

The United Kingdom of Atlantis Told by Plato and Pyramid Texts, yet Buried in the Atlas Basin

Abstract

Many new details are identified from the hieroglyphs of the Pyramid Texts (PT) pinning Plato's Atlantis to the Atlas Basin. In this paper, these latest findings are organized around the history and structure of the Atlantis kingdom. After the Younger Dryas, the Atlas Basin became green, and its terminal mega lake overflowed to the Mediterranean Sea through a narrow gorge across the Gabes ridge. When this outlet was dug deeper, the mega lake was drained to split into two separate lakes and a promontory hill emerged at the outlet of the "cross-over canal" in between. This hill is identified as the Primordial Hill in the PT and personified as the self-created Sun God Atum. A magnificent hot spring ejected from this Hill and was viewed as the gate of Nu (the primordial water) giving birth to the gods. The legendary city Atlantis was built on this Hill and was called the "Eye City" or "Horus's Eye" due to its similarity to an eye pupil. Descriptions from both the PT and Plato's books about the circular city Atlantis and its environment fit perfectly together to this same place. Surrounded by the Northern Marshland, the city is also called "Marsh City" and identified as on the Northern edge of the land, the Fairest Plain, as so called by Plato. Atlantis is also called Sun City (Heliopolis) in the PT, but the city with the same name in Egypt is not located on the Northern edge of the land. According to Plato, Poseidon allotted the Marshland (and the surrounding areas) to his first-born Atlas and the other parts to the other nine princes. The Marshland on the North was viewed as "Above" and the Fairest Plain on the South as "Under," opposite to the Upper-Lower Egypt relationship. In the PT, the supremacy of the "First Ones" (descendants of Atlas) over the "Nine" (descendants of the other nine princes) is clear, agreeing with Plato's account. At the same time, all parts of the kingdom maintained a brotherly relationship. Any internal transgressions were resolved by deliberations and libations. In the PT, Horus is named as the Bull-Catcher, who catches the unblemished bull as the sacrifice for the libation in the Libation City (Atlantis). The epic fight between Osiris/Horus (Marshland) and Seth (Fairest Plain) over the control of Atlantis was clearly staged in the Atlas Basin. In this contest, the "Above" (North side) prevailed over the "Under" (South side). This is also opposite to what happened in Egypt where the Lower Egypt in the North was conquered by Narmer from the Upper Egypt in the South, when the two parts were first unified.

Keywords: Atlantis, Atlas Basin, Fairest Plain, Genesis, Hot Spring, Marshland, Plato, Pyramid Texts

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Introduction

The breach point of the last green Sahara is the Atlas Basin, which is in the rain shadow area of the Atlas Mountain range in present Eastern Algeria and Southern Tunisia (see insert of Figure 1).¹ The hydrological profiles of the Atlas Basin during the green Sahara time match perfectly with Plato's descriptions about Atlantis.² The Pyramid Texts (PT) contain much more details about Atlantis fitting into this area, but this link had not been recognized by Egyptologists. From the English translations and original hieroglyphs of the PT, I found systematic descriptions of the Akhet (Atlantis metropolis) and its surrounding water bodies agreeing with the environment around the paleo terminal mega lakes of the Atlas Basin.^{3,4} Digging deeper, more than 70 epithets of Atlantis from the PT were identified.⁵ Each has a specific meaning or purpose. In combination they give a rich and versatile characterization of the Sun City. Clearly, most of the PT were developed based on actual environment and real-life situations in the Atlas Basin during the green Sahara time, before the first great exodus around 5700 years ago when this area suddenly became desert due to the water cycle collapse.¹

Figure 1 shows the layout of the Atlas Basin and its two terminal mega lakes when the Atlantis kingdom flourished in this area. Water flowed from Jackal Lake (Great Green) to Stork Lake (Field of Reeds) and further discharged to the Gulf of Gabes of the Mediterranean Sea. Atlantis is located right at the outlet of the short canal connecting the two mega lakes. With further analyses and understanding of the PT hieroglyphs, now it is possible to pinpoint together a framework of the Atlantis kingdom for its layout of territory, landmarks and natural wonders, structure of controlling powers, evolution of traditions, advances of agriculture, changes of environment, etc. All these details systematically agree with and add onto Plato's descriptions to form a much more colorful picture of the Atlantis kingdom existing in the Atlas Basin during the green Sahara time. Allen's *The Ancient Egyptian Pyramid Texts* (2nd ed) is a widely accepted English translation.⁶ His *A New Concordance of the Pyramid Texts* provides a comprehensive collection of the original PT and the corresponding transliterations.⁷ The new insight led to many revisions of the English translations, which will be highlighted with **bold faces** in this paper.

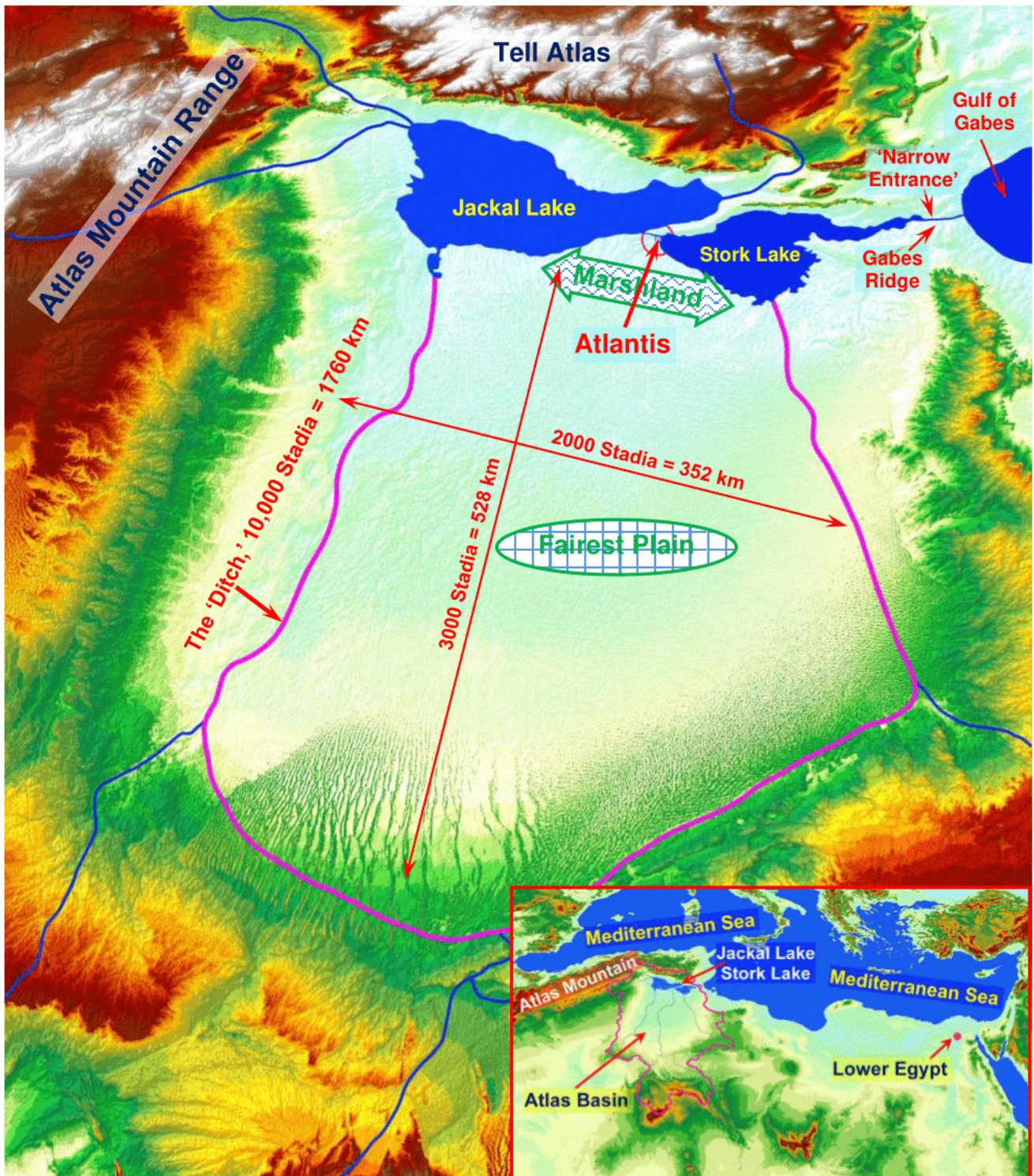


Figure 1 The Atlas Basin and its drainage to the Mediterranean Sea during green Sahara time (with an insert to show the Atlas Basin location).

After identifying the Atlantis location in early 2021, I started to pursue a site visit and a project to reveal this buried city to the world. Thankfully, I got connected with more than a dozen of excellent scholars from different countries with wide ranges of expertise. Mr. Malek Sammoudi from Tunisia played a key role facilitating the logistics for the visit and communication with the Tunisian National Heritage Institute (INP). I was invited by Dr. Taoufik Redissi to give a

presentation at INP titled “Atlantis in Southern Tunisia – Breach Point of the Green Sahara” on Feb 28, 2024. From March 1 to 3, our team visited the Atlantis site in the Southern Tunisian desert. Based on our observations and analyses, an exploratory project titled “Revealing Atlantis Buried in Tunisian Desert” was proposed. The first step is to do coring through the sand deposition at different locations on the central island of the identified Atlantis site. The coring depth can be adjusted

to reach the ground level on which humans lived 6000 years ago. Conditional on positive coring results, excavations will be carried out at the selected locations. The fund needed for the project were secured in May 2024 after passing a peer review at the University of Tulsa. On June 4, the fund certificate and project proposal were submitted to the INP. The project proposal and Agreement successfully passed the reviews by the INP scientific and legal committees in September. The Agreement was officially approved and signed by both institutions in October 2024.

In the Beginning

The Atlas Basin Drainage

The abrupt ending of the last green Sahara is clearly reflected in the dust flux changes obtained by deMenocal et al. (2000) and McGee et al. (2013) from the marine cores extracted at four different locations very close to Northwest Africa coast from 19°N to 27°N.^{8,9} These locations are right in the downwind area of the Atlas Basin under the trade winds.¹⁰ As shown in Figure 1, the Atlas Basin is a standalone catchment confined by mountain ranges on all sides. During the green Sahara time, the water cycle over this basin was in an affluent state with precipitation higher than evapotranspiration. Its terminal mega lake was filled to its rim and overflowed to the Mediterranean Sea at the Gulf of Gabes. This water level must have corresponded to the lowest point of the Gabes Ridge, which was probably higher than 50 meters above the current sea level. People must have realized that this outflow regulated the water level of the terminal mega lake. Therefore, they dug the channel deeper to lower the water level. Consequently, a very narrow gorge (the “Narrow Entrance” told by Plato) was formed across the Gabes Ridge.

Like the Egyptian layout, the land profile in the Atlas Basin is

also South-North oriented following the major rivers’ flow. It can be characterized as a combination of two distinct areas. Fitting Plato’s Atlantis to this basin, the Fairest Plain (like the Nile Valley or Upper Egypt) is in the South, and the Marshland (like the Nile Delta or Lower Egypt) is in the North.² The hieroglyph 𓆎 (*šmꜥ*) is a sedge growing from a sign of land.¹¹ It is commonly interpreted as Nile Valley or used to represent Upper Egypt in the current translations of the Pyramid Texts (PT). However, this paper will show that its original meaning in the PT is to represent the Fairest Plain in the Atlas Basin. Often coupled with 𓆏 , the hieroglyph 𓆏𓆎 (*mḥw*) is a clump of papyrus with bud bent down to symbolize a watery environment. It is commonly interpreted as Nile Delta in the PT or used to represent Lower Egypt. Based on the new insight, the true meaning of this symbol is to represent the Marshland around Atlantis. As shown in Figure 1, Atlantis is surrounded by the Marshland on the North of the Fairest Plain. Atlantis is called “Marsh City” in PT254:8 and PT318:4.⁵ Despite the similar orientation of the Two Lands in the Atlas Basin and in Egypt, the geographical details portrayed by the PT (and Plato) fit perfectly to the Atlas Basin environment rather than the Egyptian landscape, as discussed later.

