



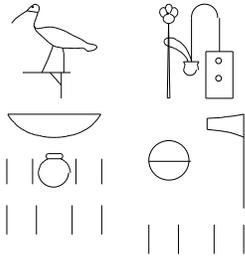
W1982: Procession to the Throne of Osiris

Here, Harakhty, Thoth, Ma'at, and an unnamed male god with feline head, lead the deceased to the enthroned Osiris. This scene could be regarded as the successful outcome of the weighing of the heart, or as part of the actual judgment.

The vignette of the deceased meeting Osiris is present in Theban tombs of the 18th Dynasty (Hartwig 2004, 112). On our coffin it is paralleled with another scene of the deceased presented to the god, on the other side of the coffin, where Osiris, with the sun disk of Re is enthroned.

Facing Osiris stands the falcon-headed Harakhty with three columns of inscription in front of him. This is transliterated in the section on Osiris enthroned and may be translated as: 'Uttering by Harakhty, Great God, Lord of Heaven'. The words that he utters are written under his raised right arm: 'Justified is the Lady of the House, Chantress of Amun-Re, Iwesemhesetmwt, true of voice.' Harakhty is followed by the ibis-headed Thoth. Horus' role in the judgment of the deceased is discussed by Seeber (1976, 159-163). Seeber shows that he is often used to introduce the deceased to Osiris or as the presiding deity in the actual weighing vignette.

Thoth has two columns of inscription in front of his head:



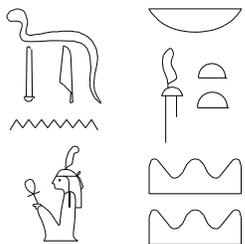
ḏḥwty nb ḥmnw

sš psdt

'Thoth the Lord of Hermopolis, Scribe of the Ennead.'

The cult center of Thoth was Hermopolis. His role as scribe of the Ennead was particularly important in the judgment of the deceased (Seeber 1976, 151). Here he wears the elaborate crown on his head, as on the coffin in the Fitzwilliam Museum (E1.1822: Budge 1925, 51).

Thoth is followed by the goddess Ma'at, partly identified by the feather upon her head but also the two lines of inscription in front and behind her:

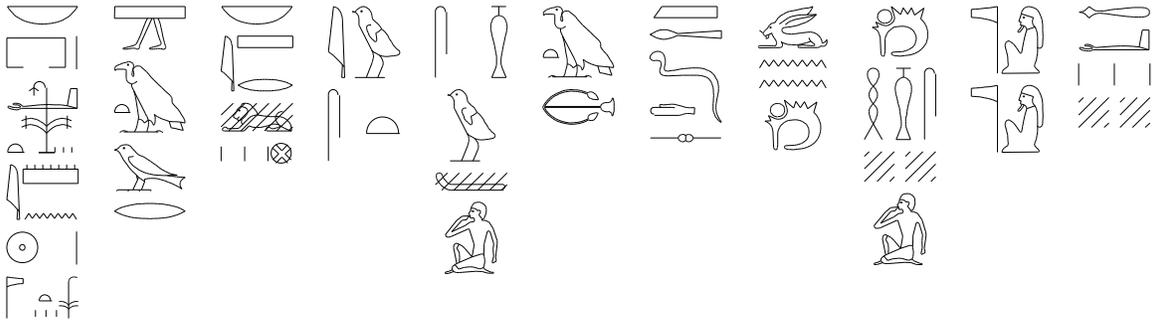


ḏd mdw in M3't

nbt 'Imntt

'Recitation by Ma'at, the Lady of the West.'

Ma'at extends her left hand to the deceased who has eleven lines of inscription in front, over and behind her head. This inscription reaches to the pole of the balance:



nbt-pr šm'yt 'Imn-R^c nsw ntrw

šm Mwt wr (t)

nb Išrw

'Iw. st

hsw

-Mwt

m3' hrw dd.s

wnn (hawk's eye)

(hawk's eye) hsw

ntrwy

'3.wy

'The Lady of the House, Chantress of Amun-Re, King of the Gods, Follower of Mut the Great, Lady of Isheru (the lake sacred to Mut at Karnak where feline deities were appeased), Iuset-hesu-Mut, true of voice, she says. (Two hawk's eyes). May I be a praised one of the Two Great Gods.'

Ma'at is of course essential to the judgment of the deceased and is shown on other coffins holding the hand of the deceased as she goes before the enthroned e.g. the coffin of Khonsu-Mes (Englund 1974, 43 fig. 3), though in this case it is Re enthroned.

The two hawk's eyes which appear in the hieroglyphic text on our coffin require explanation. They are written as Gardiner's H16, an incomplete hawk's eye. They may be a combination of the idea of two wadjet eyes (Gardiner D10) which sometimes appear by weighing scales (Liptay 2011, 55), as well as meaning *im3hwy*, one who honours, (WB82.1-12 spelt with H16 in the New Kingdom, but more commonly in the Graeco-Roman Period, see DZA 20.736.100; and Daumas 1988-1990, 339-340).

