the words) before the priests,
11. and the chief of the mysteries,
and the libationers,
and the artisans of the House of Gold,
at one time,
and he dispatched them to make the building perfect in the form of a large,
splendid funerary hall.

And they did everything according as he had said.

And he performed the ceremony of 'Opening the Mouth' for this holy god,
and he made to him a great offering of the beautiful offerings of every kind,
and he bestowed upon him sculptured images 12. for the sake of this god,
and he made happy their hearts with offerings of all kinds in return for this [promise].

"Then I conceived a man child,
and I brought him forth on the fifteenth day of the third month^[28] of the season Shemu of the sixth year,
at the eighth hour of the day,
under the Majesty of the Queen,

the Lady of the Two Lands,
Cleopatra, Life, Strength, Health [be to her!],
13. [the day] of the festival of 'things on the altar' of this holy god,
Imhetep, the son of Ptah,

his form being like to that of the son of Him that is south of his wall (i.e. Ptah),
great rejoicings on account of him were made by the inhabitants of White Wall (Memphis),
and there were given to him his name of Imhetep and the surname of Peta-Bast,
and all the people rejoiced in him. 14.

"The sixteenth day of the second month^[29] of the season Pert of the tenth year was the day on which I died.
My husband,

the priest and divine father of Ptah,
the priest of Asar,
Lord of Rastau,
the priest of the King of the South,
the King of the North,
the Lord of the Two Lands, Ptolemy,
whose word is truth,
the chief of the mysteries of the House of Ptah,
the chief of the mysteries of heaven, earth,
and the Other World,
the chief of the mysteries of Rastau,
the chief of the mysteries of Rāqet,
the Ur-kherp-hem,
Pa-sher-en-Ptah,
placed me in Am-urtet,

15. he performed for me all the rites and ceremonies which are [performed] for the dead who are buried in a
fitting manner,

he had me made into a beautiful mummy,
and caused me to be laid to rest in his tomb behind Rāqet.

"Hail, brother, husband, friend! O Ur-kherp-hem,
cease not to drink, to eat, to drink wine,

16. to enjoy the love of women,
and to pass your days happily; follow your heart (or desire) day and night.

Set not sorrow in your heart, for oh, are the years [which we pass] so many on the earth [that we should do
this]?

For Amentet is a land where black darkness cannot be pierced by the eye,
and it is a place of restraint (or misery) for him that dwells therein.

The holy ones [who are there] sleep in their forms.

They wake not 17. up to look upon their friends,
they see not their fathers [and] their mothers,
and their heart have no desire for their wives [and] their children.

The living water of the earth is for those who are on it, stagnant water is for me.

It comes 18. to him that is upon the earth.

Stagnant is the water which is for me.

I know not the place wherein I am. Since I arrived at this valley of the dead I long for running water.

I say,

'Let not my attendant remove the pitcher from the stream.'

19. O that one would turn my face to the north wind on the bank of the stream,
and I cry out for it to cool the pain that is in my heart.

He whose name is 'Arniau'^[30] calls everyone to him,
and they come to him with quaking hearts,
and they are terrified through their fear of him. 20.

By him is no distinction made between gods and men,
with him princes are even as men of no account.

His hand is not turned away from all those who love him,
for he snatches away the babe from his mother's [breast] even as he does the aged man.

He goes about on his way,
and all men fear him,
and [though] they make supplication before him,
he turns not his face away from them.

Useless is it to make entreaty to him,

21. for he hearkens not to him that makes supplication to him,
and even though he shall present to him offerings and funerary gifts of all kinds,
he will not regard them.

"Hail, all you who arrive in this funeral mountain,
present you to me offerings,

cast incense into the flame and pour out libations at every festival of Amentet."

The scribe and sculptor, the councillor, the chief of the mysteries of the House of Shent in Tenen, the priest of Heru, Imhetep, the son of the priest Khā-Hap, whose word (or voice) is truth, cut this inscription.

Chapter X - Tales of Travel And Adventure

The Erpā, the Duke, the Chancellor of the King of the North, the smer uati, the judge, the Āntchmer of the marches, the King in the lands of the Nubians, the veritable royal kinsman loving him, the member of the royal bodyguard, Sanehat, says: I am a member of the bodyguard of his lord, the servant of the King, and of the house of Neferit, the feudal chieftainess, the Erpāt princess, the highly favoured lady, the royal wife of Usertsen, whose word is truth in Khnemetast, the royal daughter of Amenemhāt, whose word is truth in Qanefer.

On the seventh day of the third month of the season Akhet, in the thirtieth year [of his reign], the god drew nigh to his horizon, and the King of the South, the King of the North, Sehetepabrā,^[1] ascended into heaven, and was invited to the Disk, and his divine members mingled with those of him that made him. The King's House was in silence, hearts were bowed down in sorrow, the two Great Gates were shut fast, the officials sat motionless, and the people mourned.

Now behold [before his death] His Majesty had dispatched an army to the Land of the Themehu, under the command of his eldest son, the beautiful god Usertsen.

And he went and raided the desert lands in the south, and captured slaves from the Thehenu (Libyans), and he was at that moment returning and bringing back Libyan slaves and innumerable beasts of every kind.

And the high officers of the Palace sent messengers into the western country to inform the King's son concerning what had taken place in the royal abode.

And the messengers found him on the road, and they came to him by night and asked him if it was not the proper time for him to hasten his return, and to set out with his bodyguard without letting his army in general know of his departure.

They also told him that a message had been sent to the princes who were in command of the soldiers in his train not to proclaim [the matter of the King's death] to any one else.

Sanehat continues: When I heard his voice speaking I rose up and fled. My heart was cleft in twain, my arms dropped by my side, and trembling seized all my limbs.

I ran about distractedly, hither and thither, seeking a hiding-place.

I went into the thickets in order to find a place wherein I could travel without being seen.

I made my way upstream, and I decided not to appear in the Palace, for I did not know but that deeds of violence were taking place there.

And I did not say,

"Let life follow it,"

but I went on my way to the district of the Sycamore.

Then I came to the Lake (or Island) of Seneferu, and I passed the whole day there on the edge of the plain. On the following morning I continued my journey, and a man rose up immediately in front of me on the road, and he cried for mercy; he was afraid of me.

When the night fell I walked into the village of Nekau, and I crossed the river in an usekht boat without a rudder, by the help of the wind from the west.

And I travelled eastwards of the district of Aku, by the pass of the goddess Herit, the Lady of the Red Mountain.

Then I allowed my feet to take the road downstream, and I travelled on to Anebuheq, the fortress that had been built to drive back the Satiu (nomad marauders), and to hold in check the tribes that roamed the desert.

I crouched down in the scrub during the day to avoid being seen by the watchmen on the top of the fortress.

I set out again on the march, when the night fell, and when daylight fell on the earth I arrived at Peten, and I rested myself by the Lake of Kamur. Then thirst came upon me and overwhelmed me.

I suffered torture. My throat was burnt up, and I said,

"This indeed is the taste of death."

But I took courage, and collected my members (i.e. myself), for I heard the sounds that are made by flocks and herds. Then the Satiu of the desert saw me, and the master of the caravan who had been in Khem recognised me.

And he rose up and gave me some water, and he warmed milk [for me], and I travelled with the men of his caravan, and thus I passed through one country after the other [in safety].

I avoided the land of Sunu and I journeyed to the land of Qetem, where I stayed for a year and a half.

And Āmmuiansha, the Shēkh of Upper Thennu, took me aside and said to me,

"You will be happy with me, for you will hear the language of Khem."

Now he said this because he knew what manner of man I was, for he had heard the people of Khem who were there with him bear testimony concerning my character. And he said to me,

"Why and wherefore have you come hither? Is it because the departure of King Sehetepabrā from the Palace to the horizon have taken place, and you didst not know what would be the result of it?"

Then I spoke to him with words of deceit, saying,

"I was among the soldiers who had gone to the land of Themeh. My heart cried out, my courage failed me utterly, it made me follow the ways over which I fled.

I hesitated, but felt no regret. I did not hearken to any evil counsel, and my name was not heard on the mouth of the herald.

How I came to be brought into this country I know not; it was, perhaps, by the Providence of God."

And Āmmuiansha said to me,

"What will become of the land without that beneficent god the terror of whom passed through the lands like the goddess Sekhmet in a year of pestilence?"

Then I made answer to him, saying,

"His son shall save us. He has entered the Palace, and have taken possession of the heritage of his father. Moreover, he is the god who have no equal, and no other can exist beside him, the lord of wisdom, perfect in his plans, of good will when he passes decrees, and one comes forth and goes in according to his ordinance.

He reduced foreign lands to submission whilst his father [sat] in the Palace directing him in the matters which had to be carried out.

He is mighty of valour, he slays with his sword, and in bravery he have no compeer. One should see him attacking the nomads of the desert, and pouncing upon the robbers of the highway!

He beats down opposition, he smites arms helpless, his enemies cannot be made to resist him.

He takes vengeance, he cleaves skulls, none can stand up before him.

His strides are long, he slays him that flees, and he who turns his back upon him in flight never reaches his goal. When attacked his courage stands firm.
He attacks again and again, and he never yields.
His heart is bold when he sees the battle array, he permits none to sit down behind. His face is fierce [as] he rushes on the attacker.
He rejoices when he takes captive the chief of a band of desert robbers.
He seizes his shield, he rains blows upon him, but he have no need to repeat his attack, for he slays his foe before he can hurl his spear at him.
Before he draws his bow the nomads have fled, his arms are like the souls of the Great Goddess.
He fights, and if he reaches his object of attack he spares not, and he leaves no remnant.
He is beloved, his pleasantness is great, he is the conqueror, and his town loves him more than herself; she rejoices in him more than in her god, and men throng about him with rejoicings.
He was king and conqueror before his birth, and he have worn his crowns since he was born.
He has multiplied births, and he it is whom God have made to be the joy of this land, which he has ruled, and the boundaries of which he have enlarged.
He has conquered the Lands of the South, shall he not conquer the Lands of the North?
He has been created to smite the hunters of the desert, and to crush the tribes that roam the sandy waste...."

Then the Shēkh of Upper Thennu said to me,

"Assuredly Khem is a happy country in that it knows his vigour. Verily, as long as you tarry with me I will do good to you."

And he set me before his children, and he gave me his eldest daughter to wife, and he made me to choose for myself a very fine territory which belonged to him, and which lay on the border of a neighbouring country, and this beautiful region was called Aa. In it there are figs, and wine is more abundant than water. Honey is plentiful, oil exists in large quantities, and fruits of every kind are on the trees thereof.

Wheat, barley, herds of cattle, and flocks of sheep and goats are there in untold numbers. And the Shēkh showed me very great favor, and his affection for me was so great that he made me Shēkh of one of the best tribes in his country.

Bread-cakes were made for me each day, and each day wine was brought to me with roasted flesh and wild fowl, and the wild creatures of the plain that were caught were laid before me, in addition to the game which my hunting dogs brought in. Food of all kinds was made for me, and milk was prepared for me in various ways.

I passed many years in this manner, and my children grew up into fine strong men, and each one of them ruled his tribe. Every ambassador on his journey to and from Khem visited me. I was kind to people of every class. I gave water to the thirsty man.

I suppressed the highway robber. I directed the operations of the bowmen of the desert, who marched long distances to suppress the hostile Shēkhs, and to reduce their power, for the Shēkh of Thennu had appointed me General of his soldiers many years before this.

Every country against which I marched I terrified into submission.

I seized the crops by the wells, I looted the flocks and herds, I carried away the people and their slaves who ate their bread, I slew the men there.

Through my sword and bow, and through my well-organised campaigns, I was highly esteemed in the mind of the Shēkh, and he loved me, for he knew my bravery, and he set me before his children when he saw the bravery of my arms.

Then a certain mighty man of valour of Thennu came and reviled me in my tent; he was greatly renowned as a man of war, and he was unequalled in the whole country, which he had conquered.

He challenged me to combat, being urged to fight by the men of his tribe, and he believed that he could conquer me, and he determined to take my flocks and herds as spoil. And the Shēkh took counsel with me about the challenge, and I said,

"I am not an acquaintance of his, and I am by no means a friend of his. Have I ever visited him in his domain or entered his door, or passed through his compound? [Never!]

He is a man whose heart becomes full of evil thoughts, whensoever he sees me, and he wishes to carry out his fell design and plunder me.

He is like a wild bull seeking to slay the bull of a herd of tame cattle so that he may make the cows his own.

Or rather he is a mere braggart who wishes to seize the property which I have collected by my prudence, and not an experienced warrior.

Or rather he is a bull that loves to fight, and that loves to make attacks repeatedly, fearing that otherwise some other animal will prove to be his equal.

