

Ahmose, son of Ebana: The Expulsion of the Hyksos

Ahmose, son of Ebana, was an officer in the Egyptian army during the end of the 17th Dynasty to the beginning of the 18th Dynasty (16th century BCE). Originally from Elkab in Upper Egypt, he decided to become a soldier, like his father, Baba, who served under Seqenenre Tao II in the early campaigns against the Hyksos. Ahmose spent most of his military life serving aboard the king's fleet - fighting at Avaris, at Sharuhen in Palestine, and in Nubia during the service of Ahmose I, and was often cited for his bravery in battle by the king. These accounts were left in a tomb that Ahmose, son of Ebana, identifies as his own at the end of the

The Crew Commander Ahmose son of Abana, the justified; he says: I speak to you, all people. I let you know what favors came to me. I have been rewarded with gold seven times in the sight of the whole land, with male and female slaves as well. I have been endowed with very many fields. The name of the brave man is in that which he has done; it will not perish in the land forever.

He speaks as follows. I grew up in the town of Nekheb, my father being a soldier of the King of Upper and Lower Egypt, Segenenre, the justified. Baba son of Reonet was his name. I became a soldier in his stead on the ship "The Wild Bull" in the time of the Lord of the Two Lands, Nebpehtire, the justified. I was a youth who had not married; I slept in [a hammock?].

Expulsion of the Hyksos

Now when I had established a household, I was taken to the ship "Northern," because I was brave. I followed the sovereign on foot when he rode about on his chariot.

When the town of Avaris was besieged, I fought bravely on foot in his majesty's presence. Thereupon I was appointed to the ship "Rising in Memphis." Then there was fighting on the water in "Pjedku" of Avaris. I made a seizure and carried off a hand. When it was reported to the royal herald the gold of valor was given to me.

Then they fought again in this place; I again made a seizure there and carried off a hand. Then I was given the gold of valor once again.

Then there was fighting in Egypt to the south of this town, and I carried off a man as a living captive. I went down into the

water—for he was captured on the city side-and crossed the water carrying him. When it was reported to the royal herald I was rewarded with gold once more. Then Avaris was despoiled, and I brought spoil from there: one man, three women; total, four persons. His majesty gave them to me as slaves.

Then Sharahen was besieged for three years. His majesty despoiled it and I brought spoil from it: two women and a hand. Then the gold of valor was given me, and my captives were given to me as slaves.

Nubian campaign of King Ahmose

Now when his majesty had slain the nomads of Asia, he sailed south to Khent-hen-nefer, to destroy the Nubian Bowmen. His majesty made a great slaughter among them, and I brought spoil from there: two living men and three hands. Then I was rewarded with gold once again, and two female slaves were given to me. His majesty journeyed north, his heart rejoicing in valor and victory. He had conquered southerners, northerners.

Destruction of the rebels Aata and Tetian

Then Aata came to the South. His fate brought on his doom. The gods of Upper Egypt grasped him. He was found by his majesty at Tent-taa. His majesty carried him off as a living captive, and all his people as booty. I brought two young warriors as captives from the ship of Aata. Then I was given five persons and portions of land amounting to five arurae in my town. The same was done for the whole crew.

Then came that foe named Tetian. He had gathered the malcontents to himself. His majesty slew him; his troop was wiped out. Then I was given three persons and five arurae of land in my town.

Nubian campaign of King Amenhotep I

Then I conveyed King Djoserkare, the justified, when he sailed south to Kush, to enlarge the borders of Egypt. His majesty smote that Nubian Bowman in the midst of his army. They were carried off in fetters, none missing, the fleeing destroyed as if they had never been. Now I was in the van of our troops and I fought really well. His majesty saw my valor. I carried off two hands and presented them to his majesty. Then his people and his cattle were pursued, and I carried off a living captive and presented him to his majesty.

I brought his majesty back to Egypt in two days from "Upper Well," and was rewarded with gold. I brought back two female slaves as booty, apart from those that I had presented to his majesty. Then they made me a "Warrior of the Ruler."

