

The Tomb of Osiris – The Tomb of Djer The Fact of the Relationship

قبر اوزير - قبر چر

حقيقة العلاقة

Nour Galal Abd El-Hamid

Professor of Ancient Egyptian Archaeology Faculty of Archaeology – Ain Shams University

نور جلال عبد الحميد

أستاذ الآثار المصرية القديمة – كلية الآثار – جامعة عين شمس

Abstract:

This work has two-fold objectives; on one hand, it aims to approach the funerary legal and royal mythological allocations developed around Djer tomb at Abydos. On the other hand, it studies the characteristics and the background of local religious ideas and practices in the progressive inflection that Osiris underwent in the course of time.

Keywords:

Djer, Abydos, Osiris, procession, Khndjer, Symbolic graves.

المخلص:

هذا العمل له هدفان الأول هو الاقتراب من الأفكار الأسطورية الجنائزية والملكية التي تم تطويرها حول مقبرة الملك "چر" في أبيدوس ومن ناحية أخرى يهدف إلى دراسة خصائص وخلفية الأفكار والممارسات الدينية المحلية مثل مواكب الأحتفالات بين قبر چر (قبر اوزير) وبين المعبد في نفس المنطقة وما تعرضت له الأفكار من تغييرات على مر الزمان.

الكلمات الدالة: چر؛ ابيدوس؛ اوزير؛ موكب؛ خنجر؛ المقابر الرمزية.

INTRODUCTION:

Both ancient Egyptian and classical sources make it clear that Abydos *ꜥbdw*¹ had a special importance in Egyptian religious belief and practice where Osiris relics², It was during Dynasty I, if not earlier, that the chief temple area of Abydos was founded³, (The present walls of which are very late, probably post-Ramesside in date).

What increased the importance of the region is that the deposit of the head of the God-man Osiris at Abydos has already been mentioned⁴, and the belief that it was preserved there. During the 12th and 13th Dynasties, Abydos flourished greatly as the major center of the Osiris cult⁵. There are other important places associated with either the death or resurrection of this deity, such as *Ndit*, "They have found Osiris after his brother Seth cast

¹ GAUTHIER, H., *DG I, Le Cair, 1925, 3*; KEMP, J., «Abydos», *LÄ I*, 37; *ꜥbdw mht* Abusir el Melq was conceived as a counterpart of the famous sothern Osirion centre; BECKERATH, J., *Handbuch der Ägyptischen Königsnamen*, I, *MÄS* 49, 1999, 28; *PM V*, 104-105; Abydos named *tꜥ-wr* after Osiris "When Osiris arrived at a land, he said How great is this land so it is called Great Land *tꜥ-wr*" P BM 10090; CHASSINAT, E., *Le Mystère d'Osiris au Mois de Khoiak II*, Le Caire, 1966-1968, 587-595; WEGNER, J., «Osiris», In *The Oxford Encyclopedia of Ancient Egypt*, I, edited by D. Redford, Cairo, 2001, 7.

The most complete ancient work in existence of the myth of Osiris which we know is that of Plutarch, in his *'De Iside et Osiride'*. It is useful to mention that the god Osiris has not attested before the Fifth Dynasty cf. GRIFFITH, G., *The Origin of Osiris and his Cult*, 1980, 2-6, 19, 22-23; ZEIDLER, J., «Etymology des Gottesnamens Osiris», *SAK* 28, 2000, 313 note 28; BOLSHAKOV, A., «Osiris in the Fourth Dynasty Again? The False Door of Intj MFA 31,781» In *Mélanges Offerts à Edith Varga, Bulletin du Musée Hongrois des Beaux-Arts Supplément*, edited by Hedvig Györy, Budapest: Musée Hongrois des Beaux-Arts, 2001, 65-80; even Osiris was venerated in late fourth Dynasty, cf., DER MANUELIAN, P., «A Case of Prefabrication at Giza? The False Door of Intj», *JARCE* 35, 1998, 115-127; SCHARFF, A., *Die Ausbreitung des Osiriskultes in der Frühzeit und während des Alten Reiches*, München, 1948, 21; HELCK, W., «Osiris» In *Paulys Realencyclopädie der klassischen*, Supp. 9, 1962, 480f; *Kees in Mercer, Pyr. 123f*; EATON-KRAUSS, M., The Earliest Representation of Osiris? *VA* 3, 1987, 233-236; There are many interpretations of the name of *Wsir* and its pronunciation, it is *Ws-ir* or *ꜥs-ir* "a Lot of Eyes", "the Power and the Might of the Eyeball" or "the Throne Maker": ERMAN, E., «Zu Namen des Osiris», *ZÄS* 46, 1910, 92; MUCKIKI, Y., «On the Transliteration of the Name of Osiris», *JEA* 76, 1990, 191-193.