If, however, his heart be set upon fighting, let him declare [to me] his intention. Is God, Who knows everything, ignorant of what he have decided to do?"

And I passed the night in stringing my bow, I made ready my arrows of war, I unsheathed my dagger, and I put all my weapons in order. At daybreak the tribes of the land of Thennu came, and the people who lived on both sides of it gathered themselves together, for they were greatly concerned about the combat, and they came and stood up round about me where I stood.

Every heart burned for my success, and both men and women uttered cries (or exclamations), and every heart suffered anxiety on my behalf, saying,

"Can there exist possibly any man who is a mightier fighter and more doughty as a man of war than he?"

Then mine adversary grasped his shield, and his battle-axe, and his spears, and after he had hurled his weapons at me, and I had succeeded in avoiding his short spears, which arrived harmlessly one after the other, he became filled with fury, and making up his mind to attack me at close quarters he threw himself upon me.

And I hurled my javelin at him, which remained fast in his neck, and he uttered a long cry and fell on his face, and I slew him with his own weapons.

And as I stood upon his back I shouted the cry of victory, and every Āamu man (i.e. Asiatic) applauded me, and I gave thanks to Menthu;^[2] and the slaves of my opponent mourned for their lord. And the Shēkh Āmmuiansha took me in his arms and embraced me.

I carried off his (i.e. the opponent's) property.

I seized his cattle as spoil, and what he meditated doing to me I did to him.

I took possession of the contents of his tent, I stripped his compound, I became rich, I increased my store of goods, and I added greatly to the number of my cattle.

Thus did God prosper the man who made Him his support.

Thus that day was washed (i.e. satisfied) the heart of the man who was compelled to make his escape from his own into another country.

Thus that day the integrity of the man who was once obliged to take to flight as a miserable fugitive was proven in the sight of all the Court.

Once I was a wanderer wandering about hungry, and now I can give bread to my neighbors.

Once I had to flee naked from my country, and now I am the possessor of splendid raiment, and of apparel made of the finest byssus.

Once I was obliged to do my own errands and to fetch and carry for myself, and now I am the master of troops of servants. My house is beautiful, my estate is spacious, and my name is repeated in the Great House.

O Lord of the gods, who have ordered my goings, I will offer propitiatory offerings to You: I beseech You to restore me to Khem, and O be You pleased most graciously to let me once again look upon the spot where my mind dwells for hours [at a time]! How great a boon would it be for me to cleanse my body in the land of my birth! Let, I pray, a period of happiness attend me, and may God give me peace.

May He dispose events in such a way that the close of the career of the man who have suffered misery, whose heart have seen sorrow, who have wandered into a strange land, may be happy.

Is He not at peace with me this day? Surely He shall hearken to him that is afar off... Let the King of Khem be at peace with me, and may I live upon his offerings. Let me salute the Mistress of the Land (i.e. the Queen) who is in his palace, and let me hear the greetings of her children.

O would that my members could become young again! For now old age is stealing on me. Infirmity overtakes me. Mine eyes refuse to see, my hands fall helpless, my knees shake, my heart stands still, the funerary mourners approach and they will bear me away to the City of Eternity, wherein I shall become a follower of Nebertcher.

She will declare to me the beauties of her children, and they shall traverse it with me.

Behold now, the Majesty of the King of Khem, Kheperkarā, whose word is truth, having spoken concerning the various things that had happened to me, sent a messenger to me bearing royal gifts, such as he would send to the king of a foreign land, with the intention of making glad the heart of your servant now [speaking], and the princes of his palace made me to hear their salutations.

And here is a copy of the document, which was brought to your servant [from the King] instructing him to return to Khem.

"The royal command of the Heru, Ānkh-mestu, Lord of Nekhebet and Uatchet, Ānkh-mestu, King of the South, King of the North, Kheperkarā, the son of Rā, Amenemhāt, the everliving, to my follower Sanehat.

This royal order is dispatched to you to inform you.

You have travelled about everywhere, in one country after another, having set out from Qetem and reached Thennu, and you have journeyed from place to place at your own will and pleasure.

Observe now, what you have done [to others, making them to obey you], shall be done to you. Make no excuses, for they shall be set aside; argue not with [my] officials, for your arguments shall be refuted.

Your heart shall not reject the plans which your mind have formulated.

Your Heaven (i.e. the Queen), who is in the Palace, is stable and flourishing at this present time, her head is crowned with the sovereignty of the earth, and her children are in the royal chambers of the Palace.

Lay aside the honours which you have, and your life of abundance (or luxury), and journey to Khem. Come and look upon your native land, the land where you were born, smell the earth (i.e. do homage) before the Great Gate, and associate with the nobles thereof.

For at this time you are beginning to be an old man, and you canst no longer produce sons, and you have [ever] in your mind the day of [your] burial, when you will assume the form of a servant [of Asar]. The unguents for your embalment on the night [of mummification] have been set apart for you, together with your mummy swathings, which are the work of the hands of the goddess Tait.

Your funerary procession, which will march on the day of your union with the earth, have been arranged, and there are prepared for you a gilded mummy-case, the head whereof is painted blue, and a canopy made of mesket wood. Oxen shall draw you [to the tomb], the wailing women shall precede you, the funerary dances shall be performed, those who mourn you shall be at the door of your tomb, the funerary offerings dedicated to you shall be proclaimed, sacrifices shall be offered for you with your oblations, and your funerary edifice shall be built in white stone, side by side with those of the princes and princesses.

Your death must not take place in a foreign land, the Āamu folk shall not escort you [to your grave], you shalt not be placed in the skin of a ram when your burial is effected; but at your burial there shall be ... and the smiting of the earth, and when you departest lamentations shall be made over your body."

When this royal letter reached me I was standing among the people of my tribe, and when it had been read to me I threw myself face downwards on the ground, and bowed until my head touched the dust, and I clasped the document reverently to my breast. Then [I rose up] and walked to and fro in my abode, rejoicing and saying,

"How can these things possibly be done to your servant who is now speaking, whose heart made him to fly into foreign lands [where dwell] peoples who stammer in their speech? Assuredly it is a good and gracious thought [of the King] to deliver me from death [here], for your Ka (i.e. double) will make my body to end [its existence] in my native land."

Here is a copy of the reply that was made by the servant of the Palace, Sanehat, to the above royal document:

"In peace the most beautiful and greatest! Your Ka knows of the flight which your servant, who is now speaking, made when he was in a state of ignorance, O you beautiful god, Lord of Khem, beloved of Rā, favoured of Menthu, the Lord of Thebes.

May Amen-Rā, lord of the thrones of the Two Lands,
and Sebek,
and Rā,
and Heru,
and Hwt-hr,
and Tem and his Company of the Gods,
and Nefērbaiu,
and Semsuu,
and Heru of the East,
and Nebt-Amehet, the goddess who is joined to your head,

and the Tchatchau gods who preside over the Nile flood,
and Menu,
and Heru-khenti-semti,
and Urrit, the Lady of Punt,
and Nut,
and Heru-ur (Haroeris),
and Rā,
and all the gods of Tamera (Khem), and of the Islands of the Great Green Sea (i.e. Mediterranean),
bestow upon you a full measure of their good gifts, and grant life and serenity to your nostrils, and may they grant to you an eternity which have no limit, and everlastingness which have no bounds! May your fear penetrate and extend into all countries and mountains, and may you be the possessor of all the region which the sun encircles in his course. This is the prayer which your servant who now speaks makes on behalf of his lord who have delivered him from Ament.

"The lord of knowledge who knows men, the Majesty of the Setepsa abode (i.e. the Palace), knows well that his servant who is now speaking was afraid to declare the matter, and that to repeat it was a great thing. The great god (i.e. the King), who is the counterpart of Rā, have done wisely in what he has done, and your servant who now speaks have meditated upon it in his mind, and have made himself to conform to his plans.

Your Majesty is like to Heru, and the victorious might of your arms have conquered the whole world.

Let your Majesty command that Maka [chief of] the country of Qetma, and Khentiaaush [chief of] Khent-Keshu, and Menus [chief of] the lands of the Fenkhu, be brought hither, and these Governors will testify that these things have come to pass at the desire of your Ka (i.e. double), and that Thenu does not speak words of overboldness to you, and that she is as [obedient as] your hunting dogs.

Behold, the flight, which your servant who is now speaking made, was made by him as the result of ignorance; it was not willful, and I did not decide upon it after careful meditation. I cannot understand how I could ever have separated myself from my country. It seems to me now to have been the product of a dream wherein a man who is in the swamps of the Delta imagines himself to be in Abu (Elephantine, or Syene), or of a man who whilst standing in fertile fields imagines himself to be in the deserts of the Sūdān.

I fear nothing and no man can make with truth [accusations] against me.

I have never turned my ear to disloyal plottings, and my name have never been in the mouth of the crier [of the names of proscribed folk]; though my members quaked, and my legs shook, my heart guided me, and the God who ordained this flight of mine led me on.

Behold, I am not a stiff-necked man (or rebel), nay, I held in honor [the King], for I knew the land of Khem and that Rā have made your fear to exist everywhere in Khem, and the awe of you to permeate every foreign land.

I beseech you to let me enter my native land.

I beseech you to let me return to Khem.

You are the apparel of the horizon.

The Disk (i.e. the Sun) shines at your wish.

One drinks the water of the river Nile at your pleasure.

One breathes the air of heaven when you give the word of command.

Your servant who now speaks will transfer the possessions which he have gotten in this land to his kinsfolk. And as for the embassy of your Majesty which have been dispatched to the servant who now speaks, I will do according to your Majesty's desire, for I live by the breath which you give, O you beloved of Rā, Heru, and Hwt-hr, and your holy nostrils are beloved of Menthu, Lord of Thebes;
may you live for ever!"

And I tarried one day in the country of Aa in order to transfer my possessions to my children. My eldest son attended to the affairs of the people of my settlement, and the men and women thereof (i.e. the slaves), and all my possessions were in his hand, and all my children, and all my cattle, and all my fruit trees, and all my palm plantations and groves.

Then your servant who is now speaking set out on his journey and travelled towards the South.

When I arrived at Heruatu, the captain of the frontier patrol sent a messenger to inform the Court of my arrival. His Majesty sent a courteous overseer of the servants of the Palace, and following him came large

boats laden with gifts from the King for the soldiers of the desert who had escorted me and guided me to the town of Heruuatu.

I addressed each man among them by name and every toiler had that which belonged to him.

I continued my journey, the wind bore me along, food was prepared for me and drink made ready for me, and the best of apparel (?), until I arrived at Athettaui.^[3] On the morning of the day following my arrival, five officials came to me, and they bore me to the Great House, and I bowed low until my forehead touched the ground before him.

And the princes and princesses were standing waiting for me in the umtet chamber, and they advanced to meet me and to receive me, and the smeru officials conducted me into the hall, and led me to the privy chamber of the King, where I found His Majesty [seated] upon the Great Throne in the umtet chamber of silver-gold.

I arrived there, I raised myself up after my prostrations, and I knew not that I was in his presence. Then this god (i.e. the King) spoke to me harshly, and I became like to a man who is confounded in the darkness; my intelligence left me, my limbs quaked, my heart was no longer in my body, and I knew not whether I was dead or alive.

Then His Majesty said to one of his high officials,

"Raise him, and let him speak to me."

And His Majesty said to me,

"You have come then!

You have smitten foreign lands and you have travelled, but now weakness have vanquished you, you have become old, and the infirmities of your body are many.

The warriors of the desert shall not escort you [to your grave] ... will you not speak and declare your name?"

And I was afraid to contradict him, and I answered him about these matters like a man who was stricken with fear. Thus did my Lord speak to me.

And I answered and said,

"The matter was not of my doing, for, behold, it was done by the hand of God; bodily terror made me to flee according to what was ordained.

But, behold, I am here in your presence! You are life. Your Majesty does as you please."

And the King dismissed the royal children, and His Majesty said to the Queen,

"Look now, this is Sanehat who comes in the guise of an Asiatic, and who have turned himself into a nomad warrior of the desert."

And the Queen laughed a loud hearty laugh, and the royal children cried out with one voice before His Majesty, saying,

"O Lord King, this man cannot really be Sanehat";

and His Majesty said,

"It is indeed!"

Then the royal children brought their instruments of music, their menats and their sistra, and they rattled their sistra, and they passed backwards and forwards before His Majesty, saying,

"Your hands perform beneficent acts, O King. The graces of the Lady of Heaven rest [upon you]. The goddess Nubt gives life to your nostrils, and the Lady of the Stars joins herself to you, as you sail to the South wearing the Crown of the North, and to the North wearing the Crown of the South.

