

Scenes and Texts of the Righteous During the Underworld Journey in The Book of Amduat and The Book of the Gates

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ABSTRACT

In ancient Egyptian beliefs, when they died, they embarked on a journey through the underworld to reach a blessed afterlife. the "Righteous" were individuals who lived a life aligned with Maat. They are facing challenges and judgment to reach a blissful afterlife.

The titles of the Righteous in the underworld texts varied beyond the Book of the Dead. The titles of the Righteous in the underworld were derived from texts that described the actions of the Righteous in the afterlife without mentioning any specific titles for them.

The scenes of Righteousness in the Books of the underworld represent enjoying comfort and tranquility. They inhabit the shrines, coffins, and hills, and others enjoy agricultural fields, islands, and lakes, as depicted in The Book of Amduat and The Book of Gates.

The aim of the paper is to indicate The Righteous During the Underworld Journey in The Book of Amduat and The Book of the Gates.

Objectives of the study:

The aim of the study is to investigate the relationship between the Righteous and gods according to scenes and texts in The Book of Amduat and The Book of the Gates. The study will achieve the following objectives:

1. Discussing the concept, titles, and artistic depiction of the Righteous during the underworld journey in The Book of Amduat and The Book of the Gates.
2. Cataloging the scenes and texts of the Righteous during the underworld journey in The Book of Amduat and The Book of the Gates.
3. Analyzing the scenes in relation to texts.

Methodology:

The methodology involves a mixed-discipline (abdicative) approach, combining analytical and descriptive methods to investigate the scenes and texts of the Righteous During the

Underworld Journey in The Book of Amduat and The Book of the Gates. This involves:

- **Data Collection:** Gathering high-resolution images and translations of texts from various sources.
- **Iconographical Analysis:** Detailed study of the visual elements, noting stylistic features and symbolic motifs.
- **Textual Analysis:** Translating and interpreting hieroglyphic texts, comparing different versions.
- **Comparative Analysis:** Systematically comparing the scenes and texts of the Righteous across The Book of Amduat and The Book of Gates to identify similarities and differences.

Previous Studies:

1. Alexandre Piankoff, *"The Tomb of Ramesses VI"* (1954).
2. Theodor Abt and Erik Hornung, *"Knowledge for the Afterlife"*, (1999).

3. Eva von Dassow, ed., *"The Egyptian Book of the Dead: The Book of Going Forth by Day"*, (1994).
4. Miriam Lichtheim, *"Ancient Egyptian Literature": A Book of Readings*, vol. 2" (1976).
5. Erik Hornung, *The Egyptian Amduat- A Quest for Immortality*, (2003).
6. Erik Hornung, *"The Egyptian Book of Gates"*, (2013).

I. Introduction:

Underworld Books primarily served the purposes of guiding and protecting the deceased (Assmann, J., 2005, p. 15). During the New Kingdom only two Books were divided into twelve hours of the night: The Book of Amduat and The Book of Gates (Allen, JP., 2004, p. 56).

The Book of the Gates is the only version among all the underworld Books which is divided by gates into 12 sections guarded by snakes representing the nightly journey (Kreikamp, D., 2021, p.35). The Righteous passes successfully through the first gate where the guardian snake is called the swallower of sinners (Hornung. E., 1999, p. 56).

In ancient Egyptian religion, the "Righteous" were individuals who lived a life aligned with the truth of Maat. After death, their souls embarked on a journey through the underworld, facing challenges and judgment to reach a blissful afterlife (Piankoff, A., 1962, pp. 79-83, 85-89).

The nightly journey of the sun is the focus of all the Books of the underworld, and consistent with this, it also furnishes the ordering and creative principle for the spaces in the hereafter.

This nocturnal regeneration of the sun demonstrates, by way of example, what powers of renewal are at work on the far side of death. The only way to pass through was to

say the names of the guardians. Many kings would be buried with these names, lest they forge) Assmann, A., 2005, p. 23).

II. The Concept of The Righteous During the Underworld Journey in The Book of Amduat and The Book of the Gates:

In ancient Egyptian religion, the "Righteous" were individuals who lived a life aligned with Maat (truth, justice, and order). After death, their souls embarked on a journey through the underworld, facing challenges and judgment to reach a blissful afterlife (Kreikamp, D., 2021, p. 14).

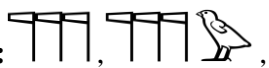
In ancient Egyptian beliefs, when they died, they embarked on a journey through the underworld to reach a blessed afterlife (Hornung, E., 1999, p. 17).


Their success depended on adhering to Maat and navigating various challenges that tested their morality and virtue (Rezk, R., Mahran, H., Abdelhamid, T., 2023, p. 5).

III. Titles of The Righteous During the Underworld Journey in The Book of Amduat and The Book of the Gates:

The titles of the Righteous in the underworld texts were derived from texts that described each of them according to their deeds in life and the consequences thereof in the afterlife (Assmann, J., 2005, p. 14).

Other texts described the actions of the Righteous in the afterlife without mentioning any specific titles for them. From these texts, it can be deduced some of the titles that can be summarized as follows:

1. Gods (*ntrw*): 

 (Faulkner, R., 2005)

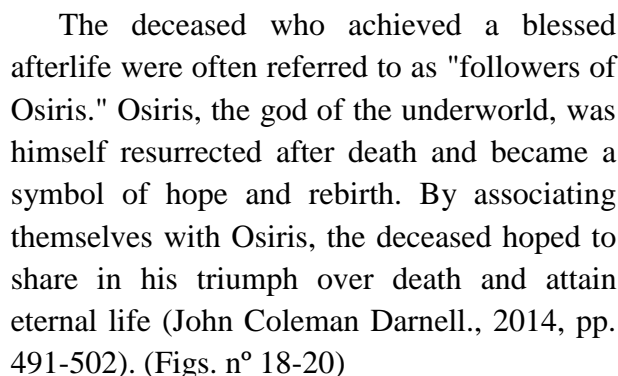
The accompanying texts of numerous scenes in the underworld Books employ the title "*ntrw*" to describe the nature of the Righteous deceased. This term serves as an

journey through the underworld, offering assistance and protection (Azmy, D., 2021, p. 149). (Figs. n° 19, 20)

The significance of the followers in the underworld Books is multifaceted. On one level, they represent the deceased's continued connection to the divine realm in the underworld. By associating themselves with a particular deity, the deceased hoped to benefit from the deity's power and protection (Hornung, E., 2007, p. 33). (Fig. n° 20)

On another level, the followers serve as a symbol of the deceased's moral and ethical conduct during their lifetime. By following the example of their chosen deity, the deceased demonstrated their commitment to the principles of Maat (truth, justice, and order) (Assmann, A., 2005, p. 109). (Figs. nº 21, 22)

The presence of followers in the underworld Books also provides valuable insights into ancient Egyptian beliefs about the afterlife. The specific tasks and responsibilities assigned to the followers offer clues about the nature of the afterlife and the deceased's role within it (Allen, JP., 2004, p. 44).



3. The Truthful (*m3tyw*):

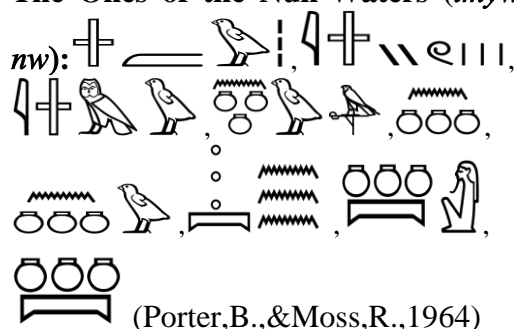
(Faulkner,R., 2005)

This emphasizes their commitment to honesty and integrity. This emphasizes their adherence to Maat and their moral excellence. The epithets "Righteous" and "justified" are frequently used to describe the deceased in the underworld Books (Rezk, R., Mahran, H., Abdelhamid, T., 2023, p. 5). (Fig. n° 23)

These epithets offer valuable insights into ancient Egyptian beliefs about the afterlife and the qualities associated with a blessed existence (Samuel A. B., 1942, p. 43).

The term "Righteous" (*m3tyw*) is derived from the concept of Maat, which represents truth, justice, and order. In the context of the underworld Books, it refers to individuals who lived their lives in accordance with Maat and were deemed worthy of a positive afterlife (Roberson, J.A., 2012, p. 43). (Figs. n° 23-25)

4. The Ones of the Nun-Waters (*imyw*



Nun is a place of transformation and rebirth. The ancient Egyptians did not provide a specific term in the underworld Books to refer to the drowned. The term "*imywnw*" is written as "*imywnw nw*" in the underworld Books, with "*nw*" meaning "those in" and "*imywnw*" referring to "the water(s) of Nun." Nun is often described as the primeval ocean, the source of all water, and the place where the world was created (Raymond O. Faulkner, 1969, p. 51). (Figs. n° 26-28)

In the underworld Books, "*imywnw*" refers to the drowned who are depicted in specific scenes. These scenes typically show the deceased navigating the waters of Nun, often assisted by deities or other figures (John Coleman Darnell, 2014, pp. 491-502).

Nun is not merely a physical location in the underworld Books. It also symbolizes the beginning of creation, the source of life, and the potential for renewal (Barbara A. Richter., 2019, p.71).

The drowned, by being associated with Nun, are thus connected to these powerful symbolic meanings (John Coleman Darnell, 2014, pp. 497-501). (Figs. n° 26-28)

It is important to note that the interpretation of "*imywnw*" in the underworld Books differs from its usage in other Egyptian texts (R. T. Rundle Clark, 1959, pp. 181-185). (Figs. n° 26-28)

In the Pyramid Texts and Coffin Texts, for example, Nun is primarily associated with the creation of the world and the journey of the deceased through the underworld (Shorter, A W., 1938, p. 16).

5. The Shining Ones (*dw3tyw*):



This emphasizes their divine nature or their association with the sun god Ra. The title "*dw3tyw*" appears frequently in the underworld Books, referring to a group of divine beings associated with the afterlife (Darnell, John Coleman, 2004, p. 26).

The title "*dw3tyw*" means "perfect in the underworld" or "blessed in the underworld.", the term of "*dw3tyw*" is used to describe a specific group of deities who play a crucial role in the deceased's journey through the underworld (Piankoff, A., 1954, pp. 389-407).

The "*dw3tyw*" are depicted as assisting the deceased in various ways. They provide guidance and protection, offer prayers and rituals, and help the deceased overcome the challenges and obstacles of

the underworld journey (Hornung. E., 2014, p. 22). (Fig. n° 35)

The "The Shining Ones" represent the deceased's potential for transformation and their goal of achieving a blessed afterlife. Their association with the sun god Ra and their role in his journey through the underworld symbolizes the deceased's own journey towards rebirth and eternal life (Roberson, J.A., 2012, p. 48).

6. The Peaceful Ones (*ḥtptyw*):



(Porter, B., & Moss, R., 1964)

The title "*ḥtptyw*" is derived from the word "hetep," which means "peace," "offering," or "satisfaction." In Underworld Books, the term is used to refer to two distinct groups of entities (Morenz, S., 2004, p. 201).

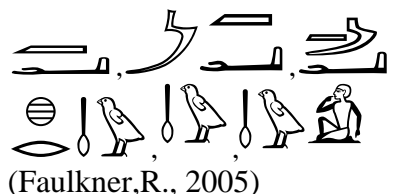
The "*ḥtptyw*" are depicted as participating in the creation of the "ka," a vital aspect of the soul in ancient Egyptian belief. This task is evident in scenes where they are shown preparing offerings, performing rituals, and reciting spells (George, H., 2005, p. 33).

The term "*ḥtptyw*" refers to the deceased who has achieved a state of peace and satisfaction in the afterlife. This meaning is supported by scenes where the "*ḥtptyw*" are shown enjoying the pleasures of the Field of Reeds, a paradise reserved for the Righteous (Piankoff, A., 1964, p. 98). (Fig. n° 36)

The dual meanings of the term "*ḥtptyw*" highlight the interconnectedness of the living and the dead in ancient Egyptian cosmology (Shorter, A W., 1938, p. 19). The "*ḥtptyw*" represents the deceased's continued participation in the creation and maintenance of the world,

while also symbolizing their goal of achieving a peaceful and blessed afterlife (Piankoff, A., 1962, pp. 79-83, 85-89). (Fig. n° 37)

7. The True of Voice (*mꜣꜥ-ḥrw*):



(Faulkner, R., 2005)

This emphasizes their honesty and sincerity in their words and actions. The term "Maa or Maat-kheru" is a compound word in ancient Egyptian that plays a central role in the concept of the afterlife. It is composed of two elements:

- Maa or Maat: This represents truth, justice, order, and Righteousness.
- Kheru: This means "voice" or "speech."

