

Chapter 1 : List of Book of the Dead spells - Wikipedia

The Egyptian Book of the Dead is a term coined in the nineteenth century CE for a body of texts known to the Ancient Egyptians as the Spells for Going Forth by Day. After the Book of the Dead was first translated by Egyptologists, it gained a place in the popular imagination as the Bible of the Ancient Egyptians.

June 9, May 22, Movies often portray the Egyptian Book of the Dead as something related to evil. This quick list of 20 interesting Egyptian Book of the Dead facts will shed some light about the true purpose of the book and help you understand how the book got its name. Interesting Egyptian Book of the Dead Facts: The Egyptian Book of the Dead is not a single book and was not written by a single person. It is actually a collection of text written down over centuries. Since the texts were written over hundreds of years, different texts have different authors. Over centuries, several texts were appended and modified by Egyptian priests, eventually totaling to chapters. None of the chapters in the book are related. They are completely independent. Interestingly none of the chapters are complete because the papyri from which the texts were collected were not found complete. Originally written in hieratic script or hieroglyphic, the Book of the Dead is actually a collection of magical spells that were supposed to help the dead pass safely through the underworld and eventually emerge into the afterlife. In fact, the tradition of using funerary text started back in Old Kingdom and the first ever funerary text were the Pyramid Texts first seen in around BCE in pyramid of the 5th dynasty king " King Unas. In Old Kingdom, the funerary texts were: Written inside the walls of the pyramids. Exclusive for pharaohs till 5th dynasty and the 6th dynasty included the Queen. Written in very unusual hieroglyphs which depicted mutilated animals and humans so that they did not cause any kind of harm to the dead. Meant to help the dead meet their maker, the Ra name of Egyptian divine father. Also used for high-ranking officials and regional governors but only towards the end of Old Kingdom. New spells, new language and even illustrations were found. The texts were written on the inner sides of the coffins. Occasionally, the texts appeared on papyri and even on the walls inside the pyramids. The place of its development was Thebes. Some of the earliest spells found in the book were actually from Coffin Texts from 13th dynasty. The book was extensively used by officials and courtiers of the royals by 19th dynasty. During this period, though the texts were sometimes written inside the coffins or on walls inside the pyramids, the common practice was to inscribe them on linen cloth and wrap the dead with the cloth. From New Kingdom onwards, the book became widespread and the texts were written on or produced on papyri. The Book of the Dead received final updates and revisions during the 25th dynasty and 26th dynasty. It was during this period that the book was standardized and spells were ordered and numbered. Today, the standardized version is known as Saite recension named after the 26th dynasty or the Saite dynasty. However, the Saite recension again went through several changes and additions. New funerary texts were added of which the most notable ones were the Book of Traversing Eternity and Book of Breathing. These additions took place close to the end of Ptolemaic period. The final usage of the book was seen in 1st century BCE. The book really has nothing to do with reincarnation of evil or anything of the sort. In the book one part is found which speaks about the processes a dead soul should go through to enter afterlife. There it has been described that a soul needs to first enter Hall of Two Truths where God Anubis weighs the heart of the person against an ostrich feather. In case the feather outweighs the heart, the person moves on to the afterlife because he or she spent a good life. If the opposite happens, the soul has to endure punishment. Except for Pharaohs and Queens, the priests prepared a standard copies of the texts for commoners on papyri. These copies were all identical and pre-made with only those places left blank where the names of the deceased would be included. The copies were actually sold.

Chapter 2 : 20 Interesting Egyptian Book of the Dead Facts

The Book of the Dead is an ancient Egyptian funerary text, used from the beginning of the New Kingdom (around BCE) to around 50 BCE. The original Egyptian name for the text, transliterated rw nw prt m hrw is translated as Book of Coming Forth by Day.

Preservation of the parts of being[edit] 21 Concerned with the Opening of the Mouth ritual, which enabled the coffin to support life and take in nourishment. My mouth has been given to me that I may speak with it in the presence of the Great God " 23 Concerned with the Opening of the Mouth ritual. My mouth is opened, by mouth is split open by Shu with that iron harpoon of his with which he split open the mouths of the gods " Book of the Dead, spell 23 [2] 24 Secured some essential ability for the deceased. The name was regarded as a vital part of being. I have put my name in the Upper Egyptian shrine, I [have] made my name to be remembered in the Lower Egyptian shrine, on this night of counting the years and of numbering the months It is sometimes illustrated with a vignette showing the god Anubis handing the deceased their own heart. This spell is found in manuscripts and also inscribed on heart-shaped amulets buried with the dead. Reads "I am the benu, the soul of Ra, who guides gods to the Netherworld when they go forth. The souls on earth will do what they desire, and the soul of [the deceased] will go forth at his desire". Often inscribed on heart scarab amulets as well as on a manuscript. This spell also claims to have been found by a Prince Hordjedef of the 4th Dynasty ; perhaps unlikely as the spell is first attested many years later, in the Second Intermediate Period. The spell includes this section about its own provenance This spell was found in Hermopolis, under the feet of this god. It was written on a block of mineral of Upper Egypt in the writings of the god himself, and was discovered in the time of [King] Menkaure. O my heart of my mother! O my heart of my different forms! Do not stand up as a witness against me, do not be opposed to me in the tribunal, do not be hostile to me in the presence of the Keeper of the Balance, for you are my ka which was in my body, the protector who made my members hale. Go forth to the happy place whereto we speed, do not make my name stink to the Entourage who make men. Do not tell lies about me in the present of the god. It is indeed well that you should hear! Protection from peril[edit] 31 To stop the dead being harmed by crocodiles in the afterlife. Get back, you dangerous one! The sky encloses the stars, magic encloses its settlements, and my mouth encloses the magic which is in it. My teeth are a knife, my tusks are the Viper Mountain. Get back you crocodile of the West, who lives on the Unwearying Stars! Detestation of you is in my belly, for I have absorbed the power of Osiris, and I am Seth. Get back, you crocodile of the West! The nau-snake is in my belly, and I have not given myself to you, your flame will not be on me. I am Khnum, Lord of Shen, who despatches the words of the gods to Ra, and I report affairs to their master. My hair is Nu ; my face is Ra ; my eyes are Hathor ; my ears are Wepwawet ; my nose is She who presides over her lotus leaf; my lips are Anubis ; my molars are Selkis ; my incisors are Isis the goddess; my arms are the Ram, the Lord of mendes; my breast is Neith , Lady of Sais; my back is Seth ; my phallus is Osiris ; my muscles are the Lords of Kheraha; my chest is he who is greatly majestic; my belly and my spine are Sekhmet ; my buttocks are the Eye of Horus ; my thighs and my calves are Nut ; my feet are Ptah ; my toes are living falcons; there is no member of mine devoid of a god, and Thoth is the protection of all my flesh. It is addressed to the sycomore fig tree, symbol of the sky-goddess Nut , and reads: I have guarded this egg of the Great Cackler. If it grows, I grow; if it lives, I life; if it breathes air, I breathe air. May I have power in my heart, may I have power in my arms, may I have power in my legs, may I have power in my mouth, may I have power in all my members may I have power over invocation-offerings, may I have power over water Typically with a vignette showing the ba, represented as a bird with a human head, flying over a mummy. Come for my soul, O you wardens of the sky! If you delay letting my soul see my corpse, you will find the eye of Horus standing up thus against you The sacred barque will be joyful and the great god will proceed in peace when you allow this soul of mine to ascend vindicated to the gods May it see my corpse, may it rest on my mummy, which will never be destroyed or perish. Navigating the Underworld[edit] 98"9 Allowed the deceased to use ferryboats in the Underworld. The ka required offerings of food, water, natron, and incense; these were shown being supplied in the vignette to this spell. These offerings also help to cleanse the ka of any

