

Symbolism of the Illustrated Images in Some Burial Places of Osiris

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Abstract

This paper explores the burial place of Osiris in Egyptian textual record from New Kingdom and from later sources. The examination of individual components of Osiris's burial place shows, on one hand, that there was no strict layout/design for Osiris's burial place, and, on the other, how carefully elements of the Osiris-myth were employed in Osiris's burial place. Some common features can be noticed in all studied examples, like the vault-like shape of the mound. Conversely, the studied examples show inconsistencies. Most notable is the representation of Apophis being slaughtered outside the mound of Osiris in the Book of Earth. The 'mound' of Osiris could also be identified with designations which could reflect theological connotations as, for example, *kkw* "darkness" in the Amduat. Also, trees and plants were remarkably used in post-New Kingdom: Edifice of Taharqa, Tomb of Hu, Philae and Dendera temples. The discussion of how these trees, Sycamore, Willow, Tamarisk, and Acacia, were related to Osiris underpins the regenerative role of the selected trees. In one instance, water libation was poured towards the sycamore tree, which is obviously associated with Osiris, in the temple of Philae. In a couple of examples, Isis and Nephthys, the two kites, were represented: once in avian and another in humanoid form. Gathering these elements which have been studied individually, it is clear that, though distinctive from each other, these representations form together a larger image of Osiris's burial place.

Keywords: Osiris, Mound, Burial Place of Osiris, Kites, Trees and Osiris.

Introduction:

Osiris is distinctively known as the only god who died in ancient Egypt.¹ He was the benevolent king of Egypt before being murdered by his envious brother Seth as stated in the Pyramid Texts.² The place which witnessed the murder of Osiris was called Nedit.³ Afterwards the two sisters Isis and Nephthys searched for Osiris until they found his body.⁴


¹ J.G. Griffith, *The Origins of Osiris and His Cult*, Leiden, 1980, p. 22.

² *Pyr.* 1256 see J.G. Griffith, *The Origins of Osiris and his Cult*, Leiden, 1980, p. 2.

³ *Pyr.* 819a and *Pyr.* 1256 see R.O. Faulkner, *The Ancient Egyptian Pyramid Texts*, Clarendon Press, Oxford, 1969, p.147 and p. 200 respectively.

⁴ J.G. Griffith, *The Origins of Osiris and his Cult*, Leiden, 1980, p. 2 and G. Pinch, *Egyptian Mythology: A Guide to the Gods, Goddesses, and Traditions of Ancient Egypt*, Oxford University Press, 2004, p. 79 and see *Pyr.* 19008b-c in R.O. Faulkner, *Pyramid Texts*, p. 169 and N.K. El-deen, "The Site of Nedit and its importance in Ancient Egyptian Religion", in *CGUAA*, Volume 17 Issue 17, p. 230.

The exact location of Nedit raised some debate. It was suggested to exist close to Abydos and was considered as the place of burying the body of Osiris.⁵ It was also believed that Osiris was interred in the tomb of the First Dynasty king Djer at the cemetery of Abydos,⁶ which represented his main cult center.⁷ Also, in the same area, the Osiricon, the cenotaph of Seti I, was thought to represent the tomb of Osiris. It was also believed that a shaft discovered by Z. Hawass in the site of Giza represented the tomb of god Osiris.⁸ Heliopolis was also suggested to be the place that contained the grave of Osiris.⁹ The Egyptian Ministry of Antiquities in collaboration with expedition of Spain and Italian archeologists declared that they found in the cemetery of *Shiekh Abdel Qurna* at Thebes Western Bank a funerary complex from the 25th dynasty which represented the memorial tomb of Osiris.¹⁰

In the ancient Egyptian language, the nomenclatures that referred to the burial place of Osiris were  *i3t w'bt* "pure mound" which housed part from the body of Osiris,¹¹ as well as *i3t Wsir* "Mound of Osiris" at Edfu,¹² and *i3t m3't* "Mound of Justice" which is a sacred place for Osiris at Edfu.¹³

The scope of this study includes scenes from Netherworld guides and later sources including Graeco-Roman temple. In scenes from the Books of the Netherworld, a number of deities were illustrated in Osiris's burial place. In other illustrations, those from the temples of Edfu and Dendera, there are depictions of trees associated with Osiris in his burial place. Accordingly, through displaying some of the remarkable scenes for the burial places of Osiris, this paper aims primarily to present the symbolic aspects and roles of images of the deities and other forms towards Osiris according to the thoughts of ancient Egyptians. The selected occurrences of the burial place of Osiris range from the New Kingdom throughout to the Ptolemaic Period as follows:

(1) Fifth Hour in the New Kingdom Book of the Amduat.

⁵ N.K. El-deen, "The Site of Nedit and its importance in Ancient Egyptian Religion", in *CGUIAA* Volume 17 Issue 17, p. 226 and p. 227-228.

⁶ N.G. Abd El-Hamid, "The Tomb of Djer. The Fact of Relationship", in *CGUAA* Issue 25, p. 25.

⁷ D. O'Connor, *Abydos: Egypt's First Pharaohs and the Cult of Osiris*, Thames & Hudson, p. 18-19 and J. Wegner, "Abydos and the Cult of Osiris" in *Expedition Magazine* 48 no. 2, July 2006 form <https://www.penn.museum/sites/expedition/abydos-and-the-cult-of-osiris/> accessed in 17-9-2023.

⁸ <https://www.britannica.com/video/179517/Osiris-god-tomb-Shaft-Giza-pyramid-Egypt> Accessed in 19-9-2023.

⁹ N.G. Abd El-Hamid, "The Tomb of Djer. The Fact of Relationship", in *CGUAA* Issue 25, p. 28, footnote 32.

¹⁰ <https://docs.google.com/document/d/1IjvdCyIKA818rF3XULtIZMlItpk0ZdJcGXTXmWxQ9hA/preview?hgd=1&pli=1> Accessed on 19-9-2023.

¹¹ *Wb* 1. 26.14.

¹² H. Gauthier, *Dictionaries des nomes geographiques contenus dans les textes hieroglyphiques I*, T.1-7, Le Caire, 1925-1931, 24.

¹³ H. Gauthier, *Dictionaries des nomes geographiques contenus dans les textes hieroglyphiques I*, T.1-7, Le Caire, 1925-1931, 25.

- (2) Book of Earth from the New Kingdom.
- (3) Edifice of Taharqa from the Late Period.
- (4) Coffin of Petosiris.
- (5) Tomb of Hu from the Ptolemaic Period.
- (6) Temple of Philae.
- (7) Temple of Dendera.

I.1. Fifth Hour in the Amduat

A burial place of Osiris is represented in the upper register of the Fifth Hour of the Amduat which was related to the passing of the sun god in mysterious cavern of god Sokar (fig. 1).¹⁴



Fig. 1 The burial place of Osiris in the Fifth Hour of the Amduat as illustrated in the tomb of Ramesses VI (Copyright describingegypt.com)



The tomb of Osiris is illustrated in form of mound which was described as the *hn* “chest”¹⁵ (fig. 1A).