At the beginning of the last green Sahara, the terminal mega lake was one water body, as shown in Figure 2a. When the water was drained to a lower level, the extension of the Draa el Djerid Ridge (current name) emerged. It separated the single water body into the Western mega lake and Eastern mega lake connected by a short canal which regulated the water level difference between the two lakes (Figure 2b). On the South side of the ridge, a promontory hill also emerged with the water receding. Later, the legendary city Atlantis was built on this Hill, as shown in Figure 2c and d. Because of human modifications and sand accumulations over many millennia, the profile of this area has become much flatter.

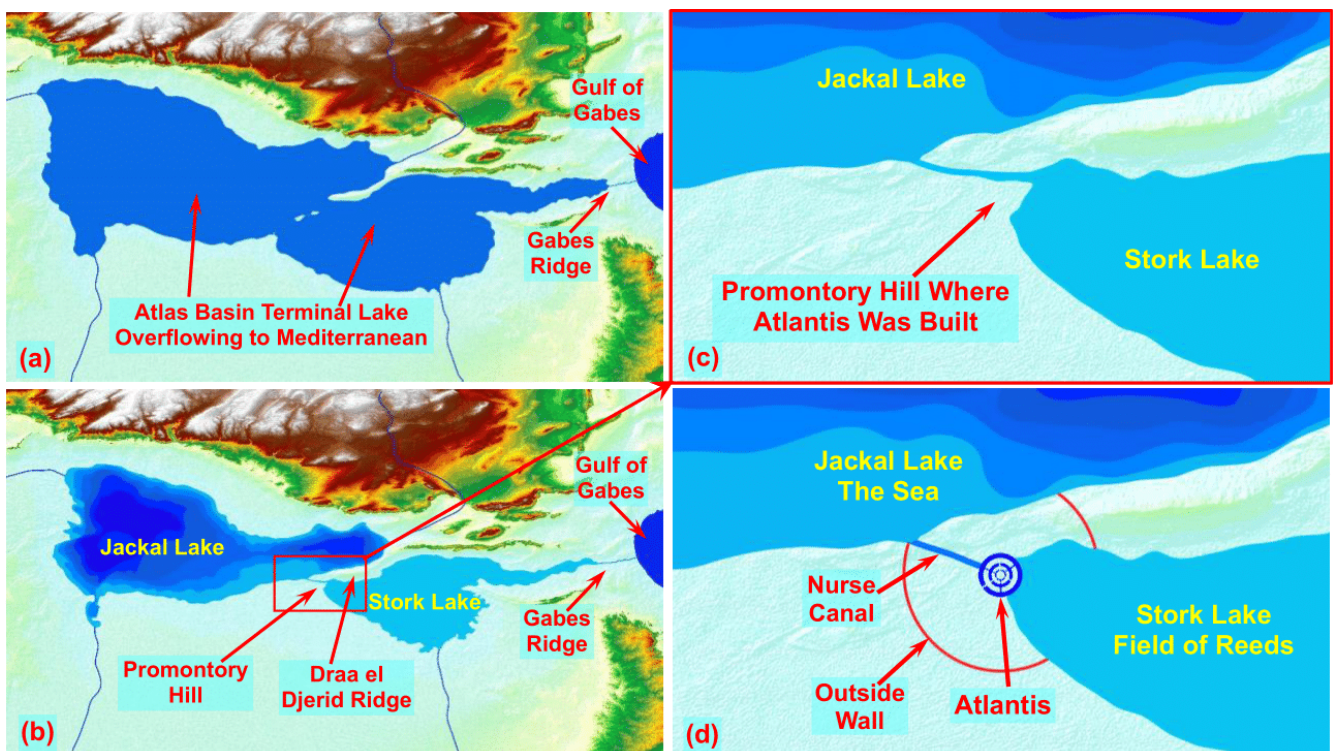


Figure 2 The Atlas Basin water drainage and emergence of the promontory Hill (a: initial terminal mega lake at the beginning of the last green Sahara; b: water drained for the two mega lakes to separate and the Hill to emerge; c: close-up of the promontory Hill; d: Atlantis built on the Hill).

The Hill

The promontory Hill of Atlantis is the exact Hill which was viewed as the first mound of earth to emerge from Nu, the primordial water, at the creation.⁶ It is the one and only place from which the world was created based on the Heliopolitan creation legend. The Sun God Atum is a personification of this Hill, the Primordial Mound. He came into being by self-creation, as told by PT587:1-3:

Greetings, Atum; greetings, Evolver who came into being on his own – as you become high in this your identity of the Hill.

Allen (2015) translates $\Delta \text{𐀀} \Delta \text{𐀀} \text{𐀀} \Delta$ (k_3/k_33) as “the Height” but a better choice is “the Hill,” which is the first mound to emerge from Nu at the creation.⁶ PT600:1-3 tell that the Hill is in Heliopolis, the Sun City. Shu (Atlas) and Tefnut were born from the Hill through spewing (by the Hot Spring of the Hill):

Atum Evolver! You became high, as the Hill; you emerge as the Benben in the Benben Compound in Heliopolis. You sneezed Shu and spat Tefnut.

Benben is a pyramid-shaped mound symbolizing the first land that appeared from Nu at the creation. In his first rising above this mound, the Sun was envisioned as a bird, Benu, conventionally translated as “Phoenix.”⁶ Johnston (2008, p.189-190) gives an excellent summary about the emergence of the Primordial Mound personified as the Sun God Atum, the following creation, and the location of the Hill:¹²

The Primordial Mound was both the place where Atum began to “create/develop” himself and a manifestation of Atum. In fact the Mound is actually called Atum. In one version the Waters gave birth to the Mound as the manifestation of Atum. When the Waters receded at the beginning of time, on the dry ground sat Atum the creator god, represented in reptilian, insect, or avian form, or as Re-Atum the creator sun-god rising on the Hill as the sun rose on the Eastern Horizon. Taking his stand on the Mound, Atum performed the creative acts that brought the created world into being. As the original locus of creation, the Primordial Hill was sacred space. In the Heliopolitan version of the creation myth the Hill was identified as the site of the sacred precinct of the temple of Heliopolis.

The “Eastern Horizon” here is the “Eastern Akhet,” which is “the Akhet on the Eastern Side of the Sky, the place where the gods are born,” a recitation appeared many times in the PT.⁴

The Primordial Hill is viewed as the birthplace of the gods solely due to the spring ejection as a gate of Nu. PT272:1-4 state:

The Hill that is never shut, the Gate of Nu! I have come to you: have this opened for me; I am the newborn in it. For I am the head of the Sun’s followers; I am not the head of the gods of disorder.

Allen (2015) translates the first verse as “Height that never is penetrated, portal of Nu!”⁶ Here, $\Delta \text{𐀀} \text{𐀀} \text{𐀀}$ (k_3it) is another form of “the Hill,” which should not be translated as “height.” $\text{𐀀} \text{𐀀} \text{𐀀}$ (dmm) means “to unite with,” which can be translated as “closed” or “shut” considering the Hill as “the Gate of Nu.” $\text{𐀀} \text{𐀀}$ (srr) means “the little one,” implying the “newborn” from “the Gate of Nu.” PT360:1-4 further describe that Shu (Atlas) came from Atum, the Primordial Hill:

The Hill that is never shut, the Gate of Nut! I am Shu, who came from Atum. Nu, have this opened for me: see, I have come, ba and divine.

Here, “the Gate of Nu” is changed to “the Gate of Nut.” Nut represents the Sky, which is part of the primordial water Nu.

PT254:27 tells that one can row from the Field of Offerings (Field of Reeds) to the Hill:

“Go and row to the Field of Offerings, course on to his Hill” – So says the Thighs’ Foremost.

As mentioned earlier the Hill is in Heliopolis, the Sun City. The Sun City is located at the head of the Field of Reeds.⁴ The Thighs are the areas outside of the Sun City Atlantis and represent the territory directly under Shu’s (Atlas) governing, as explained later. PT507:8-9 provide more details about the Hill:

He commends me to those four youngsters who sit on the Eastern Side of the Sky, to those four youngsters with charcoal-colored hair who sit in the shade of the aqueduct wall of Him of the Hill.

In this quote, “those four youngsters” are Horus’s four sons. The hieroglyphic word $\text{𐀀} \text{𐀀} \text{𐀀} \text{𐀀}$ or $\text{𐀀} \text{𐀀} \text{𐀀}$ ($swnw$) has been translated as “tower” or “fortress.”⁶ According to Budge (1920), it can be translated as “wall.”¹³ The determinatives look like a cross-section of a particular wall. The top is a single or double open channels. The parabolic falling band on the side is like water pouring out from the elevated water channels. This is certainly another expression of the Atlantis Aqueduct. It may be called as the “aqueduct wall.” The same phonetic hieroglyphic word $\text{𐀀} \text{𐀀} \text{𐀀} \text{𐀀}$ ($swnw$) with a “water-canal” determinative indeed means “canal” or “aqueduct.”¹³ The Hill is the place from which the Atlantis hot and cool springs output and provide water for the aqueduct system. From the parallel structure of this quote, it is clear that the Hill and the aqueduct system are located on the Eastern Side of the Sky, in the Akhet.

The Primordial Hill of the Heliopolitan creation story is proved to be the same Hill on which Atlantis was built, since descriptions from both the PT and Plato fit perfectly together at this specific location in the Atlas Basin. Plato provides these details in his book *Critias*:¹⁴

Near the plain again, and also in the center of the island at a distance of about fifty stadia, there was a mountain not very high on any side. In this mountain there dwelt one of the earth born primeval men of that country, whose name was Evenor, and he had a wife named Leucippe, and they had an only daughter who was called Cleito. The maiden had already reached womanhood, when her father and mother died; Poseidon fell in love with her and had intercourse with her, and breaking the ground, enclosed the Hill in which she dwelt all round, making alternate zones of sea and land larger and smaller, encircling one another...

The Hill is near the plain, meaning on the edge of the plain. As discussed later, the PT provide many details about this “edge” location. The plain is the Fairest Plain, as described by Plato. It is “also in the center of the island.” This part of the African continent was likely viewed by the Athenians as an island or peninsula in prehistoric time. As shown in Figure 1, the Hill (Atlantis) is indeed on the Northern edge of the Fairest Plain and in the middle between the Western and Eastern coasts of the peninsula. It is not clear from which reference the “distance of about fifty stadia” was measured, but this is the distance between the Sea (the Western mega lake) and the Sun City Atlantis. It is also the distance of the outside wall to the city, as shown in Figure 2d. The Hill is first called “a mountain” but emphasized as “not very high on any side.” Then, it is called “the Hill,” which was cut and enclosed in a circular island surrounded by “alternate zones

of sea and land larger and smaller, encircling one another.” This was the one and only circular city Atlantis, as known and fascinated by the world, thanks to Plato’s recording.

The Atlantis Hot Spring

The hot/cool springs and the aqueduct system are the Atlantis hallmarks told by Plato. The PT give many details on these geothermal and hydraulic marvels, which have not been recognized by Egyptologists. Their translations are all incorrect. The hieroglyph for the “Hot Spring” (𓆎) has been mistaken as “flame.” Consequently, all the related hieroglyphic texts have been misunderstood. My last paper summarized many of these new findings.⁵ The Hot Spring is the “Gate of Nu” on the Primordial Hill, the begetter of new lives. PT222:1-3 say:

*You stand up on it, **this Land** that came from Atum, the **Spittle** that came from **the Evolver**, and evolve on it and become high on it, and your father sees you, the Sun sees you.*

Here, “this Land” (𓆎, *t3 pn*) is the Primordial Hill. “The Spittle” (𓆎, *nšš*) is the Hot Spring. Together, they were personified as the Sun God Atum, who gave births to all the other gods.

