Books on Egypt and Chaldaea

Vol. XXVII. OF THE SERIES

THE BOOK OF OPENING
THE MOUTH

Volume II.
THE BOOK
OF
OPENING THE MOUTH
THE EGYPTIAN TEXTS WITH ENGLISH
TRANSLATIONS
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BY
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KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
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**The Book of Opening the Mouth. From the coffin of Buterai-Amen**

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THE BOOK
OF
OPENING THE MOUTH

II. ACCORDING TO THE COFFIN OF BUTEHAI-ÂMEN,
THE ROYAL SCRIBE.

Plate II. 1. [Image of hieroglyphs]

Plate II. 1. The making of the "Opening of the Mouth" of the Osiris, king [Tcheser-ka-Rā]. 2. [the son of Rā] [Âmen-ḥetep]. Life, Strength, Health be to him!—The royal scribe in the Seat of Maāt, Butehai-Âmen. 3. In the chamber of the House of gold¹ [the

¹ I.e., the sarcophagus.
[The text begins here]

statue] shall be placed upon a mound of sand, the face being towards the South, on the 4. earth on the day of arraying him in his apparel.

The Setem shall by the order of the Kher heb array himself in the genau garment.

5. The Setem shall go round [the statue of] the Osiris, the royal scribe in the Seat of Maat, Butehai-Amen, with the 6. incense over the flame, and shall say:—

"Thou art pure, thou art pure, O royal scribe.

"Thou art pure, thou art pure, O royal scribe.

"Thou art pure, thou art pure, O royal scribe.

"Thou art pure, thou art pure, O royal scribe."

7. The Setem shall go round [the statue of] the
Osiris, the royal scribe, four times, and he shall go
8. round [the statue of the Osiris, the royal scribe],
with four nemes vases [full] of water, and shall say:—
"Thou art pure, thou art pure, 9. O Osiris, the royal
scribe.
"Thou art pure, thou art pure, O Osiris, the royal scribe.
"Thou art pure, thou art pure, O Osiris, the royal scribe.
"Thou art pure, thou art pure, O Osiris, the royal scribe.
"Thy purifications are the purifications of Horus,
"and the purifications of Horus are thy purifications.
"10. Thy purifications are the purifications of Set,
"and the purifications of Set are thy purifications.
"Thy purifications are the purifications of Thoth, and
"the purifications of Thoth are thy purifications.
"Thy purifications are the purifications of Sep, and
"the purifications of Sep are thy purifications.
“Thou art pure, thou art pure, O thou Osiris, the royal scribe, thou hast received thy head, purified for thee are thy bones before Seb (or, Set), and Thoth hath purified them for thee so that there may not come upon them [the destruction] which appertaineth to them.”

The SETEM shall go round [the statue of] the Osiris, the royal scribe, with four ēṣeru (i.e., “red”) vases [full] of water, and shall say:—

“13. Thou art pure, thou art pure, O Osiris, the royal scribe.

“Thy purifications are the purifications of Horus, and the purifications of Horus are thy purifications.
"Thy purifications are the purifications of Set, and
the purifications of Set are thy purifications.

"14. Thy purifications are the purifications of Thoth,
and the purifications of Thoth are thy purifications.

"Thy purifications are the purifications of Sep, and
the purifications of Sep are thy purifications.

"Thou art pure, thou art pure, O Osiris, the royal
scribe."

15. Then shall he present [as] the Eye of Horus the
fesheru vases.

The Setem shall go round [the statue of] the Osiris,
the royal scribe, with five grains of gemā incense of
Nekheb [dissolved in water],
Plate III. 1. and shall say:—

"Thou art pure, thou art pure, O Osiris, the royal
scribe.

"Semân incense (or, liquid). Semân incense (or, "liquid). Open thy mouth, and taste thou the taste
"thereof which is with the god in the hall of the two
"dwellings. 2. An outflow of Horus is semân, an out-
"flow of Set is semân, which made firm the heart of
"Horus and Set. Thou hast censed the gods who are
"in the following of Horus."

The Setkm shall go round the [statue of] the
3. Osiris, the royal scribe, with five grains of Ha-nu-
shetpm, and shall touch therewith the mouth twice, and
shall touch therewith the eyes twice, and shall touch therewith a hand twice, [and shall say]:—

"Thou art pure, thou art pure, O Osiris, 4. the "royal scribe.

"Thy incense (betâ) is the incense of Horus, and the "incense of Horus is thy incense.

"Thy incense is the incense of Set, and the incense "of Set is thy incense.

"Thy incense is the incense of Thoth, and the incense "of Thoth is thy incense.

"5. Thy incense is the incense of Sep, and the "incense of Sep is thy incense.

"Hail, Osiris, the royal scribe, thou hast been censed "with betâ, and thou art stablished among thy brethren, "among the gods.
"Betâ incense is on thy mouth, [which is] 6. the "mouth of a milk calf on the day wherein his mother "giveth him birth."

The Setem shall go round [the statue of] the Osiris, the royal scribe, with five grains of natron incense, 7. and shall touch therewith the mouth twice, and shall touch therewith the two eyes twice, and shall touch therewith a hand twice, and shall say four times:—

"Thou art pure, thou art pure, O Osiris, the royal "scribe.
"Thou art pure, thou art pure, O Osiris, the royal "scribe.
"Thou art pure, thou art pure, O Osiris, the royal "scribe.
"Thou art pure, thou art pure, O Osiris, the royal "scribe.
"Thy natron censings are the censings of Horus, and the censings of Horus are thy censings.

"Thy natron censings 8. are the censings of Set, and the censings of Set are thy censings.

"Thy natron censings are the censings of Thoth, and the censings of Thoth are thy censings.

"Thy natron censings are the censings of Sep, and the censings of Sep are thy censings.

"Thou art pure, thou art pure, O Osiris, the royal scribe.

"Thy KA hath been censed with natron for thee. Thou hast been censed with 9. thy censings of natron, thou hast been censed and thou art established among thy brethren the gods. The censings of natron
"are upon thy head [and] thy mouth, thy bones have "been purified, [and the destruction] which appertaineth "to thee shall not [come] to thee. O royal scribe, "10. I have given unto thee the Eye of Horus, and thy "face is filled therewith. Thou art shrouded in incense, "thou art shrouded in incense."

The Setem shall go round [the statue of] the Osiris, the royal scribe, with natron incense over the flame, [and shall say]:—
"O Osiris, the royal scribe, 11. the Eye of Horus "hath been presented unto thee, and the smell thereof "hath come unto thee; the smell of the Eye of Horus "is to thee. The smell of Nekhebit, which proceedeth
from the city of Nekheb cometh [unto thee], it washeth
"clean, it adorneth, and it maketh 12. its seat upon
"thy two hands.
"Thou art pure, thou art pure, O Osiris, the royal
"scribe.
"Thou art pure, thou art pure, O Osiris, the royal
"scribe.
"Thou art pure, thou art pure, O Osiris, the royal
"scribe.
"Thou art pure, thou art pure, O Osiris, the royal
"scribe."

Plate IVA. 1. The KHER ḪEB and the ÂMI KHENT
shall then pass on into the tomb, and they shall
2. enter in to see the 3. holy one (?) in the chamber
of the "House of gold" (i.e., the sarcophagus).
4. And the ÂMI ÂSI, who shall stand behind (or, near) it, shall say:

"My father, my father!"
"My father, my father!"
"My father, my father!"
"My father, my father!"

5. Then the SETEM who hath lain down shall open his eyes 6. and shall find the ÂMI KHENT, who shall be standing at the door of [the tomb].

7. Then the SETEM shall sit down in front of the statue, 8. and the ÂMI ÂSI shall stand behind him, [and the SETEM say], 9. "I was lying down, and "one roused me, 10. I was asleep, and one touched "me."
[The following passage is from the tomb of Rekhmârê:—

And the Sem shall say to the Âmi Khent:—

"I have seen the father in his every form."]

11. And the Âmi Khent shall say to the Setem:—

"12. Horus is a Sah; is not thy father [a Sah]?

13. And the Setem shall say to the Âmi Khent:—

"14. Horus laid a snare (or, net), and 'He whose

face was covered by a snare' (or, net) layeth a snare

(or, net) on him (i.e., thy father)."

15. And the Âmi Khent shall say to the Setem:—

"16. Going round about [as] a bee (or, hornet) thou

seest all the goings round about of thy father."

17. And the Setem shall say to the Âmi Khent:—
“18. The bees (or, hornets) giving protection, they
make him to exist.”

19. And the ÂMI KHENT shall say to the SETEM:—

“20. There is [his] shadow, [and] there is no im-
purity (?) therein.”

21. And the SETEM shall stand up, and shall take
the staff, and array himself in the genâu garment.

22. And the SETEM shall say to the Mesentiu (i.e.,
artizans):—

“23. Horus loveth those who love him; I love my
father, and 24. the divine transformation which my
father hath made.
"25. O artizans, artizans, I have made a figure of my father.

"26. O artizans, artizans, I pray you to smite him.

"27. O artizans, [artizans, smite ye] the great statue.

"28. O artizans, who hew [stones], behold ye the things which are unpleasant (?) to my father."

29. And the artizans and the hewers shall say to the Setem:—

"30. He shall smite the great statue."

31. And the Setem shall say to the artizans:—

"Smite [ye] my father."
"32. O ye artizans, strike ye his head.
"33. O all ye artizans, smite ye my father."

Plate IVb. 1. [And the Kher ḫeb shall say to] the Setem:—

"Press together the mouth of the Osiris, the royal "scribe, with thy two little fingers."

And the Setem 2. shall say:—

"O Osiris, the royal scribe, I have come to embrace "thee.

"I am [thy son] Horus, I have pressed together for "thee thy mouth.

"3. I am thy son, thy beloved."
And the SETEM shall say unto the artizans and hewers:

"Smithe ye my father; 4. it is praiseworthy to smite "my father, [that is to say the statue of] the Osiris, the "royal scribe."

And the SETEM shall stand 5. in front of [the statue of] the Osiris, the royal scribe, and the instruments shall stand round about him. And the SETEM shall say 6. unto the hewers:

"I am Horus-Set; I will not permit thee to make "to shine (?) the head of thy father."

VOL. III.
And the Āmi Khent shall say 7. unto the Āmiu-khet-ḥeru (i.e., those who are in the following of Horus) [in] the hidden place (i.e., tomb):

"O Isis, Horus passeth on," and, with them, "he " 8. embraceth the father."

And the Smer shall say unto the artizans and hewers:

"I am Set; I will not permit thee to make to "shine (?)  9. the head of the father."

[And the Kher ḫeb shall say:

"Pass on, and look thou upon thy father."]

[And the Sem, having taken off the genā apparel and laid down the staff, shall take the panther skin. And the Kher ḫeb and the Sem shall say:

"I have delivered this mine eye from his mouth, I "have cut off his thigh."
And the Sem priest shall say before the Kher heb:

"Thou hast cut off thine eye; thy soul is in it." ¹

[Then the Am Khent, and the Sem, and the Smer, and the Kher heb shall stand outside the door].² And the Setem shall lay his hand upon a bull of the South, and the slaughterer shall go up 10. upon him, and shall cut off his leg, and dig out his heart, and shall

¹ From the Louvre Papyrus.

² From the Louvre Papyrus.
give it to the two $tcher\dot{a}t$, who shall speak into 11. his ears, saying:—

"Thy lips are made for thee, thy mouth is cut open."

And the Setem shall bring two 12. gazelle, and cut off their heads, and a $smcn$ goose and cut off its head. And the 13. Âmi Khent shall say:—

"I have seized them for thee, and I have brought unto thee thine enemies."

And the Setem shall 14. offer them in his [out-stretched] hands, [saying]:—

"Temu hath slain them for thee, and there shall be "no opposition 15. to this god."
And the slaughtermen shall give the thigh to the KHER ḤEB, and the heart to the SMER, and behold, [when] 16. the thigh is with the KHER ḤEB and the heart with the SMER, they shall place the thigh and the heart on 17. the ground before [the statue of] the Osiris, the royal scribe, [saying]:—

"Is presented unto thee the Leg [as] the Eye of "Horus, 18. and I have brought unto thee his heart "which was in him; nevermore shall there be opposi-"tion to this god, the Osiris, the royal scribe. I have "19. brought unto thee [two] gazelle, and their heads "are cut off, 20. I have brought unto thee a smen "goose and its head is cut off."
And the Setem shall take the leg and open the mouth 21. and the two eyes of the Osiris, the royal scribe, [saying] four times:—

"Hail, Osiris, the royal scribe, I have 22. come to embrace thee. I am Horus. 23. I have pressed for thee thy mouth. I am Set thy beloved. Thy mother smiteth thee, and 24. weepeth for thee; and those who were bound with thee (i.e., Isis and Nephthys) smite thee. Thy mouth hath been made firm, 25. and I have made to balance for thee thy mouth conformably to thy teeth. Hail, Osiris, royal scribe,
"I have opened 26. thy mouth with the leg, [which 
"is as] the Eye of Horus."

And the Setem shall take 27. first the instrument 
Seb ur, and next the instrument TUN-Å, and open the 
mouth and the two eyes of the Osiris, the royal scribe, 
28. four times, and shall say:—

...
"30. of iron wherewith the mouth of the gods was opened.

"Horus shall open the mouth and the two eyes of the Osiris, the royal scribe, 31. and Horus shall unclose the mouth of the Osiris, the royal scribe, [even as] he opened the mouth of the god Osiris with it, 32. and he shall open the mouth of my father with the iron which cometh forth from Set, with the thigh of iron wherewith were opened the mouths of the gods 33. shall the mouth of the Osiris, the royal scribe, be opened. He shall walk and shall speak, and his body shall be with the 34. Company of the
"Gods who are in the House of the Aged Prince who
is in Ánnu (Heliopolis), and he shall take possession
of the Uneret crown therein Plate V. 1. before
Horus, the Lord of mankind.

Hail, Osiris, the royal scribe, Horus hath opened
for thee thy mouth, and he hath unclosed for thee thy
two eyes with the instruments Seb-ur and Tuná,
wherewith were opened the mouths of all the gods
2. of the South."

And the Ámi Ási shall say:—
"My father, my father!
"My father, my father!
"My father, my father!
"My father, my father!"
And the Setem shall take the instrument Ur-heka[u], and shall open the mouth of the Osiris, the royal scribe, [four times, and shall say:—

"Thy mouth hath been made firm for thee, and I have made to balance for thee thy mouth conformably to thy teeth, O Osiris, the royal scribe."

