

Chapter I

The Notion *Ibtet* (The East)

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1.1. The sign 'Bbtet in the Ancient Egyptian Language

The sign may represent (a spear on a standard)¹, the symbol has appeared on one of the slate palettes preserved in the Louvre Museum in Paris (E. 11254). The slate Palette is dated back to the Pre-dynastic period decorated with a group of hunters, one of them holds this symbol while the others carry spears of various shapes and forms (fig. 3 A).²

During the New Kingdom, the symbol of the east appeared with a pair of plumes and in a later period a single feather replaced these plumes. The type of feathers attached to the sign of the east is similar to the feathers worn by the god Soped, (the guardian deity of the Eastern Delta) and the god Min (god of Coptos قفت) in the Eastern Desert.³



Fig. 4

(a)

(a) The symbol of the east on an ivory tablet preserved in the British Museum (BM. 55586) – First Dynasty

After, Fischer, H. G. *Egyptian studies*, Vol. III, Varia Nova, New York, 1996, fig. 21

(b) The symbol of the east (Fourth Dynasty)

After,

Fischer, H. G. *Ibid*, fig. 22

¹ Gardiner, A. *Egyptian Grammar*, Oxford, 1976, sign list (R. 15); Wb. I, 31

² Petrie, F. *Ceremonial Slate Palettes*, London, 1953, pl. A (3).

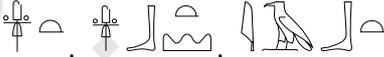
³ محمد عبد الحليم أحمد محمد، "الاتجاهات واستخداماتها في مصر القديمة حتى نهاية عصر الدولة الحديثة"، رسالة دكتوراة غير منشورة، كلية الآثار، جامعة القاهرة، القاهرة، 2009، ص. 31

1.2. Vocabulary associated with the sign *ʿbty*

1 - *wbnw* (The East)

The word was usually written in this form  and it appeared in several expressions as  *dw wbnw n ʿht – itn*
The eastern mountain of Tell El Amarna.¹

2 - *ʿbty* (The East)

Written also as , of which the adjective is  *ʿbty* that appeared in the pyramid texts and in the texts of the Eighteenth Dynasty, it was also written in different forms as: , and .

3 - *ʿbtyw* (The Eastern side)

The word appeared during the Middle and the New Kingdom and it was also written as: .

4 - *ʿbtt* (The East)

It was also written as .

It followed sometimes the prepositions as  *hr ʿbtt* and  *m ʿbtt* to indicate the eastern direction.⁴

5 - *ʿby* (The left)

The term was used when talking about the parts of the body written also as:

.

It was also used in the following expressions:

 *gs ʿby* indicating (The left side), sometimes referring to the eastern side of the sky.⁵

¹ Wb, I, 294 (8 - 9); Petrie, F. *Six Temples at Thebes*, London, 1896, p.p. 12 – 30

² Wb, I, 30 – 31

³ Wb. , I, p. 31; Griffith, F. L. *The Inscriptions of Sutekhn and Der Rifeh*, London, 1889, pl. III, p. 19

⁴ Wb, I, 31; Urk, V, 23

⁵

6 -  **smhy (The left)**

It was written also as ,  and . The term was used as an adjective to describe the parts of the body or to indicate the left side in general. ¹

7 -  **izb (The left arm)** ²

8 -  **izb.t (The left eye)** ³

9 -  **izbt (The Uraeus serpent of Lower Egypt)** ⁴

10 -  **izbtw (Inhabitants of the east – The Easterners)** mentioned also as  ⁵

11 -  **izwr (The left side of the boat)** it means literally “The great land” written also as  with the determinative  that used to indicate the east and the eastern parts of the ancient world. ⁶

¹ Wb, IV, 140 (11 - 13); Chabas, F. & Leiblein, E. *Deux Papyrus Hieratiques du musee de Turin*, Christiania, 1868, p.p. 3 – 18

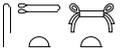
² Wb, I, 30 (10)

³ Faulkner, R. O. *Op cit*, p. 8

⁴ Wb, I, 30 (13)

⁵ Wb, I, 31 (4); Urk, IV, 17, 613

⁶ Wb, V, 230 (16) ; Schiaparelli, E. *Museo di Firenze, Antichita' Egizie*, Roma, 1887, N. 2565

 *st.t*,  *styw*

Is a name applied since the Old Kingdom to Asia due to the outer appearance of those people as they were knotting their garments on shoulders so they were called (The shoulder-knotted people). cf,

Redford, B. D. "Egypt and western Asia in the Old Kingdom", *JARCE*, Vol. XXIII, 1986, P.p. 125 ff.; Othman, A. *Symbols of the Foreign Countries in the Ancient Egyptian Civilization*, Unpublished Master Thesis, Alexandria, 2010, p. 33

12 -  **i3bt** (The Eastern wind) ¹

In order to specify the winds arriving from the east the Ancient Egyptian scribe added at the end of the orientation word the determinative indicating the wind (which is the mast). Therefore, the eastern winds were usually referred to as  **i3bt**. ²

The word was usually written with the ideogram of the east  **i3bt** and this was followed sometimes with the letter  **b** and  **t** or just  **t**.

In the Book of the Dead, it appeared with the letter  (ϯ) as the last letter of the word that might have indicated the word left or the left arm. This was accompanied by the determinative  The mast symbolizing the wind while in some cases the mast was omitted and replaced by the sign  as a determinative indicating earth that could be explained as a reference to the direction of the wind. In some other cases, instead of adding the determinative at the end of the word it was written as (The wind of the east), such cases appeared in the new kingdom and Ptolemaic texts. ³

The east winds  **i3bt in the texts:**

I – In the pyramid texts



Mi hmw i3btt m ht imntt

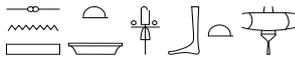
The east wind is turned back behind the west wind. ⁴

II – In the coffin texts



Ir iwt pt i3bwt hms .i m imntt .(s)

If the sky comes with east wind, I sit to its west. ⁵



snt i3bt (the east wind which blows). ⁶ In the same spell but another version, the word was

written once without “b”  and in another without determinative . ⁷

¹ Faulkner, R. O. *Op Cit*, p. 8

² Wb, I, 31,5

³ El Kasrawy, Sahar F. *The Wind in the Ancient Egyptian Culture: A Linguistic, Cultural and Tourist Study*, PHD Thesis, Faculty of Tourism and Hotel Management, Alexandria, 2004, p. 56

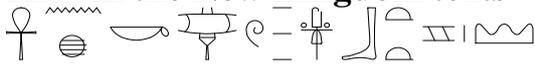
⁴ PT, 554; Faulkner, R. O. *The Ancient Egyptian pyramid texts*, Oxford, 1969, p. 110

⁵ CT, II, 352 – 353; Faulkner, R. O. *The Ancient Egyptian Coffin Texts*, Vol. II. Spells 355—787, 1977, p. 136

⁶ CT, II, 394

⁷ El Kasrawy, S. *Op Cit*, p. 55

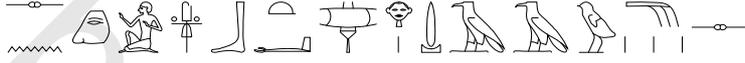
III – In the New Kingdom texts



nh .k t3w i3bt

May you live (on) the east wind ¹

IV – In the Book of the dead



sni i3bt hr d33w .s

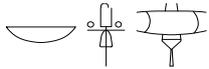
I breathe the east wind because of its tresses. ²



kt n i3bt nbt – hyt pw

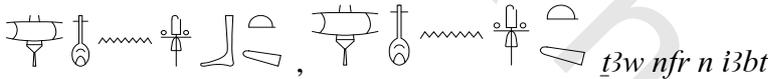
Another (Opening) for the east wind – She is Nephthys. ³

V – In the Ptolemaic period

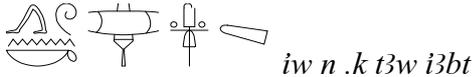


Nbt i3bt

Lady of the east wind ⁴



The good wind of the east.



The east wind comes to you ⁵

¹ Gardiner, A. *Hieratic Papyri in the British Museum*, 3. Series, Chester Beatty Gift, London, 1935, vs 6, 2 – 3

² BD, 70. 4; Faulkner, R. O. *BD*, p. 71

³ BD, 161, 9

⁴ One of the names of goddess Isis, see, ElKasrawy, S. *op cit*, p. 55, footnote 367

⁵ ElKasrawy, S. *Ibid*, p. 55

For more about the sign ( *t3bt*), cf. Hannig, R. *Ägyptisches wörterbuch I*, Verlag Philipp Von Zabern, Mainz am Rhein, 2003, p.p. 30 – 32

1.3. The East in the Ancient Egyptian civilization

1.3.1. The Eastern Territories of Egypt

1.3.1.1. The Eastern Desert

The Eastern Desert is the distance between the Nile Valley and the Red Sea, including the mountainous parts known as the Red Sea Mountains that reach an average height of 2187 meters above the sea level. ¹

The Eastern Desert area is 223.000 Km. square, forming 22.3% of the total Egyptian surface. The Red Sea heights constitute the most important feature of the surface in the Eastern Desert and they are full of valleys and desert plateau (Maps. 1 - 2).

The Eastern Desert is divided into regions:

A- The western sector of Qena Longitude (The area between Qena Longitude along the Nile Valley and the western part of the northern Red Sea hills) including the limestone rocks (The vast limestone plateau) and the hilly land near the Nile. ²

B- Red Sea hills and mountains. ³

C- The Middle Area

A distance which is divided into two plateaus:

The northern plateau known as the (Limestone Plateau) that occupies an area extending from the south (Qena – El Quseir road) to the north (Cairo-Suez road), Of which the Moqattam Hills represent the North Western end including a number of valleys.

And the Southern Plateau known as the (sand plateau) of which rocks consist mainly of sandstone extending from the south (Egyptian-Sudanese borders) as far north as (Qena – El Quseir road) occupying an area of 70,000 km square that includes Wadi Hammamat which is the last valley of the sand plateau ending to the south of Dendera and is considered to be one of the most important archaeological sites in the Eastern Desert. ⁴

D- Red Sea plain

Moreover, the Eastern desert province includes a number of islands such as: Ashrafi, Jubal, Gaysum, Tawila, Gefatin, Shadwan, Safaga, etc. in addition to Sinai Peninsula.

¹ Butzer, K. W. "Ostwüste", in LÄ, IV, 1982, col. 637

² Said, R. *The Geology of Egypt*, New York, 1962, p. 15

³ For more about the Red Sea mountains and hills cf.

احمد على اسماعيل، البيئة المصرية، القاهرة، 1995، ص. 83 – 84

⁴ Butzer, k. & Hansen, C. *Desert and River in Nubia*, London, 1968, p.p. 17 ff

-  *ḥtiw* Sinai

As a part of the eastern desert (Sinai) was called  *ḥtiw* meaning the scales ¹ as the peninsula was connected with the scales of turquoise to the extent of applying the term  *mḥk3t* written as  in the Old Kingdom,  by the Middle Kingdom on Wadi Maghara at Sinai which is the same denomination of the turquoise in the Ancient Egyptian language. Moreover, the mines of Sinai were written with the determinative  indicating the deserts, they were referred to as, *bi3* and *bi3w* written as  and  since the Old Kingdom.

Sinai was also called the land of the god  (*b3 ntr*) ² as a part of the eastern lands of the Egyptian territory confining the frontier border countries such as Punt, the land of incense, and Lebanon (Map. 3). ³

¹ Wb. , III, 349 (6)

² The land of the god is an expression that was used to indicate all the important lands from where the exotic goods were imported for the gods and the Egyptian pharaohs, this term was used to refer to the hilly deserts between the Nile Valley and the Red Sea where the Turquoise mines were concentrated, the term was used as well describing the foreign countries located beyond the eastern and the north eastern borders of Egypt (Lebanon and the adjacent regions), and the southern borders of Egypt (the land of Punt) and the southern countries of the Arabia, this land contained all the exotic goods needed by the Ancient Egyptians. cf, Saleh, A. "Notes on the Ancient Egyptian *b3 ntr* (god's land)", *BIFAO*, 81, 1981, p. 107 ff.

³ Wb. , V, 225 (1 – 4) ; Badawi, A. & Kees, H. *Handwoerterbuch der Aegyptischen sprache*, kairo, 1958, p. 270

1.3.1.2. The Eighth Nome of Lower Egypt

The Eighth Nome is one of the eastern border regions of the Egyptian territory together with the fourteenth Nome. It is located at the southeastern tip of the Delta region at Wadi Tumailat, the nome is bounded on the North by the southern borders of the fourteenth nome and from the east by the Desert extension (Sinai). Thus, it is clear that the current site of the region extends till the Kantara القنطرة north and as far south as Suez السويس and El Abbaseya village (Abu Hammad – El Saharqeya governorate) to the west and to El Tensah Lake بحيرة التمساح (Ismailia governorate) to the east.¹

The Nome was known as  *hwi i3bt* or the Nome of the eastern spear, It was also known as:

-  *(r^c i3b)* or *(w^c i3b)* or the first eastern Nome.

In Greek language, it was known as (Heronpolis) or the Nome of the god Horon, this province occupied the Delta eastern extremity between Wadi Tumailat and the Red Sea.

The capital of this Nome was recognized by two names:

- A Religious name  *(Pr itm)* that was known as (Beithoum).
- A Civil name  *tkw*

The name applied to the modern (Tell el Maskhota تل المسخوطة) at el Esmaeliya الاسماعيلية governorate, located on the site of ancient (Beithoum), the name was also written as  on the stele of Ptolemy II, that was read by Farouk Gomaa (Shukkoth).² Excavations in the city revealed some monuments dated to the New Kingdom and the Greco – Roman Period. The city might have occupied the site of the ancient (*pr tm*) that became (Beithoum) where the god “Atoum” was the main god of the region.³

The Development of the Name Though the Different Ages

- **The Old kingdom and the First Intermediate Period**

The name of the province was inscribed inside the pyramid of king Unas in two different forms as  and  however, in another tomb that dates back to the Fifth Dynasty, it was written as  *(gs – i3b)* that means the “Eastern side”.⁴

¹ محمد سالم الحنجوري، الإقليم الثامن بالوجه البحرى فى عصر الإنتقال الثانى، رسالة دكتوراة غير منشورة – كلية الآداب – جامعة طنطا، 2003، ص. 18

² Gomaa, Farouk. *Die Besiedlung Ägyptens, während des mittleren reiches*, Vol. II, Wiesbaden, 1987, p. p. 126

³ عبد الحليم نور الدين، مواقع ومتاحف الآثار المصرية، القاهرة، 2005، ص. 110

⁴ خالد محمد الطلى، الإقليم الثامن من مصر السفلى " دراسة تاريخية حضارية لغوية منذ عصور ما قبل التاريخ و حتى نهاية التاريخ المصرى القديم، رسالة دكتوراة غير منشورة، بنها، 2001، ص. 2

- The Middle kingdom

In the white chapel list of Senusert I (Temple of Amun – Re - Karnak), the name was written as .

- The New kingdom

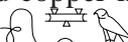
The name appeared in the Red Chapel list of Hatshepsut at Karnak as  however it was written in the list of Amenhotep III (Luxor temple) as .

- The Late Period

In the list of Hibis temple (Khargah Oasis), it appeared as . However it was inscribed on the lid of a sarcophagus that dates back to the Thirtieth Dynasty as .

- The Greco - Roman Period

The name of the province appeared as  in the list of Philae temple.

The Eighth Nome of Lower Egypt contained one of the main roads that connected between Egypt and her neighbors in Asia which is the secondary road that leads to the turquoise and copper mines and southern Palestine, located to the south-east side of the main road known as  (*w3t – hr*) or “The way of Horus”, the road starts from  (*tkw*), modern (Tell El Rattaby الرطابي) and it runs through Wadi Tumailat towards the east, where the military fortifications were constructed along this road to control and fortify the eastern gate of Egypt in addition to the protection of water sources and natural grassland from the Bedouin raids.

Tel El Rattaby الرطابي and Tel El Maskhouta المسخوطة are considered to be of great archaeological importance as they represent the largest Pharaonic sites in the province. Most of the archaeological hills (sites) in the Eighth nome are considered to be parts of Ismailia الإسماعيلية governorate. However, some sites are parts of Suez and El Sarqueya الشرقية governorates as these archeological hills extend along Wadi Tumailat mostly concentrated at its southern end. in addition to the discovery of a number of hills around El Tamsah Lake بحيرة التمساح and El Bohairat El Murrah البحيرات المرة near Suez.

