

The Scenes of the *bꜣ* of Osiris at Ancient Egypt

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ABSTRACT

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The *bꜣ* is an aspect of a human that the ancient Egyptian thought that it would live after the death of the body. It is depicted as a human-headed bird flying away from the tomb to join the *kꜣ* in the Nether world. Unlike the concept of the soul in other thoughts, the *bꜣ* is not only a part of the human, but it is the human itself. At the beginning, the word *bꜣ* was written with the symbol of the *bnw* bird. Then it was changed to a human-headed falcon. Humans had one *bA* while gods have many. The *bꜣ* usually appeared in the texts that were related to life after death. The Pyramid Texts were the earliest source that mentioned the *bꜣ* concept. There was no depiction of the *bꜣ* before the New kingdom, however, some funerary statues date back to the Old kingdom had depiction of *bꜣ* in totally human form. The first depiction of the *bꜣ* in the Book of the Dead, was a human-headed bird with other human features referring to both its human nature and its ability to move from a place to another. The *bꜣ* of Osiris was depicted many times in temples, tombs and on other monuments. The research aims to study the various representations of the *bꜣ* of Osiris and to spot light on its functions.

Introduction

The *bꜣ* in ancient Egypt like the concept of *kꜣ*¹ and *ꜣh*² has no accurate synonymous in any language. As the word *bꜣ* has no translation, but its concept could be illustrated in many ways. When it was associated with a deity, it was explained as the manifestation of power of that deity.

In linking with the common humans, the *bꜣ* concept submitted more development. That was attested in the 1st Intermediate period, the Middle Kingdom and Late period. In this development, the *bꜣ* was considered the personification of the vital forces, both physical and psychological, of the dead. It was thought to be one of the forms of existence of the deceased, in which he could persist to life after his death. The *bꜣ* of the common human came at death is physical in nature. The *bꜣ*'s freedom in the Netherworld was related to the integrity of the burial ritual and performing all the vital functions such as eating and drinking³.

The deity in ancient Egypt was manifested in another deity. For example, Re was the *bꜣ* of the Lord of Heaven⁴. Osiris was the *bꜣ* of the Lord of Carvens "Anubis" and the

b3 of Re, his own body⁵. Amun was the *b3* of Shu⁶ and Shu was the *b3* of Amun. Osiris also was the majestic *b3* of the gods of Herakleopolis and at the same time the living *b3* of the Great Ennead⁷.

The *b3* of Osiris and the sacred animals

In ancient Egypt, the deity was also manifested in the sacred animals. The *b3* of Osiris was the ram of *Mendes*⁸ and the *km-3.t-f* serpent⁹. All of Sokar, *Mendes* ram, Apis bull in different aspects represent the *b3* of Osiris¹⁰. The phoenix of the *bnw* bird was also considered the *b3* of Osiris¹¹. The *bnw* was as the *b3* and also as the phoenix of god Osiris' form¹². It was called the united *b3* and the living phoenix¹³.

The functions of the *b3* of Osiris

The deities in the temples lived in their statues. Their *b3* were responsible for the animation of these statues. This was a daily ritual when the deities incarnated in their statues¹⁴. The *b3* of god Osiris had many other functions concerning with the protection of the deities:

- Protecting the standing ram (*b3-ḥꜥ*) at Dendera temple¹⁵.
- Protecting the four *b3* of Amun at Karnak temple¹⁶.
- Protecting god Khnum at Esna temple¹⁷.
- Protecting god *s3ḥ*¹⁸ at Edfu temple¹⁹.

The figures of *b3-n-Wsir*²⁰



Doc.1. The *b3* of Osiris as a *bnw* bird

This scene (Fig.1) is represented in the tomb of Osiris at Hu²¹. It depicts the *bnw* bird perched on a willow tree covered with leaves. This tree was called *tr.t*²²  in ancient Egypt. It was represented in the tomb of Api. Behind the *bnw*'s head, is an inscription reads *bnw-n-Wsir*²³.

Doc.2. the *b3* of Osiris from the fourth shrine of Tutankhamun

This scene (Fig.2) represents the *b3* of Osiris along with the *b3* of Re standing on a pedestal and facing each other. There are two *dd* pillars - the symbol of god Osiris – on each side of the two *b3*. This signify the place where the two deities meet at *Mendes*²⁴ the ancient Egyptian city ²⁵ *dd.t* as mentioned in the Coffin Texts. The *b3* of Osiris, on the right, is depicted as a bird with a human-head wearing the White Crown, the *nemes* and the curved beard. On the left stands the *b3* of Re as a falcon wearing the sun disk upon his *nemes*²⁶. The same scene is depicted in the Book of the Dead, on the papyrus of *3nj* (Fig.3)²⁷.