"3. The goddess Nu[t] beareth for thee thy head. Behold, Horus hath taken possession of his crown, and he reciteth mighty words of power [over it]. Behold, Set hath taken possession of his crown, and he reciteth mighty words of power over it. Behold, she (i.e., the goddess Nut) cometh forth with thy head.

"4. All the gods bring [words of power], they recite them for thee, they make thee to live by them, thou becomest a lord of two-fold might, thou makest the

1 From the Louvre Papyrus.
"passes which give thee the fluid of life, their fluid
[of life] is about the Osiris, 5. the royal scribe, for
his protection. Thou shalt not die, and thou shalt
become the KA of all the gods. Thou shalt rise as a
king of the South, thou shalt rise as a king of the
North, and as a holy being; and thou shalt be more
powerful than all the gods [and] their KA.

6. And behold, this [statue of] the Osiris, the royal
scribe is Shu, the son of Atmu, and as he liveth so
shalt thou live, Shu hath equipped thee and made
thee a wonder, 7. and Shu hath made thee to be
powerful. Thou hast made the passes which give
"thee the fluid [of life]; life is about the head of the
"Osiris, the royal scribe, and thou shalt never die.  O
"Osiris, the royal scribe,  8. Horus hath opened for
"thee thy mouth, and he hath unclosed for thee thy
"two eyes with the instrument Ur-hekau, wherewith
"he opened the mouth of the gods of the South."

And the Āmī Ās shall say:—9.
"My father, my father!
"My father, my father!
"My father, my father!
"My father, my father!"

And the Kher heb shall say before the statue in the
Chamber of the House of gold:—
"His mother smiteth him and weepeth."
And in the Chamber of Bețâ incense [he shall say]:—

"10. Those who were bound up with him (i.e., Isis "and Nephthys) smite him in grief."

And the ĀMI KHENT shall say [to] those who are in the following of Horus secretly (or, in the hidden place):—

"O Isis, Horus hath passed behind, 11. and he "hath embraced the father."

And the SETEM shall say to the artizans:—

"I am Horus-Bes(?), and I will not permit you to "make to shine (?) the head of my father."

And the SETEM shall come 12. back [from the
tomb], and shall find Sa-mer-f (i.e., his loving son) standing at the door. [And the Kher ḫeb shall say to] the Setem:—

"Make Sa-meri-f to enter into 13. the interior of "the tomb of the Osiris, the royal scribe, [and say]:—

"I have brought unto thee thy son Horus who loveth "thee, and he `shall open thy mouth.'"

[And the Kher ḫeb shall say]:—

"His loving son shall open the mouth and the two "eyes of the Osiris, 14. the royal scribe, the first "time with the iron instrument Māṭchetfet, and the "second time with the finger [made of] silver-gold."

[And the Āmi Āsī shall stand behind the statue, and shall say:—]

"Behold the loving son!"
And his loving son shall say:—

"I have pressed apart 15. for thee thy mouth, and "this thy mouth hath been pressed (seki) for thee, "O my father Osiris, the royal scribe, in thy name of "'Seker.'

"Hail, Osiris, 16. the royal scribe, Horus hath "pressed for thee thy mouth, and he hath unclosed for "thee thy two eyes, and they are stablished. [Thy "mouth hath been made firm, and I have made to "balance for thee thy mouth conformably to thy teeth]. "Thy mouth and thy two eyes are opened, and they "are firmly stablished for thee. Hail, 17. Osiris, the "royal scribe, Horus hath opened thy mouth for thee."
Plate VIA. 1. [In making the offering of] the * hemaka * incense the * Kher her * shall say:

"Thy mouth hath been set in equilibrium."

[In making] to balance [the mouth he shall say]:—

"2. Thy mouth hath been made to balance conformably with thy teeth."

3. Chapter of constituting [the mouth].

"Thy mouth hath been constituted (or, founded).

"Behold, his mouth, 4. behold, thy mouth, 5. it is stablished and constituted."

Plate VIB. 1. Then the * Setem * shall take the * nemes * bandlet, and shall draw it over the mouth and the two
eyes of the Osiris, 2. the royal scribe, and shall say to the Smeriu:

"3. Have come unto thee thy offerings, O my father."

And he shall bring a vessel of water in his hand [and say]:—

"The Eye of Horus hath been presented unto thee, "4. and it is in the water which hath been offered to "%thee."

5. And the Setem shall place the instrument Pesh-

en-kef on the mouth of the statue, [and shall say:]—

"Thy two jaws have been established for thee, having "been separated."

6. And the Setem shall place milk on the mouth of the Osiris, the royal scribe, [and shall say]:—

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"7. The milk shall not pass over nor be snatched away from his mouth."

And the Setem shall take a feather of the nenâ goose, [and having lifted it up four times for the protection of the Osiris, shall say :]—

"The Eye of Horus hath been presented [unto thee]; through it thy face shall lack nothing."

8. And the Setem shall take four vases of purification, and shall pass them over the mouth and the two eyes of the Osiris, the royal scribe, and over each he shall say twice the Chapter of constituting:—

"9. Thy mouth and thy two eyes are constituted, O Osiris, the royal scribe, I have opened for thee thy mouth with the four vases of purification."
And the 10. Smer grasping the hand of Sa-mer-f (i.e., the loving son of the deceased), shall come forth from the tomb, and shall exorcise the ground, and . . . .

And the Setem shall place a hand on a 11. bull of the South, and the slaughterer shall go up upon him, and cut off his fore-leg, and shall dig out his heart, and the little tcherât shall speak 12. into his ear, saying:—

“Thy lips are made for thee, and thy mouth is put “in good condition.”

And the Setem shall bring two gazelle, their heads
having been cut off, and a 13. *smen* goose, its head having been cut off, and the *Ami Khent* shall say:—

"I have seized them for thee, and I have brought unto thee thine enemies."

And he shall present [to the statue] the heads on his hands, saying:—

"14. The god Tem hath slaughtered them for thee; "nevermore shall there be opposition to this god."

And the slaughterer shall go up upon it [i.e., the bull], and give the leg to the *Kher Heb*, 15. and the heart to the *Smer*, and they shall take the Leg and the Heart and go in and place them on the ground
before the [statue of the] Osiris, the royal scribe, and shall say:

"16. Hail, Osiris, the royal scribe, the Leg hath been presented unto thee as the Eye of Horus. I have brought unto thee his Heart, which was in him, and he shall never more 17. oppose the Osiris, the royal scribe. I have brought unto thee a gazelle, with its head cut off, I have brought unto thee a *smen* goose, with its head cut off."

18. And the Setem shall take the instrument Seb-ur the first time, and the instrument Tun-ā the second time, and shall open the mouth and the two eyes of
the Osiris, the royal scribe, 19. four times, and shall say:—

"Hail, Osiris, the royal scribe, I have unclosed for thee thy mouth with the instrument of Anpu, with "Plate VII. 1. the leg of iron wherewith [he] opened "the mouth[s] of the gods. O Horus, open the mouth "of the Osiris, the royal scribe. Horus hath unclosed "2. the mouth of the Osiris, the royal scribe, 3. even "as he opened the mouth of his father Osiris with the "iron which proceeded from Set; with the iron meskhen "4. wherewith he opened the mouth of the gods hath
"he opened the mouth of the Osiris, the royal scribe.  "He moveth on his legs, he speaketh, he speaketh, his  "body  5. is with the Great Company of the Gods  "which is in the House of the Aged Prince who dwelleth  "in Ænну, and he hath taken possession of the Urerit  "Crown which is therein before Horus, the Lord of  "Mankind.  
"  6. Hail, Osiris, royal scribe! Horus hath opened for  "thee thy mouth, and he hath unclosed for thee thine  "eye with the instrument Seb-ur, and with the instru-  "ment Tun-ā, 7. wherewith were opened the mouth[s]  "of all the gods of the South, [and the mouth of every
"god and every goddess, and the mouth of Atmu, Lord
of Annu, and the mouth of Ptah of his South Wall,
"Lord of the life of the two lands, and the mouth[s] of
"the great gods]."¹
And the Ámī Ās shall say:—
"My father, my father!
"My father, my father!
"My father, my father!
"My father, my father!"

And the Setem shall take the Nemes bandlet where-
with to 8. array [the statue], and he shall pass it
over the mouth and the two eyes of the Osiris, the
royal scribe, four times [and shall say]:—
"O nemes bandlet, O nemes bandlet!
"O white one, O white one!
"9. O Eye of Horus, thou White One, which comest
"forth from the city of Nekheb, the gods are arrayed

¹ From the Louvre Papyrus.
“therein in its name of ‘Nemes,’ the 10. gods are
“decorated therein in its name of ‘White One of
“Nekheb, which cometh forth from Nekheb,’ [and the
“Osiris, the royal scribe, is arrayed therein and de-
corated therewith. Hail, Osiris, the royal scribe, the
“Eye of Horus hath been presented to thee, and the evil
“which [was] thine hath been destroyed in the earth].”

And the Setem shall place the Sau bandlet [on the
statue], and shall say:—

“11. Hail, Osiris, the royal scribe, the Sau bandlet
“hath been presented unto thee, and thou art arrayed
“therein. The Eye of Horus, the White One, hath been
“presented unto thee, and thy mouth and thy two eyes,
“12. have been opened therewith.”
And the Setem shall dress the statue in the Menkhet bandlet, [and shall say]:—

"Hail, Osiris, the royal scribe!
"Receive thou this 13. Áshep bandlet.
"Receive thou this good thing.
"Receive thou this apparel.
"Receive thou this 14. Menkhet bandlet.
"Receive thou this Eye of Horus, the White One, which cometh forth from the city of Nekheb, wherein "thou hast risen like the sun. It putteth strength into "thee 15. in its name of 'Menkhet.' It putteth union "into thee in its name of 'Áṯmu.' It maketh thee
"great 16. in its name of 'Āat.' It maketh glad thy
face in its name of 'Qemā.'

"Thou art arrayed in the Eye of Horus, 17. and
"the goddess Rennut hath arrayed thee in thy MENKHET
"bandlet. The Eye of Horus hath been presented unto
"thee. It giveth victory (or, strength) to the gods, and
"the gods give thee strength 18. as the Eye of Horus
"giveth them victory."

And the SETEM shall take the MENKHET bandlet and
array [the statue of] the Osiris, the royal scribe [therein,
19. saying] —
"Horus arrayed himself therein [as] his shetamuti garment, and he trod the earth as a prince. 20.

"Set arrayed himself therein [as] his shetamuti garment, and he trod the earth as a prince.

"Thoth arrayed himself therein [as] 21. his shetamuti garment, and he trod the earth as a prince.

"Sep arrayed himself therein [as] his shetamuti garment, and he trod the earth as a 22. prince.

"And the Osiris, the royal scribe, hath arrayed himself therein [as] his shetamuti garment, and he shall tread the earth as a prince. 23.

"O Osiris, the royal scribe, the Eye of Horus hath
been presented unto thee, and thou shalt be known "[thereby] in the House of the Aged Prince 24. who "dwelleth in Annu.

"Hail, Osiris, the royal scribe, it shall be known that "thou hast a KA [to fight] against thine enemy before "thy divine Plate VIII. 1. father."

And the Setem shall place the green (uatch) Menkheth bandlet [on the statue], saying:—

"Hath risen like the sun Uatchit, the Lady of Flame, "the perfect one who cannot 2. be repulsed in heaven "or in earth, and she shall make green (i.e., flourishing) "the Osiris, the royal scribe. She shall make him to "be perfect with her 3. Menkheth bandlet, she shall
"make him to flourish with [the power] which dwelleth
in her watch bandlet.

"And thou shalt renew thy youth even as she re-
neweth her youth. Hail, Osiris, 4. the royal scribe,
the Eye of Horus hath been presented unto thee,
and that which is in thee hath been made strong
thereby."

And the Setem shall place the red Menkhet Ánes
bandlet [on the statue, saying:——]

"5. Hath risen the Eye of Rā, the Lady of the
Two Lands, Princess in the City of double Flame, the
mighty one, the Lady of storm, the Mistress 6. who
made to go forth the word whereby the Company of
the Gods came into being, and she shall make to
flourish the Osiris, the royal scribe. 7. Come then
"before him! She shall rise in front of him, he shall
"be protected by her [and] guarded, and she shall cause
"the fear of him 8. as the mighty one of two-fold
"strength [to go forth]. She shall rise in front of him,
"and he shall be protected and made stronger than all
"the gods.

"Hail, Osiris, the royal scribe, 9. thou art made
"alive, thou art made new, and thy youth is renewed
"like Rā every day. Therefore shalt thou 10. be
"hymned by reason of thy beauty, O Osiris, the royal
"scribe, by those who are in the Two Lands, and by
mortals, and thine arm shall not be 11. resisted
"through all the earth. The Eye of Horus hath been "presented [unto thee], and thou hast thy sight through "it."

[1] And the Kher heb shall say: "O Setem, place "the menkhet of â†‘mâ‘î [on the statue] and say:— "Receive thou, O Osiris,² thy apparel in the form of

¹ From the Louvre Papyrus. The second version of this section gives some interesting variants.
² Or, Hathor.
the āṭmāi bandlet—the two arms of the goddess Tait are upon thy body. A god attacheth himself to a god, and it is the binding girdle of a god to a god in its name of ‘Āṭmāi.’ It is washed by the god ḫāpi, the Khu (i.e., the Spirits) make thy face to shine, Isis brought together the threads of the bandlet, and Nephthys wove them firmly, and they make to shine the bandlet for thee [with triumph] against thine enemies.
[And the Kher heb shall say: "O Setem, place the Collar [on the statue of the Osiris], saying:—

"Homage to thee, O Åtmu. Homage to thee, O Kheperä, who art exalted upon thy steps, who shinest as the God of the Obelisk in the House of the Obelisk which is in Ånnu (Heliopolis). Thou didst spit, and Shu came into being, thou didst emit water, and Tefnut came into being; thou didst place thine arms about them, with the arms of thy Ka, and thy Ka is in them. O Åtmu, place thou the arms of thy Ka about the Osiris,¹ and let him live with his Ka for

¹ Or, Hathor.
"ever. O Átmu, unite thyself to the Osiris, protect
thou him, and let [not] come to him any evil thing
whatsoever, even as thou unitest thyself to Shu and
Tefnut.

