

The blessing of grain represented in god ‘Nepri’ and his affiliate gods of grain:

‘Osiris’ and ‘Renenutet’

Cherine Abou Zeid Ragueh

Faculty of Tourism and Hotels

Minia University

Abstract

For the Ancient Egyptians, cereals were not simply food . Cereals were deeply ingrained in their thought and spirit as a symbol of goodness and benefaction. The natural phenomenon of the sprouting of new green shoots from the heart of the earth after casting the seeds, in a regular cyclic period of time, reaffirmed their deeply implanted belief of rebirth after death.

The Ancient Egyptian deified cereals in the form of god ‘Nepri’, who was both the god of cereals and cereals themselves. ‘Nepri’ together with ‘Osiris’ and ‘Renenutet’ were considered beneficial gods causing all good and productivity. The determinative used in writing the name of god ‘Nepri’ was three grains of corn. The religious importance of corn went so far that Ancient Egyptian texts inform us that it is ‘Osiris’ who made corn from his own liquid or water (the water that is in him). These Texts mention how cereals represented by gods ‘Osiris’ and ‘Nepri’ are the source of life to gods (the gods live by me) as states ‘Osiris’. The earliest association of ‘Osiris’ with corn seems to occur in the Dramatic Ramesseum Papyrus (12th Dynasty) as states ‘Griffiths’. The texts acknowledge too the benefit of sun rays to the plants causing them to germinate and grow.

The aim of the study is to shed light on the numerous aspects reflecting the rooted importance assigned to cereals in the Ancient Egyptian belief and conscience. The researcher has started by showing the identification of both gods ‘Nepri’ and ‘Osiris’, then, the importance of the two gods starting with god ‘Nepri’, taking in consideration that most of the time it is difficult to separate between the roles of the two gods, being closely entwined. The study, next, approaches the importance of god ‘Osiris’ and finally, the importance of goddess ‘Renenutet’.

.....

1. ‘Osiris’ as being himself the god of grain ‘Nepri’:

For the Ancient Egyptian, grains had such a deep importance that god ‘Osiris’ himself was identified as the grains-god ‘Nepri’⁽¹⁾. The name ‘Nepri’ or ‘Neper’ is composed with the prefix ‘n’ (‘n(y)’ is a genetical adjective meaning : belonging to)⁽²⁾ and the root ‘pr’ which means ‘to come forth’, in this case referring to corn which ‘comes forth’ from the ground⁽³⁾. The whole word thus means : ‘Who belongs to the coming forth’ (‘المنتمى إلى الخروج (من الأرض) ’). The name ‘Nepri’ indicates both grains and the god of grains⁽⁴⁾. This god specifically represents the newly grown corn⁽⁵⁾.

‘Osiris’ says identifying himself to ‘Nepri’ :



rd.i m Npri snh

‘I grow as the living Nepri’⁽⁶⁾.

2. ‘Osiris’ as the creator of grains:

In a text of the Chester Beatty Papyrus, dating to the 20th Dynasty, ‘Osiris’ says that it is him who made cereals to nourish the gods and their herds :



iw ink iri bdt bty r snh ntrw



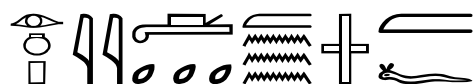
mi n3 i3wt hr-s3 ntrw

‘It is I who made barley and emmer to nourish the gods and also the herds the byre of the gods’⁽⁷⁾.

An inscription at the temple of Dandara says that ‘Osiris’ made the corn from the liquid that is in him :



Wsir wn-nfr(w) m3c hrw ntr 3 hr ib iwnt nb ddw h3 r 3bdw

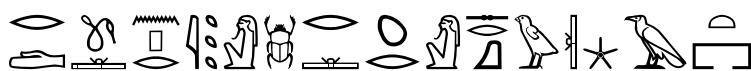


iri npi m mw imy.f

‘Osiris, the justified Wen-nefer, a great god who dwells in Dandara, Lord of Busiris, Ruler of Abydos; who made the corn from the liquid that is in him’⁽⁸⁾.

3. ‘Osiris’ identified with ‘Nepri’ as a source of breath in the Duat (the underworld realm of god Osiris) and life to the gods:

In the following text, the germination of the grain represented in god ‘Nepri’ and its becoming ‘Osiris’, supplies the other world with relief and air to breathe.



rd Npri hpr Wsir srk dw3t

‘Let Nepri germinate and let Osiris be the source of breath in the afterlife’⁽⁹⁾.

Then ‘Osiris’ relates his story which resembles much the story of the grains. they are cast in the earth for us, like ‘Osiris’ has fallen once on his side when he was attacked by ‘Seth’ and his followers. As a matter of fact, the Pyramid Texts mention how god ‘Osiris’ fell on his side : ‘This Great One has fallen on his side, he who is in Nedit fell’⁽¹⁰⁾. ‘Nedit’ is a place in Abydos where ‘Seth’ and his associates fell in the water¹¹. So here the grains are a symbol of ‘Osiris’ giving his life for the benefit of all beings.



ink wsir pr k.n.i imy.k dd3.n.i imy.k rd.n.i imy.k




hr.n.i imy. [k] hr.n.i hr-gs.i nh ntrw imy.i



rd.i m Npr nh

‘I am Osiris. I have come forth and entered into you, I have flourished in you, I have grown in you, I have fallen into you, I have fallen on my side. The gods live by me. I grow as the living Nepri’⁽¹²⁾.

4. The divine grains ‘Nepri’ as food for the spirits (Akh):

In the Book of *Imy-Duat*, the boat of the god (*Iuf-Ra*), having passed through the Hall of ‘Osiris’, enters the abode of the blessed, and the pictures of the Sixth Division of the Book of *Imy-Duat* are intended to show us the occupations of those who have been declared ‘True of Voice’. To the left of the path of the god (*Iuf-Ra*) are twelve gods, each of them is tending a colossal ear of wheat, and twelve gods provided with sickles, engaged in reaping. The ears of wheat growing here are the ‘members of Osiris’ ( *hwt Wsir*), they are regarded as parts of the god’s own body, and the inhabitants of the kingdom of ‘Osiris’ and human beings on earth alike ate the body of the god when they ate bread of wheat.

It is also said that the ‘Akh’ (blessed spirits), feed the divine grains ‘Nepri’ in the land of the Sun Light god. And since the divine grains are a form of ‘Osiris’, the ‘Akh’ live the god ‘Osiris’ and eat him daily⁽¹³⁾.

The following text from the 6th division of the *Imy-Duat* (In the tomb of Seti I)⁽¹⁴⁾ informs us about these details :



ir.sn k3t m bdt shn.sn Npri htyt 3hw




bdt.sn m B 3htw



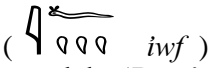
pr pi.f hr.sn in n.sn

‘They perform their work in connection with the grains, and they embrace (cultivate) Nepri, and the spirits feed upon their grains in the land of the god of Sun Light Akhtu, who comes forth and passes by them’⁽¹⁵⁾.



The word ‘Akh’ is represented by the sign of a crested ibis (طائر أبي منجل نو عرف). The ibis as well as the baboon are symbols of god ‘Thot’. ‘Thot’ was the god of the moon in Ancient Egypt. He was the god of wisdom and knowledge as well. He was the ‘Lord of the House of Life’ which functioned as a scriptorium and library attached to the temple. In the vignettes of the Book of the Dead, ‘Thot’ stands before the scale which weighs the heart of the deceased and records the verdict. This role gave ‘Thot’ a reputation for truth and integrity that is seen in the common assertion that a person had conducted his life in a manner “straight and true like ‘Thot’”. ‘Thot’ was particularly venerated by scribes, who made a small libation to their god by pouring a drop of water out of the pot in which they dipped their brushes at the beginning of each day⁽¹⁶⁾. The word ‘Akh’ means : ‘Beneficial’⁽¹⁷⁾. It is also translated as ‘Luminous’ (نوراني), designating the distinguished deceased who has been transformed into stars radiating and gleaming⁽¹⁸⁾. The Pyramid Texts call them (*3hiw ntrw*) ‘Akhs who have become divine’⁽¹⁹⁾.

In fact the word ‘Akh’ appears with the determinative of the god : () to personify the divinity related to god ‘Ra’ and represent the creative life force of light⁽²⁰⁾. The ultimate hope of every Egyptian who dies is to go ‘to the sky...among the gods and the Akhs. He shall see how they become Akh, so that he may become Akh in the same way’. The entire purpose of Egyptian funerary literature is to aid the deceased to achieve the goal of becoming ‘Akh’. The generic term for all funerary texts is (*s3hw*) ‘What makes an Akh’⁽²¹⁾. The

‘Akh’ concept also refers to many moral virtues such as ‘piety’, ‘faithfulness’, ‘nobility’, ‘honor’, ‘sacredness’, ‘sublimity’, ‘splendor’ and ‘spirituality’⁽²²⁾.

As for the god (*Iuf-Ra*); at evening time, the sun god in his boat, no longer appears as a disk, but as a ram-headed man who stands within a shrine. The name given to this form is  (*iwf*) which means literally ‘flesh’ and ‘a dead body’. It was as a dead body that ‘Osiris’ first entered the ‘Duat’, and those who wished to become as what he became had to enter the ‘Duat’ as dead bodies with the same attributes with which ‘Osiris’ entered the ‘Duat’. So the sun boat here contains the body of the dead sun god (*Iuf-Ra*)⁽²³⁾.

At Sais, the goddess ‘Neith’ was the protector of the god ‘Osiris’. She defended the mummified body of ‘Osiris’ with her bow and arrows. Traces of the cult of ‘Osiris’ at Sais exist at least since the New Kingdom. In a document dating to the 19th dynasty, there is an allusion to the lamentations of ‘Isis’ and ‘Nephtys’ for their brother ‘Osiris’. It is said about god ‘Seth’ : “You have beaten the weavers in ‘Sais’ when they were making a dress for the god”. At the Saite period (24th and 26th Dynasties), ‘Osiris’ had a very important cult at Sais. Two representations inform us that, at the temple of ‘Neith’, there was at least two statues of the god ‘Osiris’ : One of them wore the red crown and the other was represented in a mummified form as “ ‘Osiris’ lord of the entrance of the caverns”⁽²⁴⁾.

