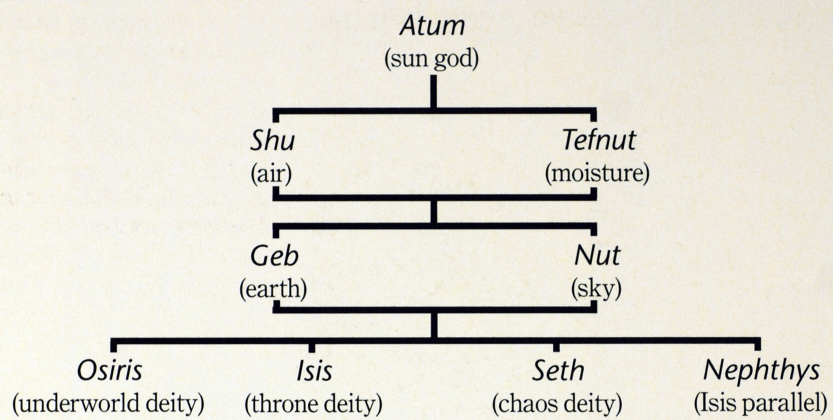
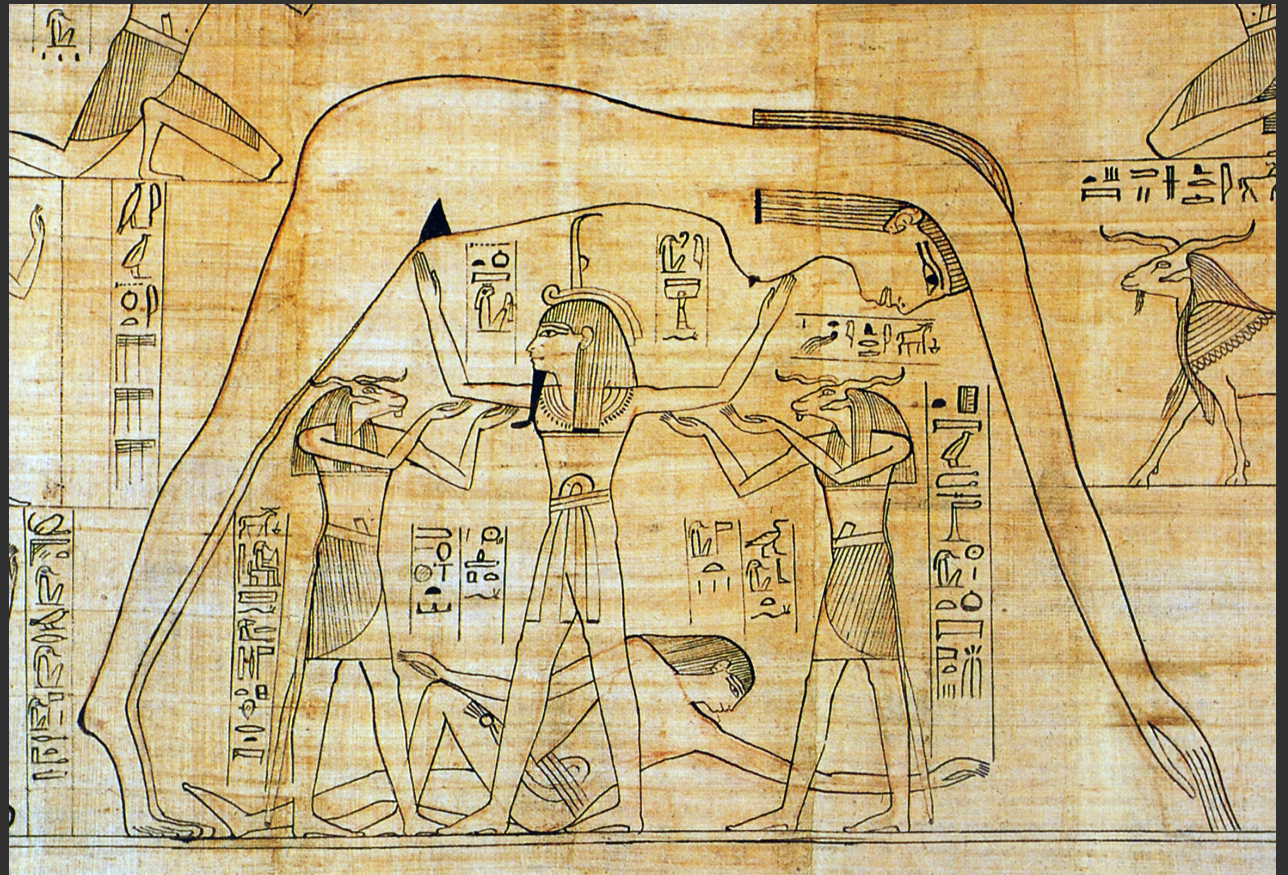


