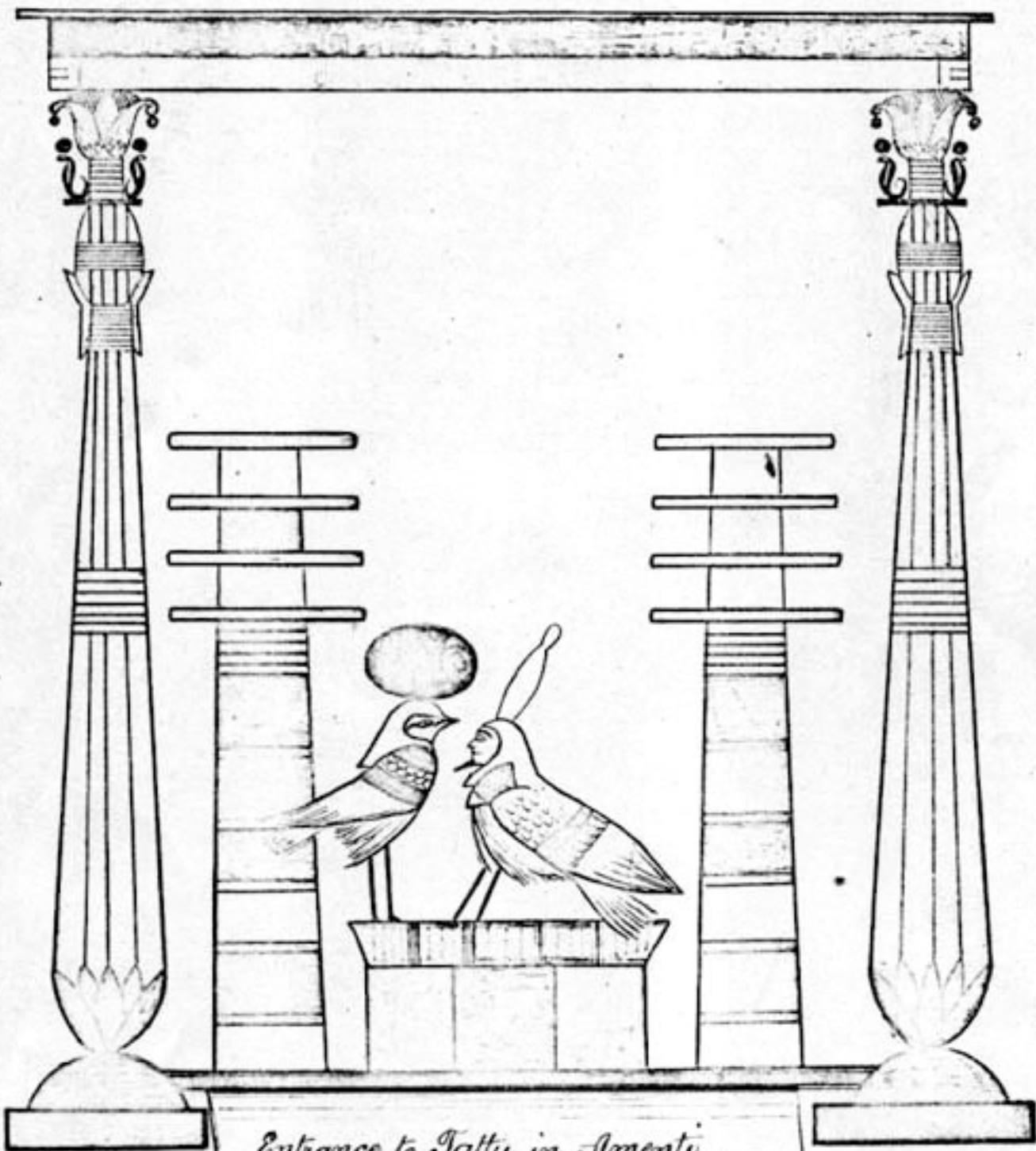




EGYPT.



*Entrance to Tattu in Amenti,  
 showing the two Ibis Pillars; also the  
 Lotus Pillars. Na the God in Spirit, &  
 Osiris God in the Body or mummiform.  
 From Papyrus of Ani. British Museum.*



*Hieroglyph  
 Fresh.*



*Hieroglyph  
 Spirit,*

A few Dicties out of:-  
The Egyptian Pantheon.

The four following pages are copies of a few Gods & Goddesses taken from the Egyptian Pantheon.

Our coloring is the most prevalent found in Egypt. Some such as Râ, Sati, Hathor, Seb and Set are always the same colors, their coloring never varies, whilst - Osiris and Thoth are sometimes painted green sometimes black. Most of the balance are found sometimes one color sometimes another Râ is always red but varies in shade, from the brightest to the darkest red. Sati is always red of a warm flesh color (Oriental) tint. Amen is always a light blue.