³ Bibliography In Fr. RAFFAELE, *Late Predynastic and Early Dynastic Egypt* [online], URL: <http://xoomer.virgilio.it/francescoraf/hesyra/palettes/narmerp.htm> (page seen the 02/03/2014)(accessed April 3, 2021); BROVARSKI, E., Abydos in the Old Kingdom and First Intermediate Period, Part II, In David P. Silverman, Hg., for his ka (Klaus Baer), *SAOC* 55, 1994, 15-44. The latest evidence for belief in Osiris as god of the dead at Abydos is provided by funerary stelae of the first or second century AD.

⁴ The number of pieces of the body of Osiris varies, according to the sources, from fourteen to forty-two, Cf. BEINLICH, H., *Die Osirisreliquien: Zum Motiv der Körperzergliederung in der Altägyptischen Religion*, *ÄgAbh* 42, Wiesbaden, 1984, 222- 224; FAVARD-MEEKS, C., MEEKS D, "Les Corps Osiriens: du Papyrus du Delta au Temple de Behbeit", In *Le Culte d'Osiris au Ier Millénaire av. J.-C. Découvertes et Travaux Récents*, édite L. Coulon, *BiÉtud* 153, Le Caire, 2010, 39-48.

⁵ ARNOLD, D. & OPPENHEIM, A., *Ancient Egypt Transformed: The Middle Kingdom*, New York : Metropolitan Museum of Art, 2015, 250.

him to the ground in *Ndit*" (Pyr. 1256 a-b.PN), *Ghsty*,⁶ The two sites *Ghsty* and *Ndit* were mentioned in the ancient Egyptian religious texts as the murder place of Osiris. On several occasions, the question of *Pkr* "Peqer" also arises, a place of primary importance since, on the one hand, Osiris was buried there⁷ and on the other hand was revived there in the House of Gold, and received justification there this place was considered as a gateway to the Beyond⁸, from as early as the Middle Kingdom the identification of Umm el – Qaab with Peqer accepted from many scholars⁹.

There was an ancestor's cult in Umm el Qaab who originated formerly, on the birthing place (Meskhent) on which Abydos lies, which came out of the mouth of Re when Abydos was sanctified on it¹⁰.

The Egyptians regarded the tomb of Djer (FIG. 1) who was buried at Abydos as tomb of Osiris himself, a view to which Amelineau subscribed¹¹. Djer¹² is considered the third king of the First dynasty. The usual sense of *nd*, as regards Horus and Osiris is "to protect "or "rescue" as deduced by Griffiths¹³. The designation of the awakened Osiris as *ity 'nh*, Living Sovereign must be considered.

Even the tomb of Djer suffered great damage in Antiquity.¹⁴ Excavation of the tomb revealed that it had been modified in antiquity to serve as a Tomb of Osiris. The Tomb was fundamentally the same as his

⁶ ALTENMÜLLER, B., «Geheset», In *LÄ II*, 513.

⁷ ASSMANN, J., *Death and Salvation in Ancient Egypt*, London: Cornell University Press, 2005, 227-229; SCHÄFER, H., *Die Mysterien des Osiris Abydos unter König Sesostri III*, Leipzig, 1904, 28-29.

⁸ EFFLAND, A., EFFLAND, U., "Ritual Landscape und Sacred Space überlegungen zu Kultrausrichtung und Prozessionsachsen in Abydos", *MOSAİK Journal I*, 2010, 127-150.

⁹ KEMP, *Abydos*, 37. *Nedit* was another important site in Osiris myth, a place where according to tradition, Osiris was assassinated and thrown into the water; VANDIER, J., *La Religion Égyptienne*, Paris: Presses Universitaires de France, 1944, 45, 88; another place called Hwt DfAw: DERCHAIN, Ph., *Le Papyrus Salt 825*, Bruxelles : Palais des académies, 1965, 42-44 ; HERBIN, Fr.-R., «Les Premières Pages du Papyrus Salt 825», *BIFAO* 88, 1988, 100-101; *hwt-dfzw*, see the bibliographies of SMITH, M. *Papyrus Harkness MMA 31.9.7*, Oxford: Griffith Institute, 2005, 79.

¹⁰ ASSMANN, *Death and Salvation in Ancient Egypt*, 17.

¹¹ AMELINEAU, E., *Le Tombeau d'Osiris*, Paris, 1899, 109-115.

¹² MANETHO (Africanus 31) MANETHO (Eusebius) 39; BECKERATH *Handbuch der Ägyptischen Königsnamen*, 38–39; BAKER, D., *The Encyclopedia of the Pharaohs: Vol. I – Predynastic to the Twentieth Dynasty 3300–1069 BC.*, London, 2008, 92–94; GAUTHIER, H. *Le Livre des Rois d'Égypte*, *MIFAO* 17, 1907, 30–31; LEPROHON, R.J., *The Great Name: Ancient Egyptian Royal Titulary*, Atlanta, 2013, 25; HELCK, W., *Untersuchungen zur Thinitenzeit*, *ÄA* 45, Wiesbaden, 1987.

