

The Relation between Scenes and Texts of the Book of the Gates and Amduat applied on Seti I Tomb

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PhD.

Abstract

This paper investigated the relation between the Book of Gates and the Book of Amduat applied on the tomb of king Seti I (KV17) According to Piankoff (1962) statement that the scenes of the first 5 divisions of the Book of Gates related to the first 6 hours of the Book of Amduat, Regen, (2014) highlighted the relation between scenes of the 1st and 2nd of the version without illustration of the book of Amduat and the 1st and the 2nd division of the book of Gates on the tomb of (Pedeamenope TT33).

Keywords: 6 hours Amduat, 5 Divisions Book of Gates, Seti I Tomb.

Introduction

The existence of the two Underworld books (Amduat, Book of Gates) depicted on the wall of the tomb of Seti I it was a theological composition appeared for the first time on the royal tombs' funerary scenes depiction. So, in this study the researcher will highlight the relation between the two books and the funerary cult reasons for the appearance of the Book of Gates beside the book of Amduat (Ali-Mahfouz, 2016). Piankoff stated that on the tomb of king Seti the first 6 hours non illustrated version of Amduat related to the first 5 division of the Book of Gates .it was a part of Theological funerary composition which are the book of Amduat , the litany of the sun, the Book of Gates, this statement means that the Book of Amduat alone at the beginning of the 19 dynasty was not sufficient to achieve the royal funerary requirement which is summarized in his resurrection with Re during his journey in the underworld (Piankoff, 1962)

(Sadek, 1985) studied the late version of the book of Amduat, he highlighted that the theological cosmic content of the Book of Amduat was to fulfill the fundamental funerary requirement for the royal funeral cult. Therefore, the first 8 hours of Amduat concern the funeral rites which apply only to the kings. Nevertheless, the last four hours of the Amduat concern the sun god cosmic procession during his journey in the underworld.

Regen (2014) discussed in her researches the relation between some hours of the book of Amduat and some division of the Book of Gates which was forgotten by (Piankoff, 1962), applied on some scenes from the tomb of Pedeamenope (TT33), when she studied the first and second division of both books, she find the similarity in the domain or the fields of the procession of the solar boat of both middle register scenes of the 1st and 2nd hours Amduat and the 1st and 2nd division of the Book of Gates and the similarity in the main theme and the context of both of them.

Literature review

The appearance of the Book of Amduat

The Book of Amduat without illustration appears for the first time on the wall of the tomb of king Thoutmosis I (KV38), the complete version of Amduat is shown on the tomb of king Thoutmosis III (KV34), (Hornung & Christian, 2006), on the tomb of Amenophis II (KV35) and the tomb Amenophis III (KV22) (Piankoff & Hornung, 1966), the Book of Amduat was called the Book of the Hidden Chamber (Bucher, 1931). The Amduat without illustration appears for the first time on the tomb of Thoutmosis I. Nevertheless, the Book of Amduat was not existed in the tomb of Hermoheb and Ramses I instead of it the Book of the Gates replaced it for the first

time (Piankoff, 1962). Otherwise on the tomb of Tutankhamun (KV62), it was depicted the first hour only (Piankoff, 1952). but on the tomb of king Hermoheb the Book of Amduat was replaced by some division of the Book of Gates. (Hornung & Teichmann, 1971)

The Amduat was a composition both theological and funeral, it was a result of a long evolution of Egyptian religious and funeral conception which were closely related to the origin of the Ancient Egyptian religion. The first theme of the Book of Amduat is the funeral conception aimed to achieve the funerary requirement for the deceased in the hereafter which connect with the destiny of the soul of the King when he enters the underworld. (Sadek, 1985).

The Book of Amduat describe the solar god journey in the underworld during the 12 hours of the night in which the sun god is regenerated to be reborn at dawn (Barguet, 1972). According to the Ancient Egyptian cosmogony conception, goddess Nut, the personification of the sky, swallow the sun god each day at dawn to give birth to him in the early morning this nightly journey of the sun occurs inside the body of goddess Nut, occurs also "in the underworld" when the rebirth of the sun god is to be occurs in the underworld, thus it serves the funerary cult of the dead (Piankoff, 1934).

Pirenne (1965) gave a good explanation for the theological Solar theme of the Book of Amduat which relates to the Ancient Egyptian cosmogony conception, is that the Amduat describes the journey of the sun god in the underworld which is an explication of metaphysical of the journey of the sun during the nightly journey in the underworld describing the gods and the creative who are there.

Barguet (1972) highlighted the benefit of the book of Amduat for the royal funerary cult, that it is a composition of a royal funerary conception according to the solar symbolism, thus, the first 8 hours of Amduat concern the funeral rites which only apply to kings. However, the last 4 hours which has a solar symbolism adapted to the underworld domain.

The text accompanied the scenes of Amduat deals with the main funerary theme of Amduat which is connected with the procession of the sun god and the soul of the king accompanied him during the journey of the sun god in the underworld, the text only mentioned the names of the gods who are in the domain of each hour (Hornung, 1964) each hour of Amduat without illustration (Hornung, 2007) include one or more sentence explaining what is going on in each hour to know the soul of the King the names of the deities. Therefore, Amduat without illustration existed in the royal tombs next to the complete version Amduat. Therefore, the benefits of the first 8 hour which was depicted in the book of Amduat without illustration comprising funeral theme for the deceased King can be summarized in, the soul of the king in the procession of the navigator's solar god boat will allow him to cross the underworld river "Wrrns" before reaching the necropolis avoiding the pitfalls, therefore the Amduat without illustration is a Solar Nautical guide for the benefits of the soul of the deceased in the underworld (Hornung, 1964).

Sadek (1985) gave a good explication why the Amduat without illustration was depicted beside the complete version Amduat so that the funeral contents of the Amduat without illustration was completed the 8 hours scenes of the complete version Amduat which is a complete funeral theme symbolizing the regeneration of the Sun during the nightly journey in the underworld thus ensure the rebirth of the soul of the king with the sun god, nevertheless the Amduat without illustration and the completed Amduat was depicted separately comprising the funeral theme.

According to Piankoff (1962) on the wall of tomb of Seti I (KV17) it was depicted 11 hours of the complete Amduat plus the first 6 hour of the of Amduat without illustration related to the first 5 division of the book of Gates (Hornung, 1992).

The Appearance of the Book of Gates at the end of the 18th Dynasty and its benefits for the deceased.

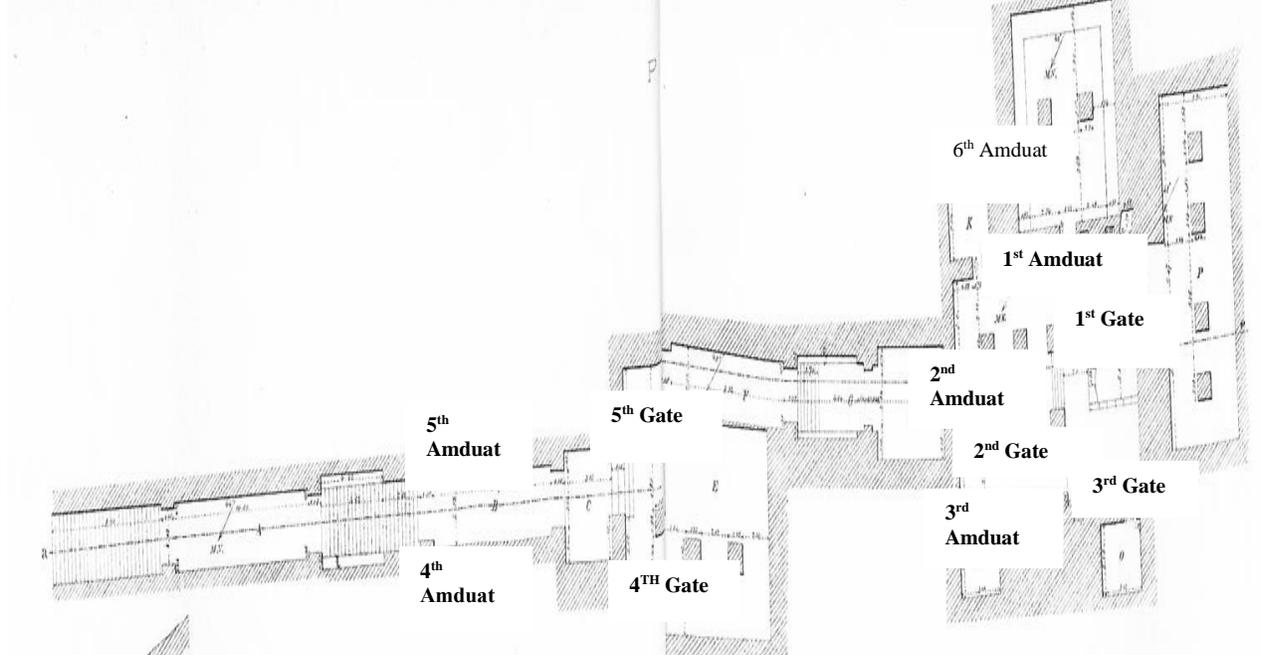
The Book of Gates appears in three version, the first version not completed, its first appearance was on the wall of the tomb of Horemheb (KV59) at the end of the 18th dynasty. The second appearance of the first version was on the wall of the tomb of Ramses I (KV16) at the beginning of the 19th dynasty, the third appearance of the first version was on the wall of the tomb of Seti I (KV17) (Lefebure.,1884; Hornung, 1991) The second version dates back to the reign of Merenptah on the right wall of the entrance corridor of the Osireion (Frankfort, 1933), the third complete version on the left wall of the corridors A, B, C, and the salle (D) in the tomb of Ramses IV (KV2) (Piankoff, 1954).The scenes of the Book of Gates which is depicted on the wall of the Tomb of Ramses VI is considered one of the best and complete versions of the Book of Gates (Mahfouz, 2016).

