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Account of the sarcophagus of Seti I, ki



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Frontispiece.



The Head of Seti I. (From the Mummy, now in the Museum at Cairo.)

A. D. White

Aug. 18th 1908.

SIR JOHN SOANE'S MUSEUM.



AN ACCOUNT OF THE

SARCOPHAGUS OF SETI I.
KING OF EGYPT, B.C. 1370.

BY

E. A. WALLIS BUDGE, M.A., Litt.D.

WITH FRONTISPIECE AND 112 ILLUSTRATIONS IN THE TEXT.

PRINTED BY ORDER OF THE TRUSTEES, AND SOLD AT
THE MUSEUM,

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HARRISON AND SONS,
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P R E F A C E .



THE Trustees of Sir John Soane's Museum, in issuing to the public the following account of the Sarcophagus of Seti I., written by E. A. Wallis Budge, M.A., Litt.D., Keeper of the Egyptian and Assyrian Antiquities in the British Museum, have to express their great indebtedness to him for kindly volunteering to undertake the work.

Dr. Budge includes in his comprehensive essay a description of the tomb in which the Sarcophagus was discovered by Giovanni Belzoni in 1815 ; and, in addition to describing the various scenes represented on the latter, he further elucidates the subject with accounts of the religion of the worshippers of the gods Osiris and Rā : the book contains illustrations of all the scenes depicted, and is the most succinct account of this unique Sarcophagus.

The Trustees have also to thank Messrs. Kegan Paul, Trench, Trübner, and Co., for their permission to use most of the blocks which illustrate the text.

WALTER L. SPIERS,
Curator.

SIR JOHN SOANE'S MUSEUM,
13, LINCOLN'S INN FIELDS.

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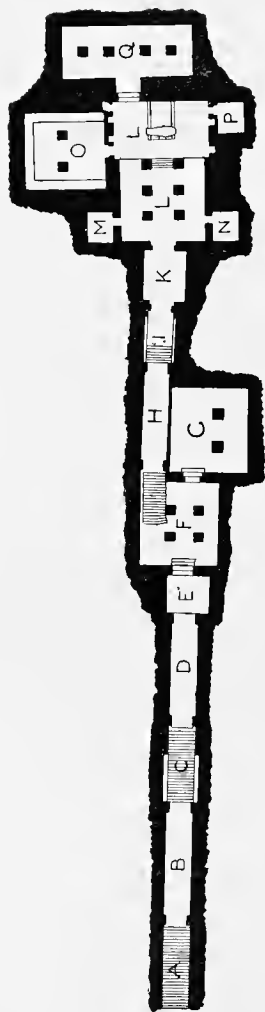
THE SARCOPHAGUS OF SETI I.



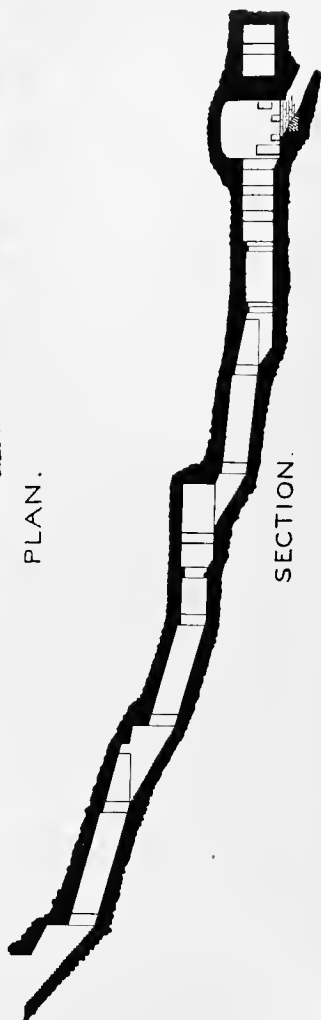
I. THE DISCOVERY OF THE TOMB AND SARCOPHAGUS OF SETI I., KING OF EGYPT ABOUT B.C. 1370.

THE sarcophagus of Seti I. was discovered by Giovanni Battista Belzoni, in October, 1815, during the excavations which he was carrying out in the tomb of this king at the request of Mr. Henry Salt and other Englishmen, who were interested in the exploration of the great Necropolis of Thebes.

The tomb of Seti I., which is known to this day as "Belzoni's Tomb," is situated in a Valley in Western Thebes, called by the Arabs "Bibân al-Mulûk," *i.e.*, the "Gates," or Tombs, "of the Kings." This tomb is the largest, most interesting, and most important of all the tombs in the Valley, and from its entrance to the end wall of its last chamber is a distance of about three hundred and fifty feet. Its depth, from the level of the entrance to the floor of its last chamber, is about one hundred and eighty feet. The workmanship of the sculptured figures is beautiful, and their general character and treatment suggest that the skilful masons who built the temple of Seti I. at Abydos were employed on the tomb of their royal master. A good general idea of the arrangement of the corridors and chambers in this tomb will be obtained from the plan here given. The entrance is reached by descending a flight of steps, A, and corridor B is entered immediately. The ceiling of this corridor is decorated with figures of flying vultures, and on the walls



PLAN.



SECTION.

The Tomb of Seti I., in the Valley of the Tombs of the Kings—Bibân al-Mulûk—Thebes.

are painted figures of the Sun-god and of mythological animals, and the text of the "Book of praising Rā." A second flight of steps, C, leads to a second corridor, D, the walls of which are decorated with painted figures of the Two and Seventy Forms of Rā, the Sun-god, and with the text of two chapters from the Book called "Ām-Ṭuat." From this corridor is entered the small rectangular chamber E, on the walls of which are painted two large figures of the king, who is represented standing between Horus and Hathor, Heru-sa-Āst and Isis, and figures of Osiris and other gods.

Descending a few steps the visitor passes into the chamber F, which contains four rectangular pillars. The walls of this chamber are decorated with representations of the passage of the Sun-god of night through two of the Divisions of the Ṭuat, or "Other World," according to the Book of Gates. In the end wall of this chamber is a doorway leading into the chamber G, which has two square pillars. Hitherto all the figures and texts on the walls have been carefully drawn and coloured, but in this chamber, for some reason or other, the decorations on the walls have only been traced in black outline. Every here and there a correction of the outline of a figure in red will be noticed, a fact which proves that the work of the limner was carefully revised before the colouring was begun. The texts inscribed on the walls of this chamber describe the journey of the Sun-god of night through the IXth, Xth, and XIth Divisions of the Ṭuat, according to the Book "Ām-Ṭuat."

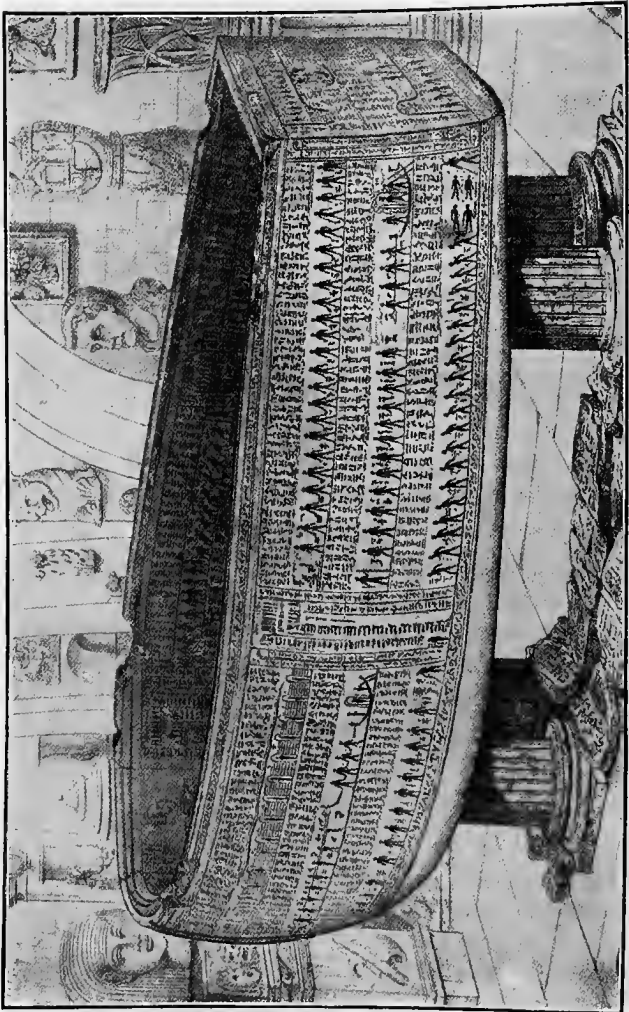
To the left in the chamber F is a short flight of eighteen steps which lead down into the corridor H; a few steps at the end of this bring the visitor down into the corridor I. Nearly all the wall decorations in these corridors illustrate the ceremonies which were performed in connexion with the "Opening of the Mouth" of the king. Next comes the small chamber K, and after this the hall L is reached; the roof of

the first half of this hall is flat and rests upon four square pillars, but the remaining portion of it is vaulted. On the latter part are painted lists of the thirty-six Dekans and other stars, and several figures of solar and stellar gods. In this hall, under the vaulted portion, stood the sarcophagus of Seti I. Opening out from this hall, which measures 58 feet by 27 feet, are five chambers, three of which, M, N, O (the last having two square pillars), are decorated with scenes illustrating the passage of the Sun-god of night through several of the Divisions of the T̄uat, according to the "Book of Gates," and according to the Book "Ām-T̄uat." Chamber P has no decoration whatever, and the drawing and painting of the figures in chamber Q, which has four square pillars, were never finished. Immediately under the sarcophagus is a staircase leading to a passage, which descends gradually, and is about three hundred feet in length. When the passage was discovered by Belzoni the end of it was choked up with bats' dung, and many parts of it were partially blocked by stones which had fallen from the roof. It is quite clear that it was left unfinished, the reason being that at a spot about one hundred feet from its entrance the hard limestone suddenly comes to an end, and its place is taken by a kind of soft slate which crumbles into powder under the touch. It is probable that the architect of the tomb intended to carry the passage very much further into the heart of the mountain, and to hew out of the rock at the end of it a chamber in which certain solemn funeral ceremonies were to be performed; at least this is what we should expect to have been his intention. Belzoni thought that the passage was used as a means of access to the tomb, but this cannot have been possible, for it has no connexion with the valley above except through the tomb, and the end of it nearest the tomb was blocked by a wall, and the opening of the staircase to it from the tomb was covered over with large, flat slabs of stone.

II. DESCRIPTION OF THE SARCOPHAGUS.

Both the sarcophagus and its cover were hewn out of monolithic blocks of alabaster, which, there is good reason for thinking, were obtained from the ancient quarries in the district of Het-nub in Upper Egypt, lying at no great distance from the modern Egyptian villages of Ḥaggî Kandîl and Tell al-'Amarna. The quarries of Het-nub were famous for their fine limestone and alabasters of all kinds, and they were worked in very early dynastic times to provide the materials for the door jambs and lintels of tombs, and tables for offerings, vases, etc. The alabaster from them was so famous in Roman times that the principal city nearest to them was called "Alabastronpolis."

The length of the sarcophagus is 9 feet 4 inches, and it is 3 feet 8 inches wide in the widest part; its width at the foot is 2 feet, and at the head 2 inches less. Its height at the shoulders is 2 feet 8 inches, and at the foot 5 inches less. The cover fitted the sarcophagus with considerable exactness, and its greatest height was, when complete, about 1 foot 3 inches. The thickness of the sides of this splendid monument varies from $1\frac{3}{4}$ inches to $4\frac{1}{2}$ inches. Its shape is, roughly, that of a mummy, or rather of the closely fitting wooden coffin in which the king's body was placed for sepulture. The cover was held in position on the sarcophagus by means of a raised projection, about three-quarters of an inch in depth, which fitted tightly into a hollow sunk all round the inner edge of the sarcophagus. The hollowing and shaping of the sarcophagus have been performed with great care, and they bear eloquent testimony to the great skill possessed by the sepulchral masons who flourished under the XIXth dynasty. The presence of holes nearly one inch in diameter, at various places in the sarcophagus and its cover, suggests that the cunning workmen who made them employed the drill in



hollowing out the blocks of limestone. Not only would the use of drill holes make the work easier, but it would greatly reduce the amount of hammering necessary, and would lessen the risk of cracking the sarcophagus by vibration or by too violent a blow. A crack about one foot long actually exists in the right side of the sarcophagus, but it is probable that this was caused by those who removed the cover from it.

The evidence derived from the fragments of the cover proves that it was once fastened to the sarcophagus by means of strips of copper which were inserted in grooves, two in the edge of the cover and two in the edge of the sarcophagus. To effect this fastening, or sealing as it might be called, was a delicate and difficult task. The ancient Egyptian workmen realised that it was impossible to place the cover in position and to adjust the strips of copper in the grooves in the ordinary way, but they perceived that they could attain their object by slinging. Holes were therefore drilled in the cover at intervals, and cords having been passed through them, it was lifted up over the sarcophagus by some simple mechanical means, and then, when the strips of copper had been adjusted in the grooves of the sarcophagus, lowered slowly until the grooves in the cover coincided with them and finally closed down on them. Slight though the strips of copper were, comparatively speaking, they would make the task of opening the sarcophagus no easy one, and this is proved by the fact that the cover was broken in nearly a score of pieces by those who removed it, and the edge of the sarcophagus itself is deeply fractured in many places.

The fact that the cover was broken and the edges of the sarcophagus fractured when Belzoni first entered the tomb of Seti I. makes it tolerably certain that the king was laid in it after his mummification, but it does not help us to discover who broke open the sarcophagus, or when the sacrilegious act was perpetrated. We may assume that Seti I. lay in his

splendid tomb, and that commemorative services were performed there on his behalf, so long as his son, Rameses II., and his son's immediate successors possessed funds sufficient to defray the cost of the maintenance of the priests, and of the cemetery guardians. Towards the end of the XIXth dynasty we know that the power of Egypt began to wane abroad, and this was followed quickly by the refusal of subject tribes to pay the accustomed tribute. The offerings to the temples were only maintained with difficulty, and, though during the reign of Rameses III. the revenues of the great sanctuaries of Thebes, Abydos, and Memphis were tolerably large, if we may judge by the list of the benefactions of that king, the country of Egypt soon after fell into such a state of poverty that the inhabitants of Thebes systematically began to break open the sepulchres of the dead, and to rifle them of their contents. The jewellery and ornaments of kings, queens, priests, and others were carried off by the thieves, who made no scruple about breaking in pieces any mummy which they believed to contain gold ornaments or amulets. The desecration of the tombs was so wide-spread, and the robberies of the dead so frequent and on so large a scale, that at length, in the reign of Rameses IX., about B.C. 1100, the Government of the day instituted legal proceedings against a number of the most prominent thieves. Of course many of the guilty were severely punished, but the truth of the matter was that the power of the king was insufficient to protect the tombs and mummies of his ancestors. When the last Rameses had departed to his tomb, the supreme power was seized by Her-Heru, the high priest of Amen, who decided that the only way left to preserve the royal mummies from destruction was to remove them from their tombs to places of safety. In the sixth year of his reign he had the mummies of Seti I. and his son, Rameses II., re-bandaged, and at this time he repaired several other mummies and provided them with new coffins.

Ten years later Her-Heru caused the mummies of Rameses I., Seti I., and Rameses II., to be removed from the tomb of Seti I. to the tomb of Queen An-Hāpu, and thus it is clear that the tomb-robbers had already done such damage to the coffins and tombs of Rameses I. and Rameses II., that it was necessary to remove the mummies of these kings to the tomb of Seti I., which appears to have been regarded as a place of safety. It has been said above that Her-Heru re-banded the mummy of Seti I. in the sixth year of his reign, and this being so it follows that the mummy of Seti I. must have been taken out from his sarcophagus. It is hardly possible to think that the workmen employed by Her-Heru would be so unskilled as to break the cover of the sarcophagus in pieces and damage the sides, and we are therefore compelled to assume that before the sixth year of the reign of Her-Heru the sarcophagus of Seti I. had been broken open by thieves, his coffin pillaged, and his mummy unrolled by them in search of treasure. Before the close of the period of the rule of the high priests of Amen over Egypt, the mummy of Seti I. was again repaired, that is to say, several new bandages were wound round it and fastened in position. The high priest of Amen who performed this pious work was Men-kheper-Rā. Three years after this second re-banding he caused the mummy of Seti I. and that of his son Rameses II. to be removed from the tomb of An-Hāpu and taken to the tomb of Amen-hotep I.¹ How long they remained there cannot be said, but it can hardly have been for more than thirty or forty years, for about B.C. 970 we find that Prince Auapeth, the son of Shashanq I., collected all the royal mummies of which the hiding places were known, and brought them into the tomb of Queen Ast-em-khebit, in the quarter of Western Thebes now called Dêr-al-Baharî. To enter this tomb it was necessary to descend a pit or shaft some forty-five feet deep, and then to traverse

¹ See Maspero, *Les Momies*, p. 551 ff.

a corridor nearly two hundred feet long, which opened out of it at right angles, and terminated in a large rough-hewn chamber. To this chamber Anuapeth brought the royal mummies with their funerary furniture, and having hurriedly thrust them into it and the corridor, he walled up the entrance at the bottom of the pit, and then filled up the pit itself with sand and stones. Here the royal mummies remained safely until about 1872, when their hiding place was discovered accidentally by the Arabs. A few years later the knowledge of the "find" reached the ears of the authorities, and Professor Maspero systematically excavated the tomb and removed all its contents to the Egyptian Museum in Cairo. There, laid out in his coffin, and under glass, the visitor can look upon the features of the great king Seti I., for whom the magnificent and unique sarcophagus in the Soane Museum was made.

Having described the tomb of Seti I., and the circumstances which made necessary the removal of his mummy from one place to another, we may now consider the texts and scenes which ornament his alabaster sarcophagus and its cover. Both the hieroglyphics and the figures of the gods, etc., in the scenes were cut "solid" by the masons, after the sarcophagus and its cover had been shaped and polished, and they were then filled up with a sort of thick paint, or paste, made from a preparation of copper. The vivid, bluish-green colour of this paint, standing out upon the brilliant whiteness of the alabaster, must have produced a strangely beautiful effect. Looking at the sarcophagus in its present state, it is difficult to realise this fully, for the green paint has peeled off from many of the hieroglyphics and figures, and the alabaster itself has become discoloured by the fog and grime of some ninety London winters.

Since the cover of the sarcophagus has been broken into many pieces, several of which have not been recovered, it is impossible to describe its decorations fully and accurately.

Such evidence as can be obtained from the fragments available suggests that on the upper end was sculptured a head of Seti I., wearing the full, heavy wig of the period. Over his forehead stood the uraeus, symbolic of sovereignty, and from his chin hung the pointed, plaited beard, turned up slightly at the end. Below the lappets of the wig, stretching right across the breast, was a row of celt-shaped ornaments, and on the breast was cut a figure of the ram-headed hawk, with a pair of horizontal horns and a disk on his head. His wings were extended in a bold sweep, and in each claw he held the *shen* ☉, symbol of the sun's course, or eternity. Immediately over the middle of the body was a second hawk, with a disk on his head, and with extended wings. On the outer edge of the cover was a single line of hieroglyphic text which contained two addresses to the king, one by Nut and the other by Thoth. Each address began at the head, and, running one to the right and the other to the left, ended at the foot of the cover. Below this line, on each side of the cover, was cut a series of texts, with figures of gods, etc., which will be discussed later. On the space under the second hawk, which we have already mentioned, and between the series of texts and figures on the sides of the cover, were cut in horizontal lines of hieroglyphics the king's names and titles, and probably two or more Chapters containing prayers for his well-being, extracted from the Theban Recension of the Book of the Dead.

About the decorations on the inside of the cover there is also considerable doubt. From the fragments which remain it is clear that series of texts and figures were cut on the sides, but how the space between them was filled is not known. On one side of the space which would cover the head and face of the king is the jackal-god *Ānpu*, and on the other the jackal-god or wolf-god, *Āp-uat*; each god lies on the top of a temple-shaped shrine. Below these were some perpendicular lines of hieroglyphic text, and below these again there seems to have

been a figure of the ram-headed hawk, similar to that on the outside. The remainder of the space probably contained a figure of some goddess, and short hieroglyphic texts.

The sarcophagus itself is covered, both inside and outside, with hieroglyphic texts and figures of gods, serpents, monsters, etc., all of which form parts of one funeral composition; but, before we attempt to describe these, it will be convenient to mention the large figure (see page opposite) of the goddess which is seen on the bottom, and the texts that are above, below, and by her sides, which belong to an entirely different funeral work. This goddess is NUT $\overline{\text{NUT}}$, the great goddess of heaven and queen of the gods. She wears the usual headdress, with a fillet, or bandlet, and streamers, and she is arrayed in a close-fitting chemise of scale and feather work which is suspended by shoulder straps, and descends to her ankles. Round her neck is a deep collar, consisting of eight rows of bugle-beads, and a row of celt-shaped pendants, and she wears armlets, bracelets, and anklets. She is barefoot, and her arms hang by her sides. Now the whole sarcophagus was intended to represent the place of abode of the king in the Other World; its floor was the sky, and its cover was that portion of the celestial regions in which the Sun-god Rā ran his course. When the king, in his coffin, was placed in the sarcophagus, he was supposed to be above the sky, and Nut, the goddess thereof, received him into her embrace, whilst Rā, the lord of heaven, shed his light upon him. The texts on the floor and outside of the cover of the sarcophagus (from that very ancient work PER EM HRU, *i.e.* “[The Book of] Coming Forth by Day,”) represent the king’s religious views, and record his petitions to the gods, whilst those on the ends, and on the sides of the sarcophagus and its cover, contain sections of an ancient work which was intended to form a guide to the various sections of the \ddot{T} uat, or Other World. These



THE GODDESS NUT

The Goddess Nut.

sections refer to every Division of the Țuat, and contain a description of the various groups of beings whom the king would meet, on his journey through it, and supply their names. The texts were intended to give him the formulæ which he might have occasion to use, and the pictures and figures were to enable him to recognize the denizens of the Țuat when he saw them. With the figures of gods and goddesses above and below him, and protective texts on all sides of him, the great king Seti I. believed that of a certainty he would pass through the Țuat unharmed, and would emerge from it to inherit eternal life.

The following is the translation of the texts on the bottom of the sarcophagus:—

I. Osiris, the King, the Lord of the Two Lands, Men-Maāt-Rā, the son of Rā, Seti Mer-en-Ptah, 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-Ptah.”

III. The god SEB (or Sab, or Qeb) 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, the 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-Ptah), whose word is *maāt*, before the
 “ Lords of the Țuat.”

IV. (Address to Seti I. :)

“ 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-Ptah), whose word is *maāt*: thy mother
 “ NUT stretcheth 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 they shall never draw nigh
 “ unto thee, Osiris, King, 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 Crowns, Seti Mer-en-Ptah), whose word is *maāt*,
 “ for thy mother NUT hath come unto thee. She hath
 “ purified thee, she hath united herself unto thee, she
 “ hath made provision for thee as a god, and thou art
 “ alive and stablished among the gods.”

V. And the great goddess NUT saith also :

“ 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 born. 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 Crowns,
 “ (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.¹ I have filled every place with my bene-
 “ ficence, 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 Rā, proceeding from
 “ his body, who loveth SEKER, the Lord of Crowns, the
 “ Governor of the joyful heart, (Seti Mer-en-Ptah),
 “ whose word is *maāt*.

“ His soul shall live for ever ! ”

VI. Osiris, the King, (Men-Maāt-Rā), whose word
 is *maāt*, saith unto [NUT]: “ 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 Rā,
 who loveth him, (Seti Mer-en-Ptah), reciteth the

¹ *I.e.*, no god hath been able to force her to yield to his embraces.

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

The 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, **Seti Mer-en-Ptaḥ**], whose word is *maāt*, saith :

“ Homage to you, O ye Lords of Maāt, who are free
 “ from iniquity, who exist and live for ever, even unto
 “ the double Henti period of everlastingness !
 “ **Men-Maāt-Rā**], whose word is *maāt*, the son of
 “ Rā, proceeding from his body, who loveth him, the
 “ Lord of Crowns, **Seti Mer-en-Ptaḥ**], whose word is
 “ *maāt*, before you hath become a Khu (*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 Rā, the Lord of Crowns, **Seti Mer-en-Ptaḥ**],
 “ whose word is *maāt*, from the Crocodile of the POOL OF
 “ MAĀTI. He hath his mouth, let him speak therewith.
 “ Let there be granted unto him broad-handedness in
 “ your presence, because he knoweth you, and he knoweth
 “ your names. He knoweth the Great God unto whose
 “ nostrils ye present offerings of *tchefau* food, and REKEM is
 “ his name. He maketh a way through the eastern
 “ horizon of heaven. REKEM departeth and he also
 “ departeth ; REKEM is strong and he is strong. O let
 “ him not be destroyed in the MESQET CHAMBER. Let
 “ not the SEBĀU fiends gain the mastery over him. Drive

“ not ye him 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 Rā, proceeding from his body, loving him, the
 “ Lord of Crowns, (Seti Mer-en-Ptaḥ), whose word
 “ is *maāt*. For his bread is in the city of PE, and his ale
 “ is in the city of TEP, and his arms are united in the
 “ Divine House which his father hath given unto him.