wrongdoing. Typically illustrated with a large vignette. Judgement[edit] This spell describes the Weighing of the Heart judgement ritual. If he is innocent, he is led to Osiris; a demon called Ammut , the Devourer, stands by to eat the heart of the guilty. The deceased approaches a lake of fire guarded by four baboons. If the deceased was evil, they would be burned by the flames; however, the blessed dead received nourishment from it. May you guide [the deceased], may you open the portals for him, may the earth open its caverns to him, may you make him triumphant over his enemies". To be spoken over a falcon standing with the White Crown on his head; Atum , Shu and Tefnut , Geb and Nut , Osiris and Isis , Seth and Nephthys being drawn in ochre on a new bowl placed in the sacred barque, together with an image of this spirit ba whom you wish to be made worthy, it being anointed with oil. Offer to them incense on the fire and roasted ducks, and worship Ra. It means that he for whom this is done will voyage and be with Ra every day in every place he desires to travel, and it means that the enemies of Ra will be driven off in very deed. A matter a million times true. Gates, caverns, mounds, and guardians[edit] Lists the names of the creatures serving as keeper, guard, and announcer at each of seven gates. By knowing these gates, the deceased can persuade them to let him through. To the guardians the deceased says: O you gates, you who keep the gates because of Osiris, O you who guard them and who report the affairs of the Two Lands to Osiris every day; I know you and I know your names. The names and descriptions of these entities are more elaborate and just as terrifying as those in This spell provided the names of the Bull of Heaven and his seven cows, providing an eternal supply of food and beer. The names of the cattle are: Mansion of Kas, Mistress of All. Silent One who dwells in her place She of Chemmis whom the god ennobled The Much Beloved, red of hair She who protects in life, the particoloured. She whose name has power in her craft. Storm in the sky which wafts the god aloft The bull, husband of the cows. As with the gates of spells 7, these mounds are guarded by gods and monsters. However, in this spell there are 15 mounds, while in there are only Amuletic and protective spells[edit] Illustration for spell on a coffin, ca. This spell consists of a very large illustration, made up of a number of smaller images and texts, many of which derive from the older Coffin Texts. The purpose of this spell is to collect together the magical aids which were required for a burial, and also to perpetuate the protective funerary rituals. Some of these texts were also used on coffins, or on mud bricks placed in niches in the walls of a high-status funeral chamber. This spell invokes the power of Thoth in order to ensure the mummy of the deceased is protected by a large number of gods and spirits, who are similar in appearance to the fearsome guardians of the gates, caverns and mounds mentioned in earlier spells.

Chapter 3 : The Book Of The Dead | History, Spells And Quotes

Ancient Origins articles related to Book of the dead in the sections of history, archaeology, human origins, unexplained, artifacts, ancient places and myths and legends.

Development[edit] Part of the Pyramid Texts , a precursor of the Book of the Dead, inscribed on the tomb of Teti The Book of the Dead developed from a tradition of funerary manuscripts dating back to the Egyptian Old Kingdom. The Pyramid Texts were written in an unusual hieroglyphic style; many of the hieroglyphs representing humans or animals were left incomplete or drawn mutilated, most likely to prevent them causing any harm to the dead pharaoh. In the Middle Kingdom , a new funerary text emerged, the Coffin Texts. The Coffin Texts used a newer version of the language, new spells, and included illustrations for the first time. The Coffin Texts were most commonly written on the inner surfaces of coffins, though they are occasionally found on tomb walls or on papyri. The earliest known occurrence of the spells included in the Book of the Dead is from the coffin of Queen Mentuhotep , of the 13th dynasty , where the new spells were included amongst older texts known from the Pyramid Texts and Coffin Texts. Some of the spells introduced at this time claim an older provenance; for instance the rubric to spell 30B states that it was discovered by the Prince Hordjedef in the reign of King Menkaure , many hundreds of years before it is attested in the archaeological record. At this stage, the spells were typically inscribed on linen shrouds wrapped around the dead, though occasionally they are found written on coffins or on papyrus. From this period onward the Book of the Dead was typically written on a papyrus scroll, and the text illustrated with vignettes. During the 19th dynasty in particular, the vignettes tended to be lavish, sometimes at the expense of the surrounding text. The hieratic scrolls were a cheaper version, lacking illustration apart from a single vignette at the beginning, and were produced on smaller papyri. At the same time, many burials used additional funerary texts, for instance the Amduat. Spells were consistently ordered and numbered for the first time. In the Late period and Ptolemaic period , the Book of the Dead remained based on the Saite recension, though increasingly abbreviated towards the end of the Ptolemaic period. The last use of the Book of the Dead was in the 1st century BCE, though some artistic motifs drawn from it were still in use in Roman times. The vignette at the top illustrates, from left to right, the god Heh as a representation of the Sea; a gateway to the realm of Osiris; the Eye of Horus ; the celestial cow Mehet-Weret ; and a human head rising from a coffin, guarded by the four Sons of Horus. Most sub-texts begin with the word ro, which can mean "mouth," "speech," "spell," "utterance," "incantation," or "a chapter of a book. At present, some spells are known, [15] though no single manuscript contains them all. They served a range of purposes. Some are intended to give the deceased mystical knowledge in the afterlife, or perhaps to identify them with the gods: Still others protect the deceased from various hostile forces or guide him through the underworld past various obstacles. Famously, two spells also deal with the judgement of the deceased in the Weighing of the Heart ritual. Such spells as 26â€”30, and sometimes spells 6 and , relate to the heart and were inscribed on scarabs. Magic was as legitimate an activity as praying to the gods, even when the magic was aimed at controlling the gods themselves. The act of speaking a ritual formula was an act of creation; [20] there is a sense in which action and speech were one and the same thing. Hieroglyphic script was held to have been invented by the god Thoth , and the hieroglyphs themselves were powerful. Written words conveyed the full force of a spell. A number of spells are for magical amulets , which would protect the deceased from harm. In addition to being represented on a Book of the Dead papyrus, these spells appeared on amulets wound into the wrappings of a mummy. Other items in direct contact with the body in the tomb, such as headrests, were also considered to have amuletic value. For most of the history of the Book of the Dead there was no defined order or structure. Chapters 17â€”63 Explanation of the mythic origin of the gods and places. The deceased is made to live again so that he may arise, reborn, with the morning sun. Chapters 64â€” The deceased travels across the sky in the sun ark as one of the blessed dead. In the evening, the deceased travels to the underworld to appear before Osiris. Chapters â€” Having been vindicated, the deceased assumes power in the universe as one of the gods. This section also includes assorted chapters on protective amulets, provision of food, and important places. The Book of the Dead is a vital source of information about Egyptian