Wisdom is stablished in the mouth of Your Majesty, and health is on your brow.

You strike terror into the miserable wretches who entreat your mercy. Men propitiate you, O Lord of Khem, [as they do] Rā, and you are acclaimed with cries of joy like Nebertcher.

Your horn conquers, your arrow slays, [but] you give breath to him that is afflicted. For our sakes graciously give a boon to this traveller Sanehat, this desert warrior who was born in Tamera (Khem).

He fled through fear of you, and he departed to a far country because of his terror of you.

Does not the face that gazes on your blench? Does not the eye that gazes into your feel terrified?"

Then His Majesty said,

"Let him fear not, and let him not utter a sound of fear. He shall be a smer official among the princes of the palace, he shall be a member of the company of the shenit officials.

Get you gone to the refectory of the palace, and see to it that rations are provided for him." Thereupon I came forth from the privy chamber of the King, and the royal children clasped my hands, and we passed on to the Great Door, and I was lodged in the house of one of the King's sons, which was beautifully furnished. In it there was a bath, and it contained representations of the heavens and objects from the Treasury.

And there [I found] apparel made of royal linen, and myrrh of the finest quality which was used by the King, and every chamber was in charge of officials who were favourites of the King, and every officer had his own appointed duties.

And [there] the years were made to slide off my members.

I cut and combed my hair, I cast from me the dirt of a foreign land, together with the apparel of the nomads who live in the desert.

I arrayed myself in apparel made of fine linen,
 I anointed my body with costly ointments,
 I slept upon a bedstead [instead of on the ground],
 I left the sand to those who dwelt on it,
 and the crude oil of wood wherewith they anoint themselves.

I was allotted the house of a nobleman who had the title of smer, and many workmen laboured upon it, and its garden and its groves of trees were replanted with plants and trees.

Rations were brought to me from the palace three or four times each day, in additions to the gifts which the royal children gave me unceasingly. And the site of a stone pyramid among the pyramids was marked out for me.

The surveyor-in-chief to His Majesty chose the site for it, the director of the funerary designers drafted the designs and inscriptions which were to be cut upon it, the chief of the masons of the necropolis cut the inscriptions, and the clerk of the works in the necropolis went about the country collecting the necessary funerary furniture.

I made the building to flourish, and provided everything that was necessary for its upkeep.

I acquired land round about it.

I made a lake for the performance of funerary ceremonies, and the land about it contained gardens, and groves of trees, and I provided a place where the people on the estate might dwell similar to that which is provided for a smeru nobleman of the first rank.

My statue, which was made for me by His Majesty, was plated with gold, and the tunic thereof was of silver-gold. Not for any ordinary person did he do such things.

May I enjoy the favor of the King until the day of my death shall come!

Here ends the book; [given] from its beginning to its end, as it has been found in writing.

II. The Story of the Educated Peasant Khuenanpu

The text of this most interesting story is written in the hieratic character on papyri which are preserved in the British Museum and in the Royal Library at Berlin. It is generally thought that the story is the product of the period that immediately followed the twelfth dynasty.

Once upon a time there lived a man whose name was Khuenanpu, a peasant of Sekhet-hemat,^[4] and he had a wife whose name was Nefert. This peasant said to this wife of his,

"Behold, I am going down into Khem in order to bring back food for my children. Go you and measure up the grain which remains in the granary, [and see how many] measures [there are]."

Then she measured it, and there were eight measures. Then this peasant said to this wife of his,

"Behold, two measures of grain shall be for the support of yourself and your children, but of the other six you shalt make bread and beer whereon I am to live during the days on which I shall be travelling."

And this peasant went down into Khem, having laden his asses with

aaa plants,
 and retmet plants,
 and soda and salt,
 and wood of the district of ...,
 and aunt wood of the Land of Oxen,^[5]
 and skins of panthers and wolves,
 and neshau plants,
 and anu stones,
 and tenem plants,
 and kheperur plants,

and sahut,
and saksut seeds (?),
and masut plants,
and sent and abu stones,
and absa and anba plants,
and doves and naru and ukes birds,
and tebu, uben and tebsu plants,
and kenkent seeds,
and the plant "hair of the earth,"
and anset seeds,
and all kinds of beautiful products of the land of Sekhet-hemat.

And when this peasant had marched to the south, to Hensu,^[61] and had arrived at the region of Perfefa, to the north of Metnat, he found a man standing on the river bank whose name was Tehutinekht, who was the son of a man whose name was Asri; both father and son were serfs of Rensi, the son of Meru the steward.

When this man Tehutinekht saw the asses of this peasant, of which his heart approved greatly, he said,

"Would that I had any kind of god with me to help me to seize for myself the goods of this peasant!"

Now the house of this Tehutinekht stood upon the upper edge of a sloping path along the river bank, which was narrow and not wide. It was about as wide as a sheet of linen cloth, and upon one side of it was the water of the stream, and on the other was a growing crop.

Then this Tehutinekht said to his slave,

"Run and bring me a sheet of linen out of my house";

and it was brought to him immediately.

Then he shook out the sheet of linen over the narrow sloping path in such a way that its upper edge touched the water, and the fringed edge the growing crop.

And when this peasant was going along the public path, this Tehutinekht said to him,

"Be careful, peasant, wouldst you walk upon my clothes?"

And this peasant said,

"I will do as you please; my way is good."

And when he turned to the upper part of the path, this Tehutinekht said,

"Is my corn to serve as a road for you, O peasant?"

Then this peasant said,

"My way is good. The river-bank is steep, and the road is covered up with your corn, and you have blocked up the path with your linen garment.

Do you really intend not to let us pass?

Have it come to pass that he dares to say such a thing?"

[At that moment] one of the asses bit off a large mouthful of the growing corn, and this Tehutinekht said,

"Behold, your ass is eating my corn! Behold, he shall come and tread it out."

Then this peasant said,

"My way is good. Because one side of the road was made impassable [by you], I led my ass to the other side (?), and now you have seized my ass because he bit off a large mouthful of the growing corn.

However, I know the master of this estate, which belongs to Rensi, the son of Meru. There is no doubt that he have driven every robber out of the whole country, and shall I be robbed on his estate?"

And this Tehutinekht said,

"Is not this an illustration of the proverb which the people use,

'The name of the poor man is only mentioned because of his master?'

It is I who speak to you, but it is the steward [Rensi, the son of Meru] of whom you are thinking."

Then Tehutinekht seized a cudgel of green tamarisk wood, and beat cruelly with it every part of the peasant's body, and took his asses from him and carried them off into his compound.

And this peasant wept and uttered loud shrieks of pain because of what was done to him.

And this Tehutinekht said,

"Howl not so loudly, peasant, or verily [you shalt depart] to the domain of the Lord of Silence."^[7]

Then this peasant said,

"You have beaten me, and robbed me of my possessions, and now you wishest to steal even the very complaint that comes out of my mouth!

Lord of Silence indeed! Give me back my goods.

Do not make me to utter complaints about your fearsome character."

And this peasant spent ten whole days in making entreaties to this Tehutinekht [for the restoration of his goods], but Tehutinekht paid no attention to them whatsoever.

At the end of this time this peasant set out on a journey to the south, to the city of Hensu, in order to lay his complaint before Rensi, the son of Meru, the steward, and he found him just as he was coming forth from the door in the courtyard of his house which opened on the river bank, to embark in his official boat on the river.

And this peasant said,

"I earnestly wish that it may happen that I may make glad your heart with the words which I am going to say!

Peradventure you will allow some one to call your confidential servant to me, in order that I may send him back to you thoroughly well informed as to my business."

Then Rensi, the son of Meru, the steward, caused his confidential servant to go to this peasant, who sent him back to him thoroughly well informed as to his business.

And Rensi, the son of Meru, the steward, made inquiries about this Tehutinekht from the officials who were immediately connected with him, and they said to him,

"Lord, the matter is indeed only one that concerns one of the peasants of Tehutinekht who went [to do business] with another man near him instead of with him.

And, as a matter of fact, [officials like Tehutinekht] always treat their peasants in this manner whensoever they go to do business with other people instead of with them.

Wouldst you trouble yourself to inflict punishment upon Tehutinekht for the sake of a little soda and a little salt? [It is unthinkable.]

Just let Tehutinekht be ordered to restore the soda and the salt and he will do so [immediately]."

And Rensi, the son of Meru, the steward, held his peace; he made no answer to the words of these officials, and to this peasant he made no reply whatsoever.

1. And this peasant came to make his complaint to Rensi, the son of Meru, the steward, and on the first occasion he said,

"O my lord steward, greatest one of the great ones,
guide of the things that are not and of these that are,
when you go down into the Sea of Truth,^[8]
and do sail thereon,

may the attachment (?) of your sail not tear away,

may your boat not drift (?),

may no accident befall your mast,

may the poles of your boat not be broken,

may you not run aground when you wouldst walk on the land,

may the current not carry you away,

may you not taste the calamities of the stream,

may you never see a face of fear,

may the timid fish come to you,

and may you obtain fine, fat waterfowl.

O you who are the father of the orphan, the husband of the widow, the brother of the woman who have been put away by her husband, and the clother of the motherless, grant that I may place your name in this land in connection with all good law.

Guide in whom there is no avarice, great man in whom there is no meanness, who destroys falsehood and make what is true to exist, who come to the word of my mouth, I speak that you may hear.

Perform justice, O you who are praised, to whom those who are most worthy of praise give praise. Do away the oppression that weighs me down.

Behold, I am weighted with sorrow, behold, I am sorely wronged. Try me, for behold, I suffer greatly."

Now this peasant spoke these words in the time of the King of the South, the King of the North, Nebkaurā, whose word is truth.

And Rensi, the son of Meru, the steward, went into the presence of His Majesty, and said,

"My Lord, I have found one of these peasants who can really speak with true eloquence. His goods have been stolen from him by an official who is in my service, and behold, he has come to lay before me a complaint concerning this."

2. His Majesty said to Rensi, the son of Meru, the steward,

"If you wouldst see me in a good state of health, keep him here, and do not make any answer at all to anything which he shall say, so that he may continue to speak. Then let that which he shall say be done into writing, and brought to us, so that we may hear it.

Take care that his wife and his children have food to live upon, and see that one of these peasants goes to remove want from his house.

Provide food for the peasant himself to live upon, but you shalt make the provision in such a way that the food may be given to him without letting him know that it is you who have given it to him. Let the food be given to his friends and let them give it to him."

So there were given to him four bread-cakes and two pots of beer daily. These were provided by Rensi, the son of Meru, the steward, and he gave them to a friend, and it was this friend who gave them to the peasant. And Rensi, the son of Meru, the steward, sent instructions to the governor of [the Oasis of] Sekhet-hemat to supply the wife of the peasant with daily rations, and there were given to her regularly the bread-cakes that were made from three measures of corn.

Then this peasant came a second time to lay his complaint [before Rensi], and he found him as he was coming out from the ..., and he said,

"O steward, my lord, the greatest of the great, you richest of the rich, whose greatness is true greatness, whose riches are true riches, you rudder of heaven, you pole of the earth, you measuring rope for heavy weights (!) O rudder, slip not, O pole, topple not, O measuring rope, make no mistake in measuring! The great lord takes away from her that have no master (or owner), and steals from him that is alone [in the world].

Your rations are in your house—a pot of beer and three bread-cakes. What do you spend in satisfying those who depend upon you?

Shall he who must die die with his people? Will you be a man of eternity (i.e. will you live for ever?) Behold, are not these things evils, namely, the balance that leans side-ways, the pointer of the balance that does not show the correct weight, and an upright and just man who departs from his path of integrity?

Observe! the truth goes badly with you, being driven out of her proper place, and the officials commit acts of injustice.

He who ought to estimate a case correctly gives a wrong decision.

He who ought to keep himself from stealing commits an act of robbery.

He who should be strenuous to arrest the man who breaks the word (i.e. Law) in its smallest point, is himself guilty of departing therefrom.

He who should give breath stifles him that could breathe. The land that ought to give repose drives repose away.

He who should divide in fairness have become a robber.

He who should blot out the oppressor gives him the command to turn the town into a waste of water. He who should drive away evil himself commits acts of injustice."

Then Rensi, the son of Meru, the steward, said [to the peasant],

"Does your case appear in your heart so serious that I must have my servant [Tchutinekht] seized on your account?"

This peasant said,

"He who measures the heaps of corn filches from them for himself, and he who fills [the measure] for others robs his neighbors. Since he who should carry out the behests of the Law gives the order to rob, who is to repress crime? He who should do away with offences against the Law himself commits them.

He who should act with integrity behaves crookedly.