“ He hath established for him 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
 “ his body shall act for him as the Kher-ḥeb priest.¹
 “ Grant ye unto him sepulchral offerings, that is to say,
 “ incense and 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 Rā, who proceedeth from his body,
 “ who loveth him, the Lord of Crowns, the ruler of the
 “ joyful heart, (Seti Mer-en-Ptaḥ), whose word is *maāt*,
 “ shall exist for ever in all the transformations which it
 “ pleaseth [him to make]. He shall float down the river
 “ [to Ṭaṭṭu], he shall sail up the river into Sekhet-Āaru,²
 “ and he shall arrive in Sekhet-Ḥetep.³ He is the
 “ double Lion-god.”⁴

VIII. And Osiris, the King, the Lord of the Two Lands,
 (Men-Maāt-Rā), whose word is *maāt*, the son of Rā, who
 loveth him, (Seti Mer-en-Ptaḥ), whose word is *maāt*, saith :

¹ *I.e.*, 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.

“ O ward off that destroyer from the Father, the Osiris,
 “ the King, the Lord of the Two Lands, (Men-Maāt-Rā),
 “ whose word is *maāt*, and let his divine protection be
 “ under his legs, and let them live.

“ Strengthen thou the Osiris, the son of Rā, the Lord
 “ of Crowns, (Seti Mer-en-Ptah), whose word is *maāt*,
 “ with thy hand.

“ Grasp thou him with thy hand, let him enter thy
 “ hand, let him enter thy hand, O Osiris, King, Lord of
 “ the Two Lands, (Men-Maāt-Rā), whose word is *maāt*,
 “ [and say unto him], ‘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 weakness 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 Kau (or, Doubles), O Osiris, King,
 “ Lord of the Two Lands, (Men-Maāt-Rā), whose word
 “ is *maāt* before the good god, the Lord of Ta-Tchesert
 “ (*i.e.*, the Holy Land).”

IX. 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, (Seti Mer-en-Ptah), whose word is *maāt*, reciteth the

CHAPTER OF CAUSING THE SOUL TO BE UNITED TO ITS
 BODY IN THE OTHER WORLD,

saying :

“ Hail, ye gods who bring [offerings]! [Hail] ye gods
 “ who run! [Hail] thou who dwellest in his embrace,

"tnou Great God, grant thou that my soul may come
 "unto me from wheresoever it may be, and 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 gods who keep
 "watch. If it lie down, let it lie down in Ānnu (Helio-
 "polis), the land where [souls are joined to their bodies]
 "in thousands. Let my soul be brought 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 keep 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 Ṭuat, who make it to pass over NUT, and who make
 "the soul to enter into its SĀḤU (*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, the King, Men-Maāt-Rā,
 "whose word is *maāt*, may emerge from the thighs
 "[of NUT] in the eastern horizon of heaven, for ever and
 "ever."

X. The 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 Crowns,
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."

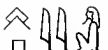
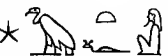

XI. The Osiris, the King, the Lord of the Two Lands, Men-Maāt-Rā Aa-Rā, whose word is *maāt*, the son of Rā, proceeding from his body, loving him, Lord of Crowns, Seti Mer-en-Ptaḥ, saith :

“ O NUT, lift thou me up. I am thy son. Do away from me that which maketh me to be without motion.”

The goddess NUT saith : “ O Osiris, the King, the Lord of the two Lands, Men-Maāt-Rā, whose word is *maāt*, the son of Rā, proceeding from his body, loving him, the Lord of Crowns, Seti Mer-en-Ptaḥ, whose word is *maāt*, I have given thee thy head, so that it may be on thy body, and all the members of him that is Seti Mer-en-Ptaḥ, whose word is *maāt*, shall never lack strength.”

On the upper outer edge of the sarcophagus is a mutilated line of inscription, which contains a series of speeches by Mesthā, Hāpi, Tuamutef, and Qebḥsennuf, the Four Sons of Horus (*i.e.*, the gods of the cardinal points), and by Nut, the goddess of the sky, and Anpu, or Anubis. The first four of these deities took under their protection the intestines of the deceased, which were embalmed and placed in four jars, of a special shape to which the name “Canopic” has been given. Each jar was dedicated to a son of Horus, and was provided with a cover, which was made in the shape of the head of the deity to whom it was dedicated. The “Sons of Horus” were :—

- I. MESTHĀ     . The cover of his jar was man-headed. He was the god of the South, and protected the stomach and large intestines.

2. HĀPI . The cover of his jar was dog-headed. He was the god of the North, and protected the small intestines.
3. ṬUAMUTEF . The cover of his jar was jackal-headed. He was the god of the East, and protected the lungs and heart.
4. QEBḤSENNUF . The cover of his jar was hawk-headed. He was the god of the West, and protected the liver and gall bladder.

The speeches by these gods read :

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 Rā, Seti Mer-en-Ptah , whose word is
 “ *maāt*, and I have come unto thee 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, and by the command of Rā himself.”

SPEECH OF HĀPI :

“ I am Hāpi. I have come that I may 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 thee thy head, O Osiris, King,
 “ Men-Maāt-Rā , whose word is *maāt*, son of Rā,
 “ Seti Mer-en-Ptah , whose word is *maāt*.”

SPEECH OF ṬUAMUTEF :

“ I am Ṭuamutef. I am thy son Horus. I love thee,
 “ and I have come to avenge thee, Osiris, upon him that

“ would work his wickedness upon thee, and I will set
 “ him under thy feet for ever, Osiris, King, Lord of the
 “ Two Lands, (Men-Maāt-Rā), son of Rā, proceeding
 “ from his body, loving him, the Lord of Crowns,
 “ (Seti Mer-en-Ptah), whose word is *maāt*, before the
 “ Great God.”

SPEECH OF QEBḤSENNUF:

“ I am thy son. I have come that I may be among
 “ those who protect thee. I gather together for thee thy
 “ bones, and I piece together for thee thy limbs. I bring
 “ unto thee thy heart, and I set it upon its seat in thy
 “ body. I make to flourish for thee thy house after thee,
 “ O thou who livest for ever!”

SPEECH OF ĀNPU (I.):

“ I am Ānpu, who dwell in the funeral chamber.
 “ Mother Isis shall come down, [and shall bring unto me]
 “ swathings for the Osiris, the King, (Men-Maāt-Rā),
 “ whose word is *maāt*, son of Rā, (Seti Mer-en-Ptah),
 “ whose word is *maāt*, against him that worketh against me.”

SPEECH OF ĀNPU (II.):

“ I am Anpu, the Governor of the Divine House.
 “ O Osiris, King, Lord of the Two Lands, (Men-Maāt-Rā),
 “ whose word is *maāt*, son of Rā, proceeding from his
 “ body, the Lord of Crowns, (Seti Mer-en-Ptah), whose
 “ word is *maāt*, the SHENNU gods shall go round about
 “ thee, and thy members shall remain uninjured, O Osiris,
 “ King, (Men-Maāt-Rā), whose word is *maāt* for
 “ ever.”

SPEECH OF NUT, the great one of SEB :

“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 in the heavens, and
 “I give unto thee thy head for ever.”

SPEECH OF NUT, Lady of the HĒNNU 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, the Osiris, the son
 “of Rā, Seti Mer-en-Ptah, whose word is *maāt*.”

And the following shall be said :

“Rā liveth, the Turtle dieth ! Strong are the members
 “of the Osiris, King Men-Maāt-Rā, whose word is
 “*maāt*, for Qebhsennuf guardeth them. Rā liveth, the
 “Turtle dieth. In a sound state is he who is in this
 “chest, in a sound state is he who is in this chest, that
 “is to say, the son of Rā, Seti Mer-en-Ptah, whose
 “word is *maāt*.”

“Rā liveth, the Turtle dieth ! Let the bones of Osiris,
 “King Men-Maāt-Rā, whose word is *maāt*, the
 “son of Rā, Seti Mer-en-Ptah, whose word is *maāt*,
 “enter, let them enter into their foundations. Pure is
 “the dead body which is in the earth, and pure are the
 “bones of Osiris, King, Men-Maāt-Rā, whose word is
 “*maāt*, like Rā [for ever] !”

III. THE BOOK OF GATES.

Having given in the preceding pages translations of all the miscellaneous texts, and descriptions of the figures which refer to them, we have now to consider the meanings of the other texts and illustrations which fill most of the available space both inside and outside of the sarcophagus of Seti I. The first thing which strikes the attention of the visitor is the similarity which appears in the general arrangement of the various sections, and it is easy to see that all the various sections belong to one and the same work. A glance at the pictures which accompany the texts shows conclusively that they describe the passage of the Sun-god through the Other World during the hours of the night, and the work has been called by Egyptologists "Book of the Lower Hemisphere," "Book of Hades," etc., but it is wholly wrong to call the region through which the god passes by the name of "Lower Hemisphere," for it suggests that the place is beneath the surface of our earth, which is not the case. The titles "Book of Hades," "Book of Hell," are also misleading, for neither "Hades" nor "Hell" is the true equivalent for the word by which the Egyptians designated the Other World. One of the prominent characteristics of the work, which distinguish it from other works of the same class, is a series of the GATES through which the deceased wished to pass in his journey from this world to the abode of the blessed in heaven, and it is therefore proposed to call the work "BOOK OF GATES."

The BOOK OF GATES was compiled with the view of describing accurately the various sections of the Other World, and the different classes and orders of beings which would be met with by the worshipper of Osiris when he left this earth to proceed to the Judgment Hall of Osiris. It is, in fact, a "Guide," or a "Handbook," to the Kingdom of Osiris,


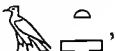
which was intended to supply a man, after death, with all the information which he would require in the Other World, to enable him to understand the arrangement of the country of the blessed, and the why and the wherefore of the things he saw. Throughout the work it is Osiris who is held to be the chief god and over-lord of the Other World, and the goal, which the souls of his followers sought after with such whole-heartedness and persistence, was the region where they believed they would enjoy communion with him for ever. Seti I., we know, was an earnest follower of Ámen-Rā upon earth, and we know that, as the result of his successful wars, he was able to fill the coffers of that god at Thebes full to overflowing. We also know that Seti I. had cut on the walls of his tomb eleven of the twelve sections of the Book "Ám Ṭuat," which was compiled by the priests of Ámen-Rā, to illustrate the absolute supremacy of their god throughout all the Other Worlds of all the nomes of Egypt. Still, in spite of his loyal service to Ámen-Rā, and the high position which he assigned to him, both on earth and in heaven, he decided that the text and pictures of the BOOK OF GATES should be cut on his sarcophagus, so that they might be quite near him as he lay in his wooden coffin inside it.



The most complete copy of the BOOK OF GATES known to us is found cut on the alabaster sarcophagus and cover of Seti I., and it consists of two great parts :—


1. A series of texts and pictures which describe the progress of the Boat of the Sun-god from the region of sunset, on the west bank of the Nile, to the Kingdom of Osiris ; the Judgment of the Dead in the Hall of Osiris ; the life of the blessed in Sekhet-Hetep, *i.e.*, the Country of Peace, or the Elysian Fields ; and the punishment of the wicked, that is to say, those who were condemned in the Judgment Hall of Osiris, and of the foes of the Sun-god.

2. A series of texts and pictures which illustrate the course

of the Sun-god from the Kingdom of Osiris to the eastern portion of the sky wherein the sun rose, and which represent the magical ceremonies that were performed in very ancient times with the view of reconstructing the physical body of the Sun-god, and of making him rise each day.

The region to which modern nations have given the name of "Hell," the "Pit," the "Underworld," etc., was called by the Egyptians "T̄AT" , or "T̄UAT" * ,

or "T̄UAUT" * ; the first is the oldest form of the name, and it is found in the Pyramid Texts which were written under the Vth and VIth dynasties. The god of the region was "T̄UATU" * , and the beings who

lived there were called "T̄UATIU" * . The meaning of the name "T̄UAT" is unknown, and it is useless to invent theories about it, or to attempt to find any etymology for the word. It is reasonable to suppose that this name for the "Other World" was invented by the predynastic Egyptians, who by it intended to indicate the home of departed spirits and souls, both the beatified and the damned, and that it was adopted by the dynastic Egyptians, with the same meaning; but the *exact* meaning which it conveyed to the minds of those who first used it has been lost. Fortunately the texts enable us to get an idea of the general situation of the T̄UAT, but its boundaries and extent are unknown. The T̄UAT, I believe, represented a purely indigenous African conception of the place of departed spirits and souls. And the idea of its situation and character is unique; the word itself is untranslatable. Though some of its characteristics resembled those of the "Sheol" of the Hebrews, or the "Jahannum" of the Muslims, or the "Hades" of the New Testament, or the "Hell" of Northern European nations, yet it would be wrong to translate

“T̄UAT” by any one of these names, for each has a special and limited meaning, which, so far as can be seen, only represents one portion of the idea of the T̄UAT, as conceived by the ancient Egyptians. It has been suggested that the word “purgatory” would be a suitable rendering for “T̄UAT,” but this also is inadmissible, because those who had failed to reach the country of Osiris, and were tarrying in one or other of the sections of the T̄UAT, were not kept there for the purpose of punishment. On the whole the word “T̄UAT” may best be rendered by “Other World,” or even “Underworld,” always provided that it be clearly understood that the Egyptians never believed it to be situated under the earth.

The Egyptians believed that the world was flat, and that it was enclosed by a chain of lofty and impassable mountains; this chain was pierced in two places, one on the east side, and one on the west. Out of the eastern hole the sun rose each morning, and into the other he entered at sunset. Outside this range of mountains, but quite close to it everywhere, was the region of the T̄UAT; it ran parallel with the range of mountains, and was on the plane either of the land of Egypt, or of the sky. On the outside of the T̄UAT was another chain of mountains, similar to that which encompassed the earth, and as the T̄UAT ran between these chains we may say that the T̄UAT had the shape of a valley. And from the fact that it began near the place where the sun set, and ended near the place where he rose, it is permissible to say that the T̄UAT was nearly circular in form. That this is the view taken by the Egyptians themselves is proved by the scene from the *BOOK OF GATES* which is given on p. 127. Here we have the body of Osiris bent round in a circle, and the hieroglyphics enclosed within it declare that it is the T̄UAT.


The T̄UAT thus being situated on the other side of the mountains which separated it from Egypt, and from the sun, moon, and stars, which lighted the skies of that country,

it follows that it must have been a region which was shrouded in the gloom and darkness of night, and a place of fear and horror. At each end of the T̄UAT was a space which was neither wholly darkness, nor wholly light, the western end being partially lighted up by the rays of the setting sun, and the eastern end by those of the rising sun. Through the T̄UAT flowed a river, much as the Nile flowed through Egypt, and there were inhabitants on both banks, just as there were human beings on each side of the Nile. At one place this river was joined by the great body of celestial waters which flowed out from under the throne of Osiris, and were supposed to form the source of the Nile of Egypt.


The T̄UAT was divided into several sections, and certain of these were held to belong by traditional right to certain cities, *e.g.*, Thebes, Abydos, Asyut, Herakleopolis, Memphis, Saïs, and Heliopolis. Each of these great cities possessed its own "Other World," and its own gods of the dead, and demons, fiends, monsters, etc., and one of the main objects of the Egyptian priests in writing works like the Book of Gates was to tell the pious man not only what he would find in the section of the T̄UAT which belonged to his own city, but also what was in the sections belonging to other cities.


In predynastic times the souls of the dead departed each to the "Other World" belonging to his native city, or district, and there they stayed indefinitely. At a later period, probably in early dynastic times, when the cult of Osiris began to be general in Egypt, this god was declared to be the ruling power in every section of the T̄UAT, and by degrees his followers attributed to him all the powers with which he is endued in the Hymns which we find in copies of the Book of the Dead, written about B.C. 1600. The oldest great centre of the cult of Osiris appears to have been situated in the Delta, near or at Mendes, and its T̄UAT was probably close by. So long as the kingdom of Osiris was in the Delta, the souls of

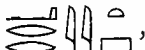
the dead flocked thither, travelling from the south to the north, but, at a later period, when Osiris had absorbed the position and attributes of KHENT AMENTI, an old local god of the dead of Abydos, departed spirits made their way from north to south to Abydos. Close to Abydos was situated an opening in the mountains, to which the Egyptians gave the name "PEKA,"

, *i.e.*, the "Opening," or the "Gap." Here,

according to tradition, the souls of all those who had died during the day assembled at evening and waited for the moment when the Boat of the Sun would arrive, so that they might embark in it, and be carried to the Other World. Hence for many centuries the dead were brought from all parts of Egypt to Abydos, so that they might be able to enter the Kingdom of Osiris with the least possible delay. After the XIIth dynasty, and during the ascendancy of the priests of Amen, the religious authorities of Thebes claimed that the best place for obtaining a passage in the Boat of the Sun was Thebes itself, and in this respect Abydos became a place of secondary importance.

The T_UAT was, according to the authors of the BOOK AM T_UAT and the BOOK of GATES, divided into twelve portions, some of which are called "SEKHET," , *i.e.*,

"Country," or "Field," others "NUT," , *i.e.*, "City,"

others "ARRIT," , *i.e.*, "Hall," and others

"QERRET," , *i.e.*, "Circle."

Now, since the T_UAT was traversed by the Sun-god of night during the hours of the night, the Egyptians declared that each of the Twelve Divisions was the equivalent of an hour, and hence it came about that the Sections of the Books of the T_Uat were often called "Hours," the First Hour corresponding to

the First Division, and so on up to the Twelfth Hour. It is, however, evident that during the summer in Egypt the night is not twelve hours long, and that the First and Twelfth Sections of the Books of the \ddot{T} uat ought not to be called "Hours" at all. As a matter of fact, the Egyptians provided for this difficulty by giving to Divisions II. to XI. of the \ddot{T} uat an entirely different character from that of Divisions I. and XII. Division I. was, strictly speaking, the ante-chamber of the \ddot{T} uat, and Division XII. was outside the \ddot{T} uat proper, and formed the ante-chamber to the sky of this world, into which the Sun-god entered each morning to begin a new day.


The greater part of the \ddot{T} uat was traversed by the Sun-god of night by sailing in a boat along the great river which ran from one end of the \ddot{T} uat to the other; this boat was made of some magic material, which was capable of resisting the fires of the Disk and of remaining unconsumed. Having arrived at the end of the \ddot{T} uat, the Sun-god left the boat in which he had passed through it, and entered another boat, which was ready to convey him across the sky of this world from the place of sunrise to that of sunset. Each morning and each evening he found a boat waiting for him at its appointed place and time, but whether the boats were always the same, or whether they were re-created each day, cannot be said. The day boat was called " $\ddot{A}\ddot{T}$ ET" or " $\ddot{M}\ddot{A}\ddot{T}$ ET," and the night boat " \ddot{S} E \ddot{K} TET," and to the former, apparently, was given the name "Boat of Millions of Years."

It has already been said that the chief characteristic of the BOOK OF GATES are the GATES through which the deceased had to pass on his way through the \ddot{T} uat, and it will be convenient here to summarize their names, and the names of their guardians :—

DIVISION

I. Called SET-ĀMENTET 


II. *Gate.*


Guardian. SAA-SET 

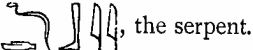
III. *Gate.* SEPTET-UAUAIU 

Guardians. AQEBI , the serpent.

ĀM-ĀUUAU 

SEKHABSENFUNEN 

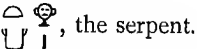
IV. *Gate.* NEBT-SETCHEFAU 


Guardians. TCHETEI , the serpent.


NENURKHATA 

SȚA-TA 


V. *Gate.* ARIT 

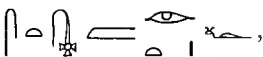
Guardians. TEKA-ĤRĀ , the serpent.


ĀAU 


TEKMI 


DIVISION

VI. *Gate.* NEBT-ĀHĀ. 

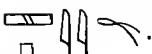
Guardians. SET-EM-MAAT-F ,
the serpent.


MAĀ-ĀB 

SHETA-ĀB 

VII. *Gate.* PESTIT 

Guardians. ĀKHA-EN-MAAT , the serpent.


SHEPI 

HEQES 

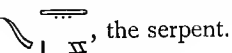
VIII. *Gate.* BEKHKHI 

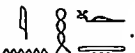
Guardians. SET-ĤRĀ , the serpent.

BENEN 

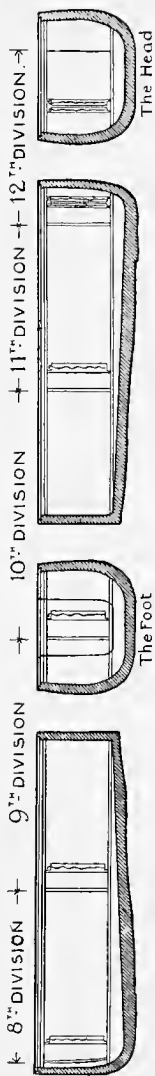
ĤEPTI 

IX. *Gate.* ĀAT-SHEFSHEFIT 

Guardians. ĀBTA , the serpent.

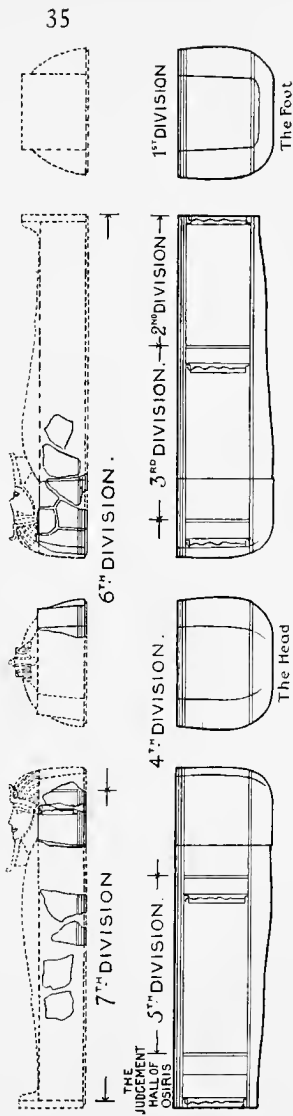
ANĤEFTA 

REMENTA 



THE INSIDE OF THE SARCOPHAGUS .






A CONJECTURAL RESTORATION OF THE COVER .



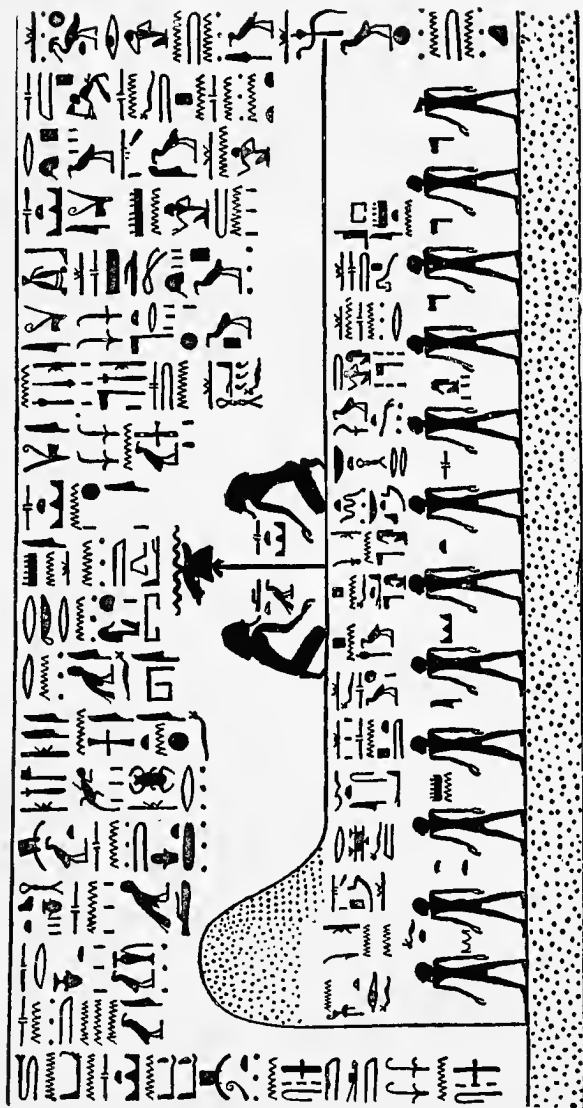
THE OUTSIDE OF THE SARCOPHAGUS .

Diagram showing the Positions on the Sarcophagus of the Twelve Divisions of the Tuat.

