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Teeth in Ancient Egyptian Religious Texts

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Abstract:

The mouth is one of the most important body members, as it receives food, drinks, speech and sense. The opening of the mouth rite was one of the most important and most significant rites known to the Ancient Egyptians.

Teeth were among the most important parts mouth having great significance to the Ancient Egyptian. Many words have expressed these ideas and have taken the elephant tusk as a determinative.

The Ancient Egyptian used the animal tusks such as those of the elephant, hippopotamus in different industries such as amulets, make up and primitive drugs.

The religious symbolism of teeth varied from pyramid texts to coffin texts and books of the dead. The mouth of the deceased was provided with teeth of Horus with onion offerings. His sharp teeth were described as the teeth of the immortal god "Soped". In addition, the teeth of the deceased king were the souls of "ba" and they were obtained from the viper hill "*dw.ft*".

In CT, the deceased was given strong sharp teeth made of flint stone made of the material of stars. His sharp teeth enabled him to be embodied and appearance as the god "Sobek".

In the Book of the Dead, the deceased declared his ownership of sharp teethlike the god "*srkt*" and canines like the holy goddess Isis. The glitter in his teeth and its beauty is due to his being a member of Fayoum city.

Keywords

Mouth- teeth – PT- CT- BD- Soped- *srkt*- Isis

Introduction

The human body had great holiness for the Ancient Egyptian reflected in many rites special for reviving him through rites of protecting all his body members.⁽¹⁾

The mouth is among the most important human body members where its function was represented in receiving food, speech and expression of sense⁽²⁾.

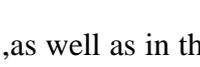
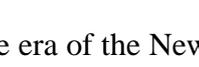
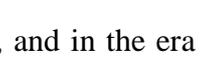
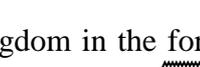
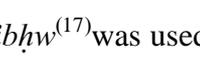
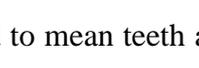
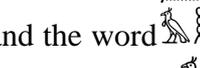
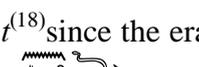
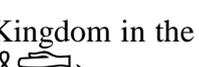
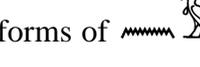
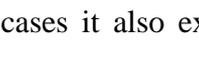
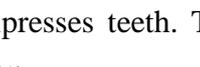
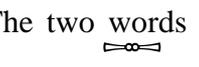
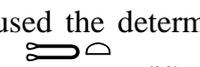
The opening of the mouth rite known in the ancient Egyptian language as  $wpt-r$ ⁽³⁾ is considered one of the most important and famous rites in the Ancient Egyptian religion⁽⁴⁾. The opening of the mouth rite took place on a statue representing the deceased or the mummy of the deceased himself⁽⁵⁾ by reviving the senses of the deceased starting from the revival of the mouth through this rite.⁽⁶⁾ It was originally performed on statues of gods, then became performed on all the deceased, whether kings or individuals, in addition to being performed on miniatures used for the purpose of magic⁽⁷⁾, such as: the scarab of the heart and other amulets⁽⁸⁾. It was also performed on some sacred animals, such as the calf Abis⁽⁹⁾. Moreover, it was performed for temples, where they replace the gods in their images and form engraved on walls. Thus, the offerings presented to them are offered.⁽¹⁰⁾

Some words signifying some mouth parts were used in ancient Egyptian texts such as:

Since the era of the Old Kingdom, the word $l-r3$ ⁽¹¹⁾ was used to express the mouth or wisdom, speech and language.⁽¹²⁾ And since the era of the Middle Kingdom it was used in the form of , and New Kingdom, it appeared in the forms of , , , . It was used to express the bill/ beak of birds and animal mouths⁽¹³⁾.

In addition, some words were used to express some mouth parts in Egyptian texts.⁰