"Hail, Great Company of the Gods who are in Ánnu,
Átmu, Shu, Tefnut, Seb, Nut, Osiris, Horus, Isis,
[Set], Nephthys and Horus who dwelleth in the Great
House! Hail, Great Company of the Gods who are
produced by the God Átmu, extend ye the heart of
his child in your name of 'Pet,' so that he may shine
"among you in your name of 'Paut neteru,' avenge ye
the Osiris on his enemies, protect ye him and defend
him, and let not any evil whatsoever happen to his
body for ever.

"Hail, Osiris, the Eye of Horus hath been presented
unto thee, and it being with thee thy heart shall not
"stand still."

And the Setem shall perform the anointing [of the
mouth and eyes of the statue] with 12. metchet oil,
and mestem and green mestem, and shall say:—
“Hail, Osiris, 13. the royal scribe, I have filled thy face with metchet oil, and I have bound thereto for thee the Eye of Horus, and thy face is strong. I have painted thine eyes for thee 14. with mesatem and with green mesatem, and thy face is strong. [The heart of Horus rejoiced at the meeting of his Eye with his body, and the heart of the Osiris shall rejoice at the meeting of his Eye with his body, and he shall be made to flourish in its name of Uatchit, and pleasant shall the odour be to thee in its name of ‘Sweet smell.’ Hail, Osiris, I have come, and I
The following text is from the temple of Abydos (Schiaparelli, op. cit., ii., p. 55):

"have anointed thy two eyes with oil of perfumes of all kinds."[1]

"Ye unguents! Ye unguents! Ye which are before Horus! Ye which are before Horus! Place ye your-selves before the Osiris. I have made him to be happy through you, I have made him to become a KHU through you, placing his POWER in his body, and placing his cuttings before the eyes of all the

[1 From the Louvre Papyrus.
"Khu, that they may see him, and that they all may
hear his name.

"Behold, Osiris, I have filled for thee thine eyes with
"Metchet Oil, and I have filled for thee thine head
"with the Metchet Oil which was before Horus; thou
"hast been made full with it, and thou hast been made
"full with the god. It hath transmitted unto thee its
"sweet smell, and thy head hath been lifted up into
"the heavens, into the place which is before Horus.
"Horus cometh being filled with the sweat [which
"broke out] on him when Father Osiris embraced him,
"when Osiris found him near him in the city of Khe\hspace{0.1em}set,
"and filled him with the Eye which he had produced."
“Hail, Osiris! I have come unto thee, and thou art
established and filled with the Metchet Oil which
proceeded from the Eye of Horus. Thou art filled
therewith. It hath knitted together thy bones, it
hath gathered together thy members, it hath collected
into one place thy flesh, and it hath dissipated into
the ground thy noxious humour. Thou hast absorbed
the odour thereof, and the sweet odour thereof is on
thee, even as it is with Ra when he appeareth on the
horizon among the gods of the horizon. The odour
of the Eye of Horus is to thee among the gods who
are in the following of Osiris. Unto thee belongeth
it to take possession of the Urertu Crown. Thou art
equipped with the attributes of Osiris, and thou art
"a KHU there (i.e., on the horizon) more than the
"[other] KHU by the command of Horus himself, the
"lord of men and women. O Unguent of Horus! O
"Unguent of Set! Horus hath power (?) over his Eye,
"and he hath carried it off out of the hands of his
"enemies. The hidden things of Set are not in it, for
"Horus hath filled it, and it is equipped with his uraei.
"The Eye of Horus hath united its odour unto thee, it
"hath overthrown [for thee thine enemies], thou art
"bold against thine enemies. The Osiris is anointed."

The following shall be said twice after anointing [the
eyes of the statue] with 15. mes'tem:
"Hail, Osiris, the royal scribe, who hast been brought forth by thy mother on this day, 16. thou hast been made a being with knowledge [among] those who have not knowledge. Thou hast been made strong by Seb, who was the head of the first-born of the Great Company of the Gods. 17. He hath attached for thee thy head to thy bones, and he saith unto thee, 'The Great Company of the Gods heareth.' He hath given unto thee thy head, 18. he hath gathered together for thee thy limbs (or, flesh). Horus is at peace with thee, and he hath given unto thee thy head, and hath collected 19. for thee thy flesh."
"Thy Ka shall not be smitten in the presence of any
god after thou hast received thy head and thy flesh."

20. To be recited four times:—

"Thou hast life before Horus, and thy mother giveth
thee birth on this day. She maketh thy two eyes to
be in 21. thine own arms, in the arms which are
made for thee. Thou art made a being with know-
ledge [among] those who have not knowledge. Thou
hast been made strong by Seb, who was the head
of the first-born of 22. the Great Company of the
Gods. He hath attached for thee thy head to thy
bones; Seb is at peace with thee. He hath set in
order thy head, 23. and he guideth thee. Horus is
at peace with thee, and he hath set in order for thee thy head. Thou hast received the KA of 24. the Osiris, the royal scribe, from the place whither his god had carried it, from the place whither he had carried it, and his god is content 25. on this day."

And the SETEM, having anointed [the statue with] hekennu oil, shall say:—

"Hail, Osiris, the royal scribe! Plate IX. 1. Hail, Osiris, 2. I have filled for thee thy face with metchet oil."
And the Setem shall take a bag of *watch*, 3. and shall open the mouth and the two eyes of the Osiris, the royal scribe, four times, and shall say:—

"4. Hail, Osiris, the royal scribe, the Eye of Horus hath been presented unto thee, and thou art strengthened by "what is therein." 5.

And the Setem shall take a bag of *mestemet*, and open the mouth and the two eyes of Osiris, the royal scribe, [saying] 6.:

"Hail, Osiris, the royal scribe, 7. the Eye of Horus hath been presented unto thee, and thy face hath been "painted with it."
And the Setem shall place the Ames sceptre [on the statue] and shall say:—

"Join thyself [to it], join thyself [to it], 8. to the Ames of aser wood, smiter of the rebels, divine power which ruleth the two lands. 9. Thy soul is provided with divine power. The two-fold strength of Horus is to thee, the two-fold strength of Set is to thee, and thou rulest this earth, 10. O Osiris Khenti Âmenti; behold Horus."

And the Setem shall place the Heb staff [on the statue] and shall say:—

"Join thyself [to it], join thyself [to it], O Eye of
"Horus, 11. the White One, which smiteth the Rekhiu. "The name thereof is, 'Horus taketh vengeance on those "who are in the following of Set,' and 12. the Osiris, "the royal scribe, is avenged on his enemies, and he "leadeth each of them captive, and he shall live for "ever."

And the Setem shall place the Men [on the statue],
and shall say:—

"13. The Osiris, the royal scribe, is Horus, the son "of Tem, is Khnemu who fashioned the gods. 14. I "have given unto thee thy mouth, opened for thee is "thy mouth, constituted is thy mouth, constituted is
thy mouth. Opened for thee are thy two eyes, and thou seest with them. 15. A passage into thine ears hath been made for thee, and thou hearest with them. Thy odour cometh to thee as Ur-ḥekaut."

And the Sētem shall take the 16. censer, and shall purify the Osiris, the royal scribe, four times [with] the incense over the flame, [saying]:—

"Horus maketh the purification [of the statue], and he censeth it with the Eye of Horus. 17. Thou stridest being filled with the water which is in it in
"its name of 'Peť'; thou art censed with it in its name "of 'Sentrà,' and thou art shrouded in it in its name of "'Keput.'

"The Osiris, the royal scribe, is pure, is pure! "The Osiris, the royal scribe, is pure, is pure! "The Osiris, the royal scribe, is pure, is pure! "The Osiris, the royal scribe, is pure, is pure!"

And the SMER shall go round about [the statue of] the Osiris, four times, with the incense over the flame, Plate X. 1. and shall say:—

"Hail, Osiris, the royal scribe, the Eye of Horus hath "been presented unto thee, and the smell thereof shall "come unto thee."

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And the Setem shall cease the 2. uraeus, and shall say:—

"Purificatory censings to the goddess Ur-ḥekat, to "Uatchit, Lady of the Great House which is in the "House of Flame. And to Sekhit-Nesertit- 3. Uatchit "in the city of Pit-Teput. And to Unnenit-Menḥit- "Nut-shesit (?) in Ḥett-ur. And to Resenit-Meḥenit-1 "4. Seshentá, Khebset, [Ḥetepet]. And to Tait who "is hymned before her father. [Thy] purifications are "the purifications of the Maās; the Maās being

1 The text is corrupt here.
"bound [on thee]  5. heaven shineth brightly.  [Thy]
"purifications are the purifications of the Khabu; the
"Khabu being bound [on thee] heaven shineth brightly.
"Horus purifieth thee and Set censeth thee.  Purified
"are ye, O male  6. gods, censed are ye, O goddesses.
"Ye have obtained your fluid of life (sau)
"through Ur-ḥekat, Sekhit, through Ur-ḥekat,
"Sekhit;
"[through] Nesertit, [through] Nesertit,
"[through] Ḫetepit, [through] Ḫetepit.
"7. Offerings be to every god and to every goddess,
"and their hands shall be filled with the love of him
“(i.e., the Osiris), and there shall be offerings [and] a happy face to the Osiris, 8. the royal scribe, [and “he shall be] happy on this day.”

And offerings of incense shall be made to all the gods and all the goddesses, viz.:

9. To Âmen-Rā, Lord of the Throne of the Two Lands, at the head of Âpt.
10. To Âtmu, Lord of the Two Lands of Ânnu.
11. To Rā-ÂHeru-Khuti.
12. To Ptah the Great of his South Wall, Lord of the life of the Two Lands.
13. To Osiris (Prince of Eternity).
14. To Seker within his Secret Place.
15. To the Gods and Goddesses who dwell in Akertet.
16. To the Gods and Goddesses who dwell in the House of the Ka of Ptah (Memphis).
17. To the Gods and Goddesses who dwell in An (Heliopolis).
18. To the Gods and Goddesses who dwell in Kher-āḥauu (Babylon).
19. To the Gods and Goddesses who dwell in . . . . . . of the Souls of Ánu.

20. To the Gods and Goddesses who dwell in Pa-Sekru.

21. To the Gods and Goddesses who dwell in Sekhemu (Letopolis).

22. To the Gods and Goddesses who dwell in Ttet (Busiris).

23. To the Gods and Goddesses who dwell in Ttet tet (Mendes).
24. To the Gods and Goddesses who dwell in Ἡτ-ἐντ-ḫenen (Heracleopolis).
25. To the Gods and Goddesses who dwell in Ṭepi-āḥ (Aphroditopolis).
26. To the Gods and Goddesses who dwell in Sesnu (Hermopolis).
27. To the Gods and Goddesses who dwell in Ābṭu (Abydos).
28. To the Gods and Goddesses who dwell in the South.
29. To the Gods and Goddesses who dwell in the North.
30. To the Gods and Goddesses who dwell in the West.

31. To the Gods and Goddesses who dwell in the East.

32. To the Gods and Goddesses who are in Heaven.

33. To the Gods and Goddesses who are in the Earth.

[To all the Gods and Goddesses who are in the Ṭuāt.

[To Maāt, in the front of the Boat of Rā.
[To Ḫet-Ḥert (Hathor), in the front of the Boat of Rā.
[To Ḥu, in the front of the Boat of Rā.
[To Sau, in the front of the Boat of Rā.
[To Khensu, in the front of the Boat of Rā.
[To Thoth, in the front of the Boat of Rā.
[To Isis, in the front of the Boat of Rā.
[To Nephthys, in the front of the Boat of Rā.
[To the chief gods who are in following of the Boat of Rā.
[To the Cabin of Rā, the Boat of Rā, the Sekhtet Boat, the Māṭet Boat.
[To the Khemu urtu, to the Khemu sekhu.
[To the Great Company of the Gods.
[To the Little Company of the Gods.
[To the great, secret Pylons in Annu.
[To the Souls of Annu, Lords of Ḥet-Āt.
[To the Souls of Annu, Lords of Āḥa.]¹

¹ From the Louvre Papyrus.
34. To Rā. To his Disk. To his Body. To his Eye.
35. To the Osiris, the royal scribe.
36. To Osiris in heaven.
37. To Osiris in the earth.
38. To Osiris in the House of the Pyramid.
39. To Osiris in . . . . .
40. To Osiris in his every name.
41. To Osiris in his every form.
42. To Osiris in his every transformation.
43. To Osiris in his every house.
44. To every place wherein it pleaseth his KA
45. to be.
"Plate XI. 1. O all ye gods and all ye goddesses, whose names are invoked on this day, come ye and make to approach Maāt, and destroy ye all the defects which are in the Osiris, the royal scribe. 2. Stablish ye for him his heart in his body, unclove ye for him his mouth, make a passage into his ears, open ye the mouth of the Osiris, the royal scribe, 3. unclove his nostrils, make ye to grow his flesh and bone with Maāt, and destroy ye every evil thing which appertaineth to him. Make ye offerings of water for him,
"purify ye him, 4. and cense ye him. O grant that "he may pass before Rā with his company of gods as "a sāhu endued with breath, and that he may find the "opportunity to be before you. 5. Grant ye that the "Osiris, the royal scribe, may be with you, [from] the "moment when he cometh."

And the Setem shall go round the Osiris, the royal scribe, four times, with incense [on the flame, and he shall say] four times:—

"6. Hail, royal scribe, I have opened for thee thy "mouth, and I have made thy mouth to balance con-
"formably to thy teeth. Ra hath opened thy mouth, 
"and he hath unclosed for thee thy two eyes. The 
"mouth of 7. the Osiris, the royal scribe, hath been 
"opened, and his heart is in his body for ever."

And the Setem shall perform the censing of the 
statue, saying:—

"Pure, pure is the Osiris, the royal scribe,
"Pure, pure is his Ka.

"8. I have shrouded thy head in the incense which 
"is sweet of smell, and the dew of the god is on thy 
"members, and they absorb (?) [it]. Thy head is lifted 
"up, O Osiris, the royal scribe, 9. by means of the 
"incense. Horus-Set, who is at the head of the Land 
"of the South, purifieth thee. The incense cometh, the
"incense cometh. The ear of corn cometh, the ear of corn cometh. The ÂMAKH cometh, the ÂMAKH cometh. The MENT-UR cometh, the MENT-UR cometh. 10. The member which proceedeth from Osiris cometh.

