

The text which runs in the border above the upper register reads:-

"[This is] the hidden path of Amentet, 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 Tuat. 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 Tuat (which are unknowable), by any man whatsoever: or if an exact representation in drawing be made of what is in the Hidden Place (Ament) of the Tuat, which is the south of the At of Amentet, whosoever he be, shall be with this thily god, and ye SPIRITS may ye receive your appointed rites; may your offerings be unto you, and may ye be in peace. May ye have power over your souls, may ye be adored(?), may ye have sovereignty over your city, may ye have peace in your fields, may ye join yourselves to (i.e., attain to) your secret things with your crowns (?), may your appointed rites be paid to you, may your sacrifices of propitiation be made to you, and give to the gods their mouth. Avenge ye me in [this] land, and hack in pieces the serpent Apep, O ye kings of the South, ye Heteptiu, ye kings of the North, and ye Spirits, who dwell in [this] land."

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-TUAT, in the form of a mummy; his hands project from his bandages, and on his head he has symbols of meat and drink.

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

3. The god ASAR-AM-AB-NETERU, i.e., "Osiris in the heart of the gods," projecting from his bandages.

4. The god HERU-KHENTI-AHET-F, i.e., "Horus at the head of his field," hawk-headed, with his hands projecting from his bandages.

5. The god BENTI-AR-AHET-F, ape/dog-headed, with his hands projecting from his bandages.

6. The god MAA-AB-KHENTI-AHET-F, Henhemem, Maa ab-khenti-ahet-f. Benti-ar-ahet-f. Heru-khenti-ahet-f, wearing the White Crown and menat, and with his hands projecting from his bandages.

7-9. Three goddesses, the first two of whom are called HENBETHEM and THEHBTH.

The text which refers to this company of the gods reads:

"Saith the Majesty of this great god 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 feast 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."

The text which refers to these reads:

"Saith the Majesty of this great god 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 feast 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."

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

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 Ra, in the form of the hind-quarters of a lion. The chamber is called HET-TUATU-A.

The text written above reads:-
"These images show the concealed body parts of Ra, in the Great Duat of the West."

[the rest untranslated]



THE scene that illustrates the SEVENTH DIVISION of the Tuat, which is passed through by the Sun-god during the SEVENTH HOUR of the Right, 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 Apep 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 RUTU-ASAR. 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-HAU-HESQET-[NEHA]-HRA."

In the middle register are:-

1. The boat of Ra, who stands under a canopy formed by the body of the serpent MEHEN; the god is ram-headed and wears a disk on his head, and his name AFU is written twice near him. In front of him stand HEKA-SER 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 HERU-HEKEN, KA-SHU, NEHES, HU, and the "protector of the boat." Above the boat is written:-

"This great 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 NEHA-HRA. If these words of power of Isis, and those of SER be uttered, APEP shall be turned back and shall be shut up in Ament, 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 Ra, both in heaven and upon earth; but whosoever knoweth not these figures shall not know how to repulse NEHA-HRA."

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 ## and ###. Of this god it is said: "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 (?).

The text relating to these gods reads:

"The Majesty of Horus of the Tuat saith unto the starry gods:-O ye who are maat in your flesh, whose magical powers have come into being for you, who are united unto your stars and who yourselves rise up for Ra in the horizon which is in the Tuat each day, O ye ye in his following, and let your stars guide his two hands so that he may journey through the Beautiful Ament in peace. And, O ye gods who stand up, who dwell in our land, light up ye your stars in the sky so that [I] may unite [myself] with the master of the horizon."