Tel El Rattaby الرطابي is one of the most important archaeological hills at Wadi Tumailat. The site is geographically located near El Qassassin القصاصين. Where a number of archeological relics dated back to the period between the Second Intermediate Period and the Third Intermediate Period were discovered.¹

¹ هشام محمد حسين حامد، الحدود المصرية الشرقية: دراسة تاريخية أثرية منذ بداية التاريخ و حتى نهاية الأسرة الثلاثين، رسالة دكتوراة غير منشورة، كلية الآداب، جامعة قناة السويس، 2013، ص.ص. 4 – 5

1.3.1.3. The Fourteenth Nome of Lower Egypt

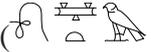
The Fourteenth Nome of Lower Egypt is one of the main provinces of the Egyptian eastern borders, it is located in the northeastern tip of the Delta region and most of the province area extends around the Pelusiac branch of the Nile. The province is bordered from the north by the Mediterranean, from the east by the desert stretch of Sinai and from the south by the Eighth Nome of Lower Egypt.

The province was recognized as the eastern border (The Frontal Eastern Region)  (*hnty ibty*) that reflects the geographical location of the region as the main eastern gate of Egypt of which the capital is referred to in the texts as  (*t3rw*) that was one of the most important border towns.

-  *t3rw*

Gauthier stated that the name was applied to the site called (القنطرة *kantara*) the name of *t3rw* written also as  and  was mentioned in the annals of Thutmose III at Karnak and during the Ramesside Period.¹

The name was mentioned in a number of Egyptian texts due to the military importance of the fort of *t3rw* where the troops were to be gathered before being sent in the campaigns.²

The province included one of the ancient international routes that formed the main northern road connecting Egypt with the civilizations of the ancient world known in the Ancient Egyptian texts as  (*w3t hr*), or “The way of Horus”.

The way starts from the northeastern Delta at the city of  (*t3rw*) heading eastwards to pass by both the southern and the eastern coasts of the Eastern Lake (which is one of the lakes located on the edge of the Delta, as it lies to the northeast of El Qantara القنطرة, besides, it is considered to be one of the mouths of the Pelusiac branch where the fresh water of the Nile and the salty water of the sea are mixed) then the road extends to the east along the

¹ Gauthier, *Dictionnaire des noms géographiques continus dans les textes hiéroglyphiques*, Vol. II, p. 15

² ابراهيم محمد كامل ، محمد عبد القادر ، إقليم شرق الدلتا في عصوره التاريخية القديمة ، الجزء الثاني ، القاهرة ، 1985 ، ص. 232

Mediterranean until it arrives to Rafah, known in the Ancient Egyptian texts as *(r3pwh)*¹ passing by a number of fortifications to secure and control the road.²



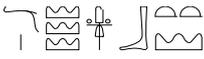
¹ The ancient name of Raffia رفح was mentioned in the list of Seti I at karnak, the city is located along the Mediterranean between Egypt and Palestine. About 45 Km. to the east of el Areish العريش , on the eastern borders of Egypt. Cf, Gauthier, H. *DG*, II, *op cit*, p. 118;

محمد رمزي ، القاموس الجغرافي للبلاد المصرية القسم الثاني ، ج 4 ، القاهرة ، 1955 ، ص. 263

²

هشام محمد حسين حامد، مرجع سابق ، ص.ص. 2-3

1.4. Titles Related to the Term \dagger *i3btt*

I. 

imy – r h3swt 'Bbtt (Overseer of the eastern desert)

The title was held by some of the Middle Kingdom Nobles indicating the importance of the eastern desert by the time of the Middle Kingdom such as Khnum Hotep (Tomb 14, Beni Hassan), Nakhty (Tomb 21, Beni Hassan), Neter – Nakht (Tomb 23, Beni Hassan) and Khnum Hotep II (Tomb 3, Beni Hassan)¹.

II - 

(Imy) – r3 k3t nbt nt i3btt

Overseer of all works of the east²

III - 

iry ht nswt i3bt – pht

Custodian of the king's property, King's administrator of Lower Egypt (14th Nome) and the responsible of the north eastern nome's affairs³

IV - 

imy – r3 smywt hḳ3 – ʿndw i3btt

Overseer of desert places in Lower Egypt (13th Nome), Heliopolitan Nome – East⁴

V - 

imy – r3 mnnw nswt hḳ3 – ʿndw i3btt

Overseer of the royal fortresses in the 13th Nome of Lower Egypt (Heliopolitan East Nome)⁵

¹ Aufrere, S. H. "The Deserts and the Fifteenth and Sixteenth Egyptian Nomes during the Middle Kingdom", in Friedman, Renée Frances. *Egypt and Nubia gifts of the desert*, London, 2002, p.p. 208 ff.

² Jones, D. *An Index of Ancient Egyptian Titles, Epithets and phrases of the Old Kingdom*, British Archaeological Reports, England, vol. I, 2000, p. 261 (946)

³ Jones, D. *Ibid*, p.p. 329 – 330 (1213)

⁴ Wb. I, 148 (25); Jones, D. *Ibid*, p. 205 (766)

⁵ Jones, D. *Ibid*, p. 138 (539)

VI. *Imy r smyt i3btt* (Overseer of the Eastern Desert/ Mountains)

The title was attested on the walls of the tomb of (Khety – No. 17) at Beni Hassan that dates back to the Eleventh Dynasty.¹

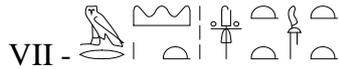


Fig. 5

The title *Imy r smyt i3btt* in the tomb of Khety

After,

Fischer, H.G. *Egyptian Studies*, Vol. III, Varia Nova, New York, 1996, fig. 17



imy – r3 h3swt i3btt imntt

Overseer of the eastern and the western foreign lands - Deserts²



imy – r3 rthw h3 – ʿndw i3btt

It was also written as (Overseer of strongholds in the 13th Nome of Lower Egypt – Heliopolitan east Nome)³

¹

² Jones, D. *Op Cit*, p. 184 (695)

³ Jones, D. *Ibid*, p. 160 (616)

The Pyramid Texts had determined the location of the field nearby the east, in the adjacent region where the sun god “Re” rises and used to be purified.



Pri .f m sht - Brw wcb .f m sht - Brw

He is “Re” who rises in the field of *Brw* and is purified in the field of *Brw*.¹

The location of the *Brw* Field is determined according to the role that it plays in the myths of the god “Re” and because the Morning Star $\overline{\text{nt}}\text{r } \text{dw}3$ has always been associated with the *Brw* Field as being a star which is not setting away from the eastern horizon.²



di .f tw m ntr - dw3 hry - ib sht - Brw

He (Re) put you as the morning star in the middle of the *Brw* field.³

Thus, all the three elements are mostly together, the sun, the morning star, and the *Brw* field. The deceased who embodies himself in the morning star is usually purified as “Re” - or with “Re” in the *Brw* field in the morning.



*wcb .n hnc Rc m s Brw*⁴

Therefore, the *Brw* fields could be located in the south-eastern side of the sky as the sun never shines in the east but in the south-east.⁵

¹

محمد عبد الحليم، مرجع سابق، ص. 168

² Mercer, S.A.B, *The pyramid texts, in translation and commentary*, Vol. IV, London, 1952, p. 67

³ Pyr. 1719 f, cf. 805 a

⁴ Pyr. 319 a

⁵ ماجدة السيد جاد عبد الهادي، العالم الآخر و مكانه في المفهوم المصري القديم، رسالة دكتوراة، كلية الآثار، القاهرة، 2002، ص. 155

During the Middle Kingdom

The *Brw* field continued to be located in the eastern side of the sky, in the Coffin Texts the *Brw* field was already united with the eastern part of the sky.¹

As the deceased asks the sailor for his direction, if he would prefer to cross to the eastern side of the sky and his purpose:



In dd .k d3y .k ir gs i3bty n pt

In iw (.k) rht (i) w3t šmt (.k) hr .s šm (.i) ir sht –Brw

Did you say that you will cross to the eastern side of the sky? Do you know which way you will follow? I'll go to the *Brw* field.²

Thus, it confirms that the deceased associated with Horus of the east, purifies himself in the *Brw* field when the sky doors are opened for him.³

During the New Kingdom

In the Book of the Dead, The *Brw* field continued to be in the eastern side of the sky and it was associated with the god “Re”.



Tw .i rh .kwi sht –Brw twi nt R

I know the *Brw* field that belongs to Re.⁴

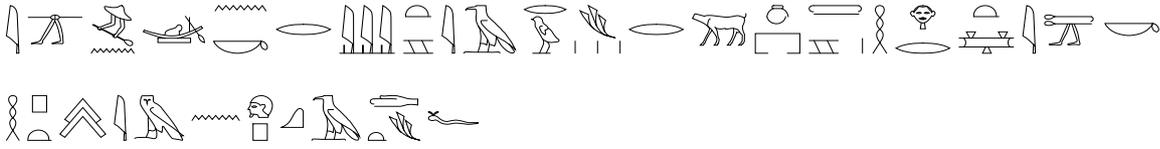
¹ Zandee, J. *OP Cit*, p. 113

² CT, V, 103, 105 b&g

³ Jacq. Ch. *Le Voyage dans l'autre monde selon l'Égypte ancienne. Epreuves et metamorphoses du mort d'apres les textes des pyramides et les textes des sarcophages*, Monaco, 1986, p. 116

⁴

ماجدة السيد، مرجع سابق، ص. 165



ʿIsi hni n .k r sht – ʿBrw r hnw iw hrt it .k hpt im n tpy k3dt .f

Let's hurry and sail for the *ʿBrw* field located in the island of the sky. Let's go rowing (sail) for who is there on his tree (*k3dt*).¹

The deceased passes a number of gates that was a matter of debate between scholars as some argued that they are six gates and others went for being only three gates crossed by the deceased to reach the field, which includes the Kingdom of Osiris as one of the texts mentioned that the deceased crosses one gate and arrives to another one.



spr hr .f r ky sb3

He will reach another gate.²

¹ CT, I, 94 a – b

² CT, V, 182 b, cf. CT, V, 184 a – f

1.5.1.3.2. Purification in the *ʿBrw* Field

The sun god Purifies himself in the *ʿBrw* field. Therefore, the deceased ought to be purified as a follower of the sun god. Texts linked usually between the purification of both “Re” and the deceased in this field.



W^cb [□] *pn m sht ʿBrw* *gm* [□] *R^c im prr R^c m i3bt gm .f* [□] *im iw R^c ir imnt gm .f* [□] *im*

(While) this King [□] was purifying himself in the *ʿBrw* field, He found “Re” there, shining in the east. However, when “Re” comes to the west, he will find the King there. ¹

Certain texts determine the purification time in the *ʿBrw* field by the beginning of the day or at dawn which is the time of sunrise.



Pry [□] *Pn m tp – hrw w^cb .n .f m sht – ʿBrw*

This King went out at dawn (the beginning of the day) after being purified in the *ʿBrw* field. ²

¹ Pyr. 918 a – c, 919 a – b

² Pyr. 989 b

Texts mentioned that the *Brw* field was associated with both wheat and malt as one of the main characteristic features of the field in which they grow profusely and harvested by the spirits of the east with the help of the dead themselves in the harvest process.¹



3sh .n .k is hn̄ 3hw r – gs b3w i3btt

I have harvested the crop using the (*3hw*) and the spirits of the east.

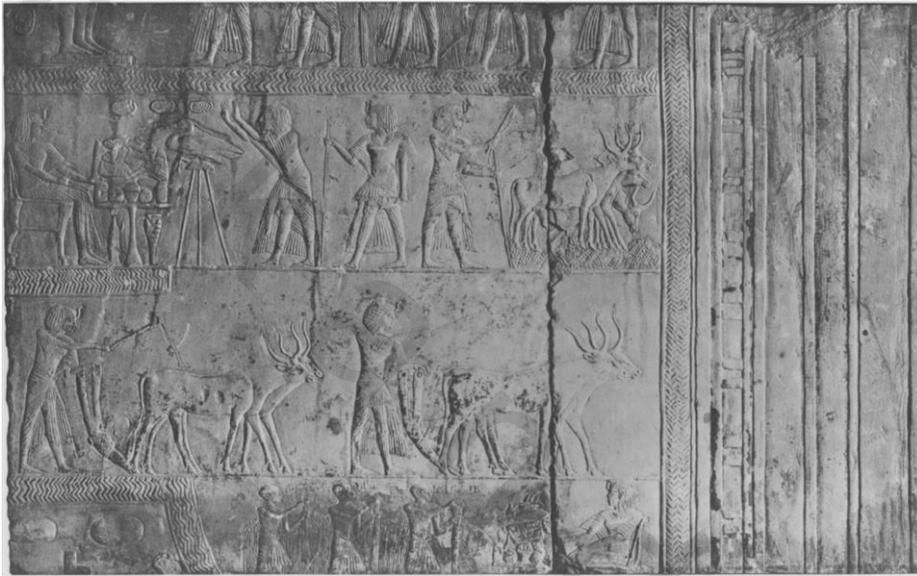


Fig. 6

Life in the *Brw* field

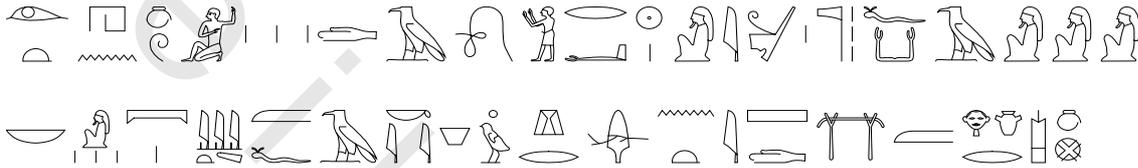
After, Capart, J. “*The Memphite Tomb of King Haremhab*”, in *JEA*, 7, N. 1 / 2, 1921, p. 32

¹ They harvest the crops if the *Brw* field, see,

1.5.2. *Mfk3t* Field

Turquoise Caves are situated in Egypt in the Sinai Peninsula, the area to the east of the Egyptian territory. Therefore, turquoise fields should be located in the east side of the netherworld according to the ancient Egyptian imagination.¹

This semi – precious stone has been associated with the sun disk. It has also been associated with the fields and their gods in the cosmic imagery of sunrise. It is worth mentioning as well that the Book of the Day had referred to the turquoise field or the turquoise which is located in (Uno) nearby the (*Isd*) tree in the eastern side of the world.²



Irt hnw dw3y R^c in ntrw mfk3tyw. nbw hryw sht mfk3t hr š nt 'Isd m hry – ib iwnw

Praises and worship to “Re” by the turquoise gods, dominant masters in the turquoise field, under the (*Isd*) tree in the middle of the (Uno).³

It can also be assumed that the turquoise field has been mentioned in the Pyramid Texts, as paragraph (PT. 473) tells that the deceased king crosses the heavenly river to the eastern side of the sky in order to ask the sailor to announce his arrival:



*Pry^o pn hr gs pw i3bty n pt iw^o pn hn^c .tn sbnbn^o pn hn^c .tn m sht - 'Brw
mny .f my mnyw .tn m sht – mfk3t wnm^o pn m wnm^t .tn im ^cnh^o pn m ^cnh^t .tn im
hbs^o pn m hbst .tn im wrh^o pn m wrht .tn im*

This king^o ascends on the eastern side of the sky. This king^o will be with you (O, gods born in this place), this king^o will wander with you in the *Brw* field, he will anchor like you in the turquoise field, the king^o will eat of what you have eaten there, the king^o will live in the

¹ Aufrere, S. “L’univers Mineral dans la pensee Egyptienne”, vol. II, *BDE*, CV/2, p.p. 492 – 497; 511

² Hornung, E. *Das Amduat. Die Schrift des verborgenen Raumes. Herausgegeben nach Texten aus den Gräbern des Neuen Reiches*. Die Kurzfassung. Nachträge, Harrassowitz, 1967, II, s. 187, Anm. 4

³ Drioton, E. “Le livre du jour et de la nuit”, in *Bde*, XII, 1962, p. 5; Hornung, E. *Das Amdaut*, s. 187, Anm. 4

same manner as you, the king  will wear of what you have worn there, and the king  will be perfumed with the (aromatic substances) like you.¹

It can be concluded that the Turquoise field is associated with the *Brw* field, as it is the place where the deceased anchored after having been wandered in the *Brw* field where he gets his food, cloth and perfumes as the *Brw* field has a direct relationship with nutrition and life.²

1.5.3. *hpr* Field

This field plays a supplementary role for the (*Brw*) field, the deceased is ornamented in this field after being cleansed in the (*Brw*) field, and there in the east, where this field is located, the deceased meets the god “Re”, who is considered to be his lord.³



W^cb  *pn m sht* – *Brw wnh*  *pn m sht* – *hpr* *gm*  *R^c im*

The king  is purified in the *Brw* field, the king  is ornamented in the (*Khepr*) field and there the king  meets the god “Re”.⁴

¹ Faulkner, R.O. *Ancient Egyptian Pyramid texts*, p. 161 (I will serve as herdsman like your herdsman with you in the field of Turquoise); Pyr. 934 a, 936 a – 937 d

² Bayoumi, A. *Op Cit*, p. 53

³ Bayoumi, *Ibid*, p. 43;

⁴ Pyr. 918 a – c

1.6. East as one of the dangerous places in the netherworld

Dangerous places that the deceased faces in the afterlife varied, some of them can be overcome by a number of spells whereas some others are considered to be sections of the hell where sinners are punished. Most probably the east was one of the dangerous places that should be avoided by the deceased in the netherworld. Certain texts pointed out the east as a non-preferable place to the deceased as the Coffin Texts attested:



tm d^ci s r i3bt m hr (t) – ntr

Do not permit the deceased to cross towards the eastern side of the kingdom of the dead.¹

Consequently, the deceased preferred to go to the West and not to the East which is mentioned in some texts as:



dd mdw wsir (O) imy .k sbi m t3w ipw i3btyw sbi .k rk m t3w ipw imntyw m w3t šmsw R^c

Recitation, O, Osiris king (O), do not go to these countries (the eastern lands) but you can go to these countries (the western lands) in the way of the followers of “Re”.²

Moreover, he refuses to sail to the east for the fear of being subjected to a massacre that will be executed against him.