¹³ GRIFFITHS, G., «The Meaning of *nd* and *nd-hr*», *JEA* 37, 1951, 32-37.

¹⁴ About the destruction of the royal tomb see; QUACH, J., *Studien zur Lehre für Merikare*, *GOF IV*, 23, Wiesbaden, 1992, 71.85 f.

predecessors,¹⁵ except for the huge number of subsidiary burials – Retainer sacrifice-(nearly 318, the most of any pharaoh¹⁶) and also the tomb was the first with a single main chamber (tombs of previous kings have a double chamber.¹⁷ It was composed of chambers constructed with a cutting in the desert. The beneath was approximately square, containing a central wooden compartment, surrounded on three sides by mudbrick storage annexes.¹⁸

In Petrie's excavations, he discovered a human arm which was still adorned with jewelry. Some of this has alternate plaques of gold and turquoise with the serekh of the Horus Djer.¹⁹

The distinctive feature of the cult of Osiris at Abydos was the Great Procession that followed a route across the low desert landscape for some 1.5 Kilometers, from the god's temple in the town leading to the tomb, probably used by the king's funeral procession.²⁰ Textual evidence, such as the stela of Ikhernofret a high official under Senwosret III (Berlin 1204)²¹ whom the king sent to Abydos with a task of restoring the temple of Osiris and organizing the festival there, indicating that a ritual procession was carried out between the temple of Osiris near the cultivation (Kom es-Sultan) and the mythical cenotaph of Osiris (Djer Tomb) The celebrations took place upon a lake, as we know from the texts of Neferhotep. This lake is also mentioned in the pyramid texts.

A King Wagaf (Khutawyre) who presumably was the founder of the 13th Dynasty, erected four stelae in order to mark the sacred area (now the Tomb of Osiris).²² One of them forbids the construction of tombs on the sacred processional way of Wepwawet at Abydos, (JE 35256)

¹⁵ KUHN, T., «Die Königsgräber der 1&2 Dynasties in Abydos», *Kemet* 1, 2008, 7.

¹⁶ PETRIE, F., *The Royal Tombs of the Earliest Dynasties*, Part II. London, 1901, 8-9, PL. LX; Steep decline followed king Djer's excesses, Although persisted until the end of the First Dynasty, Campbell, violence and civilization, 280; VAN DIJK, «Retainer Sacrifice in Egypt and in Nubia», In the Strange World of Human Scarifies, edited by Jan N., Bremmer, Leuven, 2007, 135-155.

¹⁷ DREYER, G., «Zur Rekonstruktion der Oberbauten der Königsgräber der I. Dynastie in Abydos», *MDAIK* 47, 1999, 93ff; LACHER, C., In: G. Dreyer et al., Umm el Qaab: Nachuntersuchungen im frühzeitlichen Königfriedhof. 13./14./15. Vorbericht, *MDAIK* 59, 2003, 112 ff.

¹⁸ PETRIE, *Royal Tomb*, II, PLS. IX, XV.

¹⁹ CCG 52008.

²⁰ MAGLI, G., *Architecture, Astronomy and Sacred Landscape in Ancient Egypt*, vol I, Cambridge University Press, 2013, 24.

²¹ SCHÄFER, H., Die Mysterien des Osiris Abydos unter König Sesostri III, 2.

²² LEAHY, A., «A Protective Measure at Abydos in the Thirteenth Dynasty», *JEA* 75, 1989, 41-60.

Vast heaps of offering vessels and offering cones are found in multitude mark the destination of processions to the tomb of king Djer.²³ The Neshmet bark²⁴ would transport Osiris' statue from his temple to Osiris' tomb and back again to his temple, thus recreating the story of his life, death, and resurrection. Some of these rites may reflect as Helck argued, the early burial ceremonies of the Thinite kings.²⁵

Excavations on the desert edge revealed the existence of an extensive zone filled with mud brick memorial chapels which had no associated tombs built by private individuals. These chapels were built to house stelae and statues to benefit from the great festival procession that passed directly in front of them.²⁶

King Khendjer (Thirteenth Dynasty), who ruled soon after King Wagaf, adorned the tomb of Djer with the fine black basalt image of the mummified figure of Osiris discovered by Amelineau (JE 32090) (FIG. 2)²⁷, the figure of Osiris lying on a bier or bed²⁸ wears the white crown and holds his usual insignia, the flail in the right hand and the crook in the left. While the bier was formed by the bodies of two lions²⁹. Sety I is shown wearing a garment similar to the Sed festival robe rising up from such a bed in his cenotaph at Abydos with the word *rs* "awake" above him.³⁰ A

²³ QURIKE, S., *Exploring Religion in Ancient Egypt*, London, 2014, 14 ; KEI YAMAMOTO, «Offering Cones from Middle Kingdom North Abydos», *Cahiers de la Céramique Égyptienne* 9, 2011, 555-566.

