

sts.tw.i in i'rw  
i. iryw-3w n shpt i3wy  
in n.i nw n irw htp  
di.k 3y n.i sm3w  
wn n.i i3hw rmn.f  
gr psdt mdw hnmmt hn  
imy-r pr n imy-r hmt nw m3<sup>c</sup> hrw  
ssm h3tyw ntrw hw.f wi  
wsr.i m-m 'h.tw st

ir ntr nb ntrt nbt d3.ty.fy sw im.i  
sip.tw.f n tpyw-<sup>c</sup> rnpt  
'nh m ibw sm3w.sn [m ?] hr.i  
wnm sw wsir hr prt m i3btt  
sip.tw.f n tpyw-<sup>c</sup> r  
sip.tw.f n tpyw-<sup>c</sup> 3hw  
hbs pt m-m wrw  
hrt im m t m r.i  
'k.i hr ihwy mdw.f n.i  
mdw.n.i smsw ntrw  
mdw.n.i itn  
mdw.n.i hnmmt  
nrw.i m hnw kkw sm3w  
m hnw mh-wrt imt dhn.f  
isk wi im hn<sup>c</sup> wsir  
tm3.i tm3.f m-m wrw  
dd.n.i n.f mdw rmt  
whm.n.i n.f mdwt ntrw  
ii 3h 'pr  
ink 3h 'pr  
iw 'pr.n.i 3hw nbw

#### Written content

On early Eighteenth Dynasty shrouds and other Eighteenth Dynasty manuscripts, including that of Nu translated above, the composition is placed with transformation chapters (see introduction to chapters 76 to 88). The "enclosure", focus of the opening passage, might refer to the enclosed offering-space in front of offering-chapels, over the burial-place. The second part concerns purity of food, indicating that offerings are now being made. The address to "bearers" in the following passage suggests a stage of the funeral procession, perhaps the moment at which the funeral cortege from the embalming-place arrives at the tomb courtyard, for final rites of judgement and the transfer of the body downwards by the tomb-shaft to the burial-chamber. The final part condemns any divine adversary to destruction, and the speaker declares to the sun and followers "I am there with Osiris", as the fully equipped transfigured spirit who equips the other transfigured.

The formula for purity of offerings, in the second paragraph above, recurs in chapters 51 to 53, 189.

#### Earlier sources

Not found in this form in Middle Kingdom sources; for the second paragraph, see sources for chapters 51 to 53.

so that I may be lifted up by the rearing cobras.  
O door-keepers of the god Pacifier of the Two Lands,  
bring me those makers of offerings,  
let the branches be carried to me,  
and the sunlight open its arm to me,  
Let the Nine Gods be silent, let the Sun-people speak with  
the estate manager of the treasurer, Nu, true of voice.  
May the guide of the forehearts of the gods protect me,  
may I be mighty among the sky-raisers (?).

As for any god or goddess opposing me there,  
may he be allotted to the ancestors of the year,  
who live on hearts, their hair before (?) me,  
Osiris to eat him in going out from the east.  
May he be allotted to the ancestors of Ra,  
may he be allotted to the ancestors of the Sunlight-god.  
The sky is cloaked among the elder gods,  
the portions there of bread in my breath.  
I go in at the camp, when he has spoken to me.  
I have spoken, followers of the gods,  
I have spoken, Sun-disk,  
I have spoken, Sun-people.  
The dread of me is within the deepest darkness,  
within Mehytweret who is in his forehead.  
I am there with Osiris,  
my mat is his mat among the elder gods.  
I have told him the words of people,  
I have repeated to him the words of the gods,  
"Come, equipped transfigured spirit."  
I am the equipped transfigured spirit,  
and I have equipped all transfigured spirits.

#### Chapter 125 (Lepsius number)

##### Relative frequency at different periods (provisional data from Munro 1988, 2001, Quirke 1993)

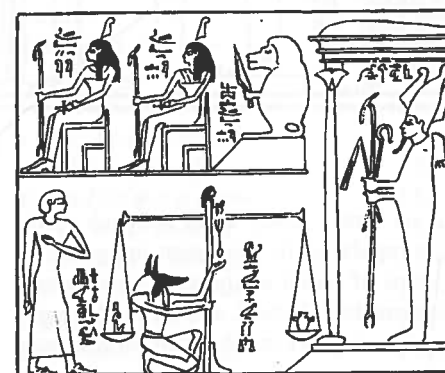
Mid- to late Eighteenth Dynasty manuscripts: 38 in Munro 1988 (including the shroud of king Thutmes III)

Ramesside papyri: 19 in Munro 1988

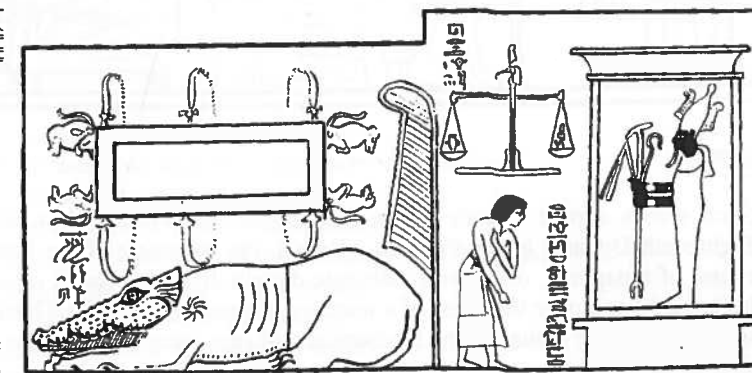
Third Intermediate Period: 62 in Munro 2001