beliefs in this area. Preservation[edit] One aspect of death was the disintegration of the various kheperu, or modes of existence. Mummification served to preserve and transform the physical body into sah, an idealised form with divine aspects; [29] the Book of the Dead contained spells aimed at preserving the body of the deceased, which may have been recited during the process of mummification. The ka, or life-force, remained in the tomb with the dead body, and required sustenance from offerings of food, water and incense. In case priests or relatives failed to provide these offerings, Spell ensured the ka was satisfied. It was the ba, depicted as a human-headed bird, which could "go forth by day" from the tomb into the world; spells 61 and 89 acted to preserve it. An akh was a blessed spirit with magical powers who would dwell among the gods. In the Book of the Dead, the dead were taken into the presence of the god Osiris , who was confined to the subterranean Duat. There are also spells to enable the ba or akh of the dead to join Ra as he travelled the sky in his sun-barque, and help him fight off Apep. There are fields, crops, oxen, people and waterways. The deceased person is shown encountering the Great Ennead , a group of gods, as well as his or her own parents. While the depiction of the Field of Reeds is pleasant and plentiful, it is also clear that manual labour is required. For this reason burials included a number of statuettes named shabti, or later ushebti. All are guarded by unpleasant protectors. The deceased was required to pass a series of gates, caverns and mounds guarded by supernatural creatures. Their namesâ€”for instance, "He who lives on snakes" or "He who dances in blood"â€”are equally grotesque. These creatures had to be pacified by reciting the appropriate spells included in the Book of the Dead; once pacified they posed no further threat, and could even extend their protection to the dead person. The deceased was led by the god Anubis into the presence of Osiris. There, the dead person swore that he had not committed any sin from a list of 42 sins , [44] reciting a text known as the "Negative Confession". Maat was often represented by an ostrich feather, the hieroglyphic sign for her name. If the scales balanced, this meant the deceased had led a good life. Anubis would take them to Osiris and they would find their place in the afterlife, becoming maa-kheru, meaning "vindicated" or "true of voice". The judgment of the dead and the Negative Confession were a representation of the conventional moral code which governed Egyptian society. For every "I have not John Taylor points out the wording of Spells 30B and suggests a pragmatic approach to morality; by preventing the heart from contradicting him with any inconvenient truths, it seems that the deceased could enter the afterlife even if their life had not been entirely pure. The text is hieratic , except for hieroglyphics in the vignette. The use of red pigment, and the joins between papyrus sheets, are also visible. A close-up of the Papyrus of Ani , showing the cursive hieroglyphs of the text A Book of the Dead papyrus was produced to order by scribes. They were commissioned by people in preparation for their own funeral, or by the relatives of someone recently deceased. They were expensive items; one source gives the price of a Book of the Dead scroll as one deben of silver, [51] perhaps half the annual pay of a labourer. In one case, a Book of the Dead was written on second-hand papyrus. Towards the beginning of the history of the Book of the Dead, there are roughly 10 copies belonging to men for every one for a woman. The scribes working on Book of the Dead papyri took more care over their work than those working on more mundane texts; care was taken to frame the text within margins, and to avoid writing on the joints between sheets. The hieroglyphs were in columns, which were separated by black lines â€” a similar arrangement to that used when hieroglyphs were carved on tomb walls or monuments. Illustrations were put in frames above, below, or between the columns of text. The largest illustrations took up a full page of papyrus. The calligraphy is similar to that of other hieratic manuscripts of the New Kingdom; the text is written in horizontal lines across wide columns often the column size corresponds to the size of the papyrus sheets of which a scroll is made up. Occasionally a hieratic Book of the Dead contains captions in hieroglyphic. The text of a Book of the Dead was written in both black and red ink, regardless of whether it was in hieroglyphic or hieratic script. Most of the text was in black, with red ink used for the titles of spells, opening and closing sections of spells, the instructions to perform spells correctly in rituals, and also for the names of dangerous creatures such as the demon Apep. Some contain lavish colour illustrations, even making use of gold leaf. Others contain only line drawings, or one simple illustration at the opening. He also introduced the spell numbering system which is still in use, identifying different spells. Allen and Raymond O. Orientverlag has released another series of related monographs, Totenbuchttexte, focused on analysis, synoptic comparison, and textual criticism. Research work on the Book of the Dead has always

posed technical difficulties thanks to the need to copy very long hieroglyphic texts. Initially, these were copied out by hand, with the assistance either of tracing paper or a camera lucida. In the mid-nineteenth century, hieroglyphic fonts became available and made lithographic reproduction of manuscripts more feasible. In the present day, hieroglyphics can be rendered in desktop publishing software and this, combined with digital print technology, means that the costs of publishing a Book of the Dead may be considerably reduced. However, a very large amount of the source material in museums around the world remains unpublished. Many spells of the Book of the Dead are closely derived from them.

Chapter 4 : Download the Egyptian Book of the Dead full pdf ebook

The ancient Egyptian Book of the Dead, which contained texts intended to aid the deceased in the afterlife, is a superb example of early graphic design. Hieroglyphic narratives penned by scribes are illustrated with colourful illustrations on rolls of papyrus.

