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GODDESS *nsrt* IN ANCIENT EGYPTIAN RELIGION

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RESEARCH JOURNAL OF THE FACULTY OF TOURISM AND HOTELS
MANSOURA UNIVERSITY
ISSUE NO. 16, DECEMBER. 2024


المعبودة نسرت في الديانة المصرية القديمة

المخلص

يتناول هذا البحث الحديث عن الإلهة نسرت و يوضح أدوارها في الديانة المصرية القديمة وذلك بدراسة المصادر النصية والمناظر المسجلة على الآثار المختلفة لهذه الإلهة والتي تؤرخ من فترات مختلفة، بدءًا من عصر الدولة القديمة وحتى نهاية العصرين اليوناني والروماني. وكانت نسرت هي إحدى الآلهة التي تمثل العين النارية للاله رع و تنفث أنفاسها النارية ضد أعدائه. وقد اشتق إسمها من الفعل "nsr" الذي يعني يحرق أو يشتعل. اسمها يعني التي تحترق أو الملتهبة. وهذا يتوافق مع دورها كإلهة تحرق وتنفث النار. لقد أضاعت الظلام لقارب رع في العالم السفلي وذلك عن طريق بصق اللهب من فمها لانارة الطريق لمركب رع . وكانت تمهد الطريق لبعث رع وأوزوريس من خلال تدمير أعدائه. تظهر نسرت وشريكها وبست في الكتب الدينية المختلفة وهم يحرقون جميع أعداء رع وأوزوريس. ويطبق هذا البحث المنهج الوصفي والتحليلي. وتوصلت الدراسة إلى نتائج مهمة محددة، من بينها أشكال اسم الإلهة التي انتهى معظمها بمخصص الكوبرا أو النار. كما كشفت عن الهياكل المختلفة التي ظهرت بها هذه الإلهة، حيث ظهرت في الشكل البشري وفي شكل الكوبرا، ولكن يُلاحظ أن نسرت كانت أكثر ظهوراً في شكل الكوبرا. وكذلك يتناول البحث أشهر الألقاب التي حملتها و أدوارها ووظيفتها في الديانة المصرية القديمة. كما أوضحت الدراسة علاقتها بالآلهة الأخرى مثل (أوزوريس، رع، وبست، سوبديت، أسبت، جحوتي، منح الجزار).

الكلمات المفتاحية:

نسرت، رع أوزوريس، وبست

This paper dealt with goddess *nsrt*. It clarified her roles in Ancient Egyptian religion by studying the textual and iconographical sources for this goddess from different periods from the Old Kingdom to the end of the Graeco Roman eras. She was dealt as the fiery eye of Re who emitted her fiery breath against his enemies. Her name was derived from the verb "*nsr*" which means to burn or blaze. Her name means the flaming one or the one who burns. This is matching with her role as a burning goddess. She illuminated the darkness for the bark of Re in the underworld, by spitting flame from her mouth to illuminate the route. She destroyed the enemies of Re-Osiris to prepare his way for the resurrection. *nsrt* and her partner *wpst*¹ appeared on the different books of the afterlife while burning all enemies of Re and Osiris.. *This research applies the descriptive and analytical methodology*. The study reached specific important results, including the forms of the goddess's name which most of them terminated with the determinative of the cobra or the fire . It exposed also the forms of this deity, as she appeared in the human form

and in the cobra form, but it is noticed that *nsrt* was more apparent in the cobra form. Likewise, the most famous titles which she carried and her roles and function in Ancient Egyptian religion. The research clarified also her relation to the other deities like (Osiris, Re , Wepset, Sopdet, Aspet, Dhwtj, Meneh).

Keywords:

Nsrt, Re-Osiris, *wpst*

Introduction

The ancient Egyptian linked fire to many of their deities and the executioners who inflict punishment on sinners and enemies, as well as he linked the fire with the gods who keep evil away from the bark of god Re on his journey to the netherworld.

All goddesses related with the myth of the Eye of Re related closely with fire and lighting. Some of them were represented in cobra form while spitting flames from their mouths to illuminate the darkness in the hereafter or to burn the enemies of Re Osiris .It must be pointed out that there are twelve serpents that protect the procession of the god Re in the other world, and each serpent has a role in one of the hours of the netherworld. ²

2. Literature Reviews

Goddess *nsrt* 's name and iconography has been illustrated in the tombs, the temples and even the funerary objects dated back to different periods as follow. ³