According to Piankoff (1957), the Book of Gates was divided into three main sections: the first section (initial division) describes the solar boat enters the western mountain, the 1st and 2nd division was depicted on the wall of the burial chamber of Ramses I. The second section of the Book of Gates include scene of the judgment of Osiris 5th division was depicted on the lid of the Sarcophagus of king Seti I (19th dynasty) which is now in Soane Museum at London (no. PJ 1551.05). (Tylor, 2017). The third section of the Book of Gates depicting god Noun raising up the new born sun god getting out of the Primeval Ocean from Papyrus marches “the mythology Papyrus” (Piankoff, 1957). Hornung (2014) entitled the Book of Gates as "The Book of Hell" due to the guardian god of each gate who took the form of a serpent. (Leitz, 2002), otherwise, it is distinguished by the existence of only two gods accompanied the solar boat of god Re in his journey, god *si3* in fore part of the solar boat and god "*hw*". (Ali, 2010) at the rear part of the boat (Piankoff, 1939; Hornung).

The middle register of the divisions of the Book of Gate contains the main scene, represents the Solar boat during his procession in the domain or fields of the underworld, when the Solar boat reaches the final 12th Gate, He will be reborn in the form of god Khepri, then he completes his journey in another boat in the Eastern Horizon of the sky during the day (Schweizer & Hornung, 1994; Manassa, 2006). The first hour of the underworld is considered the waiting phase to enter the underworld, while the 12th hour representing getting out of the underworld to be reborn (Abd-El Hady, 2002).

It was determined by Piankoff (1962) and Tylor (2010) that the first 6 hours of Book of Amduat without illustration is related to the first 5 divisions of the Book of Gates to illustrate the risks of the journey of the sun god accompanied by the soul of the deceased in the Underworld and how to overcome the dangers of the evil spirits.

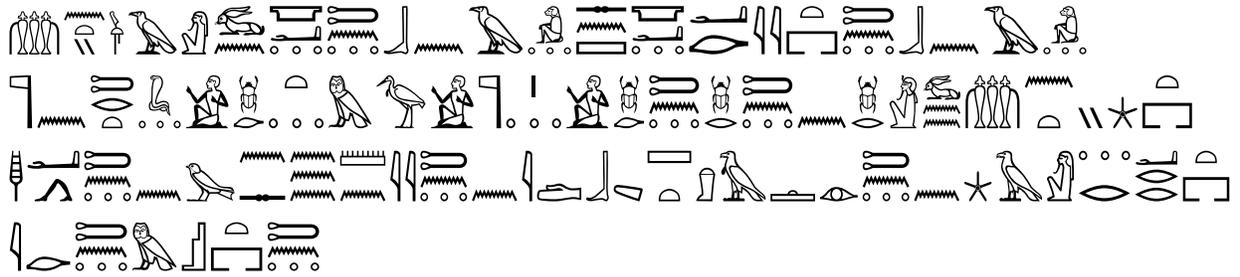
Fig.1: The layout of the Tomb of Seti I and the distribution of the scenes of the Book of Amduat and the Book of the Gates



cf. Lefébure, G. (1884) *Le Tombeau de Seti I*, MMAF. II, pl. I; Hornung, E. (1991). *The Tomb of Seti I*, Zurich Pl.1.

The distribution of the scenes of Amduat and book of Gates on the wall of the tomb Seti I (KV17) according to (fig. 1)

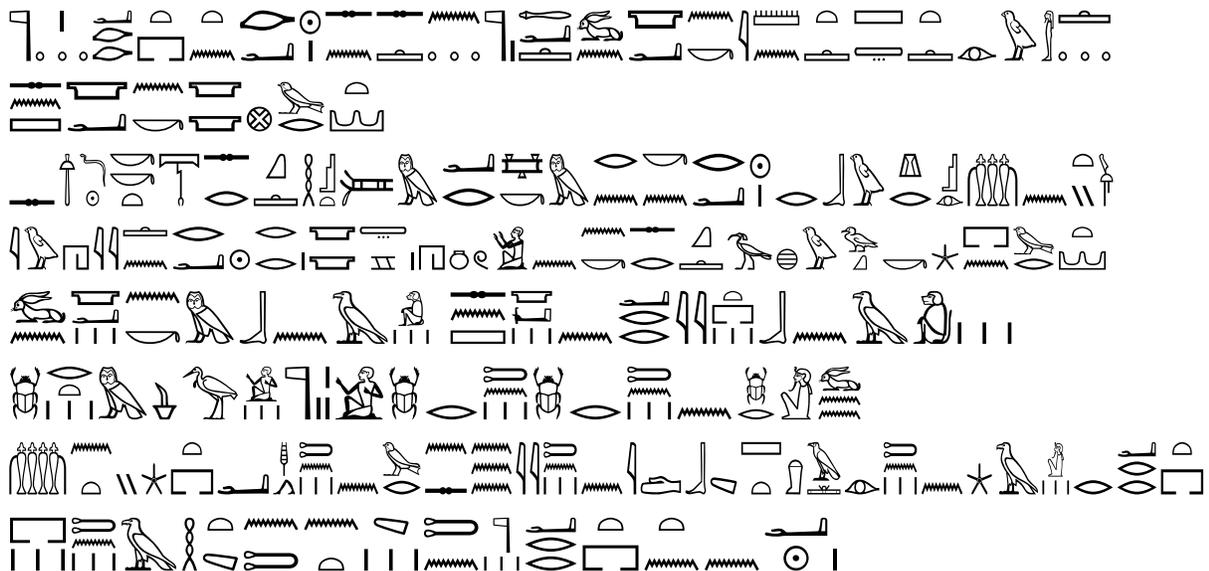
- The 1st hour of the book of Amduat, on the left wall of the inner part of the burial chamber (K), three register (scene 1, 2).
- The 1st division of the book of Gates, on the western wall of the inner part of the burial chamber (K) three register (scene 1, 2, 3)
- The 2nd hour Amduat, on the Western wall of the inner part of the burial chamber (K) three register (scene 3, 4, 5)
- The 2nd division of the book of Gates, on the Eastern wall of the inner burial chamber (K), three register (scene 4, 5, 6)
- The 3rd hour Amduat, on the Eastern wall of the forepart of the burial chamber (J), three register (scene 6, 7, 8)
- The 3rd division of the book of gates, on the left wall of the Annexed room (L) right to the burial chamber, three register (scene 7, 8, 9)
- The 4th hour Amduat, on the right wall of the 3rd Corridor (C) at the first main Axe of the tomb, three register (scenes 9, 10, 11)
- The 4th division of the book of gates on the 4 Pillared Hall (E) of the 1st Axe of the tomb. three register (scene 10, 11, 12)
- The 5th hour book of Amduat on the left wall of the 3rd corridor of the tomb, 3 register (scene 12, 13, 14)



ḥꜥ.n ḥm nṯr pn m-ḥt ḥtp.f r ṛrt pn wd3 mdw n nn nṯrw imw \ wn.n ꜥwy n.i dw3t.tn snš ꜥwy n.i ṛrwt.tn st sdt irw n.i \ snš ꜥwy n.i ṛrwt.tn sdt n.i irw.n.i \ sšmw wi ḥprw m ḥꜥw.i \ wd.i tn r t n ḥ3t.i ir.n.i tn b3.i km3.n.i n tn n 3ḥw.i \ ii.n.i nd.i ḥr im snf.i ḥꜥw ꜥḥy.sn (n).f \ iw.i štm.i irw .s di.i srk m sfg irww (n) Wsir ḥnty -imntiw \ wn ꜥwy.tn bntiw \ snš ꜥwy ṛryt .tn bntiw nṯrwt.i ḥprwt m b3.i nṯrw.i ḥpr.tn ḥpr.tn n ḥpr- wnn ḥnti dw3t \ ḥꜥ.tn n wrns ii. tn n idb št3t ir.tn n dw3t r ṛrt ir.tn m st. tn

The majesty of this god raises up in his place, he transverses according to the commands of these gods, who are there, open the gate of your underworld for me, open the gateway for me to transverse them, to illuminate for me, they made for me, follow me to create my member, according to my command to them my corpse was made my soul, I created for them through my spirit, I come enquire about me there to breathe whether the members will raise up with them for him, my place in the hereafter. (Wb III, 198), they made it, I gave breath in the invisible form of Osiris (Wb.I, 113). The foremost of the underworld, open your gate for the baboons gods, open the gate for them, the baboons gods who created my soul, my goddesses since the creation existence, the foremost of the underworld, you raises up to Wernes (Osiris river), they comes to the river banks, they made the secret of the underworld, making them trans versing to their place.