Fig. 1A after J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, SBL Press, Atlanta, 2018, p. 177, scene 49.

¹⁴ J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p.174.

¹⁵ E. Hornung and Th. Abt, *The Egyptian Amduat. The Book of the Hidden Chambers*, Living Human heritage Publications, Zurich, 2007, p. 148 and J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, SBL Press, Atlanta, 2018, p. 177.

On either side of this mound, there is a presiding image of the kite bird which represent  *Ist* “Isis” to the right side, and  *Nbt-hwt* “Nephthys” to the left.¹⁶ To have a safe pass, the sun god invoked the two kites to protect the mound of Osiris and described them as having loud voice.¹⁷

The accompaniment of the two kites to Osiris is abundantly attested in the textual record.¹⁸ As early as the Old Kingdom, burial scenes included a representation of two mourning women identified as *drt wrt* (Isis), standing at the deceased’s head, and *drt srt/drt nds* (Nephthys), standing at the deceased’s feet. In the New Kingdom, two mourning women are frequently represented in the tombs and on the sarcophagi including, for example, the sarcophagus of the army General Ahmose son of Nakht and the tomb of Paheri.¹⁹

The placement of the two kites and their positions recalls their association with the legend of Osiris since Isis and Nephthys transformed themselves into kites while searching for Osiris and cried stridently showing their deep sadness because of his death.²⁰ Adopting the image of the kite was more proper because this bird is known to release striding voice that resembles women’s wailing. Undoubtedly, the ancient Egyptians noticed the relationship between the kite and the high wailing voice as indicated through the words  *drw* “kite”,²¹ and  *dr* “wailing woman”.²²

Besides, crying was associated with the funerary idea of restoring life for Osiris.²³ It is clearly noticed that Osiris was not shown suiting the text of the sun god towards the two kites that they protected the unseen image,²⁴ which is understood to be of god Osiris.

The mound is surmounted by sign the sky with an oar.²⁵ In Chapter 148 of the Book of the Dead, four steering oars were associated with the four cardinal points.²⁶ The sky was

¹⁶ E. Hornung and Th. Abt, *The Egyptian Amduat. The Book of the Hidden Chambers*, Living Human heritage Publications, Zurich, 2007, p. 148 and J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 177.

¹⁷ J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 177.

¹⁸ M. El-Weshahy, N. Hafez, ‘The Scenes of the *b3* of Osiris at Ancient Egypt’, *JAAUTH* Vol. 22 no.3 (June 2022).

¹⁹ الوشاحي، مفيدة حسن، دراسة مناظر فتاتي الـ *drty* في مقابر النبلاء في عصر الدولة الحديثة، مجلة إتحاد الأثريين العرب، عدد خاص للدكتور علي رضوان، 2021.

²⁰ *Pyr.* 1255c, 1256d and 1280c see J.G. Griffith, *The Origins of Osiris and his Cult*, Leiden, 1980, p. 2, 9 and 25 as well as p. 48.

²¹ *Wb* 5, 601.

²² *Wb* 5, 596.9-597.4.98-95، 1995، مطابع المجلس الأعلى للآثار، نورالدين، عبدالحليم، دور المرأة في المجتمع المصري القديم،

²³ *Pyr.* 1256 see R.O. Faulkner, *Pyramid Texts*, p. 200. For further remarks on the theological connotations of sounds in the Netherworld see, C. Manassa, ‘Sounds of the Netherworld’, in: B. Rothöhler and A. Manisali (eds.), *Mythos & Ritual: Festschrift für Jan Assmann*. Berlin, 2008.

²⁴ J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 177.

²⁵ Allen, *Middle Egyptian*, p. 438 sign N3.

²⁶ Quirke, S., *Going out in Daylight – prt m hrw the Ancient Egyptian Book of the Dead: translations, sources, and meanings*, London: GHP Egyptology, 2013, 355.

the symbol of the sky goddess Nut. The representation of the sky perhaps corresponds to the role of Nut in stretching herself over the body of Osiris to protect him from Seth as mentioned in the Pyramid Texts.²⁷ The sign for the sky with the oar was used as an ideogram for the word *grh* “night”,²⁸ and the mound in the text is labeled *kkw* “Darkness”.²⁹ Perhaps this indicates the nighttime when god Re was united with Osiris before being regenerated as a scarab in the morning

In the Fifth Hour of the Amduat, the burial mound of Osiris is in dried area with representations of sand. Sand was associated with all creative acts in ancient Egypt.³⁰ Sand was also used as part of a designation of Osiris.³¹ Sand was also an essential requirement in constructing tombs. In Coffin Texts, Spell 111, for example, we read: “To be recited over the sand of the temple of Anubis, it is placed about him. This means burial in the West.”³²

To the right of the mound, there are five divinities that are described as guardians of the underworld water of the drowned ones (fig. 1B).³³ According to the texts, they protected the banks, helped the drowned ones to overflow and caused the boat of the sun god to navigate.³⁴

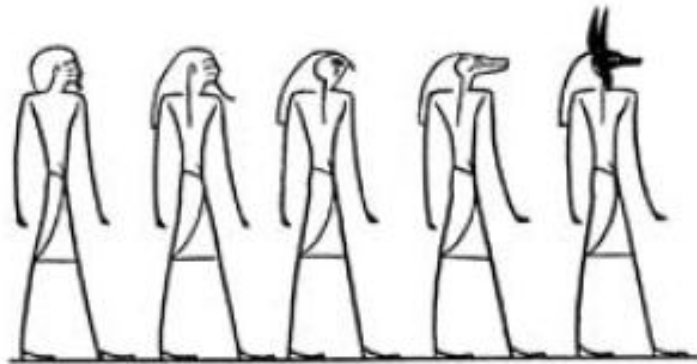


Fig. 1B after J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, SBL Press, Atlanta, 2018, p. 177, scene 49.

²⁷ *Pyr. 777a* see J.G. Griffith, *The Origins of Osiris and his Cult*, Leiden, 1980, p. 8.

²⁸ Allen, *Middle Egyptian*, p. 438 sign N3 and J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 177.

²⁹ E. Hornung and Th. Abt, *The Egyptian Amduat. The Book of the Hidden Chambers*, Living Human heritage Publications, Zurich, 2007, p. 148.


³⁰ R. K. Ritner, *The Mechanics of Ancient Egyptian Magical Practices*, Chicago: SAOC 54, 1993, 155.

³¹ A. Piankoff, *Mythological Papyri I*, 3 vols, edited by N. Rambova. Egyptian Religious Texts and Representations 3, New York: Pantheon Books for the Bollingen Foundation, 1957, 112.

³² R. O. Faulkner, *The Ancient Egyptian Coffin Texts*, Vol I, Warminster: Aris & Phillips Ltd., 1973, 106.

³³ J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, SBL Press, Atlanta, 2018, p. 176.

³⁴ J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 176.