He who does acts of injustice is applauded. When will you find yourself able to resist and to put down acts of injustice?

[When] the ... comes to his place of yesterday the command comes:

'Do a [good] deed in order that one may do a [good] deed [to you],'

that is to say,

'Give thanks to everyone for what he does.'

This is to drive back the bolt before it is shot, and to give a command to the man who is already overburdened with orders.

Would that a moment of destruction might come, wherein your vines should be laid low, and your geese diminished, and your waterfowl be made few in number!

[Thus] it comes that the man who ought to see clearly have become blind, and he who ought to hear distinctly have become deaf, and he who ought to be a just guide have become one who leads into error.

Observe! you are strong and powerful.

Your arm is able to do deeds of might, and [yet] your heart is avaricious. Compassion have removed itself from you. The wretched man whom you have destroyed cries aloud in his anguish. You are like to the messenger of the god Henti (the Crocodile-god).

Set not out [to do evil] for the Lady of the Plague (i.e. Sekhmet)... As there is nothing between you and her for a certain purpose, so there is nothing against you and her.

If you will not do it [then] she will not show compassion. The beggar has the powerful owner of possessions (or revenues) robbed, and the man who have nothing have the man who have secreted [much] stolen goods.

To steal anything at all from the beggar is an absolute crime on the part of the man who is not in want, and [if he does this] shall his action not be inquired into? You are filled full with your bread, and are drunken with your beer, and you are rich [beyond count].

When the face of the steersman is directed to what is in front of him, the boat falls out of its course, and sails whithersoever it pleases.

When the King [remains] in his house, and when you work the rudder, acts of injustice take place round about you, complaints are widespread, and the loss (?) is very serious.

And one says,

'What is taking place?'

You should make yourself a place of refuge [for the needy]. Your quay should be safe. But observe! Your town is in commotion.

Your tongue is righteous, make no mistake [in judgment]. The abominable behavior of a man is, as it were, [one of] his members. Speak no lies yourself, and take good heed that your high officials do not do so.

Those who assess the dues on the crops are like to a ..., and to tell lies is very dear to their hearts.

You who have knowledge of the affairs of all the people, do you not understand my circumstances? Observe, you who relieves the wants of all who have suffered by water, I am on the path of him that have no boat.

O you who brings every drowning man to land, and who saves the man whose boat have foundered, are you going to let me perish?"

3. And this peasant came a third time to lay his complaint [before Rensi], and he said,

"O my Lord Rensi, the steward! You are Rā, the lord of heaven with your great chiefs. The affairs of all men [are ruled by you].

You are like the water-flood.

You are Hep (the Nile-god) who makes green the fields, and who makes the islands that are deserts to become productive.

Exterminate the robber, be you the advocate of those who are in misery, and be not towards the petitioner like the water-flood that sweeps him away.

Take heed to yourself likewise, for eternity comes, and behave in such a way that the proverb, 'Righteousness (or truth) is the breath of the nostrils,'

may be applicable to you. Punish those who are deserving of punishment, and then these shall be like to you in dispensing justice.

Do not the small scales weigh incorrectly? Does not the large balance incline to one side? In such cases is not Djehuti merciful? When you do acts of injustice you become the second of these three, and if these be merciful you also may be merciful.

Answer not good with evil, and do not set one thing in the place of another.

Speech flourishes more than the senmit plants, and grows stronger than the smell of the same.

Make no answer to it whilst you pour out acts of injustice, to make to grow apparel, which three ... will cause him to make.

[If] you works the steering pole against the sail (?), the flood shall gather strength against the doing of what is right.

Take good heed to yourself and set yourself on the mat (?) on the look-out place. The equilibrium of the earth is maintained by the doing of what is right.

Tell not lies, for you are a great man. Act not in a light manner, for you are a man of solid worth.

Tell not lies, for you are a pair of scales. Make no mistake [in your weighing], for you are a correct reckoner (?).

Observe! You are all of a piece with the pair of scales. If they weigh incorrectly, you also shalt act falsely. Let not the boat run aground when you are working the steering pole ... the look-out place.

When you have to proceed against one who have carried off something, take you nothing, for behold, the great man ceases to be a great man when he is avaricious.

Your tongue is the pointer of the scales; your heart is the weight; your lips are the two arms of the scales. If you cover your face so as not to see the doer of violent deeds, who is there [left] to repress lawless deeds?

Observe! You are like a poor man for the man who washes clothes, who is avaricious and destroys kindly feeling (?).

He who forsakes the friend who endows him for the sake of his client is his brother, who have come and brought him a gift.

Observe! You are a ferryman who ferries over the stream only the man who possesses the proper fare, whose integrity is well attested (?).

Observe! You are like the overseer of a granary who does not at once permit to pass him that comes empty.

Observe! You are among men like a bird of prey that lives upon weak little birds.

Observe! You are like the cook whose sole joy is to kill, whom no creature escapes.

Observe! You are like a shepherd who is careless about the loss of his sheep through the rapacious crocodile; you never count [your sheep].

Would that you wouldst make evil and rapacious men to be fewer!

Safety have departed from [every] town throughout the land.

You should hear, but most assuredly you hear not!

Why have you not heard that I have this day driven back the rapacious man?

When the crocodile pursues.... How long is this condition of yours to last?

Truth which is concealed shall be found, and falsehood shall perish.

Do not imagine that you are master of to-morrow, which have not yet come, for the evils which it may bring with it are unknown."

And behold, when this peasant had said these things to Rensi, the son of Meru, the steward, at the entrance to the hall of the palace, Rensi caused two men with leather whips to seize him, and they beat him in every member of his body.

Then this peasant said:

"The son of Meru have made a mistake. His face is blind in respect of what he sees, he is deaf in respect of what he hears, and he is forgetting that which he ought to remember.

Observe! You are like to a town that have no governor, and a community that have no chief, and a ship that have no captain, and a body of men who have no guide.

Observe! You are like a high official who is a thief, a governor of a town who takes [bribes], and the overseer of a province who have been appointed to suppress robbery, but who have become the captain of those who practice it."

4. And this peasant came a fourth time to lay his complaint before Rensi, and he met him as he was coming out from the door of the temple of the god Herushefit, and said,

"O you who are praised, the god Herushefit, from whose house you come forth, praises you. When well-doing perishes, and there is none who seeks to prevent its destruction, falsehood makes itself seen boldly in the land.

If it happen that the ferry-boat is not brought for you to cross the stream in, how will you be able to cross the stream?

If you have to cross the stream in your sandals, is your crossing pleasant?

Assuredly it is not! What man is there who continues to sleep until it is broad daylight?
[This habit] destroys the marching by night, and the travelling by day, and the possibility of a man profiting by his good luck, in very truth.

Observe! One cannot tell you sufficiently often that 'Compassion have departed from you.'
And behold, how the oppressed man whom you have destroyed complains! Observe! You are like to a man of the chase who would satisfy his craving for bold deeds, who determines to do what he wishes, to spear the hippopotamus, to shoot the wild bull, to catch fish, and to catch birds in his nets.

He who is without hastiness will not speak without due thought.

He whose habit is to ponder deeply will not be light-minded. Apply your heart earnestly and you shalt know the truth. Pursue diligently the course which you have chosen, and let him that hears the plaintiff act rightly.

He who follows a right course of action will not treat a plaintiff wrongly. When the arm is brought, and when the two eyes see, and when the heart is of good courage, boast not loudly in proportion to your strength, in order that calamity may not come to you.

He who passes by [his] fate halts between two opinions. The man who eats tastes [his food], the man who is spoken to answers, the man who sleeps sees visions, but nothing can resist the presiding judge when he is the pilot of the doer [of evil].

Observe, O stupid man, you are apprehended. Observe, O ignorant man, you are freely discussed.

Observe, too, that men intrude upon your most private moments.

Steersman, let not your boat run aground.

Nourisher [of men], let not men die.

Destroyer [of men], let not men perish.

Shadow, let not men perish through the burning heat.

Place of refuge, let not the crocodile commit ravages. It is now four times that I have laid my complaint before you. How much more time shall I spend in doing this?"

5. This peasant came a fifth time to make his complaint, and said,

"O my lord steward, the fisherman with a khut instrument ..., the fisherman with a ... kills i-fish, the fisherman with a harpoon spears the āubbu fish, the fisherman with a tchabhu instrument catches the paqru fish, and the common fishermen are always drawing fish from the river.

Observe! You are even as they. Wrest not the goods of the poor man from him.

The helpless man you know him.

The goods of the poor man are the breath of his life;

to seize them and carry them off from him is to block up his nostrils.

You are committed to the hearing of a case and to the judging between two parties at law, so that you may suppress the robber; but, verily, what you do is to support the thief. The people love you, and yet you are a law-breaker.

You have been set as a dam before the man of misery, take heed that he is not drowned.

Verily, you are like a lake to him, O you who flows quickly."

[Page 180] 6. This peasant came the sixth time to lay his complaint [before Rensi], and said,

"O my lord steward ...

who make truth to be,

who make happiness (or, what is good) to be,

who destroys [all evil];

you are like to the satiety that comes to put an end to hunger,

you are like to the raiment that comes to do away nakedness;

you are like to the heavens that become calm after a violent storm and refresh with warmth those who are cold;

you are like to the fire that cooks that which is raw,

and you are like to the water that quenches the thirst.

Yet look round about you! He who ought to make a division fairly is a robber.

He who ought to make everyone to be satisfied have been the cause of the trouble.

He who ought to be the source of healing is one of those who cause sicknesses.

The transgressor diminishes the truth.

He who fills well the right measure acts rightly, provided that he gives neither too little nor too much. If an offering be brought to you, do you share it with your brother (or neighbor), for that which is given in charity is free from after-thought (?).

The man who is dissatisfied induces separation, and the man who have been condemned brings on schisms, even before one can know what is in his mind.
When you have arrived at a decision delay not in declaring it.
Who keeps within him that which he can eject?... When a boat comes into port it is unloaded, and the freight thereof is landed everywhere on the quay.
It is [well] known that you have been educated, and trained, and experienced, but behold, it is not that you may rob [the people].
Nevertheless you do [rob them] just as other people do, and those who are found about you are thieves (?).
You who should be the most upright man of all the people are the greatest transgressor in the whole country.
[You are] the wicked gardener who waters his plot of ground with evil deeds in order to make his plot to tell lies, so that he may flood the town (or estate) with evil deeds (or calamities)."

7. This peasant came the seventh time in order to lay his complaint [before Rensi], and said,
"O my lord steward, you are the steering pole of the whole land, and the land sails according to your command.
You are the second (or counterpart) of Djehuti, who judges impartially.
My lord, permit you a man to appeal to you in respect of his cause which is righteous.
Let not your heart fight against it, for it is unseemly for you to do so;
[if you do this] you of the broad face will become evil-hearted.
Curse not the thing that have not yet taken place, and rejoice not over that which have not yet come to pass. The tolerant judge rejoices in showing kindness, and he withholds all action concerning a decision that have been given, when he knows not what plan was in the heart.
In the case of the judge who breaks the Law, and overthrows uprightness, the poor man cannot live [before him], for the judge plunders him, and the truth salutes him not.
But my body is full, and my heart is overloaded, and the expression thereof comes forth from my body by reason of the condition of the same.
[When] there is a breach in the dam the water pours out through it: even so is my mouth opened and it utters speech.
I have now emptied myself,
I have poured out what I had to pour out,
I have unburdened my body,
I have finished washing my linen.
What I had to say before you is said,
my misery have been fully set out before you;
now what have you to say in excuse (or apology)?
Your lazy cowardice has been the cause of your sin,
your avarice has rendered you stupid,
and your gluttony have been your enemy.
Think you that you will never find another peasant like to me?
If he has a complaint to make Think you that he will not stand,
if he is a lazy man, at the door of his house?
He whom you force to speak will not remain silent.
He whom you force to wake up will not remain asleep.
The faces which you make keen will not remain stupid.
The mouth which you opens will not remain closed.
He whom you make intelligent will not remain ignorant.
He whom you instructs will not remain a fool.
These are they who destroy evils.
These are the officials, the lords of what is good.
These are the crafts-folk who make what exists.
These are they who put on their bodies again the heads that have been cut off."
8. This peasant came the eighth time to lay his complaint [before Rensi], and said,
"O my lord steward, a man falls because of covetousness. The avaricious man have no aim, for his aim is frustrated.

Your heart is avaricious, which befitted you not.

You plunder, and your plunder is no use to you. And yet formerly you didst permit a man to enjoy that to which he had good right! Your daily bread is in your house, your belly is filled, grain overflowed [in your granaries], and the overflow perishes and is wasted.