In the Middle register (scene 1) represent the sun god in the form of god Khepri inside his solar boat enters the underworld and welcomed by the gods of the underworld and a representation of the creative of the underworld (Horunung,2007.,19). The text of the middle register under the scene of the procession of the solar boat read as follows (Bucher, 1931).





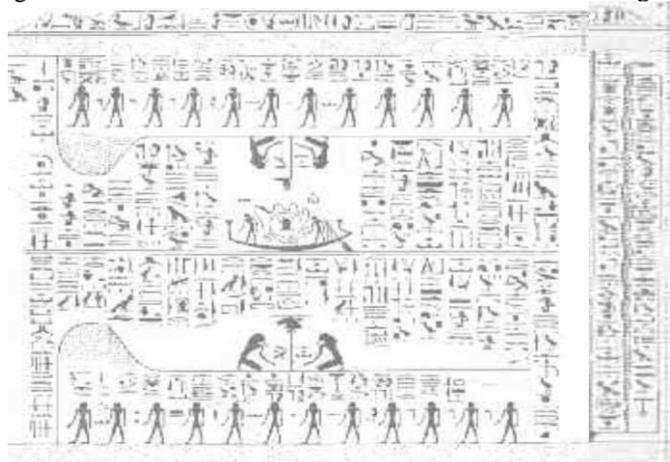
ʿrrwt nṯrw tn (n) Rʿ sns.n nṯr -ʿ3 \wn ʿ3 n.k imnt šṯt ir irw \ snš ʿ3 n.k ʿ3wy-niwt wrt \shd kḳwt srḳ
 htmt \ ʿrr.k m rn.k n Rʿ r bw hr wsir ḥnty -imnty \ iw hy n Rʿ r -r(3) ʿ3wy t3 hnw n.k srḳ 3ḥw \ ʿk.k
 dw3t wrt wn ʿ3wy n.k m bntiw \ ḥprw m b3w nṯrw .i ḥpr .tn r tn n ḥpr-wnn ḥnty -dw3t \ ʿhʿ. tn n
 wrns \ ii.tn n idbt šṯt ir.tn n dw3tyw r ʿrrt prw. tn \ 3ḥtw.n.tn šḥtw.tn ʿrrt nṯrw tn n Rʿ \shd kḳwn
 grḥ srḳ.k st nṯr-ʿ3 \ wn ʿ3 n.k snš ʿ3 n.k ʿ3wy - wrt .

These gods transverse to Re, they praise (Wb IV,171) the great god, open the gate of the underworld for me, the secret form of the underworld was done, open (Wb, 174) your gateway of the great city light the darkness, you make the place of the hereafter or Netherworld (Wb III,.198), breathe. you ascend in your name of Re to the place where Osiris, the foremost of the underworld , there be cries of joy for Re early in front of (Wb II, .389) , the double door of the earth, acclaimed to you that the soul (Akh) breathe, when you enter the door of the great underworld, we open the double doors to you as baboons, created by my soul of my gods, created to them since the existence of the foremost underworld, they raise up to Wernes, they go to the river bank they made the secret of the underworld when they go to their houses they transverse to their domain, their fields, these goddesses ascend to Re to enlighten the darkness, you make the place breathe ,the great god open the gate for you open(Wb IV,.174) the gate way for you the great Gate.

The 1st division of the book of Gates

The Initial division of the Book of Gates was depicted on the western wall of the inner part of the Burial chamber (K) nearby the Sarcophagus (Lefebure,1884) ,The domain or field of this division is the western horizon mountain, the guardian god of the gate is god "smt" the guardian of the western horizon mountain (Piankoff & Mystre, 1939)

Fig. 3: The 1st division of the book of Gates divided into 3 register



cf. Hornung, E. (2014) The Egyptian Book of Gates. Zurich.

The scenes of the first division of the Book of Gates consist of three register (Fig.2), in the Middle register (scene 2) the sun god approaches the Underworld and is greeted by “gods of the West”, The sun god in the form of god Khepri surrounded by a snake god to protect him ,he travels with god Sia and god Hw (the personification of perception and spoken word. On the right part of the scene appears the mountains of the western horizon divided in two parts to allow the solar boat to sail into the underworld. Above the solar boat, there is a standard with a Jackal’s

Ḥrrwt ntrw tn (n) Rḥ snw.n ntr -ḥ3 \wn ḥ3 n.k imnt šḥt ir irw

These gods transverse to Re, they adore the great god, open the gate of the underworld for you the secrets of the Underworld has made

The text of the middle register (scene 2) of book of Gates describing the danger which will encounter the solar boat while entering the underworld and how to overcome it by the Guardian god of the 1st gate, when Re call God *smyt*" to open the gate.

in Rḥ n smt ḥd smt psdt imw.i.

Re says to god "smt" (the Western mountain god), brighten (smt), the Ennead among them I am, The common context between 1st hour Amduat and 1st division book of Gates is proved from the text of the upper register of the 1st hour Amduat when god Re call the underworld gods to protect the mummy of the deceased and to collect his members.

ii.n.i nd.i ḥr.i im snf.i ḥḥw ḥḥy.sn (n).f \ iw.i šḥtm.i irw .s di.i srḥ m sfg irww (n) Wsir -ḥnty -imntyw

I come enquire about me there to breathe whether the members will raise up with them for him, my place in the hereafter they made it ,I gave breath to the invisible form of Osiris

Similar context was mentioned in the middle register (scene 1) Amduat.

snš ḥ3 n.k ḥ3wy-niwt wrt \ šḥd ḥḥwt srḥ ḥtmt \ ḥrr.k m rn.k n Rḥ r bw ḥr Wsir-ḥnty-imnty

open your gateway of the great city light the darkness, you make the place of the hereafter breathe, you ascend in your name of Re to the place where Osiris, the foremost of the underworld.

in the middle register (scene 2) ,1st division book of gates the same context

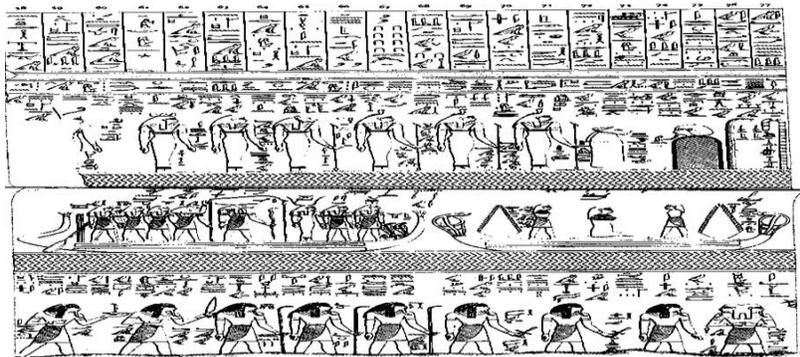
in nn wsrwt -ntrwt tn wd mdw ntr- ḥ3 ts n.f ḥḥw.f m-ḥ rk rnw.(f) im f

these powerful gods say according to the command of the great gods, collected to him his members, by the name of him he is there

The 2nd Hour of Amduat

The scenes of the 2nd hour of Amduat were depicted on the Western wall of the inner part of the burial chamber (K), during the 2nd Hour the Solar Boat sails through a river called "Wrns "the water of god Osiris (Fig 3) (Lefebure, 1884; Hornung, 2007).

Fig.3: The 2nd Hour Amduat consist of 3 register.



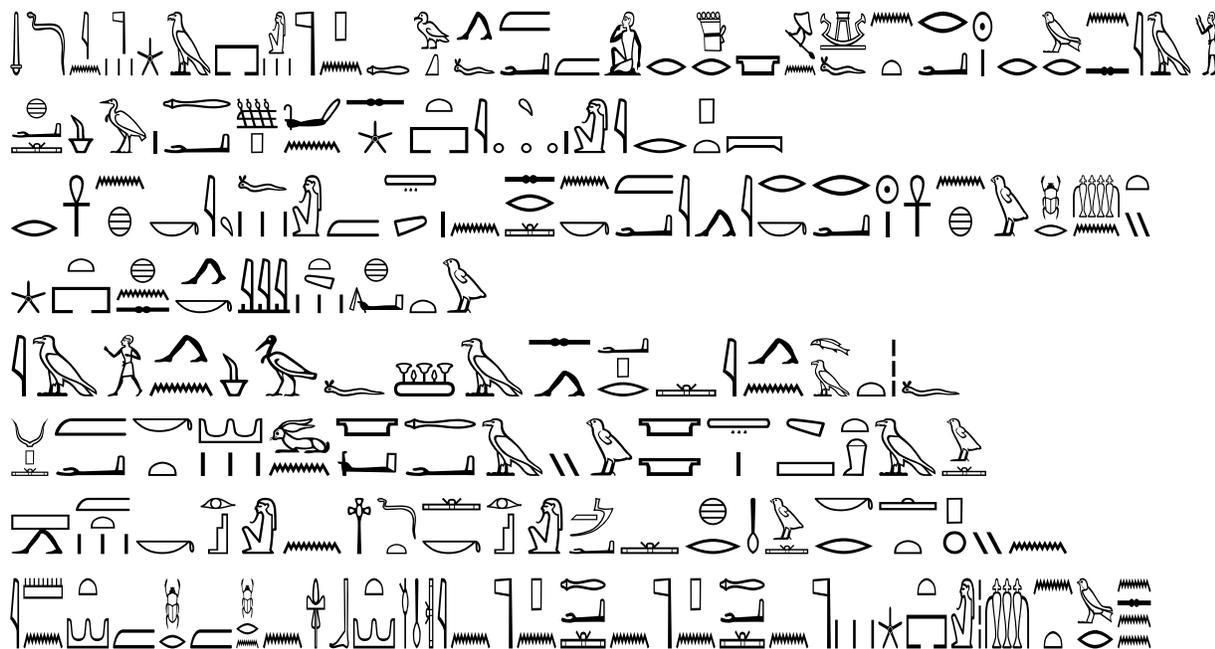
cf. Lefebure, G. (1884). Le Tombeau de Seti I, part IV, pl. xi

(Fig.3)

The 2nd hour of Amduat consist of three register, the main scene of the middle register (scene 4) depicts the Solar boat trans versing the Watery river of god Osiris (fig.3) (Hornung, 2007).