Late Period and Ptolemaic Period: widespread

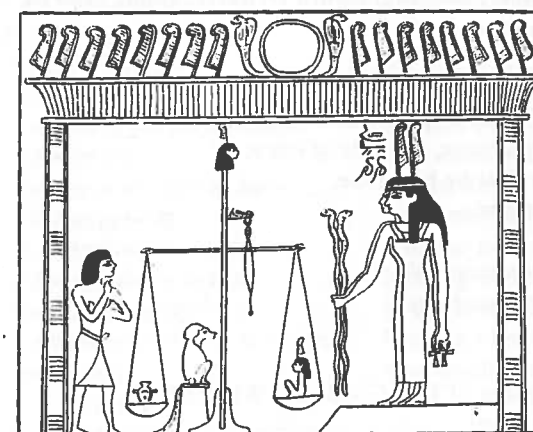
#### Illustration



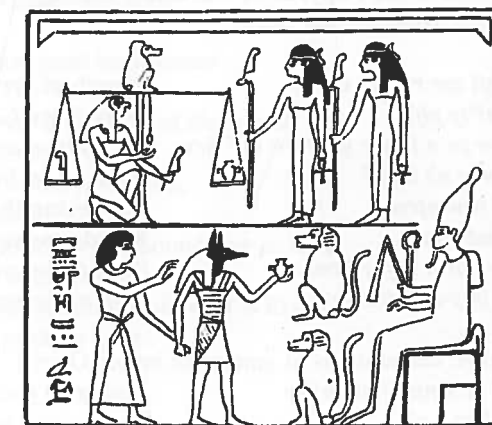
Neferwebenef



Nebqed



Louvre N3073



Tjenena

##### Weighing the Heart on New Kingdom papyri

Eighteenth Dynasty: Nebqed, Neferwebenef, Tjenena and anonymous papyrus Louvre N3073

Nineteenth Dynasty: Qenena (next page)

The most frequent illustration for this composition, also found with chapter 30, is one of the most prominent and best-known in the Book of the Dead corpus, showing the heart of the deceased being weighed on a balance before the god Osiris, standing or enthroned within a columned hall (Seeber 1976; Milde 1991:84-92). The elaborate construction of the balance suggests a special instrument, as might be used in weighing gold, a pure metal that cannot be tarnished. The scales are often depicted in the process of being steadied, either by falcon-headed Horus or jackal-headed Anubis. Beside them stands or lies the hybrid creature variously labelled as "Devouring goddess" or "Devourer of the dead" with crocodile upper body, lion middle, and hippopotamus rear.



# Qenena

Such scenes appear already in the mid-Eighteenth Dynasty, but often on small scale; from the end of the Eighteenth Dynasty to the Ptolemaic Period, the weighing of the heart is regularly the dominant image in the centre of a papyrus, often with elaborate details. It is also found other items of burial equipment, notably as a horizontal band over the chest of a mummy-shaped coffin in the Third Intermediate Period, and on tomb-chapel walls. The list of deities in the Declarations of Innocence (Part B below) often appears in tabulated form framed as a shrine.

Version in the Papyrus of Nu, estate manager for the treasurer, mid-Eighteenth Dynasty, about 1400 BC, British Museum EA 10477

dd hft spr r wsht tn  
nt m3<sup>c</sup>ty ph3  
imy-r pr n imy-r htmt nw m3<sup>c</sup> hrw  
m hww nb tr.n.f  
m33 hrw ntrw  
dd mdw tn  
imy-r pr n imy-r htmt nw  
ir n imy-r pr imn-htp

Speech at arrival at this broad hall  
of the Two Goddesses of What is Right, shielding  
the estate manager of the treasurer, Nu, true of voice,  
from all forbidden things that he has done,  
and seeing the faces of the gods.  
Words spoken by  
the estate manager of the treasurer, Nu,  
born to the estate manager Amenhotep:

[Part A: declarations of innocence before Osiris]

i.nd hr.k ntr 3 nb m3<sup>c</sup>ty  
ii.n.i hr.k nb.i  
int.k wi m3n.i nfrw.k  
iw.i rh.kwi tw rh.kwi rn.k  
rh.kwi rn n p3 ntr hm sn  
wnnyw hn<sup>c</sup>.k  
m wsht tn nt m3<sup>c</sup>ty  
nhyw m s3wt dwt  
s<sup>c</sup>myw m snf.sn  
hrw pwy n hsb kdw  
m-b3h wn-nfr  
mk s3ty mrtv  
nb m3<sup>c</sup>ty rn.k  
mk wi ii.kwi hr.k  
in.n.i n.k m3<sup>c</sup>t  
dr.n.i n.k isft rmt  
n sm3lr.i wndwt  
n ir.i iwyw m st m3<sup>c</sup>t  
n rh.i iwtw n ir.i bw dw  
n ir.i tp r<sup>c</sup> nb m b3kw  
m hrw irt.n.i  
n spr rn.i r i3wt nt hrp hmw

