

Legends of the Egyptian Gods

Hieroglyphic Texts and Translations

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Kegan Paul, Trench, Trübner & Co., London

[1912]

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THE HISTORY OF CREATION-A.

THE BOOK OF KNOWING THE EVOLUTIONS OF RA, AND OF OVERTHROWING APEP. [These are] the; words which the god Neb-er-tcher spake after he had, come into being:-

"I am he who came into being in the form of the god Khepera, and I am the creator of that which came into being, that is to say, I am the creator of everything which came into being: now the things which I created, and which came forth out of my mouth after that I had come into being myself were exceedingly many. The sky (or heaven) had not come into being, the earth did not (exist, and the children of the earth, and the creeping, things, had not been made at that time. I myself raised them up from out of Nu, from a state of helpless inertness.

I found no place whereon I could stand. I worked a charm upon my Own heart (or, will), I laid the foundation [of things] by Maat, and I made everything which had form. I was [then] one by myself, for I had not emitted from myself the god Shu, and I had not spit out from myself the goddess Tefnut; and there existed no other who could work with me. I laid the foundations [of things] in my own heart, and there came into being multitudes of created things, which canie into being from the created things which were born from the created things which arose from what they brought forth.

I had union with my closed hand, and I embraced my shadow as a wife, and I poured seed into my own mouth, and I sent forth from myself issue in the form of the gods Shu and Tefnut. Saith my father Nu:- My Eye was covered up behind them (i.e., Shu. and Tefnut), but after two hen periods had passed from the time when they departed from me, from being one god I ,became three gods, and I came into being in the earth. Then Shu and Tefnut rejoiced from out of the inert watery mass wherein they I were, and they brought to me my Eye (i.e., the Sun). Now after these things I gathered together my members, and I wept over them, and men and women sprang into being from the tears which came forth from my Eye.

And when my Eye came to me, and found that I had made another [Eye] in place where it was (i.e., the Moon), it was wroth with (or, raged at) me, whereupon I endowed it (i.e., the (second Eye) with [some of] the splendour which I had made for the first [Eye], and I made it to occupy its place in my Face, and henceforth it ruled throughout all this earth.

When there fell on them their moment through plant-like clouds, I restored what had been taken away from them, and I appeared from out of the plant-like clouds. I created creeping things of every kind, and everything which came into being from them. Shu and Tefnut brought forth [Seb and] Nut; and Seb and Nut brought forth Osiris, and Heru-khent-an-maati, and Set, and Isis, and Nephtbys at one birth, one after the other, and they produced their multitudinous offspring in this earth."

THE HISTORY OF CREATION-B.

THE BOOK OF KNOWING THE EVOLUTIONS OF RA, AND OF OVERTHROWING APEP.

[These are] the words of the god Neb-er-tcher, who said: "I am the creator of what hath come into being, and I myself came into being under the form of the god Khepera, and I came into being in primeval time. I came into being in the form of Khepera, and I am the creator of what did come into being, that is to say, I formed myself out of the primeval matter, and I made and formed myself out of the substance which existed in primeval time. My name is AUSARES (i.e., Osiris), who is the primeval matter of primeval matter.

I have done my will in everything in this earth. I have spread myself abroad therein, and I have made strong my hand. I was ONE by myself, for they (i.e., the gods) had not been brought forth, and I had emitted from myself neither Shu nor Tefnut. I brought my own name into my mouth as a word of power, and I forthwith came into being under the form of things which are and under the form of Khepera. I came into being from out of primeval matter, and from the beginning I appeared under the form of the multitudinous things which exist; nothing whatsoever existed at that time in this earth, and it was I who made whatsoever was made.

I was ONE: by myself, and there was no other being who worked with me in that place. I made all the things under the forms of which I appeared then by means of the Soul-God which I raised into firmness at that time from out of Nu, from a state of inactivity. I found no place whatsoever there whereon I could stand, I worked by the power of a spell by means of my heart, I laid a foundation [for things] before me, and whatsoever was made, I made.

I was ONE by myself, and I laid the foundation of things [by means of] my heart, and I made the other things which came into being, and the things of Khepera which were made were manifold, and their offspring came into existence from the things to which they gave birth. I it was who emitted Shu, and I it was who emitted Tefnut, and from being the ONE, god (or, the only god) I became three gods; the two other gods who came into being on this earth sprang from me, and Shu and Tefnut rejoiced (or, were raised up) from out of Nu in which they were. Now behold, they brought my Eye to me after two hen periods since the time when they went forth from me.

I gathered together my members (which had appeared in my own body, and afterwards I had union with my hand, and my heart (or, will) came unto me from out of my hand, and the seed fell into my mouth, and I emitted from myself the gods Shu and Tefnut, and so from being the ONE god (or, the only, god) I became three gods; thus the two other gods who came into being on this earth sprang from me, and Shu and Tefnut rejoiced (or, were raised up) from out of Nu in which they were.

My father Nu saith:-They covered up (or, concealed) my Eye with the plant-like clouds which were behind them (i.e., Shu and Tefnut) for very many hen periods. Plants and creeping things [sprang up] from the god REM, through the tears which I let fall. I cried out to my Eye, and men and women came into existence.

Then I bestowed upon my Eye the uraeus of fire, and it was wroth with me when another Eye (i.e., the Moon) came and grew up in its place; its vigorous power fell on the plants, on the plants which I had

placed there, and it set order among them, and it took up its place in my face, and it doth rule the whole earth.

Then Shu and Tefnut brought forth Osiris, and Heru-khenti-An-maa, and Set, and Isis, and Nephthys and behold, they have produced offspring, and have created multitudinous children in this earth, by means of the beings which came into existence from the creatures which they produced. They invoke my name, and they overthrow their enemies, and they make words of power for the overthrowing of Apep, over whose hands and arms AKER keepeth ward. His hands and arms shall not exist, his feet and leas shall not exist, and he is chained in one place whilst Ra inflicts upon him the blows which are decreed for him. He is thrown upon his accursed back, his face is slit open by reason of the evil which he hath done, and he shall remain upon his accursed back."

THE LEGEND OF THE DESTRUCTION OF MANKIND.

[Here is the story of Ra,] the god who was self-begotten and self-created, after he had assumed the sovereignty over men and women, and gods, and things, the ONE god. Now men and women were speaking words of complaint, saying: -

"Behold, his Majesty (Life, Strength, and Health to him!) hath grown old, and his bones have become like (silver, and his members have turned into gold and his hair is like unto real lapis-lazuli." His Majesty heard the words of complaint which men and women were uttering, and his Majesty (Life, Strength, and Health to him!) said unto those who were in his train: -

"Cry out, and bring to me my Eye, and Shu, and Tefnut, and Seb, and Nut, and the father-gods, and the mother-gods who were with me, even when I was in Nu side by side with my god Nu. Let there be brought along with my Eye his ministers, and let them be led to me hither secretly, so that men and women may not perceive them [coming] hither, and may not therefore take to flight with their hearts.

Come thou with them to the Great House, and let them declare their plans (or, arrangements) fully, for I will go from Nu into the place wherein I brought about my own existence, and let those gods be brought unto me there." Now the gods were drawn up on each side of Ra, and they bowed down before his Majesty until their heads touched the ground, and the maker of men and women, the king of those who have knowledge, spake his words in the presence of the Father of the first-born gods. And the gods spake in the presence of his Majesty, saying: - "Speak unto us, for we are listening to them" (i.e., thy words).

Then RA spake unto Nu, saying: - "O thou first-born god from whom I came into being, O ye gods of ancient time, my ancestors, take ye heed to what men and women [are doing]; for behold, those who were created by my Eye are uttering words of complaint against me. Tell me what ye would do in the matter, and consider this thing for me, and seek out [a plan] for me, for I will not slay them until I have heard what ye shall say to me concerning it."

Then the Majesty of Nu, to son Ra, spake, saying: - "Thou art the god who art greater than he who made thee, thou art the sovereign of those who were created with thee, thy throne is set, and the fear of thee is great ; let thine Eye go against those who have uttered blasphemies against thee." And the Majesty of Ra, said:- "Behold, they have betaken themselves to flight into the mountain lands, for their hearts are afraid because of the words which they have uttered."

Then the gods spake in the presence of his Majesty, saying: - "Let thine Eye go forth and let it destroy for thee those who revile thee with words of evil, for there is no eye whatsoever that can go before it and resist thee and it when it journeyeth in the form of Hathor." Thereupon this goddess went forth and slew the men and the women who were on the mountain (or, desert land). And the Majesty of this god said, "Come, come in peace, O Hathor, for the work is accomplished."

