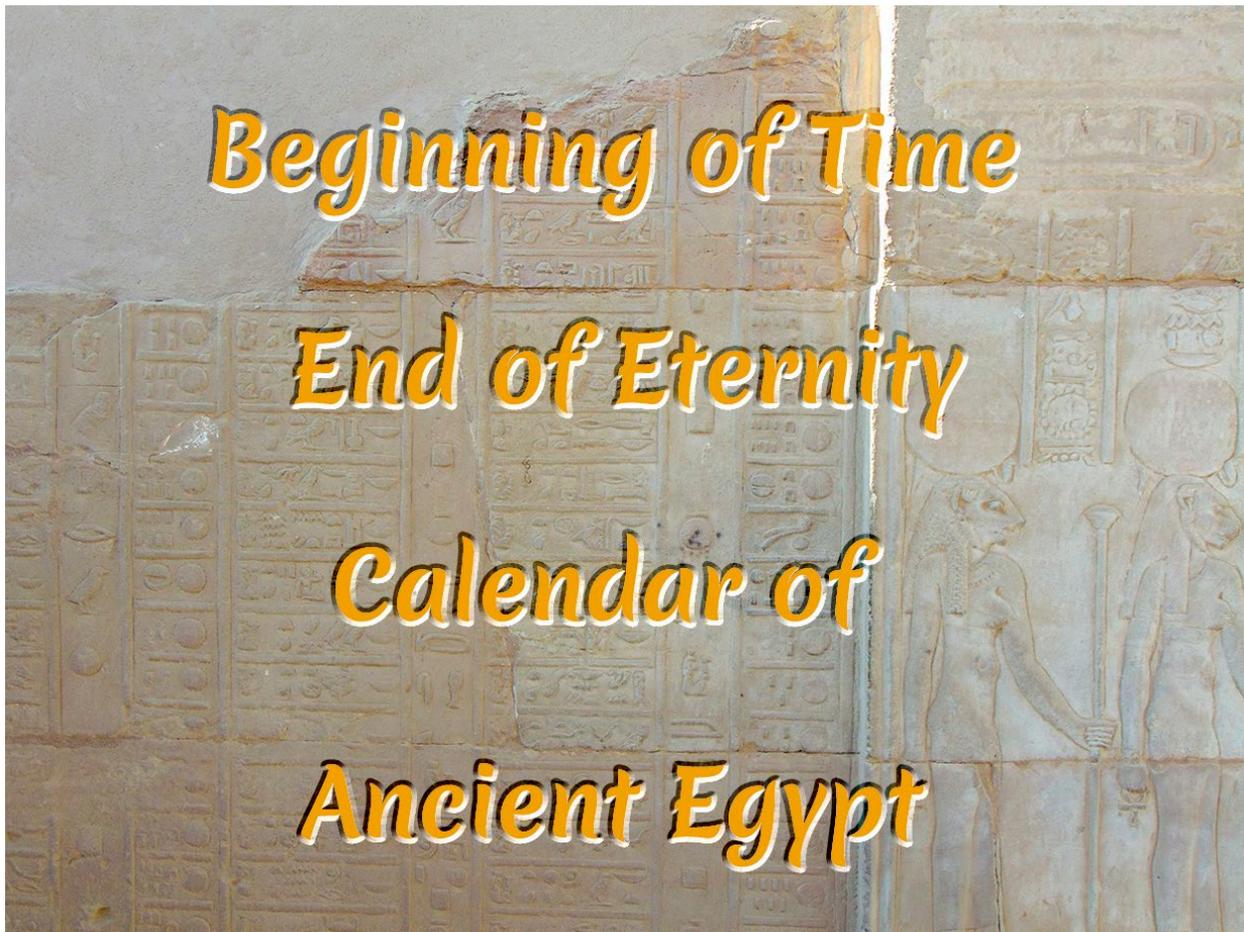


*Beginning of Time - End of Eternity - Calendar of Ancient Egypt - 2<sup>nd</sup> Month of Inundation, Month of Cloth*



II Axt mnxt

*Beginning of Time ~ End of Eternity ~ Calendar of Ancient Egypt - 2<sup>nd</sup> Month of Inundation, Month of Cloth*

Welcome again to the podcast. This episode we discuss the second month of the season of *ꜣḥt*, month of the inundation of the Nile, month of *mnḥt* – cloth.