The Book of That Which Is in the Underworld (*imy-dw3t*) is the earliest and most detailed of the descriptions of the afterlife used in the 18th Dynasty royal tombs in the Valley of the Kings. It was a guidebook to the beyond, intended to assist the deceased kings in their journey through the night sky⁽²⁵⁾. The Valley of the Kings is situated on the West bank of Thebes ( *W3st*)⁽²⁶⁾, it became the burial place of the New Kingdom rulers from at least as early as the reign of Thutmose I (1504-1492 BC)⁽²⁷⁾. Thebes was the capital of the 4th Upper Egyptian nome. The Ancient Egyptians knew the town as (*Waset*), symbolized by the ( *Was*) scepter⁽²⁸⁾.

5. The role of the god ‘Nepri’ in receiving the ‘Ba’ of the deceased at the door of the Sun Light god :

The ‘Ba’ of the deceased was also considered to become divine with the ‘Akh’ as we are informed by the following text carved on the stela of Paheri :



b3.k r h3t.k ntry b3.k hnꜥ 3hw špsw

‘Your Ba and your corpse become divine. Your Ba becomes together with the noble Akhu’⁽²⁹⁾.

In the Coffin Texts (Spell 101) there is a prayer addressed from the deceased to his ‘Ba’ so that, it would go and would be removed by ‘Nepri’ from the portal of the Sun Light god. The text shows that the god ‘Nepri’ participated in advance of the deceased in the different phases of the afterlife.

In fact, the boat of ‘Nepri’ escorted that of the sun god in the ‘Duat’; In the scene that illustrates the Second Division of the ‘Duat’(in the tomb of Seti I)⁽³⁰⁾, which is passed through by the sun god during the Second Hour of the night, the boat of the sun god is seen making its way, fronted and led by a procession consisting of four boats. The fourth boat belongs to ‘Nepri’. At each end of this boat grows a large ear of wheat indicating that the boat belongs to ‘Nepri’⁽³¹⁾.

The following is the prayer addressed from the deceased to his ‘Ba’ imploring it to advance :



h3b.s špsi b3.f is sp sn b3 s pf



m33.tw s pf m hr.k n ꜥnhw m bw nb ntk im



h^c.f hmsi.f ht.f hr.f iw wn n.k šw rmn.f



iw h3b n.tw irt smns



in Npr pw nh r.f m-ht mt





šdd.tw m sb3 pw n i3hw



prr.k im.f m [////] iwfi Kisw tp.i

‘Go, go, yonder soul of mine, that yonder man may see you in your living face wherever you are. He stands up and sits down when you are in front of him. Shu opens his arms to you; she who does (*smns* is difficult to translate) has sent you. It is this grain-god Neper who lives after death and who removes (or receives) you from the portal of the Sun Light god, and you go forth from it by means of the efflux of my flesh and the sweat of my head’⁽³²⁾.

Faulkner translates the word ( *šdd*) as : (removes) while Allen translates it as : (receives)⁽³³⁾. The determinative contained in the word is the symbol ( *šd*) which is a water-skin⁽³⁴⁾. Considering the verb (*šd*), it means among other meanings : to drag out, extract, take away, demand and extort⁽³⁵⁾. These meanings are closer to the meaning (receives) which Allen has assigned to the verb.

The ‘Ba’ seems to have been essentially nonphysical. It could be viewed as a separate mode of existence of its owner, even before death. The vignettes of the Book of Going Forth by Day show the ‘Ba’ hovering over the mummy and participating in activities outside the tomb. The illustrations depicting the ‘Ba’ as a bird with a human head symbolize both its human nature and its mobility⁽³⁶⁾.

6. The sprouting of seed (represented in god Nepri) as a symbol of resurrection and blessing :

The god ‘Nepri’ was called by the Coffin Texts: ‘One who lives, having perished’, thus alluding to the harvest-time and symbolizing resurrection. In fact the vital power of ‘Osiris’ was displayed in the sprouting of seed⁽³⁷⁾. When the seeds were trodden in by goats or pigs this was regarded as the victory of ‘Seth’ over his brother ‘Osiris’. The sprouting corn was a symbol of ‘Osiris’ springing back to life⁽³⁸⁾.



in Npr pw htyt nh m-ht mt.f

‘Indeed, it is this god Neper of smoked (?) grain who lives after his death’⁽³⁹⁾.

In translating this text, Faulkner added an interrogation mark after giving the word (𓄏𓄏𓄏𓄏 *htyt*) the meaning of ‘smoked’. He said : ‘*Npr hty* ; apparently so, but its real meaning escapes me, as also WB, III, 182, 12. The position of *hty* after *pw* indicates that it is an adjective qualifying *npr*’⁽⁴⁰⁾. In fact it is difficult to understand the expression : ‘smoked grain’. The researcher suggests that the meaning of (𓄏𓄏𓄏𓄏 *htyt*) here is (blessed) rather than (smoked) or (fire). As a matter of fact, the word (𓄏𓄏𓄏𓄏 *3ht*)⁽⁴¹⁾ usually translated as (flame) is composed of the symbol (𓄏𓄏) meaning (blessed) and the word (𓄏𓄏) meaning (fire). The meaning of this word could be expanded to include both : the blessing (𓄏𓄏) and the heat (𓄏𓄏) causing life and growth. Thus the two parts of the word would adhere in complementing the meaning of (the blessing, or benefit of heat). In case this interpretation is right, then the same meaning could be given to the

word (𓄏𓄏𓄏𓄏 *htyt*) which determinative is also the flame (𓄏𓄏) and which could refer to the blessing of life given to the grains when embedded in the soil that provides it with the necessary heat for its growth. We

can also take in consideration the symbol (𓄏 *ty*) included in the word (𓄏𓄏𓄏𓄏). This symbol occurs in words that have all meanings related to ‘contentment’, ‘life’ and ‘inauguration of feasts’ :

𓄏𓄏𓄏 *hr.ti* ‘You are content’.

𓄏𓄏 *nh.ti* ‘May she live !’.


𓄏𓄏𓄏𓄏 *hts* ‘Inaugurate (a feast)’⁽⁴²⁾.

So, the word (𓄏 *ty*) could be also adding a further value to the meaning of the word (𓄏𓄏𓄏𓄏) as an indication for the blessed grains which obtain their life through the warm soil. Then, the expression (*Npr pw htyt*) would be translated as : ‘blessed god of grains Neper’ rather than ‘smoked grain’. The continuation of the text : ‘who lives after his death’, assures this meaning.

7. The deceased growing from ‘Osiris’ as the bush of life :

The following text describes the deceased as the ‘bush of life’. It says that this bush grows on the ribs of ‘Osiris’, and that it gives life to the common people and makes the gods divine. This meaning occurs in the Pyramid Texts : ‘It is your son Horus whom you begot who has removed me from the head of the dead and has put me among the gods, being divine’. (Pyr. §969)⁽⁴³⁾. Allen explains that the meaning of the ‘gods who have become divine’ is those ‘who have acquired their divinity secondarily’ contrary to the dead who have failed to make the transition and have therefore ‘died again’, this time without hope of new life⁽⁴⁴⁾. The text goes on to enumerate the favors of that ‘bush of life’ that is the deceased ‘spiritualizes the spirits’ and supplies with provisions all the divine ‘kas’. The benefits of this ‘bush of life’ embrace also the livings as it strengthens them causing them to grow and making firm their bodies (*smnt hsw*). Although the god ‘Osiris’ from whose ribs grows the ‘bush of life’ i.e. the deceased, had his body severed and dispersed by his brother

‘Seth’, now that same body has become a reason for strengthening, lifting and giving balance : (𓄏𓄏 *wtst*)⁽⁴⁵⁾ to the bodies of all the livings.



 N pn b3t tw nt nh prt m Wsir rdt hr sprw nw Wsir



s^cnh rhyt ntr sntr ntrw s3h 3hw



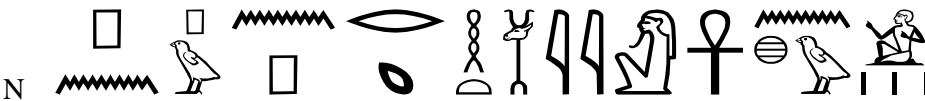
sdf3 nbw k3w nbw hrt irt p3kw n 3hw



srwd ^cnhw smnt wtst h^cw ^cnhw








^cnh N pn m Npr htyt



N pn pw Npr htyt ^cnhw

‘This deceased N is the bush of life which came forth from Osiris to grow on the ribs of Osiris, to cause life to the common people and make divine the gods, which spiritualizes the spirits, provides all the Kas and all things, which makes cakes for the spirits, which strengthens the livings and makes firm the bodies of the livings. This deceased N lives on the grain god *htyt*. This deceased N is the grain god *htyt* (of) the living’⁽⁴⁶⁾.

Here we find that Faulkner has once again translated the word (*htyt* ) as ‘smoked’. In his translation of the text he says : ‘N lives on smoked grain, N is the smoked grain of the living’. The translation ‘smoked grain’ as we said before, doesn’t give a clear meaning, besides, the word (*htyt* ) here ends with the determinative of the god () and not the determinative of the flame (). We find that the translation of (*htyt* ) in WB is : ‘als name eines gottes’⁽⁴⁷⁾ (as a name of a god). So the researcher suggests that we could rather translate the text as : ‘This deceased lives on the grain god *htyt*. This deceased is the grain god *htyt* (of) the living’. That god (*htyt*) being probably himself the god ‘Neper’, or a form of the god ‘Neper’, maybe the blessed form of the grain.

8.The vital effect of the sun light and heat on the grain :

In the Sixth division of the Book of Imy-Duat (in the tomb of Seti I) we read the following text recognizing the benefits of sunlight and heat on the grains :



3h bdt.sn m B 3htw R^c pr.f nsrt.f⁽⁴⁸⁾

‘Their (the cultivators) grain become blessed in the land of the Sun Light god Akhtu Ra when he sends forth his heat’⁽⁴⁹⁾.

In this text there is a mention of the god of Sun Light ‘Akhtu’ who sends his heat causing this way blessing which is reflected in the growth and enlivening of the grains. The name of the god ‘Akhtu’ is followed by the name of god ‘Ra’, so we can understand that the god ‘Akhtu’ is a form of the god ‘Ra’; the form that is directly related to the blessing caused by the heat of the sun rays. This is made clear through the determinative of the name of the god ‘Akhtu’ that is the sunshine (☀).

9. The role of the grain gods in saving the deceased :

In the following text the great quantities of grains are a reason for the rescue of the deceased. The god of grain meant here is ‘Osiris’ :



in štw ntr pn Wsir šd ddw tw m sb3 pw n i3hw

‘It is the hundreds of this god Osiris the grain who rescue you in this portal of the Sun Light god’⁽⁵⁰⁾.