²⁴ Neshmet bark was a vessel belonging to the god Nun sometimes termed great "wrt" is known from the biography of some officials from twelfth dynasty and from Coffin Texts, Its prow is decorated with a figurehead of the god emerging from a lotus stem, however, Osiris possessed other ships as *h'i-m-hst*, for his festivals; *nšmet Wb* II, 339; KITCHEN, K., «barke», *LÄ* I, 1972, 620; For general sacred boats see: GOYON, J., «Textes Mythologiques le Livre de Protéger la Barque du Dieu», *Kemi* 19, 1969, 23-65; BONNET, H., *Reallexikon der Agyptischen Religionsgeschichte*, Berlin, 1952, 78-80; JONES D., *Boats*, London, 1995; ABUBAKR, A., «Divine Boats of Ancient Egypt», *Archaeology* 8, 1955, 96-101; HORNELL, J., «Boat Processions in Egypt», *Man* 3, 1938, 145-146.

²⁵ HELCK, Die Herkunft des Abydenischen Osirisrituals, *Archive Orientalia* 20, 1952, 72-85.

²⁶ The results of the chapel's excavations, undertaken some years ago by Professor David O'Connor; SIMPSON, W., *The Terrace of the Great God at Abydos: The offering chapels of Dynasties 12 and 13*, *PPYE* 5, 1974.

²⁷ AMELINEAU, *Le Tombeau d'Osiris*, 109-15, PL. II. IV; *PM* V, 79; LEAHY, A., The Osiris Bed Reconsidered, *Orientalia NOVA Series*, vol. 46, 1977, No.4: 424-434; The bed is a symbol of resurrection in ancient Egypt for more details see: ALTENMÜLER, H., «Zu Isis und Osiris, Originalveröffentlichung» In Schade-Busch, Mechthild (Hrsg.), *Wege Öffnen, Festschrift für Rolf Gundlach. Ägypten und Altes Testament* 35, Wiesbaden, 1996, 8.

²⁸ The ithyphallic image of the lying god could probably be traced back to the 13th Dynasty.

²⁹ The Lion bier is common from the Old Kingdom onwards; DE WIT, *Le Role et le Sens du Lion dans L'Égypte Ancienne*, Leiden, 1951, 161-3.

³⁰ FRANKFORT, H., *Kingship and the Gods*, Chicago: The University of Chicago Press, 1948, 88; BARTA, W., *Untersuchungen zur Göttlichkeit des Regierenden Königs*, München; Berlin: Deutscher Kunstverlag, 1975, 65-66; REEDER, GREG., «Running the Heb Sed», *Kmt* 4, 1993-4, 65.

scene from Osorkon II's Sed festival mentions the king *ḥtp m-ḥnw is.t* "Resting in the tomb."³¹

The Tomb of Osiris was assigned by the Egyptian to many different places all over Egypt. Heliopolis is also portrayed as a burial place of Osiris and Re.³²

In Plutarch's version Isis gathered the fragments of Osiris's body whoever she found one, there she built a tomb³³. "Typhon, as he was hunting by moon shine, by chance lighted upon it, and knowing the body again, tore it into fourteen parts and threw them all about ..." the report that there are many sepulchres of Osiris in Egypt³⁴. This was consistent with what was mentioned in the Egyptian texts:

"Osiris in his seat in upper Egypt,

*Osiris in his seat in Lower Egypt*³⁵,

Osiris in Every place where his spirit may desire to be.....

Osiris in all his cenotaphs"³⁶.

Examples of symbolic graves of Osiris:

- Osiris shaft at Giza.³⁷

- The cenotaph of the middle Kingdom at Abydos,³⁸ Snwsert III³⁹

³¹ REEDER, Running the Heb Sed, 65; FRANKFORT, H., DE BUCK & B. GUNN, *The Cenotaph of Seti I at Abydos*, EM 39, London: EES, 1933, PL. 74.

³² WÜTHRICH, A., «Éléments de Théologie Thébaine les Chapitres Supplémentaires du Livre des Morts», SAT 16, Wiesbaden, 2010.