Combined, "Maat-kheru" can be translated as "true of voice," "Righteous of speech," or "justified." In the context of ancient Egyptian beliefs, it refers to the deceased who have been deemed worthy of a blessed afterlife after being judged in the Hall of Two Truths (Rundle Clark, R. T., 1959, pp. 181-185). (Fig. n° 38). The concept of "Maat-kheru" is rooted in the myth of Osiris and Horus (Roberson, J.A., 2012, p. 46). After Osiris was murdered by his brother Seth, Horus avenged his father and restored order to the world. This act of justice established the principle of Maat as the foundation of the universe (Piankoff, A. and N. Rambova, 1957, p. 79). During the Middle Kingdom, the concept of "Maat-kheru" evolved to include the idea of individual accountability. It was believed that the deceased would be judged based on their actions in life, and only those who lived in accordance with Maat would be granted a blessed afterlife (Shorter, A W., 1938, p. 20). The concept of "Maat-kheru" is prominently featured in the underworld Books, a collection

of funerary texts that guide the deceased on their journey through the afterlife (John Coleman Darnell, 2014, pp. 499-502). These texts emphasize the importance of Maat and the need for the deceased to be "true of voice" to achieve a positive afterlife (Allam, S., 2007, p. 121). (Fig. n° 39)

8. The Honored Ones (*im3hw*):



This emphasizes their recognition and appreciation for their contributions. The epithet "*im3hw*" appears only in the concluding scene of the Book of Amduat, one of the underworld Books (Allam, S., 2007, p. 121). The term "*im3hw*" is composed of two elements:

- *im*: This means "venerable," "respected," or "worthy of honor."
- *3hw*: This refers to "follower," "worshipper," or "devotee" (John Coleman Darnell, 2014, pp. 491-502).

In ancient Egypt, obtaining the epithet "*im3hw*" was not a given. It required the deceased to meet specific criteria:

- **Occupation:** They had to possess a recognized and respected profession or craft (Piankoff, A. and N. Rambova, 1957, p. 83).
- **Descendants:** They had to have offspring to continue their family line and perform funerary rituals.
- **Public Recognition:** They had to receive public recognition and appreciation for their contributions to society.

In the Book of Amduat, the epithet "*im3hw*" is associated with the deceased who accompany the sun god Ra during his rebirth. This association with the deceased's elevated status and their connection to the divine cycle

of creation and regeneration (Lucarelli, R., 2010, p. 42). (Fig. n° 41)

It is noteworthy that the epithet "*im3hw*" is not found in any other underworld Books besides the Book of Amduat (Shorter, A W., 1938, p. 27). This suggests that it may have had a specific significance within the context of the Amduat tradition (Azmy, D., 2021, p. 187). (Figs. n° 41-46)

IV . Scenes of the Righteous During the Underworld Journey in The Book of Amduat and The Book of the Gates:

The scenes of Righteousness in the Books of the underworld represent enjoying comfort and tranquility. They live in cabins, coffins, and hills, and others enjoy agricultural fields, islands, and lakes, which is what was depicted in The Book of Amduat and The Book of Gates, and they are the ones entrusted with carrying out some tasks in the underworld (Werning, D.A., 2018, p. 68).

1. The Righteous as Gods (*ntrw*):



Fig. 1, Righteous as Gods with forked staffs, The Book of the Gates, sixth hour, Tomb of Seti I, 19th Dynasty. (After, Hornung, *The Egyptian Book of Gates*, p.197)

The scene represented the Righteous as gardeance gods with forked staffs to subdue Apophis (Vernus, P., 1982, p. 81). (Fig. n° 1)



Fig. 2, Righteous as mummified gods, The Book of the Gates, third hour, Tomb of Ramses IV, 20th Dynasty.
(After, Hwass, Z., *The Royal tombs of Egypt*, p.104)

The mummies stand in shrines with open doors. An enormous serpent is stretched above the shrines. In their shrines are the divine members, the serpent *Sety* guards their shrines (Hornung, E., 2007, p. 86). (Fig. n° 2)

Ra says to them: *"Open your shrines so that my rays may penetrate your darkness. I have found you wailing, your shrines sealed up on you. I give you breath for your nostrils. I order you to be powerful"* (John Coleman Darnell, 2014, pp. 500-505).

They say to Ra: *"Hail Ra Come to us Great God who knoweth not destruction. The gods who are before and behind him salute him How joyful it is when Ra traverses the land, when the Great God passes through the mysterious region"*.

Their offerings are bread, their beer is Djesert, their refreshment is water (Piankoff, A., 1962, pp. 79-83).

It is given to them to live upon the things which are kindled there. Then the doors close upon them after this god has passed by, and they wail when they hear the doors shut upon them (John Coleman Darnell, 2014, pp. 499-502).

Therefore, it is plausible that the Righteous individuals labeled "*ntrw*" in the underworld Books were originally kings. The texts may have referred to them as "gods" to emphasize their exceptional status and to justify their deification.

This interpretation aligns with the ancient Egyptian concept of kingship, which viewed

the king as a divine image on Earth (Allam, S., 2007, p. 119).

This term serves as an absolute reference to deities without specifying their attributes and denotes the king as a god. In these instances, the Righteous are simply referred to as "gods" (Adolf. E, Abt, T.& Hornung, E., 2010, p. 46). (Figs. n° 1-17)



Fig. 3, Righteous as Gods in shrine, The Book of the Gates, third hour, Tomb of Seti I, 19th Dynasty.
(After, Hornung, *The Egyptian Book of Gates*, p.56)

The scene represented the Righteous as mummies that wake up from the dead and are revived in Its shrines (Piankoff, A., 1962, pp. 83-85). (Fig. n° 3)

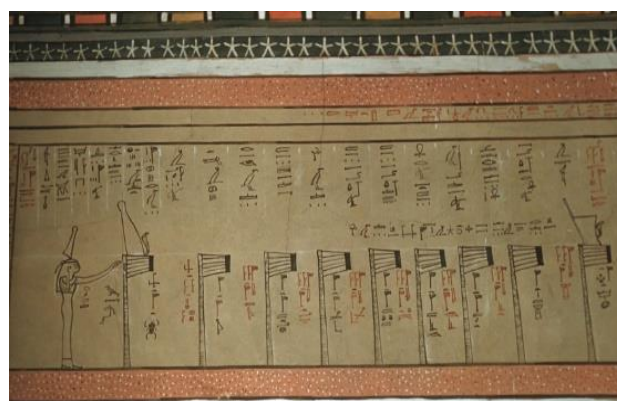


Fig. 4, Righteous as *ntrw* sign, The Book of Amduat, fifth hour, Tomb of Amenhetep II, 18th Dynasty.

(After, Hornung, *The Egyptian Book of Gates*, p.59)

The scene starts with a goddess raising her arms and wearing a feather on her head according to the text; she is referred to goddess of the West by the Sungod (John Coleman Darnell, 2014, p. 90). (Fig. n° 4)

She is followed by nine flags representing the Righteous as *ntrw* sign the first crowned with the White Crown, the last with the Red Crown (Roberson, J.A., 2012, p. 67). (Fig. n° 4)



Fig. 5, Righteous as Gods holding *w3s* sceptre and *ʿnh* sign, The Book of the Gates, third hour, Tomb of Ramses IV, 20th Dynasty.
(After, Hornung, *The Egyptian Book of Gates*, p.62)

The scene represented the Righteous as Gods holding *w3s* sceptre and *ʿnh* sign (John Coleman Darnell, 2014, p. 506). (Fig.n° 5)



Fig. 6, Righteous as Gods holding *w3s* sceptre, The Book of the Gates, eighth hour, Tomb of Seti I, 19th Dynasty.
(After, Hornung, *The Egyptian Book of Gates*, p.271)

The scene represented the Righteous Gods holding *w3s* sceptre (Baines, J., 1995, p. 25). (Fig. n° 6)



Fig. 7, Righteous as nine royal sceptres, The Book of Amduat, fifth hour, Tomb of Amenhetep II, 18th Dynasty.
(After, Hornung, *The ancient Egyptian Books of the Afterlife*, p. 27)

The scene depicts the Righteous as nine royal sceptres, three with the White, three with the Red Crown, three with a uraeus, and all with a knife at their lower end. According to their accompanying text, they obviously belong to the royal Righteous (Hermann Grapow, 1936, p. 127). (Fig. n° 7)



Fig. 8, Righteous as Gods in the Lake of Fire, The Book of the Gates, third hour, Tomb of Ramses VI, 20th Dynasty.
(After, Hornung, John Coleman Darnell, *The Enigmatic Netherworld Books of the Solar-Osirian Unity*, p. 81)

The scene portrays the Righteous as gods, wrapped in white apparel, emerging from a lake. Each figure is separated by a great ear of barley (Barbara A. Richter., 2019, p. 73). (Fig. n° 8)

Ra says to them: “Your portions, as those of the gods, consist of barley from your lake. (May) your heads be uncovered; your flesh be hidden May there be air for your nostrils and may there be offerings for you consisting of barley and may there be oblations for you out of your lake. Its water is for you, its fire is not against you, its heat is not against your body” (Hornung. E., 2007, p. 30).

“They say to Ra Come thou to us, who sailest in thy boat, whose Eye's fire consumes, whose Glorious Eye gives light to the inhabitants of the Netherworld. Hail Thou approachest, beneficial (it) is to us, Great God, the fire of thy Eye. Their offering is

barley bread, their beer is barley, their refreshment is water. Oblations are given to them as to the Lords of Offerings from this lake” (Kreikamp, D., 2021, p. 33).



Fig. 9, Righteous as Gods in the Lake of Fire, The Book of the Gates, third hour, Tomb of Ramses IV, 19th Dynasty.

(After, Hornung, *The Egyptian Book of Gates*, p.144)

The gods in the Lake of Fire. This is the lake, which is in the underworld, it is surrounded by these gods. They are in their wrappings; their heads are bare (Roberson, J.A., 2012, p. 55). (Fig. n° 9) This lake is filled with barley the water of the lake is on fire. Birds fly away when they see the water and smell the smell of what is in it (Hornung. E., 2001, p. 26). (Fig. n° 10)

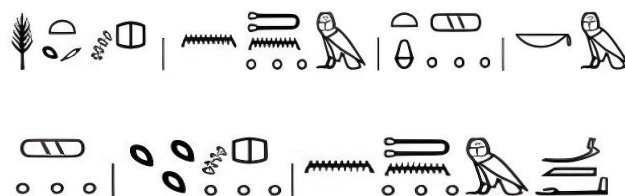


Fig 10, Righteous as Gods guarantee the fresh plants, The Book of Amduat, second hour, Tomb of Seti I, 19th Dynasty.

(After, Hornung, *The Egyptian Amduat*, p. 62)

The scene depicts the three gods guaranteeing the fresh plants. The gods ensure the right sequence of the agricultural year and thus guarantee that fresh plants will always be available for the blessed dead (Mario Tosi, 1987, p. 66). (Fig. n° 10)

According to the texts:



bdt n.tn m t3 k3mwt n.tn m m3^c-hrw

Wheat is to you as bread, and barley is to you as the Righteous (Hornung. E., 1962, pp. 79-83).

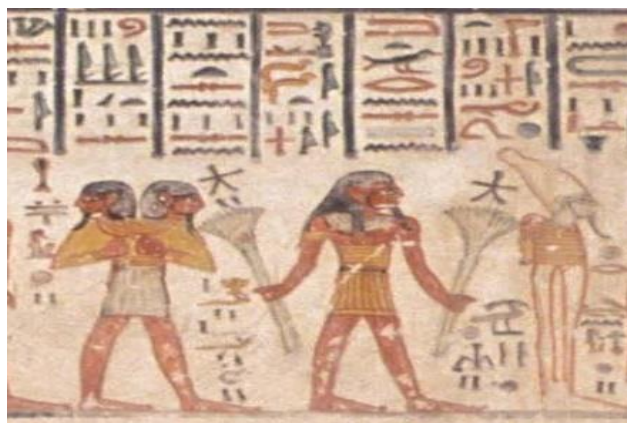


Fig. 11, Righteous as Gods with two divine heads on his neck a god with two papyrus-sceptres, The Book of Amduat, second hour, Tomb of Seti I, 19th Dynasty.