Spell PT285 gives a vivid description of the two (Hot and Cool) Springs and the houses for the feeble and for bathing.⁵ The Atlanteans must have found the healing effect of the Hot Spring and used it as a treatment. PT62:1-2 says that you can “relax yourself with it,” and the water quality was examined by Thoth. PT313:3-6 describes the Hot Spring as a resort for retreat. Therefore, the city got the nickname “Horus’s Retreat City” (𓆎, *zbn-niwt hrw*) as told in PT240:3. PT256:1-7 identifies the Hot Spring as the “effective Uraeus,” which is the most notable ornament on the Egyptian pharaoh’s crown. This spell also portrays a dramatic scene of the gods giving their praises while being naked. Why were the gods naked? Because they were taking a bath at the Hot Spring! 𓆎 (*ht*) in PT256:4 should also be interpreted as “Hot Spring” instead of “flame.”⁵ This word likely originated from the hissing sound of the Hot Spring. For the same reason, the Hot Spring was naturally metaphorized as an upright cobra, the Uraeus, and personified as the goddess Renenutet (𓆎, *rnn-wtt*). In PT332:1-2, the Hot Spring in Atlantis is depicted as the “Coiled One”:

*I am that one who emerged from **the Coiled One**, I have emerged from **the Hot Spring**, **the Repeller**.*

This quote echoes the self-creation of Atum from the primordial water. Due to the terrifying effect of the Hot Spring, it is called the “Repeller.” In PT505:11-12, the city is even called the “Terrifying City” (𓆎, *zwrt*, meaning “terror”), and the terrifier is “the Uraeus that came from the Sun (City).” Clearly, the Hot Spring was a very impressive ejection which gave a high flow rate of hot water. This detail agrees with Plato’s description about the Hot Spring in Atlantis which gives “gracious plenty flow.”¹⁴ Therefore, as a personification of the Hot Spring, the Uraeus is a symbol of life-begetting, healing, wellbeing, and protection.

In the PT, the name 𓆎 (*ihw-wtt*) is clearly related to the Uraeus and the Hot Spring. Allen (2015) translates it as the “Firstborn’s Thing.”¹⁶ 𓆎 (*wtt*) means “beget.” Therefore, *ihw-wtt* should be interpreted as the “Begetting Thing,” the initiator of new life. It is also called the “Great Thing” (𓆎, *ihw-wrt*) in PT221:10-12. The pleasant scent of the Begetting Thing is mentioned in many PT spells, e.g., in PT665D:7-8:

*Great praise toward you! The great scent toward you! Pleasant to the nose is the scent of the **Begetting Thing**.*

This scent is probably from the Hot Spring due to its high temperature and the dissolved sulfuric compounds. In PT249:5 and PT273:15, the hieroglyphic epithet for the Sun City Atlantis is 𓆎 (𓆎, *iw n sisi*), which is commonly interpreted as the “Isle of Flame” or “Island of Fire.” The “city” determinative, 𓆎, indicates that this place is not only an island but also a city. The correct translation should be the “Island of Hot Spring.” Here the name of Hot Spring (*sisi*) was also likely created to mimic the hissing sound of the water ejection. The Island of Hot Spring is the mythical birthplace of the world, the first “place” to appear from Nu, based on the Heliopolitan cosmogony.⁶ Another newly solved hieroglyph, 𓆎, clearly depicts the Aqueduct. King Horus is identified as “Horus of the Aqueduct Island” (𓆎, *hrw šzmt*). The Aqueduct flowline is figuratively metaphorized as the Centipede with its numerous supporting “legs.”⁵

Recently multiple interesting new details were found about the Hot Spring together with the Aqueduct Island (Atlantis) in PT301:14-36:

(14-16) *I have come to you, **Horus of the Lake City**; I have come to you, **Horus of the Aqueduct Island**; I have come to you, **Horus of the East**.*

(17-26) *Look, I have gotten you your **Great Eastern Eye as healer**. Receive it from me and be sound, (receive) its water in it and be sound, its **color** in it and be sound, its vapor in it and be sound. **Jump into it, seize it for yourself, in its identity of the god’s robe**. You should ascend to it, in its identity of the Sun (Disk). Put it at your **front**, in its identity of **finest oil**. You should **purify** with it, in its identity of willow; you should glisten with it among the gods, in its identity of faience; you should **enjoy** in it, in its identity of **joy** oil of Renenutet, for it desires you.*

(27-29) *Stand up, **you of the Great Embrace**, as Paths-Parter, filled with your effectiveness and emergent from the Akhet. Acquire for yourself the crown from the **great and mighty hands of foremost of the Shining Island**.*

(30-32) *Sobek, lord of Bakhu, when you travel to your fields and course the interior of your mangroves and your nose smells the fumes of **the Aqueduct Island**, you should make my ka ascend for me beside me just like that coursing of yours ascends for you.*

(33-36) *So, clean me; so, brighten me – in the Jackal Lake of yours, Jackal, in which you cleanse the gods – ba for you and sharp for you, Horus, lord of **the Great Green**.*

As previously discussed, through the parallel recitations, It is known that the Lake City, the Aqueduct Island, and “the East” are the same place of the Sun City Atlantis which is located on “the Eastern Side of the Sky,” the Akhet.⁴ PT510:47 links the Aqueduct system to the Hot Spring: “I am **that designers’ Aqueduct** that came from the Great Thing.” 𓆎 (*tmswt*) means “registers” according to Budge (1920) and can be translated as “designers.”¹³ Here, the hieroglyph for Aqueduct is 𓆎 (*ššd*) which means “headband.” The headband is a metaphor of the Aqueduct system around Atlantis, which has a nickname Head. The water in the Aqueduct system is supplied by the Hot Spring, which is called the Great Thing.

In PT301:17, “your Great Eastern Eye” (𓆎, *irt.k wrt šbt*) is a metaphor of the Eye City Atlantis on the Eastern Side of the Sky.⁵ Allen (2015) translates 𓆎 (*m rwht*) as “from the cavern,”¹⁶ but Faulkner’s (1969) interpretation is “as healer,” which makes better sense based on the context.¹⁵ Then, the following verses vividly describe the water from the Eye City and its benefits for the king’s wellbeing. Although the Hot Spring is not directly mentioned

here, all the recreational activities were obviously related to it. “Its color” reflects the rich mineral deposits from the Hot Spring. “Its vapor” implies that the temperature of the Hot Spring was close to boiling point. Allen (2015) translates 𓂏𓂏 (i3k:s) as “shawl,”¹⁶ but it obviously refers to “robe” used for bathing. The finest oil was used for ointment and possibly massage. As a result, the body became glossy like the surface of a faience. About the Hot Spring color and mineral deposits, PT501D:1-4 provide more details:

Your Spring, the snake, has come forth in [your] Eye. Your face in [the ground], your rear in Nut, your heart as wine! The aegis of your face is the mound from which you have come.

The long-time mineral deposition naturally formed a mound around the Hot Spring. Due to the mineral content, the Hot Spring water must have given (or reflected) a reddish color which is reminiscent of wine. PT504:1 tells that “The Sky becomes pregnant with wine” due to the red color at dawn. PT581:4 says: “The Aqueduct runs to you with wine-water.”

In PT301:27-29, “the Great Embrace” reflects the unique geometry of the Akhet where the Sun Disk (Atlantis) is held by the concave Sun Shore. In between was the Circular Canal connected to Nurse Canal from the West forming the Open Horn as a bifurcation of Nurse Canal. The Paths-Parter is the jackal god Anubis who controls the traffic at the intersection of the Open Horn.⁵ Allen (2015) translates 𓂏𓂏𓂏 (tḥnw) as “Libya,”¹⁶ but this word has an island determinative and tḥnw has a meaning of “shining.” Considering the context, it is likely an epithet of the Sun City Atlantis and should be interpreted as “the Shining Island.” Sobek is the crocodile god and the lord of Bakhu, the mountain region in which the sun sets, and which surrounds the Duat Lake, the Great Green. “The fumes of the Aqueduct Island” is another expression of “the pleasant scent of the Begetting Thing,” a peculiar smell of the Atlantis Hot Spring. The Great Green is named Jackal Lake due to its resemblance to a jackal head as viewed from the top of the Atlas Mountain Range on the North side. The shape of the lake also looks like a falcon flying to the West, and the falcon god Horus is “the lord of the Great Green.”²⁴

As a counterpart of the Hot Spring told by Plato, new details were also found about the Cool Spring of Atlantis from PT33:1-4:

Osiris Pepi Neferkare, accept this your cool water, that it may be cool for you with Horus, in your identity of the one who comes from the Cool Spring: accept the outflow that comes from you. Horus has gathered for you the gods of the Edge-Place you go; Horus has allotted to you his children of the Edge-Place where you become immersed.

Compared to the Hot Spring (𓂏), the Cool Spring (𓂏, kbḥ) is less forceful and has a gentle and calm outflow due to its origin from a shallow depth. PT423:1-2 give a similar description about the Cool Spring: “Ho, Osiris Pepi, accept this your cool water, become cool with Horus, in your identity of the one who comes from the Cool Spring.” The Edge-Place (𓂏, dr-bw) is an epithet of the Akhet or Atlantis which is located on the Northern edge of the Fairest Plain. More explanations will be given later.

Genesis Parallels

The Hebrew biblical tradition is closely related to the land of Egypt. There are many similarities between the Pyramid Texts and the Old Testament about creation. Genesis (NIV) 1:6-8 tell that:

God said, “Let there be a vault between the waters to separate water from water.” So God made the vault and separated the

water under the vault from the water above it. And it was so. God called the vault “sky.”

In the Heliopolitan creation myth, the “vault” in the middle is Nut, the Sky, supported by Shu (Atlas), the dry air. The primordial water is Nu which surrounds the Earth and Sky. It is separated by Shu and Nut into the water under and the water above.

Many studies also note the dramatic parallel between the emergence of the Primordial Hill from the Waters, told by the Heliopolitan creation legend, and the appearance of the dry ground from the Waters in Genesis 1:9-10.¹² Massey (1907) drew an equivalence between the biblical Adam and Atum, the Sun God who appeared as the first god (man).¹⁶ Their pronunciations are similar. Based on the PT, Atum himself is a personification of the Primordial Hill, which is a formation from the ground. This is very similar to how Adam was created, as told by Genesis 2:7: “The Lord God formed a man (Adam) from the dust of the ground.”

About the Hot/Cool Springs of Atlantis, Plato and the PT provide many details about the water supply through the Aqueduct system. Genesis 2:6 also tells that “Streams came up from the earth and watered the whole surface of the ground.” The Egyptian Uraeus is a personification of the Atlantis Hot Spring as a symbol of life-giving, healing, wellbeing, and protection.⁵ This symbolism can be seen in many ancient civilizations such as the Sumerian serpent god Enki, Moses’s bronze snake for healing, the Greek goddess Hygieia for health and hygiene, the Naga snake couple in Hinduism, the twined creation couple Fuxi and Nüwa in Chinese traditions, etc.

Atlantis in the Marshland

Atlantis on the North Edge

Due to the round shape and importance of the Sun City Atlantis, it was called the Head and viewed as on the Above together with the Sky. PT465:1-5 state:

You Akhet gods who are in the Edge of the Above! In that you desire that Atum live, and that you be anointed with ointment, put on clothing, and receive your wafers, you should receive my arm, and put me in the Field of Offering.

As discussed in previous papers, the Akhet and Atlantis are the same place.^{3,4} The City is located at “the Edge of the Above” (𓂏, dr ḥrt), which can also be translated as “the end of the road.” This is the place the road from the Fairest Plain ends and the transportation becomes ferrying on the canals. The Field of Offering is also called the Field of Reeds, part of the Marshland. PT224:18 says: “Beware of **that your Edge in the Land** (𓂏, dr.k pw im t3)”. Here, “that Edge” or “that Limit” (𓂏, dr pw) is a specification of an important place, the Sun City Atlantis, located on the edge of the land. This is the true meaning of the Edge appearing in many recitations of the Pyramid Texts (PT). Atlantis is also called Heliopolis in the PT, but the city with the same name in Egypt is not located at “the end of the road” or on the “Edge in the Land.”

