

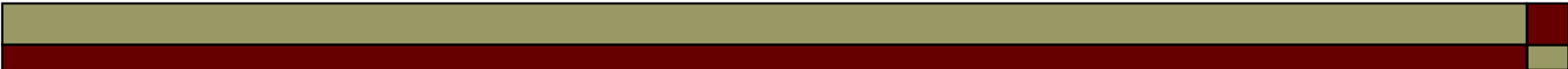
Week 9

The everlasting life: Osiris, mysteries and provisions

HPAH7015

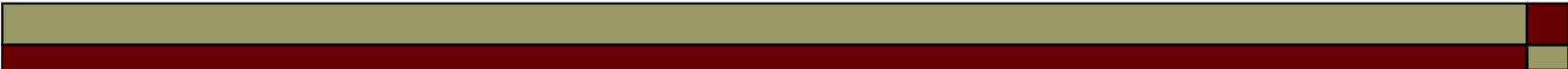
Ancient Egyptian Religion

Dr Katharina Zinn



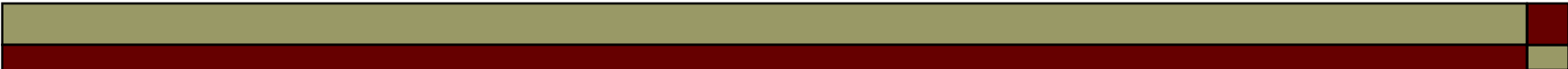
The nature of religion

- ❑ The myth(odology) (and theology)
- ❑ The cult
- ❑ Gods and Goddesses
- ❑ Temples
- ❑ Festivals and Processions
- ❑ Kingship
- ❑ Afterlife beliefs



The nature of religion

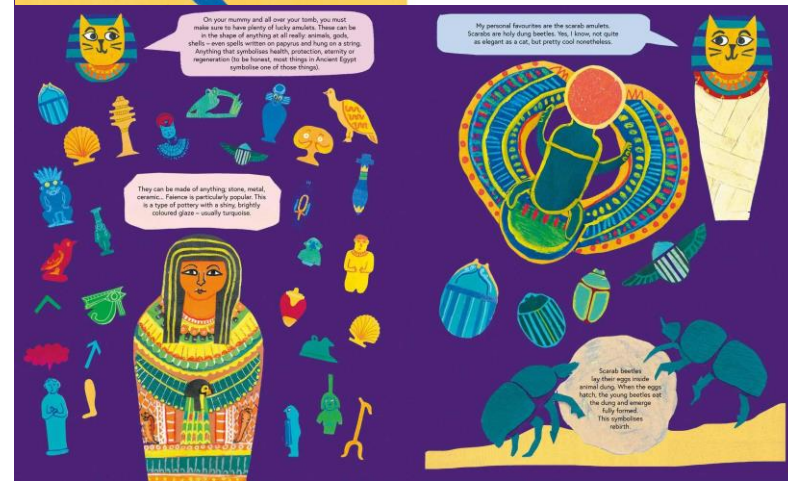
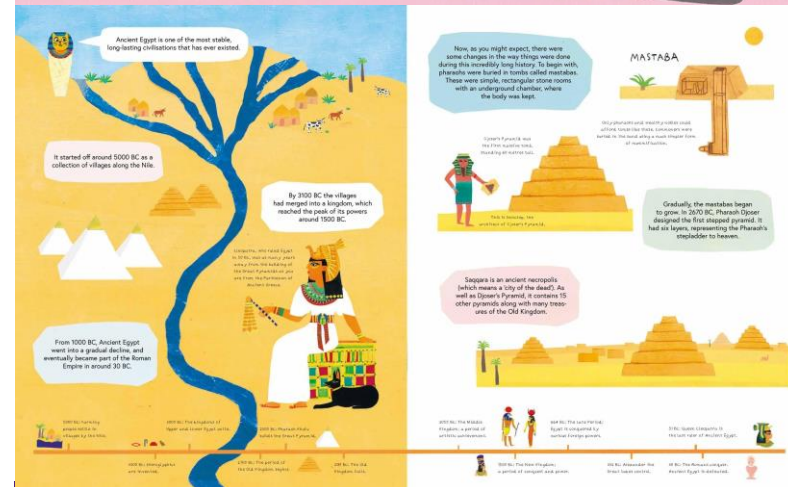
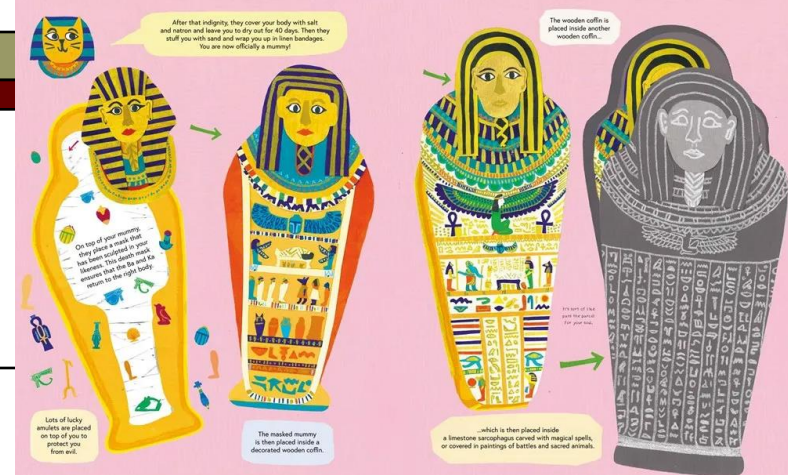
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The nature of religion

- ❑ The myth(odology) (and theology)
- ❑ The cult
- ❑ Gods and Goddesses
- ❑ Temples → mortuary temples, pyramid complexes
- ❑ Festivals and Processions
- ❑ Kingship → the mortal king becomes an ancestor, included in cultural memory
- ❑ Afterlife beliefs

What do you think we should start to talk about when discussing afterlife beliefs?



