



# Kemetic Negative Confessions

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1. I have not done iniquity.
2. I have not robbed with violence.
3. I have not done violence [to any man].
4. I have not committed theft.
5. I have not slain man or woman.
6. I have not made light the bushel.
7. I have not acted deceitfully.
8. I have not purloined the things which belong unto God.
9. I have not uttered falsehood.
10. I have not carried away food.
11. I have not uttered evil words.
12. I have attacked no man.
13. I have not killed the beasts [which are the property of God].
14. I have not acted deceitfully.
15. I have not laid waste the lands which have been ploughed(?).
16. I have never pried into matters [to make mischief].



17. I have not set my mouth in motion [against any man].
18. I have not given way to wrath concerning myself without a cause.
19. I have not defiled the wife of a man.
20. I have not committed any sin against purity.
21. I have not struck fear [into any man].
22. I have not encroached upon [sacred times and seasons].
23. I have not been a man of anger.
24. I have not made myself deaf to the words of right and truth.
25. I have not stirred up strife.
26. I have made [no man] to weep.
27. I have not committed acts of impurity, neither have I lain with men.
28. I have not eaten my heart (lost my temper and become angry).
29. I have abused [no man].
30. I have not acted with violence.
31. I have not judged hastily.
32. I have not ... and I have not taken vengeance upon the god.
33. I have not multiplied [my] speech overmuch.



34. I have not acted with deceit, and I have not worked wickedness.
35. I have not uttered curses [on the king].
36. I have not fouled(?) water.
37. I have not made haughty my voice.
38. I have not cursed the god.
39. I have not behaved with insolence.
40. I have not sought for distinctions.
41. I have not increased my wealth, except with such things as are [justly] mine own possessions.
42. I have not thought scorn of the god who is in my city.”



From the very beginning of Kemetic written literature, the idea of being moral in life, to secure an everlasting peaceful afterlife, was present. In the tomb of Nefer-seshem-re (from the 6th dynasty, 2323 - 2150 BC) the following inscription is displayed relative to his life.

*I have come from my town,  
I have descended from my nome (a territorial  
division in Kemet),  
I have done justice for its lord,  
I have satisfied him with what he loves,  
I spoke truly, I did right,  
I spoke fairly, I repeated fairly,  
I seized the right moment,  
So as to stand well with people,  
I judged between two so as to content them,  
I rescued the weak from one stronger than he  
As much as was in my power,  
I gave bread to the hungry, clothes (to the naked),  
I brought the boatless to land,  
I buried him who had no son,  
I made a boat for him who lacked one,  
I respected my father, I pleased my mother,  
I raised their children... (Lichtheim, page 17)*



The person seeking pleasure and rewards in the afterlife had to show that he or she was worthy of that power and those gifts. A leader, a mother, a father or any authority in a community could be judged in some way against the principles of Ma'at.

Imagine living your life (and determining the success of your life) based on how you treat other people and whether or not you please God, which is also based on moral principles.

The Negative Confessions are really statements of purity and morality and similar affirmations of purity were captured in the Pyramid Texts of the Old Kingdom...then in Coffin Texts of later periods and **then on** papyrus called, the book of ***Coming Forth by Day***, (referred to as *Book of the Dead*).

## Overview of Kemetic Dynastic Timelines

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- ➔ **Foundations (3100 - 2649 BC: Dynasties 1 & 2)**
- ➔ **Old Kingdom (2649 - 2150 BC: Dynasties 3 - 6)**
- ❖ **FIRST INTERMEDIATE PERIOD (ca. 2150 - 2030 BC)**
- ➔ **Middle Kingdom (2330 - 1640 BC)**
- ❖ **SECOND INTERMEDIATE PERIOD (ca. 1640 - 1540 BC)**
- ➔ **New Kingdom (1550 - 1070 BC)**
- ❖ **THIRD INTERMEDIATE PERIOD (ca. ca. 1070 – 713 B.C.)**
- ➔ **Late Period (ca. 712 - 332 BC)**

New Kingdom religious texts were a part of a much larger doctrine that focused on God being manifested in a myriad of forms and in ALL things—and the documents found in the tombs of ancient Kemetic people represent that. The Negative Confessions, as they are called, were proclamations the deceased is supposed to have said as he or she entered the hall of judgement...they often referred to the deity or angelic figure that governed a specific territory in Kemet.

Here is the list of Negative Confessions as presented in the ***Papyrus of Nebseni*** (dated to the New Kingdom, 18th Dynasty), with the prefaced remarks.

## Negative Confessions

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1. “Hail, thou whose strides are long, who comest forth from Annu (Heliopolis), I have not done iniquity.
2. “Hail, thou who art embraced by flame, who comest forth from Kher-āba (a city near Memphis), I have not robbed with violence.
3. “Hail, thou divine Nose (Fenti), who comest forth from Khemennu (Hermopolis), I have not done violence [to any man].
4. “Hail, thou who eatest shades, who comest forth from the place where the Nile riseth (the Qerti, or caverns out of which flowed the Nile, were thought to be situated between Aswan and Philae), I have not committed theft.

