CT Spell 1099 (CT VII, 386a-391a) as Evidence for the Solar-Osirian Parallelism in Coffin Texts

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ملخص:

ينتناول البحث بالدراسة واحدًا من نصوص التوابيت التي تتناول رحلة الميت من عالم الدنيا إلى عالم الآخرة في كتاب الطريقيين. وتدور الفكرة الرئيسة للبحث حول أن الاندماج بين المعتقد الأوزيري والمعتقد الشمسي كان موجودًا لدى المصريين القدماء. منذ الدولة الوسطى في نصوص التوابيت، حيث يقوم الميت برحلته لعالم الآخر عبر السماء كتابع للإله رع، وفي نفس الوقت كتابع للإله أوزريس. فالعالم الأسطوري الذي تصوره التعويذة هو العالم الذي يقوم فيه الميت برحلته عبر السماء. أما العالم الأرضي الواقعي الذي تُتيّب فيه التعويذة فهو المكان الذي يوجد به أوزريس الميت، حيث تُتيّب عليه التعويذة وهو نائم على سرير التحيز. فالميت هو إله الشمس رع في السماء، وهو أوزريس على الأرض. ويتم الربط بين العالمين عن طريق تلاوة التعويذة.
This paper deals with Coffin Text spell 1099 (CT VII, 386a-391a) as a description for the passage of the deceased from this life to the next. The main aim here is to argue that although the 'Book of the Two Ways' might be thought of as a guide book showing the deceased the ways to the netherworld, it can also be described as a ritual book. It is not my aim to deal with the whole spell, but the focus here will be on (CT VII, 386a-391a) as evidence for Solar-Osirian parallelism in Egyptian Coffin Texts. The paper also argues that although that CT spell 1099 is a description for the journey of the deceased through the sky as a follower of Re, its ritual actions also allude to Osirian aspects.

The mythical sphere of the spell is the sky, and the ritualistic sphere is the place where Osiris is pictured as lying on a bed and recitations are taking place around him. The two spheres are connected together by the recitation of the spell.

Coffin Text spell 1099 (CT VII, 386a-391a) occurs in section VII of Lesko’s edition of the Book of the Two Ways. It is a long spell and stands by itself in this section. The spell describes the role the deceased is playing in the journey of the sun god Re through the sky, where he is facing the same obstacles and dangerous places as the sun god Re. The spell reads:

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\begin{align*}
\text{ink $\dot{\text{s}}ms$ r$^{*}$ $\dot{\text{s}}p$ bi$^{3}$ = f} & \quad I \text{ am the follower of Re, who receives} \\
\text{db$^{3}$ n$\text{tr}$ m h$\text{m}$ = f} & \quad \text{and clothes (adorns or equips) the god} \\
\text{Hr $^{*}r$ n nb$=f$ $\dot{\text{s}}$t$^{3}$ st m $^{*}bw$ k$^{3}$r} & \quad (I \text{ am) Horus who approaches his lord} \\
& \quad \text{whose place is hidden in the} \\
& \quad \text{purification of the shrine.} \\
\text{wpw n n$\text{tr}$ n m$\text{rit}$n$=f$} & \quad \text{A messenger of the god to the one} \\
& \quad (\text{fem.) whom he loves,} \\
\text{ink $\dot{\text{s}}d$ m$t^{*}t$ s$^{*}c$ n$=f$} & \quad I \text{ am the one who natured Maat, and} \\
\text{s m b$\text{h}$= f} & \quad \text{who caused her to ascend to him in} \\
& \quad \text{his presence.} \\
\text{ink $\dot{t}$s n$\text{w}$h k$^{3}$s k$^{3}$r= f} & \quad I \text{ am the one who knotted the rope and} \\
& \quad \text{who bound up his shrine,} \\
\text{bwt$=i$ pw n$\text{s}$n} & \quad \text{What I detest is the storm,} \\
\text{n(n) wbs m$\text{w}$ r-gs$=i$} & \quad \text{The water has not sprung up beside me,} \\
\text{n hsff$=i$ hr r$^{*}$} & \quad \text{I have not been repelled from Re,} \\
\text{n sn$^{*}c$ = i in iri m $^{*}w$i$=f$} & \quad \text{I have not been turned back by him who acts with} \\
& \quad \text{his hands,} \\
\text{n $\text{sm}$=i m in t kkw} & \quad \text{I have not walked in the Valley of} \\
& \quad \text{Darkness,} \\
\text{n $^{*}k$=i m $^{*}$l$\text{b}$tiw} & \quad \text{I have not entered into the Lake of Criminals,}
\end{align*}
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