

**The Title "*Rswd3*" connected  
with the God Osiris**

**By**

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**Abstract:**

Within ancient Egyptian culture, Osiris embodied different but interrelated concepts and expectations, such as human rebirth, legitimate kingship, succession of generations in society or regeneration of natural and cosmic cycles, the latter manifested through the various phases undergone by plants, the inundation, or the moon. At a mythological level, this deity played many roles as god king, father, victim of fratricide, or judge of the netherworld. All these aspects turned Osiris into a model or mythical precedent in numerous funerary and socio-political contexts in this world and the Beyond. This study aims to study connection the title *Rswd3* with the god Osiris through many documents appeared in the New Kingdom, and is considered as an adjective for Osiris, whether it is used alone to express the funerary deity or *Rswd3* is added to it as an adjective. *Rswd3*, “awake” as it was closely associated with the name Osiris, was even preceded by the name of the deceased.

*Rswd3* is considered a protector and works to help the deceased, making him resurrect healthy people with full vitality. In the text of the coffins, the deceased is sent as *Rswd3*, son Sokaris. *Rswd3* was a descriptive name for the deity Osiris among the names of the guards of the tenth hour of the day.

**Keywords:** Osiris, Sokaris, *Rswd3*, Abydos, The New Kingdom

**ملخص :**


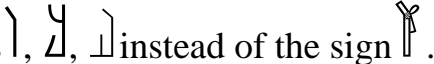

جسد أوزير في الحضارة المصرية القديمة العديد من المفاهيم المترابطة مثل البعث من جديد، الملكية الشرعية، تعاقب الأجيال أو تجدد الدورة الطبيعية والكونية، والتي تجلت من خلال المراحل المختلفة للنباتات أو الفيضان أو القمر، ومن الناحية الأسطورية لعب هذا الإله العديد من الأدوار فهو الإله الملكي، الأب، ضحية قتل أخيه، وحاكم العالم السفلي وكل هذه الجوانب اتضحت من خلال الألقاب التي اتخذها هذا الإله، وتهدف هذه الورقة البحثية إلى دراسة ارتباط أوزير باللقب *Rswd3* وذلك من خلال العديد من الوثائق التي تعود إلى فترة الدولة الحديثة. وهي صفة لا وزير سواء تم استخدامها منفردة للتعبير عن الإله الجنائزي أو كانت صفة ارتبطت ارتباطاً وثيقاً باسم المتوفي.

## Introduction

This research is interested in shedding light on the concept of *Rswd3* and its appearance in texts and papyri, especially in the Period of the New Kingdom.

The title *Rswd3* was associated with many deities such as Osiris, Sokaris, Path, as well as the god Amun-Ra.

This study focuses on its connection with the god Osiris through the study of many documents in an attempt to explain the link of this title to the God Osiris from the Period of the New Kingdom.

The word *rs* appeared since the *PT* as a verb meaning to wake up, and spend the night awake, it often comes in a form meaning wake up<sup>(1)</sup>, It is among the many forms in which it was written , and it continued in the Middle Kingdom, but it became in the Period of the New Kingdom that it was written with signs  instead of the sign .

As for *wd3*, it is an adjective that appeared in the meaning of healthy, with vitality, and in the expression *ᵚnh wd3 snb* “may he live, be prosperous, be healthy”<sup>(2)</sup>.

*Rs* associated with *wḏ3* appeared in *PT*, meaning the awakened in vitality<sup>(3)</sup>, Perhaps it expresses a stage of life, which is waking up actively and regaining consciousness after a state of death. The oldest mention of this concept was mentioned in *PT*<sup>2</sup>:-



*ḏḏ(.w) ḥr.k rs-wḏ3*

*"who wakes up healthy and alive"*

The text refers to the deceased king, who is resurrected in vitality and activity.

The two words *Rs, wḏ3* appear together in the Litany of *R<sup>c</sup>* in

more than one form  (4).