Nubian campaign of King Thutmose I

Then I conveyed King Aakheperkare, the justified, when he sailed south to Khenthen-nefer, to crush rebellion throughout the lands, to repel the intruders from the desert region. I was brave in his presence in the bad water, in the towing of the ship over the cataract. Thereupon I was made crew commander.

Then his majesty [was informed that the Nubian. . . .] At this his majesty became enraged like a leopard. His majesty shot, and his first arrow pierced the chest of that foe. Then those [enemies turned to flee], helpless before his Uraeus. A slaughter was made among them; their dependents were carried off as living captives. His majesty journeyed north, all foreign lands in his grasp, and that wretched Nubian Bowman head downward at the bow of his majesty's ship "Falcon." They landed at Ipet-sut.

Syrian campaign of King Thutmose I

After this (his majesty) proceeded to Retjenu, to vent his wrath throughout the lands. When his majesty reached Nahrin, his majesty found that foe marshalling troops. Then his majesty made a great slaughter of them. Countless were the living captives which his majesty brought back from his victories. Now I was in the van of our

troops, and his majesty saw my valor. I brought a chariot, its horse, and him who was on it as a living captive. When they were presented to his majesty, I was rewarded with gold once again.

I have grown old; I have reached old age. Favored as before, and loved [by my lord], I [rest] in the tomb that I myself made.

Annals of Thutmose III: The Battle of Megiddo

[The following is an excerpt from the annals of the pharaoh Thutmose III (1490-1436 BCE), describing Egypt's victory over an army at Megiddo, where the Canaanite kings of Megiddo and Kadesh had joined their forces against the Egyptian invaders – most likely on 9 May 1457 BCE. Thutmose III spent much of his reign in almost constant battle with the military powers of West Asia, against whom he led expeditions almost annually for about twenty years. The annals are carved into the walls of the Temple of Karnak, in Egypt. Kadesh was a key city in what is today Syria, and the site of another major battle with the Egyptians about two hundred years later. Megiddo, or Har Megiddo (Mount Megiddo) was a fortress city, high on a hill overlooking the Jezreel plain, in the northern part of present-day Israel, with such formidable fortifications that many believed it could be captured only in a cataclysmic battle — giving us the expression “Armageddon.”]

Then the tents of His Majesty were pitched, and orders were sent out to the whole army, saying, Arm yourselves, get your weapons ready, for we shall set out to do battle with the miserable army at daybreak. The king sat in his tent, the officers made their preparations, and the rations of the servants were provided. The military sentries went about crying, Be firm of heart, Be firm of heart. Keep watch, keep watch. Keep watch over the life of the king in his tent. And a report was brought to His Majesty that the country was quiet, and that the foot soldiers of the south and north were ready. On the twenty-first day of the first month of the season Shemu (March-April) of the twenty-third year of the reign of His Majesty, and the day of the festival of the new moon, which was also the anniversary of the king's coronation, at dawn, behold, the order was given to set the whole army in motion. His Majesty set out in his chariot of silver-gold, and he had girded on himself the weapons of battle, like Horus the Slayer, the lord of might, and he was like unto Menthu [the War-god] of Thebes, and Amen his father gave strength to his arms. The southern half of the army was stationed on a hill to the south of the stream Kinā, and the northern half lay to the south-west of Megiddo. His Majesty was between them, and Amen was protecting him and giving strength to his body. His Majesty at the head of his army attacked his enemies, and broke their line, and when they saw that he was overwhelming them they broke and fled to Megiddo in a panic, leaving their horses and their gold and silver chariots on the field. [The fugitives] were pulled up by the people over the walls into the city; now they let down their clothes by which to pull them up. If the soldiers of His Majesty had not devoted themselves to securing loot of the enemy, they would have been able to capture the city of Megiddo at the moment when the vile foes from Kadesh and the vile foes from this city were being dragged up hurriedly over the walls into the city; for the terror of His Majesty had entered into them, and their arms dropped helplessly, and the serpent on his crown overthrew them.

Source:

Records of Civilization, Sources and Studies, edited by James T. Shotwell. New York: Columbia University Press, 1922, pp. 60-61.