The officials who have been appointed to suppress acts of injustice have been rapacious robbers, and the officials who have been appointed to stamp out falsehood have become hiding-places for those who work iniquity.

It is not fear of you that have driven me to make my complaint to you, for you do not understand my mind (or heart).

The man who is silent and who turns back in order to bring his miserable state [before you] is not afraid to place it before you, and his brother does not bring [gifts] from the interior of [his quarter].

Your estates are in the fields, your food is on [your] territory, and your bread is in the storehouse, yet the officials make gifts to you and you seizest them.

Are you not then a robber? Will not the men who plunder hasten with you to the divisions of the fields? Perform the truth for the Lord of Truth, who possesseth the real truth.

You writing reed, you roll of papyrus, you palette, you Djehuti, you are remote from acts of justice.

O Good One, you are still goodness.

O Good One, you are truly good.

Truth endures for ever.

It goes down to the grave with those who perform truth,

it is laid in the coffin and is buried in the earth;

its name is never removed from the earth,

and its name is remembered on earth for good (or blessing).

That is the ordinance of the word of God. If it be a matter of a hand-balance it never goes askew; if it be a matter of a large pair of scales, the standard thereof never inclineth to one side.

Whether it be I who come, or another, verily you must make speech, but do not answer whether you speak to one who ought to hold his peace, or whether you seizest one who cannot seize you.

You are not merciful, you are not considerate.

You have not withdrawn yourself, you have not gone afar off.

But you have not in any way given in respect of me any judgment in accordance with the command, which came forth from the mouth of Rā himself, saying,

'Speak the truth, perform the truth, for truth is great, mighty, and everlasting.

When you perform the truth you will find its virtues (?), and it will lead you to the state of being blessed (?).

If the hand-balance is askew, the pans of the balance, which perform the weighing, hang crookedly, and a correct weighing cannot be carried out, and the result is a false one; even so the result of wickedness is wickedness.'

9. This peasant came the ninth time to lay his complaint [before Rensi], and said,

"The great balance of men is their tongues, and all the rest is put to the test by the hand balance.

When you punishest the man who ought to be punished, the act telleth in your favor.

[When he does not this] falsehood becomes his possession, truth turns away from before him, his goods are falsehood, truth forsakes him, and supporteth him not. If falsehood advances, she makes a mistake, and goes not over with the ferry-boat [to the Island of Asar].

The man with whom falsehood prevaieth have no children and no heirs upon the earth.

The man in whose boat falsehood sails never reaches land, and his boat never comes into port.

Be not heavy, but at the same time do not be too light. Be not slow, but at the same time be not too quick. Rage not at the man who is listening to you. Cover not over your face before the man with whom you are acquainted.

Make not blind your face towards the man who is looking at you. Thrust not aside the suppliant as you go down.

Be not indolent in making known your decision.

Do [good] to him that will do [good] to you. Hearken not to the cry of the mob, who say,

'A man will assuredly cry out when his case is really righteous.'

There is no yesterday for the indolent man, there is no friend for the man who is deaf to [the words of] truth, and there is no day of rejoicing for the avaricious man.

The informer becomes a poor man, and the poor man becomes a beggar, and the unfriendly man becomes a dead person.

Observe now, I have laid my complaint before you, but you will not hearken to it; I shall now depart, and make my complaint against you to Anpu."

Then Rensi, the son of Meru, the steward, caused two of his servants to go and bring back the peasant. Now this peasant was afraid, for he believed that he would be beaten severely because of the words which he had spoken to him.

And this peasant said,

"This is [like] the coming of the thirsty man to salt tears, and the taking of the mouth of the suckling child to the breast of the woman that is dry.

That the sight of which is longed for comes not, and only death approaches."

Then Rensi, the son of Meru, the steward, said,

"Be not afraid, O peasant, for behold, you shalt dwell with me."

Then this peasant swore an oath, saying,

"Assuredly I will eat of your bread, and drink of your beer for ever."

Then Rensi, the son of Meru, the steward, said,

"Come hither, however, so that you may hear your petitions";

and he caused to be [written] on a roll of new papyrus all the complaints which this peasant had made, each complaint according to its day. And Rensi, the son of Meru, the steward, sent the papyrus to the King of the South, the King of the North, Nebkaurā, whose word is truth, and it pleased the heart of His Majesty more than anything else in the whole land.

And His Majesty said,

"Pass judgment on yourself, O son of Meru."

And Rensi, the son of Meru, the steward, dispatched two men to bring him back.

And he was brought back, and an embassy was dispatched to Sekhet Hemat.... Six persons, besides ... his grain, and his millet, and his asses, and his dogs.... [The remaining lines are mutilated, but the words which are visible make it certain that Tehutinekht the thief was punished, and that he was made to restore to the peasant everything which he had stolen from him.]

III. The Journey of the Priest Unu-Amen into Syria to buy Cedar Wood to make a new Boat for Amen-Rā

The text of this narrative is written in the hieratic character upon a papyrus preserved in St. Petersburg; it gives an excellent description of the troubles that befell the priest Unu-Amen during his journey into Syria in the second half of the eleventh century before Christ. The text reads:

On the eighteenth day of the third month of the season of the Inundation, of the fifth year, Unu-Amen, the senior priest of the Hait chamber of the house of Amen, the Lord of the thrones of the Two Lands, set out on his journey to bring back wood for the great and holy Boat of Amen-Rā, the King of the Gods, which is called "User-hat," and floats on the canal of Amen.

On the day wherein I arrived at Tchān (Tanis or Zoan), the territory of Nessubanebtet (i.e. King Smendes) and Thent-Amen, I delivered to them the credentials which I had received from Amen-Rā, the King of the Gods, and when they had had my letters read before them, they said,

"We will certainly do whatsoever Amen-Rā, the King of the Gods, our Lord, commands."

And I lived in that place until the fourth month of the season of the Inundation, and I abode in the palace at Zoan. Then Nessubanebtet and Thent-Amen dispatched me with the captain of the large ship called Menkabuta, and I set sail on the sea of Kharu (Syria) on the first day of the fourth month of the Season of the Inundation.

I arrived at Dhir, a city of Tchakaru, and Badhilu, its prince, made his servants bring me bread-cakes by the ten thousand, and a large jar of wine, and a leg of beef. And a man who belonged to the crew of my boat ran away, having stolen vessels of gold that weighed five teben, and four vessels of silver that weighed twenty teben, and silver in a leather bag that weighed eleven teben; thus he stole five teben of gold and thirty-one teben of silver.

On the following morning I rose up, and I went to the place where the prince of the country was, and I said to him,

"I have been robbed in your port. Since you are the prince of this land, and the leader thereof, you must make search and find out what have become of my money.

I swear to you that the money [once] belonged to Amen-Rā, King of the Gods, the Lord of the Two Lands; it belonged to Nessubanebtet, it belonged to my lord Her-Heru, and to the other great kings of Khem, but it now belongs to Uartha, and to Makamāru, and to Tchakar-Bāl, Prince of Kepuna (Byblos)."

And he said to me,

"Be angry or be pleased, [as you like], but, behold, I know absolutely nothing about the matter of which you speak to me.

Had the thief been a man who was a subject of mine, who had gone down into your ship and stolen your money, I would in that case have made good your loss from the moneys in my own treasury, until such time as it had been found out who it was that robbed you, and what his name was, but the thief who have robbed you belongs to your own ship.

Yet tarry here for a few days, and stay with me, so that I may seek him out."

So I tarried there for nine days, and my ship lay at anchor in his port. And I went to him and I said to him,

"Verily you have not found my money, [but I must depart] with the captain of the ship and with those who are travelling with him." ...

[The text here is mutilated, but from the fragments of the lines that remain it seems clear that Unu-Amen left the port of Dhir, and proceeded in his ship to Tyre.

After a short stay there he left Tyre very early one morning and sailed to Kepuna (Byblos), so that he might have an interview with the governor of that town, who was called Tchakar-Bāl. During his interview with Tchakar-Bāl the governor of Tyre produced a bag containing thirty teben of silver, and Unu-Amen promptly seized it, and declared that he intended to keep it until his own money which had been stolen was returned to him.

Whilst Unu-Amen was at Byblos he buried in some secret place the image of the god Amen and the amulets belonging to it, which he had brought with him to protect him and to guide him on his way.

The name of this image was "Amen-ta-mat." The text then proceeds in a connected form thus:]

And I passed nineteen days in the port of Byblos, and the governor passed his days in sending messages to me each day, saying,

"Get you gone out of my harbour."

Now on one occasion when he was making an offering to his gods, the god took possession of a certain young chief of his chiefs, and he caused him to fall into a fit of frenzy, and the young man said,

"Bring up the god.^[9] Bring the messenger who have possession of him. Make him to set out on his way. Make him to depart immediately."

Now the man who had been seized with the fit of divine frenzy continued to be moved by the same during the night.

And I found a certain ship, which was bound for Khem, and when I had transferred to it all my property, I cast a glance at the darkness, saying,

"If the darkness increases I will transfer the god to the ship also, and not permit any other eye whatsoever to look upon him."

Then the superintendent of the harbour came to me, saying,

"Tarry you here until to-morrow morning, according to the orders of the governor."

And I said to him,

"Are not you yourself he who have passed his days in coming to me daily and saying, 'Get you gone out of my harbour?' Do you not say, 'Tarry here,' so that I may let the ship which I have found [bound for Khem] depart, when you will again come and say, 'Haste you to be gone?'"

And the superintendent of the harbour turned away and departed, and told the governor what I had said.

And the governor sent a message to the captain of the ship bound for Khem, saying,

"Tarry till the morning; these are the orders of the governor."

And when the morning had come, the governor sent a messenger, who took me to the place where offerings were being made to the god in the fortress wherein the governor lived on the sea coast.

And I found him seated in his upper chamber, and he was reclining with his back towards an opening in the wall, and the waves of the great Syrian sea were rolling in from seawards and breaking on the shore behind him.

And I said to him,

"The grace of Amen [be with you]!"

And he said to me,

"Including this day, how long is it since you camest from the place where Amen is?"

And I said to him,

"Five months and one day, including to-day."

And he said to me,

"Verily if that which you say is true, where are the letters of Amen which ought to be in your hand? Where are the letters of the high priest of Amen which ought to be in your hand?"

And I said to him,

"I gave them to Nessubanebtet and Thent-Amen."

Then was he very angry indeed, and he said to me,

"Verily, there are neither letters nor writings in your hands for us!

Where is the ship made of acacia wood which Nessubanebtet gave to you? Where are his Syrian sailors?

Did he not hand you over to the captain of the ship so that after you hadst started on your journey they might kill you and cast you into the sea?

Whose permission did they seek to attack the god? And indeed whose permission were they seeking before they attacked you?"

This is what he said to me.

And I said to him,

"The ship [wherein I sailed] was in very truth an Khemetic ship, and it had a crew of Khemetic sailors who sailed it on behalf of Nessubanebtet. There were no Syrian sailors placed on board of it by him."

He said to me,

"I swear that there are twenty ships lying in my harbour, the captains of which are in partnership with Nessubanebtet. And as for the city of Sidon, whereto you wishest to travel, I swear that there are there ten thousand other ships, the captains of which are in partnership with Uarkathar, and they are sailed for the benefit of his house."

At this grave moment I held my peace.

And he answered and said to me,

"On what matter of business have you come hither?"

And I said to him,

"The matter concerning which I have come is wood for the great and holy Boat of Amen-Rā, the King of the Gods. What your father did [for the god], and what your father's father did for him, do you also."

That was what I said to him.

And he said to me,

"They certainly did do work for it (i.e. the boat). Give me a gift for my work for the boat, and then I also will work for it. Assuredly my father and my grandfather did do the work that was demanded of them, and Pharaoh, life, strength, and health be to him! caused six ships laden with the products of Khem to come hither, and the contents thereof were unloaded into their storehouses.

Now, you must most certainly cause some goods to be brought and given to me for myself."

Then he caused to be brought the books which his father had kept day by day, and he had them read out before me, and it was found that one thousand teben of silver of all kinds were [entered] in his books.

And he said to me,

"If the Ruler of Khem had been the lord of my possessions, and if I had indeed been his servant, he would never have had silver and gold brought [to pay my father and my father's father] when he told them to carry out the commands of Amen.

The instructions which they (i.e. Pharaoh) gave to my father were by no means the command of one who was their king. As for me, I am assuredly not your servant, and indeed I am not the servant of him that made you to set out on your way.

If I were to cry out now, and to shout to the cedars of Lebanon, the heavens would open, and the trees would be lying spread out on the sea-shore.

I ask you now to show me the sails which you have brought to carry your ships which shall be loaded with your timber to Khem.