All of the Gods carry this scepter ↓

All of the Goddesses the lotus scepter ↓

In our drawings some of the Gods are carrying something else such as Osiris, Thoth and Set.

Out of all the Egyptian gods only One was bad - Set. He corresponds with our Devil. (the equivalent).

Sis and Nephthys - two sisters - are called the bird pair - as they are generally represented as hovering around and administering to the wants of souls going to the Ancestral.

Taken as a whole they all represented the very highest morality and goodness, all were examples, of what man should aim to follow.





Ra.



Amen.



Seb.



Ptah



Tum or Atum.



Khepra.



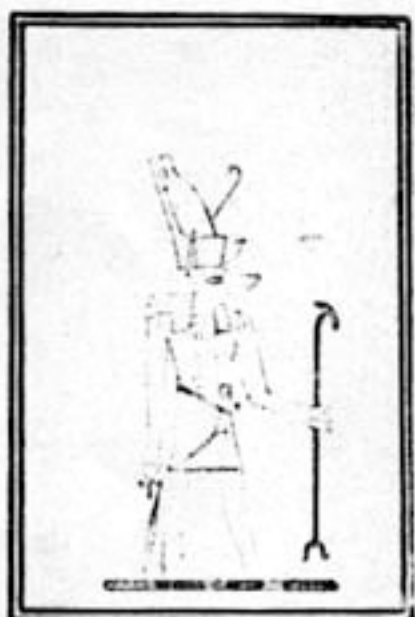
Horus.



Khons.



Osiris.



Anubis



Set.



Thoth.



Sefnut.



Maat.



Nut or Neut.



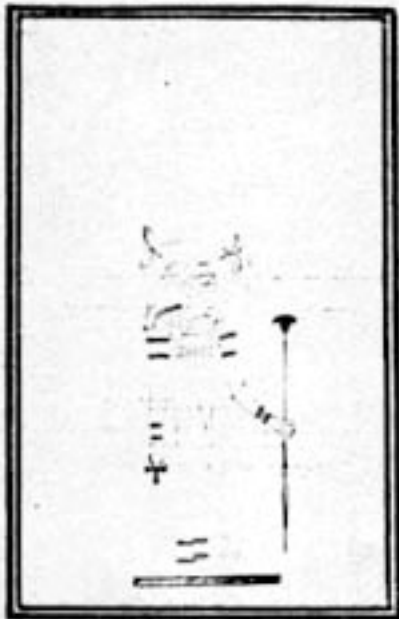
Pakht or Bast.



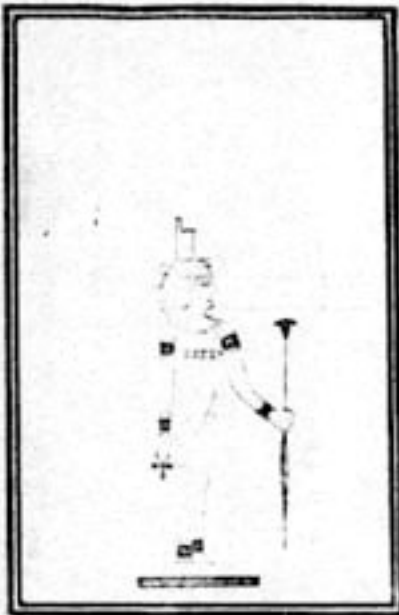
Sati.



Hathor.



Neith.



Isis.