Cosmogonies=Creation Accounts

(Khepri rising from Nun)



The Heliopolitan Ennead





Nephthys and Isis mourn Osiris

Pyramid Text 600 and allusions to Heliopolitan Theology

- Atum Kheper, you have come to be high on the hill, you have arisen on the Benben stone in the mansion of the Benben in Heliopolis, you spat out Shu, you expectorated Tefnut, and you put your two arms around them as the arms of a *ka* symbol, so that your *ka* might be in them. O Atum, place your arms around the king, around this edifice, around this pyramid as the arms of a *ka* so that the King's *ka* may be in it, firm forever and ever. O Atum, place your protection over this king, over this pyramid of his, over this edifice of the king, so that you may guard against anything happening evilly against him forever and ever, just as your protection was placed over Shu and Tefnut.
- O great Ennead which is in Heliopolis – Atum, Shu, Tefnut, Geb, Nut, Osiris, Isis, Seth, Nephthys – children of Atum, extend his heart (good-will) to his child (the king) in your name of Nine Bows. Let his back be turned from you towards Atum, so that he may protect this king, so that he may protect this pyramid of the king, so that he may protect this edifice of his from all the gods [and] from the dead, and so that he may guard against anything happening evilly against him forever and ever.
- Atum (the complete one) ejaculating out of himself Shu and Tefnut (air and moisture). They give birth to Geb and Nut. Next generation, and the conflict between Horus and Seth.



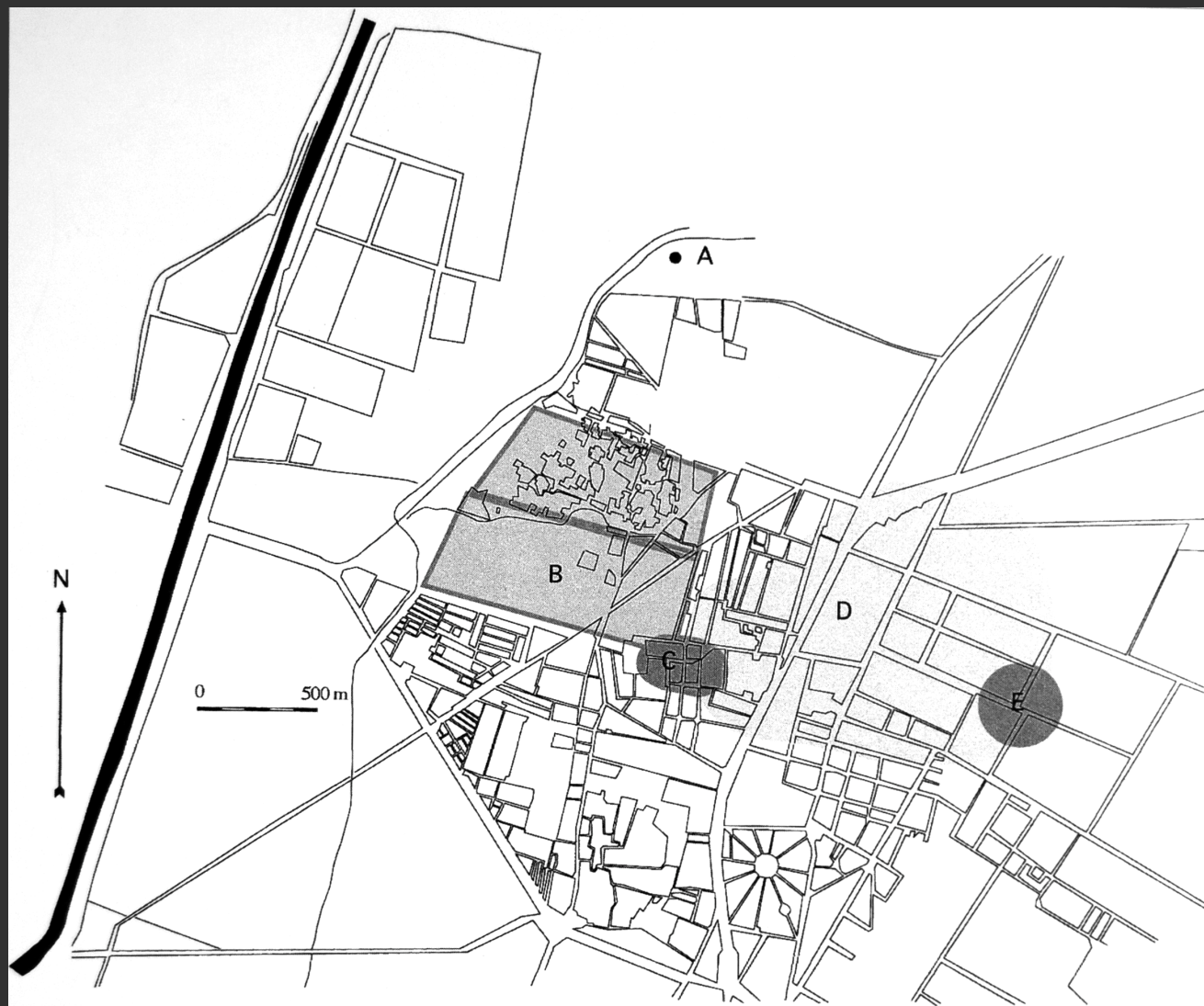
Kingship and the Divine in Old Kingdom Egypt