The sun god in the form of god Atum-Re appeared inside his Cabin in the middle of the boat beside him the Serpent goddess "Mhn" to protect him accompanied the sun god in his Solar boat a group of 8 gods and goddesses (George, 1972).

The text in the middle register accompanied the scene of the Solar boat read as follows: (Bucher, 1931)



*dd mdw in d3wt ntrw-3w pn\k.f m- i r dr 3 \ hni.n dpt .f nt R^c r wrns \ i3i h^c b3 3\ šsp.n sb3w
 i^chw.i r.pt \ r^cnh ih^cw. k m t3 \ srk.n m-^c ii.k r R^c n^chw hprw hnty-dw3t \ hns.k sht hwt \ i3i ii n
 b3.f š3s \ pr in ii h3tw.f \ wp m-^c k imnty(w) wn.n 3 3wy t3 š3(w) \ šsm.k Wsir n nd.k Wsir 3^c -
 hrw.k r htp sp-sn n imntt m hpr m hpr n i3btt \ wd mdw in ntr-3 n ntrw dw3t hnty wrns .*

Speech of the great gods of the underworld, He come in with me to the edge of the Gate ,he sails in his boat of Re to Wernes (Osiris river), adore the great shining soul, receive on the doors of the gate my flesh, body.(Wb.III, 38),ascend to sky, live to your flesh on the earth, you breathed (Wb IV, 204) you come with Re to the living creative created since existence of the underworld, he traverse the distributed fields (Wb I, 229) adoring his missing coming soul (Wb IV, 413) trans versing with his coming corpse, open with you the great gate of the underworld of the secret land, they follow you Osiris to protect you Osiris you are the true voice to be offered 2 times in the underworld which was created in the East according to the command of the great gods of the underworld which is upon the Wernes (Osiris river) .

The 2nd hour Amduat describes the creative on both banks of the river of god Osiris while the Solar boat of Re trans versing the river. (Darnell, 2004). According to Hornung (1963 and 1987) in the darkness, the sun god cannot see the creative and must therefore be guided to them by their voices.

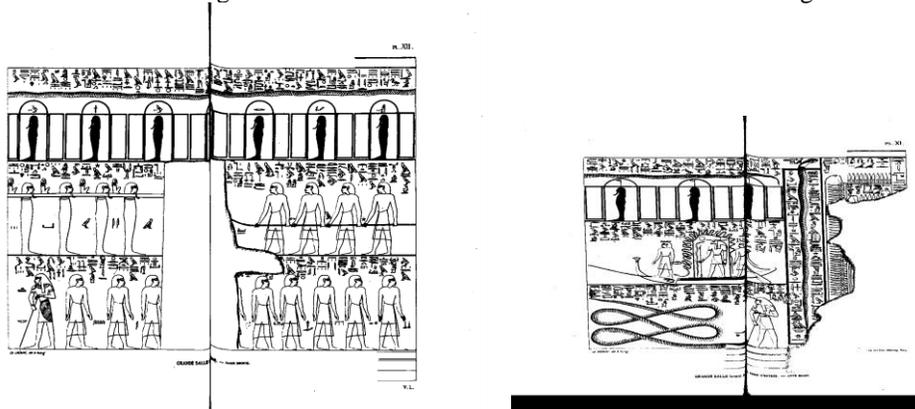
The 2nd division of the Book of Gates

The scenes of the 2nd division of the Book of Gates were depicted on the eastern wall of the inner part of the burial chamber (K). The guardian goddess of the 2nd gate took the form of a serpent

goddess called (*3kby*), the domain or field of the 2nd division is watery river which is called “*Wrns*” the water of god Osiris.

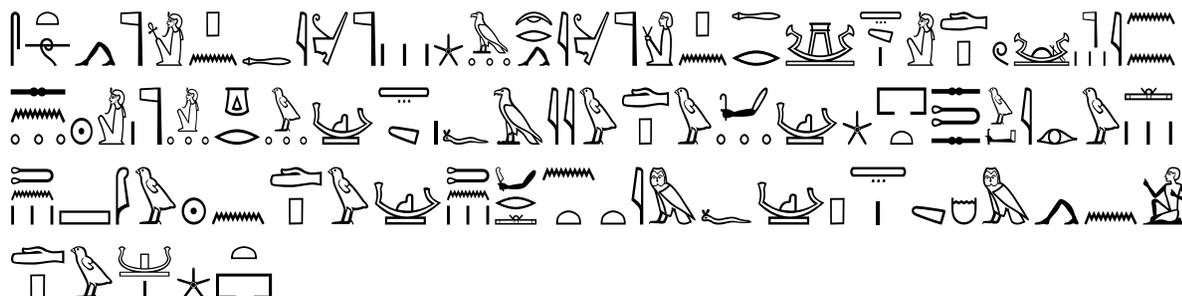
The 2nd division is divided into 3 register (Hornung, 2014), the scene of the Middle register (scene.5) represents the sun God in the form of a Ram headed god Atum-Re is towed by four men to the river bank accompanied by two gods Sia and Hw, god “*hk3*” who personify the magic accompanied the sun god in his boat (Lefebure, 1884) (Fig.4).

Fig.4: The 2nd division of the book of Gates contains 3 register.



cf. Lefébure, G. Le tombeau de Seti I .part IV, pl. xi-xii.

The Text in the Middle register accompanied the scene of the Solar boat read as follow: (Lefebure, 1884; Hornung, 2007).



*st3 ntr pn 3 in ntrw-dw3t \spr in ntr-pn -3 r dpt -t3 dptw-ntrw in n sn R^c \ntrw grw dpt t3.f iw dptw
 dsrw dpt dw3t \stsw irw tn \ sw n dptw .tn dsr ntt im f dpt-t3 \ii hm n.i dpw dw3t*

the great god draw (Wb IV, 352) by the underworld gods, this god arrive to the land of sailing, the gods boats belongs to Re, moreover the gods sails in his land. The stronger boat is of the underworld, they support their form (Wb I, 113), the sun light in their stronger boat similar to his which is there on the land of sailing, his majesty came to me through the Underworld boats.

Discussion about relation between the 2nd hour Amduat and the 2nd division book of Gates

When it was compared between the scene of the middle register of (scene 4) Amduat and (scene 5) book of gates the scene of middle register 2nd hour Amduat (scene 4) describes the procession of the Solar god boat while trans versing the river of Osiris which was called Wernes the sun god is represented in the form of god Atum-Re beside him in the middle of the boat the Serpent goddess “*Mhn*” to protect him, accompanied the sun god in his solar boat a group of 8 gods. Otherwise the main theme of the middle register scene of the 1st division of the book of gates (scene 5) depicts the same theme of the Solar boat of Re while trans versing the watery river of Osiris, the sun god in the form of a Ram headed god Atum-Re is towed by four men to the river

bank and accompanied by 2 gods Sia and Hw, god *hk3* who personify the Magic accompanied the sun god in his boat (George, 1972). so it obvious the similarity in the main theme of both scenes and this is appeared also from the text accompanied both scenes.

The text accompanied the middle register of the 2nd hour Amduat (scene 4) indicate that the soul of the deceased sail with the sun god through Osiris river and the deceased asked from god Re to receive his soul on the gateway and to give his soul live.

dd mdw in d3wt ntrw-3w pn \ k.f m.i r-dr 3 \ hni.n dpt .f nt R^c r wrns | i3i h^c b3 3 \ šsp.n sb3w i^chw.i r pt \ r nh ih^cw.k m t3

Speech of the great gods of the underworld, he come in with me to the edge of the gate, he sails in his boat of Re to Wernes (Osiris river), adore the great shining soul, receive on the doors of the gate my body, ascend to sky, live to your body on the earth.

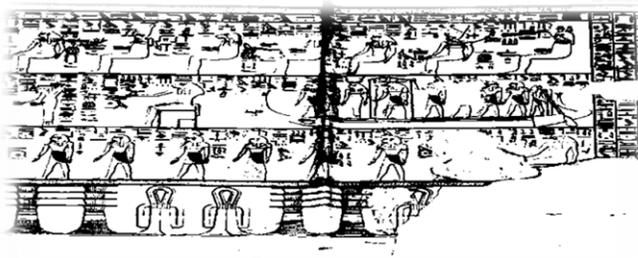
The text accompanied (scene 5) of the middle register of the 1st division of the book of Gates mentioned that god Re call up the guardian gods of the riverbank Wernes and asked from them to protect his boat when he arrives to that area.

st3 ntr-pn-3 in ntrw-dw3t \ spr in ntr - pn -3 r dpt -t3 dptw-ntrw in n sn R^c ntrw grw dpt t3.f
the great god draw by the underworld gods this god arrive to the land of sailing, the gods boats belongs to Re, moreover the gods sails in his land.

