

Spittle in Ancient Egyptian Religious Texts

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Abstract: Spittle carried important symbolic reference in Pyramid texts, Coffin texts and the Book of the Dead, where it was related to the gods like the god “Horus” who spat milk from his mouth and spat his Spittle to face his enemy “Seth”. Spittle was also related to the god “Papi” who spat poison on the body. Spittle also participated in treatments from diseases, where spitting on wounds helped them to cure, while spitting on hair locks helped its growth.

Rivers flow with spittle discharging from the mouth to open by this the horizon doors so that the deceased could ascend to heaven.

Spittle was connected to myths like the creation myth, the myth of Horus and Seth, solar myths such as “Re and Apopis”.

Keywords: Spittle, Body Efflux, Mouth, Creation myths, Purification.

اللُّعَابُ فِي النُّصُوصِ الدِّينِيَّةِ الْمِصْرِيَّةِ الْقَدِيمَةِ

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المُلخَص: حمل اللُّعَابُ فِي نُّصُوصِ الْأَهْرَامِ وَمَتُونِ التَّوَابِيْتِ وَكُتَابِ الْمَوْتَى دَلَالَةً رَمْزِيَّةً هَامَةً حَيْثُ ارْتَبَطَ بِالْمَعْبُودَاتِ مِثْلَ الْمَعْبُودِ حُورِ الَّذِي كَانَ يَبْصُقُ اللَّبْنَ مِنْ فَمِهِ، وَكَانَ يَبْصُقُ لُعَابَهُ فِي مَوَاجَةِ عَدُوِّهِ سِتْ، كَمَا ارْتَبَطَ اللَّعَابُ أَيْضًا بِالْمَعْبُودِ "بَابِي" الَّذِي يَبْصُقُ تَأْثِيرَ السَّمِّ مِنَ الْجَسَدِ.

سَاهَمَ اللَّعَابُ فِي شِفَاءِ الْبَدَنِ مِنَ الْأَمْرَاضِ وَالْجُرُوحِ حَيْثُ كَانَ الْبِصْقُ عَلَى الْجُرُوحِ يَسَاعِدُ فِي شِفَائِهَا وَالْبِصْقُ عَلَى خِصَلَاتِ الشَّعْرِ يَسَاعِدُ فِي نَمُوهَا. وَمَعَ خُرُوجِ اللَّعَابِ مِنَ الْفَمِ كَانَ تَجْرِي الْأَنْهَارُ لِتَقْتَحَ بَعْدَ ذَلِكَ أَبْوَابَ الْأَفْقِ وَيَصْعَدُ الْمَتُوفَى لِلسَّمَاءِ.

ارْتَبَطَ اللَّعَابُ بِالْأَسَاطِيرِ كَأَسَاطِيرِ الْخَلْقِ، أَسْطُورَةِ حُورِ وَسِتْ وَالْأَسَاطِيرِ الشَّمْسِيَّةِ كَأَسْطُورَةِ رَعِ عَابِبِ.

الكلمات الدالّة: اللُّعَابُ، إفرازات الجسد، الفم، أساطير الخلق، التطهير.

Introduction:

Among the fundamentals of the characteristics of the personality, the entity helped a human being go out to life. The term “ *lht*”¹ expressed the “body” and referred to the body with all its materialistic and sensual characteristics².

Water was considered the origin of everything in the Ancient Egyptian religious beliefs, as one of the creation theories considered water the origin of everything, as the universe was said to have originated from the eternal ocean “Nun” which was a god in the Ancient Egyptian religion³.

Mouth Water (Spittle): Vital body elements have a liquid form, and water is their main constituent, e.g. blood, the cerebrospinal fluid, seminal fluid, spittle, sweat, urine, and others⁴.

The mouth was not only one of the most important human body parts, but was also the main body opening. Through the mouth and what came of it, creation occurred by “Atum” and “Ptah”. Its main function was to receive food and express speech and feelings. Purification of the mouth and tongue of the deceased was a requirement for the deceased to succeed in his journey to the hereafter. It was necessary to open the mouth of the deceased and revive it to allow body rebirth. The Scholar discussed “*Spittle in Ancient Egyptian Religious Texts*” and divided it into: Spittle in Pyramids texts (Old kingdom), Spittle in Coffin Texts (Middle kingdom), and Spittle in the Book of the Dead (New Kingdom).