2.1. The Goddess's Inscriptions in the Tombs, the Temples, the Sacred Books and the Funerary Object

2.1. 1.The Goddess's Inscriptions in Sacred Books

The Old Kingdom

2.1. 1..1Pyramid texts

- Pyr.194b, pt.220

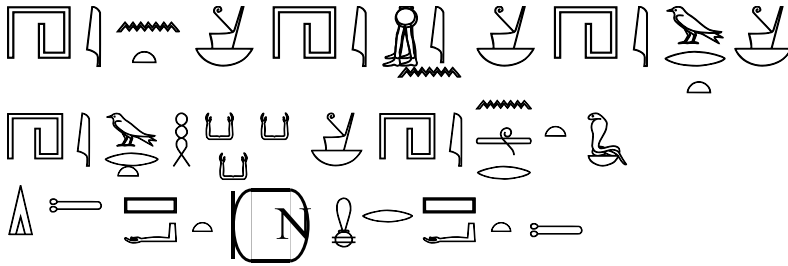


I w n.f hr.t nt iw n.f hr nsrt

He has come to you, O Neith crown ⁴

He has come to you , O Nsrt . ⁵

- Pyr. 196, pt. 221.



hî nt hî inw hî wrt hî wrt hk3w hî nsrt di.t šct Npn mî šct.t di.t rws.f r hftyw.f

O nt crown, O inw crown , O wrt crown , O Werethekaw, O Nsrt . May you make the fear of this N like your fear. May you allow that his knife to be vigorous against his enemies. ⁶

The Middle Kingdom

2.1. 1.2 Coffin texts

- CT I 186, spell 44



h̄i nt h̄i inw h̄i wrt h̄i wrt hk̄w h̄i nsrt msi .n.t ws̄r Npn pri.n.f im.t ts phr

O Neith crown, O inw crown , O Weret crown , O Werethekaw, O Nsrt .you have born this Osiris N He has gone forth from you, you have come forth from him .⁷

- Ct iv, 260-261c, spell 335



Nsrt . It comes after Osiris to burn up the power of his enemies

N̄rt pw wnn.s m ht ws̄r r s̄mt b̄w h̄ftyw.f

Nsrt (The fiery serpent). it follows after osiris to burn up the power of his enemies .⁸

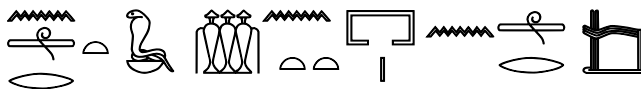
- Ct vi 322q, spell 691



sh̄tp (.i)nsrt n̄šnt

The deceased says that he pacifies Nsrt the raging one.⁹

- Ct vii 163, spell 947



i nsrt h̄nty.t pr nsr

O Nsrt who is the foremost in the pr nsr¹⁰

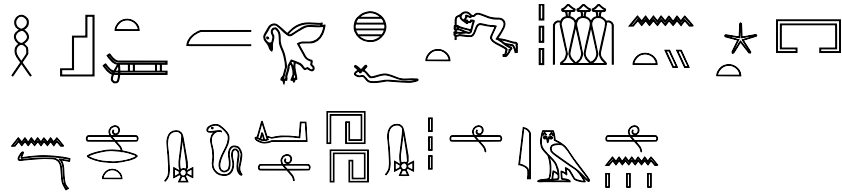
The New Kingdom

2.1. 1.3 Book of Caverns .



l rty iptn nsrt wpst 3w hprw nbwt shrw m htmyt wdw nsrw . tn 3sbt .tn hrw hswt nt hftyw wsir im.s

O, these two cobras, Nesret and Wepset, who are great in forms, mistresses of the plans in the place of destruction. Throw your flame , and light your fire under this pot in which exist the enemies of Osiris .¹¹



htm hftyw hnty dw3t nsrt di.s hh.s im.sn

The enemies at the head of the Duat are perished . Neseret placed her hot breath among them (burnt them up).¹²

2.1. 1.4 Book of the Dead

- papyrus of *nfr wbn.f*, chapter 71, , col. 124



dhwtj m pt mhyt shtp nsrt nbt nšn.

