

## W1982: Osiris Enthroned



This scene, together with the weighing of the heart scene, the scene of jubilation, and the deceased being led before the enthroned Osiris who resides in judgement, may all be considered part of a larger judgement scene, related to chapter 125 of the *Book of the Dead*. One might even add that the mound scene is also part of the same judgement scene, which would mean that the whole side of this coffin depicts judgement.

In the vignette showing Osiris enthroned, Osiris sits on a *Hwt*-block throne (for the *Hwt*-block throne see Kuhlmann 1977, 51–60, 81–83, pl. 1, 1a–b), and Isis and Nephthys stand behind him. Here, Osiris is not shown in his usual mummy form but in unbound human form with freely moving limbs. Representations of Osiris in unbound human form occurs mainly during the Twenty-first Dynasty (Seeber 1976, 125). He is dressed in a kilt with tail, corselet and broad collar. By means of a red ribbon, a uraeus is tied around his head. His beard is curved. His right hand holds an *ankh*-sign and flail, his left hand the *heka*-sceptre. He sits on *neb*-basket meaning he is lord of all. On top of his head is the *atef*-crown on ram-horns which end in uraei. Osiris and the *atef*-crown is discussed in chapter 175 of the *Book of the Dead* where the *atef* is associated with much suffering (Allen 1974, 184–185).

On the opposite side of the coffin, Osiris is again shown enthroned but this time wearing the sun disk. The two occurrences mirror the merging of solar and

Osirian rebirth, shown in books of the Netherworld (Darnell 2004). On other coffins this idea may be variously depicted. For example, on the coffin of Khonsu-hotep Re-Harakhty-Atum and Osiris are depicted back to back (Jørgensen 2001, 2.16).

Between Isis and Nephthys is an object which looks like a bag with fringes. This is the Abydos or Abydene symbol (*ta-wer* symbol). It also occurs in the in front of Embracing of Horus in the Osiris on the Mound scene, and again in front of the right-hand Heka, in the same scene. The 'Abydene' or 'Abydos symbol' which had the shape of a bee-hive was considered from the 19<sup>th</sup> Dynasty to be the reliquary of the head of Osiris. It is often shown on a pole and is said to represent a wig, suggesting the head of Osiris. The fringes on our versions may be the ends of the wig. See Eaton (2006, 84–93) for more information on the fetish. As one would expect, this symbol often occurs and both mound scenes and on scenes of the enthroned Osiris<sup>1</sup>.

Near the right leg of Re-Harakhty appears a monster with the forepart of a crocodile, the hind-part of a hippopotamus and the middle-part of a lion or (or leopard, Eyre 1976). Dog-like, she puts its forefeet on the steps of the throne of Osiris, looking up to him with opened mouth, from which a long tongue is stretched out between four sharply pointed teeth. The teats on the underside of the body betray her female nature; she also carries on her head a tholos similar to that borne by women. According to Seeber,<sup>2</sup> it is during the Twenty-first Dynasty that the sex of the devouress is first indicated by prominent teats. Her position at the steps of the throne<sup>3</sup> and turned away from the balance is also a characteristic of the Twenty-first Dynasty (e.g. Berman 1999, 318-319; Lull 2001, 184–185). the name is not indicated on this coffin. Elsewhere, it is '*mt mwtw*, 'devouress of the dead' or similar (Seeber 1976, 167). The Devourer is in part related to the crocodile who appears in the Seventh Hour of the Amduat and who is unable to devour the '*ba* of him who has the prerequisite knowledge' (Eyre 1976, 109).