The War against the Sea People

Inscriptions from Ramses III's Temple of Medinet Habu at Thebes

Introduction and Translations by James Henry Breasted (1906)

REIGN OF RAMSES III BUILDING AND DEDICATION INSCRIPTIONS OF MEDINET HABU TEMPLE

1. This building is the most completely preserved temple of Egypt, antedating the Ptolemaic period. With its inscriptions and reliefs, it forms a vast record of the reign of Ramses III, parallel with the other record which he has left us in the great Papyrus Harris. It was dedicated by the king in his twelfth year, by the introduction of a new calendar of feasts, with richly endowed offerings. It was entirely built by Ramses III, as its inscriptions show. To this fact, as well as to its fine state of preservation, is due its importance. That imposing line of similar temples, of the Eighteenth Dynasty, which once extended eastward and northeastward from Medinet Habu, has now almost entirely vanished. The one exception is the ruined temple of Thutmose III, beside the Medinet Habu temple. The Nineteenth Dynasty temples, crowded into the same line, have likewise perished, leaving the wreck of the Ramesseum and the Kurna temple of Seti I. Each of these temples was, with slight exception (Kurna), the work of one king, and the scenes on the Ramesseum pylons, as well as those at Medinet Habu, indicate what an irreparable loss we have suffered in the destruction of these records of individual reigns. The Medinet Habu temple is therefore unique, and we must intensely regret that it was a Twentieth rather than an Eighteenth Dynasty temple which survived.

2. We shall first notice the inscriptions which concern the building; second, the historical records preserved on its walls; and, third, the great calendar of feasts. The inscriptions of earliest date (year 5) are found farthest back, viz., in the second court; while the second pylon, which forms the front of this court, bears an immense inscription of the year 8. The first pylon, the final front of the temple, carries records of the eleventh and twelfth years; so that the gradual growth of the temple from rear to front is clear. At the same time, it must be remembered that the cutting of the scenes and inscriptions was sometimes delayed. Thus the door of the treasury in the oldest part of the temple bears a scene depicting events of the eighth year or later.

[. . .]

HISTORICAL INSCRIPTIONS

21. The walls of this temple, as we have said, form a vast record of the achievements of Ramses III.

This record is chiefly devoted to his wars. Had these wars been reported in the sober and intelligible style of Thutmose III's Annals, we should have known much of them which it is now safe to say we shall never know. It is difficult to describe the character of these Medinet Habu inscriptions. Perhaps, under the influence of the Kadesh poem, it has now become impossible to narrate a war or a victory of the Pharaoh in any other than poetic style. The record must be a poem. This would not be an unmixed misfortune, if the poem were intelligible; but the style is such as to render not merely whole lines, but entire strophes and whole passages, utterly unintelligible. This is due to two facts: first, total lack of order or progress in the narrative; second, the figurative character of the language. The first fault renders the reader's impressions fragmentary and confused in the highest degree. The texts consist almost exclusively of praise of the king and exultation over the conquered foe. The court and priestly flatterers of the king either put all this in the mouths of the Egyptians, or the discomfited enemies are made to express their wonder and terror at the king's valor, mingled with lamentation at their own undoing. All this is mingled in rapid alternation, so that one is often in doubt which party is speaking; and deep in the midst of this confused mixture there may be a few connected phrases stating whether the enemy came by land or water, or where the battle took place, or what were the names of the hostile chiefs. This utter lack of progress or continuity is rendered still more troublesome by the second fault of these texts, viz., their figurative language. Like Arabic poetry, they contain so many epithets of a highly pictorial character as frequently to make even a common word unintelligible. When the text speaks of the "*full flame*," who could divine that it means the Egyptian fleet; or when it mentions the "*wall of metal*," who could infer that the Egyptian army is intended? Just as some old Arabic poetry is unintelligible without a native commentator, who stood nearer the author than we do, so, much of these Medinet Habu texts is likely to remain unintelligible, without some obliging Egyptian familiar with their style, to explain their overdrawn metaphors and metonymies.

22. Fortunately, the temple contains, besides its vast quantity of historical inscriptions, also no less

than forty important relief scenes depicting the achievements of the king, in the conventional style common since the days of Seti I. These reliefs are accompanied by the usual explanatory inscriptions, which are commonly couched in such general terms that the total of their historical content is small. [. . .]