Hail great god, lord of the place of Two Goddesses What is Right.  
I have come before you, my lord,  
so that you may bring me to see your perfection.  
I know you, I know your name,  
I know the name of the 42 gods  
who are with you  
in this broad court of the Two Goddesses of What is Right,  
who live on the guards of evil,  
and eat of their blood  
on that day of calculating characters  
in the presence of Wennefer.  
See, He of the two Daughters, He of the two Chants,  
lord of the place of Two Goddesses What is Right is your name.  
See, I am come before you,  
I have brought What is Right to you,  
I have removed the evil of people for you.  
I have not impoverished the divine herd (people);  
I have committed no crime in place of What is Right;  
I have not known lack; I have not done any evil  
I have not made a daily start in labours  
over what I did (previously);  
My name has not reached the office of director of servants;

n nmh.i nmh m ht.f  
n ir.i bwt ntrw  
n sdwy.i hm n hry-tp.f  
n smr.i n shkr.i  
n srm.i n sm3.i  
n wd.i sm3  
n ir.i mnt hr nb  
n hb.i sbw m rw-prw  
n hd.i p3wt ntrw  
n nhm.i fnhw 3hw  
n nk.i nkk nkk  
n d3d3.i  
n hb.i dbh  
n hb.i st3t  
n si3t.i 3hwt  
n w3h.i hr mwt nt iwsu  
n nmh.i m th n mh3t  
n nhm.i irt m r n nhnw  
n kf3.i wt hr smw.sn  
n sh.t.i 3pdw n ksw ntrw  
n h3m.i rmw n h3wt.sn  
n hsf.i mw m tri.f  
n dni.i dnt hr mw 3sw  
n hm.i ht m 3t.s  
n th.i ssw hr stpt  
n sn<sup>c</sup>.i mnmnt hr ht ntr  
n hsf.i ntr m prw.f  
iw.i w<sup>c</sup>b.kwi sp fd  
bw.i bw bnw pwy 3  
nty m hnnsut  
hr-ntt ink is fnd pwy n nb t3w  
s<sup>c</sup>nh rhyt nbt  
hrw pwy n mh wd3t m iwnw  
m 3bd sn prt rky  
ink m33 mh wd3t m iwnw  
nn hrw bw dw r.i m t3 pn  
m wsht tn nt m3<sup>c</sup>ty  
hr-ntt tw.i rh.kwi rn n nn n ntrw  
wnnyw im.s

[Part B: declarations of innocence before a series of deities]

i. wsh nmt pr m iwnw  
n ir.i isft  
i. hpt sdt pr m hr-<sup>c</sup>h3  
n w3.i  
i. fndy pr m hmnnw  
n ir.i wn-ib  
i. m swt pr m krrt  
n t3w.i  
i. nh3 hr pr m r-st3w  
n sm3.i rmt  
i. rwtv pr m pt  
n hd.i dbh  
i. irtv.fy m sdt pr m hm  
n ir.i h3bt  
i. nbl pr m ht3t  
n t3.i ht ntr  
i. sd ksw pr m hnnsut  
n dd.i grg  
i. hmy pr m st3yt

I have not orphaned the orphan of his goods;  
I have not done the abomination of the gods;  
I have not slighted a servant to his master;  
I have not caused ailment; I have not caused hunger;  
I have not caused tears; I have not killed;  
I have not ordered a killing;  
I have not caused pain for anyone;  
I have not reduced the offerings in the temples;  
I have not harmed the offering-loaves of the gods;  
I have not taken the festival-loaves of the transfigured dead;  
I have not penetrated the penetrator of (?) a penetrator;  
I have not masturbated;  
I have not reduced the measuring-vessel,  
I have not reduced the measuring cord;  
I have not encroached on the fields;  
I have not added to the pan of the scales;  
I have not tampered with the plumb bob of the scales;  
I have not taken milk from the mouths of babes;  
I have not concealed herds on their pastures;  
I have not snared the birds of the thickets (?) of the gods;  
I have not caught the fish of their pools;  
I have not held back water in its time;  
I have not dammed a dam at rapid waters;  
I have not put out the fire in its moment;  
I have not transgressed the days over meat offerings;  
I have not turned back cattle from the property of a god;  
I have not blocked a god in his processions;  
I am pure (four times),  
my purity is the purity of that great benu-heron  
which is in Henennesut,  
because I am indeed that nose of the lord of the winds,  
who enables all the populace to live,  
on that day of filling the Sound Eye in Iunu,  
on month 2 of winter, last day.  
I am the one who sees the filling of the Sound Eye in Iunu.  
Nothing evil can befall me in this land,  
in this broad hall of the Two Goddesses of What is Right,  
because I know the names of these gods  
who dwell in it.

O broad of step who comes from Iunu,  
I have done no evil.  
O flame embracer who comes from Kheraha,  
I have not robbed.  
O beaked god who comes from Khemenu,  
I have not been greedy.  
O swallower of shades who comes from the cavern,  
I have not stolen.  
O flaming faced who comes from Resetjau,  
I have not killed anyone  
O Double Lion who comes from the sky,  
I have not damaged the measure.  
O fiery eyed who comes from Khem,  
I have not committed corruption.  
O flaming one who comes from Khetkhet,  
I have not stolen god's offerings.  
O breaker of bones who comes from Henennesut,  
I have not told lies.  
O raiser of discord who comes from the shrine,