Doc.3. the *b3* of Osiris from the funerary stela of ²⁸ *ḥr-di.f nḥt*

This limestone stela (Fig.4) dating to the Late Period, was found at Akhmim. It measures 75.5 cm high. It is divided into four registers. The first register show a large figure of the winged solar-disk ²⁹ *ḥr-bḥdtj*. There are two snakes hanging from the solar disk, representing the two goddesses *nḥb.t* wearing the White Crown and

w3d.t wearing the Red Crown. The main subject of the stela is the cycle of the solar-disk which related to life, death and the rebirth of *hr-di.f nht*. The second register has a depiction of the rising of the solar disk on the left side and on the right side, the solar bark, with *hr-di.f nht* adoring *R^c-hr-3hty* and other sun gods on it, heading to the west. The third register shows the rising and the sunset of the solar disk at the same time starting a new cycle. There is a *b3* on each side of the solar disk. The *b3-n-šw* to the left and the *b3-n-Wsir* to the right. Both of them appeared as a bird -with human face-standing on a shrine with an ointment cone upon their heads, holding the *nh3h3*³⁰ scepter of Osiris and adoring a deity who has an ostrich feather upon his head and whose torso protruding from the earth and lifting the solar disk with his hands. There are four Baboons, two on each side behind the two *b3*, also adoring this god. The fourth register has an a six lines inscription of a standard offering list³¹.

Doc.4. the *b3* of Osiris on the lower part, interior of a sarcophagus

This scene (Fig.5) occupied the lower part of the interior of a sarcophagus. It depicts the *b3* of god Osiris as a bird with human face and has an ointment cone upon its head. The *b3* is perching above the mummy of Osiris that is lying on a lion-shaped bed. It holds the *šn* symbol of protection with its talons. Goddesses Nephthys and Isis are represented on each side of the bed. They both are sitting on backless chairs on one knee and raising the other. There is an inscription beside his head reads *b3-Wsir*³².

Doc.5. the *b3* of Osiris from Esna temple, between columns C

This distinctive scene (Fig.6) shows emperor Domitian kneeling and burning incense before four *b3* of deities from right to left: *šw*, *R^c*, *Gb* and *Wsir*. They are all depicted as standing rams. The *b3* of Osiris is the fourth one to the left. It appeared as a ram with a large cobra, emerging between its coiled horns.

The text of the *b3* of Osiris reads:



b3-n-Wsir nb t3-sn.t

The ba of Osiris, Lord of Esna.

Doc.6. the *b3* of Osiris from Phila temple, terrace of the Naos, vestibule of the chamber of Osiris, east wall

This scene (Fig.7) depicts the *b3* of Osiris standing again on the sacred grove. The Nile-god Hapi stands as a human with pendulous breasts and a large stomach. He puts his right arm on his right breast while water is pouring on the grove from his left breast. He is also pouring water from a jug in his right hand. The *b3* is depicted as a bird with human-head wearing a cap adorned with the uraeus. The ceremonial beard is attached to his chin.

The text of Osiris reads³⁴



dd mdw in Wsir dw3 3 nb

Recitation by Osiris, Great god, praising the Great Lord.

Doc.7. the *b3* of Osiris from Phila temple, gate of Hadrian and Marcus Aurelius, inner doorway, 2nd register

This scene (Fig.8) represents the *b3* of Osiris standing in the sacred grove. He stands above the crowns of 17 trees depicted schematically on the pond. He is receiving libations and being praised by deities. They are from left to right: Isis, Nephthys, Horus and Amun. God Thoth stands at the end after the deities writing. Another figure of Isis appeared as a cow-headed goddess behind the *b3* of Osiris, pouring water on the grove. There is also a small kneeling figure of a Nile-god behind Isis. The *b3* is drawn in an oversized scale. It is depicted as a bird with human-head wearing a wig with short curls, around which a ribbon is tied. The uraues adorned its forehead and a ceremonial beard attached to its chin. The feathers of the *b3* bird are carefully drawn but in a peculiar manner, which is characteristic of the Late period³⁵.

The text beside the *b3*'s head reads:



dd mdw in šps b3-n-Wsir hnty-îmntt

Recitation by venerable ba of Osiris, who presides in the West.

Doc.8. a procession of the *b3* of Osiris from Dendera temple, Osiride chapels, east chapel no.1, frieze

This scene on the frieze surrounding the walls of this chapel (Fig.9a,b,c) represents many figures of the *b3* of Osiris. They all are depicted as human-headed birds. They all adoring the solar disk in its cycle of rising and setting. The only difference in the representations of the *b3*, is the headdress. Some of them wear the *nemes* headdress with a ribbon around it, while the others wear a short cap with the same ribbon. They all have the ceremonial beard attached to their chins. All of them wear the symbol of the *md*³⁶ offering³⁷ upon their headdresses and hold the *nh3h3* scepter. All of them stand on pedestals with different inscriptions such as the *hb* symbols, birds on the *nb* signs and Lotus flowers³⁸.

The texts of the *b3* of Osiris read³⁹



b3 šps n Wsir, hnty-îmntt, nb ddw hḳ3 3bdw

Venerable ba of Osiris, who presides in the West, Lord of Busiris, Ruler of Abydos.



b3 šps n Wsir, hnty-îmntt, ntr ʿ3 hry-ib îwn.t

Venerable ba of Osiris, who presides in the West, Great god who presides on Dendera. These texts are repeated along the frieze of this chapel.