Then this goddess said, "Thou hast made me to live, for when I gained the mastery over men and women

it was sweet to my heart;" and the Majesty of Ra said, "I myself will be master over them as [their] king, and I will destroy them." And it came to pass that Sekhet of the offerings waded about in the night season in their blood, beginning at Suten-henen.

Then the Majesty of Ra, spake [saying], "Cry out, and let there come to me swift and speedy messengers who shall be able to run like the wind;" and straightway messengers of this [kind were brought unto him. And the Majesty of this god spake [saying], "Let these ((messengers go to Abu, and bring unto me mandrakes in great numbers;" and [when] these mandrakes were brought unto him the Majesty of this god gave them to Sekhet, the goddess who dwelleth in Annu (Heliopolis) to crush.

And behold, when the maidservants were bruising the grain for [making] beer, these mandrakes were placed in the vessels which were to hold the beer, and some of the blood of the men and women [who had been slain]. Now they made seven thousand vessels of beer. Now when the Majesty of RE, the King of the South and North, had come with the gods to look at the vessels of beer, and behold, the daylight had appeared after the slaughter of men and women by the goddess in their season as she sailed up the river, the Majesty of Ra said, "It is good, it is good, nevertheless I must protect men and women against her."

And Ra, said, "Let them take up the vases and carry them to the place where the men and women were slaughtered by her." Then the Majesty of the King of the South and North in the three-fold beauty of the night caused to be poured out these vases of beer which make [men] to lie down (or, sleep), and the meadows of the Four Heavens were filled with beer (or, water) by reason of the Souls of the Majesty of this god. And it came to pass that when this goddess arrived at the dawn of day, she found these [Heavens] flooded [with beer], and she was pleased thereat; and she drank [of the beer and blood], and her heart rejoiced, and she became drunk, and she gave no further attention to men and women.

Then said the Majesty of Ra to this goddess, " Come in peace, come in peace, O Amit," and thereupon beautiful women came into being in the city of Amit (or, Amem). And the Majesty of Ra spake [concerning] this goddess, [saying], "Let there be made for her vessels of the beer which produceth sleep at every holy time and season of the year, and they shall be in number according to the number of my hand-maidens;" and from that early time until now men have been wont to make on the occasions of the festival of Hathor vessels of the beer which make them to sleep in number according to the number of the handmaidens of Ra.

And the Majesty of Ra spake unto this goddess, [saying], "I am smitten with the pain of the fire of sickness; whence ccometh to me [this] pain?" And the Majesty of Ra said, "I live, but my heart hath become exceedingly weary with existence with them (i.e., with men); I have slain [some of] them, but there is a remnant of worthless ones, for the destruction which I wrought among them was not as great as my power."

Then the gods who were in his following said unto him, "Be not overcome by thy inactivity, for thy might is in proportion to thy will." And the Majesty of this god said unto the Majesty of Nu, "My

members are weak for (or, as at) the first time; I will not permit this to come upon me a second time."

And the Majesty of the god Nu said, "O son Shu, be thou the Eye 'for thy father and avenue (?) him, and 'thou goddess Nut, place him And the goddess Nut said, How can this be then, "O my father Nu? "Hail," said Nut to the god Nu., and the goddess straightway became [a cow], and she set the Majesty of Ra. upon [her] back

And when these things had been done, men and women saw the god Ra, upon the back [of the cow]. Then these men and women said, "Remain with us, and we will overthrow thine enemies who speak words of blasphemy [against thee.], and [destroy them]."

Then his Majesty [RE] set out for the Great House, and [the gods who were in the train of Ra remained] with them (i.e., the men); during that time the earth was in darkness. And when the earth became light [again] and the morning had dawned, the men came forth with their bows and their [weapons], and they set their arms in motion to shoot the enemies [of Ra].

Then said the Majesty of this god, "Your "transgressions of violence are placed behind you, for the slaughtering of the enemies is above the slaughter [of sacrifice];" thus came into being the slaughter [of sacrifice]. And the Majesty of this god said unto Nut, "I have placed myself upon my back in order to stretch myself out." What then is the meaning of this? It meaneth that he united (?) himself with Nut. [Thus came into being]

Then said the Majesty of this god, "I am departing from them (i.e., from men), and he must come after (me who would see me;" thus came into being

Then the Majesty of this god looked forth from its interior, saying, "Gather together [men for me], and make ready for me an abode for multitudes;" thus came into being And his Majesty (life, health, and strength be to him!) said, "Let a great field (sekhet) be produced (hetep); "thereupon Sekhet-hetep came into being. [And the god said], "I will gather herbs (aarat) therein;" thereupon Sekhet-aaru came into being. [And the god said], "I will make it to contain as dwellers things (khet) like stars of all sorts;" thereupon the stars (akhekha) came into being. Then the goddess Nut trembled because of the height.

And the Majesty of Ra said, "I decree that supports be to bear [the goddess up];" thereupon the props of heaven (heh) came into being. And the Majesty of Ra said, O my son Shu, I pray thee to set thyself under [my] daughter Nut, and guard thou for me the supports (heh) of the millions (heh) which are there, and which live in darkness. Take thou the goddess upon thy head, and act thou as nurse for her;" thereupon came into being [the custom] of a son nursing a daughter, and [the custom] of a father carrying a son upon his head.

II. THIS CHAPTER SHALL BE SAID OVER [A FIGURE OF] THE COW.-The supporters [called]

Heh-enti shall be by her shoulder. The supporters [called] Heh-enti shall be at her side, and one cubit and four spans of hers shall be in colours, and nine stars shall be on her belly, and Set shall be by her two thighs and shall keep watch before her two legs, and before her two legs shall be Shu, under her belly, and he shall be made (i.e., painted) in green qenat colour. His two arms shall be under the stars, and his name shall be made (i.e., written) in the middle of them, namely, Shu himself."

A boat with a rudder and a double shrine shall be therein, and Aten (i.e., the Disk) shall be above it, and Ra shall be in it, in front of Shu, near his hand, or, as another reading hath, behind him, near his hand. And the udders of the Cow shall be made to be between her legs, towards the left side.

And on the two flanks, towards the middle of the legs, shall be done in writing [the words], "The exterior heaven," and "I am what is in me," and "I will not permit them to make her to turn." That which is [written] under the boat which is in front shall read, "Thou shalt not be (motionless, my son;" and the words which are written in an opposite direction shall read, "Thy support is like life," and "The word is as the word there," and "Thy son is with me," and "Life, strength, and health be to thy nostrils!"

And that which is behind Shu, near his shoulder, shall read, "They keep ward," and that which is behind him, written close to his feet in an opposite direction, shall read, "Maat," and "They come in," and "I protect daily." And that which is under the shoulder of the divine figure which is under the left leg, and is behind it shall read, "He who seaeth all things."

That which is over his head, under the thighs of the Cow, and that which is by her legs shall read, "Guardian of his exit." That which is behind the two figures which are by her two legs, that is to say, over their heads, shall read, "The Aged One who is adored as he goeth forth," and The Aged One to whom praise is given when he goeth in." That which is over the head of the two figures, and is between the two thighs of the Cow, shall read, " Listener," "Hearer," "Sceptre of the Upper Heaven," and "Star " (?).

III. THEN THE MAJESTY OF THIS GOD SPAKE UNTO THOTH, [saying] "Let a call go forth for me to the Majesty of the god Seb, saying, 'Come, with the utmost speed, at once.'" And when the Majesty of Seb had come, the Majesty of this god said unto him,

"Let war be made against thy worms (or, serpents) which are in thee; verily, they shall have fear of me as long as I have being; but thou knowest their magical powers. Do thou go to the place where my father Nu is, and say thou unto him, 'Keep ward over the worms (or, serpents) which are in the earth and water.'

And moreover, thou shalt make a writing for each of the nests of thy serpents which are there, saying, 'Keep ye guard [lest ye] cause injury to anything.' They shall know that I am removing myself [from them], but indeed I shall shine upon them. Since, however, they indeed wish for a father, thou shalt be a father unto them in this land for ever. Moreover, let good heed be taken to the men who have my words

of power, and to those whose mouths have knowledge of such things; verily my own words of power are there, verily it shall not happen that any shall participate with me in my protection, by reason of the majesty which hath come into being before me.