¹ CT, VI, 548, p. 144,

² Pyr. 1531 a – b

tm d3y s r i3bt m hrt – ntr wsr .f im r wsrw shm .f im r shm w ir it .tw .i ir d3yt r i3bt ir irt šct r .i dwt m hb sbyw r .i m .k3 .i n .i hnn pw n R^c d3d3 n wsr ndb .k3 .(i) rf dbwy hpr hpr .k3 .(i) bnwt m irt htmy dr w3t .i dr d3yt .i r i3bt dr irt hb sbyw im .i

So as not to sail towards the east side in the Kingdom of the dead, Would he be more powerful than the most powerful ones, would he be stronger than the most tough ones, if I am taken (forced) to cross to the east, to be a subject of a severe massacre committed against me (to slaughter me) during the festival of the rebels, I will swallow the organ of “Re” and the head of “Osiris”. I will bend the two horns of “Kheper” and I will be a stone in the eye of the smasher, before I will be forcibly taken, before they cross to the east and before the victory celebration of the rebels.¹

The east could be a place for slaughter (*hbt*) or one of the places where the guilty are punished in the netherworld.²



Bwt .i t3 i3btt nn k̄ .i hbt nn ir .tw n .i ht m nw n bwt ntrw

I hate the land of the east, so i will never proceed to the (*hbt*) area, and i will not receive an offering detested by the gods.³

As the (*hbt*) area represented one of the areas where the guilty dead are entirely eliminated, the word was derived from the verb  (*hby*) that means "executed".⁴ Besides, execution is one of the means used to punish enemies, as every day and every morning, the sun god used to overcome his enemies represented in the forces of darkness in the east where the penalty area (*hbt*) is located.⁵



sm3 – hrw wsir – hnty – imntt r hftyw .f d3y .i hftyw .f nbw r hbt nt i3btt nn pr .sn hr s3w gb im

Osiris, “Khenty Imntyw”, the foremost of the westerners had defeated his enemies, who had been transferred for the penalty (*hbt*) area, the region that belongs to the east, and they will not escape from “Geb”, the guardian there.⁶

¹ CT, VI, 144 a, f – h ; 145 a; 146 b – f

² Block, H. P. “Eine Magische Stele aus der Spätzeit”, in *ACOR*, 7, 1929, S. 110

³ **BD**. 176 (Budge, Vol. III, p. 78), 1 – 2

⁴ **Wb**, III, p. 252 (6 - 7)

⁵

⁶ **Tb**. 145 (Lepsius), 78

The deceased's unwillingness to go to the east is most probably due to the existence of such hazardous area. Therefore, numerous texts emphasized the seriousness of this region. Although the deceased is protected by Hor (Semso) from the (*hbt*), a dangerous snake appears and terrorizes him.



I w3mmty pri m hbt

O, Serpent “*w3mmty*” that comes out of the death penalty place.¹

The status of the eastern region of the sky is indicated by the litany that dates back to the New Kingdom telling that the god Amon appeared as a judge of the dead, the litany tells that Amon sends the guilty to the left side (east), while the immuned people used to be directed to the right (west).²



Wp'Imn p3 t3 (m) db'w .f mdw .f n h3ty wp .f p3 'd3 di .f sw r h'w p3 m3'ty r imntt

Amon presents the earth with his fingers and he speaks to the heart. He judges the guilty by sending him to the (*h'w*) area and the immuned to the West (*imntt*).³

According to this text, the word (*h'w*) can be highlighted as an opposite to (*imntt*). Thus, it refers to the east especially if it is derived from the verb (*h'*) that means (shine). The term indicates in this case a non-preferable place to the deceased or a place where the punished used to settle.⁴

¹ BD. 125 (Budge, Vol. II, p. 128), 19

² Morenz, S. “Rechts und links im totengericht”, in *ZÄS*, 82, 1958, ss. 63 ff.

³ Gardiner, A. “Late Egyptian Miscellanies”, in *Bib. Äg.*, VII, 1937, p. 2; Caminos, R. *Late Egyptian miscellanies*, Oxford, 1954, p.p. 9 – 11

⁴ Bruyere, B. & Kuntz, Ch. “La Tombe de Nakht - Min”, in *MIFAO*, 54, 1926, p.p. 56 – 57

1.7. Gods and Goddesses associated with the east

1.7.1. The Goddess *Ibtet*

The goddess of the east, she was not widely represented like Imntet, the goddess Iabet personified the desert and the eastern borders of Egypt and the part of the sky where the sun rises.

She was the counterpart of Imntet symbolizing together the east and the west where the sun rises (Iabet) and where the sun sets (Imntet). Her attribute is the hieroglyphic sign of the east that appears on her head.¹

Function

Iabet (Iabtet, Iab, Abet, Abtet, Ab) was the goddess of the Eastern Desert, of fertility and rebirth. She was a personification of the land of the east -  iabt - and was known as Khentet-Iabet (Khentet-abet), 'Before the East'. She was believed to wash the god Re, and was linked to the rising of the sun in the east.

The chthonic goddess of the East, Iabet, who is far less important than her counterpart of the West, Amentet, does appear together with her in New Kingdom private tombs, on coffins and sarcophagi, and on funerary papyri in scenes relating to the course of the sun (variants are Isis = Amentet and Nephthys = Iabet). She is virtually absent in royal tombs of the New Kingdom (possibly present in the Amduat, 1st hour).²

It was believed that Iabet had been charged to wash Re, and thus linked to Kebechet (Kabechet, Kebechet, Kebehut, Kebhut), daughter of Anubis, who was a deity of freshness and purification of the dead through water. At temples throughout Egypt, some of the priests had a special job as part of the daily ritual - that of purifying the temple deity. Using incense to purify the air, the deity was lifted out of his or her shrine, was washed, anointed with oils, dressed in white, green, red and blue cloths and fed. Iabet's washing of Re may have been related to a belief in Re's morning ritual, similar to the priestly ritual of serving the gods.

The Egyptians personified the cardinal points of the horizon in goddesses that differentiated themselves by the headdress which they wore on the head ... She was a celestial goddess, mother and wife of Min who was known as "The Bull of His Mother", the original title of Re.

¹ Corteggiani, J. *L'Égypte ancienne et ses dieux (Dictionnaire illustré)*, Librairie Arthème, Fayard, 2007, p.p. 223 – 224

² <http://ancientegyptonline.co.uk/iabet.html> ; Beiträge Hornung, *Ein ägyptisches Glasperlenspiel*, (1998); Refai, H. "Iabtet, the goddess of the east", in *ASAE*, LXXVI, p.p. 89 – 97

Iabet was thought to be the mother-wife of the god Min, god of the Eastern Desert and fertility. She was also linked to Re, as the east was the birthplace of the rising sun, who comes back from his nightly travel in the underworld, returning the the land of the living. She was associated with the goddesses Isis, Nephthys and to Hathor, who took the name Khentet-Iabet. She was sometimes depicted with Amentet, the goddess of the west. Like Amentet, she was a goddess of the desert and of rebirth, and thus fertility.

Iabet's relationship to Min, being thought of as both his mother and his wife, may have come from Min's title, "The Bull of His Mother":

What that epithet means is not clear until we examine what happens within a herd of cattle. The dominant bull impregnates all heifers, including his mother!

In the Amduat, Iabet is depicted as a woman with her arms by her sides, under the name of  (*ibb*) along with eleven other goddesses, including Nit, Isis, Amentet and Tefnut, the group was known as "Those who give praises to Re as he passes over Wernes".¹

The Cult Center of Goddess (Iabet)

Iabet was worshiped in Khent-Min (Panopolis, Akhmim), together with Min (god of fertility). Another goddess, Repyt (Repit), was also considered to be Min's companion there.

Ahkmin – Panopolis

Akhmim is located on the east bank of the Nile River, Four miles to the northeast of Sohag سوهاج. Through the ancient Egyptian history, it was called (*hnt - mn*) which means (The headquarters of the god Min). It was the capital of the Ninth Nome of Upper Egypt and the cult center of the god Min (god of fertility in Ancient Egypt). The city was referred to by the Greeks as (Panopolis) then as (Khemmin) in Coptic that became (Akhmim أخميم) in Arabic.²

¹ Caroline Seawright, "Iabet, Cleanser of Ra, Personification of the East"

Original article:

<http://www.thekeep.org/~kunoichi/kunoichi/themestream/iabet.html#.Uj4YRPr8LIs#ixzz2fZJ6aTKg>

²

عبد الحليم نور الدين، مواقع ومتاحف الآثار المصرية، ص. 202

In 1982, Parts of the Temple of Ramses II were revealed under the modern city and a wonderful statue of Princess (Merit Amun) daughter of Ramses II which is the biggest independent statue of a woman found in Egypt. In addition to a rock chapel of Nakhtmin, First Prophet of Min, dedicated to his god and the local deities. See also, Caroline Seawright, "Iabet, Cleanser of Ra, Personification of the East"

Original article:

<http://www.thekeep.org/~kunoichi/kunoichi/themestream/iabet.html#.Uj4YRPr8LIs#ixzz2fZJ6aTKg>

Iconography

A probably unique depiction of the Eastern Goddess is found in TT 82 (Amenemhet), where she appears analogous to a depiction of the Western Goddess on the opposite wall. Here she is seated in front of the kneeling tomb owner, who offers her wine, and she is even given the epithet *khnwt ntjrw*. Although this scene might be regarded as indicating an elevation in the importance of the Eastern Goddess, there is no further similar evidence. This scene was thus probably just included for reasons of symmetry, the clear east-west position being temptingly suitable for such a double scene. The epithet, too, was probably added to correspond to that of the Western Goddess, who appears with the same one.¹

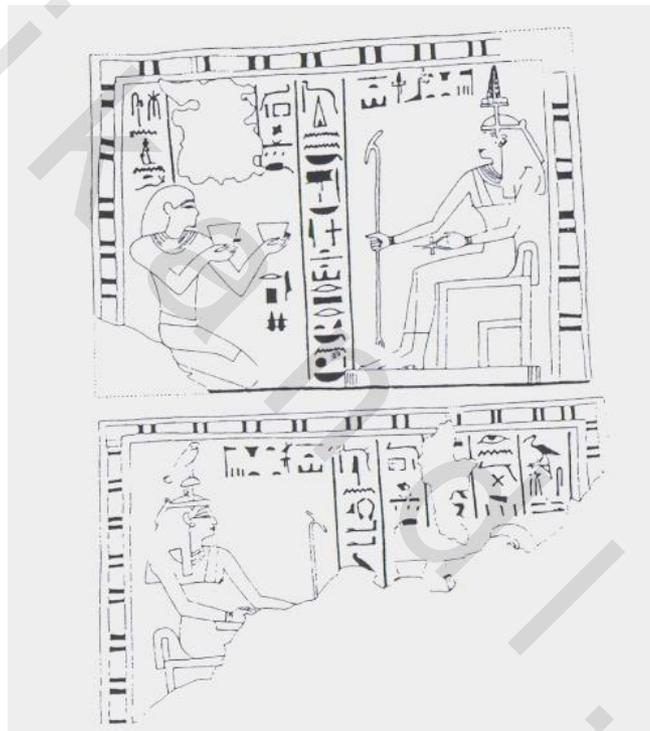


Fig. 7

The Goddess Iabet receiving wine in the tomb TT 82 (Amenemhat)

After,

Refai, H. “*Iabet, the goddess of the east*”, in *ASAE*, LXXVI, 2001, p. 91

See also,

Corteggiani, J. *L’Egypte ancienne et ses dieux (Dictionnaire illustré)*, Librairie Arthème, Fayard, 2007, p. 223

¹ Refai, H. *Op Cit*, p. 91

Thus, Iabtet was the counterpart of Imntet (Goddess of the west), created in accordance with the Egyptian principle of duality. Her existence was limited to play this role; she never enjoyed an autonomous presence and only appeared in combination with the western goddess.

Although both goddesses were probably created at the same time as personifications of east and west, the western goddess due to her significance in the underworld gained great attention.

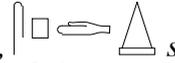
In the New Kingdom and with the increasing importance of the subterranean realm of the dead, the western goddess as a personification of the entire hereafter and thereby also the place of rejuvenation belonged to the most important deities of the regeneration cycle.

No role remained for Iabtet. Next to Imntet she never went beyond a shadow existence which had to be confined to her role as a personification of the eastern cardinal point.¹

¹ Refai, H. *Op Cit*, p. 97

1.7.2. The God *spd*

spd was the patron deity of the Twentieth nome of Lower Egypt, as well as being the lord of the foreign countries in the east. Outside the Twentieth nome *spd* gained a great significance as a frontier god especially for the east side.

His name appeared as  *spdw*,  *spd*, in addition to many other ways of writing that was mentioned by Faulkner such as  *spdw*,  and . That appeared in some cases with his symbol ,  and .

The god's hieroglyphic sign and cult image shows a crouching falcon  otherwise he appeared anthropomorphically with a crown or two falcon feathers and a shemset girdle.¹ His appearance indicated a close relationship with Horus, this assimilation began since the Middle Kingdom that led to the denomination *har-sopdu* by the New Kingdom.²

This composite form represented the god Horus worshipped as a god of the shining sun in the Twentieth nome called  *pr spdw* or the house /temple of Sopdu referring to the modern Saft el Henna.³

Petrie mentioned that the name (*Sopd*) is of a Semitic origin that is evidenced by the similarity with the Hebrew word *shopet* and the Phoenician *sufet* meaning the judge.⁴

In accordance with the Egyptian  *spd* signifying the organizer or the maintainer⁵ That was associated with his role as a fighter represented usually as a crouching falcon with pointed paws. Most probably it was the reason why his name included usually the pointed triangle .