TT217 Ipuw



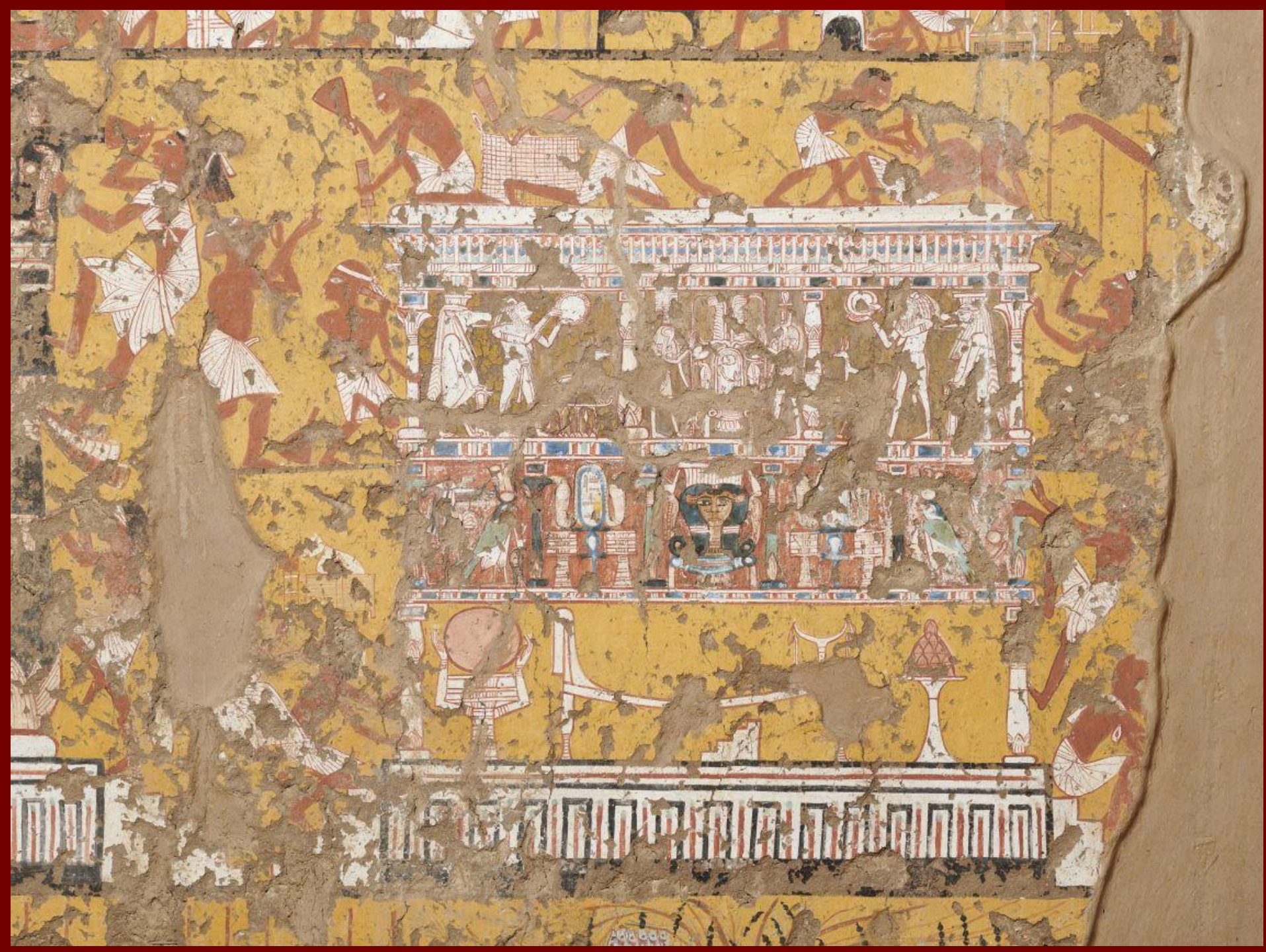
Theban Tomb TT 217 and its Owner

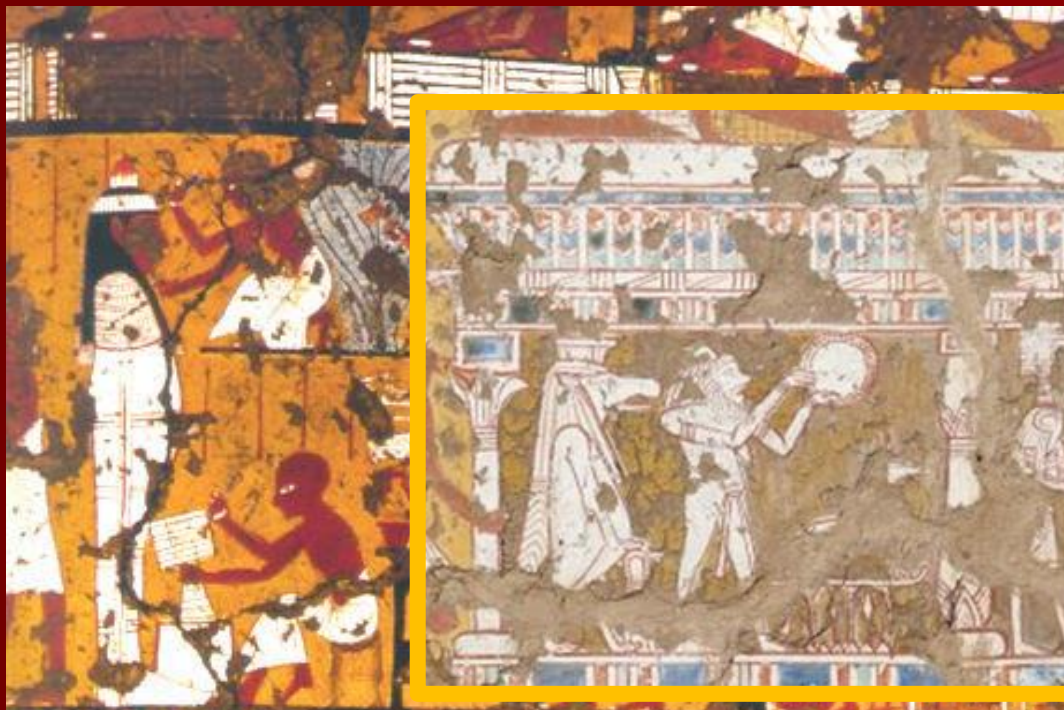
- ❑ sculptor Ipuy, son of Piay, lived during Seti I and Ramesses II
- ❑ Ipuy, Piay, at least four brothers + two sons held the title of a sculptor
- ❑ Family likely moved from Karnak to Deir el-Medina during the early reign Seti I
- ❑ Ipuy probably assigned location near TT 216 – funerary cluster of family of foreman of the right side, Neferhotep → Ipuy's wife had links
- ❑ tomb was used for 250 years in Ramesside period – ancestral connection



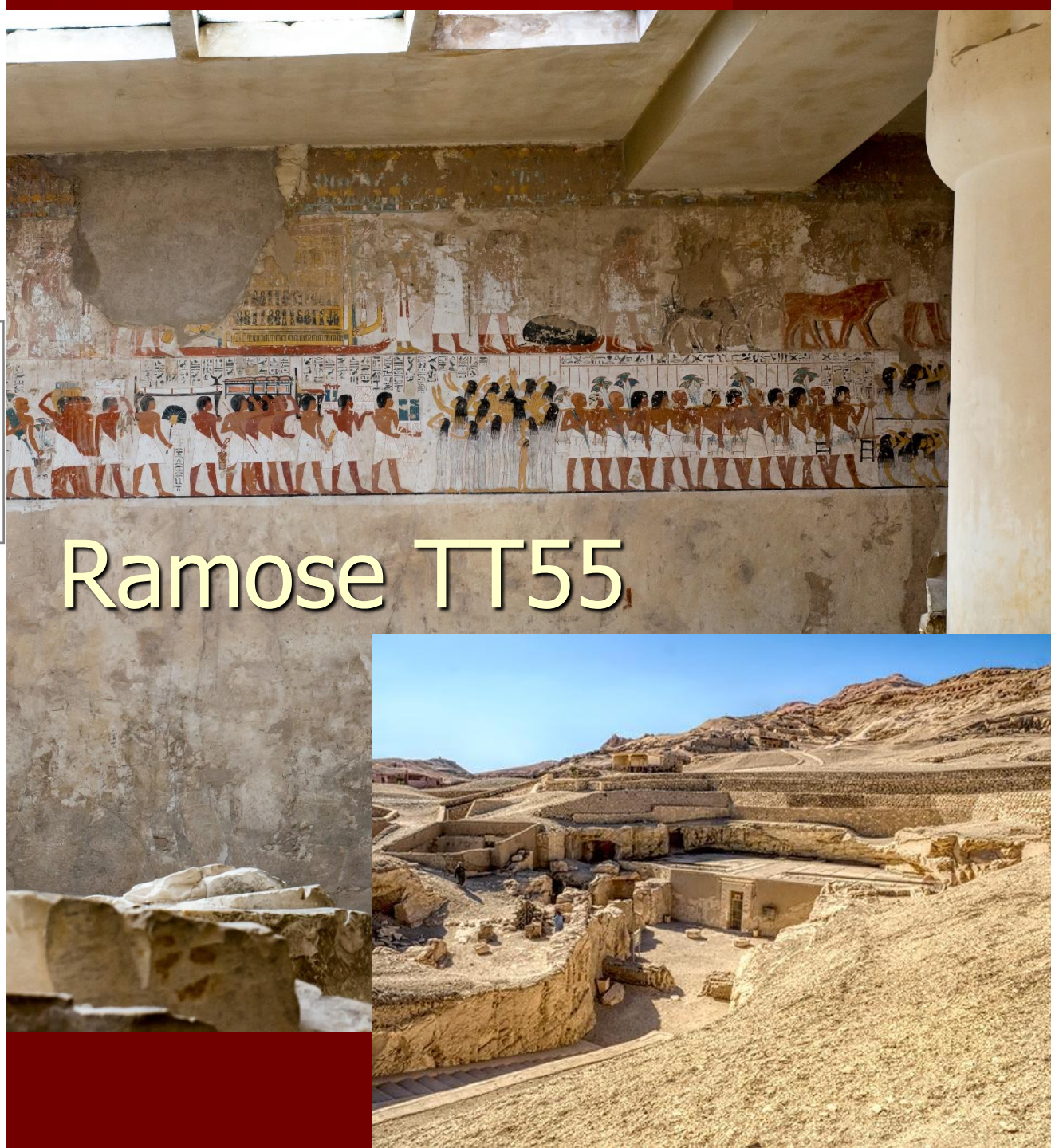
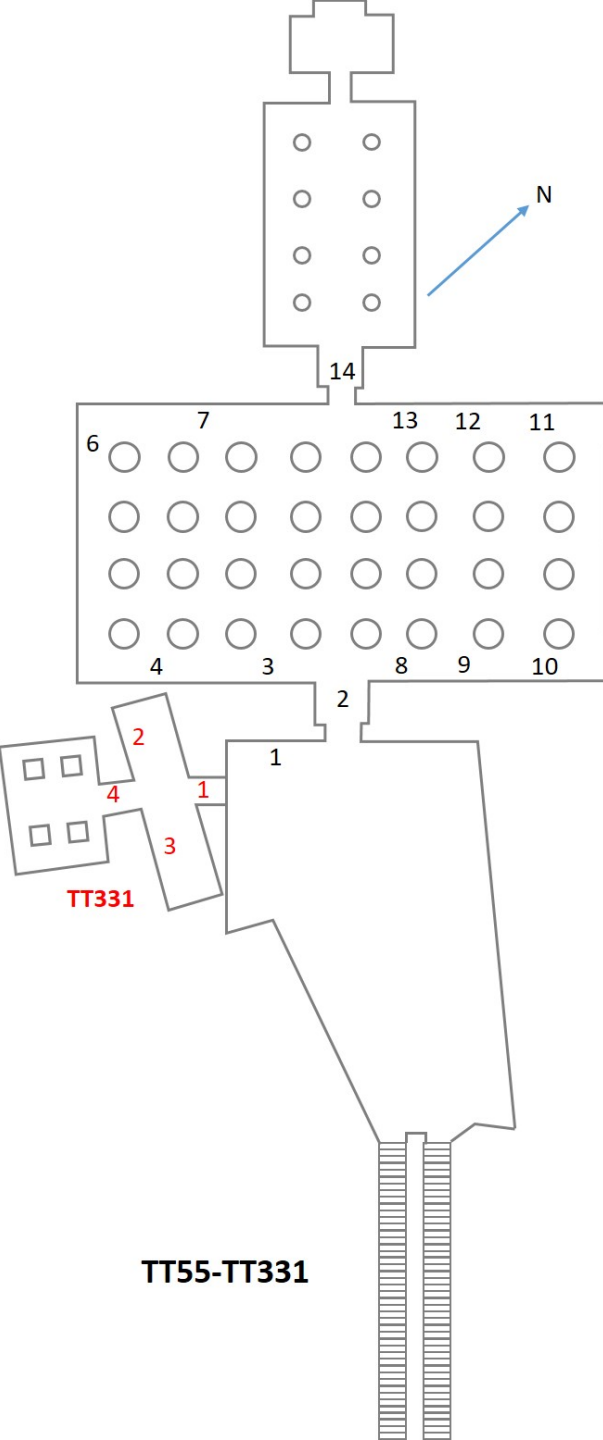