Maybe the text alludes to the hundreds , limitless opportunities for resurrection offered to the deceased by all these quantities of grains representing the god ‘Osiris’ with whom the deceased is going to be identified. Here the god of Sun-Light or Sun-Shine is called ‘Iakhu’⁽⁵¹⁾ not ‘Akhtu’. The most ancient form of the word ‘Iakhu’ appeared in the Pyramid of ‘Unas’: (☀☀☀☀ i3hw)⁵².

10. The god ‘Neper’ not entering the place of execution :

The following text informs us how the god ‘Neper’ is safe from entering the place of execution or slaughter house.



ink Npr ds iw ʿrt.i hr s3.i



iw hpdw.i hr n ʿwy.i



iw.i m ʿ3 irw httw sp sn



nn ʿk.i r nmt ntr nn šhrp kft im.i

‘I am Neper of the knife, my hind parts are on my back, my buttocks are on my arms, I am a great one, having the shape of adoring baboons twice, I have not entered into the god’s place of execution, the knife has no power over me’⁽⁵³⁾.

Originally, (*nmt*) is a slaughter block or chopping block and by extension the room or place housing it. It derives from (*nm*) a knife used for butchering. Certain gods are associated with it : ‘Mehyt’ and above all, ‘Sekhmet’ who is (One who is in charge of the place of slaying)⁽⁵⁴⁾.

The word (*htt*) is used to describe the monkeys that worship and greet the sun (القردة المهللة للشمس). It is also a verb meaning ‘worship’⁽⁵⁵⁾. The Ancient Egyptians thought of the baboon as a special sun-greeting animal. It was a herald of the dawn. A New Kingdom hymn to the sun describes the baboon’s welcoming function in the following terms : ‘When this great god appears before the eyes of [all humankind] then these hear the speech of jubilation of the *Wetenet*-country [= baboons ?]. They are those who announce Ra in heaven and on earth’⁽⁵⁶⁾. Baboons could be quite aggressive, so much so that the Ancient Egyptian used the image of a baboon as a determinative in writing ‘to be furious’⁽⁵⁷⁾. Baboons, because they could be aggressive, are shown sometimes assisting the police⁽⁵⁸⁾.

In this text ‘Neper’ denies having entered the slaughter house of the gods. He attributes to himself the aspect of worshipping baboons.

11. The enemies are threshed by ‘Hor-Sema-Tawy’ like grains :

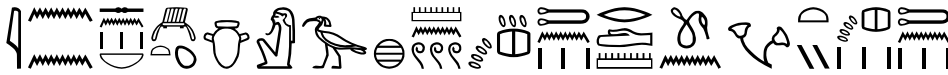


hrw sm3 t3wy sm3.k hftyw.k hr hr bw.k hwi st mi npr

‘Hor-Sema-Tawy, you smite your enemies who have fallen under your feet, you thresh them like grain’⁽⁵⁹⁾

12. The springing of seed as a reason for the joy of the heart :

In the 6th division of the book of *Imy-Duat*, the cultivators of grains are addressed by the god of joy of heart. The following text expresses the joy accompanying the sprouting of seeds , being an indicator of life and growth.



in n.sn nb 3wt ib 3hw bdt.sn rd n bty.tn

‘The Lord of joy of heart says to them : Let your grain be glorious, and let the young shoots of your grain germinate’⁽⁶⁰⁾.

13. The crescents of grains representing god ‘Nepri’ :

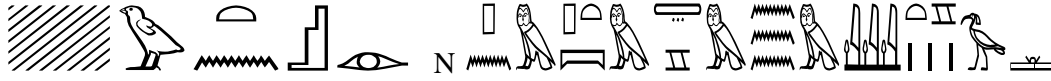
According to the story of Plutarch (A Greek historian, philosopher and writer who lived in the Roman Period, 46-120 AD) , small lunar crescents were made of spices, barley and wheat mixed with some clay. When the crescents began to germinate the resurrection of ‘Osiris’ was realized in the shape of grown-up grains⁽⁶¹⁾. It is perhaps for this reason that the birth of ‘Nepri’ was celebrated on the first day of the month of ‘Pakhons’, a month which owes its name to the lunar god ‘Khonsu’. In order that this resurrection will take place in the shape of ‘Nepri’ special texts called ‘texts for the transformation of Nepri’⁽⁶²⁾ have been inscribed on some coffins like the coffin of ‘Ka-ren-en’(*k3-rn-n*) dating to the Middle kingdom⁽⁶³⁾ and informing us with the following :



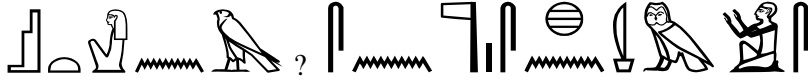
‘nh Wsir N pn m Npr htwt ‘nh ‘nhw



df3 hr sprw Gb



tn Wsir N pn m pt m t3 m mw m shtw 3h



3st n hrw (?) sntr.s hnm dw3.s



im.f n hrw n ntr.s N pn pw 'nh pri m Wsir

‘May this Osiris N be given life as Neper Hetyt, live among the livings; provisioned upon the ribs of Geb, [////] this Osiris N in the sky, in earth, in water, in the fields, the spirit (of) Isis, as Horus

(?) , her sweet smelling incense her supplication to him to Horus to her god. May this N live and come out like Osiris’.

In this text, the deceased, through the supplication of goddess ‘Isis’, will live and come out (from the earth) like the grains represented by god ‘Osiris’. Maybe also the text contains a reference to the resurrection of the deceased ‘Osiris’ in the form of his son ‘Horus’.

The god ‘Geb’, father of god ‘Osiris’ was the god of the earth. The grains were believed to sprout from his ribs and vegetation from his back. He was also the source of fresh waters and all that the earth produced. ‘Geb’ may be depicted with green skin in order to symbolize his fertile nature and the vegetation which springs from him, and in some cases his body is decorated with plants⁽⁶⁵⁾.

14. Osiris beds (قوالب القمح الأوزيرية) :

In the tombs of the 18th Dynasty and later, an anthropomorphic figure consisting of earth and seeds was placed on a bed, and the figure was watered for a week so that the seeds were brought to germination. Thus the resurrection of the god ‘Osiris’ (with whom the dead was identified) actually took place within the tomb⁽⁶⁶⁾.

In the latter half of the fourth month of inundation similar ‘Osiris-beds’ were made in the temples of all the principal towns of Egypt, and in the tombs. We can find the texts relating to this rite in the tomb of the divine father Nefer-hotep (N°50), dating to the 18th Dynasty and situated South of Al-Assassif : ‘Fourth month of inundation, day eighteen, the day of moistening the barley, and spreading a bed for the Osiris Nefer-hotep, from this day forward until the twenty-fifth day, eight days in all’.

The prayer for enchanting the bed is : ‘O Osiris Nefer-hotep, you are the lion, you are the double-lion, you are Horus who tends his father, you are those four gods, the glorious spirits of (?) wine and milk, who acclaim and make dancing, and who bring water in the arms of their father. O Osiris Nefer-hotep, raise yourself upon your left side ; Geb opens for you your eyes, he straightens your thighs. Adjusted (?) for you is your heart of your mother, your breast of your true self. O Osiris Nefer-hotep’.

From the same tomb we learn that similar ‘Osiris-beds’ were made from the 23rd to the 30th of the third month of summer ; the incantation for this festival is : ‘O Osiris Nefer-hotep, your mother Isis gave birth to you on this day’. The reference is clearly to the resurrection of ‘Osiris’ in the form of his son ‘Horus’⁽⁶⁷⁾.

The association of grains with funerary rites and the beliefs of rebirth could be attested as early as 5000 BC. As a matter of fact, a custom attested at Merimda Beni Salama (مرمدا بني سلامة) was strewing of grains over the corpse. Maybe this is the earliest evidence of the symbolic approach to rebirth in vegetation and grain culture⁽⁶⁸⁾. The village of Merimda Beni Salama is situated on the South-Western edge of the Delta near the village of Wardan (وردان) at about 51 Kms North-West of Cairo. It is considered as the mother

station of the whole of the Delta civilization. In its tombs, offerings consisting of grains were found close to the mouth of the deceased and around his head or hand. The people of Merimda Beni Salama used granaries (مطامير) consisting of baskets and big jars which indicates that they knew agriculture⁽⁶⁹⁾.

Maybe an early predecessor of the practice of making 'Osiris-beds' was the one discovered by Quibell in the tomb n°2498 at Saqqara probably belonging to the Second Dynasty. The bed found consists of an oblong litter composed of matting stretched on four poles above which lays a quantity of grain in the husk (قشر)⁽⁷⁰⁾. "Was this the 'Osiris-bed' of old days?" asks Quibell⁽⁷¹⁾.

According to Scharff, the earliest example of an 'Osiris-bed' is the one which was found in the tomb of Mai-her-peri (𓆎𓆏𓆐𓆑𓆒𓆓𓆔 m3i hr pri 'Lion on the battlefield')⁽⁷²⁾ in the Valley of the Kings dating to the 18th Dynasty, probably from the reign of Thutmos III⁽⁷³⁾. Daressy calls this bed : 'Lit d'Osiris'. It consists of : Wood, reeds and cloth. In the middle of the bed lays a representation of a mummified 'Osiris' turned on the side. This representation is made of silt and sand in which barley was sown. When the seeds grew we obtained a green figure of 'Osiris' which became clear yellow with the passing of time⁽⁷⁴⁾.

An 'Osiris-bed' was found in the tomb of Tut-an-kh-Amon. It comprises a wooden frame moulded in the form of 'Osiris', hollowed out, lined with linen, filled with silt and planted with corn. This was moistened; the grain germinated, and the inanimate form became green and living⁽⁷⁵⁾.

As for the earliest illustrated association of 'Osiris' with corn, it seems, according to Griffiths, to occur in the Dramatic Ramesseum Papyrus, in a scene where 'Seth' is represented by an ass and 'Osiris' by barely. Like many other parts of this fragmentary papyrus, the scene is not wholly clear. Maybe the meaning of the scene and the accompanying text would be that 'Osiris' incorporated in the corn, is being carried to heaven by 'Seth', incorporated in the asses⁽⁷⁶⁾. The Dramatic Ramesseum Papyrus dates to the 12th Dynasty, reign of Amonemhat III. It was found in the area of the tombs of the Middle Kingdom under the brick magazines which form the back of the temple of the Ramesseum⁽⁷⁷⁾.