Since the era of pyramid texts, the word *spty* was used⁽¹⁴⁾ in the form of  and in the era of the Middle Kingdom in the form of , as well as in the era of the New Kingdom in the form of  and with the determinatives , ,  to express lips. Since the Pyramid texts, the word $šs3w$ ⁽¹⁵⁾ was used in the forms of , , , , , , , , , , , , , , , , , , , , and in the era of the New Kingdom in the forms of , , , , , , , , , , , , , , , , , , ,  to express the tongue since the Pyramid texts in the forms of

as well as in the era of the New Kingdom in the form of , , and in the era of the New Kingdom in the form of . The word      *libhw*⁽¹⁷⁾ was used to mean teeth and the word     *nhd-*⁽¹⁸⁾ since the era of the Middle Kingdom in the forms of , , ,  to express the molar, but in most cases it also expresses teeth. The two words used the determinative    elephant tusk. ⁽¹⁹⁾ Similarly, the terms   *ts*,   *ts*⁽²⁰⁾ the canines of the hippopotamus and pieces of ivory were used since the era of Naqqada I with dots and semi geometric engraved borders and other zigzag line. They made a deep border for each of them surrounding its upper part nearly dividing it to two parts: a small upper part representing the head, and a big lower part representing the body. In a museum in the university college in London, there is a big set of these tusks ⁽²¹⁾ that the great scientists predict are amulets used whether for those living or dead. ⁽²²⁾ In this explanation, the scientists depend on a hole being at the top of some of these tusks⁽²³⁾. In contrast, some others suggested that these tusks ⁽²⁴⁾ were used in preserving the makeup powder and primitive pharmaceuticals that can be extracted from nature and from these canines and used. Randalle suggested that they represented part of magicians' tools, or they might have been used by dancers in performing their dances then. ⁽²⁵⁾

Most of these tusks were distributed on some European museums⁽²⁶⁾, such as the Ashmolean Museum in Oxford ⁽²⁷⁾ and Berlin museum. The opinions of scientists differed about the dating of these tusks. Most opinions are unanimous about them being from the era of Naqqada I ⁽²⁸⁾.

Aim of the research

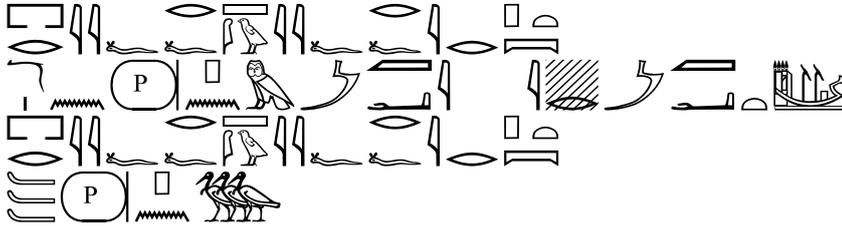
Signifying the role of teeth in the hereafter and their relationships to the gods, as there is no separate study for their roles. Thus, the scholar consulted several references which are:

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The scholar believes the power possessed by the deceased to break the stones emerged from the perfume “*iht-wtt*”; this goddess that possessed a scent that helps the refreshment of the body, and with her ability transfers the deceased from one place to another. Thus, the deceased possessed the same abilities of this goddess viper. ⁽⁵²⁾

In addition, he was embodied in the Osirian image which links the teeth to the events of the Osirian legend. It was earlier pointed out that the deceased possessed Horus’s strong teeth.

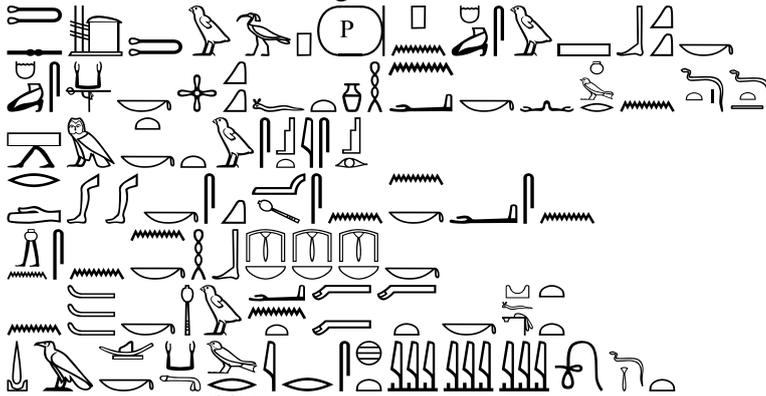
In addition, the events of spell 539 of the pyramid texts to a new meaning as the king’s teeth represent “ba” souls ⁽⁵³⁾ so that he can ascend to heaven, where the following is mentioned ⁽⁵⁴⁾:



Pry.f rf šwy.f rf ir pt ns n (P) pn m m3'i ir wi3 m3't pry.f rf šwy.f rf ir pt ibhw (P) pn m b3w ⁽⁵⁵⁾