"Horus shroudeth the statue with his Eye, and Horus censeth the statue with his Eye. Hail, Osiris, the royal scribe, Plate XII. 1. thou art shrouded with the Eye of Horus, thou art censed with the Eye of Horus, thou art filled with the Eye of Horus, and thou art filled with it like a god. The odour thereof cometh to thee, the Eye of Horus 2. cometh to thee, O Osiris, the royal scribe."
And the Setem shall say four times, standing up, [having been] seated:—

"An offering is made with thy two eyes."

The Chapter of making an offering 3. with breadcakes, of making an offering with beer, of making an offering with libations, of thy making to come the chosen joints, and of bringing these before the altar of the food of Osiris, the royal scribe.

4. And the Setem shall perform the ceremony of netch hrā with the Nemes vase [on the statue, and shall say]:—

"Hail, Osiris, the royal scribe, thy head hath been
"presented unto thee, thy bones have been offered to thee, thy members have been made to grow for thee. 5. The Eye of Horus hath purified thee, and I have brought it unto thee, coming forth from Nu, that which came forth originally from Atmu in its name of Nemes, the beautiful Nemes which came forth from Ra. Beautiful is thy heart possessing it, the Eye of Horus hath stablished it upon its seat, and it hath stablished thy heart for thee, O Osiris, the royal scribe. Thy head hath been purified for thee with them (i.e., the vases), and there shall be no destruction to thee. Osiris, the royal scribe, the Eye of
"Horus hath been presented unto thee, thou art made
pure, and thou hast been censed. It hath performed
the act of NEMES on the gods in its 8. name of 'Nemes.'
Purifications have been made to the gods by it in its
name of 'Offerings.' The gods are ornamented by it
9. in its name of 'Khakeru.' I have received it in
my hands, and I have smitten with it the Osiris, the
royal scribe, 10. in all its names.

"Honour to thee, O Osiris, the royal scribe, in
heaven, and on the earth, in his seat in the Land of
the South, in his seat in the Land of the North, in his
"seat in the West, in his seat 11. in the East, and in "every place wherein his KAU dwell. [Thou] livest for "ever.

"The NEMES vase cometh, the NEMES vase cometh. "[The holy vase cometh, the holy vase cometh.]

"It cometh as a thing of Light, it cometh as a thing "of Light.

"It cometh as the Eye of Horus, the White One, "[which proceedeth from the city of Nekheb. The "KHENEM cometh who dwelleth in [Het-ka-Ptah (Mem- "phis) and in] Annu. Plate XIII. 1. The Apt cometh. "It (i.e., the NEMES) giveth thee Seb, it maketh to "approach to thee Thoth."
"It maketh thee to be powerful [in its name of] Sekhet.
"It sendeth thee onwards [in its name of] Bast.
"It beautifieth thee [in its name of] Nefer-Temu.
"It guideth thee [in its name of] Net.
"It maketh thee to rejoice [in its name of] Nebt-
"Nehut.

"It maketh thee to have peace [in its name of] Het-
"Hert Nebt Hetepit. Having been brought unto it, it
"purifieth [the Osiris] with the incense of him who is
"in the House of the Aged Prince who dwelleth in An.
"Pure, pure, is the Osiris, the royal scribe.
"Pure, pure, is the Osiris, the royal scribe.
"Pure, pure, is the Osiris, the royal scribe.
"Pure, pure, is the Osiris, the royal scribe."
3. And the Setem shall pour out a libation of water to [the statue of] the Osiris, the royal scribe[, and shall say]:—

"Ra riseth, and Ra shineth upon the Company of the "Gods. Great is the height (?) of Nubti, who is at the "head of the Aterti. The Osiris, the royal scribe, "delivereth his 4. seed (?) which is in his members "that are in him. Osiris graspeth the Urerit Crown. "The Company of the gods renew him, Isis putteth "forth her breast for him, Nephthys giveth him suck, "and Horus receiveth him for his son. 5. Horus "purifieth the Osiris, the royal scribe, in the Lake of
"the Jackal[s], he draweth out the KA of the Osiris, the royal scribe, from the Lake of the Tuat, and behold, he draweth the flesh of the Osiris, the royal scribe, through 6. that divine body which is on the arms (or, shoulders) of Rā. When he appeareth on the horizons his rays of light illumine the Two Lands, and light up the faces of the Company of the Gods. He beareth along the KAU of the Osiris in his body, and he maketh for me (sic) a habitation 7. which shall comprehend the Two Lands.

"The Khemu-sekta shall be thy guide, O Osiris, the royal scribe, when thou settest out for the Sekhet-Āanru, transporting the gods who are on the hori-
"zons, and travelling through the heights of heaven.

8. Perfect is [the statue of] the Osiris, the royal
scribe, [yea] perfect; it is not in decay (?), but is
strong, and at its head is the Osiris, the royal scribe.
It is not in decay (?), and at its head is the Osiris,
and his KAU shall come forth to it."

9. And the SETEM shall perform the ceremony of
censing the [statue of the] Osiris, the royal scribe[, and
shall say]:—

"The fire is made, the fire blazeth up, the incense is
on the flame, and it burneth on the flame. Thy
odour cometh, O Osiris, the royal scribe, in the form
"10. of incense, the odour of the Osiris, the royal "scribe, cometh [in the form of] incense of the gods. "The Osiris, the royal scribe, is with you, O ye gods, "be ye with the Osiris, the royal scribe. 11. The "Osiris, the royal scribe, liveth with you, O ye gods, "live ye with the Osiris, the royal scribe, O love ye "the Osiris, the royal scribe, O love ye him, O gods. "The pequ garment (?) cometh, the God of Light "cometh, who proceedeth from the thighs of Horus. "12. He who hath appeared cometh, he who hath "appeared cometh. He who was in a state of weakness "cometh, he who was in a state of weakness cometh.
"The Light cometh, the Light cometh. The Osiris, the royal scribe, hath appeared on the thighs of Isis, and he sitteth on the thighs of Nephthys. My father Tem graspeth the 13. hand of the Osiris, the royal scribe, and he leadeth the Osiris, the royal scribe to the gods, and the swift legs of the Akhemu-sekti gods lead him on his way. O Mother of the Osiris, the royal scribe, 14. Isis, give thou thy breast to the Osiris, the royal scribe, and let the Osiris, the royal scribe, put forth his mouth and suck milk [therefrom]. A white bird illumineth and 15. [maketh] pleasant the earth; may he make the Osiris, the royal scribe, to
“walk therein. And there shall be no sickness of any
“kind to him therein, and he shall never feel hunger
“therein.”

[And the Kier heb shall say:] “O Setem, take the
offerings, fourfold, of good things of all kinds, and make
an offering to the Osiris.”

And the Setem shall say, standing up [having been]
seated, four times:

“An offering is made with the two eyes.”

The Chapter of purifying the table (or, altar).

Then shall be said:—

“Is purified, is purified the table with libation and
"incense. O, a royal purification of everything which
"is done for the Osiris, the royal scribe; and everything
"is pure. O, a royal purification for everything which
"is done."

1 See Schiaparelli, op. cit., p. 157.
2 Ibid., p. 158.
3 Ibid., p. 159. See above, p. 80.
And the Setem shall bring bread-cakes to the hall of the House of Rā for the Ka-cakes of the Osiris, the royal scribe, and for 16. Rā and his ka (?), and shall say:—

"Hail, Osiris, the royal scribe, I have given unto thee
"a thousand bread-cakes, a thousand vessels of beer, a
"thousand oxen, a thousand geese, a thousand changes
"of apparel, a thousand gehes gazelle, a thousand maiu-
"hetch animals, a thousand Ru geese, a thousand 17.
"Turp geese, a thousand Ser geese, a thousand pigeons,
"a thousand pieces of broiled meat which is thy food
"from the divine block, a thousand bread-cakes from
"(or, in) the Hall, a thousand [pieces of] incense, a thousand vessels of oil, a thousand vessels of water for libations, a thousand offerings, a thousand of the firstlings of the tables(?), 18. a thousand of the firstlings of the joints of meat, a thousand hetepu flowers and cakes of tochefa bread, and a thousand things of all kinds beautiful and pure, a thousand things of all kinds beautiful and sweet. Purifications, purifications to thy Kau, O Osiris, the royal scribe."

And the Setem shall cense [the statue of] the Osiris, 19. the royal scribe, and shall say:—

"The Eye of Horus hath been presented unto thee and the odour thereof hath come unto thee."
And the **Setem** shall purify the holy offerings with incense [and libations], saying:—

"The holy offerings of the Osiris, the royal scribe, "are purified.

"A gift of Rā-Ḥeru-khuti. A gift of the Great "Company of the gods.  **20.** A gift of the Little "Company of the gods, of the Áter of the South, of "the Áter of the North. Incense and libation! Sweet "is the odour of the writings of Thoth. The divine "book is purified by Thoth, who presenteth it to the "Osiris, the royal scribe."

**21.** And the **Setem** shall pour water from the vases, saying:—
"Hail, Osiris, the royal scribe, I have brought for thee the Eye of Horus, and I have carried away [all] the things which are hateful to the Osiris, the royal scribe, and all the evil things spoken in his name. 22. Thoth passeth, and bringeth the Osiris, the royal scribe. I have brought unto thee everything spoken in the name of the Osiris, the royal scribe. I have placed them in thy hand, so that thou mayest over-throw thine enemy."

And the Setem shall declare 23. the offerings, and shall say:
"Hail, Osiris, the royal scribe, the Eye of Horus hath been presented unto thee, and the offerings which are in it are hereby declared:—"

[Here follows the Small List of Offerings.]

<table>
<thead>
<tr>
<th>Image</th>
<th>Translation</th>
<th>Number of Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="image1.png" alt="Image" /></td>
<td>Water</td>
<td>Two vases.</td>
</tr>
<tr>
<td><img src="image2.png" alt="Image" /></td>
<td>Bet incense</td>
<td></td>
</tr>
<tr>
<td><img src="image3.png" alt="Image" /></td>
<td>Ḥetcha incense</td>
<td></td>
</tr>
<tr>
<td><img src="image4.png" alt="Image" /></td>
<td>Pas cakes</td>
<td>Two baskets.</td>
</tr>
<tr>
<td><img src="image5.png" alt="Image" /></td>
<td>Tep joints</td>
<td></td>
</tr>
<tr>
<td><img src="image6.png" alt="Image" /></td>
<td>Anur cakes</td>
<td></td>
</tr>
<tr>
<td><img src="image7.png" alt="Image" /></td>
<td>Shens cakes</td>
<td></td>
</tr>
<tr>
<td><img src="image8.png" alt="Image" /></td>
<td>Pau cakes</td>
<td></td>
</tr>
<tr>
<td><img src="image9.png" alt="Image" /></td>
<td>Ashert joints</td>
<td></td>
</tr>
</tbody>
</table>

1 From the Louvre Papyrus.
LIST OF OFFERINGS

Ur-áuf joints  Two baskets.

Hunnut joints  "  "

Sháí cakes  "  "

Beuer (palm) seeds  "  "

Wine of the Oasis  Two vessels.

Wine of the North  "  "

Tébu cakes  Two baskets.

Juice of Khepen  Two vessels.

Beer  "  "

Well (?) water  "  "

Hesenţ  "  "

Shent . . . .  "  "

Well (?) water in Tésher vessels  "  "

Water  "  "

VOL. III.
And the Setem shall smite with his hand four times the joint from the ox, and that from 24. the ma'au ḫetch gazelle, and that from the ḫaḥes gazelle.

And the Setem shall pour water into the vases, and shall say:—

"Hail, Osiris, the royal scribe, I have brought for thee the Eye of Horus, and I have carried away all the things which are hateful to the Osiris, the royal scribe, 25. and all the evil things spoken in his name. Thoth passeth, and bringeth [the Osiris], the royal scribe. I have brought unto thee everything
"spoken in the name of the Osiris, the royal scribe,
"and I have placed them in thy 26. hand, so that
"thou mayest overthrow thine enemy.

And the SETEM shall declare the offerings [and shall say]:—

"Hail, Osiris, the royal scribe, the Eye of Horus hath
"been presented."

[Here follows the Great List of Offerings.] ¹

Plate XIV.—

1. Libation in Khenti vases  One.
2. Propitiatory offerings  Two.
3. Water  Two vases.
4. Bet incense  One vase.
5. Ḥetcha unguent  Four vases.
6. Paset cakes  Four vases.
7. Ṭepu joints  Four baskets.
8. Shāi cakes  Four baskets.
9. Shensent cakes  Four baskets.

¹ For the hieroglyphic text see pp. 121 ff.
<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>11.</td>
<td>Shenf cakes</td>
<td>Four baskets.</td>
</tr>
<tr>
<td>12.</td>
<td>Áurti cakes</td>
<td>Four baskets.</td>
</tr>
<tr>
<td>13.</td>
<td>Puku cakes</td>
<td>Four baskets.</td>
</tr>
<tr>
<td>15.</td>
<td>Tautau cakes</td>
<td>Four baskets.</td>
</tr>
<tr>
<td>16.</td>
<td>Reθhu cakes</td>
<td>One basket.</td>
</tr>
<tr>
<td>17.</td>
<td>Hebnen cakes</td>
<td>Four baskets.</td>
</tr>
<tr>
<td>18.</td>
<td>Hunni cakes</td>
<td>Four baskets.</td>
</tr>
<tr>
<td>19.</td>
<td>Paut emkhent cakes</td>
<td>One basket.</td>
</tr>
<tr>
<td>20.</td>
<td>Shenf cakes</td>
<td>One basket.</td>
</tr>
<tr>
<td>21.</td>
<td>Ám-taui cakes</td>
<td>Four baskets.</td>
</tr>
<tr>
<td>22.</td>
<td>Cakes and roast meat</td>
<td>Five baskets.</td>
</tr>
<tr>
<td>23.</td>
<td>Shepens beer</td>
<td>Two vessels.</td>
</tr>
<tr>
<td>25.</td>
<td>Ábshu wine</td>
<td>. . . . .</td>
</tr>
<tr>
<td>26.</td>
<td>Wine of the Oasis</td>
<td>Two vessels.</td>
</tr>
<tr>
<td>27.</td>
<td>Wine of the North</td>
<td>Two vessels.</td>
</tr>
<tr>
<td>28.</td>
<td>Ánmu (Pelusium) wine</td>
<td>Two vessels.</td>
</tr>
<tr>
<td>29.</td>
<td>Ḥamu wine</td>
<td>Two vessels.</td>
</tr>
<tr>
<td>30.</td>
<td>Suni (Syene) wine</td>
<td>Two vessels.</td>
</tr>
<tr>
<td>31.</td>
<td>Wine in ṭeshert vessels</td>
<td>Two vessels.</td>
</tr>
<tr>
<td>32.</td>
<td>Hasent wine (?)</td>
<td>One vase.</td>
</tr>
<tr>
<td>33.</td>
<td>Shent</td>
<td>One vase.</td>
</tr>
<tr>
<td>34.</td>
<td>Ṭesher water</td>
<td>One vase.</td>
</tr>
<tr>
<td>35.</td>
<td>Mensut vessels of water</td>
<td>Two vessels.</td>
</tr>
<tr>
<td>36.</td>
<td>Áaru unguent</td>
<td>Two vases.</td>
</tr>
<tr>
<td>37.</td>
<td>Áarti māha unguent</td>
<td>. . . . .</td>
</tr>
<tr>
<td>38.</td>
<td>Legs of beef</td>
<td>Two (?)</td>
</tr>
</tbody>
</table>
Plate XV.—

1. Áauā joint One.
2. Breast joint One.
4. Matu (?) joints Two.
5. Sepehu joint One.
6. Peṣet joints Four.
7. Mast (Livers) [Two.]
8. Án-shemt joint [One.]
9. Ur-āuf joint [One.]
10. Ánāur joint [One.]
11. Ru goose [One.]
12. Tupu goose [One.]
13. . . . . .
14. Mennnen geese [Two.]
15. Tcha geese [Two.]
16–30. [15 names wanting.]
31. Offerings Of all kinds.
32. Vegetables Of all kinds.

