







Books on Egypt and Chaldaea

VOL. XX. OF THE SERIES

THE
EGYPTIAN HEAVEN AND HELL

VOL. I.

THE BOOK AM-ṬUAT



BOOKS ON EGYPT AND CHALDAEA.

- Vol. I.—EGYPTIAN RELIGION.
Vol. II.—EGYPTIAN MAGIC.
Vol. III.—EGYPTIAN LANGUAGE.
Vol. IV.—BABYLONIAN RELIGION.
Vol. V.—ASSYRIAN LANGUAGE.
Vol. VI.—BOOK OF THE DEAD, vol. i.
Vol. VII.— " " " vol. ii.
Vol. VIII.— " " " vol. iii.
Vol. IX.—HISTORY OF EGYPT, vol. i.
Vol. X.— " " " vol. ii.
Vol. XI.— " " " vol. iii.
Vol. XII.— " " " vol. iv.
Vol. XIII.— " " " vol. v.
Vol. XIV.— " " " vol. vi.
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Vol. XVI.— " " " vol. viii.
Vol. XVII.—THE DECREES OF MEMPHIS AND
CANOPUS—THE ROSETTA STONE, vol. i.
Vol. XVIII.—THE DECREES OF MEMPHIS AND
CANOPUS—THE ROSETTA STONE, vol. ii.
Vol. XIX.—THE DECREES OF MEMPHIS AND
CANOPUS—THE STELE OF CANOPUS,
vol. iii.
Vol. XX.—EGYPTIAN HEAVEN AND HELL, vol. i.
Vol. XXI.— " " " vol. ii.
Vol. XXII.— " " " vol. iii.
Vol. XXIII.—BABYLONIAN MAGIC. [*In preparation.*]

Full Prospectus on application.

KEGAN PAUL, TRENCH, TRÜBNER & CO. LTD.
DRYDEN HOUSE, GERRARD STREET, LONDON, W.

Books on Egypt and Chaldaea

THE
EGYPTIAN HEAVEN AND HELL

BY

E. A. WALLIS BUDGE, M.A., LITT.D., D.LITT., D.LIT.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

VOL. I.

THE BOOK $\dot{\text{A}}\text{M}-\text{T}\dot{\text{U}}\text{A}\text{T}$

WITH 180 ILLUSTRATIONS

LONDON

KEGAN PAUL, TRENCH, TRÜBNER & CO. LTD.

DRYDEN HOUSE, 43, GERRARD STREET, W.

1905

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NOTE

THIS volume is the first of a series of three volumes which treat of the Egyptian Heaven and Hell. It contains the complete hieroglyphic text of the Book *ÂM-TUAT*, with translations, and reproductions of all the illustrations. A series of Chapters dealing with the origin and contents of Books of the Other World, with prefatory remarks, and a full index to the whole work, will be found in the third volume.

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





CONTENTS.



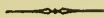
CHAP.	PAGE
THE BOOK ÂM-ṬUAT:—	
THE TITLE OF THE WORK	1
I. THE FIRST DIVISION, OR WESTERN VESTIBULE, OF THE ṬUAT, CALLED NET-RĀ. With 8 Illustrations	3
II. THE SECOND DIVISION OF THE ṬUAT, CALLED URNES. With 11 Illustrations.	21
III. THE THIRD DIVISION OF THE ṬUAT, CALLED NET-NEB-UĀ-KHEPER-ĀUT. With 13 Illustrations	44
IV. THE FOURTH DIVISION OF THE ṬUAT, CALLED ĀNKHET-KHEPERU. With 7 Illustrations.	62
V. THE FIFTH DIVISION OF THE ṬUAT, CALLED ÂMENT. With 8 Illustrations.	85
VI. THE SIXTH DIVISION OF THE ṬUAT, CALLED METCHET-MU-NEBT-ṬUAT. With 19 Illustrations	116
VII. THE SEVENTH DIVISION OF THE ṬUAT, CALLED THEPHET-SHETA. With 18 Illustrations	139
VIII. THE EIGHTH DIVISION OF THE ṬUAT, CALLED TEBAT-NETERU-S. With 17 Illustrations.	161
IX. THE NINTH DIVISION OF THE ṬUAT, CALLED BEST-ÂRU-ĀNKHET-KHEPERU. With 18 Illustrations.	186

CHAP.	PAGE
X. THE TENTH DIVISION OF THE T̄UAT, CALLED METET- QA-UTCHEBU. With 22 Illustrations	207
XI. THE ELEVENTH DIVISION OF THE T̄UAT, CALLED RE-EN-QERERT-ÂPT-KHATU. With 26 Illustrations	232
XII. THE TWELFTH DIVISION, OR EASTERN VESTIBULE, OF THE T̄UAT, CALLED KHEPER-KEKIU-KHÂU- MESTU. With 13 Illustrations	256

ERRATA

P. 32, l. 1, for "phallus" read "Ass"; p. 60, l. 13, for "Hon" read "Hou"; *ibid.*, l. 19, for "confieh" read "coufieh"; p. 70, l. 7, for  read ; p. 81, l. 6, for   read  ; p. 139, l. 3, for "Thep̄het-Âsar" read "Thep̄het-shetat"; p. 256, l. 3, for "Then-neteru" read "Kheper-kekiu-khâu-mestu."

THE BOOK ĀM-TUAT



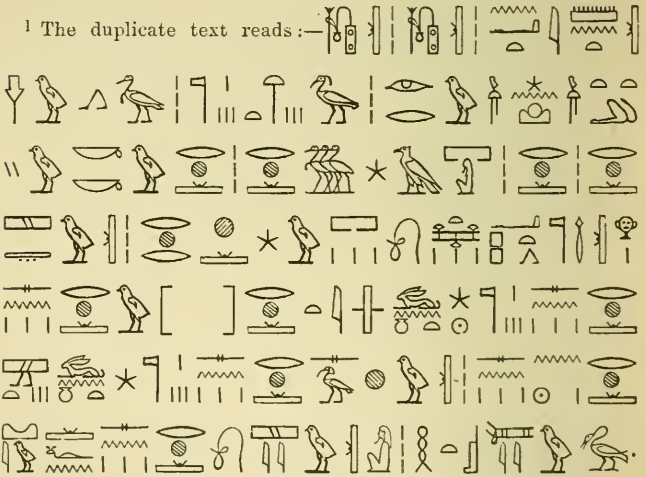
THE TITLE OF THE WORK

“THE WRITINGS AND THE DRAWINGS OF THE HIDDEN
“PALACE WHICH APPERTAIN TO THE SOULS, AND THE
“GODS, AND THE SHADOWS, AND THE SPIRITS, WHICH
“COMPOSE THE BEGINNING OF THE HORN OF ĀMENT,
“OF THE HORIZON OF ĀMENT, [WHICH IS] THE UTMOST
“BOUNDARY OF THE THICK DARKNESS OF THE HORIZON OF
“ĀMENTET, CONTAINING THE KNOWLEDGE OF THE SOULS
“OF THE T̄UAT, AND THE KNOWLEDGE OF THE SECRET
“SOULS, AND THE KNOWLEDGE OF THE DOORS AND
“THE WAYS THROUGH AND ON WHICH THE GREAT GOD
“JOURNEYETH, AND THE KNOWLEDGE OF ,
“AND THE KNOWLEDGE OF THE HOURS AND OF THEIR
“GODS, AND THE KNOWLEDGE OF THE JOURNEYINGS OF
“THE HOURS AND OF THEIR GODS, AND THE KNOWLEDGE
“OF THE FORMULAE [WHICH THEY SAY] TO RĀ, AND
“THE KNOWLEDGE OF THE SPEECHES WHICH HE MAKETH

“TO THEM, AND THE KNOWLEDGE OF THE GODS WHO
“PRAISE HIM AND OF THOSE WHO EFFECT DESTRUCTION.”



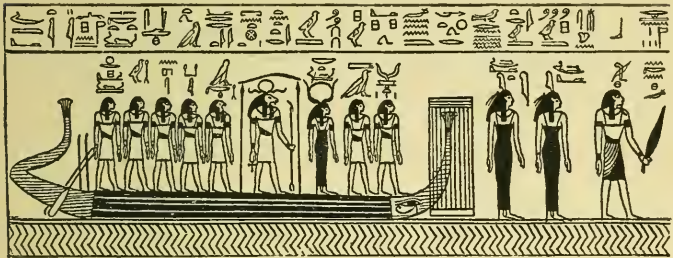
¹ The duplicate text reads:—



CHAPTER I.


THE FIRST DIVISION OF THE T̄UAT,
WHICH IS CALLED NET-RĀ.

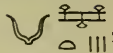













IN the scene that illustrates the FIRST DIVISION of the T̄uat, which is passed through by the Sun-god during the FIRST HOUR of the night, we see that the centre of the middle section is divided lengthwise into



The Boat of Áf, the dead Sun-god.



Maati goddesses. Neken-f.

two parts by a river which flows along it. In the upper part is the boat of the dead Sun-god ÁF, , who is in the form of a ram-headed man; he wears a disk upon his head, and stands within a shrine in the SEKTET boat, i.e., the boat in which the god travels



from noon to sunset. In front of the shrine in the boat stand the three deities, AP-UAT, , SA, , and the "Lady of the Boat," , who wears on her head a disk and horns. Behind the shrine stand five gods, each having the head of a man; the names of the first four are HERU-HEKENU,   , KA-SHU, , i.e., the "double of Shu," NEHES,  , i.e., the "Look-out," and HU,  , and the fifth is the Steersman KHERP,   .




On the high prow of the Sektet boat hangs an object which is said to be a carpet by some, and a reed mat by others, and on the side, near the curve of the prow, is an *utchat*. In front of the boat march:—

1. The two goddesses MAĀT, the one representing the South of Egypt, and the other the North.




2. The god NEKENT-F,  , who holds a spear, or knife, in his left hand.


3. The god KHENTI ĀMENTET, bearded, and in mummy form, and wearing the White Crown and the Menāt.

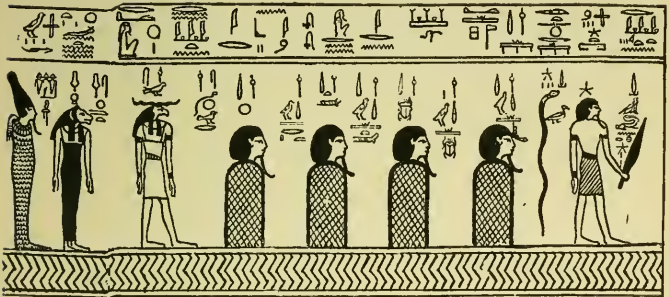
4. The god SEKHET, or as it is written here SEKHMET,  , lioness-headed.

5. The god SEHETCH-UR,   , ram-headed.

6. Four Terms, the first of which is called UT-METU-RĀ,

, the second UT-METU-TEM, , and the fourth UT-METU-ĀSĀR, .

7. The leader of the company, who is called TCHA-UNNUT, ; by his side is a serpent, called SA (?), that stands on his tail.



The gods Kenti-Āmentet, Sekhet, Sehetch-ur, the Four Terms, and Tcha-Unnut.

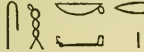


This scene is explained by the horizontal line of inscription written above it, and the hieroglyphic text, based on the editions of Lefébure and Champollion, reads :—



no reed mat or carpet hanging from the prow, we may assume that it is intended to represent the *Ātet* or *Mātet* Boat, i.e., the boat in which the Sun-god travelled over the sky from sunrise to noon.

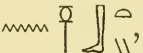











The Boat of the Birth of Osiris, with serpents and gods.

In front of the boat glide three serpents, which are called SEK-RE, , SEFĀ, , and NEPEN, , and in front of these march four man-headed



Gods in the procession of the Boat of the Birth of Osiris.

gods and two hawk-headed gods, each with a serpent in his left hand, a god called NĀBTI, , who holds a crook  in each hand, NET, or NEITH, goddess

of the South, NET, or NEITH, goddess of the North, and the goat goddess ĀRTET, . The two hawk-headed gods are called TCHATUI,       

“words unto the gods who are therein. If copies of
 “these things be made according to the ordinances of
 “the hidden house, and after the manner of that which
 “is ordered in the hidden house, they shall act as
 “magical protectors to the man who maketh them.”

In the upper register are the following:—

I. Nine apes, who are described as “the gods who
 open the gates to the Great Soul,”

. Their names are:—1. UN-TA,

. 2. BA-TA,

. 4. ĀBTA,

6. ĀKEN-ĀB, . 7. BENTH,

. 9. TCHEHTCHEH,

II. Twelve divine beings, who are described as the
 “goddesses who unfold the portals in the earth,”

. Their names are:—1. QAT-Ā,

. 2. NEBT-MEKET,

3. SEKIIT,

¹ The variants are:—1. . 2. . 3.

4. . 5. . 6. . 9.






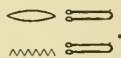

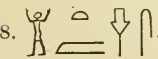




5. SHEFTU, . 6. REN-THETHEN, .
7. HEKENT-EM-SA-S, . 8. QAT-EM-KHU-S, . 9. SEKHET-EM-KHEFTIU-S, .
10. HUIT, . 11. HUNT, . 12. NEBT-ĀNKH, .



The nine Ape-warders.

The twelve goddesses of the gates.

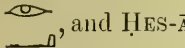

Each goddess stands with her arms hanging by her sides.¹

- ¹ The variants are :—1. . 2. . 4. .
- . 5. . 6. . 7. .
8. . 9. . 10. . 11. .
12. .

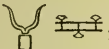

III. Nine seated gods, each with his hands raised in adoration of Rā; they are called the “gods who praise Rā,”

. The first three are man-


headed, and are called HETCH-Ā, , MAA-Ā,


, and HES-Ā, ; the second three are jackal-

headed, and are called NEB-TA-ṬESHER, ,

ĀP-UAT, , and ĀP-SEKHEMTI, ; and

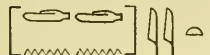
the third three are crocodile-headed, and are called

TCHAT-ṬUAT, , SEKI, , and

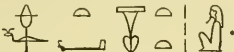
SEKHEM-ḤRĀ, .¹



IV. Twelve divine beings, in the form of women, who are described as “the goddesses who guide the great god,”


. Their names





are:—1. ṬENTENIT, . 2. SBAI,







. 3. MAT-NEFERU-NEB-SET, .

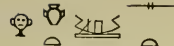

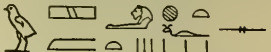

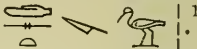
4. KHESEFET-SMATET, . 5. KHUAI,

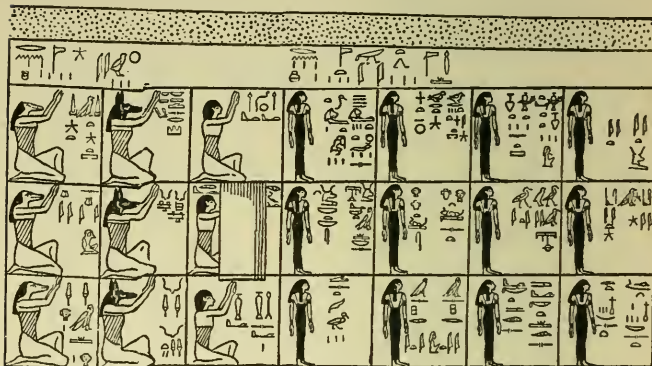
. 6. MĀKET-ĀRI-S, .

7. URT-ĀMT-ṬUAT, . 8. ḤER-ĀB-UĀA-

¹ The variants are:—1. . 2. . 3. . 4. .

. 5. . 6. . 7. . 8. . 9. .

- SET,  . 9. MESPERIT,  .
10. USHEM - ḤĀT - KHEFTIU - S,  .
11. SHESET-ḲERḤ-MĀKET-NEB-S,  .
12. ṬESET-ṬESHERU,  .

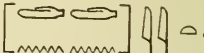

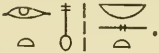
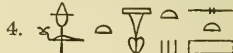

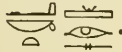
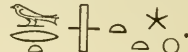


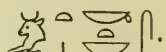
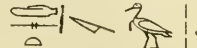


The nine praises of Rā.


The twelve goddesses who guide Rā.


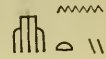
In the lower register are the following:—

I. Nine seated apes, who are described as the “ gods

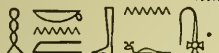
- ¹ The variants are:—1.  . 2.  .
3.  . 4.  . 5.  .
6.  . 7.  . 8.  . 9.
-  . 10.  . 11.  .
12.  .

who sing to Rā as he entereth into the Tuat," 

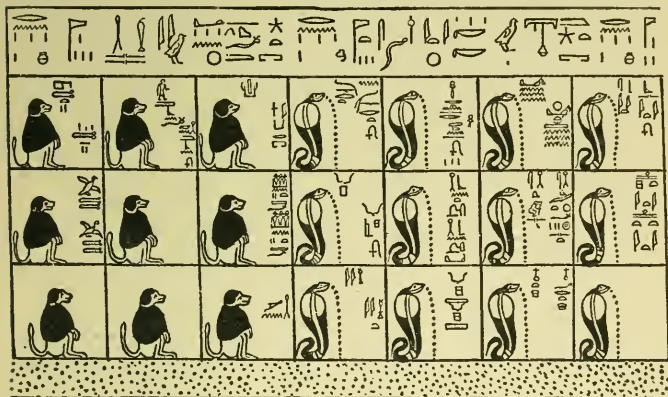
. Their names are:—

1. ĀM-KAR, . 2. KHENTI-SHE-F, 

. 3. HEN, . 4. HEKEN-

EM-BEN-F, . 5, 6. 7. HETHTI,


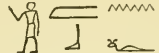


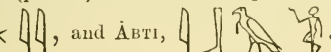
. 8. PA-THETH, . 9.¹



The nine singing apes.

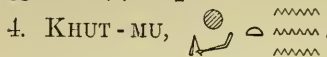
The twelve light-giving uraei.

II. Twelve serpents, who throw fire forth from their mouths, and are described as “those who make light


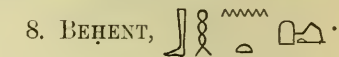
¹ The variants are:—1. . 4. . In Dümichen's edition (pl. iii.) three of the apes are called BESI, , TŪAI, , and ĀBTI, .

the darkness in the Ṭuat.” Their names are:—1. BESIT,

. 2. ḤETEPIT, . 3. .

4. KHUT-MU, . 5. ḤESEQ-KHEFTI-SET,

. 6. NEFERT-KHĀ, . 7. MERT-

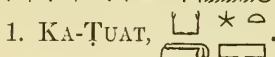
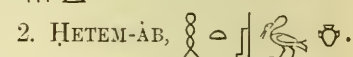
NESER, . 8. BEḤENT, .

9. ĀP-SHE, . 10. NESERT, .

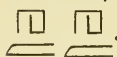


11. ĀP-ĀST, . 12. SHENIT, .



III. Nine man-headed gods, with their hands raised in adoration, who are described as the “gods who praise [Rā], . . . the lord of the company of the gods,”

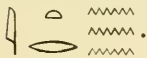
. Their names are:—


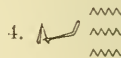
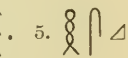
1. KA-ṬUAT, . 2. ḤETEM-ĀB, .

3. ĀRĀ, . 4. ĀAU, . 5. HEMHEM,

. 6. KA-NETERU, . 7. ṬUATI, .

8. ḤEKENNU-RĀ, . 9. ĀA-ĀTER, .


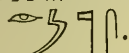

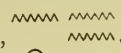

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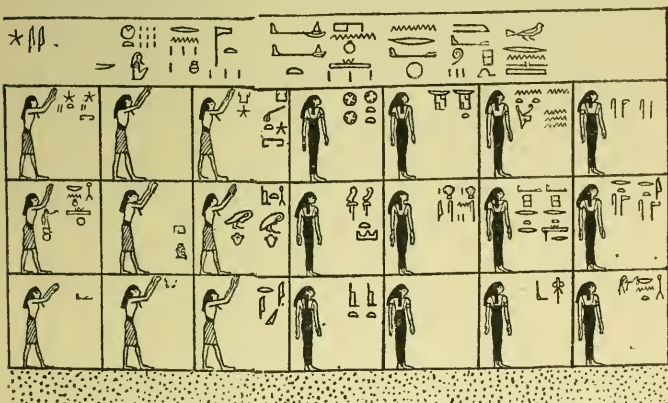
¹ The variants are:—1. . 4. . 5. .

. 6. . 7. . 8. .

10. . 11. . 12. .



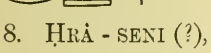


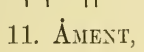
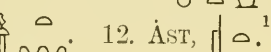
IV. Twelve goddesses, with their arms hanging by their sides, who are described as "those who give praises to Rā as he passeth over URNES,"

 Their names are:—1. MAA-NETER - S,  2. ĀRT - NETER - S,  3. HEKENT,  4. NET,  5. ĀPERT-RE,









The nine praisers of Rā.

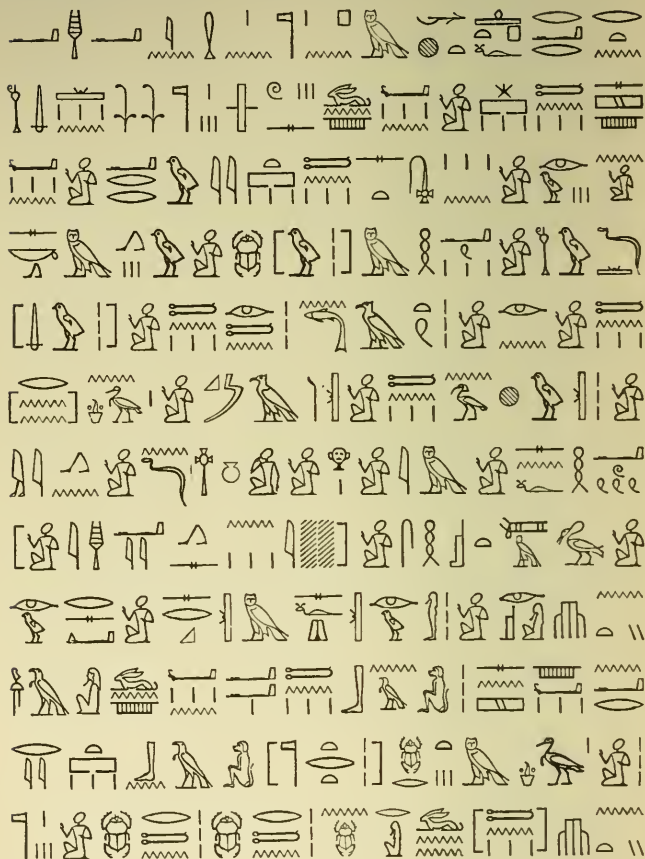
The twelve goddesses who sing to Rā.

 6. ĀB,  7. NEBT-ĤET,  8. ĤRĀ - SENI (?),  9. TEFNUT,  10. NUTET,  11. ĀMENT,  12. ĀST, ¹

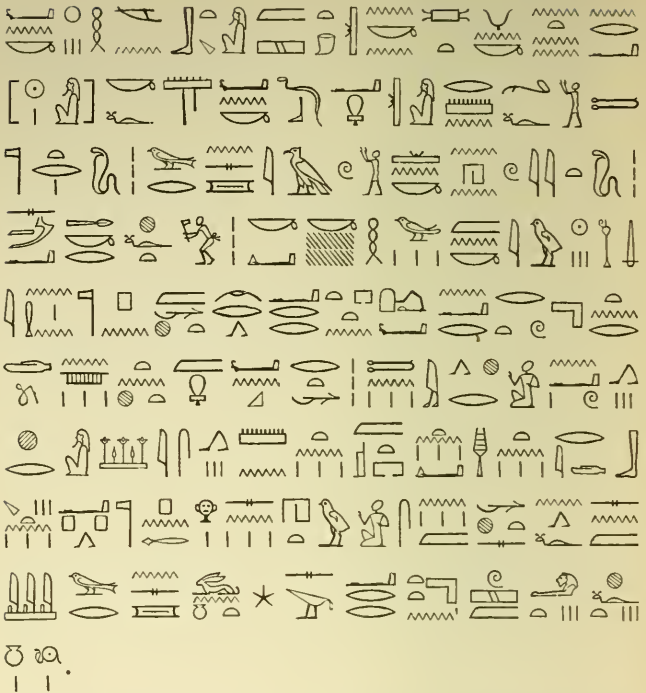
¹ The variants are:—1.  2.  3. .

4.  5.  6.  7.  8.  9.  10.  11. .

The address which the Sun-god makes to the gods in the First Division of the Tuat reads:¹—



¹ See Léfébure, *op. cit.*, part iv., pl. 28, and *Description de l'Égypte*, tom. v., pl. 41, no. 5.



The Majesty of this god standeth up after he hath taken up his position in this Court, and he addresseth words to the gods who are therein, saying, "Open ye to me your doors, and let me come into your Courts! Give ye light unto me, and make ye yourselves guides to me, O ye who came into being from my members, my word hath gone forth to you. Ye are made of my bodies, I have made you, having fashioned you of my soul. I have created you, I have made you by means

“of my enchantments, [and] I have come to avenge
 “myself the blood of my members which have risen up
 “against me, and I will bring to destruction that which
 “hath been made for it. I will make perfect with the
 “. of my forms Osiris Khenti Ámenti. Open
 “to me the doors with your hands, O ye Apes, unfold
 “to me the portals of the Courts, O ye Apes, [and
 “welcome] the gods (or, goddesses) who have come
 “into being from my divine Souls, come ye into being,
 “come ye into being for (?) KHEPERĀ, O ye who have
 “your being at the head of the T̄uat. Stand ye up, in
 “URNES, and stablish ye yourselves on the secret banks
 “thereof, and work ye for the gods of T̄uat in the
 “Court which ye guard, possess ye your plans in your
 “seats, in your domains and in your fields.”

The gods of this Court say unto Rā, “O great god,
 “[the doors] are opened to thee, and the portals of the
 “secret Áment are thrown open before thee, the doors
 “of Nut the great are thrown wide open, illumine
 “thou the darkness of night (or, thick darkness),
 “provide for that which is in the place of destruction,
 “and approach thou in thy name of Rā the place where
 “is OSIRIS KHENTI ÁMENTI. There is a shout of joy
 “to Rā at the entrance to the doors of the earth (?).
 “Praise be to thee and make thou perfect the light, and
 “enter thou [in through the habitations] of the Great
 “Country. The Apes (*ambenti*) open the doors to thee,
 “the Apes (*amhetetu*) unfold to thee the portals, the
 “serpents sing and exalt thee, and the divine serpents

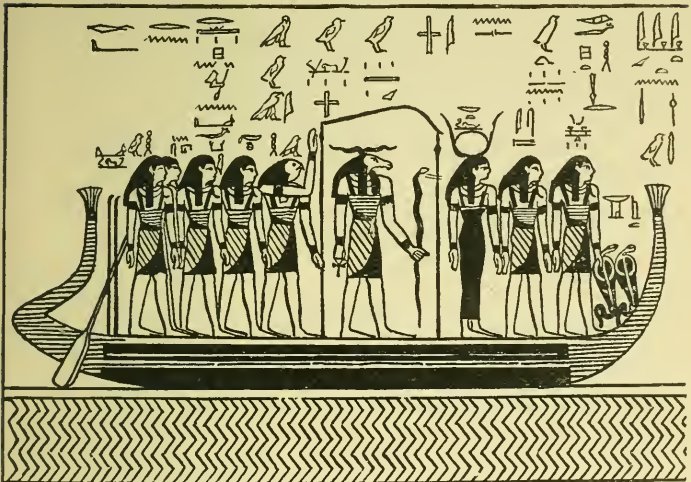
“lighten thy darkness for thee. O Rā, the
 “goddess of the hour cometh to thee, the two SOUL-
 “GODDESSES tow thee along in thy form, and thou
 “takest up thy position on the ground of the Field of
 “[this] land. Thou hast taken possession of the night,
 “and thou wilt bring in the day, and [thou] dost
 “likewise make long the hours, and thy boat cometh
 “to rest. Thou seizest the grain of the god HENBET
 “in thy secret place(?) NET. Thou openest NET-RĀ,
 “thou uncoverest the god TCHEBĀ, the uraeus goddesses
 “(*neterit*) of URNES acclaim thee, the uraeus goddesses
 “(*nehenuit*) ascribe praise to thee, thy word is *maūt*
 “against thine enemies, thou givest tribulations to
 “those who are condemned.”

The Majesty of this god uttereth words after he hath
 come forth into this Court, he doeth battle at the
 fortifications thereof, the doors of this [Court] are
 strong, saying, “Shut [your doors] by your bolts.
 “Come ye to me, advance ye to me, make ye your way
 “[to me], and ye shall abide in your place; take ye up
 “your stand on the banks of the stream [URNES].”
 This great god passeth them by, and they (i.e., the
 gods) wail when he hath gone by them in the FIELD OF
 URNES. [The goddess of] the hour who guideth [this
 great god] through this Court is “USHEM-ḤĀT-KHEFTIU-
 NU-RĀ.”

CHAPTER II.


THE SECOND DIVISION OF THE TÛAT,
WHICH IS CALLED URNES.





IN the scene that illustrates the SECOND DIVISION of the TÛat, which is passed through by the Sun-god



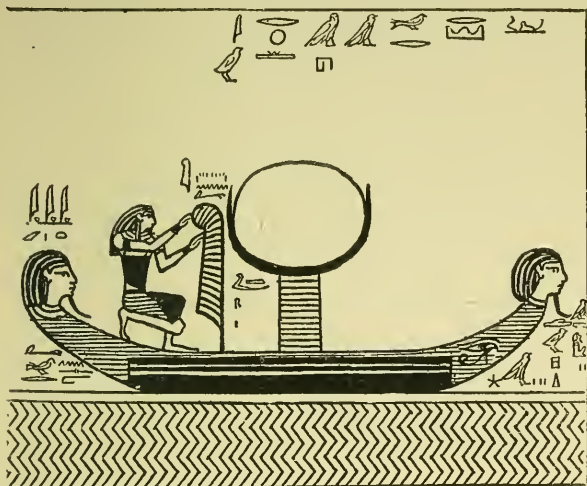
The Boat of Áf in the Second Hour.

during the SECOND HOUR of the night, the Boat of the Ram-headed god Áf is seen making its way along the

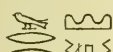

stream which flows, as before, through the division lengthwise; the crew consists of the same gods, and they occupy the same positions in the boat as they did in the First [Division. It is, however, important to notice that immediately in front of Āp-uat we see two serpents, which are called Isis and Nephthys respectively, , occupying the front of the boat. No carpet or mat hangs over the bows of the boat, and the *utchat* is not represented on its side; the boat moves over the waters by means of some power exerted either by itself or by some of the gods who stand in it. In front of the boat of ĀF the way is led by a procession of four boats, which are moved, presumably, by the same power which moves the boat of Rā.


The FIRST BOAT has ends which terminate in bearded human heads, and its celestial and solar character is attested by the sign for "heaven," , and the *utchat* , with which its sides are ornamented. The object of this boat is to support the disk of the full moon, which rests within a crescent upon a support divided into thirteen sections, each typifying a day; thus the full moon as it appears on the fourteenth day of the month is here represented. By the disk kneels a god who is "supporting Maāt," , which is symbolized by a feather, and is described by the word MAĀT, , written between it and the support of the moon's disk. In the mutilated text above the


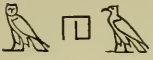
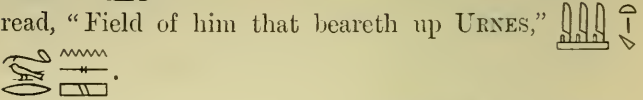
boat it is said that "this great god approacheth this
 "region, and he is conveyed along in the boats of the
 "earth, by means of their, and he paddleth
 "along through this Field and uttereth words,"



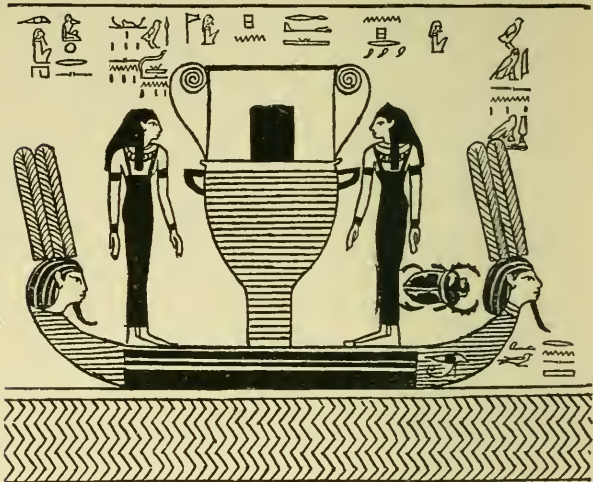
The Boat of the Full Moon.

The name of the fore part of the boat appears to be
 UREER, , and in front of the boat is written
 "Chief of the gods of the 'Tuat," ;

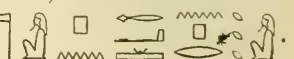
¹ Var. 

the hieroglyphics above the full moon read ,
, and those above the stern of the boat
 read, "Field of him that beareth up URNES," 



The ends of the SECOND BOAT likewise terminate in

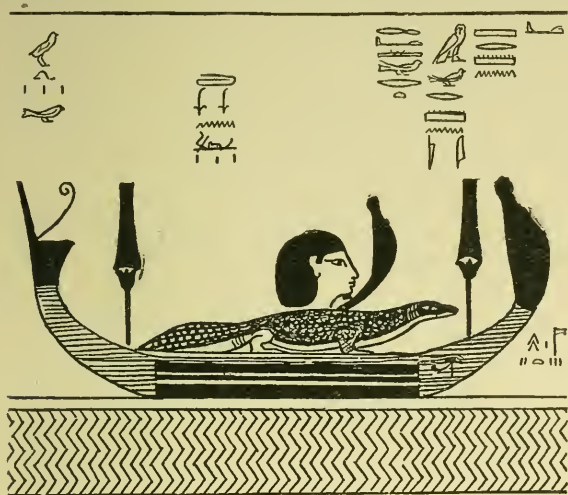


The Boat of the goddess Hathor.

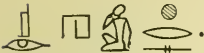
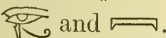
bearded human heads, but each is surmounted by a pair of plumes. In the centre of the boat, between two goddesses, stands a huge sistrum, which is the symbol of the goddess Hathor, and indicates that the boat is that of HATHOR, or of HATHOR-ISIS. In the fore part of the boat is a beetle, which is described as "This great god NEPER," 


Above the goddess to the left of the sistrum are written the words, "their boats send forth their words,"






; over the plumed head in front is written , and over that at the other end of the boat, "Osiris crieth to it,"



The Boat of the Lizard-god.















. On the side of the boat are the signs .

The prow of the THIRD BOAT is surmounted by a crown of the South, and the stern by a crown of the North, and between the two sceptres, , which symbolize the gods ANPU and AP-UAT, i.e., the jackal-

headed gods of the South and North, is a huge lizard, from the back of which spring the head of Osiris and a White Crown. On the side of the boat are the signs  and . Above the crown of the North is the legend U-UR,   , which, however, probably refers to the sceptre near it; above the lizard we have

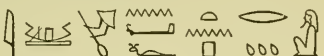



The Boat of the Grain-god Neper.

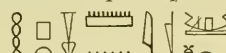
   |, above the foremost sceptre,  
   , and immediately in front is  
 and under the front of the boat is   .


The prow and stern of the FOURTH BOAT terminate in heads of uraei, each of which is turned towards the


deity who is kneeling in the middle of the boat. In the centre kneels a woman without arms, and before and behind her stands a man, who is likewise without arms. At each end of the boat grows a plant or, perhaps, a large ear of wheat, which indicates that the boat is that of the form of Osiris as the god of vegetation, who is known by the name NEPER. The legend by the ear of corn in the front of the boat reads, "the boat

which conveyeth Neper," 



and that by the ear in the stern, "collector(?) of herbs and plants," 

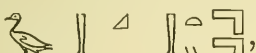
The deity in the boat, or the boat itself perhaps, is called HEPT-MENÁ-F-ṬUÁ-UÁA-F, 

. This boat is the boat of the god


NEPER, the god of grain, and a form of Osiris as the god of vegetation; it may be noted that its side has no *utchat*  upon it.

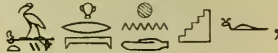
In the upper register are:—

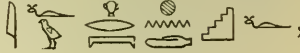
1. A bearded god, with a phallus in the form of a knife, called ÁST NETCH-T, , or, , i.e., "Isis, the avengeress."

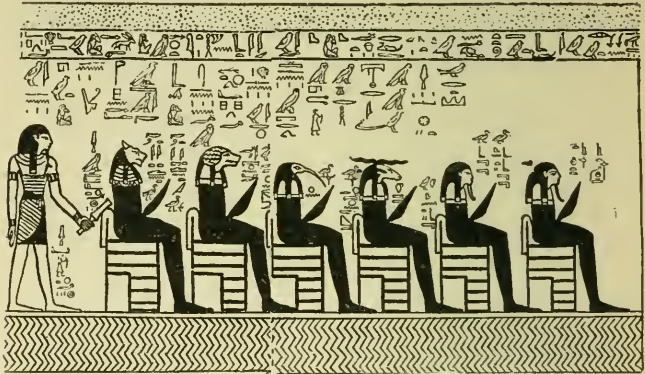
2. A god of similar form and attribute called SEB-QENBETI, , i.e., "Seb of the two corners."

3. A ram-headed god, with a similar attribute, called

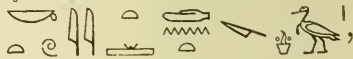
KHNEMU QENBETI, , i.e., "Khnemu of the two corners."

4. An ibis-headed god, with a similar attribute, called TEḤUTI-ḤER-KHENT-F, , i.e., "Thoth on his steps."


5. An ape-headed god, with a similar attribute, called ĀFU-ḤER-KHENT-F, , i.e., "Āfu on his steps."

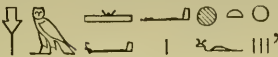


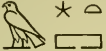
Second Hour. Upper Register. Gods Nos. 1-7.

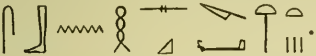
6. Lioness-headed deity, with a similar attribute, called KETUIT-ṬENT-BA, , i.e., "Cutter of the soul."

All the above gods are in mummied form, and occupy chairs of state.

7. A god standing upright, and holding a *kherp* sceptre or weapon, , in his left hand; he is called



SEKHEM-Ā-KHEFTIU, , i.e., “Over-comer of the power of the enemy.”


8. A hawk-headed god, with a uraeus on his head, called HERU-ṬUAT, , i.e., “Horus of the Ṭuat.”


9. A god, who holds a knife in his left hand, and has his right raised to strike; he is called SEBEN-HESQ-KHĀIBITU, .



Second Hour. Upper Register. Gods Nos. 8–15.

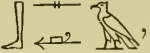


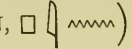
10, 11. Two ape-headed gods, called respectively BENTI, , and ĀĀNĀ, .

12. A god with the head of a hawk and the head of an animal, i.e., SET and HERU-UR, who is here called “He of the two faces,” .

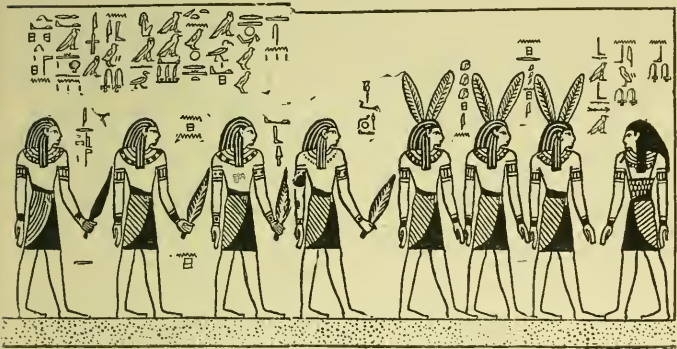
13, 14. The crook of Osiris, .

In the lower register are the following:—




1. A god, standing, called NEBAUI, .

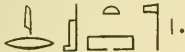
2—4. Three gods, each of whom has two ears of corn stuck in his hair; these are called BESUĀ, ,
NEPER, , and TĒPU (?),  (or, PĀN, .


5—7. Three gods, each holding an ear of wheat in

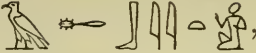
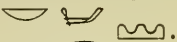


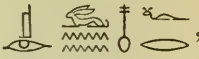
Second Hour. Lower Register. Gods Nos. 1—8.

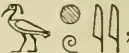
his left hand; their names are HETCH-Ā, , ĀB, , and NEPEN, .

8. A god, holding a knife in his left hand, called ĀR-ĀST-NETER, .

9—11. Three gods, seated, in mummy forms. The first has the head of a horned animal, and is called ĀMU-ĀA, , i.e., “the Eater of the

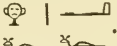
phallus"; the second has the head of a man, and is called , AKHABIT; and the third has the head of a jackal, and is called NEBT-TA-TCHESER, .

12. The god OSIRIS UN-NEFER, , in mummy form, wearing the crown of the South.



13. The god KHUI, , who holds in each hand a long lotus-topped sceptre surmounted by a star.




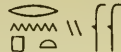



Second Hour. Lower Register. Gods Nos. 9-15.

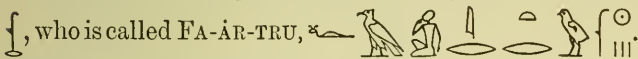
14. The two-headed god (Horus-Set?) called HĪRĀ-F-Ā-F, .

15. The god HĒRU-HĒN, .

16, 17. Two gods, each holding in his left hand the sign of life inverted; their names are HĪUN, , and HĒTCHĒTCHITU, .

18—20. Three gods, each holding a palm branch; their names are NEHĀ,  (or, NAREH, , MAKHI, , and RENPITI, .

21. A god, who holds a knife in his left hand, and is called ĀFAU, .

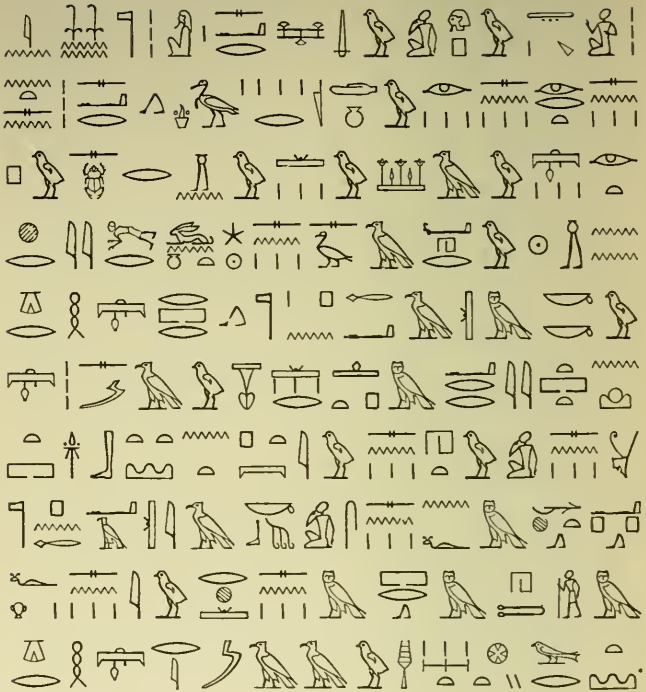
22. A god, holding in his hand the symbol of “year,” , who is called FA-ĀR-TRU,



Second Hour. Lower Register. Gods Nos. 16—22.

The text referring to the gods in the upper register reads:—

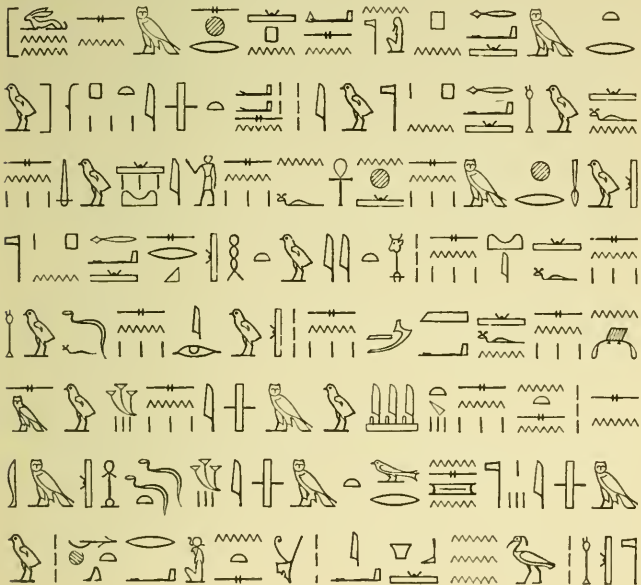




“[Those who are in this picture] praise this great
 “god after he hath come forth to them, and behold, it
 “is their words which lead him to them; they lament
 “when he hath passed onwards, having spoken words
 “to them. Behold, these gods are they who make the
 “words of those who are upon earth to reach [the god],
 “and it is they who make souls to approach their forms.
 “Their work consisteth in causing to come into being
 “the offerings of the night, and in performing the

“overthrow [of enemies] at their hour. It is they who
 “guard the day, and who bring on the night until this
 “great god cometh forth from out of the thick dark-
 “ness to repose in this Court of the eastern horizon of
 “heaven. They cry out in lamentation to this great
 “god, and they utter wailings for him after he hath
 “passed by them. Those who know them shall come
 “forth by day, and he shall be able to journey
 “during the night to the divisions of the great double
 “city.”

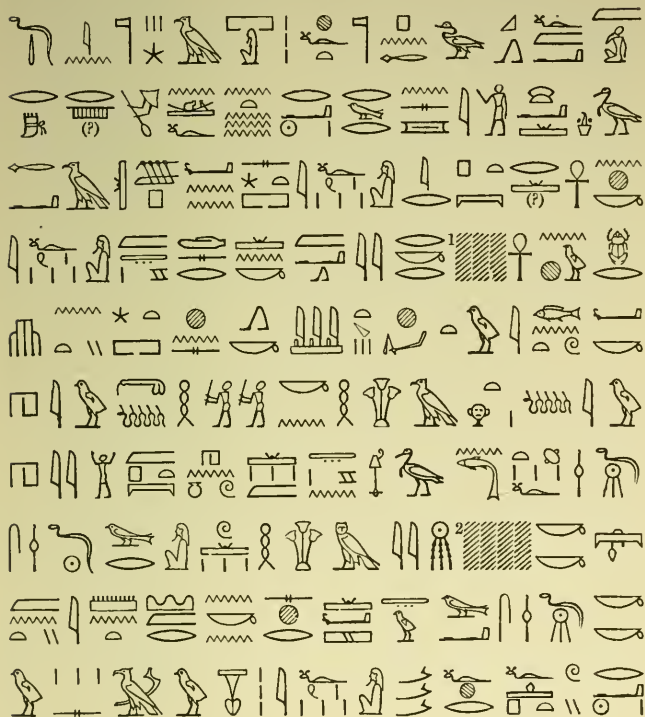
The texts which describe the duties of the gods in
 the lower register read:—



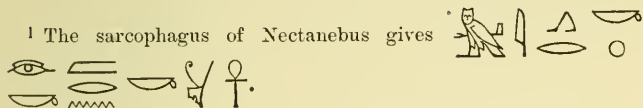


“ [Those who are in this picture give unto this great
 “ god the seasons] and the years which are in their
 “ hands. When this great god hath made speech with
 “ them, they answer him, and they have life through
 “ the voice of this great god, and their throats draw in
 “ breath, for when he crieth to them he ordereth them
 “ what they are to do, and he appointeth to them green
 “ herbs in abundance in their field. And they supply
 “ with the green herbs of URNES the gods who are in
 “ the following of Rā, and they make offerings of water
 “ to the spirits by the command of this great god, and
 “ they kindle flames of fire in order to burn up the
 “ enemies of Rā, and there is wailing to them, and they
 “ lament after this great god hath passed them by.
 “ AM-NEBAUI is the guardian of this Field; whosoever
 “ knoweth [this] is in the condition of a spirit equipped
 “ with [words of power], and [the gods] protect [him].”

The five lines of text which contain the address of the gods to Rā, and the answer of the god, read:—



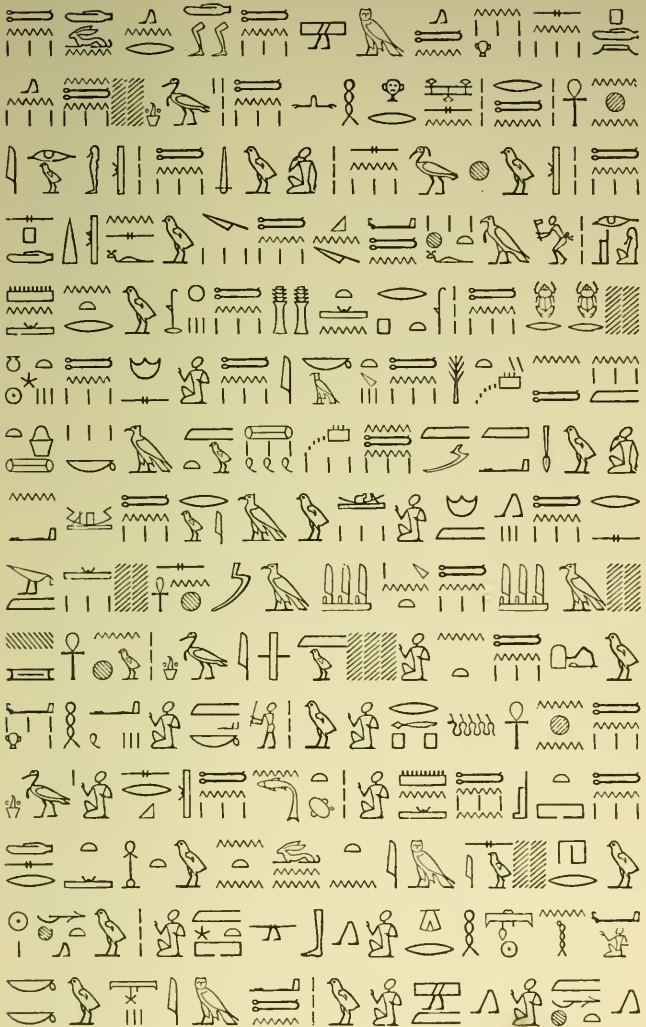
¹ The sarcophagus of Nectanebus gives



² 

Ibid.







The gods of the Ṭuat speak to this great god as he entereth in with understanding to the boundary, and he is borne over NET-RĀ into URNES, saying, "Hail, "thou who risest as a Mighty Soul (KHĀ-BA-ĀA), who "hast received [the things which belong to] the Ṭuat, "ĀF, thou guardian of heaven thou livest, O "ĀF, in TA-ṬESERT. Come thou, and cast thou thine "eye in thy name of Living One, Kheperá, at the head "of the Ṭuat. Traverse thou this Field, O thou who "hast might, bind thou with fetters the ḤAU serpent, "and smite thou the serpent Neḥa-ḥrá. There is "rejoicing in heaven, and there are shouts of gladness "upon the earth at the entrance of thy (literally, his) "body. He who shineth sendeth forth light, and the "URU gods give light [at dawn; destroy thou] the

“darkness which is in *ÁMENT* in thy name of *SEKHER-*
 “*SHETAU-UR-Ā*, illumine thou the thick darkness, O *ÁF*.
 “His jawbones are to him, and *Rā* taketh up his
 “position in *ÁMENT*. Thy boat is to thee, and it is thy
 “right, thou art guided along, and those who convey
 “thee over the water and who dwell in the earth make
 “calamities to come upon *ÁPEP* straightway on thy
 “behalf. Thy protector is the Star-God (*SBA*), thou
 “art praised and adored, thy soul passeth on, thou
 “goest onward and thy body is equipped with power,
 “and the regions(?) are opened [to thee]. The doors
 “of the hidden land are opened [before thee], *OSIRIS*
 “cometh unto thee, *OSIRIS* avengeth thee, and thy
 “word is *maāt* against thy enemies. Thou goest to
 “rest, thou goest to rest in *ÁMENT*, and thou comest
 “into being in the form of *KHEPERĀ* in the East.”

This great god sendeth forth words to the gods who
 dwell in the *Ṭuat* and to those who inhabit *URNES*,
 saying, “Open ye your hidden doors so that the god
 “*ÁF* may look [upon you] and may throw aside your
 “darkness, and that ye may draw your water from
 “*URNES*, and your bread from, and that wind
 “may come to your nostrils, and that ye may not be
 “destroyed and overcome by your own foul odour, and
 “that ye may not be choked by your own dung, and
 “that ye may untie and cast away your swathings, and
 “that ye may lift up your legs and walk upon them,
 “and that ye may stretch out your arms, and that your
 “souls may not be made to remove themselves from

“you. O ye who live in your forms, and who utter
 “your words of magical power, who are provided with
 “your swords [whereby] ye may hack in pieces the
 “enemies of Osiris, whose seasons are permanent, whose
 “years are well established, who pass your state of
 “being [in] your hours, who dwell in your estates, who
 “have your barley in your bread cakes, who have
 “loaves of bread made of the grain which is yours,
 “whose word is *maāt*, depart from my boats, and
 “retreat before [my] images, [that I] may vivify
 “anew this your Field, the Field living ones.
 “[My] soul is among you who have done
 “battle on my behalf, who have protected me against
 “Āpep, who have life through my soul, who have being
 “through my bodies, who stablish your seats of holiness
 “which have been decreed to you that ye may exist
 “therein, [who are with your souls] by day, who are in
 “my following in the Ṭuat, when I make my way
 “through the night and when I destroy the darkness,
 “O grant me your help so that I may travel on in the
 “following of my eye, and that I may journey forwards
 “with those who go to my place in the East. Utter
 “ye cries of joy, O gods of the Ṭuat, for I avenge you,
 “[utter ye cries of joy,] for I order your destinies.”

When they have addressed this god whilst rowing
 along his boat AM-TA, they cry out, and they bring him
 to rest in the Field of the NEPERTIU gods who are in
 the following of Osiris. If these scenes be done [in
 writing] according to the similitudes which are in the

hidden place of the palace, and if a man hath knowledge of [these] words . . . they shall act as magical protectors of a man upon earth, regularly, unfailingly, and eternally. The name of this hour is SESIET-MĀKET-NEB-S.

CHAPTER III.

THE THIRD DIVISION OF THE T̄UAT, WHICH IS CALLED NET-NEB-UĀ-KHEPER-ĀUT.

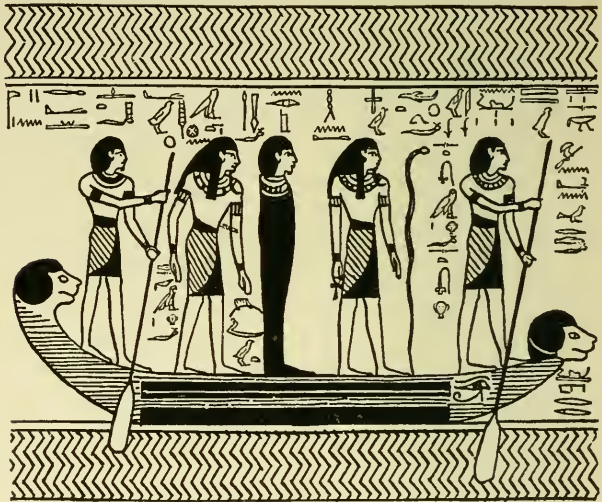
IN the scene which illustrates the THIRD DIVISION of the T̄uat, which is passed through by the Sun-god



The Boat of Āf, the dead Sun-god, in the Third Hour.

during the THIRD HOUR of the night, we see the boat of the god making its way over the waters of the river

i.e., "The boat which capsizeth"; it contains three hawk-headed forms of the god Horus, and is steered by two male figures, who stand one in the bows and the other at the stern. In the middle of the boat stand the hawk-god BĀK, $\text{𓏏} \text{𓏏}$, and the hawk-goddess BĀKET, $\text{𓏏} \text{𓏏}$, and behind them, standing on a snake, is the





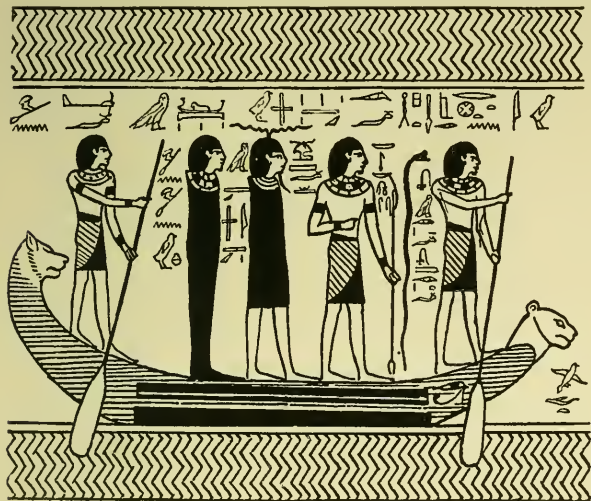
The Boat of Rest.

third form of Horus. Between the front steersman and BĀKET is the serpent TEKA-ḤRĀ, $\text{𓏏} \text{𓏏} \text{𓏏}$, i.e., "Fiery face," and the aft steersman bears a name of similar meaning, NĀB-ḤRĀ, $\text{𓏏} \text{𓏏} \text{𓏏}$.

The second boat is called UĀA-HERER, $\text{𓏏} \text{𓏏} \text{𓏏}$,



i.e., "The boat of Rest," and has in the middle an Osiris god in the form of a mummy; each end of the boat terminates in the head of a cynocephalus, and it is steered by two beings, one of whom is called ṬESEM-ḤRĀ-F,



, i.e., "He whose face is like a knife," and the other KHEN-EN-URṬ-F, ,

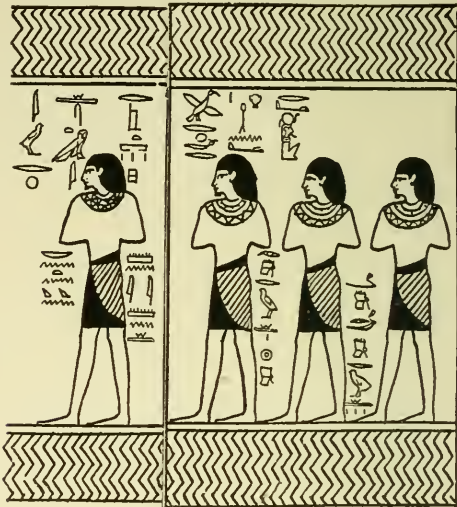


The Boat of the Branch.


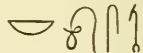

i.e., "The ferryman who resteth not." The Osiris god stands between two gods, one of whom is called ĀU-MATU,



, and the serpent which stands on its tail steersman in the bows and the first god is called SET-EM-ḤRĀ-F, .

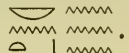


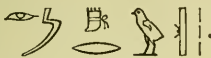
The third boat is called PA-KHET, , i.e., "The Branch," and each end terminates in the head of a lion. In the middle of it stands the form of Osiris, who is called SHEFSHEF, , and he wears on his head a pair of ram's horns; his arms and the upper



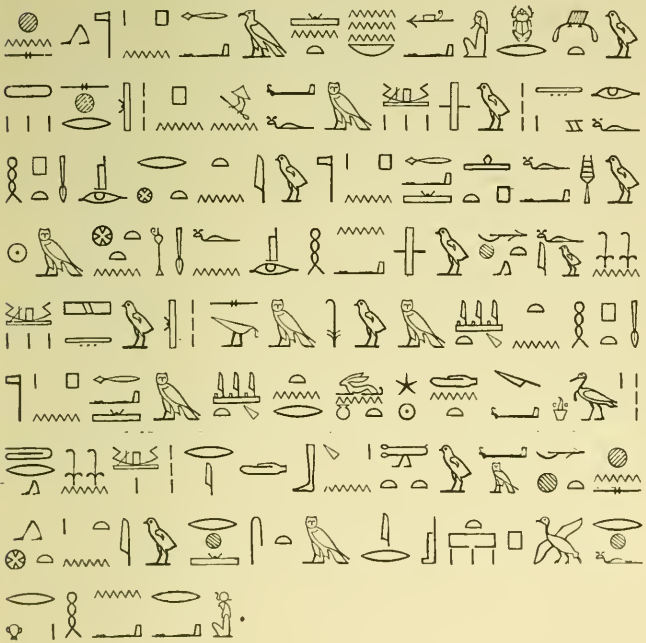
The Four Forms of Osiris.

portion of his body are swathed. Behind him stands the mummied form called ÂM-TA, , and before him the god NEB-UAST, . Of the two steersmen, only the name of the second, KHEN, or KHENNU, , is given; the name of the serpent

which stands on its tail is SET-EM-MAAT-F, 


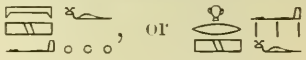

The procession of boats is met by four forms of Osiris, who stand with the upper portion of their bodies swathed. Their names are:—1. NEB-NET, 
 2. MENI, . 3. ĀRI-TCHERU, 
 4. MAA-TCHERU, 

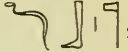

The text written above the boats reads:—


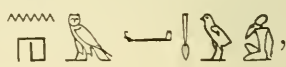



“This great god journeyeth over NET-NEB-UĀ-KHEPER-
 “ĀUT (i.e., the Water of the Lord One, the Creator of
 “food). [He who is in] this picture transporteth the
 “boats which are in the earth, and he paddleth Osiris
 “to this City. This great god resteth for a period in
 “this City, and he sendeth forth his voice to Osiris,
 “and to those who are in his following, and [then]
 “these hidden boats guide him into this Field. This
 “great god paddleth through this Field towards the
 “Hour ṬENT-BAIU, and these boats journey round to
 “the district of THETTU, after traversing this City.
 “Whosoever knoweth these things shall have both his
 “habitation and his bread with Rā.”





In the upper register are the following:—

1. A dog-headed ape seated on an oval mass of sand;
 he is called ḤER-SHĀ-F, , or ,
 “He who is on his sand.”





2. A dog-headed ape called TCHEB-NETER, ,
 or ṬEBI-NETER, , seated in a coffer (?)
 with a vaulted roof.

3, 4. Two jackal-headed gods called ĀNPU, ,
 and NEHEM-KHERU, , or NEHA-
 KHERU, .

5, 6. A man and a woman, who hold in each hand a
 pupil of the Eye of Horus, or Rā; the man is called




ANTH,  , i.e., "He who brings," and the woman  , ANTET,¹ i.e., "She who brings."









7. The ram SMA-KHEFTIU-F,   .




8. A mummied form, with projecting hands, called PET-ĀHĀT,    .





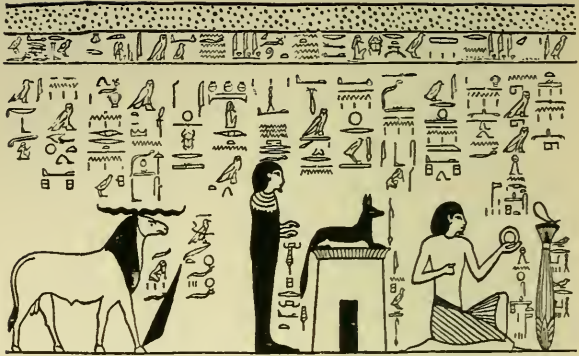
Third Hour. Upper Register. Gods Nos. 1—6.

9. ANUBIS of Thebes,   , in the form of a jackal, couchant on a pylon.

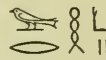
10. A kneeling man, who holds in his left hand a pupil of the Eye of Rā, and is called AN-MAAT-RĀ-SEHETEP-NETERU;        , i.e., "The bringer of the Eye of Rā, who maketh content the gods."

¹ Or,   .

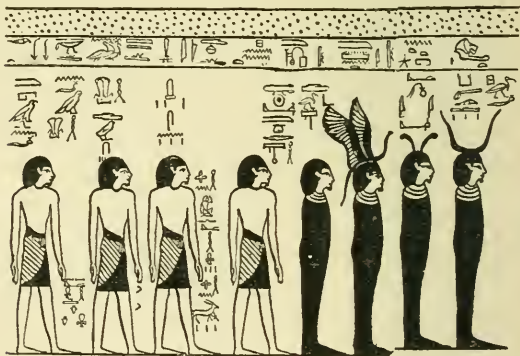
² Or,  .



Third Hour. Upper Register. Gods Nos. 7-11.

11. The papyrus sceptre UR-ḤEKAU, , i.e., "Great one of words of power," surmounted by a piece of flesh, Q.

12-15. Four gods, whose names are SĀḤ-ĀB,



Third Hour. Upper Register. Gods Nos. 12-19.

THEMA, HUN-SĀHU, and THET-EM-KERĪ.

16—19. Four mummied forms. The first has a pair of horns on his head, the second two curved plumes (?), the third a winged uraeus, and the head of the fourth is without ornament; their names appear to be PEBA-F,

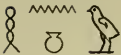





Third Hour. Upper Register. Gods Nos. 20—26.

KA-ĀRU, ĀUAI, and TEBA.

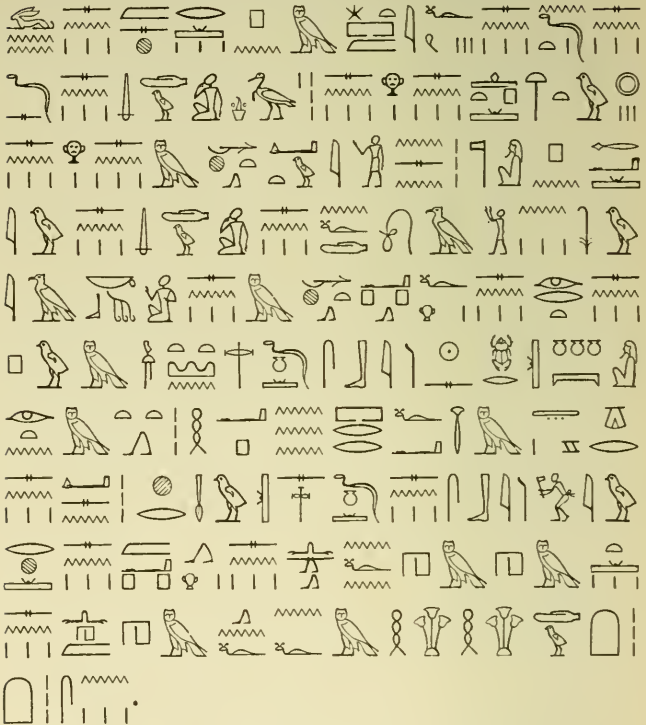
20—23. Four goddesses, whose names are HAIT, ĀKEBTIT, MATHI, and REMIT; these, as their names testify, were professional mourners.

24. The god HERU-KHETI, followed by

the HENNU, , standard, i.e., the hawk of SEKER upon a standard, .

25, 26. The gods MEH-MĀAT, , and NETER-NEFERU, .

The text which refers to the above reads:—



“Those who are in this picture in the ṬUAT have
“the flesh of their own bodies, and their souls speak


“over them, and their shadows are united unto them,
 “and after this great god hath addressed them, they
 “speak to him, and they say words of praise to him,
 “and they weep after he hath passed them by. The
 “work which is theirs in Āmentet is to take vengeance
 “upon the Sebā fiend of Rā, to make Nu to come into
 “being, to make Hāp (i.e., the Nile) to flow, and when

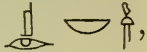





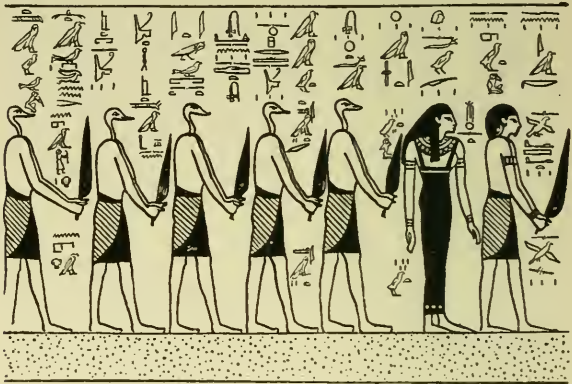
Third Hour. Lower Register. Gods Nos. 1—6.

“he hath come forth in the earth from them, they send
 “forth their voice, and take vengeance upon the Sebā
 “fiend. Whosoever knoweth [these things] shall, when
 “he passeth by these beings, not be driven away by their
 “roarings, and he shall never fall down into their caverns.”

In the lower register are:—


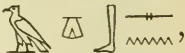


1. The god KHNEMU, ram-headed.
2. A bearded male figure called NERTA, , with hands raised in adoration.

3—6. Four forms of Osiris, mummified, bearded, and wearing the White Crown, and seated on chairs of state; their names are ÂSÂR-NEB-ÂMENTET, , ÂSÂR - KHENT - ÂMENTET, , ÂSÂR - ÂSTI, , , and ÂSÂR-THET-ḤEH, that is, "Osiris, lord of








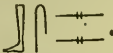
Third Hour. Lower Register. Gods Nos. 7—13.


Âmentet," "Osiris at the head of Âmentet," "Osiris of the two seats," and "Osiris, conqueror of millions of years."

7—11. Five goose-headed beings, each holding a knife in his right hand; four of their names are NEḤA - ḤRÂ, ,¹ AḤESEN, , ÂTEMṬI, ,² and ṬUATUṬI, .

¹ Or, .

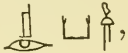


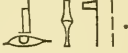
² Or, .


12—14. A male figure called SEPAĀSHĀT, , or , who holds a knife with both hands, and stands between two women, whose names are MESKH-SET, , and TEPT-BES-S, , or .



15. The male bearded figure ĀMENTI, .




Third Hour. Lower Register. Gods Nos. 14—19.

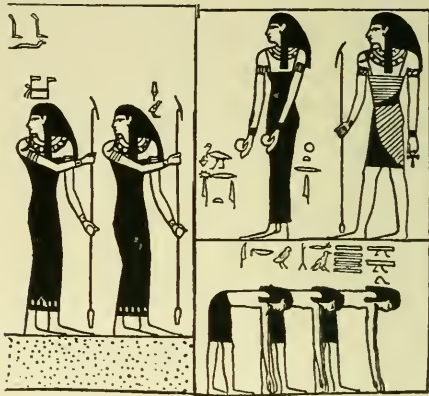
16—19. Four forms of Osiris, mummified, bearded, and wearing the Red Crown, and seated on chairs of state; their names are ĀSĀR-KA-ĀMENTET, , ĀSĀR-ĪER-KHENTU-F, , ĀSĀR-BĀTTI(?), , and ĀSĀR-KHERP-NETERU, .

20, 21. The two goddesses SEĪ, , and ĀĪĀU,

, who stand grasping the sceptre  with both hands, and have their heads turned behind them.

22. The goddess BA-KHATI, , who holds in each hand one of the eyes of Horus or Rā.

23. The god KHETRĀ, , holding  and .



Third Hour. Lower Register. Gods Nos. 20—26.

24—26. Three gods, with bowed backs, who touch the earth with their hands.

The text relating to the above reads:—



“fire. They send forth flames and they cause fires to
 “spring up, and the enemies are as those who have
 “their knives over (or, on) their heads. They wail
 “and they lament when this great god hath passed
 “them by. The name of the warder of this Field is
 “KHETRA. Whosoever knoweth this shall be in the
 “condition of a spirit who hath dominion over his legs.”

M. Maspero, in his description of the THIRD HOUR,¹

¹ The portions rendered by M. Maspero read thus:—Ce grand dieu dit aux *Biou shetiou* (âmes mystérieuses) qui suivent Osiris :
 “O vous dont j’ai rendu mystérieuses, dont j’ai occulté les âmes,
 “que j’ai mis à la suite d’Osiris pour le défendre, pour escorter ses
 “images, pour anéantir ceux qui l’attaquent, si bien que le dieu Hon
 “est à toi, ô Osiris, derrière toi, pour te défendre, pour escorter tes
 “images, pour anéantir ceux qui l’attaquent, si bien que Hon est à
 “toi, ô Osiris, que Sa est à toi, ô Khontamentit, vous dont les formes
 “sont stables, vous dont les rites assurent l’existence, vous qui
 “respirez l’air [de vos narines, qui voyez] de vos faces, qui écoutez
 “de vos oreilles, qui êtes coiffés de vos coufièh, qui êtes vêtus de vos
 “bandelettes, qui avez des revenus d’offrandes à vous sur terre par
 “l’office des prêtres du dieu, qui avez des champs à vous de votre
 “propre domaine, vous dont les âmes ne sont point renversées, dont
 “les corps ne sont point culbutés, ouvrez vos cercles et tenez-vous à
 “vos places, car je suis venu pour voir mes corps, inspecter mes
 “images qui sont dans l’autre monde, et vous m’avez convoyé pour
 “me permettre de leur apporter mon aide, si bien que je conduis à
 “la rame ton âme au ciel, ô Osiris, ton âme à la terre, ô Khonta-
 “ougrit, avec tes dieux derrière toi, tes mânes devant toi, ton être
 “et tes formes [sur toi?], et alors ton mâne est enchanté, ô Osiris,
 “vos mânes sont enchantés, ô vous qui suivez Osiris. Je monte en
 “terre et le jour est derrière moi ; je traverse la nuit, et mon âme
 “se réunit à vos formes pendant le jour, j’accomplis de nuit les
 “rites qui vous sont nécessaires, j’ai créé vos âmes pour moi, afin
 “qu’elles soient derrière moi, et ce que j’ai fait pour elles vous
 “empêche de tomber au lieu d’anéantissement.”

includes an extract from the speech which the Sun-god Rā makes to the inhabitants of NET-NEB-UĀ-KHEPER-ĀUT; as he points out, though three copies of the speech are extant, all are mutilated (see Lefébure, *Le Tombeau de Seti I^{er}*, 1^{re} partie, pll. xv.-xvii., pll. xviii.-xx., and pl. xxii.), and it is impossible at present to reconstruct the text, although the general meaning of several sentences is clear enough.



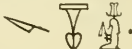
CHAPTER IV.

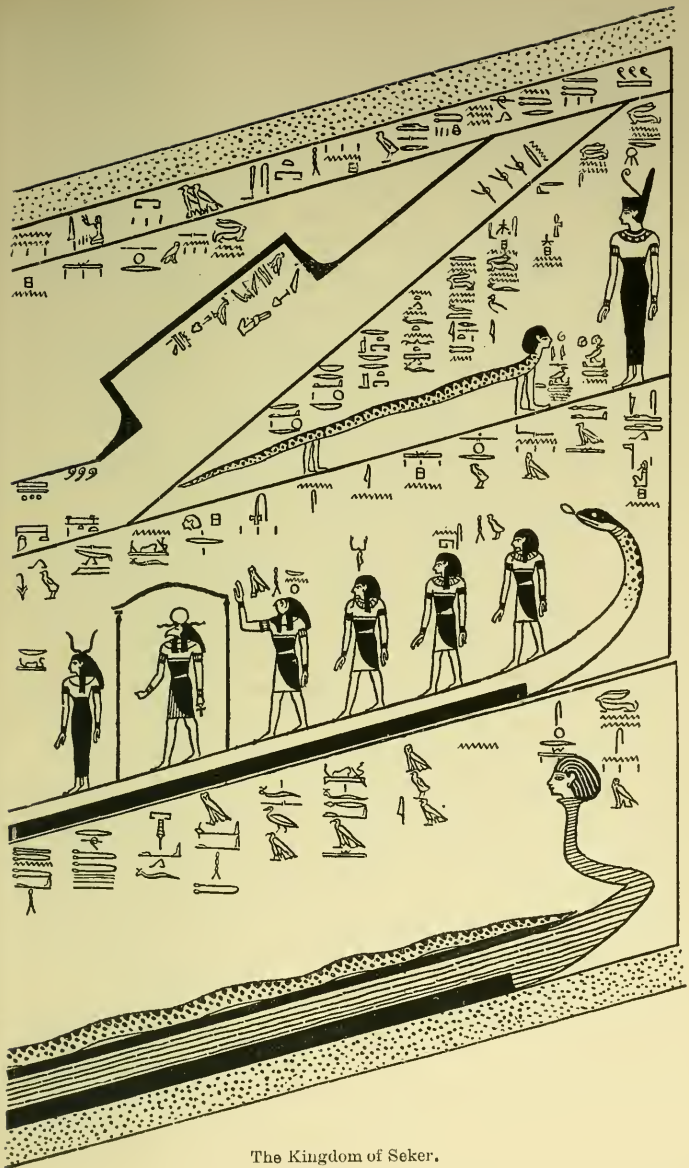
THE FOURTH DIVISION OF THE T̄UAT, WHICH
IS CALLED ĀNKHET-KHEPERU.