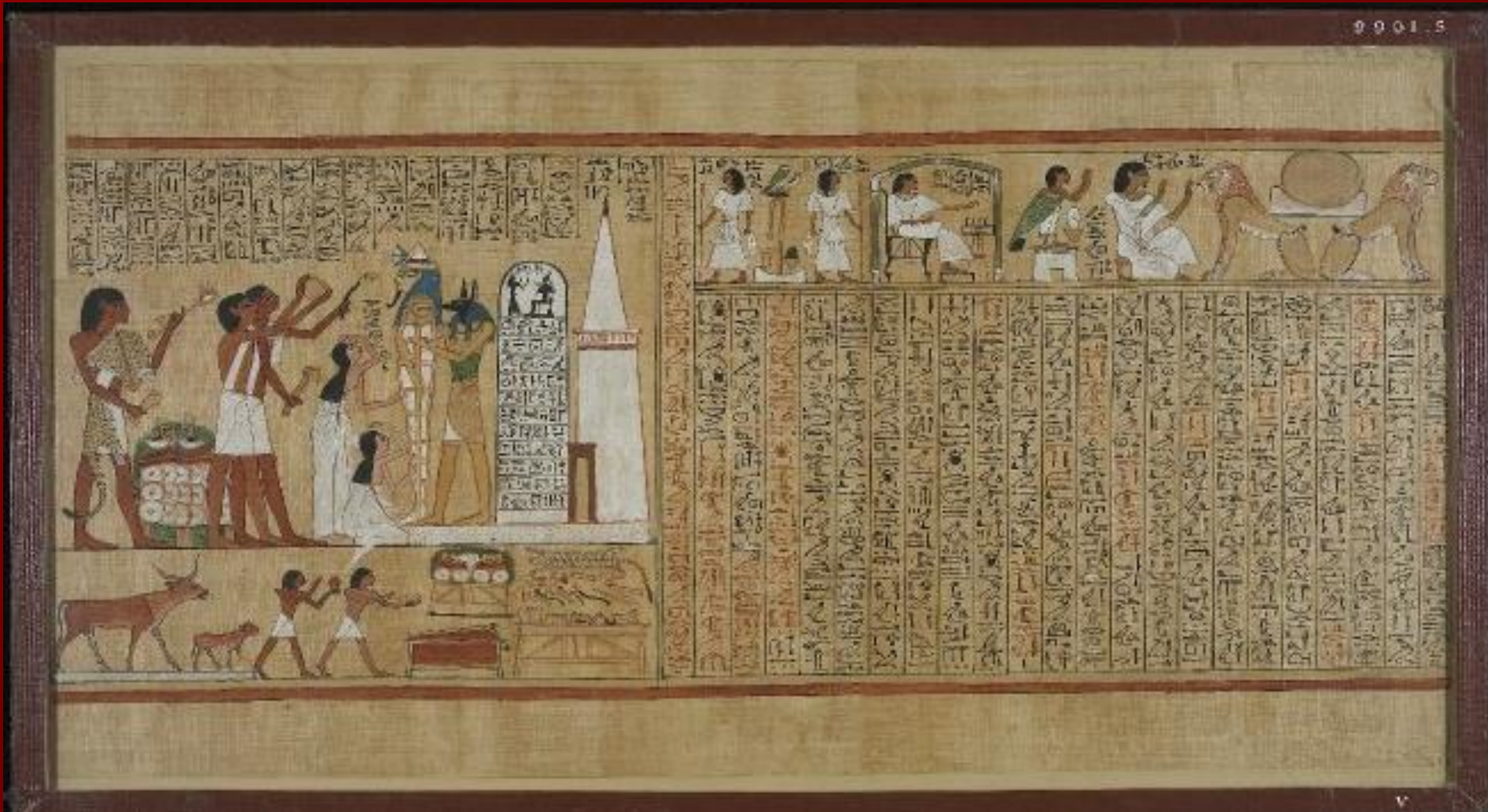
TT217 Ipuw
production of funerary
furniture + mummy +
shrine



Ramose TT55

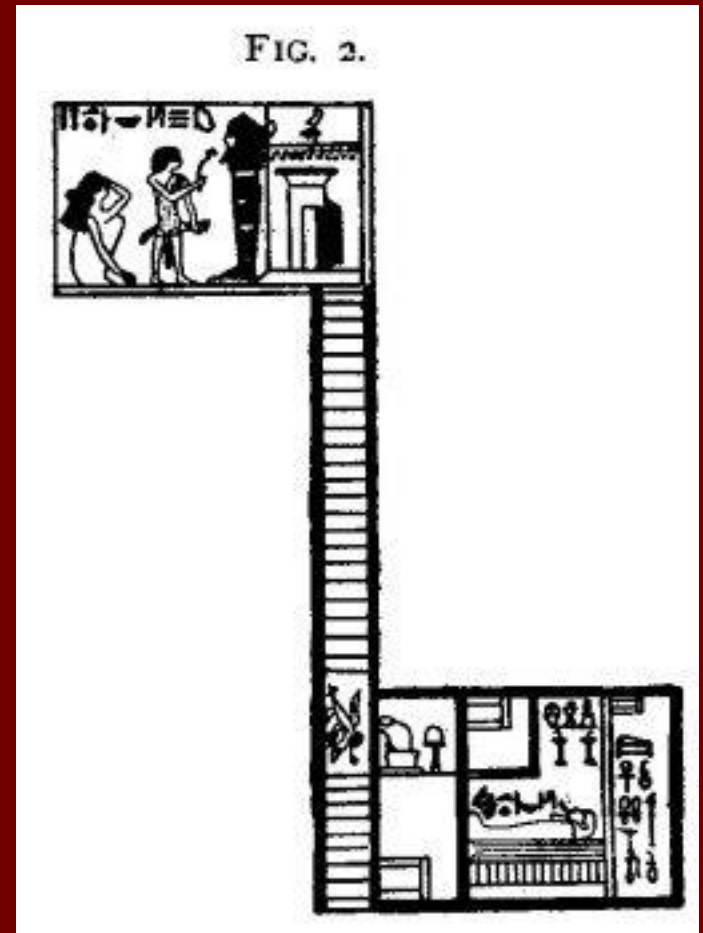


Pap. Hunefer (BM EA 9901/5)





Ba returning to tomb (from funerary papyrus Neb-Qed)



The Constituent Parts of Personality

- ❑ **Principle Elements!**
- ❑ **Body** (mummy $s^{\epsilon}h$, corps $\underline{h}^{\epsilon}t \rightarrow$ replaces $\underline{h}t$ – body owned by the living person, but also image / statue twt)
- ❑ **Ka**
- ❑ **Ba**
- ❑ **Akh** $\rightarrow$ relaying on the jb -heart (Weighing of the heart)
- ❑ **Name** (rn)
- ❑ **Shadow** ($\check{sw}$)
- ❑ ...
- ❑ All parts are important for survival of the whole being

Harrington, 2.