Plate XVI. 5. [And the priest] shall bring his feet to the offerings [and the chief Kher Heb shall say:—]

“Hail, Osiris, the royal scribe, 6. come, I beseech thee, to these thy breads.”
And the Setem stretching forth his arm with the "Suten ḫetep" [shall raise his hands to the table of offerings and shall say:—

"Are arranged for thee upon the divine table of offerings things of all kinds, good, pure, and sweet, "and thy KA hath received them. Thy KA hath been "purified, and to thine hands hath been given abun-"dance. Thoth hath purified it, he hath made offerings "to thy KA, which is pure, and] to Osiris Unnefer, 7. "the son of Nut, to Isis, to Nepthys, the divine sisters "of Osiris, to Amen-Ra, the Lord of the Throne of the "Two Lands, to 8. Menthu, Lord of Thebes, to Mut-"Sekhet-Bast in Asher, to Anpu, Lord of Ta-tcheser, "to 9. Anpu-āmmi-Ut, so that they may give a
"thousand bread-cakes, a thousand vessels of beer, a thousand oxen, a thousand geese, a thousand cakes of incense, a thousand vessels of oil, a thousand vessels of hāt unguent, a thousand hāt tehesau cakes, a thousand things of all kinds, beautiful, and pure, and pleasant, and a thousand things of all kinds. Pure, pure is the Osiris, the royal scribe."

And the Setem 12. shall cense Rā-Ḥeru-khuti in all his names, and shall say:—

"13. O Rā, living in Maāt."
"O Rā, who feedest upon Maāt.
"O Rā, who rejoicest in Maāt.
"O Rā, who art united to Maāt.
"O Rā, 14. who art perfect in Maāt.
"O Rā, who flourishest in Maāt.
"O Rā, who art hymned in Maāt.
"O Rā, 15. who art stablished in Maāt.
"O Rā, who art strong in Maāt.
"O Rā, who art stable in Maāt.
"O Rā, who art strong in Maāt.
"O Rā, 16. who art ornamented with Maāt.
"O Rā, who risest in Maāt.
"O Rā, who shinest in Maāt.
"17. O Rā, who feedest upon Maāt.

"O Rā, who art united unto Maāt, to whose brow
"Maāt is united.

"O Rā, who makest to flourish destinies (?), who art
"perfect 18. in plans, who possessest Maāt in thy
"being, I have come unto thee. I am Thoth, I am thy
"Sāhu, I have come 19. forth to avenge thee at [this]
"season. I have made thine offering in the city of Un,
"I have provided myself 20. with thy magical power,
"I know the knowledge which is thine. I have taken
"possession of thy strength and of thy handicraft,
"21. and of the utterance of thy mouth. I have come
 "and I have brought unto thee Maāt, in which thou
 "livest, in which Plate XVII. 1. thou rejoicest, in
 "which thou art perfect, in which thou art bound
 "together, in which thou flourishest, 2. in which thou
 "art established, in which thou art strong, in which
 "thou art stable, in which thou art ornamented, 3. in
 "which thou risest, in which thou shinest, in which
 "thou settest, on which thou feedest, 4. to which
 "thou art united, which is united to thy brow and
 "overthroweth all thine enemies."
"5. Thy heart is glad when thou seest those who
"are in thy shrine, who rejoice when they see Maāt
"6. following thee, [since] evil beareth contentsions
"and destroyeth 7. all the gods [and] the offerings.
"I have given the Utchat of Horus to him, 8. the
"Utchat to its Lord. I have given the testicles of Set
"to him, [the testicles to their Lord]. Horus and Set
"9. [have] offerings on my hands. I have given birth
"to Osiris after 10. his beautiful, beautiful trans-
"formations which take place in him.

"Thy heart is glad, O Lord of the gods, 11. and joy
of all kinds is to thee, for thy uraeus is stablished on thy head, 12. and it overthroweth all thine enemies. [Thoth] giveth the winds which are in the secret place, 13. and I make to breathe him that is in the city of Ament. I have fashioned every god and every goddess, each one 14. with his Sâhâc, and I make them to rest in 15. their shrines, and the offerings which belong to them are stablished, and I have provided the Khu (i.e., Spirits) with 16. their images. And offerings appear at the word, consisting of oxen, a thousand times, 17. through the good deed
"of him that rejoiceth in him that is in the horizon, to
the Osiris, 18. the royal scribe. I have fashioned
him, I have made 19. his divine transformations.
"He breatheth Maāt, and 20. he cometh to visit his
image. 21. His mouth is opened for him, and I have
placed him in front of Maāt.

Plate XVIII. 1. His name is established for ever,
"he is 2. like a perfect spirit in the Ṭuat. 3. He
"heareth when he is called by him that is in his Lake.
"4. His body is protected, 5. water is poured out for
"him, he hath the mastery over bread-cakes, 6. he
"hath the mastery over his beer, he cometh forth as a living Spirit, he performeth his transformation, and he setteth his heart wheresoever his Kau are."

And the Setem shall make an offering to Thoth, to Osiris, and to Maat, of cakes, and beer, and things of all kinds, beautiful and pure, and another offering to Osiris Khenti Amenti afterwards. And after thou hast made the offering there shall be said by thee:

"14. Ptah hath opened thy mouth, and Seker hath
"opened thy mouth with the tool made of 15. iron of "heaven wherewith he opened the mouth of the gods. "16. Thou speakest before the gods of the city of Pe," and thou hearest 17. when thou art called in the city "of Ṭeput. · Hail, Osiris, 18. the royal scribe, 19. thy "mouth hath been opened. 20. I am Ptah, I have "slit open thy mouth. 21. I am the god Hennu, and "I have given unto thee thy arms and hands. 22. I "am Thoth, and I receive the water wherewith thy "mouth was opened. I have brought 23. unto thee "thy son, who seeth thee renew thyself through "24. Seb. Thy mouth is opened, thy heart is to thee,
"thy heart [is to thee in the house of hearts]. 25. Thou
dost mingle with the gods in heaven, 26. and thou
canst not be distinguished from them.

"Pure, pure 27. is the Osiris, the royal scribe.

"Pure, pure is the Osiris, the royal scribe.

"Pure, pure is the Osiris, the royal scribe.

"Pure, pure is the Osiris, the royal scribe."

[Then shall he] cause [the statue of the Osiris] 28. to be carried into its shrine. 29. The Nine Smeriu shall carry it 30. on their arms, and [the Kher heb] shall say four times:—

"31. O Smeriu, the god hath come to 32. the pro-
tection of his earth."
33. And the Setem shall cense 34. Osiris Khenti Amenti in all 35. his names, and he shall make an offering 36. to Osiris Khenti Amenti, 37. the Lord of Abydos, and to Rā Ḫeru-Khuti, 38. and to Nu, the father of the gods, 39. and to Maāt, the mother of Rā.

[The following passages are supplied from the Louvre Papyrus.1]

And the Kher Heb shall say:

"O ye Nine Smeriu, bring along the statue, and "carry him, and let him not fall down among you.

1 Schiaparelli, op. cit., p. 212.
"Hail, ye sons of Horus, Akêstâ, Hâpi, Tuamutef, and Qebhsennuf, pass on, and come with your father, and carry ye him by means of the sledge, and carry him along. Hail, Osiris, I have placed the sons of Horus with [thee], and they bear thee along, and thou art strong by reason of them. Hail, ye sons of Horus, Akêstâ, Hâpi-âa, Tuamutef and Qebhsennuf, pass ye along with your father, and bear ye him up,
"and let him not slip through your hands (?). Hail, Osiris, they bear thee up, like Horus in the Hennu sledge. Thou art raised up by it like the gods in thy name of 'Seker.' Thou art united thereto and art made strong in the South and in the North even as is Horus in it."

And the Kher heb shall say:—

"O priest, place [the statue] in the Hetchet Chamber."

And the Setem shall open the doors thereof and shall say:—

"The doors of heaven are opened, the doors of the House of the god are thrown back wide, and the
"house is opened for its lord. I have come forth [as]
"he shall come forth, and I have entered in [as] he
"shall enter in; O may the god enter therein. I am
"Thoth. I know not whether the god will enter
"therein, for I have made myself to be a man without
"knowledge. What I know that soul which is ignorant
"of the thing that it abominateth knoweth not. And
"the door is held open by the god."

And the KHER NEB shall say:—

"I am Horus, [and] my father [is] Osiris, and I have
"smitten the phallus of Set with my hand. The god is
"in his house, and he resteth in the arms of his father
"Osiris. Thy beauty is to thee, O Osiris, and thou
"hast magical powers, and thy father Osiris placeth
"thee in his arms in his name of 'Khut'. (i.e., horizon)
"wherein Ra revolveth. Life is given unto thee before
"thy father Osiris. Thoth cometh unto thee and
"bringeth unto thee the Eye of Horus, and thou
"becomest strong through it; thou restest in it; thou
"hast life like a god at the head of the gods for ever."

Thus is the god made to enter into his divine house,
and to rest in his Ḥetchet chamber, after all his purifications have been effected. And the Kher heb shall say:

"Ḥetchet, thou shinest having [it], greatness is to thee.

"Temi (i.e., sledge), verily the sledge is to thee.

"Āat (i.e., standard), it shall not decrease with thee, greatness is to thee.

"Jaws of Set, thy jaws are to thee.

"Sweetness in the house of the South, Thoth delivereth the Eye of Horus from its enemies in its name of [Eye of] the South."
"Thoth bring eth it to Horus in its name of 'Holy One.'

"Thoth seizeth it [from Set] for Horus in its name of 'Seizer.'

"Thoth uniteth it to Horus in its name of 'Uniter.'

"Thoth maketh it Maāt for Horus in its name of 'Maāt.'

"Thoth reckoneth it up for Horus in its name of 'Reckoner.'"

[And when the statue hath been placed on the sledge the Kher ḫeb shall say]:—

"The statue is on the sledge; the beauties of this god shall be exalted."

And the Kher ḫeb shall say:—
"Splendour is with thee, and greatness belongeth to thee; thy sledge shall not depart from thee, the sledge is with thee."
THE GREAT LIST OF OFFERINGS.

XIV.

1. 

2. 

3. 

4. 

5. 

For translations of the words which are recited as each offering is presented see the Liturgy of Funerary Offerings.
GREAT LIST OF OFFERINGS

14.

15.

16. [Line left blank]

17.

18.

19.

20.

21.
GREAT LIST OF OFFERINGS

30. \[\text{Line left blank}\]

31.

32.

33.

34.

35.

36.
9. [Line left blank]

10. [Line left blank]

11. [Hieroglyphic characters]

12. [Line left blank]

13. [Hieroglyphic characters]

14. [Hieroglyphic characters]

x₁ \( \mathcal{N} \) (From Plate XXV. 3.)

15. [Hieroglyphic characters]

16. [Hieroglyphic characters]

17. [Hieroglyphic characters]

ΦΩ Ὡ
THE BOOK OF OPENING THE MOUTH.

FROM THE TOMB OF PETÄ-ÅMEN-ÅP.

THE FIRST CEREMONY.

In the first scene we have represented the four acts of the FIRST CEREMONY. Lying on the ground, with its hind legs tied together, is a bull, and the ministrant who performs the slaughter of the animal has planted his foot on one of its horns, and is cutting off one of its forelegs from the body. Close by lies the body of a goat, the four legs of which are tied together, and near it is its decapitated head. On the right stand the SEM priest ﬃ, and the KHER ḫEB priest, and on the left
SLAUGHTER OF THE FIRST BULL

Speech of the Kher ḫeb to the Sem Priest.

1. [Hieroglyphs]

2. [Hieroglyphs]

3. [Hieroglyphs]

Speech of the Great Tcherāu (Isis).

4. [Hieroglyphs]

5. [Hieroglyphs]

stands Tcherāu urt, i.e., the "Great Weeper," in the form of a woman, who personifies Isis. The text reads:

1. The Kher ḫeb priest, who holdeth the Sem priest by the arm, saith concerning the slaughter of the bull of the South offered for sacrifice, 2. "Let the "slaughterer go up upon him, 3. and let him cut off "his Leg and tear out his Heart."

4. And the Tcherāu urt shall whisper in his ear and say, 5. "As concerning thy two lips, they shall "be restored for thee, and thy mouth shall be in fit "state to work again."
6. And the Kher heb shall say: "Bring hither an antelope, and cut off his head; 7. and bring hither a Smen goose, and cut off his head."

8. And the Kher heb shall say on behalf of the Sem priest: 9. "I have seized them for thee, I have brought unto thee the enemies. For his reward hold 10. his hands, his head. I have slain them for thee, "O Tem, nevermore shall there be uprising against this god."

The next acts in the ceremony are illustrated by two scenes. In the first we see the ministrant who slew
THE SLAUGHTERER GIVES THE HEART AND LEG TO THE PRIESTS.