“He is emerging and ascending to heaven and the tongue of this king (P) is the (leader) of the boat *m3't* that he emerges and ascends to heaven, the teeth of this king are souls of *b3w*” ⁽⁵⁶⁾

In merging with the Osirian legend events, the image of the deceased Osiris follows King Osiris and becomes blessed with bread ⁽⁵⁷⁾ and beer ⁽⁵⁸⁾, as his white teeth are from the viper mountain” *dw.ft* ⁽⁵⁹⁾. Passages 1357-1359 refer to the following ⁽⁶⁰⁾:

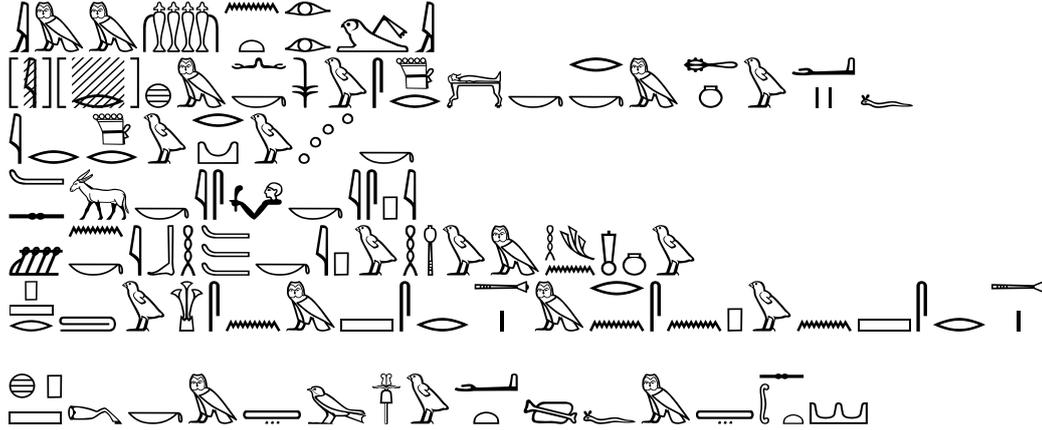


ts tw 3h pw (P) pn hms wsb(w).k hms k3.k wnm.f t hnkt hn' .k n nwr ndtdt šmt.k tw sti is wsir rdwy.k skr.sn n.k '(w).sn in(w).sn n.k hbw.k n ibhw.k hdw 'n.wt.k (m) dw.ft d3.k k3 -wrir shwt - w3dt ⁽⁶¹⁾

“Raise yourself, O soul of (Akh) this king (P) and sit and eat your

meal, may be your (ka) will sit and eat bread and beer non-stop forever. You go like the follower of Osiris; your feet step outwards and their arms bring for you your feasts because your white teeth and your nails are of the viper mountain *dw.ft*. May you cross, O Great Bull, to the green fields “(62)

Spell 659 of the PT directs the speech to the deceased king, asks him to receive his white teeth and revolve around them with an arrow between them. It refers to the following (63):



Ti m m- hnty irty ii ir hmw.k sw sdr.k r.k m-hnw wy.f ir drw rdw.k bhs.k is mniw.k is pi šsp n.k ibhw.k ipw hdw m hnw pw phrw h3.sn m šsr m rn.sn pw n(y) šsr hps.k m t3-wr w^crt.f m t3-sty (64).

"*hnty-irty* came if you do not know him, and you will lie down (sleep) in his arms (in his bosom) until he stops his efflux as your calf for he is your herdsman; receive your white teeth in this jar; revolve around them with an arrow in their names is that arrow; and that your front (limbs) are (65) in *t3-wr* "Abydos" (66) and your hind limbs are in *t3-sti* (Nubia) (67) ."

Mercer comments about revolving around the jar containing the teeth with an arrow that he is describing a game called "the viper" because the word "*mhn*" is one of the names of the viper mountain (68).

2. Teeth in coffin texts

Teeth had important significance and symbolism in coffin texts, where the deceased cleanses himself and cleans his teeth to cross heaven and pass it. In addition, the deceased was able to obtain strong sharp teeth made of flint and canines from the viper mountain "*dw.ft*". In coffin texts, there was reference to the teeth of the deceased being made of star metal.