5. “Hail, Neha-hāu (or Neha-hra) who comest forth from Re-stau, I have not slain man or woman.
6. “Hail, thou double Lion-god, who comest forth from heaven, I have not made light the bushel.
7. “Hail, thou whose two eyes are like flint (like fire) who comest forth from Sekhem (Letopolis), I have not acted deceitfully.
8. “Hail, thou Flame, who comest forth as [thou] goest back, I have not purloined the things which belong unto God.
9. “Hail, thou Crusher of bones, who comest forth from Suten-henen (Heracleopolis), I have not uttered falsehood.
10. “Hail, thou who makest the flame to wax strong, who comest forth from Het-ka-Ptah (Memphis), I have not carried away food.
11. “Hail, Qerti, (i.e., the two sources of the Nile), who come forth from Amentet, I have not uttered evil words.
12. “Hail, thou whose teeth shine, who comest forth from Ta-she (i.e., the Fayyûm), I have attacked no man.
13. “Hail, thou who dost consume blood, who comest forth from the house of slaughter, I have not killed the beasts [which are the property of God].
14. “Hail, thou who dost consume the entrails, who comest forth from the mābet chamber, I have not acted deceitfully.



15. “Hail, thou god of Right and Truth, who comest forth from the city of double Maāti, I have not laid waste the lands which have been ploughed(?)”.

16. “Hail, thou who goest backward, who comest forth from the city of Bast (Bubastis), I have never pried into matters [to make mischief].”

17. “Hail, Aati, who comest forth from Annu (Heliopolis), I have not set my mouth in motion [against any man].”

18. “Hail, thou who art doubly evil, who comest forth from the nome of Ati (the ninth nome of Lower Egypt, the capital of which was Per-Ausar or Busiris), I have not given way to wrath concerning myself without a cause.”

19. “Hail, thou serpent Uamemti, who comest forth from the house of slaughter, I have not defiled the wife of a man.”

20. “Hail, thou who lookest upon what is brought to him, who comest forth from the Temple of Amsu, I have not committed any sin against purity.”

21. “Hail, Chief of the divine Princes, who comest forth from the city of Nehatu (the “City of the Sycamore,” a name of a city of Upper Egypt), I have not struck fear [into any man].”

22. “Hail, Khemiu (i.e., Destroyer), who comest forth from the Lake of Kaui, I have not encroached upon [sacred times and seasons].”

23. “Hail, thou who orderest speech, who comest forth from Urit, I have not been a man of anger.”



24. “Hail, thou Child, who comest forth from the Lake of Heq-  
āt (the thirteenth nome of Lower Egypt), I have not made  
myself deaf to the words of right and truth.

25. “Hail, thou disposer of speech, who comest forth from  
the city of Unes (the metropolis of the nineteenth nome of  
Upper Egypt), I have not stirred up strife.

26. “Hail, Basti, who comest forth from the Secret city, I have  
made [no man] to weep.

27. “Hail, thou whose face is [turned] backward, who comest  
forth from the Dwelling, I have not committed acts of  
impurity, neither have I lain with men.

28. “Hail, Leg of fire, who comest forth from Akhekhu, I have  
not eaten my heart (lost my temper and become angry).

29. “Hail, Kenemti, who comest forth from [the city of]  
Kenemet, I have abused [no man].

30. “Hail, thou who bringest thine offering, who comest forth  
from the city of Sau (Sais), I have not acted with violence.

31. “Hail, thou god of faces, who comest forth from the city  
of Tchefet, I have not judged hastily.

32. “Hail, thou who givest knowledge, who comest forth from  
Unth, I have not ... and I have not taken vengeance upon the  
god.

33. “Hail, thou lord of two horns, who comest forth from  
Satiu, I have not multiplied [my] speech overmuch.

34. “Hail, Nefer-Tem, who comest forth from Het-ka-Ptah (Memphis), I have not acted with deceit, and I have not worked wickedness.

35. “Hail, Tem-Sep, who comest forth from Tattu, I have not uttered curses [on the king].

36. “Hail, thou whose heart doth labor, who comest forth from the city of Tebti, I have not fouled(?) water.

37. “Hail, Ahi of the water, who comest forth from Nu, I have not made haughty my voice.

38. “Hail, thou who givest commands to mankind, who comest forth from [Sau(?)], I have not cursed the god.

39. “Hail, Neheb-nefert, who comest forth from the Lake of Nefer(?), I have not behaved with insolence.

40. “Hail, Neheb-kau, who comest forth from [thy] city, I have not sought for distinctions.

41. “Hail, thou whose head is holy, who comest forth from [thy] habitations, I have not increased my wealth, except with such things as are [justly] mine own possessions.

42. “Hail, thou who bringest thine own arm, who comest forth from Aukert (underworld), I have not thought scorn of the god who is in my city.”

## References and Images:

Wilson, Epiphanius, A.M. Egyptian Literature: Comprising Egyptian Tales, Hymns, Litanies, Invocations, The Book of the Dead and Cuneiform Writing. The Colonial Press: New York and London, 1901.

[From the Papyrus of Nu (British Museum No. 10477, sheet 22).]

[From the Papyrus of Nebseni (British Museum No. 9,900, sheet 30).]

## Images:

The Statue of the Official Mitry probably 2381-2323 B.C. Rogers Fund, 1926, Metropolitan Museum.

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