The Third hour of Amduat

The third hour of the Book of Amduat was depicted on the Eastern wall of the Burial chamber (J) and it consist of 3 register, the Middle register (scene.7) represent the solar boat complete trans versing the watery river which called wrns, the water of Osiris (fig.5) (Lefebure, 1884; Hornung, 2007).

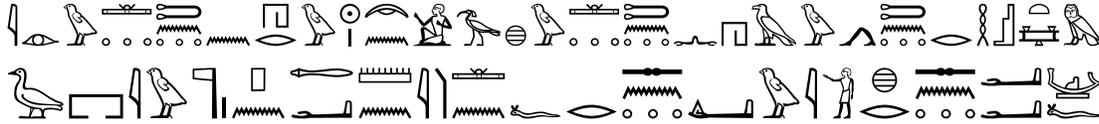
Fig.5: The 3rd hour of Amduat divided into 3 register



cf. Lefébure, G. (1884). Le Tombeau de Seti IV, pl. xxxi.

The text accompanied the solar boat reads as follow (Bucher,1931,.242).





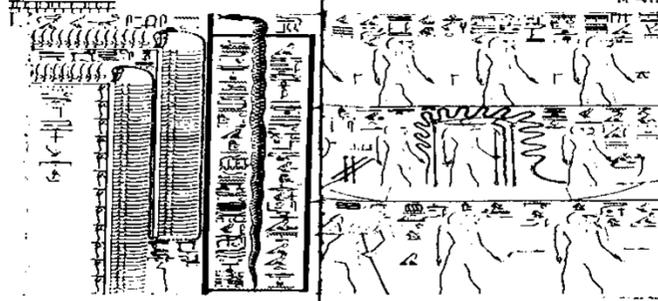
*dd mdw in ntrw šb3w ht.f ntr -pn -ʕ \ʕk m iti tw hni.f n dpt.f nt itrw wʕ i hpr 3wt m ʕr.k n hni iw.f.f
 \ sšm hʕw.f dsf ʕwy-dw3t nb srk\mdw .i hʕw ir ʕnhw.f hʕ s3.k\ w3š n b3.k Wsir-b3 hn b3w.tn b3w
 imw ht Wsir \iw wi ʕr n t3 hrw m-ht \ ii.i sby.i grh r htpt im i irw.tn m hrw spt 3hw.tn\nn h3w.tn ir
 htm s3-pr\ iw ntr-ʕ3 mni.f r sn di.tw\ i3i hr sn ʕwy dpwt.f*

Speech of the secrets of the gods possessed by this great god, he comes seizing, he sails in his boat of the river, while I am the only one (Wb I, 274) offering during his transverse during sailing his flesh (Wb I, 51) followed by his member catching(Wb V, 486) with my two hands the underworld ,O, lord of breathing , my words that the body, he will give life to the shinning son be stronger is your soul, the soul of Osiris through their soul following Osiris ,I come on to the earth during daylight, I passed the night offering there (Wb.V, 184) they will do the same thing at the end of the daylight, their spirit will not hurt in the afterlife ,the son of the house ,whereas the great god make them to die (Wb.II, 76) pray to catch his boat by his two hands.

The 3rd division of the Book of Gates.

The scenes of the 3rd division of the Book of Gates were depicted on the left wall of the annexed room (L) right to the burial chamber (Lefebure, 1884). The domain or field of the 3rd division is watery river which is called *Wrns*. The water of Osiris, the guardian goddess of the gate took the form of a serpent called *dtby*. (Hornung, 2014).

Fig.6: The 3rd division of the book of Gates divided into 3 registers.



cf. Lefébure, G. (1884). Le Tombeau de Seti I .IV,Pl.vii

the Middle register of the 3rd division (scene.8) represent the Solar boat is towed by four Men, the sun god is accompanied by 2 gods Sia and god “*hw*” the cord pulling the Solar boat is attached to a long pole with a Bull’s head at each end (Hornung, 2014). The text in the middle register accompanied the scene of the Solar boat read as follow: (Piankoff & Mystre, 1944)



*st3 ntr-3-pn in ntrw-dw3t \ skdw m š r-pr ir hrw st3(w) tn wi dw3t \ m33. n ir.n wdn ʿwy.tn
 st3(w).tn wi im sn \ ii hm(w).tn r i3bt -pt r st(w).tn \ rdi Wsir pf št3(yt) \ st3(w) wi ir.i
 m3ʿ-hrw.tn r sbht h3y dw3t .*

*the great god pull me to the underworld gods ,the youthful sailors to the chapel ,making voice ,
 they pull me to the underworld ,they decided to install their arms to drag me to them there ,their
 majesty arrive to the eastern sky to their places Osiris provide the mysterious ,they pull me , I
 made them true -voiced to (go to) the Sanctuary of Osiris (Wb.IV,.92),the early morning:
 (Wb.V,.423) in the Underworld .*

Discussion about relation between the 3rd hour Amduat and the 3rd division book of Gates

When it was compared between the scene of the middle register of (scene 7) Amduat and (scene 8) Book of Gates, the scene of middle register 3rd hour Amduat describes the procession of the solar god boat complete traversing the river of Osiris which was called Wernes the sun god is represented in the form of god Atum-Re, while the Middle register of the 3rd division Book of Gates (scene.8) represent, the solar boat is towed by four men, the sun god in the form of god Atum-Re accompanied by gods Sia and Hw. The cord pulling the Solar boat is attached to a long pole with a Bull’s head at each end, so it obvious the similarity in the main theme of both scenes and this is appeared also from the text accompanied the middle register (scene 7) it is describing the sun god while sailing trans versing the watery river (Wernes)

dd mdw in ntrw št3w ht.f ntr-pn-ʿ3 \ ʿk m iti tw hni.f n dpt.f nt itrw .

*Speech of the secrets of the gods possessed by this great god,he comes seizing ,he sails in his
 boat of the river .*

The text accompanied (scene 8) 3rd division book of gates indicate that the sun god asked from the underworld guardians gods of the river Wernes to help the soul of the deceased to traverse the watery river.

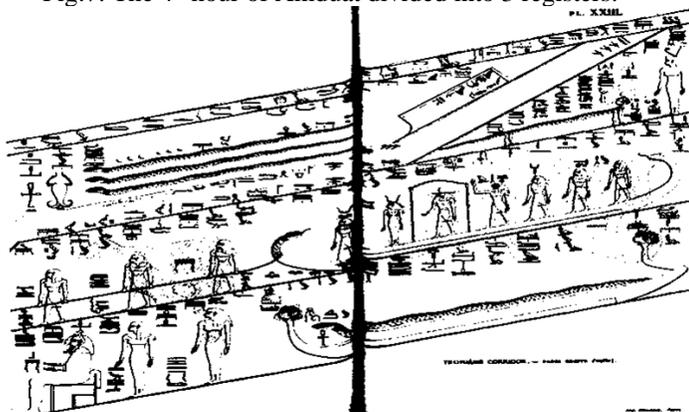
*st3 ntr -ʿ3-pn in ntrw-dw3t\ skdw m š r-pr ir hrw st3(w).tn wi dw3t \ m33.n ir .n wdn ʿwy.tn
 st3(w).tn wi im sn*

*the great god pull me to the underworld gods the youthful sailors to the chapel making voice,
 they pull me to the underworld, they decided to install their arms to drag me to them there.*

The 4th hour of the book of Amduat.

The scenes of the 4th hour of the book of Amduat depicted on the right wall of the 3rd Corridor (C) of the Tomb of Seti I at the first main qxe of the tomb (Lefebure, 1884):

Fig.7: The 4th hour of Amduat divided into 3 registers.



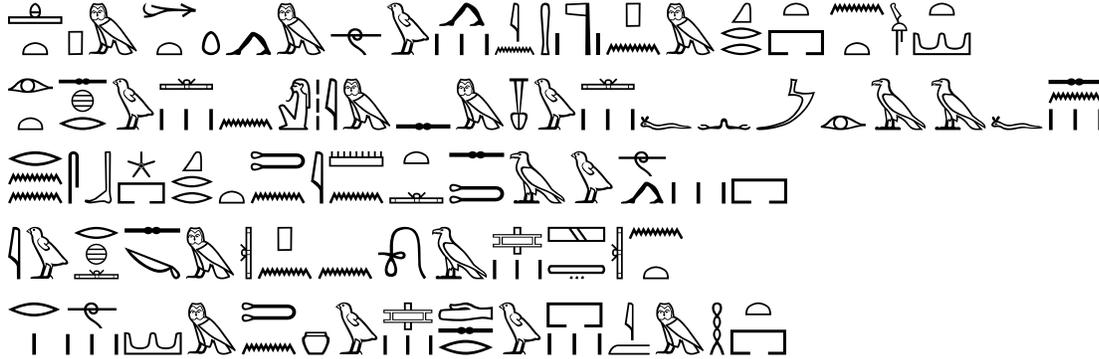
cf. Lefébure, G. (1884). Le Tombeau de Seti I. part. I, pl. xxiii.