And show me also the tackle with which you will transfer to your ships the trees which I shall cut down for you for.... [Unless I make for you the tackle] and the sails of your ships, the tops will be too heavy, and they will snap off, and you will perish in the midst of the sea, [especially if] Amen utters his voice in the sky,^[10]and he unfettereth Sutekh^[11] at the moment when he rageth.

Now Amen have assumed the overlordship of all lands, and he have made himself their master, but first and foremost he is the overlord of Khem, whence you have come.

Excellent things have come forth from Khem, and have reached even to this place wherein I am; and moreover, knowledge (or learning) have come forth therefrom, and have reached even to this place wherein I am.

But of what use is this beggarly journey of your which you have been made to take?"

And I said to him,

"What a shameful thing [to say]! It is not a beggarly journey whereon I have been dispatched by those among whom I live.

And besides, assuredly there is not a single boat that floateth that does not belong to Amen. To him belong the sea and the cedars of Lebanon, concerning which you say,

'They are my property.'

In Lebanon grows [the wood] for the Boat Amen-userhat, the lord of boats.

Amen-Rā, the King of the Gods, spoke and told Her-Heru, my lord, to send me forth; and therefore he caused me to set out on my journey together with this great god.^[12]

Now behold, you have caused this great god to pass nine and twenty days here in a boat that is lying at anchor in your harbour, for most assuredly you didst know that he was resting here.

Amen is now what he has always been, and yet you wouldst dare to stand up and haggle about the [cedars of] Lebanon with the god who is their lord!

And as concerning what you have spoken, saying,

'The kings of Khem in former times caused silver and gold to be brought [to my father and father's father, you are mistaken].'

Since they had bestowed upon them life and health, they would never have caused gold and silver to be brought to them; but they might have caused gold and silver to be brought to your fathers instead of life and health. And Amen-Rā, the King of the Gods, is the Lord of life and health.

He was the god of your fathers, and they served him all their lives, and made offerings to him, and indeed you yourself are a servant of Amen.

If now you will say to Amen,

'I will perform your commands, I will perform your commands,'

and will bring this business to a prosperous ending, you shalt live, you shalt be strong, you shalt be healthy, and you shalt rule your country to its uttermost limits wisely and well, and you shalt do good to your people.

But take good heed that you lovest not the possessions of Amen-Rā, the King of the Gods, for the lion loves the things that belong to him.

And now, I pray you to allow my scribe to be summoned to me, and I will send him to Nessubanebtet and Thent-Amen, the local governors whom Amen have appointed to rule the northern portion of his land, and they will send to me everything which I shall tell them to send to me, saying,

'Let such and such a thing be brought,'

until such time as I can make the journey to the South (i.e. to Khem), when I will have your miserable dross brought to you, even to the uttermost portion thereof, in very truth."

That was what I said to him.

And he gave my letter into the hand of his ambassador.

And he loaded up on a ship wood for the fore part and wood for the hind part [of the Boat of Amen], and four other trunks of cedar trees which had been cut down, in all seven trunks, and he dispatched them to Khem.

And his ambassador departed to Khem, and he returned to me in Syria in the first month of the winter season (November-December).

And Nessubanebtet and Thent-Amen sent to me five vessels of gold, five vessels of silver, ten pieces of byssus, each sufficiently large to make a suit of raiment, five hundred rolls of fine papyrus, five hundred hides of oxen, five hundred ropes, twenty sacks of lentils, and thirty vessels full of dried fish.

And for my personal use they sent to me five pieces of byssus, each sufficiently large to make a suit of raiment, a sack of lentils, and five vessels full of dried fish.

Then the Governor was exceedingly glad and rejoiced greatly, and he sent three hundred men and three hundred oxen [to Lebanon] to cut down the cedar trees, and he appointed overseers to direct them.

And they cut down the trees, the trunks of which lay there during the whole of the winter season.

And when the third month of the summer season had come, they dragged the tree trunks down to the sea-shore.

And the Governor came out of his palace, and took up his stand before the trunks, and he sent a message to me, saying,

"Come."

Now as I was passing close by him, the shadow of his umbrella fell upon me, whereupon Pen-Amen, an officer of his bodyguard, placed himself between him and me, saying,

"The shadow of Pharaoh, life, strength, and health, be to him! your Lord, falls upon you."^[13]

And the Governor was wroth with Pen-Amen, and he said,

"Let him alone."

Therefore I walked close to him.

And the Governor answered and said to me,

"Behold, the orders [of Pharaoh] which my fathers carried out in times of old, I also have carried out, notwithstanding the fact that you have not done for me what your fathers were wont to do for me.

However, look for yourself, and take note that the last of the cedar trunks have arrived, and here it lies.

Do now whatsoever you please with them, and take steps to load them into ships, for assuredly they are given to you as a gift.

I beg you to pay no heed to the terror of the sea voyage, but if you persistest in contemplating [with fear] the sea voyage, you must also contemplate [with fear] the terror of me [if you tarry here].

Certainly I have not treated you as the envoys of Khā-em-Uast^[14] were treated here, for they were made to pass seventeen (or fifteen) years in this country, and they died here."^[15]

Then the Governor spoke to the officer of his bodyguard, saying,

"Lay hands on him, and take him to see the tombs wherein they lie."

And I said to him,

"Far be it from me to look upon such [ill-omened] things! As concerning the messengers of Khā-em-Uast, the men whom he sent to you as ambassadors were merely [officials] of his, and there was no god with his ambassadors, and so you say,

'Make haste to look upon your colleagues.'

Behold, wouldst you not have greater pleasure, and should you not [instead of saying such things] cause to be made a stele whereon should be said by you:

"Amen-Rā, the King of the Gods, sent to me Amen-ta-mat, his divine ambassador, together with Unu-Amen, his human ambassador, in quest of trunks of cedar wood for the Great and Holy Boat of Amen-Rā, the King of the Gods.

And I cut down cedar trees, and I loaded them into ships.

I provided the ships myself, and I manned them with my own sailors, and I made them to arrive in Khem that they might bespeak [from the god for me] ten thousand years of life, in addition to the span of life which was decreed for me.

And this petition has been granted.

"[And wouldst you not rather] that, after the lapse of time, when another ambassador came from the land of Khem who understood this writing, he should utter your name which should be on the stele, and pray that you should receive water in Amentet, even like the gods who subsist?"

And he said to me,

"These words which you have spoken to me are of a certainty a great testimony."

And I said to him,

"Now, as concerning the multitude of words which you have spoken to me: As soon as I arrive at the place where the First Prophet (i.e. Her-Heru) of Amen dwells, and he knows [how you

have] performed the commands of the God [Amen], he will cause to be conveyed to you [a gift of] certain things."

Then I walked down to the beach, to the place where the trunks of cedar had been lying, and I saw eleven ships [ready] to put out to sea; and they belonged to Tchakar-Bäl. [And the governor sent out an order] saying,

"Stop him, and do not let any ship with him on board [depart] to the land of Khem."

Then I sat myself down and wept.

And the scribe of the Governor came out to me, and said to me,

"What aileth you?"

And I said to him,

"Consider the kashu birds that fly to Khem again and again! And consider how they flock to the cool water brooks! Until the coming of whom must I remain cast aside hither? Assuredly you see those who have come to prevent my departure a second time."

Then [the scribe] went away and told the Governor what I had said; and the Governor shed tears because of the words that had been repeated to him, for they were full of pain.

And he caused the scribe to come out to me again, and he brought with him two skins [full] of wine and a goat.

And he caused to be brought out to me Thentmut, an Khemetic singing woman who lived in his house, and he said to her,

"Sing to him, and let not the cares of his business lay hold upon his heart."

And to me he sent a message, saying,

"Eat and drink, and let not business lay hold upon your heart.

You shalt hear everything which I have to say to you to-morrow morning."

And when the morning had come, he caused [the inhabitants of the town] to be assembled on the quay, and having stood up in their midst, he said to the Tchakaru,

"For what purpose have you come hither?"

And they said to him,

"We have come hither seeking for the ships which have been broken and dashed to pieces, that is to say, the ships which you didst despatch to Khem, with our unfortunate fellow-sailors in them."

And he said to them,

"I know not how to detain the ambassador of Amen in my country any longer.

I beg of you to let me send him away, and then do you pursue him, and prevent him [from escaping]."

And he made me embark in a ship, and sent me forth from the sea-coast, and the winds drove me ashore to the land of Alasu (Cyprus?).

And the people of the city came forth to slay me, and I was dragged along in their midst to the place where their queen Hathaba lived; and I met her when she was coming forth from one house to go into another.

Then I cried out in entreaty to her, and I said to the people who were standing about her,

"Surely there must be among you someone who understand the language of Khem."

And one of them said,

"I understand the speech [of Khem]."

Then I said to him,

"Tell my Lady these words: I have heard it said far from here, even in the city of [Thebes], the place where Amen dwells, that wrong is done in every city, and that only in the land of Alasu (Cyprus?) is right done.

And yet wrong is done here every day!"

And she said,

"What is it that you really wishest to say?"

I said to her,

"Now that the angry sea and the winds have cast me up on the land wherein you dwellest, you will surely not permit these men who have received me to slay me!

Moreover, I am an ambassador of Amen.

And consider carefully, for I am a man who will be searched for every day.

And as for the sailors of Byblos whom they wish to kill, if their lord finds ten of your sailors he will assuredly slay them."

Then she caused her people to be called off me, and they were made to stand still, and she said to me,

"Lie down and sleep...."

[The rest of the narrative is wanting].

Chapter XI - Fairy Tales

It is said that there were two brothers, [the children] of one mother and of one father; the name of the elder was Anpu, and Bata was the name of the younger. Anpu had a house and a wife, and Bata lived with him like a younger brother. It was Bata who made the clothes; he tended and herded his cattle in the fields, he ploughed the land, he did the hard work during the time of harvest, and he kept the account of everything that related to the fields.

And Bata was a most excellent farmer, and his like there was not in the whole country-side; and behold, the power of the God was in him. And very many days passed during which Anpu's young brother tended his flocks and herds daily, and he returned to his house each evening loaded with field produce of every kind.

And when he had returned from the fields, he set [food] before his elder brother, who sat with his wife drinking and eating, and then Bata went out to the byre and [slept] with the cattle. On the following morning as soon as it was day, Bata took bread-cakes newly baked, and set them before Anpu, who gave him food to take with him to the fields.

Then Bata drove out his cattle into the fields to feed, and [as] he walked behind them they said to him, "The pasturage is good in such and such a place,"

and he listened to their voices, and took them where they wished to go. Thus the cattle in Bata's charge became exceedingly fine, and their calves doubled in number, and they multiplied exceedingly. And when it was the season for ploughing Anpu said to Bata,

"Come, let us get our teams ready for ploughing the fields, and our implements, for the ground have appeared,^[1] and it is in the proper condition for the plough.

Go to the fields and take the seed-corn with you to-day, and at daybreak to-morrow we will do the ploughing";

this is what he said to him. And Bata did everything which Anpu had told him to do. The next morning, as soon as it was daylight, the two brothers went into the fields with their teams and their ploughs, and they ploughed the land, and they were exceedingly happy as they ploughed, from the beginning of their work to the very end thereof.

Now when the two brothers had been living in this way for a considerable time, they were in the fields one day [ploughing], and Anpu said to Bata,

"Run back to the farm and fetch some [more] seed corn."

And Bata did so, and when he arrived there he found his brother's wife seated dressing her hair. And he said to her,

"Get up and give me some seed corn that I may hurry back to the fields, for Anpu ordered me not to loiter on the way."

Anpu's wife said to him,

"Go yourself to the grain shed, and open the bin, and take out from it as much corn as you wishest; I could fetch it for you myself, only I am afraid that my hair would fall down on the way."

Then the young man went to the bin, and filled a very large jar full of grain, for it was his desire to carry off a large quantity of seed corn, and he lifted up on his shoulders the pot, which was filled full of wheat and barley, and came out of the shed with it. And Anpu's wife said to him,

"How much grain have you on your shoulders?"

And Bata said to her,

"Three measures of barley and two measures of wheat, in all five measures of grain; that is what I have on my shoulders."

These were the words which he spoke to her. And she said to him,

"How strong you are! I have been observing your vigorousness day by day."

And her heart inclined to him, and she entreated him to stay with her, promising to give him beautiful apparel if he would do so. Then the young man became filled with fury like a panther of the south because of her words, and when she saw how angry he was she became terribly afraid. And he said to her,

"Verily you are to me as my mother, and your husband is as my father, and being my elder brother he has provided me with the means of living.

You have said to me what ought not to have been said, and I pray you not to repeat it. On my part I shall tell no man of it, and on your you must never declare the matter to man or woman."