IV. THE ANTE-CHAMBER OF THE T̄UAT, OR THE WESTERN VESTIBULE.

In the first Division of the BOOK OF GATES we see the horizon of the West, or the Mountain of Sunset, divided into two parts, and the Boat of the Sun is passing between them on its way to the T̄uat. The Sun-god of night is here symbolized by a beetle, which is enclosed within a disk; the disk is, in its turn, enveloped in the protecting folds of the serpent MEHEN, which has its tail in its mouth. In the bows stands SA , the god of Intelligence, upon whom rests the responsibility of directing the boat, and in the stern stands the god HEKA , *i.e.*, the personification of the Word of Power, who will speak the words which will cause the god to over-ride all opposition. On each half of the mountain is a sceptre, one having the head of a jackal , and the other the head of a ram; each sceptre is under the direction of the gods SET  and T̄AT , who are the personifications of the T̄uat and the Mountain of Sunset. The name given in the texts to the Sun-god of night is "ĀFU," or "Āfu-Rā," *i.e.*, the "Body of Rā," and though this contained the germ of life which would become the sun of the following day, it was to all intents and purposes the dead body of Rā. For this reason the jackal sceptre was needed to lead the way and give orders on behalf of Āf, and by means of the ram-headed sceptre Āf obtained the form of the Ram-god Khnemu.

In each half of the mountain are twelve gods, who are called "Gods of the Mountain," and "Gods of Set Āmentet"; the former were created by Rā, for they emerged from his Eye, and they minister unto him, but the duties of the latter are not clear. It is possible that the two groups represent the twenty-four hours of the day and night.



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.




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-Āmentet.

On entering this Division of the T̄uat, which is nearly dark, Āf calls to the Mountain of Sunset "Let there be light," and orders that air, or breath, shall be provided for those who dwell in it, and food and drink. The god HĒKA gives these orders on behalf of Āf, and they are spoken by him in such a way that light, air, meat and drink, appear forthwith. In answer, the gods on each side of the Boat of Āf welcome him joyfully, and ascribe praises to him as their maker and creator, and the "great god whose forms are manifold." From the above it is clear that when Āf entered a Division of the T̄uat he caused it to be lit up, and supplied those who were therein with light, air, food, and drink, in fact gave them sufficient air and sustenance to enable them to exist until the next day when he revisited them and repeated his beneficent acts.

V. THE SECOND DIVISION OF THE T̄UAT.

Having passed through the Mountain of Sunset the god Āf draws nigh to a Gate, the door of which is shut before him. We see from this illustration that the door is a single one, and that it is guarded by a monster serpent called SAA-SET,

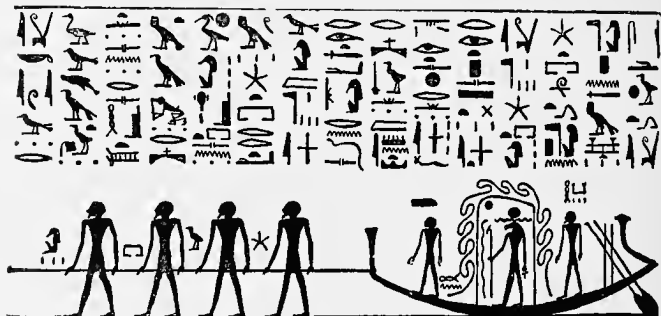
 SA, who is in the bows of the Boat of Āf, at once calls upon the serpent to open the door to Āf, and this is done immediately. When Āf in his boat has



The Gate of the Serpent
Saa-Set.

passed through the portals, the door is again shut fast, and his light being thus prevented from shining on the beings in the Division through which he has passed, they utter cries of lamentation and grief, for they know that they must abide in darkness until the following evening.

On looking at the god *Áf*, as he appears in this Division, we see that he has changed his form. He no longer appears as a beetle within a disk, but in the form of a ram-headed man, with the solar disk above his horns, holding the sceptre \uparrow , and standing within a shrine, over which the




The Boat of the Sun towed by Gods of the *Ṭuat*.

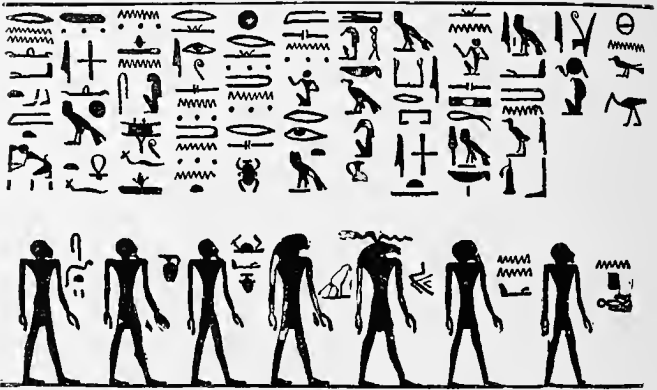
serpent *Meḥen* lays its folds. We see, moreover, that the boat is being towed along by four gods of the *Ṭuat*, that is to say, of the Second Division of the *Ṭuat*. The gods who towed *Áf* were usually four in number, but they were changed at each Gate, and each Division contributed its party of gods for this work. It may be noted in passing that the Gate of the Second Division is different from all the other Gates; in fact it consists of nothing but a door, whilst the other Gates are doors which are guarded by double walls, between which sweeps a blast of fires, and by armed gods.

As the Boat of *Áf* sails into the Second Division of the

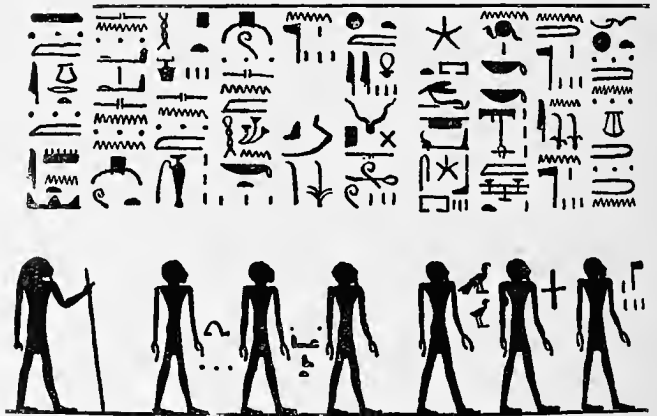
Țuat it is received by a Company of thirteen gods and its president ; six of these gods are the “gods of the entrances,” and seven have names, viz., Nepmeḥ, Nenā, Ba, Ḥeru, Behā-áb, Khnemu, and Setchet. According to the text, the god ÁFU-RĀ as he passed through this Division “weighed “words and deeds in Ámentet, and made a distinction between “great and little gods, and assigned seats of honour to the “spirits, and dismissed the damned to the place which was “set apart for them, and destroyed their bodies there.” From these words it seems clear that the souls of the dead were submitted to some kind of examination in the Second Division of the Țuat, and that rewards were meted out to the dead, according to their deserts.

If we consider the beings who are represented on both sides of the river in the Țuat, we shall find that they fall naturally into two classes, the good and the bad ; the former are on the right hand and the latter on the left. Among the good are the “ḤETEPTIU,” *i.e.*, these souls who, when they were upon earth, praised Rā, and made offerings unto him, and who cursed his great enemy ĀPEP, and uttered spells and incantations against him in order to assist in his destruction. In return for the service which they rendered to Rā they are now rewarded with celestial food and drink ; in fact, the offerings which they made to Rā on earth have been transmuted into divine food by him and handed by him to them. Their habitation is near the Gate, where they are among the first to welcome the god as he comes through, and they stand among the exalted ones of the Second Division of the Țuat. Give to God on earth, and it shall be returned to you in heaven is, therefore, the teaching of this scene.

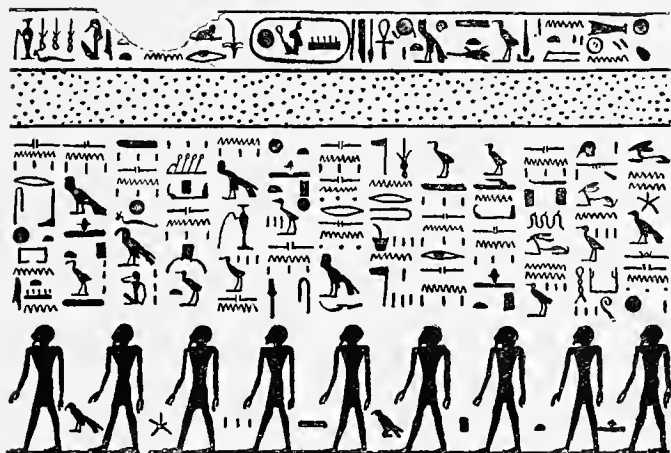
Next came the “MAĀTIU,” *i.e.*, those who spoke truth upon earth, and who lived lives of truth, and who never turned aside to have dealings with the *neterit* , that is to



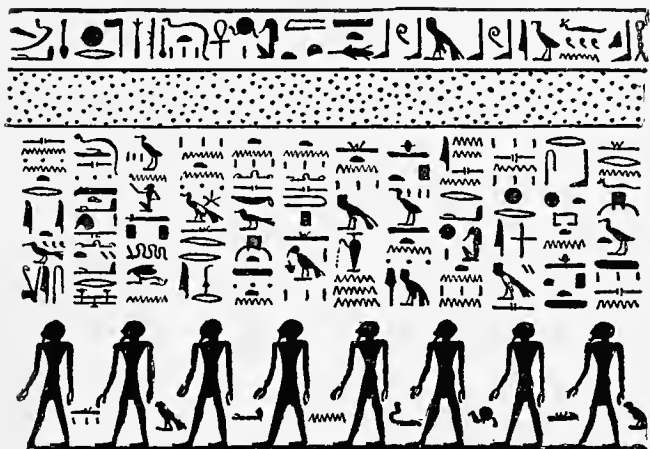
Seven of the Gods of the Entrances who tow the Boat of the Sun through Saa-Set.



Six of the Gods of the Entrances who tow the Boat of the Sun through Saa-Set, and a God who bears a Staff.



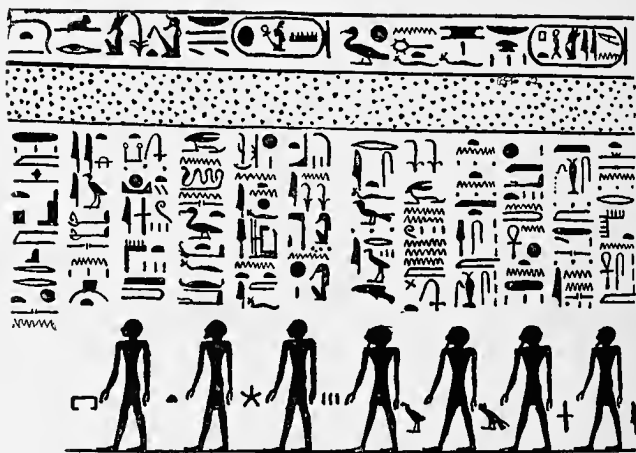
Nine of the Gods who adore Rā and are at peace.



Five of the righteous Gods of the
Tuat.

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

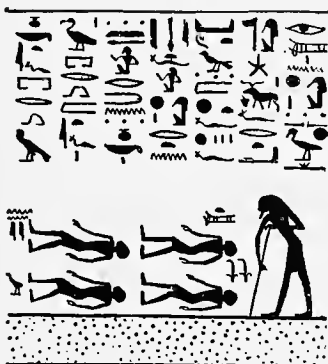
say, with "abominable gods," or, those gods whose priests proclaimed their equality with Rā. As the Maātiu lived according to the teaching of Maāt, or Truth, upon earth, Rā gave them as their reward the food of Maāt, and they lived on Truth itself. They occupied seats of honour in the Gate, and they drank of cool, living waters, which, though refreshing and healthful for the righteous, turned into "waters of fire," *i.e.*, boiling water, in the mouth of any wicked person who should attempt to imbibe them.



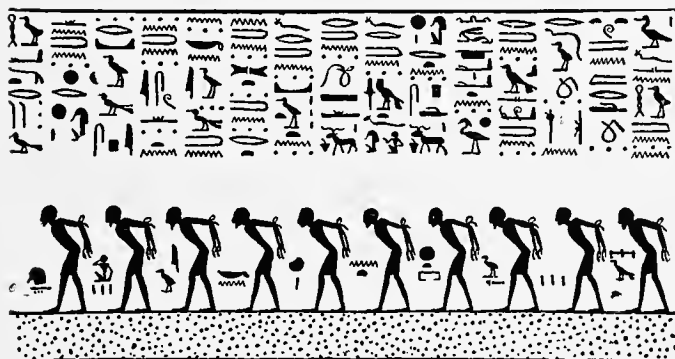
Seven of the righteous Gods of the Tuat.

Of the wicked, two classes are represented to the left of the boat of Āf-Rā. At the end of the scene is the god TEM, who leans on a staff and is engaged in carrying out the doom which had been pronounced on the beings before him by Rā. Four of these lie helpless on their backs and are called "NENIU," *i.e.*, the "Inert"; the twenty who stand with bowed heads and their arms tied behind them in agonizing positions, are the "STAU," or "Apostates," who blasphemed Rā when they were on the

earth, and thrust aside the right, and cursed the god of the horizon. The god TEM, the son of Rā, proclaims that he has



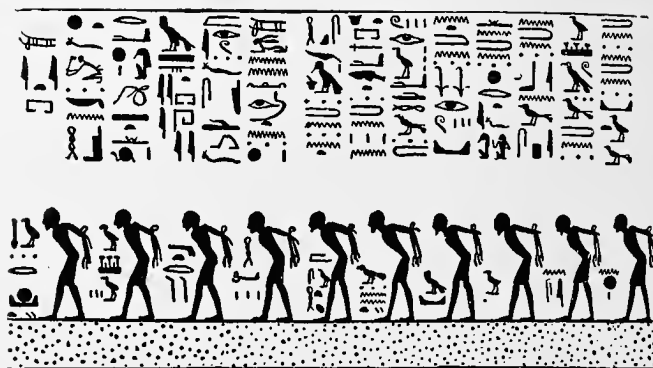
The inert Apostates and Blasphemers of Rā.



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

had them bound in fetters which they shall never more shake off, and that, their own abominable acts, and deeds, and plottings, and wickedness, having recoiled upon them, their

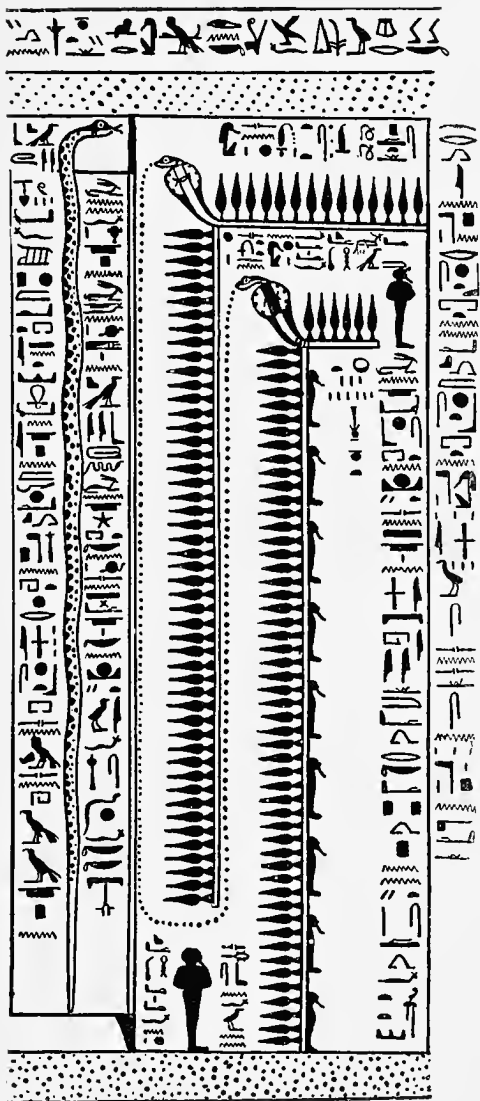
bodies shall be cut in pieces and their souls destroyed, and that they shall never again look upon the face of Rā.



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

VI. THE THIRD DIVISION OF THE ȚUAT.

The god $\dot{A}F-R\dot{A}$, having passed through the Second Division of the Țuat, now approaches the Third Division, the entrance to which is guarded not only by a door, presided over by the serpent monster $AQEBI$, but by a sort of outwork, similar to that which protects the door of a fortified building. On the top of each wall is a row of metal spikes, or spear heads, and the space between the walls is swept by a stream of fire which issues from the mouth of two protecting serpents; besides this, at each end of the space stands a protecting god, in mummied form. One of these is called $\bar{A}M-\dot{A}U\dot{A}U$, and the other $SEKHABSENFUNEN$. In the front is a company of nine gods. The god SA , who is the director of the course of $\dot{A}F-R\dot{A}$, calls upon the serpent to unfold the portals of this Division of the Țuat, and the Boat passes through them unhindered; as it does so the beings who are left behind wail and lament when the doors are once more closed, and the light is shut away from them.



The Gate of the Serpent Aqebi.

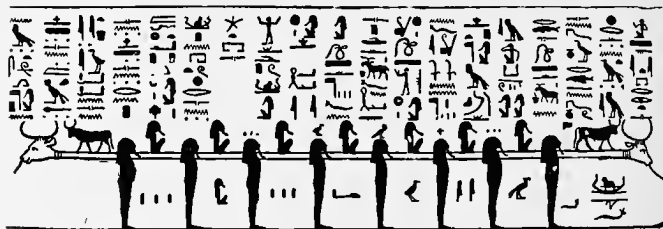
The path of ĀFU-RĀ is now obstructed by a remarkable object, in the form of a long tube, with each end terminating in a bull's head; behind each head stands a bull. The tube is supported on the shoulders of the "FAIU" gods



, and on it sit seven gods, who represent the deities that guard the seven sections into which

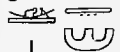


The Gods of the Third Division of the Ṭuat towing the Boat of Rā.






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


the interior of the tube is supposed to be divided. The name given to the tube in the text is "Boat of the Earth"




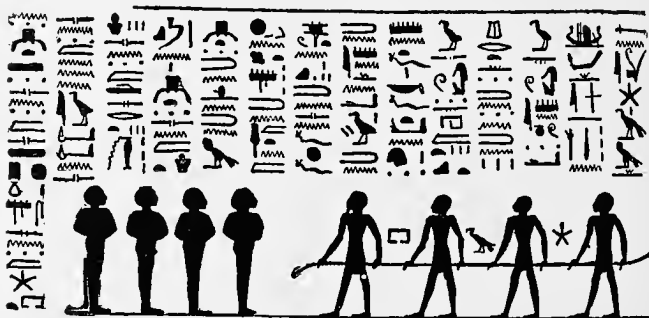
, but it is not easy to see how this name can be applied to the object. It is, however, quite clear that the Boat of ĀFU-RĀ is drawn by the gods of the Ṭuat through the

tube, and this being so, we are justified in assuming that it represents a tunnel, or passage, which the Egyptians believed to exist in the Third Division of the T̄uat, and to be guarded by a bull stationed at each end of it. This tunnel, in fact, represented the T̄uat of one of the great divisions of Egypt, and its gods were believed to be of such importance that even ĀFU-RĀ must pass through it. That the conception of its existence is very old is evident, and it dates from the time when the Egyptians thought that the Entrance and Exit of the T̄uat were guarded by bulls, and not by lions, as in the Dynastic Period. The worship of the bull is anterior to the agricultural civilization of Egypt, and the persistence of the cult of Apis and Mnevis, through the centuries down even to Christian times, proves that the Egyptians in all ages regarded the animal as a god. It has already been said that the tube, or tunnel, was presided over by seven gods, and it follows as a matter of course that the tunnel was divided into seven parts, each of which was presided over by one of the seven gods. In connexion with this, mention may be made of the "SEVEN ĀRITS," or the Seven Divisions of the Other World which are illustrated in the Theban Recension of the Book of the Dead. The entrance to each Division was guarded by a Gatekeeper, by a Watcher, who reported the arrival of every comer, and by a Herald, who received and announced his name. There is reason for thinking that the system of theology which divided the Other World into seven parts is an extremely old one.

In the text which refers to the passage of the Boat of ĀFU-RĀ through the tunnel, the tunnel is called the "EARTH-GOD," , *Ta*, and its guardian bulls the "DOUBLE-BULL,"  , *KAUI*, and it is thus clear that it is nothing but one of the T̄uats known to the Egyptians. At

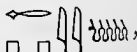
the end of the Division we see four beings, who stand with their heads uncovered, and their arms hidden; these are the UTAU, , whose duty it is to stand near the tunnel of the Double Bull.

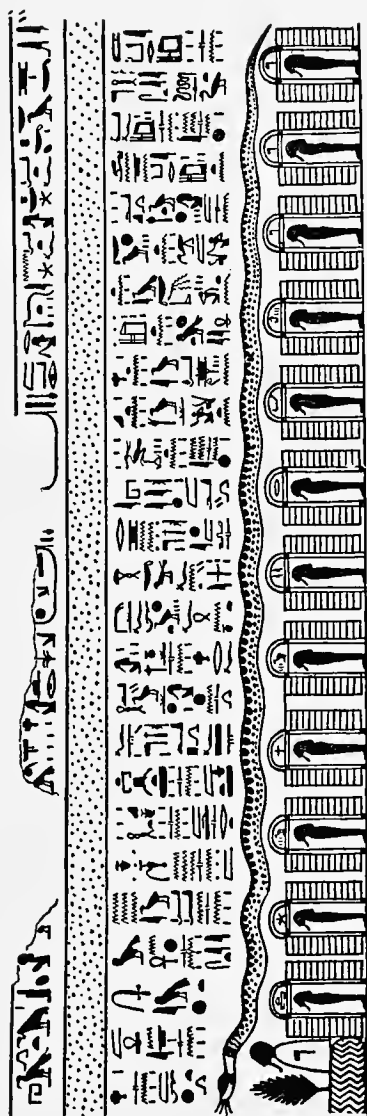
On the right of the Boat of ĀFU-RĀ are seen twelve shrines, each with both of its doors thrown open, and the monster serpent, SETI, , lying on top of them and guarding them; inside these are the "holy gods who are in the T̄uat."



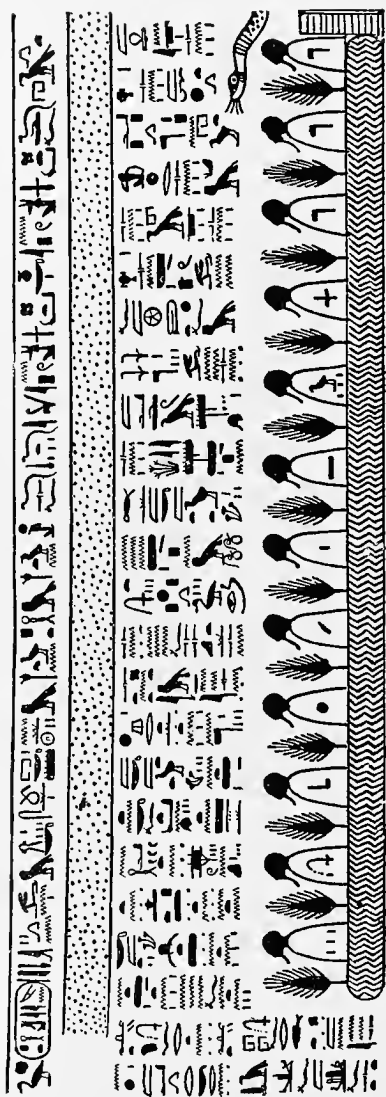
The T̄uat Gods address the Utau.

As soon as ĀFU-RĀ approaches these shrines, their doors fly open, and their occupants enjoy the fresh air and food and drink provided for them by him. Beyond these are twelve gods, each with a large ear of wheat before him, and they sit by the SHE KHEB or "Lake of boiling water," which is in the T̄uat. The smell of this Lake is so horrible that no bird will approach it, but it causes no unpleasantness to the gods who dwell on it, and though its waters are boiling hot to the wicked, they are cool and fresh to the blessed.

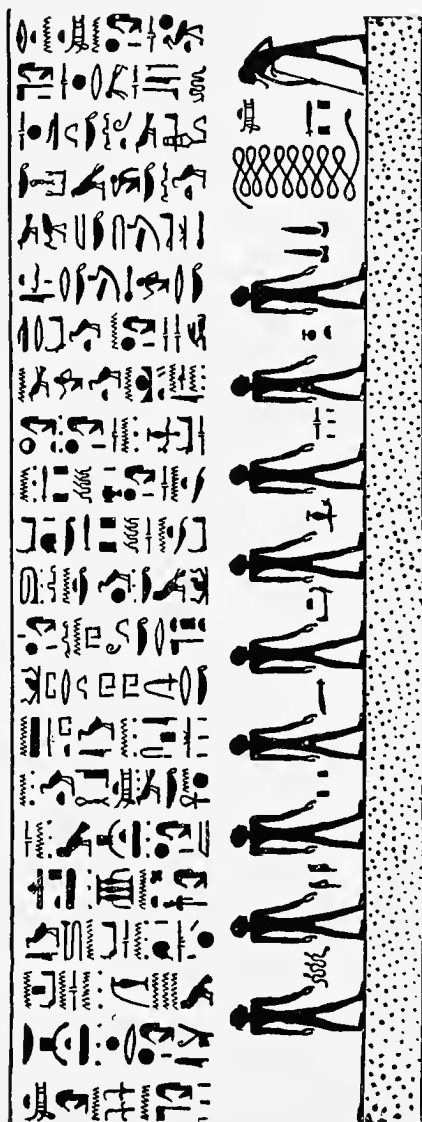
On the left of the Boat of ĀFU-RĀ stand the TCHATCHA gods who repulsed the monster serpent Āpepi, ,



The Twelve Holy Gods who are in the Tuat and the Serpent Seti.