The first god from the right is a jackal-headed deity. He is identified as  *inpw hny* “Anubis of the chest”.³⁵ To the best of the authors’ knowledge, *inpw hny* only exists in the Amduat.³⁶ *hny* is a designation of Osiris.³⁷ The placement of this deity near the chest fits the role of god Anubis in embalming the body of Osiris and protecting him.³⁸

The second god, humanoid with the head of a crocodile, is called *p3wty nnt* “Primeval One of the Nether sky”.³⁹ The crocodile is associated with the Nile water. It was provoked to protect the people and not attack them. The third, falcon headed, is named “Living of Heart”.⁴⁰ The falcon was associated with guarding the sky. The fourth and fifth divinities are represented completely in human forms and their epithets “Protector of the Banks” and *iry mw mhiw* “Guardians of the water of the Drowned”,⁴¹ respectively refer to their positions and roles in the place.

To the right of the mound, there is a snake with two upraised heads. In front of the snake, there is the *ankh*-sign of life (fig. 1C).⁴² A designation of this snake does not exist. The association of snakes with Osiris is unmistakable and can be clearly seen in afterlife books. The clearest example is the “Sons of the Earth” in the Book of Caverns.⁴³ The depiction of the snake in this way perhaps refers to his role in protecting life and to keeps the stability of the area of the mound of Osiris. According to the accompanying text, this snake shoots out flames against any sort of threat, and, consequently, the snake was ordered to allow the sun god pass safely.⁴⁴



Fig. 1C after J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, SBL Press, Atlanta, 2018, p. 177, scene 50.

³⁵ LGG I, 396; E. Hornung and Th. Abt, *The Egyptian Amduat. The Book of the Hidden Chambers*, Living Human heritage Publications, Zurich, 2007, p. 148 and J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 176.

³⁶ LGG I, 396.

³⁷ LGG IV, 804.

³⁸ CT III, 312 see R.O. Faulkner, *Coffin Texts I*, 1975, p. 186.

³⁹ LGG III, 22; J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 176.

⁴⁰ LGG II, 136; J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 176.

⁴¹ LGG I, 406-407. J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 176.

⁴² E. Hornung and Th. Abt, *The Egyptian Amduat. The Book of the Hidden Chambers*, Living Human heritage Publications, Zurich, 2007, p. 149 and J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 177.

⁴³ A. Piankoff, *The Tomb of Ramesses VI*, 2 vols, edited by N. Rambova, New York, 1954.



⁴⁴ E. Hornung and Th. Abt, *The Egyptian Amduat. The Book of the Hidden Chambers*, Living Human heritage Publications, Zurich, 2007, p. 149-150 and J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 177.



Beyond, there are eight deities with variant iconographies. Facing them is a goddess holding an image of an enemy (fig. 1D).



Fig. 1D after J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, SBL Press, Atlanta, 2018, p. 177, scene 50.

Re speaks to these deities addressing them as those who protected the slaughtering places; used their knives to cut bodies of the enemies and burnt their corpses, and saluted Osiris.⁴⁵ Then sun god ordered them to retreat their knives so that he passes by them.⁴⁶

The first god from the right side had complete human and his name is  *htpw ntrw* “He who pacifies the god”.⁴⁷ The second god, shrew-headed, is identified as  *snd n.f imntyw* “He whom the Westerners fear”.⁴⁸ El ‘Aboudy distinguishes between two species of ‘rats’ in ancient Egypt: rat-mouse and shrewmouse.⁴⁹ Shrew-headed deities were protective in the afterlife.⁵⁰ The shrew brought diseases and caused bad smell. It is probable that these frightful aspects of the shrew were transformed in the afterlife where the shrew frightened the enemies of Re and Osiris.⁵¹

The third and fourth gods are shown with bull heads but the first has short horns while the other is long horned.⁵² Their epithets are  *mst* “Staff” and  *mw*

⁴⁵ E. Hornung and Th. Abt, *The Egyptian Amduat. The Book of the Hidden Chambers*, Living Human heritage Publications, Zurich, 2007, p. 151 and J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 177.

⁴⁶ J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 177.

⁴⁷ LGG V, 575; E. Hornung and Th. Abt, *The Egyptian Amduat. The Book of the Hidden Chambers*, Living Human heritage Publications, Zurich, 2007, p. 150 and J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 177.





⁴⁸ *Wb* I, 186.10; E. Hornung and Th. Abt, *The Egyptian Amduat. The Book of the Hidden Chambers*, Living Human heritage Publications, Zurich, 2007, p. 150 and J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 177.


⁴⁹ O. El ‘Aboudy, ‘Mice as Protectors in the Books of the Netherworld’ in: Alicia Maravelia and N. Guilhou (eds.), *Environment and Religion in Ancient and Coptic Egypt*, Oxford, 2020, 115-126.

⁵⁰ O. El ‘Aboudy, ‘Mice as Protectors in the Books of the Netherworld’ in: Alicia Maravelia and N. Guilhou (eds.), *Environment and Religion in Ancient and Coptic Egypt*, Oxford, 2020, 115-116.

⁵¹ Ch. J. Eyre, ‘Calculated Frightfulness and the Display of Violence’, in: T. Bács and H. Beinlich (eds.), *Constructing Authority: Prestige, Reputation and the Perception of Power in Egyptian kingship*, Budapest, May 12-14, Wiesbaden: Harrassowitz, 2017, 89-122.

⁵² J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 177.

“Swallower” respectively.⁵³ The horns might represent sort of subduing the evil ones and the epithets might express their threatening action against the sinners. The fifth god is represented in human with the sign for shadow behind his head and he was called the  by “Horned One”.⁵⁴ The sixth human god is called  *ini m3t* “He who brings *Maat*”,⁵⁵ and his head is surmounted by feather of *Maat* goddess of order and justice. The seventh god is humanoid, and he turns his head back while holding two lassoes. His epithet is  *n-hr sphwt* “Reversed of Face who lasses”.⁵⁶ The act of turning around the face corresponds to the nature of the hunter who hides his intentions to snare the victims. The eighth, and last, god is ram-headed, and is identified as  *b3 pf iri mtw* “That *ba*-soul which belongs to the dead”.⁵⁷

Facing the eight divinities is a goddess who is holding an upside-down enemy. Her epithet is  *hmyt hryt dnt mtw* “She who demolishes, who cuts the perished ones into pieces”.⁵⁸ She was described as the one who feeds on the blood of the dead, and only the one who knows her would pass by her in peace.⁵⁹

In a broader context, when the mound of Osiris is seen with the images on either side, there is allusion to the two different perspectives of the death of Osiris; firstly, Osiris had been drowned by Seth,⁶⁰ and in another situation Seth had cut Osiris’s body into pieces.⁶¹ The deities on the left side are associated with water of the drowned ones and those on the right side are described as slaughterers who used their knives to punish the sinners.

⁵³ E. Hornung and Th. Abt, *The Egyptian Amduat. The Book of the Hidden Chambers*, Living Human heritage Publications, Zurich, 2007, p. 150-151 and J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 177.