ATTRIBUTES OF THE LIVING	ADDITIONAL ATTRIBUTES GAINED AFTER DEATH	OBJECTS CREATED FOR THE CONTINUATION OF THE DEAD IN THE WORLD OF THE LIVING	OTHER
Ka (<i>k3</i> ; vitality)	Corpse (<i>h3t</i>)	Tomb (<i>ts, m^ch^ct, 3ht, mr</i>)	Heka (<i>hk3</i> ; magic)
Ba (<i>b3</i> ; movement)	Mummy (<i>s^ch</i>)	Statues/statuettes (<i>twt</i>)	<i>Akh</i> (<i>3h</i> ; powerful state of entire being)
Name (<i>rn</i> ; individuality)		Stelae (<i>^ch^c, wd</i>)	
<i>ib</i> -heart (emotion, intellect, morality)		Offering tables (<i>^cb3</i>)	
<i>h3ty</i> -heart (physical organ)		Anthropoid busts (<i>twt</i>)	
<i>ht</i> -body (physical appearance)		Shabtis (<i>usbty</i>)	
Shadow (<i>swt</i> ; movement)			

Table 1: Attributes of the living and the dead.

Ka

- ❑ Originally: **Ka** meant 'bull'
- ❑ Soon: intellectual and spiritual power
- ❑ impossible to translate concept into our words,
best: creative power in any being (both human or
divine)
- ❑ Also used: sustenance
- ❑ Not equivalent to our concept of the 'soul'.

Pharaoh as ka (bull)



Wooden Statue King Awibra Hor (13th dyn.), Dahshur



Ka

- ❑ thought that the creator god Khnum created a person's **Ka** when he created the person on his **potter's wheel**.
- ❑ **Ka** followed the person like a shadow or a double all through life
- ❑ but when the person died, the **Ka** returned to its heavenly abode
- ❑ dependent on food offerings, either real ones or carved as depictions on tomb walls



Ba

- sometimes equalized *soul*, but several differences
- represented the whole of all the deceased's qualities

May it see my corpse,
may it rest on my
mummy, Which will
never be destroyed or
perish.

Pap. of Ani



Ba

- important function: **Ba** made it possible for the deceased to leave his tomb and rejoin his **Ka**
- physical body could no longer do this → **Ba**, transformed into a bird with a human head, could fly between the tomb and the underworld
- **Ba** could also take on any form it chose



*...he shall go forth by
day and
His Ba shall not be
restrained.*



■ Pap. Ani (BM)

- DECEASED COUPLE SEATED BEHIND THEIR BAS ON A TEMPLE OR TOMB ROOF.

Thutmosis, son of Amenhotep III, on
funerary bear with Ba on his chest
Ägyptisches Museum und Papyrussammlung der
Staatlichen Museen zu Berlin. VÄGM 1997/117



Akh

- = form in which blessed dead lived on in the afterlife (fully resurrected and glorified form)
- result of union between the **Ba** and the **Ka**
- "akh" is represented in hieroglyphs by the symbol of the crested ibis
- **Akh** lived on unharmed for eternity, sometimes referred to as 'The Shining Ones'



connections

- John Gee suggested relation of
 - *b3*
 - *3h*
 - *ntr*
- Hierarchical connection: divine power of the blessed dead (lower than major deities, but divine)

Name (ren)

- very important part of an individual:
 - living part of the individual
 - name as perfect expression of person or thing in question
 - newborn child had to get a name immediately or it would not come properly into existence
- To get a good understanding of the importance of a **Name**, one can think of the Memphite Theology where it is expressed that the creator god Ptah created the world by uttering all the names for everything



Name (ren)

- Premise: 'whosoever's name is uttered, then he lives' and is known
 - destroy demonic powers by knowing their names
 - while travelling through the Underworld, repelling danger with : 'I know you and I know your names'
- Therefore use of synonyms instead
 - Yinepu/Anubis was often called: 'He who is before the divine booth'
- true name of the god remain hidden and protected, not too powerful for person who said it

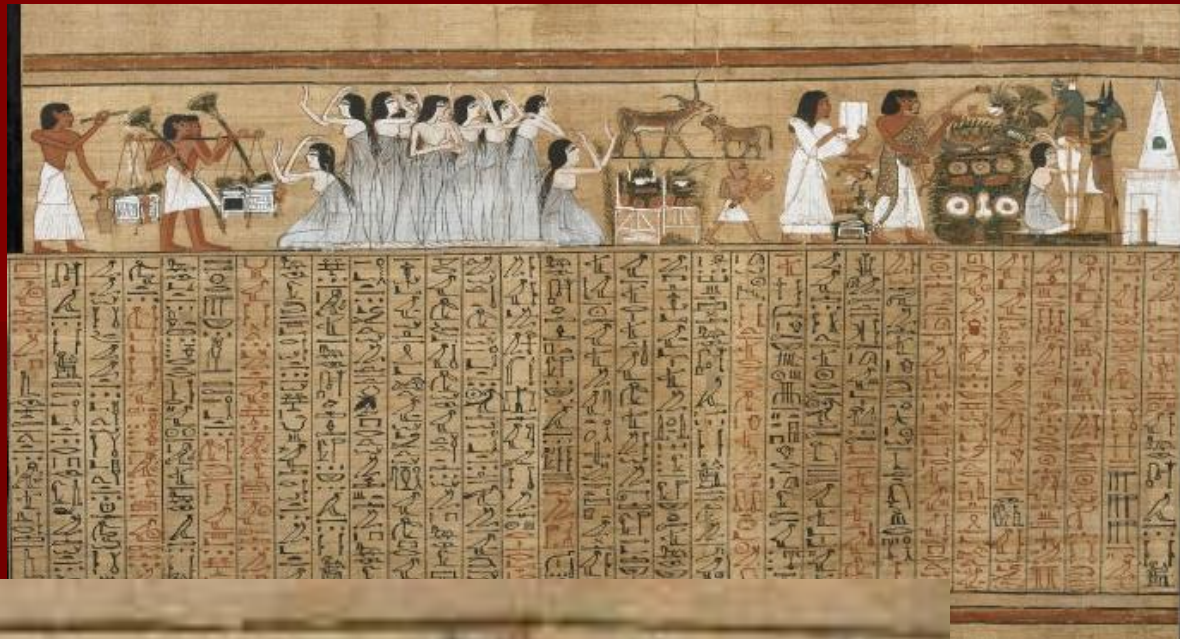
Shadow (*šw.t*)

- living, essential part of the individual
- Climatic and geographical situation:
shadow = blessing and protection from the burning rays of the sun
- Also entity with power, and which could move at great speed
- **Shadow** can protect AND needs to be protected, in likewise manner.
- = ancient Egyptian duality can be seen, which means that everything exists also in its complementary form: nothing existed isolated, only for itself



Equipping the dead

Ani (BM EA 10470/6)