Here, the study starts with spell 173 which refers to the following (69):



Twi.i sw^cb.i r3.i snšmšm(w) ibhw.i mk wi ḥs twr wi wsšt mi bwt d3w.wt pt mwt sp2 (70)

“Appearance like Sobek, it is I the seed, that exits from the encircling wrappings; it is I the destroyer (breaker) of teeth made of metal; I, the master of strength and the strong being embodied in the image of the crocodile”.⁽⁸⁰⁾

The same concept is repeated in spell 1011, where the deceased mentioned that he is cleansed, teathed and strong mouthed, and that he hates *isft* “evils”,⁽⁸¹⁾ where the spell refers to the following⁽⁸²⁾:



I iwn.wy ipw n R^c prr.i C^k.i imy. tn(y) šnw C^h h^hskt.i šhdhdt n-tt ink is w^cb r3 rwd nhdwt bwt .i pw isft⁽⁸³⁾

“O two columns of Re, I am ascending, and entering between you; my hair is standing, my braids are hanging because my mouth is cleansed; I am strongly teathed (canines) and what I hate is “*isft*”⁽⁸⁴⁾”

3. Teeth in the Book of the Dead

The previous concepts were widely repeated where the deceased becomes proud of his sharp teeth being made of flint and canines from viper mountain “*dw.ft*”. He also possesses the teeth of goddess “*srkt*” and the canines of the holy goddess Isis. He also possesses sharp teeth and canines as the canines of snake *mhn*. The deceased attributed himself to the city of Fayoum as he possesses white teeth.

The study starts in chapter 31 of the Book of the Dead, where his passages refer to the following⁽⁸⁵⁾:



Bdty rn n ky hr .k n m3^ct šnt n pt m wnw^t.s šn n hk3 (m) grg.f šn n r3.i hk3w imy .f ibhw.i m ds nhdwt.i m dw.ft⁽⁸⁶⁾

“Bdty is the other name; your face is *m3^ct*; heaven was surrounded by its stars; magic has surrounded the lands (kingdoms). My mouth has been surrounded by magic inside it; my teeth are made of flint and my canines are made of the viper mountain “*dw.ft*”⁽⁸⁷⁾”

And in Ch. 42 of the Book of the Dead, the deceased compared his teeth to the teeth of *srkt* and his canines to the canines of holy Isis. The chapter refers to the following⁽⁸⁸⁾:





šn .i m Nw.w hr .i m itn iw ir.ty m Ht- hr iw msdrw.y m wp-w3wt fnd.i mhnty h3sw iw spty m inpw Tw ibhw m srkt nhd.wt .i m 3st ntry⁽⁸⁹⁾

“My hair is the hair of “Nw.w”; my face /is the sun disc. My eyes are “Ht- hr”. My years are wp-w3wt”; My nose is “mhnty h3sw”.⁽⁹⁰⁾ My lips are “inpw”; my teeth are “srkt”; my canines are holy Isis.⁽⁹¹⁾

“srkt” was one of the gods of protection⁽⁹²⁾. She participates with Isis in being one of the goddesses that protect the four members. Thus, the deceased’s comparison of his teeth to the teeth of “srkt” and canines of Holy Isis announces his desire to be embodied in the images of the protective goddesses, thus owning sharp teeth that enable him to attack the enemies.

In the passages of Ch. 172 of the Book of the Dead, the deceased looked like the snake “mhn”⁽⁹³⁾ in the sharpness of his teeth. To get this meaning, the chapter refers to the following:⁽⁹⁴⁾



Tw spty.ky hr rdt n.k m3t whm .sn(y) m3t n R^c shtp .sn(y) ibw ntrw ibhw .k tpy nw mhn n hb^c n Hrwy im iw ns.k šs3w dm dd .k r dry.wt n š iw r^cr.k h3b3sw⁽⁹⁵⁾

“your lips give you the truth – repeat the truth to Ra and calm the hearts of the goddesses; your teeth are those of mhn (the snake mhn) with which the two Horus play with, a wise (careful) sharp tongue when it talks to the kite of the swamp, and your jaw is heaven studded (decorated) (with stars)⁽⁹⁶⁾ .

Moreover, the passages of chapter 189 of the Book of the Dead are the same as passages of chapter 52 of the same book in that the deceased will receive his teeth with a mixture of perfume as a type of offerings that he obtains in the hereafter. The passages refer to the following⁽⁹⁷⁾:



Tw grt r t 4 m hrt-hrw nt r^c nb s3št m iwnw tni pw r ntr nbdd in iw

Conclusion

Some words expressed teeth like the word  *libḥw*, the word  *nḥd-t* and the determinative  that represents the elephant tusk.