His titular indicated his vital role as he was referred to in an inscription on a statue beside his temple at Saft el Henna as, "Spd, Master of the east, Spd who creates light, Spd, Lord of the secrets".⁷

Spd was included in the inscriptions of the Fifth Dynasty temple of Sahure as "Master of the foreign countries".⁸

¹ A name of a girdle with an apron of pendant beads called *shemset* usually worn by the Egyptian kings symbolizing power, the name was derived from a mineral of the same name found in the land of *shemset* on the eastern edge of the delta. God *spd* was closely connected to this girdle bearing the title "lord of the *shemset*" most probably connecting him with the land as a part of his domain on the eastern edge of the Egyptian land. See, Lurker, M. *An Illustrated Dictionary of Gods and Symbols of Ancient Egypt*, Thames and Hudson, London, 1995, p.p. 110-111

² Lurker, M. *Ibid*, p, 114

³ ضحى محمد سامى عبد الحميد، الآلهة فى شرق الدلتا، دراسة اثرية حضارية، رسالة ماجستير، غير منشورة، كلية سياحة وفنادق، جامعة الاسكندرية، 1996، ص. 24

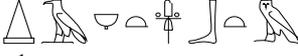
⁴ Petrie, F. *Ancient Egypt*, I, London, 1917, p.104

⁵ Wb, IV, p.108

⁶ Wb, IV, p.108

⁷ Giveon, R. "A Late Egyptian statue from the eastern delta", in *JARCE*, 12, 1975, p. 19

⁸ Giveon, R. "Sopdu", *LÄ*, V, 1984, col. 1107

Moreover, the guardian deity was entitled as  *spd nbt i3bti* meaning sopdu who protects the east or, master of the east.¹

His close relationship with the desert led to his wide spread fame as the lord of the eastern desert moreover, the Twentieth Nome was near to Asia that resulted in his description as master of the foreign countries.²

Soped was recorded as "Lord of the *Mntyw*" the name of a nomadic tribe dwelling the eastern desert as well as "The bull who crushes the *Mntyw*".

The Ptolemaic texts mentioned him as "The Asian coming god" or "The one who inherits the foreign countries".³

The Role of "Spd"

His homeland in the Eastern Delta especially in the Twentieth Nome made him usually opposite to the Asiatic inhabitants so as to solve the frontier problems of the region and consequently he is usually depicted as an Asiatic god with the Semitic beard -which is different in shape from the Egyptian beard- after his victory over the Asians, bearing over his head the triangle, the two feathers or the sun disc.⁴

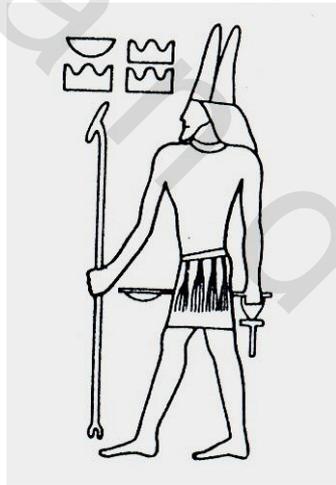


Fig. 8

The God Soped, Lord of the East

After,

Lurker, M. *An Illustrated Dictionary of Gods and Symbols of Ancient Egypt*, Thames and Hudson, London, 1995, p.115

1

2

3

4 Lurker, M. *An Illustrated Dictionary of Gods and Symbols of Ancient Egypt*, Thames and Hudson, London, 1995, p.115

ضحى محمد سامى ، مرجع سابق ، ص. 25

فرنسوا دوما ، آلهة مصر ، ترجمة زكى سوس ، القاهرة ، 1965 ، ص. 107

ضحى محمد سامى ، مرجع سابق ، ص. 26

In some other cases he appeared as a crouching falcon crowned with the triangle or the two feathers.

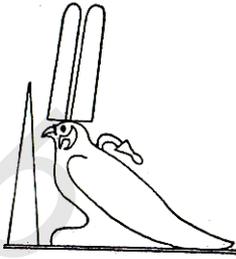


Fig. 9
Soped as a crouching falcon
After,
Franco, I., *Nouveau Dictionnaire de Mythologie Egyptienne*,
Pygmalion, Paris, 1999, p. 239

His relationship with Seth as both were guardians of the frontiers against the foreign transgressors, Sopdu appeared in the temple of the Fifth Dynasty king Sahure as a long haired bearded Asiatic man, wearing a long garment, preceded by Seth who is leading the Asiatic captives.

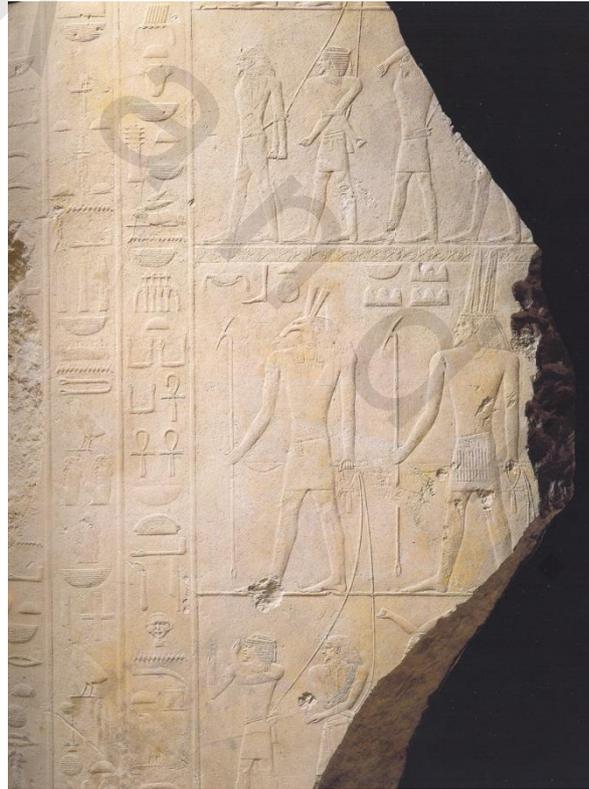


Fig. 10
The God Soped in the temple of Sahure
After,
Staatliche Museen zu Berlin Ägyptisches Museum und papyrussammlung, Verlag
Philipp von Zabern, Mainz, 1991, p.41, fig.25

Another example dates back to the reign of King Sahure from his mortuary temple representing foreign captives brought by two Egyptian gods, one of whom is Sopdu wearing two feathers on his head that was regarded as the lord of the east and the master of the foreign countries. The two gods are dragging four bound captives who were tied together by means of ropes. Here, we can distinguish between the different means of captivating the foreign foes as they are all represented standing but tied either from the center under the belly or such as the case of the two middle ones, of whom one has his hands bound above his head and the other one has his hands lowered in front of his chest to be bound together.¹

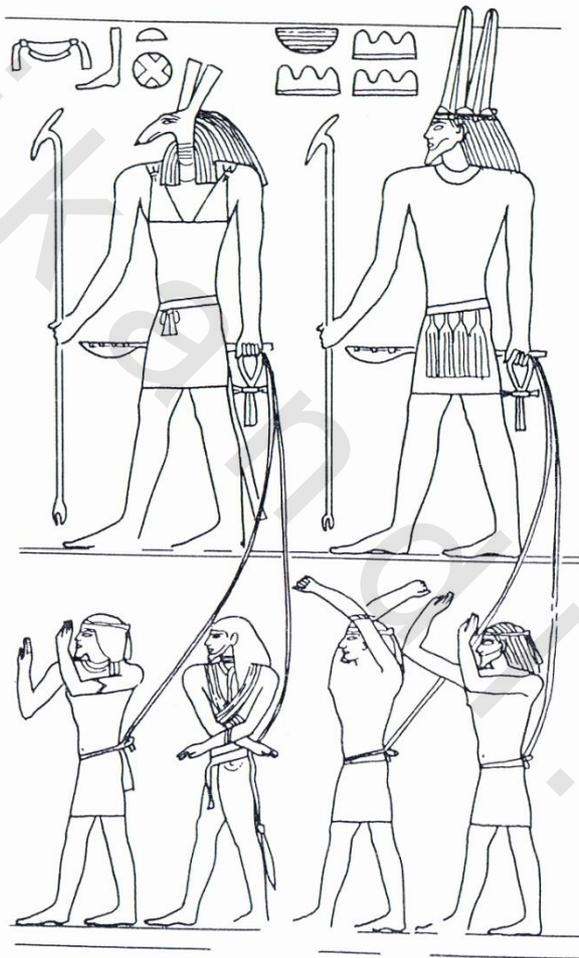


Fig. 11

A wall painting for the foreign captives in the Mortuary temple of Sahure
 After,
 Nibbi, Alessandra. *Ancient Egypt and some eastern neighbors*, Noyes press, 1981, p. 36, fig. 13

¹ Nibbi, Alessandra. *Ancient Egypt and some eastern neighbors*, Noyes press, 1981, p. 36

The god Soped was characterized by the girdle of Seshmet (signifying the malachite) in an indication to his relationship with the land of Sinai as one of her patron deities.

During the Middle kingdom, the god Spd appeared as a falcon crowned by two feathers moreover, he adapted the falcon feathers on the coins of the site of Wadi Maghara and Sinai most probably; he appeared as a falcon to be more Egyptian¹.

So, the god Spd appeared either in a full human form (as an Asiatic) or a falcon-headed human body or as a crouching falcon (as an Egyptian form).

His consort was one of the forms of Hathor called  *hnsyt* or *sptit*.

His role was not restricted to protect the king from his eastern or northern enemies but also he became the protector of the king against any danger, for which our evidence came from the tale of Sinuhe as Sopdu was mentioned as the eastern god, patron of Saft el Henna, who protects the way of Wadi Tumailat to the mines of Sinai.² Therefore, he must have been worshipped in Sinai together with Hathor and the other deities of Sinai. That's why his name was found inscribed in the temple of the region.



Fig. 12

The Name of the God Soped inscribed in the temple of Hathor at Sinai

After,

Valbelle, D. & Charles bonnet, *Le Sanctuaire d'Hathor maitresse de la turquoise*, picard editeur, Paris, 1996, p. 38, fig. 50

¹

² Yoyotte, J. "A Propos du Pantheon di Sinuhe", *Kemi*, 17, 1964, p. 72

فرنسوا دوما، مرجع سابق، ص 107

His main role is obviously noticed as a god of war as he was mentioned in chapter CXXX in the book of the dead as the one who slaughters the enemies.¹

A guardian god for the desert area as he punished the eastern transgressors through the desert, hence, the appearance of Sopdu accompanying the warrior kings such as Thutmose III in the temple of Dandara described as “Master of the east”.

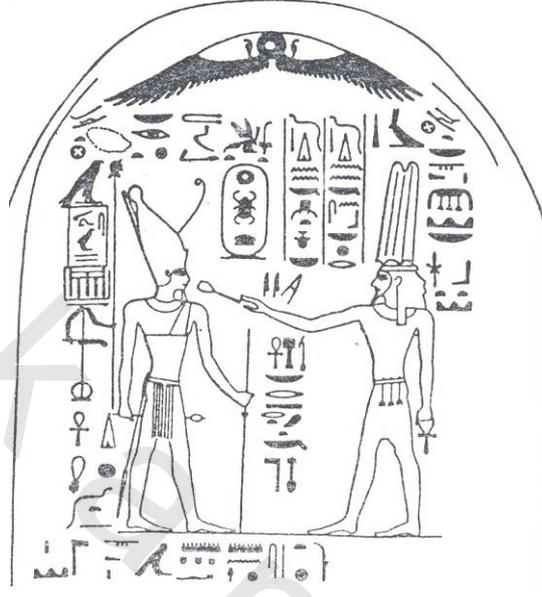


Fig. 13

Sopdu accompanying Thutmose III (Eighteenth Dynasty – New Kingdom)

After,

باروسلاف تشيرنى، الديانة المصرية القديمة، ترجمة احمد قدرى، مراجعة محمود ماهر طه، دار الشروق، الطبعة الاولى، 1996، ص. 174

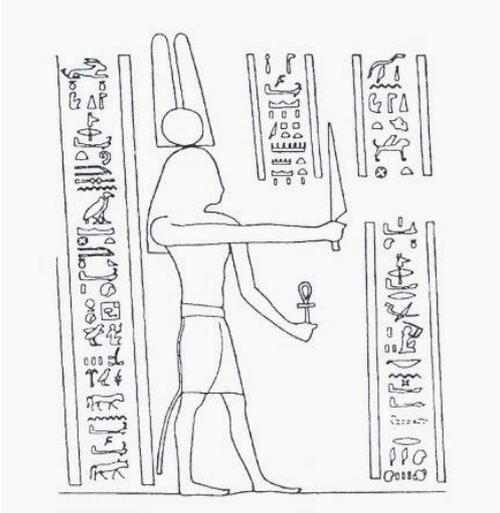


Fig. 14

Soped, Guardian of the East

After,

Peters-Desteract, M. *Philae le Domaine d' Isis*, Edition du Rocher, Paris, 1997, p. 88, fig. 23

¹ والاس بادج، كتاب الموتى الفرعونى : عن بردية انى بالمتحف البريطانى / برت ام هرو، ترجمة و تعليق فيليب عطية، مكتبة مدبولى، القاهرة، 1988 ، ص. 605

So that the Egyptian kings were keen on making offering to Spd who protects them that is apparently mentioned in the texts of Madinet Habu, as the Napatan – Egyptian king Taharqa of the Twenty - Fifth Dynasty made offerings to the soul of Sopdu.¹

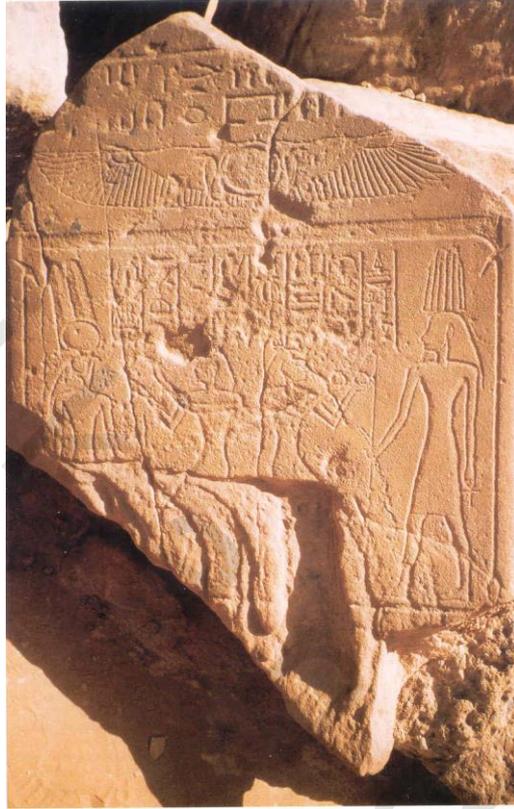


Fig. 15

A Double scene stela representing to the right Amenemhat IV is excuting the rite "saluting the nemset vase" in front of khenty – khety whereas the left side is occupied by Senefru presenting beer to Soped, master of the eastern borders

After,
Valbelle, D. & Charles bonnet, *op cit*, p.142, fig. 165

1

Associations of the God Soped

He was associated with several gods such as Osiris because of his cult center in Sinai (the land of turquoise of which the amulet of Osiris was brought always by Sopdu).¹

His main association with Horus in both the features and the warrior character made him to be regarded as one of the sons of Osiris.

A part from his title "The one who creates light" connected him closely with the god "Shu" the god of air and light, once again his association with "Shu" made him the son of "Re" so he was entitled "Spd the son of Re".²

He accompanied the god Thot in the scenes of the Fifth Dynasty temple of Sahure where Sahure was depicted in his boat preceded by the title "the beloved of Thot and Spd".³

Finally, he appeared on the chapel of Nectanebo (Thirtieth Dynasty) together with the Asiatic god "Bes" that may propose a relationship between the two gods.⁴

Traces of the temple of the god spd were found in the ruins of the Twentieth Dynasty nome of Lower Egypt called "*pr spdw*" meaning the house of spd or "*pr i3bty*" meaning the house of the east referring to the god's role as a protector of the eastern desert or in a reference to his Asiatic origin.⁵

The province was also called  *šsm* mentioned by Gardiner as *gsmt*  that appeared in the roman period referring to Spd himself.

In the annals of the temple of edfu, a third name was attested for the region called "*hwt nbs*" or the house of the nbs tree that existed massively in the temple of spd.