However, in addition to the numerous ancient monuments built by the ancient Egyptians thousands of years ago, their riches reside in the various ancient texts they left behind. The Judgment of Osiris represented in the Papyrus of Hunefer. The Book of the Dead consisted of a series of magical spells destined to help the deceased overcome the trial of Osiris, assist them in their journey through the Duat, the underworld, and travel to Aaru, the afterlife. It is now on display at the British Museum of London. Initially, it measured 5,50 m length by 39 cm in width, but at the moment it is divided into eight pieces by needs of conservation. The Book of the Dead was a fundamental work of ancient Egyptian culture. It was a very extensive text: In ancient times, owning the Book of the Dead was extremely expensive. The Book consists of approximately chapters or spells. The centerpiece of the upper scene is the mummy of Hunefer, shown supported by the god Anubis or a priest wearing a jackal mask. The two priests with white sashes are carrying out the Opening of the Mouth ritual. The white building at the right is a representation of the tomb, complete with the portal doorway and a small pyramid. Both these features can be seen in real tombs of this date from Thebes. To the left of the tomb is a picture of the stela which would have stood to one side of the tomb entrance. Following the normal conventions of Egyptian art, it is shown much larger than normal size, in order that its content the deceased worshipping Osiris, together with a standard offering formula is absolutely legible. At the right of the lower scene is a table bearing the various implements needed for the Opening of the Mouth ritual. At the left is shown a ritual, where the foreleg of a calf, cut off while the animal is alive, is offered. The animal was then sacrificed. The calf is shown together with its mother, whose bellowing mouth might be interpreted as a sign of distress at hearing its offspring screaming in pain. Some of the spells from the Book of the Dead were extracted from these ancient texts and date from the third millennium BC. Some of the chapters that made up the book continued to be inscribed on walls of tombs and sarcophagi, just as the spells had been from the beginning. The Book of the Dead was introduced in the sarcophagus or in the sepulchral chamber of the deceased. There was no single canonical Book of the Dead. The surviving papyri include a varied collection of religious and magical texts and differ markedly in their illustrations. Some people ordered their own copies of the book, perhaps with a choice of spells, they considered most significant for their own progression in the afterlife. The Book of the Dead was commonly recorded with hieroglyphs or hieratic writing on papyrus scrolls and often illustrated with vignettes representing the deceased and his journey to the afterlife. The use of red pigment, and the joins between papyrus sheets, are also visible.

Chapter 5 : The Ancient Egyptian Book Of The Dead; A Source Of Otherworldly Magic | Ancient Code

The Book of the Dead is the name now given to a collection of religious and magical texts known to the ancient Egyptians as The Chapters of Coming-forth by Day. Their principal aim was to secure for the deceased a satisfactory afterlife and to give him the power to leave his tomb when necessary.

Home The Book of the Dead The Book of the Dead The Book of the Dead is the modern name given to the collection of texts the ancient Egyptians wrote to help the dead and guide them through the Tuat underworld. This collection consists of formulas, hymns, incantations, magical words and prayers. Some of the writings combined in the Book of the Dead are: Instead the names referred to the fact the books belonged to dead men. Karl Richard Lepsius was the first man to translate a complete manuscript of the Book of the Dead in modern times in He established the numbering system used to distinguish the chapters or spells today. Karl Lepsius encouraged other scholars to collect the known variations of all the spells in one book. Edouard Naville undertook this task and completed a three-volume collection of spells. This collection included the significant variations of each spell and his commentary. These texts do not record the lives and deeds of the men or women buried in the tombs who owned them. Instead, these texts provide spells to ensure that a soul could pass into the Egyptian paradise through the perils of the Tuat. The Book of the Dead is a compilation of many Egyptian texts of which the Pyramid Texts are the oldest. These texts stated that his connection to Osiris would allow for the fulfillment of his needs in the afterlife. During this period, only the Pharaoh could have the texts carved in his tomb that would ensure him a good place in the afterlife. Some of these texts were papyrus rolls that could be fifty to one-hundred feet long. Priests carved or painted portions of these texts on coffins and furniture. Each spell of the Coffin Texts received its own title but there was no set arrangement established by the priests. These texts differ from the Pyramid Texts because they were often used by many members of the uppermost level of society. During this time, families were often buried in the same tombs but they showed social status by the size of different burials. It continued in use until the end of the Ptolemaic Period. Wider portions of the population used these texts and included portions of the Pyramid and Coffin Texts. The people standardized the order and number of the spells in the Book of the Dead. Book of the Dead Spells Almost chapters or spells exist today but no single compilation discovered to date contains all the spells. Some spells provided information for the dead about the gods, so the dead could identify with the gods. Priests designed spells to protect the dead or to guide them through the Tuat, past the different obstacles on the journey. Most of the extant copies of the Book of the Dead are unique in their choice of spells and order. Scribes organized the Saite compilations into four sections, each of which had a set theme and position. Offer to them incense on the fire and roasted ducks, and worship Ra. It means that he for whom this is done will voyage and be with Ra every day in every place he desires to travel, and it means that the enemies of Ra will be driven off in very deed. A matter a million times true. O you sycamore of the sky, may there be given to me the air which is in it, for I am he who sought out that throne in the midst of Wenu [Hermopolis]. I have guarded this egg of the Great Cackler. If it grows, I grow; if it lives, I life; if it breathes air, I breathe air. My hair is Nu; my face is Ra; my eyes are Hathor ; my ears are Wepwawet; my nose is She who presides over her lotus leaf; my lips are Anubis; my molars are Selkis; my incisors are Isis the goddess; my arms are the Ram, the Lord of mendes; my breast is Neith, Lady of Sais; my back is Seth; my phallus is Osiris; my muscles are the Lords of Kheraha; my chest is he who is greatly majestic; my belly and my spine are Sekhmet; my buttocks are the Eye of Horus ; my thighs and my calves are Nut; my feet are Ptah; my toes are living falcons; there is no member of mine devoid of a god, and Thoth is the protection of all my flesh. Thoth, the scribe of the gods and the god of wisdom, recorded the results of the tribunal. If the heart weighed more than the feather, Ammat the devourer snatched it off the scale and ate the heart. The Egyptians considered the heart the most important organ in the body. They believed it was the center of emotion, memory and thought. Unlike some of the other organs, the heart remained in the body during its embalming. Quick Facts The Book of the Dead is not an actual book. It is a collection of mortuary texts. It consists of formulas, hymns, incantations, magical words and prayers, believed to help and protect the deceased in the afterlife.

Chapter 6 : Egyptian Book of the Dead exhibition reveals secrets of lost civilisation | Culture | The Guardian

Book of the Dead. The ancient Egyptian 'Book of the Dead' is part of the Egyptian religion. It contains all of the information that is needed for the spirit of someone who has died to get through the trials and tests and emerge to their afterlife.