⁵⁴ E. Hornung and Th. Abt, *The Egyptian Amduat. The Book of the Hidden Chambers*, Living Human heritage Publications, Zurich, 2007, p. 151 and J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 177.

⁵⁵ E. Hornung and Th. Abt, *The Egyptian Amduat. The Book of the Hidden Chambers*, Living Human heritage Publications, Zurich, 2007, p. 151 and J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 177.

⁵⁶ E. Hornung and Th. Abt, *The Egyptian Amduat. The Book of the Hidden Chambers*, Living Human heritage Publications, Zurich, 2007, p. 151 and J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 177.

⁵⁷ E. Hornung and Th. Abt, *The Egyptian Amduat. The Book of the Hidden Chambers*, Living Human heritage Publications, Zurich, 2007, p. 151 and J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 177.

⁵⁸ E. Hornung and Th. Abt, *The Egyptian Amduat. The Book of the Hidden Chambers*, Living Human heritage Publications, Zurich, 2007, p. 151 and J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 177.

⁵⁹ E. Hornung and Th. Abt, *The Egyptian Amduat. The Book of the Hidden Chambers*, Living Human heritage Publications, Zurich, 2007, p. 151 and J.C. Darnell and C.M. Darnell, *The Ancient Egyptian Netherworld Books*, p. 177.

⁶⁰ J.G. Griffith, *The Origins of Osiris and his Cult*, Leiden, 1980, p. 9 and 22.

⁶¹ J.G. Griffith, *The Origins of Osiris and his Cult*, Leiden, 1980, p. 8.

I.2. Book of the Earth:



Fig. 2 The *i3t* “mound” as represented in the Book of Earth (<https://describingegypt.com>)

In the Book of Earth, Osiris is represented in his traditional mummiform inside an oval structure which is identified as *i3t* “mound”.⁶² It is noticed that the feet of Osiris are not apparent giving the impression that he is coming forth from the earth. This corresponds to his descriptive nomenclature “He who belongs to earth”. It can also be suggested that the feet of Osiris are planted in the ground in order to provide him with stability. For the oval shaped mound, it appears as if it sheltered god Osiris.

On each side of the mound stands a deity, *h3t-gb* to the right while *h3t t3-tnn* to the left. *gb* “Geb” was the father of Osiris, and he was the god of earth which was considered as great burial.⁶³ The epithet *t3 tnn* “Tatenen” means the “Risen-Land” or “High-Earth” and he had been believed to possess guarding role towards the deceased king.⁶⁴ Therefore, it can be safely suggested that both gods Geb and Tatenen provided Osiris with protection and support to raise him from death.

Above the three deities, there is a representation of the Apophis who is stretched by two ram-headed deities called *htm-b3=f* “Destroyer-of-his-*ba*-soul” to the right,⁶⁵ and *3wy-3pp* “He-who-extends-Apophis”.⁶⁶ Behind the ram-headed deity to the right stands another ram-headed deity who is also identified as *htm-b3=f*.

Apophis is the main enemy of Re who attacked the sun god since the beginning of time.⁶⁷ Besides, Apophis caused turbulence, darkness, and trembling of earth.⁶⁸ Thus, this scene clearly symbolized the protection of order from the powers of chaos incarnated by

⁶² Piankoff, *La création du disque solaire*, pl.XXXV; The *i3t* could be also found in association with Horus and Seth see Vandier, *Papyrus Jumilhac*, X, l.14 and translation 121.

⁶³ Wilkinson, *Complete Gods and Goddesses*, p. 105.

⁶⁴ Wilkinson, *Complete Gods and Goddesses*, p. 130.

⁶⁵ *LGG* V, 588.

⁶⁶ *LGG* I, 4.

⁶⁷ Wilkenson, *Complete Gods and Goddesses*, p. 221.

⁶⁸ Wilkenson, *Complete Gods and Goddesses*, p. 221.

Apophis. The depiction of Osiris underlines the importance of his existence as the “Lord of the Netherworld” to witness the annihilation of the snake Apophis and the grantee of keeping safety and order in the netherworld.

I.3. The First Scene in the Edifice of Taharqa:

In the Edifice of Taharqa, there is remarkable scene for the mound of *Djeme* which was thought to be a burial place of god Osiris (fig. 3).⁶⁹



Fig. 3 The mound in Room E in the Edifice of Taharqa after Parker, Leclant, Goyon, *Edifice of Taharqa*, pl. .22.

Here, the *ibt* or mound of *Djeme*,⁷⁰ is represented with a vaulted crypt represented as a wide band arching above two extended arms that end with open hand. Positions of the arms express stability and security which were provided to the burial place.

Above the vaulted crypt, there is a representation of the lotus flower which was associated with the continuation of life. The lotus is surmounted by a falcon. Before the falcon, there is the feather symbol of Maat. Both images of the falcon and the feather apparently symbolize the power of king Taharqa who protected justice.⁷¹

Behind the falcon is a vertical representation of feline goddess *Mafdet* on a *šms*-sign. The illustration of *Mafdet* was associated with her protective role as mentioned in the Pyramid Texts where she guarded the sun god and the deceased king from various sorts of threats and subdued the dangerous snakes.⁷²

⁶⁹ Parker, Leclant, Goyon, *Edifice of Taharqa*, 50; Cooney, ‘Edifice of Taharqa by the Sacred Lake: Ritual Function and the Role of the King’, *JARCE* 37 (2000), p. 27.

⁷⁰ Otto, *Topographie des thebanischen Gauces*, 70-75.

⁷¹ Parker, Leclant, Goyon, *Edifice of Taharqa*, 50; Cooney, ‘Edifice of Taharqa by the Sacred Lake: Ritual Function and the Role of the King’, *JARCE* 37 (2000), p. 27.

⁷² Wilkenson, *Complete Gods and Goddesses*, p. 196 and *Rutledge Dictionary*, p. 90.

To the left-hand side, there is the large image of the ‘b3 scepter \dagger ⁷³. The word ‘b3 \rightarrow \dagger also means “to provide someone with something”.⁷⁴ In the scene, *ankh*-signs of life are attached to the ‘b3. This could be therefore deemed as the ‘b3 sign providing the power of life. To the right, there is a representation of the *sole-companion* priest who is holding the *Anubis*-fetish.⁷⁵ This fetish was known as *imy-wt* and it has representation of feline skin without head which is bound with rod.⁷⁶ This sign related to *Anubis* as god of embalming. Thus, it might have an association with the role of *Anubis* in mummifying *Osiris*'s body and protecting him in the underworld. Below the entire scene, there is a couple of outstretched arms surmounted by a line of text which reads: “Kom-Djeme, to which hurries he who has his eye(?), his name is Maat”.⁷⁷

I.4. The Second Scene in the Edifice of Taharqa:

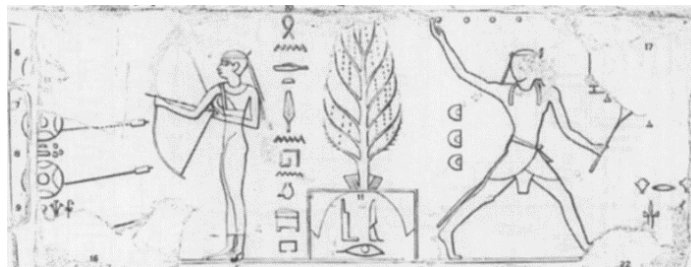


Fig. 4 The burial place of Osiris in the Edifice of Taharqa (after Parker, Leclant, Goyon, *Edifice of Taharqa*, pl.25)

In the Edifice of Taharqa, there is another scene which represents the protection rite at the cenotaph of *Djeme* in the Eastern wall of Room E (fig. 4). In the center of the scene, there is a representation of the *hn*-cenotaph of Osiris with his name inscribed in it. Above the cenotaph, there is a depiction of a tree identified by the inscription to the left as *šndt-n-hn* “Acacia-of-the-Cenotaph”.⁷⁸ The acacia tree was closely associated with the revival of Osiris as mentioned in the Coffin Texts: *pri m fnd smsw šndt* “(Osiris) who came forth from the nose of the acacia tree”.⁷⁹ The acacia was also connected with obtaining revenge for Osiris from his murderer brother Seth because the later was stabbed by *Horus* near the

⁷³ *Wb* 1, 176.17-18 and FCD, 40.

⁷⁴ *Wb* 1, 177.2-3.

⁷⁵ Parker, Leclant, Goyon, *Edifice of Taharqa*, 50; Cooney, ‘Edifice of Taharqa by the Sacred Lake: Ritual Function and the Role of the King’, *JARCE* 37 (2000), 26.

⁷⁶ For the Fetish of Anubis see T. J. Logan, “The Origins of the *Jmy-wt* Fetish” in *Journal of the American Research Center in Egypt*. 27, 1990, p. 61–69.

⁷⁷ The English translation here is after Parker Parker Leclant, Goyon, *Edifice of Taharqa*, 54.

⁷⁸ Parker Parker Leclant, Goyon, *Edifice of Taharqa*, pl.25.

⁷⁹ *CT* 755: Spell 1017, VI 238.q.

acacia tree in Edfu.⁸⁰ The acacia is an evergreen tree, as evident from scenes from private tombs, it worth noting, however, that the acacia tree in the Edifice of *Taharqa* lacks blooms.⁸¹

To the left of the cenotaph there is the royal wife who is designated as the “wife of god Amun” in the act of shooting four arrows against targets, while on the right side of the cenotaph the king is represented throwing four balls towards the four cardinal points. It is noticed the existence of number “four” for both the royal wife (four arrows) and the king (four balls) which suits the opinion that they provided entire protection. This is because number four symbolized completeness in ancient Egypt.

I.5. Coffin of Petosiris

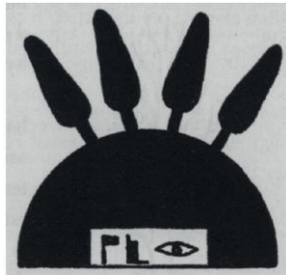


Fig. 5 A representation of the Mound of Osiris from the Saite Period
(after Maspero, *Catalogue du Musée égyptien de Marseille*, N. 67)

The mound, herein adorned with name of *3sir* “Osiris”, is surmounted by four Tamarisk trees.⁸² The accompanying text reads as: *i3t pw h3p iwtt(?) nty im=s w'rt pw nt Wsir* “This mound which hides the putrefaction(?) in which there is this *w'rt* of Osiris”.

The tamarisk trees are widespread in various places in Egypt because they can be found in the Nile Valley, the deserts as well as the regional coasts and even on sand dunes or in salty desert lands.⁸³ It is notable to find clear association between the tamarisk and Osiris for his spirit was thought to emerge from it.⁸⁴ On a Ptolemaic statue from Tolmeita (Ptolemais, Cyrenaica), there is an indication to *hwt-isrt* “Castle of the Tamarisk” which was probably a place where Osiris was honored.⁸⁵ In the Book of the Dead, Chapter 42 establishes a relationship between the deceased who was described as Osiris and the

⁸⁰ Baum, *Arbres et arbustes*, 318.

⁸¹ A. David, ‘Hoopoes and Acacias: Decoding an Ancient Egyptian Funerary Scene’, *JNES* 73 no. 2 (2014), 246-247.

⁸² H. Frankfurt, 'Preliminary Report of the Expedition to Abydos 1925-6', *JEA* 12 (1926), 158-159; Baum, *Arbres et arbustes*, 205 and fn.1211.

⁸³ Nathalie Baum, *Arbres et arbustes de l'Égypte ancienne: la liste de la tombe thébaine d'Inéni (no 81)*, Leuven: Peeters, 1988, 200.

⁸⁴ N.G. Abd El-Hamid, “The Tomb of Djer. The Fact of Relationship”, in *CGUAA* Issue 25, p. 29.

⁸⁵ Rowe, New light on Aegypto-Cyrenaeca relation, *CASAE* 12 1948

tamarisk tree. The related text reads: *ink t̄st n̄tr m-hnw isr* “I am (=the deceased) the spine of the god within the tamarisk.⁸⁶ This followed by the necessity of reciting the verses of Chapter 42 four times,⁸⁷ which means that the word tamarisk would be uttered four times. Thus, one cannot stop wondering if there is a relationship between the representation of four tamarisk trees and the instruction to repeat the text above four times.

Also, the tamarisk tree was associated with mounds and regeneration. For the *Tamarisk Nilotica* have abundant roots which stand as new feet that replace those which are buried and produce inextricable branches which obstruct the action of the wind.⁸⁸

In addition, a significant association can be highlighted between Tamarisks, especially *Tamarix Nilotica*, and mounds. These shrubs tend to stabilize the sand. Thus, the trees could act as true *nebkhas*,⁸⁹ which form an obstacle to the sand blown by the wind which eventually results in the formation of dunes.⁹⁰

I.6. Tomb of Hu (Dispolis Parva)

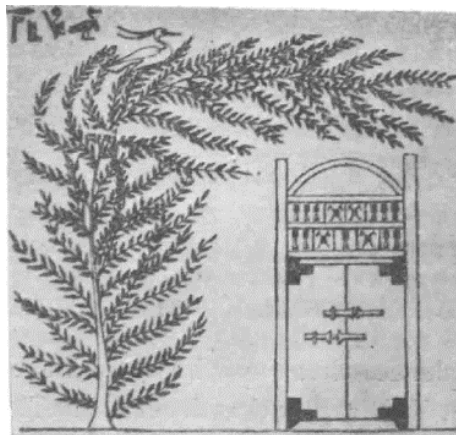


Fig.6 The Tomb of Osiris represented as a Lower Egypt Chapel (after Keimer, *BIFAO* 31 (1931), fig.2)

In the Ptolemaic tomb of Hu at Dispolis Parva, the tomb of *Osiris* was illustrated in the form of the chapel of Lower Egypt.⁹¹ The door of the chapel is decorated with the *dd* pillar which was regarded as the backbone of *Osiris* and symbol of stability.