1- Pyramid Texts:

In pyramid Texts, spittle held significant symbolism and reference, as it was related to the god Horus who spat a material “James”⁵ believed to be condensed milk in order to heal wounds. In addition, spittle helped to manage pain. Thus, the deceased king spat on Horus’s eye to cure his pain. In addition, he used to spit on Horus’s infected eye to remove the wounds and pain from it.

¹ Wb, II 356 (13-12) – 357 (18); R. Hannig, Großes Hand, *Wörter buch Ägyptisch- Deutsch (2800-950 V. ch)*, *Kulturgeschichte der Antiken Welt 64*, Mainz (Verlag Philipp von Zabern: 1995), 629 ; R. O. Faulkner, R.O., *CDME*, 200.

² Wb, III, 256 (12-13).

³ E. Brunner Traut, “Shöpfung“, *LÄ V*: Cols. 677- 690.

⁴ A. S. Abbasy, *Pediatrics, Faculty of Medicine* (Cairo: Dar El Maaref ,1972),70-72 and for more about water review:

L. Klebs, "Die Reliefs des Alten Reiches (2980- 2475 V. chr), *Material zur Ägyptischen Kulturgeschichte*", *AHAW 3* (1915): 90-92; R. O. Collins, *The Water of the Nile, an Annotated Bibliography* (London: Hans Zell, 1991), I, 12; K. SETHE, *Urkunden Alten Reiches I* (Leipzig: Hinrichs'sche Buchhandlung, 1903), 2(15-16), 130, 18-19; M. A. Blackman, "*The Story of King Kheops and the Magicians*“, *transcribed from Papyrus Westcar*, Berlin papyrus 3033 (England: Davies Reading, 1988), 16 (12, 17 -19).

⁵ J. P. Allen, *The Ancient Egyptian pyramid Texts*, Society of Biblical Literature, 2nd ed. (Atlanta: Georgia, 2005), 22, 19

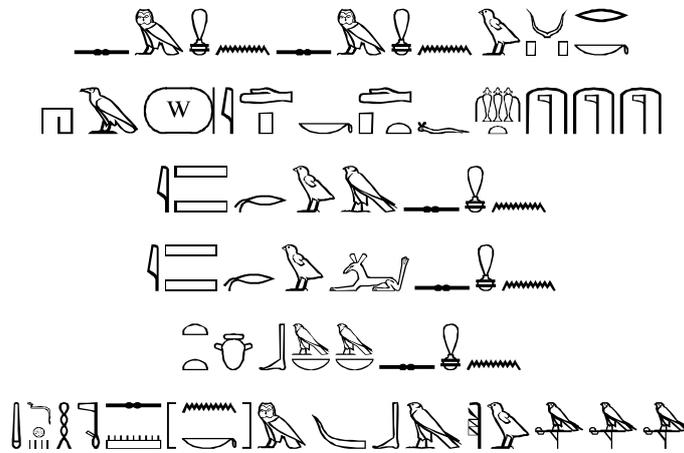
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Spittle eliminated the effect of poison in the body, associating it with the god "Papi". The deceased also obtained what he wished for in the hereafter, where he gained leadership and came ahead of the gods just like "Horus".

Spitting on hair locks also participated in their growth, especially for the bald. Spittle appeared thus in religious spells aimed at curing. In addition, it participated in purification rites as it accompanied the natron salt with all its forms to purify the deceased in the hereafter, as it had purified Horus. Spittle was thus related to religious myths, such as the one of Horus and Seth, or the creation myths.

However, spittle was sometimes considered an obstacle and impediment for the deceased. Thus, the deceased avoided it, as spittle causes the falling of the deceased in the house of life. The deceased was also warned from it, especially with the arrival of "Khnty-irty". Thus, he could use it as a weapon for the deceased to spit, as Horus did on his enemy "Seth".

Spell "34" of the Pyramid texts states that Horus and Seth spat "smin" (condensed milk). Thus, they are united during the mythical conflict between Horus and Seth¹. It also involved calming their conflict through rites of purification done with natron salt². The following³ is stated:



$smin\ smin\ wpp\ r3.k\ h3\ \textcircled{W}\ idp.k\ dpt.f\ hnty\ shw\ ntrw\ I\check{s}w\ Hr\ smin\ i\check{s}w\ st\check{s}$
 $smin\ twt\ ib\ nbwy\ simn\ dd\ mdw\ sp\ 4\ hsmn\ n.k\ m\ \textcircled{b}\ \check{s}msw\ Hr\ ntrw^4$

¹ The myth of conflict between Horus and Seth is one of the oldest and most important ones of Ancient Egypt. It was appeared in many literary and funerary references. For more about it, view:

J. G. Griffiths, *The Conflict of Horus and Seth from Egyptian and Classical Sources: A Study in Ancient Mythology* (Liverpool University Press: 1960), 1; J. Griffiths, "Osiris", LÄ IV (1982): Cols. 624-633; Te Velde, H., "Seth", *The Oxford Encyclopedia of Ancient Egypt*, III (2001), 269.