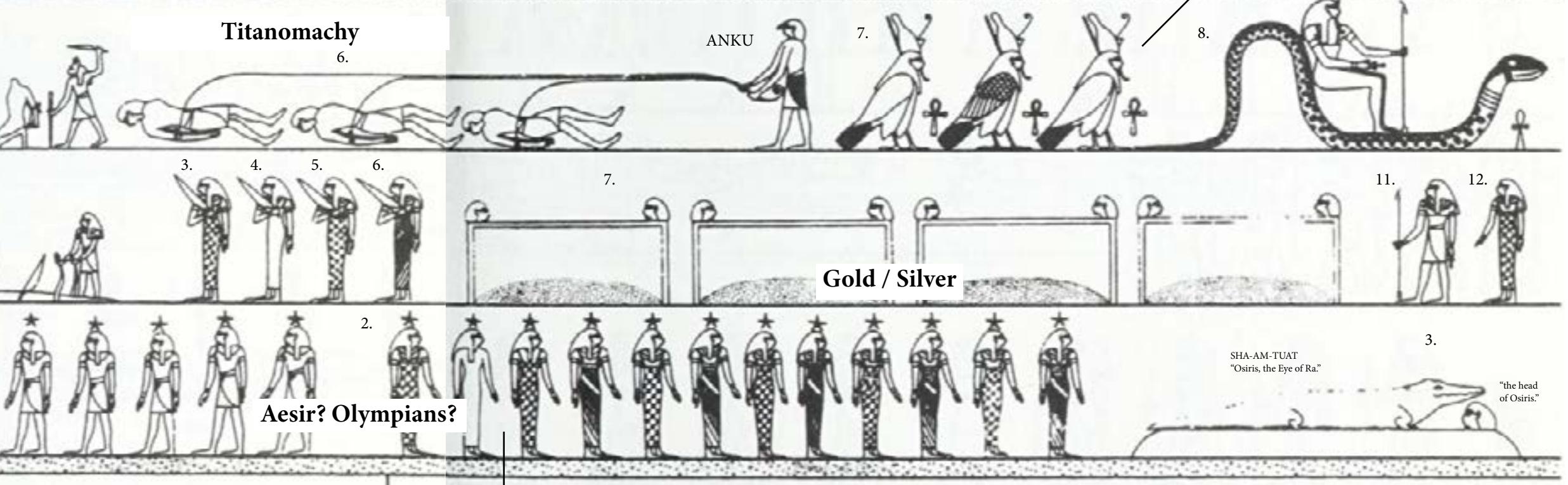
The text which refers to the first three gods reads:

"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 maat to Ankhiti, and let me open thy fold, for I have come to illumine the darkness, and to embrace him that is in Mehen."

The text which refers to AFU-ASAR reads:

"This god saith unto Osiris, who dwelleth in the serpent MEHEN, Hall, 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 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 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 hatched in pieces, ANKHU hath drawn the cords about you so tightly that ye shall never be able to escape from his restraint."

Mysterious Cavern; also described as Osiris's Cavern - (Expansion North, Gold Mining)



In the lower register are:-

3. NEB-KHERT-TA.
4. TUATL.
5. HAT.
6. HI-KHU-...
7. EMITA-A.
8. TESER-A.
9. EMMA-A.
10. SEM-NES-F.
11. TESEM-EM-MAAT-F.
12. SEQER-TEPU.

The goddesses are described as:

"The goddesses who hack at Apep in the Tuat, who repulse (or, bring to nought) the affairs (or, matters) of the enemies of Ra. Those who are in this picture, and who hold knives, hack assunder Apep in the Tuat each day."

In the lower register are:-

11. The god NEB-UAST, standing, and holding a sceptre in his right hand.
12. The goddess SETH-AB (?).

The goddesses are described as:

"The goddesses who hack at Apep in the Tuat, who repulse (or, bring to nought) the affairs (or, matters) of the enemies of Ra. Those who are in this picture, and who hold knives, hack assunder Apep in the Tuat each day."

7-10. The four coffers of Osiris, concerning which it is said:

"[These are the] hidden magical figures of the Tuat, 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 RA] they eat their own forms, after this great god hath passed them by." The line of hieroglyphics above the upper register reads:

"The hidden road of Ament. The 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 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 APEP in the Tuat, 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 Tuat 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 Ra."