III. NORTHERN WAR, YEAR 8

59. Already in Ramses III's fifth year the tribes of the southern coast of Asia Minor and the maritime peoples of the Ægean had sent some of their advanced galleys to assist the Libyans in their war of that year against Egypt. Or, as in Merneptah's day, the plundering crews of their southernmost advance had incidentally joined the Libyan invasion. These were but the premonitory skirmishing-line of a more serious and more general movement. The peoples involved were the probably Cretan Peleset, a settlement of whom later became the biblical Philistines; the Thekel, who may be the Sikeli, later of Sicily; the Shekelesh, the Denyen or Danaoi, and the Weshwesh, who are of uncertain origin. Owing to pressure from uncertain sources without, large numbers of these peoples, accompanied by their wives, children, and belongings, in clumsy ox carts, left their homes, and moving eastward along the coast of Asia Minor, penetrated Syria. They were accompanied by a strong fleet also. In the author's opinion, this movement was really a "Völkerwanderung" [migration of peoples], not merely an invasion, with a few families of the chiefs. They were strong enough to hold all northern Syria at their mercy; from Carchemish, through the Syrian Hittite conquests to the coast, as far south as Arvad, and inland as far south as Amor, they plundered the country. They had a central camp somewhere in Amor.

60. Ramses evidently still held the coast south of Arvad. Mustering his forces, he dispatched his war fleet to this coast, possibly with his motley army of various mercenaries and Egyptians on board, or in transports thus convoyed. At some point on the coast he met the enemy; a land and naval action took place. Possibly the two battles were near together. In any case, Ramses, after the land victory, was able to station his archers on the strand and aid in the destruction of the hostile fleet. His victory over both forces seems to have been complete, for we do not hear of any further trouble from this source during the remainder of his reign.

From the Inscriptions

Introduction; Praise of Ramses

Year 8, under the majesty of Horus: mighty Bull, valiant Lion, strong-armed, lord of might, capturing the Asiatics; Favorite of the Two Goddesses: Mighty in Strength, like his father, Montu, destroying the Nine Bows, driving (them) from their land; Hawk, divine at his birth, ^excellent and favorite egg of Harakhte, sovereign, excellent heir of the gods, fashioning their images on earth, doubling their offerings; King of Upper and Lower Egypt, Lord of the Two Lands: Usermare-Meriamon; Son of Re, Ramses (III), Ruler of Heliopolis; king, lord of valor, extending (his) two arms, and taking away the breath from the countries by the heat of his limbs, great in the power of Montu, — the fray like Re, [daily] ————— valiant upon (his) horse, fighting hand to hand upon his feet, warrior like the shooting-stars in heaven, King Ramses III; charging into the thick of the fray like ————— turning back the Asiatics, fighting in the territory of rebels who know not Egypt, who tell how they have heard of his might, who come with praise, trembling in all their limbs ————— of the Asiatics. His form and his limbs are [straight], the equal of Baal, mighty in the multitude, without his like. He smites millions, alone by himself; all lands are despised and contemptible before him, appearing —————. They come — [to] look upon Egypt, prostrate, bowing down before him. They say every day: “Montu is in his great form, which is in Egypt among you, bearing his mighty sword. Let us all come, that we may make for him ————— him [in] his grasp, the King Ramses III.” Beautiful is the appearance of the king, like the son of Isis the defender, firstborn son of Re-Atum, ————— wearing the white crown, wearing the red crown, beautiful of face, wearing the double plume like Tatenen. His loveliness — — — — in the early morning, beautiful, sitting upon the throne like Atum, when he has assumed the regalia of Horus and Set; Nekhbet and Buto, the serpent-

crown of the South and the serpent-crown of the North, they take their place upon his head. His two hands grasp the crook-staff and hold the scourge, — conscious of strength — — [among] the Nine Bows —. Plentiful are fowl and provision in his reign, like his father, the Beautiful-Faced (Ptah). Nun, great in love as king, like Shu, son of Re. ¹⁰When he appears, there is rejoicing over him, like Aton; strong and valiant, mustering the lands at [his] desire, — like [Montu], creating them like Ptah; ready and skilled in law, there is none like him; like Re when he took the land as a kingdom, King Ramses III, — numerous in monuments, great In wonderful works, making festive the temples, — the son of Re, — who came forth from his limbs, — firstborn [of] the gods. He was appointed as a youth to be king of the Two Lands, to be ruler of every circuit of Aton, a shield protecting Egypt in his time. They pit under the shadow of his might, the strong one ————— victorious hand laid upon their head; King Ramses III, the king himself, he saith:

Ramses' Speech; His Accession

“Hearken to me all the land, gathered in [one place], the court, the king's-children, the butlers, — living, the —, the youth, all the young men who are in this land. Give your attention to my utterance, that ye may know my plans for sustaining you alive, that ye may learn of the might of my august father, Amon-Kamephis, creator of my beauty. His great might —, victorious against every fallen foe, beneath my feet. He decrees to me victory, and his hand is with me, so that every invader of my boundary is slain in my grasp; his chosen one whom he found among hundreds of thousands, who was established upon his throne for safety when there was not a single man among them to rescue (them) from the Nine Bows. I surrounded her, I established her by my valiant might. When I arose like the sun as king over Egypt, I protected her, I expelled for her the Nine Bows.”

Northern Invasion of Syria

“The countries — —, the [Northerners] in their isles were disturbed, taken away in the [fray] — at one time. Not one stood before I heir 1 lands, from Kheta, Carchemish, Arvad, Alasa, they were wasted. [They set up] a camp in one place in Amor. They desolated his people and his land like that which is not. They came with fire prepared before them, forward to Egypt. Their main support was Peleset, Thekel, Shekelesh, Denyen, and Weshesh. (These) lands were united, and they laid their hands upon the land as far as the Circle of the Earth. Their hearts were confident, full of their plans.” [. .]

Defeat of the Enemy

“Those who reached my boundary, their seed is not; their heart and their soul are finished forever and ever. As for those who had assembled before them on the sea, the full flame was in their front, before the harbor-mouths, and a wall of metal upon the shore surrounded them. They were dragged, overturned, and laid low upon the beach; slain and made heaps from stern to bow of their galleys, while all their things were cast upon the water. (Thus) I turned back the waters to remember Egypt; when they mention my name in their land, may it consume them, while I sit upon the throne of Harakhte, and the serpent-diadem is fixed upon my head, like Re. I permit not the countries to see the boundaries of Egypt to [among] them. As for the Nine Bows, I have taken away their land and their boundaries; they are added to mine. Their chiefs and their people (come) to me with praise. I carried out the plans of the All-Lord, the august, divine father, lord of the gods.”

Ramses' Song of Triumph

“Rejoice ye, O Egypt, to the height of heaven, for I am ruler of the South and North upon the throne of Atum. The gods have appointed me to be king over Egypt, to be victor, to expel them for her from the countries; they decreed to me the kingdom while I was a child, and my reign is full of

plenty — — — Strength has been given to me, because of my benefactions to the gods and goddesses, from a heart of love. I have expelled your mourning, which was in your heart, and I have made you to dwell in peace. Those whom I have overthrown shall not return, the tribute — — — their land, their detestation is the daily mention of my name, King Ramses III. I have covered Egypt, I have protected her by my valiant might, since I assumed the rule of the kingdom ————— the might of my two arms, bringing terror among the Nine Bows. Not a land stays at hearing my name, (but) they leave their cities, starting in their places, forsaking ————— before them. I am a goring Bull, confident in his two horns. My hand is equal to my courage following my valor, when my heart says to me: ‘Make ———’ — my office ————— in the bow of the morning-barque, I bring to you jubilation. Mourning is in the countries, trembling is in every land ————— which I wrought. My heart is filled as a god — — valiant, lord of the sword. I know that his might is greater than (that of) the gods. The [lifetime] which the gods who are in — decree —————. There is not a moment in your presence, which brings not plunder by the plans of the counsel which is in my heart, for the support of Egypt. Desolated is ————— the chief of their cities, wasted at one time. Their groves, and all their people are consumed by fire. They lament in their hearts: ‘We will ————— their — to Egypt.’”