³³ Plutarch, *De Iside*, & XVIII. Related to the ceremony of setting up the Dd Piller which took place on the last day of the month Koiak; LORET, V., *Le Fetes d'osiris au Mois de Khoiak*, vol. IV, Paris, 1882, 32, 87. Many rituals were related to Osiris like running with the vases symbolizes the search for the dispersed body parts of Osiris. Cf. EGBERTS, A., In *Quest of Meaning: A Study of the Ancient Egyptian Rites of Consecrating the Meret-Chests and Driving the Calves*, vol. 1, EU 8.1, Leiden: Nederlands Instituut voor het Nabije Oosten, 1995, 364-370; MARTIN, K., «Vogelfang, -Jagd, -netz, -Steller», LÄ VI, 1051-1054; HELCK, W., «Papyrusraufen, Papyruszepter», LÄ IV, 671-672.

³⁴ *Plutarch's Morals*, vol. 4, Boston, 1847, 80; GRIFFITH, J., Gwyn, ed., *Plutarch's De Iside et Osiride*, University of Wales Press, 1970; In the Greco-Roman Period, The Term *ḥw-ntr* god's limbs was associated specifically with the torn limbs of Osiris, which were scattered throughout the nomes of Egypt; WILSON, P., *Ptolemaic Lexikon*, Leuven: Peeters, 1997, 621; *Wb* III, 39. 1-4.

³⁵ The Delta manual the buried Osiris and the buried Horus; P Brooklyn 47.218.84, 16,2; MEEKS, D., *Mythes et Legendes du Delta Apres Le Papyrus Brooklyn 47 218 84*, IFAO, November, 27, 2006, 35.

³⁶ ALLEN, *The Egyptian Book of the Dead*, Chicago, Illinois: University of Chicago Press, 1960, 142, 144.

³⁷ The Osiris Shaft at Giza was first cut in the Old Kingdom and then used again in the New Kingdom when Osiris became important at Giza, as evidenced by the use of the name *pr Wsir nb rstꜣw* for the site; HAWASS, Z., *The Discovery of the Osiris Shaft at Giza, Essays in Honor of David B. O'Connor*, CASAE 36, 2007, 392.

- Cenotaph of Seti I below ground, behind the temple at Abydos (Osirion).⁴⁰ The burial place of Osiris was suggested to be moved from Umm el Qaab to the Osireion of Seti I, the evidence of which came from hieratic and demotic papyri of the Ptolemaic and Roman Periods.⁴¹

- The Tomb of Harwa TT 37 is located in Assasif, its shrine contains a false door with a statue of Osiris.

A general perception of the most important features of the actual Osiris tomb, according to texts and other scattered scenes (FIG. 5):

-Staircase: An entrance staircase was "the staircase of the Great God" mentioned in texts referring to the Osiris cult (which had been added for the convenience of pilgrims to the site) A ladder is raised by Re before Osiris. A ladder is raised by Horus before his father Osiris (*Pyr.* 472 a.) Since Re is the sun-god, his action (in the second allusion) of raising a ladder before Osiris denotes the giving to Osiris of a means to ascend to heaven⁴².

-Sacred trees: The Tomb of Osiris consisted of a mound of earth with trees around it, enclosing the tomb chamber (FIG. 5). A tamarisk was believed, to be the place where the soul of Osiris appeared on It and also believed to be where the king as the sun was reborn.⁴³ The *ṛwt* tree under which Osiris seen is otherwise known as a manifestation of the god must be exist. In the embalming ritual the tree is said to be Osiris, and in papyrus Salt 825 the tree has a special role since Seth finds Osiris sitting under a arwt tree in Abydos and kills him there.⁴⁴ The ba of Osiris is the phoenix siting on the

³⁸ CONNOR D., The «Cenotaphs'of the Middle Kingdom at Abydos», In *Melanges Gamal-Eddin Mokhtar*, edited by Posener-Krieger, P., *BiEtud* 97, 1985, 161-177.

³⁹ Senwosret III belongs to a small group of kings who built multiple tombs; ROBERT D. DELIA, *A Study of the Reign of Senwosret III*, Ann Arbor/ Michigan, 1980; ARNOLD, S., Buried in Two Tombs? Remarks on "Cenotaphs" in the Middle Kingdom, *Essays in Honor of David B. O'Connor*, *CASAE* 36, 2007, 55-62; WEGNER, JOSEF., «Old and New Excavations at the Abydene Complex of Senwosret III», *KMT* 6-2, 1995, 59-71.

⁴⁰ BRAND, P.J. *The Monuments of Seti I: Epigraphic, Historical, and Art Historical Analysis*, Leiden; Boston; Köln: Brill, 2000, 155-173.

⁴¹ SMITH, M., *Following Osiris: Perspectives on the Osirian Afterlife from Four Millennia*, Oxford : Oxford University Press, 2017, 472.

⁴² GRIFFITH, *The Origin of Osiris and his Cult*, 2.