Calculating the start of the new year in ancient Egypt was with the heliacal rising of *spdt* - the star Sirius before dawn, visually by the pharaoh over his palace, in our calculations the first pharaonic residence of the pharaoh *nr-mr menes* in Memphis, the month of *mnḥt* begins on August 18<sup>th</sup>. Join us after the advertisement as we delve into the month of *mnḥt*, with the festivals, the deities to which they are dedicated, good and combative days, and the cultural significance of the month.

The month of *mnḥt* is most famous for the festival of Opet, which was recently recreated in modern Egypt by the tourism authority to reopen the newly renovated avenue of the Sphinxes between the temples of Amun-Ra and Mut in Luxor. Go to the Beginning of time ~ end of eternity podcast page and this individual episode page at [kamatradio.com](http://kamatradio.com) for additional resources and references to this episode.

::ad::

*mnḥt* or cloth was a highly prized commodity in ancient Egypt. Cloth in ancient Egypt was made from flax called *mḥy*, that was grown on the flood plains of the Nile during the three months of *pṛt*. In the following three months of *šmw*, the flax was painstakingly pulled from the ground, rather than the easier task of reaping that grain utilized during harvest. Flax was then bundled to be dried in the heat of

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Smw when the natural bleaching would occur. Higher quality flax would bleach perfectly white, which was used for royal and priestly garments, while lesser quality would dry a brownish color to be used for common cloth. Flax was then deseeded, then a process known today as retting, where the flax was moistened over several days for bacteria to break down the inner part of the plant to loosen the fibers. Then further processing to remove the fibers from the rest of the plant, taking several steps of beating and hacking. The fibers were then ready for spinning into thread and then weaved into cloth, which was done by hand, with some thread counts being in the thousands, which still could not be replicated today. At this point, a second bleaching was made in the sun. Given the amount of time it takes to process flax into cloth, cloth making was most likely performed up through the first month of Axt, with the first day of the second month marked by the *ḥb mnḥt*, the festival of cloth, where the new cloth of the year was finally completed. The patron of the month *mnḥt* is *pṯḥ*, with the first day of the month in festival to him. *pṯḥ* the chief *ntr* deity at *mn nfr* (Memphis), together with his consort *shmt* (Sekhmet, Sakhmet) and child *nfr itmw* (nefertem, nefertum). *pṯḥ* is known in the Shabaka stone as *pṯḥ* South-of-His-Wall, and *pṯḥ* of *t3tnn* (primordial mound). The *ntr* (deity) was also declared in the stone as 'self-created, so says *itmw* (Atum) creator of the *psdt wr* (Great Ennead), and in fact created *itmw*, putting him as foremost of the creator gods.

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He is also said in the stone to have separated *ḥr* (Horus) and his father's brother *stš* (Seth), and bestowed upon certain inheritances of land, specifically the black locality (*kmt*) for *ḥr* and the red locality (*dšrt*) for *stš*."

*pth* being the foremost of creators, he was the patron of manufacturers and artisans, such as weavers, sandal makers, papyrus makers, jewelers, carpenters, and stone masons. It is only fitting that the month of *mnht* is patron to *pth*.

Day 1 Good, Morning, Day and Night

*wpt rˁ* - First of the month and its festival

The *psdt wr* (great Ennead) in festivity, establishing heritage of the great one *ḥr* (Horus). It commemorates the establishment of *ḥr* as the son of *ʒsr* (Osiris) and heir to his crown and cartouche.

The *psdt wr* is the nine great *ntrw* (gods) of the paradigm of *iwnw* (Heliopolis) under *rˁ-itmw* or Atum-Ra, the creator at *iwnw*. They consist of: *šw* (Shu), *tfnt* (Tefnut), *gbb* (Geb, Seb), *nwt* (Nut), *ʒsr* (Osiris), Har *ḥnty n mʒˁty* (Horus Foremost of Judgment), *stš* (Seth), *ʒst* (Isis), and *nbt ḥwt* (Nephthys).