PT*709:2-6 says that the Great City (Atlantis) is attributed to Shu (Atlas) on his Edge, and Horus is the ruler of the City. The Begetting Thing (Hot Spring) is in this City which is called Heliopolis (the Sun City).⁵ According to PT439:8-10, the kingship is claimed at this Northern place:

The Lady of the Vulva celebrates for me, for I have come to stand on the North of the Sky and Land and I have acquired the Two Lands like the king of the gods.

The Two Lands are the Marshland and the Fairest Plain. Note that the king here 𓆎 (nswt) is the Fairest Plain king. This quote may echo the taking-over of the kingdom by Seth. PT252:3 indicates that the enthronement is at the Edge: “Induct me in **tremble**, array me as your lord **at your Edge**.” Also, in PT408:6: “The mind of the gods is expanded over me (the king) **of the Edge**, they see me rejuvenated.” In PT519:30-32, this Northern place is called Geb’s Open Horn with several other topographical details:

*I am the **Evolver’s** son; I was born from the **Vulva** and under the tresses of **She-Increases-as-She-Comes** of the **Northern City Heliopolis**, which came from **Geb’s Open Horn**. I am that which exists between the **Thighs of Foremost of the Eye (City)**.*

First, this quote links the Open Horn to the Thighs of Foremost of the Eye City and the Vulva. The Vulva is also called the Vulva City.⁵ She-Increases-as-She-Comes is the goddess representing primordial motherhood.⁶ “The Northern City Heliopolis” (𓆎 𓆏 𓆑, niwt mḥtt iwnw) is the Sun City Atlantis located in the North of the Atlas Basin, on top of the Fairest Plain.² The Thighs are the shore areas outside the Open Horn, which looks like the outlet for the birth of Atlantis.⁵ PT275:3-4 relate the Edge with the Akhet:

*I open the two facing doorleaves, I get to **the Edge** of the Akhet, having laid down my tailed kilt there. I become the Great One in Shedit.*

Shedit (𓆎 𓆏, šdt) is an epithet of Atlantis meaning the “Rescued City,” reflecting the return of the City back to Horus’s control after the epic contest with Seth, as discussed later.

The Edge is the place ruled by Shu (Atlas), the first king of Atlantis, as told by PT484:12: “Shu is in the **Edge of the Land** under his feet, and I am on his arms.” According to PT592:18-19, the king controls the Ennead and other gods at the Edge: “You are the lord of the land at its **Edge**, in control of the Ennead and every god as well.” PT*766:4-5 say:

*The Akhet’s gates are opened to me; those that bar the powerful ones who are in **the Edge** of the Imperishable Stars have gone away for me.*

The Edge is associated with the Imperishable Stars who are the gods of the Akhet. The Edge is frequently called the Edge-Place, e.g., in PT364:24-27:

*Horus has gathered the gods for you and they cannot be away from you **of the Edge-Place** you have gone; Horus has allotted the gods to you and they cannot be away from you **of the Edge-Place** where you become immersed.*

Similarly, in PT423:5-8:

*Accept the outflow that comes from you. Horus has assembled for you the gods **of all the Edge-Place** you have gone. Accept the outflow that comes from you. Horus has made his children take account of you in **the Edge-Place** where you are immersed.*

The “Edge-Place” (𓆎 𓆏, dr-bw) is the City where all the gods assemble to welcome the new king. It is also the place the king gets immersed, perhaps a baptism ritual of enthronement to symbolize the Great Immersion of Atlantis. Horus’s children serve as the administrators. They are the four well known gods – Hapi, Imseti, Duamutef, and Qebehsenuf.

The Edge literally represents the boundary between the land and marsh or watery areas. PT519:54-55 say:

*Thus, you shall let me proceed with you to that your great **Marsh** that was laid down for you in the gods’ **Edge**.*

PT539:47 also says: “My lower legs are those of the two bas at the fore of the **Marsh of the Edge**.” The catastrophic Atlantis submersion described by Plato was due to this marsh environment and the hydrological profile of the Atlas Basin.⁴ The City is frequently called the Great Immersion in the PT, e.g., in PT496:5-7:

*May you let me eat from the Great Immersion, may you let me eat from the Sun’s remains, for I will sit on the **chair of the Sun City**.*

Allen (2015) translates 𓆎 𓆏 (zpiw r) as “the Sun’s leftovers.”⁷⁶ Here, 𓆎 𓆏 (zpiw) means “remains” or “the abandoned.” Therefore, zpiw r should be translated as “the Sun’s remains,” which reflects the relationship between the sun and the Sun City. The Sun City Atlantis is a metaphor of the solar sun. As the solar sun rises to the sky (from primordial water) every day, the Sun City is always left behind on earth as “the Sun’s remains.”

The Hip and Thighs

Plato’s book *Critias* tells how Poseidon allotted the territory of the kingdom of Atlantis to his five twins:¹⁴

He also begat and brought up five pairs of twin male children; and dividing the island of Atlantis into ten portions, he gave to the first-born of the eldest pair his mother’s dwelling and the surrounding allotment, which was the largest and best, and made him king over the rest; the others he made princes, and gave them rule over many men, and a large territory.

Poseidon gave his first-born Atlas “his mother’s dwelling” which is the “Sun City” Atlantis. He also gave him “the surrounding allotment which was the largest and best.” This must be a big area around Atlantis including large lands on the Southern and Northern sides of the mega lakes. This land was very fertile and controlled the traffic and trade of the kingdom. Since the Akhet was viewed as the birthplace of the gods and the “Egg City” Atlantis as the carrier for life, the lands on both North and South sides were metaphorized as the Thighs, as shown in Figure 3. There are many recitations in the PT mentioning about the Thighs. Most of them are a metaphor of the territory allotted to Atlas, the first king. In the PT, the Thighs’ Foremost refers to king Horus.⁵

Plato’s *Critias* also gives a precise description of the canal connecting Jackal Lake (the Sea) to the Vulva City Atlantis:¹⁴

And beginning from the sea they bored a canal of three hundred feet in width and one hundred feet in depth and fifty stadia in length, which they carried through to the outermost zone, making a passage from the sea up to this, which became a harbor; and leaving an opening sufficient to enable the largest vessels to find ingress.

This canal is called Nurse Canal in the PT. Its length is fifty stadia, equivalent to 8800 meters. According to Plato, the outside wall was built with the same distance of fifty stadia from Atlantis:¹⁴

Leaving the palace and passing out across the three you came to a wall which began at the sea and went all round: this was everywhere distant fifty stadia from the largest zone or harbor; and enclosed the whole, the ends meeting at the mouth of the channel which led to the sea. The entire area was densely crowded with habitations; and the canal and the largest of the harbors were full of vessels and merchants coming from all parts, who, from their numbers, kept up a multitudinous sound of human voices, and din and clatter of all sorts night and day.

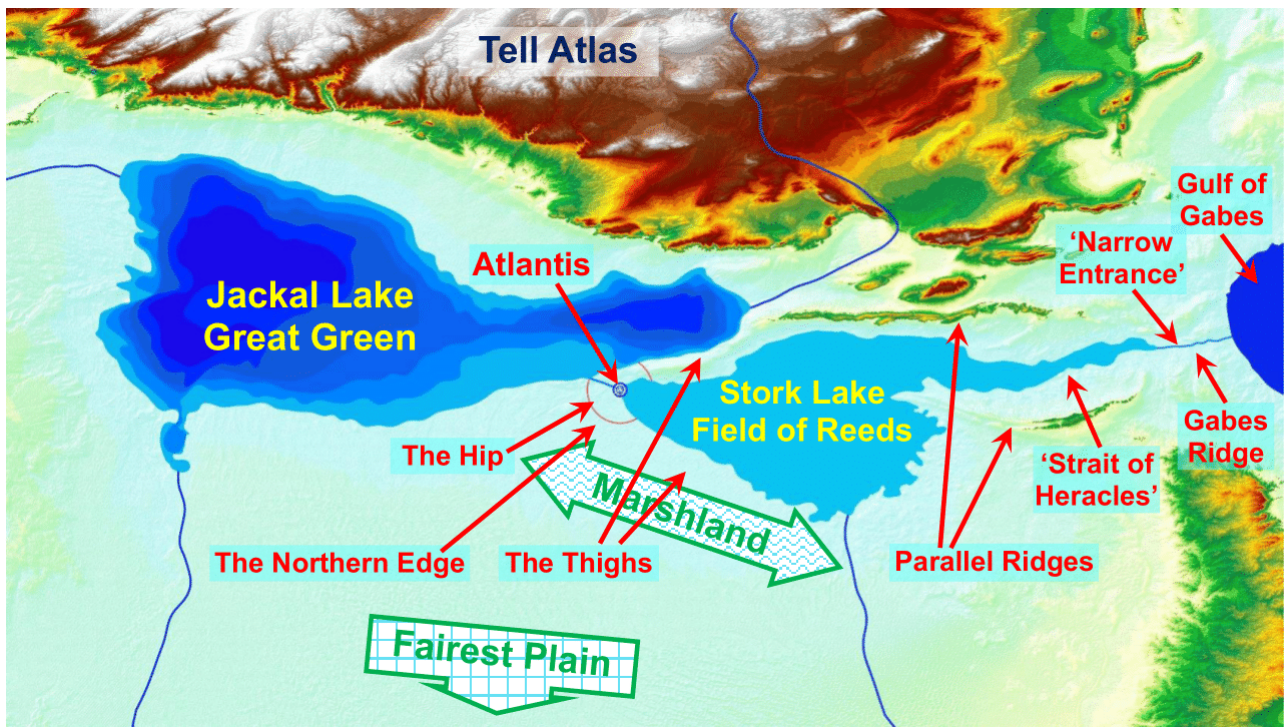


Figure 3 The Marshland around Atlantis located on the Northern Edge of the Fairest Plain.

“The three” are the three parts of the Atlantis citadel, including the central island, the first and second ring islands. The outside circular wall is fifty stadia from the largest zone, the circular canal around Atlantis. This wall meets the mouth of the canal connecting the Sea to the City, giving a length of fifty stadia for the canal. These details match perfectly with the profile shown in Figure 2d. The area inside this wall was densely populated with habitants and merchants from all parts of the country and even from other regions of the world including the neighboring Mediterranean countries. This was the most prosperous and vibrant place of the world at the time, the Atlantis metropolis.

The area within the fifty-stadium distance was an extension of the Sun City Atlantis. It was the second most important part of the kingdom. In the PT, there are many recitations mentioning about a place 𓆎𓅓𓏏𓏏 (*wʿrt*) which was previously translated as “shin” or “edge.”⁶ The shape of the determinative 𓏏𓏏 resembles the hip between the thighs and should be translated as such. Considering the profiles of the Thighs, the Hip most likely represents the area within the outside wall. PT421:1-2 say:

My father, you climb and descend the Sun City: you are a god of the Sun City, who is on the Hip of the Sky.

In the PT, the Marshland is viewed as the Sky and personified as the goddess Nut. PT519:3 says: “Receive for you cool water on the Hip of the Imperishable Stars.” The Imperishable Stars are the gods of Atlantis. PT513:1-4 state:

My father goes to the Sky among the gods in the Sky and stands at the Great Hip, hearing Sun Folk’s speech. The Sun finds you on the Two Shores of the Sky as one with a watercourse in Nut.

Here the Two Shores (𓆎𓅓𓏏𓏏 , *idbw*) refer to the two areas of the Hip separated by Nurse Canal, the “watercourse in Nut.” The Two Shores are under the kingship of Horus as indicated by PT569:8-9: “As the

Two Shores should not be barred to Horus, you should bar me not when I come to the place where you are.”

The Mouth

The entire Spell PT319 depicts the relationships between the Sun City, the Eye, the Mouth, the Hot Spring, the Head, the Open Horn, the Fairest Plain, the Marshland, and the God’s City altogether:

I am a bull of the Sun City in the middle of his Eye (City): my Mouth is sound with the Hot Spring, my Head is in the Open Horn of Horus, lord of the Fairest Plain. I lead god, I control the Ennead, I cultivate lapis-lazuli, and I plant the Fairest Plain acacia, for I have tied together the peppergrass cords, I have united the skies, and I have taken control of the Southern and Northern lands, as their rightful king, for I have built the God’s City soundly. I am the third in my appearance (with Horus and the Sun).