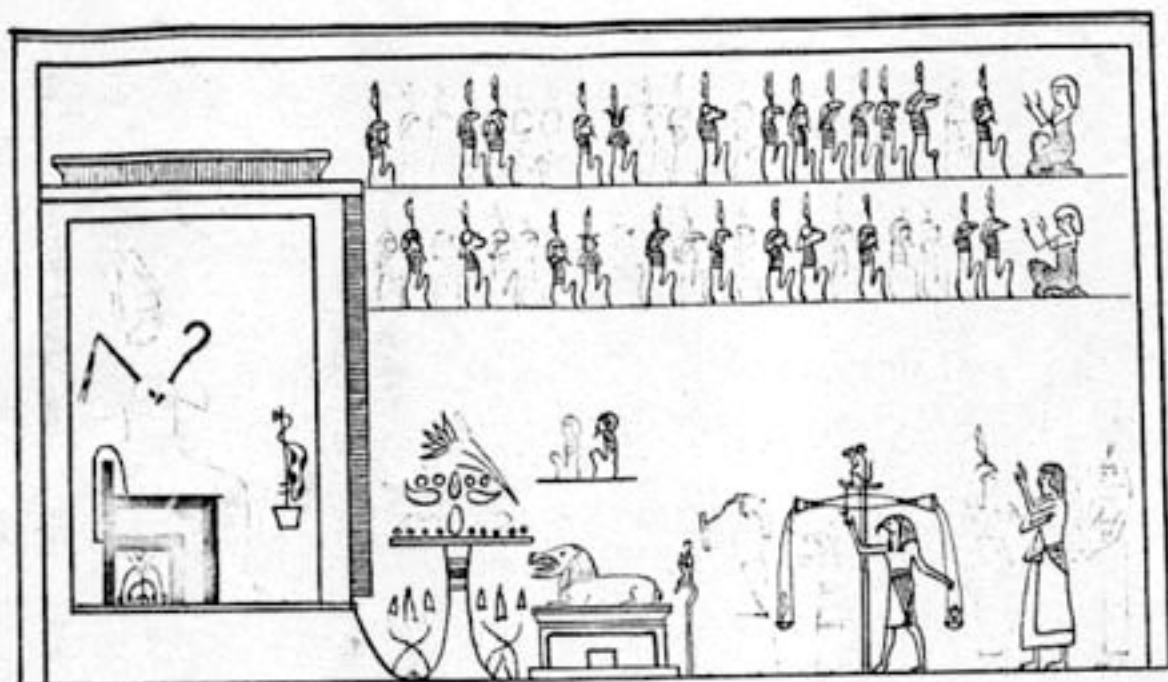
Wepthys.



Anuka.



n°6.



"The Judgment Hall"

— of —

Osiris.

From one of the Papyri in the British Museum n° 9900.

Exact size

Use this vignette as a key to the positions of the groups in the Judgment Hall of Osiris from the Turin Papyrus which follow this



## The Judgment Hall of Osiris.

or

## The Great Hall of Truth.

In the Turin Papyrus the scene is painted with minuteness of detail suited to its importance; the guardian angel watches the scale which holds the heart (Soul); Horus watches the balance weight; Anubis, guardian of the dead watches the image of justice; while Thoth (Ibis) in hand, records the result on a tablet. The Soul is then conducted by Thoth, bearing the tablet, into an inner chamber, where Osiris is seated. Osiris pronounces judgment; and as according as the heart (Soul) which has been weighed in the balance is found true or wanting, it passes to the realms of bliss or to the regions of purifying fires.

Explanation; Running along the top of the wall is a frieze, representing twelve groups formed with the hieroglyphics of the truth (feather) and fire (flame) and of an uraeus (Serpent). Between the sixth and seventh group the god Imen kneeling stretches out his arms above the two sacred eyes symbolizing the North and the South; this is an allusion to the diurnal moving of the Sun, an implicit promise of resurrection, at the two ends of this emblematical row, a monkey is posing a pair of scales (Shown in Sheet N° 5 - Turin Papyrus.)

Under the frieze are shown forty two assessors of Osiris

who have previously been invoked; each of them bears  
whether man or animal is surmounted with the hieroglyph  
of Truth - a feather. (Shown in sheet 6. Louvre Papyrus.)

The Judge is Osiris, represented in the back part of the  
room, sitting down in a - Naos - He has on his head  
the - Atef - (white Crown) and holds in his hands, laid  
across his breast the - Scedum (Shepherd's Crook) and  
the - Flagellum (a whip of Scourge). He is seated on a  
chair formed on a - Square (See sheet N° 1 Turin Papyrus)

Before the Naos and before Osiris is an altar loaded with  
offerings above which are figured the four funeral genii.  
Near the altar sitting down on a pedestal, in the shape of a  
Pylow, is a fantastic beast with gaping jaws, called:-  
"The one who destroys the foes by devouring them; - the  
mistress of the Amenti; - the beast of Amenti." A little  
above the beast of Amenti are sitting down the two genii  
of destiny:- Shai and Kamen, whose names translated  
reads:- Fatality and Happiness; the group of hieroglyphs  
underneath them translated reads:- Revival. (Shown in  
sheet N° 2. Turin Papyrus)

At the entrance of the Hall, the deceased is introduced by  
Truth - The line of hieroglyphs between the deceased and  
Truth is what the deceased says to Truth translated it  
reads;- "I appear before the Master of Eternity, There is  
no evil in me. Nobody accuses me. 4° 4°" (Shown in  
sheet N° 4. Turin Papyrus)