(After, Hornung, *The Egyptian Amduat*, p. 62)

The scene represents the Righteous as a God with two divine heads on his neck and one of the Righteous with two papyrus-scepters in his hands, each surmounted by a star, followed by a mummiform God with the White Crown (John Coleman Darnell, 2014, p. 81). (Fig.11)

According to the texts:

𓂏. 𓂏. 𓂏. 𓂏. 𓂏. 𓂏. 𓂏. 𓂏. 𓂏. 𓂏.
ntrw p(w) shtyw niwt tn

The gods of the fields are the masters of this city (Horning. E., 1962, pp. 85-89). (Fig. n° 11)



Fig. 12, Righteous as Mummiform gods restrain a huge snake called “The Trembling One”, The Book of the Gates, fifth hour, Tomb of Merenptah, 19th Dynasty. (After, Pinkoff, *The Book of Gates E.A.*, p. 146)

The scene represents mummified Righteous restraining a huge snake called “The Trembling One” to prevent it from reaching the sun. Indeed, his name can also translate as “the recoiling one,” so this could be expressed as making this dangerous snake recoil in the presence of the god until Ra passes it. The serpent is also destroyed to allow the sungod’s transformation and rebirth (Guerra Méndez, C., 2022, p.60). (Fig. n° 12)

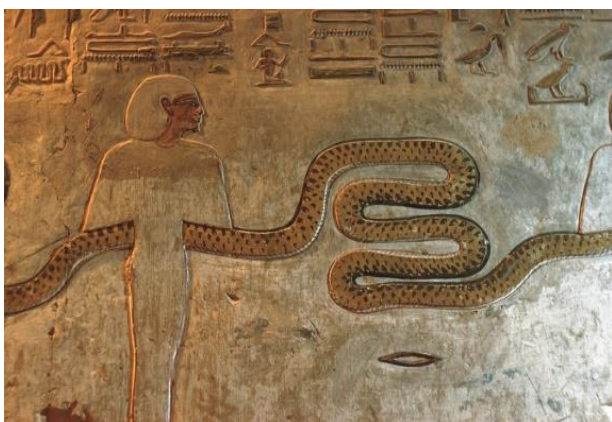


Fig. 13, Righteous as Mummiform God restrains a huge snake called “The Trembling One,” The Book of Gates fifth hour, Tomb of Seti I, 19th Dynasty. (Allen, JP *The sun god’s journey through the Netherworld*, p. 56)

As for the Righteous represented with hidden arms, Text over those who carry the Moving One: “They are like this carrying a serpent which they hold fast when Ra reaches them in order that he may repose in the Mistress of Duration, from which the serpent is withheld and which he cannot pass” (Barbara A. Richter., 2019, p.79). (Fig. n° 13)

Ra speaks to them: “Take hold of the serpent Moving One lest you give him the way to approach me while I pass by you. Cover your arms. Annihilate what you guard. Guard so that my forms may become, enchain so that my splendor may become”. (Kreikamp, D., 2021, p. 39).

Their gifts are in hearing the voice of this god. Offerings are given to them as to those who hear the voice of Ra in the Netherworld (Horning. E., 2007, p. 30).

Their gifts are bread, their beer is Djesert, their refreshment is water. Offerings are given to them upon earth as to those who are in peace like them. Text over the god with the scepter: Ra speaks to this god: “The Great One who presides over his corner calls to those souls of the rightful ones who rest on their seats in the corner and among whom I am myself”. (Rezk, R., Mahran, H., Abdelhamid, T., 2021, p. 18).



Fig. 14, Righteous as mummified gods, The Book of the Gates, third hour, Tomb of Seti I, 19th Dynasty. (Roberson, J.A., 2012, p. 64)

The scene represents mummified Righteous whose bodies and arms are shrouded; they are met by four divinities towed the bark of Ra. It advances towards a bull-headed rod carried by mummiform gods. the two bulls facing in opposite directions. The barke of Ra passes through the rod, which is indicated in the representation by the rope coming out of the mouths of the bulls (Allam, S., 2007, p. 119). (Fig. n° 14)



Fig. 15, Kneeling goddess between two armless Righteous as gods, The Book of the Gates, second hour, Tomb of Ramses VI, 20th Dynasty. (photographed by the researcher)

In the center of each hour the sun bark is placed showing the sun god in his ram-headed nocturnal form the ram is one of the signs for the *Ba*-soul passing through the underworld then *ḥrw-ḥknw* Horus of fragrance, *k3 m3ʿt* Bull of Maat (Allen, JP., 2004, p. 64). (Fig. n° 15)

The following of the bark are four other boats carrying provisions and symbolic sign (Coleman Darnell, 2014, p. 499). The first of them has prow and stem shaped as cobra headed her crew consists of a kneeling goddess in centre between two armless Righteous and two trees (Quack, A., 2016, p. 104). (Fig. n° 15)



Fig. 16, Righteous without attributes, The Book of the Gates, first and fourth hours, Tomb of Seti I, 19th Dynasty.

(After, Hornung, *The Egyptian Book of Gates*, p.23)

On a mountain range in the desert are Righteous without attributes. They are called collectively "Gods of the Western Desert" and represent the blessed dead (Assmann, A., 2005, p. 109). (Fig. n° 16)

The inscription reads: *ntrw zmjt ḥprw m rʿ m 3ḥt .f prjw m jrt.f* "Gods of the Western Desert", those who emanated from Ra, from his brilliant eye, who came forth from his eye. (Fig. n° 16)



Fig. 17, Groups of Righteous, The Book of Amduat, seventh hour, Tomb of Seti I, 19th Dynasty.

(After, Hornung, *The Egyptian Book of Amduat*, p.193)

The scene represents groups of Righteous: inclining Righteous as gods without attributes, then Righteous as gods with hands forward in the gesture of adoration and standing Righteous as a god holding the sign

of life and a scepter (Allen, JP., 2004, p. 44).
(Fig. n° 17)

2. The Righteous as Followers of the Gods











(*htw*):  , , , , , , , , , , , , , , , , 



Fig. 18, Righteous as a mummy on a serpent bed, The Book of the Gates, sixth hour, Tomb of Seti I, 19th Dynasty.

(After, Hornung, *The Egyptian Book of Gates*, p.194)

The scene represents mummified Righteous whose bodies on a serpent bed (Castel Ronda, E., 2017, p. 18). (Fig. n° 18)

According to the texts:

i

ntrw imyw ht.i

O gods who are in procession of my
followers.

imyw ht hr dw3t idd tp.sn m irt.f

Hour's followers in the other world have their heads in his eyes (Breasted, JH., 1909, p. 185).



Fig. 19, Righteous as a mummy on a serpent bed, The Book of the Gates, third hour, Tomb of Seti I, 19th Dynasty.

(After, Castel Ronda, E. *Diccionario de signos y símbolos del Antiguo Egipto*, p.77)

The scene represents a group of Righteous as a mummy on a serpent bed, and the accompanying texts of numerous scenes depict Righteous as followers of the gods in their coffins: gods in the following of Osiris according to the texts: who are in their coffins (Rezk, R., Mahran, H., Abdelhamid, T., 2021, p. 19). (Fig. n° 19)



Fig. 20, Righteous as Followers of God Osiris, The Book of the Gates, third hour, Tomb of Seti I, 19th Dynasty.

(After, Hornung, *The Egyptian Book of Gates*, p.144)

The scene represents a group of Righteous without attributes as followers of God Osiris (Castel Ronda, E., 2017, p. 114). (Fig. n° 20)

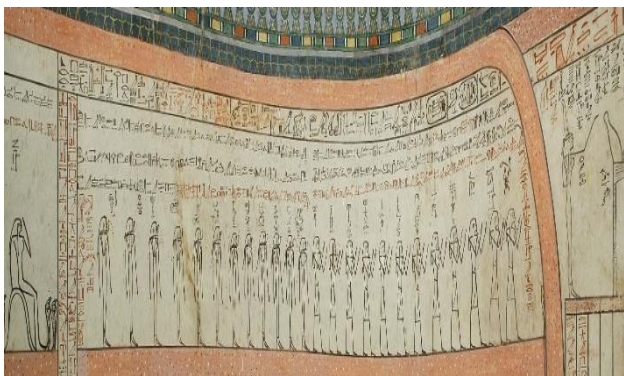


Fig. 21, Righteous as Followers of the Goddess Maat, The Book of the Gates, seventh hour, Tomb of Amenhetep II, 18th Dynasty.

(After, Hornung, *The Egyptian Book of Gates*, p.234)

The scene represents two groups of Righteous: twelve depict the Righteous with hands extended forward in a gesture of adoration, and twelve are depicted as Righteous without attributes, as followers of the Goddess Maat (Rezk, R., Mahran, H., Abdelhamid, T., 2021, p. 20). (Fig. n° 21)



Fig. 22, Righteous as Followers of the Goddess Maat Bull, The Book of the Gates, third hour, Tomb of Seti I, 19th Dynasty.

(After, Hornung, *The Egyptian Book of Gates*, p.65)

The scene represents a group of Righteous followers of the bull's goddess, Maat, whose bodies and arms are shrouded (John Coleman Darnell, 2014, pp. 521-525). (Fig. n° 22)

On both sides, with two bulls facing in opposite directions, the bark of Ra passes through the rod, which is indicated in the representation by the rope enteling and coming out of the mouths (Lucarelli, R., 2006, pp. 49-52). (Fig. n° 22)

3. The Righteous as The Truthful

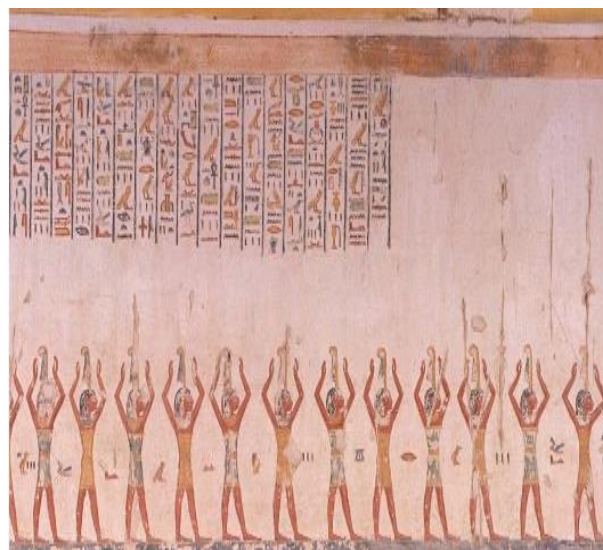


Fig. 23, Righteous with the sign of Maat, The Book of the Gates, seventh hour, Tomb of Seti I, 19th Dynasty.

(After, Hornung, *The Egyptian Book of Gates*, p.236)

The scene represents twelve Righteous, each one carrying the sign of Maat on his head. The twelve who carry feathers of truth according to the text: Those who carry Truth (Azmy, D., 2021, p. 177). (Fig. n° 23)

Egyptian law was essentially based on the concept of Maat which was about morality ethics and the entire order of society (Darnell, J. C. & Manassa Darnell, C. 2018. p.34). The purpose of Maat was to keep the chaotic forces

at bay. The ancient Egyptians saw no difference between human and divine justice (Wilkinson, R. H., 1992. p.71). Maat represented a sense of moral responsibility (Arnold, D., 1999, 163–70).

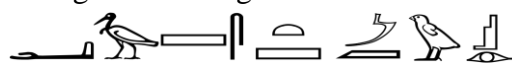
According to the text over those who carry feathers of truth: Those who have acted according to justice while on earth, who fight for their god, who are convoked to the place (called) the Gladness of Earth. The Castle of the One who lives on Truth gives them their due before the Great God who annihilates the sinful ones (Rezk, R., Mahran, H., Abdelhamid, T., 2023, p. 11). (Fig. n° 23)

Osiris speaks to them: Your justice is yours, the Just Ones May you be satisfied with what you have done, while being in the form of my followers who are in the Castle of the One whose soul is glorious May you live on what they live, may you breathe what they breathe (Leitz, *LGG VIII*, p.120).

You have the refreshments of your land. I have decreed for you a complete existence under Truth, to which evil does not come. Their gifts consist of Truth, their drink and wine, their refreshment is water. Gifts are given to them upon earth as to the rightful ones of their land (Hornung, E., 2005, p.93).

It can be inferred from the text, which discusses offerings and water, that the Righteous are granted both because of following Maat.

In contrast, sinners may be deprived of both, consequently subjecting them to hunger and thirst. This constitutes one of the fears and obstacles faced by the damned. Water becomes fire for the sinners who have committed wrongs. According to the texts:



b3 stš m3c wsir

Set is guilty and Osiris is honest (Hornung, E., 1962, pp. 85-89).