Thoth in the northern sky pacifies *Nsrt*, the lady of rage.¹⁴

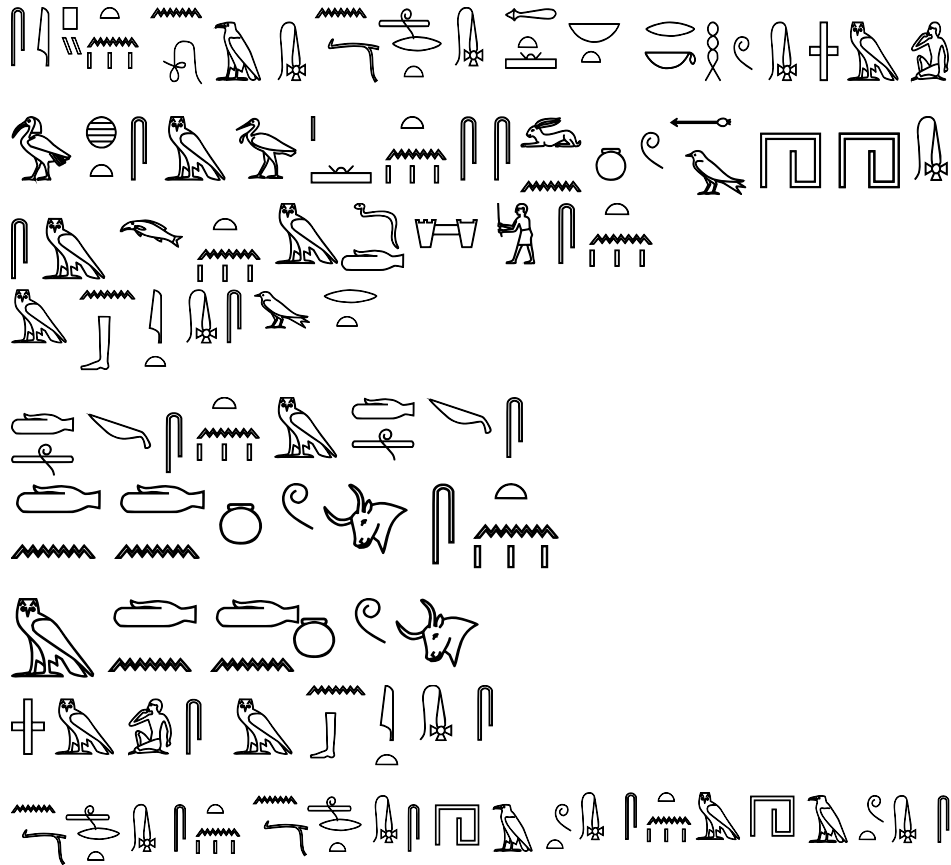
- papyrus of *ʒnʿi*, chapter xciii, , col. 2¹⁵

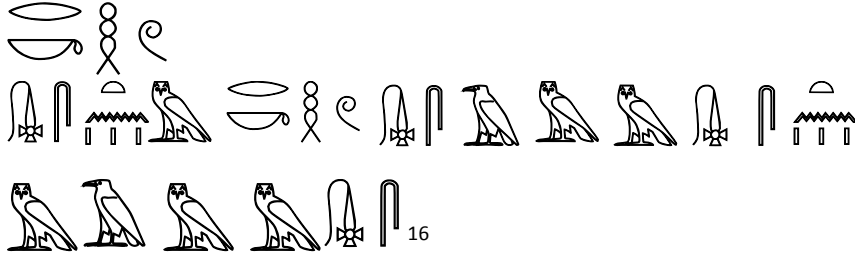


wr s3 wr nsrt s3 nsrt

(I'm) the great one, son of the great one, the fiery, son of *Nsrt*

2.1.1.5 The book of Overthrowing Apep, The papyrus of Bremner-Rhind

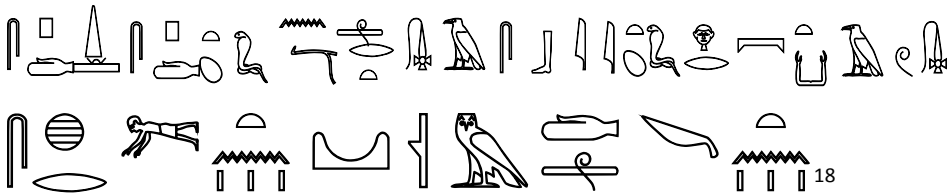




*sip.tn n w3wt nsrt 3t nbt rkh wnm 3ht.s m b3.tn sswn hh.s m h3t.tn
mdd.s tn m nbit wrt ds.s tn m ds.s dndn.s tn m dndn.s wnm.s.(tn)
m nbit.s nsrt .s tn m nsrt .s h3.s (hwd.s) tn m h3t.s (hwd.s) rkh.s tn
m rkh.s 3m.s tn m 3m.s*

You (Apophis) will be convicted by the fiery one ,*nsrt*, the great one, the lady of heat, her heat will devour your soul , her burst will torture your bodies, she will press on you with its majestic fire, it will cut you off with her knife, she will outrage against you with her anger, torture (you) with her flame, burn you with her blaze, contract you with her fire, blast you with her heat, burn you with her heat.¹⁷

- papyrus of Bremner-Rhind, 22,22



spdt spdt nsrt 3spt hr(y) tk3w shr. tn dw kd m ds.tn

be sharp *sopdet* *Nsrt* , *Aspit* the torchbearer, overthrow the evil one (*Apophis*) with your knife .¹⁹

2.1.1.6 Third Hour of the Night , the coffin of *hr.sn.s* at El Deir El Bahari, 26th dynasty



dhwtj m pt mhyt shtp nsrt nbt n3n.

Thoth in the northern sky pacifies *Nsrt* , the lady of rage

2.1.3. The God's Inscriptions in Temples:

Graeco Roman periods:

2.1.3.1. the temple of Philae

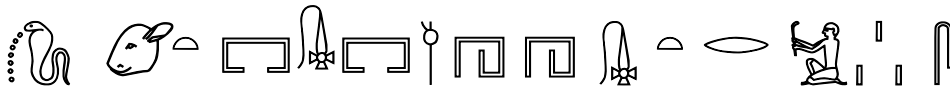
- Right of the Doorjamb of the central hall of the temple of Philae .