During the Greco-Roman period the 20th nome was called Arabia, of which Egyptologists cannot determine the proper site that was hypothetically placed by Gauthier in the eastern delta in the site of modern "Saft el Henna" in Zagazig, Sharqiya Governorate. Moreover, it's highly proposed that the name "Saft" is derived from Spd.⁶

¹ Petrie, F. *Ancient Egypt, Op Cit*, p. 104

² Giveon, R. "*Sopdu*", *Op Cit*, col. 1107

³ Giveon, R. "*A Late Egyptian statue from the Eastern Delta*", *Op Cit*, p.20

⁴ Giveon, R. "*Sopdu*", col. 1109

⁵ Helweck, W. "Gau", *LÄ*, II, 1976, col 401

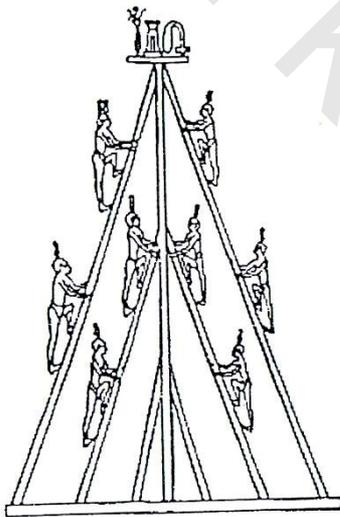
⁶ Gauthier, H. "*Les Nomes d' Egypte depuis Herodote jusqu'a la Conquete Arabe*", in *MIE* (25), 1934, p.p. 12-13

1.7.3. The God $\overline{\text{Mn}}$

The god Min was considered to be the god of the eastern foreign countries; he was worshipped in the eastern desert regions between the Nile and the Red Sea where the trading convoys passed so they had to worship Min for their safety on the way before leaving Coptos. Thus, he became a god of the eastern desert and a master of the foreign countries.¹

In an inscription from wadi Hammamat dated to the Eleventh Dynasty, Min was described as (God of the desert and Master of the Bedouins).²

The chapel of the god Min resembles the tent used by the desert Bedouins and the ceremony of raising the tent of the god appeared in the artistic works of the New Kingdom that proved his being a master of the eastern desert, sometimes he was entitled as being the one who raises his hands in the east, His cult was connected to the moon as a guide for the desert dwellers in their night movements in the desert.³



(A)



(B)

Fig. 16

(A) The Tent of Min associated with the east

After,

عبد الله محمد فرج دياب، "الصحراء في مصر القديمة (دراسة أثر العلاقة بين المصري القديم والصحراء في العصر الفرعوني)"، رسالة ماجستير غير منشورة، قسم الارشاد السياحي، كلية السياحة والفنادق، جامعة قناة السويس، 2005 ، ص. 411 ، شكل. 183

(B) The Early Temple of God Min called (*shnt*)

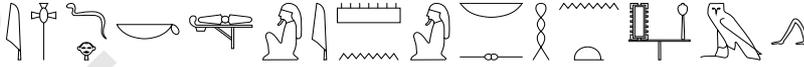
After, Sayed, Abdel Monem, *Red Sea and its Hinterland in Antiquity*, Alexandria, 1993, p. 39, fig. 10

¹ Erman, A. *A Handbook of Egyptian religion*, London, 1907, p. 18

² سليم حسن، *مصر القديمة*، ج3، الهيئة العامة للكتاب، 2001 ، ص. 145

³ Vernus, P. *The Gods of ancient Egypt*, AUC, 1998, p. 178 ; Helck, W. "Klettern für Min", *LÄ*, III, col. 454 ff. عبد الله محمد فرج دياب، *الصحراء في مصر القديمة (دراسة أثر العلاقة بين المصري القديم والصحراء في العصر الفرعوني)*، رسالة ماجستير غير منشورة، قسم الارشاد السياحي، كلية السياحة والفنادق، جامعة قناة السويس، 2005 ، ص. 290

His relationship with the east was very well attested in the Thirteenth Dynasty litany inscribed on a funerary stela from Abydos preserved in Parma Museum in Italy as it tells:



ind hr .k Mnw – Imn nb shnt mi



N^cty .k (r) shwt .k ksbwt .k



Nbwt mfkttf rrwt sn .k idwt šsmt

Greetings to your face, O, Min – Imn, Lord of (*shnt*) when you walk through your fields, your golden, blue and green fragranced trees and when you smell the fragrance of the east. ¹

He was closely associated with the winter in the desert and refilling the wells consequently, the plant life and fertility of the desert lands. ² Thus, he was considered as the god of mountains, wind, tempest and rain. ³

¹ Lange, H. O. “Ein Liturgisches Lied an Min”, in *SPAW*, 1927, S.S. 331 – 338; Jacobsohn, H. “Die Dogmatische Stellung des Königs in der Theologie der Alten Ägypter”, in *ÄF*, 8, 1955, S. 18

² Armour, R. A. *Gods and Myths of Ancient Egypt*, Cairo, 1986, p.p. 184 – 186

³ Badawai, A. “The Cosmic Fertility God of Egypt”, in *Mitteilungen des Institute für Orientforschung der Deutschen Akademie der Wissenschaften zu Berlin (MDAIK)*, VII, 1959, p.p. 163 ff.

The God Min as a Bull Striking the Sign h3st

The god Min was regarded as the god of the eastern foreign countries (where his cult centers were concentrated) he was invoked in the regions that connected between the Nile and the Red Sea where the troops had to pass through, that is why those passers were in need of invoking the god min before they leave **Coptos قفت** so as to protect them from the wild tribes of the barren desert so he became the god of the eastern desert and the lord of the foreign lands who had a permanent position in Nubia. A concept that continued during the Greco-Roman Period as the Greeks regarded Min as a counterpart of Pan who helps the good trips.

During the Eleventh Dynasty, King Montuhotep IV recorded an inscription at Wadi Hammamat in which the god Min was described as the guardian of the desert and the lord of the Bedouins.

On the other hand, the chapel of Min is similar to the tents of the Bedouins whereas, the artistic works of the New Kingdom represent the raise of the standard of Min as a master of the eastern desert.

The ceremonies of Min were connected with the moon referring to his role as a guardian for the dwellers of the desert who use the moon and the stars in their night movements.

The adjectives of the god Min included his description as "The Bull who came from the foreign countries" so he was represented as a Bull with crescent-like horns crushing the sign  h3st that symbolized the foreign countries.¹

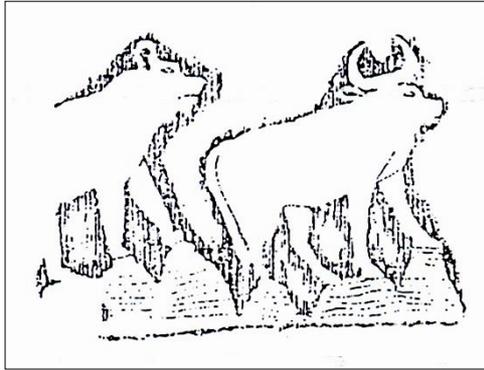


Fig. 17

The God Min in the form of a Bull crushing the three hill country symbol of the foreign countries After,

Petrie, F. *The Making of Egypt*, The Sheldon press, New York, 1939, p. 64 pl. XXXIV

See also, Weinwright, G. A. "Bull Standards of Egypt", *JEA* 19, 1933, p.49, fig. 9

¹

سليم حسن، *مصر القديمة*، ج 3 ، ص. 304
يسرية عبد العزيز حسني، "المدخل الشرقي لمصر من الدولة الحديثة وحتى العصر القبطي: دراسة حضارية اثرية سياحية من خلال أهم المكتشفات الحديثة لشمال سيناء و شرق الدلتا"، رسالة ماجستير غير منشورة، كلية سياحة وفنادق، جامعة الاسكندرية، الاسكندرية، 2002 ، ص.ص. 63 – 62

أسامة على حسن محمد، الثور في مصر القديمة: دراسة لغوية – حضارية – سياحية، رسالة ماجستير غير منشورة ، كلية السياحة ، والفنادق، جامعة الاسكندرية، الاسكندرية، 2001

The existence and power of (Min) as a patron deity of the eastern desert was attested as well by a rock drawing of Psammethicus I in Wadi Guasis

The main scene shows three royal figures on the left facing two gods on the right. According to the hypothetical reconstruction, the height of the figures does not exceed 85 cm. They are standing on a long line representing the horizontal surface of the perch of the god Min. Psammethicus I is depicted in the middle in the act of offering two globular vases to Amon-Re and Min. The king - whose name is inscribed in a cartouche above his headdress - wears the white crown with the uraeus, the (*wsht*) collar, and the *shendyt*.

The image lacks its own caption, the king being mentioned only in the caption for his daughter Nitocris, who stands behind him: "Daughter of King Psamtik, Divine Adoratrice Nitocris".

Amon Re - whose name is inscribed above him with the epithet (*nb nswt t3wy*) Amon - Re of Karnak - wears a double-plume headdress with a sun disk, and holds the (*w3s*) sceptre in his right hand and the *ankh* sign in his left hand. Behind him is the ithyphallic god Min wearing the same headdress. The inscription referring to him reads "Min of the Mines, Horus, Isis, and the Coptites". His image is only shorter (almost imperceptibly) than Amon - Re's.

On the other side, behind Psammethicus, are two female figures, both of them slightly taller than the king. It is the king's daughter and Divine Adoratrice, Nitocris, followed by her adoptive mother Shepenupet II, defined as "her mother, God's Wife, Shepenupet, (*m3^c(t) hrw*), daughter of king Pye, (*m3^c hrw*). Both priestesses wear the double-plume headdress, the *uraeus*, and the (*wsht*) collar, and hold in their right hand an (*nh*) sign, the only difference being in their coiffure (Nitocris wears a short bag wig, Shepenupet long tripartite hair). While Nitocris is actively participating in the offering, as indicated by the gesture of adoration of her left arm, Shepenupet is merely assisting her daughter, with her left hand on her shoulder. All the inscriptions (even those referring to the gods) face right, including two private names, those of Wenamun and Payneket, respectively to the left and below the scene. The position, sizes and attitudes of the figures and the texts referring to them indicate that the central figure is the Divine Adoratrice Nitocris, not Psammethicus I. ¹

¹ Bragantini, I. & Pirelli, R. et al. "THE ARCHAEOLOGICAL MISSION OF "L'ORIENTALE" IN THE CENTRAL-EASTERN DESERT OF EGYPT", in Newsletter di Archeologia CISA, Volume 4, 2013, p.p. 80 – 81

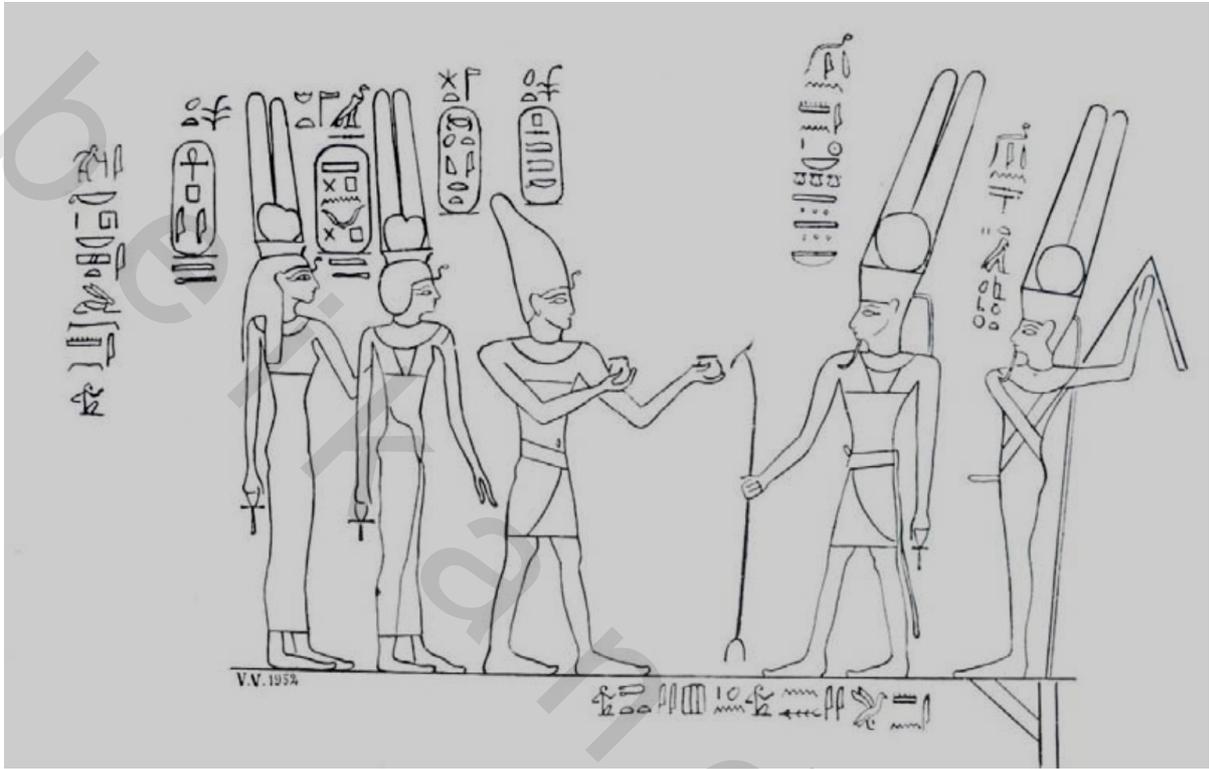


Fig. 18

Drawing of the “Main Scene” of Psammethicus I in Wadi Gasus

After, Bragantini, I. & Pirelli, R. et al. “*THE ARCHAEOLOGICAL MISSION OF “L’ORIENTALE” IN THE CENTRAL- EASTERN DESERT OF EGYPT*”, in CISA, Volume 4, 2013, p. 140, fig. 64

1.7.4. The God *nnty*

The name of Nemty was previously read as “Anti”, used to indicate an ancient falcon deity (Egyptian “wanderer”) whose cult was assimilated from quiet early times with that of “Horus”.

Nemty may also be associated with two other falcon gods mentioned in the Pyramid Texts and Coffin Texts respectively (Dunanwi and Dunawi).

The Coffin Texts characterized Nemty as supervising the “Henu” boat of the falcon deity sokar, and in the later texts he appeared as the ferryman who transports “Re” and other gods.

A Late Egyptian myth preserved in the Ptolemaic period papyrus “Jumilhac” relates how the head of the cow goddess Hathor was cut off by Nemty - an act reminiscent of that perpetrated by Horus against Isis in the (Contending of Horus and Seth).

Nemty was flayed of his skin and flesh for this crime, which appears to be an etiological story explaining why the worshippers of Nemty in the Twelfth Upper Egyptian Nome constructed their cult image of silver – the metal associated with the bones of the gods – rather than the usual gold of which the flesh and skin of the gods was said to be formed.

ICONOGRAPHY

Nemty is usually depicted as a falcon squatted on a curved, stylized boat that resembles a lunar crescent or even a throw stick on its simplicity.

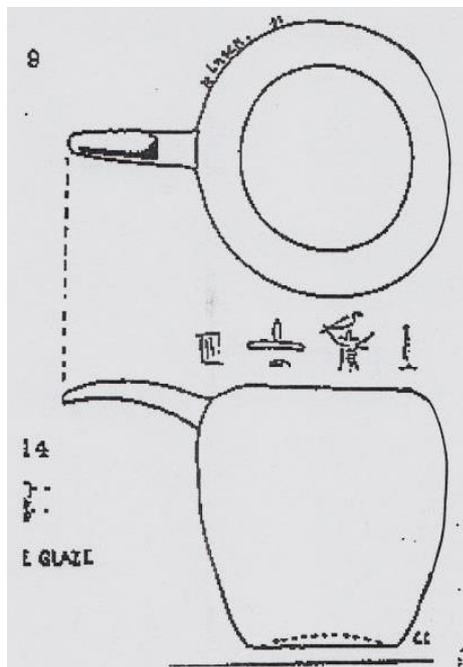


Fig. 19
The Archaic form of Nemty on a curved boat
After,
Brunton, G. *Qau and Badari*, London, 1927, pl. 49

On the standard of the Eighteenth Upper Egyptian Nome, however the boat does not appear; and in the form of a Dunanwi, the god stands atop the standard's pole with outstretched wings.

His association with Horus means that the god could indirectly be associated with Seth and as a result, Nemty is known to have been depicted with the head of Seth on at least one occasion.

CULT CENTERS

Nemty was predominantly worshiped in the 10th, 12th and 18th Upper Egyptian Nomes (the capital of the Twelfth Nome was referred to as “Pr - Nemty” or The house of Nemty), and was of some importance for the regions between and adjacent to the Middle Egyptian provinces on the east bank of the Nile.