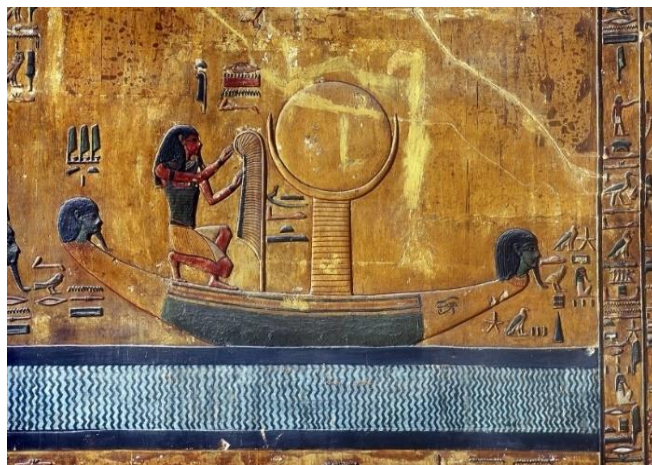


Fig. 24, Bark carries one of kneeling Righteous supporting a huge ostrich feather of Maat, second hour, Tomb of Ramses VI, 20th Dynasty. (photographed by the researcher)

The scene represents a boat carries one of kneeling Righteous supporting a huge ostrich feather of Truth the sign for Maat and a stand bearing the crescent and disc of the moon (Horning. E., 2007, p. 89). Whereas Hathor is the right eye of the Sun-God the moon is his left eye (Régen, I., 2014, pp. 307-320). (Fig. n° 24)

According to the text:

*Wnm dd .sn m3c tp t3 Jwty jcr.sn n tryt
tn n htpw.tn shm,tn m qbhw.tn Njstw .sn r sbht
(t)n nh .s(n) m m3c qbhw .sn m š .sn
m3c n.tn nh.tn htpw .tn (n) .tn (n) m3c šhm.s
(n) m qbhw Nn wnnw mw m sdt*

“Those who have spoken Maat on earth. who have kept afar from doing wrong. you belong to your offering you take hold of your refreshment. they are called to this gate. they live from Maat. Their refreshment is in their lake. Maat belongs to you that you live. your offerings belong to you because of Maat. They take hold of their refreshment. (although there) water is fair. h3bt for the sinners who have committed wrong” (Hornung, E., 2005, p.93).

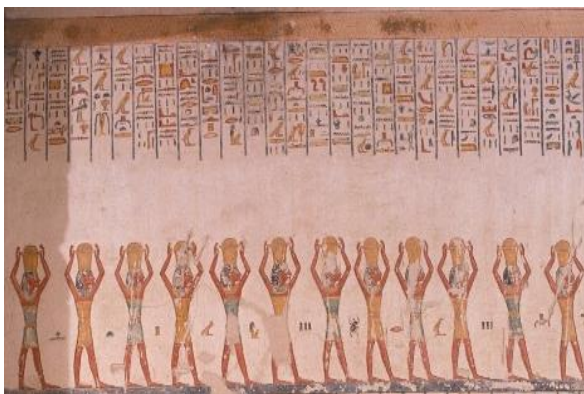


Fig. 25, Righteous carrying baskets, The Book of the Gates, seventh hour, Tomb of Seti I, 19th Dynasty.
(After, Hornung, *The Egyptian Book of Gates*, p. 236)

The scene depicts the Twelve Righteous carrying baskets with bread on their heads. The twelve who carry grain or bread are those who are at peace. Those who create gifts of justice (Quack, A., 2006, p.102). (Fig. n° 25)

Text over to the twelve who carry grain or bread: Those who fumigate their gods, who are pure for their Ka, whose souls are not repelled from breathing at the things on his altar, are satisfied with their gifts (Baines, J., 1995, p. 48).

Their gods and their ka come to them. Their arms are theirs. They enter the place where their bread is at the gate, where the one who gives presents to its gods. (Fig. n° 25)

Osiris speaks to them: Your bread is yours. Your utterances, you who are in peace, become gifts. You have power over your feet, your hearts are content, and your portions are those of your gods. Bread is for your Ka. Their gifts are bread, their beer is Djesert, and their refreshment is water. Offerings are given to them upon earth as to the Lord of Offerings in the West (Abitz, F., 2003. pp. 11-15).

4. The Righteous as The Ones of the Nun-Waters (*imyw nw*):

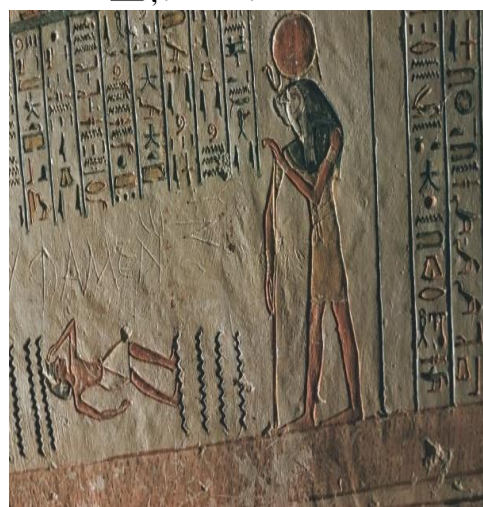
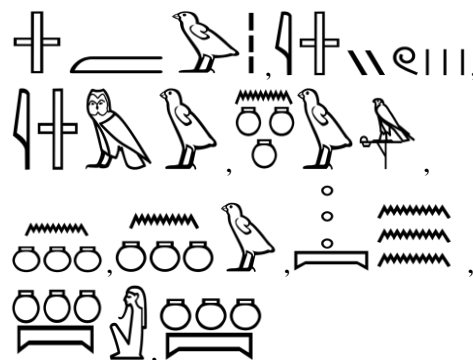


Fig. 26, Righteous in Nun-Waters, The Book of Amduat, tenth hour, Tomb of Seti I, 19th Dynasty.

(After, Hornung, *The Egyptian Book of Amduat*, p.300)

The scene depicts the hawk-headed Horus, wearing a sun disc on his head and leaning on a staff, in front of a huge rectangle filled with water. Floating in the water is one of Righteousness (Assmann, J., LÄ III, p. 16). (Fig. n° 26)



Fig. 27, Righteous in Nun-Waters, The Book of the Gates, ninth hour, Tomb of Seti I, 19th Dynasty.
(After, Hornung, *The Egyptian Book of Gates*, p.304)

The scene represents a god leaning on a staff: *jmy-nww* "Who is in the Nun", Before

him was a huge rectangle filled with water, with four groups of Righteous swimming bodies (Assmann, J., 1969, p. 101). (Fig. n° 27)

According to their accompanying text:
*hrpyw nbyw spr r m:hyw jmyw mw skdwt hr,sn
 jn n.sn jmyw nww jgyw*

“Those who are immersed, those who swim, arriving at those who float, who are in the water, passing by them, “Who is in the Nun” says to them: Those who have capsized, those who are spread out. «You who float, who are in the water, those who swim”. (Abitz, F., 2003. pp. 19-25).



Fig. 28, Righteous in Nun-Waters, The Book of Amduat, tenth hour, Tomb of Seti I, 19th Dynasty.
 (After, Hornung, *The Egyptian Book of Amduat*, p.299)

The scene represents a huge rectangle filled with water, with groups of Righteous swimming bodies (Assmann, J., *LÄ III*, pp. 3-7). (Fig. n° 28)

5. The Righteous as The Shining Ones (*dw3tyw*):

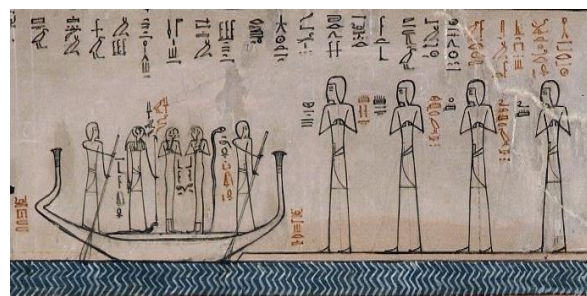


Fig. 29, Righteous as the Shining Ones, The Book of Amduat, third hour, Tomb of Amenhetep II, 18th Dynasty.

(After, Hornung, *The Egyptian Book of Amduat*, p.90)

The scene depicts the procession of boats met by four Righteous with arms bent, they have order-bringing functions (Bonnet, *Reallexikon*, 1999, pp. 769,271). (Fig. n° 29)

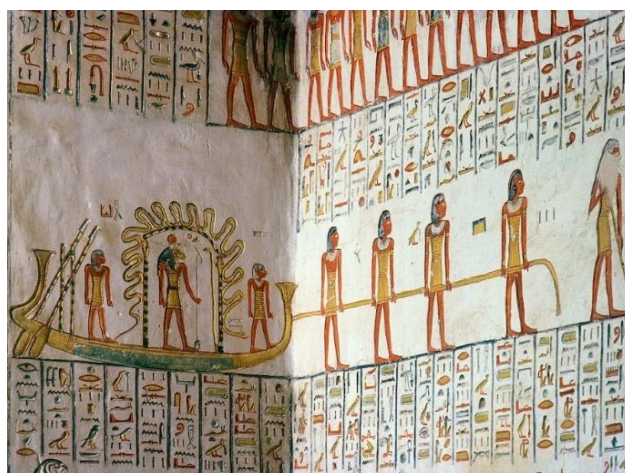


Fig. 30, Righteous as The Shining Ones *dw3tyw*, The Book of the Gates, ninth hour, Tomb of Ramses V/VI, 20th Dynasty.

(After, Zahi Hwass, *The Royal tombs of Egypt*, p. 49)

Except for the 1st hour the boat is towed by four deities' titles with the name *dw3tyw* ("Righteous or gods of the underworld") who pull a rope tied to tow of the boat. The solar barque although it is not evident shows a symbolic relationship between these ropes and certain snakes since they are sometimes associated with the concept of time to refer to the Sungod's night journey (Hoffmann, N., 1996, p.40). (Fig. n° 30)

According to their accompanying text: This Great God is towed by the gods of the Netherworld. (This represents) traveling in a mysterious region, taking care of those who are in it (Hornung, E. and Abt. T., 2014, p.19).

Ra speaks to the four towers: “*Tow me, you inhabitants of the Netherworld. who have created you Strain your arms while you tow me among you. Return to the western part of the sky, to the seats which support Osiris, (toward) this mysterious mountain. This light surrounds the gods while they receive me when I come out of the mysterious region. That I may take care of you, tow me toward the pylon which hides the inhabitants of the Netherworld*” (Mojsov, B., 2020, pp. 489-506).



Fig. 31, The advance of the sungod with Righteous in the underworld, The Book of Amduat, fivith hour, Tomb of Amenhetep II, 18th Dynasty.

(After, Coleman, *The Enigmatic Netherworld Books of the Solar-Osirian Unity*, p.162)

The serpentine sun bark and its crew is being towed by seven Righteous and, beyond the mound with the head of Isis, by seven females Righteous, assisted by the scarab who grasps the towing rope from above. Thus, we can feel the effort which is necessary to propel the Sungod through the dangerous narrow pass in the middle of this hour (Mojsoy, E., 2019, p.p 42-4, p. 490).

The text is quite clear, mentioned that this is the rope of the solar barque and that they must tow Ra in heaven. Thus, in this moment

boat towing is associated with the rise of the sun (Piankoff, A., 1958, pp. 145–156).

An action which is related to the advance of the Sungod in the underworld. Indeed, the texts mention the necessity of these Righteous to progress in the underworld and the ending offering formula reaffirms their importance (Richter, B. A., 2008, pp. 73-85). (Fig. n° 31)

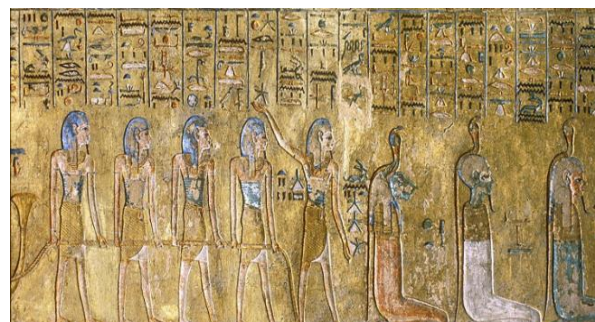


Fig. 32, Righteous of the underworld *dw3tyw* carrying a rope with guiding god, The Book of Gates, eleventh hour, Tomb of Thutmosis III, 18th Dynasty. (After, Castel Ronda, E. *Diccionario de signos y símbolos del Antiguo Egipto*, p.97)

The scene represents four Righteous *dw3tyw* carrying a rope with guiding god. (Fig. n° 32) According to the text:

st3w.tn n.j hryw nwḥ ḥmw.tn r qrrt nww (“May you tow for me carriers of the rope and may you turn back at the cavern of Nun”); *jw wdnw n.sn tp t3 m t3w nwḥ m wj3* (“Whoever makes an offering to them on earth will tie the rope in the (solar) barque”) *nww st3w ʿq3 ʿnnw* (“Open you who tow when the serpent rope is straight!”) *wnwwt st3ywt; šzp.sn nfrt n(t) wj3 r st3 rʿw m nwt* (“They receive the tow rope of the barque to tow Ra in heaven [Nut]”) (Miriam Lichtheim., 1973, p.19) (Fig. n° 32)

These goddesses are identified as the hours themselves identified by the stars above their heads as an element of guidance for the Sungod. Besides, the spiral shape of the rope’s end might refer to the cyclic process of this journey (Guerra Méndez, C., 2022, p.58).