*dhwtj shtp nsrt m smwt*²¹

Thot who satisfies *Nsrt* in Biggeh²²

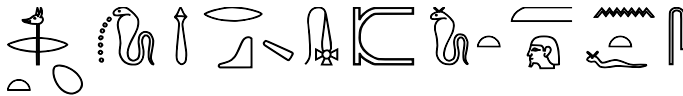
- 2.1.3.2. Dendera temple
- Dendera temple, southern wall of Southern western chamber.



nsrt hnt pr nsr wd hh r hftjw.s

Nsrt in the sanctuary of the flame , who spits flame against her enemies.²³

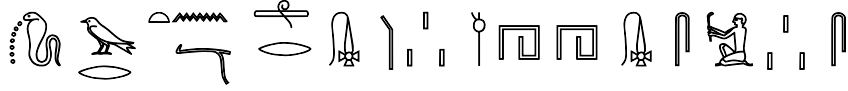
- Dendera temple, western wall of Southern western chamber.



wsrt nsrt 3t rkh ph3t wrt m tp n it.s

The powerful , *Nsrt* , whose fire is great, the great uraeus on the head of her father .²⁴

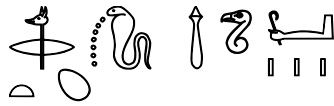
- Dendera temple, southern wall of Southern western chamber.



Nsrt wrt nsr sbyw wd hh.s r hftyw .s

Nsrt , the great one , who burns her enemies , who spits its burning breath against her enemies .²⁵

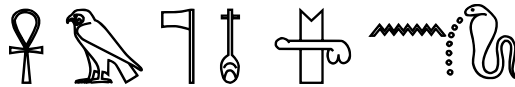
- Dendera temple, exterior doorjamb of Southern western chamber.



wsrt nsrt ʿt nrw

nsrt the powerful one , the great of terror.²⁶

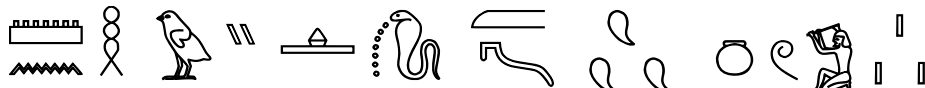
- Dendera temple, exterior doorjamb of Southern western chamber.



mḥ ntr nfr wt̄ n nsrt

May the good god live, begotten by *nsrt*.²⁷

- Dendera temple, eastern western stairs.



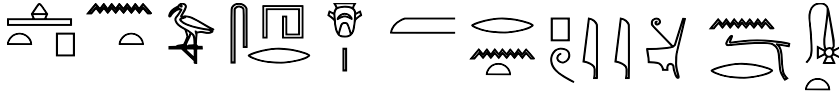
28

mnḥwy sḥtp nsrt m stpwt ḥw nw hftyw

meneh who appeases *nsrt* with pieces of meat and the bodies of the enemies.²⁹

2.1.3.3 El kab

- In the entrance of Ouadi el Halal, El kab



shṯp nt dhwtj shr ib m rnt pwy nsrt

Thoth makes her heart content in her name *nsrt* "fiery ones".³⁰

2.1.3. 4 Edfu temple

- Edfu temple, western wall of 1st chamber of Sokar



ṯsbt wrt hnt imnt nbt st3.t h3.f m nsrt m w3 hrw shr .sn hftyw.f r nb ir sn s3w.f whm. sn mkt.f

Asbet, the great one ,the foremost of the western , the lady of kindles, is behind him like Nsr̥t in the day bark . They overthrows his enemies every day. They protect him, and they renew his protection.³¹

2.1.4. The God's Inscriptions in tombs:

- TT 34 of *mntw m hct*, Southern wall of chapel B .



wbn.f stwt.f m nsrt

He rises with his rays as Nsr̥t³² .

2.2. The Goddess's Iconography

2.2. 1. The human form:

DOC. 1

In the book of the earth (Aker), in the burial chamber of tomb of Ramesses VI, Goddess *nsrt* appears while standing behind a kneeling enemy, and tying his arms behind his back with blood streaming from his head. She guards here the place of execution when god Re crosses.³³



Fig. 1 a scene represents goddess *nsrt* while standing behind a kneeling enemy, and tying his arms behind his back, Tomb of Ramesses VI, 19th dynasty.

After 37, A. Piankoff, la creation du disque solaire, *BdE* 19, 1953, pl. D. XVII

DOC. 2

In the ceilings of the Hypostyle Hall of Kom Ombo Temple, goddess *Nsrt* appears as a woman wearing a long dress with a disc encircled a star on her head, symbolizing her celestial forces,³⁴ she raises her hands signifying her role in supporting the celestial expanse.³⁵ She is


accompanied with her name 



Fig. 2 a scene represents goddess Nsrt as a women with a disc and a star on her head, raising her hands, the ceilings of the Hypostyle Hall of Kom Ombo Temple , Graeco Roman periods.