It contains all of the information that is needed for the spirit of someone who has died to get through the trials and tests and emerge to their afterlife. Hieroglyphs and passages have been found on the walls of many burial tombs. Book of the Dead Facts The ancient Egyptians believe that this book held secret to the afterlife There are chapters in the book There are different spells The spells were written on papyrus sheets or on tomb walls Some of the chapters explain how the gods could help you get into the afterlife It is believed that the book dates back to BC Karl Richard Lepsius first translated the book in Samuel Birch of the British Museum published the first English translation in In T. Allen updated the English version The book prepared Egyptians for the afterlife and was a big part of their religion Not everybody could afford to have a book of the dead as it was expensive to do Wealthy people could afford to hire a scribe to make a special book of the dead and add in different spells that they could use in the afterlife. Ancient Egyptians believed in magic and the book is actually a collection of magical speeches and prayers that would be used by the person that died. It was designed to help and guide them so that they could pass the spiritual tests and enter the afterlife. They believe that you would also join the gods and live in a place called field of reeds. Many of the chapters of the book are written on papyrus paper, but some are also found on coffins, scarabs, tomb walls and even other funeral objects. They include illustrations and pictures that sometimes show the individual person as they make their journey to their afterlife. Pharaohs and wealthy families would have personal inscriptions, but the average middle class family could not usually afford the cost. Pyramid Texts The book of the dead dates back to the Egyptian old kingdom and is basically a tradition of funerary manuscripts. One of the first texts that you will find this out a pyramid texts and these actually date back to BCE. Coffin Texts It was during the middle Kingdom era that a new text emerged called coffin texts. It was basically a new version of language, it also had new spells and illustrations. Texts were written on the inner surface of coffins and sometimes on tomb walls. This language was mainly available the wealthy who could afford coffin text and therefore help them in the afterlife. The Egyptian civilization lasted 3, years and throughout the time there were different versions of the Book of The Dead. The various spells that were created by the priests depended upon the importance of the gods and goddesses of the time. At that time, it was normal to include images of their gods. It is believed that the Book of the Dead is a collection of stories from various traditions. This is because some of the wording in the book is strangely opposite of other wording in the book. One of the main parts of the Book of the Dead is showing the process that the person who has died must go through. There is a test that must be passed in order to enter the afterlife. The spirit of the person who has passed away enters the Hall of Two Truths. The Egyptian god, Anubis, would be waiting with a scale. There was an ostrich feather on one side of the scale and the god would put the heart of the person that died on the other side. If the feather weighed more than the heart it proved the person led a good life and was allowed to go to the afterlife. There are other ancient Egyptian gods that appear in the Book of the Dead. Each has their own purpose. The Egyptian people believed that one of the most important things in life was happiness. Most of the ancient Egyptians seemed to be optimists and so they thought that everyone would pass the test. Since the Egyptians lived in a culture where everyone had their own social status, they also believed that the poor people would be poor in the afterlife and rich people would have the same rich status. Those that have studied some of the copies of the Book of the Dead have noticed that, for people other than the pharaohs, it appears that the artists and priests had a standard copy that they wrote on papyrus. The only areas that were blank was the name of the person that had passed away. This would have made it a lot easier to include in a burial tomb because they could make up copies ahead of time and just fill in the name. One of these copies is on exhibit at the British Museum. It is for someone named Ani, who "the Accounts-Scribe of the Divine Offerings of all the Gods," and the tomb was also for his wife Tutu. The British Museum first published the English translation in which

was done by Samuel Birch, a few years later in he published a photograph a copy of the Papyrus of Nebseny.

Chapter 7 : Book of the dead | Ancient Origins

The Book of the Dead is a series of written spells that the Ancient Egyptians believed helped them in the afterlife. It isn't one giant book, but is more of a bunch of individual chapters. Where were the spells written?

The Book of the Dead. Wallis Budge The Title. These consist of spells and incantations, hymns and litanies, magical formulae and names, words of power and prayers, and they are found cut or painted on walls of pyramids and tombs, and painted on coffins and sarcophagi and rolls of papyri. The title "Book of the Dead" is somewhat unsatisfactory and misleading, for the texts neither form a connected work nor belong to one period; they are miscellaneous in character, and tell us nothing about the lives and works of the dead with whom they were buried. Moreover, the Egyptians possessed many funerary works that might rightly be called "Books of the Dead," but none of them bore a name that could be translated by the title "Book of the Dead. They were familiar with the rolls of papyrus inscribed in the hieroglyphic and the hieratic character, for copies of several had been published, 1 but the texts in them were short and fragmentary. II, plate 64 ff. The objects found in the graves of the predynastic Egyptians, i. But as the art of writing was, unknown to them their graves contain no inscriptions, and we can only infer from texts of the dynastic period what their ideas about the Other World were. It is clear that they did not consider it of great importance to preserve the dead body in as complete and perfect state as possible, for in many of their graves the heads, hands and feet have been found severed from the trunks and lying at some distance from them. On the other hand, the dynastic Egyptians, either as the result of a difference in religious belief, or under the influence of invaders who had settled in their country, attached supreme importance to the preservation and integrity of the dead body, and they adopted every means known to them to prevent its dismemberment and decay. They cleansed it and embalmed it with drugs, spices and balsams; they anointed it with aromatic oils and preservative fluids; they swathed it in hundreds of yards of linen bandages; and then they sealed it up in a coffin or sarcophagus, which they laid in a chamber hewn in the bowels of the mountain. All page 3these things were done to protect the physical body against damp, dry rot and decay, and against the attacks of moth, beetles, worms and wild animals. But these were not the only enemies of the dead against which precautions had to be taken, for both the mummified body and the spiritual elements which had inhabited it upon earth had to be protected from a multitude of devils and fiends, and from the powers of darkness generally. These powers of evil had hideous and terrifying shapes and forms, and their haunts were well known, for they infested the region through which the road of the dead lay when passing from this world to the Kingdom of Osiris. The "great gods" were afraid of them, and were obliged to protect themselves by the use of spells and magical names, and words of power, which were composed and written down by Thoth. Since then the "great gods," even though benevolently disposed towards them, were not able to deliver the dead from the devils that lived upon the "bodies, souls, spirits, shadows and hearts of the dead," the Egyptians decided to invoke the aid of Thoth on behalf of their dead and to place them under the protection of his almighty spells. Inspired by Thoth the theologians of ancient Egypt composed a large number of funerary texts which were certainly in general use under the IVth dynasty about B. From the Papyrus of Nekhtu-Amen. One rubric in the Papyrus of Nu Brit. The plinth was found by Prince Herutataf, , a son of King Khufu Cheops , who carried it off to his king and exhibited it as a "most wonderful" thing. This composition was greatly revered, for it "would make a man victorious upon earth and in the Other World; it would ensure him a safe and free passage through the Tuat Under World ; it would allow him to go in and to go out, and to take at any time any form he pleased; it would make his soul to flourish, and would prevent him from dying the [second] death. As the title of the shorter version states that it is the "Chapters of the PER-T EM HRU in a single chapter," it is clear that this work, even under the IVth dynasty, contained many "Chapters," and that a much abbreviated form of the work was also current at the same period. The rubric that attributes the "finding" of the Chapter to Herutataf associates page 5it with Khemenu, i. From the sarcophagus of King Nekht-Heru-hebt, B. The "Pyramid Texts" have no illustrations, but a few of the texts on the coffins of the XIth and XIIth dynasties have coloured vignettes, e. On the upper margins of the insides of such coffins there are frequently given two or more rows of coloured drawings of the offerings which under the Vth dynasty

