

**The Relationship between the Individuals and Official Gods
to the End of the Old Kingdom**

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Abstract:

The ancient Egyptian has been trying always to observe and explain the cosmic phenomena that occur around him, he realized the priority of the direct relationship between him and his idol, his direct relationship with the official gods after state formation and religion philosophy development changed to other aspects to include mediators these mediators were vary between the king son of the god and the priests who developed the religion philosophy after ancient Egypt first united , his direct relationship with official gods continued to include introduce offering and making rituals in order to get satisfaction and ensure his destiny in eternity in many aspects of their life including their religious texts and continued to Middle Kingdom period.

Key words:

Formula,Idolatry, Mediator, Individual, Eternity,Rattles Papyrus, Rituals, Worship.

Introduction:

The royal court had the largest share of all members of the society in obtaining the satisfaction of the king, which qualifies for the acceptance of God in the other world. Some of them distinguished themselves with higher qualities than other men of the

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court, allowing them to take some texts on the walls of their tombs within the texts of their autobiography, which magnified in the other world and guaranteed to accompany the king, eternity, and transmission the deceased to Osier.

Old Kingdom Period:

Most of the tombs of nobles and members of Old Kingdom period are based on the formula of supplication to accept the gifts and offerings of the individual to the god by the king, as if they were the beginning of recitation of the prayer of mercy for the deceased to begin his use of sacrifices and gifts. In this case, the role of the king was only an intermediary, That for example the form of the formula came sometimes from the individual or noble of the Great God by the King on many graves of individuals and nobles of the old state, for example in the tomb of the noble PtahShabs in Saqqara¹



Htp di nsw di nTr^ʿA prnswtsHDTmi

For example, the ancient Egyptian texts did not read the formula as a gift given by the great god of the Great God or the Son of the Great God despite the greatness of the King's status.

Htp di nTr aA

but the formula read as a gift given by the king (the mediator of the God)to accept the gift whether he is the great god as a shield to Osier or Anubis or other, he recited the formula for Anubis and his great God, the idolatry which is called his idol, who seeks his prayer and draws closer to him, he is the only one knows who he is, this indicates that the ancient Egyptian know that the king not equal to the same God's compound in the other world despite the affiliation to them, this need to accept from idol and the use of gifts after death and what he sacrifice for force him to introduce the formula of gifts in this form , this does not deny his respect for the King's mediation or his divinity, which was approved by his believed God , but also indicates the existence of the direct relationship between the individual and his worshiper by showing his strong need to write the text of the formula or the prayer of repentance to the idol more than once before the list of offerings to satisfy him and allow him to descend the gifts to use it after death.

Kings' hospitality came with the great men of their era by giving them the right to write texts that make them in his Companionship after the death. For example, in the tomb of the noble "Ti" in Saqqara of the Fifth Dynasty, the texts of the imaginary door after reciting Htp di nsw were addressed to Osier and Anubis directly from "Ti" The two sides of the door to be a tribute to the "Ti" and distinguished him as one of the most important men of the royal court in the era of the fifth family and in particular he supervised the worship of the temples of three kings of the Fifth

Dynasty.

After receiving the satisfaction of his king, he was able to recite the rites of his deity, Osier and Anubis, to receive their satisfaction with the other world, and even took the part of the imaginary door on his grave to the title of T-Osier, confirming his transformation into a real minister in the other world.

in the teachings of Mry Ka Ra mentioned the appeal to the god without the presence of priests or temple, but the existence of the idea of the one god who hears the individual without a material intermediary in front of a shrine or mediator human saying:

(I spoke to how had the first creation before the process of creation), the text of a report on the observation of the worship of the Lord of the Earth is the sun in the horizon and his image on the ground talking about ntr, which did not mention that it has the same qualities of the sun god Ra, which is distinct for all its characteristics of the solar system, He is the author of the deceased Osier.

Budge² stated that this papyrus was the original version in which the book of the dead was later developed and the religious teachings, which distinguished the individual's relationship with the gods in the other world, were taken

Hornogoung³ said that the word ntr, which the ordinary individual called repeatedly in the texts of the ancient state, was mentioned in the texts of the coffins in the middle and modern state in the methods of preaching in the literal literature. In which the call from the ordinary person to ntr without intermediary, he may call all gods as a previous title for each idol name and recipe for each idol, as he sees that the teachings of the wise from Ptah-Hetep and beyond was not the unification of the hidden ntr but is from the speaker because it is not intended to appeal to any of the local idolaters rooted in local thought. The word of God is for any god and not a specific God in addition to the many texts were mentioned in the ntr intended to have a mysterious unknown and was not the writer felt that it is important for who listen to have the freedom of choice for the appropriate God who understands his need and therefore calls him ntr. Thus, the word NTR in ancient Egyptian texts was meant by the ancient Egyptian God, you (the God who believes in his power alone) the freedom to define the meaning in ntr.

For example, Queen Hatshepsut was called "ntry" because it was meant here by the sacred due to its great works in the country as well as a reverence for its appearance human is a rare moment and also, when I vowed the queen herself at this time appeared as a worshiper, but she did not possess all the attributes of Godliness, like all the other objects that control the solar system in this world or the other world.

ntry also attests to its affiliation with ntr. It is not a goddess in its own right, but it bears the attributes of divinity.