⁴³ FAULKNER, R., *Ancient Egyptian Coffin Texts*, II, Warminster : Aris & Philips, 1977, 247, Spell 682, 'His mother Nut bore him in the Field of Tamarisk which protected the god in the nest'.

⁴⁴ KOMOETH, P., *Osiris et les Arbres: Contribution à l'Étude des Arbres Sacrés de l'Égypte Ancienne*, Liège : Centre Informatique de Philosophie et Lettres, 1994, 179-193; papyrus discovered by HERBIN, *Les Premières Pages du Papyrus Salt 825*, 163, PL. 7.

branches of a willow tree.⁴⁵ A text From a Leiden Papyrus (2 century AD) says: "I am the plant with the name palm- branch. I am the efflux of the blood of the palm branches from the tomb of the Great one (Osiris)". The palm branches are those of trees shading and protecting the tomb.⁴⁶

-Sacred lake: The temple lake was not only the water source for the temple, but was the place where rituals were performed, such as taking the statue of the deity out in a boat. On the pathway beside the lake, processions passed on various festivals such as the Burial of Osiris at Karnak. Barguet says that a passage in the BD, ch. 125, refers to putting into the coffin on the edge of the quay at night, the sacred objects which symbolized the body of Osiris ...Not only does the 'mystery' take place on the banks of a lake but the text shows that the king in his role as Horus 'has wrapped his father Osiris and taken care of his tomb'⁴⁷. It is useful to mention that there was a lake known now as the *Malih* (Salty) near the temple of Abydos, survived into the 20th Century until it was filled in and covered by houses nowadays. There is a good possibility that it was the sacred lake in which the rituals were practiced.

-An artificial mound over the tomb: The chamber of the tomb seems to have been covered by a mound (FIG.s 4-5).

-Two natural mountains overlooking the tomb: Specific elements, such as mountains, were often identified as having divine meaning. These were used to conceptualize the links between humans and the forces that governed creation and their destiny. The tomb of Senwosret III was built at the foot of a prominent, pyramidal peak (Mountain-of-Anubis) in the desert cliffs of Abydos. The sign *dw*⁴⁸ which is a basic determinative of the name of Abydos city is extremely ancient as it appears already in the seals found in the Pre-dynastic tomb U-j at Abydos. The sign and its connection with Abydos and with the afterlife is clear⁴⁹, in the New Kingdom in the

⁴⁵ KEES, H., *Der Götterglaube im Alten Ägypten*, Berlin, 1977, 88, FIG.7; KEIMER, L., *L'Arbre est il Reellement le Saule Egyptian*, BIFAO 31, 1931, 177-237.

⁴⁶ MARIETTE, *Denderah*, IV, Paris, 1871, 66; Sethe, *Pyr.*, §1487; Mercer, *Pyr.*, II, 726.

⁴⁷ BARGUET, B., *Le Papyrus Louvre* (N. 3176), Le Caire, 1962, 42; ASSMANN, J., 'Das Leichensekret des Osiris: Zur kultischen Bedeutung des Wassers im Alten Ägypten', In *Hommages à Fayza Haikal*, edited by N. Grimal, A. Kamel and C. May-Sheikholeslami, *BdÉ* 138, Cairo, 2003, 5-16.

⁴⁸ Cf. CLERE, J., «Un Hymne à Abydos sur une Stèle Inédite d'Époque Ramesside», *ZÄS* 84, 1959, 95; CONNOR D., In *Melanges Gamal-Eddin Mokhtar*, I, 158.

⁴⁹ The mountain beneath the pyramid of Senwesert III was named Dw Inbw.

funerary text called Book of the Gates, The afterworld would be entered specifically from a gate located between a double mountain of the west⁵⁰.

All these clues were available about the tomb of Djer, this confirms the connection of the place with the original tomb of Osiris.

Conclusion:

The research attempted to present several Logical reasons that may have an important factor in linking the tomb of Djer with the tomb of Osiris.

- The results are based on the fact that Osiris was a real king⁵¹ even if his story was mixed with legends across different eras.
- The absences of some archaeological evidences do not negate the fact that the ancient Egyptians were characterized by strong memory, especially towards kings, gods and the places associated with them⁵². The notion of Osiris had been inherent in Egyptian religion since primeval times.
- The secret was about the place of Djer's tomb itself, it is likely to have been built on the same spot where the tomb of the human god was built before, May be to absorb the qualities of God Osiris⁵³.
- Other reasons related to Djer's titles, personality, his life and his achievements. He was a physician who wrote medical and anatomical works- conducted military campaigns – conducted religious celebrations at Saqqara and visited Buto and Sais. A Formative calendar was inscribed on an ivory tablet (image of Sirius, The goddess Sopdu as a sacred cow). Can we consider that the Djer's life imitate Osiris story in some aspects, starting from investigate his names and titles,⁵⁴ his Horus name *dr* defender, his birth name was *ity*⁵⁵ (The Abydos King List *Ity*)⁵⁶," while the (Turin papyrus

⁵⁰ MAGLI, G., *Architecture, Astronomy and Sacred Landscape in Ancient Egypt*, I, 24.