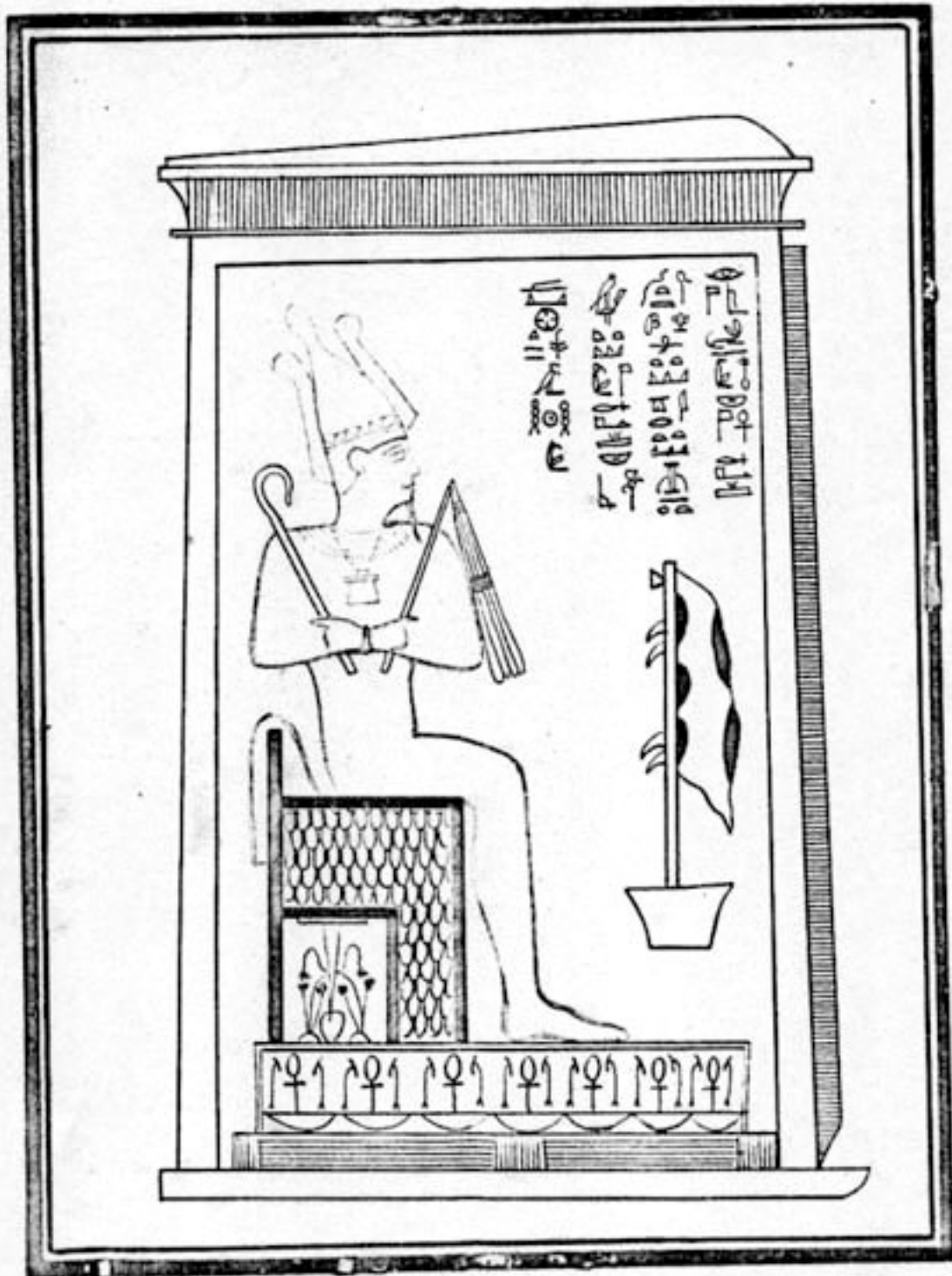
After being received by and introduced by Truth:—  
Thorus and Anubis weigh on a pair of scales the heart  
of the deceased which must weigh the same as the  
image of Truth. Anubis announces that:— "The  
heart weighs equal with Truth." (Shown in Sheet  
N° 3. Turin Papyrus.)

Thew Thoth:— "The Lord of Hermopolis, the Lord of  
divine works and words, the Great God residing in  
Hesert (Thoth being considered sublimatical of these)  
writes this sentence and says:— "Let the heart be put  
back again in its place in the body of the deceased"—  
The putting back of the heart into the breast is the  
signal or sign of the Resurrection. (Shown in Sheet  
N° 2. Turin Papyrus.)

Sheet 6 is the whole of the Vignette of the Louvre Papyrus,  
and is used by us as a Key for the positions of the various  
groups which we have shown of the Turin Papyrus.