I will decree them to thy son Osiris, and their children shall be watched over, the hearts of their princes shall be obedient (or, ready) by reason of the magical powers of those who act according to their desire in all the earth through their words of power which are in their bodies."

IV. AND THE MAJESTY OF THIS GOD SAID, "Call to me the god Thoth," and one brought the god to him forthwith. And the Majesty of this god said unto Thoth, "Let us depart to a distance from heaven, from my place, because I would make light and the god of light (KHU) in the Tuat and [in] the Land of Caves. Thou shalt write down [the things which are] in it, and thou shalt punish those who are in it, that is to say, the workers who have worked iniquity (or, rebellion). Through thee I will keep away from the servants whom this heart [of mine] loatheth.

Thou shalt be in my place (ast) ASTI, and thou shalt therefore be called, O Thoth, the 'ASTI Of Ra.' Moreover, I give thee power to send (hab) forth ; thereupon shall come into being the This (habi) bird of Thoth. I moreover give thee [power] to lift up thine hand before the two Companies of the gods who are greater than thou, and what thou doest shall be fairer than [the work of] the god KHEN; therefore shall the divine bird tekni of Thoth come into being.

Moreover, I give thee [Power] to embrace (anh) the two heavens with thy beauties, and with thy rays of light; therefore shall come into being the Moon-god (Aah) of Thoth. Moreover, I give thee [power] to drive back (anan) the Ha-nebu; therefore shall come into being the dog-headed Ape (anan) of Thoth, and he shall act as governor for me. Moreover, thou art now in my place in the sight of all those who see thee and who present offerings to thee, and every being shall ascribe praise unto thee, O thou who art God."

V. WHOSOEVER SHALL RECITE the words of this composition over himself shall anoint himself with olive oil and with thick unguent, and he shall have propitiatory offerings on both his hands of incense, and behind his two ears shall be pure natron, and sweet-smelling salve shall be on his lips.

He shall be arrayed in a new double tunic, and his body shall be purified with the water of the Nile-flood, and he shall have upon his feet a pair of sandals made of white [leather], and a figure of the goddess Maat shall be drawn upon his tongue with green-coloured ochre. Whensoever Thoth shall wish to recite this composition on behalf of Ra, he must perform a sevenfold (?) purification for three days, and priests and [ordinary] men shall do likewise. Whosoever shall recite the above words shall perform the ceremonies which are to be performed when this book is being read. And he shall make his place of standing (?) in a circle (or, at an angle) which is beyond [him], and his two eyes shall be fixed

upon himself, all his members shall be [composed], and his steps shall not carry him away [from the place]. Whosoever among men shall recite [these] words shall be like Ra on the day of his birth; and his possessions shall not become fewer, and his house shall never fall into decay, but shall endure for a million eternities.

Then the Aged One himself (i.e., Ra) embraced (?) the god Nu, and spake unto the gods who came forth in the east of the sky, "Ascribe ye praise to the god, the Aged One, from whom I have come into being. I am he who made the heavens, and I (set in order [the earth, and created the gods, and] I I was with them for an exceedingly long period; 'then was born the year and but my soul is older than it (i.e., time). It is the Soul of Shu, it is the Soul of Khnemu (?), it is the Soul of Heh, it is the Soul of Kek and Kerh (i.e., Night and Darkness), it is the Soul of Nu and of Ra, it is the Soul of Osiris, the lord of Tettu, it is the Soul of the Sebak Crocodile-gods and of the Crocodiles, it is the Soul of every god [who dwelleth] in the divine Snakes, it is the Soul of kpep in Mount Bakhau (i.e., the Mount of Sunrise), and it is the Soul of Ra which pervadeth the whole world."

Whosoever sayeth [these words] worketh his own protection by means of the words of power, "I am the god Hekau (i.e., the divine Word of power), and [I am] pure in my mouth, and [in] my belly; [I am] Ra from whom the gods proceeded. I am Ra, the Light-god (Khu)." When thou sayest [this], stop forth in the evening and in the morning on thine own behalf if thou wouldst make to fall the enemies of Ra. I am his Soul, and I am Heka.

Hail, thou lord of eternity, thou creator of everlastingness, who bringest to nought the gods who came forth from Ra, thou lord of thy god, thou prince who didst make what made thee, who art beloved by the fathers of the gods, on whose head are the pure words of power, who didst create the woman (erpit) that standeth on the south side of thee, who didst create the goddess who hath her face on her breast, and the serpent which standeth on his tail, with her eye on his belly, and with his tail on the earth, to whom Thoth giveth praises, and upon whom the heavens rest, and to whom Shu stretcheth out his two hands, deliver thou me from those two great gods who sit in the east of the sky, who act as wardens of heaven and as wardens of earth, and who make firm the secret places, and who are called "Aaiu-su," and "Per-f-er-maa-Nu." Moreover [there shall be] a purifying on the day of the month even according to the performance of the ceremonies in the oldest time.

Whosoever shall recite this Chapter shall have life in Neter-kher (i.e., Underworld), and the fear of him shall be much greater than it was formerly [upon earth] and they shall say, "Thy names (,are 'Eternity' and 'Everlastingness.'" They are called, they are called, "Au-peh-nef-n-aa-em-ta-uatipu," and "Rekh-kuh-[tut]-en-neter-pui en-en-hra-f-Her-shefu." I am he who hath strengthened the boat with the company of the gods, and his Shenit, and his Gods, by means of words of power.

THE LEGEND OF RA AND ISIS.

THE CHAPTER of the divine (or, mighty) god, who created himself, who made the heavens and the earth, and the breath of life, and fire, and the gods, and men, and beasts, and cattle, and reptiles, and the fowl of the air, and the fish, who is the king of men and gods, [who existeth] in one Form, [to whom] periods of one hundred and twenty years axe as single years, whose names by reason of their multitude are unknowable, for [even] the gods know them not.

Behold, the goddess Isis lived in the form , of a woman, who had the knowledge of words [of power]. Her heart turned away in disgust from the millions of men, and she chose for herself the millions of the gods, but esteemed more highly the millions of the spirits. Was it not possible to become even as was Ra in heaven and upon earth, and to make [herself] mistress of the earth, and a [mighty] goddess-thus she meditated in her heart-by the knowledge of the Name of the holy god?

Behold, Ra entered [heaven] each day at the head of his mariners, establishing himself upon the double throne of the two horizons. Now the divine one had become old, he dribbled at the mouth, and he let his emissions go forth from him upon the earth, and his spittle fell upon the. ground. This Isis kneaded in her hand,' with [some] dust, and she fashioned it in the form of a sacred serpent, and made it to have the form of a dart, so that none might be able to escape alive from it, and she left it lying upon the road whereon the great god travelled, according to his desire, about the two lands.

Then the holy god rose up in the tabernacle of the gods in the great double house (life, strength, health!) among those who were in his train, and [as] he journeyed on his way according to his daily wont, the holy serpent shot its fang into him, and the living fire was departing from the god's own body, and the reptile destroyed the dweller among the cedars.

And the mighty god opened his mouth, and the cry of His Majesty (life, strength, health!) reached unto the heavens, and the company of the gods said, "What is it?" and his gods said, "What is the matter?" And the god found [no words] wherewith to answer concerning himself. His jaws shook, his lips trembled, and the poison took possession of all his flesh just as Hapi (i.e., the Nile) taketh possession of the land through which he floweth.

Then the great god made firm his heart (i.e., took courage) and he cried out to those who were in his following:-" Come ye unto me, O ye who have come into being from my members,' ye gods who have proceeded from me, for I would make you to know what hath happened. I have been smitten by some deadly thing, of which my heart hath no knowledge, and which I have neither seen with my eyes nor made with my hand; and I have no knowledge at all who hath done this to me. I have never before felt any pain like unto it, and no pain can be worse than this [is]. I am a Prince, the son of a Prince, and the divine emanation which was produced from a god. I am a Great One, the son of a Great One, and my father hath determined for me my name. I have multitudes of names, and I have multitudes of forms, and my being existeth in every god. I have been invoked (or, proclaimed?) by Temu and Heru.-Hekennu.

My father and my mother uttered my name, and [they] hid it in my body at my birth so that none of those who would use against me words of power might succeed in making their enchantments have dominion over Me. I had come forth from my tabernacle to look upon that which I had made, and was making my way through the two lands which I had made, when a blow was aimed at me, but I know not of what kind.