⁸⁶ Quirke, *Book of the Dead*, 118.


⁸⁷ Quirke, *Book of the Dead*, 118.

⁸⁸ Nathalie Baum, *Arbres et arbustes de l'Egypte ancienne*, 201.

⁸⁹ A type of sand dune.

⁹⁰ G. Brown, B. Mies, *Vegetation Ecology of Socotra*, 159-160.

⁹¹ At Dispolis Parva, the main deity was Neferhotep who was associated with both Re and Osiris. In his relationship with the latter, there is an inscription in the Temple of Dendera which reads: “He (Osiris) was

To the left, there is a tree with abundant foliage which can be identified, as Koemoth correctly posited, as a willow tree.⁹² The willow tree is known as  *trt* in the ancient Egyptian language.⁹³ Three willow species are known from ancient Egypt; firstly the *Salix babylonica* (Linné), otherwise known in Arabic as *Safsaf Om Ashoor*; secondly the *Salix Safsaf* (Forsk.), known in Arabic as *Safsaf balady* and thirdly the *Salix tetrasperma*, the only evergreen species, which is also known as *Safsaf rummy* in Arabic.⁵⁸ The three species grow on the water neighbourhood while they grow quickly on rivers and canals banks as well as damp places.⁵⁷ However, while plants of *Salix babylonica* and *Salix Safsaf* are female, those of *Salix tetrasperma* are male.⁵⁸

The tree is bent towards the tomb in a way that gives the impression that it intended to shelter or to protect it. There is a *benu* bird which is perching on the tree and behind it is inscribed *b3-n-Wsir* “Ba-of-Osiris ”.⁹⁴

The growth of the willow trees close to the water neighborhood is worth a comment. This perhaps alludes to the association of Osiris with water, emergence of the creator god from Nun, and regeneration. Indeed, the location of Hu on the map of Egypt is close to the Nile River. Further, the abundance of the tree foliage could be reminiscent of the green colour which had a prominent role in the regeneration of Osiris. Also, during the *hb-sd* festival, the *benu*-bird was represented on the *isd*-tree. Thus, the regenerative role of the bird aimed at the renaissance of, not only the deceased Osiris, but also the living king.⁹⁵

I.7. Temple of Philae:

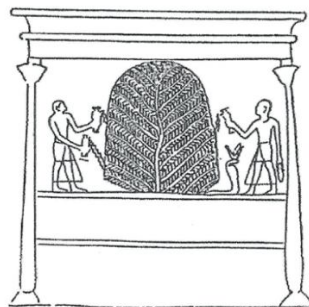


Fig.7: Mound of Osiris in the Temple of Philae (after Hugonot, *Le jardin dans l’Egypte ancienne*, p. 210)

derived from him (Neferhotep) as a phoenix in the quality of Neferhotep”, M. L. Ryhiner, *Lotus*, 97-98, document 36 and 99 n.3; *LÄ* IV 372-374.


⁹² Koemoth, *Osiris et les arbres*, 222.

⁹³ *Wb* 5, 385.13-386.3.


⁹⁴ The *benu* bird was said to be the *ba* of both Re and Osiris see Žabkar, *Ba Concept*, 13.

⁹⁴ N.G. Abd El-Hamid, “The Tomb of Djer. The Fact of Relationship”, in *CGUAA* Issue 25, p. 29-30 and footnotes 45 and 46 in p. 30. M. El-Weshahy, N. Hafez, ‘The Scenes of the *b3* of Osiris at Ancient Egypt’, *JAAUTH* Vol. 22 no.3 (June 2022), 2.

⁹⁵ Koemoth, *Osiris et les arbres*, 221.

Although a representation of Osiris does not exist in the scene from the temple of Philae, there is an image of the  *nht* “sycamore tree”⁹⁶ flanked by two priests who are pouring water over it. The sycamore tree was associated with protection and rejuvenation.⁹⁷ In Chapter 64 of the Book of the Dead, the deceased is represented in adoration position before the sycamore tree which is surmounted by the sun. In the accompanying texts which are directed to the sun god *Re* (or *Osiris*), the deceased stated that he embraced the sycamore which sheltered him.⁹⁸ Also, deceased mentioned that he refreshed himself under the sycamores from which goddess *Nut* came forth.⁹⁹ These examples agree with the scene in Philae Temple which gives the impression that the sycamore tree was covering *Osiris*, though not apparent, and protecting him.

In terms of representations of sycamores, there are clear associations between *Re* and *Osiris*, on one hand, and trees, on the other. For example, in Chapter 149 of the Book of the Dead, we read: “the two sycamores between which *Re* came forth”.¹⁰⁰ Also, in the Pyramid Texts, there is an indication to the “peaceful maiden”, perhaps the sycamore or the “tree goddess”,¹⁰¹ as being associated with *Osiris*: *hwnt htpt irt.n 3h pn Ghsty, šw.t-k Wsir*,¹⁰² “The peaceful maiden who helped this spirit of *Ghsty*; your shadow, O *Osiris*”.¹⁰³

In Pyramid Texts Utterance 470, the Sycamore tree is associated with the Eastern Horizon: “The high mounds will pass me on to the Mounds of Seth, to yonder tall sycamore in the East of the sky, quivering (of leaves) (?), on which the gods sit.”¹⁰⁴ At Karnak, the  *isd*-tree¹⁰⁵ was considered as the place where the sunrise took place.¹⁰⁶

From the right side of the tree comes forth an erected cobra while wearing the red crown of Lower Egypt. This cobra represents goddess *Wadjet* the guardian of Lower Egypt. The position of her erected body symbolizes her guarding role to the holy place of god *Osiris*.

⁹⁶ *Wb* 2, 282.6-283.2.

⁹⁷ In the Metternich Stela, *Re* is said to have come forth from the Sycamore tree; see Sander-Hansen, *Metternichstele*, 39, 62 and translation 41.

⁹⁸ Quirke, *Book of the Dead*, 156; Other examples include, for example, Chapters 17, 168 and 189 of the Book of the Dead. Also, in the Coffin Texts Spell 691, the deceased says: “I have flown up as a swallow, I have cackled as a goose, I have alighted under the sycamore which nurses? it ... which is in the flood.” See *CT* VI 322y (Spell 691).

⁹⁹ *Urk.* IV, 65, 1-9.

¹⁰⁰ Quirke, , *Book of the Dead*, 359.

¹⁰¹ Dina Sadek, ‘The Murder Place of *Osiris Ghsty* and *Ndit* “A Comparative Study”’, *Studies on the Arab World Monuments*, 13.

¹⁰² Sethe, *Pyr.* II. p.314, 1487, c-d.

¹⁰³ *Pyr.* §1487.

¹⁰⁴ Faulkner, *Pyramid Texts*, 159; Hornung, *LÄ* III, 3-7.