Although *Rswḏ3* was associated as an attribute with many deities, it was also worshiped as a deity since the Old Kingdom in Memphis and also in other places such as Thebes<sup>(5)</sup>, and its worship continued until the end of the Greco-Roman Period<sup>(6)</sup>.

*Rswḏ3* received many titles, including *"the awake in Memphis"*, *"the well-awakened in the house of the gods"*, *"the well-awakened in Bouto"* and *"the well-awakened in Ddw"*, as he was among the gods mentioned in the temple of King Seti I in Abydos.

*Rswd3* appears in a Papyrus of *Bau-Mut-r-Nekh*tu, the god of the earth coming out of Abydos<sup>(7)</sup>. (Fig.1) He was also worshiped in the temple of Behbeit El-Hagar in the Period of Ptolemaic. On the pylon of Ptolemy II the text mentions:

*“Osiris Rswd3 the great deity who presides over Behbeit.....”*<sup>(8)</sup>

There are indications of the existence of a temple of his own in the fifth region of Lower Egypt<sup>(9)</sup>, as he was considered a protector and working to help the deceased, making him resurrect healthy with full vitality. In the text of the coffins, the deceased is sent as *Rswd3*, son of Sokaris.



*r3 n.im Rswd3 s3 Skr*

*“Wake up as if you wake up in good shape Rswd3 son of Sokaris”*<sup>(10)</sup>.

The God Sokaris, one of the deities of the cemetery and one of the deities controlling the cemetery of the dead, was associated with the fourth and fifth hours of the Netherworld book, and Sokert is the female form of the god Sokaris. It is mentioned in CT that the god *Rswd3* is the son of the God Sokaris.

Osiris is similar to Sokaris in their connection to the world of the dead, and the relationship between Ptah and Sokaris goes back to the *PT* where Sokaris has become a name or a form for Osiris since the late Old Kingdom.

Sokaris is presented as a form of the world unified in Osiris, and becomes available the Earth Ptah-Sokaris, Sokaris- Osiris and the night resurrection of the sun during the fourth and fifth hours in the Netherworld book “*imy-dw3t*” that helps the sun complete its path during the night and be born again during the day.<sup>(11)</sup>

And in the celebration of *ḥb-sd* of the year 30 in the reign of King Amenhotep III the text mentions: “*Beloved Rswd3, the main deity in the temple of the Sokaris*”<sup>(12)</sup>.

On a statue of a priest dating back to the Ptolemaic Period called “*Iri-Iri*”, the cubic part of the statue bears an inscription column on both sides.

It appears on the left side next to the image of a prayer to Amun of the master of *3ḥmnw*.

On the right, in parallel, there is a view of the god Osiris in the form of a mummy, holding scepters in his hand<sup>(13)</sup>.



Mentions the text:-



*Rswd3 hnt Skr di.f it-ntr w<sup>c</sup>b st m Skr Iry-iry m<sup>3</sup><sup>c</sup>-hrw m <sup>c</sup>3t nt  
hwt-<sup>c</sup>3*

*Rswd3*, who presides over the temple of Sokaris: may he allow the divine Father to come out, priest *w<sup>c</sup>b* and *sm* in the temple of Sokaris, '*Iry-iry* justified, in the great hall of the Great chapel".

### The Forms of *Rswd3*

*Rswd3* as agod appeared in many forms<sup>(14)</sup>, including the form of:

- A god standing on a platform with a stick and a scepter and the sign of life in his hand. (Fig.2)<sup>(15)</sup>.
- A mummy on her head with a sun disk and carrying a whip in her hand.
- Or his calf erect on a platform with ostrich feathers with a ring on his forehead, and in his hand a stick and a scepter<sup>(16)</sup>, the symbol of life in his hand.
- Or a mummy on a stretcher, over which a mummy falcon with a head covering hovered over her head, as well as a stick and a flail in his hand. <sup>(17)</sup>.