Behold, is it fire? Behold, is it water? My heart is full of burning fire, my limbs are shivering, and my members have darting pains in them. Let there be brought unto me my children the gods, who possess words of magic, whose mouths are cunning [in uttering them], and whose powers reach up to heaven."

Then his children came unto him, and every god was there with his cry of lamentation; and Isis came with her words of magic, and the place of her mouth [was filled with] the breath of life, for the words which she putteth together destroy diseases, and her words make to live those whose throats are choked (i.e., the dead).

And she said, "What is this, O divine father? What is it? Hath a serpent shot his venom into thee? Hath a thing which thou hast fashioned lifted up its head against thee? Verily it shall be overthrown by beneficent words of power, and I will make it to retreat in the sight of thy rays."

The holy god opened his mouth, [saying], I was going along the road and passing through the two lands of my country, for my heart wished to look upon what I had made, when I was bitten by a serpent which I did not see; behold, is it fire? Behold, is it water? I am colder than water, I am hotter than fire, all my members sweat, I myself quake, mine eye is unsteady. I cannot look at the heavens, and water forceth itself on my face as in the time of the Inundation."

And Isis said unto Ra, "O my divine father, tell me thy name, for he who is able to pronounce his name liveth." [And Ra said], "I am the maker of the heavens and the earth, I have knit together the mountains, and I have created everything which existeth upon them. I am the maker of the Waters, and I have made Meht-ur to come into being; I have made the Bull of his Mother, and I have made the joys of love to exist. I am the maker of heaven, and I have made to be hidden the two gods of the horizon, and I have placed the souls of the gods within them. I am the Being who openeth his eyes and the light cometh; I am the Being who shutteth his eyes and there is darkness. I am the Being who giveth the command, and the waters of Hapi (the Nile) burst forth, I am the Being whose name the gods know not. I am the maker of the hours and the creator of the days. I am the opener (i.e., inaugurator) of the festivals, and the maker of the floods of water. I am the creator of the fire of life whereby the works of the houses are caused to come into being. I am Kheperi in the morning, and Ra (at the time of his culmination (i.e., noon), and Temu in the evening."

Nevertheless the poison was not driven from its course, and the great god felt no better. Then Isis said unto Ra, "Among the things which thou hast said unto me thy name hath not been mentioned. O declare thou it unto me, and the poison shall come forth; for the person who hath declared his name shall live."

Meanwhile the poison burned with blazing fire and the heat thereof was stronger than that of a blazing flame. Then, the Majesty of Ra, said, "I will allow myself to be searched through by Isis, and my name shall come forth from my body and go into hers."

Then the divine one hid himself from the gods, and the throne in the Boat of Millions of Years was empty. And it came to pass that when it was the time for the heart to come forth [from the god], she said unto her son Horus, "The great god shall bind himself by an oath to give his two eyes." Thus was the great god made to yield up his name, and Isis, the great lady of enchantments, said, "Flow on, poison, and come forth from Ra; let the Eye of Horus come forth from the god and shine(?) outside his mouth. I have worked, and I make the poison to fall on the ground, for the venom hath been mastered.

Verily the name hath been taken away from the great god. Let Ra live, and let the poison die; and if the poison live then Ra shall die. And similarly, a certain man, the son of a certain man, shall live and the poison shall die."

These were the words which spake Isis, the great lady, the mistress of the gods, and she had knowledge of Ra in his own name. The above words shall be said over an image of Temu and an image of Heru-Hekennu, and over an image of Isis and an image of Horus.

THE LEGEND OF HORUS OF BEHUTET

AND THE WINGED DISK.

XII 2. In the three hundred and sixty-third year of Ra-Heru-Khuti, who liveth for ever and forever, His Majesty was in TA-KENS, and his soldiers were with him; [the enemy] did not conspire (auu) against their lord, and the land [is called] UAUATET unto this day.

3. And Ra set out on an expedition in his boat, and his followers were with him, and he arrived at UTHES-HERU, [which lay to] the west of this nome, and to the east of the canal PAKHENNU, which is called [. to this day]. And Heru-Bebutet was in the boat of Ra, and he said unto his father Ra-Heru-Khuti (i.e., Ra-Harmachis), I see that the enemies are conspiring against their lord; let thy fiery serpent gain the mastery over theru."

XIII. 1. Then the Majesty of Ra Harmachis said unto thy divine KA, O Heru-Behutet, O son of Ra, thou exalted one, who didst proceed from me, overthrow thou the enemies who are before thee straightway." And Heru-Behutet flew up into the horizon in the form of the great Winged Disk, for which reason he is called "Great god, lord of heaven," unto this day. And when he saw the enemies in the heights of heaven he set out to follow after them in the form of the great Winged Disk, and he attacked with such terrific force those who opposed him,

2 that they could neither see with their eyes nor hear with their ears, and each of them slew his fellow. In a moment of time there was not a single creature left alive. Then Heru Behutet, shining with very many colours, came in the form of the great Winged Disk to the Boat of Ra-Harmachis, and Thoth said unto PA, " O Lord of the gods, Behutet hath returned in the form of the great Winged Disk, shining [with many colours] children;"

3 for this reason he is called Heru-Behutet unto this day. And Thoth said, "The city Teb shall be called the city of Heru-Behutet," and thus is it called unto this day.

And Ra embraced the of Ra, and said unto Heru-Behutet, "Thou didst put grapes into the :water which cometh forth from it, and thy heart rejoiced thereat;" and for this reason the water (or, canal) of Heru-Behutet is called "[Grape-Water]" unto this day, and the unto this day.

4. And Heru-Behutet said, " Advance, O Ra, and look thou upon thine enemies who are lying under thee on this land;" thereupon the Majesty of Ra set out on the way, and the goddess ASTHERTET ('Ashtoreth ?) was with him, and he saw the enemies overthrown on the ground, each one of them being fettered. Then said Ra to Heru-Behutet,

5 " There is sweet life in this place," and for this reason the abode of the palace of Heru-Be~utet is called

"Sweet Life" unto this day. And Ra, said unto Thoth, " [Here was the slaughter] of mine enemies; "and the place is called TEB unto this day. And Thoth said unto Heru-Behutet, "Thou art a great protector (makaa); " and

6 the Boat of Heru-Behutet is called MAKAA unto this day. Then said Ra unto the gods who were in his following, " Behold now, let us sail in our boat upon the water, for our hearts are glad because our enemies have been overthrown on the earth;" and the water where the great god sailed is

7 called P-KHEN-UR unto this day. And behold the enemies [of Ra] rushed into the water, and they took the forms of [crocodiles and] hippopotami, but nevertheless Ra,-Heru-Khuti sailed over the waters in his boat, and when the crocodiles and the hippopotami had come nigh unto him, they opened wide their jaws in order to destroy Ra-Heru-Khuti.

8. And when Heru-Behutet arrived and his followers who were behind him in the forms of workers in metal, each having in his hands an iron spear and a chain, according to his name, they smote the crocodiles and the hippopotami; and there were brought in there straightway six hundred and fifty-one crocodiles,

9 which had been slain before the city of Edfu. Then spake Ra-Harmachis unto Heru-Behutet, "My Image shall be [here] in the land of the South, (which is a house of victory (or, strength); " and the House of Heru-Behutet is called NEKHT-HET unto this day.

XIV. 1. Then the god Thoth spake, after he had looked upon the enemies lying upon the ground, saying, "Let your hearts rejoice, O ye gods of heaven ! Let your hearts rejoice, O ye gods who are in the earth! Horus, the Youthful One, cometh in peace, and he hath made manifest on his journey deeds of very great might, which he hath performed according to 'the Book of Slaying the Hippopotamus.'" And from that day figures of Heru-Behutet in metal have existed. Then Heru-Behutet took upon himself the form of the Winged Disk, and he placed himself upon the front of the Boat of Ea.

2. And he placed by his side the goddess Nekhebet and the goddess Uatchet, in the form of two serpents, that they might make the enemies to quake in [all] their limbs when they were in the forms of crocodiles and hippopotami in every place wherein he came in the Land of the South and in the Land of the North. Then those enemies rose up to make their escape from before him, and their face was towards the Land of the South. And their hearts were stricken down through fear of him. And Heru-Behutet was at the back (or, side) of them in the Boat of Ra, and there were in his hands a metal lance and a metal chain; and the metal workers who were with their lord were equipped

3 for fighting with lances and chains. And Heru-Behutet saw them to the south-east of the city of Uast (Thebes) some distance away. Then Ra said to Thoth, "Those enemies shall be smitten with blows that kill; " and Thoth said to Ra, "[That place] is called the city TCHETMET unto this day." And Heru-Behutet made a great overthrow among them, and Ra said, "Stand still, O Heru-Behutet," and [that place] is called "HET-Ra" to this day, and the god who dwelleth therein is Heru-Behutet-Ra-imsu (or, Min).