² Natron salt was used in Egypt from the 4th Dynasty as it was a water removing agent, and also used for cleansing tools:

G. Brunton, *Mostagedda and the Tasian Culture* (London: Quaritch, 1937), 33, 47-49; A.M. Blackman, "The Rite of Opening the Mouth in Ancient Egypt and Babylonia", JEA X (1924): 47- 49; A. M. Blackman, "The Significance of Incense and Libation in Funerary and Temple Ritual", ZÄS 50 (1912): 69-75; A. Roth, "The PsS-kf and The Opening of The Mouth ceremony, A ritual of birth and rebirth", JEA78 (1992): 120-121.

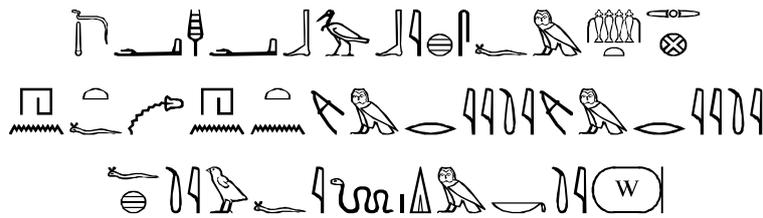
³ PT 34 (26 a-f).

⁴ C. Carrier, *Textes Des Pyramides de L'Egypte Ancienne*, Tome IV (Cybele: 2010), W/F/N sup1-14, 16.

“Recitation: O King Osiris  comes to the eye of Horus. They have spat out. Prevent him from swallowing it. Recitation 4 times. O king, carry wine¹, 4 times and wine pots².”

In another spell of the Pyramid Texts, spittle stops the poison and so the god Papi stands up³, and the snake “wfi”⁴ shall be released.

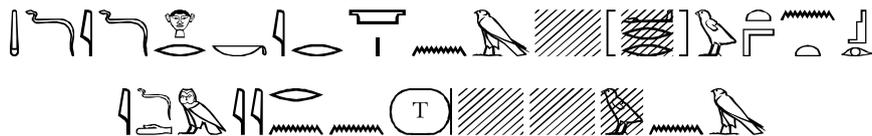
After this action, the king will be blessed with security and life, as stated in the spell⁵:



dd mdw ḥḥ B3bi ḥsf m ḥnt ḥm hn tfhn tn mry .ti mry.ti fh .ti wfi di mk .ti

“Recitation: O Papi, meet the one ahead of “Litopolis” (*hm*); spittle shall stop (poison); it is the one that stops poison, and becomes loved, becomes loved; release the wfi snake, may (king) be protected⁶.”

In Spell 324 of the Pyramid texts, spitting is said to cure falling hair locks⁷.



¹ Wine was an important offering presented to kings and gods. It was connected to a number of gods like Osiris; Sekhmet It is associated in myths with the destruction of humans, with an appetizer, as a holy offering.

W. Helck, *Das Bier im Alten Ägypten* (Berlin: Unveränderter Nachdruck, 1971), 84; Brunner, H., "Die Theologische Bedeutung der Trunkenheit", *ZÄS* 79 (1954): 82-83; A. Lucas, "Egyptian Use of Beer and Wien", *AE I* (1928): 3; S. Hassan, *Excavations at Giza*, Vol. V (Cairo & Oxford: 1929 – 1960), 88; Helck, *Das Bier im Alten*, 84.

² Faulkner, *AEPT*, 30; Mercer, *The Pyramid Texts*, 48; Allen, *The Ancient Egyptian*, 116, 26.

³ The god Papi: is known since the era of pyramids and Texts described him as red eared, with a purple stern. He is known as one of the gods standing against the deceased and as a son of Osiris, and one of the names of the god Seth.

E. Edel, "Beiträge Zum Ägyptischen Lexikon iii “Zur Lesung des Götternamens *b3bi* und varr. Als *b3b3wi*” *ZÄS* 81 (1956): 74-76; *Wb. I*, 419 (10- 13).