Guarding the Eye of Horus, on this day when *šw* and *tfnt* go out to judge the followers of his majesty. Making the procession of *ḥkʒ* or Heka, *ḥnsw*, and *dḥwty* – Thoth; union with the moon-disk; return.

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At Kom Ombo, Appearance of *ḥr p3-nb-t3wy* – Horus, Lord of the two lands, after the 8<sup>th</sup> hour, performing his rites; resting in the broad hall. Keeping vigil before him, by all the priests.

Day 2 Good, Morning, Day and Night

Day of *ḥr* (Horus) suffering from His buttocks. Offer *ḳbbwt* (cold purified water) and honey to *ḥr* son of *3sṛ* (Osiris) and *3st* (Isis). From the Judgment of Horus and Seth: ..."Then Seth told Horus: Come, let us make holiday in my house". Horus told him: "I will do so, surely, I will do. So, I will do." Afterward, at evening time, bed was prepared for them, and they both lay down. During the night Satash caused his phallus to become stiff and inserted it between the thighs of Horus. Horus placed his hands between his thighs and received the semen of Seth." You can listen to the judgment of Hr and *stš* in its entirety here at Kamat Radio in its episode on myths and legends of Ancient Egypt.

At Kom Ombo, Festival in the temple of *ḥr*, Lord of Kom Ombo; causing appearance of this *ntr* deity in his goodly festival of entering his town, when he has been in the northland. Performing his rites, resting in his *ipt*.

Day 3

Good, morning, day and night.

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*dḥwty* - Thoth is in the presence of *rꜥ*. Written communication of order of reconciliation of the *wḏꜣt* eye of ra. Offer praise to *ḥw* – authoritative utterance, and *sꜣꜣ* – divine thought.

Appearance of *sbk* – Lord of Kom Ombo, and *pꜣ-nb-tꜣwy* - lord of the two lands, at Gebu. Appearing of *tꜣ-snt-nfꜣrt* and the Lord of the Two Lands, at Gebu. Resting at the house of Birth. *šbk* or Sobek, the crocodile god, was major deity worshipped across ancient Egypt, with a well-known temple built by Ptolemaic pharaohs in Kom Ombo that he shared with *ḥr-wꜣr* – Horus the Elder. *ḥr wꜣr* or Horus the Elder was married to *tꜣ-snt-nfꜣrt* or Tasenetnofret, a form of HatHor, with their son *pꜣ-nb-tꜣwy*, or Panebtawy. the embodiment of the *nswt-bity* Pharaoh.

Day 4

Combative, Morning, Good Day, Combative Night Anyone born on this day will die of skin-rash.

Going forth of *inpꜣw* (Anubis) for *wꜥbt* (pure amulet) for protection of the divine limbs. The jackal deity *inpꜣw* is the patron of mummification, and protector of the dead. Many *wꜥbt* amulets were used for spiritual protection, being wrapped in the layers of linen of a mummy.

Day 5

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Combative, Morning, Day and Night Do not copulate with a woman. Anyone born on this day will die of copulation.

Day of encouragement of the *ntrw* (deities)

Festival of *ꜣsir* – Osiris and the *psdt wr* – great ennead.

Festival of *ḥd-ḥtp*, God of cloth and clothes, and *mntw* (Montu)

*mntw* is a *ntr* (deity) who rose to prominence with the 11th dynasty Pharaohs at *wꜣst* (Thebes). He is usually depicted as a falcon headed man, but also can be a sacred bull known as the Buchis, or a bull-headed man.

*mntw* is primarily a military war god, and patron of the militant Pharaohs of the New Kingdom. Also, he was patron of the *mdꜣtyw* (Medjay), originally an ethnic group from Nubia, but eventually was culturally absorbed into ancient Egypt to form a special forces unit of the military and paramilitary police unit during the New Kingdom.

Festival of *ꜣst* – Isis the great, Lady of the Two Lands. It is the beginning of writing for her (of her annals) by her mother *tfnt*, as for her elder brother *ꜣsir* – Osiris.

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At the first hour at Dendera, procession by HatHor, lady of Dendera, and her ennead. Stopping in the great broad hall, setting out offerings for her father *nnw* – Nun the great. Then resting in the temple.

Day 6

Good, Morning, Day and Night Anyone born on this day will die of drunkenness *rꜥ* is in heaven, the Natjrw are pacified in his presence.