4. Then those enemies rose up to make their escape from before him, and the face of the god was towards the Land of the North, and their hearts were stricken through fear of him. And Heru-Behutet was at the back (or, side) of them in the Boat of Ra, and those who were following him had spears of metal and chains of metal in their hands;

5 and the god himself was equipped for battle with the weapons of the metal workers which they had with them. And he passed a whole day before he saw them to the north-east of the nome of TENTYRA (Dendera). Then Ra said unto Thoth, "The enemies are resting their lord."

6. And the Majesty of Ra-Harmachis said to Heru-Behutet, "Thou art my exalted son who didst proceed from Nut. The courage of the (enemies hath failed in a moment." And Heru-Behutet made great slaughter among them. And Thoth said "The Winged Disk shall be called. . . . in the name of this Aat;"

7 and is called Heru-Behutet its mistress. His name is to the South in the name of this god, and the acacia and the sycamore shall be the trees of the sanctuary. Then the enemies turned aside to flee from before him, and their faces were [towards the North, and they went] to

8 the swamps of Uatch-ur (i.e., the Mediterranean), and [their courage failed through fear of him]. And Heru-Behutet was at the back (or, side) of them in the Boat of Ra, and the metal spear was in his bands, and those who were in his following were equipped with the weapons for battle of the metal workers.

9. And the god spent four days and four nights in the water in pursuit of them, but he did not see. one of the enemies, who fled from before him in the water in the forms of crocodiles and hippopotami. At length he found them and saw them. And Ra said unto Horus of Heben, " O Winged Disk, thou great god and lord of heaven,

10 seize thou them ; " and he hurled his lance after them, and he slew them, and worked a great overthrow of them. And he brought one hundred and forty-two enemies to the forepart of the Boat [of Ra], and with them was a male hippopotamus

11 which had been among those enemies. And he hacked them in pieces with his knife, and he gave their entrails to those who were in his following, and he gave their carcasses to the gods and goddesses who were in the Boat of Ra on the river-bank of the city of Heben. Then Ra said unto Thoth,

12 "See what mighty things Heru-Behutet hath performed in his deeds against the enemies: verily he hath smitten them! And of the male hippopotamus he hath opened the mouth, and he hath speared it, and he hath mounted upon its back." Then said Thoth to Ra, " Horus shall be called 'Winged Disk, Great God,

13 Smiter of the enemies in the town of Heben' from this day forward, and he shall be called 'He who standeth on the back' and 'prophet of this god,' from this day forward." These are the things which happened in the lands of the city of Heben, in a region which measured three hundred and forty-two measures on the south, and on the north, on the west, and on the east.

XV. 1. Then the enemies rose up before him by the Lake of the North, and their faces were set towards Uatch-ur which they desired to reach by sailing; but the god smote their hearts and they turned and fled in the water, and they directed their course to the water of the nome of Mertet-Ament, and they gathered themselves together in the water of Mertet in order to join themselves with the enemies [who serve] Set and who are in this region. And Heru-Behutet followed them, being equipped with all his weapons of war to fight against them.

2. And Heru-Behutet made a journey in the Boat of Ra, together with the great god who was in his boat with those who were his followers, and he pursued them on the Lake of the North twice, and passed one day and one night sailing down the river in pursuit of them before he perceived and overtook them, for he knew not the place where they were. Then he arrived at the city of Per-Rehu. And the Majesty of Ra said unto Heru-Behutet, "What hath happened to the enemies? They have gathered together themselves in the water to the west (?) of the nome of Mertet in order to unite themselves with the enemies [who serve] Set, and who are in this region,

3 at the place where are our staff and sceptre." And Thoth said unto Ra, "Uast in the nome of Mertet is called Uaseb because of this unto this day, and the Lake which is in it is called TEMPT." Then Heru-Behutet spake in the presence of his father Ra, saying, I beseech thee to set thy boat against them, so that I may be able to perform against them that which Ra willeth; " and this was done. Then he made an attack upon them on the Lake which was at the west of this district, and he perceived them on the bank of the city which belongeth to the Lake of Mertet.

4. Then Heru-Behutet made an expedition against them, and his followers were with him, and they were provided with weapons of all kinds for battle, and he wrought a great overthrow among them, and he brought in three hundred and eighty-one enemies, and he slaughtered them in the forepart of the Boat of Ra,

5 and he gave one of them to each of those who were in his train. Then Set rose up and came forth, and raged loudly with words of cursing and abuse because of the things which Heru-behutet had done in respect of the slaughter of the enemies. And Ra said unto Thoth, "This fiend Nehaha-hra uttereth words at the top of his voice because of the things which

6 Heru-Behutet hath done unto him; " and Thoth said unto Ra, "Cries of this kind shall be called Nehaha-hra unto this day." And Heru-Behutet did battle with the Enemy for a period of time, and he hurled his iron lance at him, and he throw him down on the ground in this region,

7 which is called Pa-Rerehtu unto this day. Then Heru-Behutet came and brought the Enemy with him, and his spear was in his neck, and his chain was round his hands and arms, and the weapon of Horus had fallen on his mouth and had closed it; and he went with him before his father Ra, who said, "O Horus, thou Winged Disk,

8 twice great (Urui-Tenten) is the deed of valour which thou hast done, and thou hast cleansed the district." And Ra, said unto Thoth, "The palace of Heru-Behutet shall be called, 'Lord of the district which is cleansed' because of this;" and [thus is it called] unto this day. And the name of the priest thereof is called Ur-Tenten unto this day.

9. And Ra said unto Thoth, "Let the enemies and Set be given over to Isis and her son Horus, and let them work all their heart's desire upon them." And she and her son Horus set themselves in position with their spears in him at the time when there was storm (or, disaster) in the district, and the Lake of the god was

10 called SHE-EN-AHA from that day to this. Then Horus the son of Isis cut off the head of the Enemy [Set], and the heads of his fiends in the presence of father Ra and of the great company of the gods, and he dragged him by his feet through his district with his spear driven through his head and back. And Ra said unto Thoth,

11 "Let the son of Osiris drag the being of disaster through his territory;" and Thoth said, "It shall be (called ATEH," and this hath been the name of the region from that day to this. And Isis, the divine lady, spake before Ra, saying, "Let the exalted Winged Disk become the amulet of my son Horus, who hath cut off the head of the Enemy and the heads of his fiends."

XVI. 1. Thus Heru-Behutet and Horus, the son of Isis, slaughtered that evil Enemy, and his fiends, and the inert foes, and came forth with them to the water on the west side of this district. And Heru-Behutet was in the form of a man of mighty strength, and he had the face of a hawk, and his head was crowned with the White Crown and the Red Crown, and with two plumes and two uraei, and he had the back of a hawk, and his spear and his chain were in his hands. And Horus, the son of Isis, transformed himself into a similar shape, even as Heru-Behutet had done before him.

2. And they slew the enemies all together on the west of Per-Rehu, on the edge of the stream, and this god hath sailed over the water wherein the enemies had banded themselves together against him from that day to this. Now these things took place on the 7th day of the first month of the season PERT. And Thoth said, "This region shall be called AAT-SHATET," and this hath been the name of the region from that day unto this; and the Lake which is close by it

3 hath been called TEMT from that day to this, and the 7th day of the first month of the season PERT hath been called the FESTIVAL OF SAILING from that day to this. Then Set took upon himself the form of a hissing serpent, and he entered into the earth in this district without being seen. And Ra said, "Set hath taken upon himself the form of a hissing serpent. Let Horus, the son of Isis, in the form of a hawk-headed staff, set himself over the place where he is, so that 'the serpent may never more appear.'"

