

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

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ملخص:

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.<sup>1</sup> 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.<sup>2</sup> The spell reads:

*ink šms r<sup>c</sup> šsp bj3=f*

I am the follower of Re, who receives  
his bjA,

*db3 ntr m hm=f*

and clothes (adorns or equips) the god  
in his shrine,

*hr r n nb=f št3 st m rbw k3r*

(I am) Horus who approaches his lord  
whose place is hidden in the  
purification of the shrine.

*wpw n ntr n mrjt.n=f*

A messenger of the god to the one  
(fem.) whom he loves,

*jnk šdj m3<sup>c</sup>t s<sup>cc</sup> n=f  
s m b3h=f*

I am the one who natured Maat, and  
who caused her to ascend to him in  
his presence.

*jnk ts nwh k3s k3r=f*

I am the one who knotted the rope and  
who bound up his shrine,

*bwt=j pw nšn  
n(n) wbs mw r-gs=j  
n hšff=j hr r<sup>c</sup>  
n šn<sup>cc</sup>=j jn jrj m rwj=f*

What I detest is the storm,  
The water has not sprung up beside me,  
I have not been repelled from Re,  
I have not been turned back by him who acts with  
his hands,

*n šm=j m jnt kkw*

I have not walked in the Valley of  
Darkness,

*n r<sup>k</sup>=j m š hbtjw*

I have not entered into the Lake  
of Criminals,

*n wnn=j m š3mt 3t*

I will not be in the heat of Striking-Power

*n hr=j m h3kt*

I did not fall as plunder,

*ḥk=s m-mjtj n hr=f h3 nmt*

when it enters as one who is brought to ‘Him Whose-Face-is-Behind’ the chopping block of the slaughter house of ‘the Sharp One’.<sup>3</sup>

*nt nmt spdt*

The spell starts by the speech of the deceased who says that he is the follower and heir of Re. He is acting here as Horus who has supremacy over *bj3* water.<sup>4</sup> He is also acting here as the earthly heir of the sun god Re (the king), where he will be able to receive his inheritance from his father the sun god Re. On the ritualistic level, he is Horus who takes care of and equips the body of his father Osiris within the shrine.<sup>5</sup>

In the next passage, the deceased says that he is approaching the god whose place is secret. In the preceding passage, he claimed that he is the follower of Re, and here he is approaching his secret place. The main aim of the deceased’s journey in the Book of the Two Ways is to accompany Re and to reach the place where Osiris is. The secret place is the shrine of Re, but also here too there is a reference to Osiris. Horus, as the son and heir of Osiris, is approaching the place of his father in order to carry out ritual actions for him, who is also here within the secret place. Then the deceased describes his acts on the barque of Re. He is the one who causes Maat to ascend to its Lord,

and is the one who ties the rope and who bounds up the shrine of the god.

Then the text takes a new direction; the deceased says that the water has not sprung up beside him; water can also be harmful in the underworld.<sup>6</sup> Then he says that he has not been repelled from Re for whom he acts as a messenger, and has not been turned back by one of the guardians in the netherworld who use their hands in punishment.

Then the deceased says that he has not walked in the Valley of Darkness where light is not available, but because he is the messenger of the sun god Re he will not walk there with the aid of the rays of Re. Darkness is always there in the netherworld and is also a reference to the necropolis of Rosetau in the Book of the Two Ways.<sup>7</sup> The deceased has already described the routes that he will follow in the Book of the Two Ways by saying that they are located on water and land in the necropolis of Rosetau, which is clear in CT spell 1072 where he says:

*r3 n w3wt nt r3-st3w*

A spell for the ways of Rosetau.

*jw w3wt jptw mj nn m stnm*

These two ways are like this, in winding.

*wḥt nbt jm ḥsft snnwt=s  
m stnm*

Each one (way) is opposing its companion in winding.

*jn rh sn gmm w3wt=s n*

Those who know them, are those who can find their ways.