IN the scene that illustrates the FOURTH DIVISION of the T̄uat, which is passed through by the Sun-god during the FOURTH HOUR of the night, a region which is entirely different from anything seen previously is entered. We see that the general arrangement which makes each Division to contain three sections has been followed, but the actual path of the Boat of the Sun is different. Instead of passing along the middle section as before, the god is obliged to pass *over* the region of the kingdom of Seker. The course which was usually passed over by the dead runs from one side of the section to the other diagonally, and it may be thus described:—Starting from the upper side of the top-



most division, the corridor, which is called RE-STAU, where it touches the line which divides the first and second section is a door, which is thrown open.

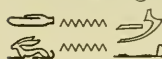
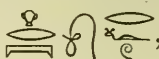
The door is called MĀTES-SMA-TA, . , or . The corridor runs



The Kingdom of Seker.

As the further course of the corridor will be described under the Fifth Hour we may pass on to consider the Boat of the Sun, and the means by which the god makes his way onward.

Rā and the gods who formed his crew have left the boat in which they travelled until now, and have betaken themselves to one, each end of which terminates in the head of a serpent. This serpent-boat is drawn along by four gods, who are called ṬUN-EN-MAĀ,

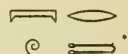
,¹ HER-UARFU, ,² ĀR-NEFERTU,


,³ and SHETAI, . Above the boat

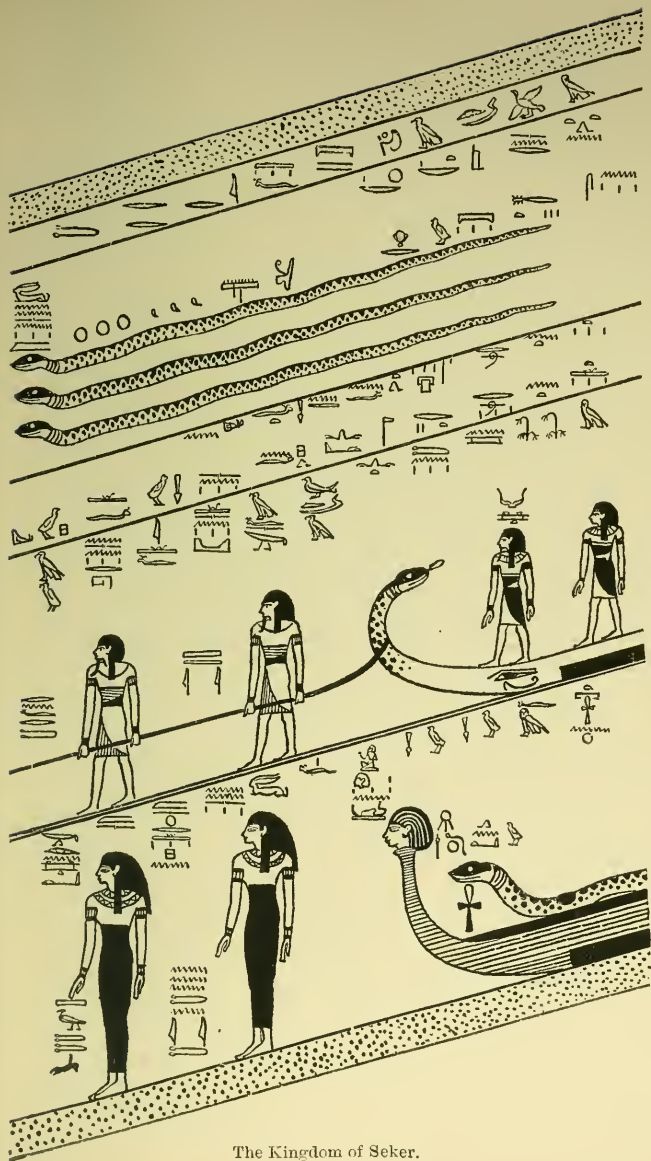
is written, “[Whilst] this great god journeyeth over
“those who are in this scene the flames which the
“mouth of his boat emit guide him through these
“pools; he seeth not their forms, but he crieth to
“them and to their places, and they hear his voice,”



¹ Variant, .

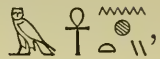

² Variant, .

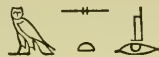
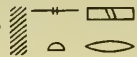
³ Variant, .


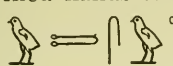

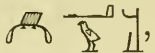




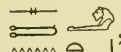

The Kingdom of Seker.


In front of those who tow the boat of Rā are:—


1. A form of Osiris called EM-ĀNKHTI, ,
or  (see p. 71).


2. The crook of Osiris, , or  (see p. 75).


3, 4. Thoth, ibis-headed, and Horus, hawk-headed, standing facing each other, with the UTCHAT, , above their outstretched hands and arms; the title of Thoth is UTHESU, , or , i.e., “the Raiser,” and that of Horus is ĀU-ĀU, , or , “the wide of hands.” The Utchat is called SEKRI, .







5. The god SETHEN-ĤĀT, , or , wearing the crown of the South.



6. The god ĤER-ṬEBAT-F, , i.e., “He who is over his place of burial,” having in the place of a head two curved objects, which M. Maspero identifies with mummy bandages (see p. 79).

7. The god UATCH-ĤRĀ, , i.e., “Green Face” (see p. 79).

8. The god ĤETEP, , who carries the crook of Osiris mentioned above (No. 2) (see p. 79).

9—11. Three gods, each of whom carries  in his

left hand, whose names are SEM-ĀNKH,  , AN-ḤER,  , and UT-MET,   (see pp. 79, 83).

12. The goddess NEBT-ĀNKH,   (see p. 83).

The text which refers to these beings reads:—



“Those who are in this picture, in their forms of
 “their bodies, are the hidden [travellers] upon the way
 “of the holy country whose secret things are hidden.
 “They are the guardians of the way of the holy [land]
 “for those who enter into the hidden place of the
 “Ṭuat, and they keep ward over Anpu in his forms as
 “he tows them along, when he entereth in by them in
 “the holy land.”

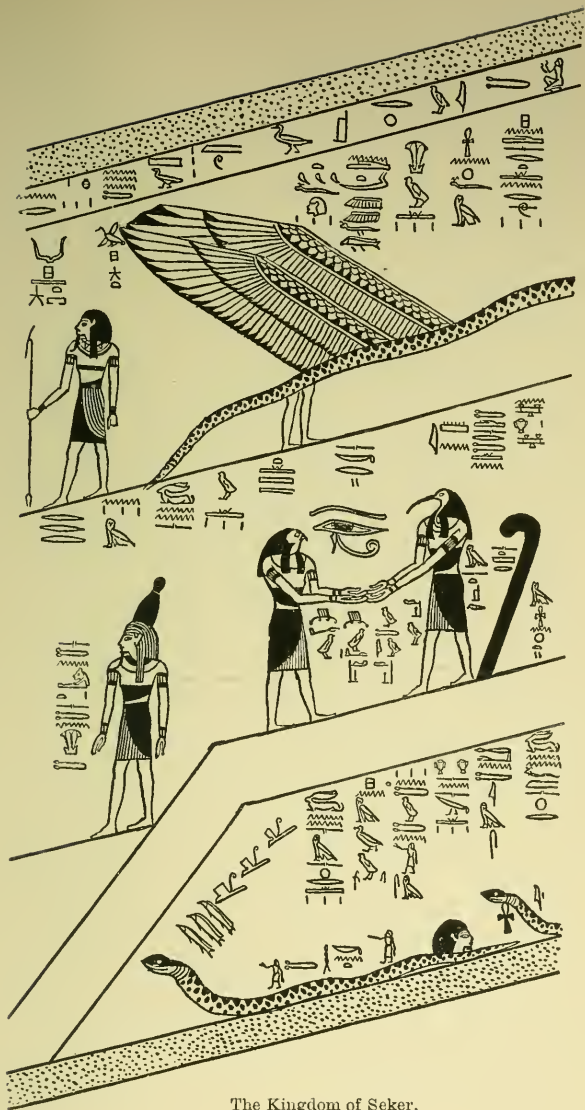
In the upper register are:—

1. A goddess, wearing the crown of the North, apparently a form of Neith (see p. 63).

¹ The words over which a line is printed are repeated inadvertently by the scribe.

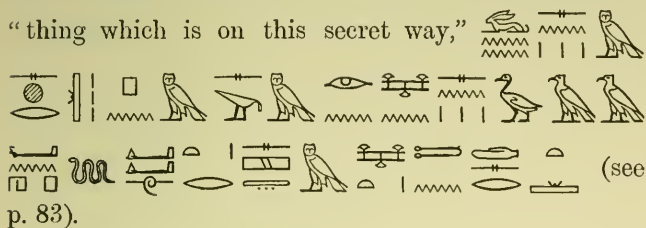


The Kingdom of Seker.



The Kingdom of Seker.

10. A goddess of the South (NEKHEBET) and a goddess of the North. Of the last group of figures it is said, "Those who are in this picture are in the form wherein Horus hath made them; they are the warders of the serpent NEHEPU, who guide him to the hidden thing which is on this secret way,"






In the lower register are:—

1. A large boat, each end of which terminates in the head of a woman; lying along the bottom of the boat is the serpent HETCH-NĀU, (see pp. 63, 67). Concerning him it is said, "He¹ who is in this picture . . . in his boat great, is the [serpent] which guardeth the ĀHETH chamber; he standeth up at the mouth of the hidden passages of the AHETH chamber, and he liveth upon the two voices of the heads of the boat,"




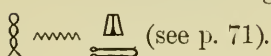
¹ The text is in the plural.

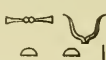
. Under the neck of this serpent is the emblem "life," .

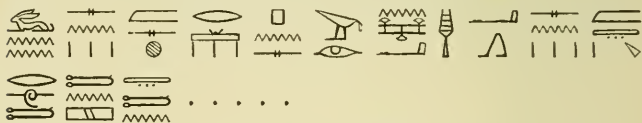
2. A woman called MUTHENITH, , standing (see p. 67).

3. A woman called SHATHETH, , standing (see p. 67).

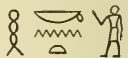
4. The divine mummy form BENNI, , seated (see p. 71).

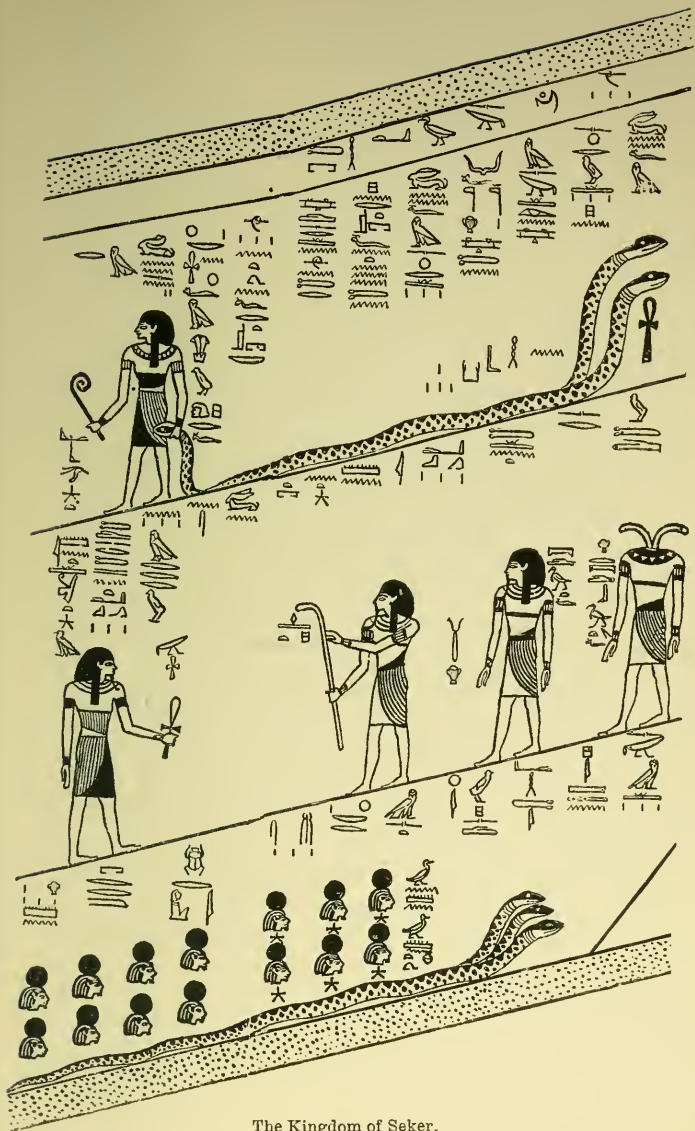
5. A lion-headed goddess called HEN-KHERTH(?),  (see p. 71).

6. A goddess, with a pair of horns on her head, in a sitting position, but with no throne to sit upon; her name is THEST-APT,  (see p. 71). Of these beings it is said, "Those who are in this picture are in "the forms wherein Horus made them, and they stand "on the ground of Re-stau in the hidden place"







7. The male serpent AMEN,  (see pp. 75, 77).

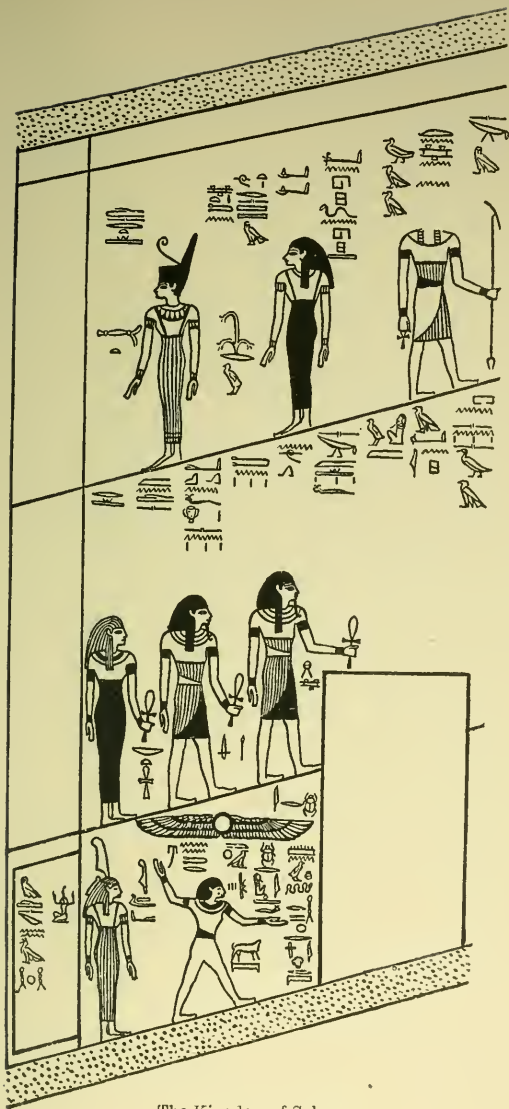
8. The female serpent HEKENT, , which has a human head growing out of its body, a little distance from the tip of its tail; the human head faces the serpent AMEN. Of the male serpent it is said, "He



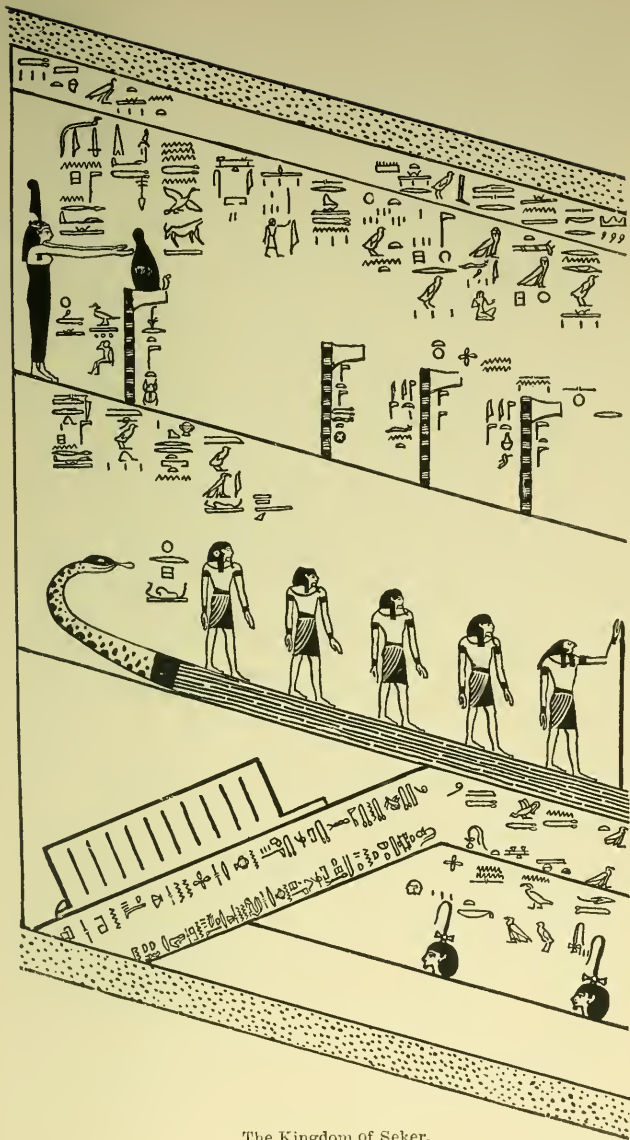
The Kingdom of Seker.

the Utchat, which Thoth and Horus are carrying to it; they appear again in the next Division of the Ṭuat, where they are seen drawing along the boat of the sun.

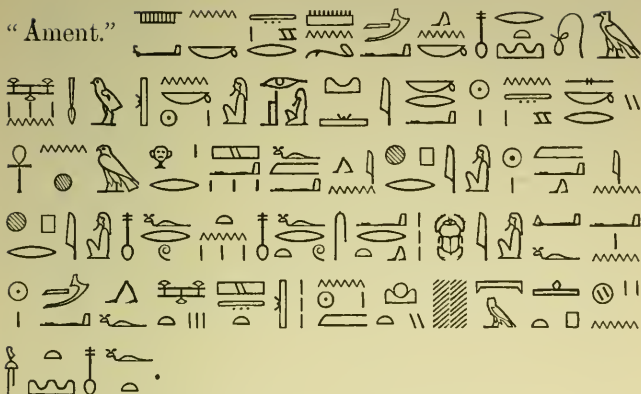
10. The winged disk of the god KHEPERÁ,  Q. Beneath stands the "envoy of heaven,"  , with his right hand raised, and his left stretched out, and behind him is the goddess MAĀT,  (see p. 83).



The Kingdom of Seker.



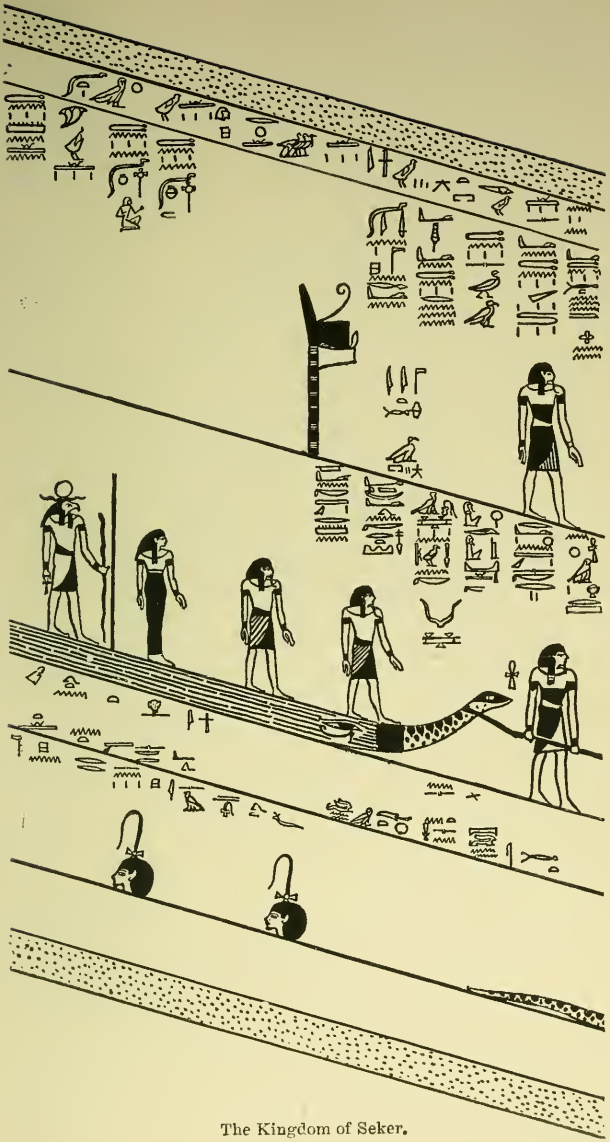
The Kingdom of Seker.



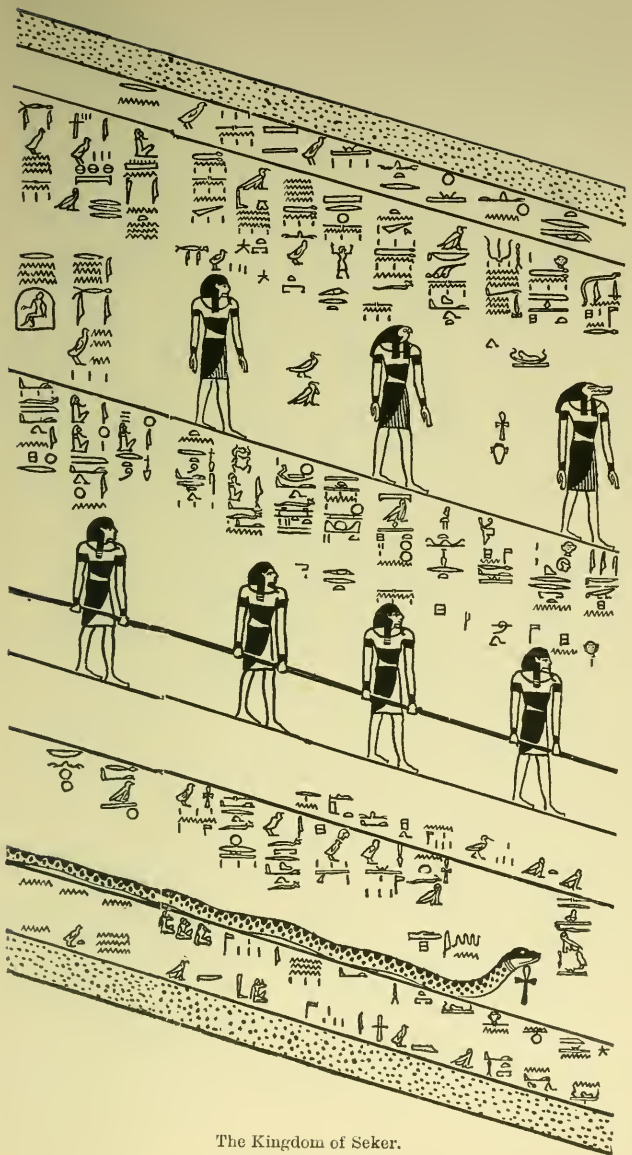
In the middle of the scene we see that the ground rises (see p. 103) and forms a kind of hollow mound, the highest point of which terminates in the head of a woman, which faces to the right; immediately above her head is a scarab which is in the act of descending, but only one half of its body is visible. Concerning the beetle it is said, “Behold Kheperà
 “who, immediately the [boat of Rā] is towed to the
 “top of this Circle, unites himself to the roads of
 “the ʿTuat; when this god standeth on the head of
 “the goddess he speaketh words to Seker every day,”



The short lines of text just above the mound read,
 “The majesty of this great god journeyeth on by
 “being towed along, and these goddesses receive him,”



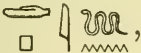
The Kingdom of Seker.



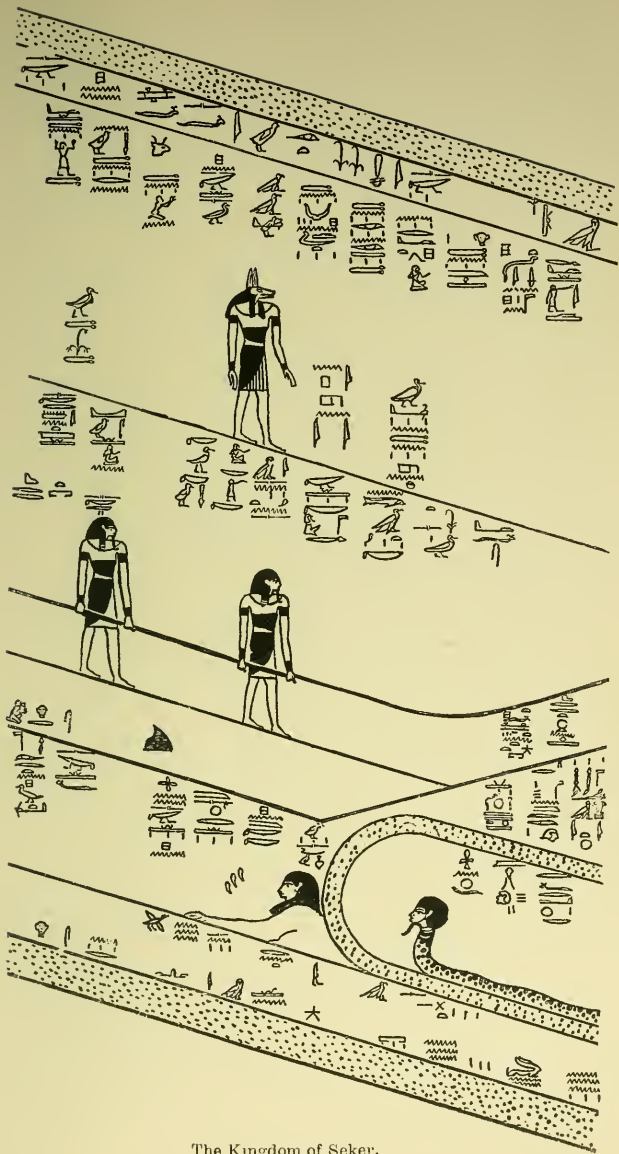
The Kingdom of Seker.



“The Image which is in this picture is in thick darkness. The dawn in the horizon which belongs to this god [cometh] from the eyes of the heads of the great god, whose flesh sendeth forth light, and whose legs are bent round, the great god who keepeth ward over the flesh of SEKRI, who is on his sand, his own image. The voice of this horizon is heard in this hour after this great god hath passed them by, like unto the sound of the roarings which are in the heights of heaven when they are disturbed by a storm.”

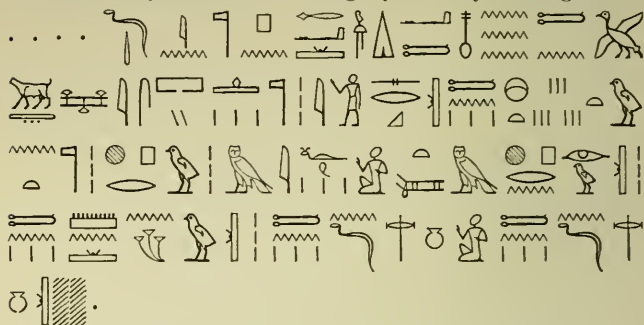
On the left of the horizon (see p. 95) of SEKRI is the serpent TEPAN, , “who liveth by the voice of the primeval gods of the earth. He cometh forth and he goeth in, and he presenteth the offerings made to this great god every day unseeing [and unseen],”





The Kingdom of Seker.

“into being from your own forms, and who are firm in
“respect of your food, I avenge you, do ye avenge me.”



3. The god who is the “guardian of those who are
submerged,” (see pp. 91, 95).

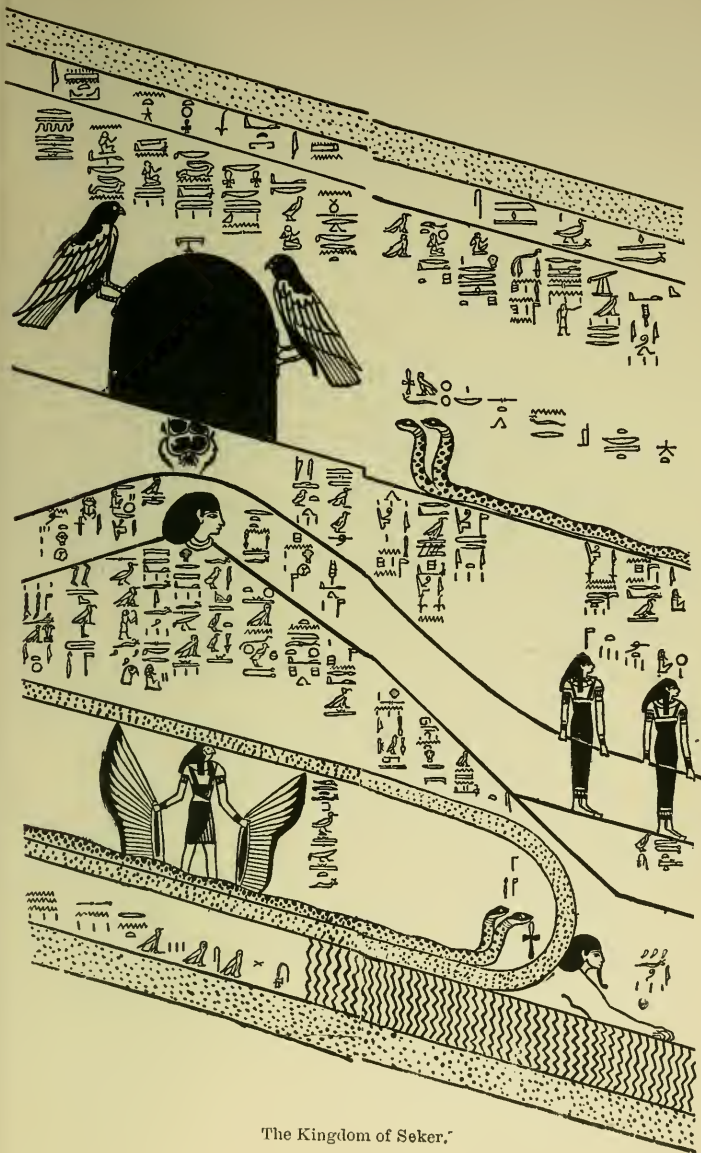
4. The god SATIU (?), (see p. 95).

5. The god ĀNKH-ĀB, hawk-headed (see p. 95).

6. The god BATH-RESTH (?) crocodile-headed, (see p. 95).

7. The god ĀNP-HENI, jackal-headed
(see p. 99). Of these five gods it is said, “They act as
“guardians of Net, and of those who are submerged in
“the Tuat, and they [protect] and make to pass on the
“boat,” (see p. 95).

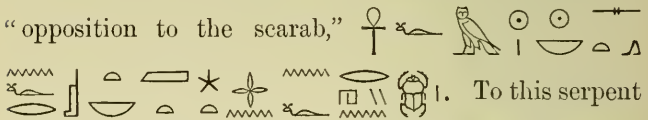
To these the Sun-god makes an
address, which reads (see p. 95).



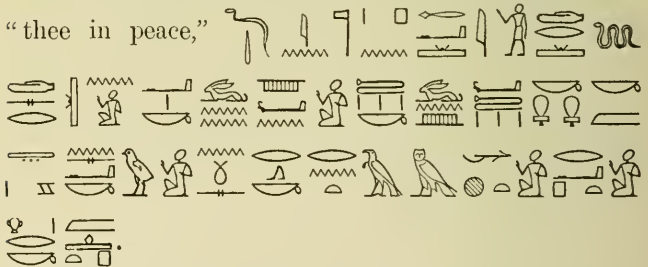
The Kingdom of Seker.

some form of the dark underworld of Seker. To each side of it a hawk clings by his claws, and from the lower part of it emerges the scarab, which has already been mentioned (see p. 103).


9. A huge serpent, the two heads facing the object described under No. 8. Of him it is said, "He liveth by Rā every day, he travelleth over every place of *maāt* in the Ṭuat, and it is he who setteth himself in opposition to the scarab,"

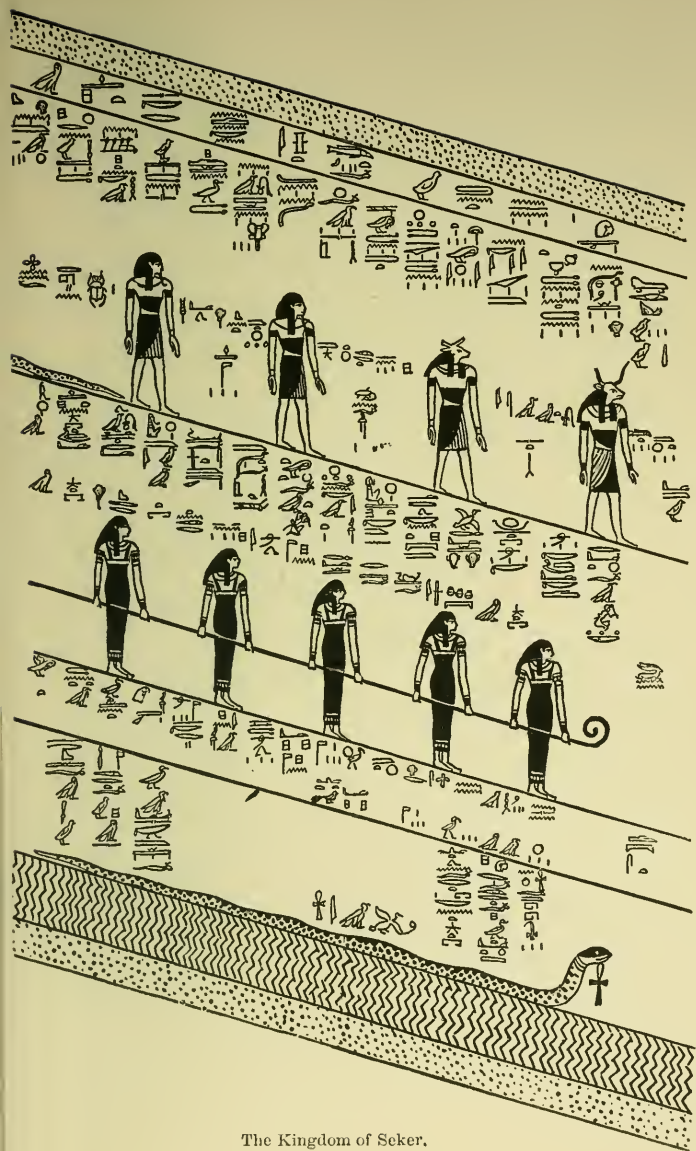


To this serpent Rā saith, "Hail, thou serpent ṬER, whom I myself have fashioned, open thou to me thy folds, open thou thy folds wherewith thou hast doubly sealed the earth to protect me, and march thou against those who are in my following, in order that I may pass by thee in peace,"



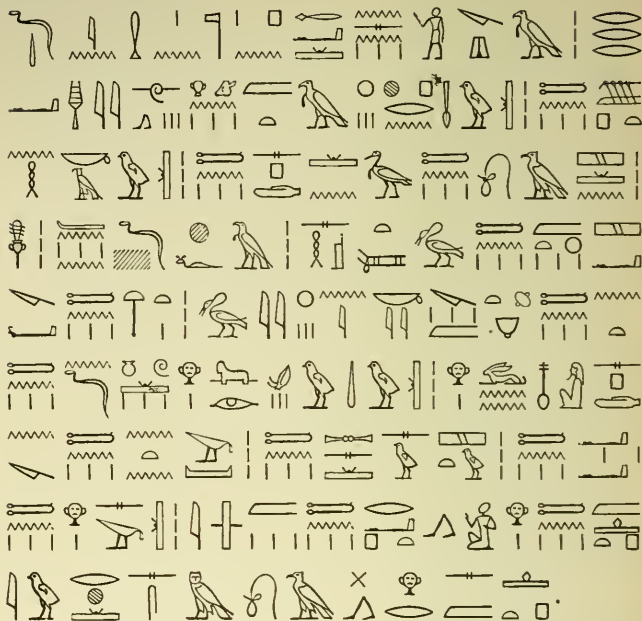
10. The god BAFERKHEFTIU, , ram-headed (see p. 111).

11. The god IU-ḤER-ĀPTESU, , who holds a lasso in each hand (see p. 111).

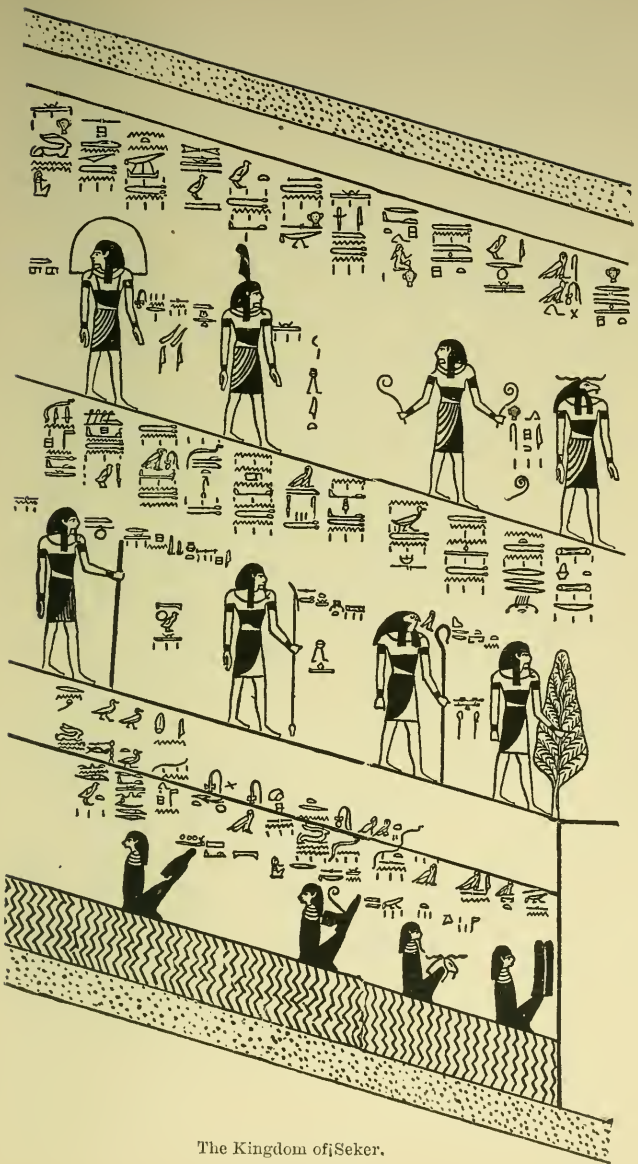


The Kingdom of Seker.

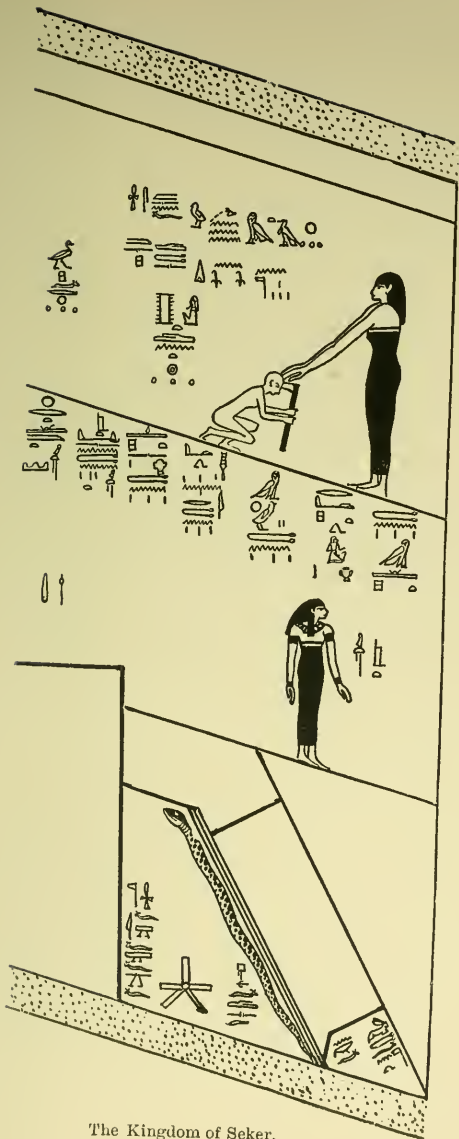
The text of the speech which the god makes to the eight gods reads :—



“The Majesty of this great god saith unto them,
 “Hail, ye who stand at the blocks of torture, and who
 “keep ward at the destruction of the dead, ye whose
 “voices have come into being for you, who have
 “received your words of power, who are endowed with
 “your souls, who sing hymns to the accompaniment of
 “your sistra, who take vengeance on the enemies, who
 “annihilate the dead, who hack in pieces shades [of
 “men and women], who destroy and cut in pieces the



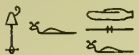
The Kingdom of *ijSeker*.

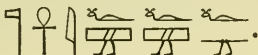


The Kingdom of Seker.

“dead, who avenge Osiris and hearken unto words near
 “Unnefer, provide ye yourselves with your slaughtering
 “knives, fetter and bind with your hands [this] figure
 “which is with you, so that I may journey past you in
 “peace. Whosoever knoweth this shall pass by the
 “goddess in peace.”

The entrance into the Sixth Division of the Tuat is made through a door in the lower register, which is guarded by a serpent “who openeth it himself,”

; here, too, appears the large five-rayed star which is the symbol of the planet VENUS, and is described as the “living god which journeyeth, and

“journeyeth, and travelleth,” .

CHAPTER VI.

THE SIXTH DIVISION OF THE T̄UAT, WHICH
IS CALLED METCHET-MU-NEBT-T̄UAT.


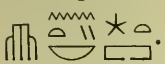
IN the scene which illustrates the SIXTH DIVISION of the T̄uat, which is passed through by the Sun-god during the SIXTH HOUR of the night, we see, in the middle register, the dead Sun-god ĀFU-RĀ, $\text{𓆎𓆎𓆎} \odot$,




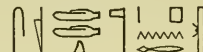
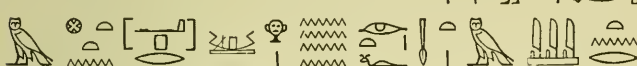
The Boat of Āf, the dead Sun-god, in the Sixth Hour.

once again standing in his boat, under the canopy, accompanied by his usual company of gods. He is no longer in the serpent boat wherein he passed through the domain of Sekri, and he is no longer being towed along. In front of the boat are:—

1. The god Thoth, in the form of a man with the head of a cynocephalus ape, seated on a throne, and

bearing the name TEḤUTI-KHENTI-NEB-ṬUAT, 


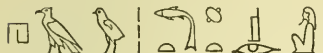
2. A female figure, with her hands turned behind her, holding in each the pupil of an eye of Horus or Rā; she is called ĀMENT-SEMU-SET, 

The text above the boat reads: 


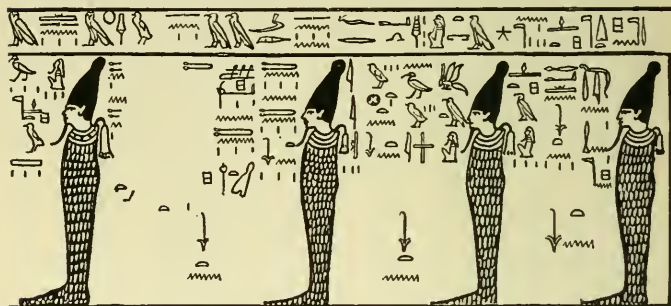
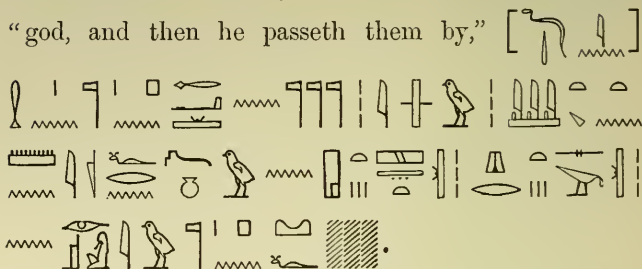


The goddess Āment-semu-set.




Thoth of the Ṭuat.


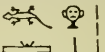

, "This great god travelleth
 "through this city, being provided with [his] boat, on
 "the water; he worketh the paddle in this country
 "towards the place of the body of Osiris." . . . "The
 "Majesty of this great god [speaketh to] the gods who
 "are in this country when he arriveth at these houses
 "which are hidden, and which contain the image of
 "Osiris. This god crieth [to the hidden forms which

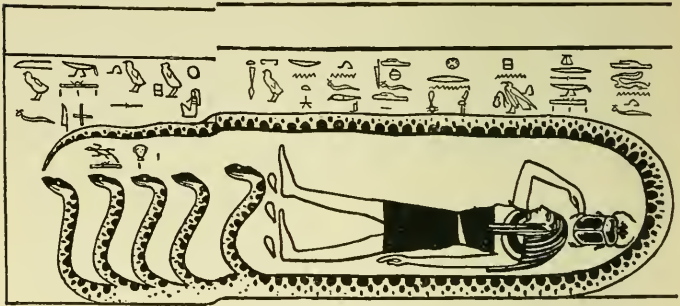
“are in them, and they hearken to the voice of this
“god, and then he passeth them by,”



The Four Kings of the South.

In the abode of Osiris are sixteen gods in mummied forms. The first four are bearded, and wear the *menit* and the White Crown, and each is described by the title *suten*, , i.e., “King of the South.” The second four are bearded, and are described as HETEPTIU, ; the third four are bearded, and wear the *menit* and the Red Crown, and each is described by the title *bât*, ; and the fourth four are bearded, and are called

KHU, , i.e., "Spirits." Immediately in front of these gods is an enormous serpent with five heads, which is called ĀSH-ḤRĀU, , i.e., the "Many-faced." The body of this serpent is bent round to form an oval, and within it lies on his back the god ĀFU, , who is holding upon his head a beetle, which is the symbol of the god KHEPERĀ. The text written above reads:—



The Serpent Āsh-Ḥrāu.

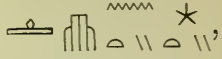


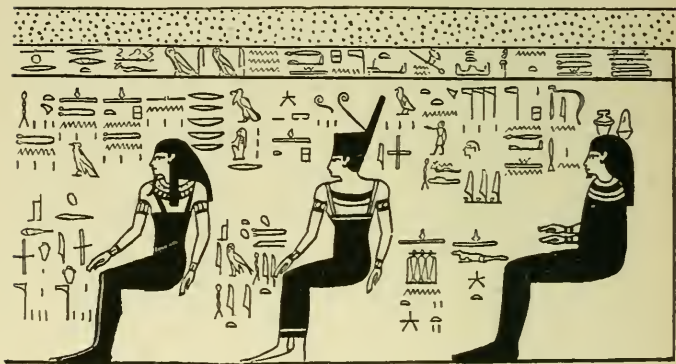


“ [This is] the hidden path of *Āmentet*, on the water
 “ of which is transported this great god in his boat to
 “ arrange the lots (or, plans) of those who are in the
 “ *Ṭuat*. If their names be uttered, if their bodies be
 “ known, if their true forms and the knowledge of their
 “ hours be known, and the qualities of this secret figure
 “ of the *Ṭuat* (which are unknowable), by any man
 “ whatsoever: or if an exact representation in drawing
 “ be made of what is in the Hidden Place (*Āment*) of
 “ the *Ṭuat*, which is to the south of the *Āt* of *Āmentet*:
 “ whosoever knoweth this thing shall be one who is
 “ fully provided with food in the *Ṭuat*, and he shall
 “ partake in the offerings which are made to the gods
 “ who are in the following of *Osiris*, and he shall have
 “ (i.e., receive) the offerings which all his kinsfolk are
 “ in duty bound to make to him upon earth.”

In the upper register are:—

A company of nine gods and goddesses, all of whom are represented as seated, but their seats of state or thrones are invisible; they may be thus enumerated:—

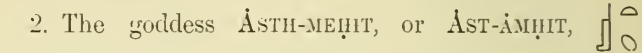
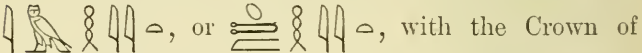
1. The god HETEP-KHENTI-ṬUAT, , in the form of a mummy; his hands project from his bandages, and on his head he has symbols of meat and drink.




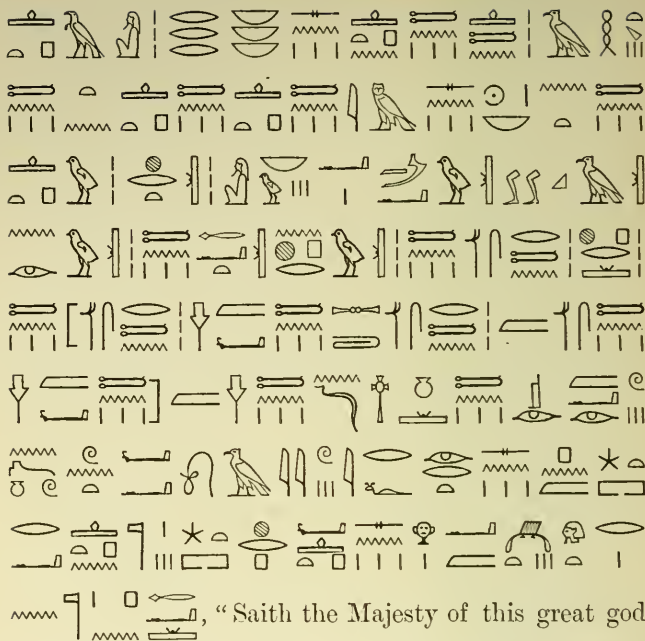
Asâr-âm-âb-neteru.

Âsth-mehit.

Hetep-khenti-Ṭuat.

2. The goddess ASTH-MEHIT, or AST-ÂMHIT, , or , with the Crown of the North on her head. The name means "Isis in the North."

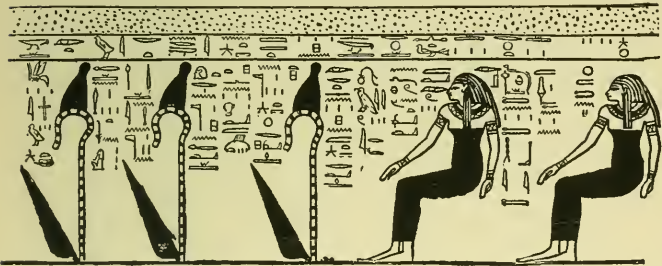
3. The god ASÂR-ÂM-ÂB-NETERU, , i.e., "Osiris in the heart of the gods."



"to the gods who are over this Field:—O ye gods who
 "dwell in the Tuat, ye Heteptiu who keep ward over
 "your masters, ye unto whom offerings are made from
 "the offerings of your fields of offerings, whereon ye
 "take your rest each day, unite ye yourselves to the
 "provisions which are mine. Ye are the lords of
 "[your] hands, ye have right [to direct] [your] feet, ye
 "are exalted in your forms, ye are great in your
 "transformations, ye have power over what ye produce,
 "ye have power over what ye have possession of, ye
 "have possession of that over which ye have power, ye

“have power over that over which ye have possession, ye
 “have possession of that over which ye have dominion,
 “protect ye Osiris from those who would act with
 “violence and wrong against him. The work of these
 “gods in the Tuat is to give offerings to the gods of
 “the Tuat, who are masters of their offerings and of
 “the food which proceedeth forth from the mouth of
 “this great god.”

10. Three sceptres of the form } , each surmounted



Three Sceptres of the White Crown.

.....

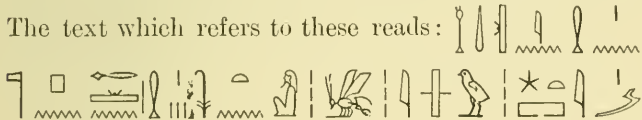
Tlehith.

by the WHITE CROWN; from the base of each projects a knife.

11. Three sceptres of similar form, each surmounted by the RED CROWN; from the base of each projects a knife.

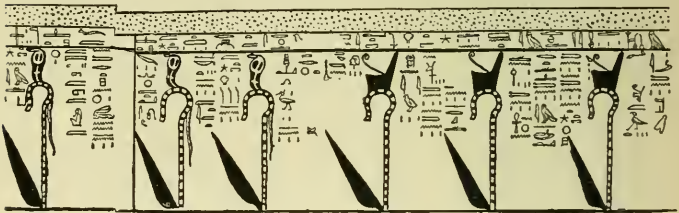
12. Three sceptres, of similar form, each surmounted by a uraeus; from the base of each projects a knife.

The text which refers to these reads:





“the Majesty of this great god to the Majesties of the

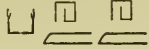




Three Sceptres of the uraei.

Three Sceptres of the Red Crown.

“kings of the South and North who dwell in the Ṭuat:—
 “Reap ye, O ye who wear the White Crowns, and ye
 “who wear the Red Crowns like Souls [who are in]
 “their lands. Ye who belong to the Ṭuat produce
 “your own offerings therein. Make ye to be Maāt
 “your sceptres(?), let your souls live, and let your
 “throats have food to swallow, and ye shall come into
 “being upon the land Their souls shall rise
 “up in the Ṭuat on their sceptres(?), they are provided

with knives, and no violence shall be done to them goddess”

13. The lion KA-HEMHEMET, , couchant, and facing the two companies of the gods described above. Above his back are the two Uthchats, between which is the sign .

14. A form of the goddess ISIS, , in a sitting position, but without a throne.





Thath-neteru. Hetchefu.



Isis-Thaath.


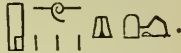
Ka-hemhemet.

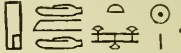
15. The god HETCHEFU, .

16. The god THATH-NETERU, , in mummied form, holding a sceptre in one hand and a knife in the other.

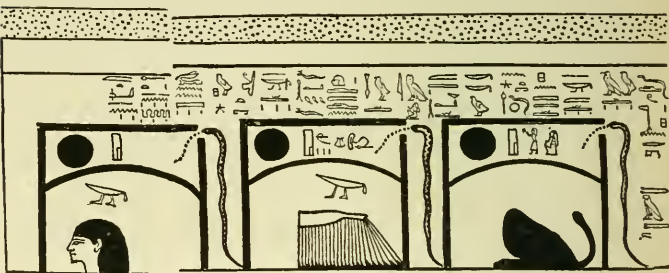
17. A chamber, with an opening under the roof, through which a snake, which stands on its tail outside it, belches fire; under a vaulted covering is an “image,” , of Rā, in the form of the hind-quarters of a lion,

. The chamber is called HET-ṬUAU-RĀ, .

18. A similar chamber, with an "image" of Rā in the form of a hawk's wing, ; the name of the chamber is HET-STAU-KHER-ĀḤA, .

19. A similar chamber, with an "image" of Rā in the form of a human head; the name of the chamber is HET-ṬEMṬET-RĀ, . The texts read:





Het-ṭemṭet-Rā.


Het-stau-kher-āḥa.

Het-ṭau-Rā.





In the lower register are:—

1. The god HENTI(?), , crocodile-headed, and in a seated position, but without a throne.





Hem.

Ahi.


[Em-nu-ur.]

Henti.

2. The god EM-NU-UR,  , crocodile-headed, or ape-headed.

3. The god AHI,   .

4. The god HEM,  .

5. The god NETCH-ATEF,    .

6. The god ANKH-IRÄ,  .

7. The god MET-ĤRĀ, 

8. The god NETCHTI, 

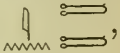


Netchti.

Met-Ĥrā.

Ānkh-Ĥrā.

Netch-ātef.

9—12. Four goddesses, each in a seated position, but without a throne; the first is called ĀNTHETH, 




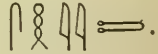


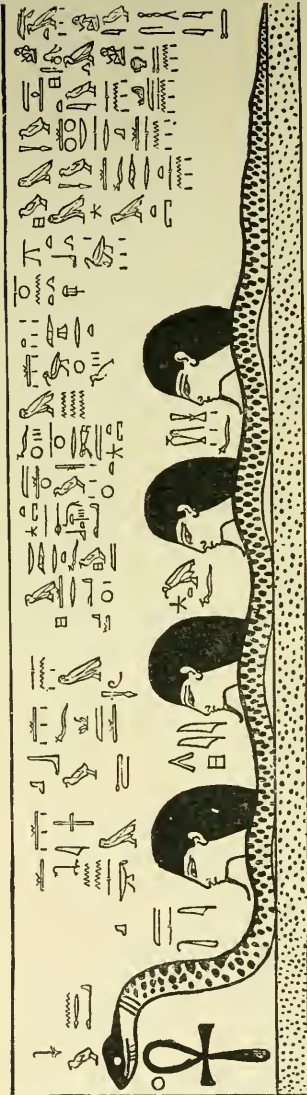
Seĥith.

Ĥemt.

Ĥenĥenith.

Antheth.

the second ĤENĤENITH,  , the third ĤEMT, , and the fourth SEĤITH, .




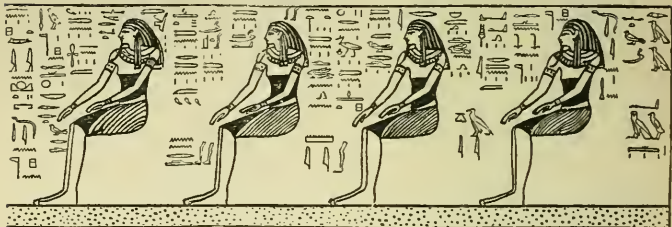
The Serpent *Am-khu* and the heads of the Four Children of Horus.

“send forth light, and who
 “make to stand up your
 “bodies, and O ye goddesses
 “who sit down in the fol-
 “lowing of the SCARAB in
 “the place where are his
 “bodies in the Ṭuat, O ye
 “who live on your,
 “whose hearts live on their
 “food, who send forth light
 “in the darkness which sur-
 “roundeth you, who have
 “the mastery over your Red
 “Crowns, who partake in
 “content of the offerings
 “made to you, let them
 “travel in my following, let
 “my soul be with me, let
 “me rest (or, unite myself)
 “to my bodies, and let me
 “pass by you in peace.
 “These gods hear the voice
 “of Rā every day, and they
 “have their life through his
 “voice. The work which
 “they have to do in the
 “Ṭuat is to convey along
 “souls, and to accompany
 “the shades of the dead,

15. The god MENI, 

16. The god ANN-RET, 

17. The god URṬ, . Each of these four gods is



Urṭ.

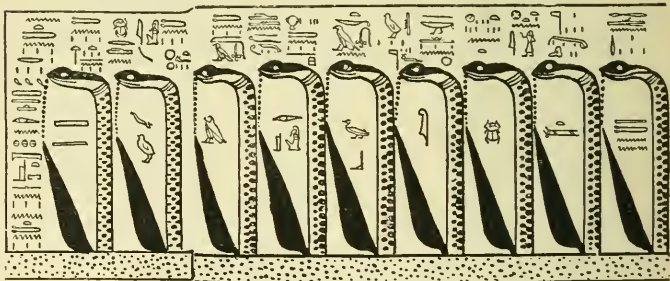
Ann-ret.

Meni.

Kai.

in a sitting position, but has no throne whereon to sit.








18. A company of nine serpents, each of which belches fire from its mouth and is armed with a huge



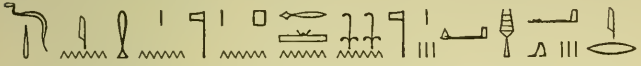
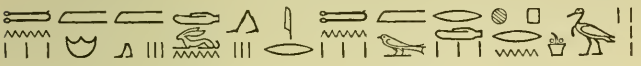

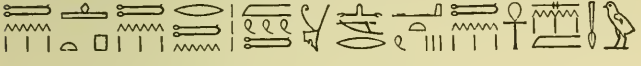

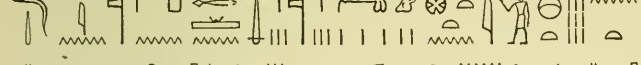
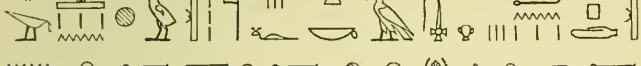
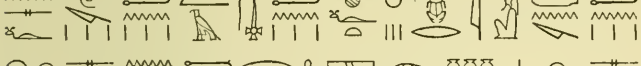
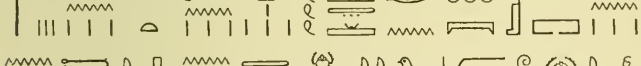

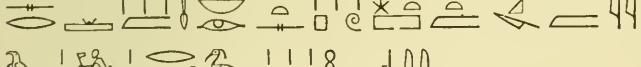
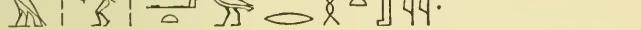
The serpents of a company of gods.

knife; only the heads and upper parts of the bodies of these serpents are visible. Their names are TA-THIENEN,

, TEM, , KHEPERÀ, , SHU, , SEB,


, ASĀR, , ḤERU, , ĀPU,  , and
 ḤETEPIU, . The text which refers to the four gods

and the nine serpents reads:—

“Saith the Majesty of this great god to these gods:—
 “O ye who make yourselves to be standing up although

“ye are seated, ye who are in motion although ye are
“at rest, ye whose souls come into being, ye who are
“united to your shades, who lift up your feet and who
“move onwards by your thighs, unite ye yourselves to
“your flesh, and let not your members be fettered.
“They have their life through the voice of this great
“god every day, and the work which they do is to
“watch the two comings of the god Khuti.”

Concerning the nine serpents it is said:—

“The Majesty of this great god speaketh words to
“these male gods who are at the head of this city:—
“Hail, O nine forms of the divine spirits, whose faces
“are of flames, who are provided with your knives,
“burn ye up the enemies of Kheperá, hack in pieces
“their shades, for ye are the warders of the Hidden
“Flesh, which is made of Nu, your habitation, for it is
“ye who dwell in the Water of TA-THEXEN, and it is
“for you that the magical powers of Kheperá come
“into being. They have their means of living from
“the word of Rā every day. The work which they do
“in the Ṭuat is to hack asunder the dead, and to cause
“the spirits to be destroyed.”

CHAPTER VII.

THE SEVENTH DIVISION OF THE T̄UAT,
WHICH IS CALLED THEP̄HET-ĀSĀR.

THE scene that illustrates the SEVENTH DIVISION of the T̄uat, which is passed through by the Sun-god during the SEVENTH HOUR of the night, is introduced by three lines of text, which read :—



“The Majesty of this great god taketh up his abode
“in the Hall of Osiris, and the Majesty of this god

“addresseth words to the Hall of the gods who dwell
 “therein. This god performeth all the rites proper
 “[for entering] this Hall, and he advanceth on his way
 “against Āpep by means of the words of power of Isis,
 “and by means of the words of power of the Sovereign
 “God. The name of the gate of this City wherethrough
 “passeth this god is RUTI-ĀSĀR. The name of this
 “City is THEPHET-SHETA. The name of the hour of the
 “night which guideth this great god into it is KHEFTES-
 “HĀU-ĪESQET-[NEḤA]-ḤRĀ.”



The Boat of Āf, the dead Sun-god, in the Seventh Hour.


In the middle register are:—

1. The boat of Rā, who stands under a canopy formed by the body of the serpent MEḤEN; the god is ram-headed and wears a disk on his head, and his name ĀFU, $\mathcal{R}\mathcal{R}\mathcal{R}$, is written twice near him. In front of him stand ḤEKA-SER, $\mathcal{O}\mathcal{L}\mathcal{M}$, and SA, and ISIS, who has both arms stretched out before her, and is reciting the words of power which shall make the boat to advance.

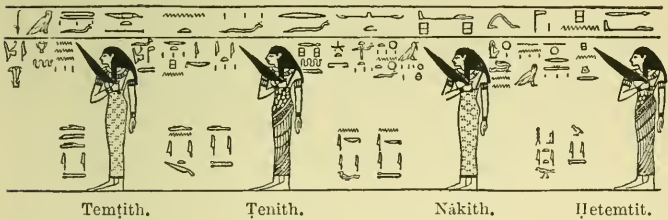
Behind the god stand HĒRU-ĪĒKEN, KA-SHU, NEHES, HĪ, and the "protector of the boat." Above the boat is written:



"god journeyeth in this City in the path of the Circle of SAR (Osiris) by means of the utterances of the words of power of Isis and of the words of power of SER, so that he may journey on his way against NEĪA-ĪRĀ. If these words of power of Isis, and those of SER be uttered, ĀPEP shall be turned back and shall be shut up in Āment, in the hidden place of the Tuat; if they be uttered on the earth it shall be so likewise. Whosoever shall utter them shall become one of those who are in the boat of Rā, both in heaven and upon earth; but whosoever knoweth not these figures shall not know how to repulse NEĪA-ĪRĀ."

2. The serpent NEĪA-ĪRĀ, which is transfixcd to the ground by means of six knives. The goddess SERQET, , stands with a band round his neck in the act of

“in length, and four hundred and forty eubits in
 “breadth, and his voice guideth the gods to him. He
 “who is with(?) him after this great god hath made
 “his passage through this City, halteth(?) with ĀFU,
 “opposite to the country whereover he would make a
 “way; behold, SERQET is at the head [of Āpep], and
 “ĤER-ṬESU-F placeth his deadly fetter about his feet
 “after Isis hath taken possession of the words of power
 “of SER of two-fold strength, [and Rā] giveth their
 “words of power. Whosoever knoweth it (i.e., this
 “picture and the text) upon earth shall not be one of
 “those of whose water NEĤA-ĤRĀ drinketh.”





Temṭith.

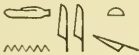
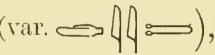
Tenith.

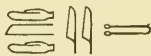
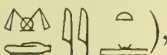
Nākith.

Hetemtit.

3. The goddess HETEMTIT, , armed with a knife.

4. The goddess NĀKITH, , armed with a knife.

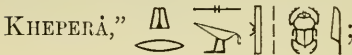
5. The goddess ṬENIT,  (var. ) , armed with a knife.

6. The goddess ṬEMṬITH,  (var. ) , armed with a knife. These four goddesses

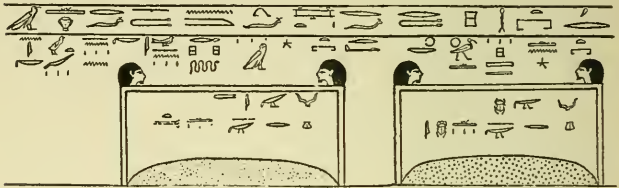
guard four rectangular coffers, at the end of each of which is a human head; inside each coffer is a mound of sand, beneath which is buried one of the four forms of Osiris. The first coffer "contains the form of TEM,"



; the second "contains the form of

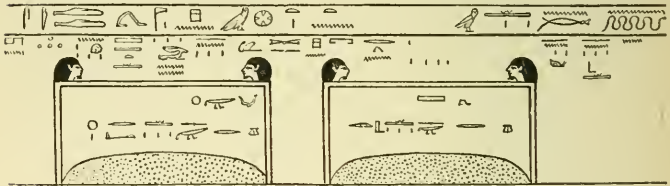


KHEPERA," the third "contains the



The coffer of Tem.

The coffer of Khepera.



The coffer of Rā.

The coffer of Osiris.

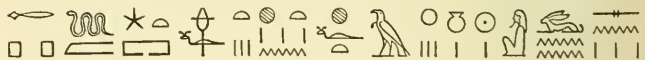
form of RĀ,"

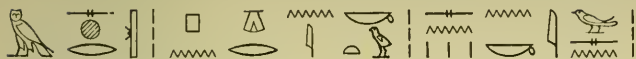


contains the form of OSIRIS,"



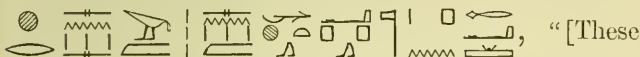
The goddesses are described as:



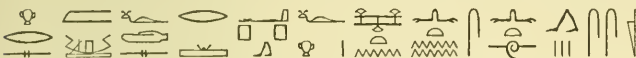
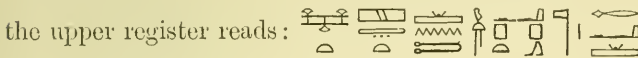


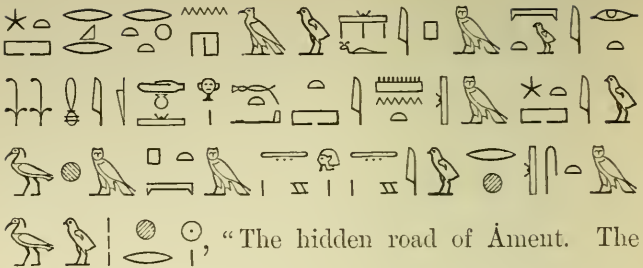
“at Āpep in the T̄uat, who repulse (or, bring to nought) the affairs (or, matters) of the enemies of Rā. Those who are in this picture, and who hold knives, hack asunder Āpep in the T̄uat each day.”

7—10. The four coffers of Osiris, concerning which

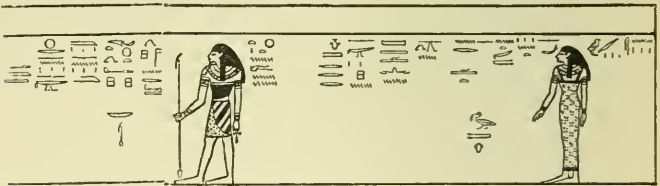


“are the] hidden magical figures of the T̄uat, the funeral shrines of the hidden heads. [When] those who reached this region [come there, the hidden heads] appear, [and when they have heard the voice of Rā] they eat their own forms, after this great god hath passed them by.” The line of hieroglyphics above






“great god maketh his way over it in his holy boat,
 “and he passeth over this road which has no water,
 “and none to tow. He maketh his way by means of



Neb-Uast.


Seth-ab (?).

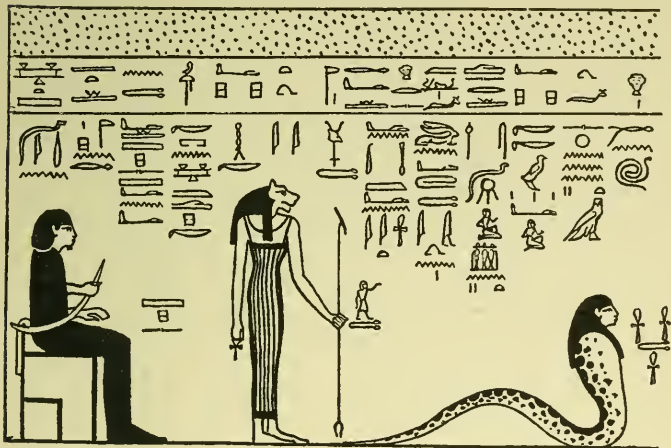
“the words of power of ISIS, and by means of the words
 “of power of SEMSU (?), and the utterances of this great
 “god himself [act as] magical protectors, and perform
 “the slaughters of ĀPEP in the Ṭuat, in this Circle in
 “his windings in the sky. Whosoever shall make [a
 “copy of] these [pictures] according to the similitudes
 “which are in writing at the northern side of the
 “hidden palace in the Ṭuat they shall act for him that
 “maketh them as magical protectors in heaven and in
 “earth. Whosoever knoweth them shall be as the
 “SPIRITS with Rā.”

11. The god NEB-UAST, , standing, and holding a sceptre in his right hand.

12. The goddess SETH-ĀB(?),  .

In the upper register are:—

1. The god SHEPES, , in mummied form, seated,






Shepes.


Ath.

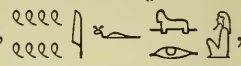

Ankhuithit.


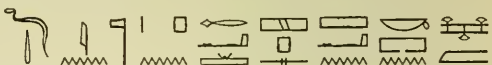
and holding in his right hand some curved object, which resembles a boomerang.

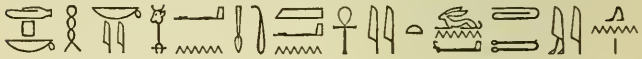

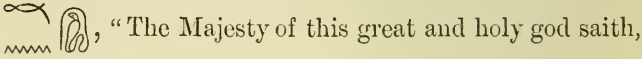
2. The goddess ĀTH,  , with the head of a lioness, holding the symbol of "life" in her right hand, and a sceptre in her left.


3. The uraeus ĀNKHUITHIT,    , with the head of a woman.


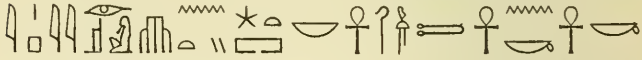
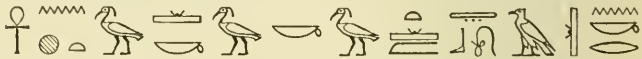
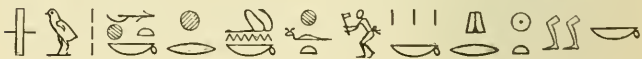
4. A god in human form, seated on a throne, wearing plumes and an uraeus on his head, with "life" in his right hand, and the sceptre  in his left; this god is

called ĀFU-ĀSĀR, , and he is seated under a canopy which is formed by the body of a monster serpent called ĀNKH-ĀRU-TCHEFAU-ĀNKH-ĀRU, 

. The text which refers to the first three gods reads: 

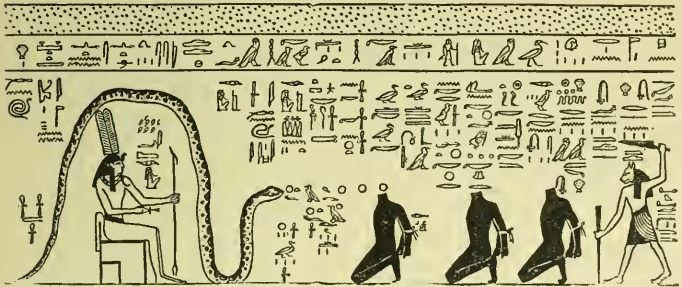




, "The Majesty of this great and holy god saith, "Grant thou me to come forth on the path by thy "spittle(?) and by [thy] throat and let me utter the "word which is *maāt* to Ānkhit, and let me open thy "fold, for I have come to illumine the darkness, and to "embrace him that is in Meḥen." The text which refers

to ĀFU-ĀSĀR reads: 




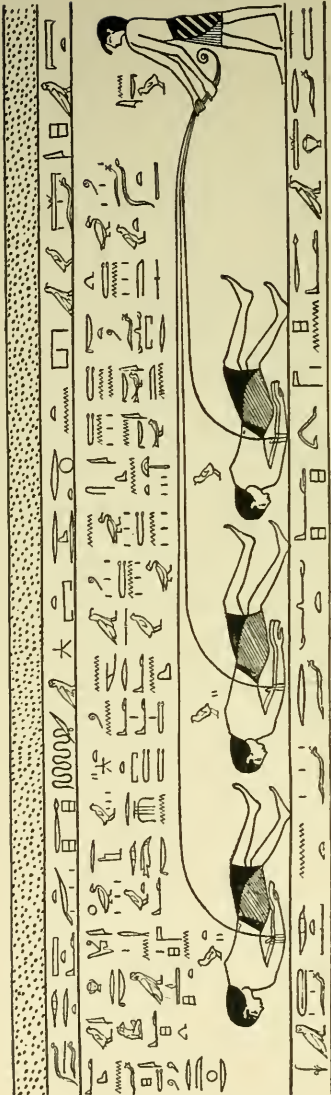


“This god
 “saith unto Osiris, who dwelleth in the serpent MEHEN,
 “Hail, Osiris, Governor of the Tuat, thou lord of life,
 “thou ruler of Amentet, thou shalt live, live thou life,
 “thou hast magical power, and shalt prevail by magical



Afu-Asar under the serpent Mehen. The beheading of the enemies of Osiris.

“power in [this] land. Thou dost exalt those who are
 “in thy following on their arrival before thee. Thine
 “enemies are beneath thy feet, thou hast gained the
 “mastery over those who have worked against thee.
 “The flames [of fire] are against them, he burneth
 “them up with his blazing knife which is over them,
 “he hacketh them in pieces and choppeth them up
 “with his slaughtering knife, and he reckoneth up his
 “members each day. O let me pass over thee in peace.”



Anku fettering the foes of Osiris.


5. Three headless figures, kneeling, with their arms tied behind their backs; these represent the "enemies of


Osiris," ,
or . Behind

these stands a fierce cat-headed (or, lynx-headed) god, who holds a huge pointed stake in one hand, and flourishes a large knife in the other.