It should be noted that a few texts related to the practice of the 'Osiris-beds' are available to explain the symbolism of the figures, but from the text in the tomb of Nefer-hotep it could be understood that the aim was the continued life of the deceased.

Vandier asks: "How did 'Osiris' become a god of vegetation?". He says that it is in the Pyramid Texts that we should first search for the answer, as 'Osiris' in these texts is closely associated to the god of the earth 'Geb' as well as to the new water, the seas and the ocean. The new water that is mentioned by the Pyramid Texts is without doubt the Nile water, which is the source of all fertility for Egypt. He continues saying that, we can suppose that the origin of this assimilation of 'Osiris' to the Nile water is the drowning of the god. As a matter of fact the contact of the sacred body of the god with the water gave it a beneficial impact reflected every year in the inundation. 'Osiris' is considered to be himself a Nile god and the inundation springs from his body⁽⁷⁸⁾.

In the Pyramid Texts 'Osiris' is addressed as being 'water' : "You are hale and great in your name of 'Sea'; behold, you are circular and round in (your name) of 'Ocean' "⁽⁷⁹⁾.

15. The importance of 'Osiris' in the islands of Biga and Philae at Aswan :

At Aswan, 'Osiris' is closely connected to the island of Biga, known in Ancient Egypt as *Senmout* (𓆎𓆏𓆐𓆑) ⁽⁸⁰⁾. 'Osiris' according to the Ancient Egyptian belief was brought to the island of Biga on the back of a crocodile⁽⁸¹⁾. Biga is situated just to the South of the new Philae and a little to the West of the original Philae island (𓆎𓆏𓆐𓆑 *iw rk*) 'The island of time'⁽⁸²⁾. By the start of the Graeco-Roman Period Biga had come to be viewed as both the tomb of 'Osiris' and the source of the Nile, which was believed to issue from a cavern deep beneath the island⁽⁸³⁾.

On the walls of the gate of emperor Hadrian at Philae we can see a scene representing the sources of the Nile accompanied by an inscription precising that these sources are located at *Senmout* (Biga). The scene is composed of an agglomeration of high rocks, on the top of which stand a vulture and a falcon. Beneath this rocky mound, the god of the Nile is sitting in a cavern surrounded by a protective serpent, and pours water from two libation jars⁽⁸⁴⁾.

A text in the island of Biga, carved on the East face of a pylon dating to the reign of emperor Augustus, identifies 'Osiris' to the Nile and inundation : 'Osiris-Onnophris true-of-voice, king of gods, the great Nile

creating fruit-trees, the mighty flood inundating the tillage (حرثة الأرض) at its season, making the field fruitful in all its produce⁽⁸⁵⁾.

The reliefs of the island of Biga show the water springing from the left leg of god 'Osiris'. This water is received by 'Isis' and 'Nephtys'⁽⁸⁶⁾.

A special sanctuary was built at Biga in ancient times, but the area was proscribed to people and thus became known in Greek as the 'Abaton' (the forbidden place) which could be translated as (الحرم). The remains of the small temple are on the Eastern side of the island, opposite the location of the original Philae⁽⁸⁷⁾. There are very few remains of the latest archaeologically attested sanctuary on the island built under Ptolemy XII⁽⁸⁸⁾.

16. The goddess 'Renenutet' giving blessing to the harvest :

The goddess 'Renenutet' whose name means 'snake who nourishes'⁽⁸⁹⁾ was a beneficent deity. She was a goddess of the harvest and a divine nurse. Her aspect as a goddess of fertility and harvest is clearly denoted in her epithets 'lady of the fertile land', 'lady of the threshing floor' and 'lady of the granaries', and her role in this area may have originated in the imagery of the serpent which protects the crops from rats and mice which threatened standing crops and stored grain alike. 'Renenutet' is often mentioned in the Pyramid Texts and a priest called (*Mri*) who lived in the 4th Dynasty, is known to have been a priest of 'Renenutet'⁽⁹⁰⁾.

As a grain goddess 'Renenutet' was identified as the mother of 'Osiris' in his form of the child 'Nepri'⁽⁹¹⁾. She was part of the triad of Fayum : 'Sobek', 'Renenutet', and 'Hor-Shedet'. The temple of this triad is in Madinat Madi (مدينة ماضى) situated at 35 Kms South-West of Fayum⁽⁹²⁾. The god 'Nepri' also had an ancient cult South-West of Fayum⁽⁹³⁾. To the North of Fayum are the vestiges of the ancient city *Shedet* ($\overline{\text{S}} \overline{\text{D}} \text{T}$)⁽⁹⁴⁾ which is the actual Kiman Fares (كيمان فارس)⁽⁹⁵⁾. The god 'Sobek' was described as *Shedety* ($\overline{\text{S}} \overline{\text{D}} \text{T} \overline{\text{Y}}$), meaning 'He who belongs to *Shedet*'⁽⁹⁶⁾. Considering the word ($\overline{\text{S}} \overline{\text{D}} \text{T}$), it designates the action of a mother nourishing or suckling her child, while the noun ($\overline{\text{S}} \overline{\text{D}} \text{T}$) means 'nurse'⁽⁹⁷⁾. This meaning is very appropriate to the mother goddess 'Renenutet' suckling her child 'Nepri'.

The iconography of 'Renenutet' is most frequently that of an erect cobra⁽⁹⁸⁾ with a sun disk and horns atop its head, often with two tall plumes surmounting the solar disk. The goddess may also be depicted as a woman or a woman with a snake's head. The festivals of 'Renenutet' were celebrated in the last month of the season when the crops were sown, and in the following month, the first month of the summer season when they began to ripen⁽⁹⁹⁾.

In the following text 'Renenutet' is described as having given blessing to the harvest :



Rnnwtt rdi.n.s w3hyt npri

'It is Renenutet who has given blessing to the harvest'⁽¹⁰⁰⁾.

For the Ancient Egyptian, agriculture and agricultural gods were directly linked to his very existence since it was through them that he was provided with food necessary to his life and offerings to his afterlife.

The word most frequently used for 'offering' was *Hotep* ($\text{H} \overline{\text{T}} \text{P}$). *Hotep* was the word used in the offering formula : ($\overline{\text{S}} \overline{\text{D}} \text{T} \text{H} \overline{\text{T}} \text{P} \text{D} \overline{\text{I}} \text{N} \overline{\text{S}} \overline{\text{W}}$)⁽¹⁰¹⁾ 'an offering that the king gives'⁽¹⁰²⁾. Notice that in this formula, bread is represented three times: First, in the symbol *t* (D), which represents a half-circular loaf⁽¹⁰³⁾; second, in the symbol ($\text{H} \overline{\text{T}} \text{P}$) designating 'offering' itself and which consists of a loaf (D) on a reed-mat⁽¹⁰⁴⁾; and third, in the symbol representing a triangular bread ($\overline{\text{D}}$) which is a determinative of the word ($\overline{\text{D}} \overline{\text{T}} \text{H} \overline{\text{D}}$), meaning white bread (Gardiner describes this bread as 'conical loaf?')⁽¹⁰⁵⁾.

Hotep was given in gratitude, received in happiness and grace, and leading to contentment and peace⁽¹⁰⁶⁾. If actual offerings were not forthcoming, the deceased could appeal to a passerby to recite the offering prayer for him⁽¹⁰⁷⁾. There was a god named *Hotep* and addressed in chapter 110 of the Book of the Dead. This god is the lord of the fields of bliss, he gives profusely food to the Kas of the blessed deceased. A dear hope of the deceased was to be identified with the god *Hotep*⁽¹⁰⁸⁾. The Field of *Hotep* is the nearest thing to paradise.

This place is well-watered, with abundant grain and all kinds of fruit trees. There, the dead could indulge any desire, doing what they had enjoyed on earth⁽¹⁰⁹⁾.

The concept of 'Maet' was directly linked to the offerings, it designated offerings of all kinds and supports the idea that the gifts to the gods were meant to strengthen the established order and to help preserve it⁽¹¹⁰⁾.

In the morning ritual dedicated to the statue of the god, the high priest presents a statuette of 'Maet' to the god and addresses him as follows :

'You feed Maet, you drink from Maet, your bread is Maet and your beer is Maet'⁽¹¹¹⁾.

17. Cereals and bread in the cultural Egyptian heritage :

A. Granaries (صوامع الغلال) in the Egyptian village :

In Lower Egypt, the granaries take the shape of domes (قباب), and some of them resemble minarets giving this way a religious inspiration connected with the blessing of grains. These granaries are usually built above houses.


In Upper Egypt, the granaries are made of silt and are sometimes used as a yard for domestic animals.

In Nubia, the granaries are built in the court of the house and look like the columns of the Egyptian temples. Their upper part is cylindrical and ends with an ornament resembling the columns capitals. They are coated with white lime and decorated with the figures of some animals or reptiles belonging to the Egyptian environment like lizards and crocodiles and some birds with the aim to protect the cereals from the envious look⁽¹¹²⁾.

B. The wheat doll (عروسة القمح) :

The wheat doll is connected to the harvest season. A farmer goes to the field before harvesting the crop, he picks some early crop spikes, then these spikes are shaped in the form of a doll. The farmers consider it as an amulet for bringing goodness and blessing, and they hang it on the entrance of the house or the granary or the store.

This doll remains in its place until the next harvest season when it is replaced by a new one. Or it is left to fall naturally then the new one is placed next to it. The wheat doll is placed temporarily on the crop heaps after the winnowing (تذرية) to guarantee a good crop the next year. Sometimes the grains of the wheat doll are mixed with the seeds of the next year while sowing (بذر) them. The wheat doll is also attached to the mausoleums of the pious of Allah (الأولياء) which expresses gratitude for the abundance and benefit of the crop⁽¹¹³⁾.

Blackman saw that the wheat doll had a reminiscent in Ancient Egypt as is represented in some tombs of the New Kingdom at the Valley of the Kings like the tomb of 'Nakht' (); tomb n°52, at Al Sheikh Abd El Qurna, dating around the reign of Thutmos IV (?). 'Nakht' was the Scribe and Astronomer of 'Amon'⁽¹¹⁴⁾.

C. Bread in the Egyptian heart and thought :

For the Ancient Egyptian, bread was sacred because it was made from the cereals that grew from 'Osiris' body. The cereals symbolized the new life that has returned to 'Osiris' body, that's why bread was attached to life in the heart and thought of the Ancient Egyptian.

From the customs that have an Ancient Egyptian origin, placing round loaves of bread among wheat grains after their harvesting and winnowing and heaping them in heaps covered with palm leaves (سعف النخل). These loaves of bread become an extra reward for the farmer who finds them the next day and transfers them to the granaries⁽¹¹⁵⁾.