¹⁰⁵ *Wb* 1, 136.5-8. *Wb* 1, 136.5-8

¹⁰⁶ Koemoth, *Osiris et les arbres*, 62.

I.8. Temple of Dendera:

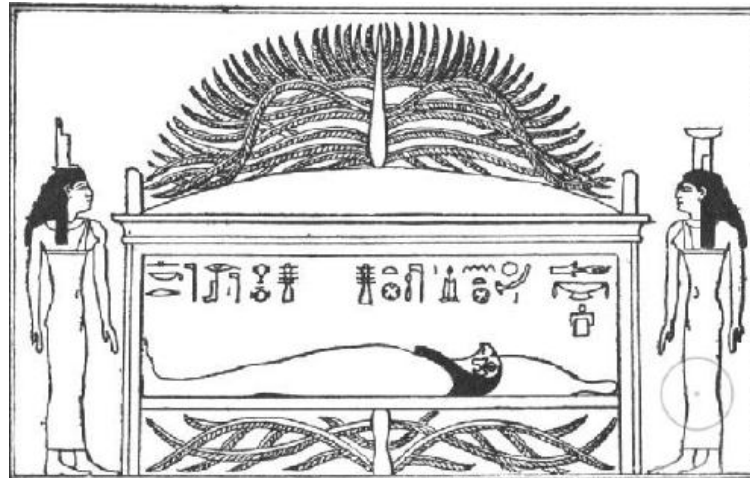


Fig. 8. The Mound of Osiris as represented in the Temple of Dendera after Hugonot, *Le jardin dans l’Egypte ancienne*, 210 and N.G. Abd El-Hamid, “The Tomb of Djer. The Fact of Relationship”, in *CGUAA* Issue 25, p. 38, fig. 4.

In the temple of Dendera, there is scene of the mound which contains the mummified body of the falcon headed *Sokar-Osiris* while wearing the white crown. The amalgamation between *Sokar* and *Osiris* is considered logical because both were connected with the netherworld. *Sokar* was the guardian of the cemetery of Saqqara and Rosetau which represented the entry to the underworld at cemetery of Giza.¹⁰⁷ The association between *Sokar* and *Osiris* can be featured through the opinion concerning the name of *Sokar* which was said to mean the *Osiris’s Cry*.¹⁰⁸ Thus, it might be suggested that *Sokar* provides god *Osiris* with power.

Beneath and above the mummy, there are branches alluding that the deity is placed in the heart of the tamarisk tree.¹⁰⁹ This recalls the symbolic idea previously mentioned according to which *Osiris’s* spirit was thought to have flourished from the tamarisk.¹¹⁰

The mound is flanked by the two standing images of goddesses Isis (left side) and Nephthys (right side)¹¹¹. Their positions suit their roles in providing god *Osiris* with protection.

¹⁰⁷ Wilkinson, *Complete Gods and Goddesses*, p. 209-210.

¹⁰⁸ Wilkinson, *Complete Gods and Goddesses*, p. 210.

¹⁰⁹ Koemoth, *Osiris et les arbres*, 172.

¹¹⁰ N.G. Abd El-Hamid, “The Tomb of Djer. The Fact of Relationship”, in *CGUAA* Issue 25, p. 29.

¹¹¹ Hugonot, *Le jardin dans l’Egypte ancienne*, 211.

The following table summons up the illustrated images in the burial places of Osiris and their symbolic aspects.

| | Image | Symbolism | Place |
|----------|------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------|
| 1 | Goddess Isis and Nephthys (kite form) – presiding two sides of the mound of Osiris | <ul style="list-style-type: none"> - Showing grief for death of Osiris. - Protecting Osiris. | Fifth Hour in the Amduat. |
| 2 | Anubis | <ul style="list-style-type: none"> - Guarding the mound of Osiris. | Fifth Hour in the Amduat. |
| 3 | Divinities in water of the drowned Ones | <ul style="list-style-type: none"> - Guarding waters of the drowned ones. - Helping the drowned ones. - Allusion to drowning incident of Osiris. | Fifth Hour in the Amduat. |
| 4 | Forms of Divinities in water of the drowned Ones | | |
| | Crocodile-headed | <ul style="list-style-type: none"> - Protecting water of the drowned ones | |
| | Falcon head | <ul style="list-style-type: none"> - Protecting sky of water of the drowned ones | |
| 5 | Double-headed Snake with ankh sign | <ul style="list-style-type: none"> - Protecting life in the place. | Fifth Hour in the Amduat (left side of the mound). |
| 6 | Divinities in the Slaughtering Place | <ul style="list-style-type: none"> - Protecting the place of slaughtering. - Punishing the sinners. - Cutting bodies of the sinners (allusion to the incident of cutting body of Osiris by Seth). | Fifth Hour in the Amduat (left side of the mound after the double headed snake). |

| | | | |
|----|---------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------|
| 7 | Standing figure Osiris | - Symbol of stability. | Book of the Earth |
| 8 | Oval shape representing mound | - Symbol of sheltering Osiris | Book of the Earth |
| 8 | Geb and Tatenen | - Supporting Osiris to rise and obtain stability | Book of the Earth |
| 9 | Snake Apophis being killed by knife | - Symbol of chaos which had been hindered | Book of the Earth |
| 10 | Knife cutting head of Apophis | - Weapon used for hindering Apophis. | |
| 10 | Three Ram-headed divinities | - Hindering the snake Apophis. - The ram was associated with ba “soul” which symbolized that they possessed strong souls to demolish the soul of Apophis | Book of Earth |
| 11 | Horus and feather of Maat surmounting lotus flower came out from the tomb | - Horus protects order and justice. - Lotus might refer to emergence of Horus from Osiris after his resurrection. | First Edifice of Taharqa |
| 12 | Feline goddess <i>Mafdet</i> | - Protecting role. - Keeping order for her main role in attacking snakes | First Edifice of Taharqa |
| 13 | ꜣ3-scepter holding ankh sign | - Providing life to the place | First Edifice of Taharqa |
| 14 | Anubis- fetish | - Providing protection | First Edifice of Taharqa |

| | | | |
|----|--------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------|
| 15 | Acacia tree | <ul style="list-style-type: none"> - Revival of god Osiris - Avenging from Seth | Second Edifice of Taharqa |
| 16 | Royal wife shooting four arrows. King throwing four balls | <ul style="list-style-type: none"> - Royal role to keep order. - To provide entire protection. | Second Edifice of Taharqa |
| 17 | Four Tamarisk trees | <ul style="list-style-type: none"> - Entire Support for Osiris because Four is symbol of completeness. - Association with regeneration | Coffin of Petosiris |
| 18 | <i>dd</i> pillar | <ul style="list-style-type: none"> - Symbol of stability | Tomb of Hu |
| 19 | Willow tree | <ul style="list-style-type: none"> - Sheltering the tomb of Osiris | Tomb of Hu |
| 20 | <i>Benu</i> bird (<i>b3 n 3sir</i>) | <ul style="list-style-type: none"> - Symbol of ba of Osiris and his possession of power. | Tomb of Hu |
| 21 | Sycamore Tree | <ul style="list-style-type: none"> - Role of sheltering and covering Osiris. - Beginning of new life | Temple of Philae |
| 22 | Cobra of goddess Wadjet | <ul style="list-style-type: none"> - Protecting the place of Osiris | Temple of Philae |
| 23 | Sokar-Osiris | <ul style="list-style-type: none"> - Sokar gave power to Osiris | Temple of Dendera |
| 24 | Tree | <ul style="list-style-type: none"> - Sheltering Osiris <p>Association with Osiris as god of fertility</p> | Temple of Dendera |
| 25 | Isis and Nephthys (Humanoids) | - Giving Protection | Temple of Dendera |