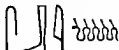

The Twelve Gods of the Boiling Lake.






The god Temu and the Tchatcha who repulse Apepi.

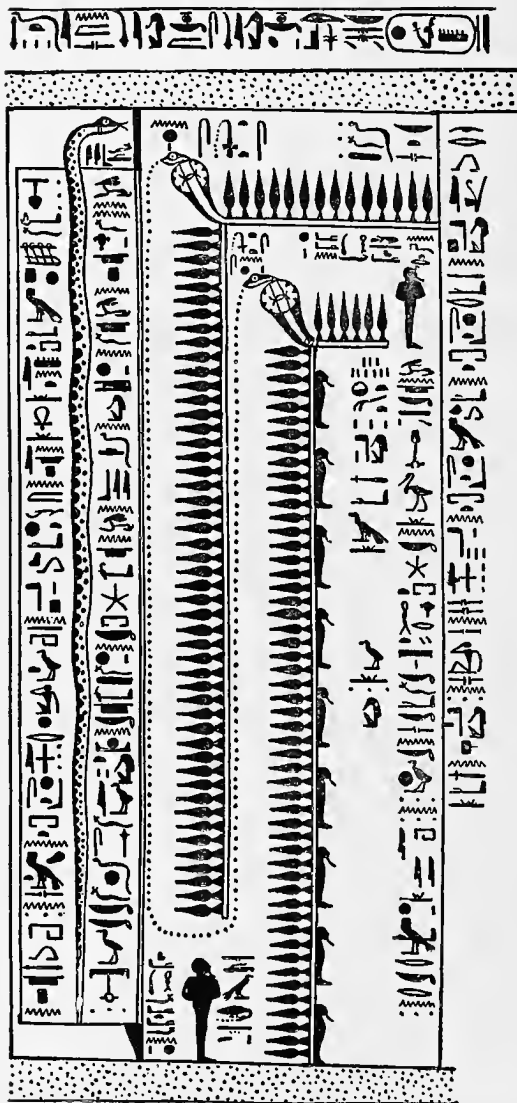


The Gods under the Rule of the God Tem.

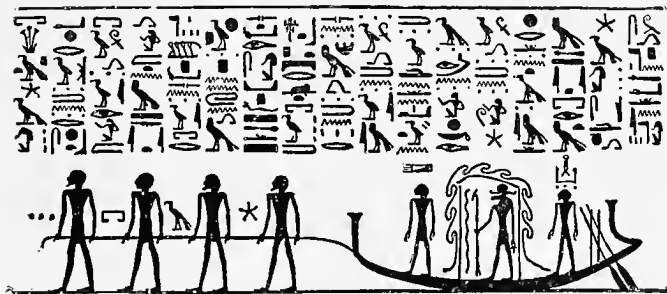
which is coiled up in many folds before the god TEM, and slit his head and destroyed him. Next to these is another Company of gods under the rule of the god TEM, who calls upon them to destroy two other serpents, SEBÀ  and ĀF . In return for their labours and the part which these gods took in overthrowing the fiends, portions of meat and cakes were given to them from the offerings of Rā.

VII. THE FOURTH DIVISION OF THE ȚUAT.

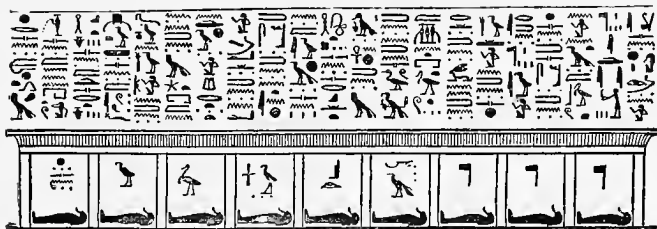
To enter the Fourth Division, ĀFU-RĀ must pass through the Gate called NEBT-S-TCHEFAU, , which is guarded by the great serpent, TCHEȚBI, , and by the two gods in mummied forms, NENURKHATA and SȚATA. As he advances, he sees on one side of him a row of nine small shrines, on which rests a roof with a deep cornice. These are occupied by the gods who attended Osiris, and ministered unto him when upon earth. As ĀFU-RĀ passes them, their mummied forms come to life, and they breathe the air, and see his light, and live upon the food which he decrees shall be given to them. Beyond these we see the twelve goddesses of the Hours, who stand on two slopes, one half of which is land and the other water. They are divided into two groups, each containing six goddesses, by the serpent ĤERRET, , which spawned twelve serpents that formed the food of the twelve goddesses, who were ordered by ĀFU-RĀ to rest in their Gate, with their "breasts towards the darkness, and their backs towards the light." The duty of the twelve goddesses was to guide the Boat of ĀFU-RĀ through the Țuat, each being responsible for the course of the god for one hour.



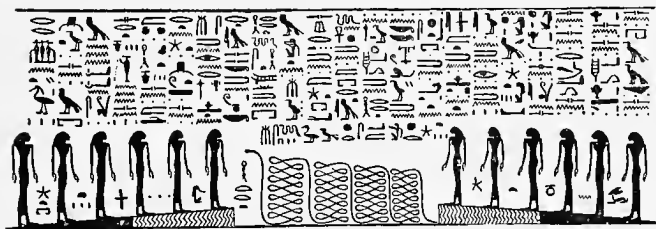
The Gate of the Serpent Tcheṭbi.



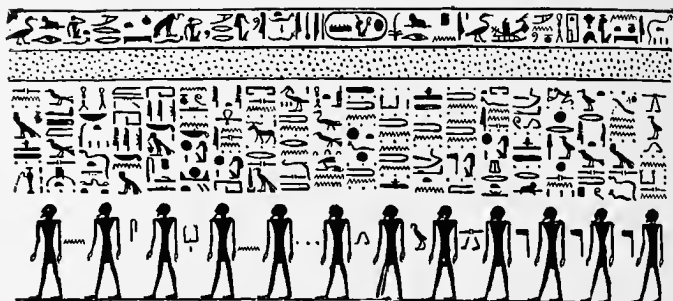
The Gods of the Fourth Division of the ʒuat towing the Boat of Rā.



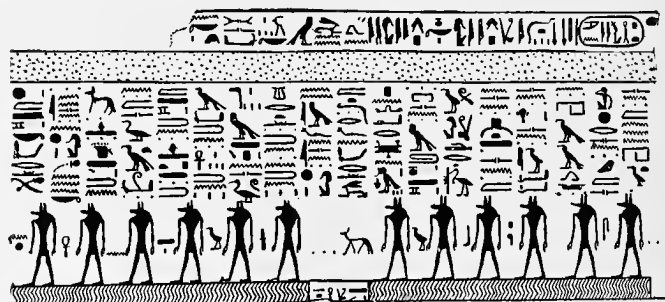
The Nine Gods who attended Osiris.



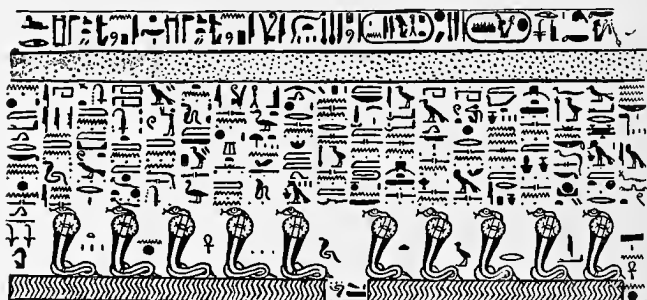
The Serpent Herket and the Goddesses of the Hours.




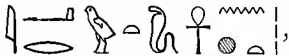
The Twelve Gods who carry their Doubles.

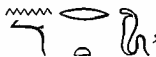


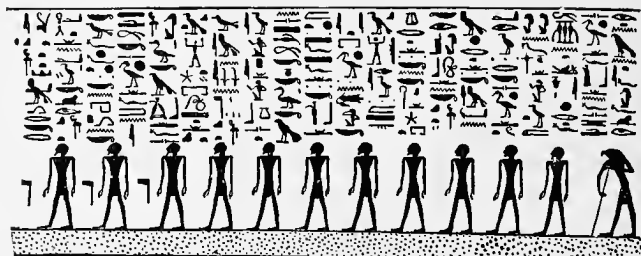
The Twelve Gods of the Lake of Life.



The Ten Living Uraei of the Lake of the Uraei.

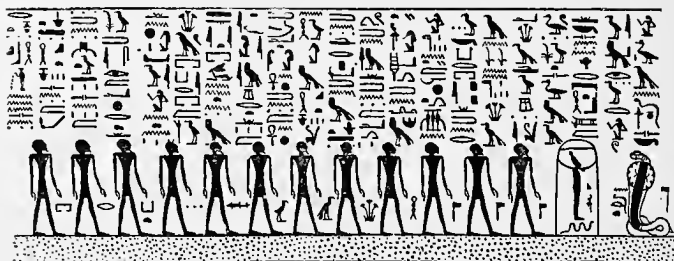
On the other side of his path, ĀFU-RĀ sees a company of twelve gods, whose duty it was to bring their own doubles as offerings to the gods. Next to these are twelve jackal-headed gods, who live by the LAKE OF LIFE, , and are called the "Jackals of the Lake of Life." This Lake is filled with liquid fire, which is poured out from the mouths of the "LIVING URAEI," , and in it live a number of the gods, whom to watch is the duty of the twelve Jackal-gods. In this Lake the Lord of the gods immersed himself, and ĀFU-RĀ is besought to bathe therein, so that the strength of his fires may be renewed. The souls of the dead were unable to approach this Lake and renew their life, for the ten Uraei hurled their fires against them, and turned them back, and consumed their shadows.

On the left ĀFU-RĀ next approaches the heavenly sanctuary of KHENTI ĀMENTI, one of the oldest dynastic gods of Upper Egypt, whose attributes were merged in those of Osiris, when this god's cult spread to the south. He appears in the form of a mummy standing on a serpent, and wearing the White Crown, or Crown of the South. He rises out of a mountain, and his head only is above the ground. Facing him is NESERT, , the goddess of flame, who guards the vaulted shrine wherein the god stands. In front and behind the shrine stand twelve gods, who not only guard the god from attacks, but carry out the sentences of doom which he passes on the wicked. One group of gods is called "Gods in front of the shrine," and they are under the leadership of Horus, who works magic on behalf of his father Osiris; the other group is called the "Gods behind the shrine." Immediately beyond these are four furnaces or pits of fire, each of which is tended by its own god, and all four are under the command of a being who appears to be called "ĤER-SAU." (?)

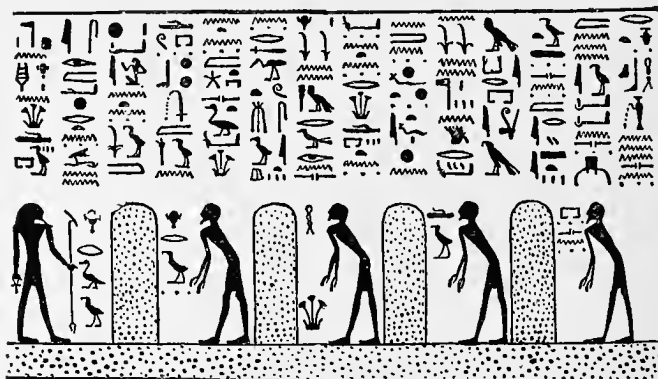


The Twelve Gods in front of the Shrine.

Horus.





The Twelve Gods behind the Shrine.

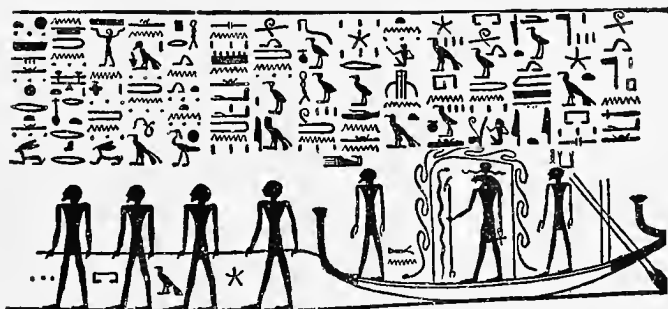
Osiris The Goddess
Khentii of Flame
Amenti. (Nesert).The Master
of Earths.

The Four Masters of their Pits,



The object of the pits is clear, for in the text Horus is ordered by Osiris Khenti Ámenti to cast to him that is over the pits those who work against him, but who these beings are is not said. All the beings who are represented in this Division appear to be officers and ministers of Osiris, and it seems as if these pits of fire were made for those in his kingdom who failed to do the pleasure of the god to his satisfaction. On the other hand, the pits may represent the place of punishment of the wicked which formed part of the Țuat of the Abydos-nome, wherein Khenti Ámenti was originally sole god and king. Pits of fire are found in other Divisions of the Țuat, but they do not belong exclusively to the country of Osiris.

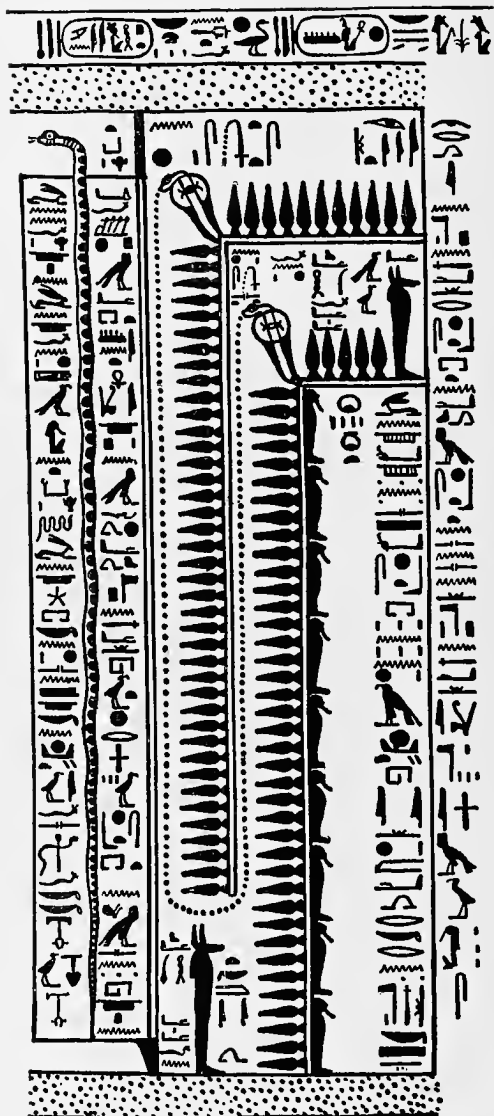
VIII. THE FIFTH DIVISION OF THE ȚUAT.

The next gate of the Țuat is called "ÁRIT," , and when ÁFU-RĀ approaches it, its doors fly open, and the great serpent that guards it, TEKA-ĤRĀ, , and the other




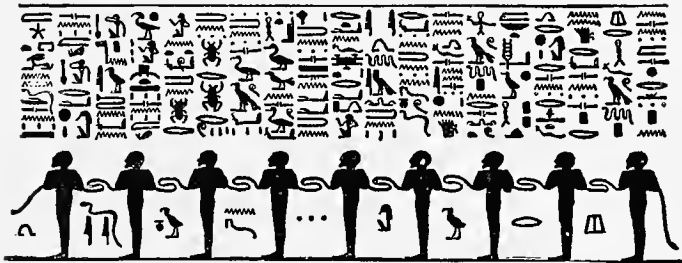
The Gods of the Fifth Division of the Țuat towing the Boat of Rā.

warders, ÁAU, , and TEKMI,  greet him and assist him to pass through. The company of the gods who stand in the Gate acclaim him, and when a relay of gods



The Gate of the Serpent Teka-hra.

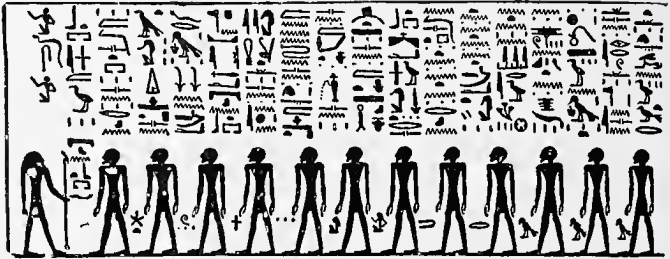
to tow him through the Division has been provided, he sets out on his way. The first group of beings met by him consists of nine gods in mummied forms, who hold in their hands the serpent NENUTCHI, . This monster has travelled from some portion of the T̄uat with the view of obstructing the passage of AFU-RĀ, but the Lord of the T̄uat has decreed that he shall go no farther, and the nine gods, who are called "KHERU NENUTCHI," have seized upon him, and are holding him in restraint. In return for this service food is given to them in the T̄uat, but it consists of the "hearing of the words" of AFU-RĀ and of Rā in the T̄uat.



The Nine Gods who hold Nenutchi.


Following these come a god who is called "HER-QENBET-F," and a group of figures of twelve men who represent the "Souls of men in the T̄uat." From the text we learn that these are the souls which are "right, and true, and divine," and that offerings are made to them on the earth. They waited until the arrival of ĀFU-RĀ to receive their reward, and by his command the god HER-QENBET-F, *i.e.*, "He that is over his Corner," gives to them their place in the "Corner" of Sekhet-Āaru, or the Elysian Fields, where the friends and associates of Osiris live in a state of everlasting happiness.

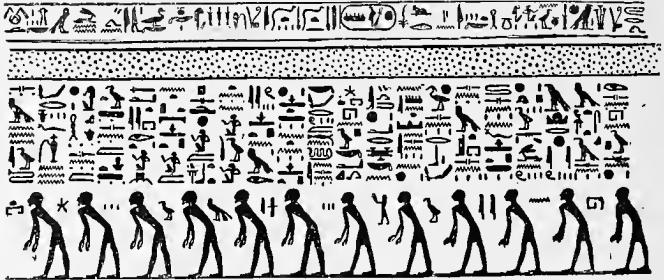
On the right of ĀFU-RĀ we see a company of twelve men,



Her-qenbet-f.

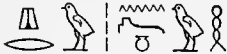
The Souls of Men in the ̤uat.

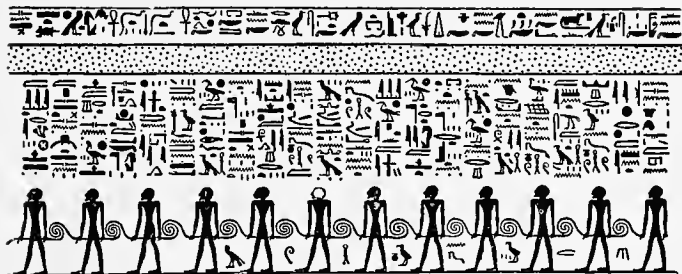
with their bodies inclined forwards, and their hands hanging before them in an attitude of entreaty. These are the “HENIU,” , or the “Singers of praises” to ĀFU-RĀ and ̤ERU-KHUTI, or Harmachis, that is to say, they are the souls of men who, whilst they were upon earth, “knew



The Singers of Praises to Āfu-Rā.

Rā” and made offerings to him, and the god now says to them: “Here are offerings for you, O ye who made offerings. “I am pleased with what ye did for me, when I rose in the “eastern part of heaven, and when I set in the Chamber of “my Eye.” Thus it is clear that the Egyptians believed that the giver of gifts to Rā on earth would receive gifts from him in heaven in return.

The next group of beings is formed by the "KHERU NENUḤ," , *i.e.*, "Those who hold the cord" in the T̄uat. The cord which they hold contains a god, who watches over the use to which the cord is put, and takes care that it is employed justly. The holders of this cord are deputed by the god of the T̄uat to go round about that region and to measure the fields, or estates, which are given to the KHU, *i.e.*, the beatified spirits. Unto each KHU a portion of land has been given, and it is the duty of the holders of the cord to "draw tight the cord," and see that each is in possession of the whole of the plot of ground which was given to him. As



The Holders of the Measuring Cord in the T̄uat.

AFU-RĀ is approaching the KHERU NENUḤ he orders them to measure the estates of the KHU, or spirits, of Neterti with the cord of justice and impartiality, and these spirits are clearly satisfied with the result, for they say to him: "Hail! journey on, "O Khuti, for verily the gods are content with what they "possess, and the spirits are satisfied with their homesteads."




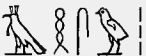
At the end of the series are four gods, who are called the "ḤENBIU who are over the cord." These were the gods whose duty it was to provide fields in the SEKHET ĀARU, or Elysian Fields, for the newly arrived gods and spirits. They selected the sites which could be turned into good fields, and

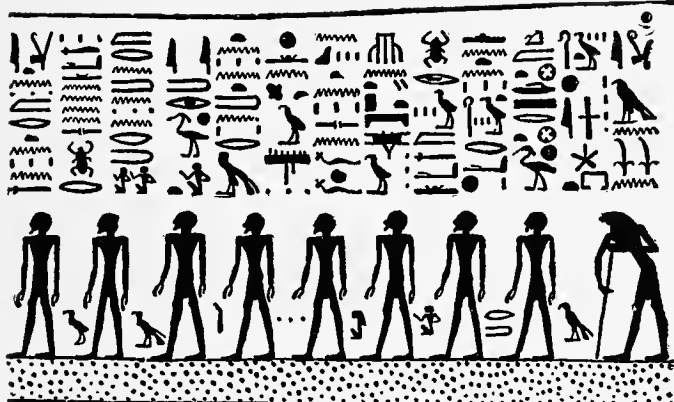
then they caused sand to be carried there and spread out over them as top-dressing, and when the ground had been prepared and measured it was divided into allotments, presumably of different sizes, some of which were bestowed upon the gods, and others upon the spirits.

On the left of the path of the Boat of ĀFU-RĀ is the section of this Division which is set apart for the dwelling-place of the souls of the Four Races of men into which the Egyptians divided mankind. On the sarcophagus of Seti I. the figures of all of these are identical in form and appearance, but on the walls of his tomb each is different in colour, and has his



The Four Henbiu Gods.

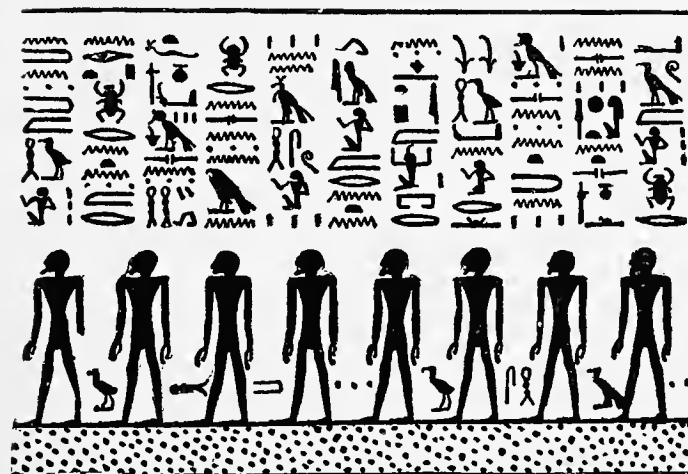
characteristic features and dress. The hawk-headed god who leans on a staff is Horus. The FIRST FOUR figures who follow represent the "REMT, , i.e., the "MEN" who were formed of the tears of the "Eye of the splendour" of Rā, or the pure Egyptians, the SECOND FOUR represent the "ĀA-MU," , i.e., the people who dwelt in the deserts to the north and east of Egypt, Sinai, etc., and who are said to have been created by the fire-goddess Sekhet, who was a form of Rā. The THIRD FOUR represent the "THEMEḤU," , i.e., the people who dwelt in the deserts west of the Nile. They also were of the creation of Sekhet. The LAST FOUR represent the "NEḤESU, , or "BLACKS," i.e., the dwellers in the Sûdân. Rā is declared to have been the father of the "Blacks," but they came into being in an irregular manner. It is interesting to note that the Egyptian theologians made room for the souls of alien races in the



The Aa-mu, *i.e.*, Asiatics.

The Remt, *i.e.*, Egyptians.


Horus.

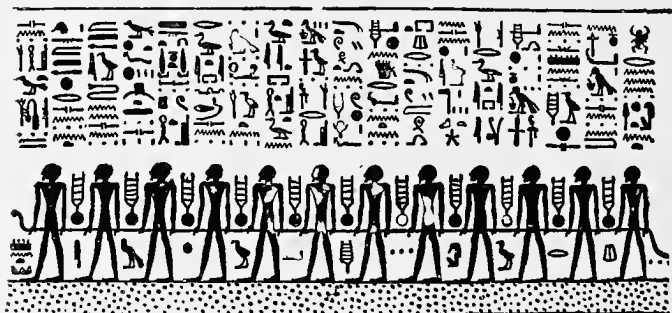


The Themehu, *i.e.*, Libyans.