In the era of the Fourth and Fifth Dynasty, the names of the kings included the name of the idol Ra alone, without the rest of the idolaters, sixth Dynasty it was very clear that Ra is the creator and the component of the rest of the gods, but appeared in pyramid texts at the end of Sixth dynasty. It shows that Atom is a Creator god like Ra (RAAtum, Pyr.8 145-C).

in Middle Kingdom the union between Ra and the rest Gods such as SobkR^c and Khnum Ra had begun, such as the union of Ra and Osier body mummy head ram and the text of the word (every day), indicating that this union occurs every day, the ancient Egyptians pushed themselves into the place of the idol Osier, who was killed in the face of evil in the form of Set.

Cult of ancestors:

In the ancient state, ancestral worship appeared where the family in ancient Egypt was associated with burial practices in one place. The most important part of this worship was to provide the food that is responsible for bringing the living son to the deceased father, considering that the living son is the successor of the predecessor in the eternal house⁴The ancient Egyptian considered that the stomach, like the heart, is the container in which food is delivered, which is the reason for the creation of ideas and influence in the soul and thus in the process of re-Baathism and birth in the other world, if he carries evil, it will bring back evil to the deceased and if he carries the good will also return the good to the deceased, then the deity, as the deceased should have testified before the gods that the sacrificial food does not carry Bwt or evil to the House of Eternity⁵.

In the absence of a predecessor to the care of the cemetery, the family rents a priest to do the same job and the service of the cemetery, priests of the Ka are responsible for continue offerings and reading hymns that require the protection of the cemetery and ignite incense and other necessities to take care of the House of eternity.

“Rattles Papyrus” (zšš w3d):

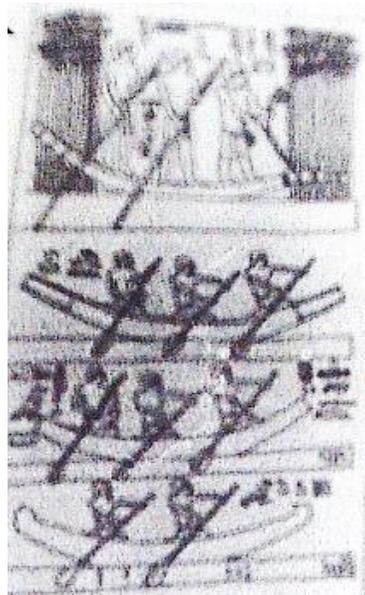
In Old Kingdom period the scene of RattlesPapyrus appeared in many tombs, it was associated with men and women regarded as a ritual performed for the numbers of fishing process; it was considered a bird's exit from its wares and nests in preparation for hunting, not traditional fishing.

The difference between them is that in the case of preparing for the fishing of the papyrus ritual worshiper Hathor (the ritualist) wears special clothing different from the traditional hunting clothes. The owner of the cemetery on a boat in front of him or around the papyrus forest by holding and pulling the papyrus stalks to cut it or catch a papyrus performed the ritual. May be depicting the owner of the cemetery on a boat heading or returning from the north, this ritual was during the life of the person aims to achieve happiness and wish the deceased to grant happiness and pleasure in the other world by being the worshiper of Hathor and owner of the ritual.

The ancient Egyptian portray the ritual inside the scenes of the trip to the West, which indicates that the purpose of the ritual for the living in the other world as well as the ritual is that the voice of papyrus is trained the ears of the idol Hathor and it is also. It is clear in the scenes where the deceased stands in front of Hathor, who comes out of the western mountain, who has shaded her body behind the papyrus and he want to appease her.

The Papyrus is the first origin of the idea of sestrum, interpret it as a request for protection from the goddess Hathor, relationship correlation is directly between

individuals who perform those cult and his idol Hathor and customize them without directly intermediary, this scene is found in the tomb of "Snp" in fourth dynasty, Alexandra Woods, consider that this scene is one of the first tombs in Western Giza in Old Kingdom era⁶.



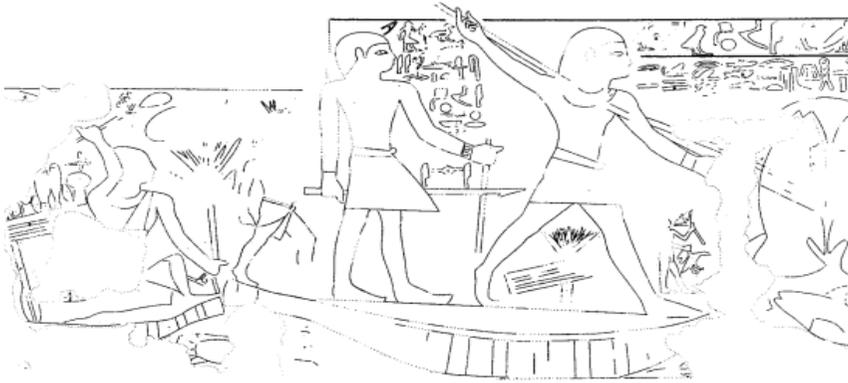
(Fig.11)