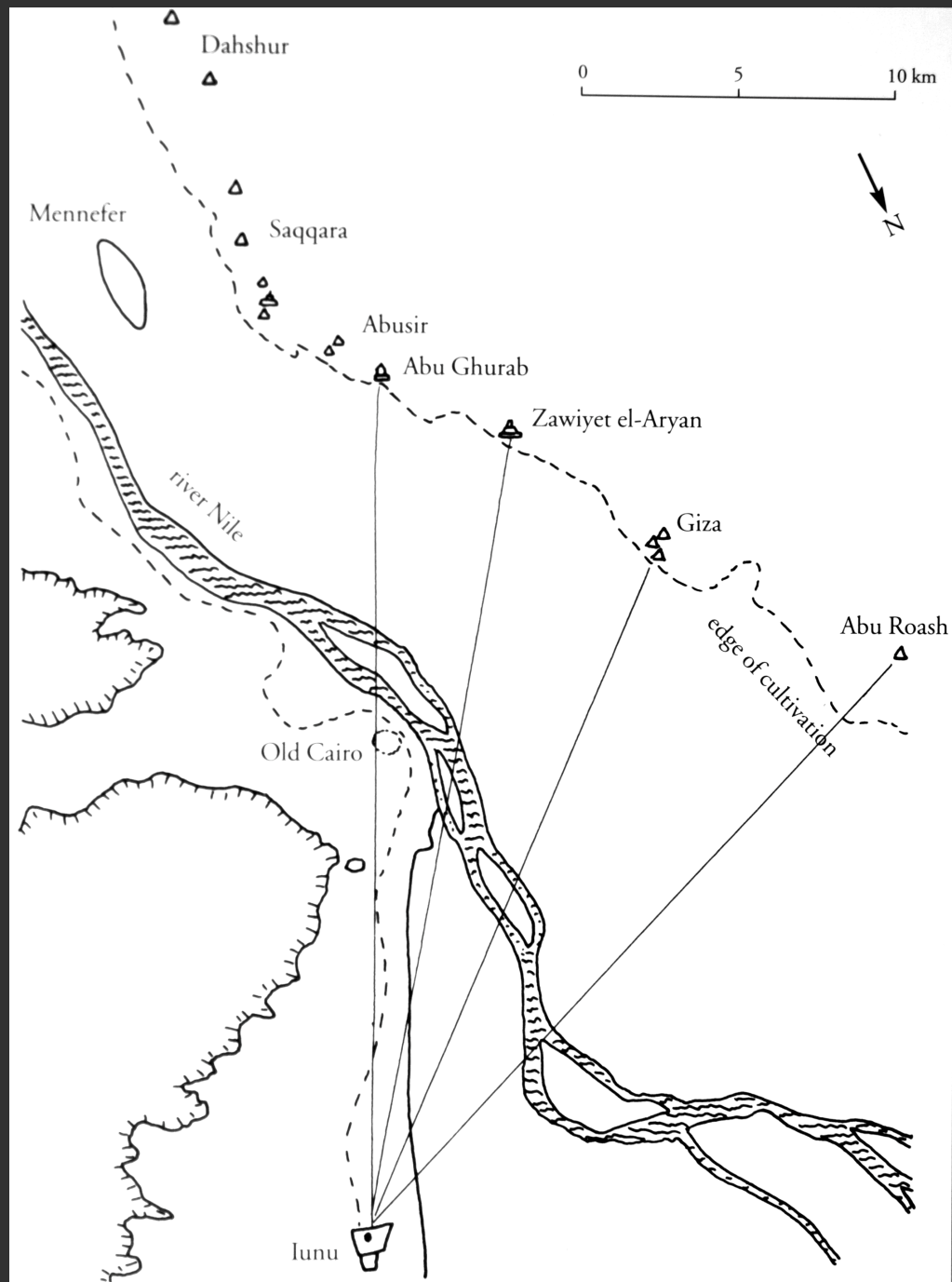
Khafre, 4th Dynasty, King and Horus
Statue from his pyramid complex at Giza