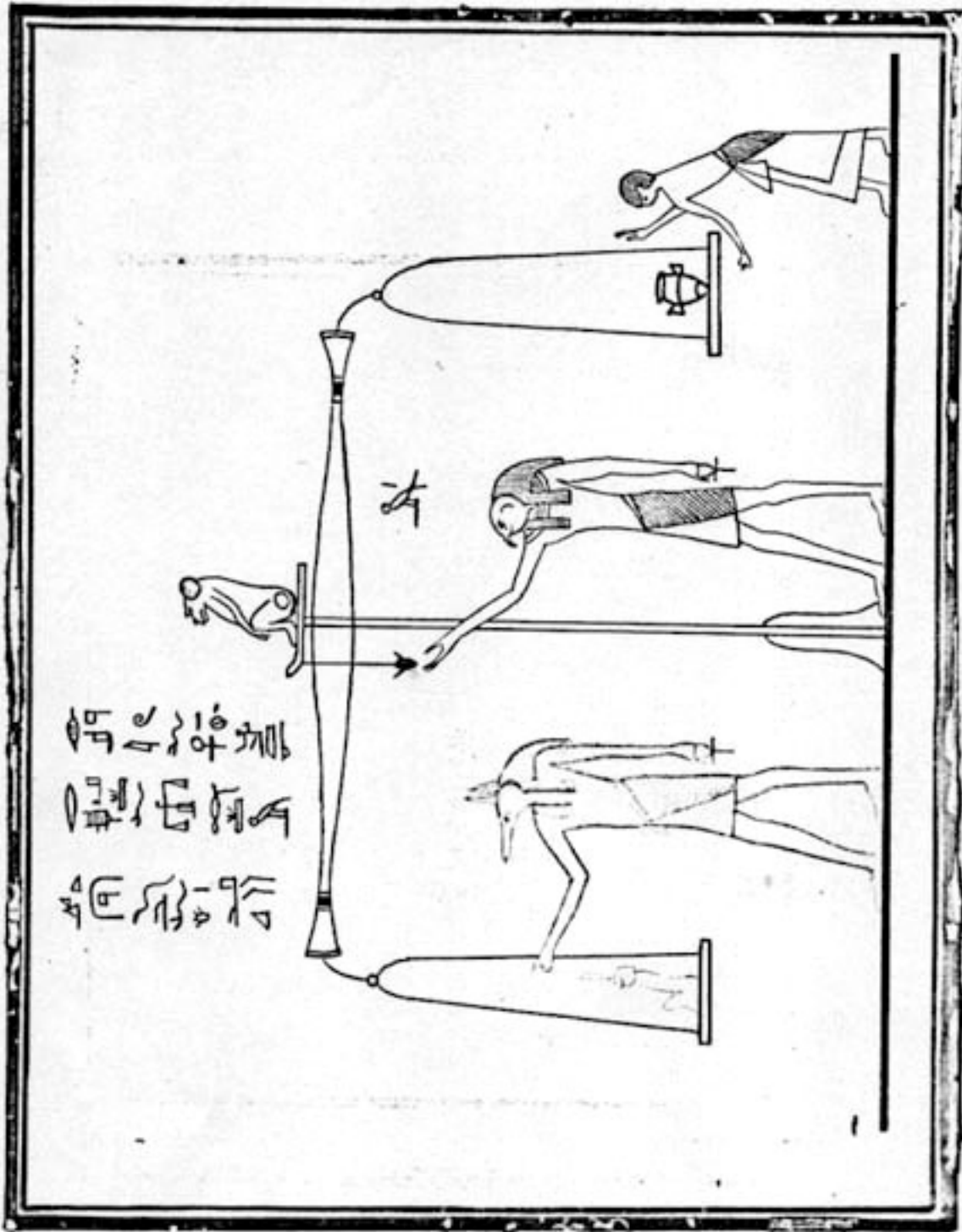
Sheet 7 is the lower half of the Louvre Papyrus given to  
show the same word done by different artists during  
different periods.











4.

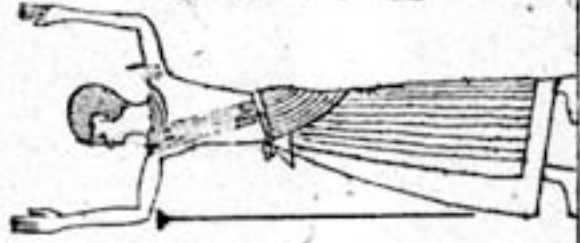
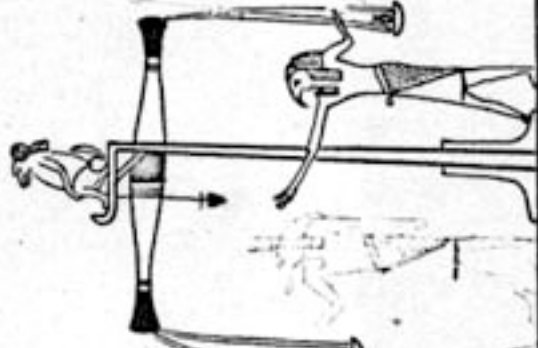
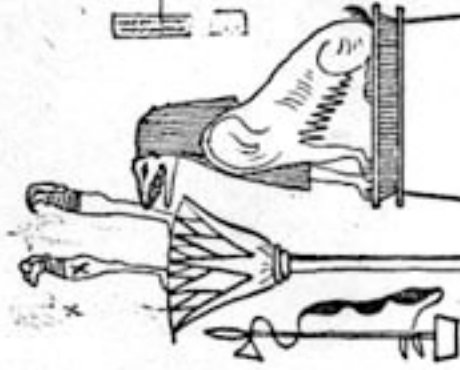
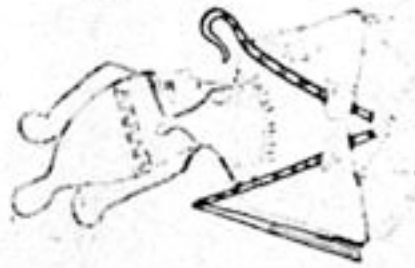