*n nhm.i*  
*i. w3d nsr pr m hwt k3 pth*  
*n kni.i*  
*i. hr.f h3.f pr m tpht d3t*  
*n nhm.i wnm*  
*i. krty pr m imnt*  
*n ir.i hnwy*  
*i. t3 rd pr m ihhw*  
*n m ib.i*  
*i. h3 ibhw pr m t3 s*  
*n th.i*  
*i. wnm snf pr m nmt*  
*n sm3.i k3 ntry*  
*i. wnm bskw pr m m3b3yt*  
*n wn.i hnb*  
*i. nb m3t pr m m3ty*  
*n smtmt.i*  
*i. inmy pr m b3st*  
*n sm.i r.i*  
*i. ndy pr m iwnw*  
*n shwn.i n is hr ht.i*  
*i. dw dwt.f pr m ndty*  
*n nk.i nkk*  
*i. w3mmty pr m hbt*  
*n d3d3.i*  
*i. m33 int.f pr m pr mnw*  
*n nk.i hmt t3y*  
*i. hry ntrw pr m imt*  
*n ir.i hrw*  
*i. nb hm pr m lg3y*  
*n t3 r.i*  
*i. sd hrw pr m wryt*  
*n sh.i hr.i hr mdt nt m3t*  
*i. nhn pr m h33-nd*  
*n trm.i ky*  
*i. knmty pr m knmt*  
*n snt.i*  
*i. in htp.f pr m s3w*  
*n pr .i*  
*i. sr hrw pr m wnsy*  
*n 3s ib.i*  
*i. nb hrw pr m ndft*  
*n th.i iwnw.i n i3.i*  
*i. srhy pr m wtnt*  
*n s3 hrw.i hr mdwt*  
*i. nb bwy pr m s3w*  
*n ir.i iwy m33 bin*  
*i. nfr-tm pr m hwt k3 pth*  
*n ir.i snt r nswt*  
*i. tm sp pr m ddw*  
*n rhn.i ib hr mw*  
*i. ir m ib.f pr m tbw*  
*n k3 hrw.i*  
*i. ihy pr m nnw*  
*n snt.i ntr*  
*i. w3d rhyt*  
*n ir.i sfwt*  
*i. nhb nfrt pr m hwt.f*  
*n ir.i stnyt*  
*i. nhb-k3w pr m tpht.f*

I have not robbed.  
 O flame thrower who comes from Hutkaptah,  
 I have not slandered.  
 O face behind him who comes from crevice cavern,  
 I have not seized food-supplies.  
 O cavern-dweller who comes from the West,  
 I have not been miserly (?).  
 O scorch-legged who comes from the twilight,  
 I have not been dishonest.  
 O white of teeth who comes from Land of the lake,  
 I have not transgressed.  
 O blood eater who comes from the slaughterhouse,  
 I have not slain a divine bull  
 O entrails eater who comes from the court of thirty,  
 I have not mismeasured.  
 O lord of truth who comes from the Two Truths,  
 I have not eavesdropped.  
 O wanderer who comes from Bast,  
 I have not gossiped.  
 O fader who comes from Iunu,  
 I have not sued except for my own.  
 O evil in his evil who comes from Andjety,  
 I have not penetrated a penetrator.  
 O Wamemty who comes from the assessor house,  
 I have not masturbated.  
 O seer of his bringing who comes from Min temple,  
 I have not slept with the wife of a man.  
 O head of the elder gods who comes from Imet,  
 I have not terrorised.  
 O lord of the shrine who comes from Igay,  
 I have not been hot in speech.  
 O noise-raiser who comes from the great place,  
 I have not been deaf to words of truth.  
 O Child who comes from Ruler Anedj province,  
 I have not blinded another.  
 O one of darkness who comes from the darkness,  
 I have not plotted.  
 O bringer of his offering who comes from Sais,  
 I have not been violent.  
 O voice predictor who comes from Wensy,  
 I have not been turbulent.  
 O lord of faces who comes from Viper-mountain,  
 I have not disturbed, nor defiled.  
 O accuser who comes from Wetjenet,  
 I have not multiplied voice in speech,  
 O lord of the two horns, who comes from Asyut,  
 I have not done wrong, nor seen evil.  
 O Nefertem who comes from Hutkaptah,  
 I have not conspired against the king.  
 O timeless one who comes from Djedu,  
 I have not been disloyal.  
 O wilful one who comes from Tjebu,  
 I have not raised my voice.  
 O sistrum-player who comes from Nun,  
 I have not blasphemed.  
 O flourishing one of the populace,  
 I have not taken airs.  
 O yoker of good who comes from his domain,  
 I have not been corrupt.  
 O Nehebkau who comes from his cavern,

*n wr hrt.i n is hr ht*  
*i. dsr tp pr m k3ri.f*  
*nn snt nt ntr im.i*  
*i. in-<sup>c</sup>f*  
*n s3t.i ntr niwty*

[Part C: address to the deities in the hall and to Osiris]

*dd mdw in*

*imy-r pr n imy-r htmt nw m3<sup>c</sup> hrw*

*i.nd hr.tn ntrw ipw*  
*imyw wsht tn nt m3<sup>c</sup>ty*  
*iw.i rh.kwi tn rh.kwi rnw.tn*  
*nn hr.i n s3t.i tn*  
*n s3r.tn bin.i n ntr pn*  
*nty tn m ht.f*  
*nn iwt sp.i hr.tn*  
*dd.tn m3<sup>c</sup>t r.i m-b3h nb-r-dr*  
*hr-tt ir.n.i m3<sup>c</sup>t m t3 mri*  
*n snt.i ntr*  
*n iw sp.i hr nswt imy hrw.f*