After J. De Morgan, *Catalogue des monuments et inscriptions de l'Égypte antique* I, Vienne, 1894, pl. 323.

DOC. 3 In the southern wall of the eastern gate of the Opet temple at El Karnak, goddess Nsrt appears in a kneeling attitude holding table loaded with offering of the Nile. Her name is engraved upon her head

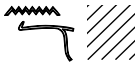

 ns(rt).³⁶Fig. 3



Fig. 3 a scene represents goddess *nsrt* carrying offering table, the Opet temple at El Karnak, Graeco Roman periods.

After C. De Wit, *Les inscriptions du temple d'Opet, à Karnak, Bruxelles*, 1968, pl. 37

2.2. 2. The Cobra Form:

Doc. 4 In lower register of the 4th hour of the book of gates ,Nesret is represented as a huge cobra in front of the shrine of khenty imnty who stands on a coiled serpent . Nesret is accompanied with its name  .
³⁷fig. 4

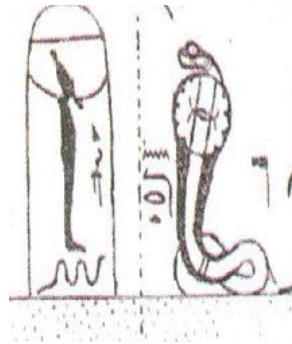


Fig. 4A scene represents *nsrt* as a huge cobra in front of the shrine of khenty imnty, tomb of Ramesses I, 19th dynasty.

After E. Hornung, *the Egyptian book of gates*, Zurich, 2014, p. 119

Doc. 5

In the southern wall of chamber A in Dendera temple, *nsrt* appears as an erecting cobra standing on a pedestal . It is accompanied with its


name .³⁸ Fig. 5



Fig. 5 Ascene represents *nsrt* as a cobra erecting on a pedestal, Dendera temple, Graeco Roman periods.

After É. Chassinat, *Le Temple de Dendera IX*, Le Caire, 1987, pl.Dccclxxxii

Doc. 6

In the lower register of the 1st hour of the *imy dw3t, nsrt* is the First of twelve cobras which illuminate the darkness for the bark of Re in the underworld. Each one spits flame from its mouth to illuminate the route.³⁹fig. 6

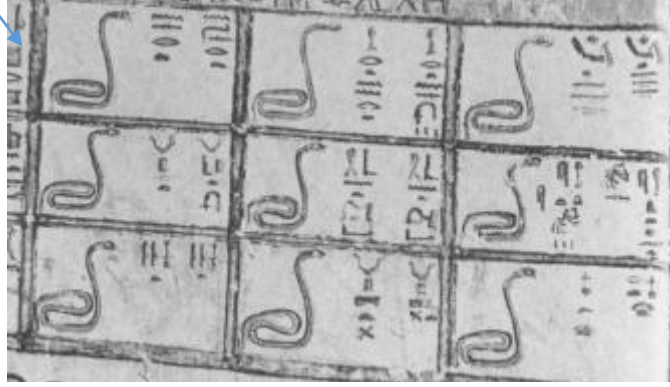
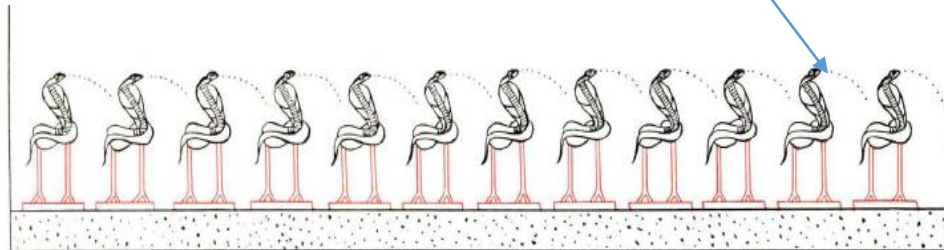


Fig. 6 A scene represents *nsrt* as a cobra of twelve cobras which illuminate the darkness for the bark of Re, book of imy dwat, new kingdom

After A. Piankoff, The tomb of Ramesses VI, New York, 1954, pl. 74

Doc. 7

In Right wall of corridor G of The tomb of Ramesses VI , goddess *Nsrt* appears among 12 cobras in the 3rd register of the 9th hour of book of *imy dw3t*. They stand on a clothing sign .they light the darkness in the chamber of Osiris and they overthrow also their flames from their mouths to burn the enemies in the netherworld.⁴⁰ fig. 7



Book of What Is in the Netherworld

Fig. 88 Diagram of the Nis

Fig. 7 A scene represents goddess *nsrt* appears among 12 cobras standing on a clothing sign, Right wall of corridor G of The tomb of Ramesses VI, 20th dynasty

After A. Piankoff, *The tomb of Ramesses VI*, New York, 1954, fig. 83

Doc.8

In the book of the earth, in the burial chamber of tomb of Ramesses VI, Goddess *nsrt* appears as a cobra standing to right of the sun disc while to the left appears another cobra called *wnmyt* . To the right and the left stand another two gods who hold the snake which passes behind the head emerging from the disc.⁴¹ Fig. 8

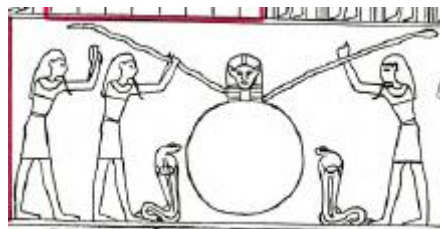


Fig. 8 A scene represents *nsrt* as a cobra protecting the sun disc from the right side , tomb of Ramesses VI, 20th dynasty .