Doc.9. the *b3* of Osiris from Dendera temple, Osiride chapels, east chapel no.2, east side, north-east wall

This scene on the frieze of this chapel (Fig.10) represents goddess Isis pouring water before the *b3* of Osiris. He is depicted as a bird with human-head wearing a solar-disk adorned with an uraues upon his *nemes*. He has a ceremonial beard attached to his chin.

He is raising his hands to receive the water from Isis. Each of them stand on a high pedestal⁴⁰.

The text of the *b3* of Osiris reads⁴¹



[*b3*] šps n Wsir //// m3w.tw, rnp.tw//// b3w ntrw hr hwt.f

Venerable ba of Osiris /// renewed, become young again /// who protects the souls of gods.

Doc.10. the *b3* of Osiris from Dendera temple, Osiride chapels, east chapel no.2, west side, north-west wall

This scene (Fig.11) is almost the same of the previous one. It represents goddess Isis offering water and bread before the *b3* of Osiris. He is depicted again as a bird with human-head wearing the solar-disk adorned with an uraeus upon his *nemes*. The ceremonial beard is attached to his chin. He is raising his hands to receive the water and the bread. The *b3* and Isis stand on a pedestal⁴².

The text of the *b3* of Osiris reads



b3 šps Wsir hnty-imntt ntr 3 hrj-ib iwn.t

Venerable ba of Osiris, who presides in the West, Great god who presides on Dendera.

Doc.11. the *b3* of Osiris from Dendera temple, Osiride chapels, east chapel, no.3, west wall, 1st register

This scene (Fig.12) depicts the *b3* of Osiris among many other deities on three pedestals behind god Ptah who is sitting on the throne. *b3* of Osiris is represented as a ram standing on high pedestal. He wears the Two-Feathers crown adorned with two uraeui wearing solar disks on both sides.

The text of the *b3* of Osiris reads⁴³



b3 h' b3-n-Wsir

The standing ram, ba of Osiris.

Doc.12. the united *b3* of Osiris and Re from the tomb of Nefertari, Valley of Queens

There was a belief in ancient Egypt that the person after death transformed to Osiris. Another belief that the deceased accompanied Re in his journey in heaven. The issue was that how the deceased could become Osiris and join him in the Underworld and become Re and join him to heaven. The Book of the Underworld succeeded to solve this question by considering that Osiris was the body which went down to the Underworld, and Re was the *b3* which left the body at death and rised to heaven. Therefore, when life is renewed through the unity of the body and the spirit, it renewed through the unity of Osiris and Re⁴⁴. In the Book of the Dead, was the first representation of the two deities Osiris and Re in one body and talking with the same mouth. This figure was called the united *b3* '*db3 dmd*'. It depicted the union of the *b3*

of both Osiris and Re who met in Mendes. Their new form represented a ram-headed mummy known as the Ram of Mendes⁴⁵. When the two *b3* of Re and Osiris met in Mendes, they became the One who has two *b3* (*b3wyfy*)⁴⁶. The Coffin Texts mentioned that union reads: *Wsir pw m k.f r ddt gm.n.f b3im n R^c h^c n hpt.n ky ky h^c.n hpr m b3.wy m ddt* which means “Osiris, when he entered Mendes, where he found the Ba of Re.

Then the one embraced the other. Then (they) became the one with two Bas in Mendes”⁴⁷. Egyptologists believed that Osiris was *dt* which meant to be the place where god Re was born⁴⁸.

The united *b3* was called *ddt* which could mean to show the eternity of this combination. It was depicted in many of the private and royal tombs of the new kingdom, in the texts of the Litany of Re, in the Book of the Dead and in the papyri of the 21st dynasty⁴⁹.

This scene from the tomb of queen Nefertari (**Fig.13**) was one of the most important scenes of the united *b3*. It represents it as if it is rising between the hands of the two goddesses Isis and Nephthys. They both symbolized the two mountains of the Horizon. The relationship of the two goddesses with the united solar-Osirian god was documented in the new kingdom’s books of the Netherworld, where Isis and Nephthys were depicted as the arms of the solar god and were connected to his legs. This related to their role as the goddesses who protected the solar god; the arms punish his enemies, and the legs support him and connect him to earth⁵⁰. The united *b3* was depicted as a ram-headed mummy with a large solar disk between its horns. He wears the *nemes* headdress, a broad collar and a long band tied at the front. He stands on a pedestal.

The texts on each side of the *b3* reads:



Wsir htp m R^c means “Osiris who rests in Re”.



R^c pw htp m Wsir “He is Re who rests in Osiris”.

Doc.13. the united *b3* of Osiris and Re from a papyrus of the 21st dynasty

This distinctive scene (**Fig.14**) represents the united *b3* of Osiris and Re on a papyrus dating back to the 21st dynasty. The united *b3* appeared as a ram-headed mummy -with an uraes between it’s horns- standing between goddesses Isis to the left and Nephthys to the right. The *b3* wears a curved beard attached to its face and a dangling strap around his shoulders. Both deities and the *b3* are standing on a bark surmounted by two arms emerged from the sun disk. There are many stars occupied the space around the bark. Isis and Nephthys supported the mummy with their hands. There is the *nh* symbol hanging around Nephthy’s arm and the *dd*- which is god Osiris’s symbol- around Isis’s arm. Beside the mummy’s face to the right, an inscription reads  *ntr 3*. To the left, is an inscription reads  *nb pt*.