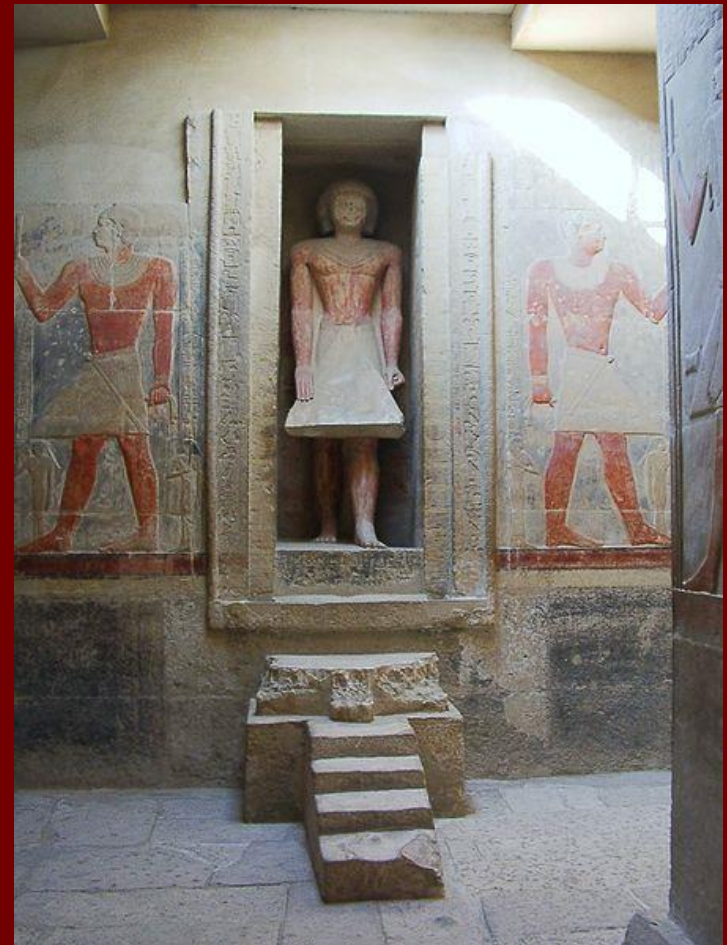


Food offerings – Ka – False Door (the false door as shrine)

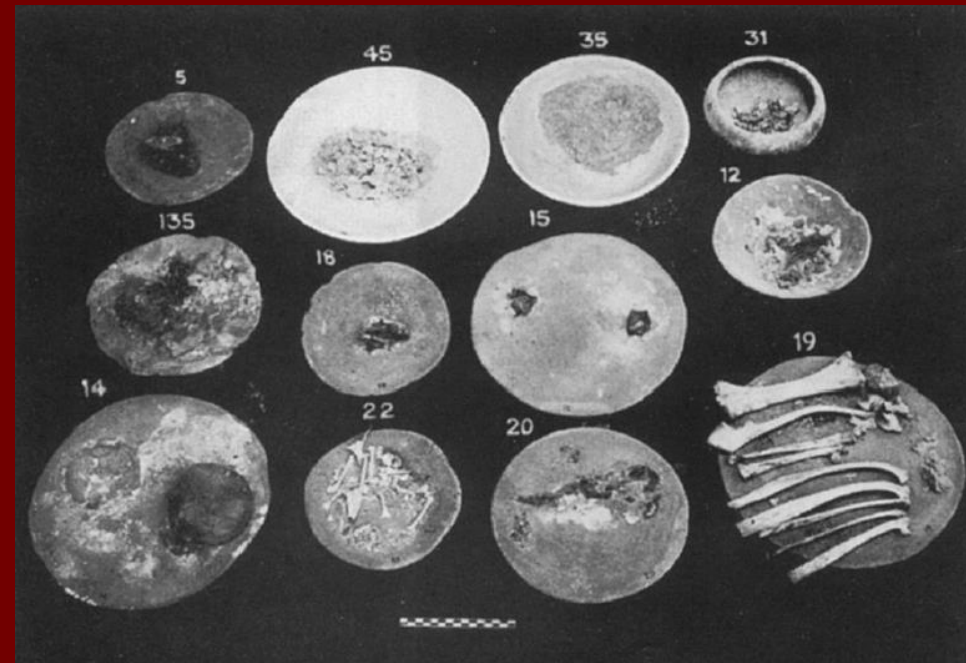
**Iteti, Head of Royal
Constructions, 6th dyn., Giza**



**Mereruka, Vizier (under
Teti), 6th dyn., Sakkara**



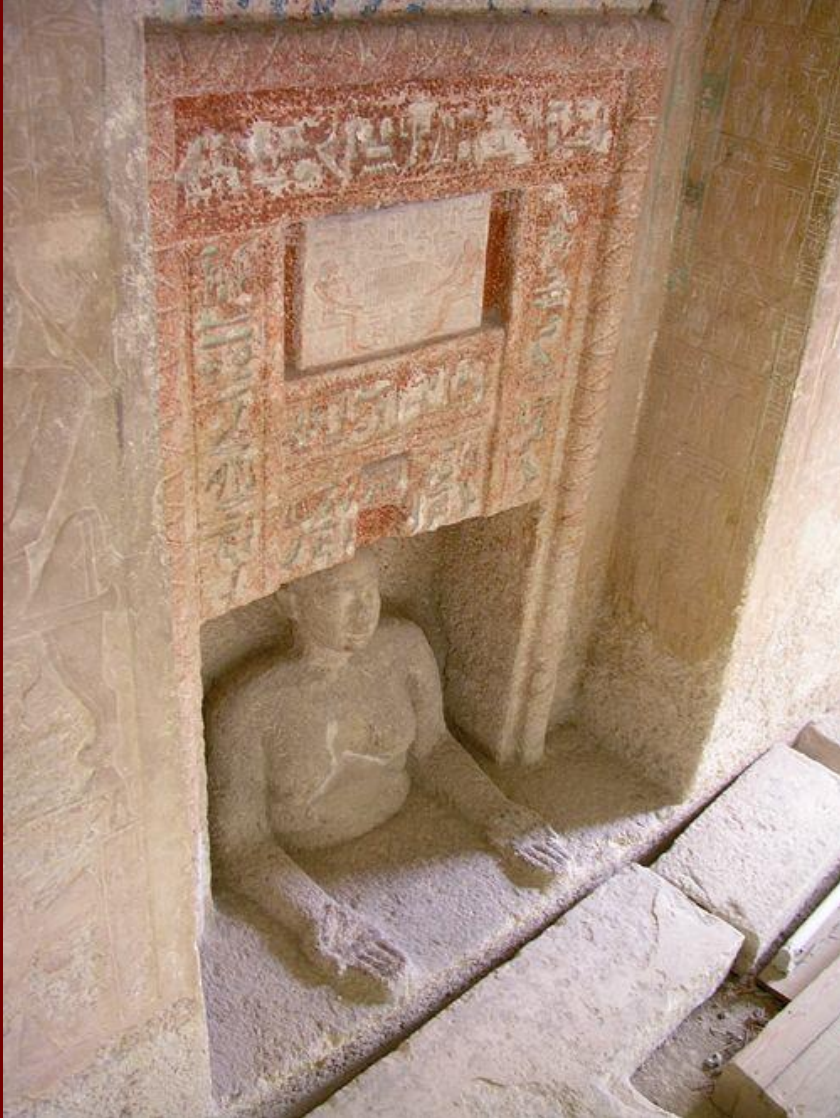
A Funerary Meal (festival meal) in an Egyptian Tomb → served on pottery



A Funerary Meal (festival meal) in an Egyptian Tomb → served on pottery

- ❑ triangular loaf of bread - made from emmer wheat, small circular cakes
- ❑ form of porridge - made from ground barley
- ❑ cooked fish - cleaned and dressed with the head removed
- ❑ pigeon stew, a cooked quail (cleaned and dressed with the head tucked under one wing)
- ❑ two cooked kidneys, ribs and legs of beef, stew? (containing ribs of beef)
- ❑ stewed fruit probably fig
- ❑ fresh nabk berries
- ❑ small jars containing some form of cheese
- ❑ grape wine in a large jar

G7102: Idu



- Consumption
- AND
- Symbolic consumption as embodied magical consumption

Models of offerings (from a 6th dyn. mastaba in Giza)

Meat (MMA 64.66.6)



Beer (MMA 64.66.4b)





Offering Formula

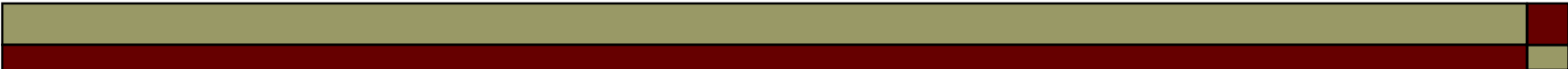


An offering given by the king (to) Osiris, the lord of Busiris, the great god, the lord of Abydos. That he may give a voice-offering of bread, beer, oxen, birds, alabaster, clothing, and every good and pure thing upon which a god lives. For the ka of the revered Senwosret, True of Voice.