were presented to the deceased or his statue during the celebration of the service of "Opening the Mouth" and the performance of the ceremonies of "The Liturgy of Funerary Offerings. At first the texts were written in hieroglyphs, the greater number of them being in black ink, and an attempt was made to illustrate each text by a vignette drawn in black outline. The finest known example of such a codex is the Papyrus of Nebseni Brit. Early in the XVIIIth dynasty scribes began to write the titles of the Chapters, the rubrics, and the catchwords in red ink and the text in black, and it became customary to decorate the vignettes with colours, and to increase their size and number. The oldest codex of this class is the Papyrus of Nu Brit. This and many other rolls were written by their owners for their own tombs, and in each roll both text and vignettes were usually, the work of the same hand. Later, however, the scribe wrote the text only, and a skilled artist was employed to add the coloured vignettes, for page 7 which spaces were marked out and left blank by the scribe. The finest example of this class of roll is the Papyrus of Ani Brit. In all papyri of this class the text is page 8 written in hieroglyphs, but under the XIXth and following dynasties many papyri are written throughout in the hieratic character; these usually lack vignettes, but have coloured frontispieces. Vignette and Chapter of the Book of the Dead written in hieratic for Heru-em-heb. The greater number of the rolls of this period are short and contain only a few Chapters, e. In some the text is very defective and carelessly written, but the coloured vignettes are remarkable for their size and beauty; of this class of roll the finest example is the Papyrus of Anhai Brit. The most interesting of all the rolls that were written during the rule of the Priest-Kings over Upper Egypt is the Papyrus of Princess Nesitanebtashru Brit. She believed that the "hidden" creative power which was materialized in Amen was only another form of the power of procreation, renewed birth and resurrection which was typified by Osiris. Her-Heru, the first priest-king, and Queen Netchemet standing in the Hall of Osiris and praying to the god whilst the heart of the Queen is being weighed in the Balance. XXIst dynasty, about B. One of the most remarkable texts written at this period is found in the Papyrus of Nesi-Khensu, which is now in the Egyptian Museum in Cairo. The contract was drawn up in a series of paragraphs in legal phraseology by the priests of Amen, who believed they had the power of making their god do as they pleased when they pleased. The Ceremony of "Opening of the Mouth" being performed on the mummy of the royal scribe Hunefer at the door of the tomb. From the sarcophagus of Nekhut-Heru-hebt, king of Egypt, B. Many funerary rolls were written both in hieroglyphs and hieratic, and were decorated with vignettes drawn in black outline; and about this time the scribes began to write funerary texts in the demotic character. The dead were no longer buried with large rolls of papyrus filled with Chapters of the PER-T EM HRU laid in their coffins, but with small sheets or strips of papyrus, on which were inscribed the above compositions, or the shorter texts of the "Book of Breathings," or the "Book of Traversing Eternity," or the "Book of May my name flourish," or a part of the "Chapter of the Last Judgment. During the four thousand years of its existence many additions were made to it, but nothing of importance seems to have been taken away from it. In the space here available it is impossible to describe in detail the various Recensions of this work, viz. No one papyrus can be cited as a final authority, for no papyrus contains all the Chapters, in number, of the Theban Recension, and in no two papyri are the selection and sequence of the Chapters identical, or is the treatment of the vignettes the same. Thoth, the Author of the Book of the Dead. His words were almighty and once uttered never remained without effect. He framed the laws by which heaven, earth and all the heavenly bodies are maintained; he ordered the courses of the sun, moon, and stars; he invented drawing and design and the arts, the letters of the alphabet and the art of writing, and the science of mathematics. At a very page 15 early period he was called the "scribe or secretary of the Great Company of the Gods," and as he kept the celestial register of the words and deeds of men, he was regarded by many generations of Egyptians as the "Recording Angel. Osiris owed his triumph over Set in the Great Judgment Hall of the Gods entirely to the skill of Thoth of the "wise mouth" as an Advocate, and to his influence with the gods in heaven. And every follower of Osiris relied upon the advocacy of Thoth to secure his acquittal on the Day of Judgment, and to procure for him an everlasting habitation in the Kingdom of Osiris. Set, the Arch-Liar and god of Evil. The Egyptians were not satisfied with the mere possession of the texts of Thoth, when their souls were being weighed in the Great Scales in the Judgment Hall of Osiris, but they also wished Thoth to act as their Advocate on this dread occasion and to prove their innocence as he had proved that of