The Sun City, Eye (City), Head, and God’s City are different epithets of Atlantis, which is in the Open Horn, as discussed previously.⁵ The Open Horn is called the Vulva due to its location in between the Thighs as the birthplace of the gods. It is also called the Great Embrace for the profile of the Sun Disk being held by the half-circle shaped Sun Shores. Here, the Mouth is another epithet of this place at the outlet of Nurse Canal from the Great Green (Jackal Lake). PT690:28 confirms this specific location “at the (Stork) Lake’s mouth.” The Hot Spring (𓆎𓅓𓏏𓏏 , *hh*) is located at the Mouth. The Southern and Northern lands are obviously the Fairest Plain and the Marshland united by Horus. As the rightful king, Horus wisely ruled and rebuilt the God’s City Atlantis.

PT437:23-25 call this royal place “the Mouth of the Sun” and identify it as “the Sky’s Vulva”:

You go to the Sky as Horus on the Sky’s Vulva, in this your privilege that comes from the Mouth of the Sun, as Horus foremost of the akhs. You sit on your metal chair.

Here “the Mouth of the Sun” does not mean the speaking of the Sun god but the place where the king takes his throne, the metal chair. In PT697:1, it is called “the Mouth of the Land” which is parted for the king. PT511:16 says: “I receive the offering table and manage the gods’ **Mouth**.” Many PT spells talk about Horus’s Eye in the Mouth, e.g.:

Unis, accept Horus’s Eye, which went away: I have gotten it for you that I might put it in your Mouth. (PT39)

Osiris Unis, here is Horus’s Eye, put for you in your Mouth. (PT122)

Literally, this eye-in-mouth metaphor does not make any sense. However, it makes perfect sense if we know that Horus’s Eye was meant to be the Sun City, and the Mouth was meant to be the circular Sun Shore holding the eye-shaped Atlantis. PT87 (PT110) says: “Osiris Unis, accept **Horus’s Eye**: **unite** it to your **Mouth**.” The reunion of Horus’s Eye to the Mouth symbolizes the return of the Eye City to Horus’s control from Seth, as indicated by PT47:2-3 (and similarly in PT54:2):

Osiris Unis, accept Horus’s Eye, which is seized from Seth, which you should take to your Mouth and with which you should part your Mouth.

Parting the Mouth with Horus’s Eye is a metaphor of a new life’s birth (or rebirth).

PT684:30-34 provide more environmental details about the Mouth and the Eye City:

I am attached to you the Mouth beneath the Sky’s belly, as the young girl’s pupil on the bends of the Winding Canal. When I go to the Sky, I offer it to you, this Mouth, that the Sun might become perfect every day. I put myself on your path, Horus of the Aqueduct Island – the one on which you lead the gods to the perfect paths of the Sky, of the Field of Offering.

The Mouth is beneath the Sky’s belly and connected to the bends of the Winding Canal, which flows to the East around the Field of Reeds (or Field of Offering). The Eye City is like “the young girl’s pupil on the bends of the Winding Canal.”⁴ The king walks on the Horus’s Boulevard of the Aqueduct Island, Atlantis. From there he embarks on a ferry to the Field of Reeds.

The Field of Reeds

As discussed in previous papers, the Field of Reeds is also called Stork Lake due to its shape like a stork or ibis.^{3,4} From the PT, we know that the Field of Reeds is associated with Thoth who is portrayed as having an ibis’s head. As shown in Figure 3, Atlantis is located right at the “wingtip” of the bird-shaped Field of Reeds. This profile is clearly reflected in the following PT verses:

Thoth in the limit of your bush’s shade, put me on your wingtip in that Northern side of the Winding Canal. (PT555:12-14)

Let me proceed with you, Horus. Ferry me, Thoth, on your wingtip as Sokar at the fore of the Maat-boat. (PT566:1-2)

Fall on Thoth’s wing on that side of the Winding Canal. (PT359:6)

Go to Pe City, to Thoth-Carried-City. (PT534:29)

As discussed in previous papers, “that side” or “that Northern side” is equivalent to “the Eastern Side of the Sky” where the Akhet (and the Sun City Atlantis) is.^{4,5} It is corresponding to the “wingtip” of Thoth. Pe City is an epithet of Atlantis, which looks like being carried by

the bird-shaped Field of Reeds (Figure 3). The “Thoth-Carried City” (𓄏𓄏𓄏, *hr-dhwiti*) is a very descriptive name for Atlantis related to Thoth’s wing reflecting their close alliance, as displayed in the Osiris/Horus-Seth dispute. PT478:15-17 further relate Horus’s Eye (the Eye City Atlantis) to Thoth’s wing (the Field of Reeds):

Horus’s Eye alights atop Thoth’s wing on the Eastern side of the god’s ladder. People, the cobra is for the Sky! I am Horus’s Eye. Its foot’s limit is the Edge-Place of the lord it happens to be.

The Field of Reeds is “on the Eastern side of god’s ladder” which is the place the gods go to the Sky. The cobra represents the Hot Spring of Atlantis. The Eye City is located at the road’s end, “the Edge-Place of the lord.”

In the PT, “the two cultivations” or “god’s two cultivations” (𓄏𓄏𓄏, *spꜣti*) is obviously an expression of the “Two Lands” (see PT509:2, PT560:3, PT582:13, PT626:4). Here, the Two Lands are not Upper Egypt and Lower Egypt but the Fairest Plain and the Marshland in the Atlas Basin. Both had well developed irrigation channel grids as depicted by the hieroglyph 𓄏𓄏𓄏. The Marshland is represented by the Field of Reeds. The hieroglyphic version of the Field of Reeds is 𓄏𓄏𓄏𓄏𓄏𓄏 (𓄏𓄏𓄏𓄏𓄏𓄏) (*shꜣt iꜣrw*) which is literally “March of Reeds.” The shift from marsh to farmland represents a significant change of the ecosystem. During the early stage of the green Sahara, the Field of Reeds was a mega lake – Stork Lake – with a very shallow water depth. The marsh environment made Atlantis prone to seasonal floodings. Avoiding another catastrophic immersion must have become an obsession of the Atlanteans. Hence, they dug the discharging canal deeper to drain more water from Stork Lake to the Mediterranean Sea. As a result, some areas of the lakebed were exposed, and reeds flourished. This is why this area got the name Field of Reeds, the Elysian Field from Greek translation. Then, the Field of Reeds was gradually converted to fertile farmland and became the main part of the Marshland. This new farmland was highly productive due to the long-time deposition of organic matter. It provided abundant supplies for the Sun City Atlantis and was called the Field of Offerings. Because of the agriculture development, this area became very flat as shown by recent satellite measurements. However, the water surface reduction and agricultural development helped trigger the water cycle collapse over the Atlas Basin, which consequently acted as a breach point of the green Sahara. The Field of Reeds, the legendary paradise, became a salt pan (present Chott el Djerid) following the desert breaking out on the Fairest Plain.


The Two Mountain Ranges

On March 1, 2024, our team (including Malek Sammoudi, Peter Gabris and myself) embarked on a road trip from Tunis to the Atlantis site. We took the highway A1 along the beautiful East coast of Tunisia toward the South. The first stop was the “Narrow Entrance” (told by Plato) which connected the Atlantis kingdom to the Mediterranean Sea through ferrying. The river valley is still apparent although it has almost been filled with sand deposition. Then, we headed West on the road P16 which runs in the valley from Gabes to Chott el Djerid. In ancient times, this valley was likely called the Strait of Heracles since Plato mentioned that: “...for this sea which is within the Straits of Heracles is only a harbor, having a Narrow Entrance.” “This sea” was the paleo mega lake in the Atlas Basin. Compared to the real sea or ocean, it was only a “harbor.” The Strait is inside of the “Narrow Entrance” from the Mediterranean Sea.

The valley (or Strait of Heracles) is parallelly confined by two long mountain ranges (the Parallel Ridges shown in Figure 3). The range

on the South side is about 100-km long. The North range is about 150-km long. The road is closer to the South range, and we had a clear view of its top profile. Almost the entire range gives a particular sawtooth shape, as shown in Figure 4a. This specific feature must also have impressed the ancient travelers through this Strait, either by ferry or on land. PT254 describes such a journey from East to West by ferry. Verses 9-10 portray a situation that the canal outlet had to be blocked to raise the water level so that boats could ferry on it to Atlantis:

The canal is earth-dammed up, for the mountain ranges on either side of the river have been joined and the two banks have been united.

The determinative for the “two banks” is . The contours of the “two banks” of this hieroglyph are redrawn and shown in Figure 4b and 4c. Clearly, this hieroglyph was used to depict the unique shapes of the two mountain ranges that have remained the same since the green Sahara time.

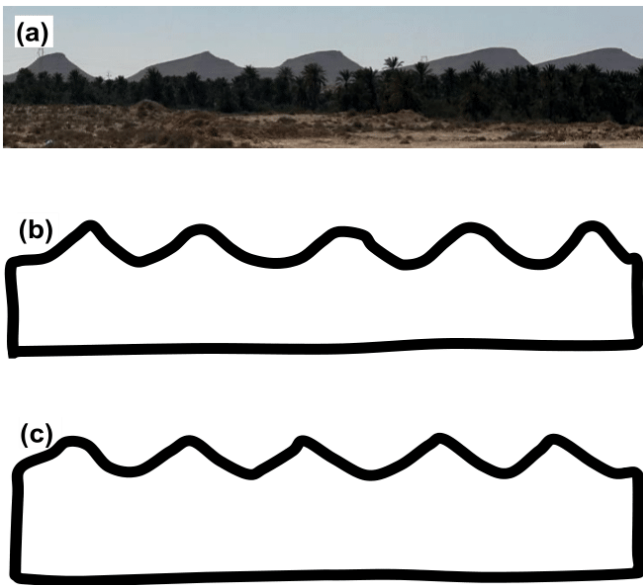


Figure 4 The unique mountain ranges on both sides of the Strait of Heracles leading to Atlantis from the Gulf of Gabes of the Mediterranean Sea (a: photo of the South range; b and c: hieroglyphs as determinative for the “two banks” or “two mountain ranges” in PT254:10).

When our team drove into the Field of Reeds (present Chott el Djerid), we ran into a severe sandstorm. The sand stream moved on the road surface like a river, giving us a better understanding how the sand particles can shift across this flat area and deposit. After arriving at the Atlantis site, we walked around the area for two days, observing the surface profiles and trying to find any exposure to bedrock. It was not surprising that we did not see anything else but sand deposition in all the areas we walked through. The crescent sand dune initiated by the Atlantis ring island has moved slightly to the downwind Eastern direction. However, the sand deposition on the central island has not shifted due to the abundant spring waters and flourishing vegetations. My earlier estimation of the sand accumulation is about 5 meters thick, but in the places with digging depth more than 5 meters there is still no sign of the bedrock. Considering the elevation difference needed for the canal to flow to the Mediterranean Sea with sufficient water depth for ferrying and that the sea level 6000 years ago was about 5 meters lower than the current height, the depth of the Atlantis citadel should be 15 to 20 meters under the sand. This new estimation corresponds to a hydrological profile of the Field of Reeds about 15 meters above the then sea level to allow a gentle water flow from



this area to the Mediterranean Sea across a distance of about 220 km. It can also explain why no artifacts have been found from this area showing a connection to Atlantis. All remains from 6000 years ago were safely buried under the “sand sea.”

The Fairest Plain

One over Nine

As recorded in Plato’s book *Critias*, Poseidon made his first-born Atlas king over his other nine sons whom he made princes.¹⁴ Atlas received the city Atlantis and the surrounding area which is the “largest and best.” The other nine princes also received large territories. Their locations are not clear but must include the surrounding mountainous areas and part of the Fairest Plain. This must be the start of the One-over-Nine relationship in the Atlantis kingdom. This relationship is also very clear in the Pyramid Texts (PT), e.g., in PT437:4:

You at whom the Nine shake and for whom the First Ones act.