7.

42 Gods & the deceased.



Lower hall of the Judgment Hall of Osiris.

*From the Louvre Papyrus.*

*Much older than the Turin Papyrus.*

## The Field of Aarru.

This vignette is devoted to the representation of the field of the Sacred Crofs called: - Aarru. It is crossed by streams of water to which alludes the title of the Chapter: - "a chapter about canals which are a thousand cubits long and the width of which is unspeakable. There are there neither Renew-fishes, Arrow-fishes, nor any reptile".

Sheet 1. Three names of Canals inserted in cartouches: -

"Power of the water": - "Innumerable water": - "Great place of water". The three nummiform gods are called: -

"The gods of the horizon". The altar before the hawk has this legend: - "Offering to the Great God, the Master of Heaven". The next is the deceased offering a performing-paw to a man-headed hawk - (A man-headed hawk is the personification or hieroglyph of the soul). The next group is the deceased sitting down in a bark which he is managing. The legend of this is: - "He is sailing in the basin of Hotep". Three gods with heads of animals (these differ in different copies) are sitting down, they bear the Truth-hieroglyph on their heads (the feather) and are called: - "Great gods". The deceased followed by two relatives, bowing, presents the gods with offerings which Thoth is making a record of.

Sheet 2. The deceased followed by the two relatives, offers a present to the Nile: - "Gift of plenty". Following this the deceased is represented as, managing the oar whilst

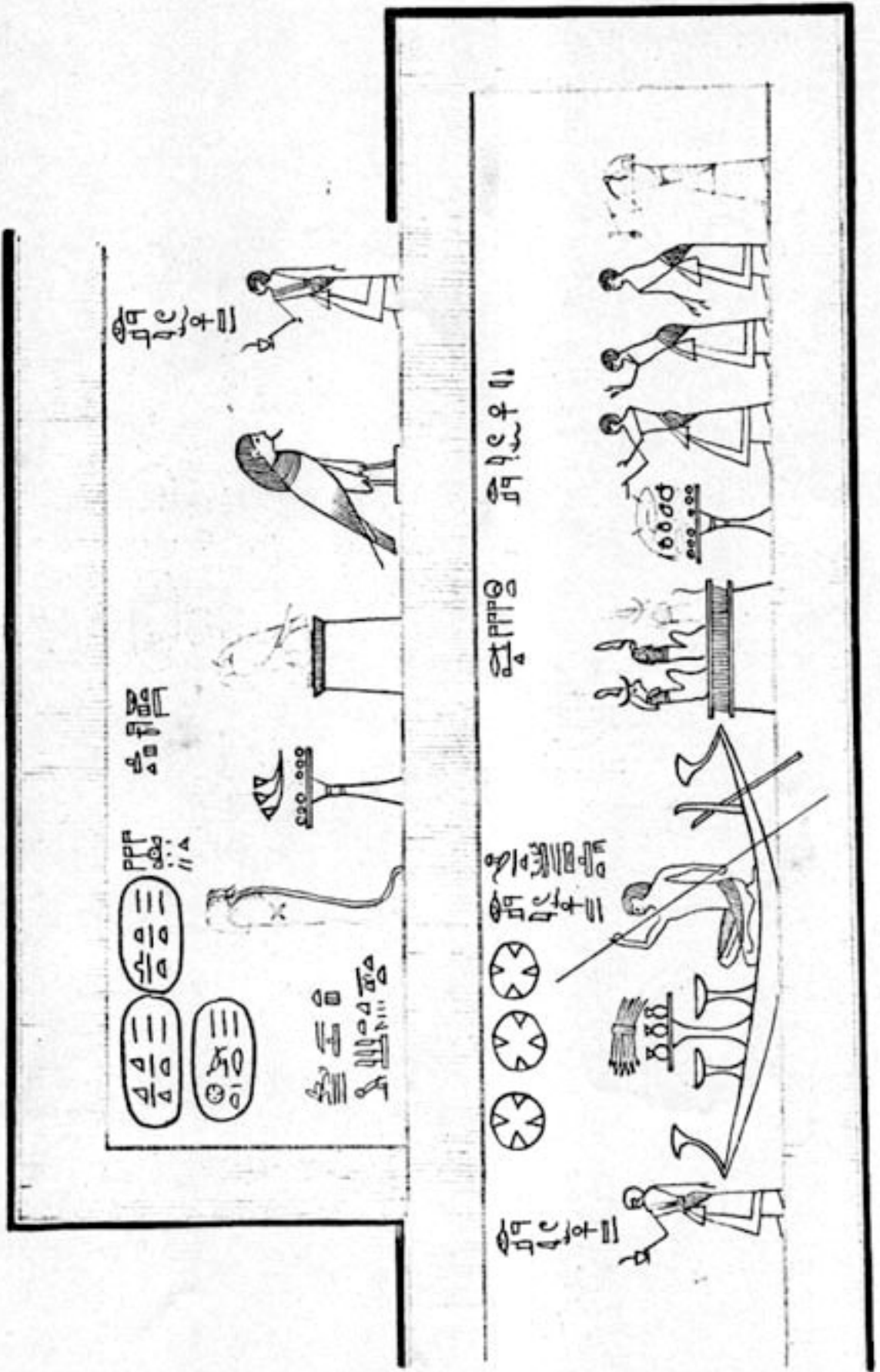
heading out the jaws, he is also shown ploughing, sowing and reaping.