Elephant and hippopotamus tusks and pieces of ivory were used since the era of Naqqada I in preserving make up and drugs. They could be extracted from the environment surrounding the Ancient Egyptian. Scientists suggested that magicians and dancers used these substances in their rites.

The symbolism of teeth varied in religious texts like pyramid texts, where teeth were presented with onion offering, so that the deceased through them can retrieve the life cycle and renew it, with the smell of onion and presentation of teeth.

The deceased was described as having sharp teeth like Soped. This role is related to his role as a protective god. He is an Asian god protecting the Eastern region and border areas, like turquoise mines in Sinai. Thus, the deceased writes the same characteristics. In addition, the deceased was proud of that he has strong teeth that enable him to break stone. He was granted this strength by smelling the perfume of goddess *iḥt-wtt* who helped him (with her scent) to possess the special power to break stone and move from one place to another in the hereafter.

The deceased was embodied more than one time in the Osirian image to be granted the strong solid teeth of Horus. His teeth represented the “ba” souls. He said the strength of his teeth and canines was because they come from the hereafter, from the viper “*dw.ft*”.

In addition, the deceased practices special rites when he receives his teeth, where he revolves around them with an arrow. Some scientists like “Mercer” think it is a game, the game of twining like the snake “*mḥn*”.

Teeth had important symbolism and significance in coffin texts, where the deceased was granted strong teeth of flint coming from the viper mountain *dw.ft*. He was also granted sharp teeth from star metal, signifying their extreme power and holiness.

His strong teeth and sharp canines enabled him to take the image of the god “Sobek”. He described himself being free of evils, cleanser of the mouth and hater of evils “*isft*”.

In the **book of the dead**, the same previous concepts were repeated on a large scale. It affirmed ownership of flintstone teeth coming from the viper mountain “*dw.ft*”. It gave reason for owning sharp teeth that they are like the teeth of goddess “*srkt*”, and sharp canines like canines of holy Isis.

In addition, the idea was affirmed in **coffin texts** as to his possession of teeth of snake god “*mḥn*”. He received teeth in a festive way, with the ointment or perfume. He gave reason for his white teeth and their glitter to his being a member of Fayoum city. Hence, he affirmed the affiliation of his teeth to the protective gods and gods that have sharp teeth, being embodied as the snake or viper, so that his canines are scary, sharp and deterrent to enemies.

الملخص:**الأسنان في النصوص الدينية المصرية القديمة****رانيا عبد العزيز محمود**

كان الفم من أهم أعضاء الجسم بسبب حصوله على الطعام والشراب والكلام والحس. كانت طقوس فتح الفم من أهم الشعائر التي عرفها قدماء المصريين وأهمها. لقد كانت الأسنان من بين أهم أجزاء الفم ذات الأهمية الكبيرة عند المصريين القدماء. عيّرت العديد من الكلمات عن هذه الفكرة واتخذت ناب الفيل كعامل حاسم. استخدم المصريون القدماء أنياب الحيوانات مثل أنياب الفيل وفرس النهر في صناعات مختلفة مثل التمام والمكياج والأدوية البدائية.

تنوعت الرمزية الدينية للأسنان في نصوص الأهرام ونصوص التوابيت وكتب الموتى. تم تزويد فم المتوفى بأسنان حورس مع القرابين. وصفت أسنانه الحادة بأنها أسنان الإله الخالد "سوبيد". بالإضافة إلى أن أسنان الملك المتوفى كانت أرواح "با" وتم الحصول عليها من تل الأفعى "Dw.ft."

في نصوص التابوت ، أعطي المتوفى أسناناً حادة قوية مصنوعة من حجر الصوان من مادة النجوم. مكنته أسنانه الحادة من التجسد والظهور على أنه الإله "سوبك". في كتاب الموتى أعلن المتوفى ملكيته لأسنان حادة مثل الإله صرقت وأنياب مثل الإلهة المقدسة إيزيس. اللعان في أسنانه وجمالها يعود إلى كونه أحد أفراد مدينة الفيوم.

الكلمات الدالة

الفم- الاسنان- نصوص الهرم- نصوص التابوت- كتاب الموتى- صرقت- إيزيس

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²⁰Wb, V ,409, (9) .

²¹Petrie , W.M.F., Prehistory Egyptian Carvings , Man , 1902 , p. 33f, pl. XXXII- XXXIII.