The Nehesu, *i.e.*, Negroes.

kingdom of Osiris, even though they were not worshippers of the gods of the Egyptians, and it seems as if they intended the Tuat to be the heaven of all mankind.

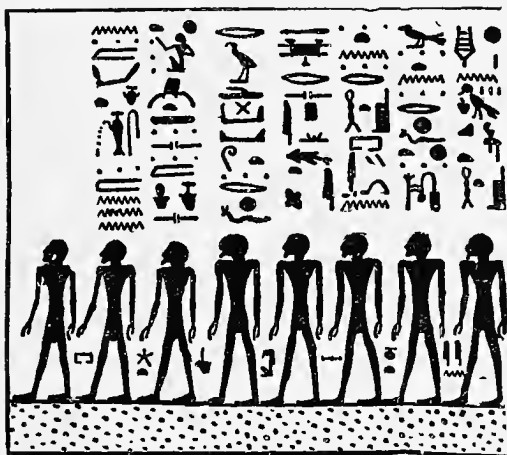
Following the souls of the men of the Four Races come twelve beings called "KHERU ĀḤĀU EMĀMENT," *i.e.*, "Those who hold time in Āment," who are seen holding the serpent METRUI, . Their work was to measure the periods of time which souls had to pass in Āmenti, and when these were fulfilled, it rested with them to make use of the power which they had, and to dismiss such souls to the place of annihilation. The



The Twelve Gods of Time in Āment.

instrument which they employed in measuring time was the serpent METRUI, which appears to have contained a god who watched over the measurements, and took care that no mistake was made. To grasp the exact meaning of the writer of the text which refers to this matter is difficult. It seems impossible to think that souls were doomed to pass in this region periods of time of different lengths, according to their degree of wickedness, and then to be handed over to the place of destruction, yet this seems to be the simple meaning of the text. On the other hand, the suggestion may be that souls were condemned to pass periods of time there, preparatory to

advancing farther in the Tuat, and that if their behaviour were such that it displeased the "Gods of Time," they were permitted to send them to their final doom straightway. It is possible that this Division was a place in which certain souls were condemned to perform works connected with marking out and measuring the fields of the Sekhet Aaru, which were to be allotted to the gods and spirits, and with top-dressing with dust and sand, and watering them. If this be so, such souls would serve



The Eight Sovereign Chiefs in the Tuat.

in the celestial *corvée*, and the "Gods of Time" would represent the celestial time-keepers who took care that each soul performed the period of labour decreed for it. The souls who would not work were handed over to the place of destruction and there annihilated.

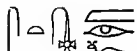
This view is, on the whole, supported by the text which refers to the last eight gods, who are called "TCHATCHA" *i.e.*, "Chiefs," and who keep the registers, presumably of the names

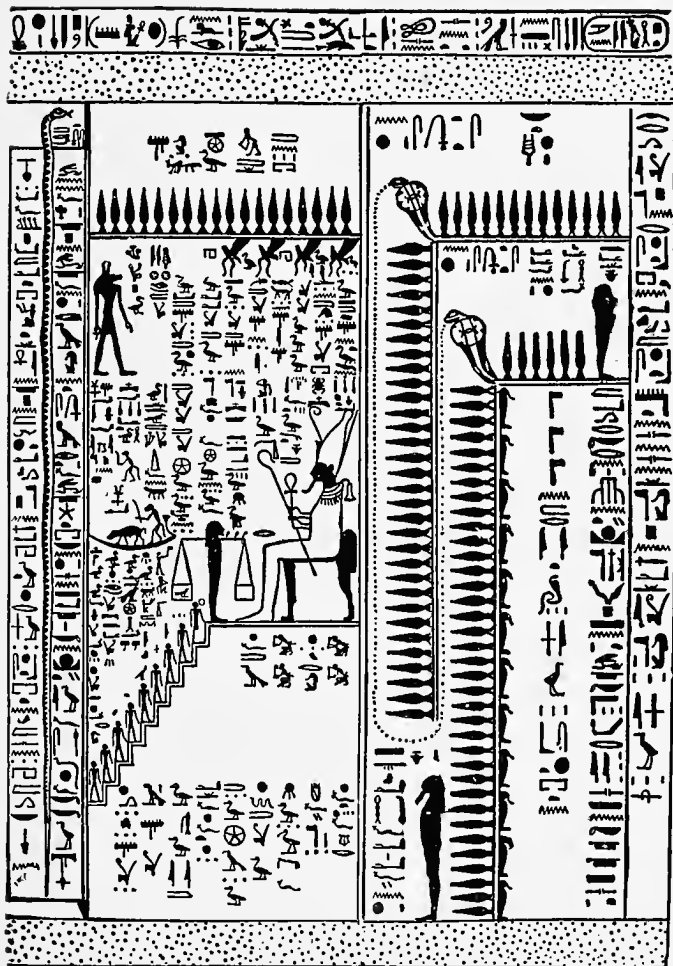
of the workers, and of the period of time which they have to serve, and of the amount of work which each being must perform. This portion of the BOOK OF GATES is specially interesting if we compare the information which it supplies with the the VIth Chapter of the Theban Recension of the BOOK OF THE DEAD.

This Chapter is actually a magical formula, the recital of which by the deceased would, it was thought, enable him to escape from forced labour in the \ddot{T} uat. It was written on papyrus, and was cut in figures, to which the Egyptians gave the name of "USHABTIU," and in it the deceased is made to speak words to this effect: "In the event of my being condemned to lay dust on the fields in the \ddot{T} uat, or to fill the water-courses with water from the river, or to reap the harvest, let such work be performed for me by thee, to whose work no obstacle will be put in the way." The USHABTIU figures, to whom these words were addressed, replied: "Verily, I am there, wheresoever thou mayest speak." Thus it is clear that the *corvée* was believed to exist in the \ddot{T} uat by the writer of the Chapter, and pictures and text on the coffin of Seti I. show us the book-keepers, and time-keepers, and land-measurers, who regulated the work of those condemned by Osiris to perform forced labour in the \ddot{T} uat.

IX. THE JUDGMENT HALL OF OSIRIS.










Between the Fifth and Sixth Divisions of the \ddot{T} uat comes the Hall of Judgment, wherein Osiris, the god and king of the dead, sits in judgment on the souls that come before him nightly. It is entered through a door which is carefully guarded by a monster serpent called "SET-EM-MAAT-F,"

 , *i.e.*, "He that hath fire in his eye," and immediately beyond it is the Gate which leads to the Sixth Division



The Judgment Hall of Osiris.




The Gate of the Serpent
Set-em-maat-f.


of the Tuat. On the top of a flight of steps sits Osiris upon a chair of state. He is in mummy form, wearing the Crowns of the South and North on his head, and holding the symbol of life, , in his right hand, and the sceptre, , emblematic of sovereignty, in his left. Before him is a pair of scales, the standard of which is in the form of a mummied god (Thoth?); in one pan is a rectangular object which is being weighed against the sparrow, , symbol of wickedness. The beam of the scales being perfectly horizontal, it follows that the wickedness of the deceased was neither greater nor less than that against which it was balanced. Usually in Judgment Scenes, the heart of the deceased is weighed against the ostrich feather, symbol of "righteousness." On each of the nine steps of the platform stands a god, and these nine gods are called the "Company with SAR," *i.e.*, Osiris, and assist him in judging the dead. In front of Osiris is a boat containing figures of an Ape and Pig. Now the Ape represents Thoth, the scribe of the gods, and the Pig is called $\bar{A}M-\bar{A}$,  , and symbolizes wickedness. It will be remembered that it was a black pig which inflicted injury on the Eye of Horus (*Book of the Dead*, Chap. CVIII). In an upper corner is a figure of the jackal-god Anpu, or Anubis, and from the ceiling of the shrine hang down, in an inverted position, four heads of animals of the gazelle class, which are called in the text "HAHAU,"    .

The texts are written in the so-called "enigmatic" character, that is to say, the hieroglyphics in them have values which are different from those which they bear in ordinary inscriptions. This fact was first pointed out by Champollion. The inscription on the side of the steps, at the foot, states that the enemies of Osiris are under his feet, that he puts them under restraint, and slaughters them, that he is the foe of the

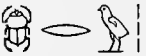

damned, and that the gods and the spirits are before him. In the inscription which refers to Anubis, this god is made to pray that Thoth may try the cases of those whom he weighs in the Balance with justice and impartiality. Of the Ape in the boat it is said that when Osiris enters his Hall to judge the dead, he rises and puts the pig $\bar{A}M-\bar{A}$ under restraint, thus preventing him from obstructing the judgment of Osiris. Of Osiris it is said that he smites wickedness, that he weighs the deeds of men in the Balance, in the holy place where the deepest mystery connected with the spirits is enquired into; and it is asserted that he has a "just heart." The meanings of the other texts are very obscure. The arrangement of the Judgment Hall of Osiris, given in the *BOOK OF GATES*, is different from that depicted in the copies of the *Theban BOOK OF THE DEAD* which have come down to us, and it seems to represent a very ancient form of the "Weighing of Words."

X. THE SIXTH DIVISION OF THE ȚUAT.

Immediately beyond the Hall of Osiris is the Gate which is called " $NEBT-\bar{A}H\bar{A}$," . Its construction is the same as those already described, but we may note that it is guarded by a company of twelve gods and goddesses, and by two gods in mummied form called " $MA\bar{A}-\bar{A}B$," , *i.e.*, "right of heart," and " $SHETA-\bar{A}B$ " , *i.e.*, "Hidden of heart." Sa having bidden the serpent god SET-EM-MAAT-F to open his door, and the Gods of the Gate having bidden $\bar{A}FU-R\bar{A}$ to enter, the Boat passes through the Gate without delay. The region of the Sixth Division is different in character from the other Divisions of the Țuat, for it represents a portion of the Țuat of Osiris. The scenes which illustrate it are

mutilated on the sarcophagus of Seti I., but from the portions of it which remain, and versions of it found in the Tombs of the Kings at Thebes, it is possible to give a fairly complete general description of it. Immediately in front of the Boat of ĀFU-RĀ is the god Nefer-Tem, leaning on a staff, and in front of him is a series of jackal-headed standards , to each of which are tied two of the enemies of Osiris. Each standard is under the supervision of a god, e.g., Rā, Kheperā, Shu, Sab, Sar, Ḥeru, etc. On the right of ĀFU-RĀ's course were twelve male figures called

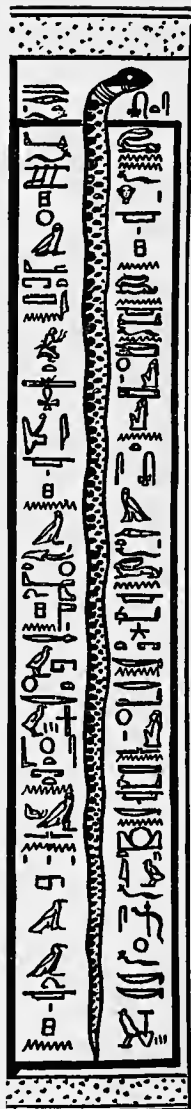
"ḤETEPTIU KHEPERU," 

, each of whom carried a large loaf of bread on his head .

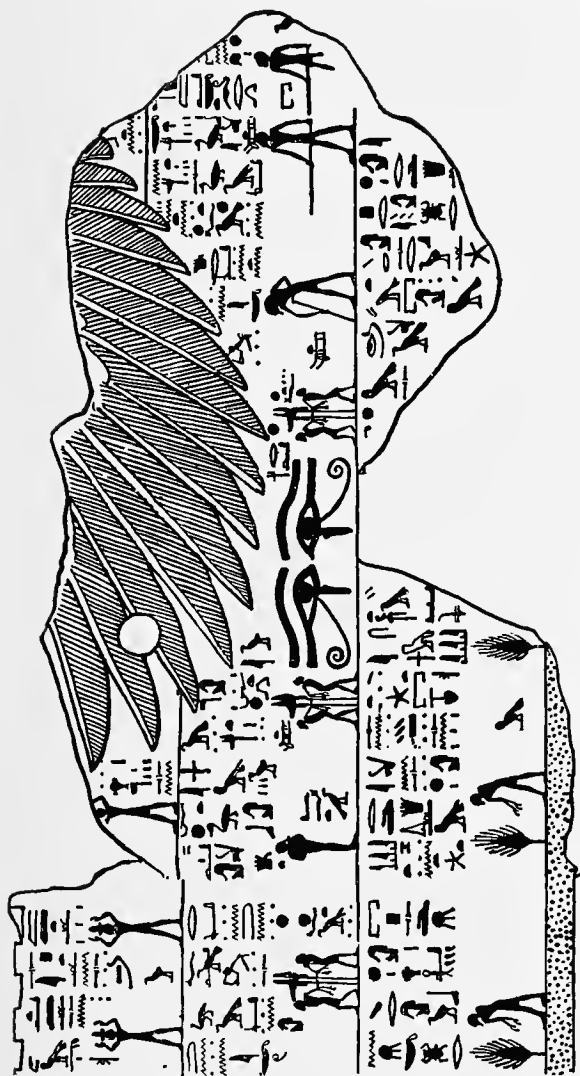
Next follow six male figures, each of whom wears a feather of Maāt on his head; these are the "ĀUT-MAĀTIU,"

. The text fortunately tells us who these beings are, and we learn from it that they represent those

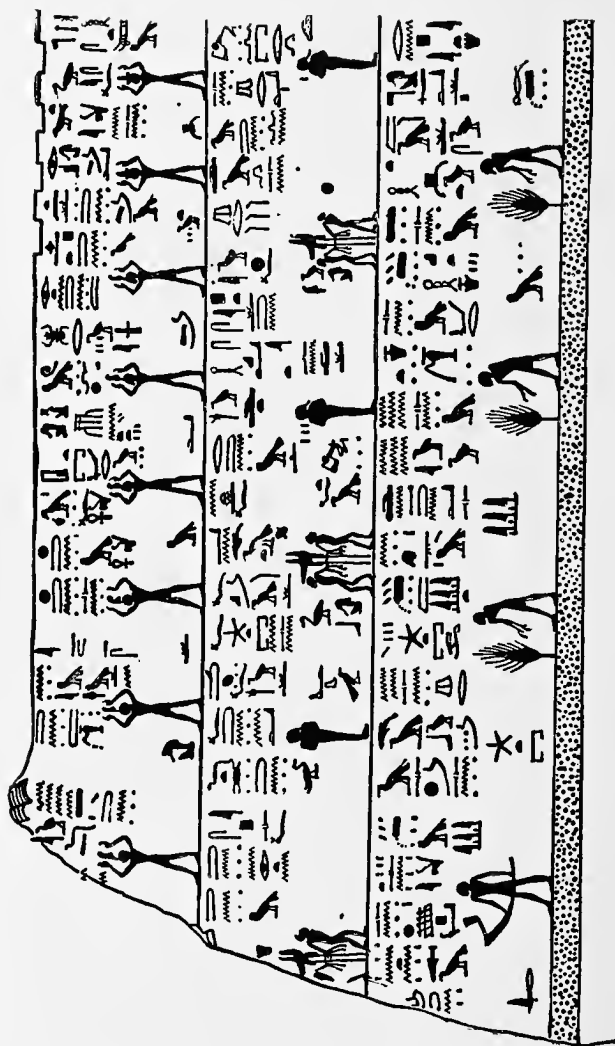
who upon earth made offerings to the gods, and that they are those "whose doubles have been washed." Their deeds have been weighed by Osiris, they have been found righteous by him, and he invites them to live with him "in the house of him whose souls are holy."



The Serpent Set-em-



Fragment of the Sixth Division of the Tuat, from the Cover of the Sarcophagus of Seti I.



Further he declares that they are "*maāt of maāt,*" *i.e.*, "truth of truth," or the essence of truth, and he gives them peace.

On the left of the course of *ĀFU-RĀ* were twelve male figures, who represented the "workers in the wheat fields of "the Țuat." Some of these are seen tending ears of wheat which, the text tells us, become "glorious in the land through "the light of *Rā*, when he appeareth and sendeth forth heat." The ears of wheat are said to be the "members of Osiris," and thus the great god is the food upon which the gods and the beatified live in the Țuat. The other "workers" in the wheat fields are furnished with scythes, and these *ĀFU-RĀ* addresses, bidding them to reap the grain before them, and then to join the god in the Circle of Hidden Forms. The scene and texts of this portion of the Sixth Division are of great interest and importance for the study of the Egyptian religion, for they help us to understand the views of the Egyptians concerning the food of the beatified. Osiris himself was *Maāt*, or Truth and Righteousness personified, and the beatified who were permitted to dwell with him were *Maāt* also. Now the beatified lived on the celestial wheat which grew in the fields of Osiris, and, as we have seen, every ear of wheat which flourished there was a member of the body of Osiris, for this god himself was the Wheat-god, and was the source of life of every plant of wheat in his kingdom. Thus it follows that the beatified lived upon the body of their god, whom they ate daily. The texts from the earliest period speak of Osiris as the ever-living and everlasting god, and the Prince of eternity, and as he was the Wheat-god it was his body which was the "bread of everlastingness" upon which the beatified lived, according to the texts which were written under the Fifth and Sixth Dynasties, about B.C. 3600-3300. Because, says the text, "the beatified worked righteousness whilst they "were upon earth, and did battle for their god," Osiris rewarded them with his own body, and, eating his body, they became one

with him, and therefore eternal. They were "called to the enjoyment of the land of the House of Life, and to its righteousness."


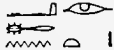
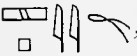

It is impossible with the information at present available to decide the age of the ideas described above, but it is quite certain that they were very old, and there is good reason for believing that they were indigenous. We should naturally be inclined to assume that the idea of the cult of the celestial wheat was evolved after wheat was introduced into Egypt from Asia, and after the Egyptians had ceased to be a pastoral people, and had settled down to agricultural pursuits. This, however, does not follow necessarily, for, though the pastoral Egyptians had no wheat, they grew the grain which the Arabs call *dhurra*, and their grain-god was called NEPRĀ,

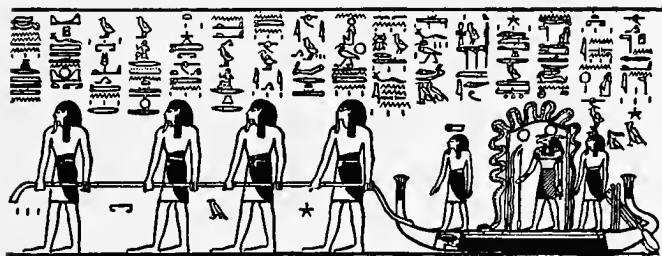


With the rise and development of the cult of Osiris, and the absorption by him of the attributes of the older gods of the country, the identities of primitive gods, and their names, became lost. Though in the texts under consideration the Grain-god, NEPRĀ, is mentioned by name, it is Osiris who assumes the lordship of the celestial grain. The connexion between Maāt, or righteousness, and the Grain-god is not easy to explain, but it seems to me that in the texts here we have a mixture of two conceptions of Osiris. As the Grain-god, he would satisfy those who wished for a purely material heaven, wherein hunger would be unknown, and the blessed would be able to satisfy themselves daily; and as the God of Righteousness, of whom the spiritually-minded hoped to become the counterpart, he would become the hope and consolation, and the symbol of the Eternal God.

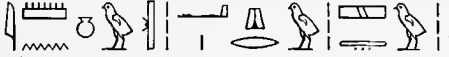
XI. THE SEVENTH DIVISION OF THE TŪAT.

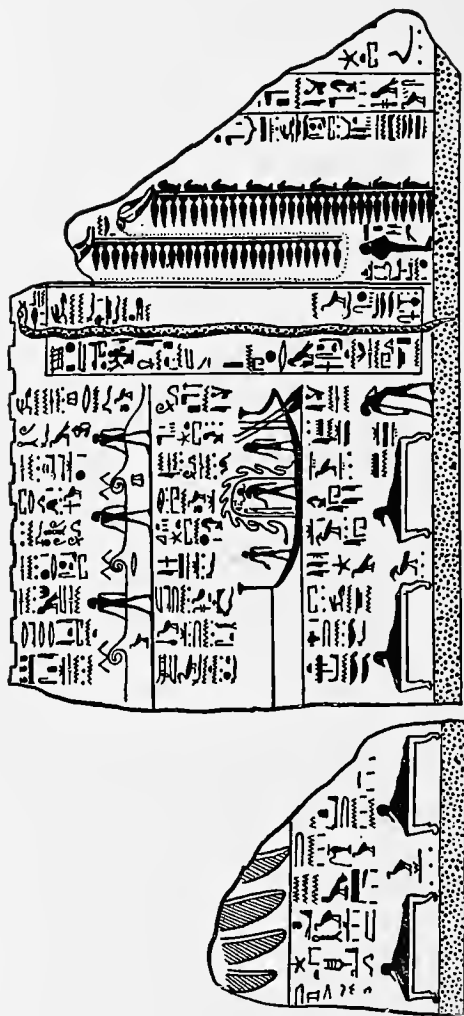
AFU-RĀ, having passed through the wheat fields of Osiris, and having seen on one side the labourers cultivating the

wheat and reaping the harvest, which is enjoyed by the beatified on the other, now draws near to another Gate, called "PEŠTIT," . It is guarded by the monster serpent, "ĀKHA-EN-MAAT," , by a company of gods, and by two gods in mummied form, the one called "SHEPI," , and the other "HEQES," . The portion of the cover of the sarcophagus of Seti I., on which this Division is cut, is much broken, and several portions of the text and its illustrations are wanting; but the lacunae can be filled from other sources, and the general contents of the Division may

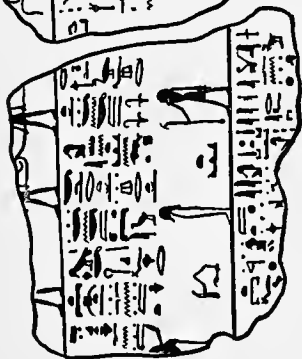
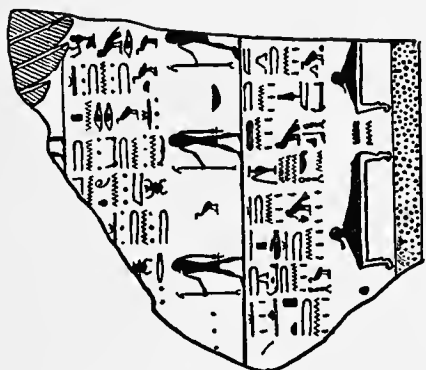


The Gods of the Seventh Division of the T̄uat towing the Boat of Rā.

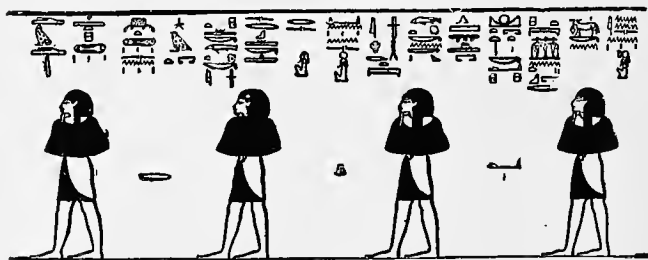
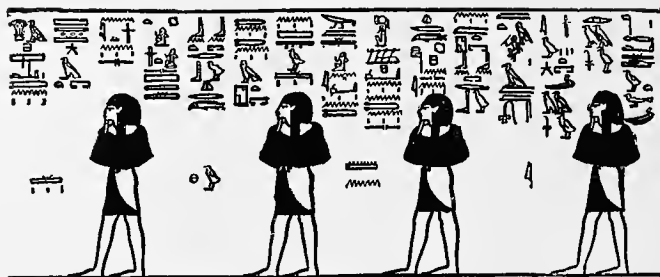
be thus described. The Boat of ĀFU-RĀ is towed by four gods as before, and in front of them are the twelve "ĀMENNUN-Ā-KHERU-SHETAU," , who represent the hidden forms of the god, and are the repositories of his mysteries. Their hands and their arms are hidden within their tunics. They appear to have to come forth from the place of Fire, called H̄et-Benben, as beings without shape or form, but when they arrive in the presence of the god he bestows bodies upon them, and their duty is then to watch over the body of AFU-RĀ. In front of these






Fragments of the Seventh Division of the Tuat, from the Cover of the Sarcophagus of Seti I.



Fragments of the Seventh Division of the Tuat, from the Cover of the Sarcophagus of Seti I.