*i.nd hr.tn*  
*imyw wsht tn nt m3<sup>c</sup>ty*  
*iwtw grg m ht.sn*  
*nhyw m m3<sup>c</sup>t s3myw m m3<sup>c</sup>t*  
*m-b3h hr imy itn.f*  
*nhm.tn wi m-<sup>c</sup> b3b3*  
*nht m bskw wrw*  
*hrw pwy n ipt 3t*

*mtn wi ii.kwi hr.tn*  
*nn isft.i nn hbnt.i*  
*nn dwt.i nn mtrw.i*  
*nn ir.t.n.i ht r.f*  
*nht.i m m3<sup>c</sup>t s3m.i m m3<sup>c</sup>t*  
*iw ir.n.i ddt rmt hrnt ntrw hr.s*  
*iw shtp.n.i ntr m mrrt.f*  
*iw rdi.n.i t n hkr hnkt n ib*  
*hbsw n h3wy mhnt n iw*  
*iw ir.n.i htpw-ntr n ntrw*  
*prr r hrw n 3hw*

*nhmw wi irf tn hw wi irf tn*  
*nn smt.tn r.i m-b3h*  
*ink w3b r w3b wy*  
*ddw n.f li-wy sp sn m htp*  
*in m33w sw*  
*hr-ntt sdm.n.i mdw pwy 3*  
*ddw s3hw hn<sup>c</sup> miw m pr h3pd-r*  
*mtrw.i m hr.f-h3f*  
*di.f dnwt*  
*iw m3.n.i ps3 isd m-hnw r-st3w*  
*ink smwy n ntrw*  
*rh ht ht.sn*  
*ii.n.i 3 r smtr m3<sup>c</sup>t*  
*r rdit iwsr r h3w.f*  
*m-hnw igr*

I have not been rich, only on my own.  
 O sacred-headed who comes from his chapel,  
 There is no plot of a god in me.  
 O bringer of his armful,  
 I have not slighted my town god.

**Words spoken by**

*the estate manager of the treasurer, Nu, true of voice:*

Hail to you, those gods  
 who are in this broad hall of the Two Goddesses of Right.  
 I know you, I know your names,  
 I will not fall to your slaughter,  
 you have not raised my evil to this god  
 in whose following you are,  
 no fault of mine shall come before you;  
 you say Right of me in the presence of the Lord to the Limit,  
 because I have done what is right in the Land of the Reed,  
 I have not blasphemed,  
 no case of mine has come before a king in his day.

Hail to you,  
 who are in this broad hall of the Two Goddesses of Right.  
 in whose bodies there is no falsehood,  
 who live on what is right, who consume what is right,  
 in the presence of Horus who is in his sun-disk.  
 Rescue me from Baba  
 who lives on the entrails of the great,  
 on this day of the great count.

See I am come before you,  
 there being no evil of mine, no crime of mine,  
 no wrong of mine, no witness to me,  
 none against whom I have done anything.  
 I live on what is right, I consume what is Right,  
 I have done what men ask and what pleases the gods.  
 I have pacified the god with what he loves.  
 I have given bread to the hungry, beer to the thirsty,  
 clothes to the naked, a ferry to the boatless.  
 I have offered divine offerings to the gods,  
 and voice offerings to the blessed dead.

Rescue me then, protect me then,  
 You should not report me in the presence.  
 I am pure of mouth, pure of arm,  
 told 'come, come in peace'  
 by those who see him,  
 because I have heard that great word  
 spoken by the nobles with the cat in the house of the silenced.  
 My witness is the god He whose face is behind him,  
 he gives out exclamations.  
 I saw the splitting of the ished-tree within Resetjau.  
 I am the semwy-priest for the gods,  
 the who knows the matter of their bodies.  
 I have come here to testify truth,  
 to place the balance in its levels  
 within the land of silence.

i. k3 hr i3t.f nb 3tf  
 iry rn.f m nb t3w  
 nhm.k wi m-<sup>c</sup> n3y.k n wpwtyw  
 wddyw timsu shpryw idryt  
 iwtw t3mt nt hrw.sn  
 hr-ntt ir.n.i m3<sup>c</sup>t n nb m3<sup>c</sup>t  
 iw.i w<sup>c</sup>b.kwi h3t.i m <sup>c</sup>bw  
 phwy.i twrt  
 hr-lb.i m sdyt m3<sup>c</sup>t  
 nn <sup>c</sup>t im.i swt m m3<sup>c</sup>t

w<sup>c</sup>b.i m sdyt rst  
 htp.n.i m niwt mht m sht snhmw  
 w<sup>c</sup>bt ist r<sup>c</sup> lm.s  
 m wnw twy snnw nt grh  
 hmtntw nt hrw  
 sn<sup>c</sup>t ibw ntrw m-ht sw3.sn hr.s  
 m grh m hrw