Sheet 3. By the side of five indications of nuptial topography, a bar is represented with this legend; - "Ra - Harmakhis' Bark when he sails towards the field of Aaru." Another bar is shown, and is indicated to be reserved for the god Enneferu. A stream of water which is called; - "water from Obreawu" - forms the boundaries of these three regions; - of the first it is said that; - "Ra is the God who inhabits it." Another legend reads; - "Region of the spirits seven cubits high; there is wheat three cubits high for the mummies in a state of perfection who reap it." The second is called; - "Regulating place of the Gods". The third is inhabited by Shu, Sepmut and Seb.

This vignette is taken from the Turin Papyrus and has more detail than any other copy.

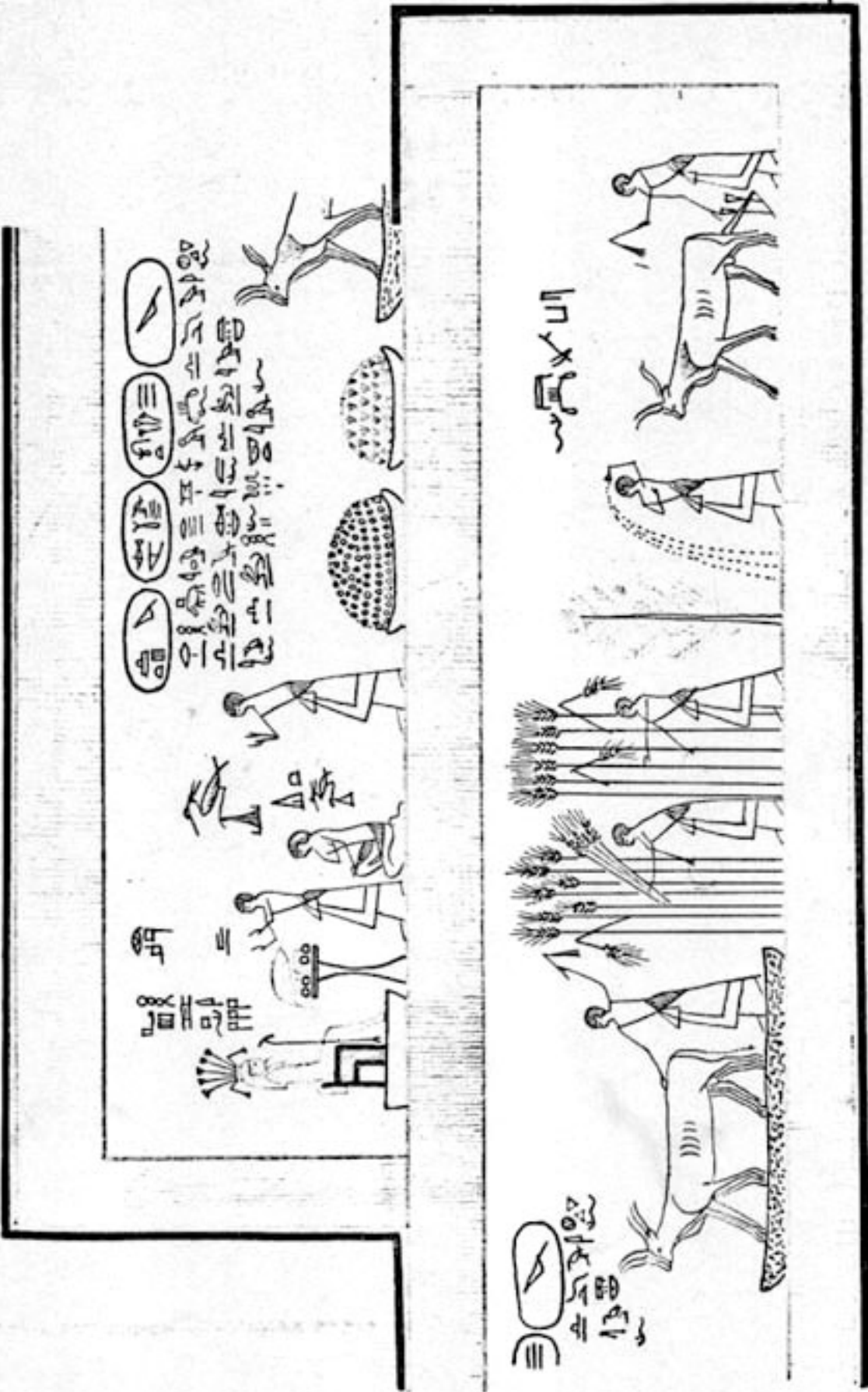
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1.