Nebra or Raneb?
Stela of a 2nd Dynasty
king, from Saqqara



54 Plan of Iunu showing the distribution of monuments, principally funerary, beneath the modern streets. A the Menwer bull tombs at Arab el-Tawil; B the main temple enclosures; C the Old and Middle Kingdom cemetery; D the full extent of New Kingdom and Late Period cemeteries; E the nucleus of the eastern necropolis at the desert edge.



the dual king Userkaf: he made as his endowment for:

the souls of Heliopolis:

20 (measures of) offering-bread and -beer at every 'sixth'-festival;
arouras of arable land: $36 + \frac{1}{2} + \frac{1}{4} + \frac{1}{8}$? (i.e. $36\frac{7}{8}$) arouras from the ...
(estate) of Userkaf;

the gods of (the sun temple) 'occasion of Ra':

24 arouras (of arable land) (from the ... (estate) of Userkaf);
two oxen (and) two pintail ducks every day;

Ra:

arouras of arable land: 44 arouras in the nomes of Lower Egypt;

Hathor:

44 arouras (of arable land in the nomes of Lower Egypt);

the gods of the estate of Djebaut:

54 arouras (of arable land) (and) erecting a pedestal (in) his temple (in) Pe
of the Xoïte nome;

Excerpt from the
early 5th Dynasty
section of the
Palermo Stone

Horus:

2 arouras (of arable land) (and) building (the wall of?) his temple;
Nekhbet of the god's-palace of Upper Egypt:

ten (measures of) offering-bread and -beer every day;

Wadjet of the *per-nu*:

ten (measures of offering-bread and -beer every day);

the gods of the god's-palace of Upper Egypt:

48 (measures of offering-bread and -beer every day)