11. The animal, and is indicated by the knife \( \swarrow \), handing over the Heart of the bull in a vase, \( \text{\textdagger} \), to the Smer ministrant. In the second we see the slaughterer handing over the Leg of the bull to the Kher heb priest. The text continues:

"11. The slaughterer shall then give the Leg to the "Kher heb priest, and the Heart to the Smer minis-
"trant. 12. Behold the Leg is in the hand of the "KHER Heb priest, and the Heart in the hand of the "Smer ministrant, 13. and the KHER Heb priest and "the Smer ministrant shall go and place the Leg and "the Heart on the ground before this god."

The last act in the ceremony shows us the KHER Heb
priest offering the Leg to the statue of the deceased, and the SMER ministrant offering to him the Heart in a vase. The text continues:—

14. And the KHER ḫEB priest shall say, “O Osiris, chief KHER ḫEB PEṬÂ-ÂMEN-ÂP, I have offered unto thee the Leg as the Eye of Horus, and I have made "to be brought unto thee the Heart from the interior "[of the bull]. 15. Never shall there be uprising "against this god, the chief KHER ḫEB PEṬÂ-ÂMEN-ÂP.
“I have brought unto thee him who riseth up (i.e., the "goat, or antelope) for thee, 16. and his head hath been cut off. I have brought unto thee the SMEN "goose, and his head hath been cut off.”

**THE SECOND CEREMONY.**

The Sem priest offering the Leg to the statue at the command of the Kher heb.

The Vignette to this ceremony shows us the SEM priest who, as in the previous scene, wears a panther’s
skin and has the lock of youth on the side of his head, offering the Leg to the statue of the deceased. Behind him stands the KHER ĤEB priest, wearing a tunic, with a belt and a band which passes over his left shoulder, and holding a roll of papyrus in his left hand. He says to the SEM priest:

"SEM, take the Leg,
"SEM, take the Leg,
"SEM, take the Leg,
"SEM, take the Leg,

"and open the mouth and the two eyes of the KHER ĤEB PeTÂ-ÅMEN-ÂP therewith,

"and open the mouth and the two eyes of the KHER ĤEB PeTÂ-ÅMEN-ÂP therewith,

"and open the mouth and the two eyes of the KHER ĤEB PeTÂ-ÅMEN-ÂP therewith,

"and open the mouth and the two eyes of the KHER ĤEB PeTÂ-ÅMEN-ÂP therewith."

The text of this section is an address to the statue of the deceased, which is supposed to be said by Horus, who refers to the grief of his mother Isis and of Nephthys.
“17. Hail, chief Kher Ḫeb Peṭā-Āmen-āp! I have come to embrace thee. I, Horus, 18. have pressed together thy mouth for thee, I am thy son who loveth thee. 19. His mother beateth herself, and weepeth [over] him, and 20. those who were bound together with him beat themselves. 21. Thy mouth was bound together, 22. and I have made to balance for thee thy mouth in conformity with thy teeth, 23. O chief Kher Ḫeb Peṭā-Āmen-āp!”
THE SEB-UR INSTRUMENT

THE THIRD CEREMONY.

The Vignette shows us the Sem priest, dressed as before, standing in front of the statue of the deceased, and lifting up to his face the instrument in the shape

![The Sem priest opening the mouth of the statue with the Seb-ur instrument.](image-url)

of an adze, called "SEB-UR." At a little distance from him stands the Kher ḫeb, who says:

"Sem, take the Seb-ur,
"Sem, take the Seb-ur,
"Sem, take the Seb-ur,
"Sem, take the Seb-ur,
"open the mouth and the two eyes,
"open the mouth and the two eyes,
"open the mouth and the two eyes,
"open the mouth and the two eyes,
"of the chief Kher ḫeb Petā-Āmen-āp.
"of the chief Kher ḫeb Petā-Āmen-āp.
"of the chief Kher ḫeb Petā-Āmen-āp.
"of the chief Kher ḫeb Petā-Āmen-āp."
24. Then the Kher ḫeb shall say:—

"Thy mouth was bound together, and I have made to balance 25. for thee thy mouth in conformity with thy teeth. I have opened for thee thy mouth, I have opened for thee 26. thy two eyes. Hail, chief Kher ḫeb Ptē-Āmen-āp, I have opened for thee thy mouth with the instrument of the god Ānep (Anubis).

27. I have opened thy mouth with the instrument of the god Ānep, with the tool (meskhēt, i.e., "thigh") of iron 28. wherewith one opened the mouth of the gods. Horus shall open the mouth of the chief Kher ḫeb Ptē-Āmen-āp, 29. Horus shall unclose the
"mouth of the chief Khn nb Ptah-Amun-Ap. Horus
"hath opened the mouth of the chief Khn nb Ptah-Amun-Ap, 30. even as he opened the mouth of
"Osiris with it, with the iron [which] proceedeth
"31. from Set, with the tool of iron wherewith one
"opened the mouth of the gods. He (i.e., Horus) shall
"open thy mouth therewith. 32. He shall go forward,
"his word and his body shall be before the Great
"Company of the gods who are in the House of the
"Prince (or, Great One), the Aged One in Annu (Heli-
"opolis). 33. He hath taken possession of the Ureirit
"Crown therein before Horus, the Lord of mankind."
THE FOURTH CEREMONY.

SPEECH OF THE KHER ḪEB TO THE SEM.

In the Vignette we have the SEM priest, dressed as before, standing in front of the statue of the deceased, and lifting up to his mouth the instrument "UR-ḪEKAU," i.e., "Great one of words of power," in the form of an axe-handle, having a ram's head at the upper end, surmounted by an uraeus. At a little distance from him stands the KHER ḪEB priest, dressed as before, who says:—

"SEM, take the Ur-ḫekau,

"SEM, take the Ur-ḫekau,

"SEM, take the Ur-ḫekau,
and open the mouth and the two eyes,
and open the mouth and the two eyes,
and open the mouth and the two eyes,
and open the mouth and the two eyes,
"of the chief KHER ḫEB PEṬA-ÂMEN-ÂP."
The text contains a speech by the KHER ḫEB, who says:—
"34. Osiris, the chief KHER ḫEB PEṬA-ÂMEN-ÂP, thy
mouth was closed, but I have made to balance
35. for thee thy mouth in conformity with thy teeth.
The goddess Nut hath raised up for thee on high thy
head. Behold, Horus hath taken possession of his
Urerit Crown, and of 36. his words of power.
Behold, Set hath possession of his Urerit Crown and
of his words of power. Behold, it (i.e., the Crown)
cometh forth 37. for thy head, and all the gods
bear it unto thee, and they bring thee out, and they
"make thee to live. Thou becomest 38. as one who "possesseth two-fold strength of all kinds, and the "fluid of life hath been bestowed upon thee and upon "them; [thus is it with] the chief KHER ḪEB PĒTĀ-"ĀMEN-ĀP. 39. Thou art provided with magical "powers, being one who shall not die, and thou hast "become [one] with the KA of all the gods. Thou "hast risen after the manner of a king of the South, "40. thou hast risen after the manner of a king of the "North, and thou art mighty with [the might] of all "the gods and their KAU (or, Doubles). "Behold, 41. Shu, the son of Tem [cries] Hail! "chief KHER ḪEB PĒTĀ-ĀMEN-ĀP! This is he, [when]
"he livesth, thou livest. 42. Shu hath chosen thee.
"Shu hath ascribed praises to thee. Shu hath made
"thee to be wonderfully marvellous. 43. Shu hath
"made thee most mighty, and the fluid of life hath
"been bestowed upon thee; [thus is it with] the chief
"Kher ḫeb Peṯā-Āmen-āp. Thy fluid 44. of life is
"round about him, and he shall never die.

"O chief Kher ḫeb Peṯā-Āmen-āp, Horus hath
"opened for thee thy mouth, and 45. he hath un-
"closed for thee thy two eyes, with the divine instru-
"ment of 'him that is in the divine house' (i.e., Anubis),
"with the instrument Ur-ḥeka, wherewith one opened
"46. the mouths of all the gods of the South and of
"the North."

VOL. III.
This is illustrated by three scenes. In the first scene the Kher heb stands on one side of the statue of the deceased, and the Am Khent priest on the other, and the Kher heb says:—

"47. O Am Khent, 48. stand up behind him (i.e., "the statue), and 49. say:—

"'My father, my father!
"'My father, my father!
"'My father, my father!
"'My father, my father!"

In the second scene we see the Kher heb standing before the statue of the deceased, and behind it the erpū ḫ, or the "heir" of the deceased, in whose name the Kher heb says:—

"50. Beateth herself in grief 51. his mother, and "she weepeth over him, and 52. those who were
The Kher heb standing before the statue, and the Am Khent behind it.

The Kher heb standing before the statue and the Erpâ, or "heir," behind it.
"swathed with him (i.e., his sisters Isis and Nephthys) beat themselves for him."

In the third scene the statue of the deceased stands between two priestly officials, viz., the "Ám Khent," 𓊊𓋄𓊕, and the "Ám Khent Ḥeru," 𓊑𓋁𓋄, the last personifying one of those gods who were "in the following of Horus." In the name of the latter the Ám Khent says:—

"53. Isis 54. goeth to Horus, 55. who embraceth his father."

The last two scenes appear to have taken place in the chambers of the tomb which were called "Ḥet-nub," 𓊊𓋄, "Ḥet-beti," 𓊊𓋄, "Ta-sheta," 𓊊𓋄, and "Kher-sekt," 𓊊𓋄.

THE SIXTH CEREMONY.

In this we see the Kher ḫeb, the Smer, and the Sem priests standing before the statue of the deceased, and one of the Mesenti, 𓊚, or "metal workers" behind. Of these the Sem and the Kher ḫeb say to the Mesenti:—
The Âm Khent standing before the statue and the Âm Khet Ḥeru behind it.

"57. I am Horus, [I am] Set, 58. I will not "permit that thou 59. illuminest the head of my "father."

THE SEVENTH CEREMONY.

In this we see that the son of the deceased, who is here described as "the son who loveth him," and has been brought into the chamber, stands before the statue of the deceased. The figures behind the statue are those of the SEM and KHER ḫEB. The text continues:—
THE LOVING SON

Speech of the Kher ḫeb to the Sem.

61. [Hieroglyphs]
62. [Hieroglyphs]
63. [Hieroglyphs]
64. [Hieroglyphs]
65. [Hieroglyphs]

The Eighth Ceremony.

Speech of the Sem.

66. [Hieroglyphs]
67. [Hieroglyphs]

"61. The Sem shall then come forth from the "chamber, and shall 62. find the 'SA-MER-F' (i.e., "the 'son who loveth him') standing outside. 63. The "KHER ḫEB shall say to the Sem, 64. 'Make the SA-" 'MER-F to enter into the interior of 65. the tomb, "'so that he may look upon the god.'"

The Eighth Ceremony.

In the Vignette we see that the Sem has brought the SA-MER-F, whose right arm he grasps with his left hand, into the presence of the statue of the deceased. The KHER ḫEB takes no part in the ceremony, for it is the Sem priest who says to the statue:—

"66. Hail, chief KHER ḫEB 67. PEṬĀ-ĀMEN-ĀP."
"I have come and 68. I have brought unto thee thy son 69. who loveth thee. He shall open for thee 70. thy mouth, he shall unclose for thee thine eyes:"

The Ninth Ceremony.

The Vignette shows us the statue of the decease standing with the "ÂM-ÂS" priest, i.e., he who ministers in the tomb, behind him, and the KHER HE and the SA-MER-F in front of him; the last named about to perform a ceremony of "Opening the Mouth.
Speech of the Kher ḫeb to the Sa-mer-f.

with a peculiar instrument which he holds up to the face of the statue with both hands. The text continues:

71. The Kher ḫeb saith:—

"SA-MER-F shall open the mouth and eyes of the chief KHER ḫEB PEṬA-ÂMEN-ÂP,
"SA-MER-F shall open the mouth and eyes of the chief KHER ḫEB PEṬA-ÂMEN-ÂP,
"SA-MER-F shall open the mouth and eyes of the chief KHER ḫEB PEṬA-ÂMEN-ÂP,
"SA-MER-F shall open the mouth and eyes of the chief KHER ḫEB PEṬA-ÂMEN-ÂP,
"72. the first time with the instrument TCHETTEF
"[made of] iron, and the second time with a finger of "silver-gold."

73. Then the Ám-ás, standing behind him (i.e., the statue), shall say, "Behold the Sa-mer-f" [of the chief Kher ḫeb Peṯā-Āmen-āp]!

74. Then the Kher ḫeb shall say on behalf of the Sa-mer-f: "O chief Kher ḫeb Peṯā-Āmen-āp, I have "pressed for thee thy mouth [with] this 75. pressing "of the mouth of thy father, the chief Kher ḫeb Peṯā- "Āmen-āp, in thy name of 'Seker.'

"76. Hail, chief Kher ḫeb Peṯā-Āmen-āp, Horus "hath pressed for thee thy mouth, and he hath unclosed
"for thee thine eyes; 77. Horus hath opened for thee thy mouth, and he hath unclosed for thee thine eyes, which were shut firmly. 78. Hail, chief Kher ḫeb Peṯā-Āmen-āp, thy mouth was shut fast, and I have made thy mouth to balance for thee in conformity with thy teeth. Thou hast opened thy mouth, "Horus hath opened for thee thy mouth, and I have stablished thy mouth firmly. 80. Hail, chief Kher ḫeb Peṯā-Āmen-āp! Horus hath opened for thee thy mouth; he hath unclosed for thee thine eyes."

The Tenth Ceremony.

In the Vignette the Sem priest stands before the statue, and near him is the Kher ḫeb, who says on behalf of the Sem:—
"82. Thy mouth was shut fast."

[Below is written by itself the word ḥemāḥa, i.e., "shut in."]

"83. I have made to balance for thee thy mouth conformably with thy teeth."

[Below is written by itself the word kḥa, "to measure."]

"84. Well founded is thy mouth."
85. Pressed together is thy mouth.

86. Well founded are his mouth and his two eyes, yea, they are well founded.

87. Hail, chief KHER ḫEB PĒTĀ-ĂMEN-ĂP.

THE ELEVENTH CEREMONY.

The Vignette shows us the SEM priest standing before the statue of the deceased, to which he makes an offering of the cake, \( \Delta \); behind him stands the KHER ḫEB priest, who says:—
"88. O Sem, open the mouth 89. and the two eyes,
open the mouth and the two eyes of the chief Kher

"HEB PeH-ÁMÉN-ÁP. 90. Hail, chief KHER HEB PeH-
"ÁMÉN-ÁP, 91. thou hast pressed together thy mouth,
"thou hast opened thine eyes."