Rattles Payers from (Snp) tomp –old kingdom

Woods Alexandra, A Date for the Tomb of Seneb at Giza, :Revised Egyptian Culture studies in Honour of Naguib Kanawati Vol.2,2010.

in the same time that the "Snp" established his tomb in Old Kingdom period, there was an official idol the ancient Egyptians owe him loyalty, prayers established for intention of convergence in the other world is "R" was also "Snp" sanctification the official idol, but this sanctification did not prevent him from showing his direct relationship to his idol, wishes to be satisfied with him in the other world without a mediator to express that, he managed his personal faith that the fate of happiness desired in the afterlife is linked to the most prominent faced with this performance in this cult without an intermediary between him and his idol.

In one of the fishing scenes, probably dating to the Eighth or Ninth Dynasty⁷ the wife follows her husband in a second skiff, collecting lotus blossoms. In the fowling scenes she sometimes points out a likely target and may even make a comment such as: "O Sire, get me this *gnw*-bird!" to which he obligingly replies: "I'll do so and get it for thee" (Fig.11).



(Fig .11)

Rattles Papyrus from Ninth dynasty

Fischer Henry George, Egyptian women of the old kingdom and the Heracleopolitan Period, The MetropolitanMuseum of Art, New York, 2000, p.13

Individual to Individual:

In his study of popular worship, Ashraf AshrafSadiq⁸pointed to the existence of worship in the era of the ancient state of individuals that continued until the Middle Kingdom era with the sacrifice of individuals to individuals like them, convinced of the divinity of this individual dedicated to worship such as the Isi worship in Edfu, The central state, like "pepy Nakht", was called "ḥk3ib", the governor of Aswan province in the era of King Pepi II and continued until the Middle Kingdom, ⁹this relationship between the individual and other is one of the images of the direct relationship between the individual to the worshiper in Old and Middle kingdom continued to late period by showing their need to him, the gift that raised from the ranks of the idolaters, Minister Imhotep in the late period ofdivinityindividuals, sanctification the classifying the gods as the individual in order of the Good Lord who is unique in the abundance of good and the succession of dignities and miracles.

End of Old kingdom:

In this era, there was a spirit which resulted from the coup of the political and economic situation of the society and thus the rupture of the prestige of the monarchy and the state at home and abroad because of the social revolution and the weakness of the king and his interest in pleasing the priesthood to determine the fate of eternity by establishing their graves in their territories instead of the family of the divine and without waiting for the king to allow them.

many of the texts of that period expressed the state of despair and confusion that affected members of Egyptian society frustrated , when the old Egyptian saw that his community with all the content of God has a reverence and appreciation and a stable life has been reversed and addressed the manifestations of weakness and disintegration dealt with the literary works left by that period all the feelings of

surprise, the pain that hit the Egyptian was among these texts Papyrus Hakim Ebo-Wr spotted the conditions of the end of the old state and its collapse and the entry of the country to the era of the first transfer was among these texts Papyrus "Ebo-wr". On(Liydn) papyrus (344). The texts of "Papyrus-Ebo-wr" depicted the extent of the country's destruction and devastation; its texts included the conditions of the country during late period.

In the case of despair and weakness of the trick reached by individuals in that period because of the lack of centralization and deterioration of the case of full power and the beginning of the collapse of cultural control witnessed in the era of the old state is more than the need to resort to the source of safety to the idol immediately and directly without waiting for recourse to the mediator, especially with the weak condition of this mediator waiting for the help of God to triumph over his human weakness and defeat his enemies

In the case of weakness individuals reached in that period sense of insecurity because of the lack of centralization and deterioration of the case of full power and the beginning of the collapse of cultural control witnessed in the era of the old kingdom, especially with the weak condition of this mediator (king on the throne) or waiting for the help of God to triumph over his human weakness and defeat his enemies.

The text described as a tragic translation of the bad situation and chaos that led to the country, which was one of the most important reasons conspiracies paved the way for the Asians to enter Delta, while there was a view for Lichtheim¹⁰, indicated that this period is a short period of local autonomy paved the way for the transition to the era of Middle kingdom period and the union between Upper Egypt and the lower, the scribes agreed to exaggerate the description of the bad situation before the era of prosperity in the middle state on the hands of its rulers.

In the beginning of 1st intermediate period, it becomes allowed to write the coffins of individuals to protect the deceased from the dangers of the other world and to live after death like kings, this privilege became permissible as it is known to men and women, so it became the right of the deceased man or woman to be in the fold God in heaven without an intermediary trying to appease him from reach them.

Conclusion:

Cult of ancestors, Rattles Papyrus or (zšš w3d) and worship from individuals to individual were a religion practices represent that there was direct relationship between the individual and the other gods in the time of existing and worshipping of the official god of ancient Egypt.

This kind of direct worship from the individual to the idol in rituals and offering ship consider one of the direct relationship between the individual and the official god, which ensure paradise entrance, satisfaction and safety sense about the eternity destiny, which is the individual aim from his direct relationship with idols.

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