third occasion of the cattle census

4 cubits, two-and-a-half fingers



Officials Tombs of the Old Kingdom: a window to royal administration

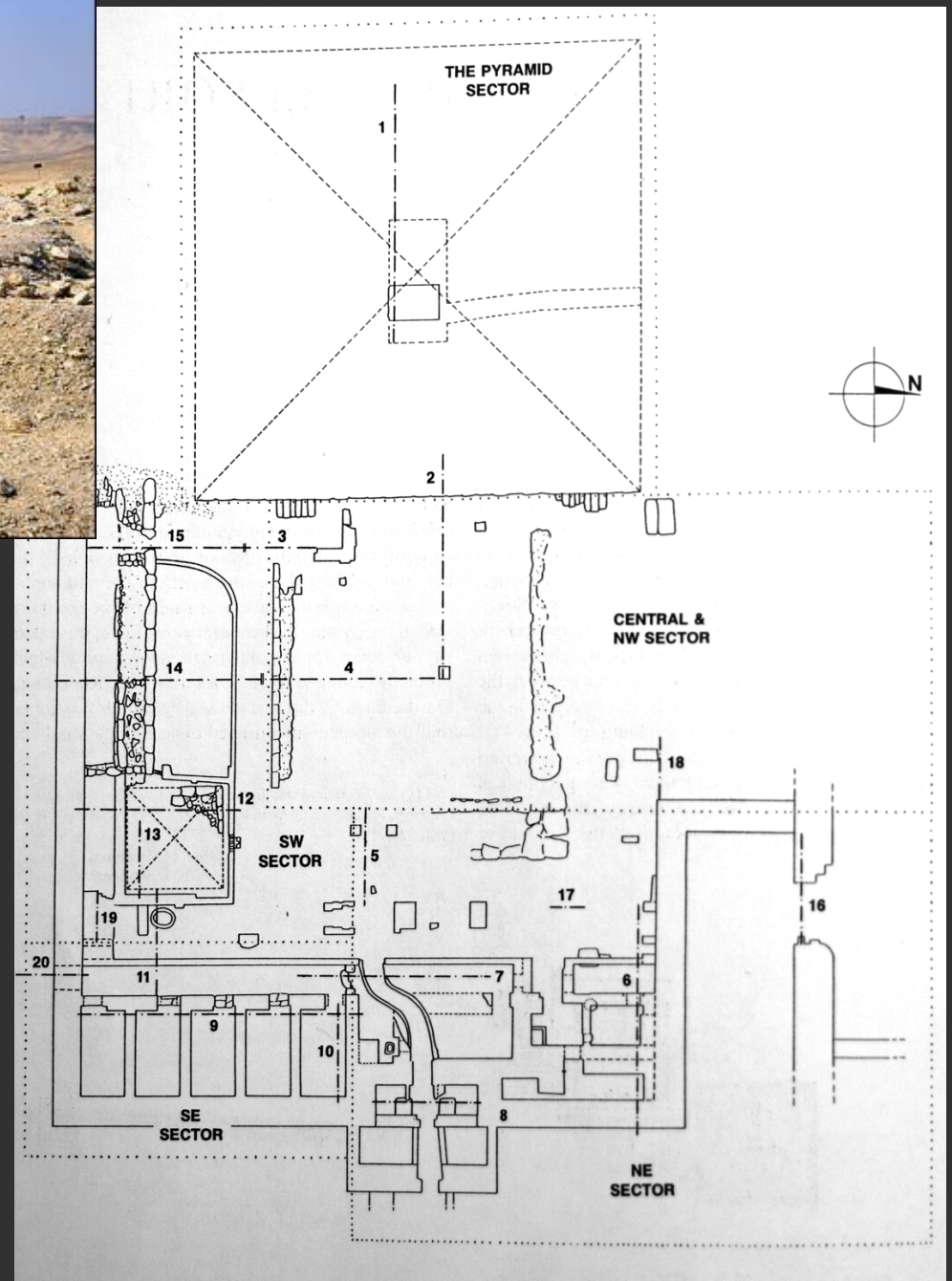


Khentkawes I at Giza:
between royal and private





Khentkawes II at Abusir







Hesira, reign of Djoser, 3rd Dynasty

“head of royal scribes” (a treasury title)

“greatest of tens of Upper Egypt”

“concerned with the king’s property”