Until today, Egyptians honour bread dearly. If they see a piece of bread left on the ground they place it in a clean place aside and may kiss it. This cherished status of the bread is reflected in its popular name 'Eish' (عيش) connecting it directly to 'life'.

Bread is also connected to Egyptian ethical values as Egyptians believe and say that eating bread and salt with someone implies never betraying that person and always be loyal to him (أكلت معاه عيشا و ملحا). This quote also is a metaphor referring to close and strong bonds between two friends⁽¹¹⁶⁾.

D. Some examples of popular food :

At the Epiphany feast (عيد الغطاس) taro (القفاص) and sugar canes are eaten. The idea of eating taro may have emerged in this occasion because it is a tuberous plant (نبات درنى) growing inside the earth and its emergence out of the soil represents a new birth. As for sugar cane it represents celestial wishes because of its high standing posture⁽¹¹⁷⁾.

Conclusion

- 1- For the Ancient Egyptian, grains had such a great importance that they were divinized in the form of god 'Nepri' and god 'Osiris'. 'Nepri' represented emmer (القمح) and corn (الذرة).
- 2- The Ancient Egyptian established a meaningful resemblance between god 'Osiris' and the grains in that both fall in the earth, then return to life in the shape of new green shoots.
- 3- Grains were not only the food of human beings and animals; the souls 'Akhu' fed on grains. The 'Ba' of the deceased as well, profited from the benefits of the god of grains.
- 4- Sprouting of the seeds represented the victory of life over evil. When the seeds were trodden in by goats, this was regarded as the victory of god 'Seth' and his followers over god 'Osiris'. The sprouting of corn was a symbol of 'Osiris' springing back to life and the victory of good and life over evil and death.
- 5- The deceased considered as the 'bush of life' growing on the ribs of 'Osiris', 'spiritualized the spirits' and supplied with provisions all the divine 'Kas'. This 'bush of life' strengthened and made firm the bodies of all the living, giving them balance.
- 6- Many of the texts mentioning the benefits of god 'Nepri', attach his name to the word (ḥtyt) which, as the researcher suggests, is a form of god 'Nepri' himself, relating to the benefit and blessing of the heat beneath the earth causing the grain to grow.
- 7- The Ancient Egyptian connected the germination of plants with the joy of the heart. The texts mention how the god responsible for the joy of heart (nb 3wt ib) addresses the cultivators of grains with the following joyful prayer : 'Let the young shoots of your grain germinate'. Until nowadays, the growth of grains is a symbol for benefaction and blessing as can be deeply observed in the popular Egyptian heritage.

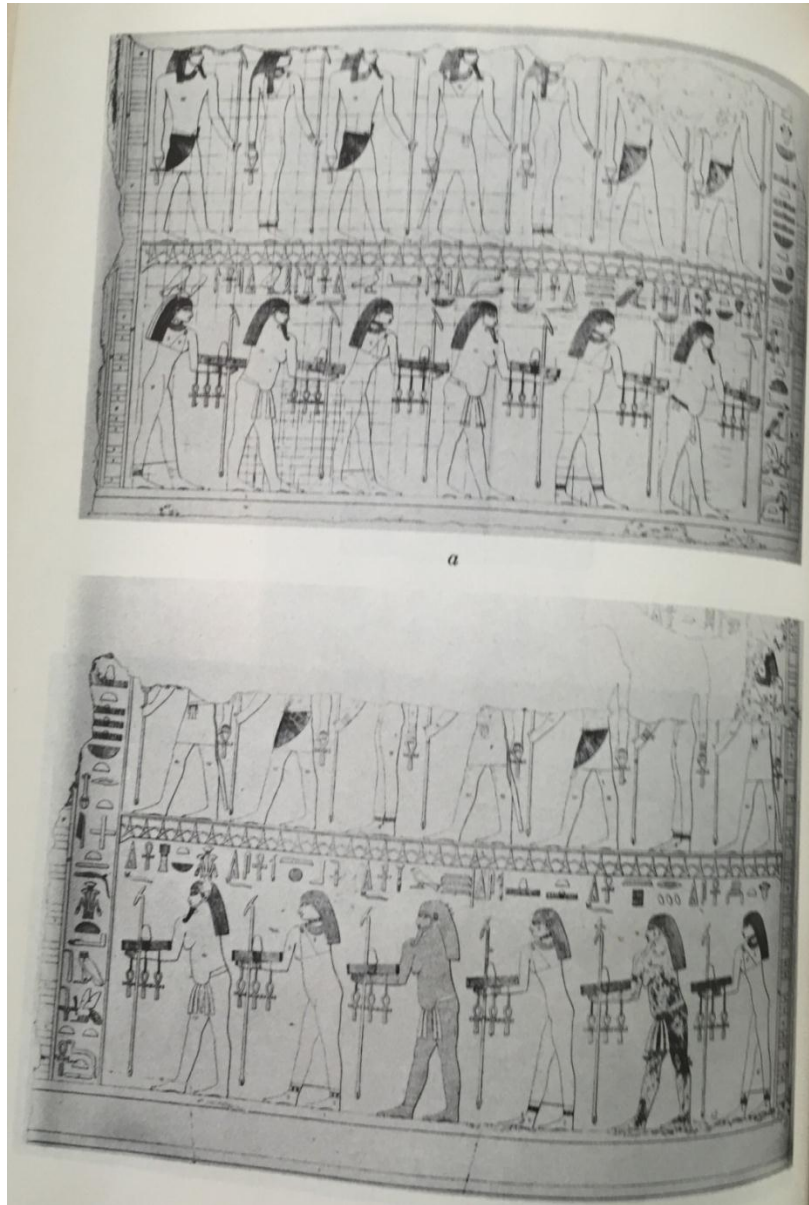


Fig. n°1

Nepri (Second deity from right, lowest register), in a procession of deities on a limestone fragment which once belonged to the causeway of king Sahura , Abousir, 5th Dynasty. Nepri here has his body dotted with wheat grains. In this procession, the deity who bears the name (*w3d-wr*) (Fourth deity from right, lowest register), which means 'the sea', has his body filled with undulating lines indicating water. Under this appearance he can represent the Nile, and Osiris, who is associated with the rise of the Nile, according to the Pyramid Texts.

(after : Borchardt, L., (1913), *Das Grabdenkmal des könig S'3hu-Re*, Die Wandbilder, Leipzig, 1913, Bd. II, p. 45, Pl. 29 ; Leibovitch, J., 'Gods of agriculture and welfare in Ancient Egypt', p. 106-107, Fig. 16 a,b).



Fig. n°2

Lit d'Osiris (Osiris-bed)

(Tomb of Mai-her-peri, 18th Dynasty, Valley of the kings)

(after : Daressy, M.G., (1902), *Catalogue Général des Antiquités Égyptiennes du Musée du Caire*, N°24061, *Fouilles de la Vallée des Rois*, Le Caire, 1902, Pl. VII).

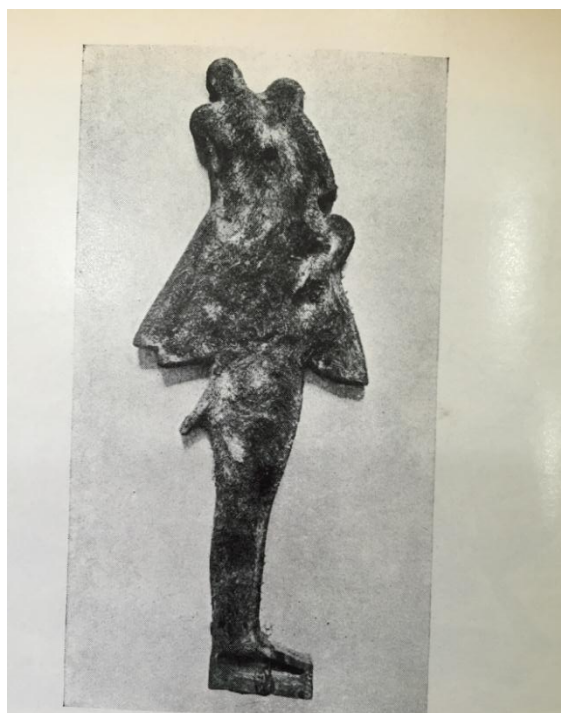


Fig. n°3

Osiris-bed, Tomb of Tut-Ankh-Amon (after : Carter, H., (1963), *The Tomb of Tut-Ankh-Amon*, III, New York, 1963, p. 61, pl. 64 A).

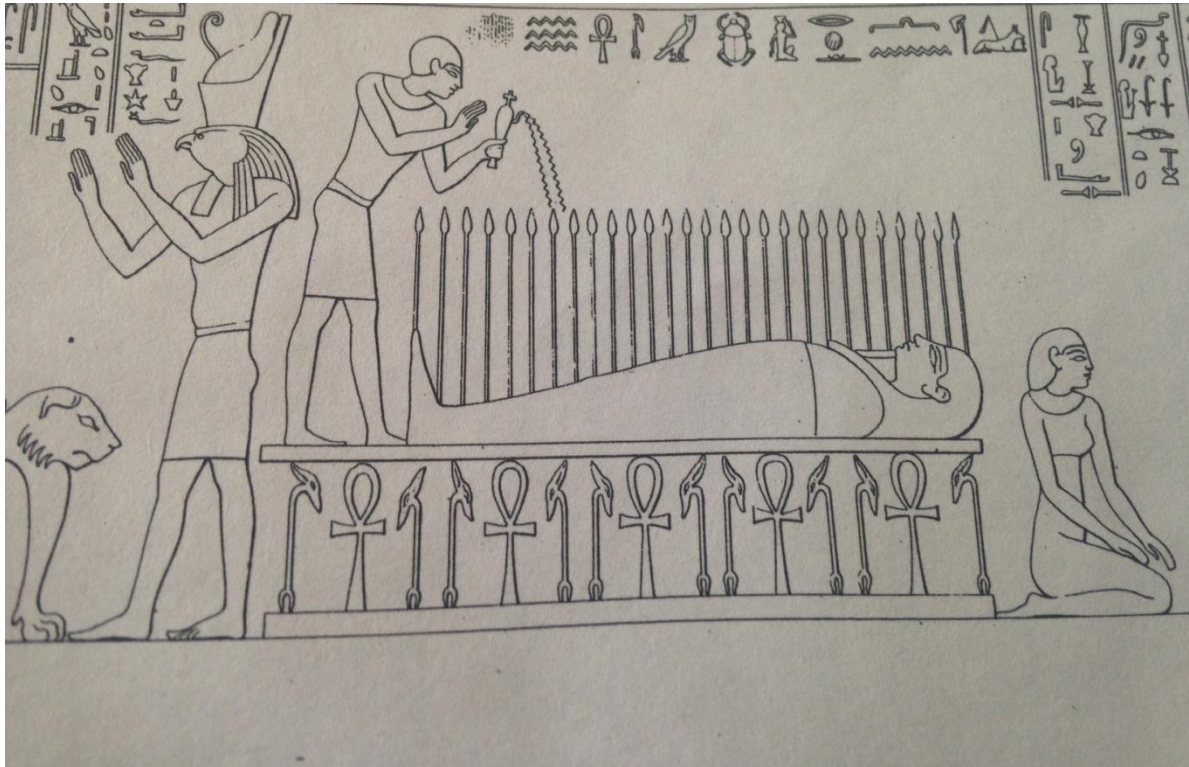


Fig. n°4

Osiris with wheat growing from his body

From a bas-relief in the room of 'Osiris' at Philae temple

(The Cartouches of this room are blank)