Conclusion

- The *b3* of god Osiris is depicted in the tomb of Osiris (**doc.1**), on the fourth shrine of king Tut-ankh-Amun (**doc.2**), on the papyrus of Ani (**doc.2**), on a funerary stela of *hr-di.f nht* (**doc.3**), on a sarcophagus (**doc.4**), at Esna temple (**doc.5**), at Phila temple (**doc.6,7**), at Dendera (**doc.8, 9,10,11**), at the tomb of queen Nefertari at the Valley of Queens (**doc.12**), on the papyrus dating to the 21st dynasty (**doc.13**).
- The *b3* of Osiris appeared in many forms such as: a *bnw* bird stands on the Willow tree (**doc.1**), a human-headed bird wearing the White Crown upon the *nemes* headdress (**doc.2**), a human-headed bird wearing an ointment cone upon his head (**doc.3, 4**), a standing ram with a large cobra upon his head (**doc.5**), a ram wearing the Two-Feather Crown (**doc.11**), a human-headed bird standing on the sacred grove (**doc.6, 7**), a human-headed bird wearing the symbol of *md* offering upon the *nemes* (**doc.8**), a human-headed bird wearin the solar-disk adorned with the uraeus upon his head (**doc.9, 10**), and finally as a ram-headed mummy (**doc. 12, 13**).
- The *b3* of Osiris appeared along with the *b3* of other deities such as: the *b3* of Re, the *b3* of Shu, and Geb. He also appeared with Isis, Nephthys, Horus, Amun the god Hapi and Ptah.
- The *b3* of Osiris is depicted while receiving offerings from other kings and deities. He received the offering of burning incense from emperor Domitian (**doc.5**), the offering of pouring water (**doc.9, 10**).
- The fuction of the *b3* of Osiris was the protection of the *b3* of other deities such as: the standing ram (*b3-ḥ*) at Dendera, the four *b3* of Amun at Karnak. He also protected the deities themselves such as: god Khnum at Esna and *s3ḥ* at Edfu.
- The *b3* of Osiris held many titles as the following: *nb t3-sn.t*, *nb ddt*, *hnty-ḫmntt*, *b3w ntrw hr hwt.f*, *nb ddw*, *ḥk3 sbdw*, *ntr 3*, *hrj-ib iwn.t*, *wnn-nfrw-m3-ḥrw*.
- Many sacred animals were associated with the *b3* of Osiris as *Mendes* Ram, Apis bull and *km-3.t-f* serpent. The *b3* of Osiris was manifested in them.
- Both *b3* of Osiris and Re united together and thus created a united *b3* called '*db3 dmd*'. it was depicted as ram-headed mummy referring to the ram of *Mendes* where the two gods met.



Fig.1. The *b3* of Osiris as a *bnw* bird

Ludwig Keimer, "L'Arbre *tr.t* = *ḥ* Est-il Réellement le Saule Égyptien" in *BIFAO* 31(1931), p.191.

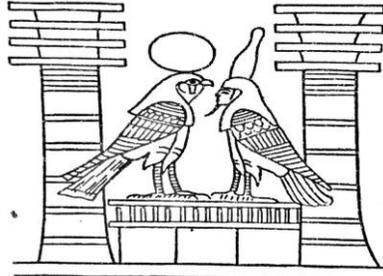


Fig.2. The two *b3* of Osiris and Re from the 4th shrine of Tut-ankh-Amun Piankoff. A, *The Shrines of Tut-Ankh-Amon*, New York (1955), p.55, fig.16.



Fig.3. The two *b3* of Osiris and Re from the papyrus of Ani Budge. E, *The Book of the Dead, The Papyrus of Ani*, volume 3, London (1913), sheet 9.



Fig.4. The *b3* of Osiris on a stela of *hr-di.f nht* Lutz. H, *Egyptian Tomb Steles and Offering Stones of the Museum of Anthropology and Ethnology of the University of California*, Leipzig (1927), pl.44.

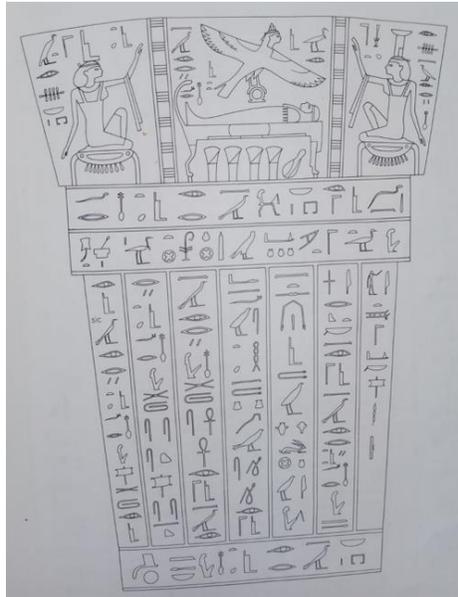


Fig.5. the *b3* of Osiris on the lower part, interior of a sarcophagus Steward. H, *Mummy-Cases and Inscribed Funerary Cones in the Petrie Collection*, Warminster (1986), Tafel.15.