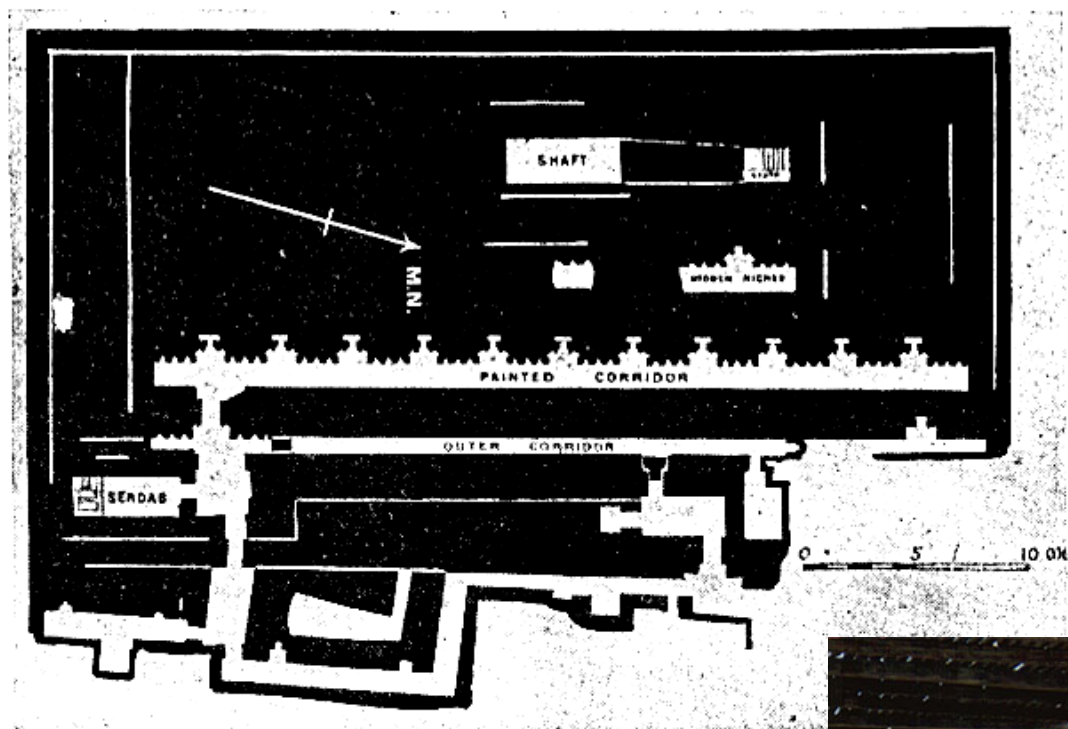


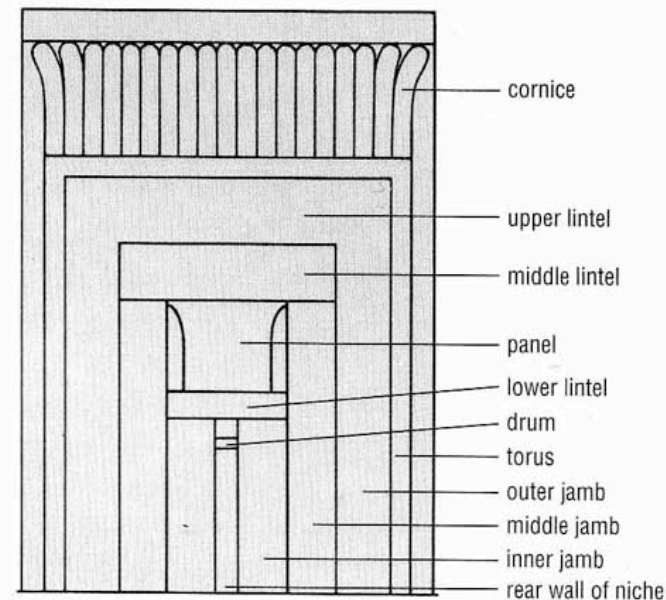
FIG. 467. — Plan de la tombe de Hézryrē.







The false door (left) was the typical stela of the Old Kingdom, which developed from the earlier "palace facade" and its niche stela. While the stela can still be recognized in the false door's panel, the "palace facade" was transformed into a complex system of jambs and lintels designed along the lines of real doorways (below). This dummy "door" connected the world of the living with the world of the dead, and the *ka* was believed to pass freely through it. A person standing in front of the false door was facing west, and the stela usually formed part of the west wall of the tomb chapel. This orientation remained the ideal throughout Egyptian history.





Snefru's pyramid at Medum