- A mummy with a white crown on a stretcher and a falcon hovering over it <sup>(18)</sup>. A running leg with an extended penis and his hands protect his body on top of his stature, there are stars, his mouth is smiling, the sun disk between his feet, with a god standing in the middle, leaning on the scepter.
- Likewise in the human form as a deity standing on his platform holding the scepter *w3s* and the sign of life in his hand “ankh” or a man wearing a crown of two feathers topped by the sun disc and a cobra serpent. (Fig.3).
- He appeared in the animal form as a mummy with the head of a mouse <sup>(19)</sup>.

### **The association of *Rswd3* with Osiris**

As for the association of *Rswd3* with Osiris, it appeared in the New Kingdom, and is considered as an adjective for Osiris, whether it is used alone to express the funerary deity, or *Rswd3* is added to it as an adjective <sup>(20)</sup>.

The oldest mention of *Rswd3* dates back to PT, and the text has some ambiguity, and perhaps it refers to the deceased king who ascended and went to Netherworld <sup>(21)</sup>.


This association with Osiris of the 18th dynasty was not common, but on the collective statue of the priest *Amun Ahmose* and his wife *Baket-Ra*, it is called.

*Rswd3 m Ddw* "The Awakened well (*Bosuris*) *Ddw*, as well as Hourakty, Hathor, who is at the head of the western regions and all the gods of the Netherworld) (*hri.tp smi.t imnt.t* <sup>(22)</sup>), while this connection became clear in the 19th Dynasty.

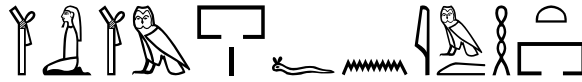
In the following lines clarify many of Evidence for the association of *Rswd3* with Osiris in the text inscribed on the funerary chapel of King Ramses I in Abydos mentions King *Seti I*:-

"I cause my mother to join him who fathered me, as Isis is with *Rswd3*" <sup>(23)</sup>.

*Rswd3* also appeared in the Saide Period associated with the god Osiris<sup>(24)</sup> in the text:-

 *Rswd3 m Dp* "Awakened Lively in Bouto"

It is one of the forms of Osiris in the title: *Rswd3-m-hwt-k3-Pth*<sup>(25)</sup>.



*Rswd3 m pr.f nimht*

*“Lively awake in Memphis”<sup>(26)</sup>*

In a hymn to the god Osiris in the tomb of the high priest (Tomb in Thebes No. 157 of the reign of King Ramses II “*Rswd3*” who presides over the other world, the king of the inhabitants of the other world, the king of the earth, at any time, the king of that list, the first son of Nut .<sup>(27)</sup>

Similarly, in the proseynem which accompanies a funeral scene which, judging by its style, may date from the beginning of the XIXth dynasty, the royal offering is made to "Osiris, chief of the Westerners, Wennefer who resides at *t3 wr* (This), *Rswd3*, the ruler of the living, to Anubis and to all the gods of the necropolis.

In a text accompanying the funeral scene, it is clear by its style that it may date back to the era of the 19th Dynasty: "Offering to Osiris, Lord of the West, resident of *t3wr*, *Rswd3*, Lord of the living, Anubis and all the gods of the cemetery<sup>(28)</sup>.

*Rswd3* associated with Osiris appears on a plaque of the God Amun Isis, daughter of King *Ramses VI*. The title of Osiris: *Rswd3*, master of *t3dsr* the great deity, being in *Igrt* <sup>(29)</sup>.

On a papyrus in the British Museum from the Period of the 21st Dynasty, it contains a hymn to Osiris<sup>(30)</sup>, mentions the text:-

*“The venerable s<sup>h</sup> mummy in Busiris and in the nome of this, Rswd3, who presides over the sarcophagus (hntj dbi.t)”*.

In supplication for Osiris belonging to the 21st Dynasty in a tomb of the high priest (cemetery in Thebes No. 157) from the Period of King Ramses II, mentions the text:-

*“Rswd3, who presides over the Netherworld, the king of the Netherworld, the king of the earth, at what time did the king of these first sons of Nut”*<sup>(31)</sup>.