The Twelve Gods whose Hands and Arms are Hidden.

again are the eight NETERU-ĤETI, , and the eight "SENNU," , the former standing with their arms by their sides, and the latter with their arms hanging in front of them. The NETERU-ĤETI watch over the Ĥet-Benben, that is, the House of the Obelisk, , which contains the body of the Sun-god, and they see him "with their eyes," *i.e.*, face to face, and wear his hidden forms. The duty of the SENNU gods is to bear to them the offerings which are apportioned to them. They live upon that which the god lives upon, and the god of the Țuat, or ȚUATI, describes them as beings "who lie down on their own lands; "who have gathered together their bones, and united their "members, and collected their flesh;" in short, they have constituted their bodies anew. They have, moreover, "girded "on their apparel, and put on their wigs." The gods in this Division are different in character from those in the first six Divisions of the Țuat, and their duties are different. We have no longer to deal with beings who are fulfilling the commands of Sar, or Osiris, or receiving their rewards in his kingdom, but with groups of gods whose work is to assist ĀFU-RĀ to re-appear on the horizon of this world at dawn. ĀFU-RĀ has passed safely through one half of the Țuat, or through the first six hours of the night, and his transformation from the Sun-god of night to the Sun-god of day must be effected. His path will be impeded by Āpep, and by many mighty serpents of darkness, which will endeavour to swallow him up and vanquish his servants, and ĀFU-RĀ must create gods to fight for him and clear his way.

In the upper register of the Seventh Division we see a group of these fighting gods who are called the "KHERU-METAUH,"




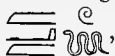
Each of these is armed with a staff

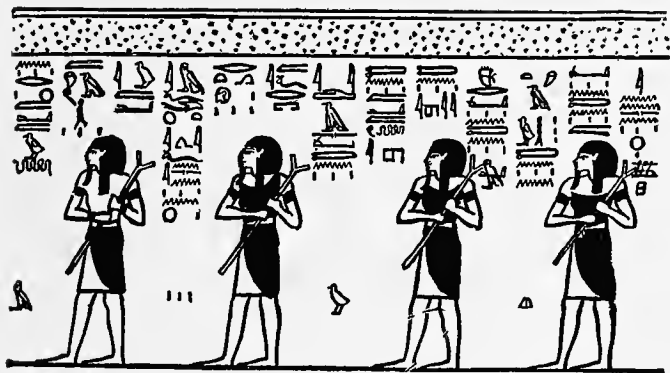


The Eight Neteru-ḥeti.







Four of the Sennu Gods.

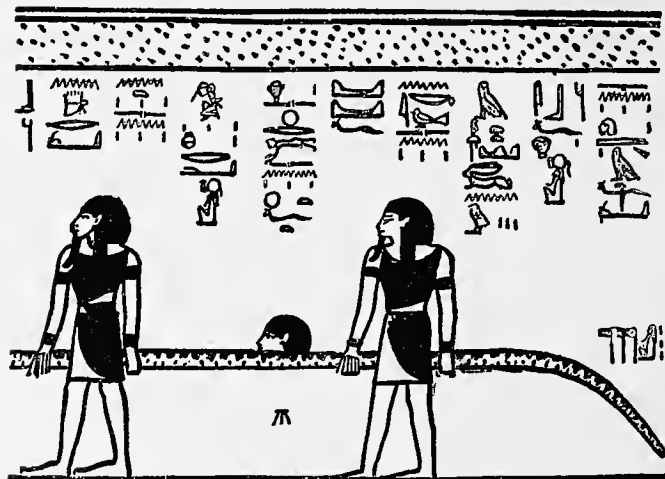
having a forked end, which he was intended to use as a stake to which to tie up his prisoners, . When they appeared before ĀFU-RĀ he commanded them to grasp their weapons and to fight the serpent MĀMU, , and to make "gashes in "him when the heads appear from out of him, and turn him "backwards." In the next illustration we see another group of warrior gods, who have seized a huge serpent, from the body of



Four of the Kheru-metauḥ Gods.

which appear twelve human heads; these heads represent the offspring of the serpent, now called "SEBĀ," , and "ḤEFAU," , as well as "ĀPEP," , and suggest that the spawn of the monster are as clever and intelligent as men. As ĀFU-RĀ approaches the serpent, the heads disappear into his folds one by one, and the twelve gods who hold him cut off his nose and put out his eyes.

The next foe encountered is the god of darkness, in mummied form, called QĀN, , who went to the place



Portions of the Serpent Sebá, with the twelve human heads which grow out of his body, and his twelve attendant gods.

where the hours were born, and tried to destroy them, so that they might not continue the life of AFU-RĀ. The gods of the



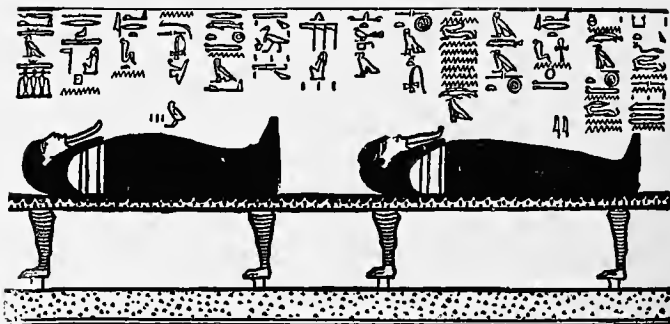
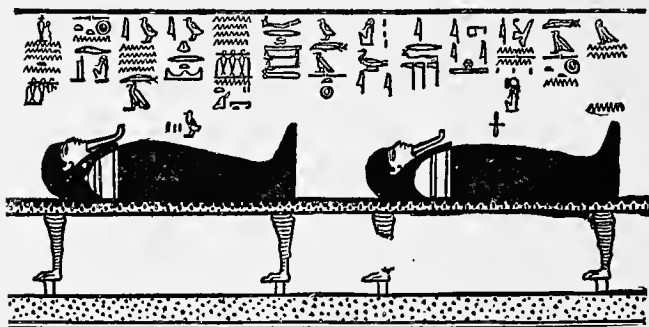
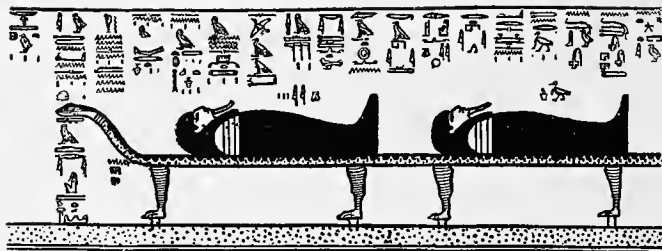
The God Qān, and some of the Gods who hold him by a Rope.

hours, however, seized him, and having cast a double rope round his neck reduced him to impotence.

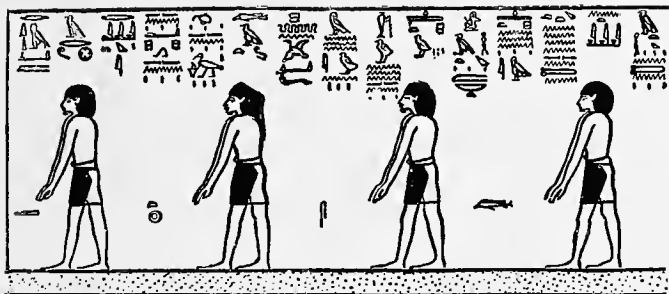
In the lower register is a long bier, the body of which is formed by the serpent NEHEP, ^{~~~~~}□□; on it lie twelve gods in mummied forms who are said to be "asleep "in the body of Osiris," and "are in in- "activity," and as this serpent is said to provide the bodies and the souls of these gods, it is clear that he is a form of Osiris himself. How or why the mummied gods are here cannot be said, but it is clear that they are not intended to remain on their bier, for the God of the Țuat calls upon them to "lift up the flesh of their bodies, "and gird up their members," in fact to enjoy the resurrection of the body. He says :



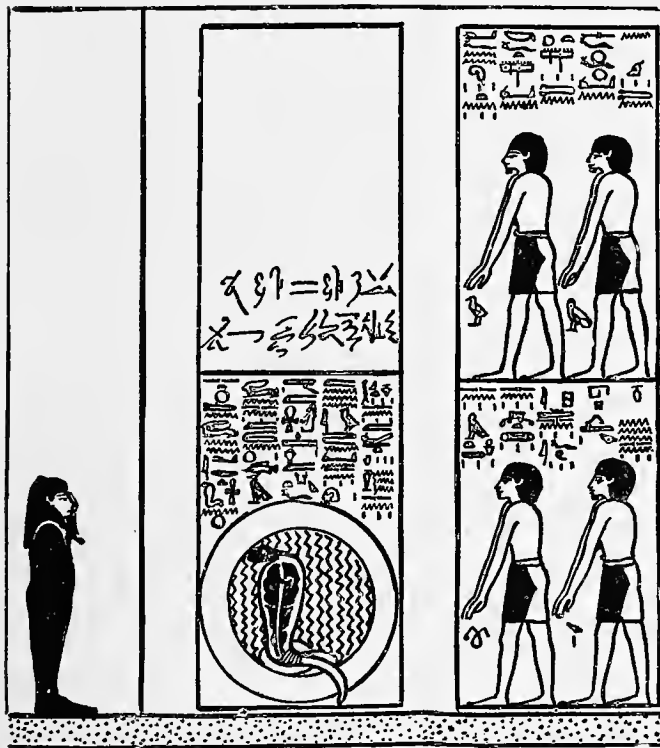
The God Țuati.



The Gods who are asleep in the Body of Osiris.



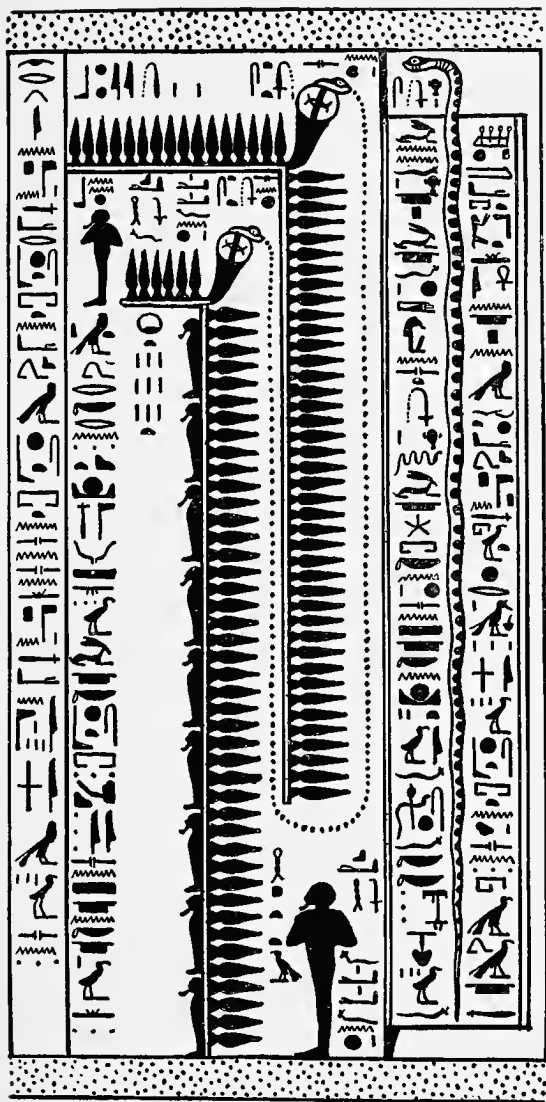
Four Khast-ta-ruḥ Gods.



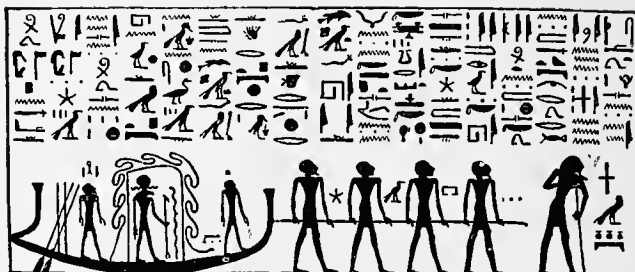
A God in mummied form.

The Serpent in the Round Pool of Fire.

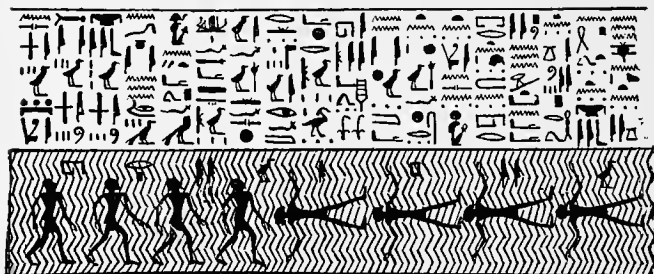
Four Khast-ta-ruḥ Gods.



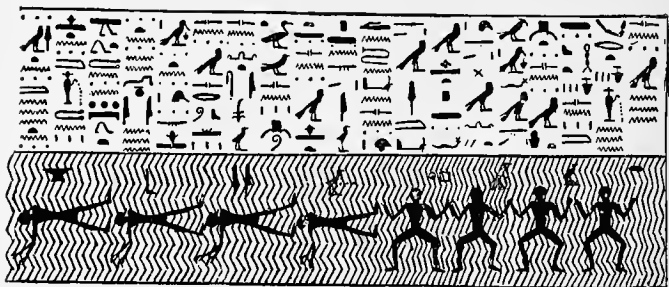
The Gate of the Serpent Set-hrà.



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



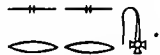
The Four Herpiu Gods and the Four Aḳiu Gods.



The Four Nubiu Gods and the Four Khepau Gods.

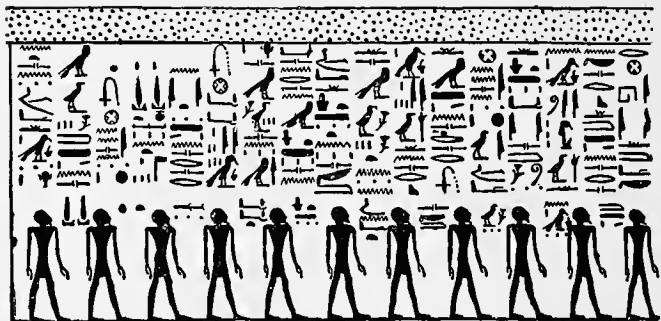
the Lake stands a god, leaning on a staff, who addresses the beings in it, and calls upon them to look upon *ĀFU-RĀ* as he journeys in his Boat, for it is this god who decrees their destinies. When *Rā* comes to the Lake he addresses each of the four groups in it by name, and says to them: "Ye shall have dominion over your waters, ye shall be at peace in your depths of cool water, 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 destruction." In the speech made by the gods who tow *ĀFU-RĀ* through this Division, they tell him that they "will make straight the roads of *Aḳert* for him." Now *Aḳert* is a name for the T̄uat of Heliopolis, and thus it is clear that *ĀFU-RĀ* has ceased to go northwards, and that he has entered that portion of the T̄uat which curved round towards the place of sunrise in the East. There is, unfortunately, no hint in the text which enables us to know who the "Bathers," "Divers," etc., may be, but it seems likely that they may represent either the bodies of those who have been drowned in the sea, or groups of sea gods whose abode is in the "chambers of the waters." We have seen in the earlier Divisions of the T̄uat that, on the arrival of the Boat of *ĀFU-RĀ*, the dead who were therein have come to life for a brief space and enjoyed the light of the god and the fresh air which he has brought with him, and the dead of the sea, under the life-giving power of the Sun-god, may well have received from him the gift of daily resurrection, like those who died on land.

As *ĀFU-RĀ* sets out on his journey across the Lakes of the Bathers, Divers, etc., he sees a group of twelve gods called "TCHATCHA," *i.e.*, "Chiefs," and a little beyond these is the awful Lake of boiling water called "SERSER,"

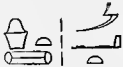


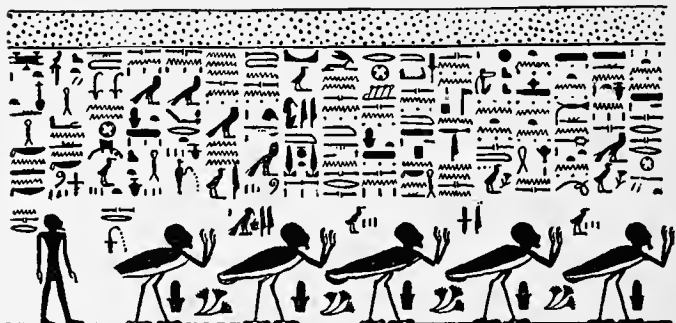
The duty of the TCHATCHA consisted in apportioning carefully the amount of bread and herbs which were to be given by the

command of the Sun-god to the Souls who were obliged to live on the Lake of Serser. The rations of the Souls, who are seen here, each with a loaf and a bunch of herbs before him, are



The Tchatcha who apportion the Bread and Herbs of Maät.

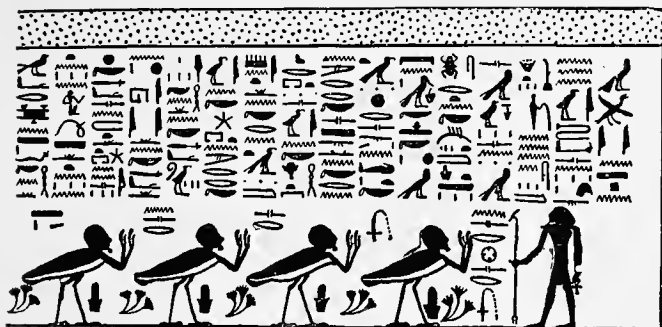
called *tau maät*, , i.e., "bread of maät," or "bread of "the law" (or statute), or bread, the daily amount of which



The Souls who live in the Lake of Serser.

was carefully defined by the decree of Rā. The TCHATCHA here, like the TCHATCHA who managed the celestial *corvée*, were under the orders of ĀFU-RĀ, and carried them out with strict

justice. The mention of the statutory allowance of bread and herbs recalls the passage in the Book of Proverbs (xxx, 8), in which Agur says : " Feed me with the bread of my portion," *i.e.*, with the bread which is meted out (חֶקֶק), or marked out for me, and it is clear that the idea of a Providence which gave to each man the food which was his exact due, neither more nor less, was common both to Egyptians and Hebrews. It is not clear who are the Souls that are fed by the TCHATCHA on the produce of the Lake of Serser, but they certainly represent a class of beatified beings whom AFU-RĀ rewards for what they have




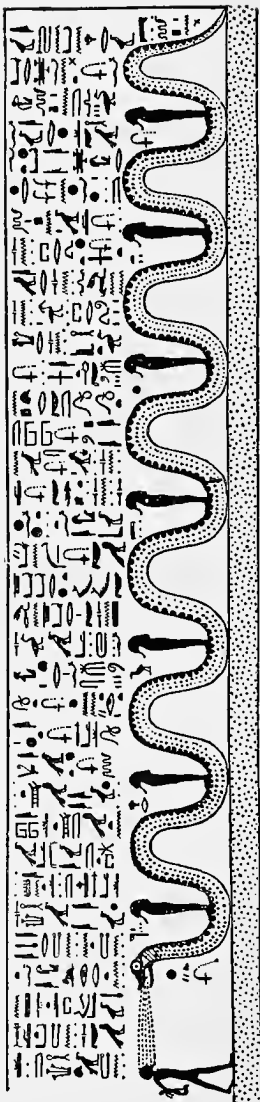
Souls who live in the Lake of Serser.

A God with a Sceptre.

done. He says to them : " Eat your herbs, and feed full on " your cakes ; let there be fullness to your bellies and satisfaction to your hearts. Your green herbs come from the " Lake of Serser, the Lake which cannot be approached. Praise " ye me, and glorify ye me, for I am the Great One of Terror of " the T̄uat." And they reply : " Hail to thee, Great One of the " Powers ! To thee belong praise and majesty. The T̄uat is " thine, and the height of heaven is thine, and they obey thy " Will. The Earth is for thy body, and the Sky is for thy Soul. " O Rā, be thou at peace with that which thou hast made to " come into being ! "

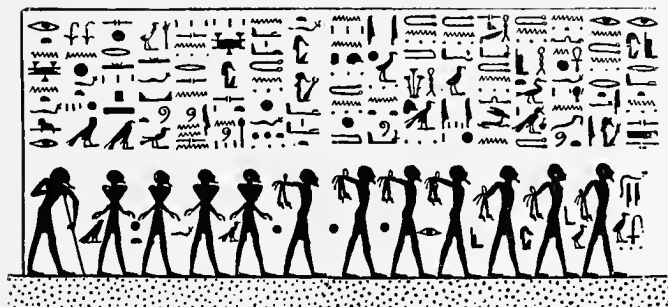
In this Division, the Souls who lived on the Lake of Serser were the beatified, and we have now to consider the damned. These are represented by twelve human forms, who are called the "Burnt enemies of Osiris," and have their arms tied together at the elbows in agonizing positions behind their backs. They stand in a row, and immediately in front of them is a huge serpent called "KHETI,"

, which shoots out fire from its mouth in their faces. In each undulation of this speckled monster stands a god, who controls the direction of the flame, and watches over one-seventh of the length of its body. The "Burnt enemies of Osiris" are marshalled in position by Horus, who takes care that his father's foes shall be well punished. To them he says: "Ye shall be hacked in pieces, ye shall no longer live; your souls shall be destroyed, and your life blotted out because of what ye have done to Osiris. Ye put his mysteries behind your backs, and ye have dragged the statue [of the god] from its secret place." To the serpent KHETI



The Serpent Kheti shooting out Fire from its Mouth.

Horus also speaks, and he commands him to "belch forth
 "fire against the enemies of Rā, and burn up their bodies
 "and consume their souls by the fire which issueth from
 "his mouth, and by the flames which are in his body."
 KHETI was at all times under the authority of Horus, who






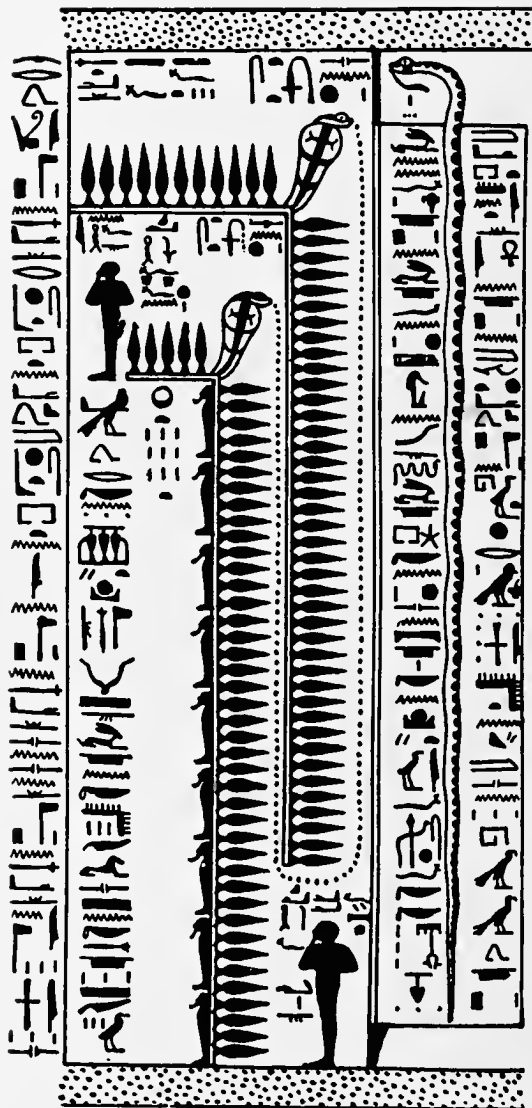
Horus the
aged.

The Burnt Enemies of Osiris.

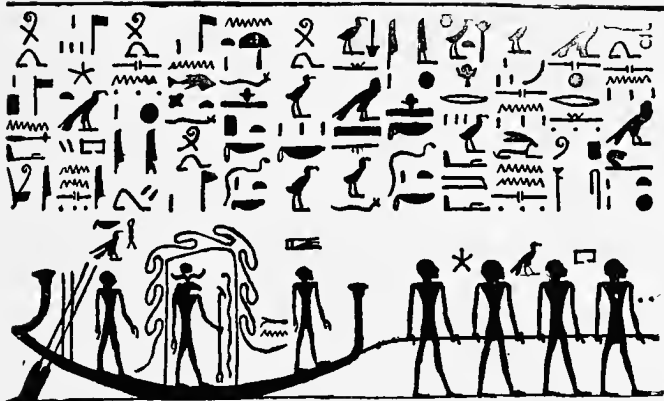
could make him shoot forth fire whenever he thought it necessary for the monster to do so. It is interesting to note that the foes of Osiris were burnt up with fire because they neglected his "mysteries," and because, in some way which is not explained, they treated his statue with contempt.