Association with the tomb of Osiris:

A. Association with Trees/Plants:

| | |
|-------------------------------------|----------------------------------------------|
| 1. Amduat | None |
| 2. Book of Earth | None |
| 3. Edifice of Taharqa | A. Lotus Flower |
| | B. <i>šndt-n-hn</i> “Acacia-of-the-cenotaph” |
| 4. Coffin of Petosiris in Marseille | Tamarisk |
| 5. Tomb of Hu (Dispolis Parva) | Willow tree |
| 6. Temple of Philae | Sycamore (<i>nht</i>) |
| 7. Temple of Dendera | Acacia |

Identification of the Mound:

| | |
|--------------------------------|-----------------------------------|
| 1. Amduat | <i>hn kkw</i> “Darkness” |
| 2. Book of Earth | <i>i3t 3sir</i> “Mound of Osiris” |
| 3. Edifice of Taharqa | A. Djeme |
| | B. <i>hn</i> |
| 4. Coffin of Petosiris | N/A |
| 5. Tomb of Hu (Dispolis Parva) | N/A |
| 6. Temple of Philae | N/A |
| 7. Temple of Dendera | N/A |

Association with birds:

| | |
|--------------------------------|---------------------------------------------|
| 1. Amduat | The two kites |
| 2. Book of Earth | None |
| 3. Edifice of Taharqa | A. Falcon |
| | B. None |
| 4. Coffin of Petosiris | None |
| 5. Tomb of Hu (Dispolis Parva) | <i>benu</i> -bird |
| 6. Temple of Philae | None |
| 7. Temple of Dendera | None (Representations of Isis and Nephthys) |

Association with snakes:

| | |
|--------------------------------|------------------------------------------------------------------------------------------------------|
| 1. Amduat | Two snakes on the right-hand side with the sign for life in front of them crawling towards the mound |
| 2. Book of Earth | Apophis |
| 3. Edifice of Taharqa | A. None |
| | B. None |
| 4. Coffin of Petosiris | None |
| 5. Tomb of Hu (Dispolis Parva) | None |
| 6. Temple of Philae | Crowned cobra emerging from the mound from the right-hand side. |
| 7. Temple of Dendera | None |

II. Conclusion

From the previous selected illustrations for the burial places of Osiris, the following points can be concluded. The locale of the representation of the burial place of Osiris differs. In the Fifth Hour of the Amduat, the mound is represented in an arid area. In the sources from later periods, representations of trees are remarkably noticed. Hence, the role of vegetation in the Osirian cycle is remarkably present especially in the pos-New Kingdom examples where the range of plants and trees attested underlines the role played by plants in the regeneration of Osiris.

The burial place of Osiris can often bear designations which include, for example, *hn* “chest”, and *i3t* “mound”. These designations were mainly attested in the New Kingdom Books of the Amduat and Earth and in the Edifice of Taharqa.

The fifth hour in the Amduat had allusions with the myth of Osiris. The kite represented the form which was taken by Isis and Nephthys when they showed their grief because of the death of Osiris. The existence of Anubis had a relationship with principal role in protecting the body of Osiris after embalming him.

The divinities to the left side of Osiris mound are connected with helping drowning ones which was the fatal destiny of Osiris by the hand of his brother Seth. The divinities to the left side cut the bodies of the dead ones and this resembles the action of Seth towards Osiris.

The feminine existence positively appeared in the burial places of Osiris. There is the goddess who defeated the enemy in the slaughtering place in the fifth hour in the Amduat.

The punishers were given various forms to express their own nature and powers. The gods adopting theriomorphic forms indicate their dangerous aspects against the evil ones in the netherworld. For instance, the shrew was a detestable creature, the bull and ram have horns which used to violate the opponent.

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رمزية الأشكال المصورة في بعض أماكن دفن أوزوريس

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ملخص:

يستكشف هذا البحث بعض المناظر الخاصة بأماكن دفن المعبود أوزوريس من فترة الدولة الحديثة وما يليها من فترات. وتبين دراسة وجود نماذج متعددة لأشكال أماكن دفن أوزوريس حيث إنه لم يكن هناك تصميم صارم لمكان دفن أوزوريس في المصادر كما يوجد العديد من الأشكال المصاحبة مثل الآلهة والأشجار لذلك يهدف البحث إلى عرض رمزية تلك الأشكال المصورة وعلاقتها بالمعبود أوزوريس. فعلى سبيل المثال في كتاب العالم الآخر يوجد شكلين لطائر الحدأة على جانبي تل أوزوريس والحدأتين رمز لكل من الإلهتين ايزيس ونفتيس واتخاذهما لذلك الشكل يشير إلى حزنهما لموت أوزوريس على يد شقيقه ست وصراخهما الذي أعاد الحياة لأوزوريس. وهناك أشكال لآلهة دورهم حماية الغرقى في إشارة لموت أوزيريس غرقا وهفى مةضع آخر هناك شكل للثعبان عابب عدو إله الشمس رع وهو خاضع للدلالة على انتصار أوزوريس على الفوضى وعلى الموت، وهناك الأشجار مثل الأكاسيا والجميز المرتبطتين بإعادة الحياة لأوزوريس والانتقام من ست وأيضا شجرة الصفصاف تمد مقبرة أوزوريس بالرعاية والحماية ومرتبطة أيضا بحياة أوزوريس وهناك علامات مثل عبا التى التى تشير إلى العطاية والعنخ رمز الحياة.

يمكن ملاحظة أيضا إرتباط مكان دفن أوزوريس ببعض النباتات والأشجار التى لها دلالات تتعلق بإعادة بعث أوزوريس في العالم الآخر. تضم هذه الأشجار الجميز والطرفاء والصفصاف والسنط وكذلك زهرة اللوتس. من ناحية أخرى يمكن ملاحظة بعض السمات المشتركة بين جميع الأمثلة التى تمت دراستها منها على سبيل المثال شكل القبو الذى يتخذة مكان دفن أوزوريس. كما يلاحظ أيضا أن مكان دفن أوزوريس قد يتخذ بعض الأسماء ذات الطابع اللاهوتي مثل لفظ "الظلام" الذى يطلق على مكان دفن أوزوريس في كتاب إيمي دوات.

كلمات مفتاحية: أوزوريس، تل، مكان دفن أوزوريس، الحدأة، الأشجار وأوزوريس