*jw=s n k3j m jnbw nw dsw*

They are high with walls of flint, of Rosetau on water and on land.<sup>8</sup>

*nt r3-st3w hr mw hr t3*

In his journey from this world to the next, the deceased faces obstacles and dangerous places in the Book of the Two Ways. These places are passages that the deceased has to pass before he gains entrance to the place where Osiris is. The Lake of Criminals (*š hbtjw*) occurs in CT spell 1099 in the Book of the Two Ways. It is a place of passage, and the deceased wishes not to fall a victim to its guardian, who cuts and kills those who sail over it. It is a place where the deceased is frightened that his head can be chopped off on the slaughter block of Him-Whose-Face-is-Behind, and the Sharp One.<sup>9</sup> It is place of torture for the sinners. It is also a place where the deceased is

*jnd hr=k r<sup>c</sup> m wbn=k*

*jmn šhm ntrw*

*wbn=k šhd.n=k t3wj*

*d3j=k hrt m htp*

*jb=k 3w m m<sup>c</sup>ndt*

*sw3=k hr tst n mr nh3wj*

*šhrw hftjw=k*

*iw=k h<sup>c</sup>.tj m hwt šw*

*htp.tj m 3ht jmntt*

*šsp.n hm=k jm3h*

*mwj mwt=k m-s3 h3=k*

*m-hrt hrw nt r<sup>c</sup> nb*

Hail to you Re, at your rising,

Amun, power of the gods.

You rise when you have illuminated the  
two lands.

You cross the sky in peace.

Your heart is joyful in the *M<sup>c</sup>ndt* Barque.

You pass over the Sandbank of the Lake  
of Knives.

Your enemies have been felled.

You have appeared in the House of Shu,

And have set in the western horizon.

Your majesty has received veneration.

The arms of your mother are protecting you,

Daily, everyday.<sup>12</sup>

As the Sun god Re has to sail over the Lake of Knives as a dangerous place of passage, the deceased here will also have to cross over the Lake of Criminals in the Book of the Two Ways. For the deceased, the Lake of Criminals is a place of torture and it is necessary for him to cross over to reach the abode of Osiris.

pictured as a bull and is taken to the slaughter block to be sacrificed. It is a dangerous place of passage, but also a place that every deceased should sail over in his way to the netherworld.<sup>10</sup>

In the mythical world, the deceased is the follower of Re and is the one who accompanies him in his journey and faces the same obstacles. The Lake of Criminals here is not very different from the Lake of Knives in the New Kingdom Sun Hymns.<sup>11</sup> It is one of the passages that the barque of the sun god Re should pass over. One of the New Kingdom Sun Hymns which is depicted on the right hand side of the entrance of TT 102 reads:

The Lake of Criminals is also a place of passage in the Netherworld. For the deceased it is a place which he does not wish to enter. It is a place of punishment. For Re, it is one of the places, just as the Lake of Knives, where he has to cross before he shines every day. For Osiris, with whom the deceased is equated, the Lake of Criminals is a place of punishment where a slaughter takes place. The guardians who punish are

also the entourage of Osiris.

Here the combination between Osirian and Solar aspects is very clear. Re, who faces the places of passage in his journey, can also be equated with Osiris who is in the embalming place and is facing the same obstacles. The sun god Re shines everyday and crosses the Lake of Knives, and Osiris and his guardians punish their enemies in the Lake of Criminals. Osiris will be one of them and will not be punished by them.

The two routes on water and on land which occur in CT spell 1072 mentioned above on the ways of the necropolis of Rosetau are represented here in the Lake of Criminals as a waterway, and the Valley of Darkness as the Land way. These two routes give the daily and ritualistic cycle of both Re and Osiris. The deceased, as a follower of Re and Osiris, has to share in this daily cycle. He enters to the divine sphere of both gods by the power of speech. This role of the spoken word is made explicit in mortuary liturgies, which were texts intended for recitation in the mortuary cult of the deceased. The recitation of these texts as a rite of passage mediates the passage of the deceased to his new state as an Ax.<sup>13</sup>