²²Ibid , p. 34 ; Capart , J., Primitive Art in Egypt , London , 1905 , p. 76 ; Ayrton , E., and Loat, W., El Mashana , London ,1911 , p. 29 ; Sharff, A., Die Altertümer der Vor – und Frühzeit Agyptens II , Berlin , 1929 , S., 87 .

²³Ibid , pp. 14-17 ,25 , 27,30,33, pl. XXXII- XXXIII .

²⁴Morgan , De Recherches sur Les Origines de L'Egypte , II , Paris , 1897 , p. 63 ; Hornblower , G.D., “ Some predynastic Carvings “ , JEA XIII , 1927 , p. 243 .

²⁵Randalle – MacIver , D., & mace , A., & Griffith , F., EL Amarah and Abydos , EEF 23 , London , 1902 , p. 48 , p. VII , 2 .

²⁶Petrie , W.M.F., Prehistory Egyptian Carving , p. 7 .pl. I 1-8 .

²⁷Capart , J., Primitive Art in Egypt , London , 1905 , fig. 155. Scharff , A., Altertümer , II , Berlin , 1929 , S. 28 , taf. 10 Nr .45 .

²⁸Petrie , W.M.F., Prehistory Egyptian Carving , p.9 .

²⁹ PT 45 (35,a) .

³⁰Carrier , C., Textes Des Pyramides de L'Egypte Ancienne , Tome IV , Textes des Pyramides de Merenre d 'Aba , de Neit d ' Ipout et d' oudjebten, Cybele , 2010 , Aba /F/N/Med I , 23-30 ,p. 2118.

³¹Allen , J.P., The Ancient Egyptian pyramid Texts, Society of Biblical Literature , Atlanta , 2005 , W33 , Faulkner , R.O., AEPT , p. 9 , Mercer , A.B., The Pyramid Texts , London , 1952 , p. 28 .

³² Onion:

Egyptians saw a good omen in it in some feasts, in addition to being used to revive the dead. There were three kinds presented in offerings: leek, garlic and onion. They were widely consumed. Offering onion balls was very little in the divine rite, but it was usual in dead rites since the era of pyramids where there was a decorated ribbon of onions around the neck in the feast of soker only green onions were eaten from it on other famous occasions. It is also mentioned in medical papyri. It could also be used in magic. View:

Derchain , ph., “Zwiebel “ LÄ, cols 1435 – 1436 ; Roth , A.M., The *Psš- kf* and theOpening of the Mouth Cermony , Aritual of birth and rebirth , JEA 78 , 1992 , p. 122 .

³³ Roth , A.M., The *Psš- kf* and theOpening of the Mouth Cermony , Aritual of birth and rebirth , JEA 78 , 1992 , p. 121 .

³⁴ Hassan , S., Excavations at Giza , Vol. V, Cairo , 1933, p.103 .

³⁵ Barta , W.,” Das Opferritual im TäglichenTempelKult “ , in JEOL 19 , 1967 , p. 70 .