The *psdt wr* (Great Ennead) gives praise in front of the *nb r dr* (Lord of eternity).

The *nb r dr* is also known as the lord of the end. He is *rꜥ itmw* (Atum-ra, the creator deity of *iwnw* - Heliopolis. The scribe Any asks the *nb r dr*: what will be the duration of life? He answers: You shall be for millions on millions of years, a lifetime of millions of years, I will dispatch the Elders and destroy all that I have made; the land shall return to the primordial water, to the surging flood, as in its original state. But I will remain with Osiris, I will transform into something else, namely a serpent, without men knowing or seeing. In this, Osiris, who also is with all the spirits of humanity who are justified, persist past the end of the seen world. Creation will take another form, and thus will be unlike anything humanity can see or understand. Now, to carry this into the realm of theory, this reflects portions of modern quantum theory. Before being dismissed as some fringy presentism, hear me out. I'm not saying the ancient Egyptians had any idea of the mechanics of

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quantum theory or any celestial phenomenon that have been seen mathematically. However, quanta were known by ancient peoples. For instance, the ether was a substance known by the ancient peoples as the place in the celestial sphere where gods live. This concept has persisted, albeit without the animistic ideas as quiescence within modern physics. The ancient Egyptians had ideas of the seen world and the unseen, called the *dwꜣt*, where the gods and the spirits of the dead live on. Today we see the existence of dark matter, a substance with mass and gravity, but not seen. They also saw creation forming from the *nnw*, the great flood, a phenomenon that is also unseen but a necessary force of creation and eventually destruction. Today, science recognizes dark energy, an invisible force that worked against gravity to form the universe, but in billions of years will also pull all visible matter apart. As revealed the papyrus of *ꜣny*, known as the *rw nw prt m hrw*, utterances of going forth in the day or book of the dead, Atum will take another form as a serpent, and creation itself will change into something unrecognizable. In a parallel description, the late physicist Dr. Stephen Hawking saw the Higgs boson particle, a force giving size and shape to everything in the universe as turning unstable at high energy levels that lead to a collapse of space-time. Do the myths of the ancient Egyptians parallel what we know in modern quantum physics? I couldn't be sure as the mathematics needed to study it are

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beyond my knowledge. Maybe some ambitious scientist will disprove this hypothesis I have constructed.

::ad::

Day 7

Combative, Morning, Day and Night Anyone born on this day will die in foreign lands.

The children of *bds3* (rebel-serpent, Apophis) are in the east.

The return of *r<sup>c</sup>* on the necks of the foreigners.

Appearance of *t3-snt-nfrt* and HatHor; resting at their temple in Kom Ombos.

Appearing of *p3-nb-t3wy*, Lord of the Two Lands resting at the birth house, until day 10.

Day 8

Good, Morning, Day and Night Anything you see will be good.

Procession of HatHor; their rituals are performed. Stopping in the boat sanctuary at Edfu; making an offering of bread, beer, oxen, fowl, and every good thing.

Day 9

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Good, Morning, Day and Night. Anyone born on this day will die at a good old age.

Jubilation of *rꜥ*, his *psdt wr* (Great Ennead) is in festivity. All enemies are overthrown today.

Navigation of the sacred barque of *ḥr bḥdty* (Horus of Edfu)

Day 10

Good, Morning, Day and Night

Procession of *bꜣst* (Bast, Bastet), Mistress of *ꜥnḥtw*, going to the *isdt*. The *isdt* tree, in *iwnw* (Heliopolis), is a sacred tree on the leaves of which pharaohs' names were inscribed.

Day 11

Good, Morning, Day and Night

Fixing the frontpiece at the front of prow of the boat.

Day 12

Combative, Morning, Day and Night

Day that *stš* (Seth) raised His head in rebellion of *rꜥ* (sun god). Annihilating the speech of *stš*. Separation of the head is inflicted on the conspirator.