Osiris

- member of the Great Ennead
- god and chief judge of the Underworld
- god of resurrection, the Inundation and vegetation
- represented as a mummified king





Osiris Myth

as the most prominent myth of Egypt

- Theological and popular religious beliefs
- Meanings:
 - Gain life in the afterlife
 - Behaviour reminiscent to people's life (triad, conflict with Seth)
 - Part of the Ennead and repetition of creation
- myth appears within many ancient texts and in an wide range of Egyptian literary styles with unusual amount of detail (myth otherwise fragmentary / vague) → not finalised version, not cohesive

The triad: Osiris – Isis – Horus

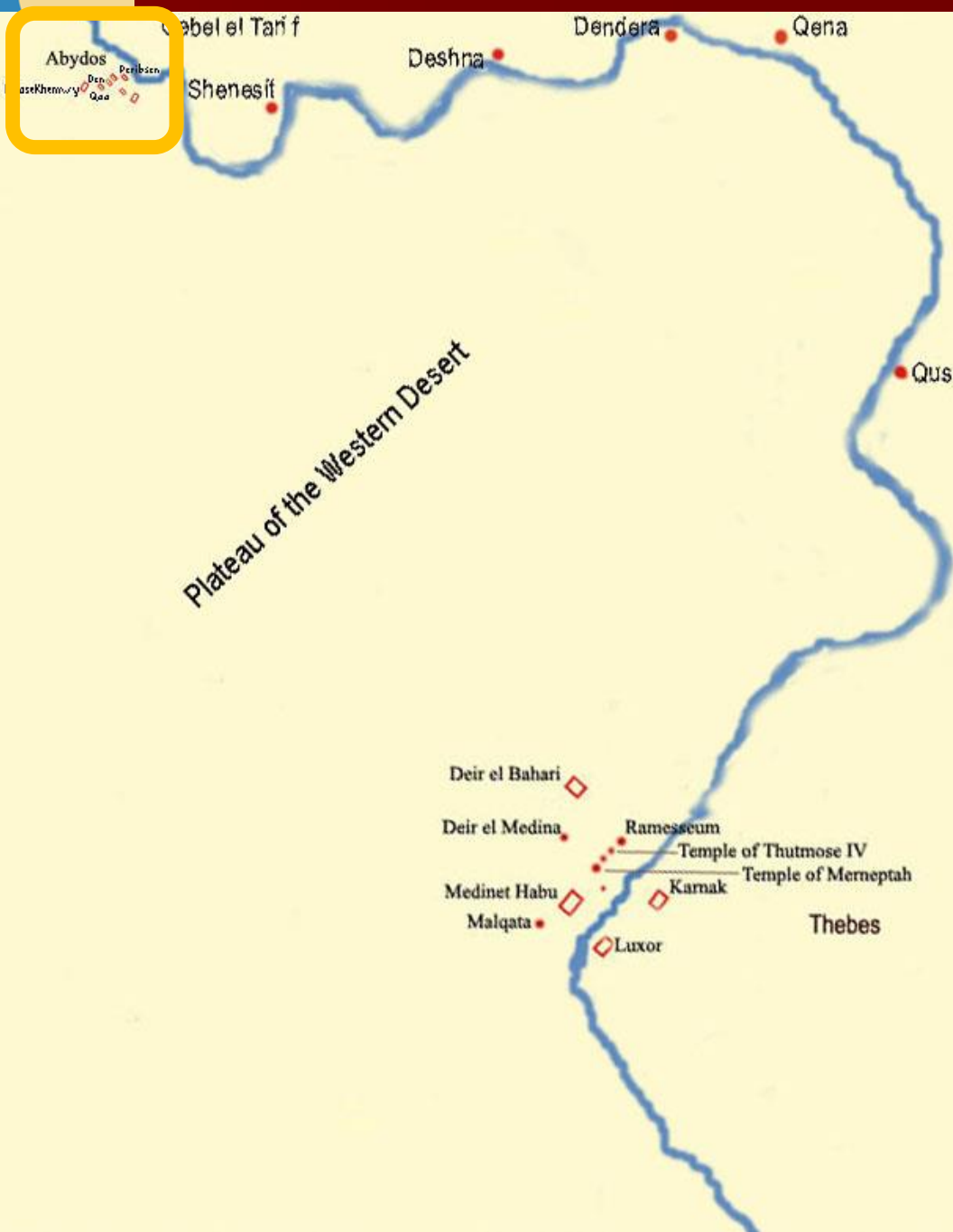


Osiris Myth

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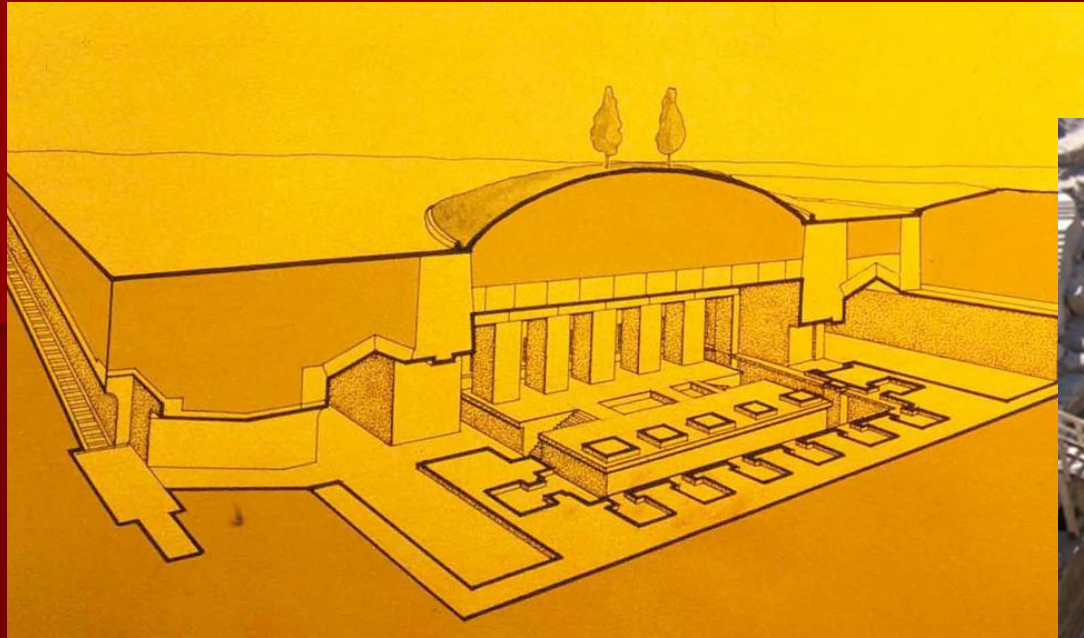
- ❑ Osiris first mentioned in *Pyramid Texts*
 - concerned with the afterlife of the king: death and restoration of Osiris, battle between Horus and Set
- ❑ Appears in elements in more funerary texts: *Coffin Texts* (Middle Kingdom), *Book of the Dead* (New Kingdom)
- ❑ Other religious texts: *Dramatic Ramesseum Papyrus* (describes coronation of Senwosret I), *Ikhernofret Stela* (rituals for Osiris – myth reenacted)
- ❑ most complete ancient Egyptian account: *Great Hymn to Osiris*, (Stela of Amenmose, Louvre C286, New Kingdom) – general outline, but little detail (Lichtheim II 81-86)
- ❑ Memphite Theology: Osiris as member of the Ennead, Osiris' death, resolution of the dispute between Horus and Set
- ❑ Osiris rituals as another major source