4. And Thoth said, "Let this district be called HEMHEMET by name;" and thus hath it been called from that day to this. And Horus, the son of Isis, in the form of a hawkheaded staff, took up his abode there with his mother Isis; in this manner did these things happen. Then the Boat of Ra arrived at the town of

Het-Aha;

5 its forepart was made of palm wood, and the hind part was made of acacia wood; thus the palm tree and the acacia tree have been sacred trees from that day to this. Then Heru-Behutet embarked in the Boat of Ra, after he had made an end of fighting, and sailed; and Ra said unto Thoth, "Let this Boat be called ; " and thus hath it been called from that day to this, 6 and these things have been done in commemoration in this place from that day to this. And Ra said unto Heru-Behutet, "Behold the fighting of the Smaït fiend and his two-fold strength, and the Smaï fiend Set, are upon the water of the North, and they will sail down stream upon [And] Heru-Behutet said, "Whatsoever thou commandest shall take place,

7 O Ra, Lord of the gods. Grant thou, however, that this thy Boat may pursue them into every place whithersoever they shall go, and I will do to them whatsoever pleaseth Ra." And everything was done according to what he had said. Then this Boat of Ra was brought by the winged Sun-disk upon the waters of the Lake of Meh, [and] Heru.-Behutet took in his hands his weapons, his darts, and his harpoon, and all the chains [which he required] for the fight.

8. And Heru-Behutet looked and saw one [only] of these Sebau fiends there on the spot, and he was by himself. And he threw one metal dart, and brought (or, dragged) them along straightway, and he slaughtered them in the presence of Ra. And he made an end [of them, and there were no more of the fiends] of Set in this place at [that] moment.

XVII 1. And Thoth said, "This place shall be called AST-AB-HERU," because Heru-Behutet wrought his desire upon them (i.e., the enemy); and he passed six days and six nights coming into port on the waters thereof and did not see one of them. And he saw them fall down in the watery depths, and he made ready the place of Ast-ab-Heru there. It was situated on the bank of the water, and the face (i.e., direction) thereof was full-front towards the South.

2. And all the rites and ceremonies of Heru-Behutet were performed on the first day of the first month of the season Akhet, and on the first day of the first month of the season Pert, and on the twenty-first and twenty-fourth days of the second month of the season Pert. These are the festivals in the town of Ast-ab, by the side of the South, in An-rut-f. And he came into port and went against them, keeping watch as for a king over the Great God in An-rut-f, in this place, in order to drive away the Enemy and his Smaïu fiends at his coming by night from the region of Mertet, to the west of this place.

3 And Heru-Behutet was in the form of a man who possessed great strength, with the face of a hawk; and he was crowned with the White Crown, and the Red Crown, and the two plumes, and the Urerit Crown, and there were two uraei upon his head. His hand grasped firmly his harpoon to slay the hippopotamus, which was [as hard] as the khenem stone in its mountain bed.

And Ra said unto Thoth, "Indeed [Heru-]Behutet is like a Master-fighter in the slaughter of his enemies"

And Thoth said unto Ra, " He shall be called 'Neb-Ahau "' (i.e., Master-fighter); and for this reason he hath been thus called by the priest of this god unto this day.

4. And Isis made incantations of every kind in ordeï to drive away the fiend Ra from An-rut-f, and from the Great God in this place. And Thoth said [unto Ra], 'The priestess of this god shall be called by the name of 'Nebt-Heka' for this reason.'" And Thoth said unto Ra, "Beautiful, beautiful is this place wherein thou hast taken up thy seat, keeping watch, as for a king, over the Great God wlto is in An-rut-f in peace."

5. And Thoth said, " This Great House in this place shall. therefore be called 'Ast-Nefert' from this day. "It is situated to the south-west of the city of Nart, and [covereth] a space of four schoinoi." And Ra Heru-Behutet said unto Thoth, "Hast thou not searched through this water for the enemy?" And Thoth said,

6 "The water of the God-house in this place shall be called by the name of 'Heh' (i.e., sought out)." And Ra said, " Thy ship, O Heru-Behutet, is great (?) upon Ant-mer (?) And Thoth said, "The name of [thy ship] shall be called 'Ur', and this stream shall be called 'Antmer (?)'."

7. As concerning (or, now) the place AbBht (?) is situated on the shore of the water. " Astnefert " is the name of the Great house, "Neb-Aha" [is the name of] the priest is the name of the priestess, "Heh" is the name of the lake , [is the name] of the water,

8 "Ain-her-net " is the name of the holy (?) acacia tree, " Neter het " is the name of the domain of the god, "Uru" is the name of the sacred boat, the gods therein are Heru-Behutet, the smiter of the lands, Horus, the son of Isis [and] Osiris

9 his blacksmiths are to him, and those who are in his following are to him in his territory, with his metal lance, with his [mace], with his dagger, and with all his chains (or, fetters) which are in the city of Heru-Behutet.

[And when he had reached the land of the North with his followers, he found the enemy.]

10. Now as for the blacksmiths who were over the middle regions, they made a great slaughter of the enemy, and there were brought back one hundred and six of them. Now as for the blacksmiths of the West, they brought back one hundred and six of the enemy. Now as for the blacksmiths of the East, among whom was Heru-Behutet,

11 he slew them (i.e., the enemy) in the presence of Ra. in the Middle Domains.

And Ra, said unto Thoth, "My heart [is satisfied] with the works of these blacksmiths of Heru-Behutet who are in his bodyguard. They shall dwell in 4 sanctuaries, and libations and purifications and (offerings) shall be made to their images, and

12 [there shall be appointed for them] priests who shall minister by the month, and priests who shall minister by the hour, in all their God-houses whatsoever, as their reward because they have slain the enemies of the god." And Thoth said, "The [Middle] Domains shall be called after the names of these blacksmiths from this day onwards,

13 and the god who dwelleth among them, Heru-Behutet, shall be called the 'Lord of Mesent' from this day onwards, and the domain shall be called 'Mesent of the West' from this day onwards." As concerning Mesent of the West, the face (or, front) thereof shall be towards [the East], towards the place where Ra riseth, and this Mesent shall be called " Mesent of the East" from this day onwards.

14. As concerning the double town of Mesent, the work of these blacksmiths of the East, the face (or, front) thereof shall be towards the South, towards the city of Behutet, the hiding-place of Heru-Behutet. And there shall be performed therein all the rites and ceremonies of Heru-Bebutet on the second day of the first month of the season of Akhet, and on the twenty-fourth day of the fourth month of the season of Akhet, and on the seventh day of the first month of the season Pert, and on the twenty-first day of the second month of the season Pert, from this day onwards.

15. Their stream shall be called the name of their Great House shall be called "Abet," the [priest (?)] shall be called " Qen-aha," and their domain shall be called " Kau-Mesent " from this day onwards.

XVIII. 1. And Ra said unto Heru-Behutet, "These enemies have sailed up the river, to the country of Setet, to the end of the pillar-house of Hat, and they have sailed up the river to the east, to the country or Tchalt(or, Tchart), which is their region of swamps." And Heru-Behutet said, "Everything which thou hast commanded hath come to pass, Ra, Lord of the (gods; thou art the lord of commands." And they untied the Boat of Ra, and they sailed up the river to the east. Then he looked upon those enemies whereof some of them had fallen into the sea (or, river), and the others had fallen headlong on the mountains.

2. And Heru-Behutet transformed himself into a lion which had the face of a man, and which was crowned with the triple crown. His paw was like unto a flint knife, and he went round and round by the side of them, and brought back one hundred and forty-two [of the enemy], and he rent them in pieces with his claws. He tore out their tongues, and their blood flowed on the ridges of the land in this place; and he made them the property of those who were in his following [whilst] he was upon the mountains. And Ra said unto Thoth, "Behold, Heru-Behutet is like unto a lion in his lair [when] he is on the back of the enemy who have given unto him their tongues."

3. And Thoth said, "This domain shall be called 'Khent-abt,' and it shall [also] be called 'Tchalt' (or, Tchart) from this day onwards. And the bringing of the tongues from the remote places of Tchalt (or, Tchart) [shall -be commemorated] from this day onwards. And this god shall be called 'Heru-Behutet, Lord of Mesent,' from this day onwards."

And Ra said unto Heru-Behutet, " Let us sail to the south up the river, and let us smite the enemies [who

are] in the forms of crocodiles and hippopotami in the face of Egypt."

4. And Heru-Behutet said, "Thy divine KA, O Ra, Lord of the gods! Let us sail up the river against the remainder -- one third -- of the enemies who are in the water (or, river)." Then Thoth recited the Chapters of protecting the Boat [of Ra] and the boats of the blacksmiths,

5 [which lie used] for making tranquil the sea at the moment when a storm was raging on it.

And Ra said unto Thoth, "Have we not journeyed 'throughout the whole land? Shall we not journey cover the whole sea in like manner?" And Thoth said, "This water shall be called the 'Sea of journeying,' from this day onward."