The god is found as an element in personal names in the Old and Middle Kingdom, but his assimilation to Horus doubtless eroded his importance as time progressed.¹

TITLES OF NEMTY

Nemty obtained a number of religious, job and honorable titles and epithets of which some indicated his relationship with the east such as:

- **MASTER OF THE EAST (Nb I3btt)**

The name of Nemty was usually accompanied by the title (Master of the east) twice in the inscriptions of Serabit El Khadim at Sinai where he was depicted in the form of Seth standing on a boat however the inscriptions tell the name and title of Nemty  *Nmty nb i3btt* (Nemty, Master of the east)²

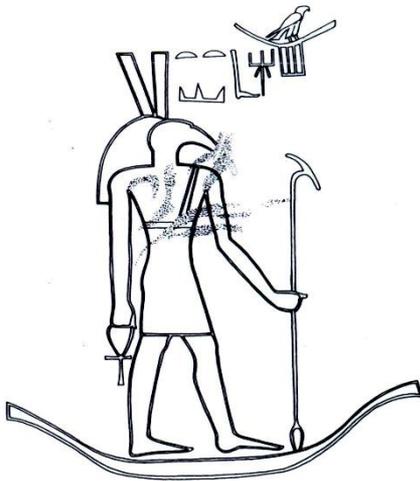


Fig. 20

The God Nemty in the form of Seth at Serabit El Khadim

After, Corteggiani, J. *op. cit*, p. 370

¹ Wilkinson, R. H. *The Complete Gods and Goddesses of Ancient Egypt*, The American University in Cairo Press, Cairo, 2003, p.p. 204 – 205

² Gardiner, A. Peet, T. and Cerny, J. *The Inscriptions of Sinai*, London, 1952, p. 119

The title was attested another time on a stela of the Middle kingdom and this time the name of Nemty was mentioned in the dual form (Nemtyw)



ts n Nmty.wy nb i3btt

The speech of Nemty, Lord of the east ¹

Nemty was mentioned in spell 607 of the coffin texts talking about goddess Sekhet as the flesh of the eastern land and the assistant of Nemty, Master of the east ² indicating the sovereignty of Nemty over the eastern desert and Sinai peninsula especially with the numerous attestations of his names in this region in addition to some proves that referred to his relationship with the east as:

- A text in Edfu temple mentions Nemty as the lion associated with the solar barks (lion is one of the solar cult symbols)
- Another text referred to Nemty as the one who permits watching the sun every day.

The first appearance of this title dates back to the Old Kingdom in the Pyramid Texts:



hnty is htp .t dpr .t nb i3b

Who art like her who is chief of the offering (to), and of the worship (?) of the lord of the East ³

Moreover, the title (Master of the east) was held by a number of deities such as:

Osiris, Re, Atum, Horus, Soped, Quebeh snw ef, Dwamutef, Anjety

- NEMTY SON OF ISIS

The title refers to the mysterious nature of the god Nemty and the interference between him, Horus and Seth. Despite his appearance in the form of Seth in a number of scenes especially in the Middle Kingdom, the nature of Horus dominated starting from the New Kingdom. Besides, Nemty did not appear with the title “Son of Osiris” before the Greco – Roman period due to the association with Horus during this era.

¹ Kees, H. “*Ein alter Götter Begleittext zu hymnus zu opfertafel*”, in *ZÄS*. 57, 1922, p. 101

See also,

شريف محمد عبد المنعم، المعبود نمتى و دوره فى الديانة المصرية القديمة حتى نهاية العصر اليونانى الرومانى، رسالة ماجستير، القاهرة، 2009 ص. 89

² CT, 607

³ Pyr. 1486 c; Mercer, S. *Op Cit*, p. 237

- Lord of the sky  *ntr ʿ3 nb pt*

Nemty was considered to be the (Lord of the sky) most probably due to the representation in the form of a falcon in addition to his name written as a falcon squatting on a crescent boat
 1 – Nemty was represented at Madinet Habu as a falcon – headed human form crowned with the sun disc. He was accompanied by the epithet (Nemtywy, The great divinity, Lord of the sky).¹

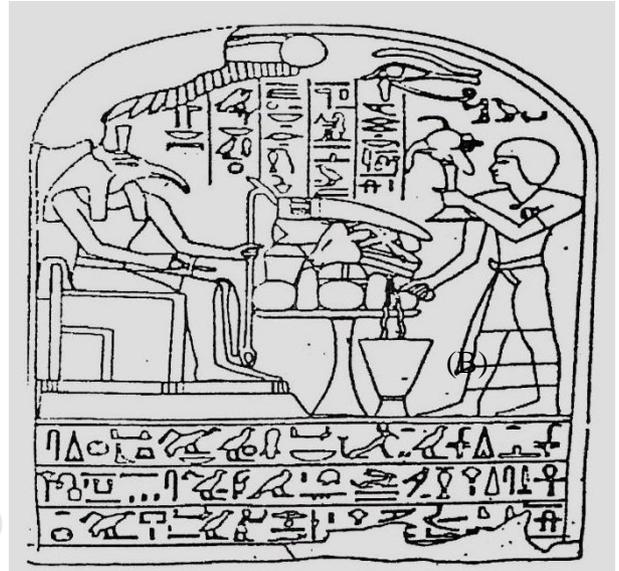
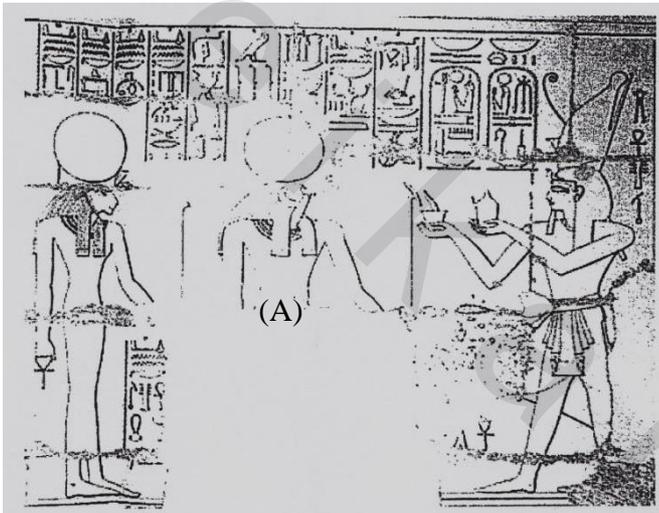


Fig. 21

A

B

A - Nemty at Madinet Habu crowned by the sun disc

After,

The University of Chicago Oriental Institute, Madinet Habu – The Eastern High Gate, The Epigraphic survey, Chicago, 1970, vol. 7, pl. 544 A, 2

B – Nemty in the form of Seth on the plate of Chicago accompanied by the title (*ntr ʿ3 nb pt*)

After,

Gardiner, A. *Ancient Egyptian Onomastica*, Oxford University Press, London, Vol. II, 1947, p.

54

¹ The University of Chicago Oriental institute, Madinet Habu – The Eastern High Gate, The Epigraphic survey, Chicago, 1970, vol. 7, pl. 544 A, 2

- **The Great God**

Nemty had the title (The Great God) and (The Great Hawk)¹ in addition to the title (King of the gods) attested on the offering table preserved in the Egyptian Museum (CG23037) that dates back to the Middle Kingdom.

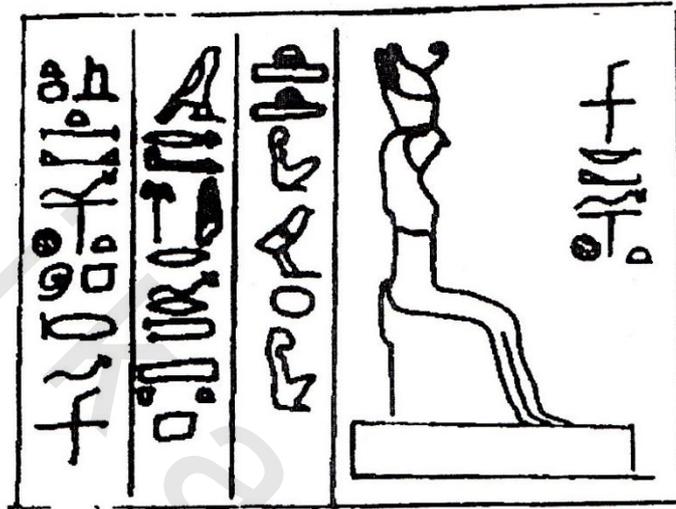


Fig. 22

Nemty on the Papyrus of (*ḥ3t nḥḥ ph. Wy dt*)

After,

Beinlich, H. *Das Buch vom Fayum Zum Religiösen Eigenverständnis einer ägyptischen landschaft*. Textband und tafelband, Wiesbaden, ÄA, 51, 1991, pl. 13

¹ Leitz, C. Tagewählerei. *Das Buch (ḥ3t nḥḥ ph.wy dt) und verwandte*, 1994, pl. 13

REPRESENTATIONS OF NEMTY IN THE TEMPLE OF DENDERA

Nemty appeared in the temple of Dendera as a falcon and in other two scenes he was represented as a falcon - headed human form wearing the Double crown of Upper and Lower Egypt.



dd mdw in Nmty ntr 3 s3 wsir

Utterance by Nemty, the great god, son of Osiris

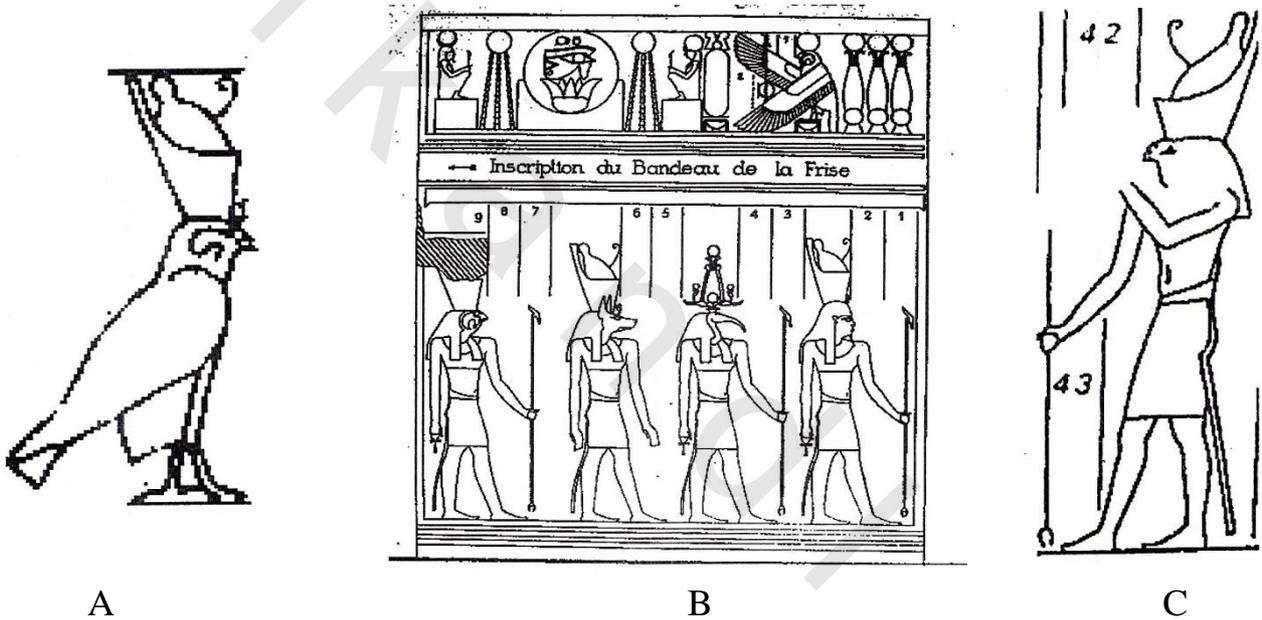


Fig. 23

A – Nemty as a falcon wearing the double crown.

After, Chassinat, E. & Daumas, F. *Le Temple de Dendera*, Tome VIII, Le Caire, 1978, p.p. 11 – 13, pl. 696

B – Nemty accompanying Seth, Thot and the king as a falcon – headed human form.

After, Chassinat, E. & Daumas, F. *Le Temple de Dendera*, Tome V, Le Caire, 1952, p. 13, pl. 329

C – The falcon – headed human form (Nemty) wearing the double crown of Upper and Lower Egypt.

After, Chassinat, E. & Daumas, F. *Le Temple de Dendera*, Tome VIII, p. p. 11 – 13, pl. 696

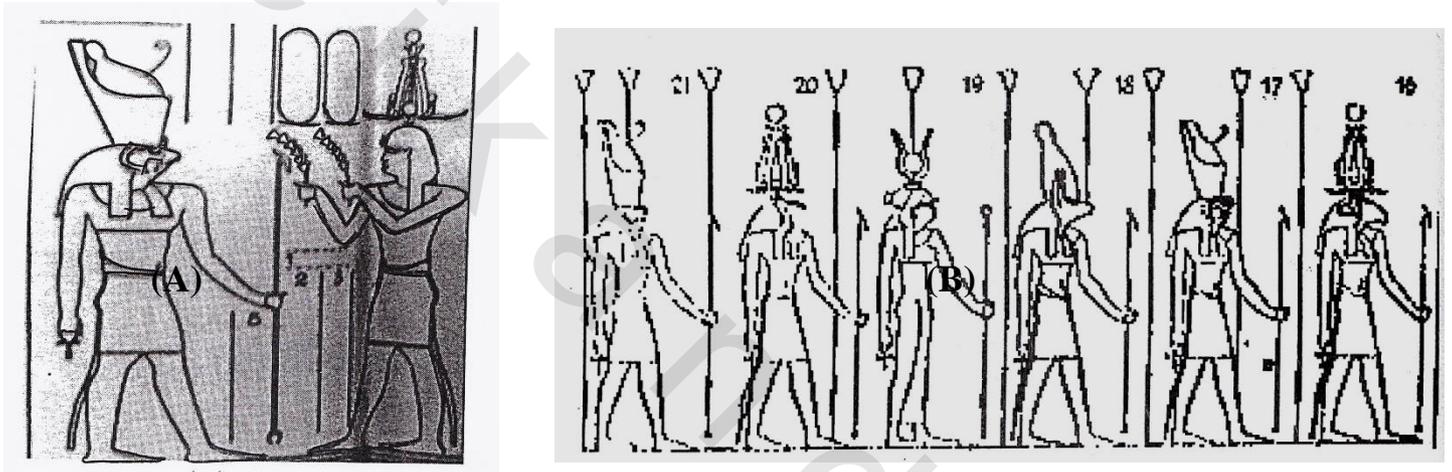
IN THE TEMPLE AND MAMISI OF EDFU

Nemty appeared in the scenes of Edfu (temple and Mamisi) as a falcon – headed human form wearing the double crown and there he held the title (Nemty, The great falcon, son of Osiris)



Nmty bik ʿ3 s3 wsir

Nemty, The great falcon, son of Osiris ¹



A

B

Fig. 24

A - In the temple of Edfou

After,

De Rochemonteix, M. ; Chassinat, E. *Le Temple d'Edfou*, Paris, Vol. 10, 1928, pl. 119

B - In the Birth house "Mamisi" of Edfou

After,

Chassinat, E. "*Le Mammisi D'Edfou*", in *MIFAO* 16, Le Caire, 1939, p. 167

¹ Daumas, F. *Les Mammisis de Dendara*, Le Caire, 1939, p. 176

IN THE TEMPLE OF HIBIS

He appeared as a complete falcon accompanied by the text that reads:
Nmty im wib .f (Nemty in his sacred boat) referring to his position in the afterlife as a boatman.

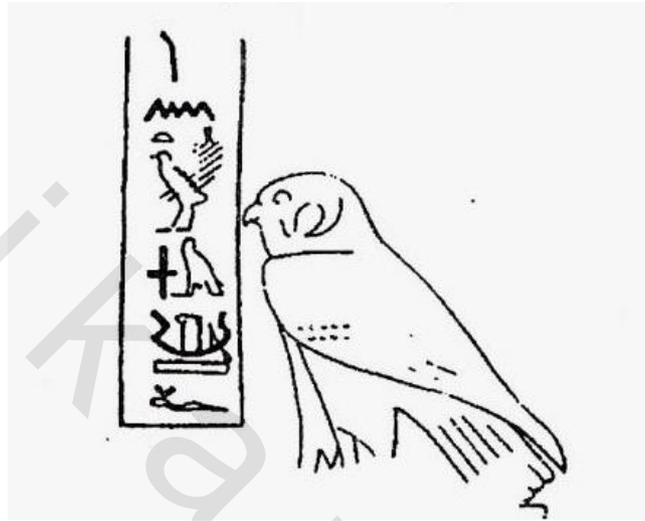


Fig. 25

Nemty in the inscription of Hibis

After,

Davies, N. G. *The Temple of Hibis in El Khargeh Oasis*, vol. III, Metropolitan Museum of Art, New York, 1953, pl. 4, 4.

