

THE END.

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FOOTNOTES



Footnote 1: There is no *e* in Egyptian, and this vowel is added merely to make the word pronounceable.

Footnote 2: The letter *r* has dropped out in Coptic through phonetic decay.

Footnote 3: *Religion und Mythologie*, p. 93.

Footnote 4: *La Mythologie Egyptienne*, p. 215.

Footnote 5: Ed Maspero, *Pyramides de Saqqarah*; p. 25.

Footnote 6: *Ibid.*, p. 113.

Footnote 7: Ed. Maspero, *Pyramides da Saqqarah*, p. 111.

Footnote 8: The morning boat of the sun.

Footnote 9: The evening boat of the sun.

Footnote 10: *Ibid.*, p.150.

Footnote 11: *Ibid.*, p. 222.

Footnote 12: The text was published by Prisse d'Avennes, entitled *Facsimile d'un papyrus Égyptien en caractères hieratiques*, Paris, 1847. For a translation of the whole work, see Virey, *Études sur le Papyrus Prisse*, Paris, 1887.

Footnote 13: They are given with interlinear transliteration and translation in my *Papyrus of Ani*, p.lxxxv. ff., where references to the older literature on the subject will be found.

Footnote 14: *Geschiedenis van den Godedienst in de Oudheid*, Amsterdam, 1893, p. 25. A number of valuable remarks on this subject are given by Lieblein in *Egyptian Religion*, p. 10.

Footnote 15: *Le Livre dei Moris* (Review in *Muséon*, Tom. xiii. 1893).

Footnote 16: Juvenal, Satire XV. (Evans' translation in Bohn's Series, p.180). Led astray by Juvenal, our own good George Herbert (*Church Militant*) wrote:--

"At first he (*i.e.*, Sin) got to Egypt, and did sow
Gardens of gods, which every year did grow
Fresh and fine deities. They were at great cost,
Who for a god clearly a sallet lost.
Ah, what a thing is man devoid of grace,
Adoring garlic with an humble face,
Begging his food of that which he may eat,
Starving the while he worshippeth his meat!
Who makes a root his god, how low is he,
If God and man be severed infinitely!
What wretchedness can give him any room,
Whose house is foul, while he adores his broom?"

Footnote 17: The whole hymn has been published by Maspero in *Hymns au Nil*, Paris, 1868.

Footnote 18: *Religion and Mythologie*, pp. 96-99.

Footnote 19: See Brugsch, *Religion*, p.101.

Footnote 20: No. 10,188. See my transcript and translation of the whole papyrus in *Archaeologia* vol. 52, London, 1801.

Footnote 21: About B.C. 300.

Footnote 22: Ed. Maspero, line 570.

Footnote 23: See *The Chapters of Coming Forth by Day*, p. 3.

Footnote 24: *i.e.*, Maāt, the goddess of law, order, regularity, and the like, maketh the sun to rise each day in his appointed place and at his appointed time with absolute and unfailing regularity.

Footnote 25: *i.e.*, the soul referred to above in the account of the creation; see p. [24](#).

Footnote 26: *i.e.*, Rā of Heliopolis.

Footnote 27: From the Papyrus of Hunefer (Brit. Mus. No. 9901).

Footnote 28: A name of the Serpent of darkness which Rā slew daily.

Footnote 29: The boat in which Rā sailed from noon to sunset.

Footnote 30: *i.e.*, whatsoever Rā commandeth taketh place straightway; see the Chapter on the Judgment of the Dead, p. 110.

Footnote 31: On the god Amen, see the chapter, "The Gods of the Egyptians."

Footnote 32: *i.e.*, "thy existence, and thy risings and settings are ordered and defined by fixed, unchanging, and unalterable law."

Footnote 33: Plate 20.

Footnote 34: *i.e.*, unchanging and unalterable law.

Footnote 35: *i.e.*, the east and west coasts of the Red Sea, and the north-east coast of Africa.

Footnote 36: I am doubtful about the meaning of this passage.

Footnote 37: *i.e.*, "because when thou settest thou dost not die."

Footnote 38: The Sun's evening and morning boats respectively.

Footnote 39: From the Papyrus of Nekht (Brit. Mus. No. 10,471).

Footnote 40: The evening and morning sun respectively.

Footnote 41: Like Nut, a goddess of the sky, but particularly of that portion of it in which the sun rises.

Footnote 42: *Plutarchi de Iside et Osirids liber: Graece et Anglice*. By S. Squire, Cambridge, 1744.

Footnote 43: *i.e.*, Nut.

Footnote 44: *i.e.*, Seb.

Footnote 45: *i.e.*, Rā.

Footnote 46: *i.e.*, Hera-ur, "Horus the Elder."