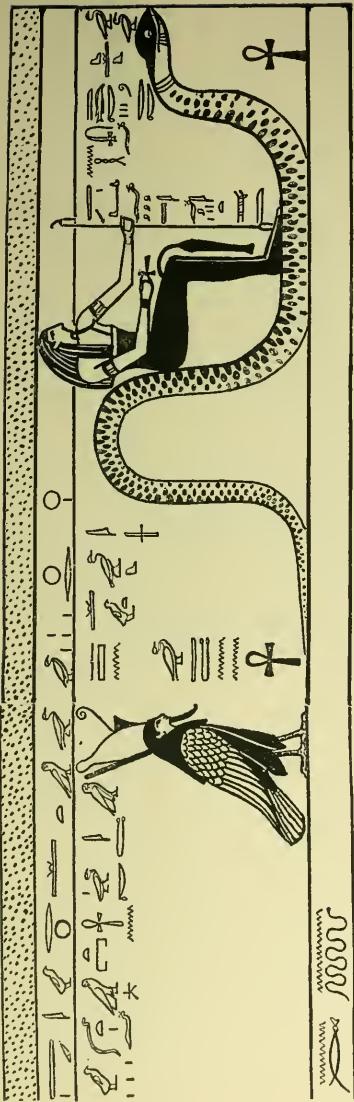
6. Three foes, ,

of Osiris lying on their backs; round the right arm of each a rope is tied, and the other ends of the three ropes are in the hands of a god

called ANKU, .

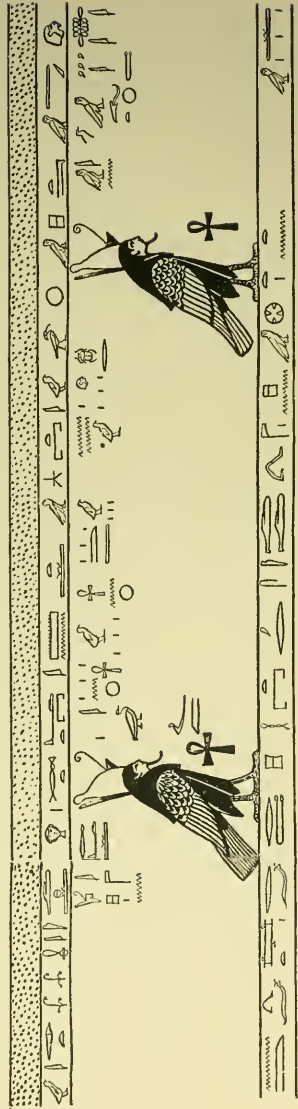
The passage which refers to these reads: 



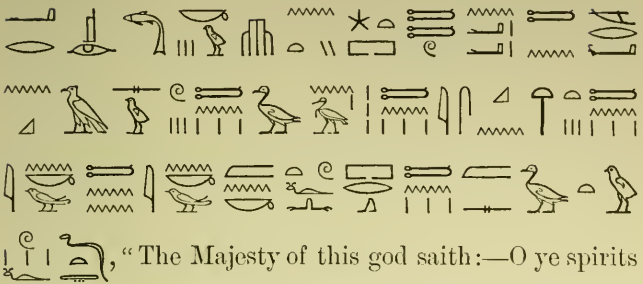


Sa-Tathenen.






The serpent Afu-Tem.

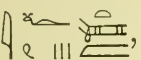


Divine Souls of the Seventh Hour.

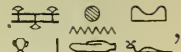


“The Majesty of this god saith:—O ye spirits who are hostile to Osiris, who have rebelled against the Governor of the Tuat, your hands and arms are fettered, and [ye] are tied tightly with bonds, and your souls are kept under ward, and your shades are hacked in pieces, ĀNKU hath drawn the cords about you so tightly that ye shall never be able to escape from his restraint.”

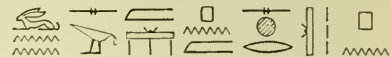
7. Three bearded, human-faced hawks, wearing on their heads the double crown of the South and North; the first is called SA-TATHENEN,   , the name of the second is wanting, and the third is called MAM(?), , or MAĀT, .

8. A huge serpent, which bears on its baek a god in a sitting posture; the god is called ĀFU-TEM, , and the remains of the text which refers to him say that he shoots forth his flame at those who rebel against Osiris, and that he eats the souls of the enemies of the god.

In the lower register are:—

1. The god **HERU-HER-KHENT-F**, , seated on a throne, as his name implies. He is hawk-headed, and wears the solar disk encircled by a serpent; in his right hand is the symbol of life, and in his left a sceptre. The other forms of his name are

. Of

this god it is said: 





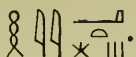
Heru-her-khent-f.




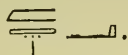
“The
“work of this figure who is in
“this picture is in the Tuat, and
“it is for him to send the stars
“on their way, and to make the
“hours to go on their way in the
“Tuat.” The stars are personified

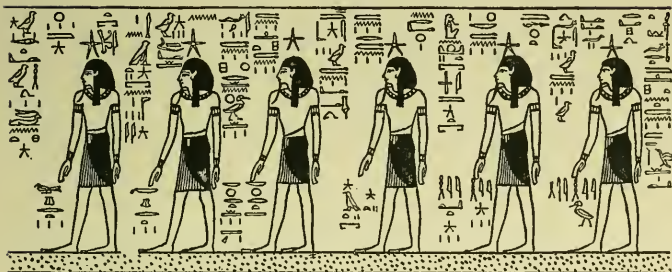
by gods, twelve in number, who stand each with a star on his head. Their names are:—

1. **UR-KERT**, 
2. **KEKHERT (?)**, 
3. **NEB-KHERT-TA**, 
4. **TUATI**, 

5. HĪĀT, .

6. HĪ-KHU-. . . , .

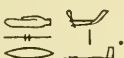
7. EMTA-Ā, .

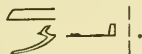


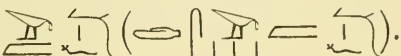
Ur-kert. Kekhert. Neb-khert-ta. Tuati. Hĭät. Hĭ-khu-. . .



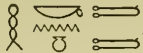
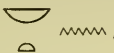
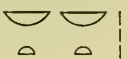
Emta-ā. Ṭeser-ā. Emma-ā. Sem-nes-f. Ṭesem-em-maat-f. Seqer-ṭepu.

8. ṬESER-Ā, .

9. EMMA-Ā, .

10. SEM-NES-F, .

the right, having each a star on her head. Their names are:—

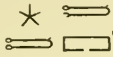


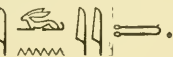
1. HĒKENNUTHETH, 
2. NEBT-EN- . . . , 
3. NEBT-NEBT, 





Goddesses of the Hours.

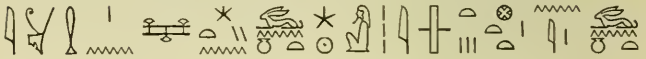


Goddesses of the Hours.

4. TUATHETH, 
5. ĀMENTET-ERMEN, 
6. [Name erased.]
7. ANITH, 
8. ĀUNITH, 

- 9. TAIT, 
- 10. ARIT-KHU, 
- 11. ARIT-ARU, 
- 12. UAAAT-TESTES, 

The text relating to the goddesses of the hours reads:





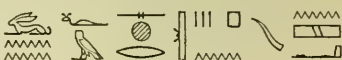


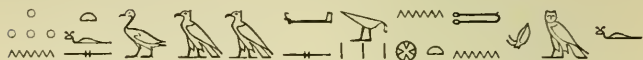
Goddesses of the Hours. *

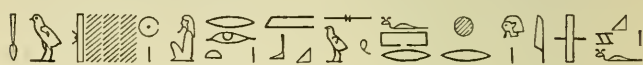


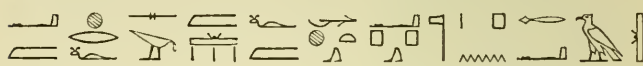
“The Majesty of Heru-Tuati

mound, out of the end of which, immediately under the head of the animal, appears a bearded human head, i.e., "the head of Osiris," , or . Of the

crocodile the text says: 







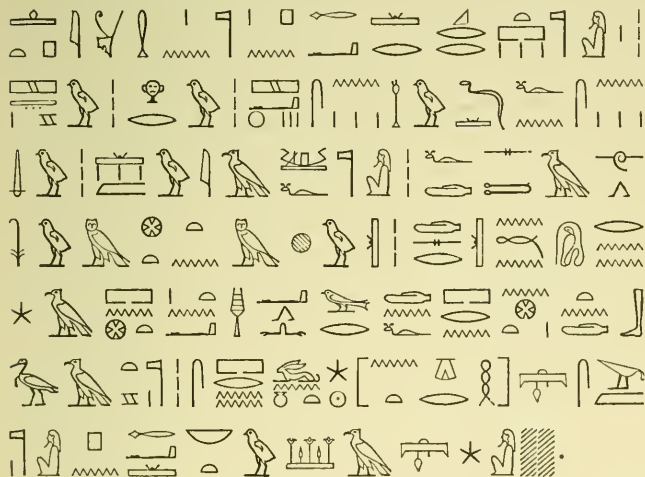


"He who is in this picture is ĀB-SHĀU, and he is the
 "warden of the symbols of this city. When he heareth
 "the voice [of the boat of] Rā which is addressed to the
 "Eye which is in his cheek (?), the head which is in his
 "dominion maketh its appearance, and then it eateth
 "its own form after this great god hath passed it by.
 "Whosoever knoweth this [picture] ĀB-SHĀU shall not
 "devour his soul."

CHAPTER VIII.

THE EIGHTH DIVISION OF THE TUAT, WHICH IS CALLED TEBAT-NETERU-S.

THE scene that illustrates the EIGHTH DIVISION of the Tuat, which is passed through by the Sun-god during the EIGHTH HOUR of the night, is introduced by four lines of text which read:—



“The Majesty of this great god taketh up its place in
“the Circles of the hidden gods who are on their sand,

“and he addresseth to them words in his boat whilst
 “the gods tow him along through this City by means of
 “the magical powers of the serpent MEHEN. The name
 “of the gate of this City is ĀHĀ-ĀN-URT-NEF. The name
 “of this City is ṬEBAT-NETERU-S. The name of the
 “Hour of the night which guideth this great god is
 “NEBT-USHA.”

The Circles of this Division are thus described:—

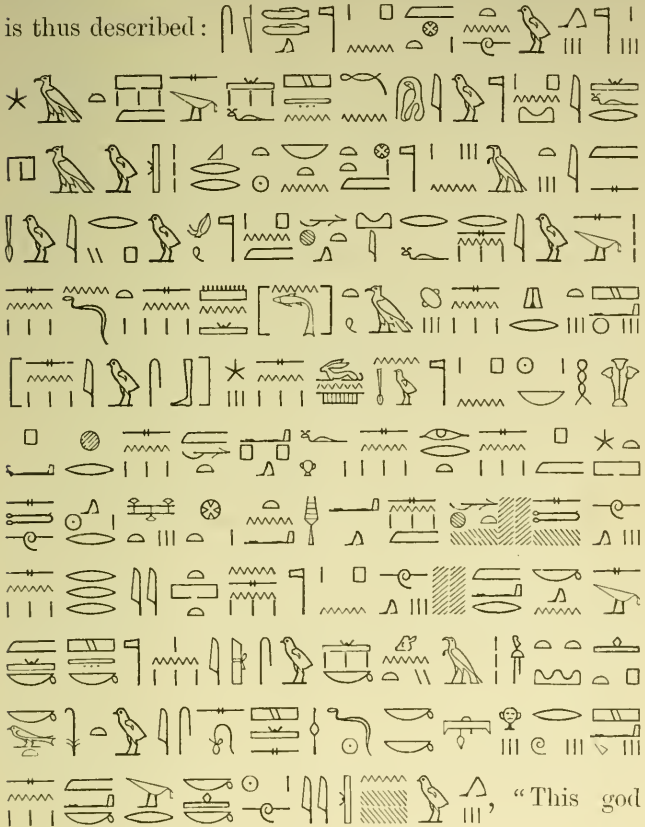


“The hidden Circles of Ament which are passed
 “through by the great god, his boat being towed along
 “by the gods who dwell in the Ṭuat; let them be made
 “according to the figures [which are depicted] on the
 “north of the hidden palace in the Ṭuat. Whosoever
 “knoweth them by their names shall be the possessor
 “of swathings upon earth, and he shall not be repulsed
 “at the hidden gates, and he shall have offerings in very
 “great abundance regularly and perpetually.”

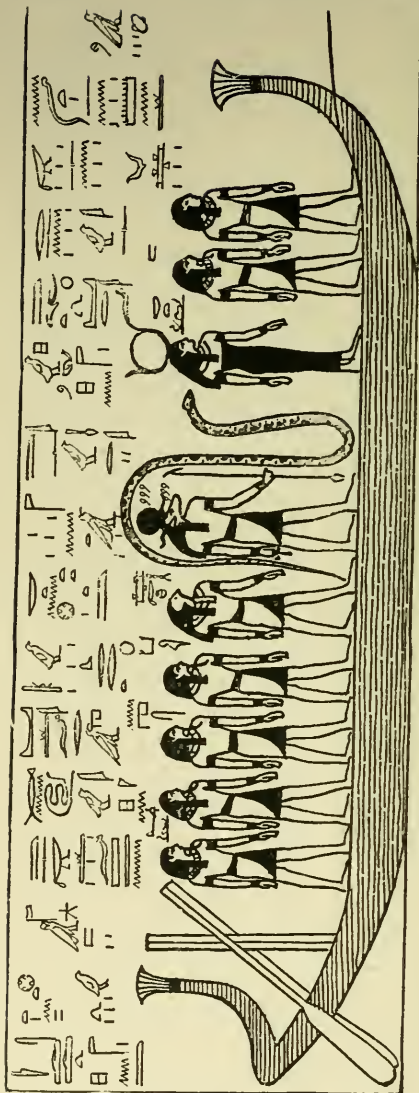
In the middle register are:—

1. The boat of the sun, in which the god stands

under a canopy formed by the body of the serpent Mehen, being towed along by nine gods. His passage is thus described:



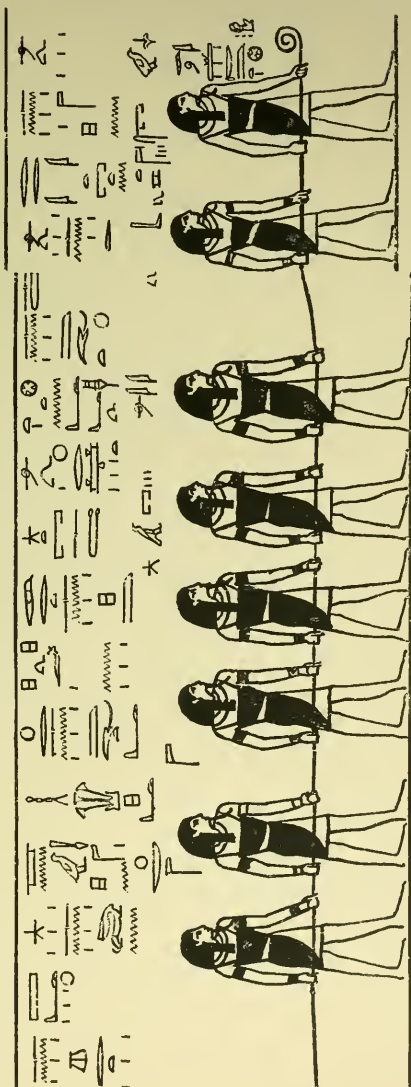
“maketh his way into this City, being towed along
 “by the gods of the Tuat, in his hidden form of
 “MEHEN. This god sendeth forth a cry to the regions



"of every Circle
 "of this City, and
 "also to the gods
 "who are there-
 "in, and it is the
 "voice of them
 "which this god
 "heareth after he
 "hath sent forth
 "a cry to them.
 "The figures of
 "their bodies
 "remain always
 "with their dead
 "bodies which
 "are under their
 "sand, and their
 "gates open to
 "the voice of
 "this god each
 "day, and then
 "they hide them-
 "selves after he
 "hath passed by
 "them. Their
 "work in the
 "Tuat is to tow
 "Rā along over
 "the ways of this

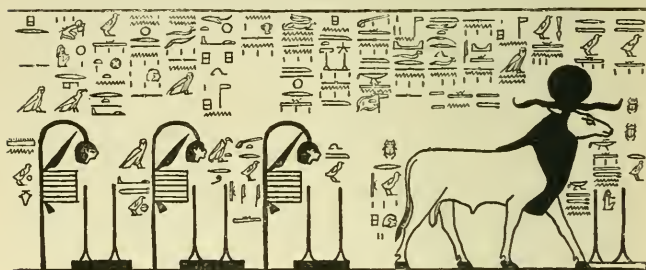
The Boat of A̅f, the dead Sun-god, in the Eighth Hour.

"City, and they
 "rise up after
 "they have towed
 "him along into
 "this Hall, and
 "they say unto
 "him:—O thou
 "god, come thou
 "to thine hidden
 "image, O our
 "god, and to all
 "the sepulchres
 "of KHENTI-
 "ĂMENTI, unite
 "thyself strong-
 "ly to it, and
 "mayest thou
 "be entreated
 "to lighten the
 "darkness of
 "those who are
 "on their sands.
 "We beseech
 "thee to come
 "and to unite
 "thyself, O Rā,
 "to those who
 "tow thee along."
 The eight gods



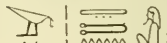
“picture are those who are on the path along which this
 “god is towed, and they have their swathings before
 “them in the form in which the god himself [had them].
 “This our great god crieth out unto those who have
 “their life in them, in [their] heads in their forms, and
 “this god crieth out to them by their names. Their work
 “is [to seize] the enemies of Rā everywhere throughout
 “this City, and then to make their heads to pass under
 “their swords after this god hath passed them by.”

3. A ram, having the solar disk between his horns,

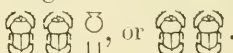



Servants of the god Rā.

First form of Tathenen.

and the symbol of linen bandages in front of him; he
 is an image of TATHENEN, , of whom he is

the “first form,” , or .

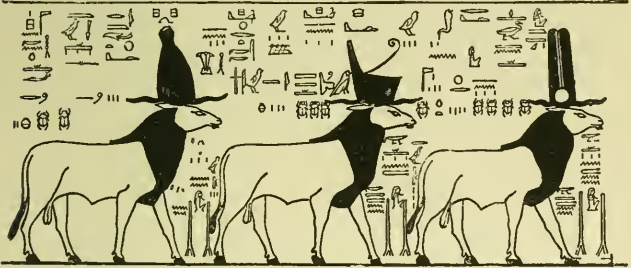
4. A ram, having the crown of the South between
 his horns, and the symbol of linen bandages in front of
 him; he is an image of TATHENEN, of whom he is the
 “second form,” , or .

5. A ram, having the crown of the North between

his horns, and the symbol of linen bandages in front of him; he is an image of TATHENEN, of whom he is the "third form," or

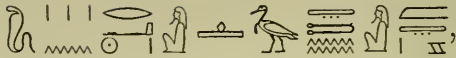
6. A ram, having the solar disk and a pair of plumes above his horns, and the symbol of linen bandages in front of him; he is an image of TATHENEN, of whom he is the "fourth form," or

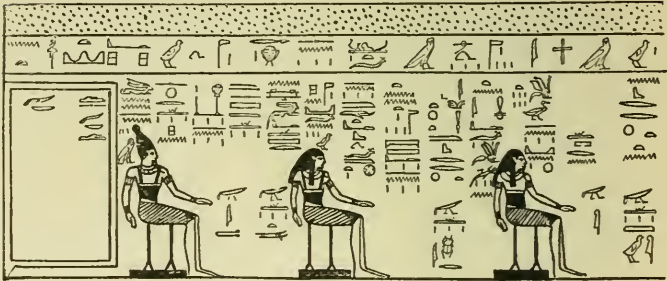
The text which refers to these reads:



Second form of Tathenen. Third form of Tathenen. Fourth form of Tathenen.




 "Those who are
 "in this picture in the Ṭuat, with their swathings of
 "linen in front of them, in the form in which the god
 "himself [had them], are they to whom he crieth out
 "after he hath come to the place where they are.
 "And they on their part cry out to this god with their
 "voices which are joyful but hidden, and this god
 "singeth a song of joy at their voices. After [this





The Circle Sesheta.

"great god] hath passed by them, and when the dark-
 "ness of night hath covered them over, they receive
 "the diadems of Rā, and the soul of TATHENEN uniteth
 "itself to the earth."


In the upper register are five Circles of the Ṭuat, and a door, which may be thus described:—

1. This Circle, which is called SESHETA, is entered through a door with the name of ṬES-NEB-TERER . . . ,









 , and in it are seated:—












1. The image of TEM,  | , wearing the White Crown.












2. The image of KHEPERÄ,  |  | .

3. The image of SHU,  |  |  | .

Each of these is seated upon an instrument for weaving,

 • The text reads:  |  |  |  |  | 


 |  |  |  |  |  |  |  |  |  | 

 |  |  |  |  |  |  |  |  |  | 

 |  |  |  |  |  |  |  |  |  | 

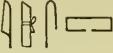


 |  |  |  |  |  |  |  |  |  | , "Those who are in this

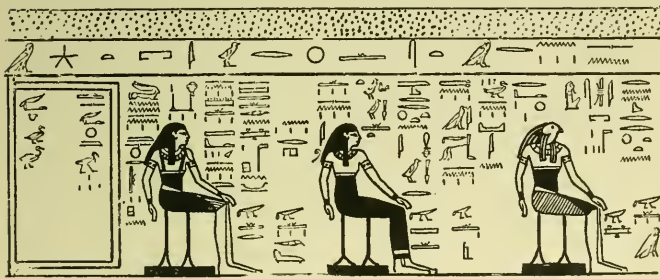
"picture are [seated] on their instruments for weaving
 "[after the manner] of Horus, the heir, the youthful
 "one. This god crieth out to their souls after he hath
 "entered into this City of the gods who are on their
 "sand, and there are heard the voices of [those who are]
 "shut in this Circle which are like [the hum] of many
 "bees of honey when their souls cry out to Rā. The
 "name of this Circle is SESHETA."

2. This Circle, which is called TUAT, *, is entered through a door with the name of TES-ÄHÄ-TATHENEN,

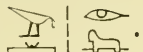
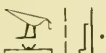

 |  |  |  |  |  |  |  |  |  | , and in it are seated:—

“heard the voices of [those who are] shut in this Circle
 “which are like the sound of the swathed ones [when]
 “their souls cry out to Rā. The name of this Circle is
 “TUAT.”

3. This Circle, which is called ĀS-NETERU, ,
,
 TES-ĀKHEM-BAIU, , and in it are
 seated:—

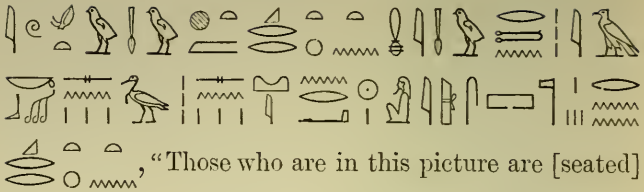


The Circle Ās-neteru.

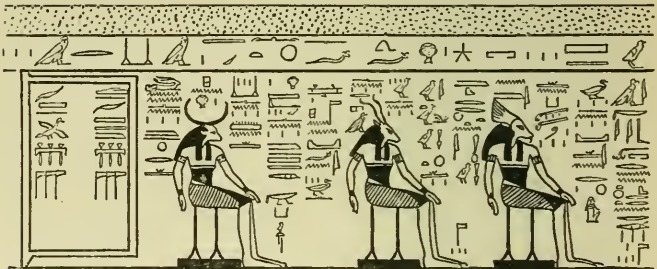
1. The image of OSIRIS, .
2. The image of ISIS, .
3. The image of HORUS, , hawk-headed.

Each of these is seated as before. The text reads:
















“upon their instruments for weaving, which are set
 “firmly on their sand, according to the mystery which
 “Horus made. This god crieth out to their souls in
 “whatsoever regions they are, and there is heard the





The Circle Áakebi.

“sound of the voices of [those who are] shut in this
 “Circle, which is like unto the sound of men who
 “lament when their souls cry out to Rā. The name of
 “this Circle is ÁS-NETERU.”

4. This Circle, which is called ÁAKEBI,     , is entered through a door with the
 name of TES-SHETA-THEHEN-NETERU,   
  , and in it are seated:—

1. The image of KA-ĀMENTET, , bull-headed.

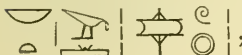
2. The image of BA-NETERU, , ram-headed.

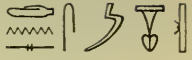

3. The image of REM-NETERU, , ram-headed.


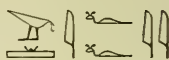

Each of these is seated as before. The text reads:

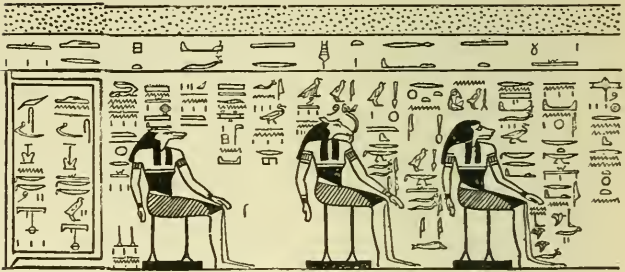


“Those who are in this picture are [seated] upon their instruments for weaving, which are set firmly on their sand, according to the mystery which Horus made. This god crieth out to their souls in whatsoever regions they are, and there is heard the sound of the voices of those who are shut in this Circle, which is like unto the sounds of bulls and of other male animals when their souls cry out to Rā. The name of this Circle is ĀAKEBI.”

5. This Circle, which is called NEBT-SEMU-NIFU, , is entered through a door having

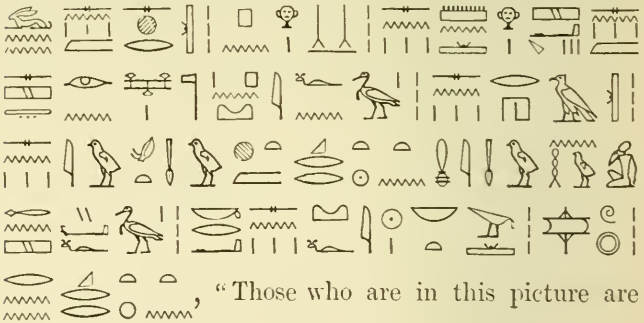
the name of TENS-SMA-KEIU, , , and in it are seated:—

1. The image of KHATRI, , iehneumon-headed.
2. The image of AFFI, , animal-headed.
3. The image of ARI-ANB-FI, , cynocephalus-headed.




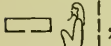
The Circle Nebt-semu-nifu.

Each of these gods is seated as before. The text reads:




“Those who are in this picture are

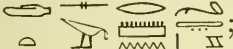
“[seated] upon their instruments for weaving, which
 “are set firmly on their sand, according to the mystery
 “which Horus made. This god crieth out to their
 “souls in whatsoever regions they are, and there is
 “heard the sound of the voices of those who are shut
 “in this Circle, which is like unto the sound of those
 “who make supplication through terror when their
 “souls cry out to Rā. The name of this Circle is
 “NEBT-SEMU-NIFU.”

6. An open door, called ṬES-
 KHAIBITU-ṬUATIṬ, ,
, beyond which is a goddess.

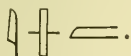
In the lower register are also
 five Circles, and an open door, which
 may be thus described:—

1. This Circle, which is called
 HETEPET-NEB-S, , is


entered through a door having the name of ṬET-SEM-

ERMEN-TA, ; in it are:—

1. A goddess standing upright, called AMEM (?),



2. The serpent MEHEN-TA, .


3. Three arrows lying on the top of ; these are
 the “arrows of Rā.”




The door Ṭes-khaibitu-
 tuatiu.

4. A ram-headed god, seated on ; his name is

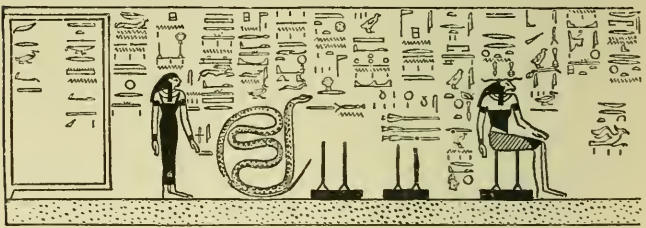
NEB-REKHIT, .

The text reads: 

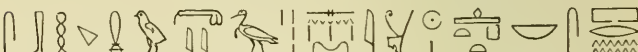


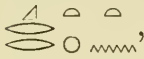




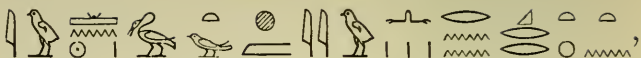


The Circle Hetepet-neb-s.

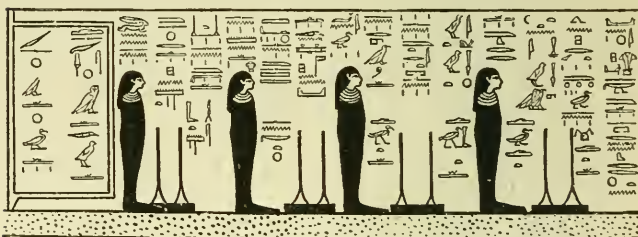


, "Those who are in this picture are [seated]




"upon their instruments for weaving, [which are set
 "firmly on their sand], according to the mystery which
 "Horus, the heir, the young [god] made. This great
 "god crieth out to their souls after he hath entered
 "into this City of the gods who are upon their sand,
 "and when this god crieth out to them in the two
 "ĀTERTI there is heard the sound of those who are





“Those who are in this picture are [seated] upon their
 “instruments for weaving, which are set firmly on their
 “sand, according to the mystery which Horus made.
 “This god crieth out to their souls, in whatsoever
 “regions they are in the two *Āterti*, and there is heard
 “the sound of the voices of those who are shut in this
 “Circle which is like unto the sound of the confused
 “murmur of the living when their souls cry out to *Rā*.
 “The name of this Circle is *HETEMET-KHEMIU*.”



The Circle *Hap-semu-s*.

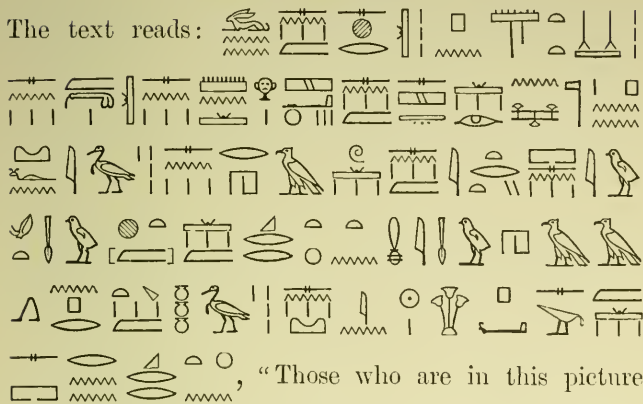
3. This Circle, which is called *HAP-SEMU-S*, ,
, is entered through a door having the
 name of *TES-SEKHEM-ĀRU*, ;
 in it are four mummied gods, each with an instrument
 for weaving in front of him, and their names are:—

1. *HĒBSET*, .

2. *SENKET*, .


3. TEBAT, .


4. TEMTET, .


The text reads: 

“have their instruments for weaving before them, and
 “they are set firmly on their sand, according to the
 “mystery which Horus made. This god crieth out to
 “their souls, in whatsoever regions they are in the two
 “ĀTERTI, and there is heard the sound of the voices of
 “those who are shut in this Circle, which is like unto
 “the sound of the voices of those who go down to the
 “battle-field of Nu when their souls cry out to Rā.
 “The name of this Circle is HAP-SEMU-S.”


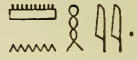

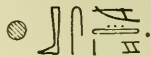
4. This Circle, which is called SEHERT-BAIU-S,

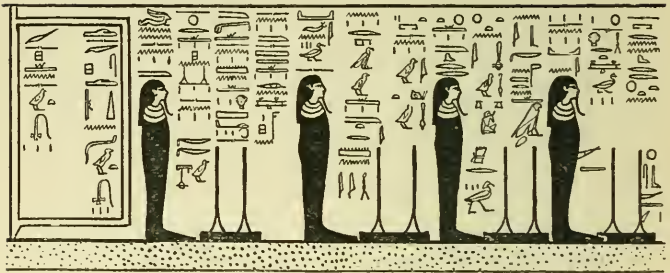
, is entered through a

door having the name of TES-SEPT-NESUT, 

; in it are four mummified gods,

each with an instrument for weaving in front of him, and their names are:—

1. KĒKU, 
2. MENĪĪ, 
3. TĀĀER-KĪĪU, 
4. KĪĪEBS-TĀ, 



The Circle SeĀert-baiu-s.

The text reads: 










“Those who are in this picture have their instruments

6. A door called ṬES-AMEM-MIT-EM-SHETA-F, 

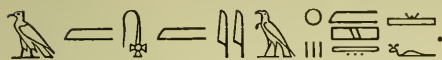

. Beyond it is a

figure of the god NU, , who appears to be over

the "chamber of destruction," .

“and he addresseth words from his boat to those who
 “are in it. The divine sailors join the boat of this
 “great god in this City. The name of the gate of this
 “City through which this god entereth and taketh up
 “his place on the stream which is in this City is SAA-
 “EM-ḲEB; the name of this City is BEST-ĀRU-ĀNKHET-
 “KHEPERU; the name of the Hour of the night which
 “guideth this great god is ṬUATET-MĀKETET-EN-NEB-S.”

The line of text which runs above the upper register
 reads:—

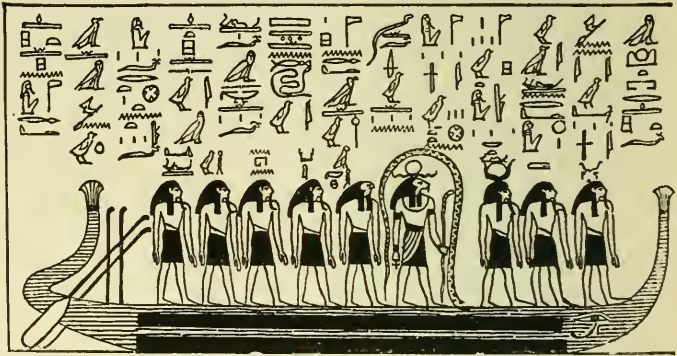


“The hidden Circle of Āmentet, through which this
 “great god travelleth and taketh up his place in the
 “Ṭuat. If these things be made with their names
 “after the manner of this figure which is depicted at
 “the east of the hidden house of the Ṭuat, and if a
 “man knoweth their names whilst he is upon earth,
 “and knoweth their places in Āmenti, [he shall attain

“to] his own place in the Ṭuat, and he shall stand up
 “in all places which belong to the gods whose voices
 “(or, words) are *maāt*, even as the divine sovereign
 “chiefs (*tchatcha*) of Rā, and the mighty ones of the
 “palace (Pharaohs?), and [this knowledge] shall be of
 “benefit to him upon earth.”


In the middle register are:—


1. The boat of the sun, with the god ÁFU standing under a canopy formed by the serpent MEHEN.



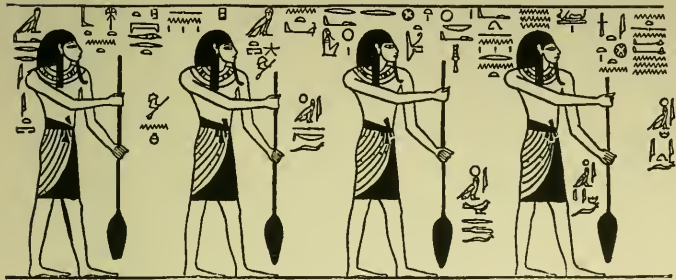
The Boat of Áfu, the dead Sun-god, in the Ninth Hour.

2. The Twelve Sailors of Rā, each of whom stands upright, and holds a paddle in his hands; their names are:—

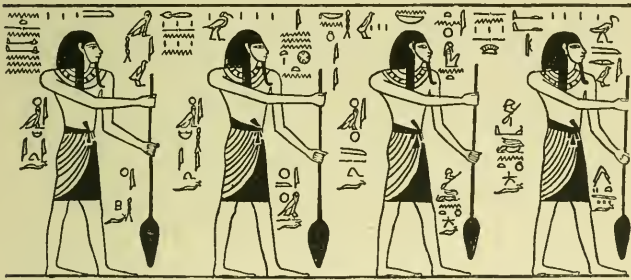
1. KHENNU, , i.e., “the sailor” *par excellence*.

2. ÁKHEM-SEK-F, .

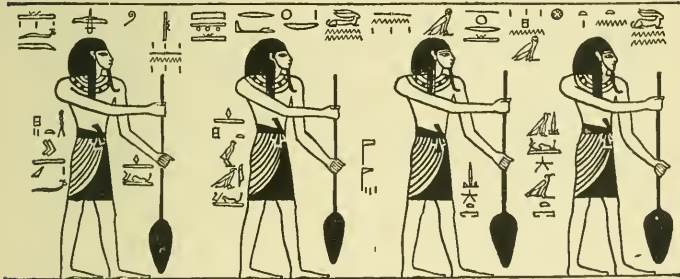
3. ÁKHEM-URT-F, .



Khennu. Ākhem-sek-f. Ākhem-urṭ-f. Ākhem-ḥemi-f.





Ākhem-ḥep-f. Ākhem-khemes-f. Khen-unnut-f. Ḥepti-ta-f.



Ḥetep-uāa. Neter-neteru. Tcha-Tuat. Ṭepi.


4. AKHEM-HEMI-F, 
5. AKHEM-HEP-F, 
6. AKHEM-KHEMES-F, 
7. KHEN-UNNUT-F, 
8. HEPTI-TA-F, 
9. HETEP-UAA, 
10. NETER-NETERU, 
11. TCHA-TUAT, 
12. TEPI,

The text which refers to these reads: 



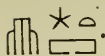


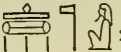

“great god joineth those who will transport him
 “through this City, and his sailors join his boat
 “wherein he is in his hidden form of MEHEN. This
 “great god addresseth words to the gods who dwell
 “in this City, that is to say, to the gods who are the
 “sailors of the boat of Rā and to those who will
 “transport [him] through the horizon so that he may
 “take up his position in the eastern Hall of heaven.
 “Their work in the Tuat is to transport Rā through
 “this City every day, and they take their stand by the
 “stream in this City whereon [saileth] the boat, and
 “it is they who give water with their paddles to the
 “spirits who are in this City, and they sing hymns to
 “the Lord of the Disk, and they make to arise [his]
 “Soul in his forms by means of their hidden words
 “every day.”

3. A bearded, man-headed hawk, wearing plumes and horns on his head, seated on a basket or bowl; his name is MUTI-KHENTI-TUAT, .

4. The ram-god NESTI-KHENTI-TUAT, couchant on a basket or bowl.

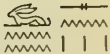



5. The cow-goddess NEBT-ĀU-KHENTI-TUAT, 



6. A bearded god, in mummied form, called HETEPET-NETER, , or HETEPET-NETERU, .



Muti-khenti-Tuat.

The text which refers to these reads: 




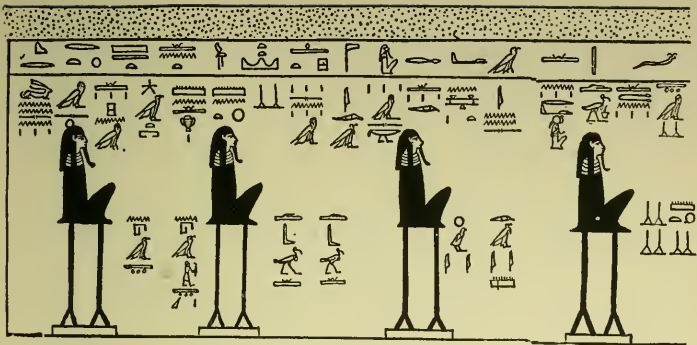


Nesti-khenti-Tuat.



Nebt-āu-khenti-Tuat.

Ĥetepet-neter.

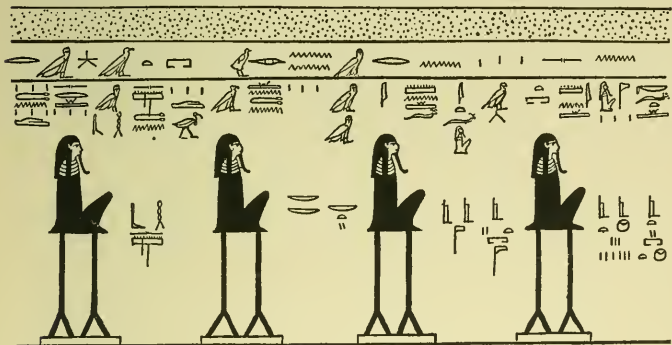


Neha-ta.

Teba.

Maati.

Menkhet.

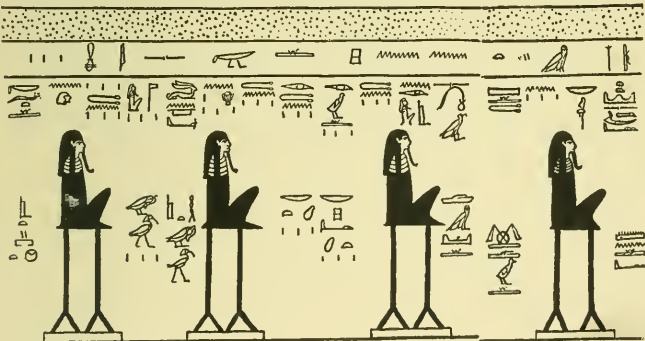


Hebs.

Nebti.

Åsti-meter.

Åsti-paut.



Hetemet-khu.


Neb-Pät.


Temtu.


Men-ä.

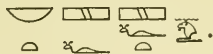
“are swathed in your holy swathings, who are arrayed
 “in your garments, whom Horus covered up when he
 “hid his father in the *Ṭuat*, which concealeth the gods,
 “uncover ye your heads, O ye gods, unveil ye your
 “faces, and perform ye the things which must be done
 “for Osiris! Ascribe ye praise to the lord of *ĀMENTET*,
 “and make ye your word *maūt* against his enemies
 “every day. These beings are the *tchatcha* (i.e., divine
 “sovereign chiefs) of this god, and they avenge by their
 “words Osiris each day; and the work which they do
 “in the *Ṭuat* is to overthrow the enemies of Osiris.”

2. Twelve goddesses, whose names are:—

1. PERIT, 

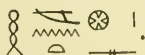
2. SHEMAT-KHU, 

3. NEBT-SHĀT, 


4. NEBT-SHEFSHEFT, 


5. AAT-ĀATET, 

6. NEBT-SETAU, 

7. HENT-NUT-S, 


8. NEBT-MĀT, 

9. ṬESERT-ĀNT, 

10. ĀAT-KHU, 

11. SEKHEṬ-METU, 

12. NETERT-EN-KHENTET-RĀ, 

The text which refers to these reads: 



“Those who are in this picture with their bodies of the
 “Ṭuat are they who are in the forms which Horus
 “made. This great god crieth out to them after he
 “hath arrived at the place where they are, and they
 “come to life and they hear [his] voice. Their work
 “in the Ṭuat is to raise the praises of Osiris, and to
 “embrace the hidden Soul by means of their words,
 “and to bring life and strength to the risings of the
 “god of the Ṭuat [in whatsoever regions they are], and
 “they utter words on [his behalf] in the chamber each
 “day.”

In the lower register are:—

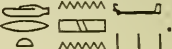
1. Twelve uraei, which are mounted each on its instrument for weaving, and each pours forth fire from its mouth; their names are:—


1.

2. TEKAIT, 

3.

4. KHUT-TUAT, 

5. TERTNESHEN, 

6. AP-SHET, 


7. ANKHET, 

8. SHEN-TEN-AMM, 

9.

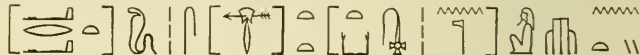
10. AAT-ARU, 

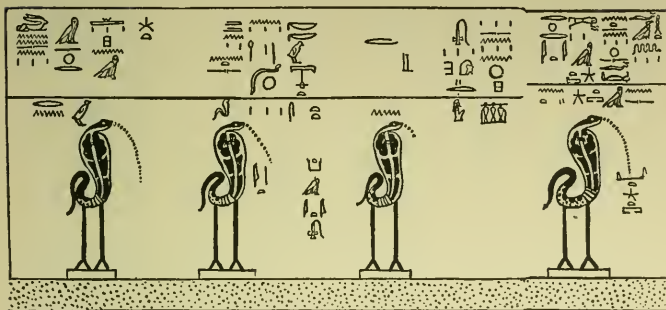
11. NEBT-UAUUAU, 

12. NEBT-REKEH, 

Above the uraei is a mutilated line of text, which,

according to Maspero's restoration, reads: 



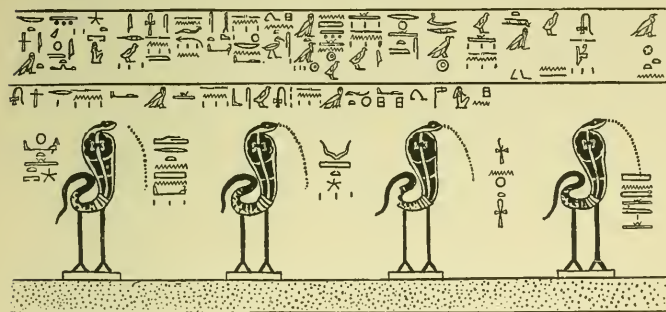


.....

Tekait.

.....

Khut-Tuat.

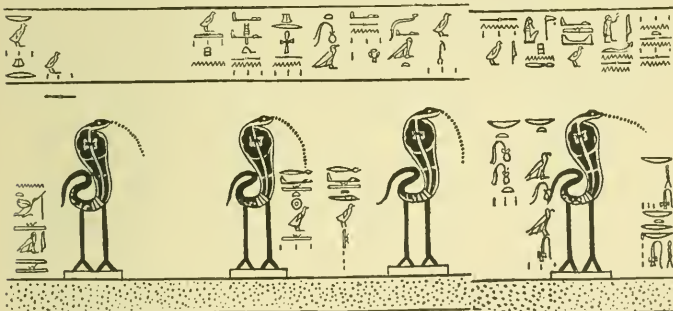


Tertneshen.

Āp-shet.

Ānkhet.

Shen-ten-āmm.




.....

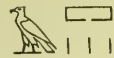
Āat-āru.

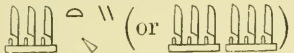

Nebt-uauau.


Nebt-Rekeh.

“tion of] those who are overthrown in the T̄uat. It is
 “they who drive back the serpents of every kind which
 “are on the ground, and which are unknown in their
 “forms to the god of the T̄uat. They make themselves
 “to live by means of the blood of those whom they hack
 “to pieces each day [when] those advance who endow
 “with magical power the dead by the mystery of their
 “formulæ. Those who know this shall see their magical
 “formulæ, and shall not pass through their flames.”


2. Nine bearded gods, who stand upright; each holds
 the symbol of “life” in his right hand, and a staff, the
 upper portion of which is in the form of a wriggling
 snake, in the left hand. These gods are under the
 direction of a god in mummied form, whose name, or
 description, is H̄ERU-H̄ER-SHE-T̄UATI, 


★ , i.e., “Horus who is over the lakes in the
 T̄uat.” The names of the nine gods are:—


1. SEKHTI,  (or .

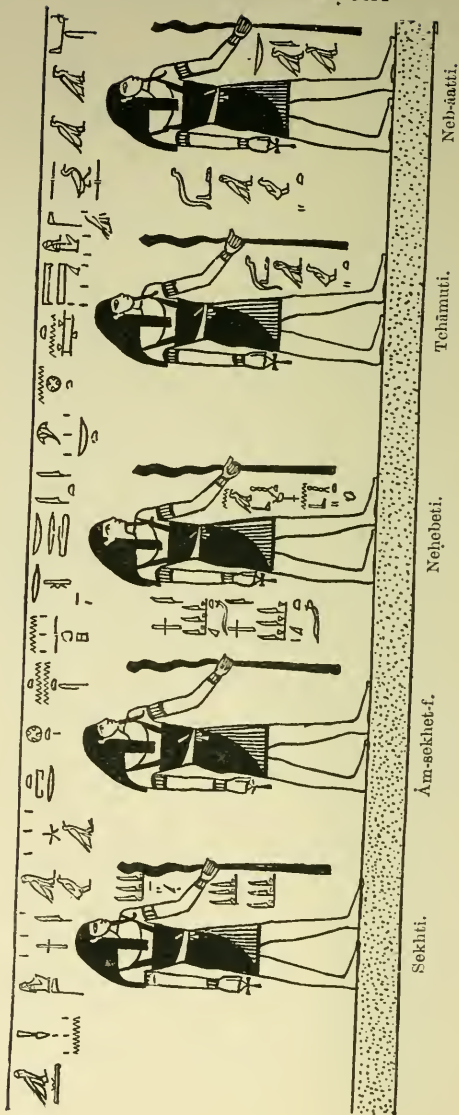
2. AM-SEKHET-F, .

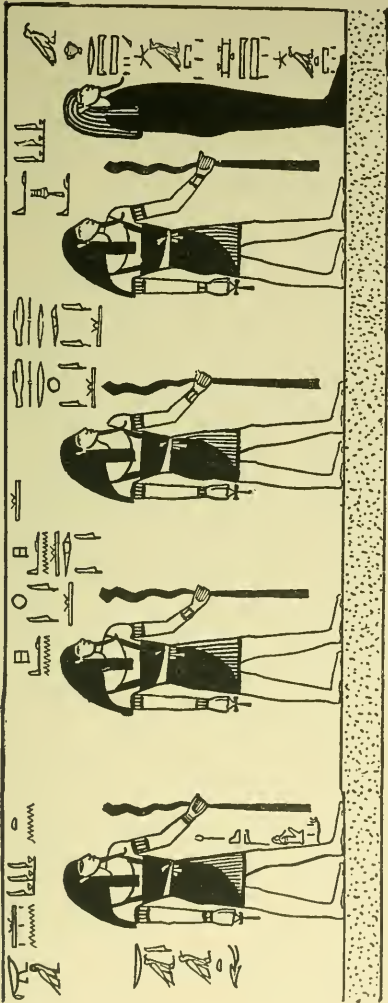
3. NEH̄EBETI, .

4. TCHĀMUTI, .

5. NEB-ĀATTI, .

6. H̄EQ-NETERU-F, .






Heq-neteru-f.


Pān-ari.

Tset-ari.

Āhā-sekhet. Heru-her-she-tuati.

7. PĀN-ĀRI, 

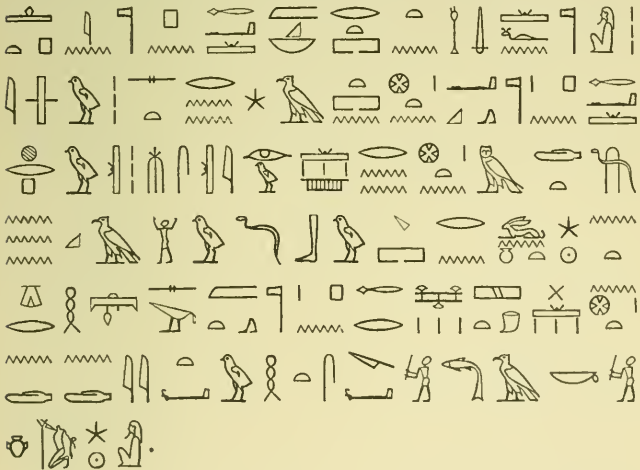
8. TESER-ĀRI, 

9. ĀHĀ-SEKHET, 

CHAPTER X.

THE TENTH DIVISION OF THE T̄UAT, WHICH IS CALLED METET-QA-UTCHEBU.

HAVING passed through the NINTH DIVISION of the T̄uat, the boat of the sun arrives at the TENTH DIVISION, which is passed through by the sun during the TENTH HOUR of the night. The opening text reads:—

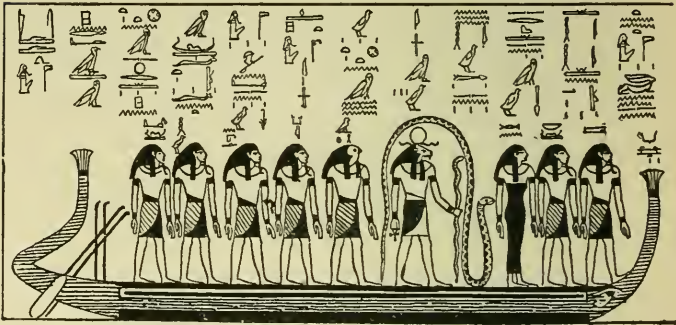


“This great god taketh up his place in this Circle,
“and he uttereth words to the gods who dwell therein.

“The name of the door of this City through which this great god entereth is AA-KHERPU-MES-ÂRU. The name of this City is METET-QA-UTCHEBU. The name of the hour of the night which guideth this great god to the hidden paths of this City is ṬENTENIT-UḤESET-KHAK-ÂBU.”


In the middle register are:—

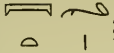

1. The boat of the sun, in which the god stands under a canopy formed by the serpent Mehen; he

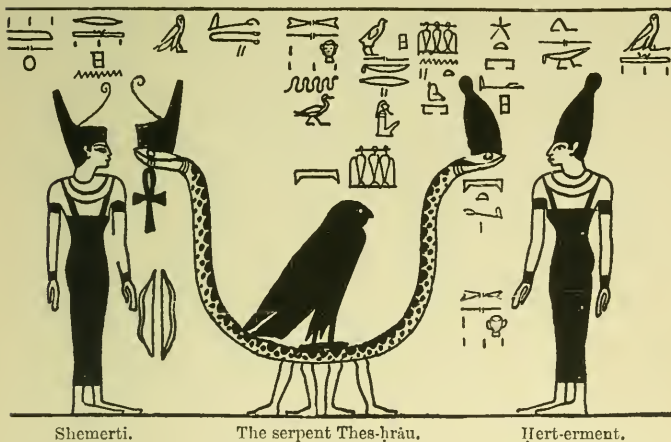


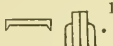
The Boat of Âf, the dead Sun-god, in the Tenth Hour.


holds the symbol of life in his right hand, and a serpent, which serves as a sceptre, in his left.

2. A large two-headed serpent called THES-ḤRÂU, , which is depicted in the form of a pair of horns deeply curved towards the ends where they meet. The head which faces to the right has on it a White Crown, and is directly opposite to the face of a goddess, who also wears a White Crown, and is called

ḤERT-ERMENT, ; and the head which faces the left has on it a Red Crown, and is directly opposite to the face of a goddess, who also wears a Red Crown and is called SHEMERTI, , i.e., "She of the two bows. The serpent is provided with two pairs of legs; one pair is turned to the right and the other to the left




Within the curve is a large hawk, which bears the name of ḤERU-KHENTI, .

3. A boat, wherein lies at full length the serpent ANKH-TA, .

Or, KHENT-ḤERU, which became one of the Dekans among the Greeks, i.e., *χοντάρ*; see Maspero, *op. cit.*, p. 127.

on his shoulder, and is pointed upwards; their names are:—

1. SETU, 

3. KHESEFU, 

2. ERṬĀU, 

4. SEKENU, 



Setu.

Ertau.

Khesefu.

Sekenu.




Petthi.


Shemerthi.

Thesu.

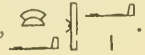
Khā-ā.


6. Four bearded, human-headed figures, each grasping with both hands a bow, which he holds above his knees; their names are:—

1. PEṬTHI, 


3. THESU, 

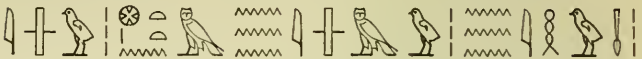
2. SHEMERTHI, 

4. KHĀ-Ā, 

The texts which refer to the above read:—1. 





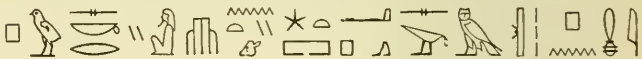


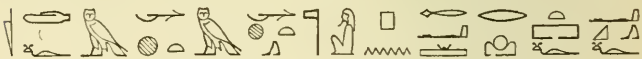


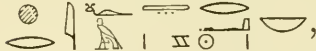
, “This great god maketh his journey through

“this City, in this picture, in his boat, and his sailors,
“who are the gods, convey him along; this [great] god
“taketh up his place in this City in the water, where-
“upon those who live in the water make use of their
“weapons, and they spring into life at the sound of the
“working of the sailors, who are gods, [in the boat of Rā].”

2. 

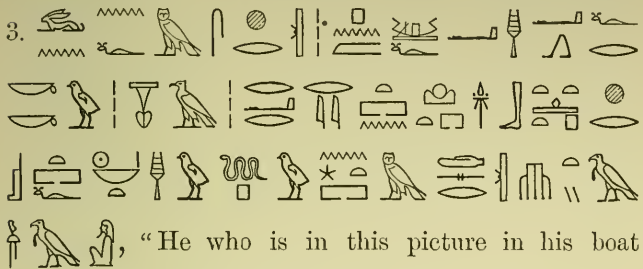




, “Those who are in this

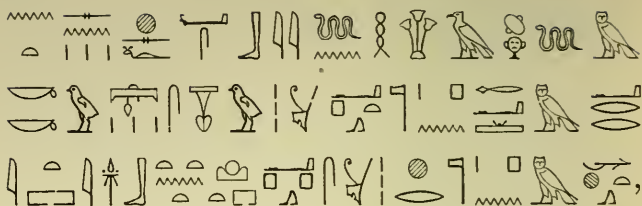
“picture are they who are on the two sides of THES-ĪRĀU,
“who is the son of SEKRI, the governor of the TUAT.
“This figure (i.e., the serpent) even in the form in which
“it is, travelleth after this great god into its horizon,

“and it entereth in with him in the earth every day.”



“standeth up in the thick darkness in the Hall of the
 “Eastern Horizon, and he taketh up his position in
 “his place every day; he formeth the serpent watcher
 “of the Tuat in the holy place of KHENTI-ÂMENTI.”



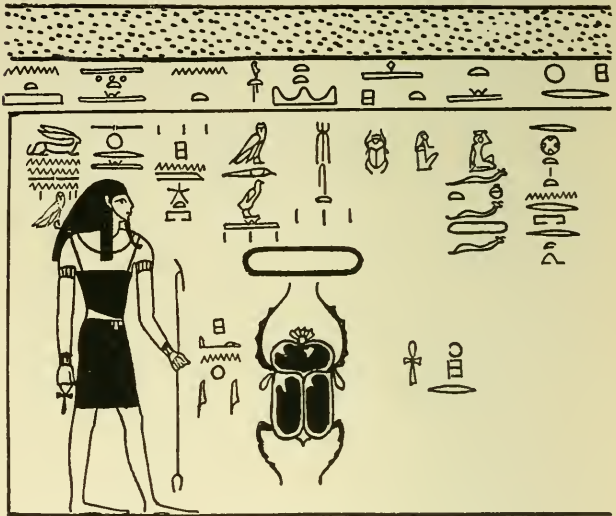


"To those who are in this picture with their arrows,
 "and to those with javelins, and to those with their
 "bows, who are in the presence of this great god, and
 "who make their appearance with him in the Eastern
 "Horizon of the sky, this great god saith:—Speed ye
 "your arrows, make ready your javelins, bend your
 "bows, and destroy ye for me my enemies who are in
 "darkness; be ye at the portal of your horizon, and
 "follow ye in my train when I unite myself to those
 "who make adoration to my flesh in the MĀNṬIT BOAT.
 "It is they who drive back the SEBI serpent of
 "NEḤA-ḤRĀ in the thick darkness, and when this
 "great god passeth on into the Eastern Hall of the
 "horizon, they also travel on in the train of this god."
 Over the upper register runs a line of text, which reads :



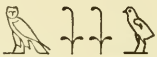
“City, so that he may come forth into the Eastern
“Horizon of the sky.”

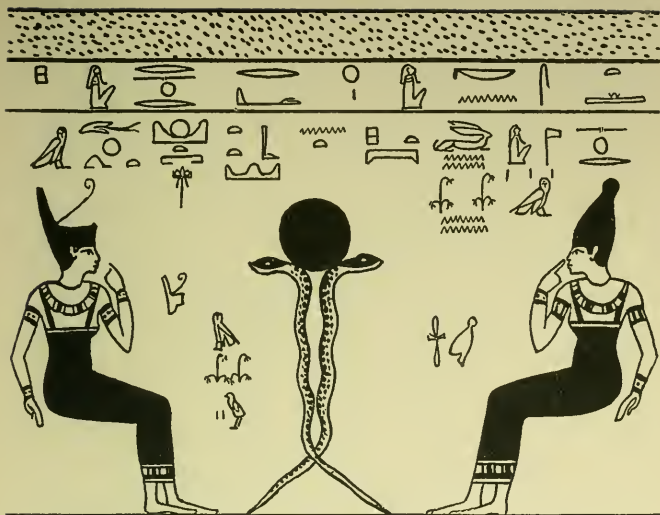
3. Two serpents, standing on their tails, which cross each other near their tips. Their heads and necks are bent at right angles to their bodies, and in the space between them rests a disk; the serpents are called



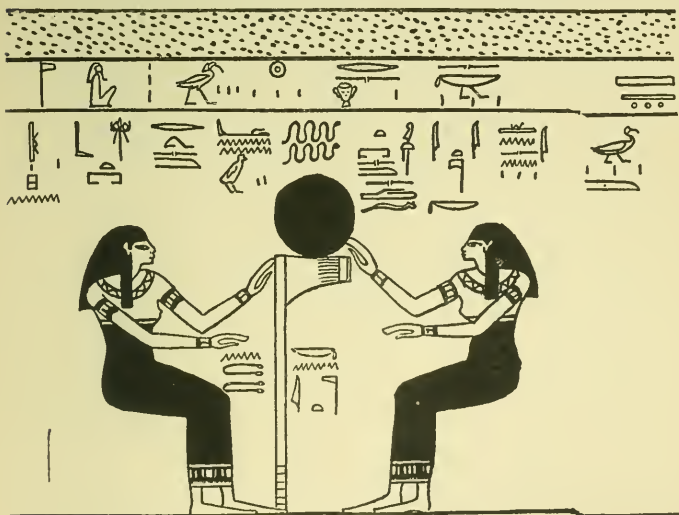
P-ankhi.

Kheper-ankh.

MENENUI,  w. To the right is a youthful goddess wearing a White Crown, and to the left is a similar goddess wearing a Red Crown; each holds the index finger of one hand to her mouth, after the manner of children, and each is depicted in the act of sitting, but lacks a seat or throne.



The Menenui serpents and the goddesses of the South and North.

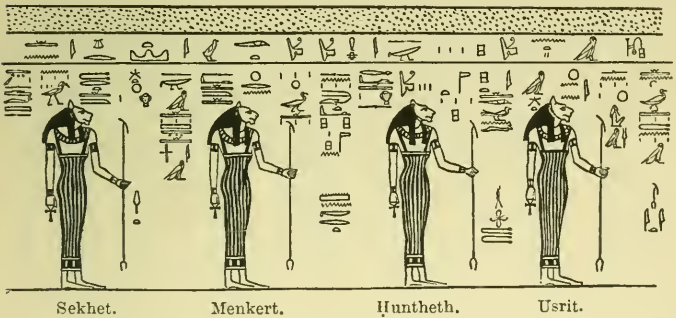


The axe of god and the solar disk

in their right hands, and \int in their left; they face the ape god, whose tail is stiffened out under him in such a manner as to form a seat for him, and who holds the *utchat*, or eye of the sun, on his two hands. The first four of the goddesses have each the head of a lioness and are called:—

1. SEKNET, \int Δ .

2. MENKERT, $\overline{\text{|||||}}$ $\overline{\text{|||||}}$
 $\overline{\text{~~~~~}}$ $\overline{\text{~~~~~}}$




3. HUNTHETH, \int \int $\overline{\text{|||||}}$ $\overline{\text{|||||}}$

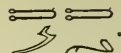
4. USRIT, \int \int Δ .

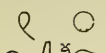
The remaining four have the heads of women, and have the names of:—

1. ABET-NETERU-S, \int \int \int \int \int

2. ARIT-TATHETH, \int $\overline{\text{|||||}}$ $\overline{\text{|||||}}$
 Δ $\overline{\text{|||||}}$

3. ĀḤĀT, 

4. THEMATH-ERMEN (?), 

The name of the ape-god is ĀF(?) -ERMEN-MAAT-F, . Concerning the goddesses the text says:

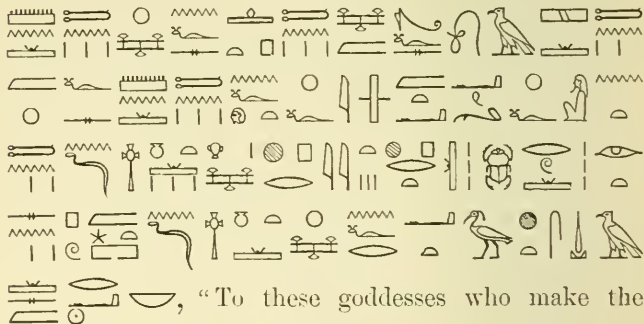


Abet-neteru-s.

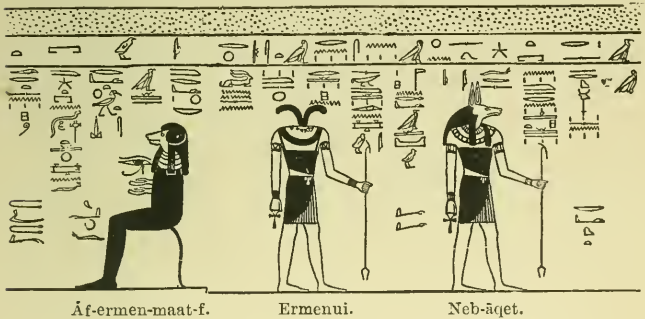
Ārit-Tatheth.

Āḥāt.

Themath-ermen (?).



“reckoning of his Eye for Horus in the Ṭuat, Rā saith :—
 “Make ye strong your spirits by means of [your]
 “strength, and make the reckoning of his Eye for Horus,
 “stablish ye his Eye for Horus, and make ye Horus to
 “unite himself to his emanation (or, to that which
 “floweth from his eyes), praise ye Horus by reason of his
 “Eye, and stablish ye his first Eye which is in the
 “hands of the god ĀF-ERMEN-MAAT-F, and utter ye your
 “words on behalf of Horus, O ye who cause to come




Āf-ermen-maat-f.

Ermenui.

Neb-āqet.

“into being the becomings of created things.’ The work
 “which they do in the Ṭuat is to utter words on behalf
 “of his Eye for Horus, and to cause radiant splendour
 “to proceed from it each day.”

6. Eight gods, each of the first seven of whom holds
 ☩ in his right hand, and ⤵ in his left; their names
 are :—

1. ERMENUI, , who has the double object
 in the place of a head.



Amen-khu.

Her-sheta-tai.

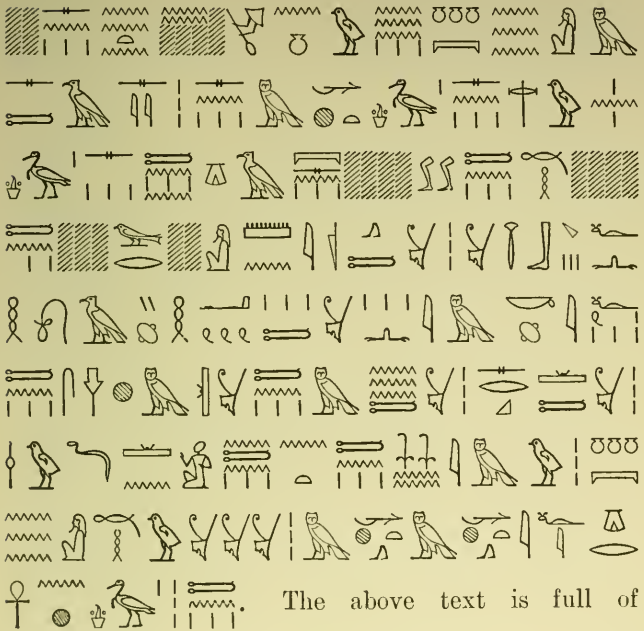
Sem-Heru.



Amen Heru.

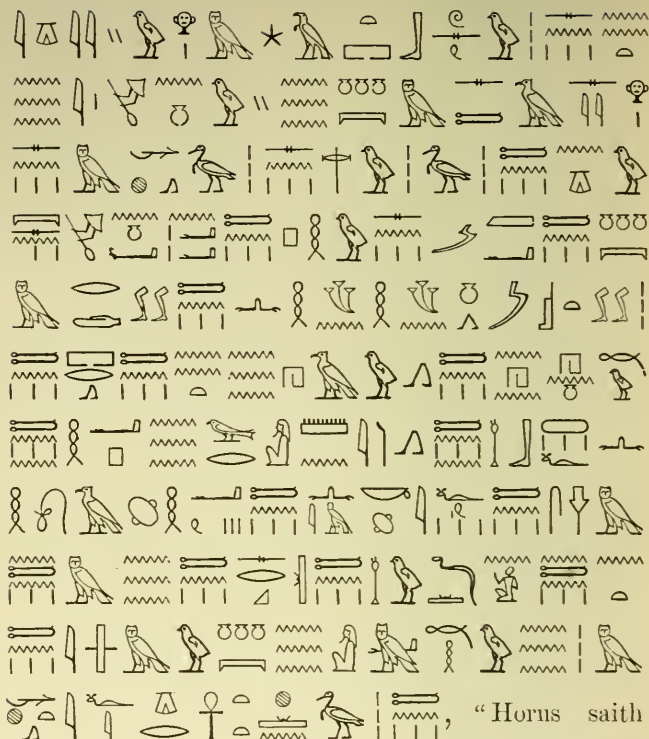
Khent-ast f.

Khent-ment f.



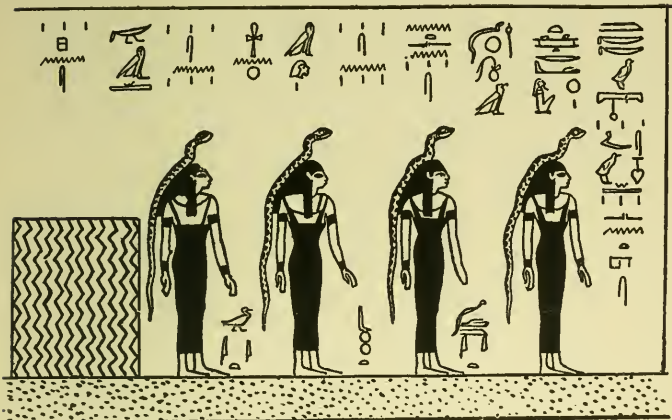
The above text is full of lacunae, and whole passages, consisting of several lines, are wanting; the following version from Lanzone's edition (*Le Domicile des Esprits*, pl. ii.) will be found useful in obtaining an idea of the contents of the legends which accompanied the lakes of water:





"unto those who have plunged themselves beneath the
 "waters, and unto those who swim, and unto those
 "who float in NU of the Ṭuat, 'O ye who have plunged
 "yourselves beneath the waters, who shine in NU, O
 "ye whose hands cover your faces, who swim with
 "your faces turned towards the water in the Ṭuat,
 "whose cheeks are filled with water, O ye who paddle
 "in the waters of NU, whose faces are turned up into

“the air in the following of your souls, whose souls
 “have been deprived of their heavenly air, and who
 “beat the air with your hands in order to obtain it,
 “O make ye your way in Nu by means of your legs,
 “and your thighs shall not be in any way impeded.
 “Come ye forth in this stream, descend ye on these
 “waves, fill ye ḤĀP-UR, and arrive ye at its furrows,



Hetemit.

Bekkhlit.

Tchetmit.

Senthes.

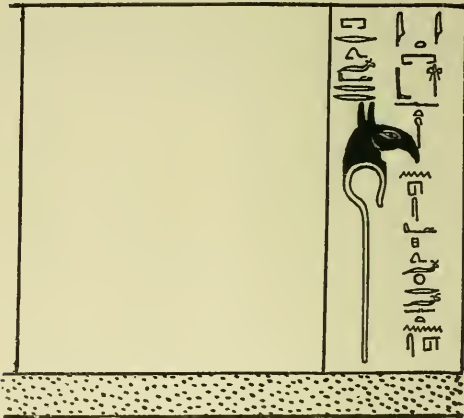
“for your members shall not perish, and your flesh
 “shall not decay, and ye shall have dominion over your
 “water, and ye shall have abundance according to my
 “command, O ye whose duty it is to dwell in Nu,
 “together with those who have plunged themselves
 “beneath the waters, and are in [his] following, and
 “whose souls have life.”

5. A lake of water.

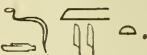
6. Four female figures, each bearing a serpent on her head and shoulders; the head of each reptile is raised above the head of its bearer, and its tail hangs down her back; their names are:—

1. HETEMIT, .

2. BEKHKHIT, .

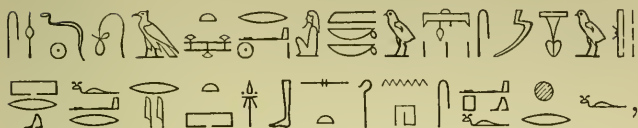


Set-nches.


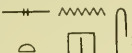
3. TCHETMIT, .

4. SENTHES, .

The text reads: 



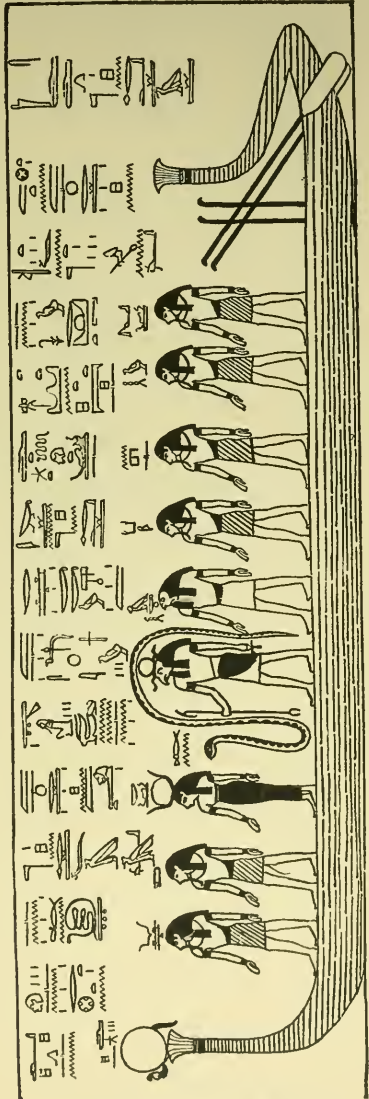
“Those who are in this picture are they whose forms
 “(or, figures) live by their heads. It is they who shed
 “light upon the road of Rā in the thick darkness, and
 “when he cometh forth into the Hall of the East, SET
 “waketh up and travelleth on with him.”

7. A sceptre, , surmounted by the head of Set; its
 name is SET-NEHES, , i.e., “Set who wakens.”

“ words unto the gods
 “ who are in it. The
 “ name of the gate of
 “ this City through
 “ which this great god
 “ hath entered is
 “ SEKEN - T̄UATIU ; the
 “ name of this City is
 “ RE - EN - QERERT - APT -
 “ KHATU ; the name of
 “ the hour of the night
 “ which guideth this
 “ great god is SEBIT -
 “ NEBT - UĀĀ - KHESFET -
 “ SEBĀ - EM - PERT - F .”

In the middle register are:—

1. The boat of the sun, in which stands the god under a canopy formed by the body of the serpent Mehen ; on his head are horns and a disk. On the high prow of the boat is a disk, encircled by a uraeus, which is called PESTU, $\frac{\square}{+} \star$.
 The text reads:



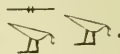
The Boat of the Sun in the Eleventh Division of the Tuat.




“god journeyeth on his way in the City in this picture,
 “and his sailors, who are the gods, guide him into the
 “eastern horizon of the sky. The star PEṢṬET which
 “is on its boat guideth this great god into the ways of
 “the darkness which gradually lightens, and illumineth
 “those who are on the earth.”

2. Twelve gods, who march before the boat of the
 god bearing the serpent MEḤEN on their heads; their
 names are:—

1. MEḤNI, .

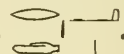
2. SEMSEM, .

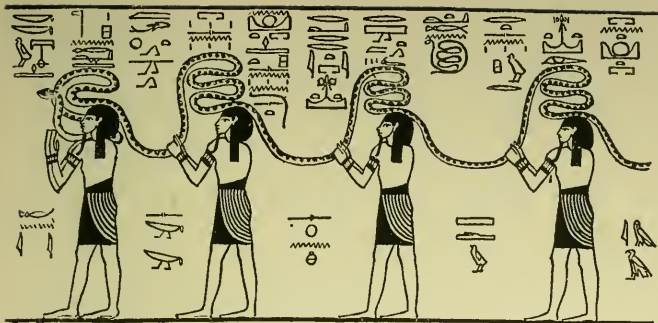
3. SEKHENNU, .

4. SHETU, .

5. ĀMA, .