(after : Rosellini, I., (1844), in *Monumenti Dell'Egitto E Della Nubia : Monumenti Del Culto*, vol. 3, Piza, 1844, Pl. XXIII ; Weigall, A., (1907), *A report on the Antiquities of Lower Nubia (The first cataract to the Sudan frontier)*, Oxford, 1907, p.53, Budge, E.A.W., (1911) *Osiris and the Egyptian Resurrection*, London, 1911, vol. 1, p. 58 ; Porter, B. & Moss, R., (1991), *Topographical Bibliography, Upper Egypt : Chief Temples*, Oxford, 1991, vol. VI, p. 249-250).

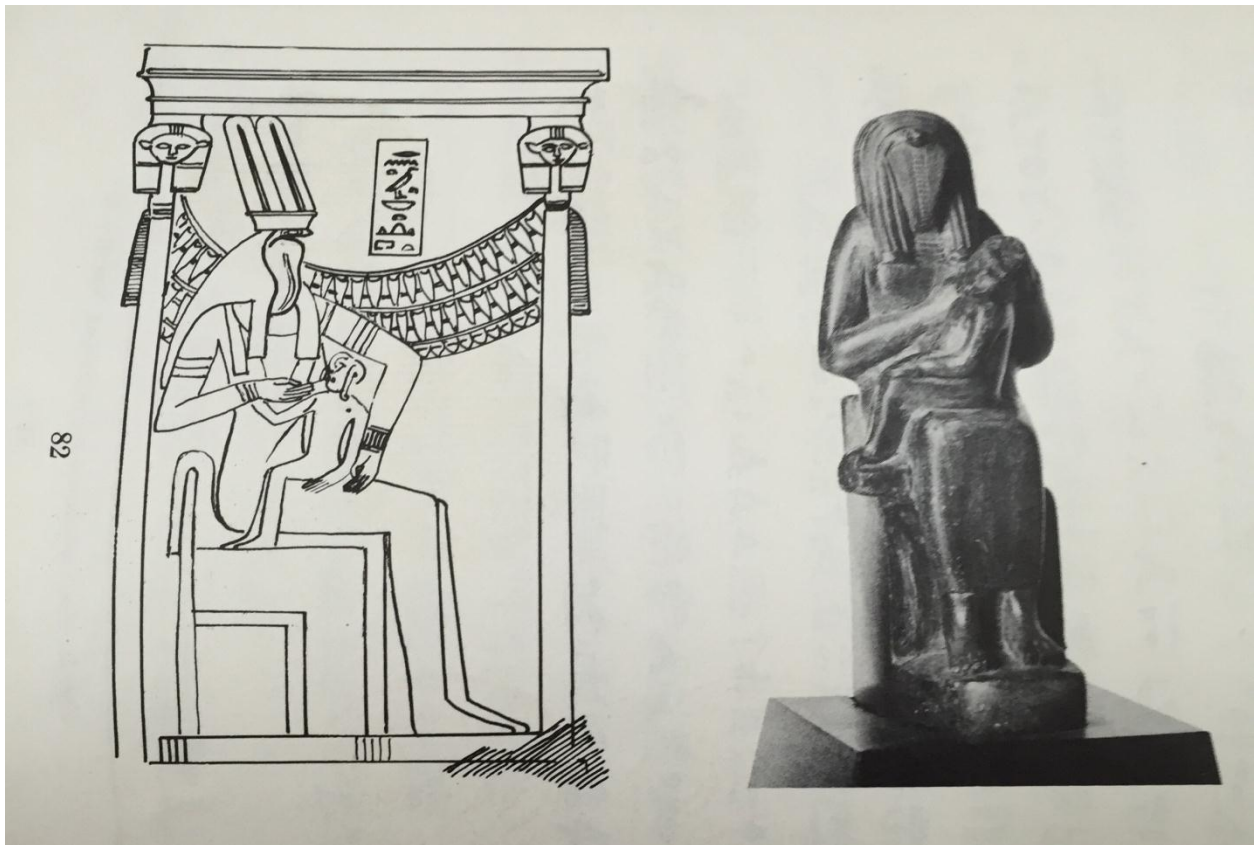


Fig. n°5


(a)

(b)

a) a Scene of Renetutet suckling Nepri
(Tomb n°57 of *h^c-m-h3t* : Royal Scribe and Overseer of the Granaries of Upper and Lower Egypt under the reign of Amon-hotep III, Sheikh Abd el-Gurna)
(after : Wreszinski, W., (1923), Atlas zur altägyptischen kulturgeschichte, Leipzig, 1923, vol. I, Pl. 198 ; Brugsch, H., (1862), Recueil des Monuments Égyptiens, Leipzig, 1862, vol. I, p. 76, Pl. LXII ; Leibovitch, J., (1953), 'Gods of agriculture and welfare in Ancient Egypt', *JNES* 12, 1953, p. 74, Fig. 1).

b) a Statue of Renenutet suckling Nepri
(from a private collection)
(after : Leibovitch, J., 'Gods of agriculture and welfare in Ancient Egypt', p. 74, Fig. 2).

Reference

- (1) Gardiner, A., (1931), *The Chester Beatty Papyri*, n°1, London, 1931, p. 25 n°1 ; Marwan, N. Z., (1989) *Egyptian agriculture life in the New Kingdom*, Thesis for the degree of Doctor in Egyptology, Cairo University, 1989, vol. 2, p. 450.
- (2) Gardiner, A., (1994), *Egyptian grammar being an introduction to the study of hieroglyphs*, Cambridge, 1994, p. 66 §86 , p. 571;
عبد الحلیم نور الدین (2002) ، اللغة المصرية القديمة ، القاهرة ، 2002 ، ص52
- (3) Wilson, P., (1997), *A Ptolemaic Lexikon, A Lexicographical study of the texts in the temple of Edfu*, Leuven, 1997, p. 510.
- (4) عبد الحلیم نور الدین (2010) ، الديانة المصرية القديمة ، القاهرة ، 2010 ، ج 1 : المعبودات ، ص 364 ؛ جيهان رشدى محمد ، (2003) (2003) الحصاد فى مصر القديمة حتى نهاية الدولة الحديثة ، رسالة ماجستير غير منشورة ، جامعة القاهرة ، 2003 ، ص 184 .
- (5) Wilson, P., *A Ptolemaic Lexikon*, p. 510.
- (6) De Buck, A., (1951), *The Egyptian Coffin Texts*, Chicago, 1951, vol. 4, Spell 330, IV 168 c – IV 169 c ; Faulkner, R., (1994), *The Ancient Egyptian Coffin Texts*, Warminster, 1994, vol. 1, p. 254.
- (7) Blackman, A.M., (1938), "Osiris as the Maker of Corn in a text of the Ptolemaic Period", *Analecta Orientalia* 17, 1938, p.1 ; Gardiner, A., *The Chester Beatty Papyri*, n°1, p. 24-25. For the compound preposition *hr-s3* see : Gardiner, A., *Egyptian Grammar*, p. 134 §178.
- (8) Blackman, A.M., "Osiris as the Maker of Corn in a text of the Ptolemaic Period", p.2 ; The name *wnn-nfr(w)* means : 'He-who-is-continually-happy', a name given to the resurrected Osiris. See : Gardiner, A., *Egyptian Grammar* , p. 561. For the symbol () it is read (*it*) and (*bdt*), it means 'barley', See : Dumas, F., (1995), *Valeurs Phonétiques des signes hiéroglyphiques d'Époque Gréco-Romaine* , Montpellier, 1995, p. 698 ; Wilson, P., *A Ptolemaic Lexikon*, p. 119, WB 1, p. 142.
- (9) Budge, E.A.W., (1996), *The Egyptian heaven and hell*, New York, 1996, vol. 2, p. 179-180. The word *srk* means : 'relieve', 'admit breath to (*htyt* wind-pipe)', see : Gardiner, A., *Egyptian Grammar*, p. 591.
- (10) Faulkner, R., (1969), *The Ancient Egyptian Pyramid Texts*, Oxford, 1969, Utt. 442 §819 p. 147.
- (11) عصام صلاح البنا ، (2005) ، دراسة فى الديانة المصرية القديمة ، القاهرة ، 2005 ، ص 117
- (12) De Buck, A., *The Egyptian Coffin Texts*, vol. 4, Spell 330, IV 168c – IV 169 c ; Faulkner, R., *The Ancient Egyptian Coffin Texts*, vol. 1, p. 254 ; Marwan, N.Z., *Egyptian agriculture life in the New Kingdom*, vol. 2, p. 450. For the compound preposition *hr-gs.i* see : Gardiner, A., *Egyptian Grammar*, p. 135 §178.
- (13) Budge, E.A.W., *The Egyptian heaven and hell*, vol. 3, p.163-164.
- (14) Budge, E.A.W., *The Egyptian heaven and hell*, vol. 2, p. 22.
- (15) Budge, E.A.W., *The Egyptian heaven and hell*, vol. 2, p. 187-188.
- (16) Wilkinson, R., (2005), *The complete gods and goddesses of Ancient Egypt*, Singapore, 2005, p. 216-217 ;
عبد الحلیم نور الدین ، الديانة المصرية القديمة ، ج 1 : المعبودات ، ص 180-181
- (17) عبد الحلیم نور الدین (2002) ، اللغة المصرية القديمة ، ص 336
- (18) غادة مصطفى إبراهيم عزام ، (2013) ، النور و الضياء فى المصادر الدينية حتى نهاية الدولة الحديثة ، بحث مقدم للحصول على درجة الدكتوراه ، جامعة القاهرة ، 2013 ، ص 16
- (19) Allen, J.P., (2000), "Funerary texts and their meaning" in : *Museum of Fine Arts, Boston Dallas Museum of Art, "Mummies & Magic, the funerary arts of Ancient Egypt"*, D'Auria, S. & Lacovara, P. & Roehrig, C.H., Hong Kong, 2000, p. 45.
- (20) غادة مصطفى إبراهيم عزام ، النور و الضياء فى المصادر الدينية حتى نهاية الدولة الحديثة ، ص 17
- (21) Allen, J.P., "Funerary texts and their meaning", p.45.
- (22) غادة مصطفى إبراهيم عزام ، النور و الضياء فى المصادر الدينية حتى نهاية الدولة الحديثة ، ص 276
- (23) Budge, E.A.W., *The Egyptian heaven and hell*, vol. 3, p. 105-106 ; Gardiner says : A superfluous *w* is inserted in *i(w)f* 'flesh', 'meat', see :Gardiner, A., *Egyptian Grammar*, p. 52 §59 ; WB1, p. 51-52.
- (24) El Sayed, R., (1982), *La deesse Neith de Sais*, *BdE* 86, 1982, p. 117-120.
- (25) Redford, D.B., (2001), *The Oxford Encyclopedia of Ancient Egypt*, Cairo, 2001, vol. 1, p. 195.
- (26) Gardiner, A., *Egyptian Grammar*, Sign-List : R 19, p. 503; WB 1, p. 259.
- (27) Shaw, I. & Nicholson, P., (2002), *The British Museum Dictionary of Ancient Egypt*, Cairo, 2002, p. 288.
- (28) *ibid*, p. 286.
- (29) Tylor, J.J. & Griffith, B.A., (1894), *The tomb of Paheri at El Kab, Memoir of the Egypt Exploration Fund* 11 , 1894, pl. 9,6.
- (30) Budge, E.A.W., *The Egyptian heaven and hell*, vol. 2, p. 5.
- (31) Budge, E.A.W., *The Egyptian heaven and hell*, vol. 1, p. 26-27.
- (32) De Buck, A., (1938), *The Egyptian Coffin Texts*, Chicago, 1938, vol. 2, Spell 101 : II 98 a-b-c , II 99 a-b-c-d, II 100 a, II 101 a ; Faulkner, R., *The Ancient Egyptian Coffin Texts*, vol.1, p.99, Spell 101.
- (33) Allen, J.P., "Funerary texts and their meaning", p. 44
- (34) Gardiner, A., *Egyptian Grammar*, Sign-List : F 30, p. 465, WB 4, p. 560.