Then Bata took up his load on his shoulders, and departed to the fields. And when he arrived at the place where his elder brother was they continued their ploughing and laboured diligently at their work.

And when the evening was come the elder brother returned to his house. And having loaded himself with the products of the fields, Bata drove his flocks and herds back to the farm and put them in their enclosures.

And behold, Anpu's wife was smitten with fear, because of the words which she had spoken to Bata, and she took some grease and a piece of linen, and she made herself to appear like a woman who had been assaulted, and who had been violently beaten by her assailant, for she wished to say to her husband,

"Your young brother have beaten me sorely."

And when Anpu returned in the evening according to his daily custom, and arrived at his house, he found his wife lying on the ground in the condition of one who had been assaulted with violence. She did not [appear to] pour water over his hands according to custom, she did not light a light before him; his house was in darkness, and she was lying prostrate and sick.

And her husband said to her,

"Who have been talking to you?"

And she said to him,

"No one have been talking to me except your young brother. When he came to fetch the seed corn he found me sitting alone, and he spoke words of love to me, and he told me to tie up my hair.

But I would not listen to him, and I said to him, 'Am I not like your mother? Is not your elder brother like your father?' Then he was greatly afraid, and he beat me to prevent me from telling you about this matter.

Now, if you do not kill him I shall kill myself, for since I have complained to you about his words, when he comes back in the evening what he will do [to me] is manifest."

Then the elder brother became like a panther of the southern desert with wrath. And he seized his dagger, and sharpened it, and went and stood behind the stable door, so that he might slay Bata when he returned in the evening and came to the byre to bring in his cattle. And when the sun was about to set Bata loaded himself with products of the field of every kind, according to his custom, [and returned to the farm].

And as he was coming back the cow that led the herd said to Bata as she was entering the byre,

"Verily your elder brother is waiting with his dagger to slay you; flee you from before him";

and Bata hearkened to the words of the leading cow. And when the second cow as she was about to enter into the byre spoke to him even as did the first cow, Bata looked under the door of the byre, and saw the feet of his elder brother as he stood behind the door with his dagger in his hand. Then he set down his load upon the ground, and he ran away as fast as he could run, and Anpu followed him grasping his dagger.

And Bata cried out to Rā-Harmakhis (the Sun-god) and said,

"O my fair Lord, you are he who judges between the wrong and the right."

And the god Rā hearkened to all his words, and he caused a great stream to come into being, and to separate the two brothers, and the water was filled with crocodiles. Now Anpu was on one side of the stream and Bata on the other, and Anpu wrung his hands together in bitter wrath because he could not kill his brother.

Then Bata cried out to Anpu on the other bank, saying,

"Stay where you are until daylight, and until the Disk (i.e. the Sun-god) rises. I will enter into judgment with you in his presence, for it is he who sets right what is wrong.

I shall never more live with you, and I shall never again dwell in the place where you are. I am going to the Valley of the Acacia."

And when the day dawned, and there was light on the earth, and Rā-Harmakhis was shining, the two brothers looked at each other. And Bata spoke to Anpu, saying,

"Why have you pursued me in this treacherous way, wishing to slay me without first hearing what I had to say? I am your brother, younger than you are, and you are as a father and your wife is as a mother to me. Is it not so?

When you didst send me to fetch seed corn for our work, it was your wife who said,

'I pray you to stay with me,'

but behold, the facts have been misrepresented to you, and the reverse of what happened have been put before you."

Then Bata explained everything to Anpu, and made him to understand exactly what had taken place between him and his brother's wife. And Bata swore an oath by Rā-Harmakhis, saying,

"By Rā-Harmakhis, to lie in wait for me and to pursue me, with your knife in your hand ready to slay me, was a wicked and abominable thing to do."

And Bata took [from his side] the knife which he used in cutting reeds, and drove it into his body, and he sank down fainting upon the ground. Then Anpu cursed himself with bitter curses, and he lifted up his voice and wept; and he did not know how to cross over the stream to the bank where Bata was because of the crocodiles.

And Bata cried out to him, saying,

"Behold, you are ready to remember against me one bad deed of mine, but you do not remember my good deeds, or even one of the many things that have been done for you by me.

Shame on you!

Get you back to your house and tend your own cattle, for I will no longer stay with you.

I will depart to the Valley of the Acacia. But you shalt come to minister to me, therefore take heed to what I say. Now know that certain things are about to happen to me.

I am going to cast a spell on my heart, so that I may be able to place it on a flower of the Acacia tree. When this Acacia is cut down my heart shall fall to the ground, and you shalt come to seek for it.

You shalt pass seven years in seeking for it, but let not your heart be sick with disappointment, for you shalt find it. When you findest it, place it in a vessel of cold water, and verily my heart shall live again, and shall make answer to him that attacks me.

And you shalt know what have happened to me [by the following sign].

A vessel of beer shall be placed in your hand, and it shall froth and run over; and another vessel with wine in it shall be placed [in your hand], and it shall become sour. Then make no tarrying, for indeed these things shall happen to you."

So the younger brother departed to the Valley of the Acacia, and the elder brother departed to his house. And Anpu's hand was laid upon his head, and he cast dust upon himself [in grief for Bata], and when he arrived at his house he slew his wife, and threw her to the dogs, and he sat down and mourned for his young brother.

And when many days had passed, Bata was living alone in the Valley of the Acacia, and he spent his days in hunting the wild animals of the desert; and at night he slept under the Acacia, on the top of the flowers of which rested his heart.

And after many days he built himself, with his own hand, a large house in the Valley of the Acacia, and it was filled with beautiful things of every kind, for he delighted in the possession of a house.

And as he came forth [one day] from his house, he met the Company of the Gods, and they were on their way to work out their plans in their realm.

And one of them said to him,

"Hail, Bata, you Bull of the gods, have you not been living here alone since the time when you didst forsake your town through the wife of your elder brother Anpu?

Behold, his wife have been slain [by him], and moreover you have made an adequate answer to the attack which he made upon you";

and their hearts were very sore indeed for Bata.

Then Rā-Harmakhis said to Khnemu,^[2]

"Fashion a wife for Bata, so that you, O Bata, may not dwell alone."

And Khnemu made a wife to live with Bata, and her body was more beautiful than the body of any other woman in the whole country, and the essence of every god was in her; and the Seven Hwt-hr Goddesses came to her, and they said,

"She shall die by the sword."

And Bata loved her most dearly, and she lived in his house, and he passed all his days in hunting the wild animals of the desert so that he might bring them and lay them before her. And he said to her,

"Go not out of the house lest the River carry you off, for I know not how to deliver you from it.

My heart is set upon the flower of the Acacia, and if any man find it I must do battle with him for it";

and he told her everything that had happened concerning his heart.

And many days afterwards, when Bata had gone out hunting as usual, the young woman went out of the house and walked under the Acacia tree, which was close by, and the River saw her, and sent its waters rolling after her; and she fled before them and ran away into her house. And the River said,

"I love her,"

and the Acacia took to the River a lock of her hair, and the River carried it to Khem, and cast it up on the bank at the place where the washermen washed the clothes of Pharaoh, life, strength, health [be to him]! And the odour of the lock of hair passed into the clothing of Pharaoh.

Then the washermen of Pharaoh quarrelled among themselves, saying,

"There is an odour [as of] perfumed oil in the clothes of Pharaoh."

And quarrels among them went on daily, and at length they did not know what they were doing. And the overseer of the washermen of Pharaoh walked to the river bank, being exceedingly angry because of the quarrels that came before him daily, and he stood still on the spot that was exactly opposite to the lock of hair as it lay in the water. Then he sent a certain man into the water to fetch it, and when he brought it back, the overseer, finding that it had an exceedingly sweet odour, took it to Pharaoh.

And the scribes and the magicians were summoned into the presence of Pharaoh, and they said to him,

"This lock of hair belongs to a maiden of Rā-Harmakhis, and the essence of every god is in her. It comes to you from a strange land as a salutation of praise to you.

We therefore pray you send ambassadors into every land to seek her out. And as concerning the ambassador to the Valley of the Acacia, we beg you to send a strong escort with him to fetch her."

And His Majesty said to them,

"What we have decided is very good,"

and he dispatched the ambassadors.

And when many days had passed by, the ambassadors who had been dispatched to foreign lands returned to make a report to His Majesty, but those who had gone to the Valley of the Acacia did not come back, for Bata had slain them, with the exception of one who returned to tell the matter to His Majesty.

Then His Majesty dispatched foot-soldiers and horsemen and charioteers to bring back the young woman, and there was also with them a woman who had in her hands beautiful trinkets of all kinds, such as are suitable for maidens, to give to the young woman.

And this woman returned to Khem with the young woman, and everyone in all parts of the country rejoiced at her arrival. And His Majesty loved her exceedingly, and he paid her homage as the Great August One, the Chief Wife.

And he spoke to her and made her tell him what had become of her husband, and she said to His Majesty,

"I pray you to cut down the Acacia Tree and then to destroy it."

Then the King caused men and bowmen to set out with axes to cut down the Acacia, and when they arrived in the Valley of the Acacia, they cut down the flower on which was the heart of Bata, and he fell down dead at that very moment of evil.

And on the following morning when the light had come upon the earth, and the Acacia had been cut down, Anpu, Bata's elder brother, went into his house and sat down, and he washed his hands; and one gave him a vessel of beer, and it frothed up, and the froth ran over, and one gave him another vessel containing wine, and it was sour.

Then he grasped his staff, and [taking] his sandals, and his apparel, and his weapons which he used in fighting and hunting, he set out to march to the Valley of the Acacia. And when he arrived there he went into Bata's house, and he found his young brother there lying dead on his bed; and when he looked upon his young brother he wept on seeing that he was dead.

Then he set out to seek for the heart of Bata, under the Acacia where he was wont to sleep at night, and he passed three years in seeking for it but found it not.

And when the fourth year of his search had begun, his heart craved to return to Khem, and he said,

"I will depart thither to-morrow morning";

that was what he said to himself. And on the following day he walked about under the Acacia all day long looking for Bata's heart, and as he was returning [to the house] in the evening, and was looking about him still searching for it, he found a seed, which he took back with him, and behold, it was Bata's heart.

Then he fetched a vessel of cold water, and having placed the seed in it, he sat down according to his custom. And when the night came, the heart had absorbed all the water; and Bata [on his bed] trembled in all his members, and he looked at Anpu, whilst his heart remained in the vessel of water. And Anpu took up the vessel wherein was his brother's heart, which had absorbed the water.

And Bata's heart ascended its throne [in his body], and Bata became as he had been aforetime, and the two brothers embraced each other, and each spoke to the other.

And Bata said to Anpu,

"Behold, I am about to take the form of a great bull, with beautiful hair, and a disposition (?) which is unknown. When the sun rises, do you mount on my back, and we will go to the place where my wife is, and I will make answer [for myself].

Then shalt you take me to the place where the King is, for he will bestow great favours upon you, and he will heap gold and silver upon you because you will have brought me to him.

For I am going to become a great and wonderful thing, and men and women shall rejoice because of me throughout the country."

And on the following day Bata changed himself into the form of which he had spoken to his brother.

Then Anpu seated himself on his back early in the morning, and when he had come to the place where the King was, and His Majesty had been informed concerning him, he looked at him, and he had very great joy in him.

And he made a great festival, saying,

"This is a very great wonder which have happened";

and the people rejoiced everywhere throughout the whole country. And Pharaoh loaded Anpu with silver and gold, and he dwelt in his native town, and the King gave him large numbers of slaves, and very many possessions, for Pharaoh loved him very much, far more than any other person in the whole land.

And when many days had passed by the bull went into the house of purification, and he stood up in the place where the August Lady was, and said to her,

"Look upon me, I am alive in very truth."

And she said to him,

"Who are you?"

And he said to her,

"I am Bata. When you didst cause the Acacia which held my heart to be destroyed by Pharaoh, well didst you know that you wouldst kill me.

Nevertheless, I am alive indeed, in the form of a bull. Look at me!"

And the August Lady was greatly afraid because of what she had said concerning her husband [to the King]; and the bull departed from the place of purification. And His Majesty went to tarry in her house and to rejoice with her, and she ate and drank with him; and the King was exceedingly happy.

And the August Lady said to His Majesty,

"Say these words:

'Whatsoever she says I will hearken to for her sake,'

and swear an oath by God that you will do them."

And the King hearkened to everything which she spoke, saying,

"I beseech you to give me the liver of this bull to eat, for he is wholly useless for any kind of work."

And the King cursed many, many times the request which she had uttered, and Pharaoh's heart was exceedingly sore thereat.