The text relating to the goddesses of the hours reads:

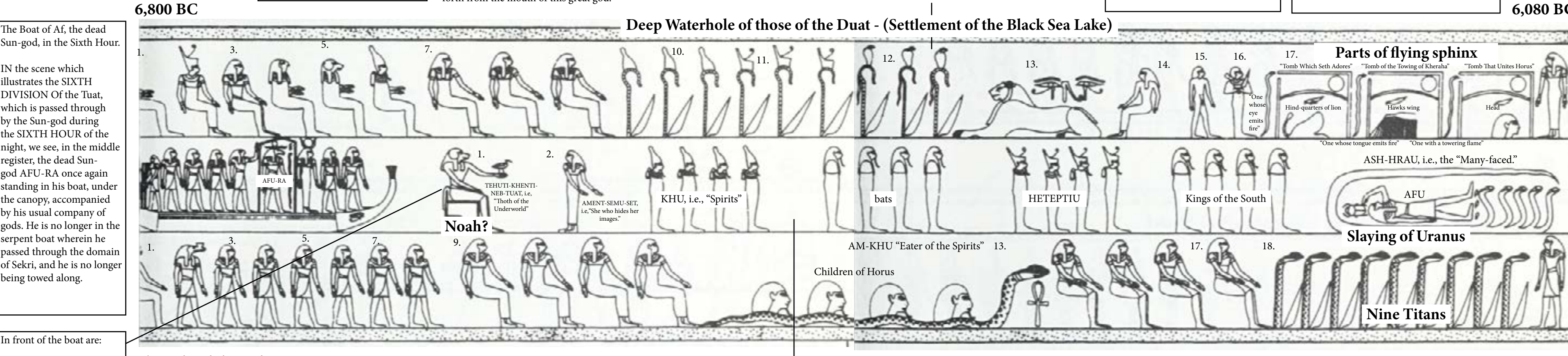
"The Majesty of Heru-Tuati saith unto the Hours who are in this City:-O ye Hours who have the power of coming into being, O ye Hours who are endowed with stars, O ye Hours who avenge Ra, fight ye on behalf of Him that is on the horizon, and take ye your forms (or, attributes), and carry ye your symbols, and lift ye up your heads and guide this [god] Ra, who is on the horizon, into the beautiful Amentet in peace."

The text goes on to say:

"Behold the gods and goddesses who guide this great god along the hidden way of this City."

Of the crocodile the text says:-

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

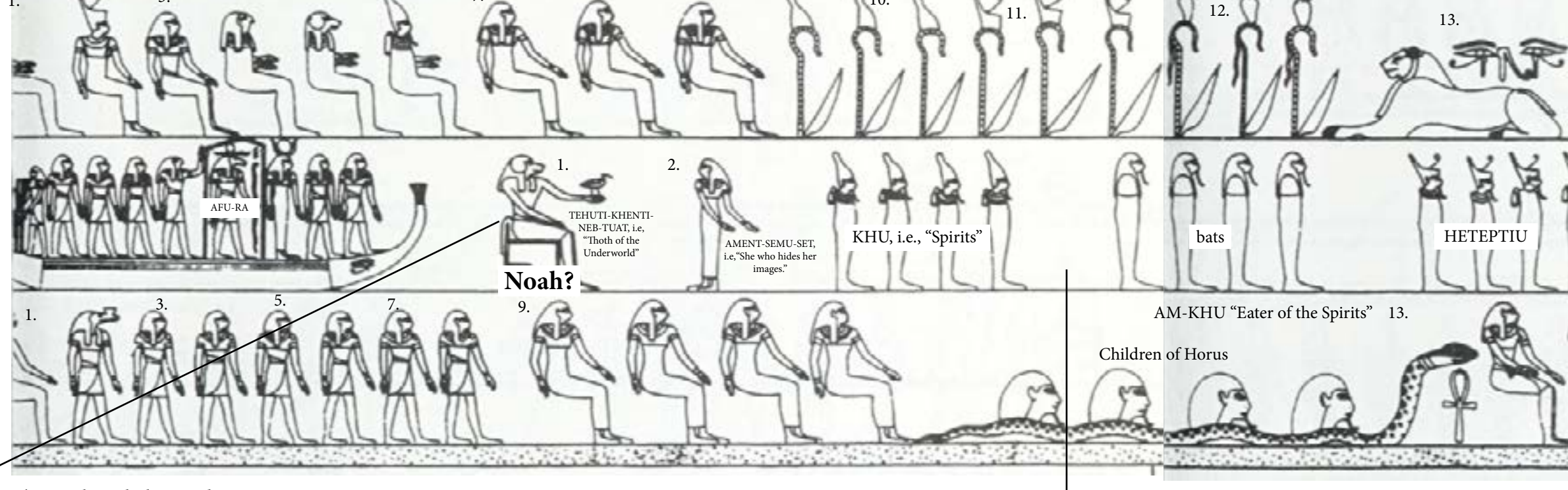


In front of the boat are:

1. The god Thoht, in the form of a man with the head of a cynocephalus ape, seated on a throne, and bearing the name THEHTU-KHENTI-NEB-TUAT.
2. A female figure, with her hands turned behind her, holding in each the pupil of an eye of Horus or Ra; she is called AMENT-SEMU-SET.