The Twelfth Ceremony.

In the Vignette we see the statue of the deceased
standing between the SMER priest and the KHER HEB,
who says on behalf of the SMER:—
"93. I have come unto thee 94. to perform on "thee the ceremony of purification."

[Below is written by itself the word ābet, i.e., "water of purification."]
The Thirteenth Ceremony.

Speech of the Kher heb to the Sa-mer-f.

95. [Hieroglyphs]

96. [Hieroglyphs]

In this ceremony the Sa-mer-f plays a prominent part, and in the Vignette we see him offering to the statue of the deceased four rectangular boxes containing materials of a purifying character. He is instructed what to do by the Kher heb priest, who says:

"95. O Sa-mer-f, take the four boxes for purification in thine hands, 96. press the mouth and the two
"eyes, and open the mouth and the two eyes of the
"chief Kher ḫeb Peṭā-Āmen-āp four times, with one
"[after] the other, and say: 97. Hail, chief Kher
"ḫeb Peṭā-Āmen-āp, thy mouth is firmly founded, and
"thy two eyes are firmly founded. 98. And the Kher
"ḫeb shall also say: O chief Kher ḫeb Peṭā-Āmen-āp,
"I have pressed together for thee thy mouth, I have
"opened for thee thy mouth, 99. I have opened for
"thee thy two eyes with the four boxes for purification."

The Fourteenth Ceremony.

In this the Sem priest, dressed as before, reappears,
and in the Vignette he is seen standing before the
statue of the deceased, to which he offers the instru-
ment ♀. Behind him stands the Kher ḫeb, who
instructs him what to do in the following words:—
Speech of the Kher ḫeb to the Sem.

100. [Hieroglyphs]

101. [Hieroglyphs]

102. [Hieroglyphs]

103. [Hieroglyphs]

"100. O Sem priest, place the instrument Pesh-en-kef*

" [Hieroglyphs], on his mouth, and say: 101. Hail,

The Sem priest establishing the jaws of the statue with the Pesh-en-kef instrument.

"chief Kher ḫeb Ptē-Amen-āp, 102. I have stabi-

"lished for thee thy two jaw-bones 103. in thy face,

"which was divided into two parts."

The Fifteenth Ceremony.

In this ceremony the Sem priest also officiates, and we see him in the Vignette offering to the statue of the deceased a bowl of grapes. Behind him stands the Kher ḫeb, who says:—
"104. O Sem priest, place the grapes on his mouth, "105. and say: Hail, chief Kher heb Peṭā-Āmen-āp, "the Eye of Horus hath been presented unto thee, "one hath grasped it, 106. do thou also grasp it, "so that [the fiend] may not approach it [when] the "107. grapes are laid on his mouth."
The Sixteenth Ceremony.

Speech of the Kher ḫeb to the Sem.

1. [Hieroglyphs]
2. [Hieroglyphs]
3. [Hieroglyphs]

In the Vignette the Sem priest is seen standing before the statue of the deceased, and presenting before its face a feather; behind the Sem priest stands the Kher ḫeb, who tells him what to do, saying:—

"1. O Sem priest, take the feather of the ostrich, and "2. make passes therewith four times before the chief "Kher ḫeb ḫetā-amen-āp, and say: 3. Hail, chief
"KHER ḫeb Pētā-Āmen-Āp, hath been presented unto thee the Eye of Horus, and thy face shall not suffer for want of it."

THE SEVENTEENTH CEREMONY.

In the Vignette the Sem priest is again before the statue of the deceased, with his arms hanging by his
The Eighteenth Ceremony.

Speech of the Kher heb on behalf of the Sem.

4. [Hieroglyphs]

5. [Hieroglyphs]

6. [Hieroglyphs]

The Eighteenth Ceremony.

Speech of the Kher heb to the Sa-mer-f.

7. [Hieroglyphs]

side, and on his behalf the Kher heb speaks to the statue. The text reads:—

"4. The Kher heb saith on behalf of the Sem priest "I have delivered the Eye of Horus from his mouth "(i.e., the mouth of Set), 5. and I have made a hole "through his thigh.

"And the Kher heb shall say on behalf of the Sem "priest: 6. There is longing (or, desire) for the Eye of "Horus, and thy longing is for it."

The Eighteenth Ceremony.

This is a repetition of the Thirteenth Ceremony the text reads:—

"7. The Kher heb shall say unto the Sa-mer-f
"Take the four boxes for purification in thine hands, press the mouth and the two eyes, 8. and open the mouth and the two eyes of the chief KHER ḫEB Pētā-Āmen-āp four times, with one [after] the other, and say: Hail, chief KHER ḫEB Pētā Āmen-āp, 9. thy mouth is firmly founded, and thy two eyes are firmly founded. And the KHER ḫEB shall also say: O chief KHER ḫEB Pētā-Āmen-āp, 10. I have pressed for thee..."
"thy mouth, I have opened for thee thy mouth and "thy two eyes with the four boxes for purification."

**THE NINETEENTH CEREMONY.**

In the Vignette the Sem priest stands before the statue of the deceased, and offers to him four boxes for purification; behind him stands the KHER ḫEB who instructs him what to do. The text reads:—
THE BOXES OF PURIFICATION

SPEECH OF THE KHER ĤEB TO THE SEM.

11. [Hieroglyphs]

12. [Hieroglyphs]

13. [Hieroglyphs]

14. [Hieroglyphs]

15. [Hieroglyphs]

16. [Hieroglyphs]

THE TWENTIETH CEREMONY.

THE SEM COMES OUT OF THE CHAMBER.

"11. The KHER ĤEB shall say: O SEM priest, bring "the vase filled with water 12. and say: Hail, chief "KHER ĤEB PE'TĂ-ĂMEN-ĂP, 13. the Eye of Horus "hath been presented unto thee for the purification "which cometh through the 14. sprinkling of the "water which is therein (i.e., in the vase)."

THE TWENTIETH CEREMONY.

This is the last of the ceremonies in which the SĂMER-F appears. In the Vignette we see him bowing before the statue of the deceased; behind him stands the SEM priest, who clasps his left arm with both hands. The text reads:

"15. Here shall come forth the SEM priest, who "16. graspeth the arm of the SĂMER-F; and he boweth
The S-a-me-f bowing to the statue; the S-e-m priest holds his left arm.

"himself 17. to the ground (saying): I have shown "affection (?) to my father with my hand."

**THE TWENTY-FIRST CEREMONY.**

**FIRST VIGNETTE:** The bull lying on the ground, with its legs tied together, and the slaughterer cutting off
one of its fore-legs. Close by lies the body of an antelope, or goat, with its head severed from its body. On the right stands the Tcherât netcheset, i.e., the

"Little Weeper," in the form of a woman who personifies Nephthys. On the left are the Sém priest and the Kher heb. The text reads:

"18. The Kher heb, who holdeth the Sém priest by "the arm, saith concerning the slaughter of the bull "of the North which is offered for sacrifice, 19. Let "the slaughterer go up upon him, 20. and let him cut "off his leg, and tear out his heart."
Speech of the Tcherât Netcheset (Nephthys).

21. And the Tcherât Netcheset shall whisper in his ear and shall say: 22. As concerneth thy two lips they shall be restored for thee, and thy mouth shall be in fit state to work again.

23. [And the Kher Heb shall say]: Bring hither the antelope and cut off his head, and bring hither a smen goose and cut off his head.

24. And the Kher Heb shall say on behalf of the Sem priest: I have seized them for thee, 25. I have brought unto thee thy enemies. For his reward hold
"his hands, 26. his head. I have slain them for thee. O Tem, 27. never shalt thou rise up against this god."

The slaughterer giving the Heart to the Smer priest.

SECOND VIGNETTE: The slaughterer handing over the heart of the bull in a vase to the Smer priest.
THE LEG AND THE HEART.

28. [Hieroglyphs]

29. [Hieroglyphs]

THIRD VIGNETTE: The slaughterer handing over the fore-leg of the bull to the KHER ḫeb. The text relating to these Vignettes reads:

"28. The slaughterer shall give the Leg to the KHER ḫeb priest, and the Heart to the SMER ministrant.
"Behold the Leg is 29. in the hand of the KHER ḫeb, and the Heart is in the hand of the SMER ministrant, and the KHER ḫeb priest and the SMER ministrant
"shall go and place the Leg and the Heart on the "ground before this god."

Fourth Vignette: The Kher ḫeb offering the Leg and the Smer offering the Heart to the statue of the deceased. The text continues:

30. And the Kher ḫeb shall say: "O Osiris, chief "Kher ḫeb Peṭā-Āmen-āp, I have offered unto thee "the Leg as the Eye of Horus, and I have brought "unto thee the Heart from the interior [of the bull]. "31. Never shall there be uprising against this god, "the chief Kher ḫeb Peṭā-Āmen-āp. I have brought
"32. unto thee him who riseth up, and his head hath been cut off. I have brought unto thee 33. the "smen goose for thee, and his head hath been cut off."

The Twenty-Second Ceremony.

In the Vignette we see the Sem priest presenting the

The Sem priest presenting the Leg to the statue.

Leg to the statue of the deceased, and the Kher Heb standing behind him.
34. The Kher ḫeb shall say:—
“Sem, take the Leg, open the mouth and the two
eyes therewith,
“Sem, take the Leg, open the mouth and the two
eyes therewith,
“Sem, take the Leg, open the mouth and the two
eyes therewith,
“Sem, take the Leg, open the mouth and the two
eyes therewith.

“Hail, chief Kher ḫeb Peṭā-Āmēn-Āp! 35. I have
come to embrace thee. I, Horus, have pressed together
thy mouth for thee. I am 36. thy son who loveth
thee. His mother beateth herself and weepeth [over]
him, 37. and those who were bound together with
him beat themselves. Thy mouth is pressed together,
“and 38. I have made to balance for thee thy mouth
in conformity with thy teeth, O chief Kher ḫeb Petā-
Āmen-āp.”

**The Twenty-Third Ceremony.**

In the Vignette the Sem priest is seen standing before the statue of the deceased, and presenting before

its face the instrument, ↗️, “Tun-ā;” behind him stands the Kher ḫeb giving him directions. The text continues:

*The Kher ḫeb shall say:*

“O Sem, take the Tun-ā,
“O Sem, take the Tun-ā,
“O Sem, take the Tun-ā,
"and open the mouth and the two eyes,
"and open the mouth and the two eyes,
"and open the mouth and the two eyes,
"and open the mouth and the two eyes
"of the chief KHER ḫEB PEṬĀ-ĂMEN-ĂP."

39. The KHER ḫEB shall say:—
"O Sem priest, take the instrument of Anubis, of
"iron, the ṬUN-ā,

These words shall be recited three times.

"and open the mouth and the two eyes of 40. the
"chief KHER ḫEB PEṬĀ-ĂMEN-ĂP.

These words shall be recited four times.

"Hail, chief KHER ḫEB PEṬĀ-ĂMEN-ĂP, I have
"opened for thee thy mouth with the 41. instrument
"of Anubis, of iron, wherewith one opened the mouth
"of the gods. O Horus, open the mouth of the chief
"Kher ḥeb Pētā-Āmen-āp. Horus maketh an opening
in the mouth 42. of the chief Kher ḥeb Pētā-Āmen-
āp. Horus unclosest the mouth of the chief Kher-
ḥeb Pētā-Āmen-āp, even as he opened 43. the
mouth of Osiris with it, with the iron which cometh
forth from Set, with the 'thigh' of iron wherewith
one opened the mouth of the gods, 44. openeth he
the mouth of the chief Kher ḥeb Pētā-Āmen-āp.
He who goeth forward uttereth words, and his body
is with the Great Company of the gods dwelling in
Ānu, 45. wherein he took possession of the Ureret
'Crown, before Horus, the Lord of mankind. Hail,
"chief KHER ḤEB PĖTÂ-ÂMEN-ÂP, Horus openeth thy mouth and thy two eyes 46. with the instrument SËB-UR ŢEM (?) ÂNNU and the instrument TÛN-Â of the god Âp-uat wherewith he opened the mouth of all the gods of the North. 47. Ḥeru-ur (i.e., Horus the Elder) cometh to embrace thee. I, thy son, who loveth thee, have opened for thee thy mouth and thy two eyes. Smiteth herself 48. his mother as she embraceth him, and his two sisters who are united smite themselves also. All the gods have opened thy mouth according to what is written."

THE TWENTY-FOURTH CEREMONY.

In the Vignette the Sem priest is seen standing before the statue of the deceased, holding in each hand a
The Sem priest presenting two Nemes bandlets to the statue.

Nemes bandlet; behind him is the Kher heb. The text reads:

49. And the Kher heb shall say: "O Sem, take the Nemes bandlet, and array in the Nemes bandlet the Osiris, the chief Kher heb Petâ-Amen-âp, and say: The Nemes bandlet! The Nemes bandlet! It cometh as a thing of light, it cometh as a thing of light. The Eye of Horus cometh, the White One,
THE OFFERING OF BANDLETS

51. [Hieroglyphic symbols]

52. [Hieroglyphic symbols]

THE TWENTY-FIFTH CEREMONY.

SPEECH OF THE SEM PRIEST.

53. [Hieroglyphic symbols]

"51. which cometh forth from Nekheb, wherewith he "bound up the gods. Thy face is bound up therein in "its name of 52. 'Hetchet,' which cometh forth "from Nekheb. Hail, chief KHER ḫEB PEṬĀ-ĀMEN-ĀP! "That which was evil for thee on the earth hath been "destroyed."

THE TWENTY-FIFTH CEREMONY.

The Sem priest now anoints the face of the statue of the deceased with unguent, and in the Vignette we see him standing holding a vase of unguent, 🌿, in one hand, and touching its lips with the tip of the forefinger of the other. Behind him stands the KHER ḫEB. The text reads:—

"53. Hail, chief KHER ḪEB PEṬĀ-ĀMEN-ĀP, I have "covered (filled) thy face with the unguent for thee,
"and I have anointed for thee thy two eyes. 54. I have smeared for thee the eye with the *watch* eye-paint and with the *mesjem* eye-paint." And he shall further say:—

"As no calamity befell the heart of Horus through the repulse of his Eye in his body, so 55. no calamity shall befall the chief KHER ḫEB ṚṬA-ĀMEN-ĀP through the repulse of the two eyes of his body,
"which are decorated (or, adorned) thereby in its name "of 56. 'UATCHIT,' which maketh sweet the smell of "thee in its name of 'Sweet Smell.'"