- ³⁶ Ghalioungui, P., & Others, Food the Gift of Osiris, vol. 2, London, 1977, p. 662.
- ³⁷ PT 125 (79a-b).
- ³⁸ Carrier, C., Textes Des Pyramides de L'Egypte Ancienne, Tome VI, Cybele, 2010, Aba /F/N/Mod III, 13-23, p. 2132.
- ³⁹ Allen, J.P., The Ancient Egyptian pyramid Text, Society of Biblical Literature, Atlanta, 2005, W87, Faulkner, R.O., AEPT, p. 26, Mercer, A.B., The Pyramid Texts, p. 43.
- ⁴⁰ god *Mhnty-irty*: is one of the gods that took the shape and form of the falcon in Ancient Egypt and it was a main god for the area of "Atrib" and "Koos" view:
Schott, S., "Der Gott Das Harfen spielt" "Mélange Maspero, I, orient, Ancien, MIFAO LXVI, 1935 - 1938, S. 463; Brunner, E., "Spitzmaus und Ichneumon als Tiere des Sonnengottes, NAWG 7, 1965, SS. 133, 153 - 157.
- ⁴¹ He is one of the Asian gods and was worshipped in the east of Delta in the area of "Saft el Henna" near Zagazig. He appears in two natures resembling Horus and also appears in the human form as a god for Egypt's eastern gate.
LÄGG, VI, 279-281; Wilkinson, R., The Complete Gods and Goddesses of Ancient Egypt, London, 2003, p. 211; Yoyotte, J., Le roi Mer - djefaRê et La dieu Sopdu, un Monument de La XIV^e dynastie BSFE 114, Avriil, 1989, pp.17 - 63.
- ⁴² PT 215 (148a-d).
- ⁴³ Carrier, C., Textes Des Pyramides de L'Egypte Ancienne, Aba /F/N/e, 11-14, p. 2154.
- ⁴⁴ Allen, J.P., The Ancient Egyptian pyramid Text, W148, Faulkner, R.O., AEPT, p. 42-43, Mercer, A.B., The Pyramid Texts, p. 60-61.
- ⁴⁵ PT 222(201a-d).
- ⁴⁶ Carrier, C., Textes Des Pyramides de L'Egypte Ancienne, Tome VI, Cybde, 2010, Aba /F/N/e, 45-46, p. 2180.
- ⁴⁷ Allen, J.P., The Ancient Egyptian pyramid Text, W155, Faulkner, R.O., AEPT, p. 49, Mercer, A.B., The Pyramid Texts, p. 67.
- ⁴⁸ LÄGG, VI, SS.279-281; Wilkinson, R., The Complete Gods and Goddesses of Ancient Egypt, 211; Yoyotte, J., Mer - djefa Rê et La dieu Sopdu, un Monument de La XIV^e dynastie BSFE 114, 1989, 17 - 63.
- ⁴⁹ PT 436 (790b-791c).
- ⁵⁰ Carrier, C., Textes Des Pyramides de L'Egypte Ancienne, Tome IV, Aba /F/N/e, inf 1-4, p. 1896.
- ⁵¹ Allen, J.P., The Ancient Egyptian pyramid Text, p.30, Mercer, A.B., Pyramid Texts, p. 67.
- ⁵² Mercer, A.B., Pyramid Texts, Commentar, vol.II, p. 396 (791 a), CT 67 (285, g) Wb, 125 (10).
- ⁵³ Ba as a spiritual element and its roles view:
Zabkar, L., a study of the Ba Concept in Ancient Egyptian Texts, Chicago, 1968, De Cenival, J., Le Livre pour Sortier Le Jour, Paris, 1992, p. 21-22; Hayes, W.C., The Sceptre of Egypt, I, 1935, p. 79; Kees, H., Totenglauben und Jenseitsvorstellungender altenAgypten, Berlin, 1956, pp. 58-66; Otto, E., Die bietenVoglestaligen Seilen Vorstellungen der Agypter, ZÄS LXXXVI, 1942, p. 8.
- ⁵⁴ PT 539 (1306b-1307a).
- ⁵⁵ Carrier, C., Textes Des Pyramides de L'EgypteAncienne, TomeII, Cybele, 2009, P /V/S, 1-3, p. 1026.
- ⁵⁶ Allen, J.P., The Ancient Egyptian pyramid Texts, p.486, Faulkner, R.O., AEPT, p. 206; Mercer, A.B., The Pyramid Texts, p. 214.
- ⁵⁷ The bread offering:
Bread was one of the main meals that Egyptians are keen on where it was used in funereal rites and rites of daily service and festivals. It was also related to life and its cycle. For more, view:

Warsham, ch.E., "Areinterpretation of 5the So – Called Bread Loaves in Egyptian Offering Scenes", JARCE 16, 1979, p. 7-10; Spalinger, A., "Backing During the Reigen of Sethi I", BIFAO 86, 1986, pp.316ff.

⁵⁸ Beer:

Beer is soaked bread and barley yeast that is mixed with aromatic plants

Helck, W., "Bier", LÄ I, col790-791; id., *Das Bier im Alten Agypten*, Berlin, 1971, pp.19,25.

⁵⁹ *dw .ft* mountain

Is a mountain of viper a kind of snakes in the sandy desert and represents the sixth nome of Upper Egyptian nomes. Wb V, 545(6).

⁶⁰ PT 553 (1357a –1359c).

⁶¹ Carrier, C., *Textes Des Pyramides de L'Egypte Ancienne*, Tome III, *Textes de La Pyramides de pepi II, Cybele*, 2010, N /V/E, 1-4, p. 1750.

⁶² Allen, J.P., *The Ancient Egyptian pyramid Text*, p.526, Faulkner, R.O., AEPT, p. 213; Mercer, A.B., *The Pyramid Texts*, p. 220.

⁶³ PT 659 (1864b -1867a).