The scene of the Middle register represents (scene.10) the Solar boat of Re accompanied by the soul of the deceased reaches a region called "imht" a difficult sandy area of Sokar the god of the

Necropolis, where he passes through a difficult pathway so he is being dragged on a ledge, its prow take a form of a snake (Fig.7) (Hornung, 1999).

Darnell stated that there are two way the solar boat of Re must pass through during the 4th hour the first way was called "imht" the path on water and the second path was called "d3t" that on land called "imht" is however a portion of the realm of god Sokar. Otherwise, it was mentioned in the Coffin Text Spell (CT.§1068) as a part of the underworld (Darnell, 1995).

The text accompanied the Middle register read as follows:



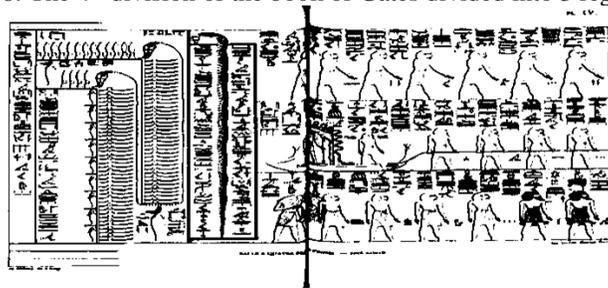
htpt m-ht ii m st3(w) in hm-ntr -pn m krrt nt imnt \irt shrw n ntrw im(w) sm3w.f nn m33.f tn rn n sb3-dw3t krrt.tn \ imnt st3w iw rh s3m pn n w3t st3 nt r3-st3w m tn nw w3t(w) dsrw n imht

Offering after arriving pulling the majesty of this god to the Necropolis of the underworld, do as the advice of the gods there, he will equalize when he does not see them know the name of the gateway of the underworld the hidden mysterious, to know this guide to the mysterious road of the Region Restaou (Wb.II, 393) with you of the roads of Deserou of the Region (Imhet) (Wb.I.,88).

The fourth division of the Book of Gates

The scenes of the 4th division of the Book of Gates were depicted of the 4 pillared hall (E) of the first Axe of the tomb, the Gate of the 4 division was guarded by a god whom took the form of a Snake called "tk3-hr" (Lefebure, 1884; Hornung, 2014).

Fig .8: The 4th division of the book of Gates divided into 3 registers.



cf. Lefebure, G. (1884). Le Tombeau de Seti I. part II, pl. iv

The 4th division of the book of Gate divided into 3 register the main scene of the middle register (scene 11) represent the Solar boat is towed towards 9 Shrines containing Mummified gods they named the gods who follow Osiris to the tomb of Sokar. They wait for sun god to be resurrected and feed them. (Fig.8) (Hornung, 2014). the text accompanied the solar boat middle register reads as follows (Piankoff & Mystre, 1944).





*st3 ntr pn 3 in ntrw-dw3t \ skdw m st3 it.i stw.tn wi dw3t \ hnw .n.i hnty n dw3t r wdn nw hw.tn
 \st3.tn mn 3wy.tn ph.tn 3hw n b3w r n ii.tn 3hw n b3w.tn \ w3š n ibw.tn \ wn 3.tn w3t nfrt r kr ht(w)
 st3 hr tn .*

draw this great god to the underworld god, sailing with mysterious in my sovereignty, they draw me to the underworld they praise inside the underworld, to the unknown at the proper time they proclaim, they draw with fixed hands their spirit reached their souls, their spirit comes to their souls, be stronger their heart, open their good gate pathway which have more bend, the mysterious is behind them.

Discussion about relation between the 4th hour Amduat and the 4th division book of Gates

When it was compared between the scene of the middle register of (scene 10) Amduat and (scene 11) Book of Gates, from the scene of middle register 4th hour Amduat describes the solar boat of Re accompanied by the soul of the deceased reaches a region called *imht* a difficult Sandy area of god Sokar (the god of the Necropolis), while the middle register scene of the book of Gates (scene 11) represent the solar boat of Re is towed towards 9 shrines containing mummified gods they named “the gods who follow Osiris”.

The text accompanied (scene 10) of the 4th hour Amduat describe the difficult sandy pathway through which the solar boat of Re path through.

*imnt st3w iw rh sm pn n w3t st3 nt r3-st3w m tn nw w3t(w) dsrw n imht
 the hidden mysterious to know this guide to the mysterious road of the (Region Restaou)
 (Wb.II, .393)with you of the roads of (Deserou) of the Region Imhet.*

The text accompanied middle register (scene 11) of the 4th division book of Gates mentioned that god Re appeal the guardian gods on his pathway of the Necropolis to open the pathway gate.

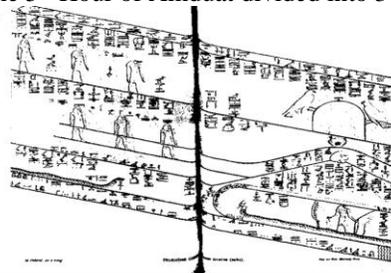
*st3.tn mn 3wy.tn ph.tn 3hw n b3w r n ii.tn 3hw n b3w.tn \ w3š n ibw.tn \ wn 3.tn w3t nfrt r kr ht(w)
 st3 hr tn*

they draw with fixed hands their spirit reached their souls, their spirit comes to their souls, be stronger their heart, open their good gate pathway which have more bend, the mysterious is behind them.

The 5th Hour of the Book of Amduat

The scenes of the 5th hour of the Book of Amduat was depicted on the left wall of the 3rd corridor (C) of the tomb (Lefebure, 1884).

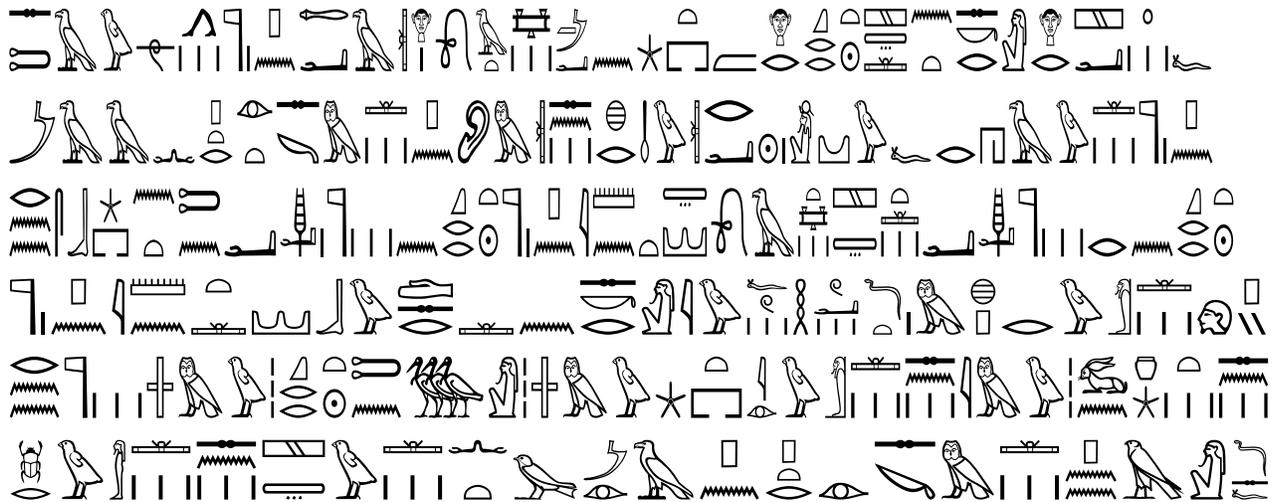
Fig .9: The 5th Hour of Amduat divided into 3 Register.



cf. Lefebure, G. (1884). Le Tombeau de Seti I, part I, pl.xxvii.

The scenes of the 5th hour of Amduat are divided into 3 register the scene of the Middle register (Scene 13) depicts the Hill were the Tomb of god Sokar-Osiris, whereas goddesses Isis and Nephtys appear upon the Hill, while a group of men pulling the Solar boat of Re to reach the hill. (Hornung, 2007).

The text accompanied the scene of the Solar boat reads as follows (Hornung, 2007).



*st3w ntrw-pn -3w hr w3t-m3tyw n dw3t m hr krrt s3t3 nt skr hr s'w.f \m33 nn ptr irt s3mw
 pn\sdm.sn hrw-R' m dw.f r h3w ntrw pn \rn n sb3 nt tn 'h(w)-ntrw n krrt\ntw-pn imnt w3dt st3w
 'h'w-ntrw r krrt\ntw pn imnt bw dsr \skr iw iw f h'w.f dt m hprw twt(w) tpy\rn n ntrw imw krrt tn
 b3w imw dw3t irw.sn imw wnnw.sn \hprw twt.sn st3w nn wrt m33 pn ptr s3mw pn n hr ds.f*

the great god is towed on the paths of Maat of the underworld upon the mysterious tomb of Sokar upon his sand ,which has no view.(Wb.I, 564) to follow that ,they hear the voice of Re upon his hill to be nearby these gods, the name of your gateway is the residence of the god to the necropolis ,this the hidden way where the gods raise up to the necropolis, this god is hidden by himself, god Sokar whose his flesh and his members is forever a created form typically (Wb.V, 276), the name of the gods on your cavern (tomb) is Ba souls who are in the underworld, their shape which are in their hour ,their creative shape is unknown ,unseen and unperceived is this image(Wb V, 256) of Horus himself

The Fifth division of the Book of Gates

The scenes of the 5th division of the Book of Gates were depicted on the 4 pillared hall (E) at the beginning of the Second Axe of the tomb (Lefebure,1884). The domain of the field of the 5th division is the Necropolis where god Osiris is buried. The guardian god of this gate is snake god called " *sdt-ir.f* " extruder fire" to protect the Entrance of the Gate from the evil serpent 3pp(Hornung, 2014)

Fig.10: The 5th Division of Book of the Gates divided into 3 Registers.



cf. Lefebure, G. Le Tombeau de Seti I, part II, pl.x.