In the Hor-wbn Papyrus (Fig 4) the first scene raises her arms in devotion to the god Ptah-Sokaris- Osiris<sup>(32)</sup>, and the scene is accompanied by the following text:-

*“Ptah-Sokaris-Osiris, Lord of the Mysterious Region adoration of Osiris Rs-wd3, he who arises in Health, he at the Head of the West, Unen-nefer at Abydos, by Osiris”*<sup>(33)</sup>.

In the second scene<sup>(34)</sup> (Fig 5) we see the mummy of Osiris with the penis lying directly on a sandy slope with his arm extended directly towards the head of the snake whose body is surrounded by a mass of sand. The text is accompanied by:

*“Osiris, (Rswd3), he who arises in Health, he at the Head of the West, the Great God residing in the Netherworld. This sacred land is the Mound of Khepri”.*

In the British Museum Papyrus No. 10018, Osiris bears the title “*Rswd3* the chief of the West, who builds the sky and creates the earth and tools, the great god”<sup>(35)</sup>.

In a papyrus by Bau-Mout-er-Nekhtou (Fig 6) at the Louvre Museum, the text is accompanied by:

*“The justified one before the Great Ennead in the West, before the One who arises (Rswd3) being Complete, he who presides over the Mound, the Great God who comes out of Abydos”*<sup>(36)</sup>

In the Ta-Shad-Khousu papyrus (Fig.7) in the scene of the trial, which is similar to the scene accompanying Chapter 125 of the Books of the Dead, but the judges here are 32 instead of 42, among them *Rswd3*, which seems to be of an Osiris nature<sup>(37)</sup>.

The Hall of Judgment has a door at each end. This part of the papyrus is divided in two by a horizontal line. Above are the names of thirty-two judges with their representations below. All the judges are shown as seated male figures with the exception of those in the fourth and seventeenth columns.

As for the papyrus Tu-hum-an-mut in which there is an expression for the deceased (*Rswd3* Osiris, the lady of the house, the singer of Amun Tu - hum – an - mut is true-voiced), an offering is presented to one of the apostates in the form of the *b3*, standing in front of the symbol of the West.

From the above it is clear that *Rswd3* is closely related to the name of Osiris, so it can be said that it accompanies it and even precedes the name of the deceased or the deceased.


And on a votive statue of the god Osiris found in Kafr-Saqr near Tanis, published by Labib Habashi, the text inscribed on it mentions "*Osiris, the master of Bousiris, Rswd3, the great god, master T3 wr, ruler T3 dsr*"<sup>(38)</sup>.

In the 22nd Dynasty, on a tablet of King "Shashanq I" in the temple of "Osiris" in Abydos, the text recorded on it is mentioned.

The god "Osiris" asks to get to know "Shashanq" in his temple, and at the same time his father "Nimras" says this phrase: You would allow "Shashanq" to highlight the beauty of "Nimras" in the city of the great in the presence of *Rswd3*<sup>(39)</sup>.

In The BremnerRhind Papyrus No. 1, there is a hymn to Osiris on the tongue of “Isis and Nephthys” (to you, O *Rswd3* and the master of the funerary bed and the master of eye of Ujat, who is on the horizon that appears in its season, and who departs at the right time, for you is the light of the sun, oh who gives us rays<sup>(40)</sup>).