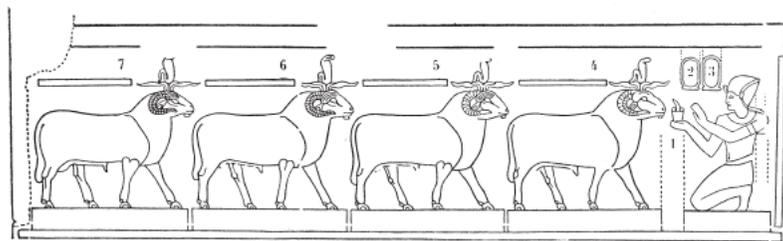


Fig.6. The *b3* of Osiris as a ram from Esna Temple Sauneron. S, *Le Temple d'Esna II*, Le Caire (1936), re-edition (2012), p.252.

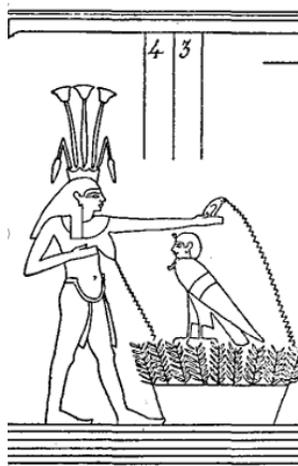


Fig.7. The *b3* of Osiris being watered by a Nile-god Bénédite. G, *Le Temple de Philae 1*, Paris (1893), pl.XXXVI.



Fig.8a Cow-headed Isis before the *b3* of Osiris
Champollion. J, *Monumentes de l’Egypte et de La Nubie I*, Geneve, pl.XCIII

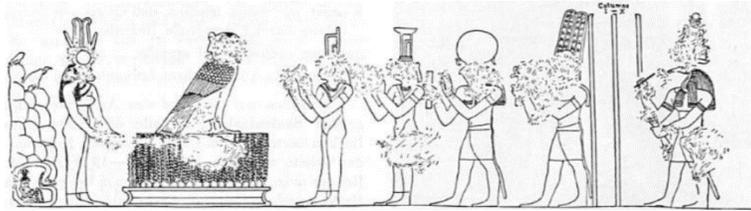


Fig.8b. The deities adore the *b3* of Osiris
Junker. H, *Das Götterdekret über das Abaton*, Wien (1913), p.58.

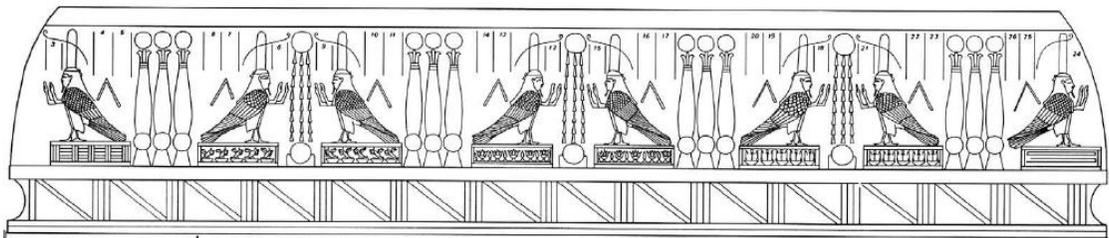


Fig.9a. A procession of the *b3* of Osiris on the frieze of the east Osiride chapel, no.1, east wall, at Dendera temple

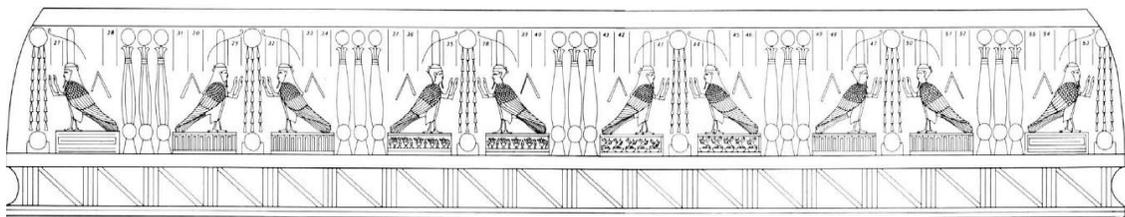


Fig.9b. The *b3* of Osiris on the frieze of the east Osiride chapel, no.1, south wall, at Dendera temple

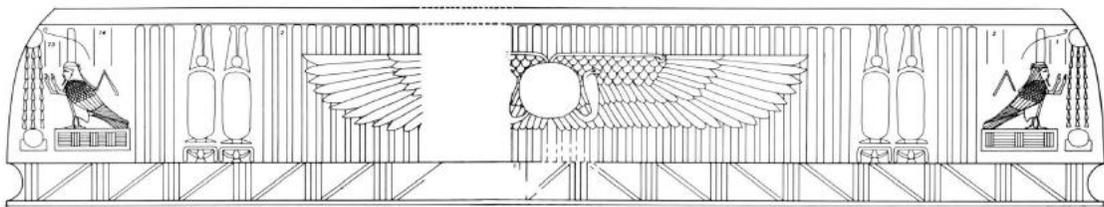


Fig.9c. The *b3* of Osiris on the frieze of the east Osiride chapel, no.1, north wall, at Dendera temple
Cauville. S, *Dendera ‘Les Chapelles Osirienne’ X/2*, Le Caire (1997), pls.3-6.