#### INSCRIPTIONS (from left to right):

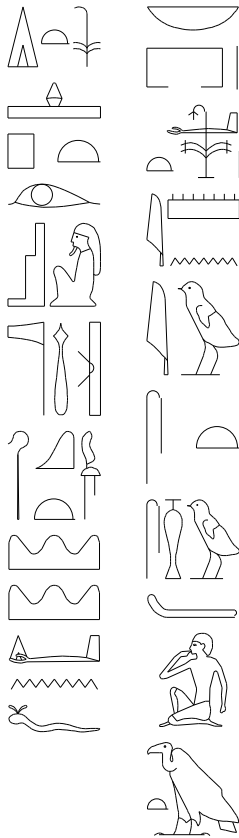
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<sup>1</sup> e.g. In the entrance scene of the Mythological Papyrus of Her-Uben, Piankoff and Rambova 1957 no. 1, an almost identical bag, but without fringes, is held in the left hand of the goddess with Hathor-crown who stands behind the enthroned Ptah-Sokar-Osiris. A similar object appears twice on the Papyrus, with fringes in a scene of Osiris on the mound, once on top of a pole in front of Osiris and once behind Embracing of Horus (Niwinski 1989, fig. 3). Again in a mound scene of the coffin of Khonsu-mes it appears behind Embracing of Horus (Englund 1974, fig.4). The fringed Abedene symbol also appears held by the goddess Ma'at who stands behind an enthroned solar god on the Bolton coffin and it is shown in front of two goddesses offering to an enthroned Osiris on the coffin of Khonsu-hotep (Jørgensen 2001, 2:10).

<sup>2</sup> Seeber (1976, 164).

<sup>3</sup> Seeber (1976, 166) "In der Darstellung des Typus c (21. Dynastie) steht sie direkt vor dem Thron, bzw. Naos des Osiris und hat in der Regel ihre Vorpfeeten auf die Stufen aufgelegt".

On the far left, vertically dividing the judgment scene from the scene of Osiris on the mound, are two lines of inscription:

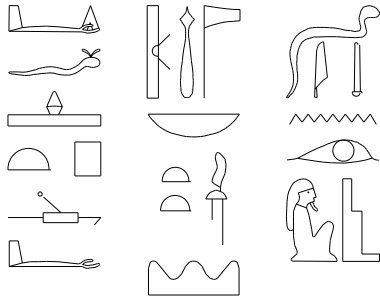


*ḥtp di nsw ʒsir nṯr ʒ ḥḳʒt Imntiw di.f*

*nb(t)-pr šm<sup>c</sup>yt Imn Iw.s-m-ḥs.t-Mw.t*

‘An offering which the king gives to Osiris, Great God, Ruler of the Westerners, that he may give (to) the Lady of the House, the Chantress of Amun Iwesemhesetmwt’.

Isis and Nephthys who stand behind the throne are identified by means of their headdresses. Egg and uraeus are added near their heads to identify them as female deities. In front of the enthroned Osiris is written in three columns:



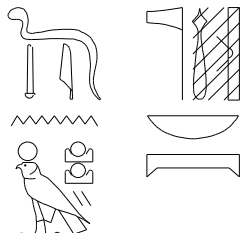
*ḏd mdw in ʒsir*

*nṯr ʒ nb ʿImntt*

*ḏi.f ḥtp wʿ*

'Recitation by Osiris, the Great God, Lord of the West, may he grant one (meal)'

Facing Osiris stands the falcon-headed Harakhty with two columns of inscription in front of and above him:

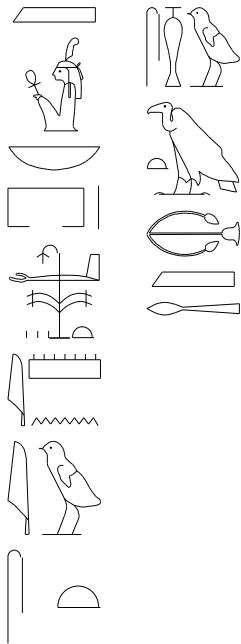


*ḏd mdw in R<sup>c</sup>- ḥrw- ʒḥty,*

*nṯr ʒ nb pt*

'Recitation by Re-Harakhty, Great God, Lord of Heaven'.

The words which he utters are written under his raised right arm:



*m3' nb(t)-pr šm'yt 'Imn Iw.s-m-*

*hs.t-Mw.t m3'(t) hrw*

'True is the Lady of the House, Chantress of Amun, Iwesemhesetmwt, true of voice.'

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