Osiris before the great gods in prehistoric times. According to a very ancient Egyptian tradition, the god Osiris, who was originally the god of the principle of the fertility of the Nile, became incarnate on earth as the son of Geb, the Earth-god, and Nut, the Sky-goddess. Geb set Osiris on the throne of Egypt, and his rule was beneficent and the nation was happy and prosperous. Set marked this and became very jealous of his brother, and wished to slay him so that he might seize his throne and take possession of Isis, whose reputation as a devoted and loving wife and able manager filled the country. By some means or other Set did contrive to kill Osiris: They then laid the body in a tomb, and a sycamore tree grew round it and flourished over the grave. A tradition which is found in the Pyramid Texts states that before Osiris was laid in his tomb, his wife Isis, by means of her magical powers, succeeded in restoring him to life temporarily, and made him beget of her an heir, who was called Horus. After the burial of Osiris, Isis retreated to the marshes in the Delta, and there she brought forth Horus. In order to avoid the persecution of Set, who on one occasion succeeded in killing Horus by the sting of a scorpion, she fled from place to place in the Delta, and lived a very unhappy life for some years. But Thoth helped her in all her difficulties and provided her with the words of power which restored Horus to life, and enabled her to pass unharmed among the crocodiles and other evil beasts that infested the waters of the Delta at that time. Horus of Edfu spearing the Crocodile? The Four Sons of Horus. Anubis standing by the bier of the dead. At length they met and a fierce fight ensued, and though Set was defeated before he was finally hurled to the ground, he succeeded in tearing out the right eye of Horus and keeping it. Even after this fight Set was able to persecute Isis, and Horus was powerless to prevent it until Thoth made Set give him the right eye of Horus which he had carried off. Thoth then brought the eye to Horus, and replaced it in his face, and restored sight to it by spitting upon it. Horus then sought out the body of Osiris in order to raise it up to life, and when he found it he untied the bandages so that Osiris might move his limbs, and rise up. Under the direction of Thoth Horus recited a series of formulas as he presented offerings to Osiris, and he and his sons and Anubis performed the ceremonies which opened the mouth, and nostrils, and the eyes and the ears of Osiris. He embraced Osiris and so transferred to him his ka, i. As soon as Osiris had eaten the eye of Horus he became endowed with a soul and vital power, and recovered thereby the complete use of all his mental faculties, which death had suspended. Osiris became the type and symbol of resurrection among the Egyptians of all periods, because he was a god who had been originally a mortal and had risen from the dead. Piecing together a number of disconnected hints and brief statements in the texts, it seems pretty clear either that Osiris appealed to the "Great Gods" to take notice that Set had murdered him, or that Set brought a series of charges against Osiris. At all events the "Great Gods" determined to investigate the matter. The Greater and the Lesser Companies of the Gods assembled in the celestial Anu, or Heliopolis, and ordered Osiris to stand up and defend himself against the charges brought against him by Set. Isis and Nephthys brought him before the gods, and Horus, "the avenger of his father," came to watch the case on behalf of his father, Osiris. Thoth appeared in the Hall of Judgment in his official capacity as "scribe," i. Set seems to have pleaded his own cause, and to have repeated the charges which he had made against Osiris. The defence of Osiris was undertaken by Thoth, who proved to the gods that the charges brought against Osiris by Set were unfounded, that the statements of Set were lies, and that therefore Set was a liar. After this Set was bound with cords like a beast for sacrifice, and in the presence of Thoth was hacked in pieces. When Set was destroyed Osiris departed from this world to the kingdom which the gods had given him and began to reign over the dead. This region of the dead, or Dead-land, is called "Tat," , or "Tuat," , but where the Egyptians thought it was situated is not quite clear. The original home of the cult of Osiris was in the Delta, in a city which in historic times was called Tetu by the Egyptians and Busiris by the Greeks, and it is reasonable to assume that the Tuat, over which Osiris ruled, was situated near this place. Wherever it was it was not underground, and it was not originally in the sky or even on its confines; but it was located on the borders of the visible world, in the Outer Darkness. When Ani the scribe arrived there he said, "What is this to which I have come? There is neither water nor air here, its depth is unfathomable, it is as dark as the darkest night, and men wander about here helplessly. In the Tuat there was neither tree nor plant, for it was the "land where nothing grew"; and in primitive times it was a region of destruction and death, a place where the dead rotted and decayed, a place of abomination, and horror and terror, and annihilation. But in very early times, certainly page 20 in the Neolithic

Period, the Egyptians believed in some kind of a future life, and they dimly conceived that the attainment of that life might possibly depend upon the manner of life which those who hoped to enjoy it led here. The Egyptians "hated death and loved life," and when the belief gained ground among them that Osiris, the God of the Dead, had himself risen from the dead, and had been acquitted by the gods of heaven after a searching trial, and had the power to "make men and women to be born again," and "to renew life" because of his truth and righteousness, they came to regard him as the Judge as well as the God of the Dead. As time went on, and moral and religious ideas developed among the Egyptians, it became certain to them that only those who had satisfied Osiris as to their truth-speaking and honest dealing upon earth could hope for admission into his kingdom. When the power of Osiris became predominant in the Under World, and his fame as a just and righteous judge became well established among the natives of Lower and Upper Egypt, it was universally believed that after death all men would appear before him in his dread Hall of Judgment to receive their reward or their sentence of doom. The writers of the Pyramid Texts, more than fifty-five centuries ago, dreamed of a time when heaven and earth and men did not exist, when the gods had not yet been born, when death had not been created, , and when anger, speech?

The Book of the Dead is the modern name given to the collection of texts the ancient Egyptians wrote to help the dead and guide them through the Tuat (underworld). This collection consists of formulas, hymns, incantations, magical words and prayers.

The Book of the Dead is a series of written spells that the Ancient Egyptians believed helped them in the afterlife. Where were the spells written? The spells from the Book of the Dead were written on papyrus sheets or on the walls of the tomb. Scribes used hieroglyphics to write down the spells. They also illustrated the stories of the Book of Dead with colorful pictures. How many chapters were there? There were at least different chapters of the Book of the Dead. Earlier chapters and spells had no structure. They were just a bunch of individual spells. Later, the chapters began to be more organized. The first 16 chapters described the dead person entering the tomb and then the underworld. The next section explained how the gods could help the person in the afterlife. This was followed by chapters describing the travels of the person in the underworld. The final section described how the person could become powerful during the afterlife. How old is the Book of the Dead? Book of the Dead chapters and spells were first written down on papyrus around BC. However, it is likely that some of the spells were much older than this. Did everyone have a Book of the Dead in their tomb? Not every Book of the Dead was the same. The wealthy could afford to hire a scribe to make a special Book of the Dead for them with specific spells they thought they would need in the afterlife. Poorer people could buy pre-written versions where the scribe would enter their name into the blanks. Either way, it was a big expense to have a Book of the Dead and not everyone could afford one. Why did the Egyptians want this in their tomb? Preparing for the afterlife was a big part of the Egyptian religion. They spent a lot of time and money on preparing their tombs and making sure they would have all the stuff they needed in the afterlife. They felt that the spells contained in the Book of the Dead would help protect them from demons, give them strength to travel in the underworld, and even win them a place in heaven. Examples of Chapters from the Book of the Dead Chapter 1 - Used on the day of burial for the funeral procession. Chapter 5 - A formula that prevented the person from having to work in the afterlife. Chapter 30 - A spell that prevented the heart of a man from being taken from him in the afterlife. Chapter 33 - A spell that helped to fight against snakes. Chapter 63 - A spell that helped the person to get drinking water in the underworld. Chapter 88 - A spell that would turn the person into the form of a crocodile. Chapter - A hymn to the god Osiris. The text was usually written in black ink with the titles written in red. The book describes creatures guarding the underworld with scary names like "He who lives on snakes" and "He who dances in blood". Activities Take a ten question quiz about this page. Listen to a recorded reading of this page: Your browser does not support the audio element. More information on the civilization of Ancient Egypt:

Chapter 9 : calendrierdelascience.com: Egyptian Book of the Dead: Books

*Papyrus of Ani Egyptian Book of the Dead BC THE PAPYRUS OF ANI (THE EGYPTIAN BOOK OF THE DEAD)
Translated by E.A. Wallis Budge HYMN TO OSIRIS "Homage to thee, Osiris, Lord of eternity, King of the Gods, whose names are manifold, whose.*

Book of the Dead Faulkner, , p. By examining the religious background and theological philosophy of the ancient Egyptian, which led to the development of funerary texts, may the main elements and functions of the Book of the Dead and the hopes it offered to its owner become clear. Defining a Religion When dealing with ancient religions and religious beliefs it is mindful to differentiate between modern interpretations and applications of religion and those same interpretations and applications in ancient cultures. One needs to try and remove the yoke of monotheistic thought that has dominated religious doctrine for the past years, to open up the mind to a way of thinking so alien to modern people. In ancient Egypt the gods are innumerable and were as real to the people of ancient Egypt as Jesus or Allah are today. They held that each was one possibility and explanation among many equally valid views. It with this in mind that we must avoid judging ancient Egyptian religious thoughts with our own 21st century perspectives on what constitutes a religion. The ancient Egyptian religion was not exclusive and allowed for unlimited gods. Instead, they allowed for multiple limited insights that are each considered valid in the proper context and approach. Rather, it evolved around how people interacted with their gods. Defining God The ancient Egyptians practiced a belief system that was part totemism, part polytheism, and part ancestor worship. Cults were focused on netjer ntr , which has been translated as meaning god. However, the ancient Egyptians applied this term to people and objects, which today we would hesitate to call gods. There was the physical form and eight immortal or semi-divine parts that survived death. Each of these nine parts survived after death and required provisions and protection in the afterlife. Each required sustenance and shelter if the deceased should not die a second time. These nine parts consisted of: It is for this reason that the deceased is at one and the same time in heaven with the circumpolar stars , in the celestial barque of the Sun God Re, under the earth, tilling the Elysian Fields, and in his tomb enjoying his victuals. The Afterlife Just as there is a multiplicity of parts of the being of man, so there are many types of existence in the afterlife. Some represent philosophies of ancient times that instead of being forgotten are incorporated with current beliefs creating seemingly contradictory expectations of the afterlife. The funerary literature aimed to address all these different beliefs so that the deceased might survive and be resurrected in the afterlife. Celestial Afterlife Here the deceased joins the gods and becomes part of the cosmic cycle of the universe in the form of the imperishable stars, the circumpolar stars. Spell for opening the tomb] Here the deceased joins with the cosmic cycle of the sun, sailing in the solar barque of the Sun God and taking his place as a divine being. Spells 67, , , , b illustrate the concept of a solar afterlife in the barque of Re. In Spell 67 the deceased takes his place on the solar barque of the Sun God and the actions made to make his soul worthy of joining Re. The rubric of the spell describes how it should be performed. Osirian Afterlife Elysian Field or Field of Rushes In the Middle Kingdom the sun god no longer rules supreme; Osiris becomes the king with whom the blessed dead hope to spend eternity. This new importance of Osiris in the afterlife can be seen in his assumption of the role of judge of the dead. Spell of the Book of the Dead deals entirely with the judgement of the dead, by which it was ascertained whether the deceased was worthy to enter the Kingdom of Osiris. Spell deals with the description of the Field of Rushes or Reeds as a paradise for the blessed dead in the afterlife. Here the deceased receives offerings of bread and beer, oxen and all good things, clothing and daily incense. The deceased was expected to plough, reap, to eat and drink, maintenance of irrigation works, and all the things that were done in life for all eternity. Vignettes accompanying this spell show the deceased sailing in a boat laden with offerings, reaping wheat and driving oxen or ploughing the land. At this time the shabiti formulas appear, to relieve the dead from all the hard work in the afterlife by providing a magical substitute worker. The deceased could partake in the offerings brought to the tomb by the ancestors or from the magically activated Tables of Offerings inscribed on the tomb walls and papyrus. These offerings provided sustenance not only to the Ka but also the Ba and Khaibit. Untold generations lived and died with the belief

The deceased had to supply the secret names of the constituent parts, only then could he enter the presence of Osiris, ushered in by Horus, and partake of the funerary meals. Spell 30b deals with the weighing of the heart of the dead man on the scales of balance against the feather of righteousness. Spells 30a and 30b implore the heart not to bear witness against the deceased. Spell is also connected with the judgement of the dead; here the deceased declares to the tribunal of forty-two gods that he has not committed a series of crimes. In return the deceased will flourish and be given offerings from the altar of the Great God and shall be granted access to the gateway of the west to take his place in the suite of Osiris. Conclusion In part, the work is an exposition of what a proper led life consists of; the text is unique in ancient literature in that it shows an elaborate and ritualistic judgement of the dead by the divinities. It allowed the deceased to become at one with the Imperishable Stars, to join with Re in his solar barque, to be restored in the afterlife like Osiris, to take their place in the Field of Rushes and to be active in and around the tomb. The text was intended to be read by the deceased during their journey into the underworld. It enabled the Dead to overcome obstacles of the underworld and not lose their way. It did this by teaching passwords, giving clues, and revealing routes that would allow answering questions and navigating around hazards. The texts provided the correct responses to challenges that the deceased had to overcome before entering the afterlife. By knowing the correct responses the deceased hoped to continue his journey and reach the afterlife. In writing the Book of the Dead old thoughts and beliefs were not discarded whether this was done from actual belief in all of the various afterlives or a case of being noncommittal and including all variants is unknown. Yet it is to this end that spells of the Book of the Dead aim to fulfil, to offer guidance and assistance in reaching any of the various possibilities. What of the owner, what did the Book of the Dead hope to offer them? In part it provides comfort and reassurance that death is not the end and that the mummified remains are not the last episode of a living, breathing person. It provides answers to the question of what happens after death and what happens in the place where none have returned to tell. Ideas of the ancient Egyptians concerning the hereafter as expressed in their own terms Chicago: Oxford University Press Faulkner, R. British Museum Press Faulkner, R. An Interpretation New York: John Murray Publishers Ltd [Images: Hieratic Book of the Dead of Padiamenet, chief baker of the domain of Amun.