They see the soul which he created the soul to them by the soul of Re to them, they come strongly, draw me with hands below your star, draw me until to offer up a sacrifice, they raise up to this hill which has the secret of king tomb.

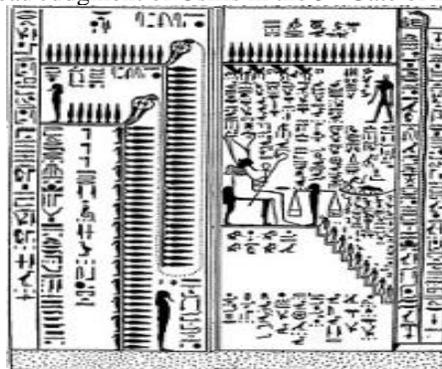
The Judgment scene of Osiris on the door of the Gate of the 5th division of the Book of Gates (scene.16).

The scene of the Judgment of Osiris depicted on the door of the 5th division of the book of Gates on the 4 pillared hall (E) in the tomb of Seti I (Abitz, 1984; Darnell, 2004). Moreover, this scene was depicted on the exterior Lid of the Sarcophagus of King Seti I now in Soane Museum in London (no. PJ 1551.05) (Tylor, 2010).

The upper lintel of the scene is decorated by *hkr* friezes below it, while Osiris represented seated on a throne, which lead to him by a stairway on its steps are 9 Gods representing the Ennead of Osiris, in front of the figure of Osiris a balance whereas Anubis is represented in front of Osiris, in the upper corner under him a boat inside which figure of a pig, in front of which Monkey figure holding a curved stick (Fig. 11) (Piankoff & Mystre, 1944).

Manassa (2006) emphasized that the Judgment of Osiris tableau of the book of gates, as the most important Scene of the Book of Gates which represent the deceased king before the figure of Osiris enthroned.

Fig.11: Tableau Judgment of Osiris in the 5th Gate of Book of Gates.



cf., Manassa,C.(2006).The Judgment Hall of Osiris in the Book of Gates, pl.xv.

On the upper lintel of the Scene of the Judgment Hall of Osiris, this text
md3.t nt nd Wsir m dw3t Book of protecting Osiris in the Underworld.

Kohler (1975) highlighted the presence of Anubis in the Judgment hall due to the role of Anubis as a judge in the afterlife according to his epithet as "*ip-ibw* "assessor of heart" as he swallows the heart.

Manassa (2006) determined that Anubis swallow Osiris in order to protect him when he passes over the snake *3pp*" This was mentioned also in Spell 99-(a) of the Book of the Dead (you who sails over this Vertebra of Apophis, you who attaches head and makes necks firm by escape from wounds "O" attendant of the mysterious boat, you who restrains Apophis(Allen, 1974).The Upper right corner of the scene of the Judgment Hall contain depiction of a small bark, in which two Monkeys holding sticks ,One in act of striking a large Pig his name was written on the figure as  "*s3i*" (Wb IV, 404). Sauneron (1970) give a good explanation: he related between the scene of the pig who swallow the eye of Horus, which was mentioned in the Magical Papyrus of Brooklyn Museum, with the swallowing Pig in the Judgment Scenes of the Book of gates. (Sauneron, 1970; Borghouts, 1984).

The text accompanied the figure of the boat of the Monkey, indicate that.

mdw m3ty tni(w) wd^c.f mdw dhwtj

Word of the Justified (Wb.V, 375) as he renders Judgment Word spoken by Thot.

The figure of gods on the Steps of the Hall of Osiris

The gods which represented on the steps, they are The Osiris Ennead gods, they possess a dual Solar-Osirian nature, who represented on the lid of the coffin of Seti I.

Psdt imyw Wsir 3hw imywt imntt.

The Ennead whom are in Osiris, blessed spirits who are in the West (Manassa, 2006; Darnell, 2004).

The Figures of The Mummified gods upon the Scale pan in the scene of the Judgment Hall of Osiris

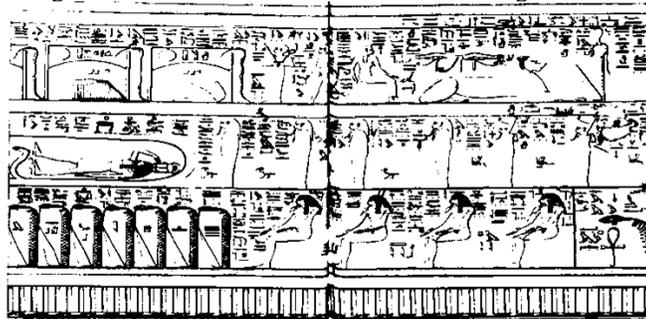
Seeber (1976) suggest that the scale pan in the scene of the Judgement Hall of Osiris in the book of gates remain empty in contrast of the scene of the Judgment of Osiris in Spell 125 of the Book of the Dead so that he suggests that the former Judgment take place on an individual scale (Labrique, 2003).

The relation of the scene of the Judgment Hall of Osiris to the scene of the union of Re with his divine body in the 6th hour of the book of Amduat give us a further evidence about the importance of this scene for the deceased in the 5th division of the Book of Gate. Manassa (2006) determined that the scene of the Judgment Hall of Osiris depicts the triumph of Re over his enemies which is the pattern of weighting heart indicating the purpose of the scales in this scene. (Darnell, 2004), highlighted the benefit of the scene of the Judgment of Osiris in the 5th gate is that a momentous decision concerning the Fate of the Soul of the deceased are made before the Union of the divine power of Re with his body which took place in the 6th hour of Amduat. Otherwise, the proper Judgment in the nighty journey be equated with the Solar emblem standstill "h" when the evil Serpent 3pep has the Potential power to stop the movement of the Solar boat of Re, so that the scene of the Judgment Hall of Osiris in the Book of Gates reflects conflict of Re against his enemies thus the entire fate of the world is literally hanging in the balance of the Judgment (Darnell, 2004).

The 6th hour of Amduat

The scenes of the 6th hour of Amduat depicted on the eastern wall of the 2nd annexed room to the left of the burial chamber (M) consist of 3 registers (Lefebure, 1884).

Fig 12: The 6th hour Amduat divided into 3 registers.



cf. Lefebure, G. Le Tombeau de Seti I, part IV, pl.xli.

The 6th hour of Amduat divided into 3 register, the middle register (scene 16) of the Book of Amduat depicts the corpse of Re represented by reclining figure with a the head of beetle ,it is an image of Re when his "Ba" soul is near total depletion, Re is a flesh and also the body of Osiris so when the duality under unity of Re and Osiris occurs, so that the potential power of Re and Osiris will be rejuvenated.(Hornung, 2007).The text accompanied the scene read as follows :^cm R^c iw.f ir.f m t3 r ^cpp.f

Re body swallow (Wb.I, 184), his flesh ,He makes in the earth when he enters.

Hornung (2007) highlighted that the 6th hour of Amduat is the most important event in the Underworld occurs, Whereas the Ba or soul of Re unites with his own body or alternatively with the Ba of Osiris inside a circle formed by the Serpent goddess *Mhn* who protect the divine body of Re, this event occurs in the underworld when the sun god begin its regeneration, it is a moment of great significance (Fig.12) (Hornung, 2007).

The relation between (scene 16) of Amduat, middle register 6th hour Amduat and the scene of the Judgment of Osiris in the 5th Gate (scene 16) Book of the Gates which is summarized in after the Judgment of Osiris in the 5th Gate. A momentous decision concerning the fate of the soul of the deceased is made before the union of the divine power of Re with his body which took place in the 6th hour of Amduat when the soul of Re unites with his own body or alternatively with the Ba of Osiris.

The text accompanied the scene of the Judgment of Osiris (scene 16) indicates the importance of the Judgment of Osiris before the union of the Ba of Osiris with his divine body.

mdw mꜣty tni(w) wꜥꜥ.f “*Word of the Justified as he renders Judgment*”.

the text which was inscribed on the stairway of the throne of Osiris in (scene 16) indicates that the recreation of the soul of Osiris by the Ennead gods *Psꜥt imyw Wsir 3hw imyw imntt*

The Enneads who are in Osiris, blessed spirits who are in the West.

The text accompanied the middle register scene of the 6th hour Amduat (scene 16) refers to the union of the Ba of Re with his body *am Rꜥ iwꜥꜥ irꜥꜥ m t3 r ꜥꜥꜥ.f*

Re- body swallow his flesh, he makes in the earth when he enters.