6. AMU, .

7. ERTĀ, .

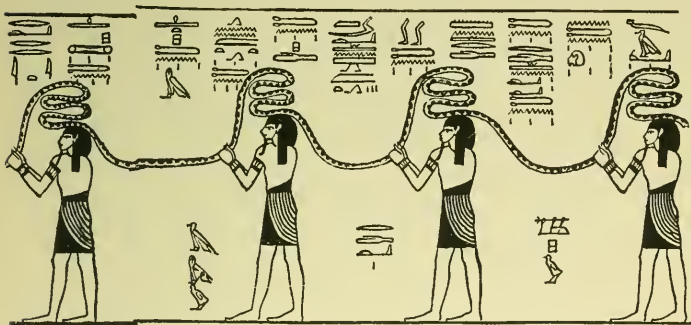


Mehni.

Semsem.

Sekhennu.

Shefn.

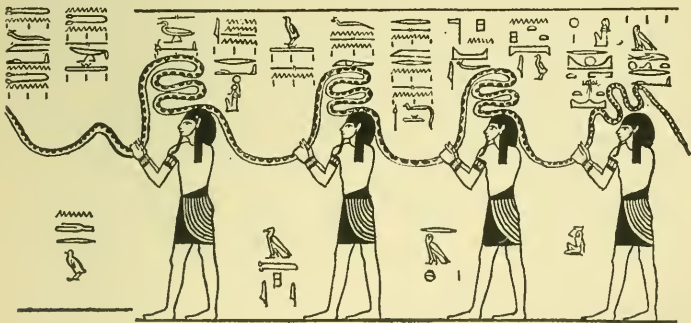


Ama.

Amu.

Erfa.

Shepn.

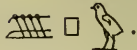



Neferu.

Athpi.


Ermenu.


Fa (?).


8. SHEPU, .


9. NETERU, .

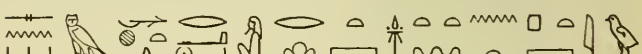
10. ATHPI, .


11. ERMENU, .

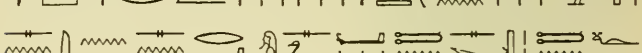
12. FA (?), .

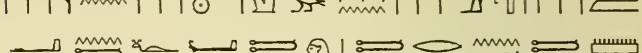
The text reads: 




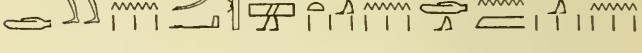


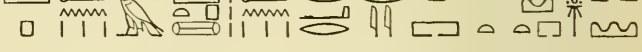


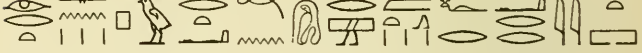


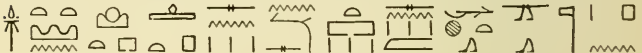


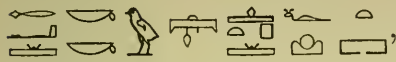


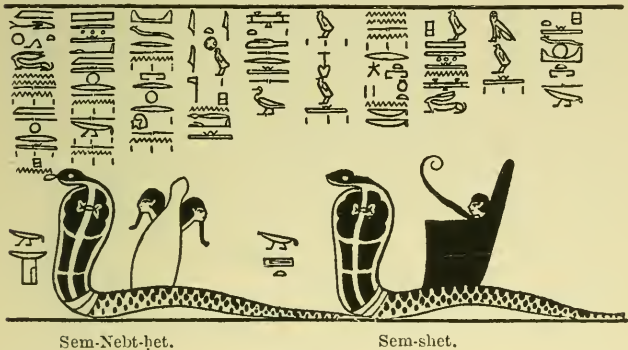










 “Those who are in
 “ this picture are in front of this great god, and they carry
 “ the serpent Mehen-ta on their heads into this City, and
 “ they travel onwards in the following of Rā into the
 “ Eastern Horizon of the sky. This god crieth unto them
 “ by their names, and he decreeth for them what they
 “ have to do. And Rā saith unto them:—‘O ye who
 “ keep ward over your serpent-figures with your two




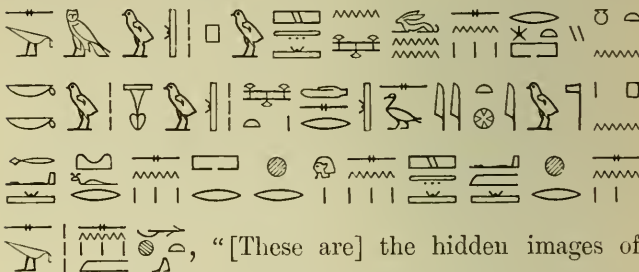
Sem-Nebt-het.

Sem-shet.


“ hands, lift ye up your heads, whose hands are strong,
 “ whose feet are firm, who perform the journeyings
 “ which ye are bound to make, who make long your
 “ steps as ye go, unite ye yourselves to your offerings in
 “ the Hall of the Eastern Horizon.’ Their work is to
 “ make the serpent Mehen to travel to the Eastern Hall
 “ of the Horizon, and they unite themselves to their habi-
 “ tations after this great god hath passed through the
 “ darkness and hath taken up his place in the horizon.”


3. The serpent SEM-SHET, . On his back rests the Red Crown, and in an angle of it is a human head.


4. The serpent SEM-NEBTHET, . On his back rests the White Crown, from each side of which projects a bearded human head. The text reads:

, “[These are] the hidden images of

“Horus which are at the second door of the thick
“darkness, [on] the holy road to Sait (Saïs). When
“this great god crieth out to them (i.e., to the two
“serpents) these hidden heads make their appearance,
“and then they swallow their own forms (i.e., they
“disappear).”

5. NEITH of the phallus, , wearing the Red Crown.

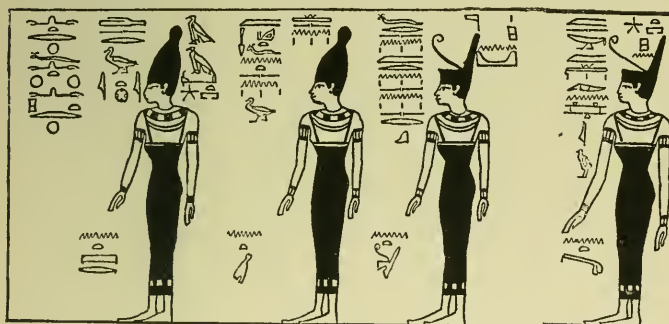
6. NEITH of the Red Crown, , wearing the Red Crown.

7. NEITH of the White Crown, , wearing the White Crown.

8. NEITH the Young, , wearing the White Crown.

Crown. The text reads:

, "Those who are in



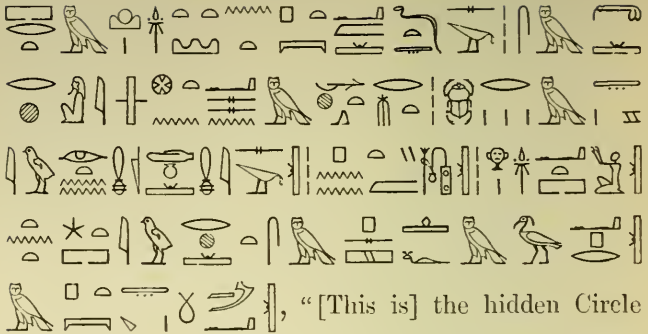
Neith the Young.

Neith of the White Crown.

Neith of the Red Crown.



Neith of the phallus.

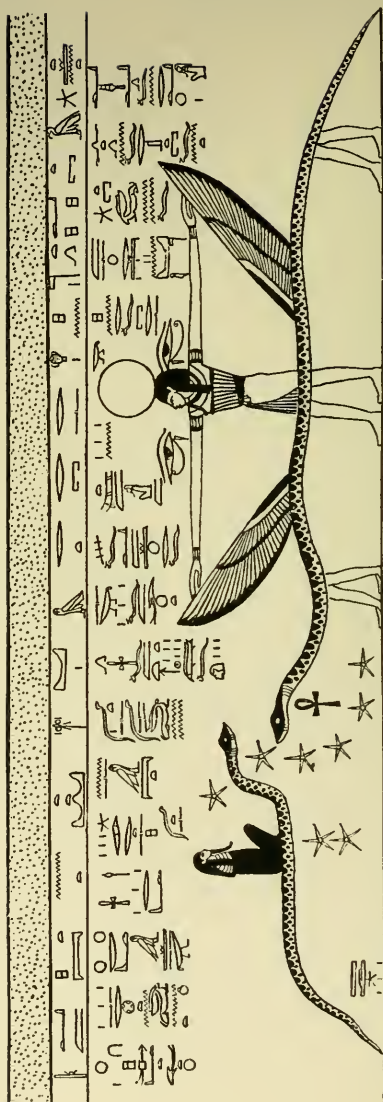
"this picture of [this] door [are] in the form which
 "Horus made; when this god crieth out to them
 "by their names they spring into life at the sound
 "of his voice, and it is they who guard the holy
 "gate of the city of SAIT (Saïs), which is unknown,
 "and cannot be seen, and cannot be looked at."
 Above the upper register is a line of text, which reads





“of the Ṭuat through which this god maketh his
 “journey so that he may come forth into the Eastern
 “Horizon of the sky; it swalloweth eternally its images
 “(or, forms) in the presence of the god REKH(?), who
 “dwelleth in this City, and then it giveth them to
 “those who are born and come into being in the earth.
 “Whosoever shall make an exact copy of these forms
 “according to the representations of the same at the
 “eastern [portion] of the hidden Palace of the Ṭuat,
 “and shall know it, shall be a spirit well equipped
 “both in heaven and earth, unfailingly, and regularly
 “and eternally.”





In the upper register are:—





1. The god ĀPER-HRĀ-NEB-TCHETTA, ,
 above whose body, at the neck, is a disk from which
 proceed two human heads, the one wearing the White
 Crown and the other the Red Crown; in his right
 hand he holds the sceptre , and in the left the











back; above the
god is written
"TCHET-s," i.e., "its
body," and by the
tail of the serpent
is SHEṬU,  .





The text reads:



   


   




   


 , "TCHET-S


"herself is above
"the stars (i.e., the
"eight stars which
"are about the
"heads of the two
"serpents); her
"work is to cast
"the living ones to
"Rā every day; she
"then swalloweth


“her forms in this City of the ELEVENTH HOUR, [and “she is] one of those who follow the god.”

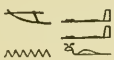
4. The god ṬEPUI, , i.e., the “Two-headed”; one head faces to the right and the other to the left.

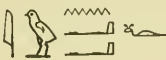
5. The god KHNEM-RENIT, , ram-headed, holding  in his right hand, and  in his left.


6. The god NERTA, , with both hands raised in adoration.


7. The god ĀĀUI-F-EM-KHANEF, , who has two snakes' heads in the place of a human head; his hands and arms are concealed.

8. The god APT-TAUI, ; his hands and arms are concealed.

9. The god MER-EN-ĀĀUI-F, , in form similar to the preceding.


10. The god AU-EN-ĀĀUI-F, , in similar form.


11. The god RESET-ĀFU (?), , in similar form.



12. The god ṬUA-HERU, , in similar form.



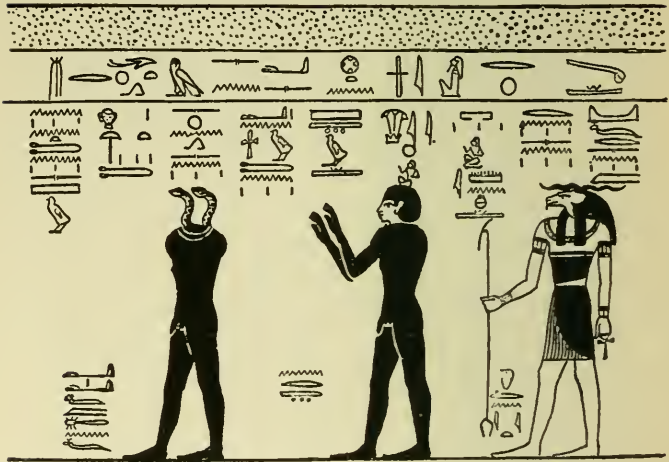
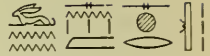
The god Ṭepui.

13. The god MAĀ, .

14. The god MESEKHTI,   .

15. The god HEPĀ,  .

The text which refers to these reads:



Aāui-f-em-kha-nef.

Nerta.

Khnem-renit.



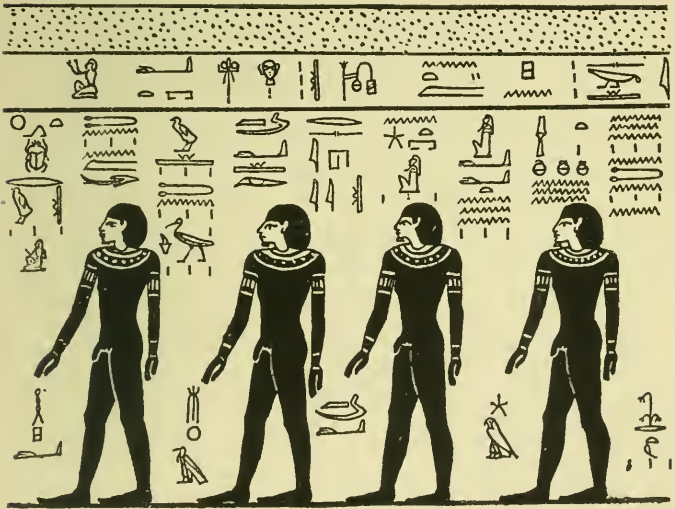


Iset-āfu.

Āu-en-āūi-f.

Mer-en-āūi-f.

Āpt-taui.

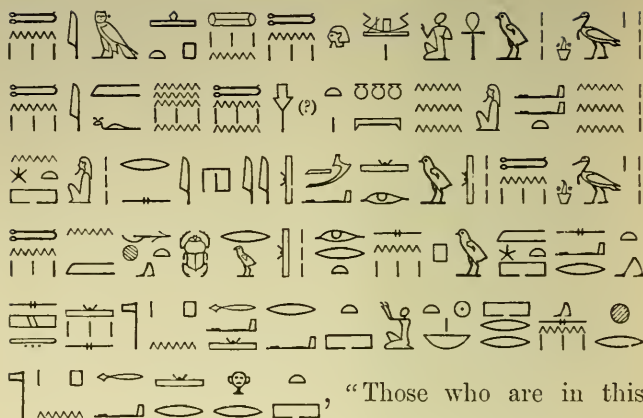


Hepā.

Mesekhti.

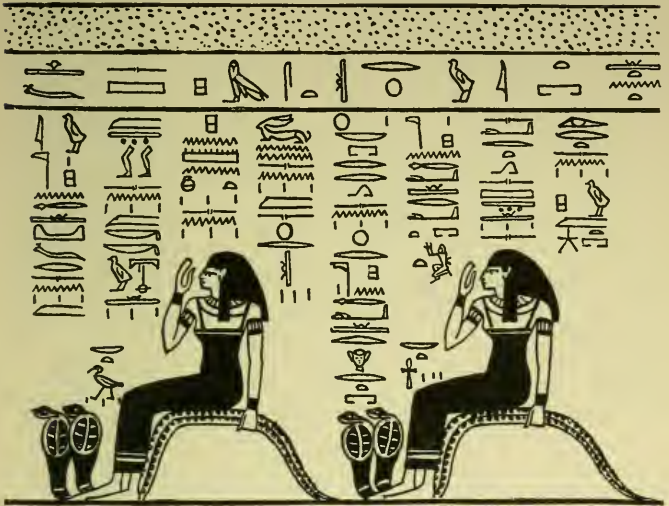
Maā.

Tua-Heu.



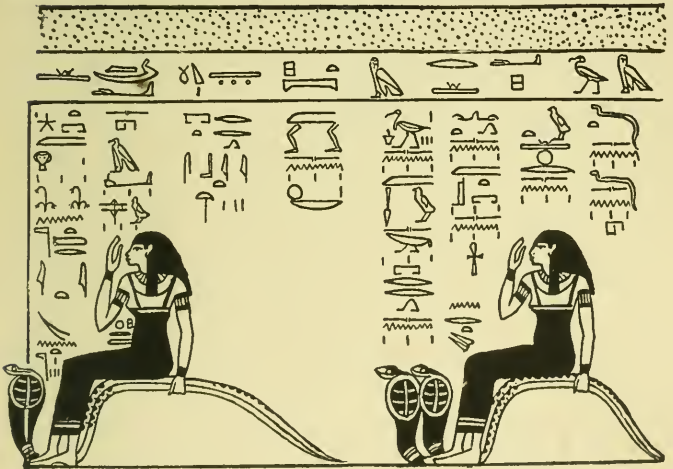
"picture doth this great god call by their names,
 "[saying]:—' My hidden appearances and my secret
 "radiance cause your life, O ye who advance to your
 "shadows, who are free to move or are shrouded in
 "respect of the arms by the Form in his holy places,
 "whose breaths are of the utterances of my mouth,
 "which giveth life and ye speak therewith, whose
 "offerings are on my boat whereon your souls live, ye
 "who have water at the source(?) of NU wherein the
 "dwellers in the Ṭuat wash with shouts of joy, perform
 "that which it is your right to do, and let your souls
 "be in the following of [my] created things.' Their
 "work in the Ṭuat is to make to advance the hidden
 "things of this great god to the hidden House each
 "day when they appear with this great god in the
 "upper heaven."

16. A goddess, seated on the backs of two serpents,



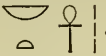

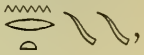
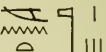
Nebt-khu.

Nebt-ankhiu.



Mer-ent-neteru.

Nert-abui.

which lie side by side, and appear to issue from her feet; her left hand grasps the body of one serpent, and her right is held up before her face. Her name is NEBT-ĀNKHIU, . In front of her are three other goddesses, who are similarly seated; their names are NEBT-KHU, , NERT-ĀBUI, , and MER-ENT-NETERU, . The text reads:




“Those who are in this picture have their arms on the
 “earth and their feet and legs in the darkness. When
 “this great god crieth to them in their own bodies,
 “they utter cries; they do not depart from their
 “places, but their souls live in the word of the forms
 “which come forth from their feet every day. When
 “the shades appear, the winds which are in the Ṭuat
 “cease from the faces of these goddesses.”


In the lower register are:—

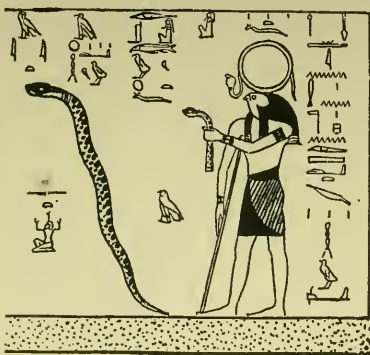
1. Horus, hawk-headed and wearing a disk, leaning

with his right shoulder upon a long staff, and holding in his left hand a boomerang, one end of which is in the form of a serpent's head.

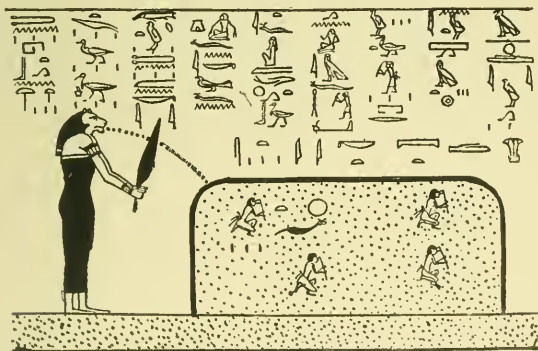
2. A huge serpent, called the "Everlasting SET,"

 standing upon his tail.

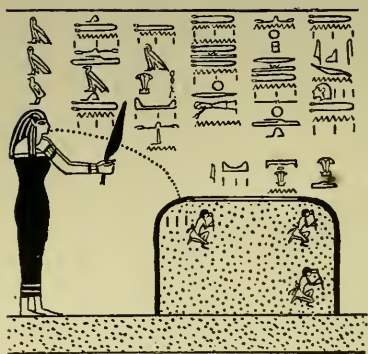
3. A large pit, with a vaulted roof, filled with fire, wherein "the enemies," , of Rā are being consumed; the name of the pit is HATET-KETITS,



Horus and the serpent Set-heh.



The pit of fire, Hatet-ketits.



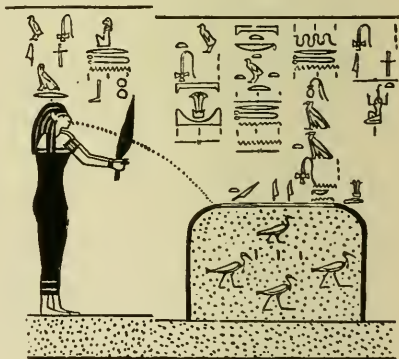
The pit of fire, Ḥaṭet-ḥanṭu-s.

and is presided over by a goddess with the head of a lioness, who holds in her hands a large knife, and pours fire into it from her mouth.


4. A smaller pit, with a vaulted roof, filled with fire,



wherein "the enemies" are being consumed; the name of the pit is ḤAṬET-ḤANṬU-S, and it is presided over by a goddess with a human head, who holds in her hands a large knife, and pours fire into it from her mouth.

5. A pit similar to the above, wherein "the souls," are being consumed; the name of the pit is ḤAṬ-NEKENIT, and it is presided over by a goddess as in No. 4.



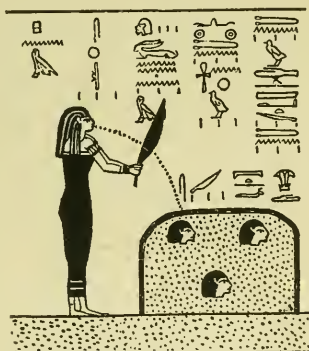
The pit of fire, Ḥaṭ-nekenit.

6. A similar pit, wherein “the shades (or, shadows)” are being consumed; the name of the pit is HAT-NEMMÁT-SET, , and it is presided over by a goddess as in No. 4.

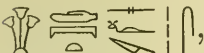
7. A similar pit, wherein “the heads,” , are being consumed; the name of the pit is HAT-SEFU-S, .




The pit of fire, H₁at-nemmat-set.





The pit of fire, H₁at-sefu-s.


, and it is presided over by a goddess as in No. 4.

8. A very large pit, with a vaulted roof, filled with fire, in which are immersed, head downwards, four male figures; the name of this pit is ANT-SEKHETU, , i.e., “the valley of those who are turned upside down.”

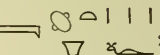


9. Four goddesses, each one with the sign for "eastern desert" on her head; their names are:—

1. PESI, .

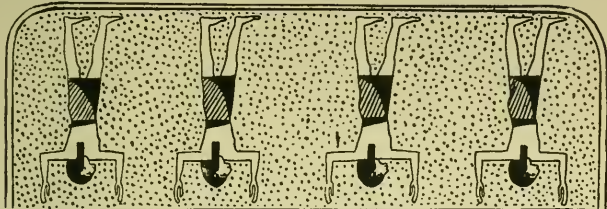
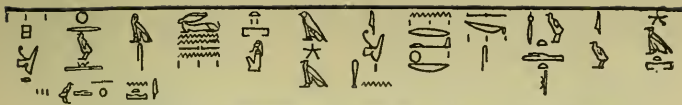
2. REKHIT, .

3. HER-SHĀU-S, .

4. SAIT, .

10. The god HER-UTU-F, , holding a sceptre, , in his left hand, and the sign of "life," , in his right.

The text reads: 



The pit of fire, Ant-sekhetu.



Her-shäu-s.



Rekhit.

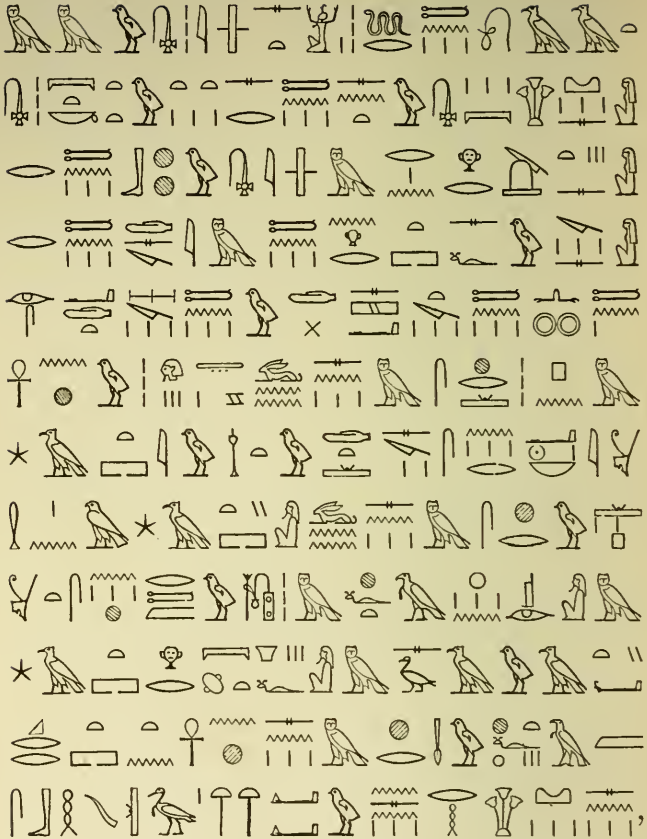


Pesi.



The god Her-utu-f,

Sait.



“The Majesty of this god uttereth the decree, [say-
 “ing]:—‘Hack in pieces and cut asunder the bodies
 “of the enemies and the members of the dead who
 “have been turned upside down, O my father Osiris
 “. and let me come forth from it. My

“father having [once] been helpless hath smitten you,
 “he hath cut up your bodies, he hath hacked in pieces
 “your spirits and your souls, and hath scattered in
 “pieces your shadows, and hath cut in pieces your
 “heads; ye shall never more exist, ye shall be over-
 “thrown, and ye shall be cast down headlong into the
 “pits of fire; and ye shall not escape therefrom, and
 “ye shall not be able to flee from the flames which are
 “in the serpent SET-HEH.

“‘The fire of HERT-KETTUT-S is against you, the
 “flames of HERT-HATU-S are against you, the blazing
 “heat of HERT-NEMMAT-S is against you, HERT-SEFU-S
 “is against you, and she stabs at you, and hacks you
 “in pieces, and cuts you up in such wise that ye shall
 “never again see those who are living upon the earth.’

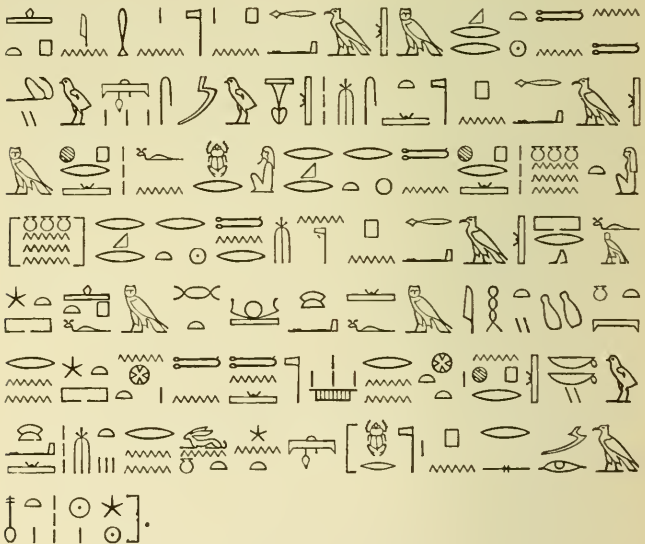
“As for those who are in this picture in the Tuat, it
 “is the Majesty of HERU-TUATI who giveth the order
 “for their slaughter each day.

“Those who are in this picture, who are depicted
 “with the enemies of Osiris of the Tuat, and with
 “HER-UTU-F, who is the guardian of this Circle, live by
 “means of the voice of the enemies, and by the cries of
 “entreaty of the souls and shadows which have been
 “placed in their pits of fire.”

CHAPTER XII.

THE TWELFTH DIVISION OF THE TUAT,
WHICH IS CALLED THEN-NETERU.

THE TWELFTH DIVISION¹ of the Tuat, which is passed through by the Sun-god during the TWELFTH HOUR of the night, is introduced by three lines of text, which read:—



See Lanzone, *Domicile*, pl. v.

“The Majesty of this great god
 “taketh up his position in this
 “Circle, which is the uttermost
 “limit of thick darkness, and this
 “great god is born in his form of
 “Kheperá in this Circle, and Nut
 “and Nu are in this Circle for the
 “birth of this great god when he
 “cometh forth from the Tuat and
 “taketh up his position in the
 “Mātet Boat, and when he riseth
 “up from the thighs of Nut. The
 “name of the Gate of this City is
 “THEN-NETERU. The name of this
 “City is KHEPER - KEKIU - KIHĀU -
 “MESTU. The name of the hour of
 “the night wherein this god cometh
 “into being is MAA-NEFERT-RĀ.”

Above the whole scene is a line
 of hieroglyphics, which describes
 it as:—








































i.e., Kheperà, which takes the place of the solar disk that rested on the prow of the boat in the Eleventh Hour.

























































“This great god in this picture journeyeth along
 “through this City by means of the faithful servants
 “(*imkhiu*) of this hidden image *ANKH-NETERU*. His
 “gods draw him along by a cord, and he entereth into
 “his tail and cometh forth from his mouth, and cometh
 “to the birth under the form of Kheperà, and the gods
 “who are in his boat [do] likewise. He taketh up his
 “place on the face of the hidden image of the horn (or,
 “forehead) of the sky at the end of the thick darkness,
 “and his hands seal up the *Tuat*. Then this great god
 “taketh up his position in the Eastern Horizon of
 “heaven, and Shu receiveth him, and he cometh into
 “being in the East.”

2. Twelve gods, who are occupied in towing along the boat of the Sun, each with his head turned behind him and looking at the boat; their names are:—

1. ḤERU, .
2. SHEMSU, .
3. THENĀ,  .
4. BEQ,  .
5. ĀU-ĀNKHIU-F,    .
6. SEBEḤU-F,     .
7. ĀḤĀ-RER,   .
8. ĀMKHUI,  .
9. NEB-ĀMAKH,  .
10. SEKI (?),   .
11. ḤEQ-NEK-MU,     .
12. ĀU,  .

The text which refers to these reads:     

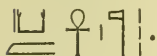
                          



“Those who are in this picture draw this great god
 “through the tail (or, bowels) of the serpent Ānkh-
 “neteru. The loyal servants of Rā who are in his
 “following are the product of his hands, and they are
 “born on the earth each day after the birth of this
 “great god in the eastern portion of the sky. They
 “enter into this hidden image of Ānkh-neteru in
 “the form of loyal servants, and they come forth in
 “the renewed forms of Rā every day. When they
 “tarry upon the earth it is an abomination to them to
 “utter the name of the god.”

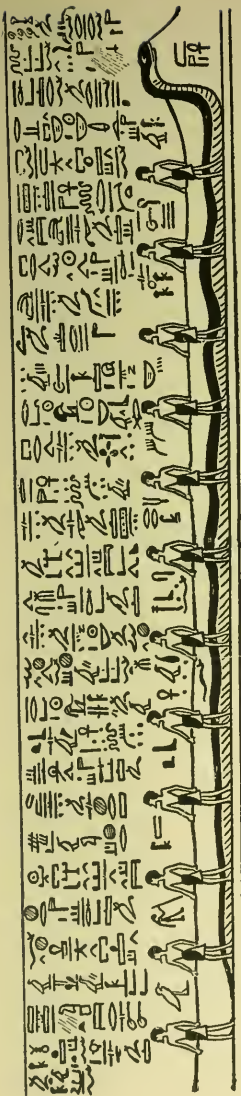
3. The monster serpent KA-EM-ĀNKH-NETERU,



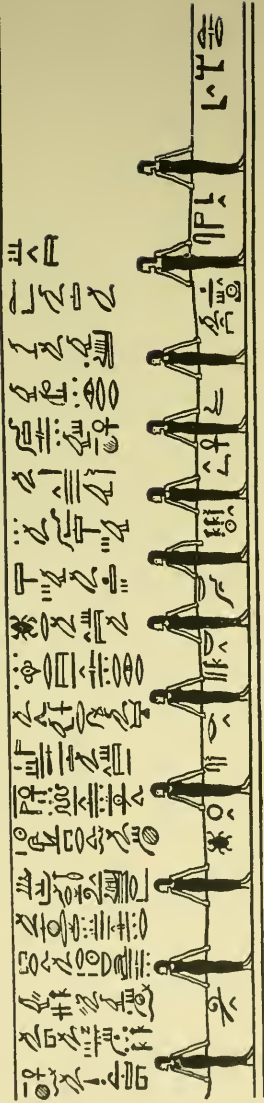
4. Twelve goddesses, who are occupied in towing
 the boat of the sun through the body of the serpent
 KA-EM-ĀNKH-NETERU; each has her head turned behind
 her, and is looking at the boat. Their names are:—

1. STAT, .

2. KHERU-UTCHAT, .



Twelve gods of the last hour of the night

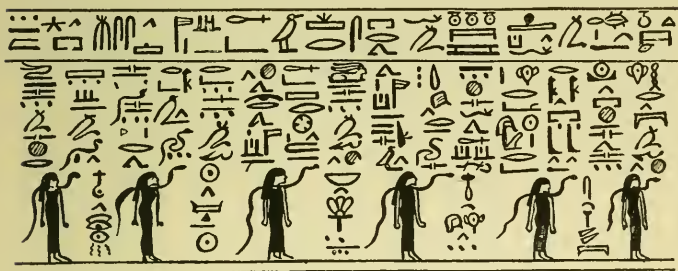


Twelve goddesses of the last hour of the night.

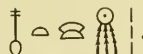
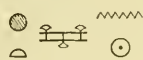

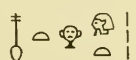
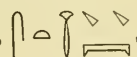
“from the serpent ĀNKH-NETERU, and they tow this
 “great god into the sky, and lead him along the ways
 “of the upper sky. It is they who make to arise in
 “the sky gentle winds and humid breezes, and it is
 “they who order those who live [upon earth] to place
 “themselves in the great boat in the sky.”






In the upper register are:—

1. Twelve goddesses, each of whom stands upright,
 and bears on her shoulders a serpent which belches
 forth fire from its mouth; their names are:—



Six goddesses with fiery serpents.

1. NEFERT-KHĀU, 
2. KHET (?) - UAT-EN-RĀ, 
3. NEBT-SESHESH-TA, 
4. NEFERT-HER-TEPT, 
5. SEUATCHET-ĀṬEBUI-PET, 

- 6. ḤĀT-EM-TAUI-S, 
- 7. QAT-EM-SEPU-S, 
- 8. SEKHEM-EM-KHU-S, 
- 9. ḤĀĀT-EM-SEPU-S, 
- 10. KHET-ĀNKH(?) -F, 



Six goddesses with fiery serpents.

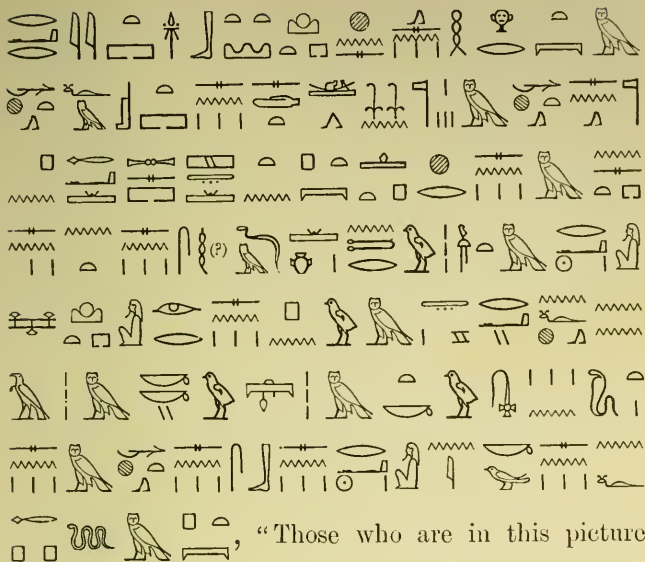
- 11. PERT-EM-ĀP, 
- 12. NEBT-ĀR-EM-UĀĀ-ĀBT, 

The text reads: 







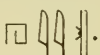


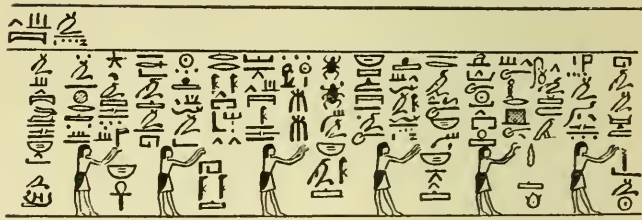
“with their own bodies, and from whom their uraei
 “emerge, are in the following of this great god when
 “he setteth out for this City. They follow after this
 “god, and the flames which issue from their mouths
 “drive away Āpep on behalf of Rā into the Hall of
 “the East of the Horizon. They journey round about
 “the upper heavens in his following [remaining] in
 “their places, and they restore these gods after this
 “great god hath passed by the hidden chamber of the
 “sky, and then they take up their positions [again] in
 “their own abodes. They give pleasure to the hearts
 “of the gods of Āmentet through Rā-Ĥeru-khut, and
 “their work upon the earth is to drive away those who

“are in the darkness by the flames of their uraei which
 “are behind them, and they guide Rā along, and they
 “smite Āpep for him in the sky.”


2. Twelve gods, each of whom stands upright, and
 has both hands raised in adoration before him; their
 names are:—

1. NEB-ĀNKH, .


2. HI, .




Six gods who praise Rā at dawn.


3. NEB-ĀA, .

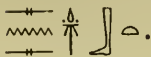
4. NEB-ṬUAT, .

5. NETCHEM-ĀB, .

6. HĀM, .

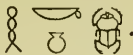
7. UA-ĀB, .

8. HUNNU, .

9. SENSĀBT, .

10. MA-ṬĒPU-NETERU, .

11. THES-ṬĒPU-NETERU, .

12. HĒKENU, .

The text reads: .





Six gods who praise Rā at dawn.













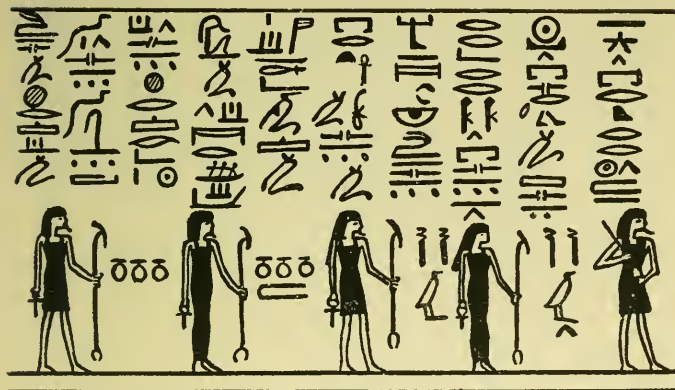


“Those who are in this picture sing praises unto this
 “great god from dawn, when he taketh up his position
 “in the Hall of the east of the sky. They say unto
 “Rā, ‘O thou who art the producer of [thine own]
 “birth, who dost bring into being [thine own] being,
 “[lord of] homage of every soul, Heaven be-
 “longeth to thy soul, which taketh up its place therein,
 “and the earth belongeth to thy body, thou lord of
 “homage. Thou sailest over the Horizon, thou takest
 “up thy place in thy shrine, the gods in their bodies
 “praise thee; descend thou into the sky and take thou
 “thy two souls through thy magical protectors.’ The
 “work of these gods in the Tuat is to praise this great
 “god, and they stand in this City and they count up
 “(or, verify) the gods of the country of Māket (i.e.,
 “Sinai). They descend (?) to earth [before] Rā after
 “he hath taken up his position in the sky and doth
 “rise upon the eyes of mankind in their circles.”

In the lower register are:—

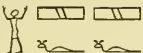



1. The god NU, 𓏏𓏏𓏏, holding  and  in his left and right hand respectively.

2. The goddess NUT, , holding  and .
3. The god HEHU, , holding  and .
4. The goddess HEHUT, , holding  and .
5. The god TEBAI, , man-headed, and holding an oar, or paddle.




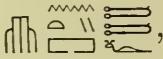
The gods who receive Rā.


A god of a paddle.

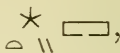
6. The god QASHEFSHEF, , man-headed and holding a paddle.
7. The god NEHUI, , crocodile-headed, and holding a paddle.
8. The god NI, , with the heads of two birds, and holding a paddle.
9. The deity NESMEKHEF, , in the

form of a serpent, which pours forth fire from its mouth.


10. The god NEBĀ-KHU, , man-headed, and holding a paddle.

11. The god KHENTI-THETH-F, , man-headed, and holding a paddle.

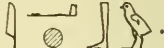
12. The god ĀḤĀ-ĀB, , man-headed, and holding a paddle.


13. The god ṬUATI, , man-headed, and holding a paddle.


14—23. Ten gods, each with his hands raised in adoration; their names are:—

ṬES-KHU, .

THEMA-RE, .

ĀĀKHEBU, .

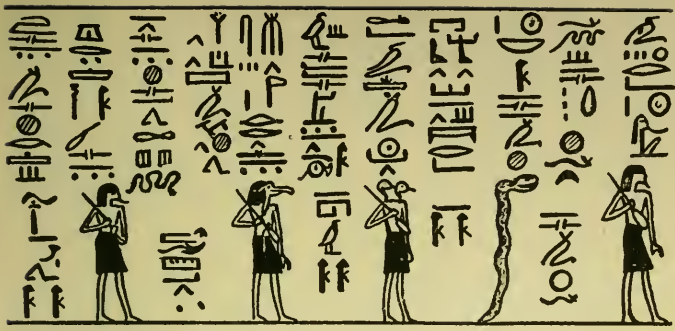
SEKHENNU, .

ERMENU, .

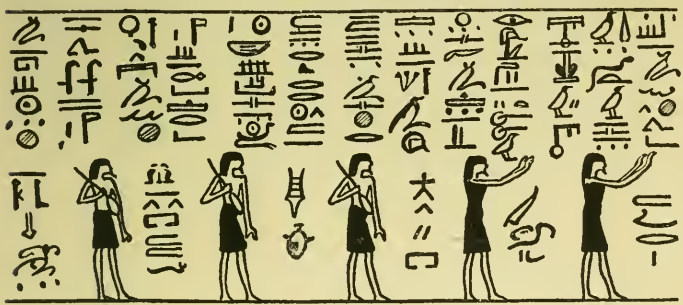
KHENNU-ERMEN, .

BUN-Ā, .

KHU-RE, .

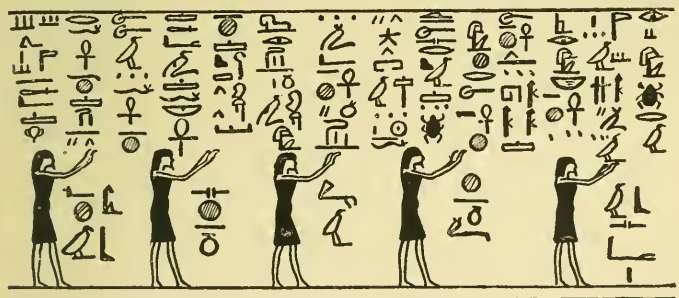


Gods of paddles.



Gods of paddles.

Gods who praise Rā at sunrise.



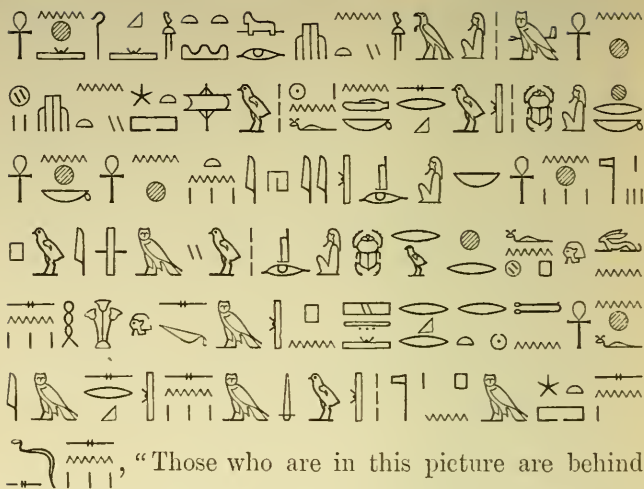
Gods who praise Rā at sunrise.

they have in the Tuat [belong to] this Circle.”

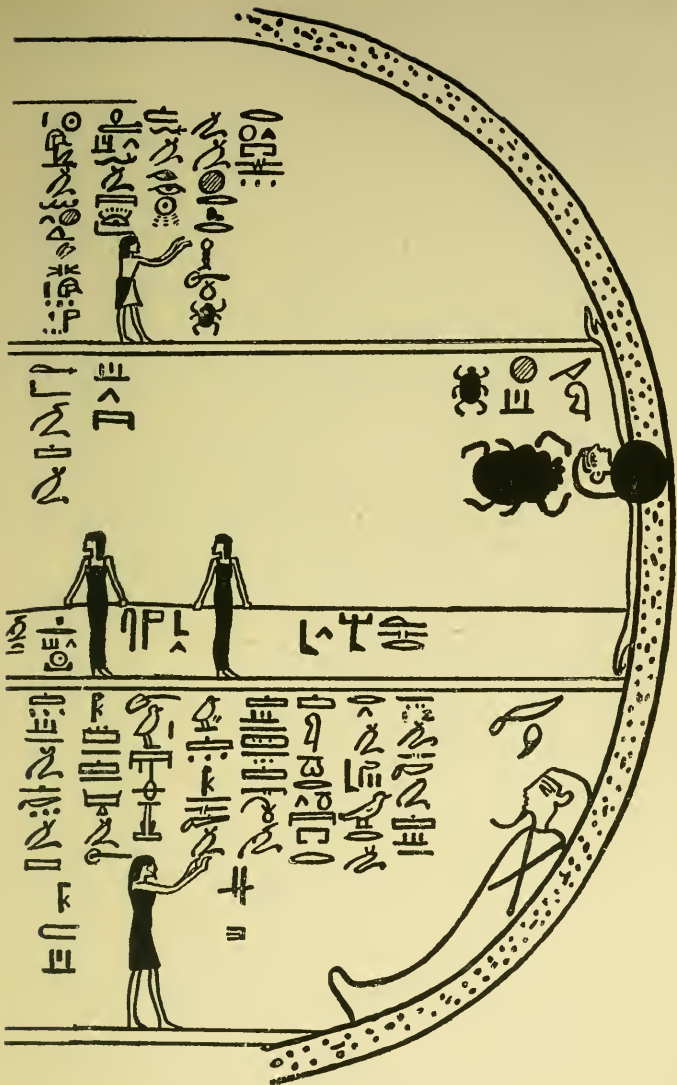


“Those who are in this picture with their paddles drive
 “Ānep to the back of the sky, after the birth of the god.
 “Their work is to hold up the Great Disk in the Eastern
 “Horizon of the sky every day. Behold the serpent
 “SENMEKHEF which burneth up the enemies of Rā at
 “the dawn! These gods go round about the heights of
 “heaven in the following of this great god every day,
 “and they receive their protection for this Circle.”

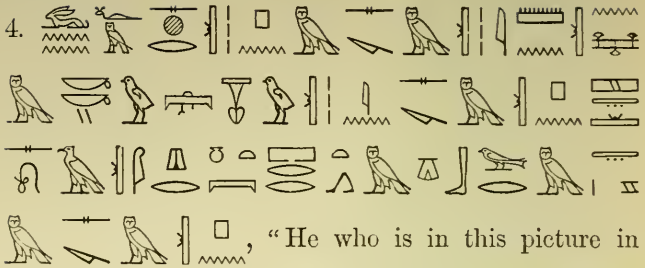




“the image of Osiris, who is over the thick darkness.
 “These are the words which this god saith unto them
 “after this great god hath journeyed by it:—‘Life [to
 “thee], O thou who art over the darkness! Life [to
 “thee] in all thy majesty! Life [to thee], O governor
 “of Āmentet, Osiris, who art over the beings of
 “Āmentet! Life to thee! Life to thee! O thou who
 “art over the Ṭuat, the winds of Rā are to thy nostrils,
 “and the nourishment of Kheper is with thee. Thou
 “lives, and ye live. Hail to Osiris, the lord of the
 “living, that is to say, of the gods who are with Osiris,
 “and who came into being with him the first time.’
 “Those who are behind this hidden Image in this
 “Circle wherein he liveth have their nourishment
 “from the words of this god in their own Ṭuat.”



The exit of Rā from the Tuat, i.e., Sunrise.



“He who is in this picture in
 “the invisible form of Horus in the thick darkness,
 “is the hidden image which Shu lifteth up beneath
 “the sky, and KEB-UR cometh forth in the earth in
 “this image.”

24. The end of the Ṭuat, which is represented by a semi-circular wall or border formed of earth and stones, or perhaps granite. At the middle point of this border is the disk of the sun which is about to rise on this world, and joined to it is the head of the “image of Shu,” β , with his arms stretched out along the rounded border of the Ṭuat. Above his head is the beetle, symbol of Khep[er], \square β , who has emerged from the boat of the Sun-god, and below is the “image of Af,” \mathcal{Q} , that is to say, the body of the night Sun-god, which has been cast away.

END OF VOL. I.

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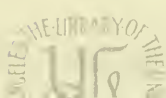
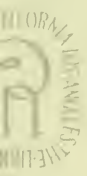
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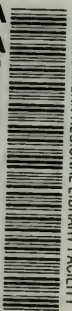
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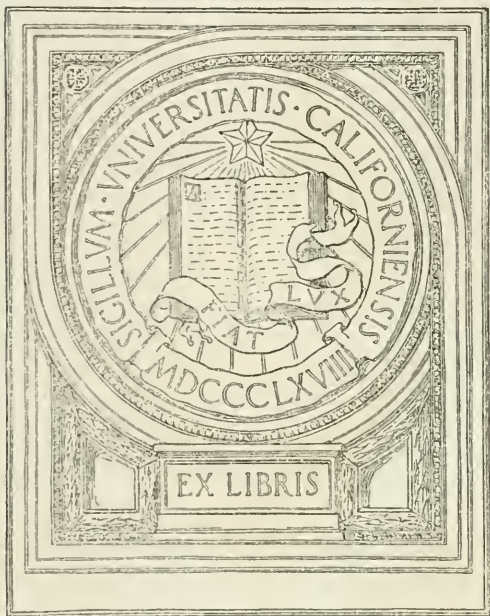


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NOTE

THIS volume is the second of a series of three volumes which treat of the Egyptian Heaven and Hell. It contains the complete hieroglyphic text of the Summary, or short form of the Book *ÂM-TUAT*, and the complete hieroglyphic text of the *BOOK OF GATES*, with translations and reproductions of all the illustrations. A series of Chapters dealing with the origin and contents of Books of the Other World, with prefatory remarks, and a full index to the whole work, will be found in the third volume.















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CONTENTS

CHAP.	PAGE
THE GODDESS NUT. FROM THE SARCOPHAGUS OF SETI I. <i>Frontispiece</i>	
THE SHORT FORM OF THE BOOK AM-TUAT:—	
FIRST HOUR	1
SECOND HOUR	4
THIRD HOUR	8
FOURTH HOUR	13
FIFTH HOUR	16
SIXTH HOUR	20
SEVENTH HOUR	25
EIGHTH HOUR	30
NINTH HOUR	32
TENTH HOUR	34
ELEVENTH HOUR	36
TWELFTH HOUR	38
I. THE ALABASTER SARCOPHAGUS OF SETI I.	43
APPENDIX: BELZONI'S ACCOUNT OF HIS DISCOVERY OF THE TOMB OF SETI I.	71
THE BOOK OF GATES:—	
II. THE WESTERN VESTIBULE, OR ANTE-CHAMBER OF THE TUAT, SET-AMENTET, GUARDED BY SET AND TAT. With 2 Illustrations	80
III. THE FIRST GATE, GUARDED BY SAA-SET. With 10 Illustrations	86
IV. THE SECOND GATE, SEPTET-UAUUAU, GUARDED BY AQEBI. With 7 Illustrations	100
V. THE THIRD GATE, NEBT-S-TCHEFAU, GUARDED BY TCHEṬBI. With 10 Illustrations	119

CHAP.	PAGE
VI. THE FOURTH GATE, ĀRIT, GUARDED BY TEKA-HRĀ. With 11 Illustrations	139
VII. THE JUDGMENT HALL OF OSIRIS. With 1 Illustration	158
VIII. THE FIFTH GATE, NEBT-ĀHĀ, GUARDED BY SET-EM-MAAT-F. With 4 Illustrations	168
IX. THE SIXTH GATE, PEŠTIT, GUARDED BY ĀKHA-EN-MAAT. With 27 Illustrations	190
X. THE SEVENTH GATE, BEKHKHI, GUARDED BY SET-HRĀ. With 9 Illustrations	219
XI. THE EIGHTH GATE, ĀAT-SHEFSHEFT, GUARDED BY ĀB-TA. With 12 Illustrations	237
XII. THE NINTH GATE, TCHESERIT, GUARDED BY SETHU. With 10 Illustrations	259
XIII. THE TENTH GATE, SHETAT-BESU, GUARDED BY ĀM-NETU-F. With 12 Illustrations	279
XIV. THE ELEVENTH GATE, ṬESERT-BAIU, GUARDED BY SEBI AND RERI, OR THE EASTERN VESTIBULE OF THE ṬUAT. With 2 Illustrations	301

ERRATA

P. 10, l. 3, for "Then-ṭent-baiu" read "Tent-baiu"; p. 20, l. 10, for "Nebt-mu-ṭuatiu" read "Metchet-mu-nebt-Ṭuatiu"; p. 18, l. 2, for   read  ; p. 23, l. 3, for  read ; p. 34, l. 1, for  read ; p. 57, l. 3, for "the magical powers" read "her magical powers to those"; p. 113, l. 26, for  read ; p. 115, l. 11, for  read ; p. 119, l. 3, for "Tchetbi" read "Nebt-tchefau"; p. 147, l. 7, for  read .

THE SHORT FORM
OF THE
BOOK OF AM-ṬUAT

THE SUMMARY OF THE BOOK OF WHAT IS
IN THE UNDERWORLD.

THE BEGINNING OF THE HORN OF AMENTET, [WHICH IS]
THE UTTERMOST POINT OF THE DEEPEST DARKNESS.

THE FIRST HOUR.

THIS god entereth into the earth through the Hall of the horizon of Amentet. There are one hundred and twenty ĀTRU to journey over in this Hall before a man arriveth at the gods of the Ṭuat.

The name of the first Field of the Ṭuat is NET-RĀ. He (i.e., Rā) allotteth fields to the gods who are in [his] following, and he beginneth to send forth words to and to work out the plans of the divine beings of the Ṭuat in respect of this Field.

Whosoever shall have these made (i.e., copied)



according to the similitude which is in Æment of the Tuat, [and] whosoever shall have knowledge of these similitudes, [which are] the copies of this great god himself, they shall act as magical protectors for him upon earth regularly and unfailingly, and they shall act as magical protectors for him in the Great Tuat.

USHEMET-ÏÄTU-KHEFTI-RÄ is the name of the [first] hour of the night which guideth this great god through this Hall.

THE FIRST HOUR.

I.—FROM THE TOMB OF SETI I. (lines 1—22).



¹ In this word,  is usually written for  *ti*.



THE SECOND HOUR.

This great god afterwards taketh up his position in UR-NEST, which is three hundred and nine ÂTRU in length, and one hundred and twenty ÂTRU in width.

The name of the gods who are in this Field is BAIU-TUATI. Whosoever knoweth their names shall have his existence with them, and unto him shall this great god allot fields in the place wherein they are in the FIELD OF URNES. He shall stand up with the Gods who Stand Up (ĀḤĀU), he shall travel on in the following





THE SECOND HOUR.

II.—FROM THE LEYDEN PAPYRUS, T. 71.





THE THIRD HOUR.

This great god afterwards taketh up his position in the Fields of the PERU-gods (i.e., the Fighters), and

this great god paddleth his way over the STREAM OF OSIRIS (NET-ĀSĀR) in sailing up this Field, which is three hundred and nine ĀTRU long, and one hundred and twenty ĀTRU wide. This great god uttereth words to those who are in the following of Osiris to this City, and he alloteth unto them estates which are situated in this Field.

BAIU-SHETAIU (i.e., Hidden Souls) is the name of the gods who are in this Field, and whosoever knoweth their names upon earth shall be able to approach to the place where Osiris is, and there shall be given unto him water for his Field.

NET-NEB-UA-KHEPER-ĀUĀTU is the name of this Field. Whosoever shall know these hidden similitudes of the Hidden Souls in the correct forms wherein they are depicted in Āment of the Tuat—now the beginning of such representations should be from Āmentet—[these figures I say] shall act as magical protectors to that man upon earth, [and] in Neter-khert, regularly and unfailingly.

Whosoever knoweth these, when he is making his journey past them shall escape from their roarings, and he shall not fall down into their furnaces (or, pits).

Whosoever knoweth this, when he is keeping ward over [his] seat (or, place), his bread-cake shall be with Rā; and whosoever knoweth this, being soul [and] spirit, shall have the mastery over his legs, and shall never enter into the place of destruction, but he shall

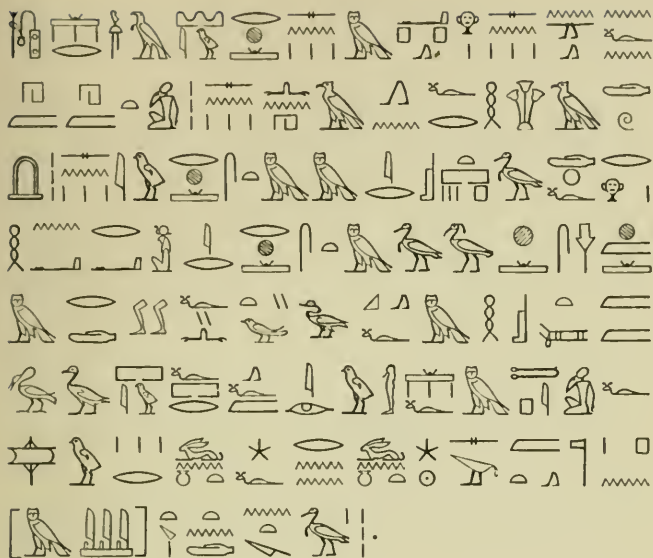
come forth with his attributes (or, forms), and shall snuff the air for his hour.

THE TENT-BAIU is the name of the hour of the night which guideth this great god through this Field.

THE THIRD HOUR.

I.—FROM THE TOMB OF SETI I. (lines 62—105).





THE THIRD HOUR.

II.—FROM THE LEYDEN PAPYRUS, T. 71.







THE FOURTH HOUR.

The majesty of this great god, having been towed along, afterwards taketh up his position in the secret Circle of **AMENTET**, and he performeth the affairs of the gods of the **Tuat** who are therein by means of his voice, but he seeth them not.

ANKH-KHEPERU is the name of the gate of this Circle.

AMENT-SETHAU is the name of this Circle.

Whosoever knoweth this representation of the hidden roads of **RE-STATET**, and the holy paths of the **AMMEHET**, and the secret doors which are in the Land of **SEKER**, the god who is upon his sand, shall be in the condition of him that eateth the bread-cakes which are [made] for the mouth of the **LIVING** gods in the Temple of **Tem**.

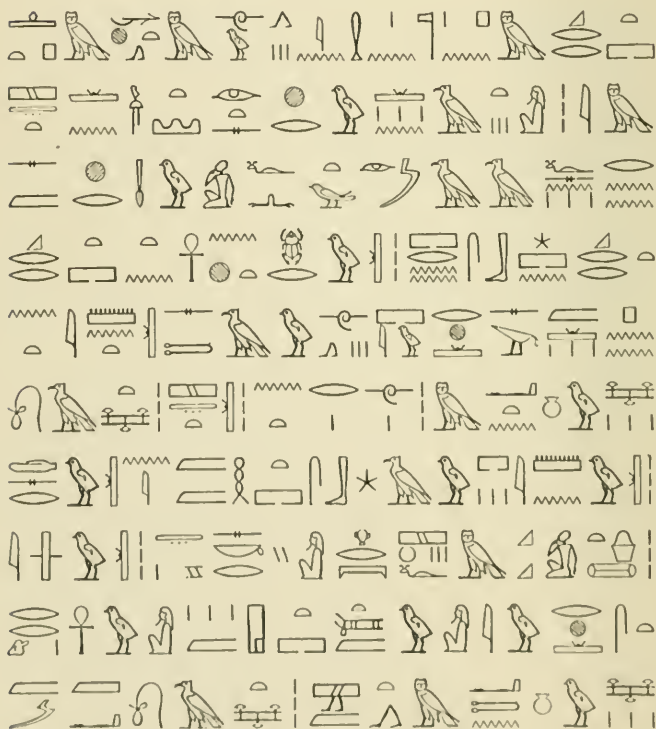
Whosoever knoweth this shall be in the condition of him that is *maät* on the ways, and he shall journey

over the roads of RE-SETHAU, and he shall see the representations of the ÂMMEÏET.

URT-EM-SEKHEMU-SET is the name of the hour of the night which guideth this great god.

THE FOURTH HOUR.

I.—FROM THE TOMB OF SETI I. (lines 106—138).

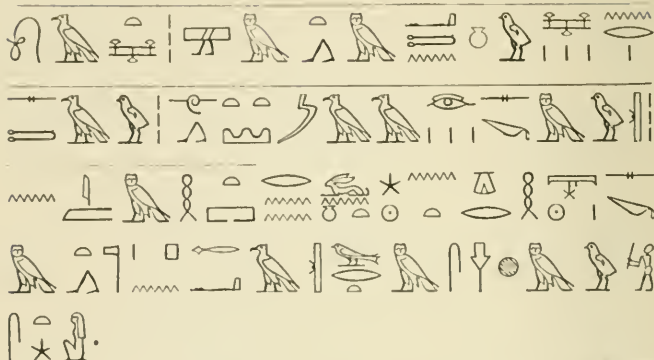




THE FOURTH HOUR.

II.—FROM THE LEYDEN PAPYRUS, T. 71.





THE FIFTH HOUR.

This great god is towed along over the ways of Maāt of the Ṭuat through the upper half of this secret Circle of the god SEKER, who is upon his sand, and he neither looketh upon nor gazeth at the secret figure of the earth which containeth the flesh of this god. The gods who are in [the train of] this god hear the words of Rā, who crieth unto them from where this god is.

ĀḤĀ-NETERU is the name of the door [of this City].

ĀMENT is the name of the Circle of this god, [and in it are] the secret path of Amentet, and the doors of the hidden palace, and the holy place of the LAND OF SEKER [with his] flesh, and [his] members, [and his] body, in the divine form which they had at first.

BAIU-ĀMU-ṬUAT is the name of the gods who are in [this] Circle. Their forms (*āru*) who are in their hour,

and their secret shapes (*kheperu*) neither know, nor look upon, nor see this image (or, similitude) of SEKER (or, the hawk) himself.

Whosoever shall make these representations according to the image which is in writing in the hidden places of the Tuat, at the south of the Hidden Palace, and whosoever shall know them shall be at peace, and his soul shall unite itself to the offerings of SEKER, and the goddess KHEMIT shall not hack his body in pieces, and he shall go on his way towards her in peace. Whosoever shall make offerings to these gods upon earth— [these offerings, I say, shall act as magical protectors to that man upon earth, and in NETER-KHERT, regularly and unfailingly].

SEM-HER-AB-UIA-S is the name of the hour of the night which guideth this great god through this Field.

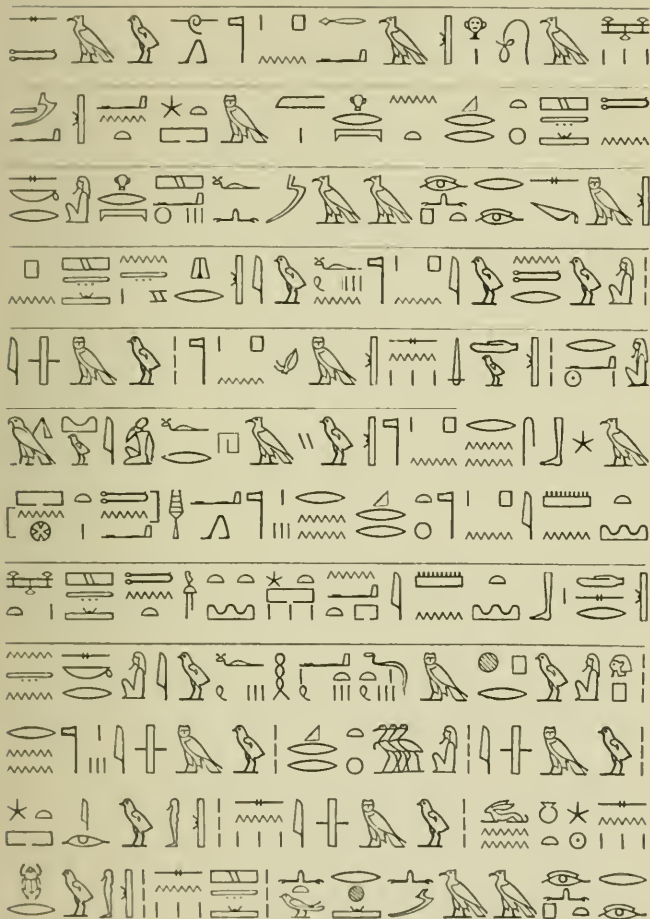
THE FIFTH HOUR.

I.—FROM THE TOMB OF SETI I. (lines 139—173).



THE FIFTH HOUR.

II.—FROM THE LEYDEN PAPYRUS, T. 71.





THE SIXTH HOUR.

The majesty of this great god taketh up his position in the stream of NEBT-MU-TUATI (i.e., the Lord of the waters of the gods of the Tuat), and he sendeth forth words to the gods who are therein, and he commandeth that they have the mastery over their divine offerings in this City. He maketh his way through this Field, being provided with his Boat, and he setteth apart by his words the estates which are [to produce] their offerings in this City, and he giveth to them water for their lakes, and he travelleth through the Tuat every day.

SEPT-METU is the name of the door of this City.

The secret roads of *Āmentet*, and the manner wherein this great god is being rowed along over the water therein in his boat to perform the plans (or, affairs) of the gods of the *Ṭuat*, the gathering together [of them] by their names, the manifestations of their shapes (or, forms), and [their] secret hours, such are the things of which the secret representation of the *Ṭuat* is not known to men and women.

Whosoever shall make [a copy of] this image in writing, according to the representation of the same which is in the hidden things of the *Ṭuat*, at the south of the Hidden Palace, and whosoever shall know them shall be in the condition of one who awardeth offerings in abundance in the *Ṭuat*, and he shall be united to the offerings of the gods who are in the following of *Osiris*, and his parents (or, kinsfolk) shall make the offerings which are obligatory on the earth.

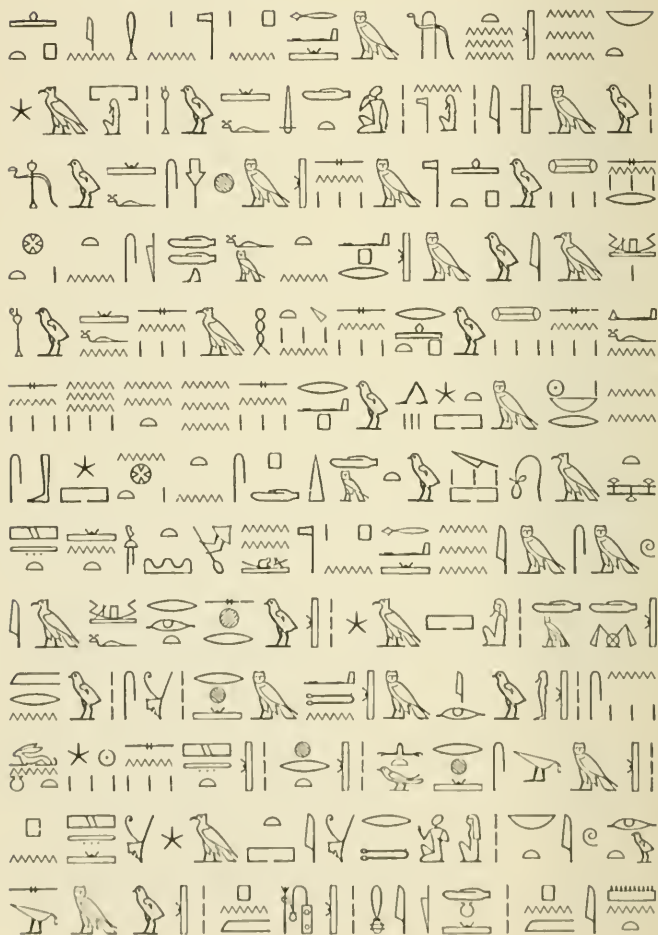
The majesty of this great god sendeth forth words, and he giveth divine offerings to [the gods of] the *Ṭuat*, and he standeth up by them; and they see him, and they have dominion over their Fields and over the gifts made to them, and they effect their transformations by reason of the words which this great god hath spoken unto them.

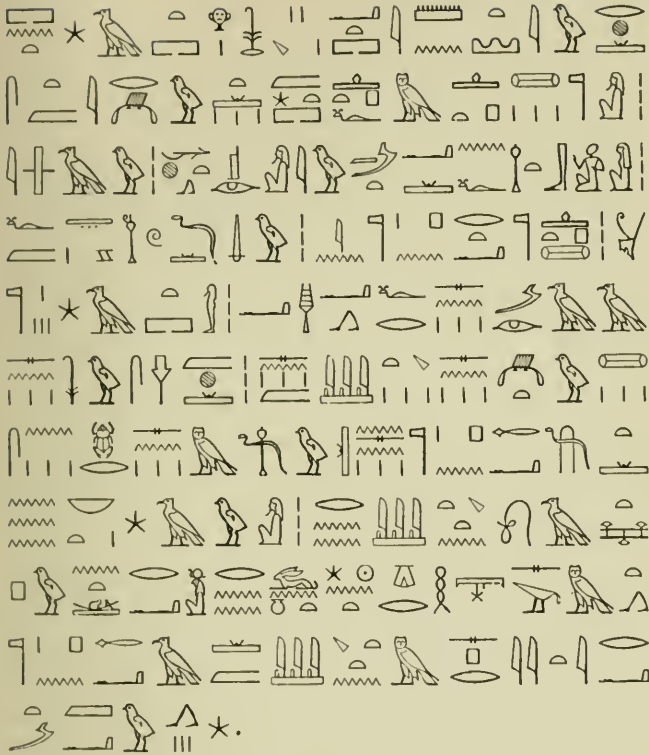
METCHET-NEBT-ṬUATI is the name of this Field, which is the road of the Boat of *Rā*.

MESPERIT-ĀR-MAĀT is the name of the hour of the night which guideth this great god through this country.

THE SIXTH HOUR.

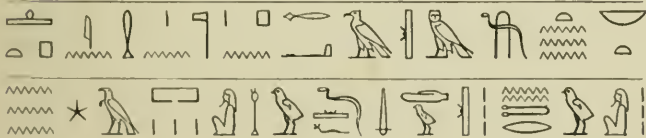
I.—FROM THE TOMB OF SETI I. (lines 174—210).





THE SIXTH HOUR.

II.—FROM THE LEYDEN PAPYRUS, T. 71.







THE SEVENTH HOUR.

The majesty of this great god taketh up his position in the secret place of Osiris, and the majesty of this great god sendeth forth words into this to the gods who dwell therein. This god maketh to himself other forms for this hidden place in order to drive out of his path the serpent fiend *ÂPEP* by means of the words of power of *ISIS*, and the words of power of *SEMSU* (?).

RUTI-ÂSÂR is the name of the gate of this City through which this god passeth.

TEPHET-SHETA is the name of this City.

This great god maketh his way over the road of Âment in the holy boat, and he passeth in it over this road which is without water, without being towed along. He maketh his way by means of the words of power of ISIS, and by means of the words of power of SEMSU (?), and the utterances of this great god himself [act as] magical protectors, and perform the slaughters of Âpep in the Ṭuat, in this Circle, in his windings in the sky.

Whosoever shall make [a copy of] these [pictures] according to the similitudes which are in writing at the northern side of the Hidden Palace in the Ṭuat, they shall act as magical protectors for him that maketh them in heaven and in earth. And whosoever knoweth them shall be a soul of souls with Rā. And whosoever shall make (i.e., recite) the words of power of ISIS and the words of power of SEMSU, shall make to be driven back the Âpep of Rā in Âmentet. Whosoever shall do [this] in the Hidden Palace of the Ṭuat, and whosoever shall do [this] upon earth, [the result is] the same. Whosoever knoweth this shall be in the Boat of Rā, both in heaven and upon earth; but he that hath no knowledge of this representation shall not know how to drive back NEĪA-ĪRĀ (i.e., Stinking-Face).

Now the ridge of earth of NEĪA-ĪRĀ in the Ṭuat is four hundred and fifty cubits in length, and he filleth it with the undulations of his body. The regions which belong to him are made (i.e., kept) for him, and the great god doth not make his way over him when he

maketh him to turn aside out of the way for him, from the secret place of Osiris, when this god maketh his way through this city in the form of the serpent MEḤEN.

Whosoever shall know this upon earth, the serpent NEḤA-ḤRĀ shall not drink his water, and the soul of him that knoweth it shall not be evilly entreated by the gods who are in this Circle; and whosoever knoweth it the crocodile ĀB-SHAU shall not devour his soul.

KHESEF-ḤAI-ḤESEQ-NEḤA-ḤRĀ is the name of the hour of the night which guideth this great god through this Circle.

THE SEVENTH HOUR.

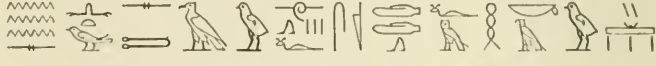
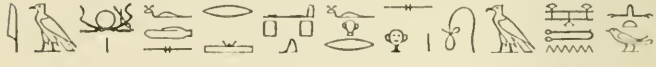
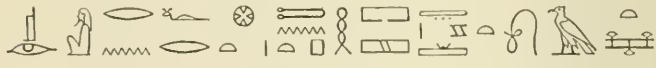
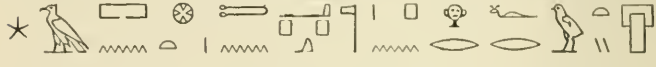
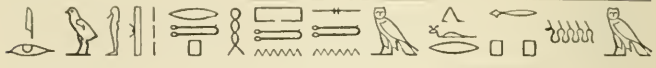
I.—FROM THE TOMB OF SETI I. (lines 210—213).



THE SEVENTH HOUR.

II.—FROM THE LEYDEN PAPYRUS, T. 71.







THE EIGHTH HOUR.

When the majesty of this great god hath taken up his position in the secret Circles of those who are in their sand, he sendeth forth words to them from out of his Boat, and the gods tow along him that is in the holy embrace (?) of the serpent MEHEN.

ÂḤĀ-ÂN-URṬ-F is the name of the gate of this City.

ṬEBAT-NETERU-SET is the name of this City.

As for the secret Circle of ÂMENTET, this great god maketh his way over it in his Boat, by means of the towing of the gods who are in the Ṭuat.

Whosoever shall make [a copy of] these things according to the similitude which is in writing on the north [wall] of the Hidden Palace in the Ṭuat, and whosoever shall know them by their names, shall be in the condition of one who is fully provided with swathings on the earth, and he shall never be repulsed at the secret gates, and he shall have abundant offerings in the great funeral hall regularly and unfailingly for millions of years.

NET-USHA is the name of the hour of the night which guideth this great god.



THE NINTH HOUR.

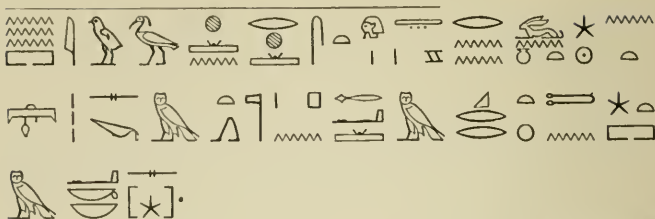
When the majesty of this great god hath taken up his position in this Circle, he sendeth forth words from his Boat to the gods who dwell therein, and the sailors join the Boat of this great god in this City.

SAA-ḲEB is the name of the gate of this City through which this great god passeth to take up his position on the stream which is in this City.

BES-ĀRU is the name of this City, which is the secret Circle of ĀMENTET, wherein take up their positions in the Tuat this great god and his sailors.