[Part D: test of knowledge]  
 di.k iwt.f in.sn r.i  
 ptr tw in.sn r.i ptr rn.k in.sn r.i  
 ink spd hry n mhyt  
 imy b3k.f rn.i  
 sw3.n.k hr-m in.sn r.i  
 sw3.n.i hr niwt mht b3k  
 ptr m3t.n.k im  
 hnd pw hn<sup>c</sup> msdt  
 ptr in.k n.sn  
 tw m3.n.i ihhy m nw n t3w fnhw  
 ptr rdt.n.sn n.k  
 bsw pw n sdt hn<sup>c</sup> w3d n thnt  
 ptr lrfirt.n.k r.s  
 iw krs.n.i st hr wdb n m<sup>c</sup>3t  
 m ht h3wy  
 ptr gmt.n.k hr.f wdb n m<sup>c</sup>3t  
 w3s pw n ds rdt t3w rn.f  
 ptr lrfirt.n.k r p3 bsw n sdt  
 hn<sup>c</sup> w3d n thnt m-ht krs.k st  
 iw ht.n.i hr.s iw hm.n.i sdt  
 iw sd.n.i w3d km3w n s  
 mi ir.k k hr sb3 pn  
 n wsh t tn nt m3<sup>c</sup>ty  
 iw.k rh.ti hr.n

nn di.n k.k hr.n  
 in bnsw n sb3 pn  
 n is dd.n.k rnw.n  
 th bw n wn-m3<sup>c</sup> rnw.tn

nn di.i k.k hr.i  
 in ryt nt sb3 pn  
 n is dd.n.k rn.i  
 hnkw n f3t m3<sup>c</sup>t rn.t

nn di.i k.k hr.i  
 in d<sup>c</sup>ryt nt sb3 pn  
 n is dd.n.k rn.i  
 nht wd3t pw nt  
 sbk nb b3hw rn.t

O he who is tall on his standard, lord of the atef-crown,  
 who makes his name as lord of the winds,  
 Rescue me from your messengers  
 spreading blood, creating devastation,  
 those in whose face there is no mercy,  
 because I have done what is Right for the lord of Right.  
 I am pure, my fore in purity,  
 my rear cleansed,  
 my middle body in the plot of what is Right;  
 there is no limb in me empty of what is Right.

I am pure in the southern plot,  
 I have rested in the northern city, in the marsh of locusts,  
 in which the crew of Ra is pure  
 in this second hour of night,  
 and third hour of day,  
 which contents the gods after they pass by it  
 in night or in day.

Let him approach, they say of me.  
 Who are you, what is your name, they ask of me.  
 I am the lower thorn of the papyrus reed,  
 He who is in his moringa-tree is my name.  
 What have you passed, they ask of me.  
 I have passed the city north of the moringa.  
 What is it that you saw there?  
 It was a haunch and a thigh.  
 What did you say to them?  
 I saw celebration in those lands of the Fenekhu-people.  
 What did they give you?  
 It was a fire brand and a block of faience.  
 What then did you do to that?  
 I buried them on the shore of the place of greatness  
 as an evening offering.  
 What is it that you found on it, the shore of the place of greatness?  
 It was a sceptre of flint, called Giver of Breath.  
 What then is it that you did to the fire brand  
 and a block of faience after burying them?  
 I mourned over them, I quenched the flame,  
 I broke the block, cast into the lake.  
 Come then, enter this gate  
 of this broad hall of the Two Goddesses of Right.  
 You have knowledge of us.

We will not let you enter past us,  
 say the jambs of this door.  
 You do not say our names.  
 Your names are plumb-bob of accuracy.

I will not let you enter past me,  
 says the approach of this door.  
 You do not say my name.  
 Your name is scale-pan for bearing what is Right.

I will not let you enter past me,  
 says the panel of this door.  
 You do not say my name.  
 Your name is Life of the wedjat-eye of  
 Sobek lord of Bakhu.

nn wn.i n.K  
 in sb3 pn  
 n is dd.n.k rn.i  
 k3bt nt sw  
 rdi.n.f m s3w wsir rn.k

nn di.n k.k hr.n  
 in hpwt  
 n is dd.n.k rnw.n  
 nhnw pw n i<sup>c</sup>rw rnw.tn

nn wn.i n.K  
 nn di.i k.k hr.i  
 in iry-<sup>c</sup>3 n sb3 pn  
 n is dd.n.k rn.i  
 tw3 n gb rn.k

iw.k rh.ti n  
 sw3 ir.k hr.n

nn di.i hnd.k hr.i  
 in s3tw n wsh t tn nt m3<sup>c</sup>ty  
 hr-m lrf gr iw.i w<sup>c</sup>b.kwi  
 hr-ntt n rh.k rn n rdwy.ky  
 hndy.k hr.i im.sn  
 dd ir.k n.i st  
 bsw h3 rn n rd.i wnm  
 wnppt nt hwt-hr rn n rd.i i3by  
 iw.k rh.ti n k ir.k hr.n

nn smi.i tw in  
 iry-<sup>c</sup>3 n wsh t tn nt m3<sup>c</sup>ty  
 n is dd.n.k rn.i  
 si3 ibw d<sup>c</sup>r ht rn.k  
 smi.i tw lrf n-m  
 m ntr imy wnw f  
 dd.k st n <sup>c</sup>3w t3wy  
 ptr rf sw  
<sup>c</sup>3w t3wy dhwtw pw  
 mi in dhwtw  
 ii.n.k r-m  
 ii.n.i <sup>c</sup>3 r smit  
 ptr hrt.k  
 iw.i w<sup>c</sup>b.kwi m hw  
 iw hw.n(i) wi m snnt  
 nt imyw hrw.sn  
 nn wi m-m.sn  
 smi.i lrf tw n-m  
 smi.k wi n h3yt m sdt  
 inbw m i<sup>c</sup>rw n<sup>c</sup>hw  
 wnn s3tw pr.f m nwy  
 sy pw  
 wsir pw  
 d3 ir.k mk tw smi.ti  
 iw t.k m wd3t  
 iw hnt.k m wd3t  
 iw pr.tw n.k r hrw tp t3 m wd3t  
 hrwy-fy sw wsir  
 imy-r pr n imy-r htmt nw m3<sup>c</sup> hrw

I will not open to you,  
 says this door.  
 You do not say my name.  
 Your name is chest of Shu,  
 who has provided protection to Osiris.