And they sailed about over the water during the night,

6 and they did not see any of those enemies at all.

Then they made a journey forth and arrived in the country of Ta-sti, at the town of Shas-hertet, and he perceived the most able of their enemies in the country of Uaua, and they were uttering treason against Horus their Lord.

7 And Heru-Behut changed his form into that of the Winged Disk, [and took his place] above the bow of the Boat of Ra. And he made the goddess Nekhebit and the goddess Uatchit to be with him in the form of serpents, so that they might make the Sebau fiends to quake in [all] their limbs (or, bodies). Their boldness (i.e., that of the fiends) subsided through the fear of him, they made no resistance whatsoever, and they died straightway.

8 Then the gods who were in the following of the Boat of Heru-khuti said, "Great, great is that which he hath done among them by means of the two Serpent Goddesses, for he hath overthrown the enemy by means of their fear of him." And Ra Heru-khuti said, "The great one of the two Serpent Goddesses of Heru-Bebutet shall be called 'Ur-Uatchti' from this day onwards."

XIX. 1. And Heru-khuti travelled on in his boat, and landed at the city of Thes-Heru (Apollinopolis Magna). And Thoth said, "The being of light who hath come forth from the horizon hath smitten the enemy in the form which he hath made, and he shall be called Being of light who hath come forth from the horizon from this day onwards."

And Ra Heru-khuti (Ra Harmachis) said to Thoth, Thou shalt make this Winged Disk to be in every place wherein I seat myself (or, dwell), and in [all] the seats of the gods in the South, and in [all] the seats of the gods in the Land of the North in the Country of Horus,

2 that it may drive away the evil ones from their domains."

Then Thoth made the image of the Winged Disk to be in every sanctuary and in every temple, where they now are, wherein are all the gods and all the goddesses from this day onwards. Now through the Winged Disk which is on the temple-buildings of all the gods and all the goddesses of the Land of the Lily, and the Land of the Papyrus, [these buildings] become shrines of Heru-Behutet.

As concerning Heru-Behutet, the great god, the lord of heaven, the president of the Ater of the South, he it is who is made to be on the right hand. This is Heru-Behutet

3 on whom the goddess Nekhebit is placed in the form of a serpent (or, uraeus). As concerning Heru-Behutet, the great god, the lord of heaven, the lord of Mesent, the president of the Ater of the North, he it is who is made to be on the left hand. This Heru-Behutet on whom the goddess Uatebit is placed is in the form of a serpent.

As concerning Heru-Behutet, the great god, the lord of heaven, the lord of Mesent, the president of the two Aterti of the South and North, Ra Heru-khuti set it (i.e., the Winged Disk) in his every place, to overthrow the enemies in every place wherein they are. And he shall be called President of the two Aterti of the South and North because of this from this day onwards.

A HYMN TO OSIRIS AND A LEGEND OF THE ORIGIN OF HORUS.

1. Homage to thee, Osiris, Lord of eternity, King of the gods, whose names are manifold, whose transformations are sublime, whose form is hidden in the temples whose KA is holy, the Governor of Tetut, the mighty one of possessions (?) 2 in the shrine, the Lord of praises in the nome of Anetch, President of the tchefa food in Ann, Lord who art commemorated in [the town of Maati, the mysterious (or, hidden) Soul, the Lord of Qerret, the sublime one in White Wall, the Soul of Ra [and] his very body, who hast thy dwelling in 3 Henensu, the beneficent one, who art praised in Nart, who makest to rise up thy Soul, Lord of the Great House in the City of the Eight Gods [who inspirest] great terror in Shas-hetep, Lord of eternity, Governor of ibtu (Abydos).

Thy seat (or, domain) reacheth far into Ta-tchesert, and thy name is firmly stablised in the mouth[s] of men. 4. Thou art the two-fold substance of the Two Lands everywhere (?), and the divine food (tchef) of the KAU, the Governor of the Companies of the Gods, and the beneficent (or, perfect) Spirit-soul among Spirit-souls. The god Nu draweth his waters from thee, and thou bringest forth the north wind at eventide, and wind from thy nostrils to the satisfaction of thy heart. 5. Thy heart flourislieth, and thou bringest forth the splendour of tchef food.

The height of heaven and the stars [thereof] are obedient unto thee, and thou makest to be opened the great gates [of the sky]. Thou art the lord to whom praises are sung in the southern heaven, thou art he to whom thanks are given in the northern heaven. The stars which never 6 diminish are under the place of thy face, and thy seats are the stars which never rest? Offerings appear before thee by the command of Keb. The Companies of the Gods ascribe praise unto thee, the Star-gods of the Tuat smell the earth before thee, the domains [make] bowings [before thee], and the ends of the earth make supplication to thee 7 [when] they see thee.

Those who are among the holy ones are in terror of him, and the Two Lands, all of them, make acclamations to him when they meet His Majesty. Thou art a shining Noble at the head of the nobles, permanent in [thy] high rank, stablised in [thy] sovereignty, the beneficent Power of the Company of the Gods. Wellpleasing [is thy] face, 8 and thou art beloved by him that seeth thee. Thou settest the fear of thee in all lands, and because of their love for thee [men] hold thy name to be pre-eminent. Every man maketh offerings unto thee, and thou art the Lord who is commemorated in heaven and upon earth. Manifold are the cries of acclamation to thee in the Uak festival, and the 9 Two Lands shout joyously to thee with one accord. Thou art the eldest, the first of thy brethren, the Prince of the Company of the Gods, and the stabliser of Truth throughout the Two Lands. Thou settest [thy] son upon the great throne of his father Keb. Thou art the beloved one of thy mother Nut, whose valour is most mighty [when] thou overthrowest the Seba Fiend. 10. Thou hast slaughtered thy enemy, and hast put the fear of thee into thy Adversary.

Thou art the bringer in of the remotest boundaries, and art stable of heart, and thy two feet are lifted up (?); thou art the heir of Keb and of the sovereignty of the Two Lands, and he (i.e., Keb) hath seen thy splendid qualities, and hath commanded thee to guide 11 the lands (i.e., the world) by thy hand so long as

times [and seasons] endure.

Thou hast made this earth with thy hand, the waters thereof, the winds thereof, the trees and herbs thereof, the cattle thereof of every kind, the birds thereof of every kind, the fish thereof of every kind, the creeping things thereof, and the four-footed beasts thereof. The land of the desert belongeth by right to 12 the son of Nut, and the Two Lands have contentment in making him to rise upon the throne of his father like Ra.

Thou rollest up into the horizon, thou settest the light above the darkness, thou illuminest [the Two Lands] with the light from thy two plumes, thou floodest the Two Lands like the 13 Disk at the beginning of the dawn. Thy White Crown pierceth the height of heaven saluting the stars, thou art the guide of every god. Thou art perfect in command and word. Thou art the favoured one of the Great Company of the Gods, and thou art the beloved one of the Little Company of the Gods.

Thy sister [Isis] acted as a protectress to thee. She drove [thy] enemies away, 14 she averted seasons [of calamity from thee], she recited the word (or, formula) with the magical power of her mouth, [being] skilled of tongue and never halting for a word, being perfect in command and word. Isis the magician avenged her brother. She went about seeking for him untiringly.

15. She flew round and round over this earth uttering wailing cries of grief, and she did not alight on the ground until she had found him. She made light [to come forth] from her feathers, she made air to come into being by means of her two wings, and she cried out the death cries for her brother. 16. She made to rise up the helpless members of him whose heart was at rest, she drew from him his essence, and she made therefrom an heir. She suckled the child in solitariness and none knew where his place was, and he grew in strength. His hand is mighty (or, victorious) within the house 17 of Keb, and the Company of the Gods rejoice greatly at the coming of Horus, the son of Osiris, whose heart is firmly established, the triumphant one, the son of Isis, the flesh and bone of Osiris. The Tchatcha of Truth, and the Company of the Gods, and Neb-er-tcher himself, and the Lords of Truth, gather together to him, and assemble therein. 18. Verily those who defeat iniquity rejoice in the House of Keb to bestow the divine rank and dignity upon him to whom it belongeth, and the sovereignty upon him whose it is by right.

A LEGEND OF PTAH NEFER-HETEP AND THE PRINCESS OF BEKHTEN.