Nemty ROCK STELAE IN KHAZENDARIA

Khazindariya is a small village belonging to Sagulta, province of Sohag Governorate. It lies on the east bank of the Nile, opposite Tahta, about 451 km. from Cairo. In Gebel Haridi or Gebel Esh-Sheikh Haridi, at the foot of which Khazindariya lies, are numerous and extensive quarries, and there were carved some rock-inscriptions and stelae together with rock-tombs dating from the Old and New Kingdoms and the Greco - Roman period.

Most of these were recorded- often only partially- by early epigraphers in the last century. One rock-stela has been overlooked by them. This is engraved close to the north of Khazindariya village about 120m. up the cliffs which rise in this place to nearly 150 m. It covers a space on the roughly polished surface of the rock about 7 m. high and 10.5 m. broad.

Here can be seen the figure of the king with one god in front and a second behind him, while his two cartouches are carved on each side. The king is shown wearing the (*nms*) headdress with the sacred uraeus and the short kilt to which a tail is attached at the back. Each god grasps one hand of the king, while extending the (*nh*) sign towards him with the other.

The one in front is the god Seth, represented as human, but with the head peculiar to him. It seems as if he wears on his head the double crown, to which is annexed a feather at the back.

The two ears of his sacred animal are seen on the front. Here he is placed in front of the king, and considered to be more important than the god behind. The latter is Nemty represented as hawk-headed, wearing the double crown and a skirt to which a tail is attached. The cartouches on the sides are standing on the nwb-sign and surmounted by the sun-disk between two feathers; all have a height of almost 3 m.

The cartouches read: “*wsr m3t Re*”, the strong with the justice of Re, “*Rc ms hk3 Iwn*”, Ramses the ruler of Iwn (Heliopolis).

The inscription above the king and under the sun-disk reads: The One of Behdet, the great god, while that in front of the king gives his cartouches with the usual titles as “King of Upper and Lower Egypt, the lord of the Two Lands” and “Son of Re, lord of crowns”.

Each of the gods is spoken of in one column of inscription;

Seth speech: Utterance of Seth, lord of Thebu, ¹

Nemty speech: Utterance of Nemty, lord of Thebu. ²

¹ A site that was argued to be the capital of the 10th nome of upper Egypt that was located on the east bank of the Nile. Cf. Habashi, L. “Three large rock stela carved by Ramses III near quarries”, in *JARCE*, 11, 1974, p. 74

² Habashi, L. *Ibid*, p. 73



Fig. 26

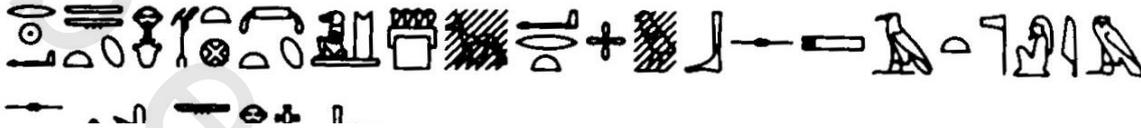
Nemty in the form of Seth offering life to the king Ramses III

After,

Habashi, L. "Three large rock stela carved by Ramses III near quarries", in *JARCE*, 11, 1974, pl. VIII

1.7.5. The Goddess šsmtt

Goddess Shesmetet was associated with the protection of the eastern borders as she was mentioned in the Ancient Egyptian texts that date back to the Greco-Roman period and in particular during the reign of King Ptolemy III after her association with goddess “Ra-Tawy” as the responsible for the protection of Egypt's eastern borders (The Eastern Desert and the Red Sea) that was referred to in one of the texts of Thebes.



R^ct - t3wy hry(t) - lb w3st šsmtt šb(t) s3b(yt) rdi(t) wn wb(3).s si3t

Im.s r šsm t3 hr t3bt.s

Ra - Tawy, who rests in “Waset”. Shesmetet The eternal, The Judge, who starts her job together with “Siat”, she is controlling the land located on the eastern borders. ¹

The text discusses the role of goddess “Ra - tawy”, consort of “Montu” who is described as the one who controls “Thebes”, then Shesmetet, referred to as the eternal. Besides, she was associated with the organization of time in (*wn šb*) or (*wtt šb*)

Therefore, Shesmetet took some of the functions of the god Thoth, who is in charge of organizing the time and this assimilation is indicated clearly in the appearance of the monkey as a determinative in the name of the goddess, which is the animal attribute of the god Thoth.

Shesmetet is described as a judge which is one of the most important epithets in Ancient Egypt as it is concerned with the judgment in life and after death. The text emphasized her role as the guide of the land or the one who controls it till her eastern borders that linked between the goddess and her cult center in the eastern desert or eastern Delta. ²

Shesmetet became in charge of the protection of the areas where campaigns were destined to travel through the Red Sea ports such as “El Quseir” and “Wadi Gawasis”. Therefore, she is the protective goddess of (*t3 šsmt*), the Eastern Delta site of "Saft El Henna", as well as

¹ Urk, VIII, 82b

Waste is the name of Modern Luxor, known in Greek as “Thebes”. it is located in Upper Egypt and by the end of the Old Kingdom, it became the capital of the fourth Nome then it became the capital of Egypt during the Eleventh Dynasty, cf. Stadelmann, R. *Theben*, in *LÄ*, VI, Cols. 465 – 473

The word (Waset) was one of the royal regalia that indicated the power and control then the sign was applied as the name of the whole fourth Nome of Upper Egypt. See,

سيد توفيق، تاريخ العمارة في مصر القديمة (الأقصر)، دار النهضة العربية، القاهرة، 1990، ص. 15

² رؤف ابو الوفا محمد المنذوه ورداني، المعبودة شسمتت و دورها في المعتقدات المصرية القديمة، رسالة دكتوراة غير منشورة، كلية الآثار، جامعة القاهرة، 2010، ص. ص. 374 – 375

“Sinai”, consequently her land in the netherworld is located in the eastern part of the sky as she is the eastern one associated with the appearance and the sunrise in the form of (Khepry).¹

Hence, the relation between Shesmetet and the *Brw* fields, this relation was attested in “Spell 528” of the Pyramid Texts in the form of “Hor – Shesmety” or “Hor” belonging to “Shesmetet” as the King or the god “Hor” needed to be purified in the *Brw* fields. This purification is a prerequisite for the resurrection and immortality in the netherworld.²

The land of Shesmetet was equated as well with the *Brw* fields in (Spells 456 and 983) of the Pyramid Texts, where the king ascends to the fields and gardens of the other world and enjoys walking between the marshes and the good smelling plants in the land of Shesmetet that shows that the goddess Shesmetet had her own place in the other world which is the “*Brw* Fields”.

In Spell 1085 of the Pyramid Texts, the (*t3 šsmt*) or the land of Shesmet was equated with (*t3 Bbt*) or the land of the east that indicated the geographical location of (*t3 šsmt*) in the eastern part of the netherworld where the sunrise, transfiguration and purification occur in the realm of the dead.³

The Land of Shesmetet (*t3 šsmt*)

This land is considered to be the eastern land associated with the goddess Shesmetet either in “Saft el Henna” or “Sinai”, located in the eastern parts of Egypt as well as the eastern parts of the netherworld, which have been associated with “Hor – Shesmet” or “Hor of the East”.

The land of Shesmet has been associated with the turquoise (*mfk3t*) on a monument that dates back to the reign of king (Sahure).⁴ Graefe interpreted the name of the goddess Shesmet in association with the land of the east.

The goddess bore some titles and epithets such as:

Mistress of the land of Punt (*nbt Punt*)

This epithet may be due to the association with Punt from which incense were brought most probably in relation with the “*Brw* Field” characterized by the good smelling plants.⁵

¹ Kessler, D. “*Eastern Desert and Red Sea*”, in the Oxford encyclopedia of Ancient Egypt, Oxford University Press, 2001, p. 418

² Leclant, J. “*Earu - Gefilde*”, in *LÄ*, I, col. 1156 – 1160

³ رؤف ابو الوفا محمد المنذوه وردانى، مرجع سابق، ص. 449 - 450

⁴ Schäfer, H. *Ein Bruchstück Altägyptische Annalen*, Berlin, 1902, p. 38

⁵ Sethe, K. *Übersetzung und Kommentar zu den Altägyptischen Pyramidtexten*, Vol. II, Hamburg, 1934, p.p. 248 – 249

Mistress of (*t3 ntr*)

The term (*t3 ntr*) has been mentioned repeatedly in the texts since the Eleventh Dynasty, some scholars believe that the term “Land of the God” refers as well to the land of Shesmet and that “*t3 ntr*” replaced “*t3 šsmṯ*” since the end of the Twelfth Dynasty and during the New Kingdom.¹

The term (*t3 ntr*) was also used to refer to “Punt” during the reign of Queen Hatshepsut and it was used before to refer to the eastern desert or the east of Egypt and probably the southeastern parts as well. This issues that the land of Shesmet could be located geographically to the eastern side of Egypt either in Sinai or Saft El Henna.²

It is worth mentioning that the term (*stt*), that was associated with Shesmet since the Eighteenth Dynasty (New Kingdom) appeared as well in the name of  (*stt*) referring to the region of Asia, (to the east side of the Egyptian territory) mentioned in the Ancient Egyptian texts as one of the areas that should be dominated by the king among the “Nine Bows”.³

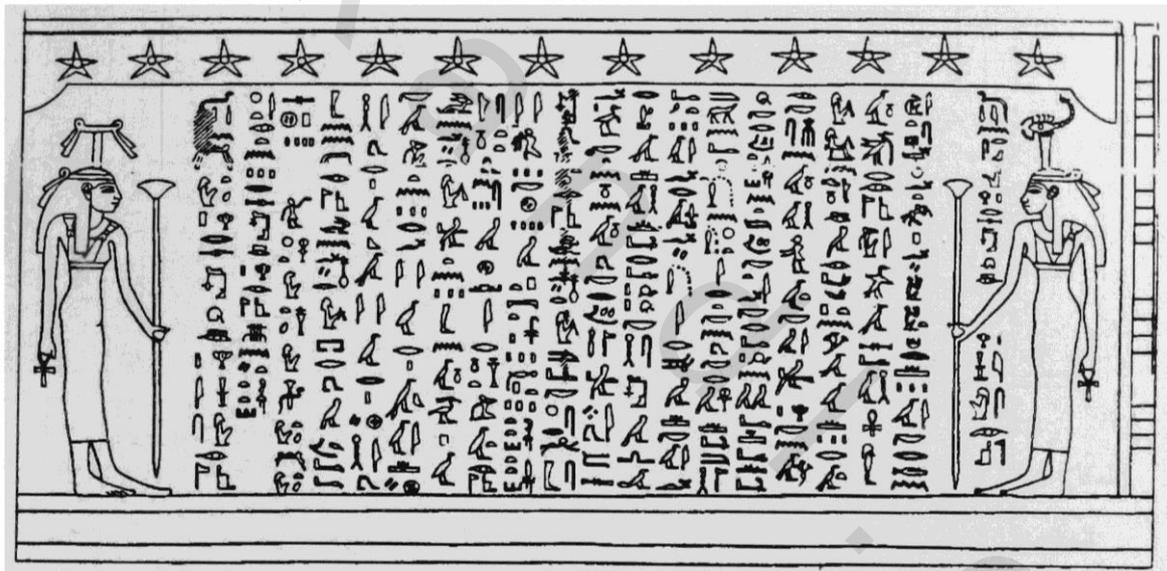


Fig. 27
Shesmetet wearing the *stt* from the temple of Hibis
After,
رؤف ابو الوفا محمد المنذوه وردانى، مرجع سابق، ص. 684، شكل 39

¹ Nibbi, A. “The Sign (*stt*)”, in *JEA*, 64, 1978, p. 54

²

رؤف ابو الوفا محمد المنذوه وردانى، مرجع سابق، ص. 160

³ For more about the sign and its significance cf,
Nibbi, A. *Op Cit*, p.p. 56 ff.

أحمد أمين سليم و سوزان عباس، مصر منذ عصر التأسيس و حتى بداية عصر الدولة الحديثة، دار المعرفة الجامعية، 2000، ص. 36

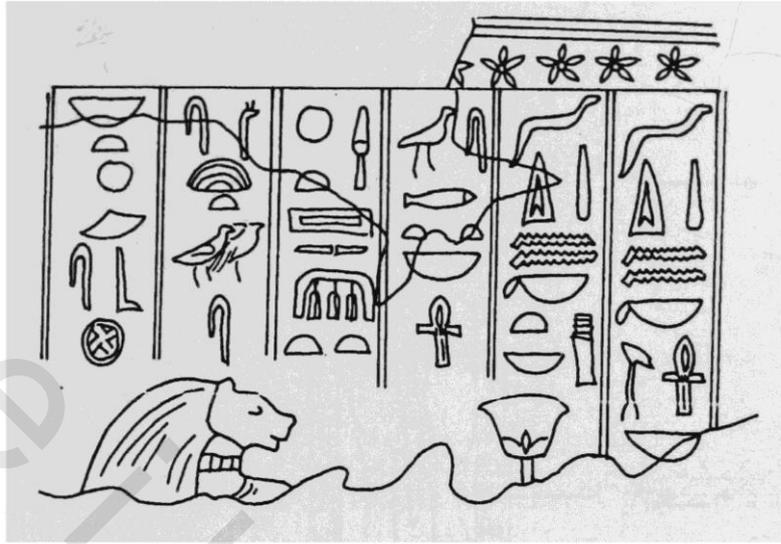


Fig. 28

A piece of Berlin representing the Goddess Shesmetet with a head of a Lioness, Temple of (Ny Weser Re), After,

رؤف ابو الوفا محمد المندوه وردانى، مرجع سابق، ص. 674، شكل. 24

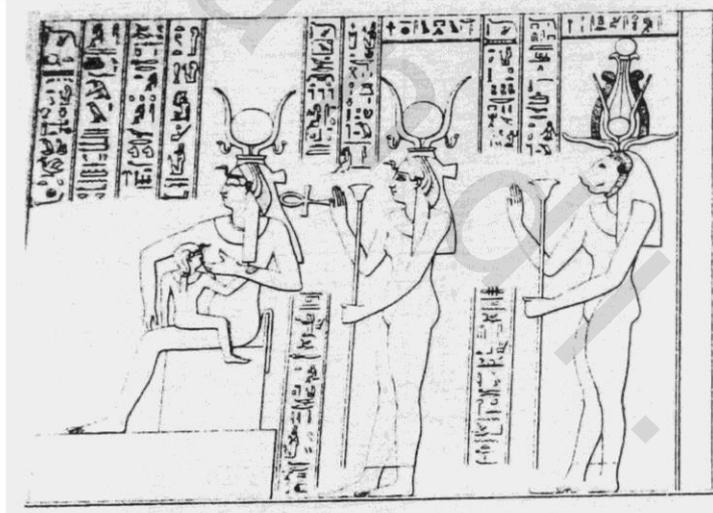


Fig. 29

Goddess Shesmetet from the Birth House (Mamisi) of Armant, After,

رؤف ابو الوفا محمد المندوه وردانى، مرجع سابق، ص. 675، شكل 26 - أ



Fig. 30
 Goddess Shesmetet among the gods and goddesses of Saft El Henna as a goddess of the east
 After,
 Naville, E. *The Shrine of Saft El Henneh and land of Goshen*, Egypt Exploration Fund,
 London, 1887, pl. 2