We will not let you enter past us,  
 say the braces.  
 You do not say our names.  
 Your names are infants of the rising cobras.

I will not open to you,  
 I will not let you enter past me,  
 says the keeper of this door.  
 You do not say my name.  
 Your name is ox of Geb.

You know us.  
 Pass by us then.

I shall not let you tread on me,  
 says the floor of this broad hall of the Two Goddesses of Right.  
 Why though? I am pure.  
 Because you did not know the name of your two legs  
 with which you would tread on me.  
 Tell me them then.  
 The name of my right leg is Flames of the Desert-god,  
 The name of my left leg is stalk (?) of Hathor.  
 You know us: enter then on us.

I will not announce you, says  
 the door-keeper of this broad hall of the Two Goddesses Right.  
 You have not said my name.  
 Your name is perceiver of hearts, explorer of bellies.  
 As whom should I announce you then?  
 As the god who is in his hour.  
 Tell it to the god Interpreter of the two lands.  
 Who is that?  
 Thoth is the Interpreter of the two lands.  
 Come! Says Thoth.  
 For what have you come?  
 I have come here to report  
 What is your condition?  
 I am purified from the prohibited,  
 I have protected myself from the disputes  
 of those who are in their days.  
 I am not among them.  
 To whom should I announce you then?  
 You may announce me to the ramp-court in flame,  
 the walls as living rising-cobras,  
 he whose house floors are the flood-waves.  
 Who is that?  
 It is Osiris.  
 Proceed then: you are announced.  
 Your bread is the wedjat-eye,  
 Your beer is the wedjat-eye,  
 Voice-offerings are yours on earth, as the wedjat-eye.  
 So says Osiris  
 estate manager of the treasurer, Nu, true of voice.



lri ml hpr m wsht tn nt m3<sup>c</sup>ty  
 dd.tw r pn w<sup>c</sup>b twrl  
 wnhw m hbsw tbw m hdy  
 sdmw m msdmt wrh m ntyw  
 wdn n.f k3w 3pdw sntr  
 t hnt smw  
 isk tr.n.k ssm pn nty m ss  
 hr s3tw w<sup>c</sup>b m sty shr m 3h  
 nty n hnd 33i 5wt hr.f  
 lr lr md3t tn hr.f  
 wnn.f w3d msw.f w3d n hnt3  
 n wnn.f m mh-lb n nswt  
 hn<sup>c</sup> snyt.f  
 lw di.tw n.f 3ns ds psn  
 wr n twf hr h3wt nt ntr 3  
 n sn<sup>c</sup>.tw.f hr sb3 nb n imnt  
 lw st3.tw.f hn<sup>c</sup>  
 nsyw bityw  
 wnn.f m sms n wsir  
 ss m3<sup>c</sup> hh n sp

#### Written content

From New Kingdom to Roman Period, though not found on every manuscript (Munro 1988:158), this is the single most prominent composition, with its elaborate pictorial and tabulated written content. Other than the Book of Two Ways (see introduction to chapters 130-139), there seems no direct precedent for this precise compartmented interweaving of pictorial and verbal elements on manuscripts. In this respect, it may be significant that the composition is not attested before the introduction at Thebes of a regular practice of composing book-rolls for richer burials, during the joint reign of Thutmes III with Hatshepsut. Just as the Book of Two Ways adapts content to its specific space, the rectangular floor of the box coffin of the mid-Twelfth Dynasty, so the book-roll provides a generative frame for the sequence of pictorial to written in specific proportions guided by the height of the book-roll. The composition comprises four written components, not all present in every manuscript (see synopsis and commentary by Assmann and Kucharek 2008:835-837).

#### A-B Declarations of Innocence.

The first parts two present declarations of innocence, before Osiris (Part A), and then before a long series of up to forty-two deities (Part B). The number 42 might appear to echo the number of provinces of Egypt in the canonical religious geographical listing, as summarized in Egyptological texts, with 22 provinces in Upper Egypt, 20 in Lower Egypt; however, at the time of Thutmes III, there were 39 provinces, and the Lower Egyptian total only reached 20 late in the Ptolemaic Period, and so any reason for the number must be sought elsewhere. Possibly the underlying numbers of significance are seven and the plural signifier three: 7x3 gives 21, doubled for the Hall of the Two Goddesses Right. However, the contents of the composition do not expound on the numbering, and in practice the total number of declarations and deities varies from one manuscript to another. Both series of declarations range from general virtues to particular ritual observances; in contrast to Part A, the part B declarations before the deities of the hall include failings in sociable behavior, a 'communicative' category, as Assmann and Kucharek term it. Anticipating the testing to come in Part D, this section refers to deities not directly, but in allusive terms, e.g. "beak-god" for Thoth, often depicted as ibis.

#### C Address to the Judgment Deities

Following the declarations of innocence, the deceased addresses first the deities in the hall, proclaiming righteousness and loyalty to the reigning king, and appealing for rescue from the violent Baba. After asserting ritual knowledge, the deceased turns to Osiris, emphasizing purity and belonging to the solar circuit.