⁶⁴ Carrier, C., *Textes Des Pyramides de L'Egypte Ancienne*, Tome III, Cybele, 2010, N /F/E, n 14-15, p. 1350.

⁶⁵ Allen, J.P., *The Ancient Egyptian pyramid Text*, N.357, Faulkner, R.O., AEPT, p. 271; Mercer, A.B., *The Pyramid Texts*, p. 279.

⁶⁶ Wb, V, 222(2).

⁶⁷ Wb, III, 488(7).

⁶⁸ Mercer, A.B., *The Pyramid Texts, Commentary*, p. 851(1866,b).

⁶⁹ CT 173 (CT54b-9).

⁷⁰ Carrier, C., *Textes des Sarcophages du Moyen Empire Égyptien*, Tome I, Spell [1]á (354); Rocher, 2004, CT III54(b –g), p. 428.

⁷¹ Faulkner, R.O., AEPT, p. 148.

⁷² CT 342 (CT VI 346 k -347e).

⁷³ Carrier, C., *Textes des Sarcophages du Moyen Empire Égyptien*, Tome I, CT IV, 346 k – 347e, p. 852.

⁷⁴ Faulkner, R.O., AEPT, p. 276.

⁷⁵ CT 666 (CT VI 294m-q).

⁷⁶ Carrier, C., *Textes des Sarcophages du Moyen Empire Égyptien*, Tome II, Spell (355a), (787), Rocher, 2004, CT VI 293a -294,m, p. 1520.

⁷⁷ Faulkner, R.O., AEPT, p. 238.

⁷⁸ CT 991(CTIII 201e –I).

⁷⁹ Carrier, C., *Textes des Sarcophages du Moyen Empire Égyptien*, Tome III, Spell (788a), (1186), Rocher, 2004, CT VII 201,e-203,i.

⁸⁰ Faulkner, R.O., AEPT III, p. 99.

⁸¹ about Taboos and forbidding them view:

Frandsen, J.P., "Taboo", *Oxf. Enc. III*, p. 345; id., *Tabu*, LÄ VI, cols 135-138; Janssen, J.J., *The Menstrual Taboo in Ancient Egypt*, JNES 66/2, 2007, pp. 81-105; Frandsen, J.P., "Bwt Divine Kingship and Grammer", *AKVIÄk*, 1985, pp. 151-158.

⁸² CT 1011(CT VI, 226,d-h).

⁸³ Carrier, C., *Textes des Sarcophages du Moyen Empire Égyptien*, Tome III, Spell (788a), (1186), Rocer, 2004, CT VII 226c-h, p. 2142.

⁸⁴ Faulkner, R.O., AEPT III, p. 111.

⁸⁵ BD, ch XXXI (3-4).

⁸⁶ Carrier, C., *Livre de Morts de L' Egypte ancienne*, Melchat 2, Cybele, 2009, p. 145(3-4).

⁸⁷Faulkner , R.O., BD , p. 56 .

⁸⁸BD ,chXLII (5-7) .

⁸⁹Carrier , C.,Livre de Morts, p. 174(5-7) .

⁹⁰ the god *hnty-h3sw* has appeared since the era of the new kingdom and the grecoroman era and is considered one of the images of god Osiris: *wsirhntyh3sw*. View.:LÄGG , S. 845

⁹¹Faulkner , R.O., BD , p. 62 .

⁹² LÄGG , VI , 436-440 , Wilkinson , R., The Complete Gods and Goddesses of Ancient Egypt , p. 233 .

⁹³ the snake *mhn*: Faulkner explained its name as the twined and it is a sign to the strength (innate within the body of the snake) that enables it to twine many times. Its role is summarized in protecting the god of the sun through its folds where it plays the role of the strong guard. For more:

Faulkner , CDME , p. 114 ,115 ; Ranke, H., Die Altägyptischen Personennamen , 2 , BdE , Glückstadt , 1935-1952 .

⁹⁴BD ,ch XII .

⁹⁵Carrier , C.,Livre de Morts, p. 757(16)- 758 (17) .

⁹⁶Faulkner , R.O., BD , p. 171 .

⁹⁷BD ,ch L,II, B (17) .

⁹⁸Carrier , C.,Livre de Morts, p. 846 .

⁹⁹Faulkner , R.O., BD , p. 188 .

¹⁰⁰BD ,ch CXXV , p. 124(11)-128(12).

¹⁰¹Faulkner , R.O., BD , p. 32 .

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