XIII. THE NINTH DIVISION OF THE T̄UAT.

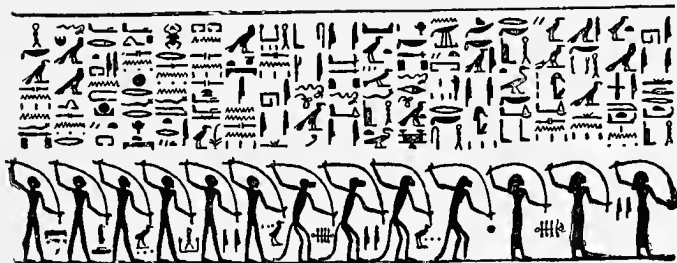
The next Gate through which AFU-RĀ has to pass is guarded by a serpent called "ĀB-TA," , and is known as "ĀAT SHEFSHEFIT," ; its corridor is under the care of two gods, viz., "ĀNḤEFTA" and "ERMEN-TA," , and a company of nine gods. The progress of the Boat of ĀFU-RĀ is threatened with obstruction on



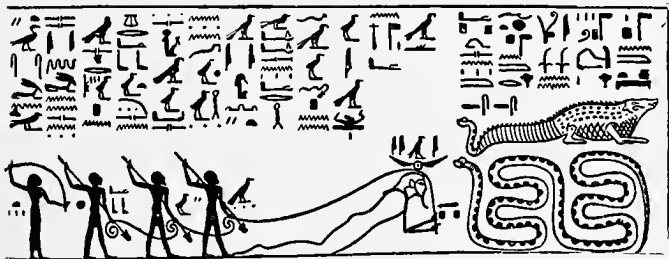
The Gate of Aat-Shefsheft.



The Gods of the Ninth Division of the T̄uat towing the Boat of Āfu-Rā.



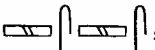


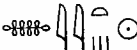


Gods, Apes, and Goddesses casting Spells on Āpep.



The Spearmen.

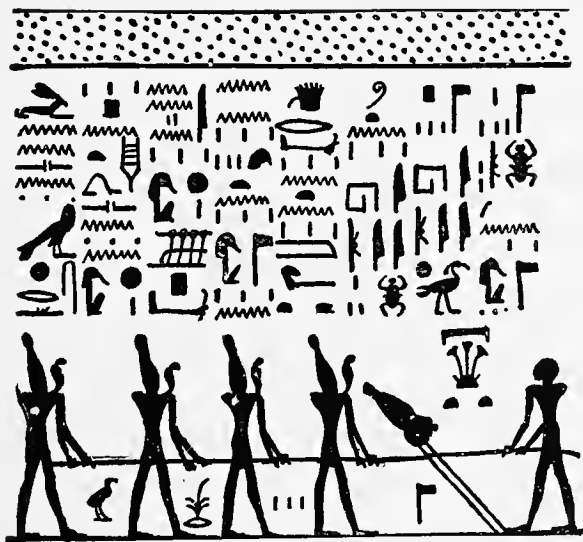
Aai.

Shesses and Āpep.

the part of SHESHES, , a crocodile monster, with a tail terminating in the head of a serpent, and of a huge serpent, of many folds, called ĀPEP. These two great powers of darkness lie in wait to swallow up ĀFU-RĀ, and the scenes and texts show us how this dreaded result was avoided. For some reason or other the Egyptians did not contemplate the possibility of destroying Sheshes and Āpep once and for all, but they found a method of rendering them powerless to harm AFU-RĀ, and overcame their resistance by the performance of magical ceremonies. Against them set out three spearmen, four goddesses, four apes, and six gods. The spearmen hold in a leash a bearded male form, with a pair of ass's ears on his head, called "AAI," , and they themselves have the name "ĀIU," . ĀAI seems to represent the moon, and it is probable that his duty was to give the light which would show those behind him where the monsters of darkness were located. Following ĀAI came three gods armed with harpoons, and called "ĀBEBUITI," four goddesses called "SAIT," , four dog-headed apes called "SAIU," , and six gods called "ḤERU MEṬU ḤEKAIU," . Each of these beings is provided with a rope, or a net, which he holds above his head in a curved position. Fortunately the meaning of these can be explained. The six gods possess the knowledge of words of power, or spells, which they utter with terrible effect on Sheshes and Āpep, and as they utter them they make casts with the ropes or nets in their hands in the faces of these monsters. The four apes and the four goddesses work their ropes, or nets, at the same time, and the shapes which they

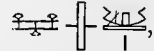

take in the air first fascinate Sheshes and Āpep, then make them dazed, and finally cast them into such a state of stupefaction that they can neither move nor advance to do any harm to the Boat of ĀFU-RĀ. Besides this the gods with harpoons threaten them, and the Crocodile and the Serpent are so greatly terrified that they can only lift up their heads. All these gods march before ĀFU-RĀ until he reaches the place of sunrise, and as they march other gods are preparing a new body for him, with new powers, and new attributes, as we may see from the pictures in the upper and lower registers.

In the upper register are four gods of the South, each wearing the White Crown, engaged in helping another god to






Gods of the South raising the Standard of the South.

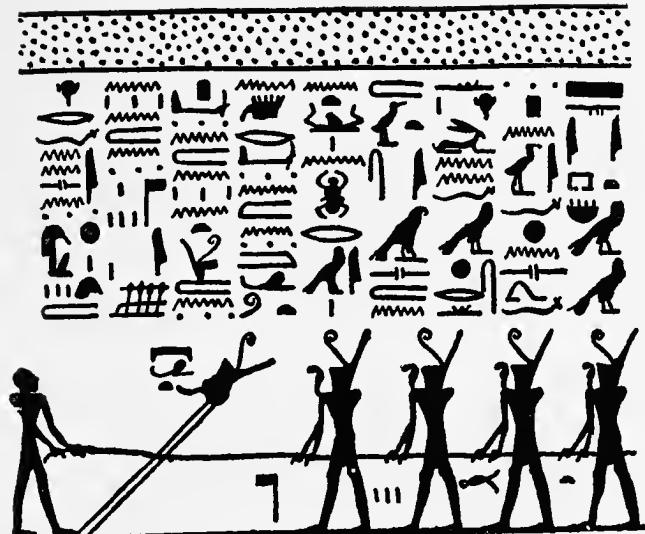
raise a standard surmounted by the White Crown; near these are four gods of the North, who are helping to raise up the Red Crown. These crowns are intended for the newly

constituted body of the Sun-god. Between these two groups of gods is the hawk-headed lion HERU-AM-UAA , , with a human head growing up from his hind quarters. Each head wears the White Crown, and between them stands the two-headed god HORUS-SET , or "He of two Faces," ,

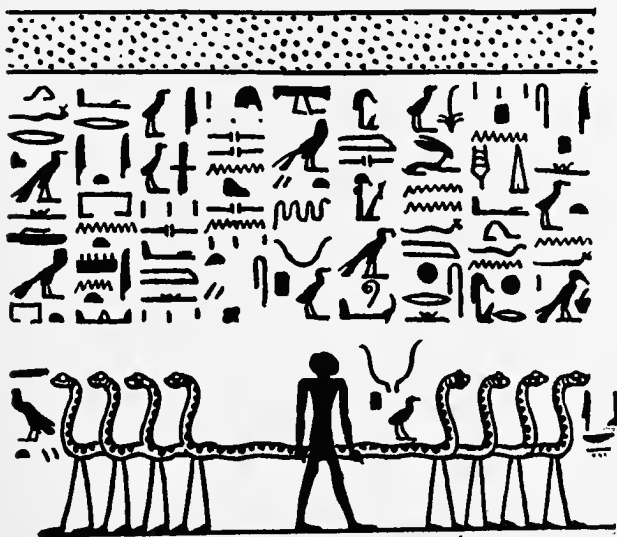


Heru-am-uaa with Horus-Set on his back.

the hawk's head facing the south, and the animal's head facing the north. We next come to the serpent SHEMTI , , an eight-headed monster, with eight pairs of human legs, which is under the care of the warder APU , . As $\text{AFU-R\bar{A}}$ advances, this serpent retreats to Qa-Ṭemt , a place in Āmenti . Beyond SHEMTI is the serpent BĀTA , ,



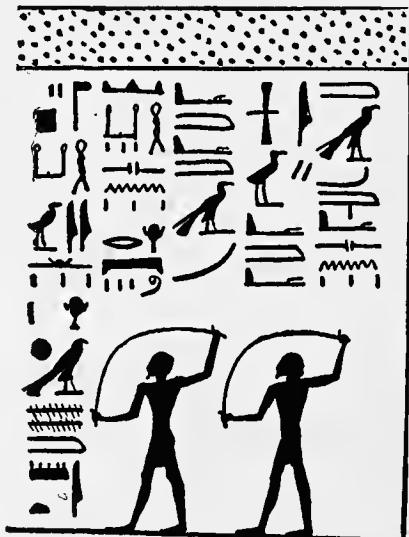
Gods of the North raising the Standard of the North.





The Serpent Shemti and his Warder Apu.




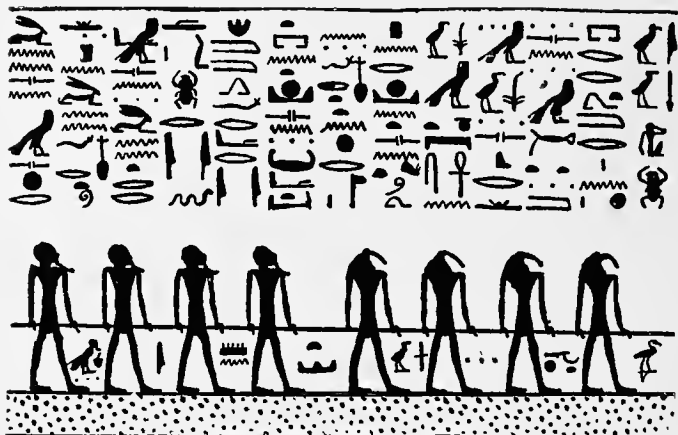
☞ The Serpents Bata and Tepi and the Warder Abeth.



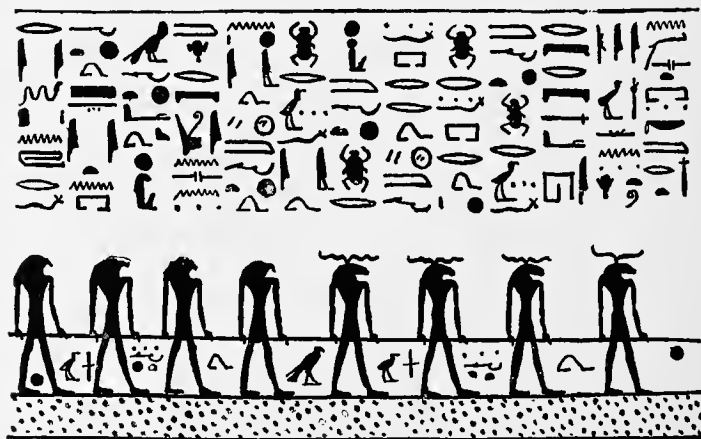
Two Gods weaving Spells.

which has a bearded head, with a White Crown upon it, at each end of his body. Above its back is another serpent called T̄EPI, , with eight pairs of human legs, and the upper portions of eight male, bearded figures growing out of his body. His keeper is called "ĀBETH," , and it is his duty to keep count of the souls which are condemned to suffer in the T̄uat. As ĀFU-RĀ advances, this god retreats to T̄ESERT-BAIU in Āmenti, and then T̄EPI enters the serpent BĀTA, and does not reappear until the next day. At the end of this register are two bearded gods who swing their ropes, weave spells, and recite incantations continually so that Shesses and Āpep may be kept powerless.

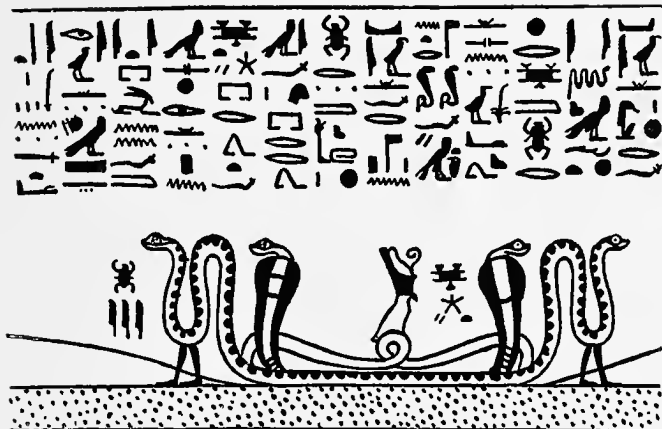
In the lower register we see four bearded gods in human form, who are called the "Souls of Ament"; four "Followers of Thoth," ibis-headed; four "Followers of Horus," hawk-headed; and four "Followers of Rā," ram-headed. All these are pulling at a rope which is attached to one end of the Serpent-boat of KHEPRI, , in which is seated "H̄ERU-T̄UATI," or "Horus of the T̄uat." Another rope attached to the other end of this boat is drawn tight by eight bearded, man-headed beings called "SEKHMU," *i.e.*, "Powers"; these represent the eight great, primitive, cosmic gods, who supplied the matter of which the universe is formed, and reduced chaos to kosmos. The sixteen gods who pull the other rope are the transformations of Rā, *i.e.*, the forms in which he appears at various times of the day and night in the four quarters of the world, and it is their duty, with the eight Powers, to keep the boat which is to hold the new god of day in position as they take him to the sky. The serpent KHEPRI, with a head at each end of his body, and two uraei, and a pair of human legs with which to walk either backwards or forwards, is the great



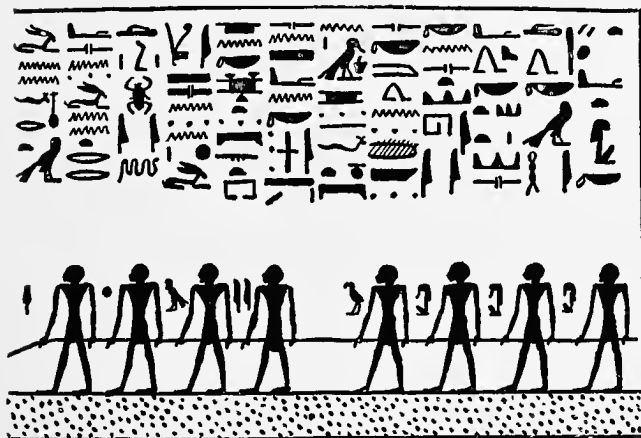
The Souls of Ament and the Followers of Thoth who tow Khepri.



The Followers of Horus and the Followers of Rā who tow Khepri.





The Serpent Khepri and Horus of the Tuat.

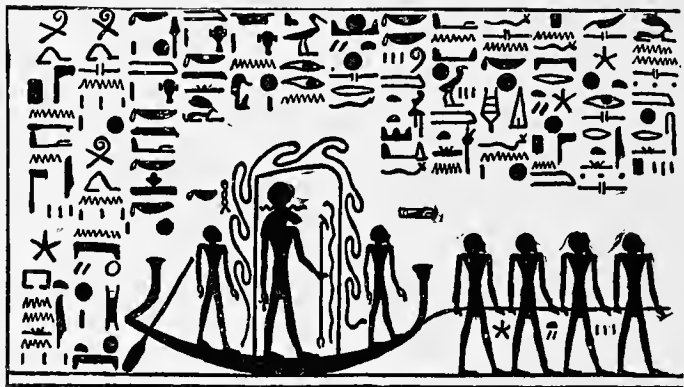


The Eight Powers who tow Khepri.



serpent from which the germ of the new Sun-god is taken; the two uraei represent Isis and Nephthys as the goddesses of dawn and sunset respectively. In an ancient legend preserved in the Book "ÂM-ṬUAT," as it appears in the tomb of Seti I., the Beetle of Kheperâ emerged from the realm of the serpent-god Seker at midnight, and the scene here described is probably a variant of that which illustrates the legend.

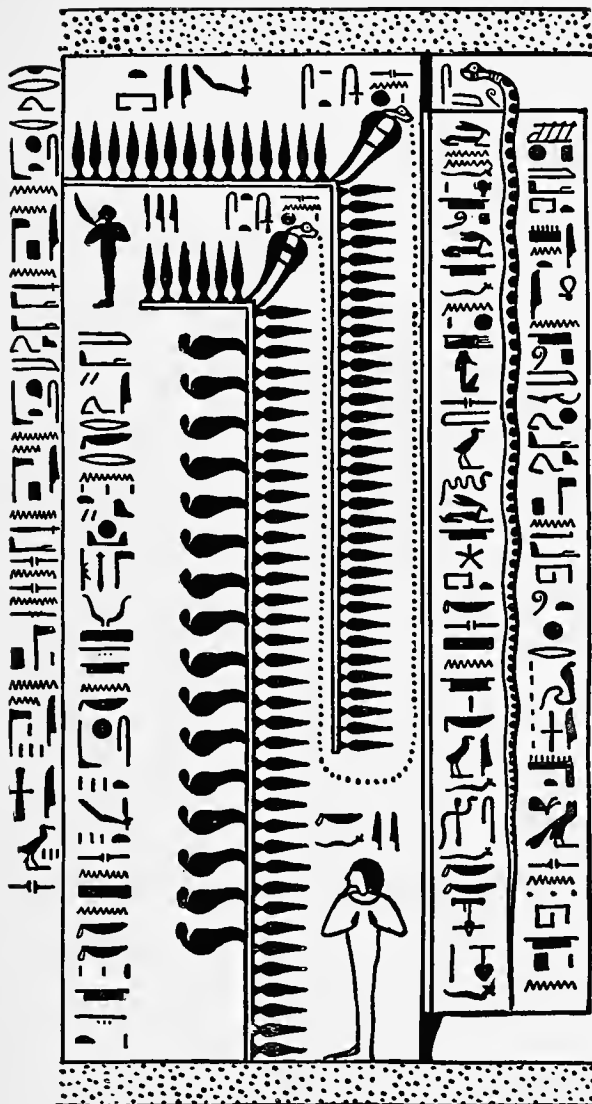
XIV. THE TENTH DIVISION OF THE ṬUAT.

The next Gate approached by ÂFU-RÂ is called "TCHESERIT,"
 , *i.e.*, the "Holy Place," and it is guarded by
 the serpent SETHU  , and at each end of the flame-swept



The Gods of the Tenth Division of the Ṭuat towing the Boat of Âfu-Râ.

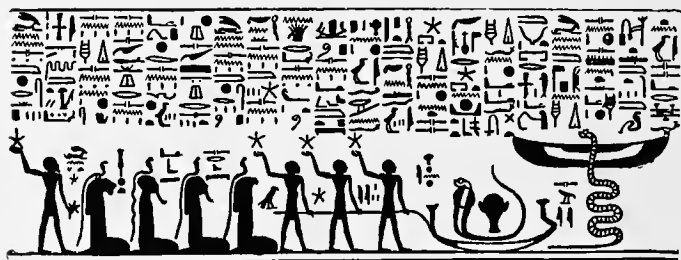
corridor stands a god in mummied form, one being called NEMI
 , and the other KEFI  . We may note, too, that sixteen uraei raise their heads above one of the walls of the Gate to terrify those who seek to enter. This Division is of considerable interest to us, for in it we see the recon-






The Gate of the Serpent Sethu.

struction of the physical body of the sun being carried out by the gods. The Boat of $\dot{A}FU-R\bar{A}$ draws on, and as he has entered the tenth hour of the night, it is time that his new body should be ready to receive him and his "Face," *i.e.*, his disk. A little in front of the Boat is seen a group of three gods, each of whom holds aloft a star in his right hand, and tows a small boat with his left. These represent the "morning stars which sang together" at dawn each day. In the Boat, surrounded by a serpent, is the "Face of the Disk"

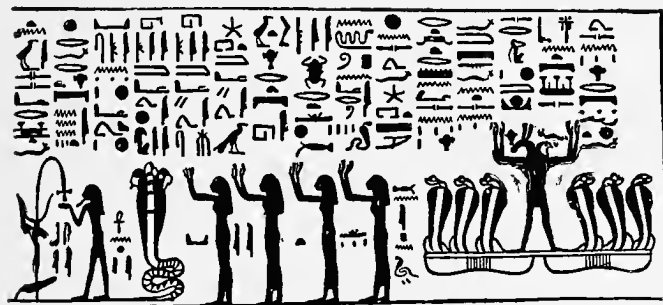
, that is, the new face which the new Sun-god will





Gods of Light and Fire. Star Gods. Face of the Disk. Semi.


wear. The four seated deities, with serpents above their heads, and the star-god UNTI, , assist at the ceremony, and the winged serpent SEMI is one of the Dekans, and acts as guide to the Boat of $\dot{A}FU-R\bar{A}$, and heralds the dawn. Behind is the god BESI, , who is seen drawing from a primitive fire-stick the fire with which he is going to fill the "Face of the Disk," or in other words, to supply the fire which the new Sun-god will need during his journey across the sky of this world. After BESI comes the very remarkable figure of "ANKHI" , with two faces and bodies

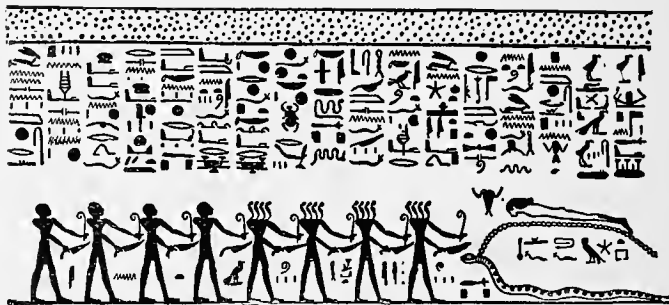
growing out of the body of a serpent. This serpent was the "Stabliſher of Time," and reckoned the years in writing of gods and men. Next come four goddesses who ſing to ĀFU-RĀ, "Enter in, O Rā! Hail, come, O Rā!" etc., and as their voices and words poſſeſs magical powers, they aſſiſt materially in making him to enter the ſky. Laſt of all, we ſee the myſterious MEḤEN ſerpent, with ſix heads, which repreſent ſix forms of powers of the morning. It reſts on two bows, and immediately above the points where theſe approach each other ſtands the god HORUS-SET, of whom mention has already been made.



Bes. Ānkhī. Goddesses who hail the God. Meḥen and Horus-Set.

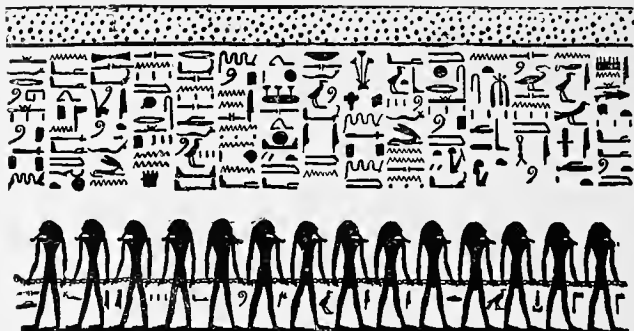
Now whiſt the Face and fire and other component parts of the body of the new Sun-god were being put together, the gods to the right and left of ĀFU-RĀ were toiling on his behalf. Obſtruction to his progreſs was threatened by another form of the ſerpent ĀPEP, the hiſſ of which could be heard throughout the Țuat. He lies on the ground, and his advance is prevented by the four ĀNTIU,  [©], and by the four ḤENĀTIU,  [©]; each of theſe is armed with a knife and a ſhort ſtaff, curved at one end; the ḤENĀTIU

have each four serpents instead of heads. These threaten
 ĀPEP on one side, and four SETĒFIU gods,  hold fast

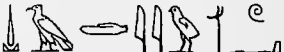



The Antiu and Henatiu Gods attacking Āpep.

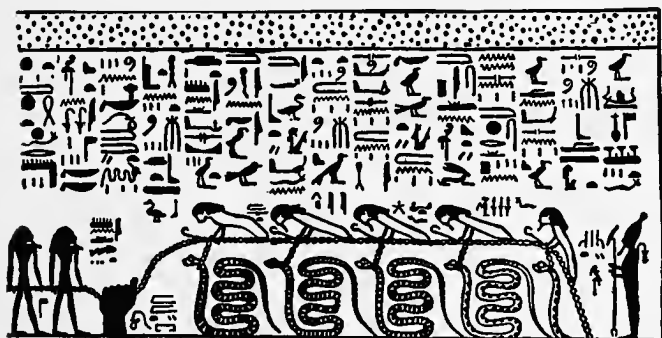
the Chain by which the monster is fettered at the neck. Along the Chain lies the Scorpion goddess SERQET. According to a legend, ĀPEP on one occasion broke the chain by which the gods held him back, and then it was found




The Four Setefiu and Twelve additional Gods holding Āpep in restraint.

necessary to make twelve additional gods grasp it, who are called the "Strong-armed," . These,

however, were insufficient to hold the monster in restraint, and then there arose from the ground a "Hidden Hand," which grasped the Chain, and prevented it from moving. From the portion of the Chain behind the Hidden Hand grew the bodies of SEB and the four sons of Horus, MEST, HĀPI, TŪAMUTEF, and QEBĤSENNUF, each of whom holds fast by a small chain one of the five UAMEMTI,  serpents. The UAMEMTI serpents were allies of ĀPEP, and they and he being fast fettered, the Boat of ĀFU-RĀ is able to advance fearlessly.