Whosoever maketh [a copy of] these things in their names according to the similitudes which are in writing on the east [wall] of the Hidden Palace of the Tuat, and whosoever knoweth their names upon earth, and knoweth their habitations in Āmentet, shall rest in his habitation in the Tuat, and he shall stand up among the lords of the provisions of the gods, and his voice shall be *maāt* before the *tchatcha* beings on the day of the reckoning of Pharaoh (literally, the thrice great house). And these things shall act as magical protectors to him that knoweth them upon earth.

MĀK-NEB-S is the name of the hour of the night which guideth this great god in this Circle.



THE TENTH HOUR.

The majesty of this great god taketh up his position in this Circle, and he sendeth forth words to the gods who are in it.

ĀA-KHEPERU-MES-ĀRU is the name of the gate of this City through which this great god passeth.

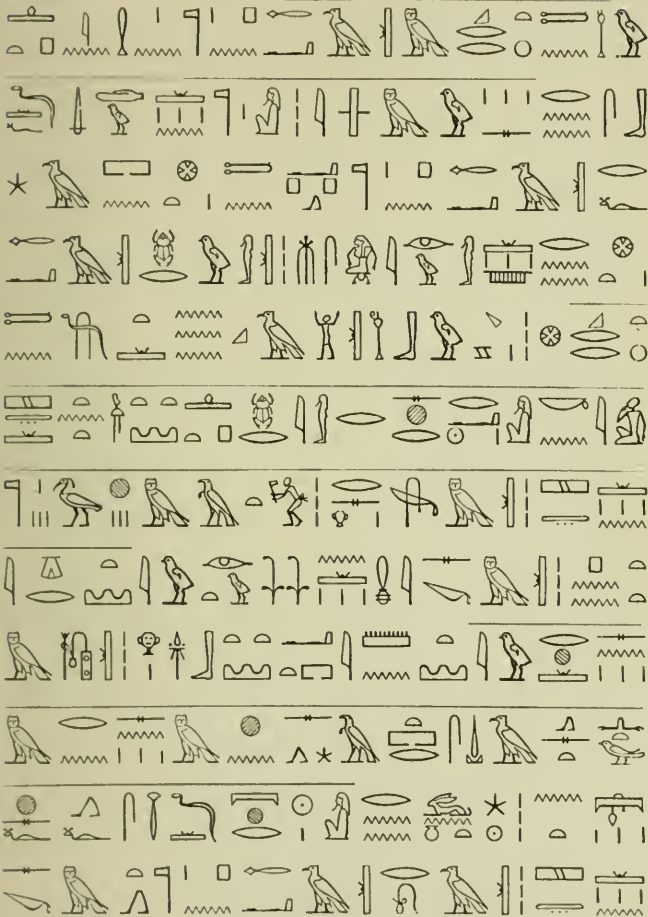
METCH-QA-UṬEBU is the name of this City. [This is] the secret Circle of Āmentet whereto KHEPERĀ joineth himself before Rā, and the gods, and the spirits, and the dead cry out from it over the secret representations (or, images) of ĀḲERT.

Whosoever shall make [a copy of] these [representations] according to the figures which are depicted on the east [wall] of Āment, and whosoever knoweth them by their names shall journey round about in the Ṭuat, and shall travel through it, and he shall not be driven baek, and he shall flourish with Rā.

ṬENTENIT-ḤESQ-KHAKĀBU is the name of the hour of the night which guideth this great god through the secret ways of this City.

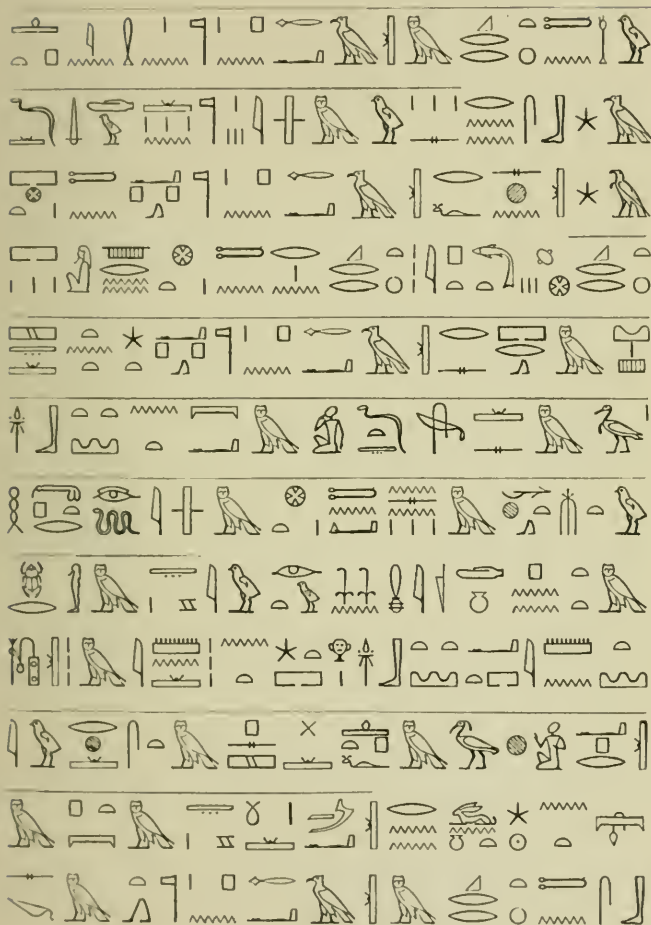
THE TENTH HOUR.

FROM THE LEYDEN PAPYRUS, T. 71.



THE ELEVENTH HOUR.

FROM THE LEYDEN PAPYRUS, T. 71.



representations of the Tuat, shall be condemned to destruction.

Whosoever shall make [a copy] of these [representations] according to this copy of what is in the Ament of the Tuat, [which] cannot be looked at or seen, and whosoever shall know these secret images shall be in the condition of the spirit who is equipped [for journeying], and shall come forth [from] and shall descend into the Tuat, and shall hold converse with the men and women who live [there] regularly and unfailingly, millions of times.

THE TWELFTH HOUR.

FROM THE LEYDEN PAPYRUS, T. 71.





THE BOOK OF GATES

THE BOOK OF GATES



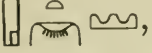
CHAPTER I.

THE ALABASTER SARCOPHAGUS OF SETI I.

THE text of the "Book of Gates," printed in the following pages, is taken from the alabaster sarcophagus of king Seti I., B.C. 1370, which is preserved in the Museum of Sir John Soane, at 13, Lincoln's Inn Fields. This sarcophagus is, undoubtedly, one of the chief authorities for the text of that remarkable book; but before any attempt is made to describe the arrangement of the scenes and the inscriptions which accompany them, it will be well to recall the principal facts connected with its discovery by Giovanni Battista Belzoni, who has fortunately placed them on record in his *Narrative of the Operations and recent discoveries within the pyramids, temples, tombs and Excavations in Egypt and Nubia*, London, 1820, p. 233 ff. In October, 1815, Belzoni began to excavate in the Bibân-al-Mulûk, i.e., the Valley of the Tombs of the Kings, on the western bank of the Nile at Thebes, and in the



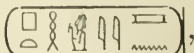
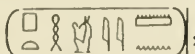


bed of a watercourse he found a spot where the ground bore traces of having been "moved." On the 19th of the month his workmen made a way through the sand and fragments of stone which had been piled up there, and entered the first corridor or passage of a magnificent tomb, which he soon discovered to have been made for one of the great kings of Egypt. A second corridor led him to a square chamber which, being thirty feet deep, formed a serious obstacle in the way of any unauthorized intruder, and served to catch any rain-water which might make its way down the corridors from the entrance. Beyond this chamber are two halls, and from the first of these Belzoni passed through other corridors and rooms until he entered the vaulted chamber in which stood the sarcophagus.¹ The sarcophagus chamber is situated at a distance of 320 feet from the entrance to the first corridor, and is 180 feet below the level of the ground. Belzoni succeeded in bringing the sarcophagus from its chamber into the light of day without injury, and in due course it arrived in England; the negotiations which he opened with the Trustees of the British Museum, to whom its purchase was first proposed, fell through, and he subsequently sold it to Sir John Soane, it is said for the sum of £2000. An examination of the sarcophagus shows that both it and its cover were hollowed out of monolithic blocks of alabaster,

¹ As Belzoni's narrative is of interest, his account of his discovery of Seti's tomb is given in the Appendix to this Chapter.

and it is probable, as Mr. Sharpe says,¹ that these were quarried in the mountains near Alabastronpolis, i.e., the district which was known to the Egyptians by the name of Het-nub, , and is situated near the ruins known in modern times by the name of Tell al-'Amarna. In the Het-nub quarries large numbers of inscriptions, written chiefly in the hieratic character, have been found, and from the interesting selection from these published by Messrs. Blackden and Fraser, we learn that several kings of the Ancient and Middle Empires carried on works in them, no doubt for the purpose of obtaining alabaster for funeral purposes. The sarcophagus is 9 ft. 4 in. long, 3 ft. 8 in. wide, in the widest part, and 2 ft. 8 in. high at the shoulders, and 2 ft. 3 in. at the feet; the cover is 1 ft. 3 in. high. The thickness of the alabaster varies from 2½ to 4 inches. The skill of the mason who succeeded in hollowing the blocks without breaking, or even cracking them, is marvellous, and the remains of holes nearly one inch in diameter suggest that the drill was as useful to him as the chisel and mallet in hollowing out the blocks. When the sarcophagus and its cover were finally shaped and polished, they were handed over to an artisan who was skilled in cutting hieroglyphics and figures of the gods, &c., in stone, and both the insides and outsides were covered by him

¹ *The Alabaster Sarcophagus of Oimeneptah I., King of Egypt.* London, 1864, p. 14.

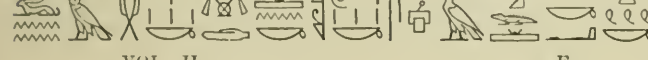
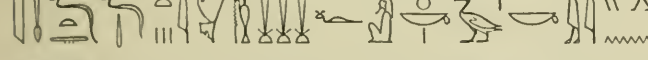
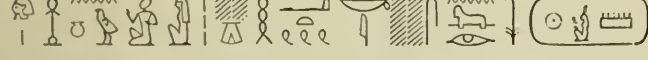
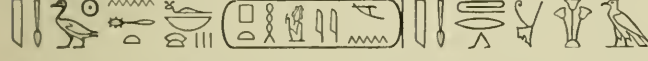
with inscriptions and vignettes and mythological scenes which illustrated them. Both inscriptions and scenes were then filled in with a kind of paint made from some preparation of copper, and the vivid bluish green colour of this paint must have formed a striking contrast to the brilliant whiteness of the alabaster when fresh from the quarry. At the present time large numbers of characters and figures are denuded of their colour, and those in which it still remains are much discoloured by London fog and soot.

The first to attempt to describe the contents of the texts and scenes on the sarcophagus of Seti I. was the late Samuel Sharpe, who, with the late Joseph Bonomi, published "The Alabaster Sarcophagus of Oimeneptah I, King of Egypt," London, 1864, 4to; the former was responsible for the letterpress, and the latter for the plates of scenes and texts. For some reason which it is not easy to understand, Mr. Sharpe decided that the hieroglyphic characters which formed the prenomen of the king for whom the sarcophagus was made were to be read "Oimeneptah," a result which he obtained by assigning the phonetic value of O to the hieroglyphic sign for Osiris . The prenomen is sometimes written , or , and , and is to be read either SETI-MER-EN-PTAH, or SETI-MEN-EN-PTAH. Mr. Sharpe did not, apparently, realize that both the signs  and 

were to be read "Set," and he gave to the first the phonetic value of A and to the second the value of O; he next identified "Aimenepthah" or "Oimenepthah" with the Amenophath of Manetho, and the Chomaepthah of Eratosthenes, saying, "hence arises the support to our reading his name (i.e., the king's) Oimenepthah." Passing over Mr. Sharpe's further remarks, which assert that the sarcophagus was made in the year B.C. 1175 (!), we must consider briefly the arrangement of the texts and scenes upon the insides and outsides of the sarcophagus and its covers. On the upper outside edge of the sarcophagus runs a single line of hieroglyphics which contains speeches supposed to be made to the deceased by the four children of Horus; this line is in two sections, each of which begins at the right hand side of the head, and ends at the left hand side of the foot. Below this line of hieroglyphics are five large scenes, each of which is divided into three registers, and these are enclosed between two dotted bands which are intended to represent the borders of the "Valley of the Other World." On the inside of the sarcophagus are also five scenes, but there is no line of hieroglyphics running along the upper edge. On the bottom of the sarcophagus is a finely cut figure of the goddess Nut, and round and about her are texts selected from the Theban Recension of the *Book of the Dead*; on the inside of the cover is a figure of the goddess Nut, with arms outstretched. On the outside of the



II.





I. Speech of MESTHĀ: "I am Mesthā, I am [thy] son, "O Osiris, king, lord of the two lands, Men-Maāt-Rā, "whose word is *maāt*, son of the Sun, Seti Mer-en-Ptah, "whose word is *maāt*, and I have come so that I "may be among those who protect thee. I make to "flourish thy house, which shall be doubly established, "by the command of Ptah, by the command of Rā "himself."

Speech of ĀNPU: "I am Ānpu, who dwelleth in (or, "with) the funeral chest." He saith, "Mother Isis "descendeth bandages for me, Osiris, king "Men-Maāt-Rā, whose word is *maāt*, son of the Sun, "Seti Mer-en-Ptah, whose word is *maāt*, from him "that worketh against me."

Speech of ṬUAMĀTEF: "I am Ṭuamātef, I am thy "son Horus, I love thee, and I have come to avenge "thee, Osiris, upon him that would work his wicked-

“ness upon thee, and I will set him under thy feet
 “for ever, Osiris, king, lord of the two lands, Men-
 “Maāt-Rā, son of the Sun, [proceeding] from his
 “body, loving him, lord of crowns (or, risings) Seti
 “Mer-en-Ptaḥ, whose word is *maāt*, before the Great
 “God.”

To be said: “Rā liveth, the Tortoise dieth! Strong
 “are the members of Osiris, king Men-Maāt-
 “Rā, whose word is *maāt*, for Qebḥsennuf guardeth
 “them. Rā liveth, the Tortoise dieth! In a sound
 “state is he who is in the sarcophagus, in a sound state
 “is he who is in the sarcophagus, that is to say, the
 “son of the Sun, Seti Mer-en-Ptaḥ, whose word is
 “*maāt*.”

Speech of NUT: Nut, the great one of Seb, saith:
 “O Osiris, king, lord of the two lands, Men-Maāt-Rā,
 “whose word is *maāt*, who loveth me, I give unto
 “thee purity on the earth, and splendour (or, glory)
 “in the heavens, and I give unto thee thy head for
 “ever.”

II. Speech of NUT, who is over the HENNU BOAT:
 “This is my son, Osiris, king, Men-Maāt-Rā, whose
 “word is *maāt*. His father Shu loveth him, and his
 “mother Nut loveth him, Osiris, son of Rā, Seti Mer-
 “en-Ptaḥ, whose word is *maāt*.”


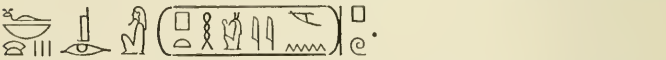
Speech of HĀPI: “I am Hāpi. I have come that I
 “might be among those who protect thee, I bind
 “together for thee thy head, [and thy members, smiting
 “down for thee thine enemies beneath thee, and I give

“and pure are the bones of Osiris, king Men-Maāt-Rā,
 “whose word is *maāt*, like Rā [for ever !].”

On the bottom of the sarcophagus is a large, full-length figure of the goddess NUT, who is depicted in the form of a woman with her arms ready to embrace the body of the king. Her face and the lower parts of the body below the waist are in profile, but she has a front chest, front shoulders, and a front eye. Her feet are represented as if each was a right foot, and each only shows the great toe. One breast is only shown. The hair of the goddess is long and falls over her back and shoulders; it is held in position over her forehead by a bandlet. She wears a deep collar or necklace, and a closely-fitting feather-work tunic which extends from her breast to her ankles; the latter is supported by two shoulder straps, each of which is fastened with a buckle on the shoulder. She has anklets on her legs, and bracelets on her wrists, and armlets on her arms. The inscriptions which are cut above the head, and at both sides, and under the feet of the goddess contain addresses to the king by the great gods of the sky, and extracts from the *Book of the Dead*; they read:—

INSCRIPTION ON THE BOTTOM OF THE SARCOPHAGUS OF
SETI I.

I.   

II.   

III.    

IV.   

INSCRIPTION ON THE BOTTOM OF THE SARCOPHAGUS OF
SETI I.

I. The words of Osiris the king, the lord of the two lands, MEN-MAĀT-RĀ, whose word is *maāt*, the son of Rā (i.e., the Sun), SETI MER-EN-PTAḤ, whose word is *maāt*, who saith, "O thou goddess NUT, support thou me, for I am thy son. Destroy thou my defects of immobility, together with those who produce them."

II. The goddess NUT, who dwelleth in HET-HENNU, saith, "This [is my] son Osiris, the king, the lord of the two lands, MEN-MAĀT-RĀ, whose word is *maāt*, the son of Rā, [proceeding] from his body, who loveth him, the lord of crowns, Osiris, SETI MER-EN-PTAḤ."

III. The god SEB saith, "This [is my] son MEN-MAĀT-RĀ, who loveth me. I have given unto him purity upon earth, and glory in heaven, him the Osiris, king, the lord of the two lands, MEN-MAĀT-RĀ, whose word is *maāt*, the son of Rā, the lover of Nut, that is to say, SETI MER-EN-PTAḤ, whose word is *maāt*, before the lords of the Tuat."

IV. Words which are to be said:—"O Osiris, king, lord of the two lands, MEN-MAĀT-RĀ, whose word is *maāt*, the son of Rā, [proceeding] from his body, that is to say, SETI MER-EN-PTAḤ, whose word is *maāt*. Thy mother NUT putteth forth [her] two hands and arms over thee, Osiris, king, lord of the two lands, MEN-MAĀT-RĀ, whose word is *maāt*, son of Rā,

"whom he loveth, lord of diadems, SETI MER-EN-
 "PTAH, whose word is *maāt*. Thy mother NUT
 "hath added the magical powers which are thine,
 "and thou art in her arms, and thou shalt never
 "die. Lifted up and driven away are the calamities
 "which were to thee, and they shall never [more]
 "come to thee, and shall never draw nigh unto
 "thee, Osiris, king, the lord of the two lands, MEN-
 "MAĀT-RĀ, whose word is *maāt*. Horus hath taken
 "up his stand behind thee, Osiris, son of Rā, lord
 "of diadems, SETI MER-EN-PTAH, whose word is
 "*maāt*, for thy mother NUT hath come unto thee;
 "she hath purified (or, washed) thee, she hath united
 "herself to thee, she hath supplied thee as a
 "god, and thou art alive and stablished among the
 "gods."

V. The great goddess NUT saith, "I have endowed
 "him with a soul, I have endowed him with a spirit,
 "and I have given him power in the body of his
 "mother TEFNUT, I who was never brought forth. I
 "have come, and I have united myself to OSIRIS,
 "the king, the lord of the two lands, MEN-MAĀT-RĀ,
 "whose word is *maāt*, the son of Rā, the lord of
 "diadems, SETI MER-EN-PTAH, whose word is *maāt*,
 "with life, stability, and power. He shall not
 "die. I am NUT of the mighty heart, and I took
 "up my being in the body of my mother TEFNUT
 "in my name of Nut; over my mother none hath

“gained the mastery. I have filled every place with my
 “beneficence, and I have led captive the whole earth;
 “I have led captive the South and the North, and I
 “have gathered together the things which are into my
 “arms to vivify Osiris, the king, the lord of the two
 “lands, MEN-MAĀT-RĀ, the son of the Sun, [proceeding]
 “from his body, the lover of SEKER, the lord of diadems,
 “the governor whose heart is glad, SETI MER-EN-PTAḤ,
 “whose word is *maāt*. His soul shall live for ever!”

VI. [“Nut,”] saith Osiris, the king MEN-MAĀT-RĀ,
 whose word is *maāt*, “Raise thou me up! I am [thy]
 “son, set thou free him whose heart is at rest from
 “that which maketh [it to be still].”

VII. Osiris, the king, the lord of the two lands,
 MEN-MAĀT-RĀ, whose word is *maāt*, the son of the
 Sun, loving him, SETI MER-EN-PTAḤ, saith the

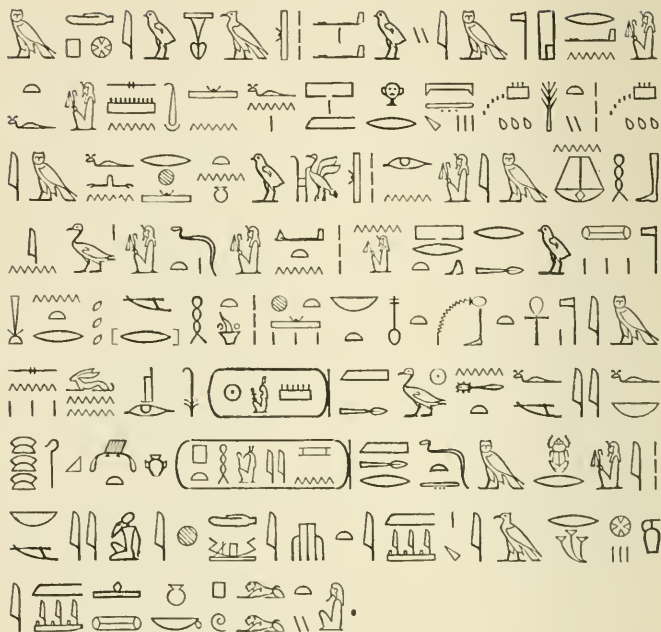
CHAPTER OF COMING FORTH BY DAY AND OF MAKING A
 WAY THROUGH AMMEḤET.¹

Saith Osiris, the king, the lord of the two lands, MEN-
 MAĀT-RĀ, whose word is *maāt*, the son of the Sun, [pro-
 ceeding] from his body, loving him, the lord of crowns,
 SETI MER-EN-PTAḤ, whose word is *maāt*, “Homage to
 “you, O ye lords of *maāt*, who are free from iniquity,
 “who exist and live for ever and to the double *henti*
 “period of everlastingness, MEN-MAĀT-RĀ, whose word
 “is *maāt*, the son of the Sun, [proceeding] from his body,
 “loving him, the lord of diadems, SETI MER-EN-PTAḤ,

¹ This is Chapter LXXII. of the *Book of the Dead*.

“whose word is *maāt*, before you hath become a
 “*khū* (i.e., a spirit) in his attributes, he hath gained
 “the mastery through his words of power, and he
 “is laden with his splendours. O deliver ye the
 “Osiris, the king, the lord of the two lands, MEN-
 “MAĀT-RĀ, whose word is *maāt*, the son of the sun,
 “the lord of diadems, SETI MER-EN-PTAḤ, whose
 “word is *maāt*, from the Crocodile of this Pool of
 “Maāti. He hath his mouth, let him speak there-
 “with. Let there be granted unto him broad-handed-
 “ness in your presenee, because I know you, and I
 “know your names. I know this great god unto
 “whose nostrils ye present offerings of *techefau*.
 “REKEM is his name. He maketh a way through
 “the eastern horizon of heaven. REKEM departeth
 “and I also depart; he is strong and I am strong.
 “O let me not be destroyed in the MESQET Chamber.
 “Let not the Sebāu fiends gain the mastery over
 “me. Drive not ye me away from your Gates,
 “and shut not fast your arms against the Osiris,
 “the king, the lord of the two lands, MEN-MAĀT-
 “RĀ, whose word is *maāt*, the son of the Sun, [pro-
 “ceeding] from his body, loving him, the lord of
 “diadems, SETI MER-EN-PTAḤ, whose word is *maāt*,
 “because [my] bread is in the city of PE,¹ and my
 “ale is in the city of ṬEP, and my arms are united

¹ Pe and Ṭep formed a double city in the Delta.



VIII. 



“in the divine house which my father hath given unto
 “me. He hath stablished for me a house in the high
 “place of the lands, and there are wheat and barley
 “therein, the quantity of which is unknown. The son
 “of my body acteth for me there as *kher-heb*.¹ Grant
 “ye unto me sepulchral offerings, that is to say,
 “incense, and *merhet* unguent, and all beautiful and
 “pure things of every kind whereon the God liveth.
 “Osiris, the king, MEN-MAĀT-RĀ, whose word is *maāt*,
 “the son of the Sun, [proceeding] from his body, loving
 “him, the lord of diadems, the ruler of joy of heart,
 “SETI MER-EN-PTAĪ, whose word is *maāt*, existeth for
 “ever in all the transformations which it pleaseth
 “[him to make]. He floateth down the river, he saileth
 “up into SEKHET-ĀARU,² he reacheth SEKHET-ĤETEP.³
 “I am the double Lion-god.”⁴

VIII. Saith Osiris, the king, the lord of the two
 lands, MEN-MAĀT-RĀ, whose word is *maāt*, son of the
 Sun, loving him, SETI MER-EN-PTAĪ, whose word is
maāt:—“O ward off that destroyer from my father
 “Osiris, the king, the lord of the two lands, MEN-MAĀT-
 “RĀ, whose word is *maāt*, and let his divine protection
 “be under my legs, and let them live. Strengthen
 “thou Osiris, son of the Sun, lord of diadems, SETI MER-
 “EN-PTAĪ, whose word is *maāt*, with thy hand. Grasp
 “thou him with thy hand, let him enter thy hand, let

¹ The *kher-heb* was the priestly official who read the funeral service.

² I.e., the Field of Reeds.

³ I.e., the Field of Peace.

⁴ I.e., Shu and Tefnut.



IX.

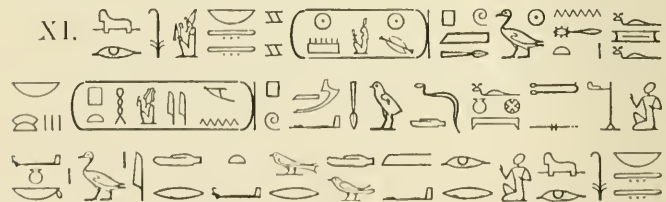
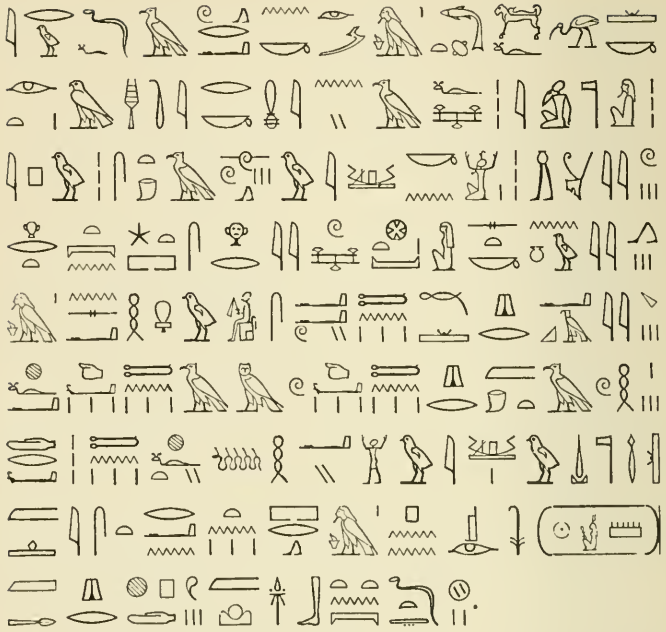


“him enter thy hand, O Osiris, king, lord of the two
 “lands, MEN-MAĀT-RĀ, whose word is *maāt*, thou shalt
 “not perish. NUT cometh unto thee, and she fashioneth
 “thee as the Great Fashioner, and thou shalt never
 “decay; she fashioneth thee, she turneth thy weak-
 “ness into strength, she gathereth together thy
 “members, she bringeth thy heart into thy body, and
 “she hath placed thee at the head of the living doubles
 “(*kau*), O Osiris, king, lord of the two lands, MEN-
 “MAĀT-RĀ, whose word is *maāt*, before the beautiful
 “god, the lord of TA-TCHESERT.”

IX. Saith Osiris, the king, the lord of the two
 lands, MEN-MAĀT-RĀ, whose word is *maāt*, the son of
 the Sun, [proceeding] from his body, loving him, the
 lord of diadems, SETI MER-EN-P'TAḤ, whose word is *maāt*,
 [THE CHAPTER OF CAUSING THE SOUL TO BE UNITED
 TO ITS BODY IN THE UNDERWORLD]¹

“Hail, ye gods who bring (ĀNNIU)! [Hail] ye gods
 “who run (PEḤIU)! [Hail] thou who dwellest in
 “his embrace, thou great god, grant thou that may
 “come unto me my soul from wheresoever it may be.
 “If it would delay, then let my soul be brought unto
 “me from wheresoever it may be, for thou shalt find
 “the Eye of Horus standing by thee like those
 “watchful gods. If it lie down, let it lie down in
 “ĀNNU (Heliopolis), the land where [souls are joined
 “to their bodies] in thousands. Let my soul be brought

¹ This is Chapter LXXXIX. of the *Book of the Dead*.

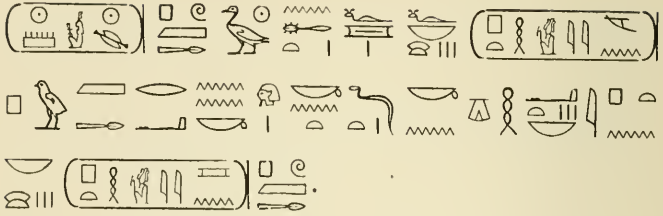


“unto me from wheresoever it may be. Make thou strong, O guardian of sky and earth, this my soul. If it would tarry, do thou cause the soul to see its body, and thou shalt find the Eye of Horus standing by thee even as do those [gods who watch].”


“Hail, ye gods who tow along the boat of the lord of millions of years, who bring [it] into the upper regions of the Tuat, who make it to pass over Nut, and who make the soul to enter into its *sāhu* (i.e., spiritual body), let your hands be full of weapons, and grasp them and make them sharp, and hold chains in readiness to destroy the serpent enemy. Let the Boat rejoice, and let the great god pass on in peace, and behold, grant ye that the soul of Osiris, king MEN-MAĀT-RĀ, whose word is *maāt*, may emerge from the thighs [of Nut] in the eastern horizon of heaven, for ever and for ever.”

X. Osiris, the king, the lord of the two lands, MEN-MAĀT-RĀ SETEP-[EN]-RĀ, whose word is *maāt*, the son of Rā, loving PTAḤ-SEKRI, the lord of diadems, SETI MER-EN-PTAḤ, whose word is *maāt*, saith:—“O ye *shennu* beings, go ye round behind me, and let not these my members be without strength.”

XI. Osiris, the king, the lord of the two lands, MEN-MAĀT-RĀ AA-RĀ, whose word is *maāt*, the son of the sun, [proceeding] from his body, loving him, lord of diadems, SETI MER-EN-PTAḤ, saith:—“O Nut, lift thou me up. I am thy son. Do away from me that which maketh me to be without motion.” [Nut saith]:—“O Osiris, the king, the lord of the two lands, MEN-



“MAĀT-RĀ AA-RĀ, whose word is *maāt*, the son of
 “the sun, [proceeding] from his body, loving him,
 “the lord of diadems, SETI MER-EN-PTAH, whose
 “word is *maāt*, I have given thee thy head to be
 “on thy body, and all the members of him that is
 “SETI MER-EN-PTAH, whose word is *maāt*, shall never
 “lack strength.”

On the outside of the cover, beneath the two scenes and texts which occupied the upper part of it, was a horizontal line of hieroglyphics which contained two short speeches, the one by the goddess Nut, and the other by Thoth. The speech of Nut is a duplicate of the opening lines of that found on the bottom of the sarcophagus (see above § v., p. 55); the speech of Thoth is much mutilated, and can have contained little except the promise to be with the king, and a repetition of the royal name and titles. On the inside of the cover were texts, many portions of which are identical, as we see from the fragments which remain, with the Chapters from the *Book of the Dead* which are found on the bottom of the sarcophagus, and which have been transcribed above. At each side of the figure of the winged goddess which was cut on the breast was a figure of the god Thoth, who is seen holding a staff surmounted by the symbol of “night,” . When the cover was complete there were probably four such figures upon it, and the texts which accompanied them were, no doubt,

identical with those found in Chapter CLXI. of the *Book of the Dead*.

The scenes and inscriptions which cover the inside and outside of the sarcophagus are described and transcribed in the following chapters.

APPENDIX TO CHAPTER I.

BELZONI'S ACCOUNT OF HIS DISCOVERY OF
THE TOMB OF SETI I.

“ ON the 16th (of October) I recommenced my excava-
 “ tions in the Valley of Beban el Malook, and pointed
 “ out the fortunate spot, which has paid me for all the
 “ trouble I took in my researches. I may call this a
 “ fortunate day, one of the best perhaps of my life;
 “ I do not mean to say, that fortune has made me rich,
 “ for I do not consider all rich men fortunate; but she
 “ has given me that satisfaction, that extreme pleasure,
 “ which wealth cannot purchase; the pleasure of
 “ discovering what has been long sought in vain, and
 “ of presenting the world with a new and perfect
 “ monument of Egyptian antiquity, which can be
 “ recorded as superior to any other in point of
 “ grandeur, style, and preservation, appearing as if just
 “ finished on the day we entered it; and what I found
 “ in it will show its great superiority to all others.
 “ Not fifteen yards from the last tomb I described, I
 “ caused the earth to be opened at the foot of a steep
 “ hill, and under a torrent, which, when it rains, pours
 “ a great quantity of water over the very spot I have

“caused to be dug. No one could imagine, that the
“ancient Egyptians would make the entrance into
“such an immense and superb excavation just under a
“torrent of water ; but I had strong reasons to suppose,
“that there was a tomb in that place, from indications
“I had observed in my pursuit. The Fellahs who
“were accustomed to dig were all of opinion, that
“there was nothing in that spot, as the situation of
“this tomb differed from that of any other. I con-
“tinued the work, however, and the next day, the
“17th, in the evening we perceived the part of the
“rock that was cut, and formed the entrance. On the
“18th, early in the morning, the task was resumed,
“and about noon the workmen reached the entrance,
“which was eighteen feet below the surface of the
“ground. The appearance indicated, that the tomb
“was of the first rate ; but still I did not expect to
“find such a one as it really proved to be. The Fellahs
“advanced till they saw that it was probably a large
“tomb, when they protested they could go no further,
“the tomb was so much choked up with large stones,
“which they could not get out of the passage. I
“descended, examined the place, pointed out to them
“where they might dig, and in an hour there was
“room enough for me to enter through a passage that
“the earth had left under the ceiling of the first
“corridor, which is 36 ft. 2 in. long, and 8 ft. 8 in. wide,
“and, when cleared of the ruins, 6 ft. 9 in. high.
“I perceived immediately by the painting on the

“ceiling, and by the hieroglyphics in *basso rilievo*,
“which were to be seen where the earth did not reach,
“that this was the entrance into a large and magnifi-
“cent tomb. At the end of this corridor I came to a
“staircase 23 ft. long, and of the same breadth as the
“corridor. The door at the bottom is 12 ft. high.
“From the foot of the staircase I entered another
“corridor, 37 ft. 3 in. long, and of the same width and
“height as the other, each side sculptured with
“hieroglyphics in *basso rilievo*, and painted. The
“ceiling also is finely painted, and in pretty good
“preservation. The more I saw, the more I was eager
“to see, such being the nature of man; but I was
“checked in my anxiety at this time, for at the end of
“this passage I reached a large pit, which intercepted
“my progress. This pit is 30 ft. deep, and 14 ft. by
“12 ft. 3 in. wide. The upper part of the pit is
“adorned with figures, from the wall of the passage
“up to the ceiling. The passages from the entrance
“all the way to this pit have an inclination downward
“of an angle of eighteen degrees. On the opposite side
“of the pit facing the entrance I perceived a small
“aperture 2 ft. wide and 2 ft. 6 in. high, and at the
“bottom of the wall a quantity of rubbish. A rope
“fastened to a piece of wood, that was laid across the
“passage against the projections which formed a kind
“of door, appears to have been used by the ancients
“for descending into the pit; and from the small
“aperture on the opposite side hung another, which

“reached the bottom, no doubt for the purpose of
“ascending. We could clearly perceive, that the water
“which entered the passages from the torrents of rain
“ran into this pit, and the wood and rope fastened to
“it crumbled to dust on touching them. At the
“bottom of the pit were several pieces of wood, placed
“against the side of it, so as to assist the person who
“was to ascend by the rope into the aperture.’ I saw
“the impossibility of proceeding at the moment. Mr.
“Beechey, who that day came from Luxor, entered the
“tomb, but was also disappointed.

“The next day, the 19th, by means of a long beam
“we succeeded in sending a man up into the aperture,
“and having contrived to make a bridge of two beams,
“we crossed the pit. The little aperture we found to
“be an opening forced through a wall, that had
“entirely closed the entrance, which was as large as
“the corridor. The Egyptians had closely shut it up,
“plastered the wall over, and painted it like the rest
“of the sides of the pit, so that but for the aperture,
“it would have been impossible to suppose, that there
“was any further proceeding; and anyone would
“conclude, that the tomb ended with the pit. The
“rope in the inside of the wall did not fall to dust, but
“remained pretty strong, the water not having reached
“it at all; and the wood to which it was attached was
“in good preservation. It was owing to this method
“of keeping the damp out of the inner parts of the
“tomb, that they are so well preserved. I observed

“some cavities at the bottom of the well, but found
 “nothing in them, nor any communication from the
 “bottom to any other place; therefore we could not
 “doubt their being made to receive the waters from
 “the rain, which happens occasionally in this moun-
 “tain. The valley is so much raised by the rubbish,
 “which the water carries down from the upper parts,
 “that the entrance into these tombs is become much
 “lower than the torrents; in consequence, the water
 “finds its way into the tombs, some of which are
 “entirely choked up with earth.

“When we had passed through the little aperture
 “we found ourselves in a beautiful hall, 27 ft. 6 in. by
 “25 ft. 10 in., in which were four pillars 3 ft. square.
 “I shall not give any description of the painting, till I
 “have described the whole of the chambers. At the
 “end of this room, which I call the entrance-hall, and
 “opposite the aperture, is a large door, from which
 “three steps lead down into a chamber with two
 “pillars. This is 28 ft. 2 in. by 25 ft. 6 in. The pillars
 “are 3 ft. 10 in. square. I gave it the name of the
 “drawing-room; for it is covered with figures, which,
 “though only outlined, are so fine and perfect, that
 “you would think they had been drawn only the day
 “before. Returning into the entrance-hall, we saw
 “on the left of the aperture a large staircase, which
 “descended into a corridor. It is 13 ft. 4 in. long,
 “7 ft. 6 in. wide, and has 18 steps. At the bottom we
 “entered a beautiful corridor, 36 ft. 6 in. by 6 ft. 11 in.

“ We perceived that the paintings became more perfect
“ as we advanced farther into the interior. They
“ retained their gloss, or a kind of varnish over the
“ colours, which had a beautiful effect. The figures are
“ painted on a white ground. At the end of this
“ corridor we descended ten steps, which I call the
“ small stairs, into another, 17 ft. 2 in. by 10 ft. 5 in.
“ From this we entered a small chamber, 20 ft. 4 in. by
“ 13 ft. 8 in., to which I gave the name of the Room of
“ Beauties; for it is adorned with the most beautiful
“ figures in *basso relievo*, like all the rest, and painted.
“ When standing in the centre of this chamber, the
“ traveller is surrounded by an assembly of Egyptian
“ gods and goddesses. Proceeding farther, we entered
“ a large hall, 27 ft. 9 in. by 26 ft. 10 in. In this hall
“ are two rows of square pillars, three on each side of
“ the entrance, forming a line with the corridors. At
“ each side of this hall is a small chamber; that on the
“ right is 10 ft. 5 in. by 8 ft. 8 in., that on the left
“ 10 ft. 5 in. by 8 ft. 9½ in. This hall I termed the
“ Hall of Pillars; the little room on the right, Isis’
“ Room, as in it a large cow is painted, of which I
“ shall give a description hereafter; that on the left,
“ the Room of Mysteries, from the mysterious figures
“ it exhibits. At the end of this hall we entered a
“ large saloon, with an arched roof or ceiling, which is
“ separated from the Hall of Pillars only by a step
“ so that the two may be reckoned one. The saloon
“ is 31 ft. 10 in. by 27 ft. On the right is a small

“chamber without anything in it, roughly cut, as if
“unfinished, and without painting; on the left we
“entered a chamber with two square pillars, 25 ft. 8 in.
“by 22 ft. 10 in. This I called the Sideboard Room,
“as it has a projection of 3 ft. in form of a sideboard
“all round, which was perhaps intended to contain the
“articles necessary for the funeral ceremony. The
“pillars are 3 ft. 4 in. square, and the whole beautifully
“painted as the rest. At the same end of the room,
“and facing the Hall of Pillars, we entered by a large
“door into another chamber with four pillars, one of
“which is fallen down. This chamber is 43 ft. 4 in. by
“17 ft. 6 in.; the pillars 3 ft. 7 in. square. It is covered
“with white plaster, where the rock did not cut
“smoothly, but there is no painting on it. I named it
“the Bull’s, or Apis’ Room, as we found the carcass
“of a bull in it, embalmed with asphaltum; and also,
“scattered in various places, an immense quantity of
“small wooden figures of mummies 6 or 8 in. long,
“and covered with asphaltum to preserve them.
“There were some other figures of fine earth baked,
“coloured blue, and strongly varnished. On each side
“of the two little rooms were wooden statues standing
“erect, 4 ft. high, with a circular hollow inside, as if to
“contain a roll of papyrus, which I have no doubt
“they did. We found likewise fragments of other
“statues of wood and of composition.








“But the description of what we found in the centre
“of the saloon, and which I have reserved till this place,

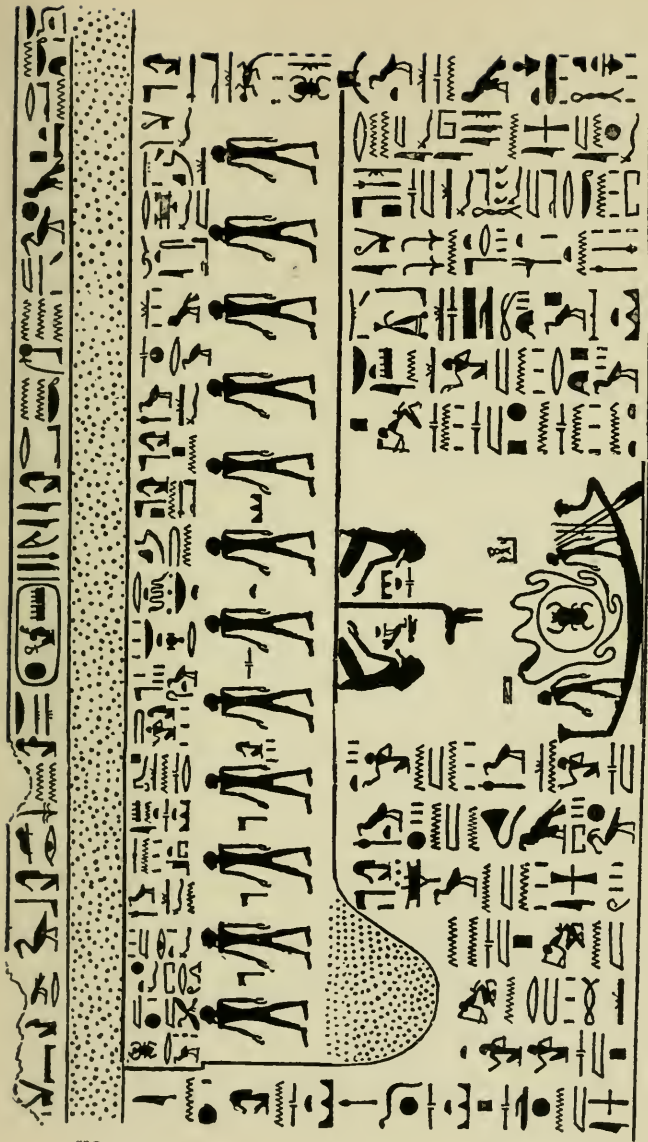
“merits the most particular attention, not having its
“equal in the world, and being such as we had no idea
“could exist. It is a sarcophagus of the finest oriental
“alabaster, 9 ft. 5 in. long, and 3 ft. 7 in. wide. Its
“thickness is only 2 in., and it is transparent, when a
“light is placed in the inside of it. It is minutely
“sculptured within and without with several hundred
“figures, which do not exceed 2 in. in height, and
“represent, as I suppose, the whole of the funeral
“procession and ceremonies relating to the deceased,
“united with several emblems, &c. I cannot give an
“adequate idea of this beautiful and invaluable piece
“of antiquity, and can only say, that nothing has been
“brought into Europe from Egypt that can be com-
“pared with it. The cover was not there; it had been
“taken out, and broken into several pieces, which we
“found in digging before the first entrance. The
“sarcophagus was over a staircase in the centre of the
“saloon, which communicated with a subterraneous
“passage, leading downwards, 300 ft. in length. At the
“end of this passage we found a great quantity of bats’
“dung, which choked it up, so that we could go no
“farther without digging. It was nearly filled up too
“by the falling in of the upper part. One hundred feet
“from the entrance is a staircase in good preservation;
“but the rock below changes its substance, from a beau-
“tiful solid calcareous stone, becoming a kind of black
“rotten slate, which crumbles into dust only by touching.
“This subterraneous passage proceeds in a south-west

“direction through the mountain. I measured the
“distance from the entrance, and also the rocks above,
“and found that the passage reaches nearly halfway
“through the mountain to the upper part of the valley.
“I have reasons to suppose, that this passage was used
“to come into the tomb by another entrance; but this
“could not be after the death of the person who was
“buried there, for at the bottom of the stairs just
“under the sarcophagus a wall was built, which
“entirely closed the communication between the tomb
“and the subterraneous passage. Some large blocks of
“stone were placed under the sarcophagus horizontally,
“level with the pavement of the saloon, that no one
“might perceive any stairs or subterranean passage
“was there. The doorway of the sideboard room had
“been walled up, and forced open, as we found the
“stones with which it was shut, and the mortar in the
“jambs. The staircase of the entrance-hall had been
“walled up also at the bottom, and the space filled
“with rubbish, and the floor covered with large blocks
“of stone, so as to deceive any one who should force
“the fallen wall near the pit, and make him suppose,
“that the tomb ended with the entrance-hall and the
“drawing-room. I am inclined to believe, that who-
“ever forced all these passages must have had some
“spies with them, who were well acquainted with the
“tomb throughout. The tomb faces the north-east,
“and the direction of the whole runs straight south-
“west.”



CHAPTER II.

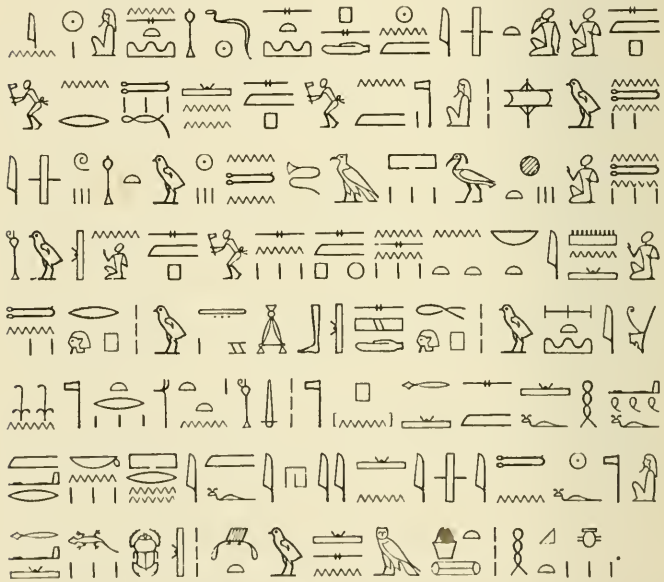
THE ANTE-CHAMBER OF THE TUAT.

IN the FIRST DIVISION of the "Book of Gates of the Tuat," according to the sarcophagus of Seti I., we see the horizon of the west, or the mountain of the west, , divided into two parts,  , and the boat of the sun is supposed to sail between them, and to enter by this passage into the Tuat. On the right hand is fixed a jackal-headed standard, and on each side of it kneels a bearded god; one god is called TAT,   , and is a personification of the region which is beyond the day, and the other SET, , and represents the funeral mountain. On the left hand is a ram-headed standard, and on each side of it also kneels a bearded god; as before, one is called Tat and the other Set. The ram's head has the horizontal, wavy horns, which belong to the particular species of ram that was the symbol of the god Khnemu; this animal disappeared from Egypt before the XIIth Dynasty, but the tradition of him remained. In the middle of the scene sails the boat of the sun. The god is symbolized by a beetle within a disk, which is enveloped in the folds of a

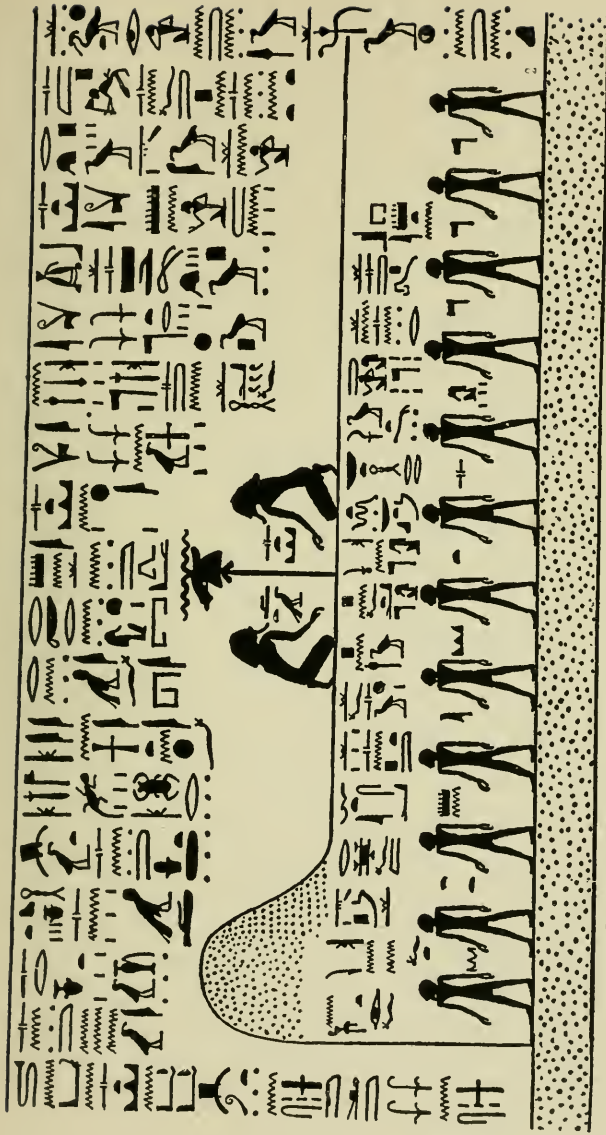


Part of the horizon over which the Boat of the Sun passes to enter the Tuat at eventide.
 In it are Twelve Gods of the Funeral Mountain.

serpent having its tail in its mouth. In the bows stands the god of divine intelligence, whose name is SA, , and in the stern, near the two paddles, stands HEKA, , i.e., the personification of the word of power, or of magical utterance. The god who usually accompanies SA is HU. The text which refers to the Sun-god reads:—



“Rā saith unto the Mountain:—Send forth light, O
 “Mountain! Let radiance arise from that which hath
 “devoured me, and which hath slain men and is filled
 “with the slaughter of the gods. Breath to you, O
 “ye who dwell in the light in your habitations, my



Part of the horizon over which the Boat of the Sun passes to enter the Tuat at eventide.
In it are twelve Gods of Set-Amentet.

“splendours shall be to you. I have decreed their
 “slaughter, and they have slaughtered everything
 “which existeth. I have hidden you from those who
 “are upon the earth, restoring the crown (or, tiara) to
 “those who are on the Mountain. The gods say:—
 “‘Let this jackal-headed sceptre (†) emit the words
 “of this great god who joineth together his members.
 “Come then unto us, O thou from whom we have come
 “forth! Cries of joy are to thee, O thou who art in
 “thy disk, thou great god whose forms (or transforma-
 “tions) are manifold.’ Their provisions [consist] of
 “bread-cakes and beer.”

The paragraph below the above text is practically a duplicate of it, but it contains no mention of either the jackal-headed or the ram-headed sceptre, and it is unnecessary to give it here.

On the right of the boat stand twelve gods, who are called “gods of the mountain,” and the text referring to them reads:—



“ [These gods] have come into being from Rā, and
 “ from his substance, and have emerged from his eye.
 “ He hath decreed for them [as] a place (or, abode) the
 “ Hidden Mountain (*Ament Set*), which consumeth men,
 “ and gods, and all cattle, and all reptiles which are
 “ created by this great god. This great god hath decreed
 “ the plans (or, designs) thereof having made [them] to
 “ spring up in the earth which he created.”

On the left of the boat stand twelve gods, who are
 called “ gods of Set-Amentet,” and the text referring to them reads:—




“ The hidden place. [These are] those who have
 “ consumed the men, and the gods, and all the cattle,
 “ and all the reptiles which this great god hath created.
 “ This great god hath decreed plans for them after
 “ he made them to spring up in the land which he
 “ created, that is to say, in the *Amentet* which he
 “ made.”

CHAPTER III.

THE GATE OF SAA-SET.

THE SECOND DIVISION OF THE T̄UAT.

THE boat of Rā, having passed between the two halves of the horizon of the West, now approaches a gateway, the door of which is closed before him; the door of the second division of the T̄uat is different from the doors of the other divisions, for it consists of a single leaf which turns upon a pivot working in holes in the top and bottom of the framework of the door. This door is guarded by a serpent called SAA-SET, , which stands upon its tail. The text referring to this serpent reads:—




1 Var. .

“He who is over (i.e., has the mastery over) this door openeth to Rā. SA saith unto SAT-SET, ‘Open thy door to Rā, throw wide open thy door to KHUTI. The hidden abode is in darkness, so that the transformations of this god may take place.’ This portal is closed after this god hath entered in through it, and there is lamentation on the part of those who are in their mountain when they hear this door shut.”

In the centre of the scene we see the boat of Rā being towed along by four gods standing, each of whom grasps the tow-line with both hands. The god is now in the form of a ram-headed man, who holds the sceptre

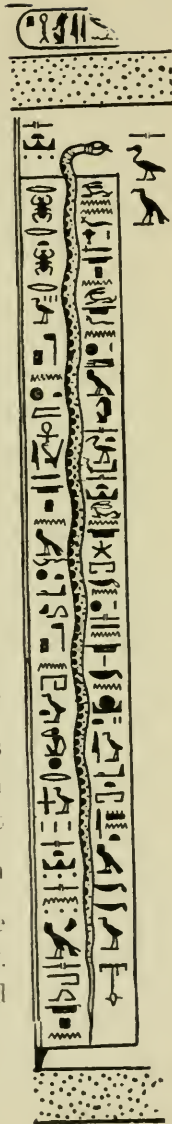










in his right hand, and has the solar disk above his horns. He stands within a shrine which is enveloped in the voluminous folds of the serpent

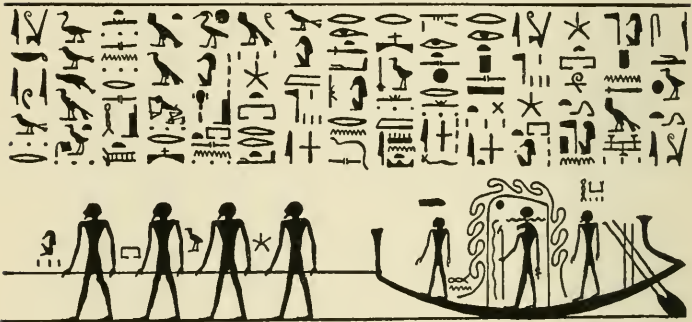
Mehen, ; a serpent also stands on

his tail before him. In front of the shrine stands SA, and behind it HEKAU. The gods who tow the boat are called


TUAIU, ★   .

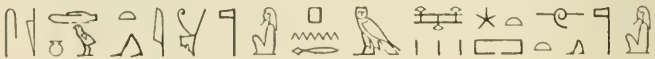


The sun's boat is met in this section by a company of thirteen gods, who are under the direction of a god who holds a staff in his hand. The names of the first seven gods are:—NEPEMEII, ¹, NENIIĀ, ² BA, , HERU, , BEĪĀ-ĀB,  , KHNEMU, , and SETCHET, ; the third has the head of a ram, and the fourth that of a hawk. The last six gods



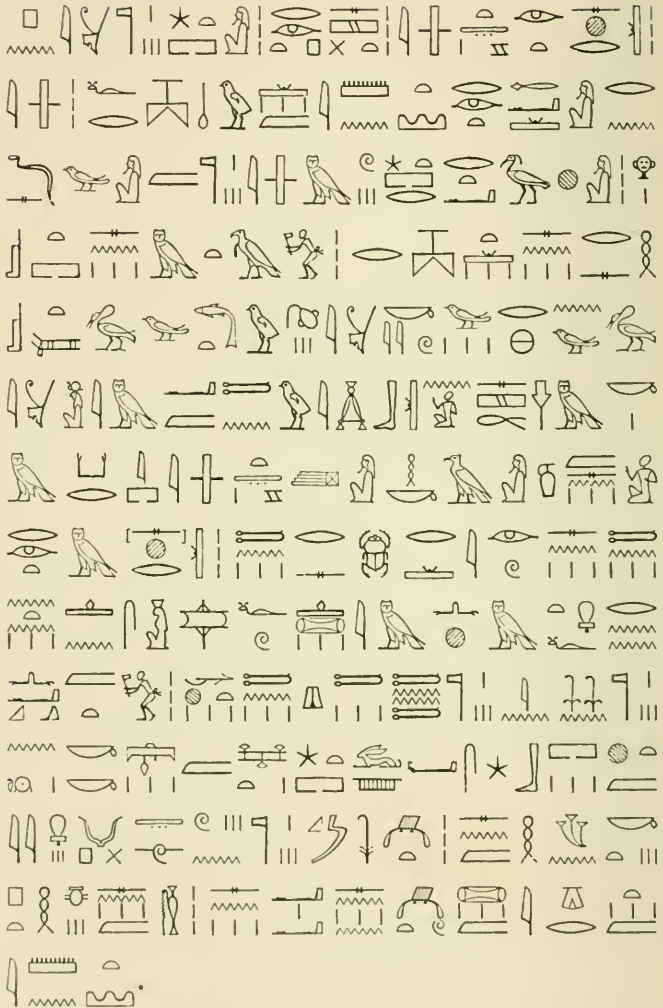
The Boat of the Sun towed by Gods of the Țuat.

are described as “gods who are in the entrances,” ; the god who bears the staff has no name. The text which refers to the Sun-god reads:—



¹ Var., NEPEŊ,  .



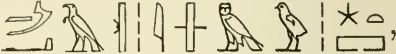
² Var., NENĀ, .

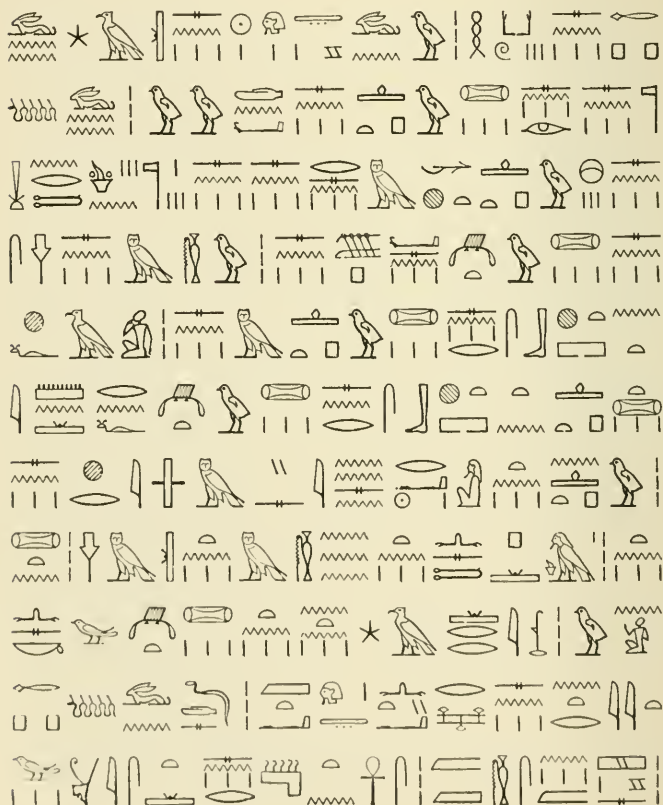


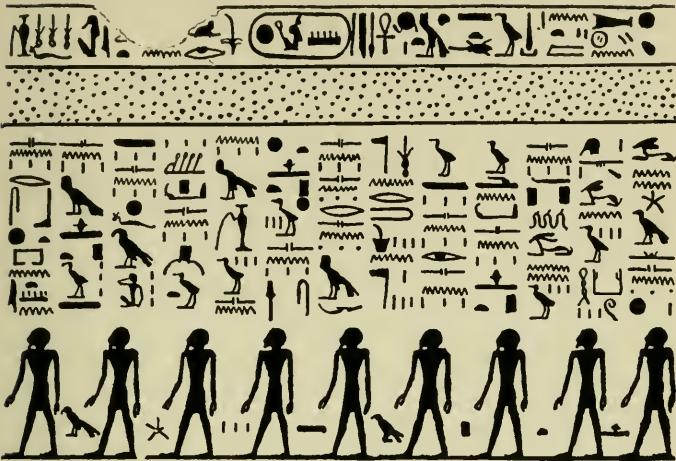
“This great god journeyeth along the roads of the

“Tuat. This god is drawn by the gods of the Tuat
 “in order to make divisions (or, distinctions) in the
 “earth, and to work out [his] designs therein, to weigh
 “words and deeds in Āment, to magnify the great god
 “above the little god among the gods who are in the
 “Tuat, to place the KHU (i.e., the blessed dead) upon
 “their thrones, and the damned [in the place] to which
 “they have been condemned in the judgment, and to
 “destroy their bodies by an evil death. Rā saith:—‘O
 “grant ye to me that I may restore the tiara, and that
 “I may have possession of [my] shrine which is in the
 “earth. Let SA and HEKA unite themselves to me for
 “the working out of plans for you, and for making to
 “come into being their attributes (or, forms) ye [have]
 “what is yours. ISIS hath made to be at peace the
 “wind, and offerings are there. None shutteth [the
 “door] against you, and the damned do not enter in
 “after you. That which belongeth to you is to you, O
 “gods.’ These gods say unto Rā, ‘There is darkness
 “on the road of the Tuat, therefore let the doors
 “which are closed be unfolded, let the earth open,
 “so that the gods may draw along him that hath
 “created them.’ Their food [i.e., the food of these
 “gods] is of the funeral offerings, and their drink
 “is from their cool waters, and their hands are
 “on meat offerings among the Ākert regions of
 “Āment.”

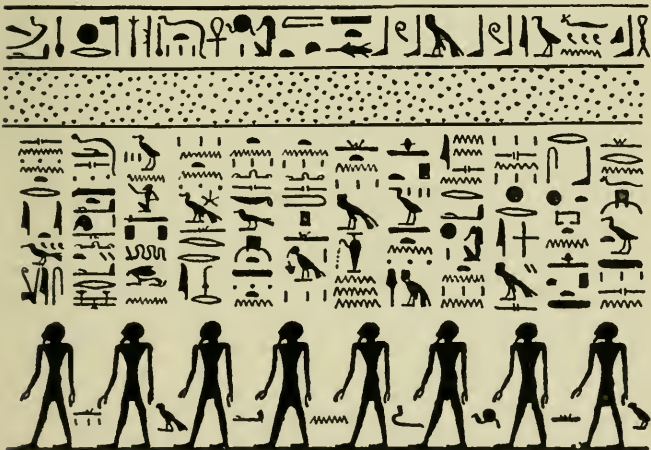
On the right of the boat are twenty-four gods,
 the first twelve of whom are described as “those

who are at peace, the worshippers of Rā," 
 * , and the second twelve as "the righteous
 who are in the T̄uat," ,
 These beings are thus described by the accompanying
 text:—





Nine of the gods who adore Rā and are at peace.



Five of the righteous gods of the Tuat.

Three of the gods who adore Rā and are at peace.

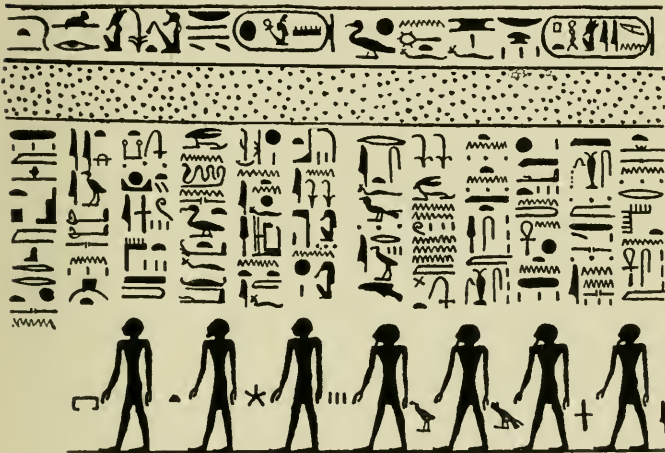


“These [are they who] have worshipped (or, praised)
 “Rā upon earth, who uttered words of power against
 “Āpep, who made their offerings* unto him, and who
 “burnt (*literally*, made) incense to their gods on their
 “own behalf, after their offerings. They have gained
 “possession of their cool waters, and they receive their
 “meat, and they eat of their offerings in the gateway
 “of him whose name is hidden. Their meat is by the
 “gateway, and their offerings are with him who is
 “therein. And Rā saith unto them:—‘Your offerings
 “are yours, ye have power over your cool waters, your
 “souls shall never be hacked to pieces, your meat
 “shall never fail, [O ye who have] praised [me], and
 “have vanquished Āpep for me.’”

The above passage refers to the “worshippers of Rā who are at peace.”

“[These are] they [who] spake truth upon earth,


“and who were not addicted to evil thought about the
 “gods. They make their invocations in this gateway,
 “they live upon maāt (i.e., truth), and their cool
 “waters are in their cisterns. Rā saith unto them:—
 “‘Truth is yours, live ye on your food. Ye yourselves
 “are truth;’ and they have power over these their cool
 “waters, which are waters of fire to those who have

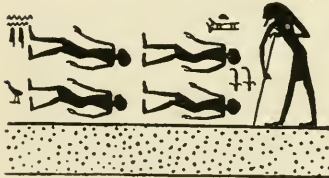


Seven of the righteous gods of the Tuat.

“guilt and sin. And these gods say to Rā:—‘Let
 “there be stability to the Disk of Rā. Let him that is
 “in the shrine have the mastery over it, and let the
 “serpent [Meḥen] guard him well. May the flames of
 “Khuti which are in the corners of the hidden shrine
 “grow stronger.’ And there shall be given to them
 “meat in the place of peace in their circle.”

The above passage refers to the “righteous who are in the ʿTuat.”

On the left side of the boat of Rā are: 1. The god TEM, , who is depicted in the form of an aged man, leaning heavily on a stick which he grasps in his right hand. 2. Four male beings who are lying prostrate on their backs. 3. Twenty male beings, with their backs bowed, and their arms tied together at their elbows behind their backs. The



The inert Apostates and Blasphemers of Rā.

four beings are described as “the inert,”

, and

the twenty as “the apostates of the Hall of Rā,

“who have blasphemed

“Rā upon earth, who have

“invoked evils upon him

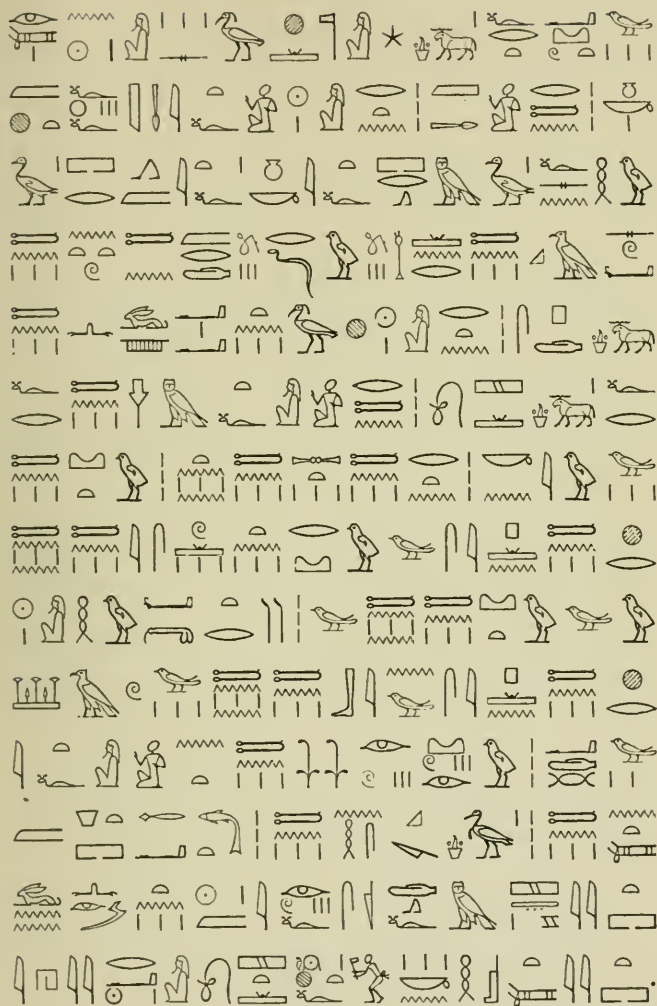
“that is in the Egg, who

“have thrust aside the

“right, and have spoken

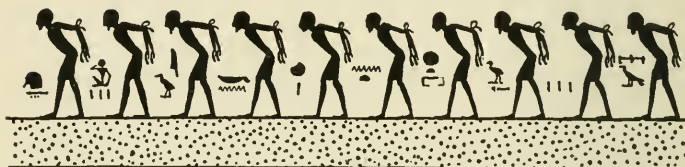
“words against KHUTI,”

The text referring to the inert and the apostates reads:—



“Tem worketh on behalf of Rā, glorifying the god,

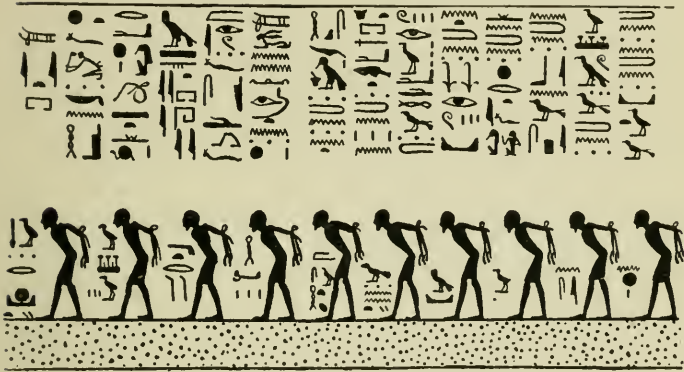
“and singing praises to his soul, and distributing evil
 “things to his enemies. [He saith]:—‘The word of
 “my father Rā is right (*maāt*) against you, and my
 “word is right against you. I am the son who pro-
 “ceedeth from his father, and I am the father who
 “proceedeth from his son. Ye are fettered, and ye
 “are tied with strong cord, and it is I who have sent
 “forth the decree concerning you that ye should be



The Apostates and Blasphemers of Rā, who are doomed to destruction, with their arms bound.

“bound in fetters; your arms shall never more be
 “opened. Rā pronounceth the formula against you,
 “his soul is prepared to attack you; my father hath
 “gained the mastery over you, and his soul uttereth
 “words against you. Your evil deeds [have turned]
 “against you, your plottings [have come] upon you,
 “your abominable acts [have recoiled] upon you, your
 “destinies are for evil, and your doom hath been

“decreed before Rā; your unjust and perverted judgments are upon yourselves, and the wickedness of your words of cursing are upon you. Evil is the doom which hath been decreed for you before my father. It is you who have committed sins, and who have wrought iniquity in the Great Hall; your corruptible



The Apostates and Blasphemers of Rā, who are doomed to destruction, with their arms bound.

“bodies shall be cut in pieces, and your souls shall have no existence, and ye shall never again see Rā with his attributes [as] he journeyeth in the hidden land. Hail, Rā! Adored be Rā! Thine enemies are in the place of destruction.’”

CHAPTER IV.

THE GATE OF AQEBI.

THE THIRD DIVISION OF THE TUAT.

THE boat of the sun having passed through the Second Division of the Tuat arrives at the gateway which leads to the THIRD DIVISION. This gateway is unlike the first, which has already been described, for its opening is protected by an outwork, similar to that which protects the door of a fortified building. The outwork is guarded by nine gods, in the form of mummies, who are described as the "second company of the gods,"

and in this wall, which completely divides the Second Division from the Third,

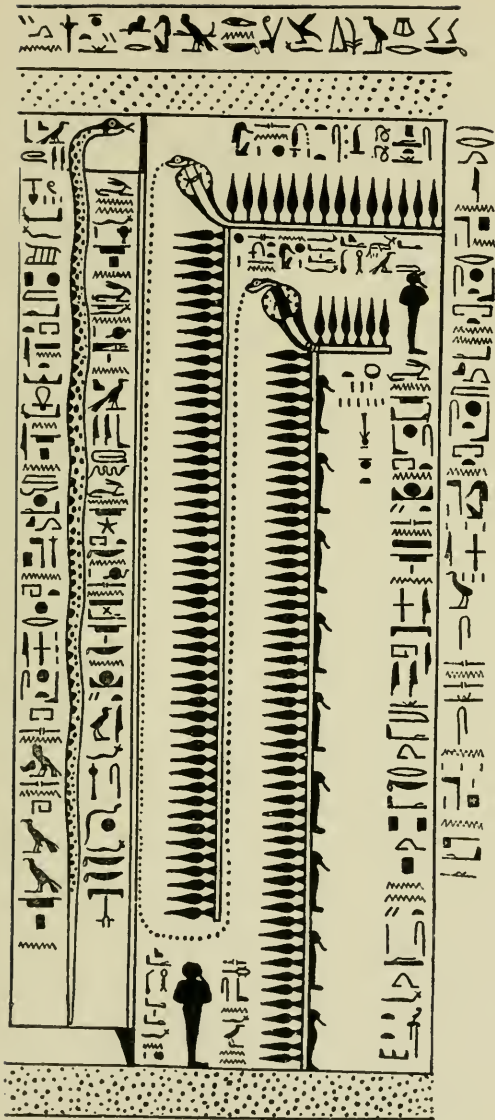
is an opening, which leads to a corridor that runs between two walls, the tops of which are protected by

rows of pointed stakes, . At the entrance to

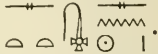


the corridor stands a god, in mummied form, called $\bar{A}M-\bar{A}UA$, and at the exit is a similar

god called $SEKHABESNEFUNEN$, ; each is said to "extend his arms and hands to Rā,"

. At each side of the angle, near





The Gate of the Serpent Aqebi.

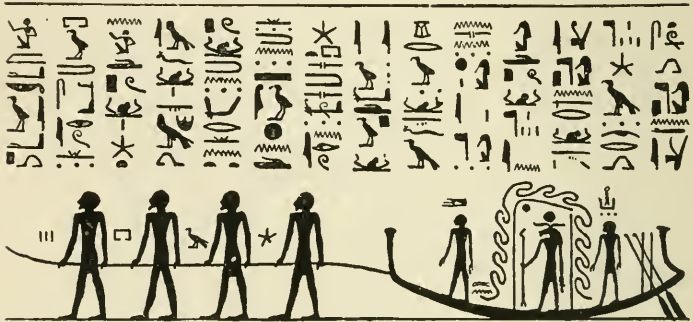
the entrance to the corridor, is a serpent, who ejects flames from his mouth; the flame from the one sweeps along the corridor, at the end of which it is met by the flame from the other serpent which sweeps along the inside of the inner wall. The flames of these serpents are said to be for Rā, . The gateway leading to the Third Division is called SEPTER-
UAU, , and the door thereof, which opens inwards, is guarded by the serpent standing on his tail, who is called AQEBI, , and faces outwards. The texts referring to the entrance of Rā through this gateway read:—



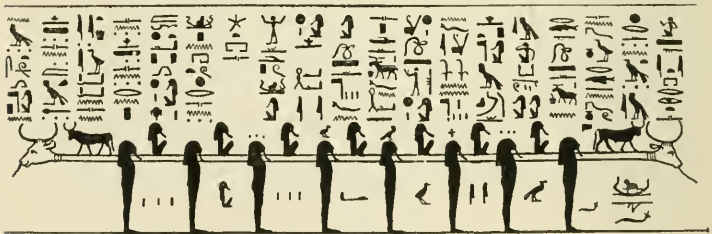
“[When] this god cometh to this gateway, to enter
 “in through this gateway, the gods who are therein
 “acclaim this great god, [saying], ‘Let this gateway be
 “unfolded to KHUTI, and let the doors be opened to
 “him that is in heaven. Come then, O thou traveller,
 “who dost journey in Amentet.’ He who is over this
 “door openeth [it] to Rā. SA saith unto AQEBI, ‘Open
 “thy gate to Rā, unfold thy door to KHUTI. He shall
 “illumine the darkness, and he shall force a way for
 “the light in the habitation which is hidden.’ This
 “door is closed after the great god hath entered
 “through it, and there is lamentation to those who are
 “in their gateway when they hear this door close
 “[upon them].”