- (35) Wilson, P.A., *A Ptolemaic Lexicon*, p. 1040.
- (36) Redford, D.B., *The Oxford Encyclopedia of Ancient Egypt*, vol. 1, p. 161-162 ;
عصام صلاح البنا ، دراسة فى الديانة المصرية القديمة ، ص 18
- (37) Hart, G.A., (1986), *A Dictionary of Egyptian gods and goddesses*, London, 1986, p.135 ; Frankfort, H., (1948), *Kingship and the Gods*, Chicago, 1948, p.185 ; Leibovitch, J., (1953), "Gods of agriculture and welfare in ancient Egypt", *JNES* 12, 1953, p.73 ; Wilkinson, R., *The complete gods and goddesses of Ancient Egypt*, p.117 ; Černý, J. (1952), *Ancient Egyptian Religion*, London, 1952, p. 86 ; Hornung, E., (1983), *Conceptions of god in Ancient Egypt*, London, 1983, p.155 ;
محمد حلمى عرمان أحمد ، (2009) ، مناظر التذرية حتى نهاية الدولة الحديثة ، رسالة ماجستير غير منشورة ، جامعة القاهرة ، 2009 ، ص 179
- (38) Lurker, M., (1980), *The Gods and Symbols of Ancient Egypt*, London, 1980, p. 41 ; Strouhal, E., (1992), *Life of the Ancient Egyptians*, Cairo, 1992, p.96.
- (39) De Buck, A., *The Egyptian Coffin Texts*, vol. 2, Spell 99, II 95e ; Faulkner, R., *The Ancient Egyptian Coffin Texts*, vol. 1, p. 97.
- (40) *ibid*, p. 98 n°4.
- (41) Faulkner, R., *A concise dictionary of Middle Egyptian*, p.5 ;
باسم محمد سيد ، (1999) ، النار فى الحضارة المصرية القديمة حتى نهاية الدولة الحديثة ، رسالة ماجستير غير منشورة ، جامعة القاهرة ، 1999 ، ص 11
- (42) Gardiner, A., *Egyptian Grammar*, Sign-List : U 33, p.520.
- (43) Faulkner, R., *The Ancient Egyptian Pyramid Texts*, Utter. 477 §969, p.165.
- (44) Allen, J.P., "Funerary Texts and their meaning", p. 45.
- (45) *wṯst* : post of balance and in the related verb *wṯs* it means 'lift', 'carry', 'wear'; See : Gardiner, A., *Egyptian Grammar*, Sign-List : U 39, p.521.
- (46) De Buck, A., *The Egyptian Coffin Texts*, vol. 4, Spell 269, IV 6 c-d-e-f-g-h, IV 7 a-b-c-d-e-f ; Faulkner, R., *The Ancient Egyptian Coffin Texts*, vol. 1, p.205.
- (47) WB 3, p.182.
- (48) Budge, E.A.W., *The Egyptian heaven and hell*, vol. 2, p.178.
- (49) *ibid*, vol. 2, p. 180.
- (50) De Buck, A., *The Egyptian Coffin Texts*, vol. 2, Spell 102, II 108 d ; Faulkner, R., *The Ancient Egyptian Coffin Texts*, vol. 1, p.100.
- (51) For more about this form of god 'Ra' , see : Faulkner, R., *A Concise Dictionary of Middle Egyptian*, p. 9.
- (52) Sethe, K., (1908), *Die Altaegyptischen Pyramidentexte*, Leipzig, 1908, vol. 1, p. 164, Utter. 257 §304 c ;
غادة مصطفى إبراهيم عزام ، النور و الضياء فى المصادر الدينية حتى نهاية الدولة الحديثة ، ص 16
- (53) De Buck, A., *The Egyptian Coffin Texts*, vol. 2, Spell 114, II 133 a-b-c-d-e-f ; Faulkner, R., *The Ancient Egyptian Coffin Texts*, vol.1, p. 108.
- (54) WB 2, p. 264 ; Gardiner, A., *Egyptian Grammar*, Sign-List : T 29, p. 515 ; Wilson, P.A., *A Ptolemaic Lexicon*, p. 521-522.
- (55) غادة محمد بهنساوى ، (2006) ، القرد المقدس فى مصر القديمة ، دراسة دينية أثرية منذ أقدم العصور حتى نهاية الدولة الحديثة ، رسالة ماجستير غير منشورة ، جامعة القاهرة ، 2006 ، ص 23
- (56) Houlihan, P., (1996), *The animal world of the pharaohs*, Cairo, 1996, p.96.
- (57) *ibid*, p. 106.
- (58) Brewer, D. & Redford, D. & Redford, S., (1994), *Domestic Plants and Animals, The Ancient Egyptian Origins*, Warminster, 1994, p. 119.
- (59) Leibovitch, J., "Gods of agriculture and welfare in ancient Egypt", p. 78 ; For the word 'ḥwi' See : Lesko, L., (1984), *A dictionary of Late Egyptian*, USA, 1984, vol. 2, p. 98, 100 ; Wilson, P., *A Ptolemaic Lexicon*, p. 624 ; WB 3, p. 46-47. The texts of the temple of Edfu mention the (*šh it*) ritual where a specific variety of barley : (*it šm'w*), is cut on the New Moon Festival of the first month of 'Shemu', signifying the beginning of the harvest. In return, Hor-Sema-Tawy grants the defeat of the king's enemies, for the cutting of the barley symbolizes the destruction of foes. See : Wilson, P., *A Ptolemaic Lexicon*, p. 119.
- (60) Budge, E.A.W., *The Egyptian heaven and hell*, vol. 2, p. 180.
- (61) Chassinat, E., (1968), *Le Mystère d'Osiris au mois de Khoiak*, Le Caire, 1968, Fascic. 2, p. 597.
- (62) Leibovitch, J., "Gods of agriculture and welfare in Ancient Egypt", p. 73-74.
- (63) The coffin has been dated to the Middle Kingdom without precisising the dynasty to which it belongs.
- (64) Quibell, J.E., (1908), *Excavations at Saqqara (1906-1907)*, *Excavations at Saqqara*, Le Caire, 1908, p. 43, Pl. XXIV .
- (65) Wilkinson, R., *The Complete Gods and Goddesses of Ancient Egypt*, p. 105.
- (66) Frankfort, H., *Kingship and the Gods*, p. 185 ; Černý, J., *Ancient Egyptian Religion*, p. 86-87.
- (67) Gardiner, A. & Davies, G., (1915), *The Tomb of Amenemhēt (n °82)*, London, 1915, p. 115-116 ; Bénédite, G., *tombeau de Neferhotpou , Mémoires de la mission archéologique française 1893-1894*, vol. 5, p. 492.
- (68) Griffiths, J.G., (1966), *The Origins of Osiris*, MĀS 9, 1966, p. 112.