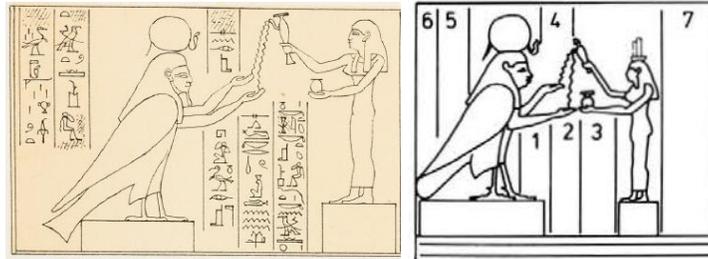


Fig.10. Goddess Isis offering water before the *b3* of Osiris
Marriete. A, *Dendérah IV* planche, Paris (1873), pl.40;
Cauville. S, *Dendera 'Les Chapelles Osiriennes' X/2*, Le Caire (1997), pl.49.

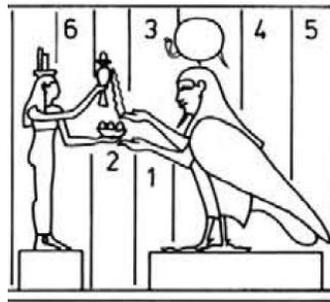


Fig.11. Goddess Isis offering water and bread before the *b3* of Osiris
Cauville. S, *Dendera 'Les Chapelles Osiriennes' X/2*, Le Caire (1997), pl.52.

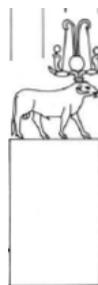
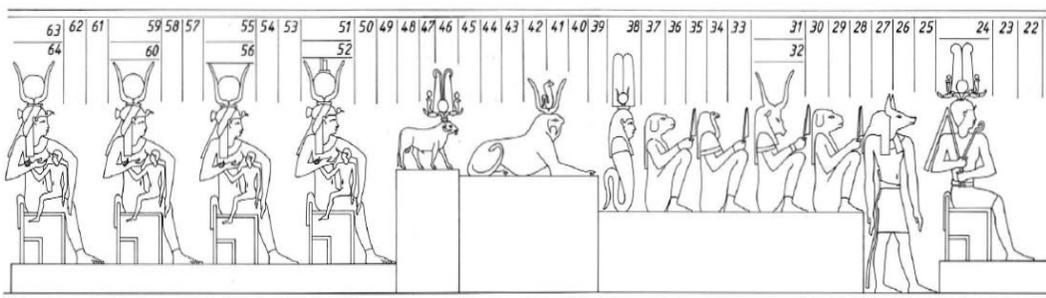


Fig.12. the *b3* of Osiris as a ram
Cauville. S, *Dendera 'Les Chapelles Osiriennes' X/2*, Le Caire (1997), pl.100.

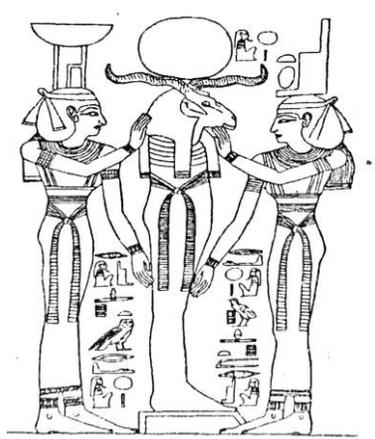


Fig.13. The united *b3* of Osiris and Re in the tomb of Nefertari
Suzanne. L. Onstine, “The Relation between Osiris and Re in The Book of Caverns”
in *SSEA* 25 (1998), p.69.

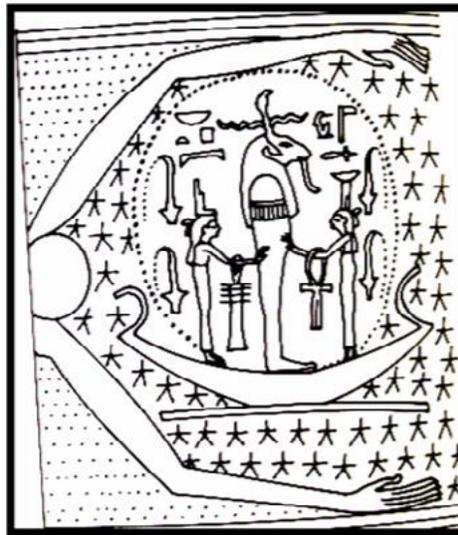


Fig.14. The united *b3* of Osiris and Re on a papyrus from the 21st dynasty

¹- The *k3* was described in hieroglyphic as two upraised arms . It was considered as the symbol of protection or embracing the person by his *k3*. There were numerous representations of the king accompanied by his *k3*, either as the hieroglyphic symbol or as a man with the *k3* symbol upon his head; Andrey O. Bolshakov, “Ka” in *The Oxford Encyclopedia of Ancient Egypt*, Volume 2, Oxford (2001), p.215-217.