In the temple of Behbeit El-Hagar, the edifice of Ptolemy II:-

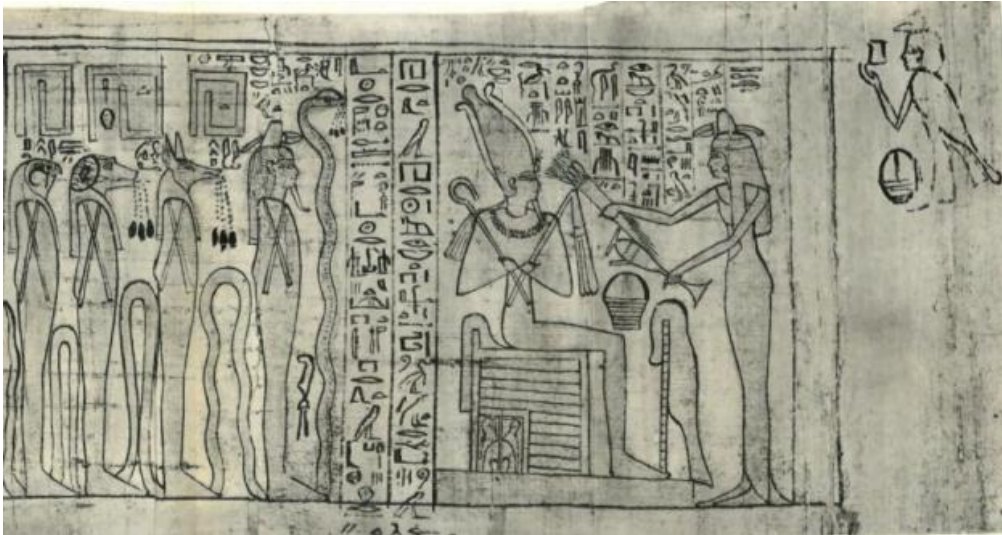
“*Osiris Rswd3, the great god who presides over Behbet.....*”<sup>(41)</sup>In the temple of Edfu, the expression “*Rswd3*” is mentioned in the third funerary scene of Horus in the form <sup>(42)</sup>. It is worth noting that *Rswd3* was a descriptive name for the god Osiris among the names of the watch-keepers of the tenth hour of the day<sup>(43)</sup>, and *wsir Rswd3* is called at three Hour in one of the hour books<sup>(44)</sup>, and *Rswd3-Hnty-hwt-skr* is called at five hour in Hours books.<sup>(45)</sup>



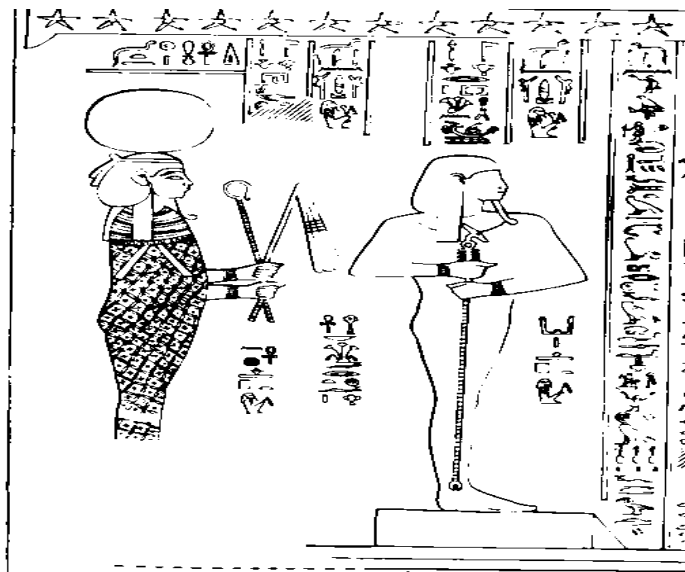
### **Conclusion:**

The Title *Rswd3* was associated with Osiris a number of texts and papyri, especially in the Period of the New Kingdom. *Rswd3* appeared in the *PT*, meaning the awakened in vitality, to express the stage of life, which is waking up actively and regaining consciousness after a state of death *Rswd3* associated with the god Osiris in whether it was used singly to express a funeral deity or add *Rswd3* to it as an adjective. *Rswd3*, as it was closely associated with the name Osiris, was even preceded by the name of the deceased *Rswd3* associated with the god Osiris in many places, especially Abydos. He was among the deities mentioned in the temple of King Seti I in Abydos.