“I am the strong and valiant one; my designs come to pass without fail. I have shown my excellence, since I [know] this god, the father of the gods ————— I have not ignored his temple, (but) my heart has been steadfast to double the feasts and food-offerings above what was before. My heart is filled with truth every day, my abhorrence is lying ————— the gods are satisfied with truth. Their hands are for me the shield of my body, to ward off evil and misfortune from my limbs; the king, ruler of the Nine Bows, Lord of the Two Lands, Ramses III, given life, stability, satisfaction, like Re, forever and ever.”

The Judgment of Osiris, from the Egyptian Book of the Dead By E. A. Wallis Budge

The oldest religious texts suggest that the Egyptians always associated the Last Judgment with the weighing of the heart in a pair of scales, and in the illustrated papyri of the Book of the Dead great prominence is always given to

the vignettes in which this weighing is being carried out. The heart, *ab* , was taken as the symbol of all the emotions, desires, and passions, both good and evil, and out of it proceeded the issues of life. It was intimately

connected with the *ka*, , *i.e.*, the double or personality of a man, and several short spells in the Book PER-T EM HRU were composed to ensure its preservation (Chapters XXVI–XXXB*). The great Chapter of the Judgment of Osiris, the CXXVth, is divided into three parts, which are sometimes (as in the Papyrus of Ani) prefaced by a Hymn to Osiris. The first part contains the following, which was said by the deceased when he entered the Hall of Maāti, in which Osiris sat in judgment:

"Homage to thee, O Great God, Lord of Maāti,  I have come to thee, O my Lord, that I may behold thy beneficence. I know thee, and I know thy name, and the names of the Forty-Two who live with thee in the Hall of Maāti, who keep ward over sinners, and feed upon their blood on the day of estimating characters before Un-Nefert  ... Behold, I have come to thee, and I have brought *maāt* (*i.e.*, truth, integrity) to thee. I have destroyed sin for thee. I have not sinned against men. I have not oppressed [my] kinsfolk. I have done no wrong in the place of truth. I have not known worthless folk. I have not wrought evil. I have not defrauded the oppressed one of his goods. I have not done the things that the gods abominate. I have not vilified a servant to his master. I have not caused pain. I have not let any man hunger. I have made no one to weep. I have not committed murder. I have not commanded any to commit murder for me. I have inflicted pain on no man. I have not defrauded the temples page 23 of their oblations. I have not purloined the cakes of the gods. I have not stolen the offerings to the spirits (*i.e.*, the dead). I have not committed fornication. I have not polluted myself in the holy places of the god of my city. I have not diminished from the bushel. I did not take from or add to the acre-measure. I did not encroach on the fields [of others]. I have not added to the weights of the scales. I have not misread the pointer of the scales. I have not taken milk from the mouths of children. I have not driven cattle from their pastures. I have not snared the birds of the gods. I have not caught fish with fish of their kind. I have not stopped water [when it should flow]. I have not cut the dam of a canal. I have not extinguished a fire when it should burn. I have not altered the times of the chosen meat offerings. I have not turned away the cattle [intended for] offerings. I have not repulsed the god at his appearances. I am pure. I am pure. I am pure. I am pure...."

In the second part of Chapter CXXV Osiris is seen seated at one end of the Hall of Maāti accompanied by the two goddesses of Law and Truth, and the Forty-Two gods who are there to assist him. Each of the Forty-Two gods represents one of the nomes of Egypt and has a symbolic name. When the deceased had repeated the magical names of the doors of the Hall, he entered it and saw these gods arranged in two rows, twenty-one on each side of the Hall. At the end, near Osiris, were the Great Scales, under the charge of Anpu (Anubis), and the monster *Āmemit*, the Eater of the Dead, *i.e.*, of the hearts of the wicked who were condemned in the Judgment of Osiris. The deceased advanced along the Hall and, addressing each of the Forty-Two gods by his name, declared that he had not committed a certain sin, thus:

"O Usekh-nemmit, comer forth from Anu, I have not committed sin.

"O Fenti, comer forth from Khemenu, I have not robbed.

"O Neha-hāu, comer forth from Re-stau, I have not killed men.

"O Neba, comer forth in retreating, I have not plundered the property of God.

"O Set-qesu, comer forth from Hensu, I have not lied.