² - The *3h* was the disembodied soul. It had a special importance in mortuary rituals of ancient Egypt. The *3h* allowed the human form of the deceased to visit earth; Margaret R. Bunson, *The Encyclopedia of Ancient Egypt*, Newyork (2002), p.1.

³ - Louis V. Zabkar, “Ba” in *LÄ I*, p.588-590.

⁴ - Hornung. E, *Das Amduat I*, Wiesbaden (1963-67), p.195,11, II, 187.

⁵ - Moret. A, “*La Légende d’Osiris à l’époque Thébaine d’Après l’Hymne à Osiris du Louvre*” in *BIFAO* 30 (1931), p.729; Erman. A, *Die Literatur der Ägypter*, Leipzig (1923), p.188.

⁶ - Sethe. K, *Amun und die Acht Urgötter von Hermopolis*, Berlin (1929), p.97(205) , p.109 (232).

⁷ - Ricardo A. Caminos, “A Prayer to Osiris” in *MDAIK* 16 (1958), p.20-24.

⁸ - Maystre. C, “Le Livre de du Ciel dans les Tombeaux de la Vallée des Rois” in *BIFAO* 40 (1941), p.103.

⁹ - Sethe. K, *Amun und die Acht Urgötter von Hermopolis*, Berlin (1929), p.55 (107).

¹⁰ - Kees. H, *Der Götterglaube im Alten Ägypten*, Berlin (1977), p.325, 499.

¹¹ - In ancient Egyptian Myths, the *b3* of Osiris was the *bnw* bird who rests on Willow tree; Ridolfo V. Lanzone, *Dizionario di Mitologia Egiza*, Vol.5 Torino (1881-1886), pl.70.

¹² - Mariette. A, *Dendérah IV planche*, Paris (1873), pl.75 (18,19).

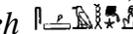
¹³ - Junker. H, *Das Götterdekret über das Abaton*, Wien (1913), p. 2.

¹⁴ - Louis V. Zabkar, *A Study of the Ba Concept in Ancient Egyptian Texts*, SAOC 34, Chicago (1968), p.39.

¹⁵ - Cauville. S, *Dendera ‘Les Chapelles Osiriennes’ X/1*, Le Caire (1997), p.207, 13.

¹⁶ - Leclant. J, *The Edifice of Taharqa by the Sacred Lake of Karnak*, London (1979), p.78, pl.28.

¹⁷ - Sauneron. S, *Le Temple d’Esna III*, Le Caire (1968) re-edition (2002), 232,7(110).

¹⁸ - *s3h*  was the constellation of Orion. He was mentioned in the Pyramids Texts and was referred to as ‘Father of gods’. He was usually depicted as a god surrounded by stars that is sailing across the sky; Richard H. Wilkinson, *The Complete Gods and Goddesses of Ancient Egypt*, London (2003), p.127; LGG VI, 152.

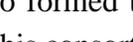
¹⁹ - Chassinat. E, *Le Temple d’Edfou VIII*, Le Caire (1933), p.145,4.

²⁰ - LGG II, 676.

²¹ - Hu was the modern name of a city which was the capital of the 7th Nome of Upper Egypt. The name of the main city in the nome was *hw.t shm* which was shortened to *hw*. During the ptolemaic period it was called Diospolis Parva. It was the cult center of the deity *B3t* until the New kingdom when it became the cult center for goddess Hathor; Karola Zibelius, “Hu” in *LÄ* III, 64.

²² - WB V, 385.

²³ - Ludwig Keimer, “L’Arbre *tr.t*  Est-il Réellement le Saule Égyptien” in *BIFAO* 31(1931), p.189, 190.

²⁴ - Mendes was the Greek name of a city in ancient Egypt called *dd.t*, the modern Tell Al-Ruba. It is situated about 23 km east of Mansora, Al-Dakahlia government. The chief deities of Mendes who formed the Triad, were the ram-headed god *b3-nb-dd.t* (the *b3* of Osiris) , his consort the fish-deity *ht-mhyt*  and their son *hr-p3-hrd* ; Donald B. Redford, “Mendes” in *The Oxford Encyclopedia of Ancient Egypt*, Volume 2, Oxford (2001), p.367; LGG II, 683; V, 17; WB III, 123.

²⁵ - WB V, 630.

²⁶ - Piankoff. A, *The Shrines of Tut-Ankh-Amun*, New York (1955), p.55, fig.16.

²⁷ - Budge. E, *The Book of the Dead, Papyrus of Ani*, London (1913), sheet 9.