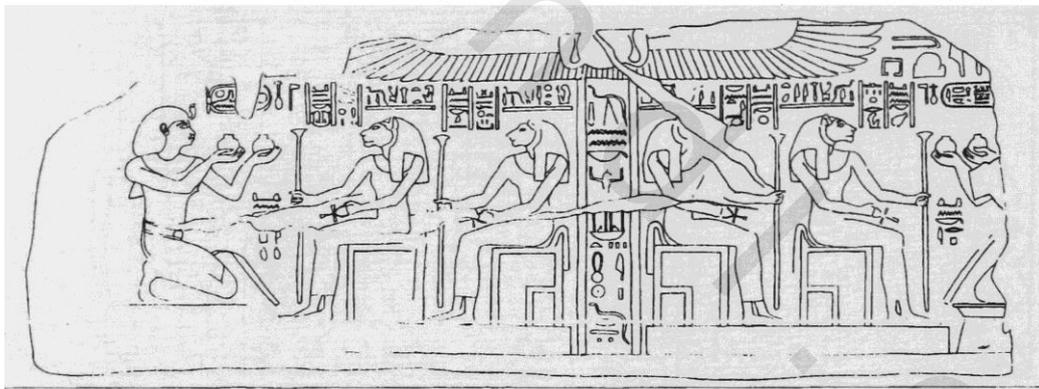


Fig. 31
 Goddess Shesmetet in the grand temple of Tanis in the Eastern Delta (Time of king Shoshanq
 IV)
 After,
 Montet, P. *Le Lac Sacre' de Tanis*, Paris, 1966, pl. VII, 29

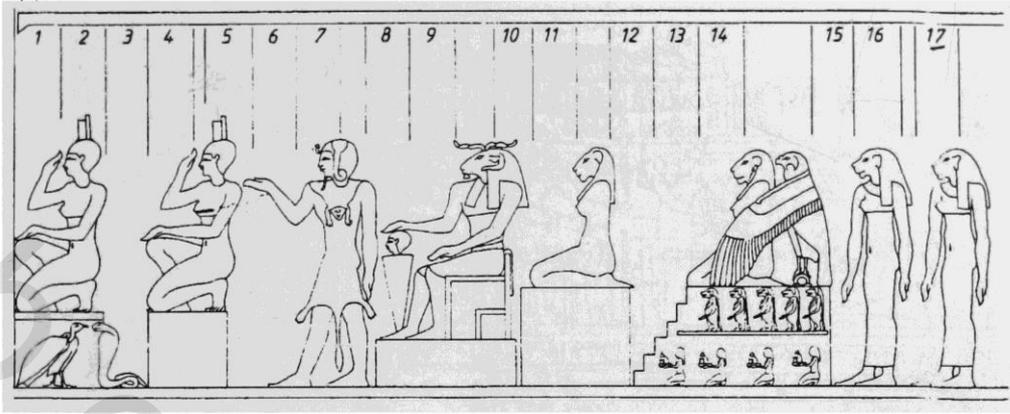


Fig. 32

Goddess Shesmetet as a lioness – headed woman wearing a long tight tunic – The Osirian chapel – first register – Eastern side – north eastern wall – temple of Dendera

After,

رؤف ابو الوفا محمد المنذوه وردانى، المعبودة شسمتت و دورها فى المعتقدات المصرية القديمة، ص. 682، شكل 35

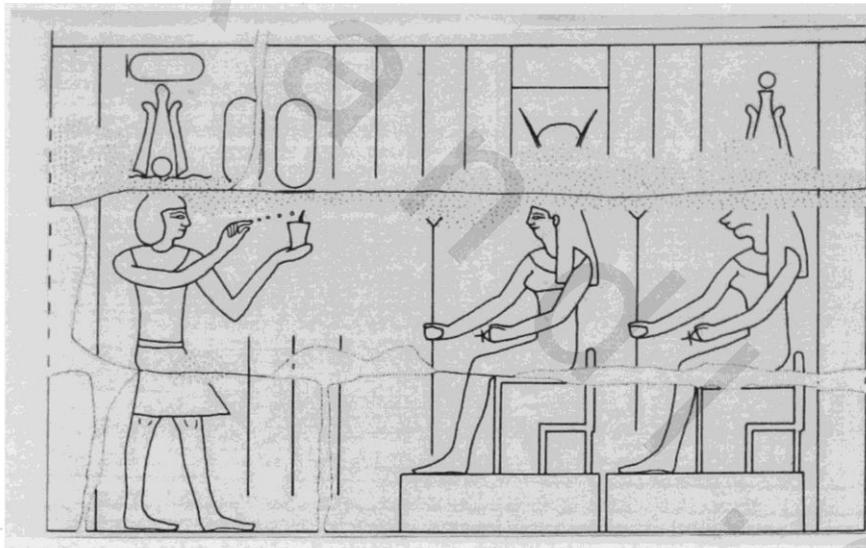


Fig. 33

Goddess Shesmetet as a lioness – headed woman from the temple of El Qal'a – Coptos

After,

رؤف ابو الوفا محمد المنذوه وردانى، مرجع سابق، ص. 683، شكل 37

THE GRIDDLE OF SHESMET

In the archaic period gods and kings such as Narmer and Djoser wore as a symbol of power a griddle with an apron of pendant beads which was called Shesmet, the term that was derived from a mineral of the same name which was found in the land of Shesmet on the eastern edge of the Delta. The lord of this land was Soped who wore such a griddle and this has been suggested to be an apron of narrow stripes of leather.¹

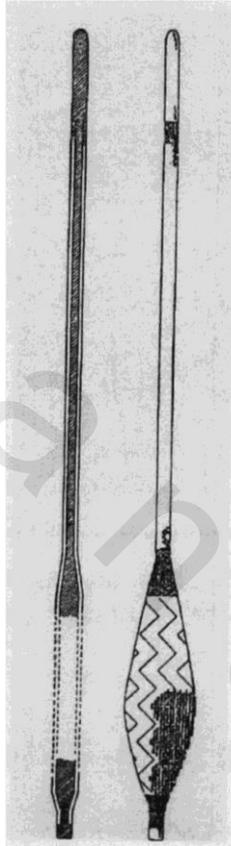


Fig. 34
Griddle of Shesmetet from the tomb of Senebtisi -
El Lisht
After,
رؤف ابو الوفا محمد المنده وردانى، مرجع سابق، ص. 684، شكل 40

¹ Lurker, M. *An Illustrated dictionary of the gods and symbols of Ancient Egypt*, Thames & Hudson, London, 1991, p.p. 110 – 111

1.8. Catalogue of Monuments Associated with the Notion Iabtet

1.8.1. The Label of the First Dynasty king "dn"

First Dynasty – Ivory
Reign of King “Dn”

A fascinating record of the motif (Iabtet) has been carved on a tiny ivory label about 4.5 cm. height discovered in the tomb equipment of the First Dynasty king (dn) whose name is attested in the (srh) at the top of the scene under the falcon Horus.

The king is represented as a powerful youth wearing a headdress and crowned by the sacred Uraeus; he is raising his right hand with a mace head so as to smite an Asiatic captive who kneels before the king¹. This label was designed for a pair of sandals inscribed to the right of the standard of the god wepwawet by the phrase reading:  *sp tpi skr i3bt* (the first occasion to strike the east).²

It represents a standard icon of Egyptian royal power subduing foreign representatives of chaos and disorder.

The back bears an incised representation of a pair of sandals; these sandals used to be painted and decorated with figures of enemies in the later periods so that the wearer would trample on them with every step. The two lower corners have been cut off and the lower edge is damaged. A drilled hole for attachment at the top right hand corner proved its being a part of a royal sandal as an object where the captive motif used to be represented.³

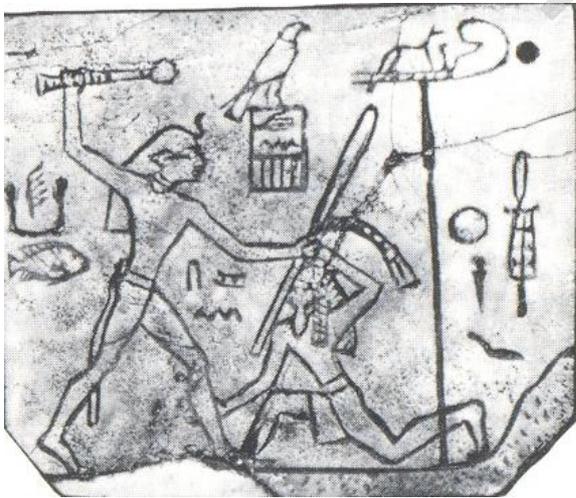


Fig. 35
King Den striking an eastern captive
After,
Aldred, C, *Egyptian art*, Thames and Hudson,
London, 1980, p. 36, fig. 8

¹ Aldred, Cyril. *Egyptian art*, Thames and Hudson, London, 1980, p.36, fig. 8

² محمود عبد الحميد احمد ، الساميون في مصر (دراسة تاريخية حتى نهاية الدولة الوسطى) ، رسالة دكتوراة غير منشورة، كلية الاداب، جامعة الاسكندرية، 1981 ، ص.170

³ Parkinson, Richard. *Cracking codes: the Rosetta stone and decipherment*, University of California Press, 1999, P. 74 ; Hall, E. S. the pharaoh smites his enemies, op cit, MÄS, 44, p.p. 6 – 7
See also, Quirke, S. & Spencer, J. *The British Museum Book of Ancient Egypt*, British Museum Press, London, 1992, p. 34, fig. 21

1.8.2. Iabet in the Personal Names

1.8.2.1. Slab stela of Princess Nefret – Iabet

Fourth Dynasty – Painted limestone – Reign of Khufu
Preserved in the Louvre museum (E 15591)

Giza, western cemetery, mastaba of Nefret Iabet (G1225)
Ballard excavations, 1902

This delicate stela is one of the so called slab stelae from Giza. On the left side, there is the traditional scene of the funeral meal. However, on the right side there is a list of fabrics of mummification and the whole scene is completely bordered by a relief band.

Nefret Iabet (means the beautiful of the east), is represented wearing a long straighted wig, dressed in feline belt and adorned with a choker, seated on a stool with a bull's leg, her left hand is placed on her chest and her right is extending towards the offering table laden with loaves and bread, a foreleg of beef and other kinds of food inscribed in the adjoining formula.

Above the head of the princess we can see her title and name (Daughter of the king, Nefret Iabet).

The work has been dated according to the special style to the Giza necropolis, given the location of her tomb near the pyramid of Khufu, she is undoubtedly the sister of the pharaoh. ¹

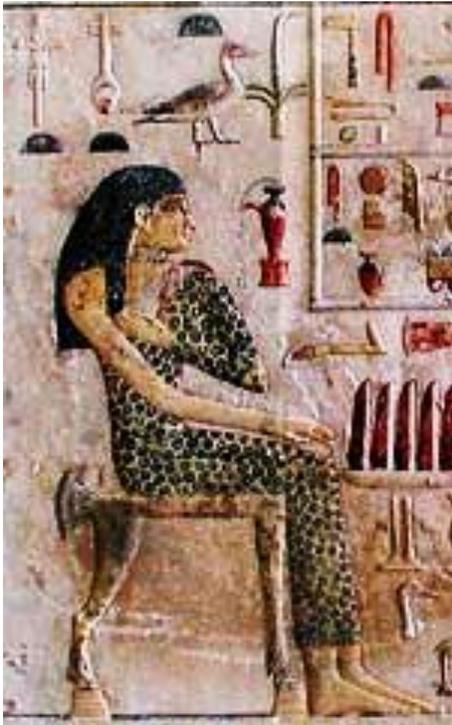


Fig. 36

Princess Nefret Iabet in front of an offering table –
Fourth

Dynasty
After,

The Metropolitan Museum of Art, **Egyptian Art in the
age of the pyramids**, New York, 1999,
p. 243, fig. 51

¹ The Metropolitan Museum of Art, **Egyptian Art in the age of the pyramids**, New York, 1999, p.p. 242 – 244 ;
Dodson, A. & Hilton, D. *The Complete Royal Families of Ancient Egypt*, Thames & Hudson, London, 2004, p. 60

1.8.2.2. Statue of Princess Nefret Iabtet

Fourth Dynasty – reign of Khufu – Limestone

Giza western cemetery – mastaba of Nefret Iabet (G1225) – 1902 ¹

This statue was discovered in the same time with the slab stela of Nefret – Iabet, a member of the family of Khufu. The results of Montague Ballard's excavations at Giza were never published and it is not known whether the statue was discovered near her mastaba but no stylistic argument has been advanced to contradict the assumption.

The work can safely be dated to the beginning of the Fourth Dynasty, the young woman is sitting on a cubic seat, hands flat on her knees, the body was cut out of the original block of stone. Her sheath dress, suggested only by the lower border above the ankles, envelops a stocky body with very simplified modeling. The neck is short and the head is set almost directly into the round shoulders.

The ankles and feet are very thick as the sculptor has focused all his attention on the heavy energetic face, the eyes are strongly outlined, the nose is broad and thick and the mouth is strong and slightly asymmetrical, the chin and cheeks are pronounced. This somewhat rustic face with irregularities that are not without charm is framed by a wig of medium length parted in the center and falling in large, parallel and obliquely striated locks. The three ridges high on the forehead probably represented the woman's natural hair.

The statue represents a stronger personality than the relief with the appearance of a longer wig in the relief that disappeared in the statuary at the beginning of the Fourth Dynasty. ²

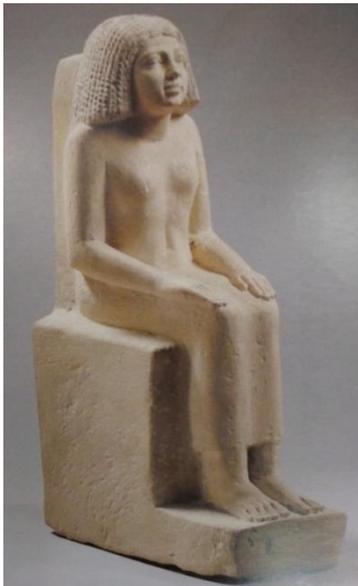


Fig. 37

Statue of Princess Nefret Iabtet

After,

The Metropolitan Museum of Art, *Ibid*, p. 242, fig. 50

¹ Porter, B. and Moss, R. *Topographical Bibliography of Ancient Egyptian Hieroglyphic texts, reliefs and paintings, III. Memphis, pt. 1, (Abu Rawash to Abu Sir)*, Oxford, 1974, p. 59

² The Metropolitan Museum of Art, *Egyptian Art in the age of the pyramids, OP Cit*, p.p. 242

1.8.2.3. Substitute Head of Princess Iabtet

Fourth Dynasty – Limestone

Giza

As a result of the excavation campaign of the Vienna Imperial academy of sciences at the pyramids of Giza they discovered a number of substitute heads distributed in the mastabas there of which the one of princess Iabtet.

This head functioned as a substitute for the fallen away and decayed head that ought to remain undamaged for the resurrection, so in the afterlife the substitute head has the same function of the usually plastered original one and to preserve an unaltered appearance keeping the face features well carved for eternity.¹

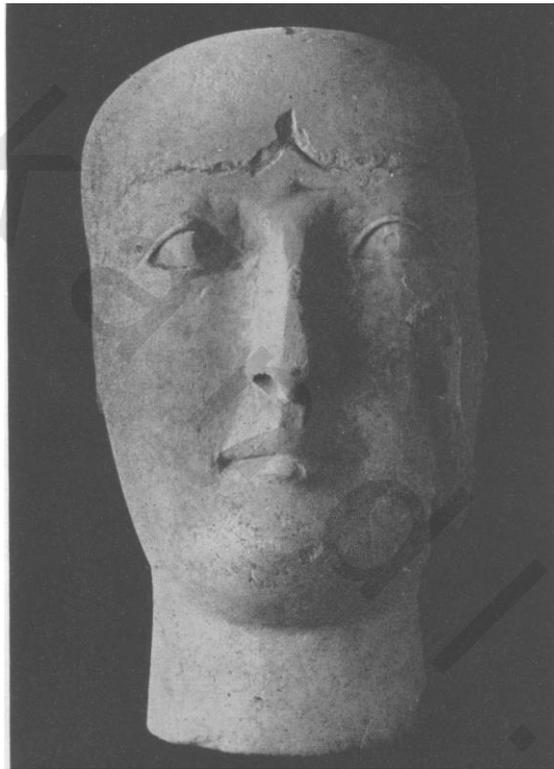


Fig. 38

Substitute head of princess Iabtet

After, Junker, H. "The Austrian Excavations, 1914: Excavations of the Vienna Imperial Academy of Sciences at the Pyramids of Gizah", in *JEA*, Vol. 1, No. 4 (Oct., 1914), p. 253, pl. XL, fig. 4

¹ Junker, H. "The Austrian Excavations, 1914: Excavations of the Vienna Imperial Academy of Sciences at the Pyramids of Gizah", in *JEA*, Vol. 1, No. 4 (Oct., 1914), p. 253