6,800 BC

Deep Waterhole of those of the Duat - (Settlement of the Black Sea Lake)



The text above the boat reads:

"This great god travellet through this city, being provided with [his] boat, on the water; be 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]"

In the lower register are:-

1. The god HENTI (?), crocodile-headed, and in a seated position, but without a throne.
2. The god EM-NU-UR, crocodile-headed, or ape-headed.
3. The god AHL.
4. The god HEM.
5. The god NETCH-ATEE.
6. The god ANKH-HRA.
7. The god MET-HRA.
8. The god NETCHTI.

9-12. Four goddesses, each in a seated position, but without a throne; the first is called ANTHETH, the second HENHENITH, the third HEMT, and the fourth SEHITH.

In the abode of Osiris are sixteen gods in mummied forms. The first four are bearded, and wear the menat 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 menat and the Red Crown, and each is described by the title bat, 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 ASH-HRAU, 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 AFU, who is holding upon his head a beetle, which is the symbol of the god KHEPERA.

The text which refers to these reads:

"The Majesty of this great god saith unto these gods:-O ye gods who dwell in the Tuat, and who are in the following of the lord of the beings who are in the Tuat, who stand up and sit down in Nu, who dwell in your Field, O ye gods who send forth light, and who make to stand up your bodies, and O ye goddesses who sit down in the following of the SCARAB in the place where are his bodies in the Tuat, O ye who live on your ... whose hearts live on their food, who send forth light in the darkness which surroundeth 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 bear the voice of Ra every day, and they have their life through his voice. The work which they have to do in the Tuat is to convey along souls, and to accompany the shades of the dead and to make provisions for spirits, [and to find for them] water."

13. The monster serpent AM-KHU, with his head raised from the ground, and the symbol of "life" under his head. Out of the crest of each of the four undulations of his body springs a bearded head, and the four heads are those of the children of Horus-MESTHA, HAPI, TUAMUTER, and QEBH-SENNU-F.

The text which refers to the serpent reads:

"This serpent is himself invisible to this great god, but these forms (i.e., the heads of the four children of Horus) have their being in his folds, and they hear the voice of this great god every day. The work which he doeth in the Tuat is to devour the shades of the dead, and to eat up the spirits of the enemies [of Ra], and to overthrow [those who are hostile to him] in the Tuat."

The god KAI.

The god MENI.

The god ANN-RET.

The god URT. Each of these four gods is 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 knife; only the heads and upper parts of the bodies of these serpents are visible. Their names are TA-THENEN, TEM, KHEPERA, SHU, SEB, ASAR, HERU, APU, and HETEPTIU.

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 onward 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 Khepera, 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-THENEN, and it is for you that the magical powers of Khepera come into being. They have their means of living from the word of Ra every day. The work which they do in the Tuat is to hack assunder the dead, and to cause the spirits to be destroyed."

The text reads: "Those who are in this picture are [seated] upon 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 Ra. The name of this Circle is SESHETA."

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

1. This Circle, which is called SESHETA, is entered through a door with the name of TES-NEB-TERER and in it are seated:--

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

2. The image of KHEPERA.

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] 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 region 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 men who lament when their souls cry out to Ra. The name of this Circle is AS-NETERU."

1. This Circle, which is called AS-NETERU, is entered through a door with the name of TES-AKHEM-BAIU, and in it are seated:--

1. The image of TEFNET.

2. The image of SEB.

3. The image of NUT.

Each of these is seated upon an instrument for weaving.

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 region 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 bulls and of other male animals when their souls cry out to Ra. The name of this Circle is AAKEBI."