After A. Piankoff, la creation du disque solaire, *BdE* 19, 1953, pl. D. XIII

Doc. 9

In the book of the day in the corridor of tomb of Ramesses VI , Goddess *nsrt* appears together with another four cobras, lying on their baskets , and there are stars over their heads , and each one is accompanied with its name . *nsrt* is the first one in the row.⁴² Fig. 9



Fig. 9 A scene represents *nsrt* as a cobra lying on a basket In the book of the day in the corridor of tomb of Ramesses VI , 20th dynasty

After A. Piankoff, *Livre du Jour et de la Nuit*, *BdE* 13, 1942, pl. D. XIII

3. Results and Discussion






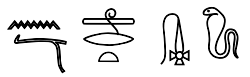



3.1 The Name of *nsrt*





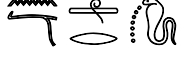


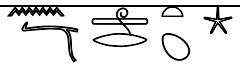
From the studied texts and scenes it is noticed that the name of *nsrt* was written in different ideograms as follow:¹

Table 1: the name


Name Form	Era	Location
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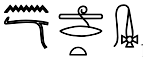

¹ CHR. LEITZ, *Lexicon der Ägyptischen Götter und Götterbezeichnung III*, *OLA* 112, (Leuven- Paris, 2002),p. 199

	<i>the Old Kingdom</i>	Pyr.194b, pt.220
	<i>the Middle Kingdom</i>	Ct iv, 260-261c, spell 335
	<i>the Middle Kingdom</i>	Ct vi 322q, spell 691
	<i>the Middle Kingdom</i>	Ct vii 163, spell 947
	<i>the New Kingdom</i>	Book of caverns
	<i>the New Kingdom</i>	Book of caverns
	<i>the New Kingdom</i>	Book of the Dead, papyrus of <i>nfr wbn.f</i> , chapter 71, col. 124
	<i>the New Kingdom</i>	The book of gates
	27 th dynasty	the book of Overthrowing Apep, , The papyrus of Bremner-Rhind
	The 26 th dynasty	Third Hour of the Night , the

		coffin of Hr.sn.s at El Deir el bahari, 26 th dynasty
	26 th dynasty	TT 34 of <i>mntw m h3t</i>
	The Graeco Roman period	the temple of Philae
	The Graeco Roman period	Dendera temple
	The Graeco Roman period	Dendera temple
	The Graeco Roman period	the entrance of Ouadi el Halal, El kab
	The Graeco Roman period	The Edfu temple
	The Graeco Roman period	Kom Ombo Temple


The name of *nsrt* most probably was derived from the verb "*nsr*" which means to burn or blaze . It appeared since the Old Kingdom till the end of the Graeco Roman periods, her name ended with the determinative


of the fire  from the New Kingdom and the feminine sign "t" was added to mean "she who burns or the flaming one". Faulkner mentioned that *nsrt* means "to make rage"⁴³. While in *wb II* *nsrt* means the flame⁴⁴, and in Gardiner it means the uraeus goddess and the flame.


⁴⁵The sign *ns*  in *nsrt*  means the tongue, while *sdt*  means flame or fire. There is a metaphorical relationship between the two signs like the metaphorical expression in the Arabic word السنة اللهب, which means the flame tongues. This expression refers to the nature of the fire, which increased by destroying the surroundings.⁴⁶

Junker cited that the eye of Re appears as a fiery breathing cobra under the name *nsrt*. He states that the eye of Re was mentioned in Philae where her satisfaction is performed by Thoth,⁴⁷ and Sethe said that all goddesses related with the myth of the Eye of Re related closely with fire and lighting.⁴⁸

The red crown was attested under the name of *nsrt*, as it may have the same symbolism of the fiery solar eye and it will guarantee the full protection for the deceased king.⁴⁹

It is noticed that her name has been depicted in different ideograms, with two only determinatives, which are the *sdt*  or the

determinative of an erected cobra , and sometimes it appeared without determinative⁵⁰. In Dendera and Edfu temples the cobra in *nsrt*

appeared while spitting her fiery breath  referring to its role in burning the enemies of Re and Wsir.