⁵¹ POSENER, G., *De la Divinite du Pharaon*, Paris, 1960.

⁵² ASSMANN, J., *The Mind of Egypt, History and Meaning in the Time of Pharaohs*, New York, 2002, 57-58.

⁵³ Or as a sort of ancestors cult, like Djsr who had a special access to the passions of earlier kings, since seventeen vessels found in his storerooms bear the name of Hetepsekhemwy and thirteen that of Ninthjer; LACAU P., and LAUER, J.P., *La Pyramide á Degres IV, lw Caire*, 1959-1961, 29-38.

⁵⁴ <https://pharaoh.se/pharaoh/Djer> (accessed 9/9/2021)

⁵⁵ PETRIE, *Royal Tombs*, II, PL. 12 (3); BECKERATH, *Handbuch der Ägyptischen Königsnamen*, 38-39, 3:H; seal impression linking djer's birth-name and Horus name KAPLONY, «Die Inschriften der Ägyptischen Frühzeit III», *ÄA* 8, Wiesbaden, 1963.

⁵⁶ Refer to kinship relations. This is most often expressed in a genitival construction with the words "Father (of)" (jtj); BUDDE, D., «Epithets, Divine», In *UCLA, Encyclopedia of Egyptology*, edited by J. Dieleman and W. Wendrich, Los Angeles, 2011. (<https://escholarship.org/uc/item/9ct397mm>, (accessed 15/10/2021).

lists a name beginning with It...)⁵⁷, "the ruler" and golden Horus *ni nbw* "he how belong to the gold".⁵⁸ These main epithets were equally belonging to Osiris. We also must interest more to encode the "Year-Labels" of Djer for better understanding⁵⁹.

While many discoveries and excavations already undertaken at Abydos have been made, much of the site is still unexplored, so still left many gaps in our knowledge. The full answers again in my article remains very controversial and this paper can only bring some elements extracted from Abydos and other textual documents to be considered. But for the ancient Egyptians all means were employed to preserve many secrets about what exactly happened in Abydos Theater.

⁵⁷ YOYOTTE, J., «Une Notice Biographique de Roi Osiris», *BIFAO* 77, 1977, 145 - 149.

⁵⁸ DARESSY, G., «La Pierre de Palerme et la Chronologie de l'Ancien Empire», *BIFAO* 12, 1916, 163; BECKERATH, *Handbuch der Ägyptischen Königsnamen*, 38-39, 3:G

⁵⁹ There are small Labels of bone, ivory or wood found in elite or royal burials they serve administrative purposes and commemorate royal events; POSTGATE N. et al, *The Evidence for Early Writing, Utilitarian or Ceremonial/ Antiquity* 69, 1995, 466; CINTRON, D., «More on the label of king Djer», *GM* 221, 2009; TALLET, P., «Une Inscription du Roi Djer au Sud – Sinai: la Première Phrase Ecrite en Hicroglyphes? », *Abgadyat* 8, 2031, 111-116; EMERY, W., *The Tomb of Hemaka*, London : Egypt Exploration Society, 1938, FIG. 8, PL. 17a.18a.

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<http://xoomer.virgilio.it/francescoraf/hesyra/palettes/narmerp.htm> (page seen the 02/03/2014)

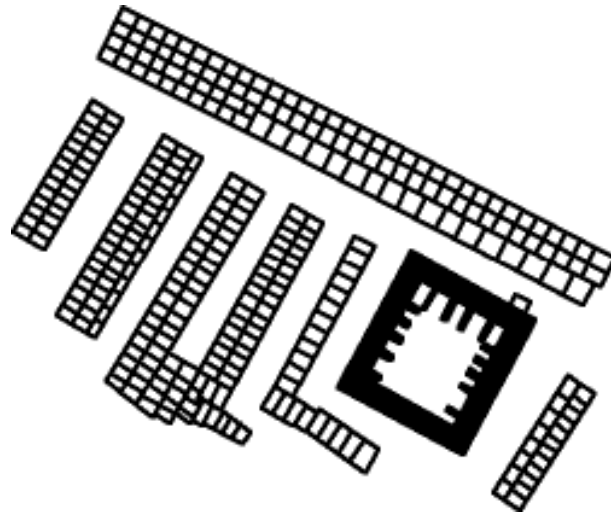


FIG.1 The tomb Of King Djer

Tomb of King *Djer*: PETRIE, *The Royal Tombs of the Earliest Dynasties*, II 8-9, PL. LX



FIG.2 Bed of Osiris Cairo JE 32090, from the tomb of Djer and inscribed with the name of the 13th dynasty pharaoh Djedkheperew.