"O Uammti, comer forth from Khebt, I have not defiled any man's wife.

page 24"O Maa-anuf, comer forth from Per-Menu, I have not defiled myself.

"O Tem-Sep, comer forth from Tetu, I have not cursed the king.

"O Nefer-Tem, comer forth from Het-ka-Ptah, I have not acted deceitfully; I have not committed wickedness.

"O Nekhen, comer forth from Heqāt, I have not turned a deaf ear to the words of the Law (or Truth)."

The names of most of the Forty-Two gods are not ancient, but were invented by the priests probably about the same time as the names in the Book of Him that is in the Tuat and the Book of Gates, *i.e.*, between the XIIth and the XVIIIth dynasties. Their artificial character is shown by their meanings. Thus Usekh-nemmit means "He of the long strides"; Fenti means "He of the Nose"; Neha-hāu means "Stinking-members"; Set-qesu means "Breaker of bones," etc. The early Egyptologists called the second part of the CXXVth Chapter the "Negative Confession," and it is generally known by this somewhat inexact title to this day.

In the third part of the CXXVth Chapter comes the address which the deceased made to the gods after he had declared his innocence of the sins enumerated before the Forty-Two gods. He says: "Homage to you, O ye gods who dwell in your Hall of Maāti. I know you and I know your names. Let me not fall under your slaughtering knives. Bring not my wickedness to the notice of the god whose followers ye are. Let not the affair [of my judgment] come under your jurisdiction. Speak ye the Law (or truth) concerning me before Neb-er-tcher,³ for I performed the Law (or, truth) in Ta-mera (*i.e.*, Egypt). I have not blasphemed the God. No affair of mine came under the notice of the king in his day. Homage to you, O ye who are in your Hall of Maāti, who have no lies in your bodies, who live on truth, who eat truth before Horus, the dweller in his disk, deliver ye me from Babai⁴ who

liveth upon the entrails of the mighty ones on the day of the Great Reckoning (APT ĀAT, ). Behold me! I have come page 25to you without sin, without deceit (?), without evil, without false testimony (?) I have not done an [evil] thing. I live upon truth and I feed upon truth. I have performed the behests of men, and the things that satisfy the gods.⁵ I have propitiated the God [by doing] His will. I have given bread to the hungry, water to the thirsty, raiment to the naked, and a boat to him that needed one. I have made holy offerings to the gods, and sepulchral offerings to the beautified dead. Be ye then my saviours, be ye my protectors, and make no accusation against me before the Great God. I am pure of mouth, and clean of hands; therefore it hath been said by those who saw me, 'Come in peace, come in peace.'"

The deceased then addresses Osiris, and says, "Hail, thou who art exalted upon thy standard, thou Lord of the Atefu Crown, whose name is 'Lord of Winds,' save me from thy Messengers (or Assessors) with uncovered faces, who bring charges of evil and make shortcomings plain, because I have performed the Law (or Truth) for the Lord of the Law (or Truth). I have purified myself with washings in water, my back hath been cleansed with salt, and my inner parts are in the Pool of Truth. There is not a member of mine that lacketh truth." From the lines that follow the above in the Papyrus of Nu it seems as though the judgment of the deceased by the Forty-Two gods was preliminary to the final judgment of Osiris. At all events, after questioning him about the performance of certain ceremonies, they invited him to enter the Hall of Maāti, but when he was about to do so the porter, and the door-bolts, and the various parts of the door and its frame, and the floor, refused to permit him to enter until he had repeated their magical names. When he had pronounced these correctly the porter took him in and presented him to Maau (?) -Tauī, who was Thoth himself. When asked by him why he had come the deceased answered, "I have come that report may be made of me." Then Thoth said, "What is thy condition?" And the deceased replied, "I am purified from evil things, I am free from the wickedness of those who lived in my days; I am not one of them." On this Thoth said, "Thou shalt be reported. [Tell me:] Who is he whose roof is fire, whose walls are living page 26 page 27serpents, and whose floor is a stream of water? Who is he?" The deceased having replied "Osiris," Thoth then led him forward to the god Osiris, who received him, and promised that subsistence should be provided for him from the Eye of Rā.