The Nine ( *psdt*) here must represent the descendants of the nine princes who revered the king. The First Ones ( *dpw*) must be the descendants of the first-born Atlas acting in unison for the king. This verse shows a clear supremacy of the First Ones over the Nine. According to Plato’s *Critias*, the ten groups maintained an “order of precedence among them and their mutual relations” handed down from Poseidon. Any internal transgressions were resolved by deliberations and libations over a bull sacrifice. They also had overarching laws for their relationship such as these:¹⁴

They were not to take up arms against one another, and they were all to come to the rescue if anyone in any of their cities attempted to overthrow the royal house; like their ancestors, they were to deliberate in common about war and other matters, giving the supremacy to the descendants of Atlas. And the king was not to have the power of life and death over any of his kinsmen unless he had the assent of the majority of the ten.

These laws were very effective in maintaining a harmonic order in the kingdom. Plato’s *Critias* also points out about the “divine nature,” a key factor for upholding the law and order:¹⁴

For many generations, as long as the divine nature lasted in them, they were obedient to the laws, and well-affectioned towards the god, whose seed they were; for they possessed true and in every way great spirits, uniting gentleness with wisdom in the various chances of life, and in their intercourse with one another.

These practices in a flourishing environment gave birth to the world’s greatest civilization at the time. However, “when the divine portion began to fade away... and the human nature got the upper hand, they then, being unable to bear their fortune, behaved unseemly... they were losing the fairest of their precious gifts.”¹⁴ (This situation is very similar to the decline of social order today.) Over several thousand years’ development, the internal disputes and tensions could sometimes grow out of control, causing fractures and divisions in the kingdom. The divide of the Two Lands – the Marshland and the Fairest Plain – were probably the result of an internal conflict between the “two controlling powers” represented by Osiris/Horus and Seth. A successful king must be the one who can unify the Two Lands together in harmony.

The unification is symbolized as the Uraeus (a metaphor of the Hot Spring in Atlantis representing the Marshland) joined with the Vulture (representing the Fairest Plain) on the king’s crown. Both the Uraeus and Vulture (Wadjet and Nekhbet) are called the two begetters on the king’s forehead in PT468:28. PT282:1-2 say:

O, the Hill Land, the Vulture's Mouth – that is your quarry, the Hill Land, the Vulture's Mouth.

Allen (2015) translates $\text{𓏏} \text{𓏏} \text{𓏏}$ (*h3zt*) as *h3zt-snake*,⁶ but it means “hill land,” likely referring to the location of Atlantis. Also, the meaning of 𓏏 (*ikt*) is “cutting” or “quarry.” The Atlantis citadel was built by quarrying into the bedrocks of the Hill. As shown in Figure 2d, Atlantis is located at the outlet of Nurse Canal from the Great Green (Jackal Lake). The shape of the Great Green is like the head of a vulture (viewed from South). The position of Atlantis is right at the vulture's mouth. This place was indeed frequently called the Mouth in the PT, as discussed earlier. Thus, the Fairest Plain could have been viewed as the vulture's body. PT539:1-2 says: “My head is that of the Vulture, so I emerge and ascend to the Sky.” Jackal Lake is also called the Duat Lake, which is connected to the Sky. PT522:6-8 say:

Swallower, open the path for me! O, Hot Snake, open the path for me! Nekhbet, open the path for me!

Swallower is another expression of the Mouth. The Hot Snake is the Atlantis Hot Spring metaphorized as the Uraeus and personified as the cobra goddess Wadjet who represents the Marshland. Nekhbet is the Vulture goddess who represents the Fairest Plain.

The Nine Bows

From PT610:22-24, we know that Bowland and the Fairest Plain are the same place:

You shall feed on the god's food, for the scent of Dedwen, the Fairest Plain's youth, who comes from Bowland, is on you, as he gives you the incense with which the gods are censured.

According to PT572:14, Dedwen is foremost of Bowland ($\text{𓏏} \text{𓏏}$, *t3 st*, meaning “land of bow”). The Fairest Plain is bounded by mountain ranges on all sides. It forms a bow (𓏏 , *pdt*) shaped profile with the circum-canal running around the internal base of the mountain ranges. The flat middle is the Fairest Plain and the surrounding canal flows on its edge. Therefore, this land was called Bowland in the PT. It was an important part of the Atlantis kingdom. Many scholars mistake Bowland (or Nine Bows) in the PT as Nubia. However, Nubia remained independent to Egypt until about 1500 BC when Thutmose I conquered it. It could not be viewed as part of the kingdom before the Pyramid Texts were engraved.

PT693:3-8 provide information about Bowland in the relationship between Horus and Seth:

You become established at the fore of the Dual Ennead, for the Bows of Seth have been laid for you under your feet. Lead those in [...]. The gods celebrate, Horus's followers become excited, [when they have] seen [you..., saying, “], the gods' elite one, having acquired the inheritance that was taken from [him by Seth].

Allen (2015) translates all Bows (𓏏 , *pdt*) appeared in the PT as “arcs” or “sky's arcs,”⁶ but its true meaning is Bowland. Therefore, “the Bows of Seth” represent Bowland (the Fairest Plain) that was once ruled by Seth. Horus regained control of it as his “inheritance,” and the gods celebrated over this reunification. PT663:6-8 state:

You direct the Nine Bows. The Imperishable Stars help you, the Great Ones gather to you and Shu's Elders tend you.

The Nine Bows ($\text{𓏏} \text{𓏏} \text{𓏏}$, *psdt-pdt*) are obviously the nine parts of Bowland Poseidon gave to the nine princes after Atlas's allotment as the firstborn. $\text{𓏏} \text{𓏏} \text{𓏏}$ (*wr-šw*) literally means “Shu's Great Ones” or

“Shu's Elders.” They must be the high officials ruling the Shu City, Atlantis. PT665D:1-4 confirm with more details:

The ram-bolted gates that guard the Shining Island are opened to you. Your metal baton is in your hand, and you number those who give offerings, govern the Nine Bows, and receive the Imperishable Stars' assistance. The Great Ones gather to you and Shu's Elders tend you as Horus who tends his father.

As discussed earlier, the “Shining Island” is the Sun City Atlantis. The rightful and triumphant king is welcomed to the capital city to rule the kingdom including the Nine Bows with help from the Imperishable Stars, the Great Ones and Shu's Elders.

PT437:15-17 talk about the authority of the king to set borders for the (Nine) Bows:

You emerge at Anubis's voice, and he akhifies you as Thoth, that you may part the gods and set the borders of the Bows between the Two Controlling Powers, by virtue of this akhification that Anubis has commanded.

The kingdom was sometimes divided between the Two Controlling Powers based on the Marshland and the Fairest Plain. PT483:22 mentions about the “controlling power of the Bows (the Fairest Plain).” Having the authority to set the borders and govern the Nine Bows signifies the unification of the Two Lands, as told by PT*793:2-3:

Receive your baton of the Youth City that is over the Great Ones and govern the Nine.

Here the Youth City ($\text{𓏏} \text{𓏏}$, *mnh*) is another epithet of Atlantis, related to the youth Horus. PT437:26-30 provide more details about the relationship between the Two Lands:

So, you go away to the Sky, for the paths of the Bows that lead to Horus are swept for you. The heart of Seth is fraternal toward you as the Great One of Heliopolis. After you have traveled the Winding Canal in Nut's North as a star, sail across the Great Green that is under Nut's belly.

“The paths of the Bows” are the roads on the Fairest Plain. They are swept and made clean for the king to go to the Sun City Atlantis. Apparently, Seth, the lord of the Fairest Plain, and the Great One of Heliopolis maintained a cordially “fraternal” relationship, once upon a time. The Winding Canal is connected to the Great Green, and both are in the North.

Brotherhood

PT511:10-15 describe a scene of the king's enthronement at the Eye City Atlantis and the brotherly relationship between different groups in the kingdom:

Lake-strider makes my perfect paths and leads me to the great seat of the gods' Eye, the Horus's Eye and Thoth's begetter, so that Isis may receive me and Nephthys beget me. So, I sit on the great seat of the gods' Eye, and the Morning God comes to me in excitement, and the gods in brotherhood; those of the Akhet come to me on their face, and the Imperishable Stars bowing.

Here, the “Lake-strider” represents the Sky as a cow-goddess. Allen (2015) gives an incorrect interpretation of $\text{𓏏} \text{𓏏} \text{𓏏} \text{𓏏} \text{𓏏} \text{𓏏} \text{𓏏} \text{𓏏} \text{𓏏}$ (*jst wrt jrt ntrw jrt hrw wtt dhwti*) as “the great seat that made the gods, that made Horus and begat Thoth.”⁶ This string should be translated as “the great seat of the gods' Eye, the Horus's Eye and

Thoth's begetter." The "gods' Eye" (𓄏𓄏𓄏, *jrt ntrw*) is the same place of the "Horus's Eye" (𓄏𓄏𓄏, *jrt hrw*) as well as "Thoth's begetter" (𓄏𓄏𓄏, *wttt dhwti*) or Thoth's birthplace. This is the Eye City Atlantis where the king's "great seat", the throne, is located. The Morning God is Horus associated with the Morningstar Venus as a harbinger of the sunrise.⁶ "The gods in brotherhood" (𓄏𓄏𓄏𓄏𓄏𓄏, *ntrw m snwwt*) reflects a tradition tracing back to the start of the kingdom when Atlas and his nine brothers were given their allotments and the covenant by their father Poseidon. This brotherly relationship is very different from that between Upper Egypt and Lower Egypt. The Southern part of Egypt was represented by the god Amun who is rarely mentioned in the PT. The Akhet is the Atlantis metropolis, where the Imperishable Stars reside.

PT356:8-11 echo on Plato's record of the libations by the brotherly descendants of the original king and princes of the Atlantis kingdom at the Brotherhood Stelae:

Horus has made the gods unite with you: they are brotherly to you in your identity of the Brotherhood Stelae and do not reject you in your identity of the Dual Shrines. He has made the gods tend you.

𓄏𓄏𓄏𓄏 (𓄏𓄏𓄏𓄏) means "unite" reflecting the unification of the Two Lands. Allen (2015) translates 𓄏𓄏𓄏𓄏 (𓄏𓄏𓄏𓄏) as the "Flagpole Shrine," but it is clearly meant for the two stelae which were set up at the Dual Shrines to commemorate the brotherhood covenant. PT370:1-4 give a similar account:

Ho, Osiris Teti! Horus has had the gods unite with you, being brotherly to you in your identity of the Brotherhood Stelae. Elevate yourself to Horus, betake yourself to him, and don't be far from him, in your identity of the Above.

Here, the Above represents the Head City Atlantis or the Marshland of Atlas, as explained later. PT649:1-4 add more details:

Osiris Pepi Neferkare, Geb has given you [all the gods of the Fairest Plain and the Marshland, that] they [might bear] you and you might control [them]. They are your brothers, in [their identity] of the Brotherhood Stelae. They cannot reject you, in their identity of [the Dual Shrines].

Here, Horus is replaced with Geb, who unites the gods of the Fairest Plain and the Marshland. This unification is indeed between the Two Lands and based on the covenant inscribed on the Brotherhood Stelae at the Dual Shrines. The duality of the stelae and the shrines may represent the Two Controlling Powers of the Two Lands. The Dual Shrines is the place where the king's throne is located, as told by PT579:4-5:

You cross the Winding Canal, cross over the Kenzet Canal, make landfall in the Eastern Side of the Sky, and sit in the Dual Shrines of the Akhet.

PT553:43-46 add:

"Those of the Palace descend to you bent over," (says Geb); "the Fairest Plain Shrine descends to you and the Marshland Shrine comes to you, (both) bowing, while you are stable forever at the fore of the controlling powers."

Here, the two shrines are personified as two living beings coming to the king in obeisance. They represent the Fairest Plain and the Marshland, respectively.

PT437:37-40 provide more clear and explicit details matching with the libation practice of Plato's Atlantis:

The Sun has summoned you as the guardian of the Sky, as Horus, Thighs' Foremost, the Bull-Catcher, Lord of the Libation City; as the Jackal, administrator of the Bows; as Anubis at the fore of the Clean Land – that he might put you as the morning god in the midst of the Field of Reeds.

