

inactive, dependent, and vulnerable. Symbolically, Isis was associated with the outside domain where she transformed herself into a bird and, then, regained her character and lived in the wilderness raising her son Horus (see Table 1).

Table 1: Reversed Roles and Features Related to Men and Women as Represented in Real and Mythical Contexts

Context	Men as represented by Osiris	Women as represented by Isis
Normal-Daily Life	outside	inside
	active	inactive
	leadership	dependence
	powerful/protector	powerless/protected
Mythical-Death Reality	inside	outside
	inactive	active
	dependence	leadership
	powerless/protected	powerful/protector

Osirian mythology had a great impact on political, intellectual, and social domains of ancient Egyptian society. It also founded the funeral rituals that developed from being exclusively restricted to Egyptian elites, especially kings or pharaohs, during the 3rd and 4th dynasties (Old Kingdom) to being shared and practiced by all Egyptians without discrimination at the end of the Old Kingdom. In the Old Kingdom, Osirian burial rituals were confined to kings. The king or pharaoh stands for the whole society. After death, the pharaoh's royal corpse had to be reanimated, mummified, and preserved to last forever or to ensure eternity. The dismemberment of Osiris' body had become the starting point of the ritual of resurrection. The dead pharaoh was identified with Osiris. The destiny of the whole country was bound up with the fate of the king in his struggle against death and annihilation. If the dead king was assimilated with Osiris, the living king was associated with, or he was, Horus. In this early period of Egyptian history of Egyptian society, the sun god Ra and Osiris became dominant cosmic gods and were adopted by pharaohs as patrons. The living king was both the son of Ra and Horus (son of Osiris). Osiris himself was made sun god, Ra (Moret 1972: 168). Osirian cult and solar doctrine are fused together where "Ra and Osiris function as both the visible diurnal sun and the nocturnal sun which illuminates the darkness" (Sourouzian 1987: 26). The dead

king became Ra in the 6th dynasty without losing his identity as Osiris. Therefore, in the person of "the King Osiris ascends to heaven and shares the dominion with Ra" (Moret 1972: 168).

The cosmos or universe is structured through the combination of opposed yet complementary elements or characteristics, each incomplete in itself or without the other. Any opposition is an opposition of choices among unequals. This means that oppositions are relations and not just things. Oppositions define the conceptual elements or concepts of the system through the relational and hierarchical network they produce (Waugh 1982: 315). The association of the god sun Ra with life as well as with light or visibility does not imply that Osiris is associated only with death and invisibility. After death, Osiris removed from earth to the sky. He was the first who passed from the gods of the earth to the gods of heaven. On his ascendance to heaven, he underwent a "spiritualization" where he became a soul, a spirit (Moret 1972: 383). He was also resurrected and had the power of spiritual light or enlightenment. The god sun or Ra is related to the natural life of this worldly universe, while Osiris is connected to the social and spiritual life of both this worldly universe and the other world. The judgment of the dead people in the afterlife is based on their deeds in this life (see Table 2).

Table 2: Main Characteristics and Features Associated with Ra and Osiris

Ra	Osiris
creation	meaning
natural order	social-natural order
this life	both this and other lives
light-sun	light-spirit
visible	invisible and visible

In the universe, east and west, south and north, day and night, and life and death are associated respectively with Ra and Osiris. These qualities, however, are complementary and represent different aspects of the same entity. Ra is associated with east or eastern side of the sky from which the sun rises while Osiris is connected with the west and is known as a god who resides over the westerners, or the dead (Moret 1972: 247). In 9th and 10th centuries (2350 B.C.) and after the democratic revolution Ra was associated with Osiris. Mythical and theological doctrines were symbolically presented in the architecture of Theban temple. In a word, the temple reflects the