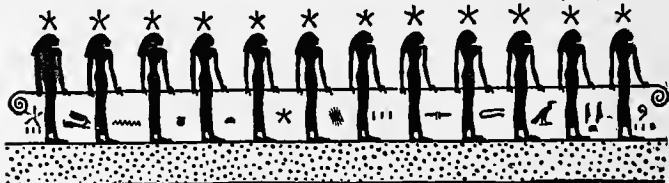


Seb and the Sons of Horus holding Āpep and the Uamemti Serpents in restraint.

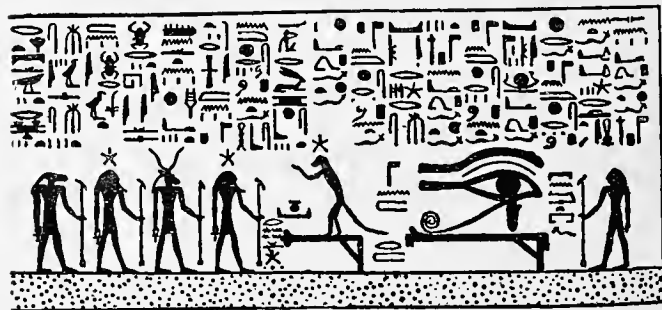
On the other side of the path of ĀFU-RĀ we see a series of twelve gods called "ĀKHEMU-SEKU," , and twelve goddesses, each of whom has a star upon her head. All these deities represent the great group of stars which are seen in the eastern sky immediately before the dawn, and they were supposed to come into being each day, and to help forward the Boat of ĀFU-RĀ: the gods with their paddles, and the goddesses with their tow-rope. In front of these march



The Twelve Akhemu-Seku Gods with their Paddles.



The Twelve Goddesses of the Hours.







Banti. Seshshâ. Ka. Renen-
Amsnti. sbau.

Neter-
Rethen.

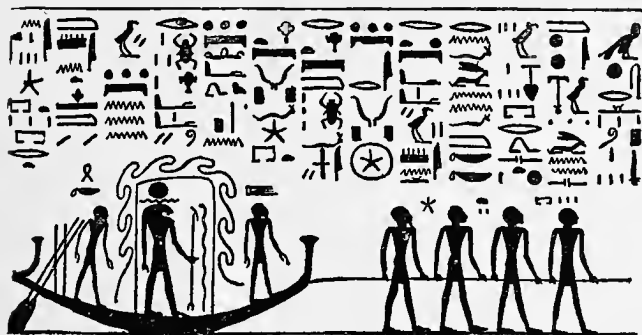
Eye of Râ.

Her-nest-f.

the dog-headed god BĀNTI, , the star-god SESHSHĀ, , the star-god KA-ĀMENTI, , the star-god RENEN-SBAU, , the star-god of RETHEN, or Syria, the UTCHAT, or Eye of Rā, which is waiting to unite itself to the "face of the Disk," which has already been mentioned, and the Warder of this Division.





XV. THE ELEVENTH DIVISION OF THE ȚUAT.

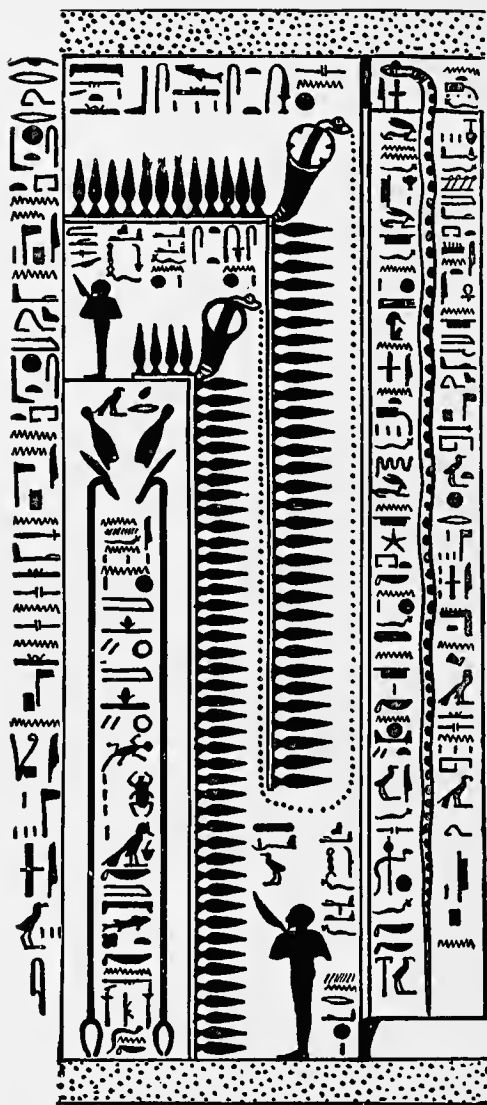
When the Boat of AFU-RĀ enters this Division, the god has well-nigh completed his journey, for he has reached that region of the Țuat at its eastern end where the darkness begins to be






The Gods of the Eleventh Division towing the Boat of Afu-Rā.

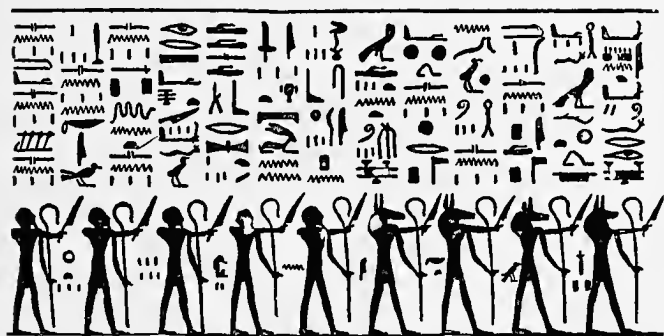
less dense, and where the final stages of the reconstruction of his body are effected. The Gate is called "SHETAT-BESU,"

; it is guarded by the serpent ĀM-NETU-F, , and by two gods in mummied form called MEȚES,  and SHEȚAU, . In front of




The Gate of the Seven Ancesters.

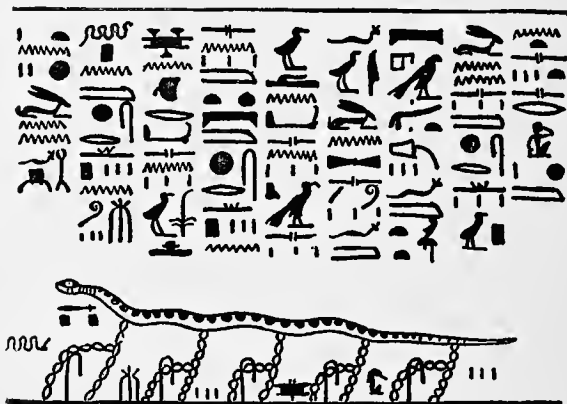
it stand two sceptres, each of which is surmounted by the White Crown; one is called SAR, , and the other HORUS, . Once again the path of AFU-RĀ is obstructed by ĀPEP, but he is unable to cause the god any difficulty, for the sons of Horus, , in the form of chains fastened to the earth by means of stakes with curved tops, prevent him from moving away from the place in which he is fettered. Any



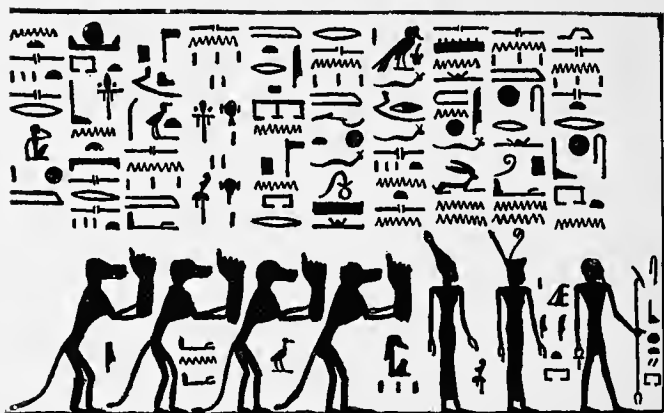
The Slayers of Āpep.

attempt that he might make to move forward would be frustrated at once by the company of gods called the “Slayers of Āpep,” , each of whom is armed with a large knife and a staff with a curved end, which could be used to drag the body of the serpent along. The text which refers to this scene seems to state that ĀPEP is slain at this spot by the “Slayers of Āpep,” who hack him in pieces with their knives whilst the sons of Horus “stand threateningly by this Fiend with their chains between their fingers.” As soon as the “God whose name is hidden” has opened the way for the new Sun-god, AFU-RĀ “reckons up the members”

of *ĀPEP*, and whilst his dismemberment is going on, the poison which exudes from his body falls down into *Āmenti*.



Āpep fettered by the Chains of Seb and the Sons of *Horus*.



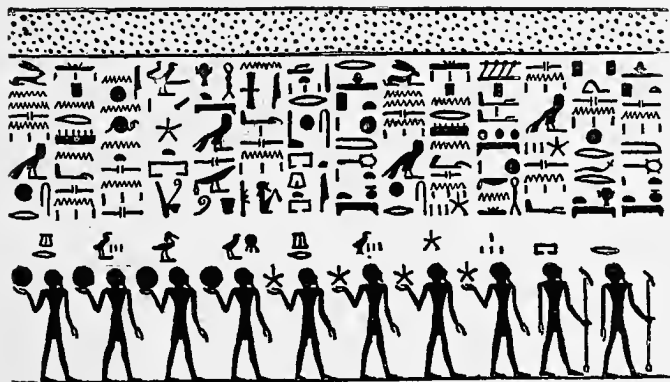
The Apes who sing Hymns to *Rā*.

Āmenti. *Herit*. *Sebekhti*.

After the slaughter of *Āpep*, *ĀFU-RĀ* is guided on his way by four Ape-gods, who march, two on each side of him, and

sing hymns to him, and point out the road with the large hands which they hold in their paws. In front of these march the Warder of the Gate and the goddesses of Upper and Lower Egypt, and their duty was to prevent SET from entering the Gate.

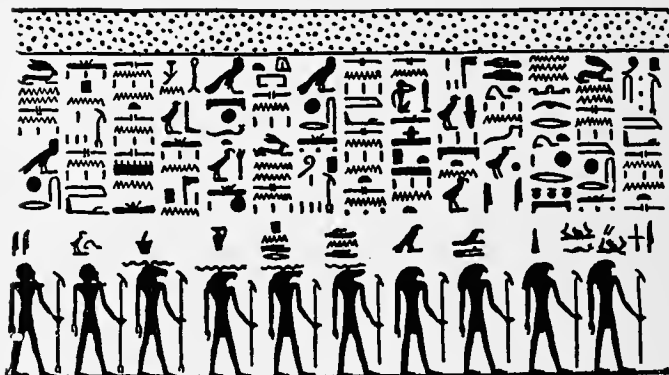
Meanwhile there follow on each side of the path of ĀFU-RĀ series of beings who help to reconstruct the body of the new Sun-god. On one side we see four gods bearing disks for his use; and four gods bearing stars; and four gods, bearing



Gods bearing Disks, Stars, and Sceptres for Rā.

sceptres, who establish his kingdom in the sky; and four ram-headed gods, who provide the bread of heaven and celestial drink for him; and four hawk-headed gods, who make ready his shrine in the new boat, and transfer his body into it, and set the paddles in position; and eight goddesses, who come forth from the East and the West, and sing praises to the god as he journeys on his way from the T̄uat into the sky. The last group calls to the "Spirits of the East" to come and help them, and provides music for ĀFU-RĀ, and ascribes glory and honour to him. At the head of all these beings marches


SEBEK-RĀ, a crocodile-god who holds a sceptre in one hand, and grasps one, or two, serpents in the other; the exact duty which he fulfils is not stated.

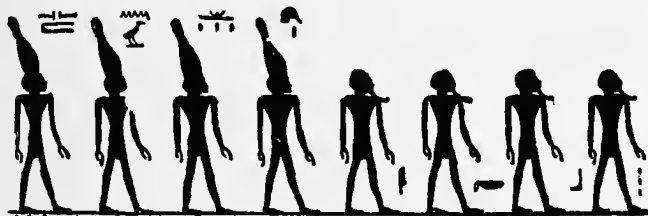
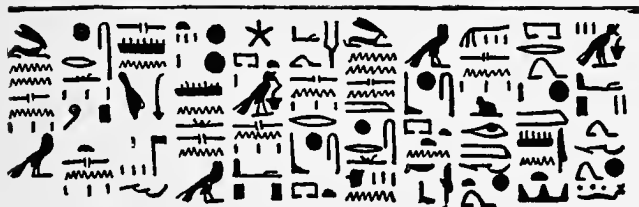


The Gods who prepare the Offerings and Shrine of Rā.



The Goddesses of the Aterti singing praises for Rā.

On the other side of the path of AFU-RĀ follow "Four great "kings of the South," whose souls go after Rā, and stablish White Crowns on the heads of the gods who form his company. With these are four "Weepers," , who lament



Four great Kings of the South.

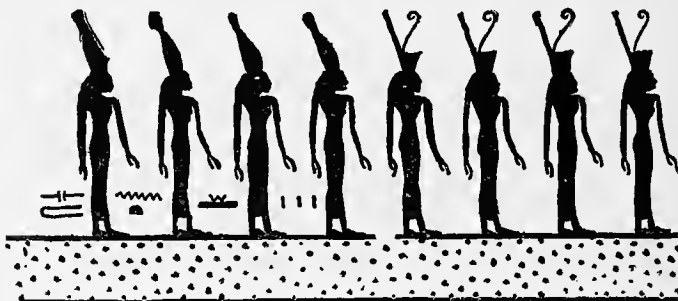
Four Weepers.




Four great Kings of the North.


Four Name-Gods.

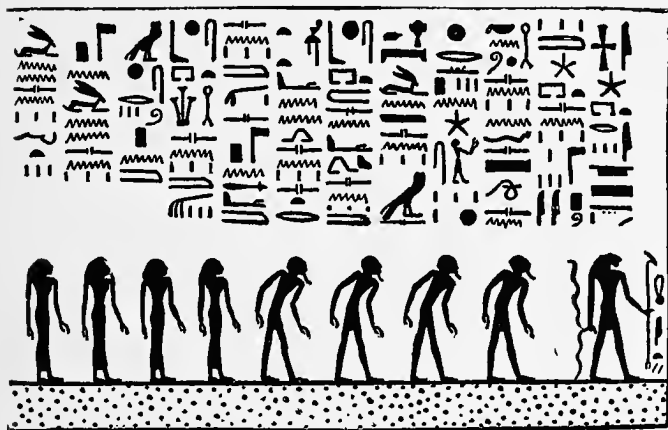
on behalf of Osiris the departure of AFU-RĀ from the Țuat; their souls follow Rā into the sky, but their bodies remain in attendance on Osiris. Next come the four "KHNEMIU" gods, wearing the Red Crown, or Crown of the North, and they unite themselves to ĀFU-RĀ, and assist his birth on earth; with him go their souls, but their bodies remain in this Division



Goddesses who establish the White and Red Crowns.

of the Țuat. With these come the four "Name-Gods," , whose work it was to give Rā his name, and to magnify the names of his forms, which are only the names of the god himself. Their souls go with the rest, but their bodies remain in the Țuat. Next came four goddesses wearing the White Crowns, whose work it was to fix the true position of the new

Sun-god in the sky, and lay down accurately the course which he had to follow across the sky. Their souls went with him to establish his course, and to prevent any alteration being made in the things which they had decreed by fixed laws concerning him, but their bodies remained in the T̄uat. With these are four goddesses, the KHNEMIT, , who wear the Red Crown, and their work was to establish Time, and to arrange for the continuance of the lives of the gods who watched over



Goddesses who drive
away Set.

Gods who adore and praise Rā.

Māti.

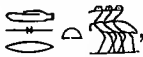


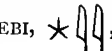

the damned in the T̄uat, and over the beatified in heaven. If from any cause these Watchers and Guardian Gods came to an end, the beatified would perish, and the damned would evade the full payment of their penalty. The four goddesses of the Red Crown followed the great god into heaven. Next came four goddesses, without crowns, who weep and lament for the departure of ĀFU-RĀ from Āmenti, or the T̄uat. A part of their work consisted in driving away SET from this Division,

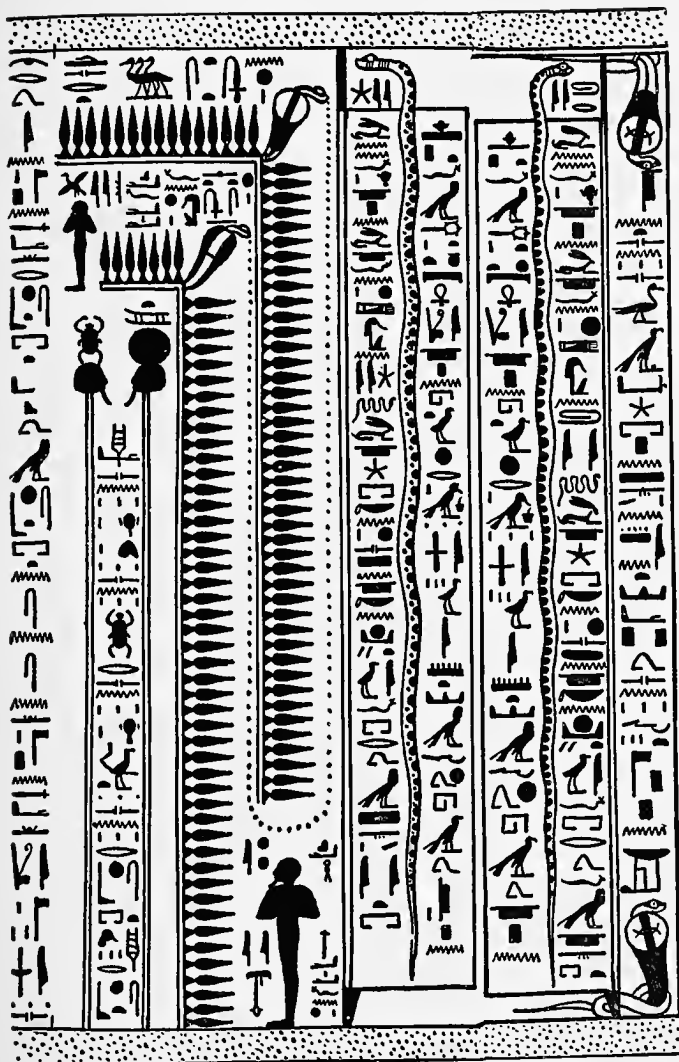
and their duty being continuous they could not leave their places and enter into the "height of heaven." Next came four bearded gods, with their bodies bent forwards in an attitude of adoration, and last of all we have the Warder of this Division, who appears in the form of a cat-headed man called "MĀTI,"



The four gods are singers, who were stationed in this Division in order to sing to the gods of the Ṭuat, but they also sang to ĀFU-RĀ as he was leaving the Ṭuat. Thus, speaking generally, we have reached the end of the Ṭuat, and the Boat of ĀFU-RĀ has arrived in safety at the last of the Gates of the Other World. The gods of the last three Divisions have built up a new body for the Sun-god, they have filled it with burning fire, and supplied it with a new "Face," and a new eye, and with disks and arrows of light, in short, with everything which is necessary for its existence and well-being.

XVI. THE TWELFTH DIVISION OF THE ṬUAT, OR THE EASTERN VESTIBULE.

The entrance into the last Division of the Ṭuat is made through the Gate called ṬESERT-BAIU , the corridor of which is guarded by two gods in mummied form called "PAI," , and "ĀKHKHI," . Before the front wall of the advanced work of the Gate are two standards, with human heads, the one surmounted by a solar disk, and the other by a beetle; the former represents TEMU, and the latter KHEPERĀ. Temu is a form of the Night-sun, and Kheperā represents the Sun-god at the moment of his appearing in the sky. Behind the battlements of the Gate are two doors, each of which is guarded by a serpent; the names of these are SEBI, , and RERI, . When the Boat

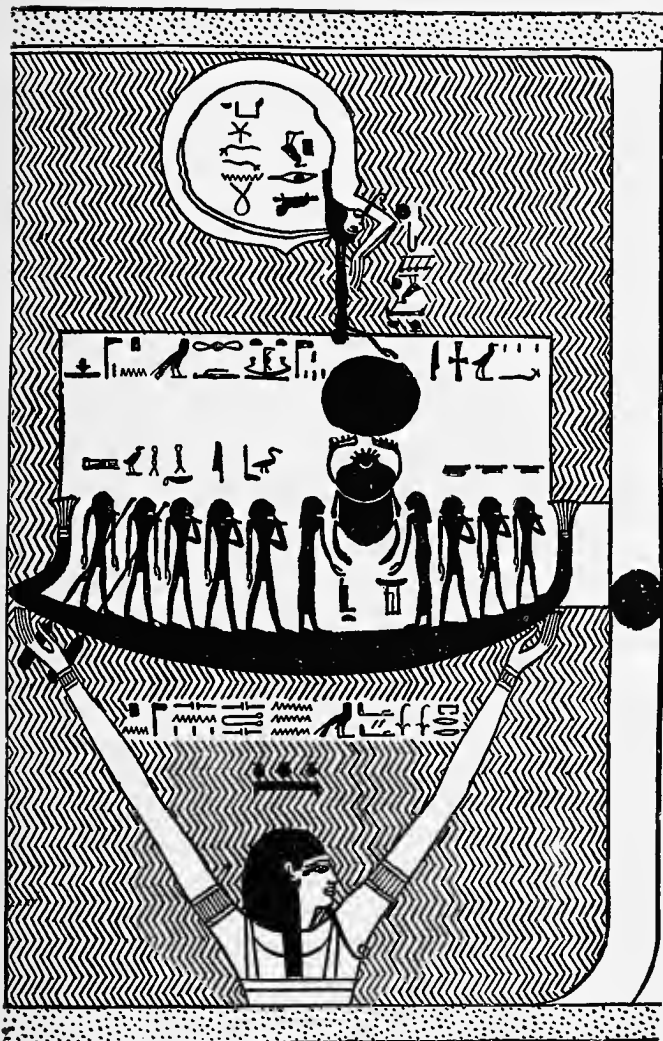


The Gate Tesert-Baiu.

The Gates of the Serpents Sebi and Reri.

of *ĀFU-RĀ* approaches the Gate, the god *Sa* cries out to the two serpents, bidding them "open their gate to *Rā*, and unfold " their portal to *KHUTI*, so that he may come forth from the " hidden place, and may take up his position in the body of " *Nut*." The Boat then passes through the Gate, and the goddesses *Isis* and *Nephthys*, who appear in the form of serpents at the door of *RERI*, accompany it. When *ĀFU-RĀ* arrives on the other side, he finds waiting for him the boat wherein he is to sail across the sky, with a crew of gods and goddesses, among whom are seen *Isis*, *Nephthys*, *Seb*, *Thoth*, *Hekenu*, *Hu*, and *Sa*. The Sky-goddess *Nut* receives him as he emerged from the eastern end of the *Ṭuat*, or the "womb of the morning," and the new Disk, together with the Beetle, is transferred to the divine crew that stands waiting in the boat, which is held up above the surface of the celestial ocean by the god *Nu*. This scene is depicted on p. 127. At the bottom of the page we see the god *Nu*, with his upraised arms, which are said "to appear from the water and bear up this " god," and on his hands rests the *ĀṬET BOAT*, with its gods. At the top of the page is a human figure, with his body bent round in a circle; the figure is that of *Osiris*, and his body forms the "Circle of the *Ṭuat*." On his head stands the dark figure of a woman, with her arms upraised, and her hands nearly touching the solar disk; this is the Sky-goddess *Nut* who has conceived *Rā*, and brought him forth from her body into the sky of this world.

We have now traced the course of the Night-sun from the time of sunset of one day until that of sunrise of the next, and have described the various regions through which *ĀFU-RĀ* has passed, and the principal groups of beings which he has met during his journey. It now only remains to mention that, according to another work dealing with the *Ṭuat* and the Book of the Dead, the Boat of *ĀFU-RĀ* contained a multitude of souls, which had secured places in it by means of amulets



The Sun-god under the form of Khepera with his Disk, in his Boat, supported by Nu and received by Nut.

and words of power, and the prayers and offerings of their relatives upon earth. These were they who preferred sailing with Rā, and being with him both by day and by night, and to live on the food on which he lived, that is to say, divine light, to the more material heaven of Osiris, with its farms, and estates, and ploughing, and sowing, and reaping, and delights of eating and drinking. The Egyptian theologians declared that the souls of all men were weighed by Osiris in his Hall of Judgment, and that those who were condemned were speedily annihilated. Those, however, who were triumphant in the Judgment appear to have been permitted either to enter the Fields of Osiris, or to re-embark after the Judgment in the Boat of ĀFU-RĀ, and sail with him for ever. It seems certain, too, that the Judgment was supposed to take place daily, a little before midnight, and that before the new day began, all the souls of those who had died during the day received their reward of good or evil.