3-2 Titles

She carried many titles as follow:

Table 2: the titles

Title	Era	Location
<i>nsrt</i> the raging one	The Middle Kingdom	Ct vi 322q, spell 691
<i>nsrt</i> who is the foremost in the pr nsr	The Middle Kingdom	Ct vii 163, spell 947
<i>nsrt</i> and Wepset, who are great in forms, mistresses of the plans in the place of destruction	The New Kingdom	Book of Caverns .
<i>nsrt</i> , the lady of rage	The New Kingdom	Book of the Dead, papyrus of <i>nfr wbn.f</i> , chapter 71, , col. 124
<i>nsrt</i> , the great one, the lady of heat	27 th dynasty	the book of Overthrowing Apep, , The papyrus of Bremner-Rhind
sopdet <i>nsrt</i> , Aspit the torchbearer	27 th dynasty	the book of Overthrowing Apep, , The papyrus of Bremner-Rhind
The powerful , <i>nsrt</i> , whose fire is great, the great uraeus on the head of her father	Graeco Roman periods	The temple of Dendera.
<i>nsrt</i> , the great one	Graeco Roman periods	The temple of Dendera.

<i>nsrt</i> the powerful one , the great of terror.	Graeco Roman periods	The temple of Dendera.
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It is noticed that she carried many titles refer to her greatness and her power like *Nsrt* the powerful one , the great of terror.

she carried also titles referred to her relation to the fire like *sopdet Nsrt* , *Aspit* the torchbearer, the lady of heat, mistress of the plans in the place of destruction, and who is the foremost in the *pr nsr*, where she destroyed the enemies of *Re* , so she will enable him to reborn in the next day .

She carried also the title " the uraeus on the head of her father *Re* " referring to her relation to god *Re* and her role in protecting him .

3-3 Functions and Roles of *Nsrt*

She carried out many roles like the following roles:

- She throw her flame, and light her flame under the pot in which exist the foes of *Osiris* .⁵¹
- *nsrt* burnt up The adversaries at the head of the *Duat*.⁵²
- Her heat will devour his soul of *Apophis* , her burst will torture his body, she will destroy him with its great flame, it will cut him off with her knife, she will rage against him with her wrath, and torture him with her flame, burn him with her fire, , blast him with her heat.⁵³
- she spits flame against her enemies.⁵⁴
- *Nesret* in the day bark of *Re* , overthrows his enemies every day. And protects him, and renews his protection
- She guards here the place of execution when god *Re* crosses.⁵⁵
- In the 1st hour of the *imy dw3t*, *Apophis* appeared as a cobra illuminating the darkness for the bark of *Re* in the underworld, by spitting flame from its mouth to illuminate the route.⁵⁶

- In the 9th hour of book of *imy dwꜣt*, she lights the darkness in the chamber of Osiris and overthrows also her flames from her mouths to burn the enemies in the netherworld.⁵⁷
- He carried the essence of Libya in the sanctuary of Chentyt, to embalm the divine relics of the great god in the embalming workshop on the day of the burial of his mummy.⁵⁸

3-4Forms of *nsrt*

she appeared in two forms :

1. In a human form:

In figure 1 Goddess *nsrt* appears while standing behind a kneeling enemy, and tying his arms behind his back with blood streaming from his head.

In figure 2 goddess *nsrt* appears as a women wearing a long dress with a disc encircled a star on her head, symbolizing her celestial forces in supporting the celestial expanse.

in figure 3 goddess *nsrt* appears in a kneeling attitude holding table loaded with offering of the Nile.

2. In a cobra form

In figure 4 *nsrt* is represented in the 4th hour of the book of gates as a huge cobra in front of the shrine of khenty imnty who stands on a coiled serpent.

In figure 5 in Dendera temple, *nsrt* appears as an erecting cobra standing on a pedestal.

In figure 6 in the 1st hour of the *imy dwꜣt*, *nsrt* is the First of twelve cobras which illuminate the darkness for the bark of Re in the underworld.

In figure 7 In the 9th hour of book of *imy dwꜣt* *nsrt* stands on a clothing sign, and lights the darkness in the chamber of Osiris and overthrows also her flame to burn the enemies in the netherworld.

In figure 8 In the book of the Earth, goddess *nsrt* appears as a cobra standing to right of the sun disc.

In figure 9 In the book of the day, goddess *nsrt* appears together with another four cobras, while lying on their baskets, and there are stars over their heads .

It is noticed that *nsrt* was more apparent in the cobra form , and in most of the scenes she appeared while lighting the darkness for Osiris and Re , overthrowing also her flame to burn their enemies in the netherworld.