The Book of the Two Ways might be considered a cosmographical book showing the deceased the ways and passages of the underworld, but it also can be considered as a ritualistic book used by priests on different ritual occasions. As in all the Egyptian ritual texts, the Book of the Two Ways is a collection of bits and pieces of ritual texts collected from different sources and has the flexibility to be used on different occasions. In CT spell 1099 for instance, the spell is a description of the journey of the sun god Re, but it also focuses on the safe passage of the deceased through the ordeals of the netherworld. The ritual function of the spell, as with all funerary texts, asserts resurrection, rebirth and life after death.<sup>14</sup>

For instance, when the deceased says that he did not fall as plunder when it enters as one who is brought

to ‘Him Whose-Face-is-Behind’ the chopping block of the slaughter house of ‘the Sharp One’, he is simply referring to a slaughter ritual in which an enemy in the shape of a bull is slaughtered. This means that the spell might have been used by priests on a ritual occasion, and in which a slaughter ritual was taking place. This ritual forms an episode in a bigger ritual which was accompanied by recitation of the spell.

It is clear from what has been mentioned above that CT spell 1099 (CT VII, 386a-391a) gathers Solar and Osirian aspects, and that is the core vision of most of the Egyptian ritual texts. CT Spell 1099 of the Book of the Two Ways does not only give a description of the journey of the deceased on the barque of Re, but also gives a description for the ritual acts of the deceased as a heir of Osiris. Re sailing in his barque across the sky is equated with Osiris who is lying on his bed. As Horus, son and heir of Re is playing a part in the journey of the Re across the sky, he is playing the same role in the healing and resurrection of his father Osiris.

## Notes

- 1 L. H. Lesko, *The Ancient Egyptian Book of the Two Ways*, (Berkeley, 1972), 102.
- 2 Backes, B., *Das altägyptische >>Zweiwegebuch<<: Studien zu den Sargtext-Sprüchen 1029-1130*, (ÄA 69; Wiesbaden, 2005), 368-378.
- 3 A. De Buck, A., *The Ancient Egyptian Coffin Texts*, VII, (Chicago, 1961), 386a-391a (spell 1099).
- 4 Backes, *Das altägyptische Zweiwegebuch*, 368.
- 5 Backes, *Das altägyptische Zweiwegebuch*, 368.
- 6 S. Bickel, ‘Creative and Destructive Waters’, in: A. Amenta, M. M. Luiselli and M. N. Sordi (eds), *L'acqua nell'antico Egitto, Vita, rigenerazione, incantesimo, medicamento*, (Rome, 2005), 191-200.
- 7 Backes, *Das altägyptische Zweiwegebuch*, 368.
- 8 CT VII, 339d-341b (spell 1072); Lesko, *The Book of the Two Ways*, 80.
- 9 CT VII, 390a-391a (spell 1099).
- 10 Backes, *Das altägyptische Zweiwegebuch*, 94, 378.

- 11 E. Hermsen, *Die Zwei Wege des Jenseits: das altägyptische Zweiwegebuch und seine Topographie*, (OBO 126, Freiburg and Göttingen, 1991), 206.
- 12 J. Assmann, *Liturgische Lieder an den Sonnengott. Untersuchungen zur ägyptischen Hymnik I*, (MÄS 19, Berlin, 1969), 281-3; *Sonnenhymnen in thebanischen Gräbern*, (Theben 1; Mainz am Rhein, 1983), 24; *Egyptian Solar Religion in the New Kingdom. Re, Amun and the Crisis of Polytheism*, (London and New York, 1995), 13.
- 13 J. Assmann, *Death and Salvation in Ancient Egypt*, translated from German by D. Lorton, (Ithaca and London, 2005) 238, 249; J. Assmann, M. Bommas, *Altägyptische Totenliturgien, I, Totenliturgien in den Sargtexten des Mittleren Reiches*, (Supplemente zu den Schriften der Heidelberger Akademie der Wissenschaften, Philosophisch-historische Klasse 14; Heidelberg, 2002), 14-5.
- 14 C. J. Eyre, *The Cannibal Hymn: A Cultural and Literary Study*, (Liverpool, 2002), 50.