Along the middle of the THIRD DIVISION we see the
 boat of the sun being drawn along by four gods, as
 before: the god Rā stands in a shrine, similar to that
 already described, and his companions are SA and
 HEKAU. The rope by which the boat is towed along is
 fastened to the two ends of a very remarkable object,
 in the form of a long beam, each end of which
 terminates in a bull's head. The accompanying text
 describes it as “his boat,” , and from the fact
 that the four gods who tow the boat are seen again at
 the other end of the beam-like object, with the towing-
 rope in their hands, it is clear that the boat of Rā, and
 the god himself, were believed to pass *through* it, from
 one end to the other. The object is supported on the


shoulders of eight gods, in mummied form, "who are called "Bearers of the gods," ; at each end, immediately behind the bull's head, stands a bull, and at intervals seven gods, who are called "the



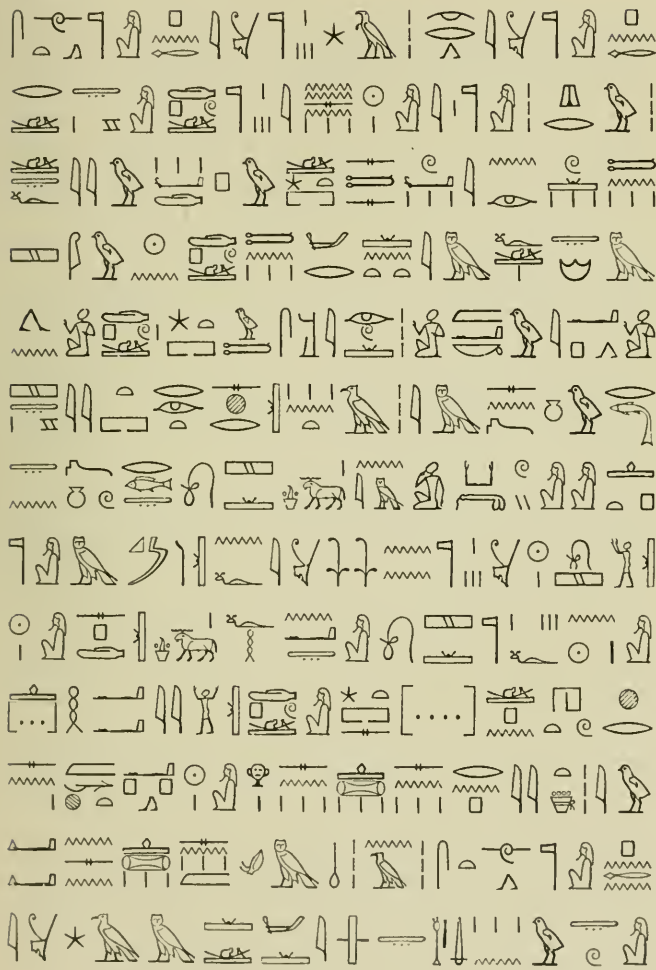
The Gods of the Third Division of the Țuat towing the Boat of Rā.

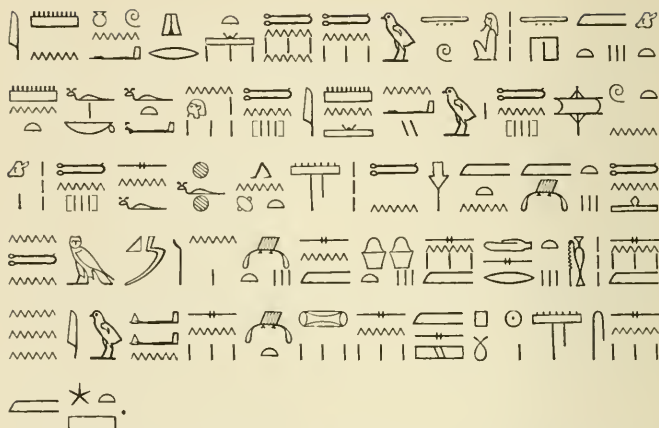


The Eight Bearers of the Boat of the Earth and its Seven Gods.

gods who are within," , are seated upon it. At the end of this Division stand four mummied forms, with their elbows projecting, and their hands crossed on their breasts. The text

which refers to the passage of the boat of the sun reads:—



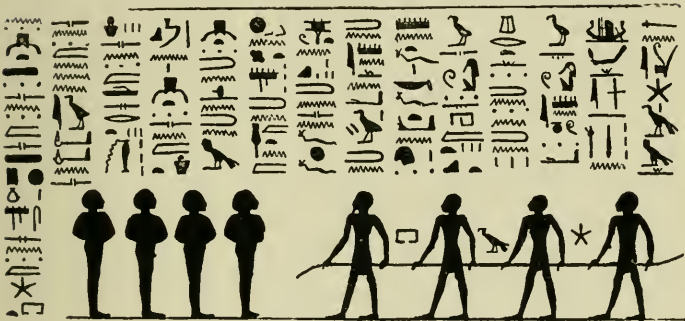


“This great god is towed along by the gods of the
 “Tuat, and this great god advanceth to the Boat of the
 “Earth, which is the bark of the gods. Rā saith unto
 “them:—‘Hail, ye gods who bear up his Boat of
 “the Earth, and who lift up the Bark of the T̄uat,
 “may there be support to your forms and light
 “unto your Bark. Holy is he who is in the Boat
 “of the Earth. I make to go back the Bark of
 “the T̄uat which beareth my forms (or, attributes),
 “and verily I travel into the hidden habitation to
 “perform the plans which are carried out therein.’
 “ENNURKHATA, ENNURKHATA [saith], ‘Praised be the
 “Soul which the Double Bull hath swallowed, and
 “let the god be at peace with that which he hath
 “created.’”

The effect of the above words is to allow the Sun-
 god and his boat to pass through the double bull-

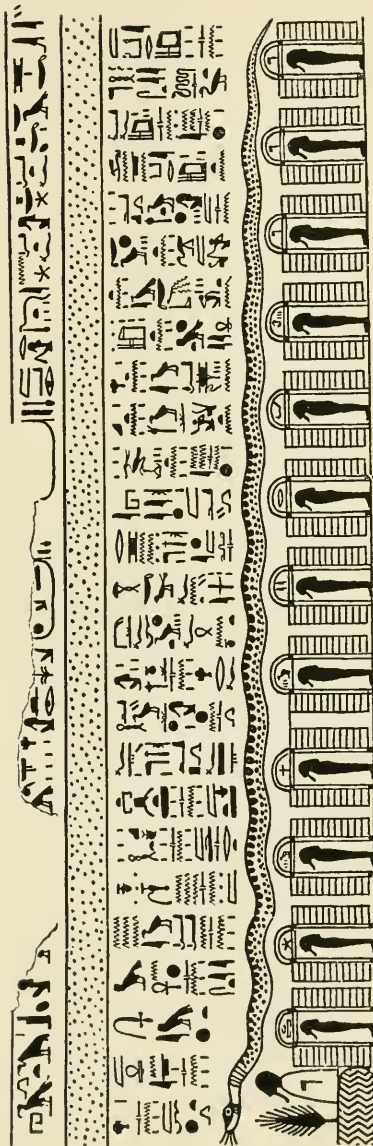
headed Boat of the Earth without any let or hindrance, and when he has done this,—

“These gods (i.e., the four gods at the other end of “the Boat of the Earth) say to Rā:—‘Praised be Rā, “whose Soul hath been absorbed by the Earth-god! “Praised be the gods of Rā who hath rested [therein].’ “This Boat of its ʿTuat rejoiceth, and there are eries “from them after Rā hath passed them as he journeyeth “on his way. Their offerings are the plants of the year,



The ʿTuat-gods address the Utau.

“and their offerings are given to them when they hear “the words of those who draw along this great god. “The gods of the ʿTuat(?) who [draw] the holy Boat “in the earth say unto the UTAU, whose arms are “hidden:—‘O ye UTAU of the earth, whose duty it is to “stand(?) near his habitation, whose heads are uncovered, “and whose arms are hidden, may there be air to your “nostrils, O UTAU, and may your funeral swathings “be burst open, and may you have the mastery over



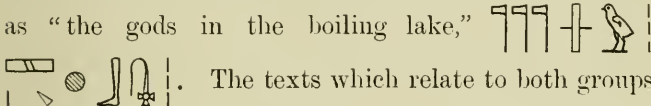
“your meats, and may
 “you have peace (or,
 “rest) in that which I
 “have created. Their
 “food is of bread
 “cakes, and their
 “bread is made of
 “the red grain, the
 “draughts which they
 “drink are of [cool]
 “water, and their meat
 “is given unto them
 “because of the white-
 “ness (or, brilliance)
 “of their apparel in
 “the T̄uat.”

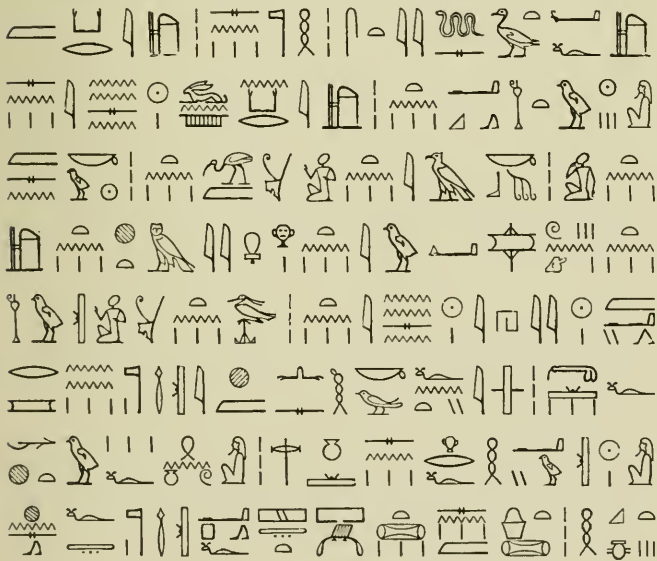
On the right hand
 side of this Division
 of the T̄uat the boat
 of the Sun passes
 twelve shrines, each
 of which has its doors
 thrown wide open, and
 so permits us to see a
 god in mummied form
 standing inside it
 these gods are de-
 scribed as “the holy
 gods who are in the

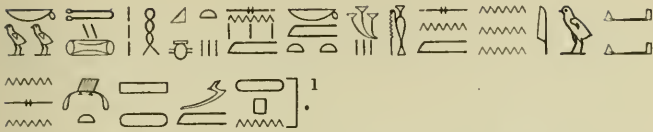
The Twelve holy Gods who are in the T̄uat.

Tuat," . Along

the front of the twelve shrines stretches an enormous serpent, the duty of which is to protect those who stand in them. Beyond the shrines is a long basin or lake of boiling water, with rounded ends, in which stand up to their waists twelve mummied gods, with black heads, who either have white bodies, or are arrayed in white apparel; in front of each god grows a large ear of wheat. These gods are described

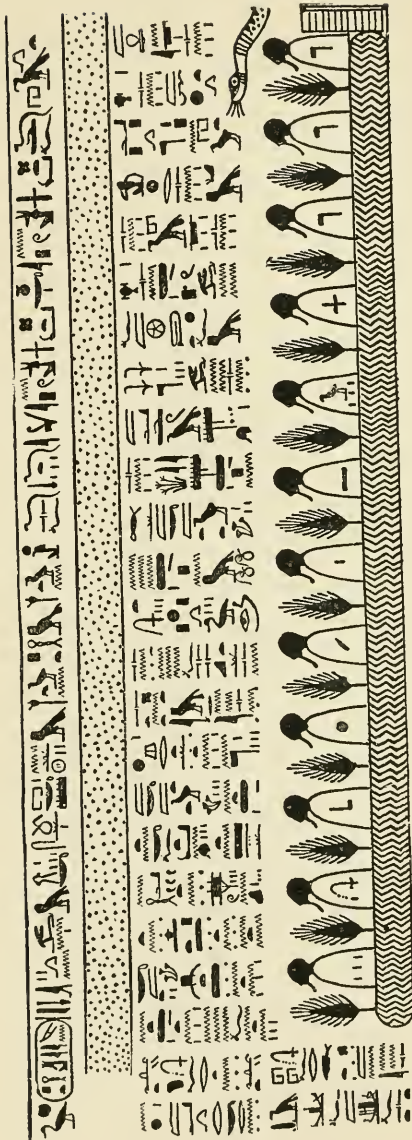
as "the gods in the boiling lake," . The texts which relate to both groups of beings are as follows:—





“[Those who are in] their shrines are the members
 “of the god whose shrines the serpent SETI guardeth.
 “Rā saith unto them:—‘Open ye [the doors of] your
 “shrines, so that my radiance may penetrate the
 “darkness in which ye are! I found you weeping and
 “lamenting, with your shrines tightly closed, but air
 “shall be given to your nostrils, and I have decreed
 “that ye shall have abundance to overflowing [in all
 “things].’ And these gods say unto Rā:—‘Hail, Rā,
 “come thou into our lake, O thou great god who never
 “failest.’ The *Shennu* gods who are before and behind
 “him pay homage to him, and they rejoice in Rā when
 “he traverseth [their] region, and when the great god
 “journeyeth through the secret place. Their food
 “consisteth of loaves of bread, their drink is made
 “from the red [barley], and their cool waters come
 “from [their cisterns of] water, and the serpent of fire,
 “SETI, giveth unto them the things whereon they live
 “there. The door which shutteth them in closeth
 “after this god hath passed through their midst, and
 “they utter cries of grief when they hear their doors
 “shut upon them.”

¹ The text in brackets is supplied from Lefébure, *Les Hypogées Royaux de Thèbes* (Tombeau de Seti I^{er}, iv^e partie, pl. xiv.), Paris, 1886.




The following refers to the lake of water in this Division:—


“[Here is] the
 “lake of water
 “which is in the
 “Tuat, and it is
 “surrounded by
 “the gods who are
 “arrayed in [their]
 “apparel, and who
 “have [their] heads
 “uncovered. This
 “lake is filled with
 “green herbs. The
 “water of this lake
 “is boiling hot, and
 “the birds betake
 “themselves to
 “flight when they
 “see the waters
 “thereof, and when
 “they smell the
 “fetid smell which
 “is in it. Unto
 “these gods saith
 “Rā:—‘O ye gods
 “whose duty it is

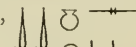
The Gods of the Boiling Lake.

“[to guard] the green herbs of your lake, whose heads
 “are uncovered, and whose limbs are covered with
 “garments, may there be air to your nostrils, and may
 “offerings be made to you of the green herbs, and may
 “your meat be from your lake. The water thereof
 “shall be yours, but to you it shall not be boiling, and
 “the heat thereof shall not be upon your bodies.’
 “These [gods] say unto Rā:—‘Come thou unto us, O
 “thou who sailest in thy boat, whose eye is of blazing
 “fire which consumeth, and hath a pupil which sendeth
 “forth light! The beings of the T̄uat shout with joy
 “when thou approachest; send forth thy light upon us,
 “O thou great god who hast fire in thine eye.’ Their
 “food consisteth of loaves of bread and green herbs, and
 “their drink (or, beer) is of the *kemtet* plants, and their
 “cool water is from [their cisterns of] water. And food
 “shall be given unto them in abundance from this lake.”

On the left of the path along which the boat of Rā
 passes in this Division of the T̄uat are two groups of
 beings. In the first of these we see the god TEM,



, in the form of an aged man, with bent shoulders,
 leaning upon a staff; coiled up before him in voluminous
 folds, with its head flat upon the ground, is the monster

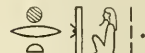
serpent ĀPEP, . Behind Āpep stand nine men,

with their arms hanging by their sides; these are
 called the “TCHATCHA who repulse ĀPEP,” 

. In the second group is TEM,



in a similar attitude, and before him stand nine gods, each holding the symbol of life in the right hand, and the sceptre  in the left; the nine gods are called "Nebu khert," i.e., "Lords of destinies," 



The texts which refer to these groups read:—



The Tchatcha who repulse Apep.



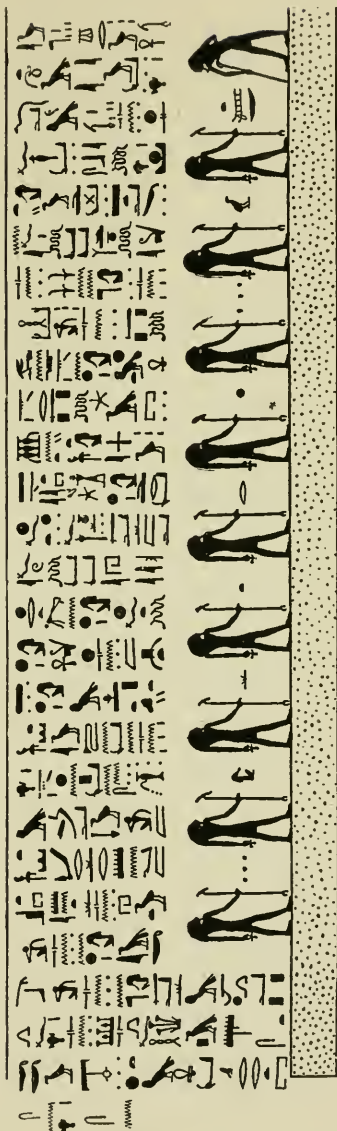


The first group shows us what “TEM hath done for “RĀ, and how he hath protected the god by words of “magical power, and hath overthrown the serpent “SEBĀ. [TEMU saith :—] ‘Thou art prostrate, and thou “shalt never more rise up; thou art enchanted by [my “enchantments], and thou shalt never more be found. “The word of my father is *maāt* against thee, and my “word is *maāt* against thee; I have destroyed thee for “RĀ, and I have made an end of thee for KHUTI.’

“The company of the gods of Rā who repulse ĀPEP “say :—‘Thy head is slit, O Āpep, thy folds are gashed, “thou shalt never more envelop the boat of Rā, and “thou shalt never again make a way into the divine “bark. A flame of fire goeth out against thee from “the hidden place, and we have condemned thee to thy

“dire doom.’ They (i.e.,
 ‘the nine gods of the
 ‘company of Rā) live
 “upon the food of Rā,
 “and upon the cakes
 “of KHENT-ĀMENTI, for
 “offerings are made on
 “their behalf upon
 “earth, and libations of
 “cool water are made
 “unto them by the lord
 “of food (or, as lords of
 “food) before Rā.”

To the second group
 of nine gods “TEM
 saith:—‘Inasmuch as
 “ye are the gods who
 “possess life and sceptre
 “(i.e., authority), and
 “who have mastery over
 “your sceptres, drive ye
 “back the serpent SEBĀ
 “from KHUTI, gash ye
 “with knives the foul
 “and evil serpent ĀF.’
 “These are the gods who
 “work enchantments on
 “ĀPEP, who open the
 “earth to Rā, and who



The Lords of Destinies(?).


“shut it against APEP in the gates of KHENTI-AMENTI.
“They are those who are in the hidden place, and they
“praise Rā, and they destroy his enemies, and they
“protect the great one against the serpent ÁFU, and
“they utter cries of joy at the overthrow by Rā of the
“enemy of Rā. They live upon the meat of Rā, and
“on the cakes offered to KHENTI-AMENTI. Offerings
“are made on their behalf upon earth, and they receive
“libations through [their] word being *maāt* in Ament,
“and holy are they of arm in their hidden place.
“They utter cries to Rā, and they make lamentation
“for the great god after he hath passed by them, for
“when he hath departed they are enveloped in dark-
“ness, and their circle is closed upon them.”

CHAPTER V.

THE GATE OF TCHETBI.

THE FOURTH DIVISION OF THE T̄UAT.

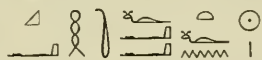
THE boat of the sun having passed through the Third Division of the T̄uat arrives at the gateway which leads to the Fourth Division. This gateway is like that which admitted the god into the Third Division, and its outwork is guarded by nine gods, in the form of mummies, who are described as the "third company of the gods of the great god who are within,"

 At the

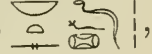
entrance to the corridor which runs between the two walls is a god in mummied form called ENUERKHATA,

, and at the exit is a similar god

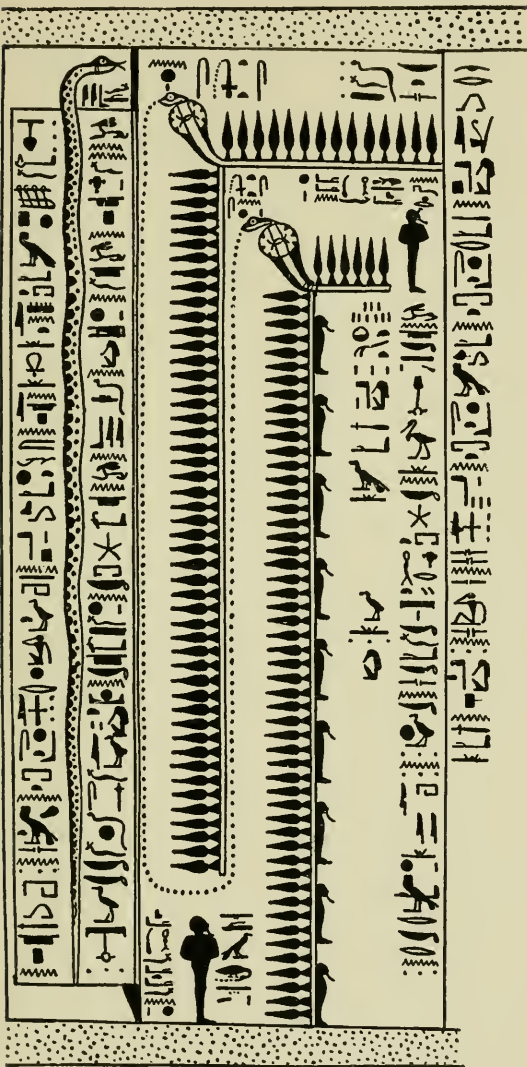
called SETA-TA, ; each god has a

uraeus over his brow, and each is said to "extend his arms and hands to Rā," . The

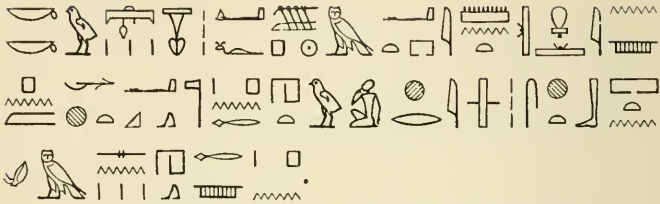
corridor is swept by flames of fire which proceed from the mouths of two serpents, stationed each at an angle, and their "fire is for Rā." The gateway of the

Fourth Division is called NEBT-S-TCHEFAU, ,

Hieroglyphic text at the top of the page, including symbols for a key, a bird, and a seated figure.



The Gate of the Serpent Tcheḫbi.



In the middle of this Division we see the boat of Rā being towed on its way by four gods of the Tuat; the god is in the same form as before, and stands in a shrine enveloped by MEHEN. SA stands in the bows, and HEKA at the stern. The boat advances to a long, low building with a heavy cornice, which contains nine small shrines or chapels; in each of these is a god in mummied form lying on his back. The nine gods are described as the “gods who follow Osiris, who are in their abodes” (literally, “holes”),

Immediately in front of the

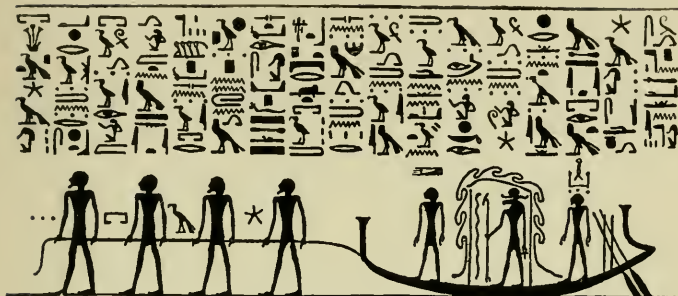
nine shrines are two groups, each containing six women, who stand upon a slope, one half of which appears to be land and the other half water; these women are called “the hour goddesses which are in the Tuat,”

Each group is separated from

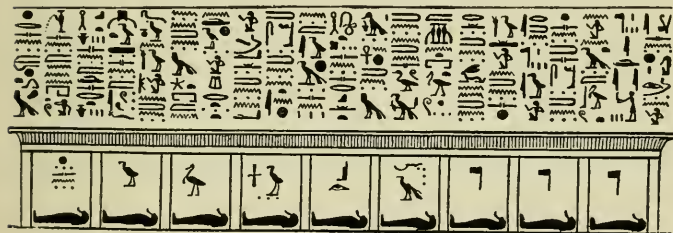
the other by a monster serpent of many folds called HERERET,

 and of him it is said that he “spawneth twelve serpents to be devoured by the

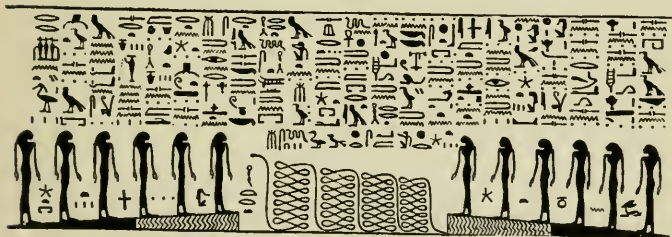
hours,”



The Gods of the Fourth Division of the Tuat towing the Boat of Ra.

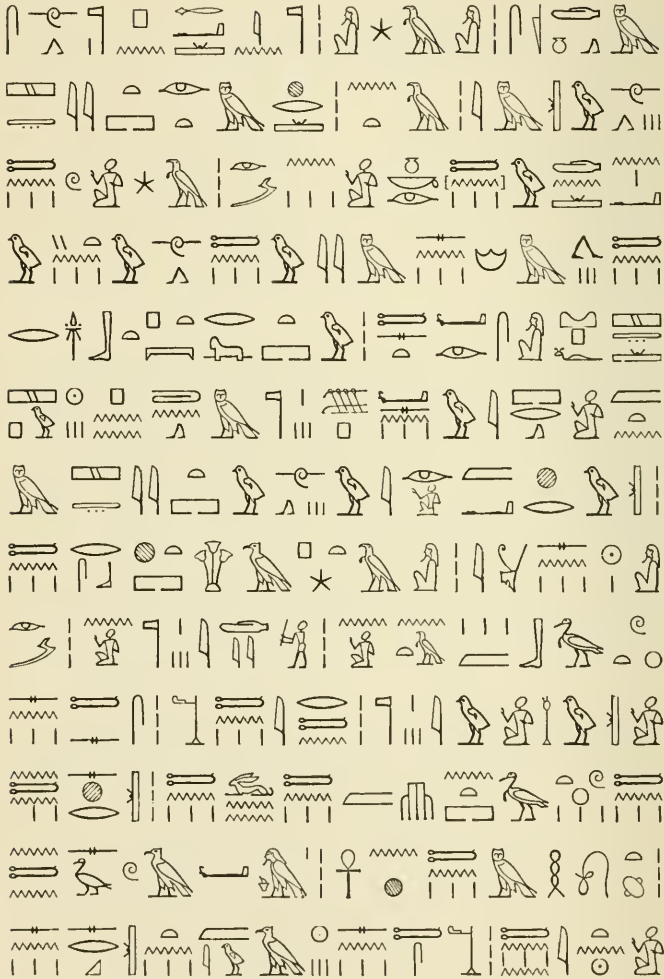


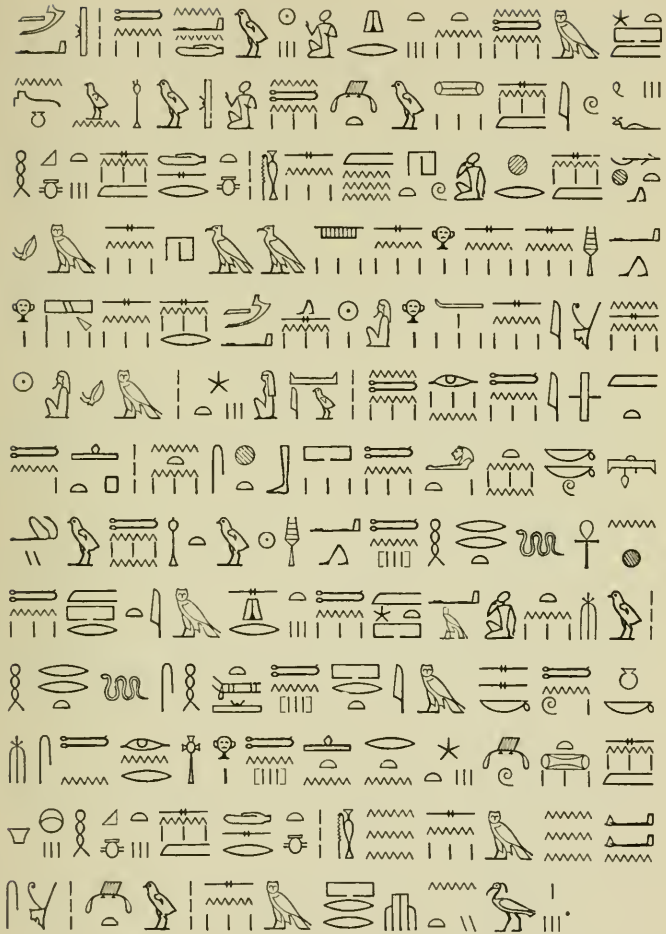
The Nine Gods who follow Osiris.



The Serpent Hereret and the Goddesses of the Hours.

The text relating to the passage of the boat of the sun reads :—





“This great god is drawn along by the gods of the
 “Tuat, and he journeyeth in the hidden place, and
 “worketh in respect of the things which are there.

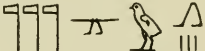
“ [He saith:—] ‘ Draw ye me along, O ye beings of the
 “ Tŭat, look ye upon me, [for] I have created you.
 “ Pull ye with your arms and draw ye me therewith,
 “ and turn ye aside to the eastern part of heaven, to
 “ the habitations which surround ĀRES (or, SĀR) [and
 “ to] that hidden mountain, the light (or, radiance) of
 “ which goeth round about among the gods who receive
 “ me as I come forth among you into the hidden place.
 “ Draw ye me along, [for] I work on your behalf in the
 “ gateway which covereth over the gods of the Tŭat.’ ”


“ And Rā saith unto them:—‘ Look ye upon me, O
 “ gods, for I strike those who are in their sepulchres,
 “ [saying], Arise, O ye gods! I have ordered for you the
 “ plan and manner of your existence, O ye who are in
 “ your sepulchres, whose souls are broken, who live
 “ upon your own filth and feed upon your own offal,
 “ rise up before my Disk, and put ye yourselves in a
 “ right state by means of my beams. The duties which
 “ ye shall have in the Tŭat are in conformity with the
 “ things which I have decreed for you.’ Their food
 “ consisteth of flesh, and their ale is [made] of the red
 “ [barley], and their libations are of cool water. There
 “ is lamentation to them after they have heard their
 “ doors close upon them.”


In respect of the twelve goddesses of the hours it is
 said:—“ [These are] they who stand upon their lake,
 “ and it is they who guide Rā in a straight line by
 “ means of their instruments. To them Rā saith:—
 “ ‘ Hearken, O ye goddesses of the hours of the night

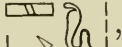
“sky. Work ye, and eat ye, and rest ye in your
 “gateways, with your breasts towards the darkness,
 “and your hind-parts towards the light. Make to
 “stand up the serpent HĒRERET, and live ye upon that
 “which cometh forth from it. It is your duty in the
 “Tuat to eat up the spawn of HĒRERET, and ye shall
 “destroy that which cometh forth from it. Draw ye
 “me, for I have begotten you in order that ye may pay
 “homage [to me]. Take ye your rest (or, be at peace),
 “O ye Hours!’ Their food consisteth of cakes of
 “bread, and their ale is [made] of the red [barley], and
 “their draughts are of cool water, and there is given
 “unto them as their food that which cometh forth with
 “the *khu* (i.e., the beatified dead).”

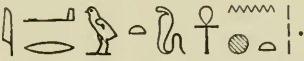
On the right hand of the path of the boat of the Sun in the Fourth Division we see:—1. Twelve gods, bearded and standing upright, who are called “the gods who carry along their doubles,”

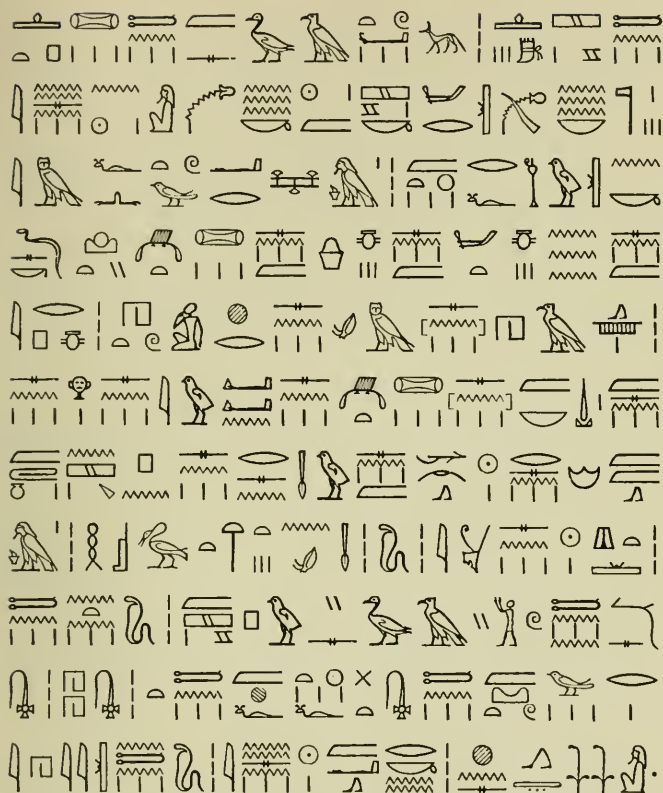
 2. Twelve jackal-headed gods, who stand

round the “Lake of Life,”  , who are called the “jackals in the lake of life,”



3. Ten uraei, which stand round the “Lake of the Uraei,” ,

and are called the “Living Uraei,”  . The texts which refer to these three groups of beings read:—



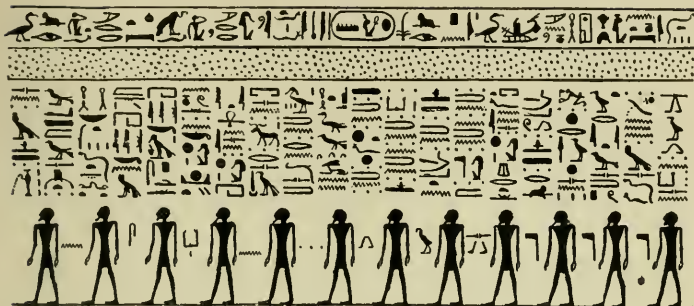
The paragraph which refers to the first twelve gods reads:—

“[These are] they who bear along their doubles,
 “who immerse themselves in that which floweth in
 “abundance from the slaughtered ones during the time
 “of their existence, and who carry the offerings which
 “are rightly due [to the god] to his abode. Unto them

“saith Rā:—‘That which belongeth to you [to do], O
 “ye gods who are among your offerings, is to offer as
 “an obligatory offering your doubles. Ye have your
 “own offerings, your enemies are destroyed, and they
 “are not. Your spirits are on their thrones, [and your]
 “souls are on their places.’ They say unto Rā, ‘Adora-
 “tions be unto thee, O RĀ-KHUTI! Hail to thee, O
 “thou Soul who art protected in the earth! Hail to
 “thee, as being eternity, the lord of the years and of
 “the everlastingness which hath no diminution.’ Their
 “food consisteth of offerings, their drink is of cool
 “water, and there is lamentation to them when they
 “hear their doors close upon them. Their food is given
 “to them from the goddess Mu-sta (?) by TĒSERT-BAIU.”

The paragraph which refers to the jackal-headed gods reads:—

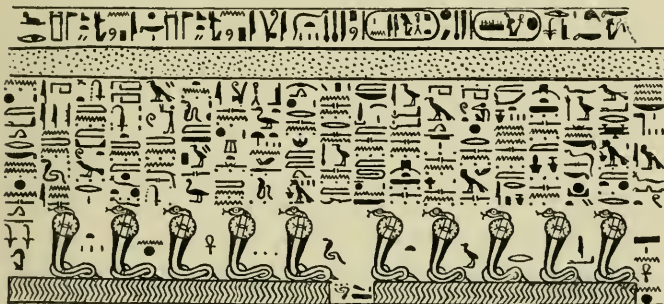
“[These are] they who come forth from this lake
 “whereunto the souls of the dead cannot approach by
 “reason of the sanctity which is therein. Unto them
 “saith Rā:—‘That which belongeth to you [to do], O ye
 “gods who are in this lake, is to keep guard upon your
 “lives in your lake; your offerings are under the guard
 “of the jackals which have set themselves on the edge
 “of your lake.’ They say unto Rā:—‘Immerse thyself,
 “O Rā, in thy holy lake, wherein the lord of the gods
 “immersed himself, whereunto the souls of the dead
 “approach not; this is what thou thyself hast com-
 “manded, O KHUTI.’ Their food consisteth of bread,
 “their drink is [made] of the red [barley], and their



The Twelve Gods who carry their Doubles.



The Twelve Gods of the Lake of Life.




The Ten Living Uraei of the Lake of the Uraei.

“vessels of drink are filled with wine. There is lamentation among them when they hear their doors close upon them. Their food is given unto them as lord[s] of their sceptres round about this lake.”

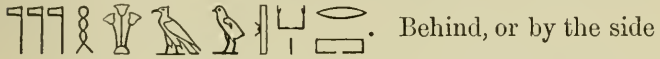
The paragraph which refers to the uraei reads:—

“[These are] they who have their speech after Rā cometh to them, and souls are turned backwards, and shadows are destroyed at the hearing of the words (or, voices) of the uraei. Unto them saith Rā:—‘That which belongeth to you [to do], O ye URAEI who are in this lake, is to guard your flames and your fires [so that ye may hurl them] against my (literally, his) enemies, and your burning heat against those whose mouths are evil. Hail to you, O URAEI.’ They say unto Rā:—‘Come thou to us, stride thou over TANEN.’”

On the left of the path of the boat of the sun through the Fourth Division we see the god Osiris, in mummied form, and wearing on his head the crown of the South, standing on a serpent, and partially covered by the earth of a mountain; his head only is above the ground, and he stands in a naos with a vaulted dome. His name or title, KHENT ÁMENTI,

, is written by his side. Before the shrine is a Flame-goddess in the form of a uraeus, and behind her are twelve gods, who stand in front of HERU-UR (or, Horus the Aged), the Haroeris of the later Greek writers. Heru-ur is in the form of a hawk-headed

man, who leans on a staff. Behind the shrine which contains Osiris stand twelve gods, who are described as "the gods who are behind the shrine,"

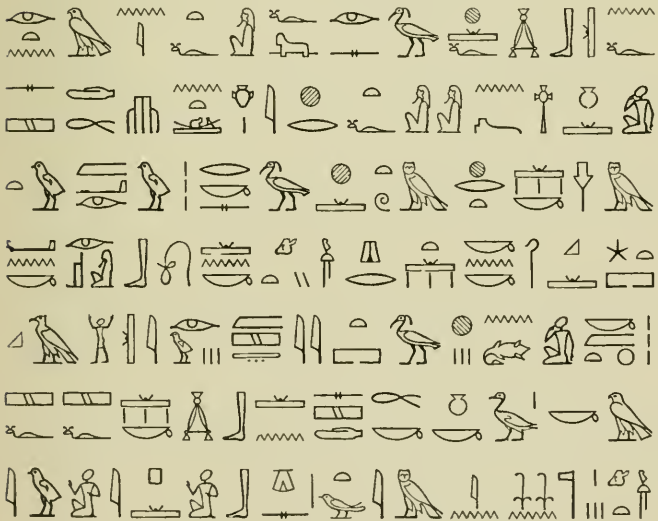


Behind, or by the side of these, are four pits or hollows in the ground, by the side of each of which stands a god, with his body bent forward in adoration before a bearded god, who holds the symbol of life in the right hand and a sceptre in the left. The four gods are called "Masters of their pits,"



called the "Master of Earths (?),"

The texts referring to these gods read:—





The text referring to Horus reads:—

“Horus worketh on behalf of his father Osiris, he performeth magical ceremonies for him, and restoreth to him the crown [, saying], ‘My heart goeth out to thee, O my father, thou who art avenged on those who would work against thee, and in all the matters which concern thee thou art guided by magical ceremonies. Thou hast the mastery, O Osiris, thou hast the sovereignty, O KHENTI ÂMENTI, thou hast whatsoever is thine as Governor of the ʿTuat, O thou whose forms (or, attributes) are exalted in the hidden place; the beatified spirits hold thee in fear, and the dead are terrified at thee. Thy crown hath been restored unto thee, and I, thy son Horus, have reckoned thy weakness there.’”

The twelve gods who are in front of the shrine of Khenti Âmenti say:—

“Let Him of the ʿTuat be exalted! Let Khenti Âmenti be adored! Thy son Horus hath restored to

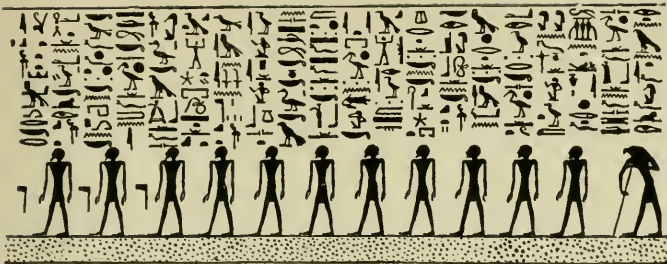
“thee thy crown, he hath protected thee by means of
 “magical ceremonies, he hath crushed for thee thine
 “enemies, he hath brought to thee vigour for thy arms,
 “O Osiris, Khenti Amenti.”

In reply to this address of the twelve gods Khenti Amenti saith unto his son Horus:—

“Come to me, O my son Horus, and avenge me on
 “those who work against me, and cast them to him
 “that is over the things which destroy, [for] it is he
 “who guardeth the pits [of destruction].”

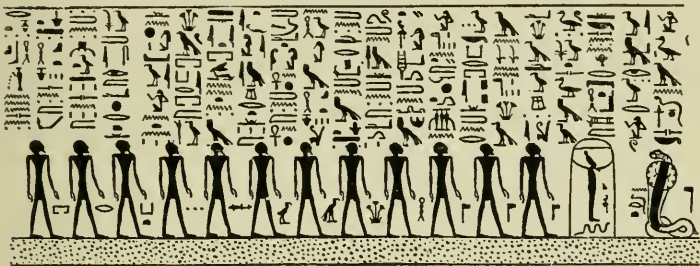
Then saith Horus unto those gods who are behind the shrine:—

“Make inquisition for me, O gods who are in the
 “following of Khenti Amenti, stand ye up, and with-
 “draw ye not yourselves, and be ye masters over
 “yourselves, and come, and live delicately on the bread
 “of HÛ, and drink ye of the ale of Maät, and live ye
 “upon that whereon my father liveth there. That
 “which belongeth to you in the hidden place is to be
 “behind the shrine, according to the commandment of
 “Rä. I call unto you, and behold, it is for you to do
 “what it is your duty [to do].’ Their meat consisteth
 “of cakes of bread, and their ale is of the *tchesert*
 “drink, and their libations are [made with] cool water.
 “Their food is given unto them by the guardian of
 “the things which are in the shrine. And Horus
 “saith unto these gods:—‘Smite ye the enemies of my
 “father, and hurl ye them down into your pits because
 “of that deadly evil which they have done against the



The Twelve Gods before the Shrine.

Heru-ur.



The Twelve Gods behind the Shrine.

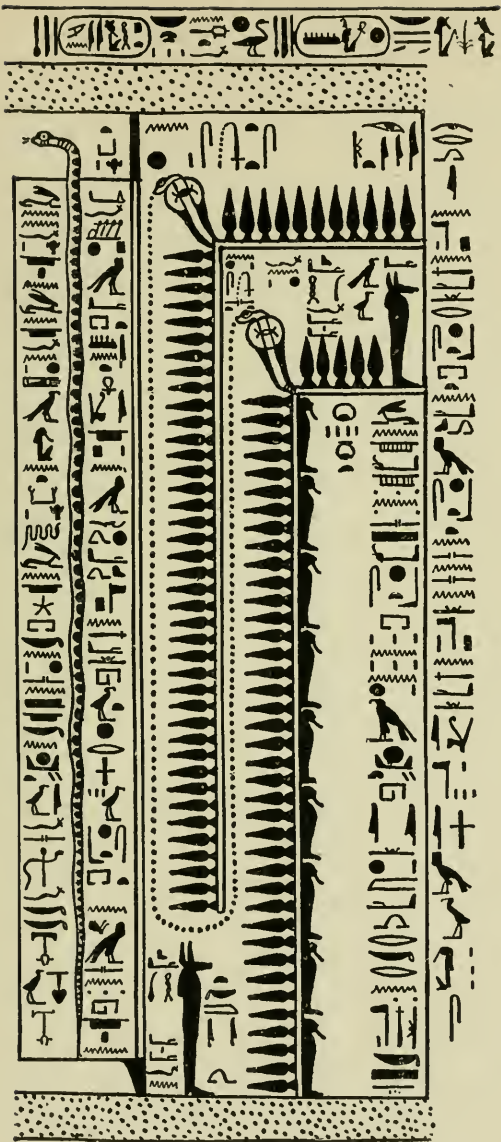
Osiris The goddess
Khent- of Flame
Amenti. (Nesert).



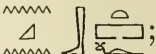
The Master
of Earths.

The Four Masters of their Pits.

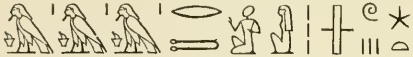
“Great One, [which] found(?) him that begot me.
“That which belongeth to you to do in the T̄uat is to
“guard the pits of fire according as Rā hath commanded,
“and I set [this] before you so that, behold, ye may do
“according to what belongeth to you [to do].’ This
“god standeth over (or, by) the pits.”



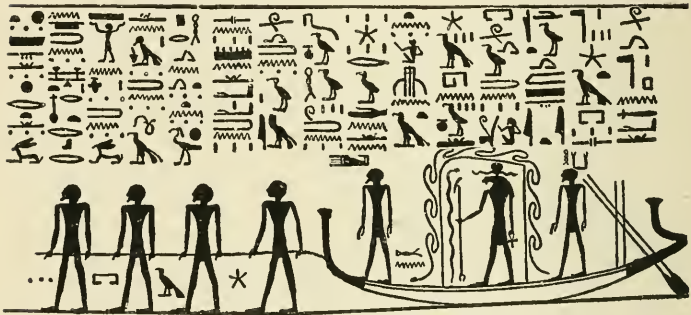
The Gate of the Serpent Teka-hrà.

twelve bearded beings, who are advancing towards a god, who is styled [the god] “of his angle,” ;

the twelve gods are described as BAIU RETH-ĀMMU-ʿTUAT, i.e., “the souls of the men who are in the ʿTuat,”

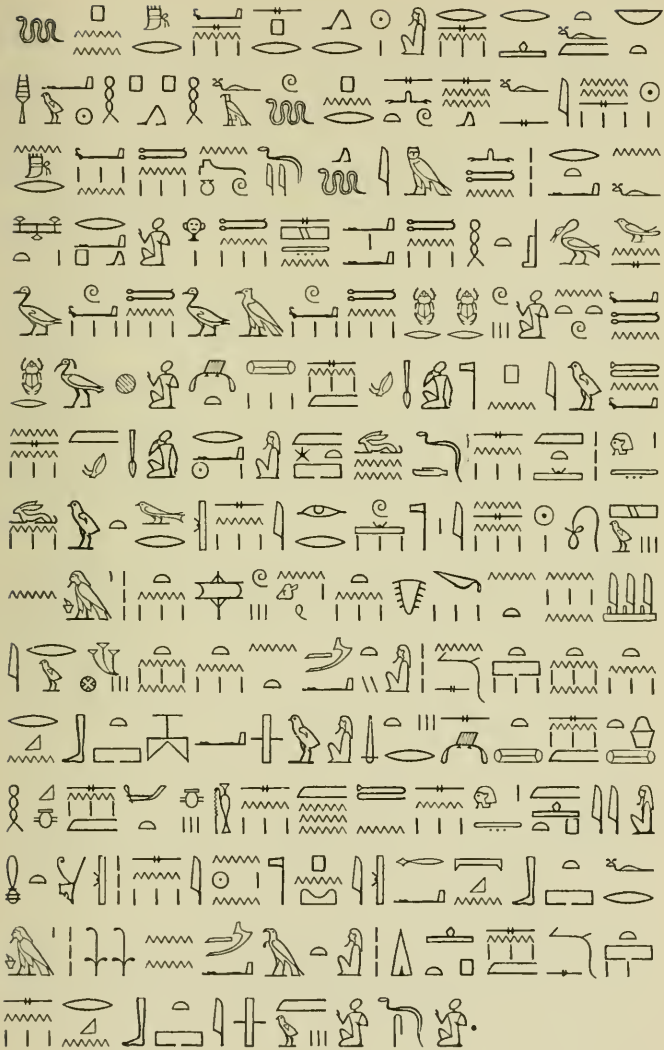
. The texts read:—



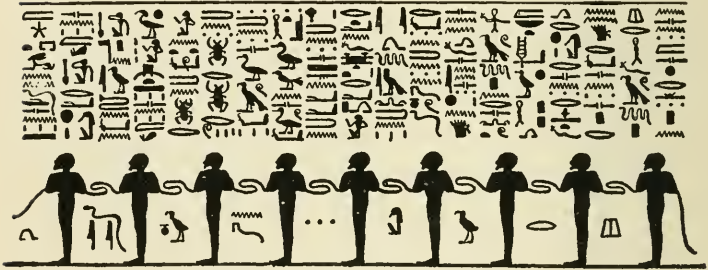


The Boat of Rā being towed by the Gods of the Fifth Division of the ʿTuat.

This block contains five rows of Egyptian hieroglyphs. The first row includes a circle with a vertical line, a triangle, a bird, a horizontal oval, a vertical line with a horizontal line at the top, a seated figure, a star, a bird, a square, a bird, a vertical line with a circle above it, a standing figure, and a vertical line with a horizontal line at the top. The second row includes a wavy line, a bird, a star, a vertical line with a horizontal line at the top, a bird, a horizontal oval, a seated figure, a bird, a vertical line with a circle above it, a horizontal line with a vertical line through it, a horizontal line with a vertical line through it, and a wavy line. The third row includes a bird, a bird, a horizontal line with a vertical line through it, a horizontal line with a vertical line through it, a horizontal line with a vertical line through it, a square, a vertical line with a horizontal line at the top, a horizontal line with a vertical line through it, a bird, a vertical line with a circle above it, and a wavy line. The fourth row includes a bird, a horizontal line with a vertical line through it, a bird, a seated figure, a wavy line, a horizontal line with a vertical line through it, a seated figure, a horizontal line with a vertical line through it, a horizontal line with a vertical line through it, a vertical line with a horizontal line at the top, and a horizontal oval. The fifth row includes a triangle, a horizontal line with a vertical line through it, a horizontal oval, a vertical line with a horizontal line at the top, a horizontal line with a vertical line through it, a horizontal line with a vertical line through it, a vertical line with a circle above it, a vertical line with a horizontal line at the top, a vertical line with a horizontal line at the top, and a bird.



“The gods of the ʔuat draw along this great god,
 “and he journeyeth through the hidden place. [Rā
 “saith:—] ‘Draw ye me along, O ye gods of the ʔuat,
 “and sing praises unto me, O ye who are at the head
 “of the stars; let your eords be strong (or, vigorous),
 “and draw ye me along by means of them, and let
 “your hands and arms be steady, let there be speed in
 “your legs, let there be strong intent in your souls,
 “and let your hearts be glad. Open ye a prosperous
 “way into the chambers (*qerti*) of hidden things.’”



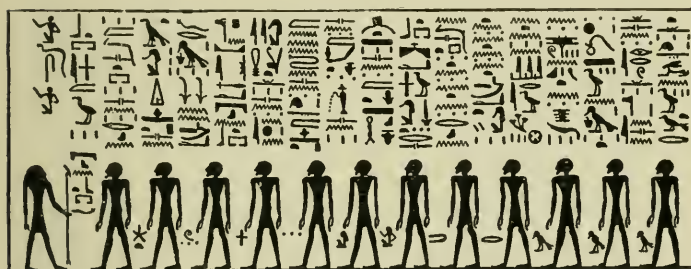
The Nine Gods who hold Ennutchi.

The text relating to the bearers of the serpent reads:—

“Those who are in this scene carry this serpent.
 “Rā striketh them and advanceth towards them to
 “make himself to rest in [the gateway called] NEBT-
 “ĀHĀU. This serpent travelleth as far as it (i.e., this
 “gateway), but he passeth not beyond it. Rā saith
 “unto them:—‘Strike ye the serpent ENNUTCHI there,
 “give him no way [whereby to escape], so that I may
 “pass by you. Hide your arms, destroy that which

“you guard, protect that which cometh into being
 “from my forms, and tie ye up (or, fetter) that which
 “cometh into being from my strength.’ Their food
 “consisteth of the hearing of the word of this god, and
 “offerings are made to them from the hearing of the
 “word of Rā in the ʔuat.”

“Unto those who have spoken what is right and
 “true upon earth, and who have magnified the forms
 “of the god, Rā saith:—‘Praises shall be [sung] to



Heri-qenbet-f.



The souls of men who are in the ʔuat.

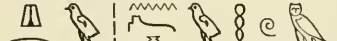
“your souls, and there shall be breath to your nostrils,
 “and there shall be to you joints in SEKHET-ĀRU.
 “That which shall be indeed yours is what belongeth
 “to the MAĀTI GODS. The habitations which shall be
 “yours shall be (or, are) at the corner where [live]
 “those who are with me who weigh words for them.’
 “Their food is of bread-cakes, and their drink of
 “*tchesert* drink, and their libations are of cool water.
 “Offerings are made unto them upon earth as to the

“god HETEPI, according to what should be offered unto “them.”

Rā saith unto this god:—“Let him that is over his “Corner (HĒRI-QENBET-F) cry out to those souls who “are right, and true, and divine, and make them to sit “at peace in their habitations at the Corner of those “who are with myself.”

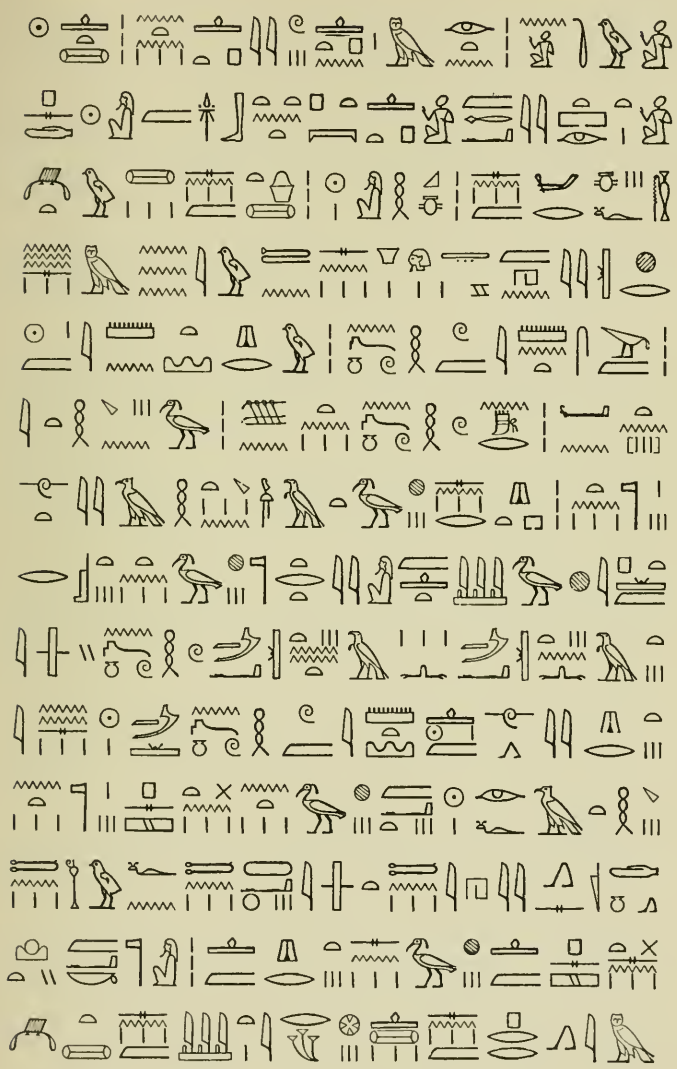
On the right hand of the path of Rā in the Fifth Division of the T̄uat are:—1. Twelve male beings bowing in adoration; they are described as “those

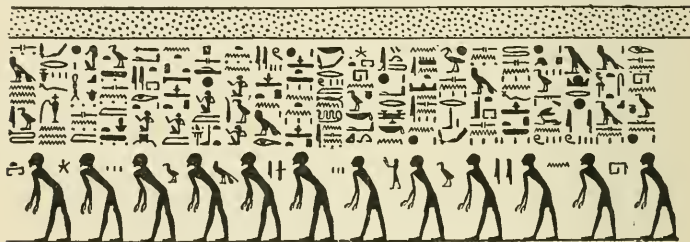
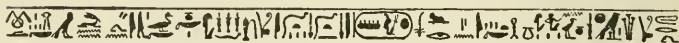
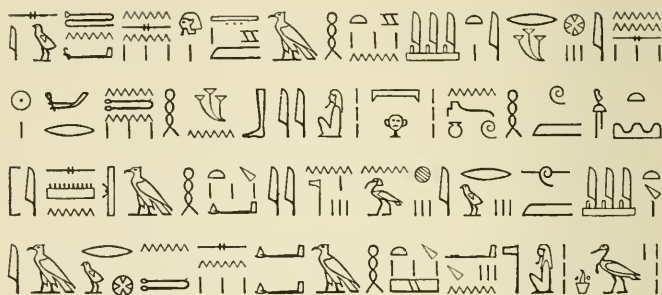
who make adorations in the T̄uat,”   2. Twelve male beings who bear

in their hands a cord for measuring plots of ground and estates; these are called “Holders of the cord in the T̄uat,”  3. Four

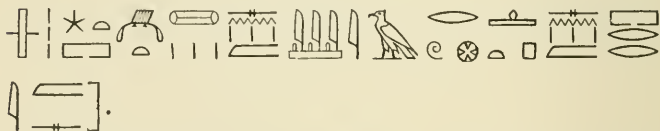
gods, standing upright, each holding the symbol of life in his right hand, and a sceptre in the left. The hieroglyphic texts which relate to these groups read:—







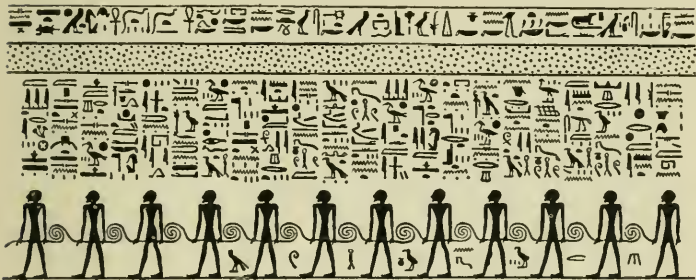
The Twelve Gods who make adoration in the Tŭat.



The passage in the text which refers to the adorers reads:—

“ [These are] they who make songs to Rā in Amentet
 “ and exalt H̄eru-khuti. [These are they who] knew
 “ Rā upon earth, and who made offerings unto him.
 “ Their offerings are in their place, and their glory

“is in the holy place of *Āment*. They say unto
 “*Rā*:—‘Come thou, O *Rā*, progress through the *Ṭuat*.
 “Praise be to thee! Enter thou among the holy
 “[places] with the serpent *Meḥen*.’ *Rā* saith unto
 “them:—‘There are offerings for you, O ye who made
 “offerings. I am content with what ye did for me,
 “both when I used to shine in the eastern part of
 “heaven, and when I was sinking to rest in the
 “chamber of my Eye.’ Their food is of the bread-



The Twelve Gods who hold the cord for measuring land.

“cakes of *Rā*, and their drink is of his *tcheser* drink,
 “and their libations are made of cool water, and
 “offerings are made unto them on the earth in [return]
 “for the praisings which they make unto *Rā* in *Āment*.”

The passage in the text which refers to the holders of the measuring cord reads:—

“[These are they who] hold the measuring cord in
 “*Āment*, and they go over therewith the fields of
 “the *KHU* (i.e., the beatified spirits). [*Rā* saith to

“them]:—‘Take ye the cord, draw it tight, and mark
 “out the limit (or, passage) of the fields of Amentet,
 “the KHU whereof are in your abodes, and the gods
 “whereof are on your thrones.’ The KHU of NETERTI
 “are in the Field of Peace, [and] each KHU hath been
 “judged by him that is in the cord. Righteousness
 “is to those who are (i.e., who exist), and unrighteous-
 “ness to those who are not. Rā saith unto them:—
 “‘What is right is the cord in Ament, and Rā is

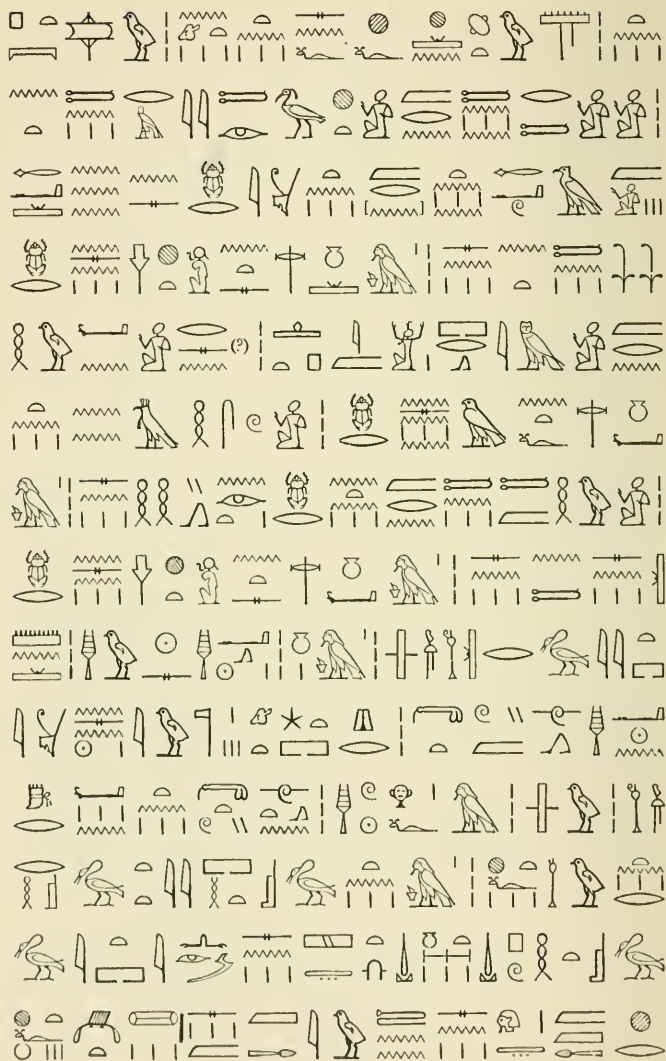


The Four Hēnbi Gods.

“content with the stretching (or,
 “drawing) of the same. Your
 “possessions are yours, O ye gods,
 “your homesteads are yours, O ye
 “KHU. Behold ye, Rā maketh
 “(or, worketh) your fields, and
 “he commandeth on your behalf
 “that there may be sand(?) with
 “you.’”

“Hail, journey on, O KHUTI, for
 “verily the gods are content with
 “that which they possess, and the KHU are content
 “with their homesteads. Their food [cometh] from
 “Sekhet-Āru, and their offerings from that which
 “springeth up therein. Offerings are made unto them
 “upon earth from the estate of Sekhet-Āru.”

To the four bearded gods Rā saith:—“Holy are ye,
 “O HĒNBI gods, ye overseers of the cords in Amentet.
 “[O stablish ye fields and give [them] to the gods and
 “to the KHU (i.e., spirits) [after] they have been

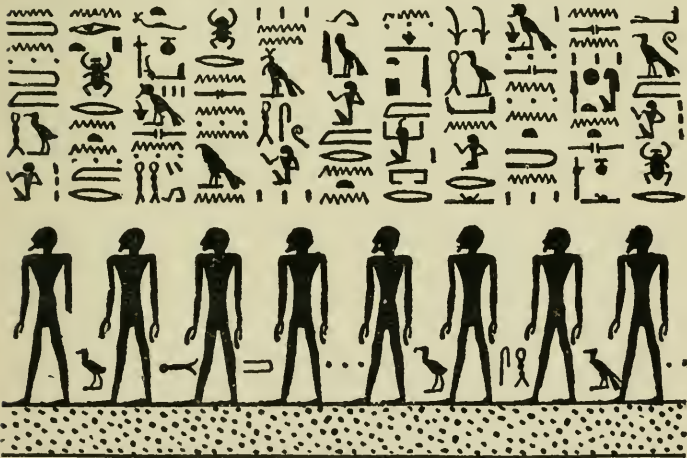




The Āamu, i.e., Asiatics.

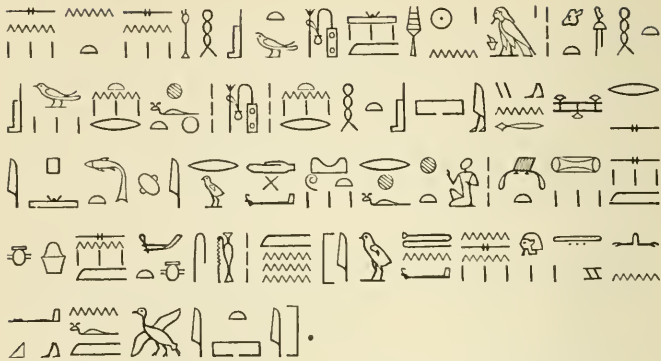
The Reth, i.e., Egyptians.

Horus.



The Thomehṇ, i.e., Libyans.

The Neḥesu, i.e., Negroes.



The passage which refers to the four groups, each containing four men, reads:—

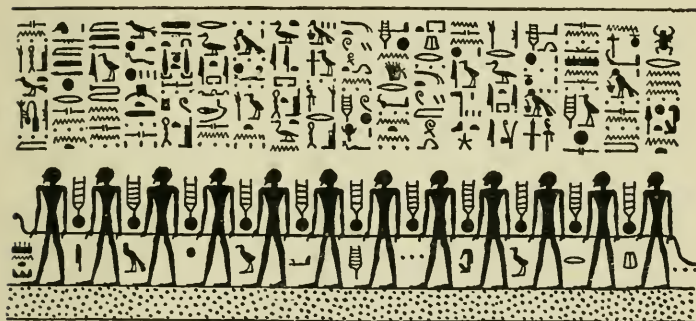
Horus saith unto the creatures of Rā who dwell in the Black Land (Qemt, i.e., Egypt) and in the Red Land (i.e., the deserts which lie on each side of the Black Land formed of the mud of the Nile):—"Magical protection be unto you, O ye creatures of Rā, who have come into being from the Great One who is at the head of heaven! Let there be breath to your nostrils, and let your linen swathings be unloosed! Ye are the tears¹ of the eye of my splendour in your name of RETH (i.e., men). Mighty of issue (ĀA-MU) ye have come into being in your name of ĀAMU; Sekhet hath created them, and it is she who delivereth (or, avengeth) their souls. I masturbated [to produce you], and I was content with the hundreds of thousands [of beings] who came forth from me in your

¹ Or, the weeping.

“name of NEHESU (i.e., Negroes); Horus made them to
 “come into being, and it is he who avengeth their
 “souls. I sought out mine Eye, and ye came into
 being in your name of THEMEHU; Sekhet hath created
 “them, and she avengeth their souls.”

The passage which refers to the gods who make
 stable the period of life (KHERU-ĀĪĀU-EM-ĀMENT)
 reads:—

Those who make firm (or, permanent) the duration



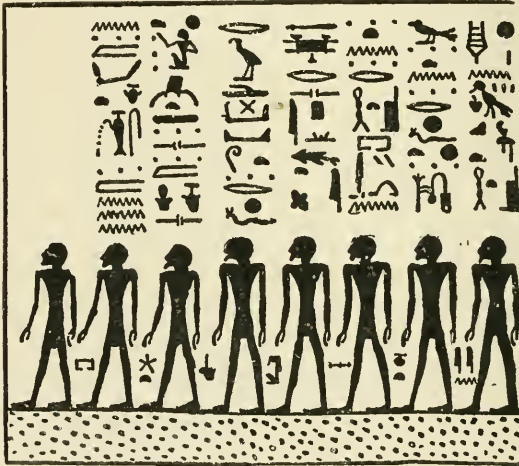
The Twelve Gods of Life in Āment.

of life stablish the days of the souls [in] Āmenti and
 possess the word (or, command) of the place of
 destruction. Rā saith unto them:—“Inasmuch as ye
 “are the gods who dwell in the Tuat, and who have
 “possession of [the serpent] METERUI, by means of
 “whom ye mete out the duration of life of the souls
 “who are in Āmenti who are condemned to destruc-
 “tion, destroy ye the souls of the enemies according

“to the place of destruction which ye are commanded
 “to appoint, and let them not see the hidden
 “place.”

The passage in the text which refers to the divine sovereign chiefs reads:—

“[Here are] the divine sovereign chiefs who shall
 “destroy the enemies. They shall have their offerings

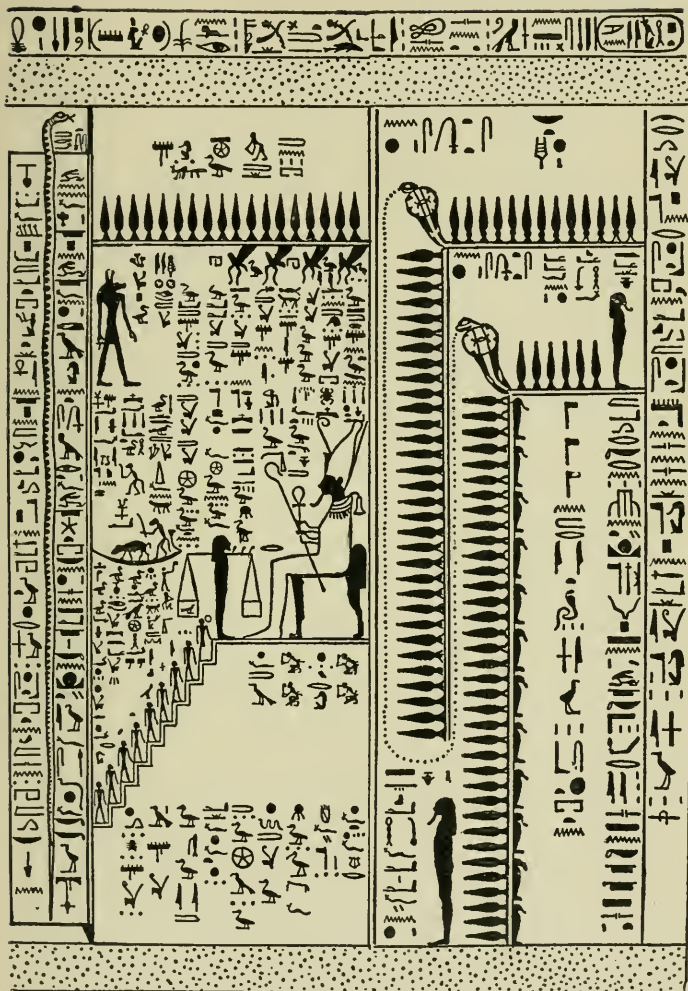


The Eight Sovereign Chiefs in the T̄uat.

“by means of the word [which becometh] Maät; they
 “shall have their oblations upon earth by means of the
 “word [which becometh] Maät, and it is they who
 “destroy and who pass the edict concerning (literally,
 “write) the duration of the life of the souls who dwell
 “in Amenti. The destruction which is yours shall be
 “[directed] against the enemies, and the power to write


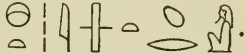
“ which ye possess shall be for the place of destruction.
“ I have come, even I the great one Horus, that I may
“ make a reckoning with my body, and that I may
“ shoot forth evils against my enemies. Their food is
“ bread, and their drink is the *tchesert* wine, and they
“ have cool water wherewith to refresh (or, bathe)
“ themselves. [Offerings are made to them upon earth.
“ One doth not enter into the place of destruction.]¹

¹ Supplied from Champollion, *Notices*, p. 772.




The Judgment Hall of Osiris.

The Gate of the Serpent Set-em-maa-f.

words is tolerably clear, i.e., "Osiris, governor of the Tuat," but the signification of the last signs is doubtful. M. Lefébure translates the inscription, "Osiris, master of Hades, Earth, and Tanen." Osiris, who wears the double crown of the South and North, and holds in his right hand the symbol of "life," and in his left a sceptre, , is seated on a chair of state, which is set on the top of a platform with nine steps. On each step stands a god, and the nine gods are described as the "company which is with SAR, i.e., Osiris," . On the topmost step is a Balance, in which the actions of the deceased are weighed; the beam of the Balance is supported either by the deceased, or by a stand which is made in the form of a bearded mummy. One pan of the Balance contains some rectangular object, and the other a figure of the bird which is symbolic of evil and wickedness. Behind the Balance is a boat, which is sailing away from the presence of Osiris; in it is a pig being driven along by a dog-headed ape which flourishes a stick. In the top left-hand corner is a figure of Anubis, jackal-headed, and under the floor of the platform on which Osiris is seated are figures of the enemy of SAR, or Osiris. From the variant of this scene which is found on the sarcophagus of Tehehrah at Paris,¹ as well as from the sarcophagus of Seti I., we may see that the pig in the

¹ Sharp, *Inscriptions*, part ii., pl. 9.

boat is called $\bar{A}M-\bar{A}$, , i.e., "Eater of the Arm," and the boat is piloted by a second ape which stands in the bows. On the Paris monument we see a man wielding a hatchet in a threatening manner and standing near the Scales, probably with the view of destroying the deceased if the judgment of Osiris prove adverse to him.

The nine short lines of text at the foot of the scene read:—



This inscription is in the so-called "enigmatic" writing,¹ a fact which was first noticed by Champollion, but a transcript of it exists on the sarcophagus of Tehehrâ in characters which have the ordinary values,² and this reads as follows:—



¹ See Goodwin, *Aeg. Zeit.*, 1873, p. 138; Renouf, *ibid.*, 1874, p. 101; and Champollion, *Monuments*, pl. 272.

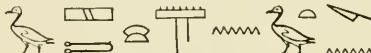
² Lefébure renders, "O ye who bring the word just or false to me, he, Thoth, examines the words" (*Records of the Past*, vol. x., p. 114).

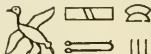
attempt to transcribe and translate a part of the texts, but as he considered them to form only one inscription we cannot accept his rendering. M. Lefébure has made translations of both texts, and they read ¹:—


I. “They, they hide those which are in the state of
“the elect. They the country [belonging] to them, is
“Ameh in the land. Behold, these are they whose
“heads issue. What a mystery is their appearance,
“[the appearance] of your images!”


II. “The examination of the words takes place, and
“he strikes down wickedness, he who has a just heart,
“he who bears the words in the scales, in the divine
“place of the examination of the mystery of mysteries
“of the spirits. The god who rises has made his
“infernal [companions] all.”

For purposes of comparison, the versions of the texts from the tomb of Rameses VI., as given by Champollion (*Monuments*, pl. 252) are given. It will be noted that a part of the line immediately over the head of Osiris,

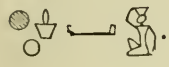
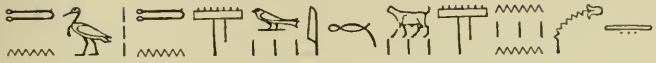
 , is given in different

places in the latter scene, for  is immedi-
ately in front of the double crown of Osiris, and

 is immediately in front of the
sceptre of the god. The other lines read:—

I. 