Footnote 47: *i.e.*, Set.

Footnote 48: In the Egyptian calendar this day was marked triply unlucky.

Footnote 49: The hair cut off as a sign of mourning was usually laid in the tomb of the dead.

Footnote 50: *i.e.*, a wreath of clover.

Footnote 51: Not the Byblos of Syria (Jebêl) but the papyrus swamps of the Delta.

Footnote 52: A son of the first Egyptian king, who died in his early youth; see Herodotus, ii. 79.

Footnote 53: The horse does not appear to have been known in Egypt before the XVIIIth dynasty; this portion of Plutarch's version of the history of Osiris must, then, be later than B.C. 1500.

Footnote 54: This remarkable hymn was first made known by Chabas, who published a translation of it, with notes, in *Revue Archéologique*, Paris, 1857, t. xiv. p. 65 ff.

Footnote 55: *i.e.*, the souls of Osiris and Rā.

Footnote 56: See von Berginaun in *Aeg Zeitschrift*, 1880, p. 88 ff.

Footnote 57: Each company of the gods contained three trinities or triads.

Footnote 58: See *Chapters of Coming Forth by Day* (translation), p. 11.

Footnote 59: *Ibid.*, p. 34.

Footnote 60: A district near Memphis.

Footnote 61: A god who walks before the boat of the god, Af, holding a star in each hand.

Footnote 62: This petition is only written once, but it is intended to be repeated after each of the nine sections of the Litany.

Footnote 63: This tree was in Heliopolis, and the Cat, *i.e.*, the Sun, sat near it. (See p. [63](#)).

Footnote 64: The ceremony of setting the Seker boat on its sledge was performed at dawn.

Footnote 65: The place where nothing grows--the underworld.

Footnote 66: See *Chapters of Coming Forth by Day*, p. 334.

Footnote 67: *Ibid.*, p. 343.

Footnote 68: See *Chapters of Coming Forth by Day*, p. 342.

Footnote 69: The words are *mes tememu em nem*.

Footnote 70: Brit. Mus., No. 10,477, sheet 18. I have published the text in my *Chapters of Coming Forth by Day*, pp.398-402.

Footnote 71: See *The Chapters of Coming Forth by Day*, p.98.

Footnote 72: See J. de Morgan, *Ethnographie Préhistorique*, p. 210.

Footnote 73: *Recueil de Travaux*, tom. v. p. 40 (I. 287).

Footnote 74: See Rosweyde, *Vitae Patrum*, p. 59; *Life of St. Anthony*, by Athanasius (Migne), *Patrologiae*, Scr. Graec, tom. 26,col. 972.

Footnote 75: See my *Hieratic Papyrus of Nesi-Amsu (Archaeologia, vol. III)*

Footnote 76: See *Chapters of Coming Forth by Day*, p. 49.

Footnote 77: See above, pp. 69 and 89.

Footnote 78: "May the god Ptah open my mouth"; "may the god Shu open my mouth with his implement of iron wherewith he opened the mouth of the gods" (Chap. XXIII.)

Footnote 79: For the text see *Annales du Musée Guimet: Le Tombeau de Seti 1.* (ed. Lefébure), Paris, 1886, pl. v.

Footnote 80: The site is marked by the ruins of Tellel-Amarna.

Footnote 81: For a hieroglyphic transcript of the hieratic text, see Maspero, *Mémoires*, tom. i., p. 594 ff.

Footnote 82: *i.e.*, the great, the little, and the least companies of the gods; each company (*paut*) contained nine gods.

Footnote 83: See Deut., vi. 4; and *Koran*, chapter cxii.

Footnote 84: Ed. Amélineau, Paris, 1887, p. 144 f.

Footnote 85: See *Chapters of Coming Forth by Day*, Translation, p. 80.

Footnote 86: *Chapters of Coming Forth by Day*, p. 78.

Footnote 87: British Museum, No. 9900.

Footnote 88: British Museum, No. 0964.

Footnote 89: British Museum, No.10,477.

Footnote 90: British Museum, No. 10,470.

Footnote 91: British Museum, No. 9901.

Footnote 92: See *The Chapters of Coming Forth by Day*, p.7.

Footnote 93: The sky personified.

Footnote 94: Literally, the Two Eyes, *i.e.*, Isis and Nephthys.

Footnote 95: *i.e.*, Rā, Shu and Tefnut.

Footnote 96: Part of the city of Buto (Per-Uatchit). The souls of Pe were Horus, Mestha, Hāpi.

Footnote 97: *i.e.*, Horus, Tuamutef, and Qebhsennuf.

Footnote 98: *i.e.*, the boat in which the sun travels until noon.