𓄏𓄏 (𓄏𓄏) means "guardian" or administrator.¹⁷ Horus is named as the Bull-Catcher (𓄏𓄏𓄏𓄏, *sꜣtiti*), who catches the unblemished bull as the sacrifice for the libation. He is the lord of the Libation City (𓄏𓄏𓄏𓄏, *sbwt*), which is an epithet of Atlantis obviously attributed to the libation tradition.⁵ The jackal god Anubis was once the administrator of the Bows, the Fairest Plain which is also called the Clean Land (𓄏𓄏𓄏, *tꜣ wꜣb*). PT483:12-13 confirm on these relationships:

Horus the Thighs' Foremost, the Bull-Catcher, Lord of the Libation City; and the Fairest Plain's Jackal, administrator of the Elder Ennead.

The Elder Ennead is sometimes called the Little Ennead, a group of nine representatives for the Fairest Plain, as discussed later.

The Above and Under

The division of Upper Egypt and Lower Egypt cannot be found in the PT. However, there is indeed a geographical concept of Above versus Under, but the order is just opposite to the Upper-Lower Egypt relationship. In the PT, the Above is on the North and always superior to the Under on the South. Reciting PT370:3-4:

Elevate yourself to Horus, betake yourself to him, and don't be far from him, in your identity of him of the Above.

Obviously, the Above (𓄏𓄏𓄏, *hrt*) here is Horus's City Atlantis. The king's "identity of the Above" is likely related to Horus's name *hrw*, which has a meaning of "above." The nickname Fortified-Face (𓄏𓄏𓄏, *hꜣw-hr*) for Atlantis may also have a meaning of "above."⁵ The Above is together with the Edge-Place as indicated by PT524:21: "Extend this speech to your Above Edge, Sun." PT261:7-9 declare:

I stand up on the Eastern side of the stone house, having walked the road to the Above. I am (one of) the Eye of the forbidding Open Horn.

Here the "stone house" (𓄏𓄏𓄏, *mnw-hwt*) must be the stone compound in the Eye City Atlantis. Since the hieroglyphic word of "house" has a "sky" determinative, this phrase can also be translated as the "stone house of the Sky." In the PT, the Marshland and the Sun City Atlantis are frequently associated with or referred to as the Sky. This is related to their location as viewed to be above the Southern Fairest Plain of the kingdom. Horus is often called "the Lord of the Sky." The Sky here is the region of the Above. "The road to the Above" (𓄏𓄏𓄏, *irt n hrt*) is the highway across the Fairest Plain leading to Atlantis at its end, as reflected by PT465:1 discussed earlier. "The Eye of the forbidding Open Horn" (𓄏𓄏𓄏, *irt wpt nšn*) must be the Eye City Atlantis in the Great Embrace of the Open Horn, which is the Fork Canal bypassing the city.⁵ About the Above position of Atlantis, PT434:1-2...6 add more details:

You are above the Land, and you have the Head of your father Shu and have control of it, for he has desired you and put himself under you and everything as well... you should not let Pepi be away from you, in your identity of the Above.

This quote talks about the king gaining control of the Sun City Atlantis. The city is called “the Head of Shu,” which is located “above the Land.” “The Land” must refer to the Fairest Plain described by Plato in his book *Critias*.¹⁴ Shu is Atlas, the first king of Atlantis.

As the counterpart of the Above in the North, the Fairest Plain on the South is referred as Under the (primordial) Hill in PT*711:9:

Those in the Cultivations come to you; those of the Under-Hill serve you.

Here “the Cultivations” (𓄿𓄿𓄿𓄿 *spꜣwt*) most likely refers to the Fairest Plain, because “those of the Under-Hill” (𓄿𓄿𓄿𓄿, *hr-kꜣꜣ*, meaning “under-hill”) refers to people in the area under the Hill, where Atlantis was built. In the PT, Horus’s Eye is often parallelly phrased with Seth’s testicles, e.g., in PT327:1-2:

Horus fetches me, desiring me because I have fetched his Eye for him. Seth fetches me, desiring me because I have fetched his Testicles for him.

Horus’s Eye represents the Eye City Atlantis. Testicles (𓄿𓄿, *hrw*) have a meaning of “under.” Therefore, Seth’s testicles must represent the Fairest Plain. It is clear from the PT that Seth is the lord of the Fairest Plain which is under the Marshland. There are many citations about this relationship. For example, PT217:5 says:

Seth and Nephthys, go, announce to the gods of the Fairest Plain as well as their akhs...

Parallelly, PT217:12 says:

Osiris and Isis, go, announce to the gods of the Marshland as well as their akhs...

These two verses indicate that Seth is the lord of the Fairest Plain while Osiris is the lord of the Marshland. In the conflict between these two sectors, Thoth was called to help Horus who was from the above-side against Seth who was from the under-side, as indicated in PT82:2-4:

Thoth, get him under it. Come forth to him under Horus’s Eye.

Since Horus’s Eye is the Eye City Atlantis, “he under Horus’s Eye” is Seth who is the “lord of the Fairest Plain” under Atlantis. In this conflict, the Above or North side prevailed over the Under or South side. This is opposite to what happened in Egypt where the Lower Egypt in the North was conquered by Narmer from the Upper Egypt in the South, when the two parts were first united, and the Egyptian First Dynasty started.

Irrigation and Desertification

About the irrigation canals on the Fairest Plain, Plato’s *Critias* gives this account:¹⁴

...straight canals of a hundred feet in width were cut from it (the ditch) through the plain, and again let off into the ditch leading to the sea: these canals were at intervals of a hundred stadia, and by them they brought down the wood from the mountains to the city, and conveyed the fruits of the earth in ships, cutting transverse passages from one canal into another, and to the city.

The ditch is the circum-canal around the Fairest Plain’s East, South and West sides, as shown in Figure 1. The irrigation canals were cut from the ditch on the East side to the ditch on the West side across the plain. The width of the canals is one hundred feet. The distance from each other is one hundred stadia, equivalent to 17.6

km. The “transverse passages” in South-North direction likely had the same size and intervals. A unique square mesh is formed for the irrigation network on the Fairest Plain. The hieroglyph 𓄿𓄿 depicts a land marked out with the same square-mesh irrigation runnels.¹¹ It is used for “cultivation” or “district.” This hieroglyph could have been inspired by the Fairest Plain irrigation network.

With the water cycle collapse over the Atlas Basin, the Fairest Plain must have been the first area becoming desert with the rapid precipitation decrease. PT502A:1-2 seem to portray such a miserable situation:

On your face, the Fairest Plain dwellers with discarded testicles and expanding deserts! Go back, for your pillar has fallen to the ground.

The “discarded testicles” is likely a metaphor of the destroyed “under side” areas due to the desert expansion. PT504:6-7 also reflect a drying condition in the region South of the Field of Reeds:

Thornbush, remove yourself from my path, that I may attain the region South of the Field of Reeds.

When an area becomes dry, vegetation normally becomes thornbush dominant. The leading desertification in this area may be the reason why Seth, who ruled the Fairest Plain, is often called the lord of the desert. PT222:16-21 provide more details about Seth’s connection with the Fairest Plain:

Nephthys has honored him..., (saying): “You have provided yourself as (Seth), Great of Magic in Ombos, lord of the Fairest Plain land; ...you are more ba and more in control than the gods of the Fairest Plain or its akhs, you whom the pregnant one spewed forth and you illumined the night, provided as Seth, whose greens were pulled off.”

Ombos (𓄿𓄿, *nbwt*) was a city on the Fairest Plain, and Seth was its chief god according to PT601:20. It was likely a frontier city in the South. The city’s name *nbwt* probably reflects its control over the trade of gold (𓄿𓄿, *nbw*) from the kingdom’s Southern neighbors, such as the areas corresponding to present gold rich countries Mali and Burkina Faso.

Contest over Atlantis

Atlantis Taken by Seth

Seth was the lord of the Fairest Plain (PT222:17), a subordinate district of the Atlantis kingdom. He amassed power to take over the capital city Atlantis from Osiris. PT690:41 calls Atlantis “the Fallen City” (𓄿𓄿, *ndit*) as well as “the Great City” (𓄿𓄿, *niwt wrt*):⁵

Osiris is the Ba in the Fallen City, the Controlling Power in the Great City.

𓄿𓄿 (*ndi*) means “overthrow.” Therefore, the city *ndit* can be called the Fallen City. This name was clearly adopted to commemorate the overthrow of Osiris and the taking over of Atlantis by Seth. PT532:5 says:

They found Osiris after his brother Seth threw him down in the Fallen City.

The taking-over of Atlantis by Seth was clearly a disruption of the pre-existed order and a rebellious movement. PT*803 says:

Osiris Neith, accept Horus’s Eye: prevent him (Seth) from subduing it.

Horus's Eye is the Eye City Atlantis, which was once subdued by Seth.

The taking-over of Atlantis by Seth might be a plotted legal process before the Dual Ennead. Originally, the Ennead is a group of the nine gods including Atum, Shu, Tefnut, Geb, Nut, Osiris, Isis, Seth, and Nephthys, known as the Big Ennead (*psdt ʿst*). The Big Ennead probably later evolved to a group of nine representatives for the Marshland. In contrast, the Elder Ennead (*psdt wrt*), also known as the Little Ennead (*psdt ndst*), are probably the representatives for the other nine tribes. Together, these two Ennead formed the Dual Ennead, which was the earliest known prototype of parliament or congress of the world. PT485:25 says: "The Dual Ennead was the one who argued for Seth against him (Osiris)." In this uprising, Seth managed to receive a majority support from the Dual Ennead.

However, the kingdom and its capital city Atlantis suffered under Seth's rule. Seth represents the forceful power while Horus or Osiris represents the benevolent kingship. PT81:5-6 say:

Make the Two Lands bow to this Unis like they bow to Horus, and make the Two Lands afraid of Unis like they are afraid of Seth.

Seth ruled by terrorizing, exploiting, and making the people afraid of him. PT90:2 says:

Osiris Unis, accept Horus's Poor Eye, of which Seth has eaten.

This indicates that the Eye City was in a miserable condition under Seth's rule. PT111:1 says:

Osiris Unis, accept Horus's Eye, which Seth trampled.

The law and order were trampled, and the kingdom was in a chaotic condition. Seth even plundered the Eye City as told by PT652:1:

Osiris Neith, accept Horus's Eye, which I have rescued from Seth after he plundered it.


He might also have caused flooding of the city due to mismanagement of the water flow in the canal system, as indicated by PT144:1:

Osiris Unis, accept Horus's Eye, which he (Seth) destroyed with water.

The Dispute and Allies

PT524:34-36 provide information about the Eye City Atlantis and the fight between Horus and Seth:

I am the one who prevents the gods from turning away from Embracing Horus's Eye. I sought it in Pe City and found it in Heliopolis, and I took it from Seth's Head in That Place where he (Horus) and Seth fought.

Horus's Eye, Pe City, Heliopolis, and the Head are pinned together to "That Place" (, *bw pw*), which is Atlantis. Seth's Head is a metaphor of the Sun City ruled by Seth after he threw Osiris down. Later, Osiris's son Horus fought against Seth to take the city back. The taking-back of Atlantis by Horus was also likely through a legal judgement before the Dual Ennead to decide who should inherit the kingship, with the majority shifted back. PT477:2-4 say:

Horus comes, Thoth appears, that they might raise Osiris from off his side and make him stand up in front of the Dual Ennead.

PT356:1-5 also state:

Ho, Osiris Teti! Horus has come embracing you. He has made Thoth drive back Seth's followers for you, he has gotten them corralled for you, and has turned away the will of Seth. You are

greater than he, for you have emerged in precedence to him and your character has precedence over him.

In this epic contest between Horus and Seth, Horus got the critical help from his closest ally, Thoth, who was the lord of the Field of Reeds on the Eastern side of Atlantis. PT*708:1-2 say:

Ho, Osiris Pepi! You have become clean in the cleaning that Horus made for his Eye (City). You are Thoth, who saved it; you are not Seth, who took it.