Conclusion

The researcher highlighted that why certain divisions of the book of Gates are depicted beside some hours of the book of Amduat on the Tomb of King Seti I for the first time on the wall of the Royal Tombs in the 19th dynasty funerary painting scenes due to the scenes and it's explained Text of the book of Amduat, describe the nature of journey of the sun Re which inform the soul of the deceased accompanied the sun god in his journey in the underworld, about the domains of the Underworld the creative and the gods ,so that it was considered as a guide for the soul of the deceased. Meanwhile ,the scenes of the book of Gates informs the deceased about the dangers facing him and how to overcome them to enable the soul of the deceased to survive and ensure the continuation of his journey with the sun god in the domains of Underworld until his soul will be resurrected with the sun god ,When Re demanded from the guardian god of each gate represented at the End of each division of the book of Gates to open his gate for the Solar boat procession of Re , overcoming all the dangerous spirits. So, it is concluded that during the 19th dynasty the book of Amduat was not sufficient to fulfill the deceased’s wish for the survival of his soul, which is summarized in the continuation of his soul’s alive until he will be resurrected with the sun god at the end of the journey through the dangers of the underworld, therefore, the first 5 division of the book of Gates appears beside the first 6 hours of the Book of Amduat on the tomb of king Seti I.

The relation between Middle Register scenes Amduat and its Context and scenes of Middle Register scenes book of Gates and it's Context.

Middle Register scenes Amduat and its Context.	Middle Register scenes book of Gates and its Context.
1st hour Amduat (scene 1) Theme. the sun god in the form of god Khepri enters	1st division book of Gates (scene 2) Theme the Sun god in the form of (Khepri) approaches

<p>the gate of the underworld after the sunset. Ḥrryt imntt nt 3ḥt <i>"entering the Western Horizon.</i> Ḥrrwt nṯrw tn (n) Rḥ sns.n nṯr - ʿ3 \ wn ʿ3 n.k imnt šṯt ir irw <i>These gods traverse to Re, they praise the great god, open gate of the underworld for me.</i> Common context snš ʿ3 n.k ʿ3wy-niwt wrt \shḏ kḳwt srḳ ḥtmt \ Ḥrr.k m rn.k n Rḥ r bw ḥr Wsir -ḥnty-imnty <i>Open your gateway of the great city, light the darkness, you make the place of the hereafter breathe, you ascend in your name of Re to the place were Osiris, the foremost of the underworld.</i></p> <hr/> <p>2nd hour Amduat (scene 4) theme the Solar boat of Re trans versing the Watery river of Osiris Wrns, the sun god in the form of Atum-Re Context the soul of the deceased sail with the sun god through Osiris river and the deceased asked from Re to receive his soul on the gateway and to give his soul live</p> <p><i>ḏḏ mdw in d3wt nṯrw-ʿ3w pn.\ʿk.f m.i r dr ʿ3 \ḥni n dpt.f nt Rḥ r wrns \i3i ḥḥ b3 ʿ3 \šsp n sb3w iḥw.i r pt \r ḥḥ iḥw.k m t3</i></p> <p><i>Speech of the great gods of the underworld, he come in with me to the edge of the gate, he sails in his boat of Re to Wernes, adore the great shining soul, receive on the doors of the gate my flesh, body, ascend to sky, live to your flesh on the earth.</i></p>	<p>the Underworld western mountain gate. Re call "smt" to open the gate. in Rḥ n smt ḥḏ smt psḏt imw.i <i>Re says to god "smt" (the Western mountain god), brighten(smt), the Ennead among them I am,</i></p> <p>Common context in nn n wsrwt -nṯrw tn wḏ mdw nṯr-ʿ3 ts n.f ḥḥw.f m rk rnw.(f) im f <i>These powerful gods say according to the command of the great gods, collected to him his members, by the names of him he is there.</i></p> <hr/> <p>2nd division book of Gates (scene 5) theme The sun god in the form of a Ram headed God Atum-Re is towed by four men to the riverbank.</p> <p>Context Re call up the guardian gods of the riverbank Wernes and asked from them to protect his boat when he arrives to that area</p> <p><i>st3 nṯr -pn-ʿ3 in nṯrw-dw3t \spr in nṯr-pn -ʿ3 r dpt-t3 dptw-nṯrw in n sn Rḥ \nṯrw grw dpt t3.f</i></p> <p><i>The great god draw by the underworld gods this god arrive to the land of sailing, the god's boats belongs to Re, moreover the gods sails in his land.</i></p>
<p>3rd hour Amduat (scene 7) Theme the Solar boat complete trans versing the watery river which called Wrns, Context describing the sun god, while sailing trans versing the watery river (Wernes)</p> <p><i>ḏḏ mdw in nṯrw-šṯ3w ḥt.f nṯr-pn-ʿ3 \ ʿk m iṯi tw ḥni.f n dpt.f nt itrw</i></p>	<p>3rd division Book of Gates (scene 8) Theme The Solar boat is towed by four Men, the sun god is accompanied by gods "šṯ3 and ḥw" complete trans versing the river Wrns. Context the sun god asked from the underworld guardian gods of the river Wernes to help the soul of the deceased to transverse the river.</p> <p><i>st3 nṯr -ʿ3 pn in nṯrw-dw3t \skḏw m š r-pr ir ḥrw st3(w) ṯn wi dw3t \m33. n ir.n wdn ʿwy.ṯn</i></p>

<p><i>Speech of the secrets of the gods possessed by this great god, he comes seizing, he sails in his boat of the river .</i></p>	<p><i>st3(w).tn wi im sn</i></p> <p><i>the great god pull me to the underworld gods, the youthful sailors to the chapel making voice they pull me to the underworld they decided to install their arms to drag me to them there.</i></p>
<p>4th hour Amduat (scene 10) theme The Solar Boat of Re reaches a region called "imHt" Sandy area of Sokar. Context describe the difficult sandy pathway through which the solar boat of Re path through.</p> <p><i>imntt st3w iw rh ssm pn n w3t st3 nt r3-st3w m tn nw w3t(w)-dsrw n imht</i></p> <p><i>The hidden mysterious to know this guide to the mysterious road of the Region Restaou with you of the roads of Deserou of (the Region Imhet.</i></p>	<p>4th division book of Gates (scene 11) Theme The Solar boat is towed towards 9 Shrines containing Mummified gods they named "the gods who follow Osiris to the Tomb of Sokar" Context Re appeal the guardian gods on his pathway of the Necropolis to open the pathway of the Gate.</p> <p><i>st3.tn mn wy.tn ph.tn 3h n b3w r n ii.tn 3hw n b3w.tn \w3s n ibw.tn \wn 3.tn w3t-nfrrt r kr ht(w) st3 hr.tn</i></p> <p><i>they draw with fixed hands their spirit reached their souls, their spirit comes to their souls, be stronger their heart, open their good gate pathway which have more bend, the mysterious is behind them</i></p>
<p>5th hour Amduat (scene 13) theme depicts the hill were the Tomb of Sokar – Osiris, whereas goddess Isis and Nephtys appear upon the hill while a group of men pulling the solar boat of Re to reach the hill. Context inform the soul of the deceased about the mysterious pathway to reach the tomb of god Sokar the god of the Necropolis.</p> <p><i>st3w ntrw-pn-3 hr w3t-m3tyw n dw3t m hr krrt sst3 nt skr hr scw.f \ m33 nn ptr irt ssmw pn</i></p> <p><i>The great god is towed on the paths of Maat of the underworld upon the mysterious tomb of Sokar upon his sand, which has no view to follow that.</i></p>	<p>5th division book of Gates (scene 14) Theme represent the Solar boat of Re, on its front stand four gods towing the Solar boat while 12 gods holding the coils to cripples the movement of evil Serpent "3pp" Context mentioned the danger which will encounter the deceased on his way to the Tomb of god Sokar, when Re appeal the guardian god of this domain and he gave instruction and advice to the deceased to overcome this danger.</p> <p><i>b3w m33.sn hprw.f in n.sn n.Rc-3hw n.tn \ st3w ii(w) dsrt.tn st3w \ii(w).n wy wi r-hrd sb3.t \st3w.tn wi r mnt \pri hrw hc.tn r dw pf st3 n 3ht.</i></p> <p><i>they see the soul which he created the soul to them by the soul of Re to them, they come strongly, draw me with hands below your star, draw me until to offer up a sacrifice, they raise up to this hill which has the secret of the horizon.</i></p>

<p>6th hour Amduat (scene 16) Theme The potential power of Re and Osiris will be rejuvenated. The scene depicts the corpse of Re represented by reclining figure with the head of beetle, Re is a flesh and also Osiris so that duality under unity of Re and Osiris occurs. Context refers to the union of the Ba of Re with his body. <i>Ḥm-Rḥ iwḥf ir.f m t3 r ḥpp.f</i> <i>Re- body swallow his flesh, he makes in the earth, when he enters.</i></p>	<p>Scenes of the Osiris Judgment (scene 16) at Gate 5th division Osiris seated on a throne lead to it a staircase, on the steps are 9 gods in front of Osiris a balance. Context It indicates the importance of the Judgment of Osiris before the union of the Ba of Osiris with his body. <i>mdw mAaty Tni(w) wDa.f</i> <i>Word of the Justified as he renders Judgment.</i> The text indicates that the recreation of the soul of Osiris by the Ennead gods <i>Psdt imyw Wsir -3ḥw imyw imntt.</i> <i>The Ennead who are in Osiris, blessed spirits who are in the West</i></p>
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