4. This Circle, which is called AAKEBI, is entered through a door with the name of TES-SHETA-THEHEN-NETERU, ("That which fastens/shuts in the souls") and in it are seated:--

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

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

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

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 region 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 bulls and of other male animals when their souls cry out to Ra. The name of this Circle is NEBT-SEMU-NIFU."

5. This Circle, which is called NEBT-SEMU-NIFU, is entered through a door having the name of TENS-SMA-KEKU, and in it are seated:--

1. The image of KHATRI, ichneumon-headed.

2. The image of AFFI, animal-headed.

3 The image of ARI-ANB-FI, cynocephalus-headed.

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 region 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 bulls and of other male animals when their souls cry out to Ra. The name of this Circle is NEBT-SEMU-NIFU."

6. An open door, called TES-KHAIBITU-TUATIU, beyond which is a goddess.

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 AHA-AN-URT-NEE. The name of this City is TEBAT-NETERU-S, i.e., "Tomb of her gods." 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 Tuat; let them be made according to the figures [which are depicted] on the north of the hidden palace in the Tuat. 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:

"This god 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 therein, 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 themselves after he hath passed by them. Their work in the Tuat is to tow Ra along over the ways of this 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-AMENITI, unite thyself strongly 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 Ra, to those who tow thee along."

1. SESHETA "The Secret One"

2. TUAT, "The underworld"

3. AS-NETERU, "Tomb of the gods."

4. AAKEBI, "The mourning one"

5. NEBT-SEMU-NIFU

Levant Egypt Tritonis Marsh Morocco West Africa

1. HETEPET-NEB-S, "She who satisfies her lord."

2. HETEMET-KHEMIU, "She who annihilates the ignorant."

3. HAP-SEMU-S, "She whose ba-souls are withdrawn"

4. SEHERT-BAIU-S, "She whose ba-souls are withdrawn"

5. AAT-SETEKAU, "Great in flames."

1. AMEM, "Son of the earth"

2. NEB-REKHI, "Lord of the people"

3. NUT, TA, SEBEQ-HRA, "Lord of the land"

4. MEHEN-TA, "Son of the earth"

5. AARET-REKIT-NESERT-SEPTAT-ANKH ANKH ANKHET ANKH

6. AARET-REKIT-NESERT-SEPTAT-ANKH ANKH ANKHET ANKH

Tartary Anatolia Ionia Balkans Vinca Culture - Proto Aesir Greece

The eight gods who tow along the boat of Ra are thus described:

"These are the gods of the Tuat who tow alone, Ra in the place where the gods have their sepulchres (TEBAT-NETERU-SET), and he is [acclaimed] by those who are in this City. The images secret of ATTHENEN, OF HORUS (?), [and of] the gods are with them."

ATERTI = Two regions = North Africa and Europe

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 region they are in the two ATERTI, 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 Ra. The name of this Circle is HETEMET-KHEMIU"

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, 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 ATERTI there is heard the sound of those who are shut in this Circle, which is like unto the voices of male cats when they cry out and their souls cry out to Ra. The name of this Circle is HETEPET-NEB-S"

The text reads:

"Those who are in this picture are [seated] upon their instruments for weaving, and they are set firmly on their sand, according to the mystery which Horus made. This god crieth out to their souls, in whatsoever region they are in the two ATERTI, 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 cry of the Divine Hawk of Horus when their souls cry out to Ra. The name of this Circle is SEHERT-BAIU-S"

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2. Nine large objects somewhat in the form of the hieroglyphic shems, which has the meaning of "follower" or "servant"; unlike this sign, however, each of the nine objects is provided with a huge knife, and from the curved end of each is suspended a human head. M. Maspero is undoubtedly correct in describing these as the servants of the god. The names of the nine servants are:--

1. NEHA-TA.

2. AMEN.

Of these gods it is said:

"Those who are in this 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 Ra everywhere throughout this City, and then to make their heads to pass under their swords after this god hath passed them by."

4. A ram, having the solar disk between his horns, and the symbol of linen bandages in front of him; he is an image of TATHENEN, of whom he is the "first form."

5. 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."

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."

The text which refers to these reads:

"Those who are in this picture in the Tuat, 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 great god] hath passed by them, and when the darkness of night hath covered them over, they receive the diadems of Ra, and the soul of TATHENEN aniteth itself to the earth."