Mediterranean Sea



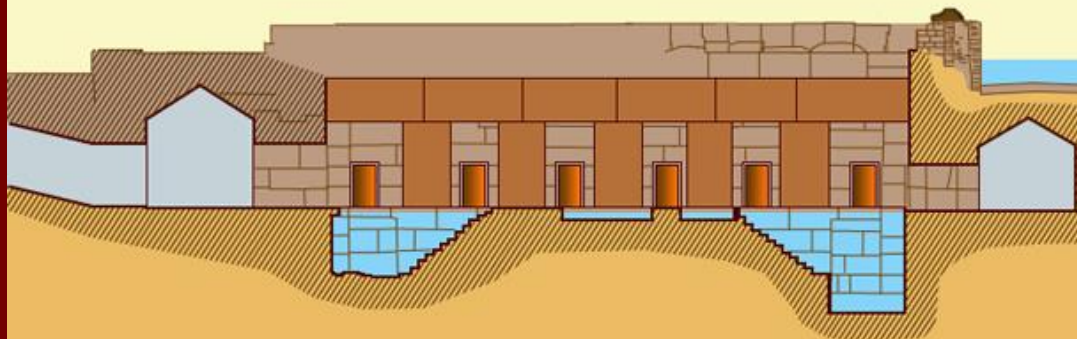
The sacred landscape of Abydos





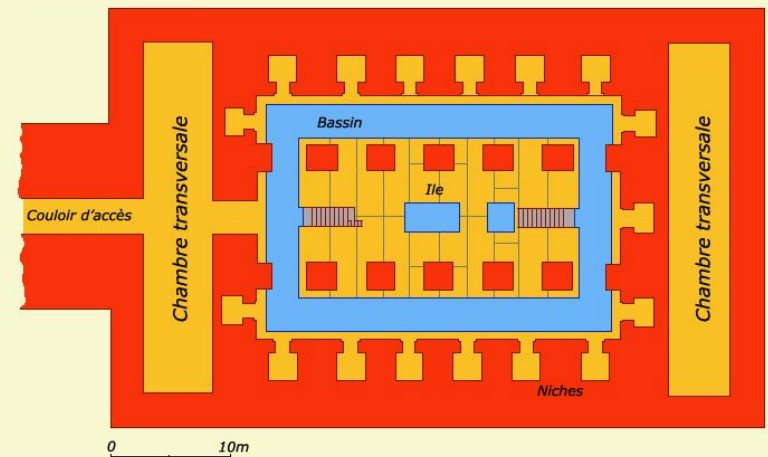
ABYDOS

Temple de Séthi I : l'Osireion - cénotaphe
XIX^e dynastie
COUPE



ABYDOS

Temple de Séthi I : l'Osireion - cénotaphe
XIX^e dynastie



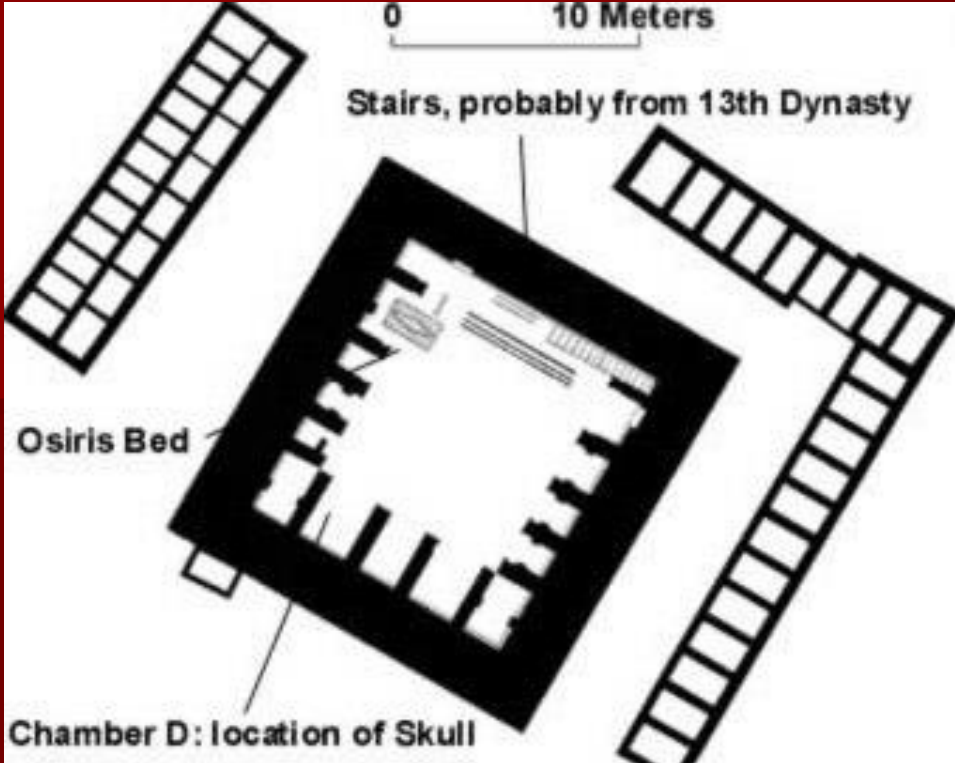


Mounds of sherds—the remains of cups, bowls, and other pieces of pottery smashed to the ground as offerings for Wesir (Osiris),—have inspired a modern nickname for the site of Egypt's earliest royal tombs: Umm el-Qaab, or "mother of offering pots." Abydos became an important pilgrimage center after Middle Kingdom priests proclaimed the tomb of Djer, a 1st-dynasty king, as the burial place of Osiris, god of the dead. An annual festival honoring the death and resurrection of Osiris brought crowds from around the country to this sacred place.