At the same time some identified them as depictions of the circumpolar stars since

they are described as those “*Who do not know perishing*” and these stars never disappear below the horizon, but they eternally circle around the pole (Roberson, J. A., 2007, pp. 93-112). (Figs. n° 31-33)



Fig. 33, Ropes carried by several Righteous, The Book of the Gates, fifth hour, Tomb of Seti II, 19th Dynasty.
(After, Hornung, *The Egyptian Book of Gates*, p.165)

The scene represents a group of Righteous carrying ropes as an icon of lifetime may related to the concept of rebirth which are carried by several Righteous.

According to the text “*Those who supervise the measuring rope in the west*”. This may refer to the duration of time from which the deceased benefits especially in the scenes of measurement of the underworld fields (Roberson, J. A., 2016, pp. 316-320). (Fig. n° 33)



Fig.34, Twelve Righteous *m³tyw jmjw dw³t*, The Book of Gates, fifth hour, Tomb of Seti I, 19th Dynasty.
(After, Castel Ronda, E. *Diccionario de signos y símbolos del Antiguo Egipto*, p.97)

According to texts god Ra is identified with those “*who carry the double rope which measures lifetime*”. *hryw nwh n jmnt sšmyw ³hwt n ³hw šzp n. tn nwh ndr n. tn st³yw ³ht nj jmntyw* “*You who carry the rope of the West, who allocate plots to the blessed Akh-spirits, receive for yourselves the rope and seize hold of the field-measurer of those of the West!*”). (Hornung. E., 2001, p.32) (Fig. n° 34)

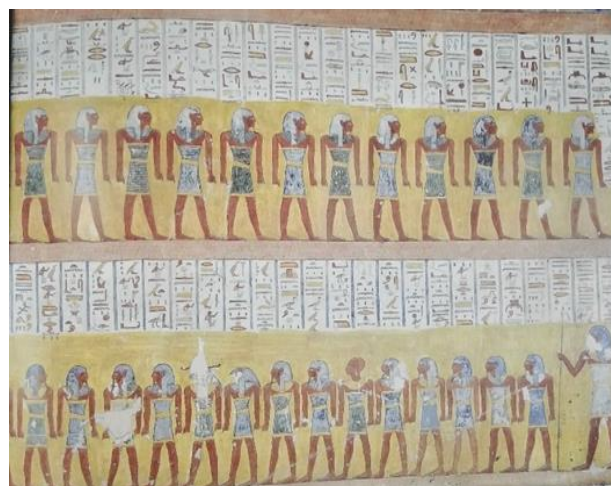


Fig.35, Twelve Righteous *m³tyw* without attributes, The Book of the Gates, second hour, Tomb of Ramses V/VI, 20th Dynasty.

(After, Hornung, *The Egyptian Book of Gates*, p.43)

At the far right is a large figure holding a staff in front of him twelve Righteous without attributes *m³tyw jmjw dw³t* “*the justified who are in the Duat*” according to the text they are again blessed dead who followed the laws of Maat on earth and “*avoid the obstacles of injustice*” to reach the next stage of the journey (Castel, E., 2017, pp.77-91). (Fig. n° 35)

Twelve carrier Righteous probably as a reference to the 12 hours of the night carrying “*the measuring rope in the fields of the Duat*”. The same meaning may be this time as benefit to the *Akh*-souls of the underworld whose surviving depends on measuring “*plots*” the Duat through this rope this is said by the sungod himself who refers to the ropewhereas time component may be also identified in the

12 carriers mirroring the 12 hours of the night (Branch, B., 1988, p. 62). (Fig. n° 35)

Follow the scene are called “*Those who supervise the measuring rope in the west*” so may be understand them as a sort of divine foremen whose task is to supervise and organize the works and protect the carriers as it is mentioned in the text (Abitz, F., 2003. p. 19). (Fig. n° 35)

This term is evidence of the existence of obstacles facing the Righteous deceased in the second hour during the underworld journey (Mario, T., 1987, p.66). (Figs. n° 35)

6. The Righteous as The Peaceful

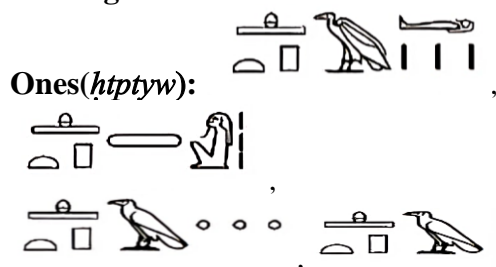


Fig. 36, Righteous as the Peaceful Mummy, The Book of Amduat, sixth hour, Tomb of Seti I, 19th Dynasty. (After, Hornung, *The Egyptian Book of Amduat*, p.196)

The scene depicts groups of Righteous as standing mummies in peaceful positions (Eyre, JEA, 1994, pp. 77, 80). (Fig. n° 36)

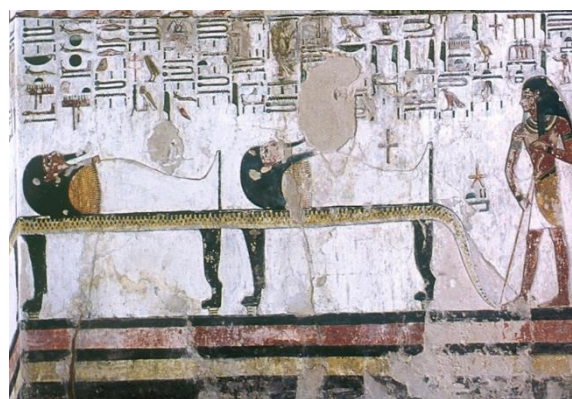


Fig. 37, Righteous as a mummy on a serpent bed, The Book of the Gates, sixth hour, Tomb of Seti I, 19th Dynasty.

(After, Hornung, *The Egyptian Book of Amduat*, p.199)

The scene represents a god leaning on a staff with two of Righteous as a mummy on a serpent bed. According to their accompanying text: those who are in peace (Chassinat, E., 1903, pp. 129-63). (Fig. n° 37)

7. The Righteous as The True of Voice

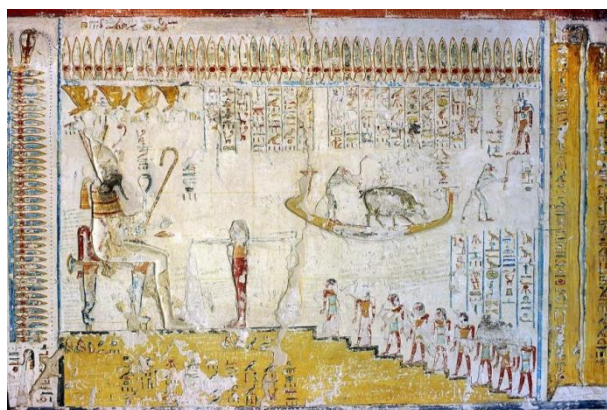
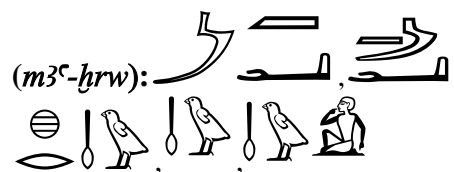


Fig. 38, Righteous in Judgment Hall of Osiris, The Book of the Gates, fifth gate, Tomb of Ramses V/VI, 20th Dynasty.

(After, Hornung, *The Egyptian Book of Gates*, p.184)

The Fifth hour is followed by the Fifth gate then Judgment Hall of Osiris. The space between the gateway and the door has been enlarged and forms the Hall of Osiris (Eyre, J., 1994, pp. 80, 61).

The Hall of Osiris has a crenellated roof and contains a staircase of nine steps, at the top of which Osiris, holding the sign of life and a crook, is seated on a throne. On the steps stand nine Righteous.

Before Osiris is a balance, a standing mummy carries the beam of the balance on his shoulder (Krauss, *ÄA*, 1997, pp. 59, 24, 58.). (Fig. n° 38)

On the upper part of the scene, there is the head of Osiris with four bubalis heads are suspended upside down. In the upper right corner of the scene is a standing figure of Anubis. A little below him is a monkey holding a crooked stick. Behind the monkey is a boat containing a pig and another, identical monkey (Mojsoy, E., 2019, pp. 42-4, p. 490). (Fig. n° 38)

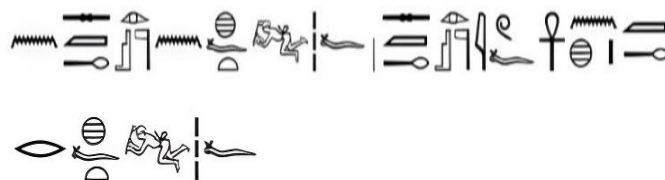
According to the accompanying text before the gate: "This Great God reaches this gate; he enters this gate. The gods who are in it praise this great god". Name of the gate: Mistress of Duration. Upper uraeus: She who lights for Ra. Lower uraeus: She who lights for Ra (Bickel, S, 1998, pp. 41-65).

Text above the twelve traditional gods placed one above the other: Gods and goddesses who are in this gate. Come to us, "He at the head of the horizon, great god, Light of the Earth. May thou open the Holy Gates, may thou throw open the Two Mysterious Doors" (Chassinat, E., 1903, pp. 129-63).



h3ty- m md3t nt s m3c hrw s m hrt ntr

Introduction to the Judgment a Man of The
True Voice in the realm of the Dead.



*m-b3h d3d3t 3t imyw 3bdw grh pfy n sm3c-hrw
wsir n hftyw.f sm3c-hrw wsir iw.f nh m3c-hrw r
hftyw.f*

In the presence of the Great Council at Abydos on the night in which Osiris was acquitted against his enemies, the deceased Osiris defends himself and lives as a Righteous man (Beinlich, H., 2000, pp. 46-7).

Fig. 39, Righteous as a mummy on a serpent, The Book of Gates, ninth hour, Tomb of Seti II, 19th Dynasty.



(After, Hornung, *The Egyptian Book of Gates*, p.327)

According to the accompanying text: you upon whose mouth my eye is whose coils my Righteous are guarding Open your mouth and unlock your jaws that you put flames into the enemies of my father (Piankoff, A., 1955, pp. 79-83, 85-89). (Fig. n° 39)

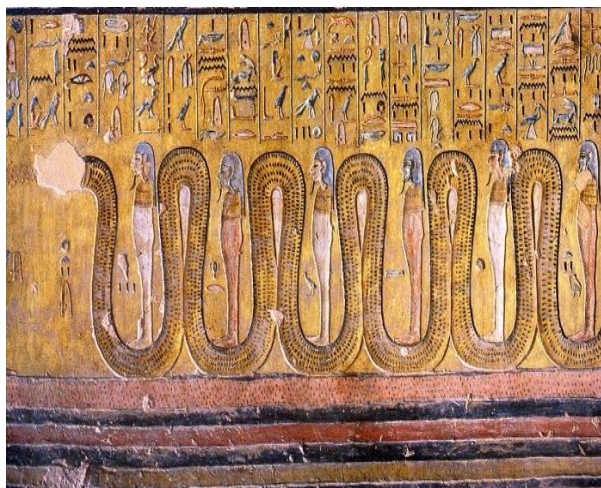


Fig. 40, Righteous as a mummy on a serpent, The Book of the Gates, ninth hour, Tomb of Ramses V/VI, 20th Dynasty.

(After, Hornung, *The Egyptian Book of Gates*, p.329)

The scene depicts groups of Righteous as standing mummies in peaceful positions on a serpent (Eyre, J., 1994, pp. 80, 61). (Fig. n° 40)

8. The Righteous as The Honored Ones

(*im3ḥw*):

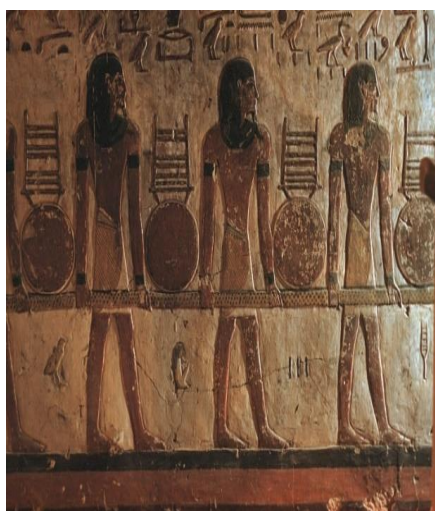


Fig. 41, Righteous as the Honored, carrying an icon of lifetime, The Book of Gates, fifth hour, Tomb of Seti I, 19th Dynasty.