3-5 Relation with the other Gods

Osiris: She throws her flame, and lights her flame under the pot in which exist the adversaries of Osiris .⁵⁹ According to coffin texts she has born Osiris, and he has gone from her and vice versa.⁶⁰

Re. *Nsrt* appeared in the Books of the afterlife (pyramid texts, coffin texts, book of the Dead, Book of caverns , the book of Overthrowing Apep , and of book of imy dwAt) while burning all enemies of Re and Osiris. She appeared while lighting with her flame the route of the bark of Re.⁶¹

Wpst: in Book of caverns , Nesret and Wepset Throw their flame , and light their fire under the pot in which exist the adversaries of Osiris .⁶² they appeared in the books of the afterlife while burning all adversaries of Re and Osiris. they appeared as cobras in 9th hour of book of imy dwat while lighting the darkness in the chamber of Osiris and overthrowing also their flames from their mouths to burn the enemies in the netherworld⁶³ , while in the 1st hour of the *imy dwAt* they appeared while illuminating the darkness for the bark of Re in the underworld by spitting flame from their mouths to illuminate the route.⁶⁴

Aspt: aspet was identified with Nsrt in Edfu temple⁶⁵, and both of them overthrow the enemy of Re every day, and they protect him. They renew his protection. in book of caverns they Throw their flame , and light their fire under the pot in which exist the adversaries of Osiris , and in the book of Overthrowing in papyrus of Bremner-Rhind they overthrow Apep with their knives .⁶⁶

Dhwty: he pacifies goddess Nsrt in Biggeh⁶⁷, and satisfies her in her rage.⁶⁸

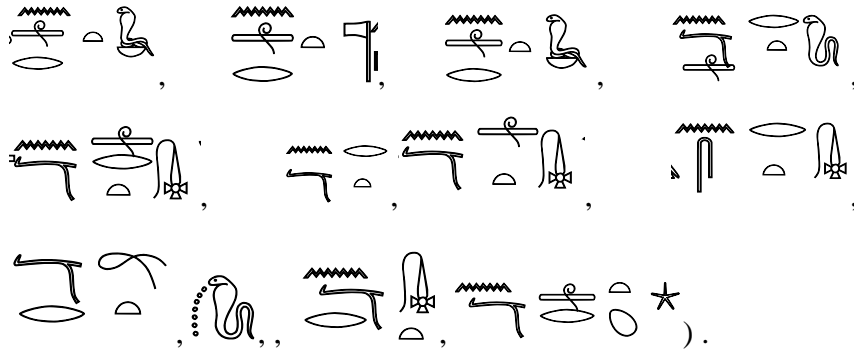
Meneh: According to a text in the temple of Dendera, he appeases Nsrt with pieces of meat and with the bodies of the enemies. 69


Sekhmet

4-Conclusion

From this study it is concluded that

- The name of *nsrt* has been depicted in different ideograms (



- The name of *nsrt* most probably was derived from the verb "*nsr*" which means to burn or blaze. It appeared since the Old Kingdom till the end of the Graeco Roman periods. Its name appeared only with the determinative of the cobra until the Old kingdom, while the determinative of the fire  started to appear in *nsrt* from the New Kingdom.
- She is dealt as the fiery eye of Re
- All deities related with the legend of the Eye of Re related closely with fire and lighting.
- The red crown was attested under the name of *nsrt*.
- It is noticed that she carried many titles refer to her greatness and her power like *Nsrt* the powerful one, the great of terror. she carried also titles referred to her relation to the fire like *sopdet* *Nsrt*, *Aspit* the torchbearer, the lady of heat, mistress of the plans in the place of destruction, and who is the foremost in the *pr nsr*. She carried also the title "the uraeus on the head of her father Re" referring to her relation to god Re and her role in protecting him.

- She appeared in the human form and in the form of cobra, but it is noticed that *nsrt* was more apparent in the cobra form.
- *Nsrt* was one of the Deities of Punishment in the Ancient Egyptian Books of the Afterlife (pyramid texts, coffin texts, book of the Dead, Book of caverns , the book of Overthrowing Apep , and of book of *imy dw3t*)
- She carried out many roles as she throw her flame, and light her fire under the pot in which exist the enemies of Osiris , she burnt up The enemies at the head of the Duat, and she burnt Apep with her fire, She guards also the place of execution when god Re crosses, and she lights the darkness for the bark of Re and overthrows also her flames from her mouth to burn the enemies in the netherworld .
- Serpents and their fire were used as weapons that protected deities.
- In Dendera temple , it is mentioned that the king is begotten by *Nsrt*
- The deceased in papyrus of *3ni* chapter xciii , col. 2 called himself the fiery one , son of *nsrt* , ⁷⁰
- Goddess *nsrt* may have a celestial forces in supporting the celestial expanse.
- She was associated with many deities (Osiris, Re , Wepset, Sopdet, Aspet, Dhwtly, Meneh).

¹ Goddess *wepset* appeared in the form of a cobra, and sometimes the head of the cobra is surmounted with the horns of a cow with the disc of the sun in the middle , and sometimes she appeared as a cobra with a lioness head with the sun disc on her head and two horns of the cow from the sides . it is considered one of the protective cobra deities . she appeared together with *nsrt* while lighting the darkness in the underworld , and she paved the way in the underworld by eliminating the enemies of Re Osiris;
تامر محمد على سعد الله ، "المعبودة وبست ودورها الديني في العالم الآخر " ، المجلة العلمية لكلية سياحة وفنادق ،
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- ²⁶Dendara III, p. 165
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