- (69) Shaw, I. & Nicholson, P., *The British Museum Dictionary of Ancient Egypt*, p. 184.
إبراهيم يوسف الشتلة، (1998) ، جذور الحضارة المصرية، القاهرة، 1998 ، ص 19-20
- (70) Griffiths, J.G., *The Origins of Osiris*, p. 111 ; Quibell, J. E., (1923), *Excavations at Saqqara (1912-1914) : Archaic Mastabas*, Le Caire, 1923, p. 45, Pl. XXV.
- (71) *ibid*, p. 1.
- (72) For the meaning of (*pri* 'Battlefield') see : Gardiner, A., *Egyptian Grammar*, Sign-List : M5, p. 479.
- (73) Griffiths, J.G., *The Origins of Osiris*, p. 110 ;
- (74) Daressy, M.G., (1902), *Catalogue Général des Antiquités Égyptiennes du Musée du Caire, N° 24001-24990, Fouilles de la Vallée des Rois (1898-1899)*, Le Caire, 1902, p. 25, Pl. VII.
- (75) Carter, H., (1963), *The Tomb of Tut.Ankh.Amen*, New York, 1963, vol.III, p. 61, Pl. 64 A.
- (76) Griffiths, J.G., *The Origins of Osiris*, p. 106.
- (77) The Dramatic Ramesseum Papyrus is actually preserved in the British Museum n°EA10610,2 ; Gardiner, A., (1955), *The Ramesseum Papyri*, Oxford, 1955, p. 1.
- (78) Vandier, J., (1949), *La religion Égyptienne*, Paris, 1949, p. 58-59.
- (79) Faulkner, R., *The Ancient Egyptian Pyramid Texts*, Utter. 366 §628-629, p.120 ; Griffiths, J.G., *The Origins of Osiris*, p. 98.
- (80) Porter, B. & Moss, R., (1994), *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings, Upper Egypt : Sites*, Oxford, 1937, vol. 5, p. 255; Gauthier, H. , (1928), *Dictionnaire des noms géographiques contenus dans les textes hiéroglyphiques*, Le Caire, 1928,t. 5, p. 40.
- (81) Hart, A., A Dictionary of Egyptian gods and goddesses, p.165.
- (82) Gauthier, H., (1925), *Dictionnaire des noms géographiques contenus dans les textes hiéroglyphiques*, t. 1, p. 47.
- (83) Wilkinson, R., (2005), *The Complete Temples of Ancient Egypt*, Cairo, 2005, p.215.
- (84) Montet, P., (1961), *Géographie de l'Égypte Ancienne, La Haute Égypte*, vol. 2, Paris, 1961, p. 20, Fig. 1 ; Derchain, P., (1956), 'A propos de Claudien', ZÄS 81, 1956, p. 5 ; Porter, B. & Moss, R., (1991), *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings, Upper Egypt : Chief Temples*, Oxford, 1991, vol. VI, p. 254.
- (85) Blackman, A., (1915), *The Temple of Bîgeh, Les temples immergés de la Nubie*, Le Caire, 1915, p.4 ; Junker, H. (1913), *Das Götterdekret über das Abaton*, Wien, 1913, p. 37, Abb.8,20.
- (86) Yoyotte, J., (1961), « Études Géographiques, 1. La 'cité des acacias', (Kafr Ammar) », *RdE* 13, 1961, p. 102 ; Junker, H., *Das Götterdekret über das Abaton*, p.37-40, Fig. 9.
- (87) Wilkinson, R., *The Complete Temples of Ancient Egypt*, p. 215. The author didn't precise the owner of this small temple .
- (88) Hart, A., A Dictionary of Egyptian gods and goddesses, p.165.
- (89) WB 3, p. 437
- (90) Leibovitch, J., "Gods of agriculture and welfare in ancient Egypt", p. 105.
- (91) Wilkinson, R., *The Complete Gods and Goddesses of Ancient Egypt*, p. 225.
- (92) عبد الحلیم نور الدین ، الديانة المصرية القديمة ، ج 1 : المعبودات ، ص 273
- (93) جيهان رشدي محمد ، الحصاد في مصر القديمة حتى نهاية الدولة الحديثة ، ص 186
- (94) Gauthier, H., (1928), *Dictionnaire des noms géographiques contenus dans les textes hiéroglyphiques*, t. 5, p. 150.
- (95) عبد الحلیم نور الدین ، (2016) ، مواقع الآثار المصرية القديمة منذ أقدم العصور وحتى نهاية عصر الأسرات المصرية القديمة ، القاهرة ، 2016 ، ج 2 ، ص 34
WB 4, p. 567.
- (96) The ending (-y) in the adjective (*Shedety*) is for the *nisbe*-adjective 'adjective of relationship' (ياء النسب) , see : WB 4, p. 567; Gardiner, A., *Egyptian Grammar*, p. 61 § 79 ;
عبد الحلیم نور الدین ، اللغة المصرية القديمة ، ص 59
- (97) Wilson, P., *A Ptolemaic Lexikon*, p. 1040.
- (98) Baha El Din, S., (2006), *A Guide to the Reptiles and Amphibians of Egypt*, Cairo, 2006, p. 279-280.
- (99) Wilkinson, R., *The Complete Gods and Goddesses of Ancient Egypt*, p. 225-226.
- (100) جيهان رشدي محمد ، الحصاد في مصر القديمة حتى نهاية الدولة الحديثة ، ص 175
- (101) Gardiner, A., *Egyptian Grammar*, p. 170-171.
- (102) Redford, D.B., *The Oxford Encyclopedia of Ancient Egypt*, vol. 2, p. 566.
- (103) إيمان محمد المهدي ، (2009) ، الخبز في مصر القديمة ، القاهرة ، 2009 ، ص 40
- (104) Gardiner, A., *Egyptian Grammar*, Sign-List: R4, p. 501;
إيمان محمد المهدي ، الخبز في مصر القديمة ، ص 80
- (105) Gardiner, A., *Egyptian Grammar*, Sign-List: X8, p. 533 ;
إيمان محمد المهدي ، الخبز في مصر القديمة ، ص 48-47
- (106) Redford, D.B., *The Oxford Encyclopedia of Ancient Egypt*, vol. 2, p. 567.
- (107) *ibid*, p. 571.

- (108) Barguet, P., (1967), *Le Livre des morts des Anciens Egyptiens*, Paris, 1967, p. 145.
- (109) Silverman, D.P., (1991), 'Divinity and deities in Ancient Egypt' In : *Religion in Ancient Egypt* by : Shafer, B.E., London, 1991, p. 120.
- (110) Redford, D.B., *The Oxford Encyclopedia of Ancient Egypt*, vol. 2 , p. 564.
- (111) عصام صلاح البنا ، دراسة فى الديانة المصرية القديمة ، ص 85
- (112) محمد الجوهري ، (2012) ، موسوعة التراث الشعبى العربى ، القاهرة ، 2016 ، ج 6 ، ص 276
- (113) محمد الجوهري ، موسوعة التراث الشعبى العربى ، ج 3 ، ص 338-337
- (114) Blackman, W. S., (1922), "Some occurrences of the corn – 'arūseh in Ancient Egyptian tomb paintings", *JEA*, 1922, p. 235, Pl. XXVI, Fig. b ; Davies, N., (1917), *The Tomb of Nakht at Thebes, Metropolitan Museum of Art Egyptian Expedition, Robb De Peyster Tytus Memorial Series*, vol. 1, (New York, 1917), Pl. XX ; Porter, B. & Moss, R., (1994), *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings, Theban Necropolis, Private Tombs*, Oxford, 1994, vol. 1, Part 1, p. 99.
- (115) إيمان محمد المهدي ، الخبز فى مصر القديمة ، ص 243
- (116) أحمد أمين ، (1953) ، قاموس العادات و التقاليد و التعبيرات المصرية ، القاهرة ، 1953 ، ص 285 ؛ محمد الجوهري ، موسوعة التراث الشعبى العربى ، ج 6 ، ص 315
- (117) عصام ستاتى ، (2010) ، مقدمة فى الفولكلور القبطى ، القاهرة ، 2010 ، ص 119

بركة الحبوب ممثلة فى المعبود "نبرى" و معبودى الحبوب المنتسبين له : "أوزيريس" و "رننوتت"

الملخص

يتناول هذا البحث ارتباط الحبوب بمعنى البركة و النماء لدى المصرى القديم . و البركة هى "ثبوت الخير الألهى فى الشيء" و حقيقتها الثبات و الدوام و الإستقرار و منه المبرك : لموضع بروك الجمل. و قد حاولت الباحثة فى هذا البحث توضيح مدى ارتباط الحبوب بمفهوم الخير و النماء اللامحدودين عند المصرى القديم .

لقد اعتبر المصرى القديم الرب "نبرى" رب الحبوب و من ضمن آلهة الخيرات، هو نفسه الرب "أوزيريس" رب الخير الذى علم المصريين الزراعة و ما استتبع ذلك من بناء مجتمعات إنسانية راقية مبنية على التعاون و الأخلاق الطيبة . و يبين المؤرخ ديودور الصقلى الذى عاش فى القرن الأول قبل الميلاد و كان يونانيا ولد فى جزيرة صقلية حين كانت تابعة للإمبراطورية الرومانية ، يبين فى كتابه : (Diodore de Sicile, Description de l'Égypte , Bibliothèque historique, livre 1, Roma, 2011, p. 31-33)

أن الرب "أوزيريس" علم الناس الزراعة و التغذية السليمة بدلا من العادات البدائية فى الطعام . كما قامت الربة "إيزيس" بإرساء القوانين التى عدلت بين الناس. و قد قامت مع "أوزيريس" بتشجيع الفنانين و كل من يعلم الناس أشياء مفيدة للحياة . و لم يحدد ديودور التاريخ الذى قام فيه الإلهان بهذه الأعمال الطيبة و إن كان يفهم من سياق الكتاب أن ذلك قد تم فى وقت شديد القدم .

و تخبر النصوص المصرية كيف أن الرب "أوزيريس" خلق الحبوب من الماء الذى به مما يدل على مدى ارتباط هذا الرب بالزراعة و الخير الوافر الناتج عنها . لقد اعتبر المصرى القديم ظهور بوادر النبات الصغيرة مصدر بهجة للقلب حيث أوضحت لنا النصوص كيف أن الرب المختص بهجة القلب يدعو للمزارعين بوفرة الحبوب .

اعتبر المصرى القديم كذلك إنبات الحبوب و الحصاد رمزا للبعث ممثلا فى دفن الحبوب داخل الأرض ثم عودتها للحياة مرة أخرى و نمو بوادها الخضراء . و قد تعرف و بين من خلال نصوصه الدور الهام الذى تقوم به الشمس من أجل نمو النبات بمداه بالضوء و الحرارة اللازمين .

أشارت الطقوس المصرية القديمة إلى ارتباط نمو الحبوب بالقمر ، حيث كانت تعد قوالب طينية على هيئة أهلة توضع بها الحبوب ، و عند نمو هذه الحبوب داخل القوالب الهلالية كانت تقام احتفالات بعث الرب "أوزيريس" . و ربما دلت هذه الطقوس على أن المصرى القديم كان يرى للقمر أثرا هاما لنمو البنور .

لقد حاولت الباحثة فى هذا البحث إلقاء الضوء على مظاهر استقبال الزروع الجديدة بكل ما يحفها من بهجة و الحرص على الحفاظ عليها حتى تمام النمو لتكون سببا فى الخير و النماء و الوفرة الداعمة للحياة .