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Day 13

Good, Morning, Day and Night

The *wrw* (Great Ones, *psdt wr*, Great Ennead) praise the Luminary, over thrower of enemies (*hr bhdty* - Horus of Edfu)

Day 14

Good, Morning, Day and Night Make offerings to the local *ntrw* (gods), and pacify the spirits

Receiving *hdt* (White Crown) by *hr* (Horus)

Day 15

Good Morning, Combative Day and Night

Going forth of *rꜥ* at nightfall with his followers, the sight of which any person will die

Day 16

Good, Morning, Day and Night

Festival of *ꜣsir* – Osiris and the *psdt wr* – great ennead.

*wnn-nfr*: His followers are in great festivity. *wnn-nfr* is a name of Osiris, meaning the one who continues to be perfect, referring to his eternal existence after death.

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Day 17

Good, Morning, Day and Night. The local gods will listen to you today. Anyone born on this day will die smelling.

Day 18

Combative, Morning, Day, and Night

Inspecting *w<sup>c</sup>bt* (place of purification) while making transformations into lizards (drying the *ht* body in natron) for the *sm3-t3* (necropolis). He started weeping aloud. He placed their hands on their heads, males and females likewise.

Festival of *hnmw*– Khnum, ram creator deity of Abu – Elephantine, *nkt* or Anukis, a goddess that wears a crown of ostrich feathers, and locally at Abu is the daughter of *hnmw* and *stt* or Satis. (Thutmose III at Elephantine)

Eve of the festival of Amun in his festival of *ipt*. This day of festival in *ipt* is commanded by Rameses III at Medinet habu. It prescribes the offerings of: bit bread cooking ratio 30, bit bread cooking ratio 40, psn bread cooking ratio 20, bread in the presence, baskets of cooking ratio 20, offering bread, baskets, of cooking ratio 20, white fruit bread, cooking ratio 40, bit biscuits, cooking ratio 10, beer in wSm jars, brewing ratio 5, beer in jars of brewing ratio 20, various loaves of bread for divine offerings, sacks of upper and lower Egyptian wheat, bull, live r

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geese, ordinary fowl, jar of wine, baskets of incense, baskets of fruit, bouquets of fresh flowers, baskets of fresh flowers.

Day 19

Good, Morning, Day, and Night

Going forth of *nnw* (Nun) to set up the noble one - the *dd* pillar of *pth*. The *dd* pillar is a symbol of stability, usually associated with Osiris, but also with *pth*.

Festival of *ipt*, day 1 The 24-day *ipt* or Opet Festival of ra-*imn* or Amun-Ra (Thutmose III Karnak South wall Akh-menu or glorious of monuments temple)  
Offerings of long-horn oxen, Short-horn oxen, small bull of the herd, other bulls, and ibexes. The festival of *ipt* is one of the largest festivals at the temple of Amun-Ra at Karnak, which also has the name of *ipt swt* – or seat of *ipt*. The *šwyt ntr* – divine image statues of *imn* - Amun, *mwt* Mut, and *hnsu* - Khonsu are removed from their sanctuaries in their respective temples and placed on their divine boats, where smaller shrines holding the deities are processed throughout the city and sailed on the Nile to their shrines in the region. They are then returned to the city, and then processed to the *ipt* temple which is situated next to the temple of *hnsu* – that is near to the temple of *mwt*, where rituals were performed within the cycle of creation as interpreted within the paradigm of the divine Triad. These rituals renewed the power and influence of the *nswt-bity* or pharaoh of the gods and his

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family in the seen world for another year. Offerings prescribed by Rameses III at Medinet habu were: bit bread, cooking ratio 20, bit bread, cooking ratio 30, bit bread, cooking ratio 40, psn bread cooking ratio 20, white bread baskets of cooking ratio 20, bread in the presence baskets of cooking ratio 30, Ast bread baskets of cooking ratio 30, biscuits by measure cooking ratio 10, date cakes bowls of cooking ratio 30, white fruit bread, cooking ratio 40, beer in wSm jars brewing ratio 5, beer jars brewing ratio 20, various loaves of bread for divine offerings, sacks of upper and lower Egyptian grain, long horned oxen, jar of wine, fattened geese, baskets of incense, ordinary fowl, fruit baskets, very good jar of wine, fresh flowers, bouquets and baskets.

Procession the goddess HatHor and her ennead. Her ritual is performed, and it is performed at the river-quays until third month of *ꜥht*, day 3, making 15 days, after which is announced the floodwater observation. Then, stopping at the great place.