The text reads:

"Those who are in this picture 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 region they are in the two ATERTI, 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 cry of the Divine Hawk of Horus when their souls cry out to Ra. The name of this Circle is SEHERT-BAIU-S"

The text reads:

"Those who are in this picture are [seated] upon their instruments for weaving, and they are set firmly on their sand, according to the mystery which Horus made. This god crieth out to their souls, in whatsoever region they are in the two ATERTI, 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 cry of the Divine Hawk of Horus when their souls cry out to Ra. The name of this Circle is SEHERT-BAIU-S"

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The text reads:

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

"This great god taketh up his place in this Circle, 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-KEB; the name of this City is BEST-ARU-ANKHET-KHEPERU; the name of the Hour of the night which guideth this great god is TUATET-MAKETET-EN-NEB-S"

In the middle register are:--

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

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

1. KHENNU, i.e., "the sailor" par excellence.

2. AKHEM-SEK-F.

3. AKHEM-URT-F.

4. AKHEM-HEMI-F.

5. AKHEM-HEP-F.

6. AKHEM-KNEMES-F.

7. KHEN-UNNUT-F.

8. HEPTI-TA-F.

9. HETEP-UAA.

10. NETER-NETERU.

11. TCHA-TUAT.

12. TEPL.

The text which refers to these reads:--

"This 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 Ra 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 Ra through this City every day, and they take their stand by the stream in this City whereon [salleth] 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."

The text which refers to these reads:--

"Those who are in this picture in the Tuat, 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 great god] hath passed by them, and when the darkness of night hath covered them over, they receive the diadems of Ra, and the soul of TATHENEN aniteth itself to the earth."

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

"The hidden Circle of Amentet, through which this great god travelleth and taketh up his place in the Tuat. 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 Tuat, and if a man knoweth their names whilst he is upon earth, and knoweth their places in Ament, [he shall attain to] his own place in the Tuat, and he shall stand up in all places which belong to the gods whose voices (or, words) are maat, even as the divine sovereign chiefs (tchatcha) of Ra, and the mighty ones of the palace (Pharaohs?), and [this knowledge] shall be of benefit to him upon earth."

In the upper register are:--

1. Twelve gods, each of whom is seated upon the symbol of linen swathings; their names are:--

1. NEHA-TA.

2. TEBA.

3. MAATI (or, ARITI).

4. MENKHET.

5. HEBES.

6. NEBTI.

7. ASTI-NETER.

8. ASTI-PAUT.

9. HETEMET-KHU.

10. NEB-PAT.

11. TEMTU.

12. MEN-A.

The text which refers to these reads:

"Those who are in this picture in the Tuat are seated firmly on their instruments for weaving, and they are in the form of the figures which Horus made. Ra saith to them:--O ye who are swathed in your holy swathings, who are arrayed in your garments, whom Horus covered up when he hid his father in the Tuat, 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 AMENETET, and make ye your word maat 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 Tuat is to overthrow the enemies of Osiris."

4,640 BC

Egyptian linen industry

Flowing with forms - (Age of Specialisation and Trade)

3,920 BC

Ceramics; feminine trades

Contained farming?

HERU-HER-SHE-TUAT, "Those who enter the lakes in the Tuat"

Eastern Europe metallurgy industry

Western mysticism

Above the uraei is a mutilated line of text, which, according to Maspero's restoration, reads:

"The names of the uraei who kindle fires for the god who is the governor of the Tuat by means of the fire which is in their mouths. They swallow their flames after this god hath passed by them." The text which refers to them reads: "Those who are in this picture [are] in the Tuat [and they have bodies of fire], and it is they who lighten the darkness in the Tuat for [Osiris] . . . by means of the flames of fire which come forth from their mouths, [and it is they who bring about the destruction of] those who are overthrown in the Tuat. 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 Tuat. 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 formulae. Those who know this shall see their magical formulae, and shall not pass through their flames."

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-UAUAU.

12. NEBT-REKEH.

The text which refers to these reads:--

"Those who are in this picture in this City are they who give offerings of food to the gods who are in the Tuat; Ra decreeth for them loaves of bread and vessels of beer, and the gods journey on in the following of this great god to the Eastern horizon of the sky, with HETEP-NETERU-TUAT [