Two eyes often appear by the weighing scales, presumably as an offering. On the Papyrus of Taseshed-Khonsu (Florence 3663; Piankoff and Rambova 1957, pl. 14) the deceased offers two eyes at the scene of the weighing and the inscription above her head reads: 'Thy two eyes and thy heart are accepted...' (Piankoff and Rambova 1957, 134). A similar scene occurs on the papyrus of Taudjare (Refai 2006, 257). Seeber (1976, 66) discusses the use of the two eyes near the scales, their part in judgment and their possible relationship to the two lakes of Hierakonpolis and chapter 17 of the *Book of the Dead*. Hawks' eyes are for example depicted in conjunction with lake signs in Chapter 17 of the later Papyrus of Neferrenpet (Milde 1991, 34). Manassa (2006, 137–141) discusses the importance of the wedjat eye in judgment of the deceased. At times this may be expressed as the lunar and solar aspects united. On the Bolton coffin two eyes are offered to the enthroned solar god in what appears to be a judgment scene (the devourer is seated at the feet of the enthroned god).

Additionally, the two hawk's eyes may have the meaning of *imꜣhwy*, who honours and allude to the next phrase in our coffin inscription 'Two Great Gods'. In the Old and New Kingdoms these allude to Shu and Tefnut, or Eternity and Everlastingness (Seeber 1976, 65–66; Leitz 2002, IV 448). Sometimes such gods are associated with the sky. The 'Two Great Gods' may possibly be the same as those mentioned and even pictured on the interior left panel of Shrine I of Tutankhamun¹: where he affirms; *rhwi rn n ntrwy ʿ3 nhꜥ pw dt pw* 'I know the name of the Two Great Gods, they are Everlastingness and Eternity.' Everlastingness and Eternity (both nouns are often translated simply as 'Eternity' and are transliterated *dt* and *nhꜥ* from Egyptian hieroglyphs. It is sometimes said that *dt* represents the linear time of people on earth, the second the cyclical time of the gods, or that *dt* is associated with the past and Osiris and *nhꜥ* with Re and the future. However, the two are often used interchangeably (Kadish 2001, 408).

Behind the deceased is a feline-headed male deity holding a snake and a knife and with another snake coming out of his shoulder. This position is sometimes taken by Hepet-Hor (see [Osiris on the mound section](#)) or by the ichneumon. Our male feline-headed character also has similar attributes to both. Elsewhere Hepet-Hor has feline face and ophidian connections. There is a comparable scene on the Leiden coffin of Amenhotep². Elsewhere, the ichneumon, as a male figure, is also shown carrying knives or snakes and appears beside the scales e.g. the Papyrus of Nesi-pa-ka-shuty (Seeber 1976, 97, fig.33); the Papyrus of Nisti-ta-Nebet-Taui, Ta-Udja-Re and Khonsu mes B Rambova and (Piankoff 1957, 104 footnote 3). On P. Cairo 40014 and coffin Cairo 6008, this figure can also be shown in the procession to Osiris (Seeber 1976, 97–98, pl. 29). Hepet-Hor and the ichneumon do occasionally appear together in the same scene, e.g.

¹ A Piankoff 1962 141-142: Shrine I, left panel fig 47, p.144: "In the central part of the panel are represented the god Eternity and the goddess Everlastingness supporting the sky with two poles. Underneath is the inscription *I know the name of the two great gods, they are Everlastingness and Eternity.*

² Seeber 1976, 119, fig. 42.

P. Cairo 40014 (Seeber 1976, pl. 29). However, while the cat headed feline may have attributes of both the ichneumon and Hepet-Hor, he is a different character.

A feline deity of the Underworld sometimes appears near the scales. For example, a male feline deity is shown by the scales with face turned away on the 21st Dynasty coffin of Tanakhtnethat in the Charlotte Licherie Collection of Egyptian Art (1999.1.17 A-C Michael C. Carlos Museum). Like ours he has a bull's tail coming from his kilt. Unlike ours he is not holding snakes. A male cat-headed figure is shown leading the deceased away from the scales in the Cleveland Museum coffin of Bakenmut (Berman 1999, 318–319). As this cat appears near the scales it is possible that it represents one of the cat-headed gods of the tribunal who sit in judgment upon the deceased. On the Papyrus of Herytwebkht a cat-headed male god with tail guides the deceased (Cairo Museum 10254, Goff 1979, 165, fig. 112). Here he is called 'Porter in the Place of Truth'. The outer coffin of Neschonsu (Cairo CG61030) shows a male lion headed deity wearing kilt with bull's tail, and hence similar to the feline headed deity on our coffin) has also has a crocodile head. He is called 'That Porter in the West' (<http://www.flickr.com/photos/horemachet/526593907/in/set-72157594417096378/> accessed July 2008; Daressy 1909, 61030, p118ff, pl. XLVI). On the 21st Dynasty coffin of Anchefenmut (Cairo JE29692) a male cat deity with bull's tail leads the deceased (<http://www.flickr.com/photos/horemachet/sets/72157600278781114/detail/> accessed July 2008) he is called 'Great God who is in the Duat'. The fact that our cat-headed deity holds knives and snakes suggests an apotropaic quality.

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