¹ *Records of the Past*, vol. x., p. 114.



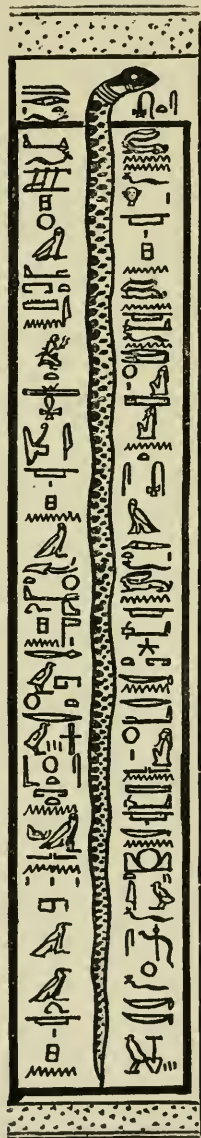


The scenes and texts which illustrate the Sixth Division of the Tuat cannot be obtained in a complete state from the sarcophagus of Seti I., and recourse must therefore be had to other documents. In the following pages, however, the fragments of the texts and scenes from the sarcophagus are first given, and these are followed by the complete texts as they are found in the tomb of Rameses VI., as published by Monsieur E. Lefébure in the third volume of the *Mémoires* of the French Archæological Mission at Cairo.


The fragmentary texts and scenes from the sarcophagus of Seti I. may be thus described:—


In the middle register are:—

1. Two of the four gods of the Tuat whose duty it is to tow along the boat of the Sun through this Division.





The Serpent Set-em-maat-f.


2. The god TEM, , in the form of an aged man, with bent shoulders, and leaning on a staff.

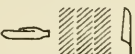

3. The jackal-headed standard called RĀ, , to which are tied two "enemies," who probably represent the damned.


4. The two UTCHATS, , which appear to be keeping watch on the "enemies."


5. The jackal-headed standard called TEM, , with two "enemies" tied to it.


6. A mummied form, with projecting elbows, called AFAT, .


7. The jackal-headed standard called KHEPER,  (?), with two "enemies" tied to it.

8. A mummied form, with projecting elbows, called T . . . Ā, , or MET, .¹


9. The jackal-headed standard called SHU, , with two "enemies" tied to it.


10. A mummied form, with projecting elbows, called SENT, .

11. The jackal-headed standard called SEB, , with two "enemies" tied to it.

12. A mummied form, with projecting elbows, called AQA-SA, .

¹ The names are supplied from Champollion, *Notices*, p. 502.

13. The jackal-headed standard called SAR, 
(Osiris).¹

14. A mummied form, with projecting elbows, called
ĀĀ-KHER (?), .¹

15. The jackal-headed standard called HĒRU, .¹

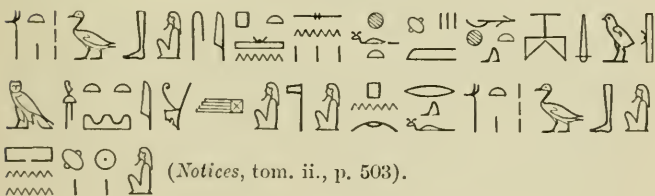
16. A god holding a sceptre called SHĒF-HĒRĀ, .¹

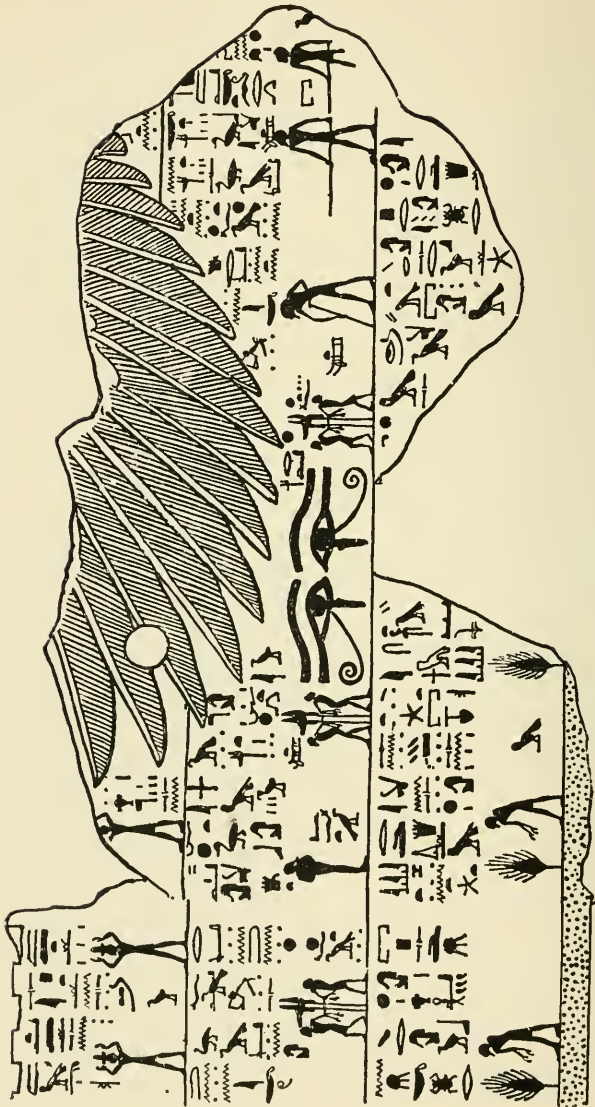
The text which refers to the above-mentioned gods reads:—



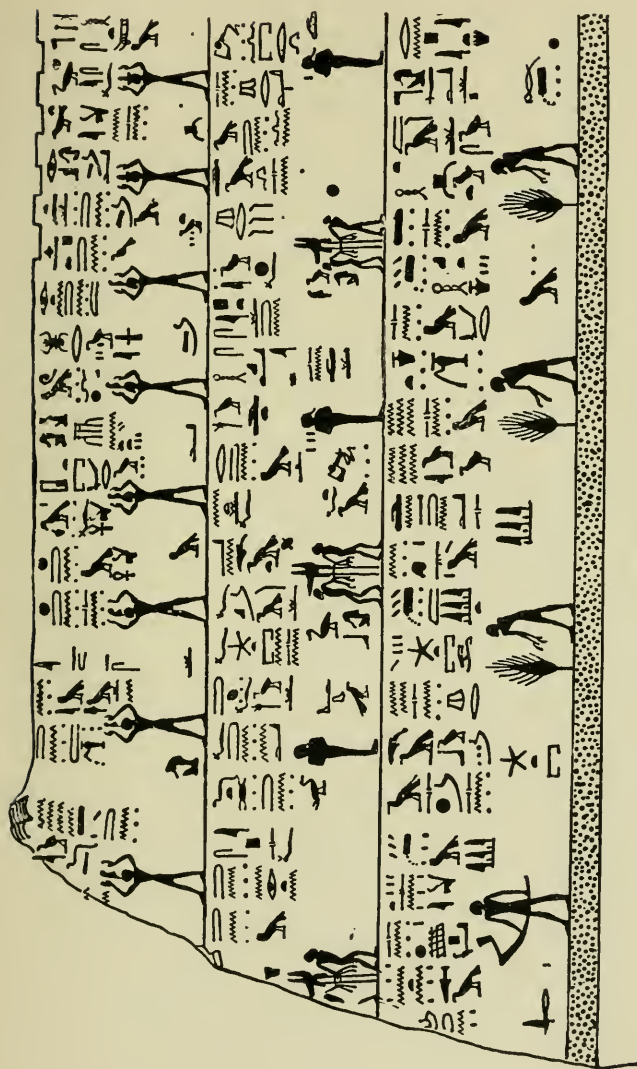
¹ The names are supplied from Champollion, *Notices*, p. 502.

² Champollion's text reads: 





Fragment of the Sixth Division of the Tuat, from the Cover of the Sarcophagus of Seti I.




Fragment of the Sixth Division of the Tuat, from the Cover of the Sarcophagus of Seti I.



“ [This great god is towed along by the gods in the
 “ T̄uat, and those who tow Rā along say, ‘ Rise up, O
 “ disk,] god, verily get thee forth to
 “ the standards of Seb.’ Tem saith unto the standards:—
 “ ‘ Keep ward over the enemies, and bind ye fast those
 “ who shall be smitten. O ye gods who are behind the
 “ standards, and who are in the following of Seb, I give
 “ ye the power to bind fast the enemies and to keep
 “ ward over the wicked. Let them not go forth from
 “ under your hands, let them not slip through your
 “ fingers. O enemies, ye are reckoned for slaughter
 “ according to the decree which [was given] to you by
 “ him that with his body, and created the T̄uat
 “ by his members(?). He hath passed the decree for

“you to be punished, and he taketh count of you and
“what ye do”

The upper register is much mutilated on the cover
of the sarcophagus of Seti I.; on it we see:—

1. Five upright male figures, each of whom holds a
large loaf of bread, , with both hands on his head; when the scene was complete these figures were twelve
in number, as we learn from the variants published by
Champollion,¹ and they are called HETEPTI-KHEPERU,



2. Six upright male figures, each of whom holds the
feather of Maāt with both hands on his head; when
the scene was complete these figures were twelve in
number, and they are called ĀUTU-MAĀMU-KHERU-

MAĀT, .²

The text which remains reads:—



¹ *Notices*, ii., p. 501.

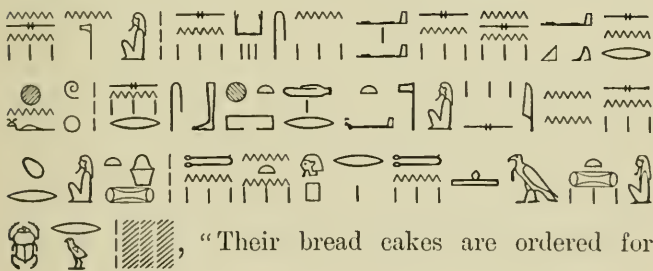
² Supplied from Champollion, *Notices*, ii., p. 502.

“in the presence of the great god, who destroyeth
 “iniquities. Osiris saith unto them:—‘Ye are *maūt* of
 “*maūt*. Be ye at peace [because of what] ye have
 “done, O ye who are in the forms of those who are
 “in my following, and who dwell in the house of him
 “whose souls are holy. Live ye on what ye live
 “there, and have the mastery
 “over the cool waters which
 “are in your Lake”

A few years ago I purchased from a native at Luxor a fragment of the cover of the sarcophagus of Seti I. (see p. 176); this is now in the British Museum (No. 29,948), and it gives the following:—

1. Three male figures, each of which bears a loaf on his head.

2. The following fragmentary text:

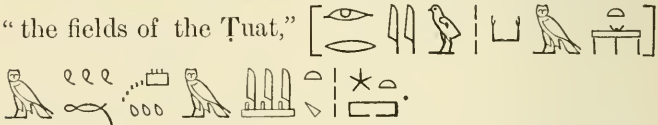


“Their bread cakes are ordered for

“them by their gods; their *kan* are in their hands,
 “and they enter into their abodes at the pylon which
 “destroyeth its gods. The god SAR (Osiris) saith unto
 “them:—‘Your bread shall be to you from that which
 “cometh forth from your mouths, O ye H̄ETEPTI-
 “KHEPERU’”

In the lower register are:—

1. Five male figures, who are occupied in tending
 very large ears of corn; when the scene was complete
 these figures were twelve in number, and they were
 called, “Those who work about the plants of grain in
 “the fields of the T̄uat,”



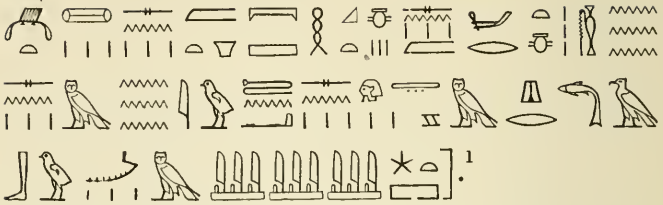
2. A man holding a sickle; he is one of the seven
 “reapers,”



The text which relates to those who tend the grain
 reads:—



¹ The passage in brackets is from Champollion, *Notices*, ii., p. 503.



“ [They perform the works in connection with the
 “ grain, and they embrace the god of wheat (NEPRĀ)
 “ which is eaten (?). Their grain becometh glorious in
 “ the land through the light of Rā, when he appeareth,
 “ and sendeth forth heat, and maketh his way by them.
 “ The lord of joy of heart saith unto them:—‘ Let your
 “ grain be glorious, and let the young shoots of your
 “ grain germinate, and let your offerings be for Rā]
 “ . . . there . . . Rā. Let NEPER germinate, and
 “ let SAR (Osiris) be the source of food of the gods in
 “ the T̄uat ĀMENTI behold, in the
 “ fields of the T̄uat.’ They gather together their grain,
 “ and they say unto Rā:—‘ Let the fields of the T̄uat be
 “ green with young plants. May Rā shine upon the
 “ members of SAR (Osiris). When thou dost shine the
 “ young plants come into being, O great god, thou
 “ creator of the grain.’ Their offerings of food are of
 “ grain, and their drink offerings are of *tcheser*, and
 “ their libations are made with cool water. Offerings
 “ are made unto them on the earth of the grain of the
 “ fields of the T̄uat.”

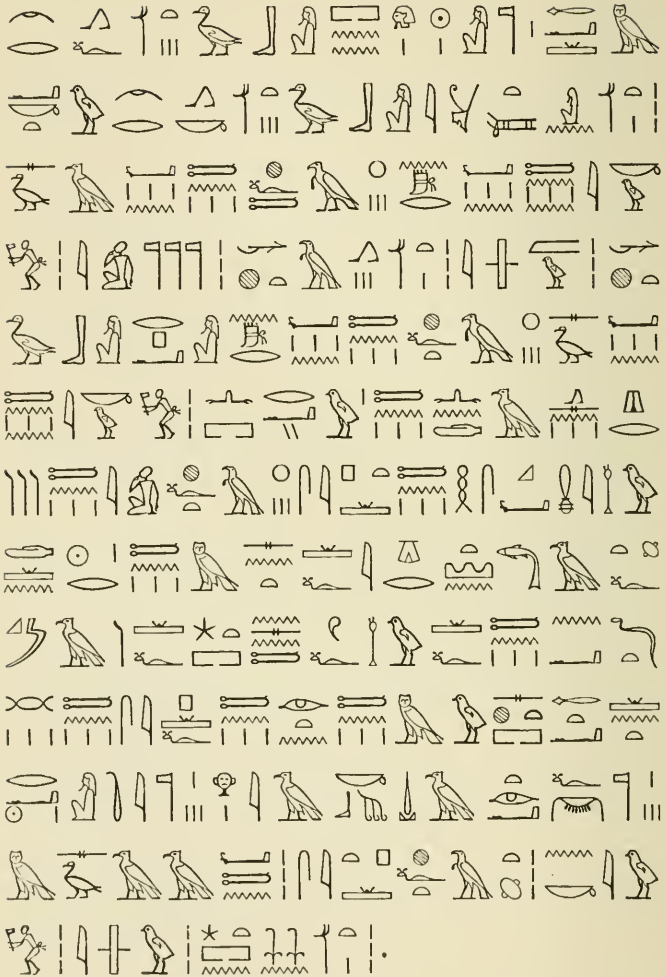
¹ The words in brackets are supplied from Champollion, *Notices*, ii., p. 503.

Of the reapers it is said:—

“These are they who have their scythes, and who
 “reap the grain in their fields. Rā saith to them:—
 “‘Take ye your scythes, and reap ye your grain, for it
 “is granted to you your habitations, and to
 “join yourselves [to] me in the Circle of the Hidden
 “Forms. Hail to you, O ye reapers!’ Their food is of
 “bread, and their drink is of *tcheser*, and their libations
 “are made with cool water. Offerings are made unto
 “them upon earth as being those who hold scythes in
 “the fields of the ‘Tuat.”

The text which describes the middle register of the
 Sixth Division as it appears in the tomb of Rameses VI.
 reads:—





“This great god is being towed along by the gods of
 “the T̄uat, and those who tow Rā along say:—‘Be

“exalted, O Áten (i.e., Disk), who art at the head of
 “. the Light, the head Look ye at the
 “abodes of the ʿTuat. Your eyes are to you, O gods,
 “observe ye Rā, the Power in Áḳert. This great god
 “decreeth your destinies. This great god cometh forth
 “to the standards of Seb, which reckon up the enemies
 “after the weighing of words in Ámentet. Behold, Sa
 “saith unto this god [when] he cometh forth to the
 “standards of Seb the head of Rā, the great
 “god verily, get thee forth to the standards of
 “Seb. Tem saith unto the standards:—‘Keep ward
 “over the enemies, and bind ye fast those who are to
 “be smitten. O ye gods who are in the following of
 “the standards, and who are in the following of Seb, I
 “give ye power to bind fast the enemies, and to keep
 “ward over the wicked (or, those who are to be
 “smitten). Let them not come forth from under your
 “hands, let them not slip through your fingers. O ye
 “enemies, ye are doomed to slaughter, according to the
 “decree of Rā concerning you. His person is the body
 “of Áḳert, and he hath created the ʿTuat of his frame-
 “work. He hath issued the decree for you to be put
 “into restraint, he hath ordered your doom which shall
 “be wrought upon you in the great hall of Rā
 “the gods weep [and] lament, he setteth the gods
 “to ward you, and the enemies and those who are to
 “be smitten in the ʿTuat are condemned to these
 “standards.’”

In the upper register are twelve gods, each of whom

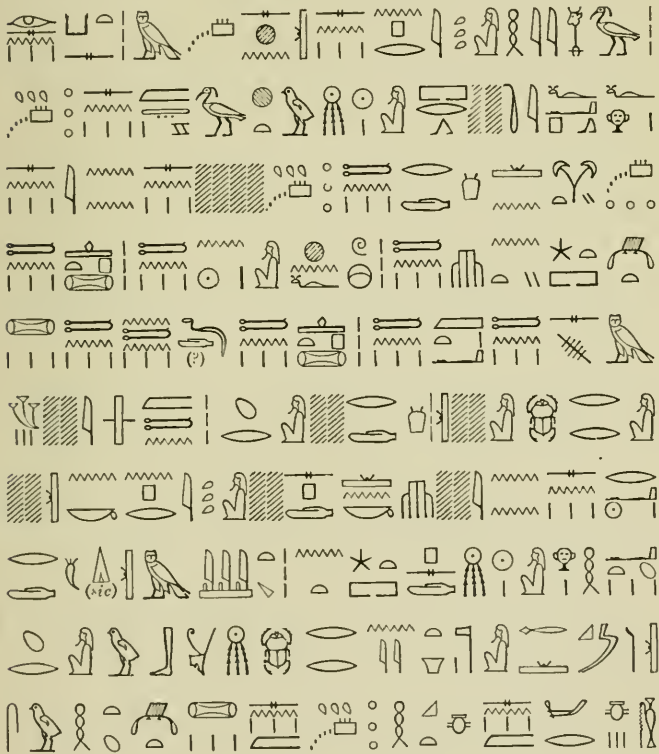


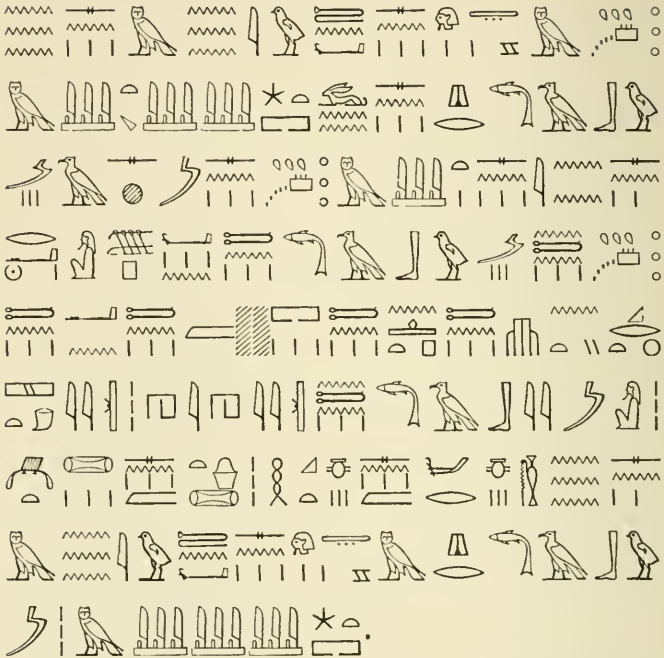
“Offerings of incense to their gods, libations of cool
 “water to their doubles, and fillings of the mouth
 “. by his sustenance afterwards by their offer-
 “ings of drink and their offerings of bread. Come

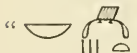
“forth to them their gods and their doubles. Their
 “hands are to them, and they go to their cakes
 “through the pylon of and to its gods. SAR
 “saith unto them:—‘Your bread is to you, [according
 “to] your utterances, and the peace cakes of Kheper,
 “and loaves of bread. Ye shall have the mastery over
 “your legs, and ye shall have satisfaction in your
 “hearts, and your gods shall present unto you your
 “*khenfu* cakes and unto your doubles their provisions,
 “which consist of bread, and their drink, which shall
 “be of *tcheser* ale, and their libations shall be of cool
 “water, and offerings shall be made unto them upon
 “earth as the lord[s] of offerings in Ámentet. For
 “they have done what was right whilst they were
 “upon earth, and they have fought on behalf of their
 “god, and they shall be called to the enjoyment of the
 “land of the House of Life with *maût*. That which
 “is theirs by right shall be allotted to them in the
 “presence of the Great God, who doeth away iniquity.’
 “Then shall Osiris say unto them:—‘*Maût* be to you,
 “O ye MĀĀT gods, and peace be unto you by reason of
 “what ye have done in following after me, O dwellers
 “in the House, the soul of which is holy. Ye shall
 “live your life upon that whereupon those who live
 “there feed, and ye shall have dominion over the cool
 “waters of your land. I have decreed for you that ye
 “shall have your being in all of it with *maût*, and
 “without sin (or, defects).’ Their bread shall be *maût*
 “cakes, their drink shall be of wine, and their libations

“shall be of cool water. And there shall be offered
 “unto them upon earth the offerings which must be
 “made from their land.”

In the lower register are the figures of twelve men,
 each of whom tends a monster ear of corn (?), or a tree,
 under the superintendence of a god who leans on a
 staff, and a group of reapers, each holding a sickle.
 The text, which is mutilated in places, reads:—



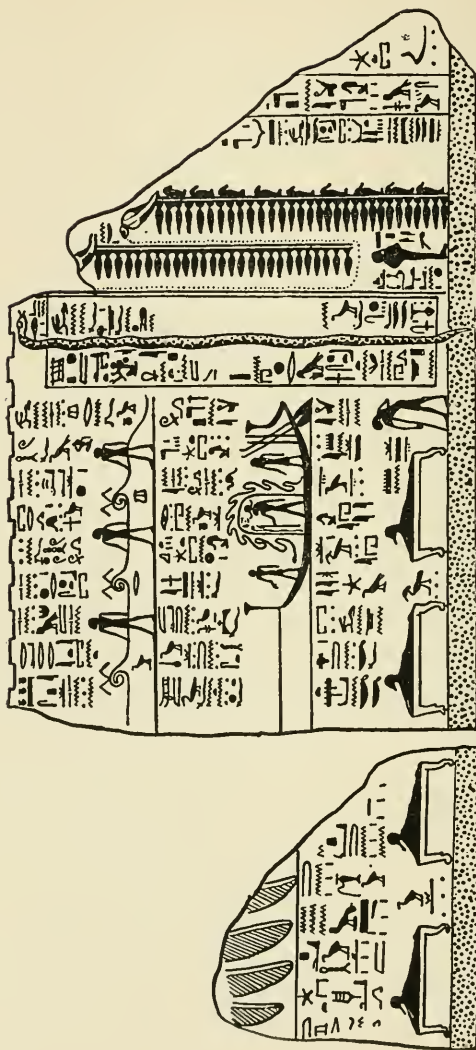


“They perform their work in connection with the
 “grain, and they embrace (i.e., cultivate) the divine
 “grain (or, NEPRĀ), and the spirits feed upon their
 “grain in the land of the god of light (KHU), who
 “cometh forth and passeth by them, and [NEB-ĀUT-ĀB,
 “, i.e., the Lord of joy of heart, saith unto
 “them:—‘Let your grain be glorious], and let your ears
 “of wheat germinate, and let your offerings be for Rā.
 “Your *khenfu* cakes are in the ʿTuat, your offerings are
 “to you, the offerings which are yours by *maūt* are

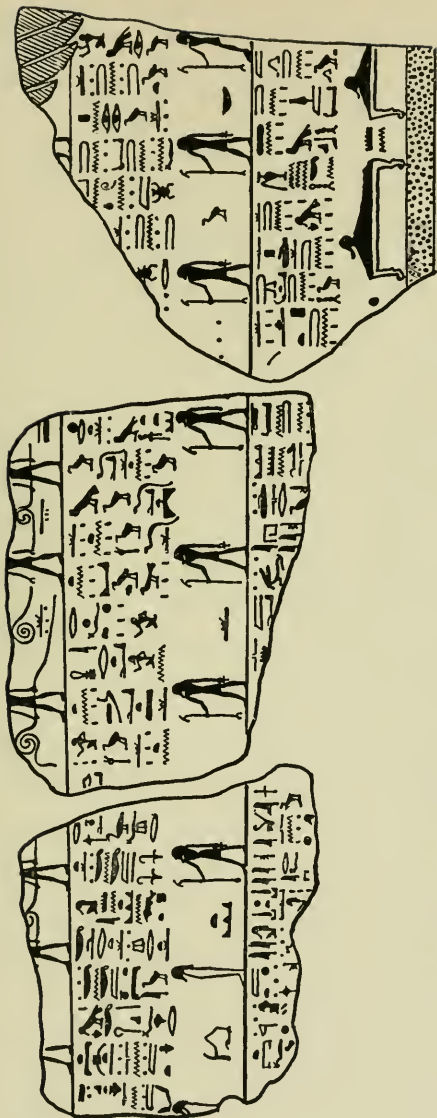
“decreed(?) for you. Herbs among you.
 “SAR germinate’ and they say unto
 “Rā:—‘Let plants spring up in the Fields of the T̄uat,
 “and let Rā shine upon the members of SAR. When
 “thou dost shine the young plants come into being,
 “O great god, thou creator of the Egg.’ Their food
 “offerings are of grain, their drink is of *tcheser* ale, and
 “their libations are made with cool water. Offerings
 “are made unto them upon earth of the grain from the
 “Fields of the T̄uat.”

Of the reapers it is said:—

“These are they who have their sickles and who
 “reap the grain in their Field. Rā saith unto them:—
 “‘Take ye your sickles, and reap ye your grain, for it is
 “granted unto you your habitations, and to
 “join yourselves to the Circle of the Hidden of Forms.
 “Hail to you, O ye reapers!’ Their food is of bread-
 “cakes, and their drink is of *tcheser* ale, and their
 “libations are made with cool water. Offerings are
 “made unto them upon earth as being those who reap
 “the grain in the Fields of the T̄uat.”



Fragment of the Seventh Division of the Tuat, from the Cover of the Sarcophagus of Seti I.

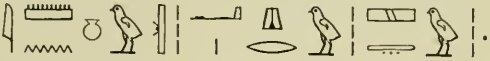


Fragments of the Scenes and Texts of the Seventh Division of the Tuat, from the Sarcophagus of Seti I.

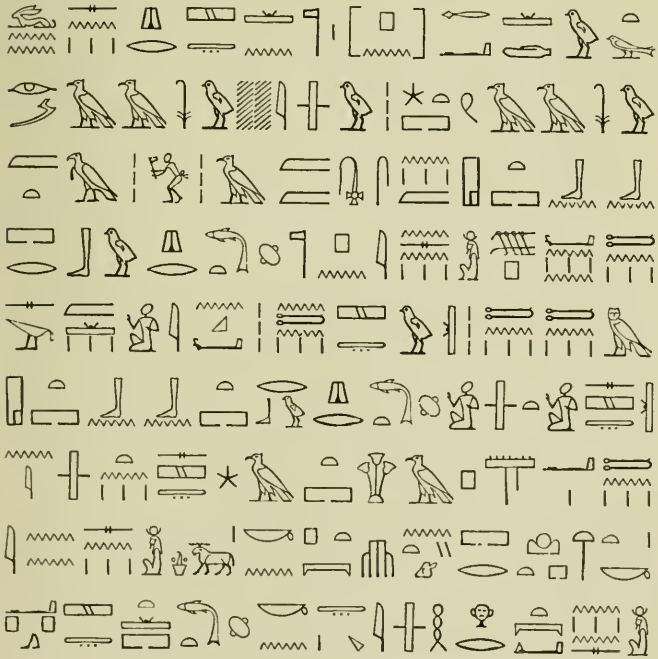
“you, O ye who tow and bring me into the nethermost
 “parts of the Tuat, tow ye me along until [ye arrive]
 “at the chambers (?), and take ye your stand upon the
 “hidden mountain of the horizon.”

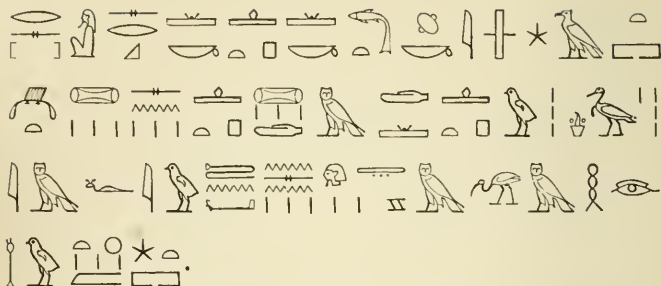
In front of the divine towers of the boat march:—

1. Twelve bearded gods, the *ÄMENNU-ÄÄIU-KHERU-SHETAU*, whose hands and arms are hidden; they are described as “hidden of hands and arms and possessing hiddenness,”



The text relating to them reads:—






“These are they who possess the hiddenness (or, who
 “hold the mystery) of this great god. Verily those
 “who are in the ʔuat see him, and the dead see him,
 “who burn in ʔet-Benben (or, the temple of Rā), and
 “they come forth to the place where is the body of this
 “god. Rā saith unto them:—‘Receive ye my forms,
 “and embrace ye your hidden forms (or, mysteries).
 “Ye shall be in ʔet-Benben, the place where my body
 “is. The hiddenness which is in you is the hiddenness
 “of the ʔuat, and cover ye your arms therewith.’ And
 “they say unto Rā:—‘Let thy soul be in heaven, at
 “the head of the horizon, let thy shadow penetrate
 “the hidden place, and let thy body be to the earth;
 “as for the upper regions of the sky we ascribe Rā
 “thereto Fulfil thou thyself, and take thou
 “thy place [with:] thy body in the ʔuat.’ Their food
 “consisteth of offerings of every kind whereby souls
 “become content, and offerings are made unto them
 “upon earth by reason of the sight of the light in the
 “ʔuat.”

2. Eight bearded gods, the NETERU-ʔETI, who stand



The Twelve Gods whose hands and arms are hidden.

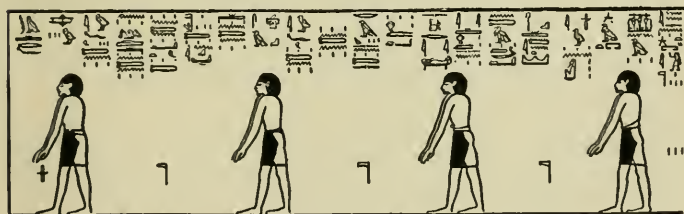
upright, with their hands hanging by their sides, and are described as “the gods of the temples,”

; and eight gods, the SENNU, who stand upright, with their arms held straight together in front of them, at a little distance from their bodies. The text which refers to them reads:—





The Eight Neteru-heti.




Four of the Sennu Gods.


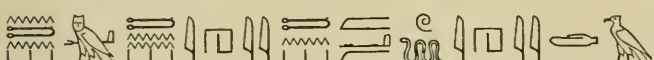

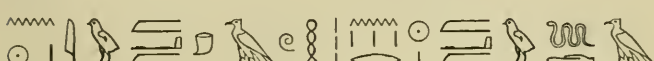

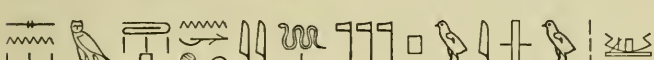
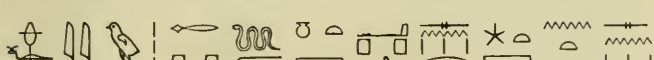
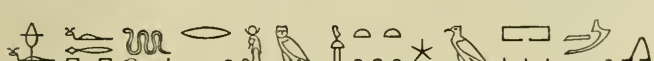
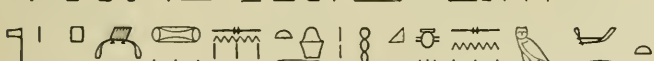
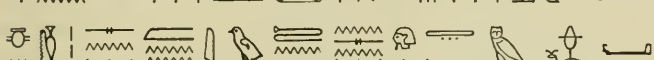
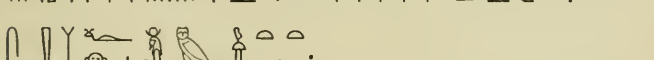
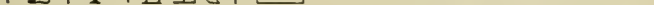


“These are they who are outside Het-Benben, and “they see Rā with their eyes, and they enter into his “secret (or, hidden) images; that which is theirs is “apportioned, and the SENNU gods bring it. [And Rā] “saith unto them:—‘My offerings (or, provisions) are “from your offerings, and my nourishment is from “your nourishment which is to you, O ye who are in “my secret places. I protect my secret things which “are in Het-Benben. Hail to you! Your souls live, “and their offerings are the offerings of KHUTI.’ ʔUATI “saith unto them:—‘O ye gods who dwell in the ʔuat, “who are in the divine [places] of the governor of “Āment, to whom what is their due is given upon “their ground, who lie down upon their own lands, “your own flesh is to you, ye have gathered together “your bones, ye have knit together your members, and “ye have collected your flesh. There are, moreover, “sweet winds to your nostrils, ye have girded on your “apparel, and ye have put on your wigs.’”

In the upper register are:—

1. Twelve gods, the KHERU-METAU[*H*], each of whom holds a stake or weapon, forked at one end; they are described as “those who hold the *metau* weapons,”

 The text relating to these reads:—

*













“Rā saith unto them:—‘Receive ye your *metauh* “weapons, and take ye them with you. Hail to you, “[go against] the serpent fiend MĀMU; hail to you, “make ye gashes in him when the heads appear from

“out of him, and turn ye him backwards.’ They say
 “unto Rā:—‘Our *metauḥ* weapons in our hands are for
 “Rā [and against] MĀMU, and we will make gashes in
 “the great and evil WORM. O Rā, do away the heads
 “when they come forth from the windings of the
 “serpent KIETI.’ These are the gods who are in the
 “[Boat of Rā], and they repulse Āpep in the sky, and
 “they travel through the ʔuat. It is their duty to



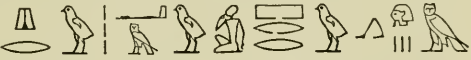

The Khern-Metauh Gods.

“turn back Āpep on behalf of Rā in Āmentet and the
 “places of the ʔuat. And this god alloteth to them
 “their provisions of bread, and their beer is the *tchesert*
 “drink, and their libations are of cool water, and
 “offerings are made to them upon earth because they
 “repulse the Enemy of Rā in Āmentet.”

2. The gods KHERU-ĀMU-PERERU-ʔEPU-EM-QEBU-F, and
 the monster serpent SEBĀ-ĀPEP, the body of which is held



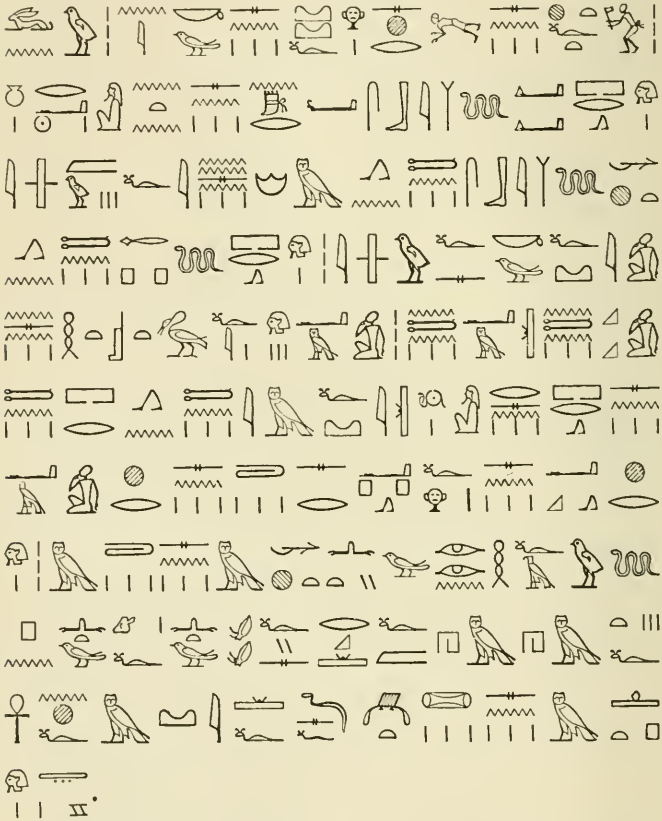
The Kheru-Metauh Gods.

up above the ground by twelve bearded gods, who are described as "those who have food when the heads appear from his folds," . Twelve human heads grow out from his body, 

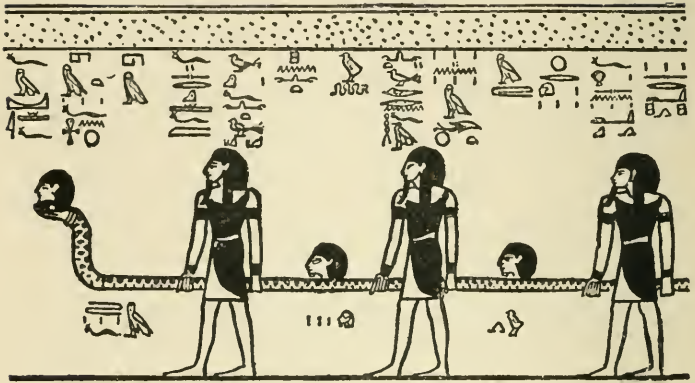


The Kheru-Metauh Gods.

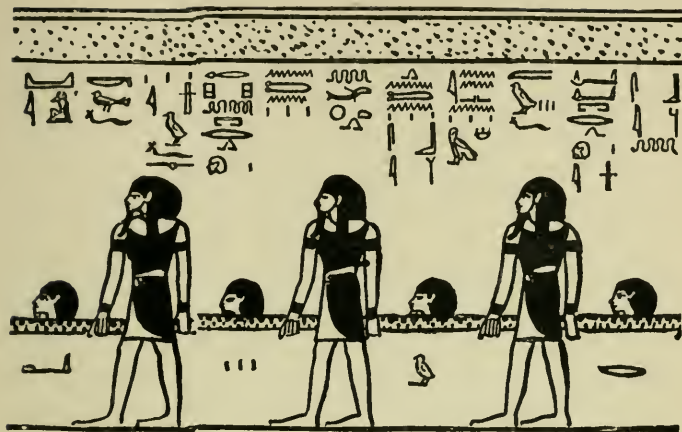
the first appearing from his head, and the other eleven from his back. The text which relates to them reads:—



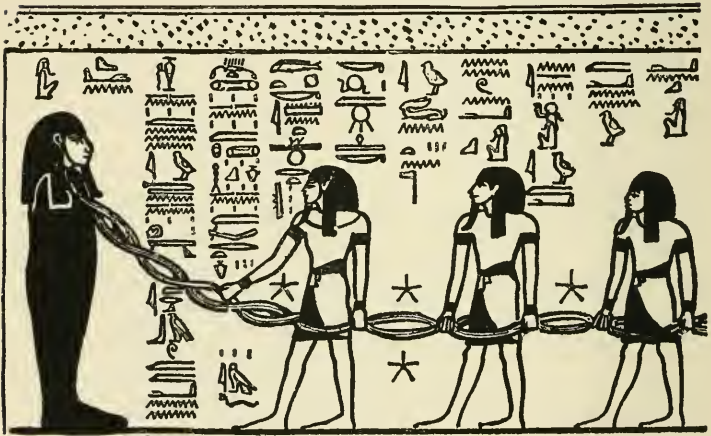
“These are they who are the adversaries of his
 “two-fold evil, and who overthrow the enemies of Rā,
 “and it is their duty to seize the SEBĀ-Fiend when he
 “maketh heads to come forth from him. [Rā] saith to



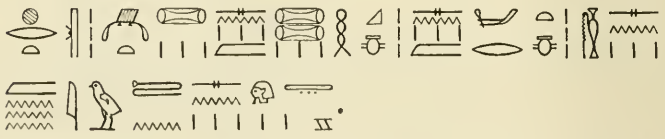
The Serpent Sebâ-Āpep, with the twelve human heads which grow out of his body and his twelve attendant gods.



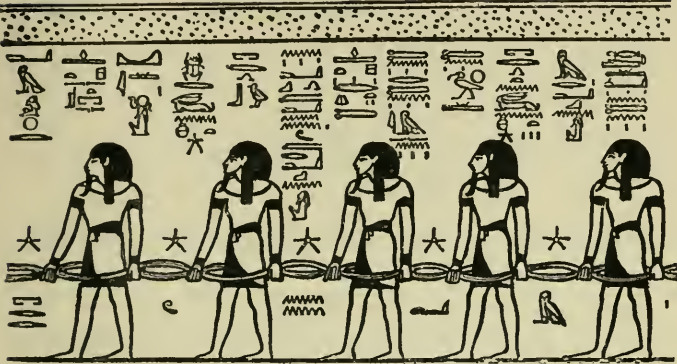
The Serpent Sebā-Āpep, with the twelve human heads which grow out of his body and his twelve attendant gods.



The god Qenā, and the gods who hold the rope.



“The Enemy of Rā cometh forth from the Tuat.
 “Offerings shall be made unto the gods of that whereby
 “I exist under the trees. Seize ye the rope, and tie ye



The gods who hold the rope.

“therewith the mouth of ĀQEN. Your hours come
 “forth, and there is benefit to you therein. Rest ye
 “upon your throne[s], and let the rope enter into the
 “mouth of the god ĀQEN when he cometh to the place



The gods who hold the rope.

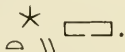
“where the hours are born; Rā crieth out, and it
 “resteth in its place, and it maketh an end of ĀNEQ.
 “They say unto Rā:—‘The god NĀQ is tied up with
 “the rope, the hours of the gods(?) are to thee, O Rā,
 “with light. Rest thou and thy hidden body’
 “Their provisions of loaves of bread are to them, their
 “beer is *tchesert*, and their libations are of cool water,
 “and offerings are made to them upon earth.”




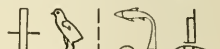
The god T̄uati.


In the lower register are:—

1. A god, standing, and leaning upon a long staff; his name is T̄UATI,




2. The serpent NEHEP, , the long body of which is made to serve as biers for twelve gods in mummied form; the serpent's body is provided with twenty-four legs of lions, and a mummied god rests over each pair

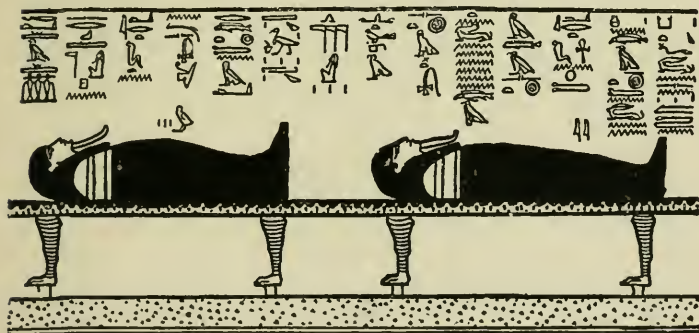
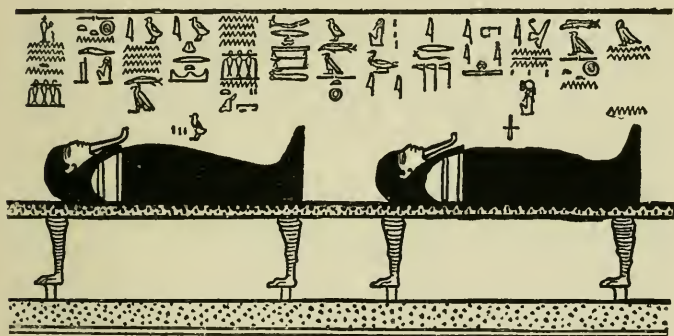
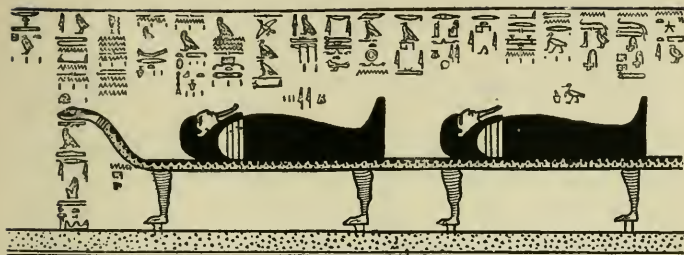
of them. These gods are described as “those who are in the body of Osiris asleep,” 

, and “those who are in inactivity,”

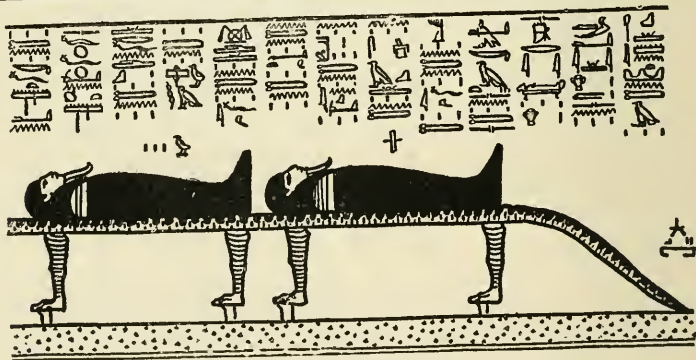
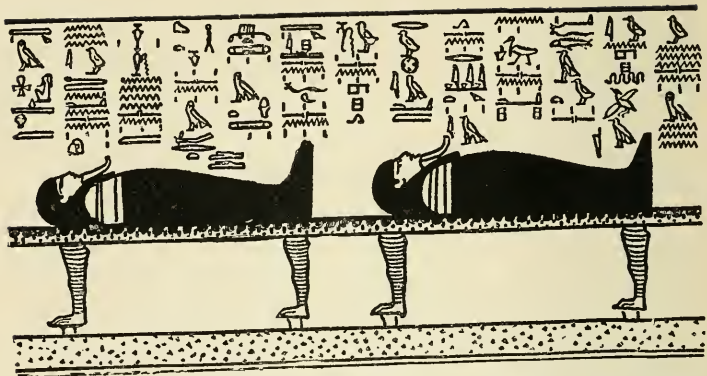
.

3. Four gods, each with his arms stretched straight together before him at an acute angle with his body.

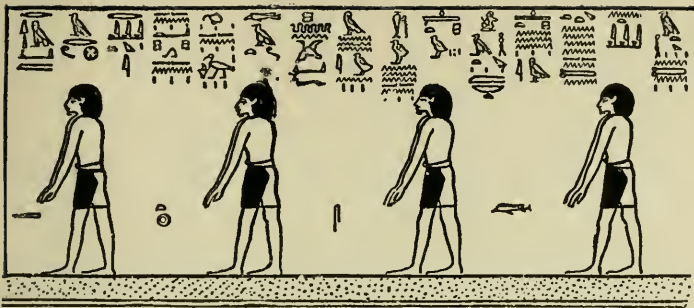
The legend reads, *khast-ta-rut* .



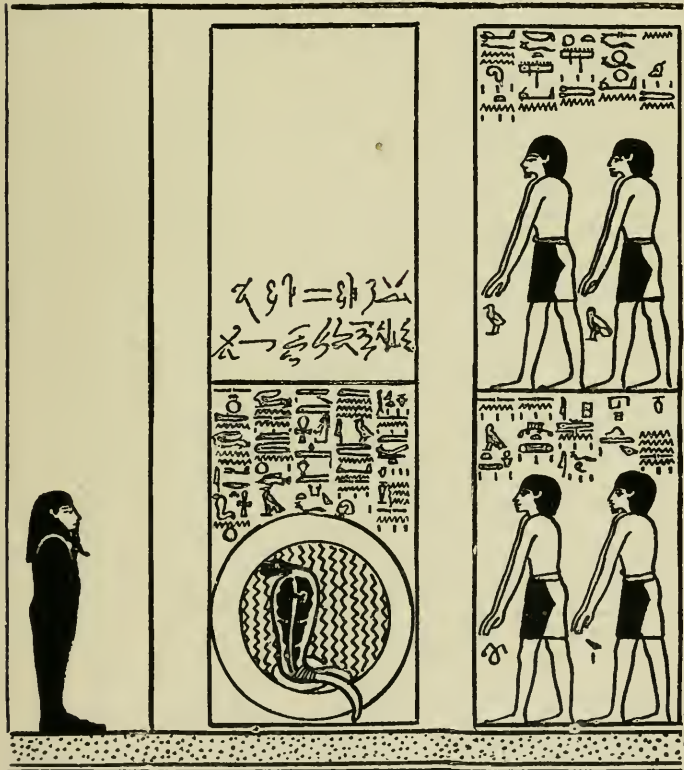
The gods who are asleep in the body of Osiris.



The gods who are asleep in the body of Osiris.



Four Khast-ta-ruḥ Gods.



A god in mummified form.

The serpent in the round pool of fire.

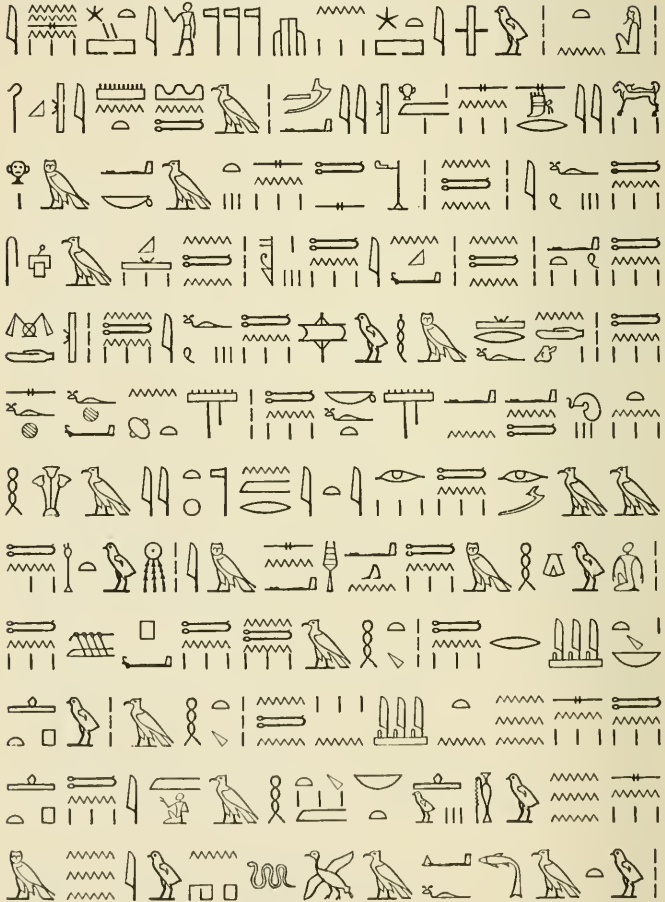
Four Khast-ta-ruḥ Gods.

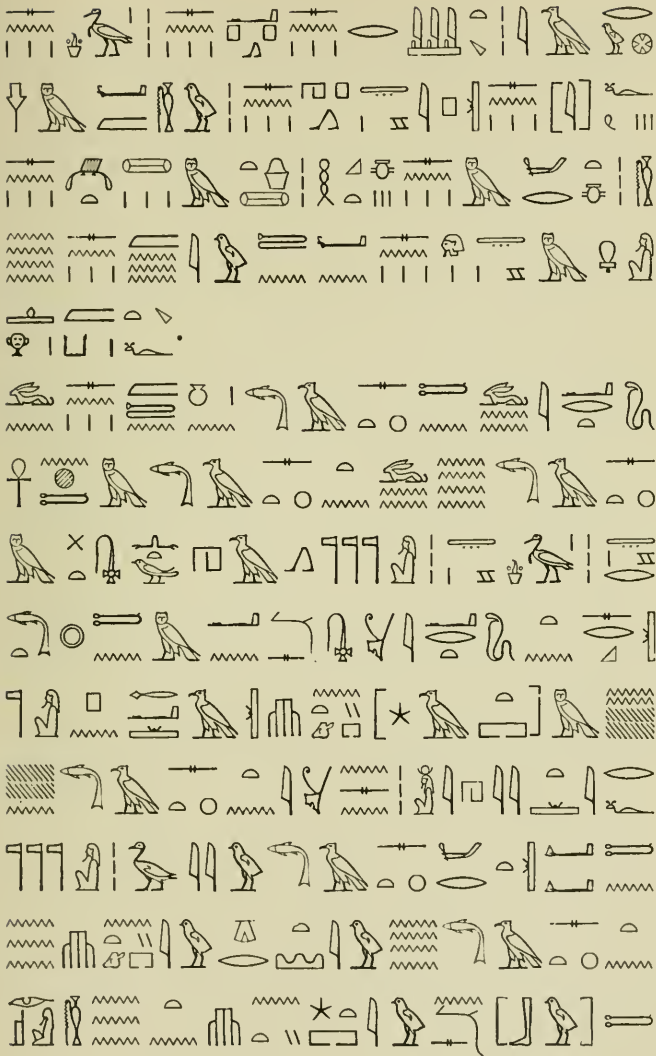
4. Four gods.

5. A serpent within a circle filled with water.

6. A god in mummied form.

The text relating to these reads:—







“The god T̄uati saith unto them:—‘Hail, O ye gods


“who are over the Tuat, ye gods who dwell in this
 “[place] of the governor of Ament, who abide per-
 “manently on your places, and who lie down upon
 “your couches, lift up the flesh of your bodies, and
 “gather together your bones, and gird up your
 “members, and bring ye into one place your flesh!
 “There is sweet (or, fresh) air for your nostrils. Loose
 “and take off your funeral swathings, untie and remove
 “your wigs, unclose your eyes and look ye at the light
 “therewith, rise ye up from out of your inert and
 “helpless state, and take possession yourselves of your
 “fields in Sekhet-nebt-ḥetepu (i.e., Field, lord of offer-
 “ings). There are fields for you in this Field, and the
 “waters thereof are for you. Let your offering be
 “there, [and] fields from Nebt-ḥetepu.’ Their libations
 “shall be of water. It is the serpent NEHEP who
 “giveth their bodies [and] their souls, and they journey
 “on to SEKHEṬ-ĀARU to have dominion over their
 “libations, and to walk over the earth. They count
 “up their flesh, their food is of bread-cakes, and
 “their drink is of *tchesert* ale, and their libations
 “are of water. Offerings are made unto them upon
 “earth as [unto] the god SĀḤ, who resteth upon his
 “ground.”

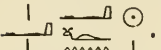
“These are they who are in the circuit of this pool.
 “There is a serpent living in this pool, and the water
 “of the pool is of fire, and the gods of the earth and
 “the souls of the earth cannot descend thereto by
 “reason of the flames of fire of this serpent. This

“great god who is the governor of the T̄uat liveth
“in the water of this pool.”

And Rā saith unto them:—“Hail to you, O ye gods
“who guard this holy pool, give ye yourselves to him
“that is the Governor of AUKERT. The water of this
“pool is Osiris, and this water is KHENTI-T̄UAT. This
“flame consumeth and destroyeth the souls which dare
“to approach Osiris, and the awe of this pool cannot
“be done away, or made an end of, or overcome. As
“for the gods who keep ward over its waters, their
“food is bread, and their drink is *tchesert* ale, and
“their libations are of water. Offerings are made unto
“them upon earth as unto T̄ERI in Amentet, lord of
“offerings. There are fields for you in this Field,
“and the waters thereof are for you. Let your offer-
“ings be there [and] fields from Nebt-hetepu. Their
“libations shall be of water. It is the serpent NEHEP
“who giveth their bodies [and] their souls, and they
“journey into SEKHET-ĀARU to have dominion over
“their libations, and to walk on the earth. They
“count up their limbs, their food is of bread-cakes, and
“their drink is of *tchesert* ale, and their libations are
“of water. Offerings are made unto them upon earth
“as unto SĀH, who resteth upon his ground.

“These are they who are in the circuit of this pool.
“There is a serpent living”

to "extend his arms and hands to Rā," 

. The corridor is swept by flames of fire,

which proceed from the mouths of two uraei, as before.

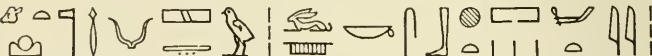
The company of the gods who guard the outwork

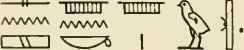
address Rā, and say, "Come thou to us, O thou who


"art at the head of the horizon, O thou great god

"who openest hidden places, open for thyself the holy

"pylons, and unfold the doors thereof," 



. The monster serpent, which stands on his tail and guards the door, is called SET-ḤRĀ,

, and the two lines of text which refer to his

admission of Rā read, "He who is over this door

"openeth to Rā. SA saith unto SET-ḤRĀ:—Open thy


"gate to Rā, unfold thy portal to KHUTI, so that he

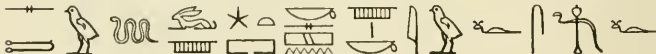
"may illumine the thick darkness, and may send light

"into the hidden abode. This gate closeth after the

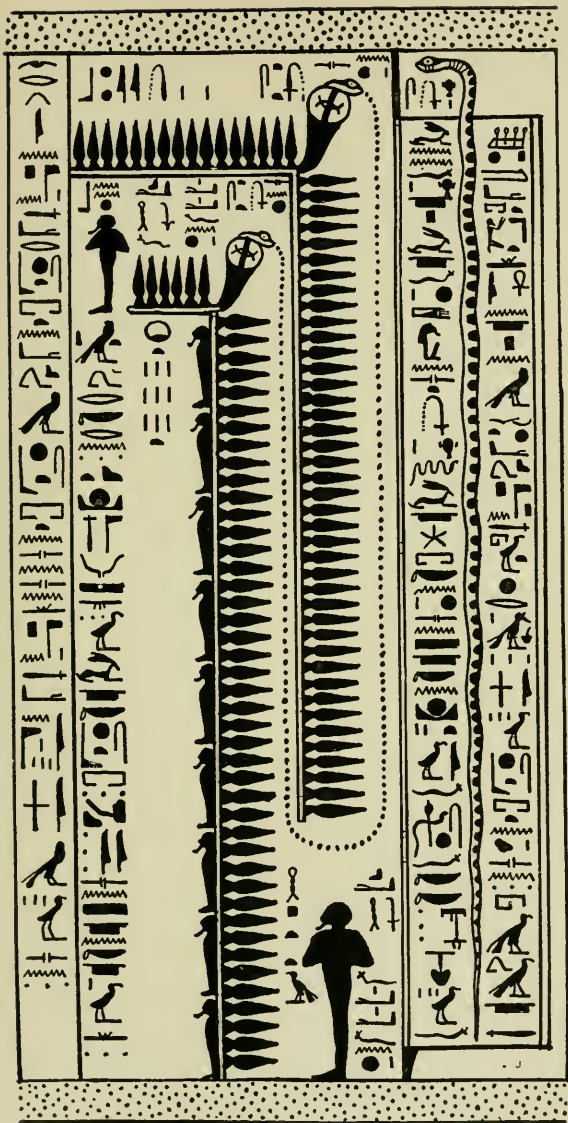
"great god hath passed through it, and the souls who

"are on the other side of it wail when they hear the

"door closing upon them," 




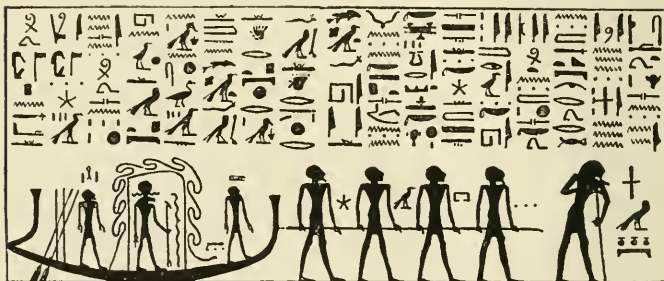


















The gate of the Serpent Set-hrà.




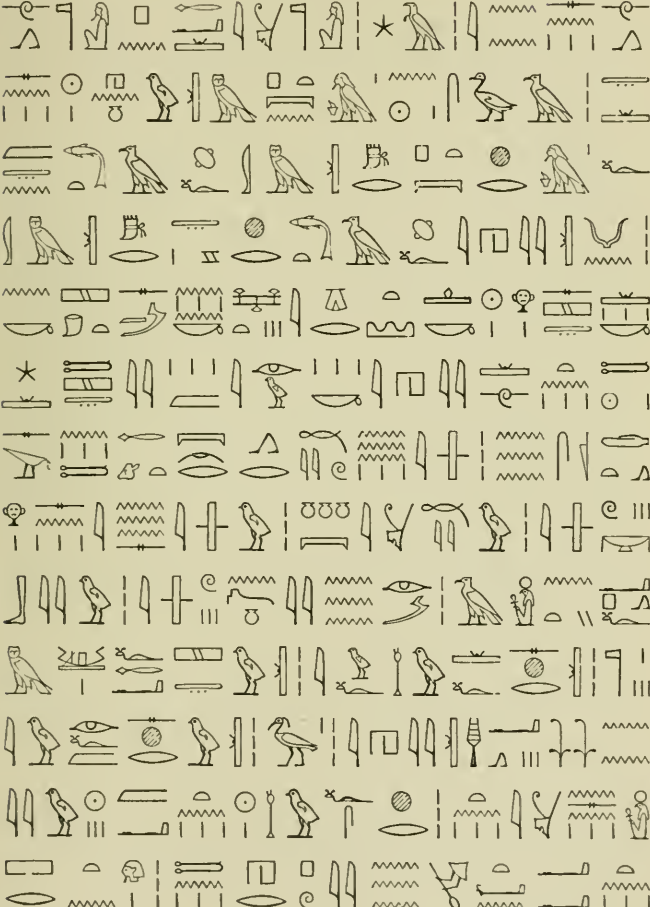
In the middle of the Division we see the boat of Rā being towed on its way by four gods of the T̄uat, * ; the god is in the same form as before, and SA stands on the look-out, and Hēka obeys his instructions as to the steering. At the head of the

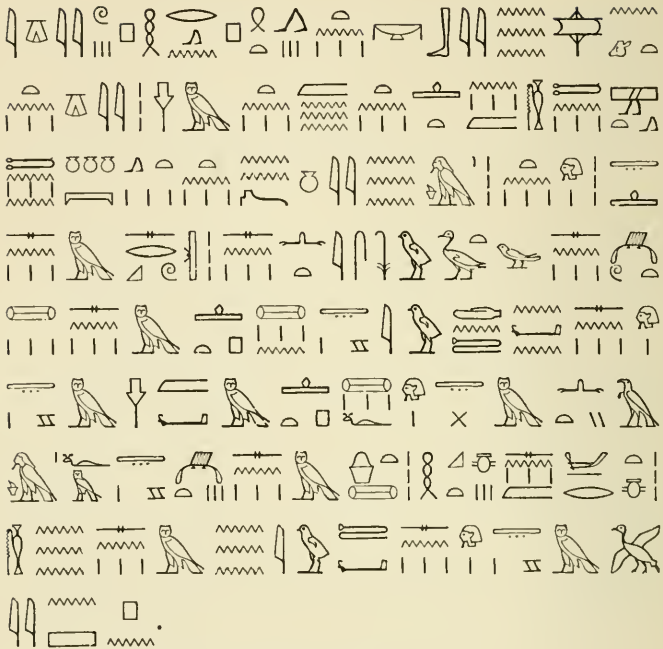


The Boat of Rā being towed through the Eighth Division of the T̄uat by the gods thereof.

four gods who tow the boat stands an aged god, who leans on a long staff, and is called "He who dwelleth in Nu,"   . Immediately in front of the divine procession is a long tank, wherein we see four groups, each containing four beings, who are represented in the act of performing various evolutions in the water. These are called HERPIU,   ; AKIU,    ; NUBIU,    ; and KHEPAU,


 , which names may be translated
 "Bathers, Floaters, Swimmers, and Divers." The text
 which refers to this section reads:—





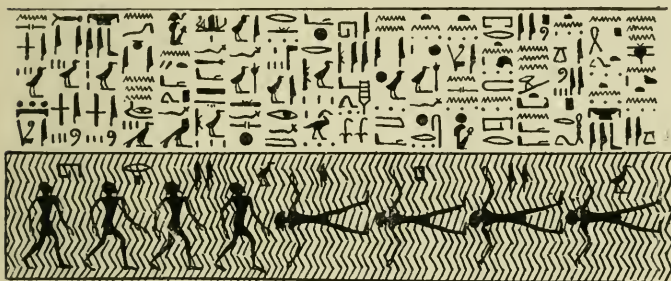
The first section of this text reads:—

This great god is towed along by gods of the T̄uat, and behold, those who tow Rā along say, “Let there be
 “praise in heaven to the soul of Rā, and let there be
 “praise on earth to his body, for heaven is made young
 “by means of his soul, and earth is made young by
 “means of his body. Hail! We open for thee the
 “hidden place, and we make straight for thee the roads
 “of Aḳert. Be thou at peace, O Rā, with thy hidden
 “things, O thou who art praised [by] thy secret things
 “in thy forms (or, attributes). Hail! We tow thee

“along, O Rā, we guide thee, O thou who art at the
 “head of heaven, and thou comest forth to those who
 “are immersed in the waters, and thou shalt make thy
 “way over them.”

The passage which refers to the aged god reads:—

“He (literally, those) who is in Nu saith to those
 “who are immersed in the water, and to those who are
 “swimming in the pools of water, ‘Look ye at Rā, who
 “journeyeth in his boat, [for he is] Great of Mystery.



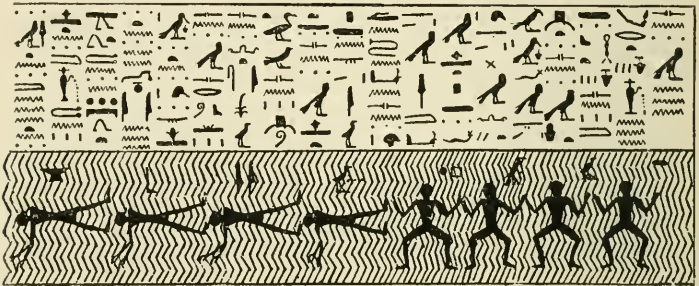
The Four Herpiu Gods, and the Four Āḳiu Gods.

“It is he who ordereth the destinies (or, affairs) of the
 “gods, it is he who performeth (or, maketh) the plans
 “of the Khu (i.e., the spirits). Hail! Rise up, O ye
 “beings of time, pay ye heed to Rā, for it is he who
 “ordereth your destinies.’”

The speech of Rā reads:—

“Put forth your heads, O ye who are immersed in
 “the water, thrust out your arms, O ye who are under
 “the waters, stretch out your legs, O ye who swim, let
 “there be breath to your nostrils, O ye who are deep

“in the waters. Ye shall have dominion over your
 “waters, ye shall be at peace in your tanks of cool
 “waters, ye shall pass through the waters of Nu, and ye
 “shall make a way through your cisterns. Your souls
 “are upon earth, and they shall be satisfied with their
 “means of subsistence, and they shall not suffer destruc-
 “tion. Their food shall consist of the offerings of the
 “earth, and meat and drink shall be given unto them
 “upon earth, even as to him that hath obtained dominion



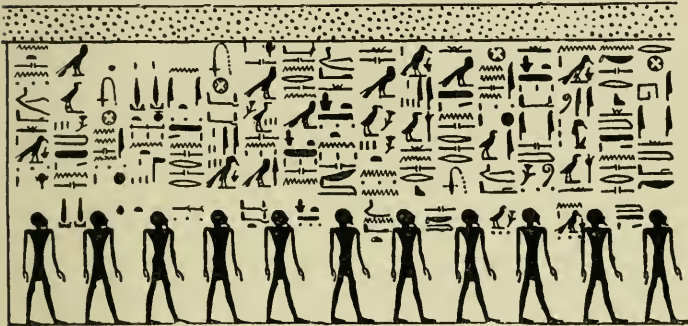
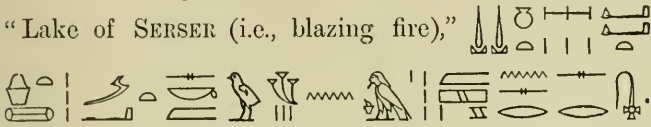
The Four Nubiu Gods, and the Four Khepau Gods.

“over his offerings upon earth, and whose soul is not
 “upon the earth. Their food shall consist of bread,
 “and their drink shall be *tchesert* wine, and their
 “cisterns shall be full of cool water, and there shall be
 “offered unto them upon earth of that which this lake
 “produceth.”

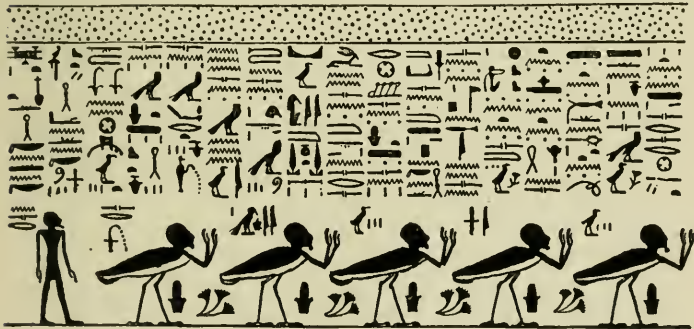
In the upper register are the following:—

1. Twelve bearded gods, who stand with their arms hanging by their sides, and are described as the “divine
 “sovereign chiefs who give the bread which hath been


“allotted and green herbs to the souls who are in the
 “Lake of SERSER (i.e., blazing fire),”




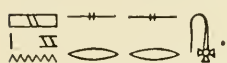
The Tchatchau who give the bread of Maät.




Souls who are in the Lake of Serser.

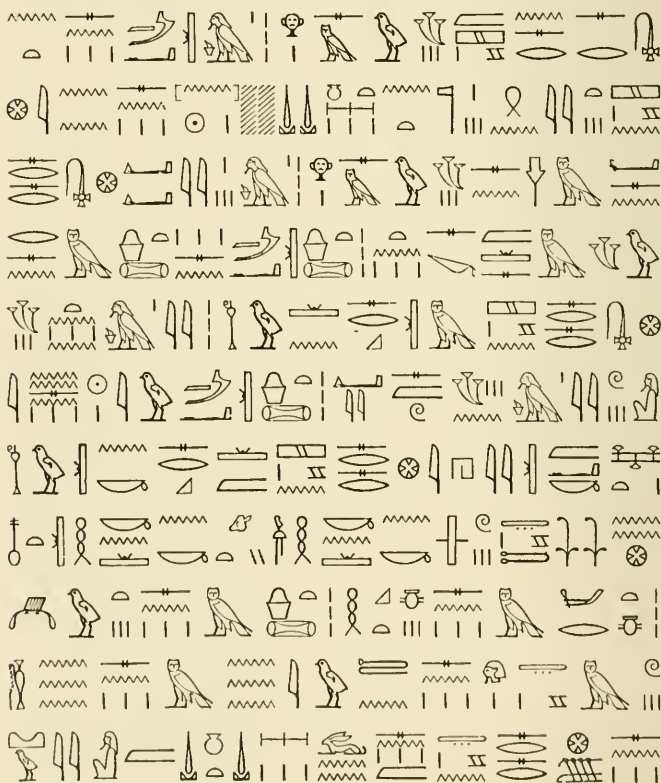
2. Nine bearded, human-headed and human-handed hawks, which stand with their hands raised in adoration; before each is a loaf of bread, , and a few

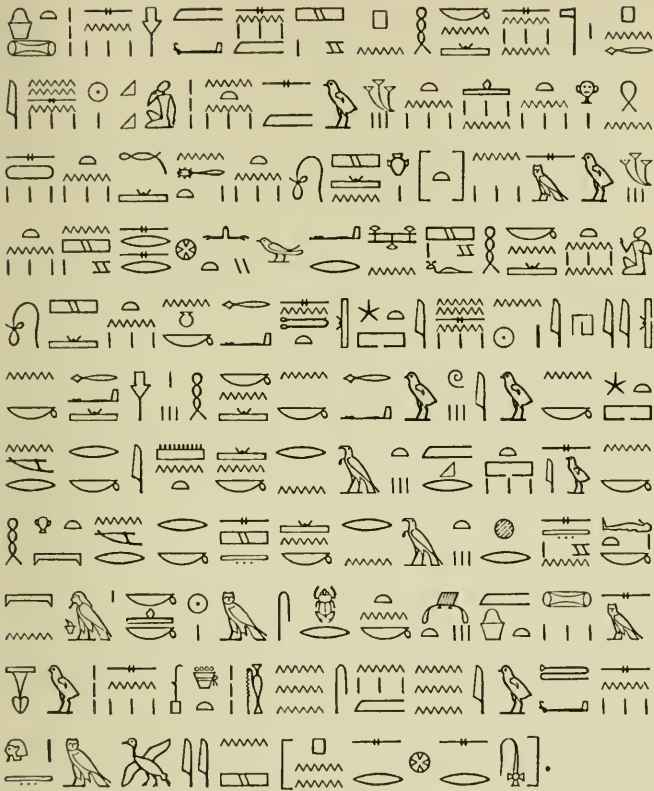
green herbs, . These are described as the "souls
"who are in the Lake of Serser,"



3. A god, who holds a sceptre in his right hand, and
 in his left.

The texts which relate to these read:—





The portion of the text which refers to the twelve sovereign chiefs reads:—

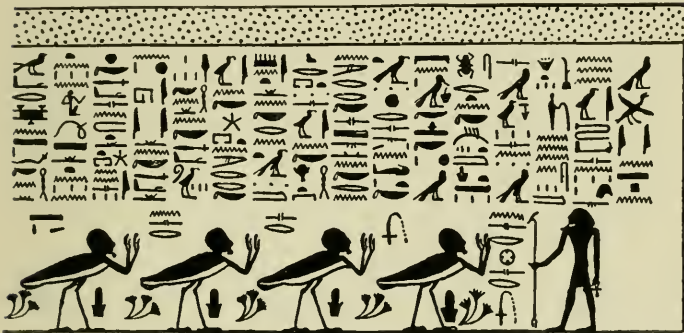
“These are they who make souls to have a right to
 “the green herbs in the Lake of Serser. Rā saith
 “unto them:—‘[Hail, ye] divine sovereign princes of
 “the gods, and ye chiefs of the Lake of Serser, who
 “place souls over their green herbs, let them have

“dominion themselves over their bread; give ye your
 “bread which is appointed, and bring ye your green
 “herbs to the souls who have been ordered to exist
 “in the Lake of Serser.’ They say unto Rā:—‘The
 “bread appointed hath been and the green herbs have
 “been brought to the divine souls whom thou hast
 “ordered to exist in the Lake of Serser. Hail! Verily,
 “the way is fair; for KHENTI-ĀMENTI praiseth thee,
 “and those who dwell in TA-THENEN praise thee.’ Their
 “food is of bread-cakes, and their beer is the *tchesert*
 “beer, and their libations are of cool water; and
 “offerings are made unto them upon earth by those
 “who are with(?) T̄UI by the divine sovereign princes.”

The passage which refers to the souls in the Lake of Serser reads:—

“These are they who are in the Land of Serser;
 “they have received their bread, and they have gained
 “the mastery over this Lake, and they praise this
 “great god. Rā saith unto them:—‘Eat ye your
 “green herbs, and satisfy ye yourselves with your
 “cakes; let there be fulness to your bellies, and satis-
 “faction to your hearts. Your green herbs are of
 “the Lake of Serser, the Lake which may not be
 “approached. Praise ye me, glorify ye me, for I am
 “the Great One of terror of the T̄uat.’ They say
 “unto Rā:—‘Hail to thee, O thou Great One of the
 “SEKHĀMU (i.e., Powers)! Praise is thine, and majesty
 “is thine. The T̄uat is thine, and [is subservient] to
 “thy will; it is a hidden place [made] by thee for

“those who are in its Circles. The height of Heaven
 “is thine, and [is subservient] to thy will; it is a
 “secret place [made] by thee for those who belong
 “thereto. The Earth is for thy dead Body, and the
 “Sky is for thy Soul. O Rā, be thou at peace (or, be
 “content) with that which thou hast made to come
 “into being.’ Their food consisteth of bread-cakes,
 “their green herbs are the plants of the spring, and
 “the waters wherein they refresh themselves are cool”



Souls who are in the Lake of Serser.