Legend says that Horus lost his "left eye" during the battle with his uncle Seth, and Thoth helped restore it. In reality, the fight was over the control of the Eye City Atlantis, which is located on the Eastern Side of the Sky. "East" and "left" are the same word in hieroglyphs. The Eastern Eye City was taken by Seth from Horus's father Osiris. After Horus grew up, he took the Eye City back with help from Thoth and other allies.

Clearly, people from the Field of Reeds and its surrounding areas had a much closer relationship with the descendants of Atlas. PT359:1-12 describe about people rushing to Horus's aide from the East across Thoth's Wing, a metaphor of the Field of Reeds:


Horus wailed for his Eye, Seth wailed for his Testicles. Horus's Eye chose to fall on that side of the Winding Canal so that it might save itself from Seth, having seen Thoth on that side of the Winding Canal. Horus's Eye chose to (fall) on that side of the Winding Canal and fall on Thoth's Wing on that side of the Winding Canal. You gods who cross on Thoth's Wing to that side of the Winding Canal, to the Eastern Side of the Sky, in order to contend against Seth over that Eye of Horus, I will cross with you on Thoth's Wing to that side of the Winding Canal, to the Eastern Side of the Sky, for I will be contending against Seth over that Eye of Horus.

"Horus's Eye" or "that Eye of Horus" represents the Eye City Atlantis which is in the Above. Seth's Testicles represent the Fairest Plain which is at the Under. The Eye City is located on Thoth's wingtip, the bend or "that side of the Winding Canal." A large group of people assembled from the East. They marched across the Field of Reeds (Thoth's Wing) and joined forces with Thoth's troops. This support was clearly the determining factor for Horus's victory.

Atlantis Rescued by Horus

Contrasting to the epithet Fallen City for Atlantis, the city name Shedit (, *šdt*) means "Rescued City," which is clearly another epithet of Atlantis to commemorate the taking-back of the city by Horus. PT160:1 says: "Osiris Unis, accept Horus's Eye (City), which he rescued from Seth." PT582:20-22 state about the king's ruling in the Rescued City – the Sun City Atlantis:

I give judgment as Sobek in the Rescued City and as Anubis in Takhbet. I call for a thousand, and the Sun-Folk come to me bowing.

Here, the hieroglyphs for Takhbet are  (*t3-ḥbt*) meaning "hot-lotus" which might be used as a metaphor for the Atlantis Hot Spring. Takhbet is obviously another epithet of the Sun City. The Sun-Folk are the residents of the Sun City Atlantis. PT658A:22-23 also talk about Horus rescuing his sweet Eye City from Seth's control:

Horus has rescued his Eye from Seth and given it to you. This sweet Eye, return it to yourself.

PT686:2-7 describe a harmonic society ruled by the benevolent king Horus after the Eye City Atlantis was rescued from Seth's hands:

Horus has acquired his **Eye (City)** and taken it from his opponents: there is no property right of Seth in it. Horus has filled it with oil, Horus has become content with his **Eye**, Horus has **provided in** what is his. **Horus's Eye** clings to him, its scent on him, and its wrath falls on his opponents.

The prosperity is also reflected in technology development, especially in hydrology and agriculture. PT591:1 says:

Horus has facilitated himself with his Aqueduct (system) that runs over his land for all.⁵

The Aqueduct technology was not only used for the royal palace but also applied to many other towns and cultivations for daily use and irrigation. PT650:13 talks about buildups across the kingdom:

He (Horus) establishes for him the **Fairest Plain**, he establishes for him the **Marshland**.

The Kingdom United

PT*718:15-18 describe the United Kingdom of Atlantis spanning over the Marshland and the Fairest Plain in the Atlas Basin:

Geb has given you all the gods of the **Fairest Plain and the Marshland**, that they might bear you and you might control them. They are your brothers, in their identity of the **Brotherhood Shrines**. Horus has allotted them to you united.

Horus was the unifier, and the internal relationship of the kingdom was brotherly. The Brotherhood Shrines (𓂏𓂏𓂏𓂏𓂏, *snwti*) were the two shrines where the two Brotherhood Stelae were erected. One is the Fairest Plain Shrine (𓂏𓂏𓂏𓂏𓂏, *irt sm'rt*), and the other is the Marshland Shrine (𓂏𓂏𓂏𓂏𓂏, *irt mht*). The two shrines were sometimes personified as two living beings in obeisance to the ordained king to signify the unification, as told by PT536:23: "The **Fairest Plain** shrine and the **Marshland** shrine might come to him bowing." PT673:4-9 describe about the king's standing in the mighty Shu City and governing the people of the Sun City (the Sun-Folk) as Horus in the Seal-Ring City:

You stand up in the Akhet's dual shrines **in the mighty Shu City**. You sit on your father Geb's throne in the fore of the shrine, on the **metal chair** at which the gods marvel, and the Dual Ennead come to you bowing and you govern **the Sun-Folk** as Min in his house, as Horus in **the Seal-Ring City**.

The mighty Shu City is Atlantis since Shu is Atlas in Greek myth. The Seal-Ring City is also an epithet of Atlantis.⁵

PT222:13-14 reflect the unification of the Marshland and the Fairest Plain:

You may make this Unis **govern** the Nine and provide the Ennead; that you may give in this Unis's arm the crook that **rules the Head of the Marshland and the Fairest Plain**.

Here, the Nine (𓂏𓂏𓂏, *psdt*) represents the Nine Bows or the Fairest Plain. The capital city Atlantis is the Head not only for the Marshland but also for the Fairest Plain as a united kingdom. The Two Lands are united under Horus as stated by PT574:11-14:

I have come unto you, Horus, Geb's heir of whom Atum says "All is yours," of whom the Dual Ennead say "All is yours," that you might say that I will exist among them, the gods in the Sky, for you have **united** those in the **Bowlands** and banded together those who are the Imperishable Stars.

The controlling power was bestowed by the Sun God Atum and endorsed by a congress of the Dual Ennead. Those in the Bowlands and the Imperishable Stars represent all the people from the Two Lands. PT666:17-18 indicates that the king ruled together with the Dual Ennead: "You sit on your metal throne and render judgement with the Dual Ennead." More often, the Dual Ennead served under the king as told by PT257:3-6:

Ennead, Horus is in the **Sun City**. Let those of Iru subdue for me, let Atum's Dual Ennead serve me as I sit on the seat of the Lord of All.

Iru (𓂏𓂏, *irw*) means "divine form," probably related to the unique shape of the Atlantis citadel. Clearly it refers to the Eye City by checking its use in PT412:9: "Your ba shall come to stand among the gods as Horus in the midst of Iru (𓂏𓂏𓂏)" and PT459:2: "Your water is from Elephantine; your cleansing natron from Iru (𓂏𓂏𓂏).")"

The Spell PT*805 talks about the hereditary king's controlling of the Two Lands from Atlantis, as the Dual King:

Ho, Osiris Neith! You are the most controlling god of all the gods.

The Eye has come forth in your Edge of the Fairest Plain. Horus has placed his Eye in your front as the **Great of Magic of the Fairest Plain**. The Eye has come forth as your **Head of the Marshland**, and you have appeared as **the hereditary king**.

Horus and Thoth have become fraternal to you as the hereditary king's two brothers, and you have appeared as Dual King, for you have control of the gods and their kas as well.

Ho, Osiris Neith! You are Geb's son and you do not die. Control is yours, Osiris Neith; esteem is yours, Osiris Neith; ba is yours, Osiris Neith; life-giving is yours, Osiris Neith. You have control and repulse your opponents.

Osiris Neith, **offering is given to you**. Horus in Osiris Neith, become content about it, for you have been made to see with it. Become content, for he has given you your **Head**.

Here, the rightful king is "the most controlling god of all the gods." The Eye City Atlantis is located on the Edge of the Fairest Plain. The Eye City is called the "Head of the Marshland." The king is called the hereditary king (𓂏𓂏, *bit*) since the kingship was handed down from parent to his offspring, generation after generation. The hereditary king is the king of the Marshland and wears the Red Crown. This royal line traces back to the first king Atlas and his allotment. In contrast, the king of the Fairest Plain (𓂏𓂏 or 𓂏𓂏, *nswt*) wears the Pale (or White) Crown as told by PT412:10-11:

Your ferocity shall come to be against the gods' heart like the Red Crown atop the hereditary king, like the Pale Crown atop the **Fairest Plain king**.

PT486:10-12 say: "I am not **condemned**, I am not arrested for the king, I am not taken to officials." PT571:8 tells: "I do not die because of the king." Here, the king is from the Fairest Plain (𓂏𓂏, *nswt*). These PT verses may reflect the defeat of Seth as the king of the Fairest Plain after his temporary taking-over of the kingdom.

In the PT, the "king-given offering" (𓂏𓂏𓂏, *htp-di-nswt*) or "king's offering" (𓂏𓂏, *htp-nswt*) is frequently mentioned. This offering is likely attributed to the annual offering of the ten parts in the kingdom told by Plato's *Critias*:¹⁴

...the people annually brought the fruits of the earth in their season from all the ten portions, to be an offering to each of the ten.

For offering or libation, the king's invocation (𓆎𓅓𓏏, *pri-hrw-nswt*) is also done by the king related to the Fairest Plain, probably as a representation of all the ten parts. The reunification was accomplished when the entire kingdom was united under the same king Horus, and he was called the Dual King (𓆎𓅓𓏏, *nswt-bit*). Horus appointed his four sons to help manage the Fairest Plain, as indicated by PT573:20-23:

I am one of those four gods – Imseti, Hapi, Duamutef, and Qebehsenuef – who live on Maat and lean on their electrum staves, the Watchmen of the Fairest Plain land.

The roles of the Watchmen (𓆎𓅓𓏏, *mnhzꜣw*) were likely inspectional as reflected by PT576:24-25:

I am one of those four gods to whom Geb gave birth, who course the Fairest Plain, who course the Marshland.

Concluding Remarks

Based on the most recent findings from the Pyramid Texts (PT) hieroglyphs, this paper portrays a multifaceted picture of the United Kingdom of Atlantis existing in the Atlas Basin during the green Sahara time. This portrait seamlessly matches with Plato's descriptions about Atlantis. The distinct differences against the Egyptian landscape and history are also discussed. The hydrological environment of the Atlas Basin after the Younger Dryas matches the Heliopolitan creation legend, such as the emergence of the Primordial Hill, where Atlantis was built, and the births of the gods from Nu's Gate – the Atlantis Hot Spring. The Sun City (Heliopolis) Atlantis is located on the Northern edge where the roads from the Fairest Plain (Southern part of the basin) end and transportation becomes ferrying around the Marshland (Northern part of the basin).

The Field of Reeds of the Marshland was originally the Eastern mega lake called Stork Lake. With further water drainage to the Mediterranean Sea, this area became fertile farmland providing rich produce for the Marsh City Atlantis. However, this agricultural development helped trigger the water cycle collapse over the Atlas Basin about 5700 years ago. Desertification broke out abruptly and pushed the civilization out of the basin. This was a grand exodus out of the Atlas Basin. The Atlanteans brought their scientific knowledges, the engineering and agricultural techniques to the Nile Valley together with their hieroglyphic writing system and religious documents which were later engraved in the Pharaoh's tombs as the Pyramid Texts. This implantation gave birth to the Egyptian civilization shortly afterward. Powered by the dry prevailing winds from the Atlas Basin, the Sahara expanded gradually to the South and East. Following the footsteps of the Atlanteans, it eventually grabbed the Nile Valley and caused the falling of the Egyptian civilization from its peak.

When I figured out the Sahara desertification mechanism and process in 2019, I was not aware of the Atlantis connection to the Atlas Basin.¹ It is the understanding of the hydrology of this area that made the connection when I came across Plato's accurate descriptions about Atlantis. Then, many more details were identified from the PT

hieroglyphs. The match of the Atlantis accounts by Plato and the PT to the Atlas Basin is systematic and overwhelming. This is a predestined encounter, I believe. Freshwater imbalance is the root cause of the extreme droughts/floods and global warming; but who can convince the world about the global water cycle stability and its impact? Atlantis would be a perfect advocate; yet the "glorious Sun City" itself needs to be first unveiled from the "sand sea."

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Conflicts of Interest

The author declares no conflict of interest.

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