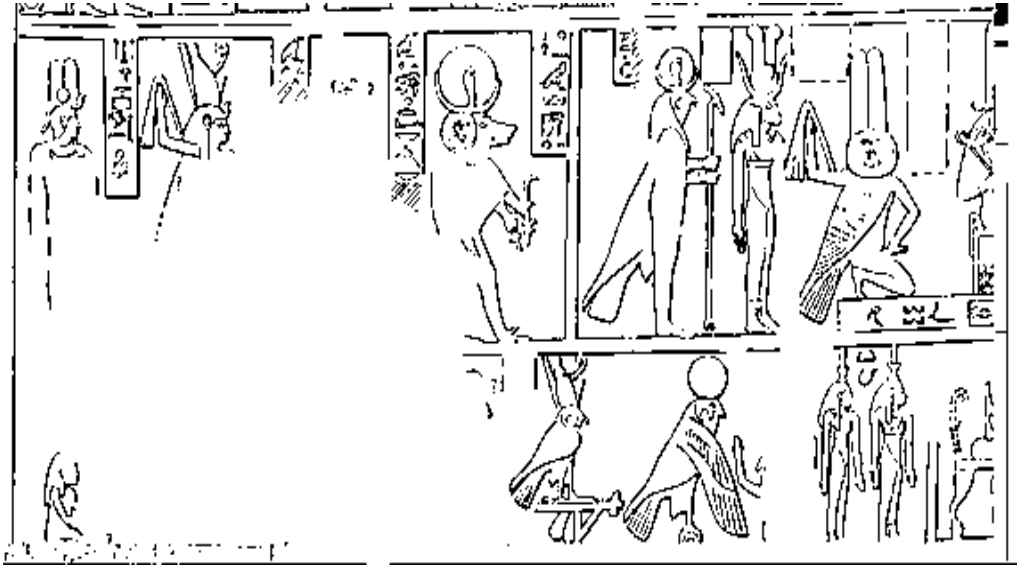
*Rswd3* is considered a protector and works to help the deceased, making him resurrect healthy people with full vitality. In the text of the coffins, the deceased is sent as *Rs-wd3*, son Sokaris *Rswd3* was a descriptive name for the deity Osiris among the names of the guards of the tenth hour of the day.



**Fig.1. Bau-Mout-er-Nekhtou Papyrus**  
**Piankoff, A., Mythological Papyri, Pl.13**



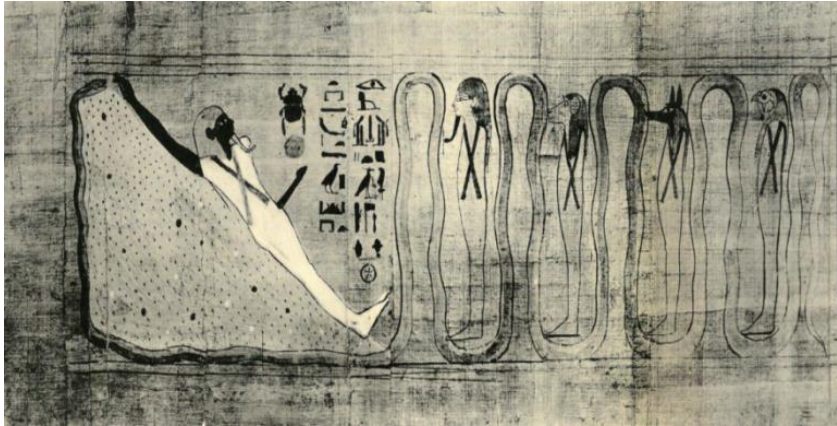
**Fig.2 Forms of RswDA**  
**Davies ,N., The Temple of Hibis in El-Kharga Oasis,Part III , Pl.30**



**Fig.3 Forms of RswDA  
Davies ,Hibis , Pl.3, VIII.**



**Fig. 4 Papyrus of Her-Ubena  
Piankoff, Mythological Papyri, Pl. 1.**



**Fig. 5 Papyrus of Her-Uben B**  
**Piankoff, Mythological Papyri, Pl. 2**



**Fig. 6 Bau-Mout-er-Nekhtou Papyrus**  
**Piankoff, Mythological Papyri, Pl. 13**



**Fig. 7 Papyrus of Ta-Shed-Khonsu**  
**Piankoff, Mythological Papyri, Pl. 13.**

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