(After, Guerra Méndez, C., *Snaks Iconography in The Egyptian Book of Gates*, p.57)

The scene represents a group of Righteous carrying an icon of lifetime as the honored may related to the concept of rebirth which are carried by several Righteous (Mojsoy, E., 2019, p.p 42-4, p. 490). (Fig.n° 41)

The interpretation of this rope as an icon of lifetime is supported by the depiction of the lower register of the same hour where twelve gods identified with “those who carry the lifetime in the west” are carrying a huge

serpent with solar disks crowned by sign (P16) (Gardiner Egyptian Grammar sign list, p. 546) often used to express “lifetime” between them the main character of this snake is the representation of the time of the night with the carriers representing the 12 nocturnal hours since “*they are those who establish the lifetime and fix the days in the Ba-souls who are in the West and (those who are) condemned to the Place of Destruction*”. (Redford, D. B., 2001, p.7)

In the 5th hour Lower Register according to the text: *d3d3t jmy(t) dw3t ntsn wdw ḥtm zšw m ḥw n b3w ḥntyw jmnt* (“Council which is in the Duat. They are those who order destruction and register lifetime for the Ba-souls who are in the West”) (Hornung. E., 2001, p.34).

In the same scene Ra identifies them with those “*who carry the double rope which measures lifetime*”. This refers to a relationship between the upper and lower register and perhaps between the snakes and the measuring-ropes since the snake is provided with the quality of measuring and likely regenerating lifetime (Guerra Méndez, C., 2022, p.48).

However, in this case it measures both for “*the Ba-souls who are in the West and (for those who are) condemned to the Place of Destruction*” displaying an ambivalent role (Hornung. E., 2001, p. 35).



Fig. 42, Righteous as the Honored with God that carries a double-twisted rope, The Book of the Gates, fifth hour, Tomb of Seti I, 19th Dynasty.

(After, Hornung, *The Egyptian Book of Gates*, p.207)

The eight Righteous in front of it are related to management of the destruction of the damned and the measuring of the time. Perhaps as the foremen of the upper register they must organize the tasks of measuring and punishment that this snake carries out on the Place of Destruction (Hornung. E., 2007, p. 38). (Fig. n° 42)

One of the twelve Righteous carries a double-twisted rope fastened around the neck of a mummiform God identified with *Aqen* (“Aqen”) represented in 6th hour Upper Register on some occasions it appears spelled as *iqn* an action which is related to the same being (Abitz, F., 2003. pp. 13-16). (Fig. n° 42)

The concept of *nhh* (V38-N25-V38) (Gardiner Egyptian Grammar sign list, p. 545) related to the creation of the hours in relation with the time-serpent and related to the ropes in the sign of double-twisted rope (Guerra Méndez, C., 2022, p.51).

These twelve Righteous are called those “who carry the double-twisted (rope) out of which the hours emerge”. This god is attested in the Coffin Texts and later in the Book of the Dead where he appears as a slept ferryman which must be awakened to cross the

waters of the underworld (Wilkinson, R. H., 1994, p.24). (Fig. n° 42)

The text mentions that the rope is pulled out of the mouth of the mummiform deity however it shows tied around his neck. According to the text: *ndrw n. tn m^cnnw(j) šdj.n.tn m r3 ‘qn* (“Grasp for yourselves the double-twisted which you have pulled out of the mouth of Aqen!”) (Abitz, F., 2003. pp. 19-22).

The scene shows these Righteous within the ties that form the ropes and among them can be distinguished twelve stars. The twelve stars represent the twelve hours of the nighttime in which these individuals transformed.

The fact that *Aqen* was associated with boats and travel may be another reference to the Sun’s journey (Krauss, ÄA, 1997, pp. 59, 24, 58).

The individuals will be “turned into *Akh-spirits through them*”. Thus, it seems that these twelve beings represent the blessed dead or the *ba* of the Sungod and the double-twisted rope display a positive feature related to transformative qualities which are directly related to the presence of the mummiform deity *Aqen* (perhaps joining him) transforming them into *Akh-spirits* (Feder, F., 2013, p.46). (Figs. n° 41, 42)



Fig. 43, Four running Righteous as the Honored carry the sign for season, Tomb of Seti I, 19th Dynasty.

(After, Hornung, *The Egyptian Amduat*, p. 62)

The scene starts with four running Righteous of whom the first three carry the year sign; the fourth carries a knife. In their outstretched hands the fourth instead of it carries a knife (Roberson, J.A., 2013, p. 159). (Fig. n° 43)



Fig. 44, Standing three Righteous as the Honored carries ears of corn more and one carrying a knife, Tomb of Seti I, 19th Dynasty.

(After, Hornung, *The Egyptian Amduat*, p. 62)

The scene shows these three Righteous as the Honored carrying ears more and one carrying a knife (John Coleman Darnell, 2014, p. 92). (Fig. n° 44)

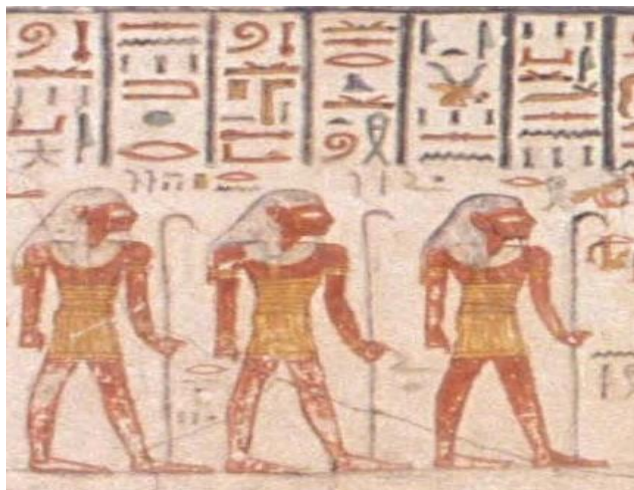


Fig. 45, Three Righteous as the Honored with long year-signs, Tomb of Seti I, 19th Dynasty.

(After, Hornung, *The Egyptian Amduat*, p. 62)

The scene depicts three Righteous as the honored are shown with long year-signs (Piankoff, A. and N. Rambova, 1957, p. 83). (Fig. n° 45)



Fig. 46, Three Righteous as the Honored with ears of corn in their hair in front of the guardian god of the region, Tomb of Seti I, 19th Dynasty.

(After, Hornung, *The Egyptian Amduat*, p. 62)

The scene depicts three Righteous, as the honored have ears in their hair. The last god facing the other way is the guardian of this region (Pinch, H., *Magic in Ancient Egypt*, 2005, p. 97). (Fig. n° 46)

V. Texts of the Righteous During the Underworld Journey in The Book of Amduat and The Book of the Gates:

1. Gods (*ntrw*):



ntrw p(w) shtyw niwt tn

The Righteous of the fields are the masters of this city.

*ntsn snm mdw n ntrw imyw dw3t r niwt tn ntsn
shpr ht nb rdyt nbt n(t) niwt tn*

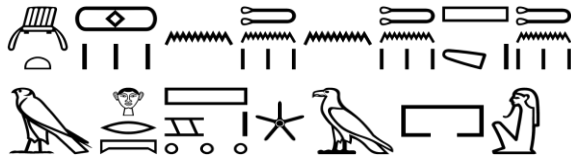
They are the ones who offer stems to the Righteous in the other world in this city, and they create all the trees and all the plants in this city.

hr hry šw dw3tyw

Hours who preside over the
lakes in the underworld.

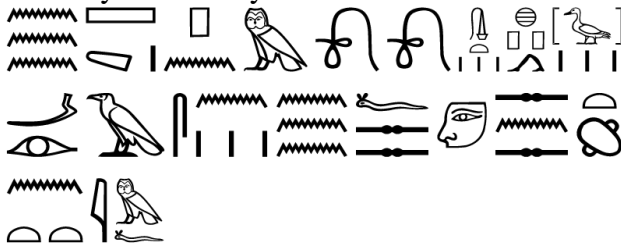
ntrw imyw š hb(t)

The Righteous in the lake of fire.



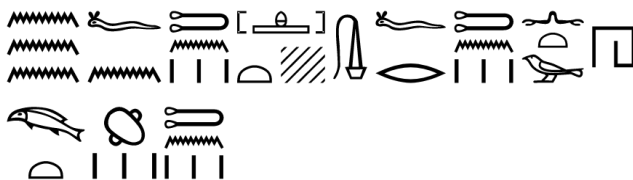
3wt n.tn nt š.tn

The offerings are yours (barley); your
food is yours from your lake.



*mw n š pn m w3w3t hpp 3pdw m33.sn mw.f
ssn.sn stī ntī im.f*

The water of this lake is on fire, and
birds fly when they see its water.



mw.f n.tn iwty 3w.f r.tn iwty hh.f(r) h3wt.tn

Its water is for you without heat against
you, without the glow of your bodies.



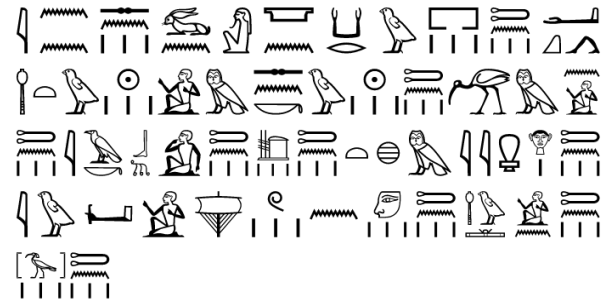
m k3rw.sn h'w ntr sty s3w.f k3rw.sn

(Those who) are in their chapels, their
chapels are guarded by the serpent Sty.



ntrw dsryw imyw dw3t

The Righteous who are in the duat are
protected.



*in n. sn [r'] wn n k3rw.tn 'k h4wt.i m snkw.tn
gm n.i tn i3kb.tn k3rw.tn htmy hr.tn iw di.i t3w
n fndw.tn wd.i n.tn 3ht.tn*

Ra says to them, “Open the doors of
your cabins. I have found your forges and your
cabins. I have closed you to give air to your
noses and allocate your offerings to you.



i nn-n ntrw 3w imyw db3wt.sn

O great Righteous in their coffin.



i n'ryw nbw hrtw hprw m Wsir

O you who have the form of catfish, you who
have the need who became Osiris.



*ntrw pw hntyw št3w imyw (d)b3wt nbw hprw
hrw b3w.sn shmyw m h3wt.sn*

O Righteous (the twelve), Righteous of the secrets who inhabit their caves, masters of manifestation, bearers of their souls, masters of their bodies.



ntnw pw 3w sm3 t3 m h3wt.sn h' iwtv sdr.sn

The great Righteous buried in their corpses, standing without sleeping.



(hknw).tn im.i sw3š.i ti.n hnty dw3t

You rejoice for me and praise the lord of the underworld.



ihy hprw ntrw ihy 3hw ntrw hpr n.tn ntrw 3hw n.tn ntrw (n) hprw.i m št3yt n 3hw.i m imnt hrt

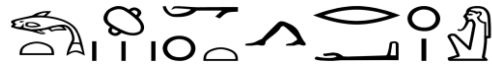
Greetings to the forms of the Righteous, greetings to the blessed souls of the Righteous. You, oh Righteous, have been transformed and have become blessed, with my appearance in the other world, with my luminous spirit in the place whose identity is hidden (Horning. E., 2014, p. 106).

2. Followers of the Gods (*htw*):



nttn hnmw r' b3w.sn htw.f h3wt.sn mnw m stw.sn

They are the ones who worship Ra...their souls go after him while their bodies remain in their places.



h3wt ht(w) r'

Bodies accompanying Ra.



ntw htw wsir imyw b3w.sn

The Righteous who follow Osiris are in their chapels.



iw.i ndnw mdw n ntyw-m-htw.k

I salute those in your procession Osiris.



psdt imyt wsir

The Ennead found with Osiris.



i psdt ntrw nt ntrw hntyw db3wt w3šyw imyw ht hntyw imntyw

O nine Righteous in coffins, serious ones in procession of the Lord of the West.



tf'p.f h3wt wsir mdw.f n imyw ht.f

When the body of Osiris passes, he speaks to those who follow him.



dw3ty imyw ht wsir kddyw imyw b3gy

Those who belong to the underworld, who follow Osiris, who sleep in fatigue and exhaustion.



ntrw pw sbywt m-ht wsir k.f m dw3t

These Righteous follow Osiris when he enters the underworld.



i3kb.sn wsir m ht pr r' imntt b3w.sn p htw.f wnn.sn ht wsir

They mourn for Osiris, after Ra leaves the hidden region, and their souls leave behind him. They follow Osiris.



ntrw imyw ht wsir s3h

The Righteous who follow Osiris Orion.



psdt imyt wsir

The Ennead accompanies Osiris.

hftyw.f hr rdwy.fy ntrw 3hw m b3h.f

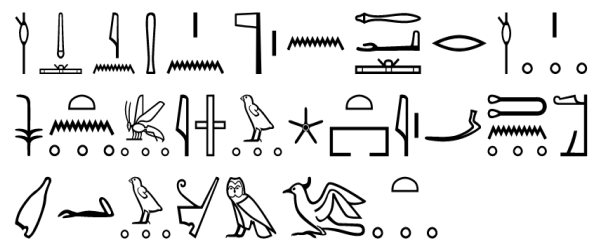
His enemies are at his feet, Righteous and blessed spirits.



imyw ht hr dw3t

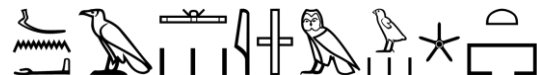
Follow of Hours in the underworld (Roberson, J.A., 2013, p. 117).