1. The Horus: "Mighty Bull, the form(?) of risings, stablished in sovereignty like Tem." The Golden Horns: "Mighty one of strength, destroyer of the Nine Nations of the Bow." King of the South and North: "The Lord of the Two Lands, User-Maat-Ra-setep-en-Ra Son of Ra: "Of his body, Ra-meses-meri-Amen, of Amen-Ra; 2 the Lord of the thrones of the. Two Lands, and of the Company of the Gods, the Lords of Thebes, the beloved one. The beneficent god, the. son of Amen, born of Mut, begotten of Herukhuti, the glorious offspring of Neb-tchert, begetting [as] the Bull of his Mother, king of Egypt, Governor of the deserts, the Sovereign 3 who hath taken possession of the Nine Nations of the Bow; [who] on coming forth from the womb ordained mighty things, who gave commands whilst he was in the egg, the Bull, stable of heart, who hath sent forth his seed; the king who is a bull, [and] a god who cometh forth on the day of battle like Menthu, the mighty one of strength like the son of Nut."

4. Behold, His Majesty was in the country of Neheru according to his custom every year, and the chiefs of every land, even as far as the swamps, came [to pay] homage, bearing offerings to the Souls of His Majesty; and they brought their gifts, gold, lapis-lazuli, turquoise, 5 bars of wood of every kind of the Land of the God, on their backs, and each one surpassed his neighbour.

And the Prince of Bekhten [also] caused his gifts to be brought, and he set his eldest daughter at the head of them all, and he addressed words of praise to His Majesty, and prayed to him for his life. 6. And the maiden was beautiful, and His Majesty considered her to be the most lovely [woman] in the world, and he wrote down as her title, "Great Royal Wife, Ra-neferu; and when His Majesty arrived in Egypt, he did for her whatsoever was done for the Royal Wife.

On the twenty-second day of the second month of the season of Shemu, in the fifteenth year [of his reign], behold, His Majesty was in Thebes, the Mighty [city], the Mistress of cities, performing 7 the praises of Father Amen, the Lord of the thrones of the Two Lands, in his beautiful Festival of the Southern Apt, which was the seat of his heart (i.e., the chosen spot) from primaeval time, [when] one came to say to His Majesty, "An ambassador of the Prince of Bekhten hath arrived bearing many gifts for the Royal Wife."

And having been brought into the presence of 8 His Majesty with his gifts, he spake words of adoration to His Majesty, saying, "Praise be unto thee, O thou Sun (Ra) of the Nine Nations of the Bow, permit us to live before thee!" And when he had spoken, and had smelt the earth before His Majesty, he continued his speech before His Majesty, saying, "I have come unto thee, 9 my King and Lord, on behalf of Bent-Resht, the younger sister of the Royal Wife Ra-neferu. [Some] disease hath penetrated into her members, and I beseech Thy Majesty to send a man of learning to see her."

And His Majesty said, "Bring to me the magicians (or, scribes) of the House of Life, and the nobles 10 of the palace." And having been brought into his presence straightway, His Majesty said unto them, "Behold, I have caused you to be summoned [hither] in order that ye may hear this matter. Now bring to

me [one] of your company whose heart is wise, and whose fingers are deft." And the royal scribe 11 Tehuti-em-heb came into the presence of His Majesty, and His Majesty commanded him to depart to Bekhten with that ambassador.

And when the man of learning had arrived in Bekhten, he found Bent-Resht in the condition of a woman who is possessed by a spirit, and he found 12 this spirit to be an evil one, and to be hostile in his disposition towards him.

And the Prince of Bekhten sent a messenger a second time into the presence of His Majesty, saying, "O King, my Lord, I pray His (i.e., Thy) Majesty to command that a god be brought hither [to contend against the spirit]."

13. Now when the messenger came] to His Majesty in the first month of the season of Shemu, in the twenty-sixth year [of his reign], on the day which coincided with that of the Festival of Amen, His Majesty was in the palace (or, temple?) of Thebes. And His Majesty spake a second time in the presence of Khensu in Thebes, [called] "Nefer-Hetep," saying, "O my fair Lord, I present myself before thee a second time on behalf of the daughter of the Prince of Bekhten." 14. Then Khensu, in Thebes, [called] "Nefer-Hetep", was carried to Khensu, [called] "Pa-Ari-sekher," the great god who driveth away the spirits which attack. And His Majesty spake before Khensu in Thebes, [called] "Nefer-Hetep," saying, "O my fair Lord, if thou wilt give (i.e., turn) thy face to Khensu, [called] 15 'Pa-Ari-sekher,' the great god who driveth away the spirits which attack, permit thou that he may depart to Bekhten ; " [and the god] inclined his head with a deep inclination twice. And His Majesty said, "Let, I pray, thy protective (or, magical) power [go] (with him, so that I may make His Majesty to go to Bekhten to deliver the daughter of the Prince of Bekhten [from the spirit].

16. And Khensu in Thebes, [called] "Nefer-Hetep," inclined his head with a deep inclination twice. And he made [his] protective power to pass into Khensu, [called] "Pa-Ari-sekher-em-Uast," in a fourfold measure. Then His Majesty commanded that Khensu, [called] "Pa-Ari-sekher-em-Uast," should set out on his journey in a great boat, [accompanied by] five smaller boats, and chariots, 17 and a large number of horses [which marched] on the right side and on the left.

And when this god arrived in Bekhten at the end of a period of one year and five months, the Prince of Bekhten came forth with his soldiers and his chief[s] before Khensu, [called] "Pa-ari-sekher," and he cast himself down 18 upon his belly, saying, "Thou hast come to us, and thou art welcomed by us, by the commands of the King of the South and North, User-Madt-Ra-setep-en-Ra!

And when this god had passed over to the place where Bent-Resht was, he worked upon the daughter of the Prince of Bekhten with his magical power, and she became better (i.e., was healed) 19 straightway. And this spirit which had been with her said, in the presence of Khensu, [called] "Pa-Ari-sekher-em-Uast," "Come in peace (i.e., Welcome!), O great god, who dost drive away the spirits which attack! Bekhten is thy city, the people thereof, both men and women, axe thy (servants, and I myself am thy servant. 20. I will [now] depart unto the place whence I came, so that I may cause thy heart to be content

about the matter concerning which thou hast come. I pray that Thy Majesty will command that a happy day (i.e., a festival, or day of rejoicing) be made with me, and with the Prince of Bekhten." And this god inclined his head [in approval] to his priest, saying, 21 "Let the Prince of Bekhten make a great offering in the (presence of this spirit."

Now whilst Khensu, [called] " Pa-iri-sekher-em-Uast," was arranging these [things] with the spirit, the Prince of Bekhten and his soldiers were standing there, and they feared with an exceedingly great fear. 22. And the Prince of Bekhten made a great offering in the presence of Khensu, [called] "Pa-hri-sekher-em-Uast," and the spirit of the Prince of Bekhten, and he made a happy day (i.e., festival) on their behalf, and [then] the spirit departed in peace unto the place which he loved, by the command of Khensu, [called] "Pa-Ari-sekher-em-Uast." 23. And the Prince of Bekhten, and every person who was in the country of Bekhten, rejoiced very greatly, and he took counsel with his heart, saying, "It hath happened that this god hath been given as a gift to Bekhten, and I will not permit him to depart to Egypt."

24. And [when] this god had tarried for three years and nine months in Bekhten, the Prince of Bekhten, who was lying down asleep on his bed, saw this god come forth outside his shrine (now he was in the form of a golden hawk), and he flew up into the heavens and departed to Egypt; and when the Prinne woke up 25 he was trembling. And he said unto the prophet of Khensu, [called] "Pa-Ari-sekher-em-Uast," "This god who tarried with us hath departed to Egypt; let his chariot also depart to Egypt."

26. And the Prince of Bekhten permitted [the image of] the god to set out for Egypt, and he gave him many great gifts of beautiful things of all kinds, and a large number of soldiers and horses [went with him]. And when they had arrived in peace in Thebes, Khensu, [called] "Pa-hri-sekher-em-Uast," 27 went into the Temple of Khensu in Thebes, [called] "Nefer-Hetep," and he placed the offerings which the Prince of Bekhten had given unto him, beautiful things of all kinds, before Khensu in Thebes, [called] "Nefer-Hetep," and he gave nothing thereof whatsoever to his [own] temple.

Thus Khensu, [called] "Pa-ari-sekher-em-Uast," arrived 28 in his temple in peace, on the nineteenth day of the second month of the season Pert, in the thirty-third year of the [reign of the] King of the South and North, User-Maat-en-Ra-setep-en-Ra, the giver of life, like Ra, for ever.