Day 20

Good, Morning, Day, and Night

Giving compensation in presence of *rꜥ* (sun god). *ꜥḥwty* (Thoth) makes an example of rebels who shall be underneath.

*ipt* festival, day 2. Rameses III prescribes the same offerings as day 1 and continues with the same offerings through all 24 days of the festival. Additionally,

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offerings are made in the *ipt* temple festival hall of white bread, cooking ratio 20, offering bread, cooking ratio 40, white fruit bread, cooking ratio 5, *inhṯ* jars of beer, various loaves of bread for divine offerings. Upper and lower Egyptian wheat. The *wnntw* or temple staff are provided with: *ꜣkk* bread, cooking ratio 40, *inhṯ* jars of beer, upper and lower Egyptian wheat, *hn* jars of sweet moringa oil, *hn* jars of fresh moringa oil.

Day 21

Combative, Morning, Day and Night

The eyes of *ntt* (Neith) with *smꜣt* (Upper Egyptian cobra) are guided *ḏḥwty* (Thoth) in appeasing and praising her. *nt* or Neith is a creator goddess from Sais. Her most ancient symbol is a shield with crossed arrows, in association with her status as a war goddess.

Day 22

Combative, Morning, Day, and Night Do not bathe today.

Cutting the tongue of the enemy of *sbk* (Sobek), son of *nt* (Neith). *sbk* is the crocodile who embodies the strength of the *nswt-bity* Pharaoh.

Day 23

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Good morning and Day, Combative Night Anyone born on this day will die of a crocodile

Day 24

Combative, Morning, Day and Night Do not go out in any wind

Going forth of the executioners from Sais to look for the children of *bdsꜣ* when he is in the ocean.

Day 25

Combative, Morning, Day, and Night Anyone born on this day will suffer from a bull until death.

Finding the children of *bdsꜣ* wrapped in *tmꜣ* (mat of skin on ships sides).

Day 26

Combative, Morning, Day, and Night Do not put down a foundation of a house, or a ship in a shipyard, or order work.

Opening and sealing the windows of the palace in Busiris.

Festival of *skr*. (Middle Kingdom Illahun) The falcon mummiform deity *skr* or Sokar is a funerary deity of the Memphite necropolis. *skr* eventually syncretizes with *pth*, and also *ꜣsir*, or Osiris.

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Procession of Amun-Ra at Karnak. In year 7 of the reign of Thutmose III, declared this holiday as inscribed in the Akh menu temple at Karnak. One cased to be made for him a statue made as taken from life, according to the beauty of my majesty to navigate in the procession, the statue navigating on the sacred lake. Offerings were commanded by Thutmose III to his father Amun various loaves of bread, jars of beer, vegetables, wine jars, geese, *šzyt* bread with cooking ratio 16, and all good vegetables of foreign lands.

Day 27

Combative, Morning, Day and Night Do not perform physical labor. Anyone born on this day will die by a snake.

Festival of *mntw* and *hr* or Horus of Medamud (Dyn. 13 court accounts).

Day 28

Good, Morning, Day and Night If you see anything on this day it will be good

Festival of *mntw* and *hr* or Horus of Medamud (Dyn. 13 court accounts).

Festival of *stt* or *stt* - Satis and *ꜥnkt* - Anukis at Abu. *stt* is mother of the divine triad at Abu, wife of *xnmw* and mother of *ꜥnkt*. *stt* the southern border from the Nubians, smiting the enemies of pharaoh with her arrows. (Thutmose III at Elephantine)

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Day 29

Good, Morning, Day, and Night Anyone born on this day will die honorable.

Day 30

Good, Morning, Day and Night

Father of the *ntrw* (deities) comes forth from *nwn* (Nun), the land is in festivity.

Festival of the Great Luminary, *hr bhdy* – Horus of Edfu, who overthrows his enemies.

Procession of *hr-sm3-t3wy* - Harsomtous to the royal waystation. A libation is made for the gods of Khadi; offerings are sent to Khadi-*ntr* until 3<sup>rd</sup> *zht* day 6.

The last day of the month, the *rkyh*, ends with III mansions, I each of: *r* (Tomorrow) *zsr* (Yesterday) and *hr* (Today)