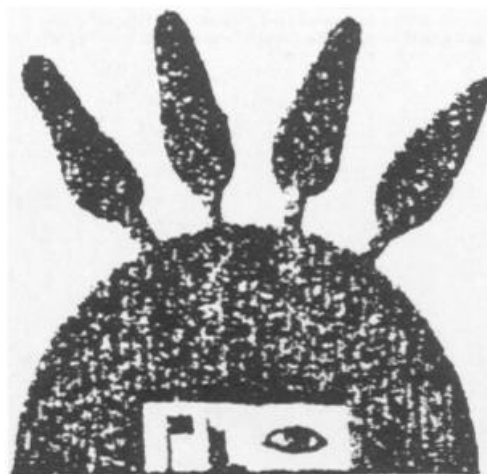


FIG. 3 Osiris within a mount. On the coffin of Petosiris in Marseilles

VANDIER, J., *Manuel d'Archéologie Egyptienne*, Paris: Éditions A. et J. Picard et Cie, 197, 1952-69, FIG 319.

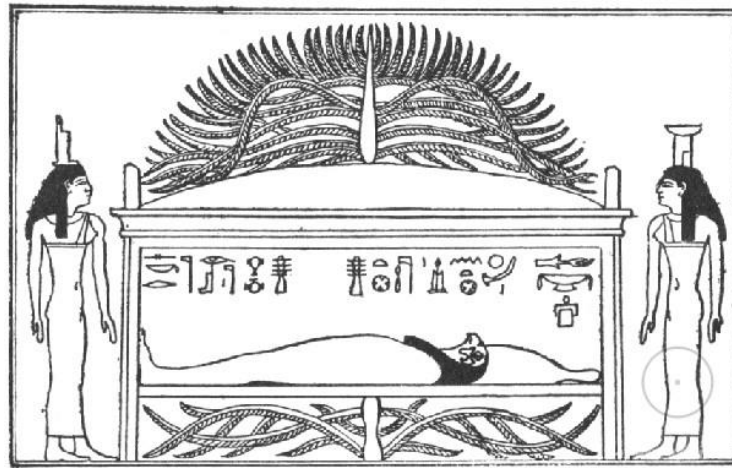


FIG.4 A tamarisk tree that grew up around Osiris' coffin.

<https://egyptianwisdomcenter.org/wp-content/uploads/2019/02/aerx-105-200c-1.jpg>

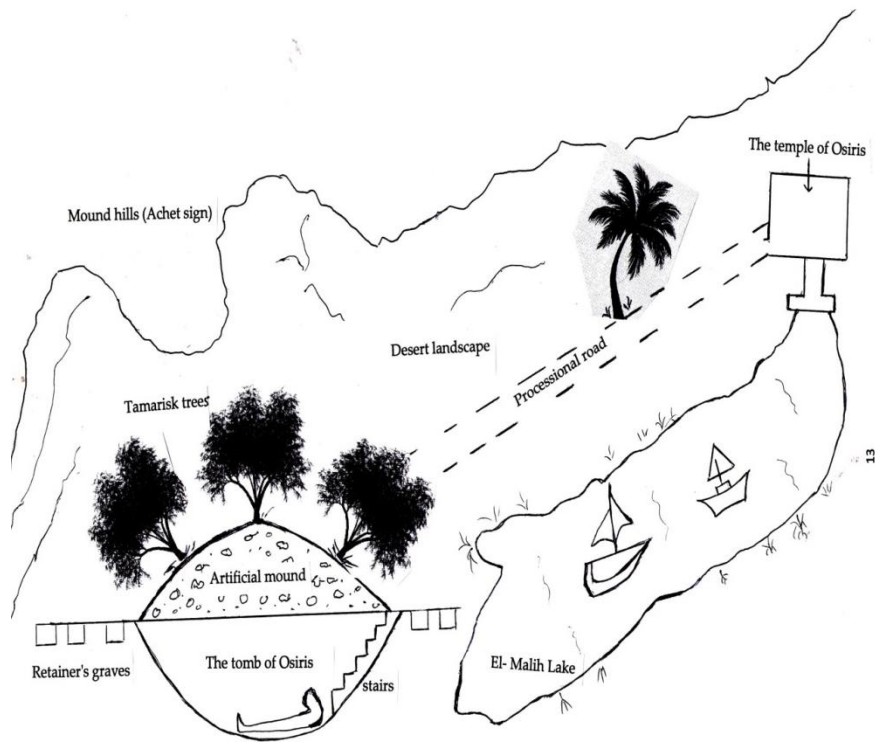


FIG.5 An imaginary shape to visualize of the primitive Osiris tomb
Researcher's work