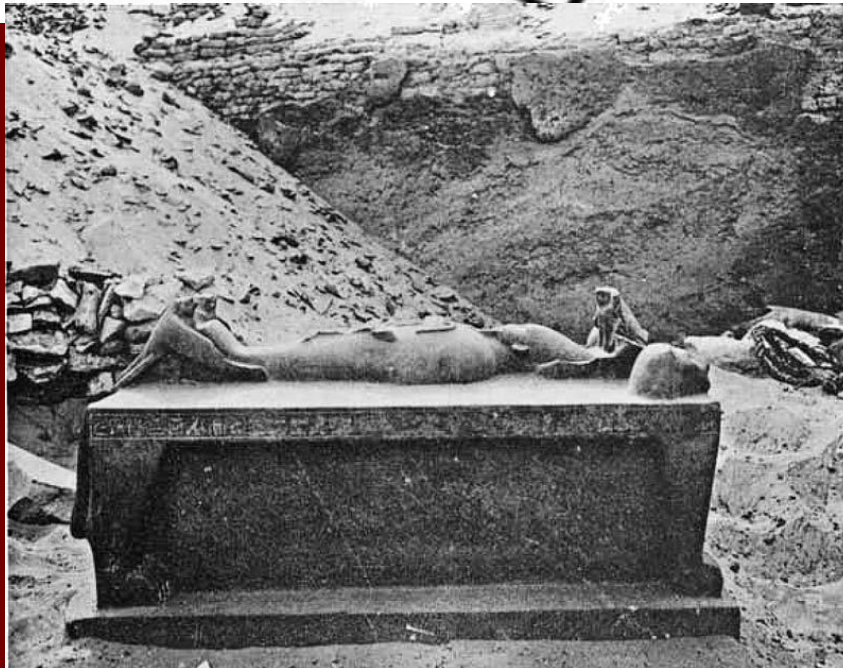


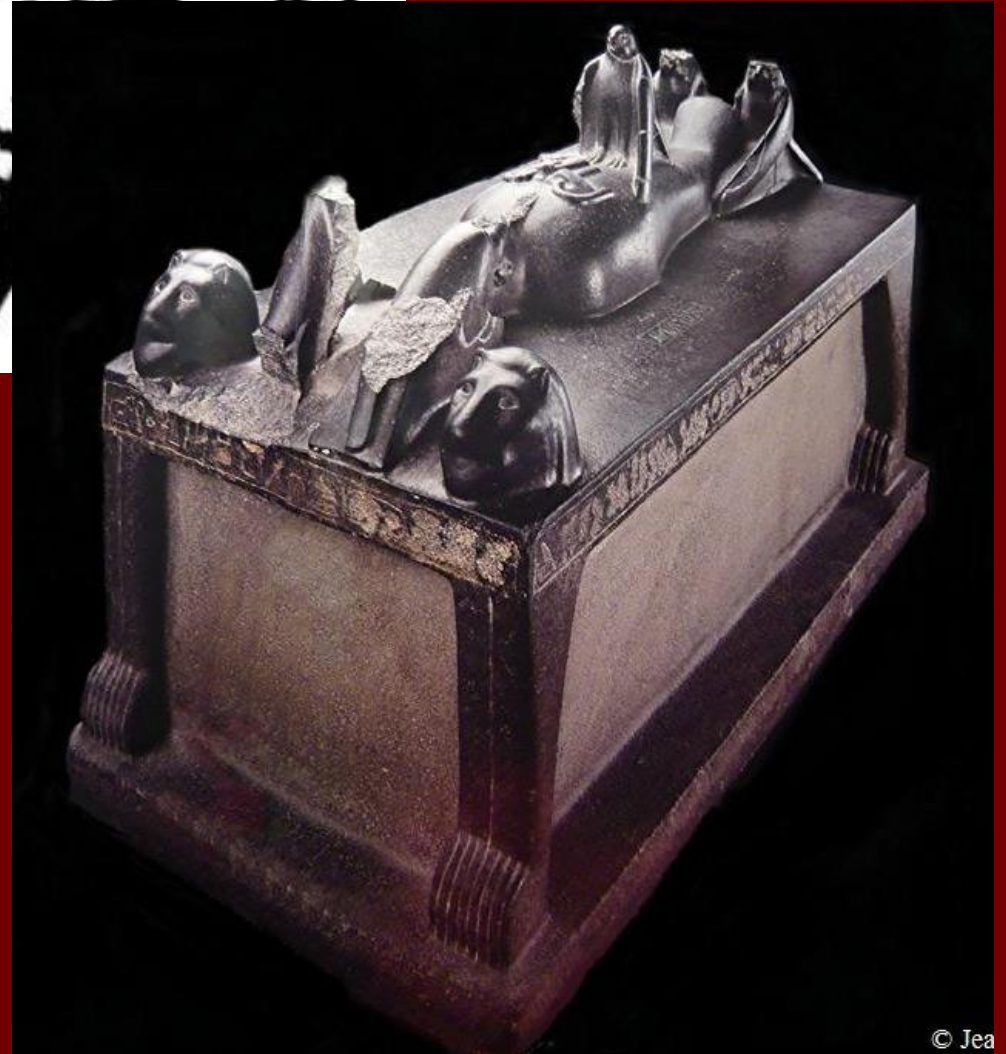
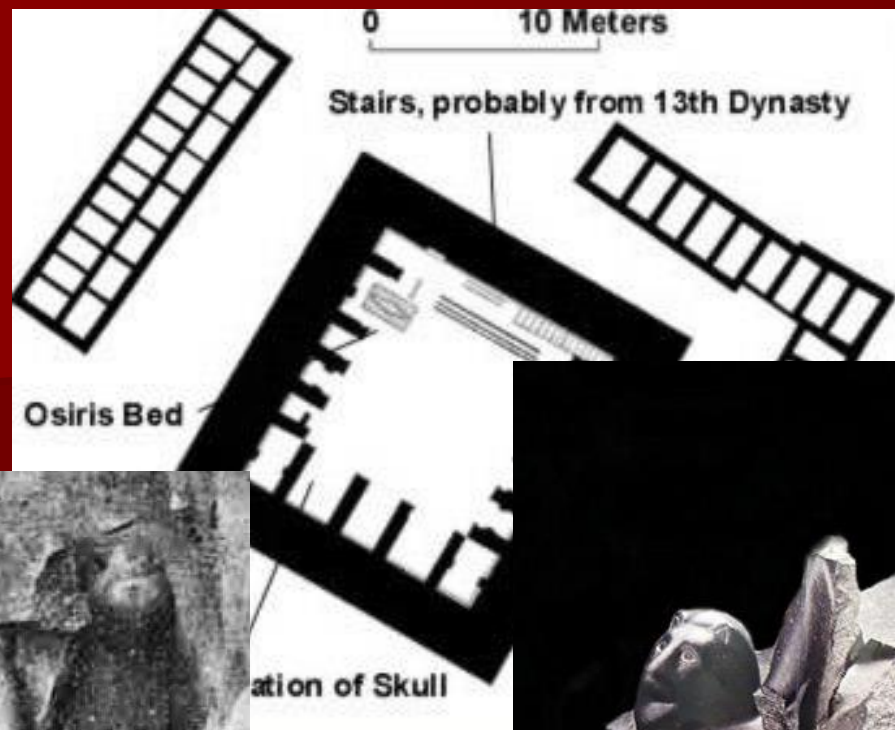
Djer





Stela of Wagaf - royal decree:
explains which parts of the
cemetery were available for use to
keep unimpeded processional way
to the tomb of Osiris at the Umm
el-Qa'ab







Ancient procession route: leads from Osiris' Tomb at Umm el-Qa'ab to the Temple of Osiris (lies along a natural fold in the valley formed by a large wadi, enters Abydos through cliffs along its southern border



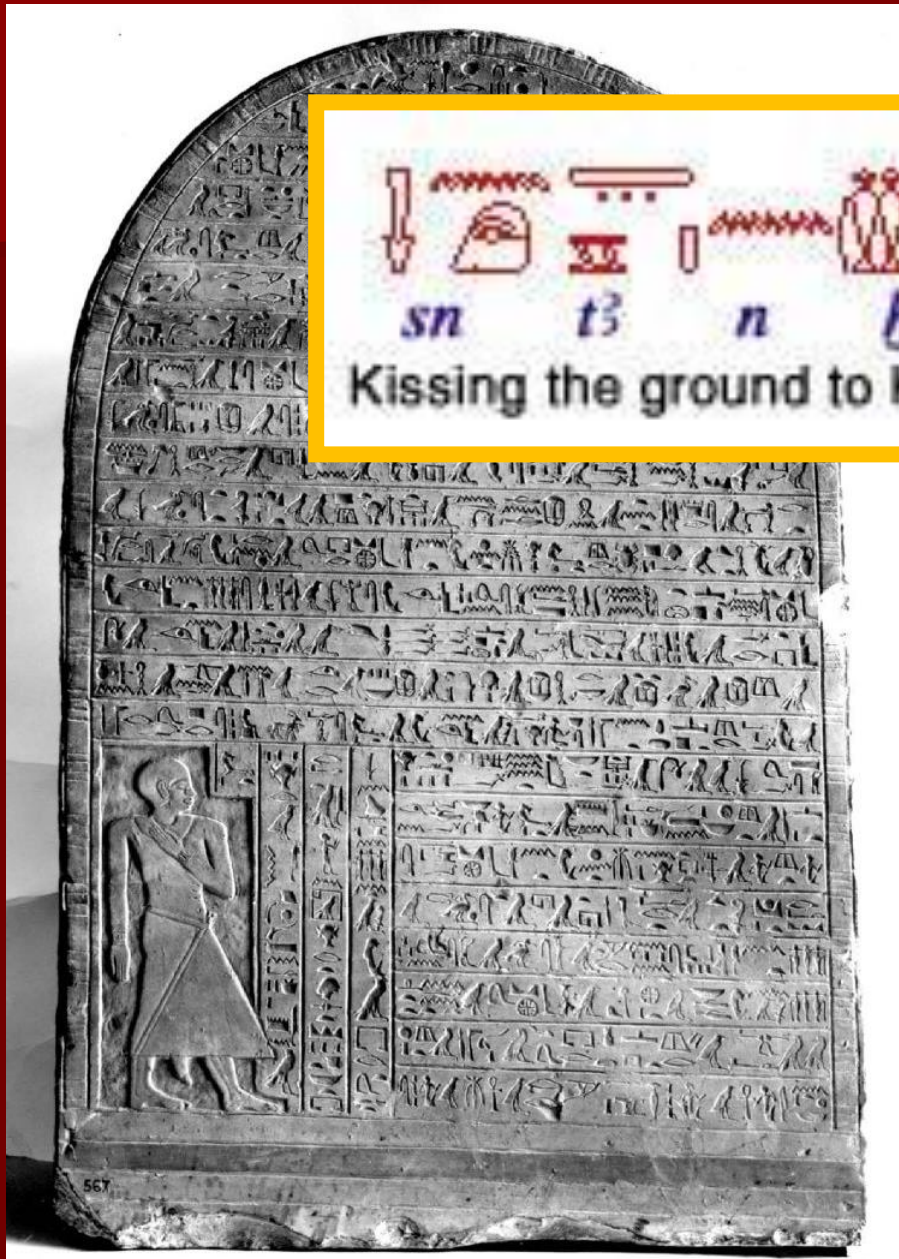
The Cult of Osiris at Abydos

- Heart: annual festival –cult-statue sitting in a ritual boat carried by priests, went in procession from temple to his supposed tomb at Umm el-Qa'ab ('mother of pots')
- two fundamental components
 - public section during: divine image passed through cemetery
 - private section: in desert –secret rites concerning the mysteries and passion of Osiris were performed
- MK: members of elite dedicated stelae, erected offering chapels as cenotaphs → hope to ensure their continued participation in the festival after their own death

Festival processions in Abydos

- starting point: *Osiris Temple* – housing the statue of Osiris
- two outward processions
 - '*procession of Wepwawet*'
 - '*great procession*' of Osiris
- Stelae near the western entrance to temple (high ground, known as the '*terrace of the great god*') – deceased could look upon emergence and return of gods
 - owner expressed wish to participate in certain important festivals beyond death, particularly the Osiris mysteries
 - Deceased wished to participate in them
 - directly - through *seeing*, *adoring*, *kissing the ground*, or *giving praise* to the god (references to '*kissing the ground*' and '*giving praise*' as the images of the gods passing by)
 - having offerings made to the deceased at such times

Abydos Stelae BM EA 567



sn t3 n hnty-imntw m prt 3t
Kissing the ground to Khentyimentu in the great procession

lengthy adoration
caption before
the figure of the
Amenemhet