#### D Test of Knowledge

The final section involves a test of knowledge, as found in other prt m hrw compositions, notably chapter 99 with its similar tabulated format. The deceased must identify the ritual name of each element in the construction of the Hall of the Two Goddesses Right, and obtain permission from all these elements in order to proceed.

For comparative study of hieroglyphic versions of the New Kingdom, Günther has provided a readily accessible synoptic edition (Lapp 2008).

#### No earlier sources

To do as occurs in this broad hall of the Two Goddesses Right.

This formula is to be spoken pure and cleansed,  
 clothed in linen, clad in white sandals,  
 eye-lined with eye-paint, anointed with scented oils,  
 offering to him cattle and fowl, incense,  
 bread, beer, herbs,  
 when you have made this guide in writing  
 on a pure block with ochre, inscribed on earth  
 on which no swine or herd has trodden.

If this book is written on it,  
 he shall flourish, his children flourishing, not wanting,  
 as he shall be a confidant of the king  
 and his entourage.

He is to be given a cake, a jar, a round loaf,  
 a large cut of meat, on the altar of the great god.  
 He shall not be turned away at any gate of the west.  
 He shall be towed with  
 the White Crown kings and Red Crown kings,  
 He shall be in the following of Osiris.  
 A matter a million times true.

#### Chapter 126 (Lepsius number)

Relative frequency at different periods (provisional data from Munro 1988, 2001, Quirke 1993)

Early Eighteenth Dynasty shrouds: 1 (king's daughter Ahmes Henuttjemehu)

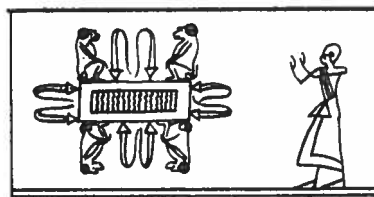
Mid- to late Eighteenth Dynasty Book of the Dead papyri: 4 in Munro 1988 (overseer of works Amenhotep, Nu, Saamun, Tui)

Mid- to late Eighteenth Dynasty Book of the Dead shrouds: 2 in Munro 1988 (Meh, Hepi)

Third Intermediate Period papyri: 39 in Munro 2001

Late Period to Ptolemaic Period papyri: widespread

#### Illustration



Iufankh (Ptolemaic Period): man standing with arms raised in adoration before a rectangular lake bordered at each corner by squatting baboon, and on each side by two torch-hieroglyphs

This illustration often accompanies chapter 125, see above, example from papyrus of Nebqed

#### Version in the Papyrus of Nu, estate manager for the treasurer, mid-Eighteenth Dynasty, about 1400 BC, British Museum EA 10477

#### dd mdw tn

imy-r pr n imy-r htmt nw m3<sup>c</sup> hrw  
 ir n imy-r pr n imy-r htmt imn-hpt  
 m3<sup>c</sup> hrw

#### Words spoken by

the estate manager of the treasurer, Nu, true of voice,  
 born to the estate manager of the treasurer, Amenhotep,  
 true of voice:

i. 6nw ipw hmsy m h3t wi3 n r<sup>c</sup>  
 s<sup>c</sup>ryw m3<sup>c</sup>t n nb-r-dr  
 wppyyw m3irw hn<sup>c</sup> wsr  
 shtpyw ntrw m hh n r.sn  
 ddyw htp-ntr n ntrw  
 prt-r-hrw n 3hw  
 6nhyyw m m3<sup>c</sup>t  
 s<sup>c</sup>myw m m3<sup>c</sup>t ib  
 iwtwyw grg bwt.sn isft  
 drw dwt.i hm<sup>c</sup>w isft.i  
 nn sdbw.i nb r.tn  
 di.tn wb3.i imht 6k.i m r-st3w  
 sw3.i hr sbhwt st3yt nw imnt  
 di.tw n.i sns ds psn  
 mi nn n 3hw  
 wnnyyw hr 6k prt m r-st3w

O those baboons who sit on the front of the boat of Ra,  
 who raise what is Right to the Lord to the Limit,  
 who judge the poor and the mighty,  
 who pacify the gods with the furnace of their mouths,  
 who give god's offerings to the gods,  
 and voice-offerings to the transfigured spirits,  
 who live on what is Right,  
 who consume what is Right of heart,  
 who have no falsehood, whose abomination is evil,  
 who remove my wrongs, who trample my evils,  
 there is no obstacle of mine against you.  
 Let me open the tomb-chamber, enter into Resetjau,  
 and pass by the secret portals of the west.  
 Let me then be given a cake, a jar, a round loaf,  
 like those transfigured spirits,  
 who shall be able to go in and out of Resetjau.

mi tr.k  
 dr.n dwt.k hm<sup>c</sup>.n isft.k  
 iw 5<sup>c</sup>t.k r t3  
 hsr.n dwt trt.k r t3  
 6k tr.k r r-st3w  
 sw3.k hr sbhwt st3yt nw imnt  
 di.tw n.k sns ds psn  
 pr.k 6k.k r mrr.k  
 mi nn n 3hw hsyw  
 nisw r<sup>c</sup> nb m-hnw 3ht

Come then.

We remove your wrongs, we trample your evils,  
 Your slaughter is cancelled (literally: 'to the earth'),  
 We remove the wrongs attaching to you to the earth.  
 Enter then Resetjau.

May you pass by the secret portals of the west.  
 and be given a cake, a jar, a round loaf.  
 May you go in and out as you wish,  
 like those transfigured spirits and praised ones,  
 summoned daily within the horizon.