3. The Truthful (*m3tyw*):



wd mdw in hm n ntr pn 3 r wdw nswtyw bityw imyw dw3t i m3(wi).tn wtsw hdw rmnw d3rt m rhyt

The decrees of the majesty of this great God, to the majesty of the kings of the north and south who are in the other world. O truthful ones, raise your red and white crown.



m3tyw imyw dw3t

The honest ones in the underworld.



wnw dd.sn m3t tp t3 iwtv r.sn n tryt

Who speaks the truth on the ground, who has committed no sin.



in n.sn R' m3t n.tn nh.tn

Ra speaks to them, the Maat (the truth) for you to live.



b3w rmtw imyw dw3t

The souls of the Righteous, the underworld.



wnw dd.sn m3ct tp b3 wnw m wr.sn irw ntr

Who speak the truth on earth and take the nature of God.



tn n tn ntyw m3ctyw nswt.tn n.tn r knbt

You who are honest take your seats in the corner among those in the Judgment Hall.



m3ctyw hryw m3ct

Honest people who carry the truth.



iryw m3ct iw.sn tp b3 h3w hr ntr.sn nist.sn r shnt b3

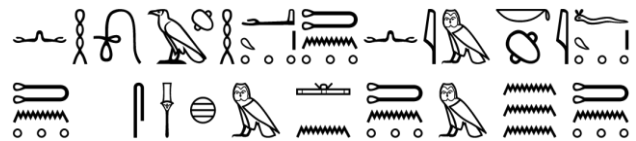
Who prays according to Maat on earth and fights for their Righteous whom they call to the place of earth (Piankoff, A. and N. Rambova, 1957, p. 188).

4. The Ones of the Nun-Waters (*imyw nw*):



mhyw igyw st3syw nww dw3tyw

The drowned, the upside down, and those floating in the primordial waters of the underworld.



n hw3 hctw.tn n imk iwftn shm n.tn m mw.tn

Your bodies do not rot, your bodies do not decompose, you have power over your water.



imyw nww hrpyw igyw nbyw pg3w

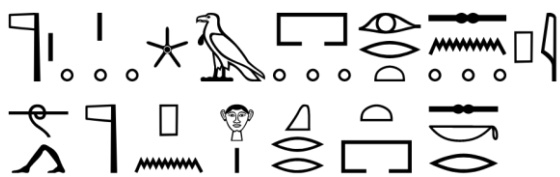
Those in Nun, those who are shipwrecked, those who are floating.



htp.tn m kbhw.tn smt.tn n nww nmmt.(tn) n nwy b3w.tn tpyw b3 htp.sn m srkw.sn iwty is swt htmw.sn

You will present your chariots towards the premial waters of Nun and your steps towards the flood, while your souls above the earth are satisfied with themselves without dying (Guerra Méndez, C., 2022, p.87).

5. The Shining Ones (*dw3tyw*):



ntrw dw3tyw irt.sn pi st3 ntr pn hr krrt skr

The Righteous of the underworld are pulling the sun's boat over Sokar Cave.



ntrwt st3wt r^c m dw3t hr krrt tn

The Righteous of the underworld pull the sun's boat over Sokar Cave.



skdw in ntr pn 3 m w3wt dw3t st3 ntr pn in ntrw dw3tyw

The Great God is sailing on the path to the afterlife, being pulled by the spirit.



st3w ntr pn 3 in ntrw dw3tyw

This great god was withdrawn by the spirit.



in n.sn imnw-st3w ihy 3hw ihy dw3tyw

The hidden secrets say: Greetings to you, O souls. Greetings to you, O spirit (Mojsoy, E., 2019, pp. 42-4, p. 488).

6. The Righteous as The Peaceful Ones (*hptyw*):



i hfdw imyw dw3t hptyw

O settled people in the underworld who are at peace.



ndnw.tn wsir m^c irw nw ntw 3wyw ir.f

You protect Osiris from those who commit evil against him.



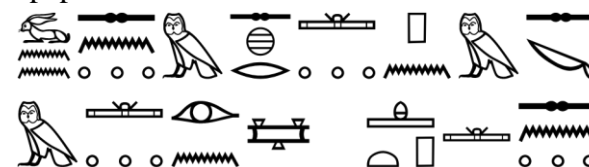
dd mdw in hm n ntr pn 3 n nswttyw hptyw bityw n 3hw imyw niwt t(n)

It was recited by His Majesty this great god to the kings of Upper Egypt and to those in peace and to the kings of Lower Egypt and the spirits who are in this city.



nttn ndnw hr.i tp t3 nikyw 3pp

They protect me on earth who punish Apap.



wnn.sn m shrw pn m ssmw ir.n hr htp.sn

They are in this form according to the images created by Hours...(They) are those who are at peace.



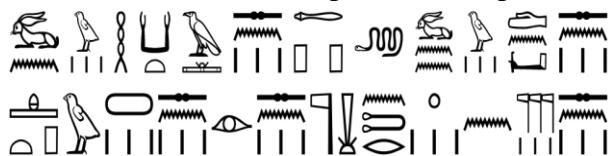
ntsn sh3w h3wt swšw wtw n hftyw wd nik st m dw3t

They uncover the bodies of the dead, tear their ties, cut up the bodies of Ra's enemies, and give orders to those who will destroy them in the the underworld.



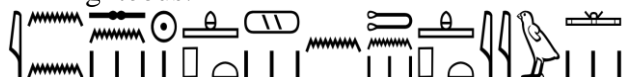
hptyw dw3w r

Those who are at peace worship Ra.



wnnw hk3.sn 3pp wnnw wdn.sn htpw.sn ir.sn sntr n ntrw.sn

They enchant the App who offer sacrifices and burn incense to the Righteous.



in n.sn r htpw n.tn htpyw

Ra says to them, "Your offerings are to you, ye who are in peace.



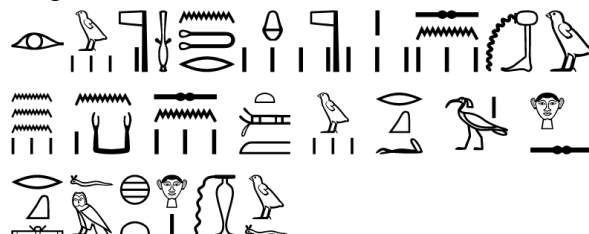
hnyw imyw dw3t ir.sn hnw n r m imntt sk3.sn hr 3hty rhyw r tpw t3 wnw wdn.sn n.f htpw.sn m st.sn 3hw.sn r bw dsr n imntt

The cheerleaders in the underworld glorify Horakhty because they know Ra on earth and offer.



hptyw hprw 3wwt

Those who are at peace who produce the gifts of truth.

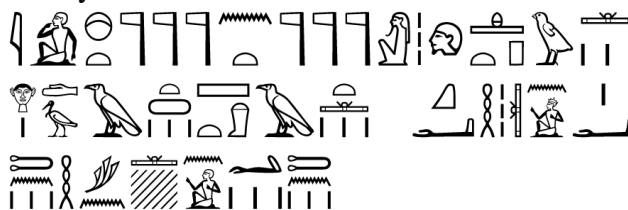


irw sntr (n) ntrw.sn wbw n k3w.sn tmw rk3w 3h hr srk.f mwt hr kbhw.f

Those who incense their Righteous and purify their souls, who do not deprive the soul of its breath and do not drink from their offering.

nt tn hprw htpw hntyw db3w.tn

O nine Righteous who rest in peace in secret coffins..., bend your arms for me and bend your shoulders for me.



i psdt nt ntrw htpw hr db3wt š3wt k'hw n.i .tn hnw n.i niw.tn

Sublime souls who are wrapped in peace are masters of living.



w3šw b3w htpyw nbw hrtw

Sublime souls who are wrapped in peace are masters of living (Krauss, ÄA, 1997, pp. 59, 24, 59).

7. The Righteous as The True of Voice (*m3^c-hrw*):



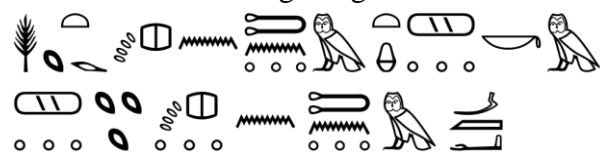
*wnn.sn m shrw pn hnk.sn n ntr pn 3 m trw
hkn.sn (n).f m rnpwt imyt 3wy.sn*

These people are like this, they praise this great God with good tidings of the Sunnah, and they praise Him with the ears of wheat that they hold in their hands.



*ntsn snmw w3ddwt imywt wrns n ntrw imyw ht
r^c ntsn i^cb mw n 3hw wdw ntr pn 3*

They are the ones who prepare green warrens for the Righteous who follow Ra and bring water to the spirits According to the orders of this great god.



bdt n.tn m t k3mwt n.tn m m3^c-hrw

Wheat is like bread to you, and barley is like wheat to you (John Coleman Darnell, 2014, p. 286).

8. The Honored Ones (*im3hw*):



*imh3yw n r^c imyw-ht.f typyw-^cwy.fy msitw.sn m
t3 r^c nb m-ht mswt ntr pn 3 m i3bt pt k.sn m
sšmw št3 n n^ch ntrw m im3hyw pr.sn m hwnw r^c
r^c nb*

The venerable dead of Ra, who are behind him and in front of him, are born after the birth of the great god in the East. They enter the mysterious serpent image as the venerable, and emerge every day as the rebirth of Ra.

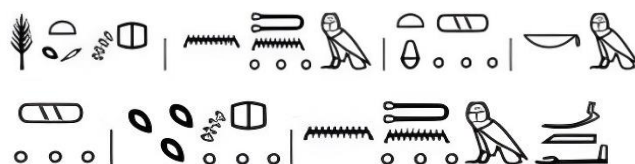


wsir nb n^ch n im3hw

Osiris, Lord of Living Honored.



N pn nb-im3h



Lord of Honored Ones.

bdt n.tn m t3 k3mwt n.tn m m3^c-hrw

Wheat is to you as bread, and barley is to you as the Righteous (Darnell, J. C. & Manassa Darnell, C., 2018, p.126).

VI . Analysis:

Through the previous Scenes, many ideas and inquiries could be realized concerning **the Scenes and Texts of The Righteous During the Underworld Journey in The Book of Amduat and The Book of the Gates**. These would mainly concentrate on:

- (A) Their dwellings.
- (B) Their clothing.
- (C) Their forms and aspects.
- (D) Their ornaments.
- (E) Their food and drink.

A. The dwellings of The Righteous During the Underworld Journey:

In the Books of the underworld, the Righteous inhabited agricultural lands such as the Righteous of The Book of Amduat and The Book of the Gates, islands, and

lakes, which is unique to The Book of the Gates, in addition to hills and coffins.

The Righteous inhabited the following dwellings:

1. **Fields *shwt*:** The Righteous inhabited different fields such as Iaro Field, Hatab Field, field of Werns and field of Nun. (Figs. n° 24-31)
2. **Islands and lakes:** The Righteous inhabited different Islands and lakes such as Flame Lake, Lake life and Flame Island. (Figs. n° 8-15)
3. **Shrines and coffins:** The shrines came as a residence for the gods and Righteous, as it is a separate place that contains one god, and it was represented in the Books of the underworld as a place of honor for the Righteous dead, and its depiction varied, the first scene from the third hour of The Book of the Gates (Fig. n° 3) Twelve compartments with open doors topped by a snake, the snake came above the shrines in order to give more protection to the gods (Piankoff, A., 1962, pp. 80-82). (Figs. n° 2, 3)

B. Clothing of The Righteous During the Underworld Journey:

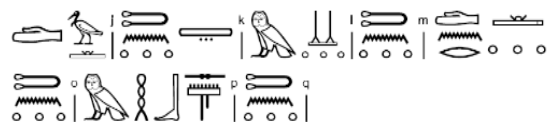
Clothing is undoubtedly an essential human need, and its necessities extend in various directions, both material and spiritual. Its significance extends beyond the earthly realm into the underworld in its various forms. (Figs. n° 1-17) In addition to serving as a covering for the body, clothing was considered a power that the Righteous deceased acquired by wearing it. emphasizing the granting of clothing to the Righteous by Horus according to the texts of the tenth hour, The Book of Amduat:



ḥꜥ ntr shm im dt ḥꜥ hr db3 .f N pn m t3yt prt im .f

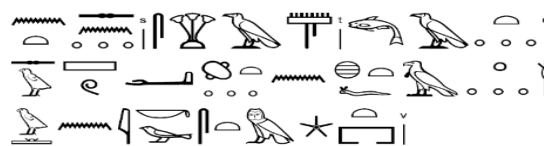
"The Righteous stands in his body, Horus stands clothed as this king from Tait who comes forth from it."