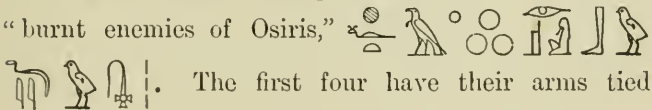
A god with a sceptre.

“Offerings are made unto them upon the earth as
 “[being] the product of this Lake of Serser.”

In the lower register are:—

1. Horus [the Aged], in the form of a bearded man,
 leaning upon a staff.

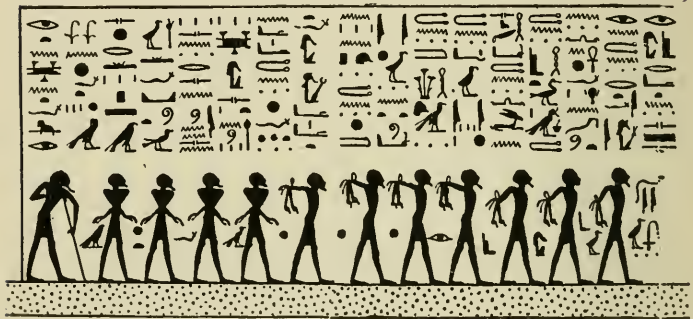
2. Twelve bearded beings, who are described as the
 “burnt enemies of Osiris,”



The first four have their arms tied



behind their back in such a way that the right hand projects at the left side, and the left hand at the right side. The second four have their hands tied together at the elbows, and the upper parts of the arms are at right angles to their shoulders. The third four have their arms tied together at the elbows, and their elbows are on a lower level than their shoulders.

3. A monster speckled serpent, which lies in undulations immediately in front of the enemies of Osiris,

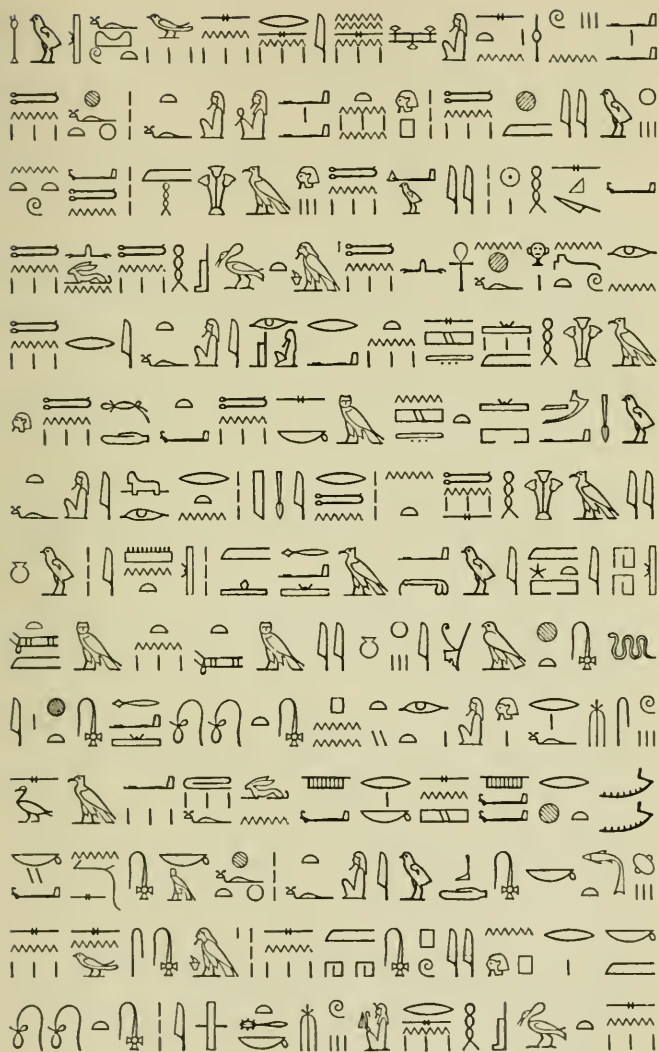


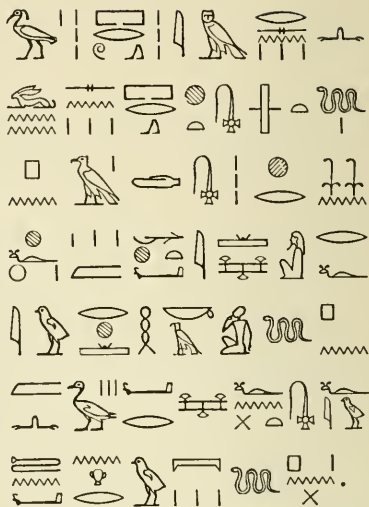
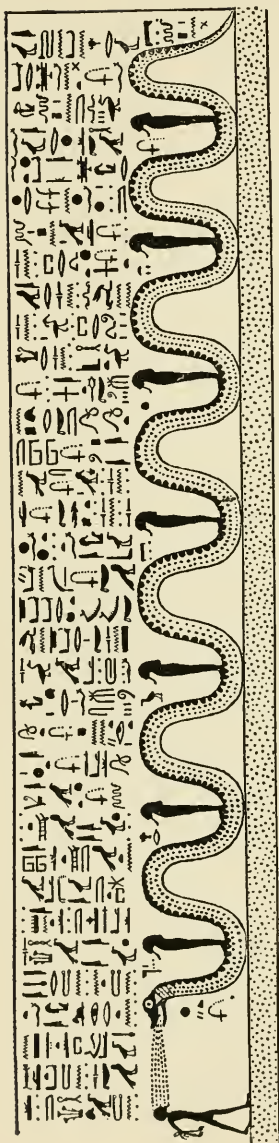
Horus the Aged.

The Burnt Enemies of Osiris.

and belches fire into the face of their leader; the name of this serpent is KHETI, . In each undulation stands a bearded god in mummied form, and the hieroglyphics written above describe them as "the gods who are above KHETI," . The text reads:—







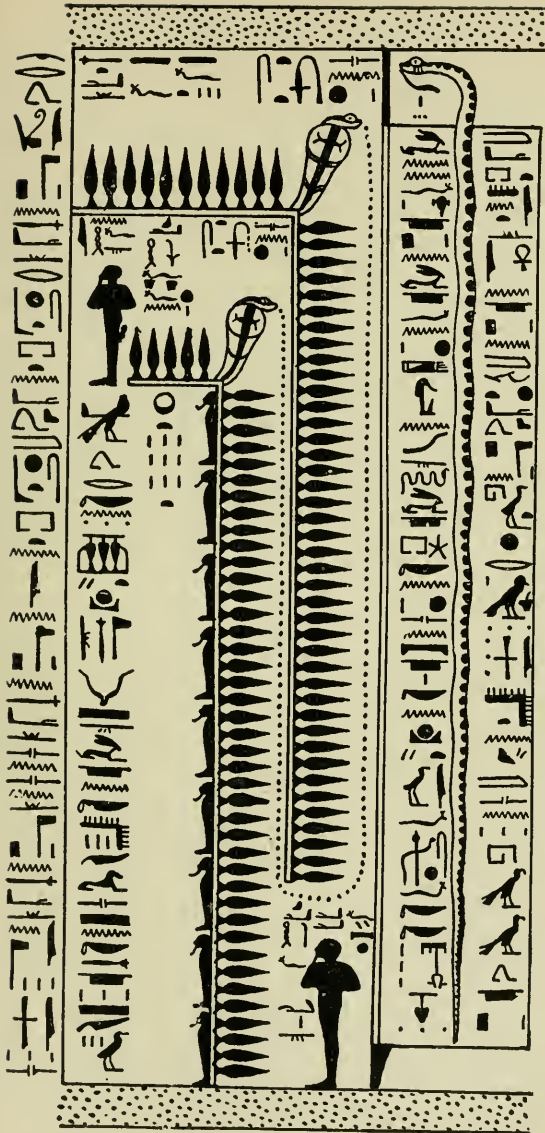
“[This scene representeth]
 “what Horus doeth for his
 “father Osiris. The enemies
 “who are in this scene have
 “their calamities ordered for
 “them by Horus, who saith
 “unto them:—‘Let there be
 “feters on your arms, O
 “enemies of my father, let
 “your arms be tied up towards
 “your heads, O ye who have
 “no [power], ye shall be fettered
 “[with your arms] behind you,
 “O ye who are hostile to Rā.
 “Ye shall be hacked in pieces,

“ye shall nevermore have your being, your souls shall
 “be destroyed, and none [of you] shall live because of
 “what ye have done to my father Osiris; ye have
 “put [his] mysteries behind your backs, and ye have
 “dragged out the statue [of the god] from the secret
 “place. The word of my father Osiris is *maât* against
 “you, and my word is *maât* against you, O ye who
 “have desecrated (literally, laid bare) the hidden things
 “which concern the rest (or, resting-place) of the Great
 “One who begot me in the T̄uat. O ye shall cease to
 “exist, ye shall come to an end.”

“Horus saith:—‘[O] my serpent KHET, thou Mighty
 “Fire, from whose mouth cometh forth this flame
 “which is in my Eye, whose undulations are guarded
 “by [my] children, open thy mouth, distend thy jaws,
 “and belch forth thy fires against the enemies of my
 “father, burn thou up their bodies, consume their
 “souls by the fire which issueth from thy mouth,
 “and by the flames which are in thy body. My
 “divine children are against them, they destroy
 “[their] spirits, and those who have come forth from
 “me are against them, and they shall never more
 “exist. The fire which is in this serpent shall come
 “forth, and shall blaze against these enemies whenso-
 “ever Horus decreeth that it shall do so.’ Whosoever
 “knoweth how to use words of power [against] this
 “serpent shall be as one who doth not enter upon his
 “fiery path.”

The end of this text on the sarcophagus of Seti I. is


defective, but from the tomb of Rameses VI. we see that it should end thus:—"Offerings shall be made "to these gods who are upon this great serpent. Their "food is of bread, their drink is of *tesher* beer, and the "waters of their libations are cool."

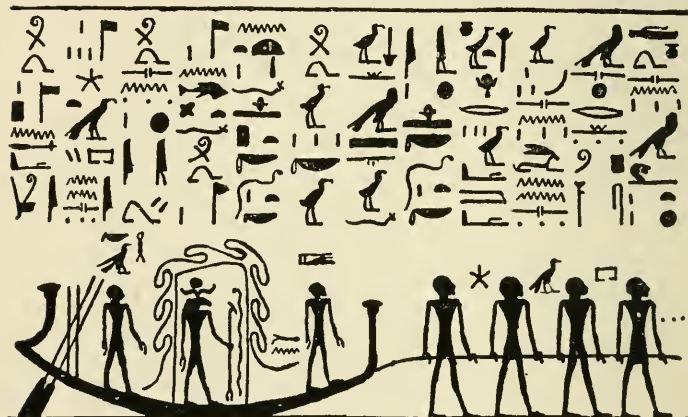


The Gate of Ab-ta.



In the middle of the Division we see the boat of Rā being towed on its way by four gods of the T̄uat,

* ; the god is in the same form as before,

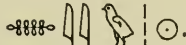


The Boat of Af-Rā in the Ninth Division of the T̄uat.

and SA stands on the look-out, and HEKA obeys his instructions as to steering. The procession which marches in front of the boat consists of:—

1. Six bearded male figures, standing upright, who hold in their hands the ends of a rod, or rope, which is bent in the shape of a bow over their heads; these are described as “those who are over the words of magical power,”

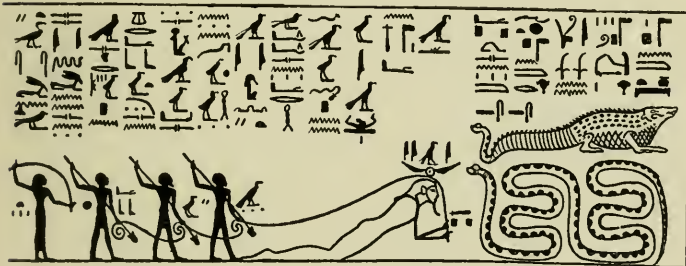


2. Four dog-headed apes, which hold a rod bent as already described; these are described as "those who work magic by means of knots for Rā," .

3. Four women, who stand upright, and hold a bent




Gods, goddesses, and apes casting spells on Āpep.



The spearmen.

Āai.

Sheshes and Āpep.

rod, or rope, over their heads like the four apes and the six male figures; they are described as "those who work magic by means of knots for Rā," .

4. Three male figures, each holding a harpoon in


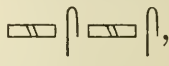
his right hand, and a cord in his left; they are called

“spearmen,” . Immediately in

front of these is a bearded male figure, who has been lying prostrate on his face; he has upon his head a small solar disk and a pair of ass's ears, and his name

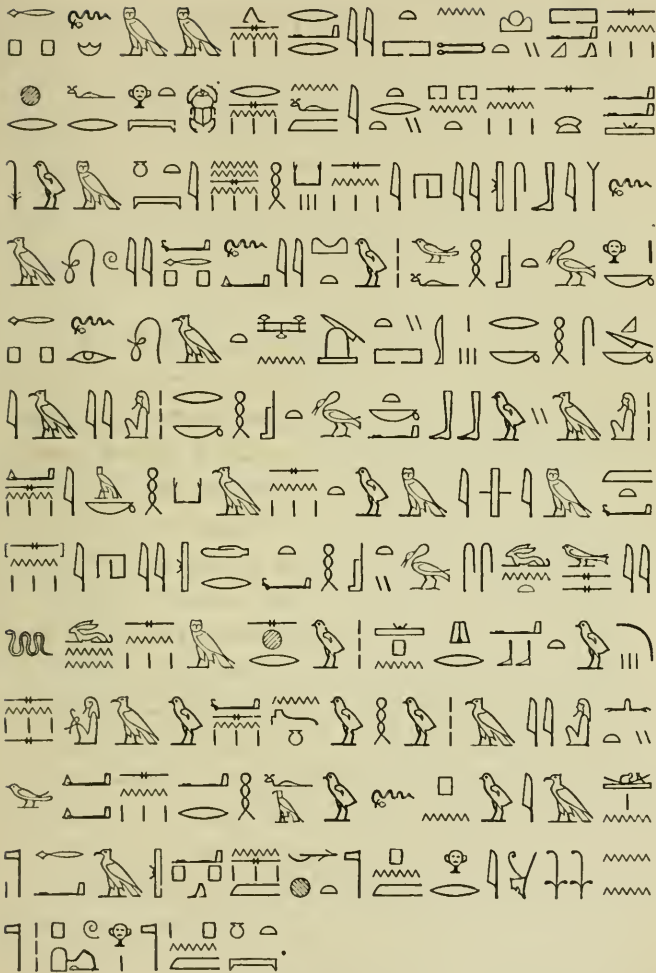
is $\dot{A}AI$, , i.e., the Ass. In his hands he

grasps a rope, which passes over his head and along his back, and is held by each of the three spearmen in his left hand; from the knees upwards his body is raised in a diagonal position, and this attitude suggests that he has either raised himself by means of the rope, or has been pulled into this position by the spearmen. Facing the Ass are:—1. The monster serpent $\dot{A}PEP$,

, and 2. The crocodile $SHESHIES$, , with a tail ending in the head of a serpent.

The text, which refers to the whole of this section, reads:—





“This great god is towed along by the gods of the
 “Tuat, and those who tow Rā along say:—‘The god

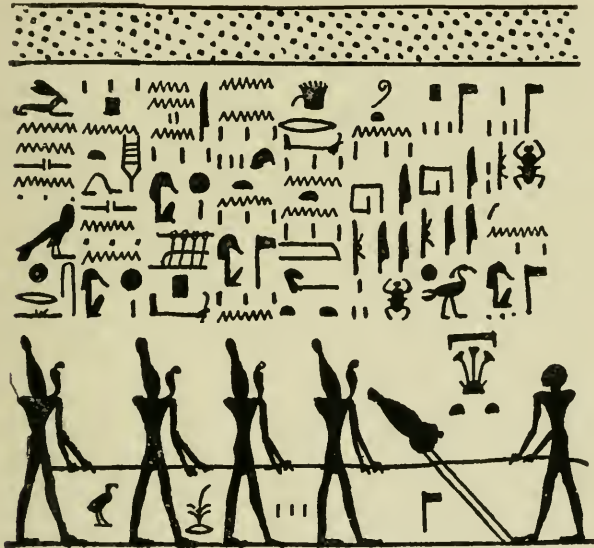
“cometh to his body, and the god is towed along to his shadow. O be thou at peace with thy body, and we will tow thee along in thy integrity into thy (literally, his) secret place. Come thou, O Rā, and be thou at peace with thy body, for thou shalt be protected by those who are over the curved ropes (?).”

The text which refers to the six men, four apes, and four women, with nets over their heads, reads:—

“Those who are in this picture march before Rā, and they utter words of power against ĀPEP, and [then] return to the Ārit (or, Hall) of the horizon. They journey onwards with him into the height of heaven, and they come into being for him in the ĀTERTI (i.e., the two portions of the sky in which Rā rises and sets), and they cause him to rise in NUT. And they say their words of power which are these:—‘Out upon thee, O thou Rebel Serpent! Out upon thee, thou monster that destroyest, thou Āpep that sendest forth thy evil emanations (or, deeds)! Thy face shall be destroyed, O ĀPEP. Thou shalt advance to the block of execution. The NEMU are against thee, and they shall hack thee in pieces. The ĀAIU are against thee, and they shall destroy thee. The ĀBEBUITI (i.e., the three spearmen) shall drive [their harpoons] into thee, and they shall enchant thee by means of their Hail! Thou art destroyed, dashed in pieces, and stabbed to death, O serpent SESSI.’”

“Those who are in this scene, and who have their


“spears, keep ward over the rope of AI, and they do
 “not permit this Worm to approach the boat of the
 “great god. They pass behind this god upwards.
 “These gods who do battle on behalf of this god in
 “heaven say” :—(The speech is wanting).



Gods of the South raising the Standard of the South.

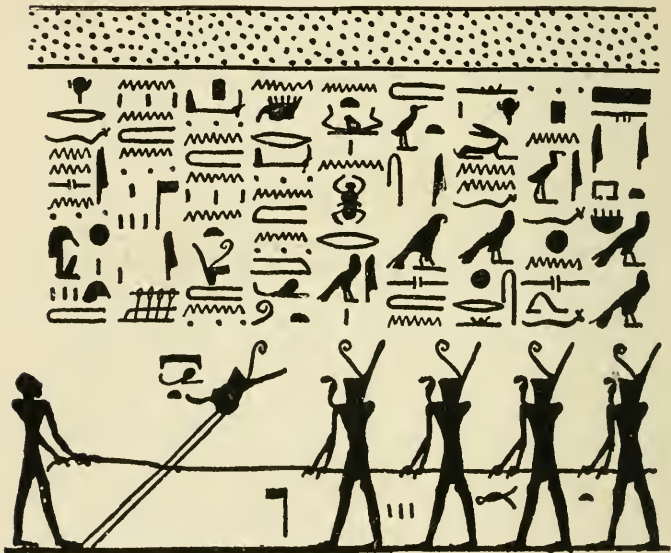
In the upper register are the following:—

1. Four gods, who in the place of heads have each a crown of the South, to which is affixed a uraeus, upon his body, and who, aided by a bearded male figure, are engaged in raising up from the ground, by means of a rope, a pole or staff, which is surmounted by a bearded

human head wearing a crown of the South; the gods are called "gods of the South," , and the bearded male figure "he who is over the front end,"

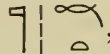
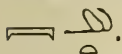


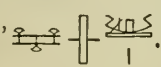

2. Four gods, who in the place of heads have each a



Gods of the North raising the Standard of the North.

crown of the North, to which is affixed a uraeus, upon his body, and who, aided by a bearded male figure, are engaged in raising up from the ground, by means of a rope, a pole or staff, which is surmounted by a bearded human head wearing a crown of the North; the gods

are called "gods of the North," , and the bearded male figure is "he who is over the hind part," .



3. Between the two groups described above is the hawk-headed sphinx which typifies "Horus in the Boat," . Above its hind-quarters spring the head and shoulders of a bearded human figure called *ÂNĀ*, , and on the head of the hawk and that of *Ânā* is a crown of the South. Standing on the back of the sphinx is the figure of HORUS-SET with





Heru-âm-uâa with Set-Horus on his back.

characteristic heads, with his arms outstretched, and with each hand laid upon the upper part of the crowns of the South. The hawk head of this figure faces the back of the hawk head of the sphinx, and the animal's head, which is characteristic of Set, faces the back of the human head of *Ânā*. It is thus quite clear that

Horus was regarded as a form of the Sun-god of the South, and Set as a form of the Sun-god of the North.

4. The serpent SHEMTI, , which has four heads and necks at each end of its body, and each head and neck are supported on a pair of legs. A male figure called ĀPU, , stands and grasps the middle of the body of the serpent with both hands.

5. The serpent BĀTA, , with a bearded head at each end of his body; each head wears a crown of the South. Above the back of this serpent is another serpent, from each end of the body of which spring the upper portions of the bodies and heads of four bearded male figures; the first figure of each group has a pair of hands and arms which are raised in adoration, and each figure of the two groups has a pair of legs, which rest on the back of the serpent BĀTA. A male figure called ĀBETH stands and grasps the middle of the body of the serpent ȚEPI, , with both hands.

6. Two male beings, swinging over their heads a net, wherewith they are going to attack the serpent, or to resist him.

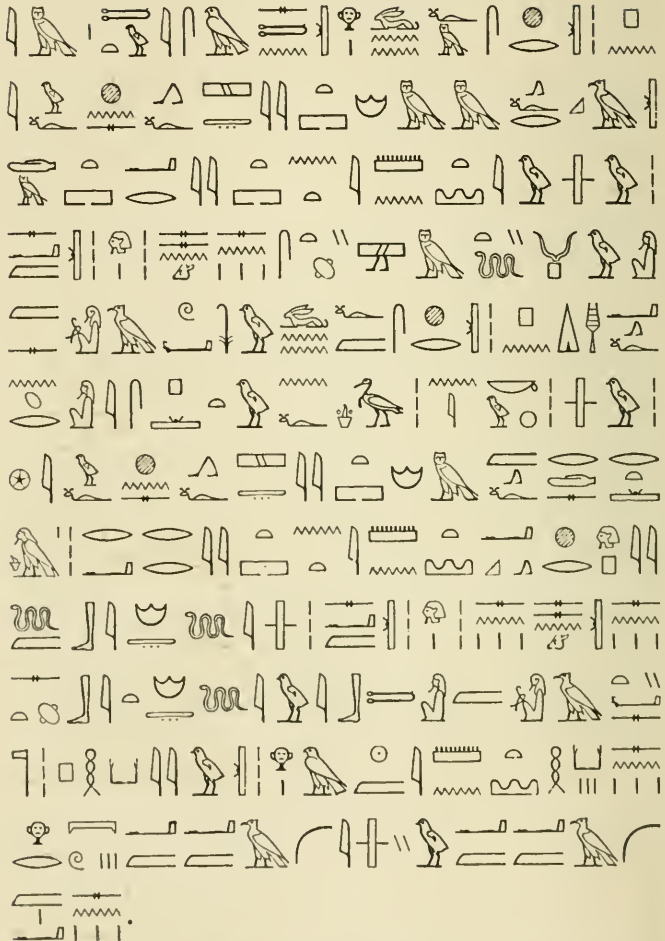
The text which refers to the above reads:—





The Shemti Serpent and his warder Ápu.





The passage which refers to the gods of the South reads:—

“Those who are in this scene rise up for Rā, who

“saith unto them:—‘Receive ye your heads, O ye gods,
 “and draw tightly the front end of your rope. Hail,
 “O ye gods, come into being! Hail, possess ye the
 “power of light, O ye gods, and come ye into being, O
 “ye gods. Possess ye the power of light, O ye gods, by



The Serpents Bāta and Ṭepi and the warder Ābeth.

“my coming into being in the secret place, and by my
 “power of light in the hidden place (Āment), in the
 “chambers of things.’”

The passage which refers to Horus-Set reads:—

“Rā maketh to arise this god. This god with his
 “two faces goeth in after Rā hath passed by him.”

The passage which refers to the gods of the North reads:—

“Rā saith unto them:—‘Let your heads be to you, O ye gods! Receive ye your crowns of the North, and pull ye tightly at the hinder end of the boat of him that cometh into being from me. Behold now Horus of the handsome Face!’”

The passage which refers to the serpent SHEMTI reads:—

“He who is in this picture strideth through the secret place, and he withdraweth to QA-T̄EMT, the Hall (or, Court) of Āment. Those who are in it are the heads which have been devoured, and they breathe the odour of SHEMTI, of which ĀPU is the warder.”

The passage which refers to the serpent BĀTA reads:—

“He who is in this picture maketh his rising up for SAR, and he keepeth count of the souls which are doomed in the T̄uat. He strideth through the secret place, and he withdraweth to T̄ESERT-BAIU, to the Hall (or, Court) of Āment; then T̄EPI entereth into BĀTA. Those who are in it are they whose heads have been devoured. They breathe the odour of BĀTA, of which ĀBETH is the guardian.”

The passage which refers to the two gods with nets reads:—

“These are the gods who make use of words of power for Horus-Rā in Āment. [They have power]

“over the net, and they make use of words of power on those who are in the net[s] which are in their hands.”

In the lower register are:—

1. Sixteen gods, who stand at one end of the scene, and grasp a rope with both hands. The first four are bearded, man-headed beings, and are said to be “the souls of Ament,”

the second four are ibis-headed, and are “the followers of Thoth,”

the third four are hawk-headed, and are “the followers of Horus,”

and the last four are ram-headed, and are “the followers of Rā,”

and the last four are ram-headed, and are “the followers of Rā,”

and the last four are ram-headed, and are “the followers of Rā,”

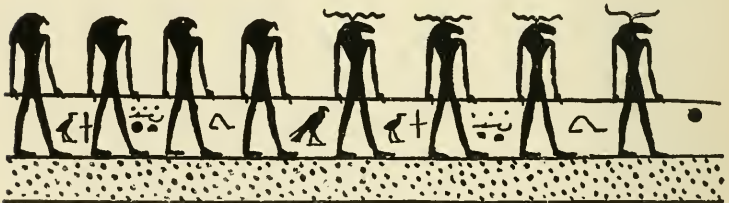
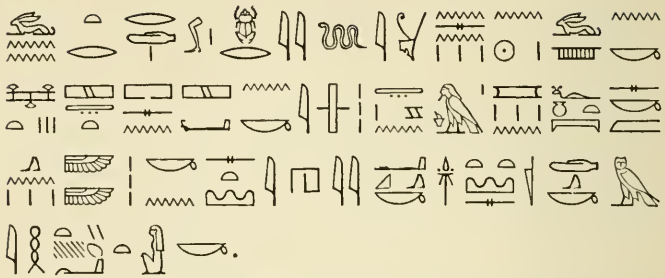
and the last four are ram-headed, and are “the followers of Rā,”



Two gods with nets.

2. Eight bearded, man-headed beings, who stand at the other end of the scene in two groups of four, and who are described as “Powers,”

who are described as “Powers,”

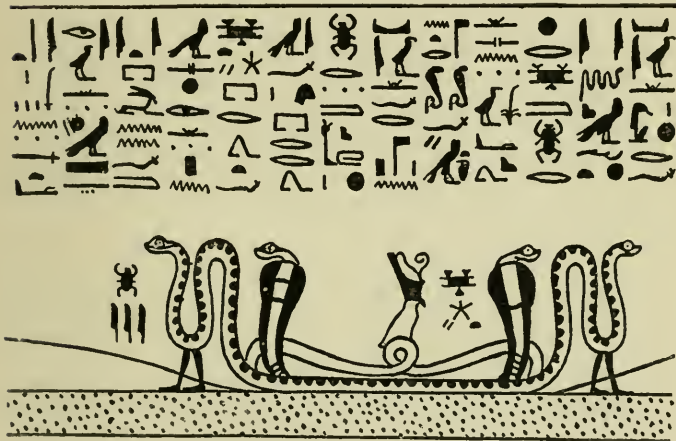


The Followers of Horus and the Followers of Rā who tow Khepri.

“Those who are in this scene have the rope in their
 “hands, and it is fastened to the leg[s] of KHEPRI, who
 “moveth backwards to the Hall of their horizon. They
 “draw this rope with the god into their horizon, and
 “they tow him along in the sky (NUT). They live upon
 “the things of the South, and their sustenance is from
 “the things of the North, [and they exist] on that which

“cometh forth from the mouth of Rā. The voice of
 “this serpent KHEPRI goeth round about and travelleth
 “into the secret place after Rā hath entered into the
 “height of heaven.”

The four groups, each containing four beings, “say
 “unto Rā:—‘Come, O come, after thy transformations!
 “Come, O Rā, after thy transformations! Appear,



The Serpent Khopri and Horus of the T̄uat.

“appear, after thy transformations! Appear, O Rā,
 “after thy transformations in heaven, in the great
 “heaven! Hail! We decree for thee thy habitations
 “by the excellence which is in the words of the Mighty
 “One of Forms in the secret (or, hidden) place.’”

The passage which refers to Horus reads:—

“He who is in this scene is IĤERU T̄UATI (i.e., Horus

“of the Țuat). The head cometh forth from him,
 “and the forms [in which he appeareth] from the
 “coiled [serpent]. Rā crieth unto this god to whom
 “the two divine URAEI unite themselves; he entereth
 “in upon the way into KHEPRI, who listeneth when Rā
 “crieth to him.”

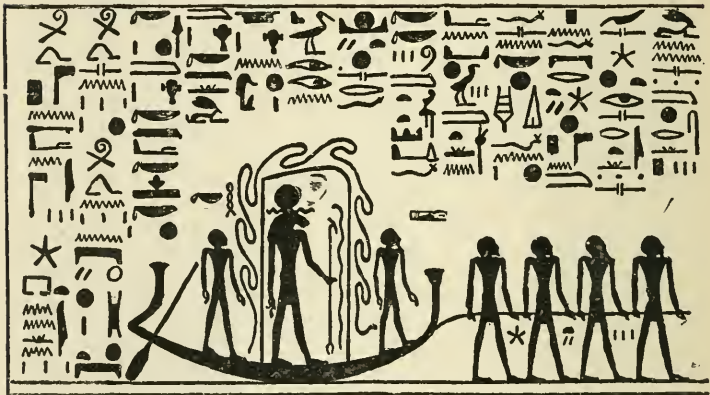
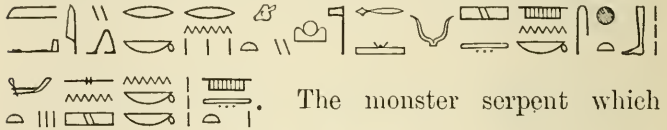
The two groups, each containing four beings, “have




The Eight Powers who tow Khepri.

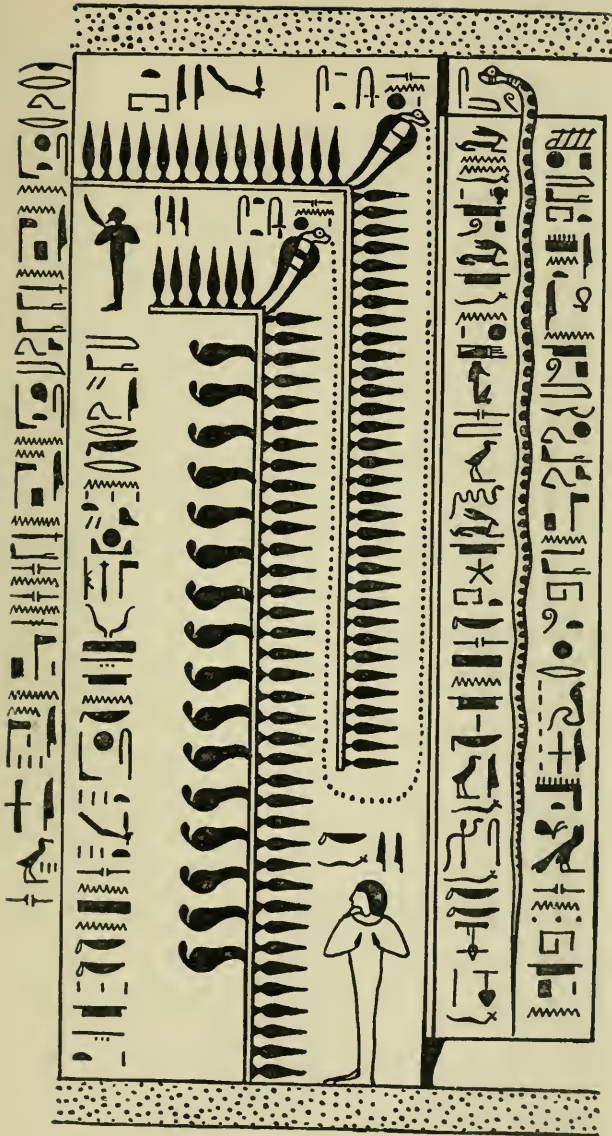
“in their hands the rope which is fastened to the foot
 “of KHEPRI, and they say to Rā:—‘The ways of the
 “hidden place are open to thee, and [the portals] which
 “are in the earth are unfolded for thee, the SOUL which
 “Nut loveth, and we will guide thy wings to the moun-
 “tain. Hail! Enter thou into the East, and make thou
 “thy passage from between the thighs of thy mother.’”

guard the outwork address Rā, and say, "Come thou to us, O thou who art at the head of the horizon, O thou great god who openest the secret place, open thou the holy pylons and unfold the portals of the earth,"



The Boat of Áf-Rā in the Tenth Division of the TŪat.

stands on his tail and guards the door is called **SETHU**, , and the two lines of text which refer to his admission of Rā read:—"He who is over this gate openeth to Rā. SA saith unto **SETHU**, 'Open thy gate, unfold thy portal, so that he may illumine the thick darkness, and may send light into the hidden abode.' This gate closeth after the great god hath




The Gate of the Serpent Sethu.


“passed through it, and the uraci who are on the other
“side of it wail when they hear it closing upon them,”






In the middle of this Division we see the boat of the sun being towed on its way by four gods of the T̄uat,

; the god is in the same form as before, and his boat is piloted by SA, who commands, and by H̄EKA, who steers according to his directions.

The procession in front of the boat of the sun consists of:—

1. A bearded male figure called UNTI, , i.e., the “god of the hour,” who holds a star in each hand.

2. Four kneeling gods, each with a uraeus over his head. The first is HORUS, , hawk-headed; the second is SEREQ, , bearded, and wearing a wig; the third is ĀBESH, bearded and without a wig; and the fourth is SEKHET, , with the head of a lioness.

3. Three bearded beings, the "Star-gods," $\star \text{𓆎} \text{𓆎} \text{𓆎}$, each holding a star in his right hand, which is stretched aloft, and with his left towing a small boat containing the "Face of the Disk."

4. A small boat holding a uraeus, which has the latter part of its body bent upwards; within the curve is the "Face of the Disk," $\text{𓆎} \text{𓆎} \text{𓆎}$.

5. The winged serpent SEMI, standing on its tail, with its body in folds.

6. The bearded figure BESI, $\text{𓆎} \text{𓆎} \text{𓆎}$, receiving in his hand the flame which spouts up from the head of a horned animal, which forms the top of a staff, and is transfixed by a knife.

7. The serpent $\bar{\text{A}}\text{NKHI}$, $\text{𓆎} \text{𓆎} \text{𓆎}$, from each side of the neck of which grows a bearded, mummy figure.

8. Four women, each with both hands raised in adoration; they are described as "Criers," $\text{𓆎} \text{𓆎} \text{𓆎} \text{𓆎}$.

9. Two bows, set end to end, $\text{𓆎} \text{𓆎}$, on each of which three uraei rear their heads. Standing over the place where the two ends of the bows meet, with a foot on the end of each, is the two-headed figure HORUS-SET, with two pairs of hands, one pair on each side of his body, raised in adoration. HORUS-SET is called "he of the two heads," $\text{𓆎} \text{𓆎}$, and the two bows are "the Crown of the Uraei," $\text{𓆎} \text{𓆎} \text{𓆎} \text{𓆎} \text{𓆎} \text{𓆎}$.

The text which refers to the above groups reads:—





“This great god is towed along by the gods of the
 “Tuat, and those who tow Rā along say:—‘We are
 “towing Rā along, we are towing Rā along, and Rā
 “followeth [us] into Nut. O have the mastery over
 “thy Face, indeed thou shalt unite thyself to thy Face,
 “O Rā, [by] Maāt. Open, O thou Face of Rā, and let
 “the two Eyes of Khuti enter into thee; drive away
 “thou the darkness from Amentet. Let him give light
 “by what he hath sent forth, the light.’”

Of the god with stars it is said:—

“He maketh a rising up for Rā (or, he stablisheth
 “Rā), UNTI maketh to be light the upper heaven; this
 “god leadeth the hour, which performeth that which
 “belongeth to it to do.”

Of the four seated gods it is said:—

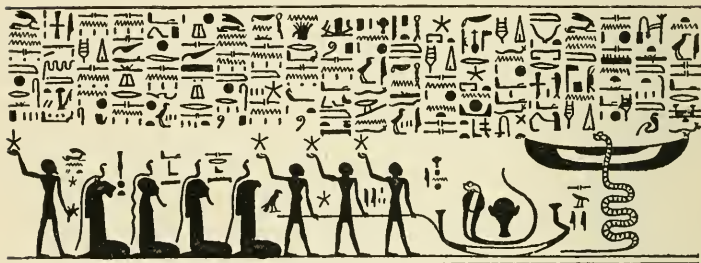
“The [four] serpents who are in the earth keep ward
 “over those who are in this picture. They make a
 “rising up for Rā, and they sit upon the great image[s
 “which are] under them, and they pass onwards with
 “them in the following of Rā, together with the hidden
 “images which belong to them.”

Of the three gods who hold stars it is said:—

“Those who are in this picture sing hymns with their stars, and they grasp firmly the bows of their boat, [and it] entereth into Nut. And this Face of Rā moveth onwards, and saileth over the land, and those who are in the ʿTuat sing hymns to it, and make Rā to stand up (i.e., establish Rā).”

Of the winged serpent SEMI it is said:—

“[It maketh a rising up for Rā], and it guideth the



Gods of Light and Fire.

Star-gods.

Face of the Disk.

Semi.

“Well-doing god into the ʿTuat of the horizon of the East.”

Of the god BESI it is said:—

“He maketh a rising up for Rā, and he placeth fire on the head and horns (or, [in] his hands is the fire from the head and horns), and the weapon which is in the hand of the Fighter is in the follower of this god.”

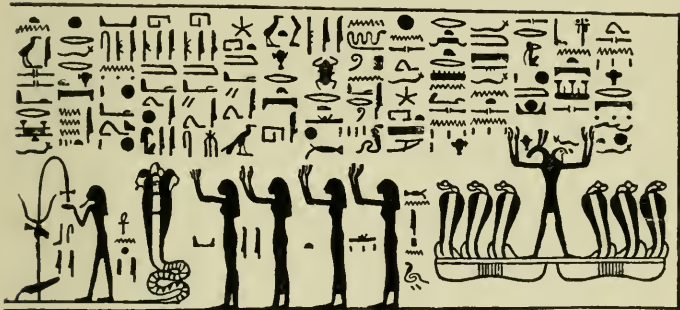
Of the uraeus with the double male figure it is said:—

“It maketh a rising up for Rā. The stablishing of

“Time which is reckoned in writing by years is with
 “this uraeus, and it maketh it to go with him into the
 “heights of heaven.”

Of the “Criers” it is said:—

“Those who cry unto Rā say, ‘Enter in, O Rā!
 “Hail, come, O Rā! Hail, come, O thou who art born
 “of the ʔuat! Come, O offspring of the heights of
 “heaven! Hail, come thou into being, O Rā!’”





Besi. Ānkhī. The goddesses who hail the god. Mehen and Horus-Set.

Of the double bow it is said:—

“This is the MEHEN serpent of the uraei, which
 “strideth through the ʔuat. The two bows are
 “stretched out, and they bear up on themselves him of
 “the Two-Faces (or, Two-Heads, i.e., Horus-Set) in his
 “mystery which [appertaineth] to them. They lead
 “the way for Rā in the horizon of the east of heaven,
 “and they pass on into the heights of heaven in his
 “train.”



In the upper register are:—

1. The four *ĀNTIU* gods, , each of whom holds a knife in his right hand, and a short staff with one end curved and curled in his left.

2. The four *ĪENĀTIU* gods, , each having four uraei in the place of a head; they are armed with weapons similar to those of the *ĀNTIU* gods.



The *Āntiu* and *Īenātiu* Gods attacking *Āpep*.

3. The undulating length of the serpent *ĀPEP*, , of whom it is said, “his voice goeth round the T̄uat,” . Attached to the neck of the monster is a very long chain, which rises in an oval curve, and, passing along through the hands of sixteen male figures, is then grasped and held down by a large hand, from which it again rises in an oval curve, and passing on for some distance descends into the earth





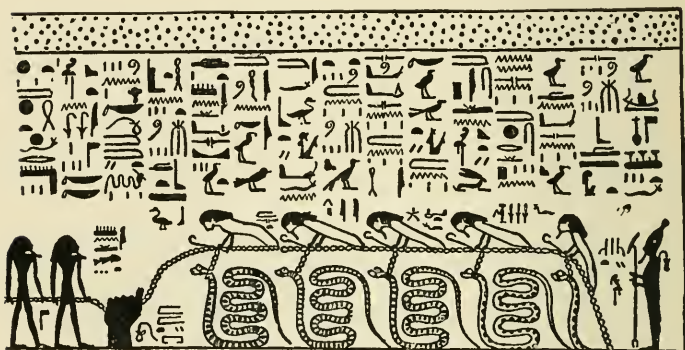
The Seṭefiu and other gods holding Āpep in restraint.

Of the eight gods (i.e., the ĀNTIU and HĒNĀTIU) it is said:—

“Those who are in this picture rise up (or, stand) for
 “Rā, and Rā riseth and cometh forth for them, [and
 “they say], ‘Rise, Rā, be strong, Khuti; verily we will
 “overthrow Āpep in his fetters. Approach not thou,
 “O Rā, towards thine enemy, and thine enemy shall
 “not approach thee; may thy holy attributes come
 “into being within the serpent. Thēserpent Āpep is

“stabbed with his knives, and gashes are inflicted on
 “him. Rā shall stand up in the hour wherein he is
 “content (or, the hour of peace), and the great god
 “shall pass on in strength when his chain (i.e., Āpep’s)
 “is fixed.”

“The reptile (literally, worm) who is in this picture
 “breaketh asunder the fetters, and the boat of this
 “great god beginneth [to move] towards the region



Seb and the Children of Horus holding Apep and his sons in restraint.

“of Āpep; this great god travelleth on after he (i.e.,
 “Āpep) hath been put in restraint by means of his
 “fetters.”

Of the four SETEFIU gods it is said:—

“Those who are in this picture grasp the fetters of
 “the being of two-fold evil, and they say to Rā, ‘Come
 “forward, Rā, pass onwards, Khuti. Verily fetters
 “have been laid upon NEĪA-ĪRĀ, and Āpep is in his
 “bonds.’”

Of the twelve other gods who grasp the chain it is said:—

“Those who are in this picture [act] as warders of the sons of the helpless one, and they keep guard over the deadly chain which is in the HIDDEN HAND, for the dead bodies are placed with the things [which belong to them] in the circuit of the battlements of KHENTI-ĀMENTI. And these gods say, ‘Let darkness be upon thy face, O UAMENTI, and ye shall be destroyed, O ye sons of the helpless one, by the HIDDEN HAND, which shall cause evils [to come upon you] by the deadly chain which is in it. SEB keepeth ward over your fetters, and the sons of the fetters (i.e., Mest, Hāpi, Tuamutef, and Qebhsennuf) put upon you the deadly chain. Keep ye [your] ward under the reckoning of KHENTI-ĀMENTI.’”

Of the children of Horus it is said:—

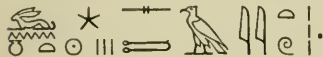
“Those who are in this picture make heavy the fetters of the sons of the helpless one, and the boat of the Well-doing God travelleth on its way.”



In the lower register are:—



1. Twelve male beings, each of whom carries a paddle; they are called “gods who never diminish,”





2. Twelve female beings, each of whom grasps a rope with both hands; above the head of each is a star. They are called the “hours who tow along [the boat of Rā],”





3. The god BĀNTI, , with the head of a cynocephalus ape, holding a sceptre, .






4. The god SESHSHĀ, , man-headed, with a star above him, holding a sceptre, .

5. The god KA-ĀMENTI, , bull-headed, and holding a sceptre, .

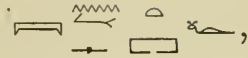


The Twelve Ækhemu-Seku Gods with their Paddles.

6. The god RENEN-SBAU, , man-headed, with a star above him, holding a sceptre, .

7. A monkey, with a star over his head, standing on a bracket, ; he is called the "god of Rethemu" (Syria),    .

8. A bracket, whereon rests the Utchat,  .

9. A god called HER-NEST-F, , holding a sceptre.

The text which refers to the above reads:—





Of the twelve gods (the *AKHEMU SEKU*) it is said:—

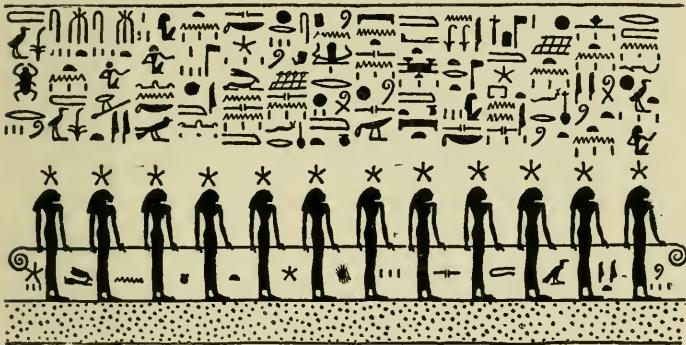
“Those who are in this picture make a rising up for
 “*Rā*, and they take their paddles in this Circle of
 “*UNTI*. They come into being of their own accord at
 “the seasons when *Rā* is born in *Nut*; they come into
 “being for the births of *Rā*, and they make their
 “appearance in *Nu* along with him. It is they who
 “transport this great god after he hath taken his place
 “in the horizon of the East of heaven. *Rā* saith unto
 “them:—‘Take ye your paddles and unite ye your-
 “selves to your stars. Your coming into being taketh
 “place when [*I*] come into being, and your births take
 “place when my births take place. O ye beings who
 “transport me, ye shall not suffer diminution, O ye
 “gods *AKHEMU SEKU*.’”

Of the twelve goddesses of the hours it is said:—

“Those who are in this scene take hold of the rope
 “of the boat of *Rā* to tow him along into the sky. It
 “is they who tow *Rā* along, and guide him along the
 “roads into the sky, and behold, they are the goddesses
 “who draw along the great god in the ʿ*Tuat*. *Rā* saith

“unto them:—‘Take ye the rope, set ye yourselves in
 “position, and pull ye me, O my followers, into the
 “height of heaven, and lead ye me along the ways.
 “My births make you to be born, and behold, my
 “coming into being maketh you to come into being.
 “O stablish ye the periods of time and years for him
 “who is among you.’”

1. “The god who is in this picture adjureth the



The Twelve Goddesses of the Hours.

“pylons to open to Rā, and he goeth on his way by his
 “side.”

2. “The god who is in this picture crieth out to the
 “stars concerning the births of this great god, and he
 “goeth on his way with them.”

3. “The god who is in this picture crieth to the gods
 “of the Boat of Rā, and he goeth on his way with
 “him.”

4. “The god who is in this picture setteth the stars

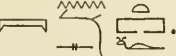
“in their places (literally, towns), and he goeth on his way with the great god.”

The above four paragraphs must refer to the four gods BĀNTI, SESHSHĀ, KA-ĀMENT, and RENEN-SBAU, and therefore the god of Rethenu, the Uchat, and the god HĒR-NEST-F remain without descriptions. From the tomb of Rameses VI. M. Lefébure adds the two



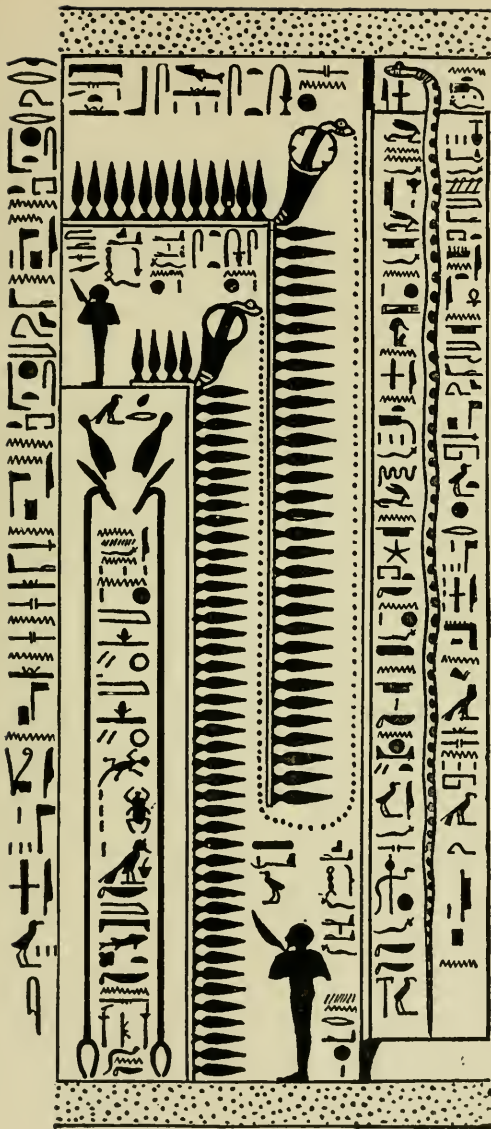
Bānti. Seshshā. Ka- Renen- Neter- Eye of Rā. Hēr-nest-f.
 Āmentī. sbau. Rethen.

following paragraphs which concern the Uchat and

HĒR-NEST-F, .

“This is the Eye of Rā, which the god uniteth to himself, and it rejoiceth in its place in the boat.”


“This is he who openeth the door of this Circle; he remaineth in his position, and doth not go on his way with Rā.”

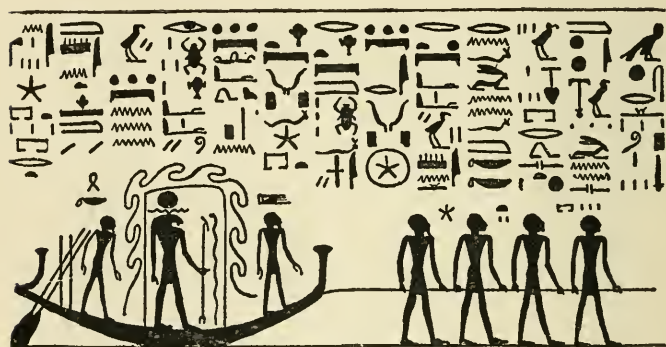


The Gate of the Serpent Am-netu-f.



In the middle of this Division we see the boat of the sun being towed on its way by four gods of the T̄uat,


; the god is in the same form as before, and his






The Boat of At-Ra in the Eleventh Division of the T̄uat.

boat is piloted by SA, who commands, and by H̄EKA, who steers according to his directions.

The procession in front of the boat of the sun consists of:—

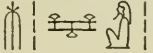
1. A company of nine gods, each holding a huge knife in his right hand, and a sceptre, , in his left; the first four have jackal heads, and the last five heads of bearded men. These nine beings represent the


“company of the gods who slay ĀPEP,” 
.


2. The serpent ĀPEP, fettered by five chains which enter the ground; the fetters are further strengthened by small chains, which are linked to the larger ones, and are fastened to the ground by means of pegs with a hook at the top, . In an earlier picture we have


















The Slaughterers of Āpep.

seen ĀPEP fettered by Seb, Mest, Hāpi, T̄uamntef, and Qeb̄sennuf, who were represented by five gods, but here the figures of the gods are wanting, and it is only the legend “Children of Horus,” , that tells us the chains represent the gods.

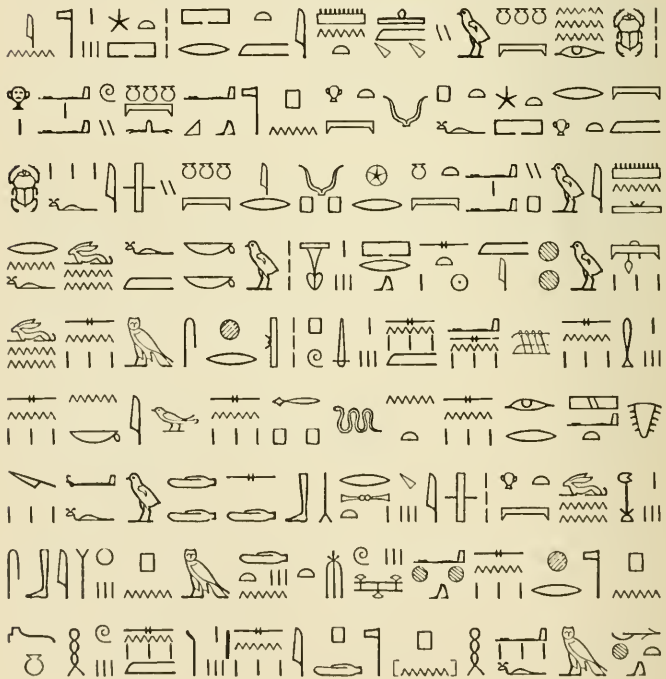
3. Four Apes, , each holding up a huge hand and wrist.

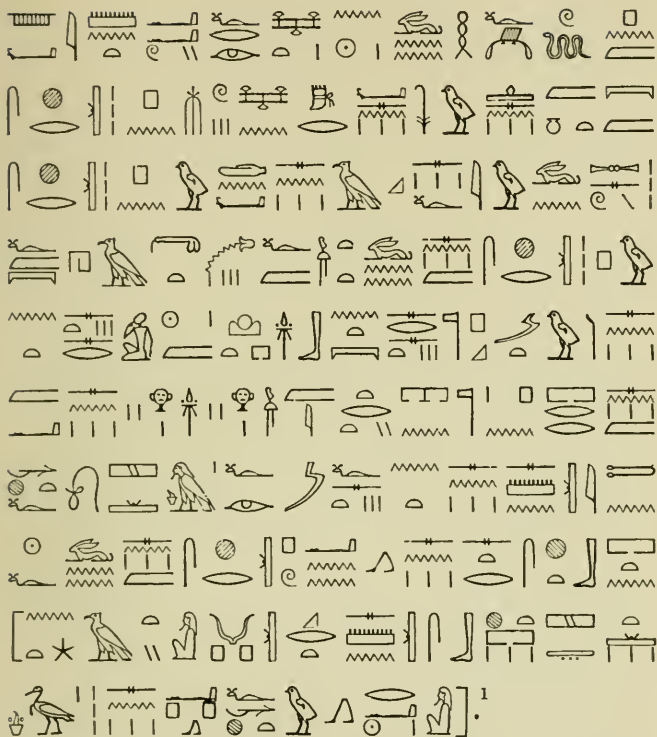
4. The goddess of Upper Egypt, wearing the White Crown, and styled \dot{A} MENTI, .

5. The goddess of Lower Egypt, wearing the Red Crown, and called HERIT,     .

6. The bearded god SEBEKHTI,           , who holds the emblem of "life" in his right hand, and a sceptre in his left.

The text which refers to the above gods reads:—





Of the gods of the Ṭuat who tow the boat of Rā it is said:—

“The gods of the Ṭuat say, ‘Behold the coming
 “forth [of Rā] from Āment, and [his] taking up [his]
 “place in the two divisions of Nu, and [his] perform-
 “ance of [his] transformations on the two hands of Nu.
 “This god doth not enter into the height of heaven,

¹ Supplied from Champollion, *Monuments*, tom. ii., p. 537.

“[but] he openeth [a way through] the T̄uat into the height of heaven by his transformations which are in Nu. Now, what openeth the T̄uat into Nut (i.e., the sky) are the two hands of AMEN-REN-F (i.e., he whose name is hidden). He existeth in the thick darkness, and light appeareth [there] from the starry night.”

Of the nine gods with knives and sceptres it is said:—

“Those who are in this scene [with] their weapons in their hand take their knives and hack [with them] at Āpep; they make gashes in him and slaughter him, and they drive stakes whereby to fetter him in the regions which are in the upper height. The fetters of the REBEL are in the hands of the Children of Horus, who stand threateningly by this god with their chains between their fingers. This god reckoneth up his members after he whose arms are hidden hath opened [the door] to make a way for Rā.”

Of the serpent Āpep it is said:—

“The Children of Horus grasp firmly this serpent which is in this picture, and in this picture they rest in Nut (i.e., the sky). They heap their fetters upon him, and whilst his folds (?) are in the sky his poison drops down from him into Amentet.”

Of the four apes holding hands it is said:—

“It is those who are in this picture who make ready for Rā a way into the eastern horizon of heaven, and they lead the way for the god who hath created them with their hands, [standing] two on the right hand

“and two on the left in the double *ūtert* of this god ;
 “then they come forth after him, and sing praises to
 “his soul when it looketh upon them, and they stablish
 “his Disk.”

Of the three remaining deities it is said :—

“Those who are in this picture turn away SET from
 “this Gate [of the god TŪATI. They open its cavern,

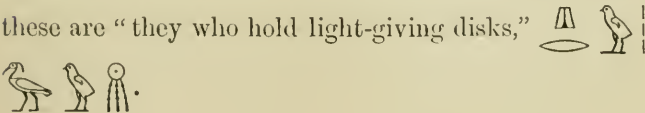



Āpep fettered by the chains of Seb and the Children of Horus.


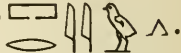
“and stablish the hidden pylons, and their souls remain
 “in the following of Rā].”

In the upper register of this Division are :—

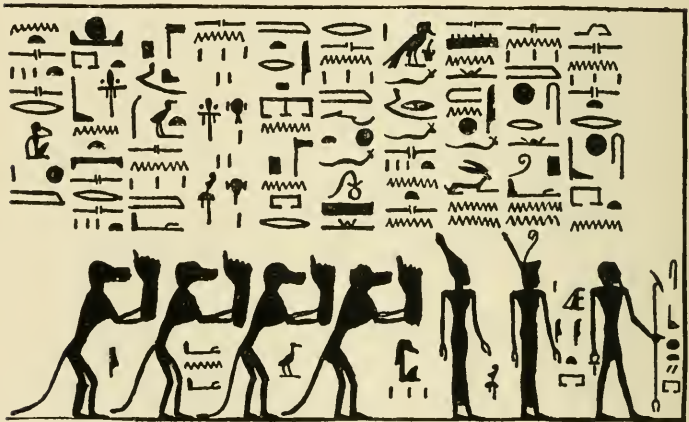
1. Four gods, each holding a disk in his right hand ;
 these are “they who hold light-giving disks,”



2. Four gods, each holding a star in his right hand; these are "they who hold stars," .





3. Four gods, each holding a sceptre, , in his left hand; these are "they who come forth," .




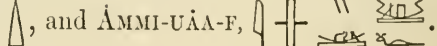
4. Four ram-headed gods, each holding a sceptre in

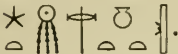


The Apes who praise Rā.

Amenti. Herit. Sebekhti.

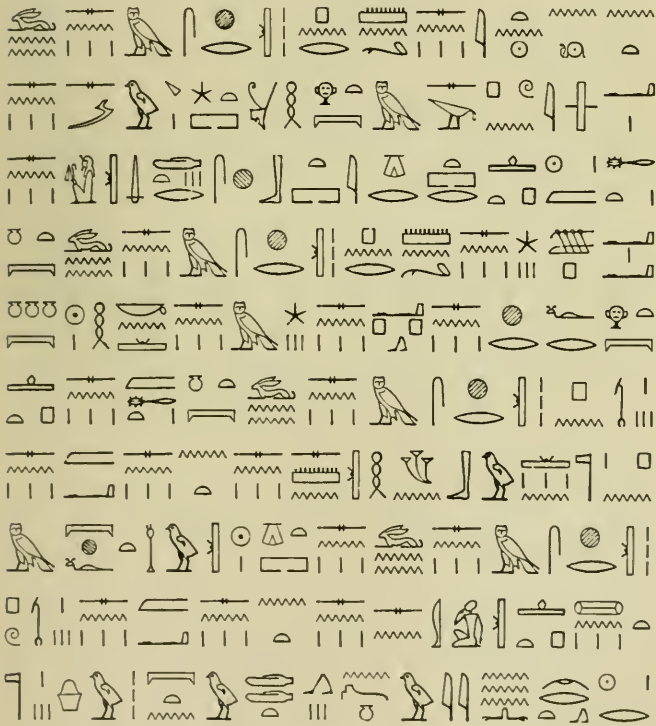
his left hand; their names are BA, , KHNEMU, , PENTER, , and TENT, .

5. Four hawk-headed gods, each holding a sceptre in his left hand; these are called HORUS, , ĀSHEMTH, , SEPT, , and ĀMMI-UĀA-F, .

6. Eight female figures, each seated on a seat formed by a uraeus with its body coiled up, and holding a star in her left hand; these are called "the protecting hours," * .

7. A crocodile-headed god called SEBEK-RĀ, who grasps a fold of a serpent that stands on its tail in his right hand, and a sceptre in his left.

The text which refers to these reads:—



Of the four gods bearing disks it is said:—

“Those who are in this picture carry the disk of Rā,
“and it is they who make a way through the Tuat and
“the height of heaven by means of this image which is
“in their hands. They utter words to the Pylon of
“Ākert so that Rā may set himself in the body of Nut
“(i.e., the sky).”

Of the four gods bearing stars it is said:—



The gods who prepare the Offerings and Shrine of Rā.

“Those who are in this picture carry stars, and
“when the two arms of Nu embrace Rā they and their
“stars shout hymns of praise, and they journey on
“with him to the height of heaven, and they take up
“their places in the body of Nut.”

Of the four gods bearing sceptres it is said:—

“Those who are in this picture [having] their
“sceptres in their hands, are they who stablish the

“domains of this god in the sky, and they have
“their thrones in accordance with the command of
“Rā.”

Of the four rain-headed gods it is said:—

“Those who are in this picture [having] their
“sceptres in their hands, are they who decree [the
“making ready] of the offerings of the gods [from] the
“bread of heaven, and it is they who make to come
“forth celestial water when as yet Rā hath not emerged
“in Nu.”

Of the four hawk-headed gods it is said:—

“Those who are in this picture [having] their
“sceptres in their hands, are they who stablish the
“shrine [in the boat of Rā], and they lay their hands
“on the body of the double boat of the god after it
“hath appeared from out of the gate of Sma, and they
“place the paddles [of the boat] in Nut, when the
“Hour which presideth over it (i.e., the boat) cometh
“into being, and the Hour [which hath guided it] goeth
“to rest.”

Of the goddesses who are seated on uraei it is
said:—

“Those who are in this picture with their serpents
“under them, and their hands holding stars, come
“forth from the two *ÁTERT* of this great god, four to
“the East and four to the West; it is they who call
“the Spirits of the East, and they sing hymns to this
“god, and they praise him after his appearance, and
“*SETTI* cometh forth in his forms. It is they who

“guide and transport those who are in the boat of this
“great god.”

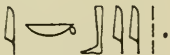
There is no description of the crocodile-headed god
Sebek-Rā in the text.

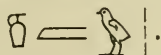
In the lower register are:—


1. Four gods, each wearing the Crown of the
South; these are the “Kings of the South in chief,”

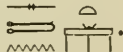


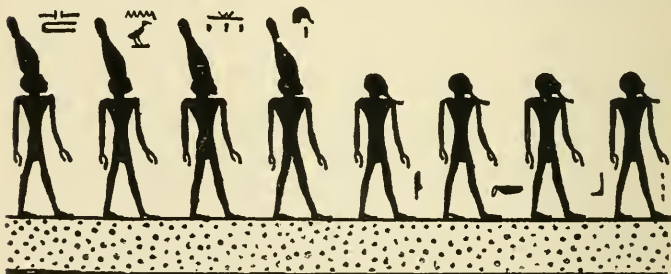
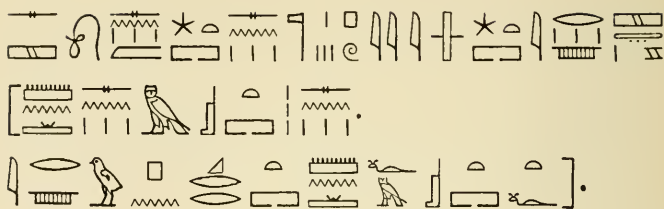
The goddesses of the Áterti.

2. Four bearded gods, “the WEEPERS,” .

3. Four gods, each wearing a Crown of the North;
these are the KHNEMIU, .

4. Four bearded gods, the RENENIU, ,
i.e., “those who give names.”

5. Four females, each wearing the Crown of the
South; these are the “Queens of the South,” .



The Stablers of the White Crown.

The Four Weepers.

Of the gods wearing the White Crown it is said:—

“Those who are in this picture are they who stablsh
“the White Crown on the gods who follow Rā; they
“themselves remain in the Tuat, but their souls go
“forward and stand at [this] gate.”

Of the four Weepers it is said:—

“Those who are in this picture in this gate make

“lamentation for Osiris after Rā hath made his appearance from Ament; their souls go forward in his train, but they themselves follow after Osiris.”

Of the four gods wearing the Red Crown it is said:—

“Those who are in this picture are those who unite themselves to Rā, and they make his births to come



The Stablishers of the Red Crown.

The gods who give names.

“to pass in the earth; their souls go forward in his train, but their bodies remain in their places (or, “seats).”

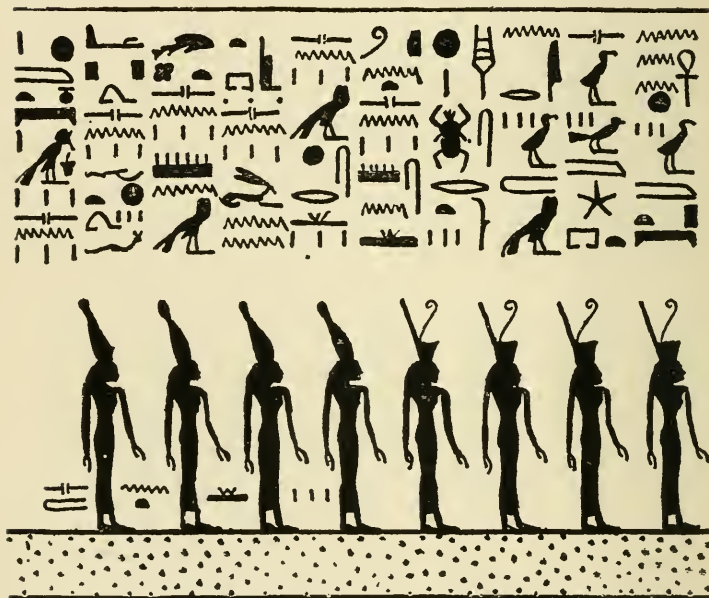
Of the four RENENIU it is said:—

“[Those who are in this picture are they who give the name to Rā, and they magnify the names of all

“his forms; their souls go forward in his following, “but their bodies remain in their places (or, seats).”]¹

Of the four goddesses wearing the White Crown it is said:—

“Those who are in this picture are they who make



Goddesses who stablish the White and Red Crowns.

“MAĀT to advance, and who make it to be stablished “in the shrine of Rā when Rā taketh up his position “in Nut; their souls pass onwards in his following, “but their bodies remain in their places.”

¹ Supplied from the tomb of Rameses VI.

Of the four goddesses wearing the Red Crown it is said:—

“Those who are in this picture are they who stablish
“time, and they make to come into being the years for
“those who keep ward over the condemned ones in the
“Tuat and over those who have their life in heaven;
“they follow in the train of this great god.”



Goddesses who drive away Set. Gods who adore and praise Rā. Māti.

Of the four females who are without crowns it is said:—

“Those who are in this picture in [this] gate make
“lamentation and tear their hair in the presence of
“this great god in Āmentet; they make SET to with-
“draw from this pylon, and they do not enter into the
“height of heaven.”

Of the four gods with their backs bowed it is said:—

“Those who are in this picture make adoration to Rā and sing praises unto him, and in their place in the T̄uat they hymn those gods who are in the T̄uat, and who keep guard over the Hidden Door. [They remain in their places.]”¹

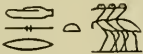

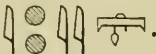

[“The warder of the door of this Circle remaineth in his place.”]¹

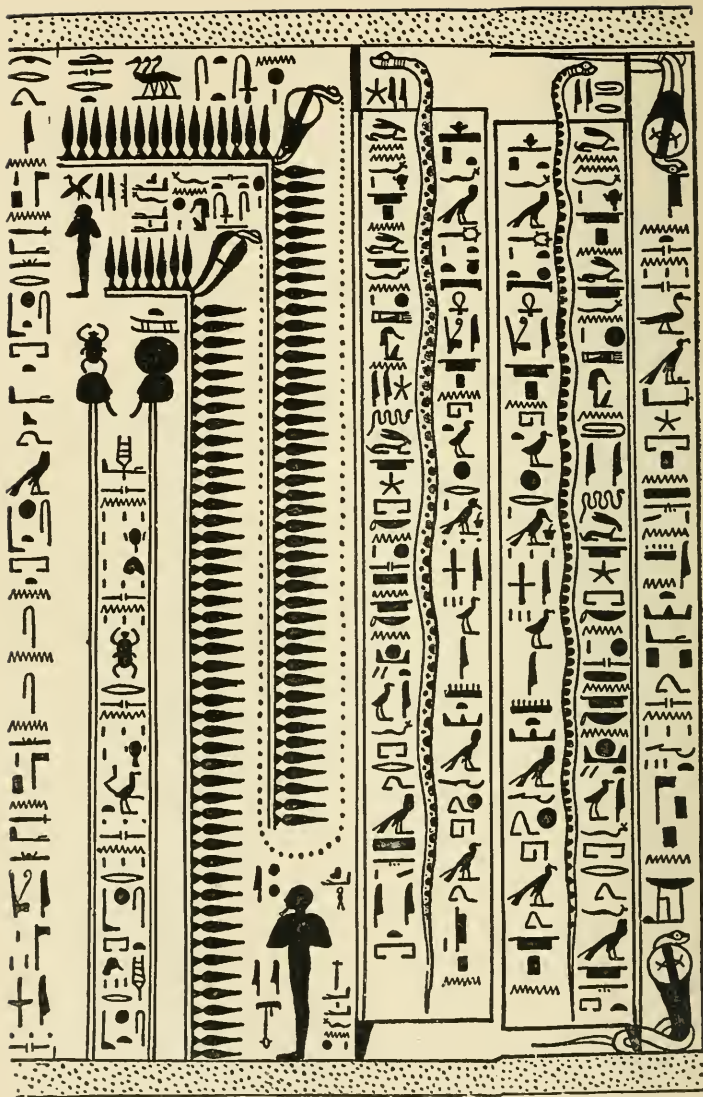
¹ Supplied from the tomb of Rameses VI.

CHAPTER XIV.

THE GATE OF SEBI AND RERI.

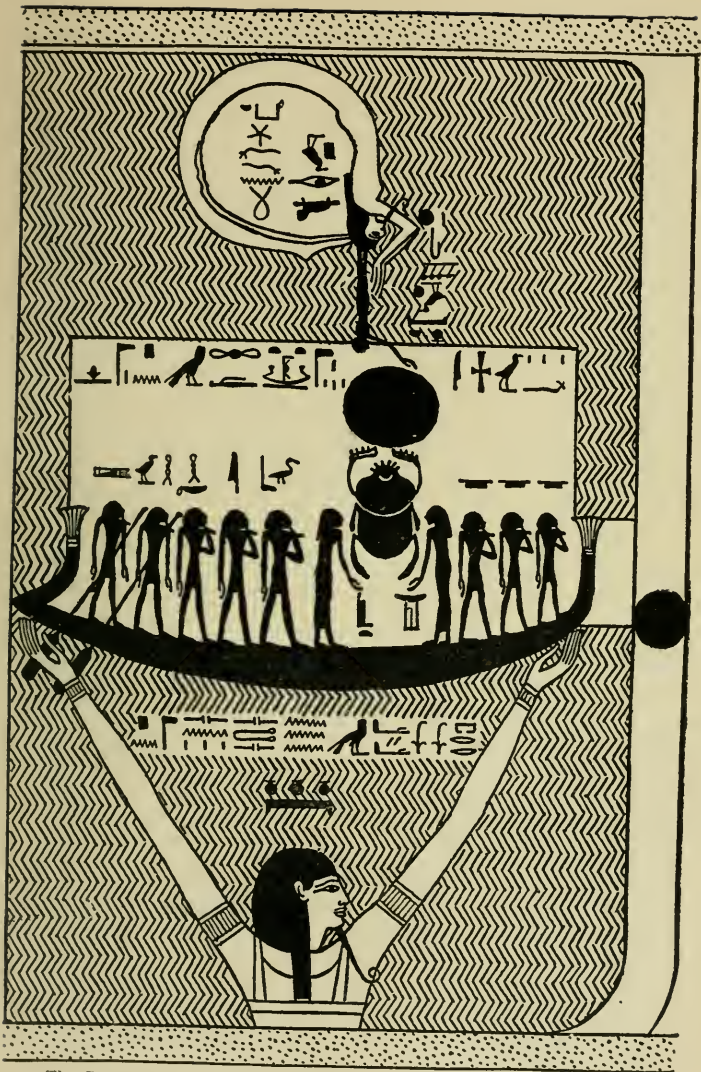
THE TWELFTH DIVISION OF THE TUAT.

HAVING passed through the Eleventh Division of the Tuat, the boat of the sun arrives at the gateway TĒSERT-BAIU, , which is the last that he will have to pass through before emerging in heaven in the light of a new day. "This great god cometh forth to this gate, this great god entereth through it, and the gods who are therein acclaim the great god." The gateway is like that through which the god passed into the previous Division; at the entrance to the gate proper stands a bearded mummied form called PAI, , and at its exit stands a similar form called ĀKHEKHI, . The corridor is swept by flames of fire, which proceed from the mouths of uraei, as before. In the space which is usually guarded by a number of gods stand two staves, each of which is surmounted by a bearded head; on one head is the disk of TEM, , and on the other a beetle, the symbol of Kheperá. The text which refers to these reads:

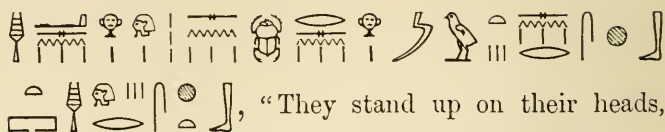


The Gate Tesert-Bain.


The doors of Sebi and Reri.




The Sun-god under the form of Kheperu with his Disk, in his Boat, supported by Nu and received by Nut.




“They stand up on their heads,
 “and they come into being on their staves by the
 “gate; the heads stand up by the gate.”

The monster serpent which stands on its tail and
 guards the one door is called SEBI, ★ , and the two
 lines of text which refer to his admission of Rā read,
 “He who is over this door openeth to Rā. SA saith
 “unto Sebi, ‘Open thy gate to Rā, unfold thy portal to
 “Khuti, so that he may come forth from the hidden
 “place, and may take up his position in the body of
 “NUT.’ Behold, there is wailing among the souls
 “who dwell in Āment after this door hath closed,”



The monster serpent which stands on its tail and
 guards the other door is called RERI, , and the
 two lines of text which refer to his admission of Rā
 read, “He who is over this door openeth to Rā. SA
 “saith unto RERI, ‘Open thy gate to Rā, unfold thy
 “portal to KHUTI, so that he may come forth from the
 “hidden place, and may take up his position in the
 “body of Nut.’ Behold, there is wailing among the
 “souls who dwell in Āment after this door hath closed.”


written, "This god taketh up his place in the MĀTETET

"Boat [with] the gods who are in it," 


. Away in the waters


above, or beyond the boat, is a kind of island, formed by the body of a god, which is bent round in such a way that the tips of his toes touch the back of his head. On his head stands the goddess Nut, with her arms and hands raised and stretched out to receive the

disk of the sun, which the Beetle is rolling towards her ;

the text says, "Nut receiveth Rā," 

The island formed by the body of the god is said to be

"Osiris, whose circuit is the T̄uat," 



END OF VOL. II.

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