Here follows a list of ten precious ointments, the names of which are:—

1. METCH,  
2. SAT-HEB,  
3. HEKENU,  
4. SEFTH,  
5. NEM,  
6. TUAT,  
7. HÄ-ENT-ÄSH,  
8. HÄ-ENT-THEIHENU,  
9. ÄBER,  
10. BEQ,
And next follow ten addresses to the statue of the deceased.

**The Ten Addresses.**

[Lines 57–66, Upper Halves.]

57. 

58. 

59. 

60. 

"57. Hail, chief Kher ḫeb Peṯā-Āmen-āp, the Eye of Horus hath been presented unto thee [in the form of] the unguent Meteh.

"58. Hail, chief Kher ḫeb Peṯā-Āmen-āp, the Eye of Horus hath been presented unto thee [in the form of] the unguent Sat-ḥeb.

"59. Hail, chief Kher ḫeb Peṯā-Āmen-āp, thy two eyes have been filled (i.e., covered) with metchet unguent, and nothing shall have power to crush thy face.

"60. Hail, chief Kher ḫeb Peṯā-Āmen-āp, the Eye of Horus hath been presented unto thee, through which Set was made weak.
"61. Hail, chief Kher ḫeb petā-āmen-āp, the Eye of Horus hath been presented unto thee, and thou hast been filled (?) with metchet unguent.

"62. Hail, chief Kher ḫeb petā-āmen-āp, the Eye of Horus hath been presented unto thee, it hath been brought for thee, and the gods praise thee therein.

"63. Hail, chief Kher ḫeb petā-āmen-āp, the Eye of Horus hath been presented unto thee, and it hath been laid for thee on thy face.

"64. Hail, chief Kher ḫeb petā-āmen-āp, the Eye of Horus hath been presented unto thee, and it hath been laid for thee upon thy forehead.

"65. Hail, chief Kher ḫeb petā-āmen-āp, the Eye of Horus hath been presented unto thee, the iron of Set holdeth it, and its iron shall not be against thee.

"66. Hail, chief Kher ḫeb petā-āmen-āp, the Eye
“of Horus hath been presented unto thee, and thou "hast made trial of the same, having been anointed.”

Then shall be said:—

“57. O thou unguent, thou unguent, which art "above 58. on the forehead of this Horus, thou "which art upon the forehead 59. of Horus shalt "be placed by me upon the forehead of the chief KHER "HER 60. PET-Amen-AP, and the possession thereof "shall make him to smell sweet, and 61. the pos-
"session thereof shall make him to become a KHU. "Grant that he may have power 62. over his body, "and grant 63. that his eyes may be cut open, and "that 64. all the KHU may see 65. him, and that
"they all 66. may hear his name. Behold, 67. O
"chief KHER İEB PEṬA-ÂMEN-ÂP, I have filled (i.e.,
"covered) for 68. thee thine eye with metchet
"unguent, I have covered for thee thy head with
"metchet unguent, which came forth from the Eye of
"Horus in its name of 69. 'METCHET.' Hath been
"placed for thee before thee that which hath been
"roasted for thee by the goddess Sekhet and those who
"are in [her] following. 70. The god SÂB (?) hath
"decreed that thou shalt be his heir, thy word is maât
"before the TCHATCHA gods, and thou hast taken pos-
"session for thyself of the Ureret Crown at the head of
"the gods. 71. Those who are upon the earth ascribe
"praise unto thee. The Opener of the Road of the
"South and the North is before thee to open unto thee
thy ways against thine enemies. Thou hast taken
possession of thine eye, and thou art content there-
with, and it hath been given unto thee by thy
"72. Amu Khent."

THE TWENTY-SIXTH CEREMONY.

In the Vignette the Sem priest is seen standing
before the statue of the deceased, to which he offers
two small bags, one containing the eye-paint called
"Uatch," and the other the eye-paint called "Mes-
Speech of the Kher ḫeb to the Sem.

1. ❮image❯

Speech of the Kher ḫeb to the Sem.

3. ❮image❯

TEMUT.” Behind him stands the Kher ḫeb. The text reads:—

1. The Kher ḫeb shall say: “O Sem, take the bag “of UATCH, and open the mouth and the two eyes of “the chief Kher ḫeb Peṭā-Āmen-āp, and say: 2. Hail, “chief Kher ḫeb Peṭā-Āmen-āp, the Eye of Horus “hath been presented unto thee, in order that thou “mayest be made strong thereby.”

3. And the Kher ḫeb shall say: “O Sem, take the “bag of Meṣṭemut, and open the mouth and the two “eyes of the chief Kher ḫeb Peṭā-Āmen-āp, 4. and “say: Hail, chief Kher ḫeb Peṭā-Āmen-āp, the Eye “of Horus hath been presented unto thee, and thou “hast been anointed therewith.”
5. And after the anointing [the Sem] shall say: "Hail, "chief Kher ḫeb Petā-Āmen-āp, who art brought forth "by thy mother on this day, 6. in thy deeds which "are known, and in thy deeds which are unknown, "thou art made strong . . . . The Chief of the Great "Company of the gods hath bound firmly for thee "7. thy head to thy bones. The words which he hath "spoken unto thee have been heard by the Great "Company of the gods, and he who devoureth the "living hath given unto 8. thee thy head, and he "hath gathered together for thee thy flesh. Horus "hath made thee content, and he hath given unto thee "thy members, and he hath rejoined thy members for
"thee. 9. He is thy Ka [and is with] thee, [and he]
shall never depart from thee, and thou shalt abide] in
thy divine estate after thou hast received thy head."

The above shall be recited three times.

THE TWENTY-SEVENTH CEREMONY.

In the Vignette the Sem priest stands with his arms
held out before him at right angles to his body, and in

The Sem priest presenting bandlets to the statue.

each hand he holds a strip of stuff; behind him stands
the Kher Heb. The text reads:—
18. The KHER ḫēb shall say: "O SEM priest, take
the swathing in order to dress 19. the chief KHER
ẖēb Peṯā-Âmen-âp therewith, and say: Hail, chief
KHER ḫēb Peṯā-Âmen-âp, 20. thou hast received
this thy swathing SHEP (i.e., the 'Radiant One').
Thou hast received this thy swathing NEFE RU (i.e.,
'Beauties'). Thou hast received this thy swathing
MÂR (i.e., 'He who clotheth'). 21. Thou hast received
this thy swathing Mënkh (i.e., 'The Beneficent One').
Thou hast received this Eye of Horus, the White One,
which cometh forth from the city of Nekheb. Thou
"risest like the sun in it. Thou art arrayed 22. in
"it in this its name of 'Menkhu.' It clotheth thee in
"this its name of 'Atmâ.' It is mighty for thee in
"this its name 23. of 'Ā'at.' It is fine linen for

The Sem priest presenting bandlets to the statue.

"thee in this its name of 'Qemāt.' The chief Kher
"heb Petâ-Ámen-Áp shall be arrayed in the raiment
"24. wherein the goddess Renenit arrayeth herself,
"and she striketh awe into the gods. The Eye of
"Horus hath been presented unto thee, and thou hast
"struck awe into the gods, 25. even as they inspire "awe through the Eye of Horus, [which is] the white "swathing."

And the Sem priest who hath taken the swathings shall say: "Horus, and Sab, and Thoth, and Sep, have "arrayed themselves in their secret swathings as they "travelled over the earth in their divine . . . . . ."

26. And the Kher ḫeb shall then say:—

"O chief Kher ḫeb Petā-Āmen-āp, the Eye of "Horus hath been presented unto thee [in the form "of the white swathing], and with it thou hast been "adorned in the House of the Aged One, the Great "One, in Annu. 27. Hail, chief Kher ḫeb Petā-
"Âmen-âp, thy Ka is adorned against thine enemies."

[Lines 29–35 broken or wanting.]

36. And the Kher ieb shall say on behalf of the Sem priest:— . . . . . . . .

"37. O Sem, take [the four vessels]."

This shall be said four times by him that standeth beside him that sitteth.

. . . . . . . . all.

"38. O Sem, take [the four vessels]."

This shall be said four times by him that standeth beside him that sitteth.

"39. O Sem, take [the four vessels]."

This shall be said four times by him that standeth beside him that sitteth.
"40. O SEM, take the four vessels.

This shall be said four times by him that standeth beside him that sitteth.

"O SEM, bring hither the cakes of the Hall of th ‘House of Rā.’"

"41. O chief KHER ḪEB PĒTĀ-ĀMEN-ĀP, evil hath been carried away for thee, and 42. placed before thy head. Everything which thou hastest hath been carried away for thee 43. [and] every evil word spoken in thy name."

44. Invocation of offerings.

In the three Vignettes which follow we see:—

I. The SEM priest standing, holding in his right hand a libation vase filled with water, whilst a ministrant makes ready the table of offerings. The text reads "Whilst the offerings are being proclaimed the Eye o
"Horus is presented unto thee, and the offerings are 
brought and the things which are to be placed on the 

The Sem priest superintending the preparation of the "Royal Offering 
by a ministrant.

"altar, and divine offerings are brought and set before 
"the statue."

II. A priest kneeling, with his right hand clasped on 
his breast, and his left hand raised, and the text states 
that the KHER HEB shall perform many protective 
ceremonies.
III. A priest standing, sprinkling the table of offerings, whilst a kneeling ministrant arranges it properly. Whilst two vessels of water are being sprinkled upon it, the Šem priest burns an offering of incense to Rā Harmachis, and makes a circuit about Osiris, Rā, Thoth and Maāt.

The Twenty-Eighth Ceremony.

When these ceremonies have been performed, "the Šem priest cometh to the Nine Smeriu, [and he saith unto them], take ye him (i.e., the statue of the deceased) upon your arms." This act we see illustrated in the Vignette. Two of the Smeriu stand facing each other, and they hold up on their outstretched hands the statue of the deceased. By the side stands the Kher ĕeb, who says four times: "The god cometh, the protection of the earth is stablished by the mouth," The text reads:—

47. And the Kher ĕeb shall say:— "O ye Nine Smeriu, carry ye him, and lift ye him
The Kher ḫeb reciting the formulae for the protection of the offerings.

A priest sprinkling the table of offerings with holy water.
"up, and let him not be set back \textbf{48.} through you.  
"O ye children of Horus, come ye forward with your  
"father, the chief \textit{Kher heb Pet\={a}-\textit{Amen-\={a}p}}, lift ye him  
"up, \textbf{49.} and let him not be set back through you.  
"O chief \textit{Kher heb Pet\={a}-\textit{Amen-\={a}p}}, I have given unto  
"thee the Children of Horus \textbf{50.} to be beneath thee,
"that they may lift thee up. Thou hast become strong through them. O ye Children of Horus, 51. Ḫestḥā, Ḣāpi, Ṭuamutef, and Qebḥṣennuf, come ye forward with your father, the chief KHER ḪEB PEṬĀ-ĂMEN-ÂP, lift ye him up, and let him not be set back through you. Hail, chief KHER ḪEB PEṬĀ-ĂMEN-ÂP, they bear thee up like Horus in the ḤENNū Boat, and they lift thee up as God in thy name of '54. Mighty One in the South and in the North,' that is to say Horus, through whom thou becomest mighty."

In the next Vignette is represented the shrine, or ark, called "ḤETCH," i.e., the "Shining One," in which
the statue of the deceased is placed; by its side are the words, "Placing in the Hetch shrine,"  

The text reads:

"55. Whilst the priest places his hand on the Hetch shrine, and the Sem priest openeth the door of the same, the KHER Heb shall say: The doors of heaven are opened, and the gates of the house of the god have been unbolted. 56. Open is the house for its lord, going forth whenssoever he [wisheth to] go forth, entering in whenssoever he [wisheth to] enter in. Hail,
"the god entereth in. I am Thoth. 57. Assuredly "he entereth therein! I have made myself like one "who knoweth not; I know 58. . . . ."

In the last Vignette of the series the Sem priest is seen standing before the shrine addressing words to the figure therein; behind him is the Kher Heb. The text reads:—

"59. Whilst the doors are being drawn close together "in the face of the god, [the Sem priest] shall say: I am "Horus. My father is Osiris. I have made a smiting "of the phallus of Set, 60. with my hand, and the "god reposeth in his Great House, and Horus resteth "in the arms of his father Osiris. 61. Thy beauties
"are to thee, O Peṭā-Āmen-āp, and there is protection "to thee. Thou art placed by thy father Osiris in his "arms in his name of 62. 'Khut-rer-Rā-ām-s' (i.e., "'Horizon wherein Rā revolveth'). There hath been "given unto thee life before thy father, since the time "when Thoth came unto thee, and brought 63. unto "thee the Eye of Horus. Thou art mighty through it, "thou art in peace through it, and thou existest as a "living being at the head of the gods."
64. The god having been introduced into his divine house, and made to rest in the Hetch shrine, after the purification thereof hath been performed, the KHER HEB shall say:—

"65. The Hetch shrine with the Urer covering is "for thee. Shrine Hetch.


"67. Verily the sledge (tem) is for thee. Sledge "Tem.

"68. The pair of jaw-bones is for thee. Jaw-bones "of Set.

"69. Thoth hath delivered the Eye of Horus for him "in its name (sealed), of
“70. 'Brought by Thoth for Horus';
“71. in its name of 'Carried away by Thoth for Horus';
“72. in its name of 'Made to be at rest by Thoth for
"Horus';
“73. in its name of 'Made straight by Thoth for Horus';
“74. in its name of 'Counted by Thoth for Horus';
“75. in its name of 'Ânt';
“76. in its name of 'Sheṭi';
“77. in its name of 'Ḥetep';
“78. in its name of 'Maā';
“79. in its name of 'Âpep tut Tem.'"
LIST OF PRIESTS

80. [The above] shall be said over the shrine
"Thes Neferu" of this god, which shineth with [its]
"covering, according to that which is in the
"service roll."

"82. Those who officiate in the ceremony of Opening
"the Mouth are: the Erpā (i.e., the eldest son of the
"deceased), the Sa-mer-f, the Sem, the Smer, the Ám-Ás,
"the Kher heb, the Ám-Khent, the Mesenti (two
"groups), the Greater Tcherá, and the Lesser
"Tcherá."
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