On the following morning, when it was day, the King proclaimed a great feast, and he ordered the bull to be offered up as an offering, and one of the chief royal slaughterers of His Majesty was brought to slay the bull.

And after the knife had been driven into him, and whilst he was still on the shoulders of the men, the bull shook his neck, and two drops of blood from it fell by the jambs of the doorway of His Majesty, one by one jamb of Pharaoh's door, and the other by the other, and they became immediately two mighty acacia trees, and each was of the greatest magnificence.

Then one went and reported to His Majesty, saying,

"Two mighty acacia trees, whereat His Majesty will marvel exceedingly, have sprung up during the night by the Great Door of His Majesty."

And men and women rejoiced in them everywhere in the country, and the King made offerings to them. And many days after this His Majesty put on his tiara of lapis-lazuli, and hung a wreath of flowers of every kind about his neck, and he mounted his chariot of silver-gold, and went forth from the Palace to see the two acacia trees. And the August Lady came following after Pharaoh [in a chariot drawn by] horses, and His Majesty sat down under one acacia, and the August Lady sat under the other.

And when she had seated herself the Acacia spoke to his wife, saying,

"O woman, who are full of guile, I am Bata, and I am alive even though you have entreated me evilly.

Well didst you know when you didst make Pharaoh to cut down the Acacia that held my heart that you wouldst kill me, and when I transformed myself into a bull you didst cause me to be slain."

And several days after this the August Lady was eating and drinking at the table of His Majesty, and the King was enjoying her society greatly, and she said to His Majesty,

"Swear to me an oath by God, saying, I will hearken to whatsoever the August Lady shall say to me for her sake; let her say on."

And he hearkened to everything which she said, and she said,

"I entreat you to cut down these two acacia trees, and to let them be made into great beams";

and the King hearkened to everything which she said. And several days after this His Majesty made cunning wood-men to go and cut down the acacia trees of Pharaoh, and whilst the August Lady was standing and watching their being cut down, a splinter flew from one of them into her mouth, and she knew that she had conceived, and the King did for her everything which her heart desired.

And many days after this happened she brought forth a man child, and one said to His Majesty,

"A man child have been born to you";

and a nurse was found for him and women to watch over him and tend him, and the people rejoiced throughout the whole land. And the King sat down to enjoy a feast, and he began to call the child by his name, and he loved him very dearly, and at that same time the King gave him the title of "Royal son of Kash."^[3] Some time after this His Majesty appointed him "Erpā"^[4] of the whole country. And when he had served the office of Erpā for many years, His Majesty flew up to heaven (i.e. he died).

And the King (i.e. Bata) said,

"Let all the chief princes be summoned before me, so that I may inform them about everything which have happened to me."

And they brought his wife, and he entered into judgment with her, and the sentence which he passed upon her was carried out. And Anpu, the brother of the King, was brought to His Majesty, and the King made him Erpā of the whole country. When His Majesty had reigned over Khem for twenty years, he departed to life (i.e. he died), and his brother Anpu took his place on the day in which he was buried.

Here ends the book happily [in] peace.^[5]

Under the heading of this chapter may well be included the Story of the Shipwrecked Traveller. The text of this remarkable story is written in the hieratic character upon a roll of papyrus, which is preserved in the Imperial Library at St. Petersburg. It is probable that a layer of facts underlies the story, but the form in which we have it justifies us in assigning to it a place among the fairy stories of Ancient Khem.

Prefixed to the narrative of the shipwrecked traveller is the following:

"A certain servant of wise understanding have said, Let your heart be of good cheer, O prince.

Verily we have arrived at [our] homes. The mallet have been grasped, and the anchor-post have been driven into the ground, and the bow of the boat have grounded on the bank. Thanksgivings have been offered up to God, and every man have embraced his neighbor.

Our sailors have returned in peace and safety, and our fighting men have lost none of their comrades, even though we travelled to the uttermost parts of Uauat (Nubia), and through the country of Senmut (Northern Nubia). Verily we have arrived in peace, and we have reached our own land [again].

Hearken, O prince, to me, even though I be a poor man. Wash yourself, and let water run over your fingers.

I would that you should be ready to return an answer to the man who addresses you, and to speak to the King [from] your heart, and assuredly you must give your answer promptly and without hesitation. The mouth of a man delivers him, and his words provide a covering for [his] face.

Act you according to the promptings of your heart, and when you have spoken [you will have made him] to be at rest."

The shipwrecked traveller then narrates his experiences in the following words: I will now speak and give you a description of the things that [once] happened to me myself [when] I was journeying to the copper mines of the king.

I went down into the sea^[6] in a ship that was one hundred and fifty cubits (225 feet) in length, and forty cubits (60 feet) in breadth, and it was manned by one hundred and fifty sailors who were chosen from among the best sailors of Khem. They had looked upon the sky, they had looked upon the land, and their hearts were more understanding than the hearts of lions.

Now although they were able to say beforehand when a tempest was coming, and could tell when a squall was going to rise before it broke upon them, a storm actually overtook us when we were still on the sea. Before we could make the land the wind blew with redoubled violence, and it drove before it upon us a wave that was eight cubits (12 feet) [high].

A plank was driven towards me by it, and I seized it; and as for the ship, those who were therein perished, and not one of them escaped.

Then a wave of the sea bore me along and cast me up upon an island, and I passed three days there by myself, with none but mine own heart for a companion; I laid me down and slept in a hollow in a thicket, and I hugged the shade.

And I lifted up my legs (i.e. I walked about), so that I might find out what to put in my mouth, and I found there figs and grapes, and all kinds of fine large berries; and there were there gourds, and melons, and pumpkins as large as barrels (?), and there were also there fish and water-fowl.

There was no [food] of any sort or kind that did not grow in this island. And when I had eaten all I could eat, I laid the remainder of the food upon the ground, for it was too much for me [to carry] in my arms.

I then dug a hole in the ground and made a fire, and I prepared pieces of wood and a burnt-offering for the gods.

And I heard a sound [as of] thunder, which I thought to be [caused by] a wave of the sea, and the trees rocked and the earth quaked, and I covered my face.

And I found [that the sound was caused by] a serpent that was coming towards me. It was thirty cubits (45 feet) in length, and its beard was more than two cubits in length, and its body was covered with [scales of] gold, and the two ridges over its eyes were of pure lapis-lazuli (i.e. they were blue); and it coiled its whole length up before me.

And it opened its mouth to me, now I was lying flat on my stomach in front of it, and it said to me,

"Who have brought you hither?

Who have brought you hither, O miserable one?

Who have brought you hither?

If you do not immediately declare to me who have brought you to this island, I will make you to know what it is to be burnt with fire, and you will become a thing that is invisible.

You speak to me, but I cannot hear what you say; I am before you, do you not know me?"

Then the serpent took me in its mouth, and carried me off to the place where it was wont to rest, and it set me down there, having done me no harm whatsoever; I was sound and whole, and it had not carried away any portion of my body.

And it opened its mouth to me whilst I was lying flat on my stomach, and it said to me,

"Who have brought you thither?

Who have brought you hither, O miserable one?

Who have brought you to this island of the sea, the two sides of which are in the waves?"

Then I made answer to the serpent, my two hands being folded humbly before it, and I said to it,

"I am one who was travelling to the mines on a mission of the king in a ship that was one hundred and fifty cubits long, and fifty cubits in breadth, and it was manned by a crew of one hundred and fifty men, who were chosen from among the best sailors of Khem.

They had looked upon the sky, they had looked upon the earth, and their hearts were more understanding than the hearts of lions.

They were able to say beforehand when a tempest was coming, and to tell when a squall was about to rise before it broke.

The heart of every man among them was wiser than that of his neighbor, and the arm of each was stronger than that of his neighbor; there was not one weak man among them. Nevertheless it blew a gale of wind whilst we were still on the sea and before we could make the land.

A gale rose, which continued to increase in violence, and with it there came upon [us] a wave eight cubits [high].

A plank of wood was driven towards me by this wave, and I seized it; and as for the ship, those who were therein perished and not one of them escaped alive [except] myself.

And now behold me by your side! It was a wave of the sea that brought me to this island."

And the serpent said to me,

"Have no fear, have no fear, O little one, and let not your face be sad, now that you have arrived at the place where I am. Verily, God have spared your life, and you have been brought to this island where there is food. There is no kind of food that is not here, and it is filled with good things of every kind.

Verily, you shalt pass month after month on this island, until you have come to the end of four months, and then a ship shall come, and there shall be therein sailors who are acquaintances of your, and you shalt go with them to your country, and you shalt die in your native town."

[And the serpent continued,]

"What a joyful thing it is for the man who have experienced evil fortunes, and have passed safely through them, to declare them! I will now describe to you some of the things that have happened to me on this island. I used to live here with my brethren, and with my children who dwelt among them; now my children and my brethren together numbered seventy-five. I do not make mention of a little maiden who had been brought to me by fate. And a star fell [from heaven], and these (i.e. his children, and his brethren, and the maiden) came into the fire which fell with it.

I myself was not with those who were burnt in the fire, and I was not in their midst, but I [well-nigh] died [of grief] for them. And I found a place wherein I buried them all together.

Now, if you are strong, and your heart flourishes, you shalt fill both your arms (i.e. embrace) with your children, and you shalt kiss your wife, and you shalt see your own house, which is the most beautiful thing of all, and you shalt reach your country, and you shalt live therein again together with your brethren, and dwell therein."

Then I cast myself down flat upon my stomach, and I pressed the ground before the serpent with my forehead, saying,

"I will describe your power to the King, and I will make him to understand your greatness.

I will cause to be brought to you the unguent and spices called aba, and hekenu, and inteneb, and khasait, and the incense that is offered up in the temples, whereby every god is propitiated.

I will relate [to him] the things that have happened to me, and declare the things that have been seen by me through your power, and praise and thanksgiving shall be made to you in my city in the presence of all the nobles of the country.

I will slaughter bulls for you, and will offer them up as burnt-offerings, and I will pluck feathered fowl in your [honor].

And I will cause to come to you boats laden with all the most costly products of the land of Khem, even according to what is done for a god who is beloved by men and women in a land far away, whom they know not."

Then the serpent smiled at me, and the things which I had said to it were regarded by it in its heart as nonsense, for it said to me,

"You have not a very great store of myrrh [in Khem], and all that you have is incense.

Behold, I am the Prince of Punt, and the myrrh which is therein belongs to me.

And as for the heken which you have said you will cause to be brought to me, is it not one of the chief [products] of this island?

And behold, it shall come to pass that when you have once departed from this place, you shalt never more see this island, for it shall disappear into the waves."

And in due course, even as the serpent had predicted, a ship arrived, and I climbed up to the top of a high tree, and I recognised those who were in it. Then I went to announce the matter to the serpent, but I found that it had knowledge thereof already.

And the serpent said to me,

"A safe [journey], a safe [journey], O little one, to your house. You shalt see your children [again].

I beseech you that my name may be held in fair repute in your city, for verily this is the thing which I desire of you."

Then I threw myself flat upon my stomach, and my two hands were folded humbly before the serpent. And the serpent gave me a [ship-] load of things, namely, myrrh, heken, inteneb, khasait, thsheps and shaas spices, eye-paint (antimony), skins of panthers, great balls of incense, tusks of elephants, greyhounds, apes, monkeys, and beautiful and costly products of all sorts and kinds.

And when I had loaded these things into the ship, and had thrown myself flat upon my stomach in order to give thanks to it for the same, it spoke to me, saying,

"Verily you shalt travel to [your] country in two months, and you shalt fill both your arms with your children, and you shalt renew your youth in your coffin."

Then I went down to the place on the sea-shore where the ship was, and I hailed the bowmen who were in the ship, and I spoke words of thanksgiving to the lord of this island, and those who were in the ship did the same. Then we set sail, and we journeyed on and returned to the country of the King, and we arrived there at the end of two months, according to all that the serpent had said.

And I entered into the presence of the King, and I took with me for him the offerings which I had brought out of the island.

And the King praised me and thanked me in the presence of the nobles of all his country, and he appointed me to be one of his bodyguard, and I received my wages along with those who were his [regular] servants.

Cast you your glance then upon me [O Prince], now that I have set my feet on my native land once more, having seen and experienced what I have seen and experienced. Hearken you to me, for verily it is a good thing to hearken to men.

And the Prince said to me,

"Make not yourself out to be perfect, my friend! Does a man give water to a fowl at daybreak which he is going to kill during the day?"

Here ends [The Story of the Shipwrecked Traveller], which have been written from the beginning to the end thereof according to the text that have been found written in an [ancient] book. It have been written (i.e. copied) by Ameni-Amen-āa, a scribe with skilful fingers.

Life, strength, and health be to him!