Footnote 99: *i.e.*, the land on each side of the Red Sea and North-east Africa.

Footnote 100: See *The Chapters of Coming Forth by Day*, p.11.

Footnote 101: *i.e.*, the underworld.

Footnote 102: A name of Osiris.

Footnote 103: A division of the "Fields of Peace" or Elysian Fields.

Footnote 104: See *The Chapters of Coming Forth By Day*, pp. 343-346.

Footnote 105: This quotation is from the title of Chapter CXXV. of the Book of the Dead.

Footnote 106: *i.e.*, the last day of the sixth month of the Egyptian year, called by the Copta Mekhir.

Footnote 107: The allusion here seems to be to the Summer or Winter Solstice.

Footnote 108: British Museum, No. 10, 477.

Footnote 109: A city near Memphis.

Footnote 110: Literally, "I have not been hot of mouth."

Footnote 111: *i.e.*, acted without due consideration.

Footnote 112: *i.e.*, I have not been guilty of favouritism.

Footnote 113: About B.C. 1500.

Footnote 114: About B.C. 1370.

Footnote 115: About B.C. 1000.

Footnote 116: Written in the Ptolemaic period.

Footnote 117: See Erman, *Westcar Papyrus*, Berlin, 1890, hieroglyphic transcript, plates 9 and 10.

Footnote 118: These are a class of mythological beings, or demi-gods, who already in the Vth dynasty were supposed to recite prayers on behalf of the deceased, and to assist Horus and Set in performing funeral ceremonies. See my *Papyrus of Ani*, p. CXXV.

Footnote 119: Or "true of voice in respect of Osiris;" *i.e.*, Ani makes his petition, and Osiris is to hear and answer because he has uttered the right words in the right manner, and in the right tone of voice.

Footnote 120: The first born son of Osiris.

Footnote 121: *i.e.*, Rā as the slayer of the serpent of darkness, the head of which he cuts off with a knife. (See above, p. 63). The usual reading is "which the Ass spake to the Cat;" the Ass being Osiris and the cat Rā.

Footnote 122: See J. de Morgan, *Ethnographie Préhistorique*, Paris, 1897, p. 189.

Footnote 123: See *Recueil de Travaux*, tom. v. pp. 55, 185 (lines 160,317, 353).

Footnote 124: *Recueil de Travaux*, tom. iv. p. 71 (l. 582).

Footnote 125: Horrack, *Lamentations d' Isis*, Paris, 1866, p. 6.

Footnote 126: See Chap. cliv.

Footnote 127: See Chap. lxxxviii. 3.

Footnote 128: *Recuell deTravaux*, tom. v. p. 167 (l. 65).

Footnote 129: Papyrus of Ani, Plate 28, l. 15 (Chapter lxxxiv.).

Footnote 130: *i.e.*, I shall be like Horus, the son of Osiris.

Footnote 131: Brit. Mus., No. 9900; this document belongs to the XVIIIth dynasty.

Footnote 132: Brit. Mus., No. 10,470, Plate 35

Footnote 133: This idea is a survival of prehistoric times, when it was thought that if the proper sepulchral meals were not deposited at regular intervals where the KA, or "double," of the deceased could get at them it would be obliged to wander about and pick up whatever it might find to eat upon its road.

Footnote 134: Brit. Mus., No. 10,472.

Footnote 135: *i.e.*, the Eye of Rā and the Eye of Horus.

Footnote 136: *i.e.*, I know how to utter the words of power which I possess with vigour.

Footnote 137: *i.e.*, the four pillars, one placed at each cardinal point, which support the sky.

Footnote 138: The name of the first large section of Sekhet-Aaru.

Footnote 139: A lake in the second section of Sekhet-Aaru.

Footnote 140: Literally, "opened."

Footnote 141: The name of a lake in the first section of Sekhet-Aaru.

Footnote 142: The name of a lake in the second section of Sekhet-Aaru.

Footnote 143: The name of a district in the third section of Sekhet-Aaru.

Footnote 144: The name of a lake in the first section, of Sekhet-Aaru.

Footnote 145: The name of a lake in the third section of Sekhet-Aaru.

Footnote 146: The name of a lake in the third section of Sekhet-Aaru.

Footnote 147: The name of a lake in the third section of Sekhet-Aaru.

Footnote 148: The name of a mythological fish which swam at the bow of the boat of Rā.

Footnote 149: The name of a mythological fish which swam at the bow of the boat of Rā.

Footnote 150: See *The Chapters of Coming Forth by Day*, p. 93.

Footnote 151: The idea of the deification of the human members was current already in the VIth dynasty. See *Recueil de Travaux*, tom. viii, pp. 87, 88.

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