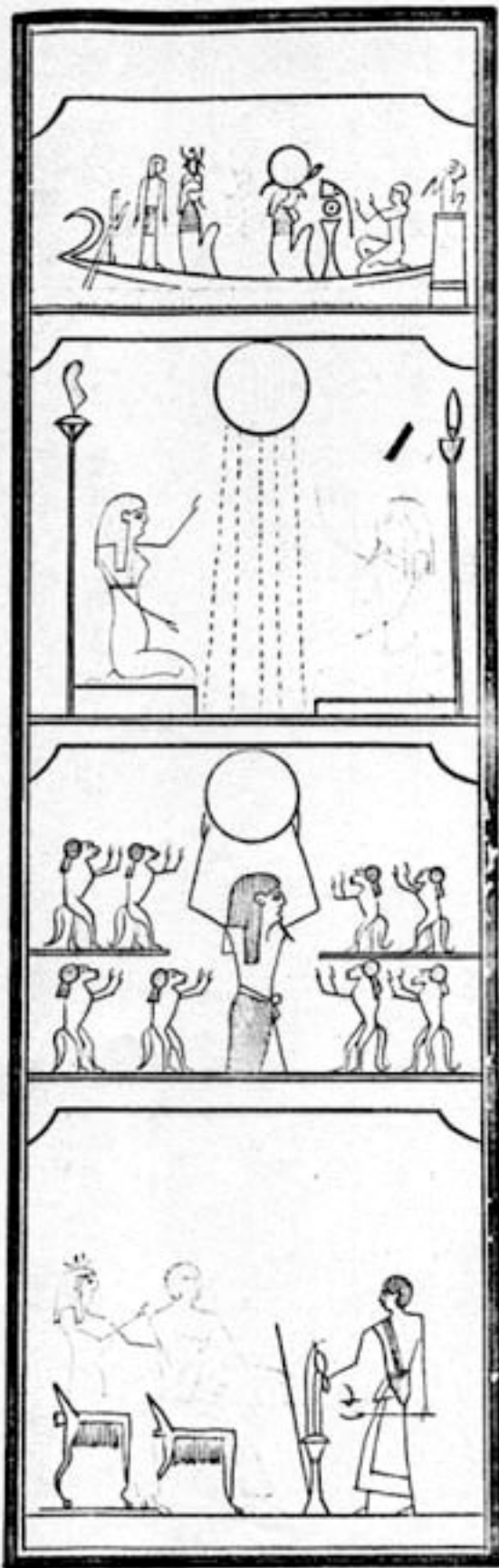
1.







The deceased followed by his wife in adoration before  
Osiris-Sokari with a hawk-head, having the triple crown  
and ram-horned deadem on his head; behind Osiris  
stands the goddess of the Amenti.



4. The Sun is adored in his bark by the deceased who has just been allowed, as a supreme reward to be one of the crew.

3. The Sun is up in the sky an equal distance from East and West.

2. She is lifting up the Sun's disk amidst eight dog-headed apes in the act of adoring; that indicates that the Sun is to begin its daily course.

1. A man standing up offers a libation and presents the incense to the deceased, sitting in his wife's company.