Clothing protects the body from degradation, it was among the obvious needs of the deceased, such as food, water, and air. The realm of the underworld needs to protect their bodies from further damage and waste. In this way, according to The Book of Amduat:



db3w .tn m mnht .tn dsrw .tn m ḥbsw .tn
"You're dressed. You're protected by your rolls."

The innocent the Righteous must be well clothed, since the Egyptians did not know any celestial nude, because the nudity was a symbol of dementia, something the sights wished for their enemies, so , according to the texts of the tenth hour, The Book of Amduat:



ntsn sh3w h3wt swšw wtw n hftyw wdw nik .st m dw3t

"They're the ones who strip bodies, tear apart enemy roles, whose punishment has been imposed on the underworld" (Piankoff, A., 1962, pp. 87-89).

Also, the first scene of the second and third rows of the ninth hour, where gods and snakes sit on the same mark, which may indicate that the dead are provided with clothing, yet there is nothing in the texts to

provide the dead with clothing, and they are given food and drink, except at the seventh hour of the Book of Gates, in which God invites them to take over their clothes and they will light up: According to the text: "Take your clothes, light them up" (Miriam Lichtheim, 1973, p.39).

However, in the Books of the underworld, the verses of the Righteous have diversified, although they predominate to wear the double kilt in its second form, the full robe (Fig. n° 7), but compared to the verses of the book of the dead, their clothes have taken the forms of the first and second kilt. (Figs. n° 1-23)

It should be noted that there are some differences in clothing between the Righteous and the gods in the newer primary sources in the emergence of the Books of underworld, there was no apparent difference in the robe between the Righteous and the gods, perhaps because the Righteous were in the ranks of the gods, so there is no difference between them in the appearance. "(Fig. n° 8)

Regarding women's robes, Egyptian civilization has produced different patterns of women's clothing, from which we will show what is depicted by the scenes of the Righteous in the Books of underworld. Women who wrote the other world have overcome wearing the robe wrapped around the body in its second form. (Fig. n° 18).

It should also be noted that the gate book did not depict women's Righteousness, perhaps depending on the nature of the book's portrayal of the Righteous within agricultural lands, islands, and lakes, as well as their carrying out many tasks that are not appropriate to the situation of women.

After analysis the clothing styles of the Righteous men and women, still have a reference to the Osirian robe as one of the robes in which the Righteous were

depicted in the Books of underworld, and it is intended to justify the position of the mummy, and wrapped in linen scrolls as one of the means of protection followed by the Egyptian in order to preserve the body from decay and rotting, and the Osirian robe came in all the Books of underworld as in the form (Figs. n° 1-29).

Therefore, the Righteous of the Books of the underworld took the double kilt, and the robe wrapped around the body and the Osirian robe as their clothing. (Figs. n° 12-24)

C. The forms and aspects of The Righteous During the Underworld Journey:

1. Crowns of Righteousness *hꜥw*:



The symbols and emblems of gods and kings had a symbolic meaning; in addition to being a symbol of power, they also refer to the personality of their owner; hence, the crowns came to express the eternal movement and the circularity of the universe; in addition to that, they are a divine gift, as they embrace and nurture the Righteous and become for him an eye of poplar a symbol of light when worn by the king or one of the Righteous, which we find in the Books of the other world, where some scenes were received by wearing crowns, whether white crown or red crown. (Figs. n° 4,7)

Add to that the cobra, and perhaps the ancient Egyptian wanted to point out that the role of the king was not limited to the worldly life only but continued with him in the underworld, that is, just as the king was

a ruler in the worldly life, so in the underworld, which is expressed by the third scene, the second row of the sixth hour of The Book of Amduat, where the Righteous wore the crowns of Upper and Lower Egypt, as well as the first row, the first scene from the ninth hour (Fig. 25), and the row In the third scene from the eleventh hour of the Book of Gates (Fig. 28), as came the symbol of power and power, the story was crowned with red and white crowns and a cobra. (Figs. n° 4-7)

2. Wigs of the Righteous *ḥnty*:



Wigs were recognized as one of the most important ornamental requirements of the Righteous for men and women, mentioned in chapter 149 of the Book of the Dead, in which they claim the dead guards take off their hair like the greats:

kḥw ḥntyw .tn m ḥsfw .i twt is n wrw imy .tn

Take off your wig in my presence, like the great ones among you" (Piankoff, A., 1962, pp. 84-89)

In the book of the gates, in the second hour, the first row, the second scene, he invites the Righteous god of the sun to reveal their heads, that is, they take off their wigs, and although he does not explicitly mention *ḥnty*, this is evident from the context where Ra speaks, saying: uncover your heads, hide your bodies, and bring the air to your noses. (Figs. n° 1-33)

In any scene in The Book of Amduat and The Book of Gates, the wigs for the man, as it appears from the inscriptions, were a bit short, covering the head and ears, or extending until they covered the back of the head and even the first shoulders.

According to the scenes, the wigs varied between long and short, and this can be seen through some diverse scenes from the Books of the underworld that reveal wigs, whether

long or short (Figs.n°1-33). Regarding wigs for women, it came long.

D. Ornaments of the Righteous During the Underworld Journey:

The ornaments in the Books of the underworld were simple, and at the forefront of the broad collars were limited to the Book of Gates, in the Book of the Gates, the Righteous wore collars except for the scenes with a lateral perspective, and the Righteous with the Osirian robe. In The Book of Amduat, the scenes are devoid of ornaments.

As for the bracelets, they came timidly in the Books of the Underworld, so they were mentioned in the Book of Gates in the second hour, the fifth hour (Fig. n° 23).

Add to that the badges carried by the Righteous as the sign of *Ankh* and *Was* as symbols of divine power, authority, and sovereignty. (Fig. n° 16)

Hence, the artistic features of the Righteous in the Books of the underworld were largely simple, so the Righteous did not take jewelry to reflect their social status in worldly life, as appeared in The Book of Amduat, but the ornaments were almost the same, and not all the Righteous wore them; it was limited to some of the Righteous in The Book of the Gates, with a complete absence of ornaments in The Book of Amduat.

E. Food and drink of the Righteous During the Underworld Journey:

In fact the offerings in the Books of the underworld varied between food and drink realistic, and what we can metaphorically call spiritual offerings, and that is the different nature of each book, and despite the semi-similarity of the nature The Book of Amduat and The Book of the Gates of the presence of agricultural places and water, but in The Book of the Gates The god always mentions at the end of his speech the type of offerings that are given to the Righteous.

Although they are the same, except for some differences, which we will refer to at the time. (Figs. n° 33, 34)

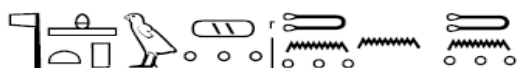
It should also be noted that there is no mention of the nature of the offerings in The Book of Amduat except for the general text of the second hour: (Fig. n° 35)



bdt n .tn m t k3mwt n .tn m m3c-hrw

Wheat is like bread to you, and barley is like justification to you (Piankoff, A., 1962, pp. 90-96).

Only some of them are described as divine offerings, as mentioned in the text of the second hour and sixth hour, where God mentions: According to the texts:



htpw ntr .tn n .tn

Your divine offerings to you

Regarding The Book of the Gates, the nature of the offerings received by the deceased is always mentioned at the end of the text, and the wording is organized as follows: Their food consists of bread, their beer *dsrt*, and their humidifier is water (Hornung, E., 2005, p.102).

The main food and drink of the Righteous During the Underworld Journey, consent to:

1. Bread. (Figs. n° 1-5), (Figs. n° 10, 11)
2. Beer. (Fig. n° 25), (Figs. n° 29, 32)
3. Water. (Figs. n° 1-17), (Figs. n° 10, 11), (Figs. n° 36, 37), (Figs. n° 43, 46)

Conclusion:

- The "Righteous" were individuals who lived a life with truth, justice, and order. They don't have specific roles, but they are carrying out some tasks in the underworld.

- The scenes of Righteousness in the Books of the underworld represent enjoying comfort and tranquility. They inhabit shrines, coffins, and hills, and others enjoy agricultural fields, islands, and lakes, as depicted in The Book of Amduat and The Book of the Gates.
- The titles of the Righteous in the underworld texts varied beyond the Book of the Dead. The titles of the Righteous in the underworld were derived from texts that described each of them according to their deeds in life and the consequences thereof in the afterlife. Other texts described the actions of the Righteous in the afterlife without mentioning any specific titles for them. From these texts, we can deduce some of the titles that can be summarized as follows:
 1. Gods (*ntrw*).
 2. Followers of the Gods (*htw*).
 3. The Truthful (*m3c-tyw*).
 4. The Ones of the Nun-Waters (*imyw nw*).
 5. The Shining Ones (*dw3tyw*).
 6. The Peaceful Ones (*htptyw*).
 7. The True of Voice (*m3c-hrw*).
 8. The Honored Ones (*im3hw*).

- The Righteous in the underworld Books differed from the Righteous in the Books of the dead in their depiction, as the Book of the Dead came as a personal book, depicted by an individual to be his companion in the afterlife, which led to its depiction differing from one person to another as it highlights the social status of them.
- As for the Books of the underworld, all its Righteous people came equal, so their depiction was very similar, enjoying simplicity and refraining from affectation, as the Righteous were not depicted according to their social

status, but rather they all came equal in their underworld until they were associated with the gods.

- The Righteous men in the underworld Books wore the double kilt and the Osiris robe, while the Righteous women wore the robe wrapped around the body, and their colors alternated between red, white, yellow, and green, in addition to the two colors. Black and blue. The Righteous men in the underworld Books did not wear jewelry that reflected their social status in the life of this world; as for wigs, they varied between long and short, and some of them were equipped with crowns. Although their mention was limited to The Book of Amduat and The Book of the Gates.
- In The Book of Amduat and The Book of the Gates, agricultural work was not limited to the Righteous. Rather, there were farmers who were responsible for agricultural work and providing the bounties of the earth to the followers of Ra.
- The fields in the underworld Books were limited to the fields of the Iyaro, the offerings, and the field of Werins, which was unique to The Book of Amduat. The fields of the Iyaro and the offerings were mentioned as grants by God to the Righteous without addressing the nature of the field or ways of living in it.
- Nun came into the underworld Books to show some of the victory of afterlife justice, as it was depicted as a place of care for the Righteous dead based on protecting them.
- The Lake of Flame was mentioned in the Book of the Gates with dual functions. Although it was a place of care for the Righteous dead and a source of livelihood as it was full of

barley, its waters were fire on sinners, while the Lake of Life came as a place of residence for the Righteous, but the souls of sinners could not approach it due to its holiness. Regarding the Island of Flame, it was a dwelling place for the Righteous, and the texts of the underworld Books did not mention its position on sinners. Were its waters fire on sinners or were sinners unable to approach it.

- The nature of the Book of Amduat was agricultural land, there was no mention of the nature of the offerings given except in the second hour, as the offerings were always linked to agricultural land. Rather, the justifier was convinced by the rays and air of the sun god as he passed over them.
- It is noticed that the absence of meat and vegetables from the list of offerings given to the Righteous except for one scene in the Book of the Gates, which is one of the things that draws attention, means that the list of offerings of the Righteous in the Book of the Dead includes meat, bulls, and birds, in addition to vegetables.
- It is noticeable that the female element is absent from The Book of the Gates, compared to the presence of some scenes of the female element in The Book of Amduat. We find some of them participating in pulling Ra's boat. The nature of the Book of the Gates, which mostly depicts people on agricultural lands, islands, and lakes, is that in addition to that, they perform many tasks that are incompatible with the status of women.
- It is noticed the strong presence of the Righteous in The Book of Amduat, inside public agricultural lands without specifying which field they were in,

except for a scene in the second hour in which they were in the field of Werins.

- It is noticeable that the Book of the Gates was the most complete book among the underworld Books in depicting the lives of the Righteous. Their names and titles were clear and explicit, and their depictions varied between agricultural lands, islands, and lakes, in addition to cabins. Some scenes were also depicted without indicating their whereabouts, and their means of livelihood were clear, represented by bread, beer, and water.

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