- ²⁸ - Lutz. H, *Egyptian Tomb Steles and Offering Stones of the Museum of Anthropology and Ethnology of the University of California*, Leipzig (1927), Nr.86.
- ²⁹ - LGG V, 253.
- ³⁰ - WB II, 312.
- ³¹ - Fazzini. R, *Images for Eternity 'Egyptian Art from Berkeley and Brooklyn'* (1975), p.118, 119 Nr.101; LGG II, 676; Albert B. El-Sasser und Vera-Mae Fredrickson, *Ancient Egypt, An Exhibition at the Robert H. Lowie Museum of Anthropology of the University of California*, Berkeley (1966), p.78.
- ³² - Steward. H, *Mummy-Cases and Inscribed Funerary Cones in the Petrie Collection*, Warminster (1986), Tafel.15.
- ³³ - Sauneron. S, *Le Temple d'Esna II*, Le Caire (1936), re-edition (2012), p.252.
- ³⁴ - Bénédite. G, *Le Temple de Philae 1*, Paris (1893), p.120.
- ³⁵ - Junker. H, *Das Götterdekret über das Abaton*, Wien (1913), p.58.
- ³⁶ - WB II, 184.
- ³⁷ - The *mḏ* offering  of oil was one of the ointment used in the ritual of the Opening of the Mouth. The *mḏ* along with the *mnḥt* cloth in the ritual offerings referred to the rebirth; WPL II, 866.
- ³⁸ - Cauville. S, *Dendera 'Les Chapelles Osirienne' X/2*, Le Caire (1997), pls.3-6.
- ³⁹ - Cauville. S, *Dendera 'Les Chapelles Osirienne' X/1*, Le Caire (1997), p.64-66.
- ⁴⁰ - Mariette. A, *Dendérah IV planche*, Paris (1873), pl.40.
- ⁴¹ - Cauville. S, *Dendera 'Les Chapelles Osirienne' X/1*, Le Caire (1997), p.154.
- ⁴² - *Ibid*, p.158; PM VI, p.99.
- ⁴³ - Cauville. S, *Dendera 'Les Chapelles Osirienne' X/1*, Le Caire (1997), p.207, pl.100.
- ⁴⁴ - Hornung. E, *Die Nachtfahrt der Sonne: eine Altägyptische Beschreibung des Jenseits*, Düsseldorf (1998), p. 95.
- ⁴⁵ - Nehad Kamal El-deen, "The Unification of Re and Osiris in the Netherworld" in *دراسات في آثار الوطن العربي* (2010), p.74,75.
- ⁴⁶ - Zabkar. L, *A Study of the Ba Concept of Ancient Egyptian Texts in SAOC 34*, Chicago (1968), p.12.
- ⁴⁷ - CT IV 276/7c-280/1a.
- ⁴⁸ - Assmann. J, *Zeit und Ewigkeit im Alten Ägypten*, Heidelberg (1975), p.29.
- ⁴⁹ - Lapp. G, *The Papyrus of Nebseni, The Texts of Chapter 180 with New kingdom Parallel*, London (2002).
- ⁵⁰ - Darnell. J, *The enigmatic Underworld Books of the Solar-Osirian Unity; Cryptographic Compositions of the Tombs of Tutankhamun, Ramesses VI, and Ramesses IX*, unpublished PhD Thesis, University of Chicago (1995), p.665.

مناظر البانلله اوزوريس في مصر القديمة

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المخلص	معلومات المقالة
<p>"البانل" هو جانب من جوانب الإنسان الذي أعتقد المصريون القدماء أنه سيعيش حتى بعد موت الجسد. وقد تم تصويره على شكل طائر برأس إنسان يطير بعيداً عن القبر لينضم إلى "الكا" في العالم السفلي. على العكس من مفهوم الروح في المعتقدات الأخرى، فإن "البانل" ليس فقط جزءاً من الإنسان، ولكنه الإنسان نفسه. في بادئ الامر، تمت كتابة كلمة "بانل" باستخدام رمز الطائر بنو. ثم تم تغييره إلى شكل الصقر برأس انسان. كان هناك اعتقاد بأن البشر يمتلكون "بانل" واحده فقط في حين أن الآلهة لديهم الكثير من "البانل". وقد ظهرت "البانل" عادة في النصوص التي تتعلق بالحياة بعد الموت. وكانت نصوص الأهرام هي المصدر الأول الذي ذكر مفهوم "البانل". لم يكن هناك تصوير "البانل" قبل الدولة الحديثة، ومع ذلك، فإن بعض التماثيل الجنائزية التي تعود إلى الدولة القديمة صورت "البانل" في شكل بشري تماماً. وقد كان أول تصوير "البانل" في كتاب الموتى في شكل طائر برأس إنسان له سمات بشرية أخرى تشير إلى كلاً من طبيعته البشرية وكذلك قدرته على الانتقال من مكان إلى آخر. وقد صورت "البانل" الخاصة بالاله اوزوريس عدة مرات على جدران المعابد، المقابر والآثار الأخرى. ولذلك يهدف هذا البحث إلى دراسة المناظر المختلفة "البانل" الخاصة بأوزوريس وإلقاء الضوء على وظائفها.</p>	<p>الكلمات المفتاحية</p> <p>البانل؛ أوزوريس؛ رع؛ العالم الآخر؛ طائر البنو.</p> <p>(JAAUTH) المجلد 22، العدد 3، (يونيو 2022)، ص -.</p>