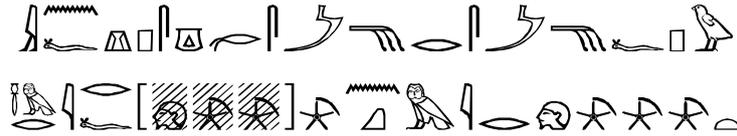
⁴ Wfi   has appeared since the old era. Spells ordered their release to protect the king. *LÄGG II* S. 373; L. Keimer, "Étude d' Egyptologie", Fasc 7 (Le Caire: 1945): 36-40.

⁵ PT 278 (419 a – c).

⁶ Faulkner, *AEPT*, 85; Mercer, *The Pyramid Texts*, 95; Allen, *The Ancient Egyptian*, 184, 52-53.

⁷ PT 324 (520 a –b).

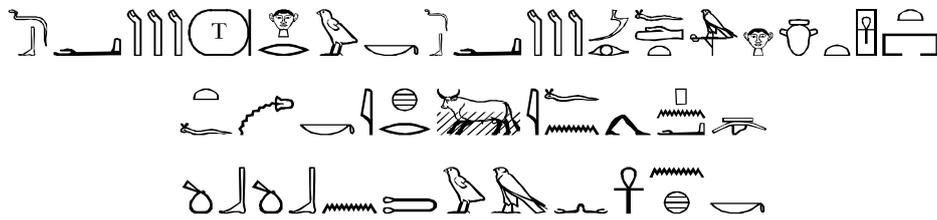
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*dd mdw ind hr.k iry-^c3 n Hr ^crwt nt Wsir T dd my rn n (T) n Hr ii .n.f hr
psg sm³ r sm³.f pw mr ir.f tp 3bdw nkm ir tp 3bdw¹*

“Recitation: salutations to you guard of the gate of Horus at the gate of Osiris; here, he says the name of King (T) for the sake of Horus; he has come with spitting on the hair lock for his own hair lock; the patient at the beginning of months; the bald at the beginning of month².”

At other times, spitting was considered infamous and was disposed of in the hereafter, impeding the deceased and causing his falling. These events happened in Spell “375” in the house of life, where the deceased appeared with fingers of *m3fdt*³. He then spat and fell, made to stand aside. Through this action, he is defeated thus ending his life not resurrecting. The spell states⁴:



db^c (P) hr.k db^c m3fdt hry-ib hwt-^cnh tf.k ihr ifn pn^c gbgb n tw hr n ^cnh.k⁵

“The fingers of king (P) are with you; fingers of *m3fdt* are in the middle of the house of life; spit, fall, turn to the back, be set aside; Horus has filled you and you shall not live.⁶”

Once more, the Pyramid Spells confirm spittle among the purification rites, as natron salt is presented with Horus’s spittle to release all evil done on earth, as seen in spell 455⁷.



¹ Carrier, *Textes Des Pyramides*, Tome II, P/A/N 50-52, 858.

² Faulkner, *AEPT*, 103; Mercer, *The Pyramid Texts*, 110; Allen, *The Ancient Egyptian*, T.9, 67.

The goddess *m3fdt* is depicted as a leopard or a wildcat. She destroyed the enemies of the Sun god. She was also related to sexual power in the hereafter.

³ LÄGG III, 235-236; W. Westendorf, "Die Panther katze, Mafdet", *ZDMG* 118 (1968): 248 – 256; *Beiträge aus und zu Medizische Texten*, GM 153 (1996), 107-112 .

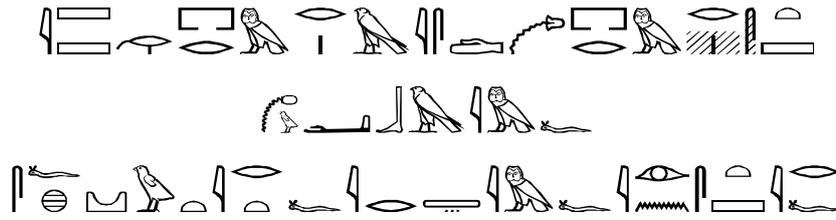
⁴ PT 385 (677d – 678 b).

⁵ Carrier, *Textes Des Pyramides*, Tome I, T/A/E 17-19.

⁶ Faulkner, *AEPT*, 127; Mercer, *The Pyramid Texts*, 132; Allen, *The Ancient Egyptian*, 90.

⁷ PT 455 (849c – 850 c).

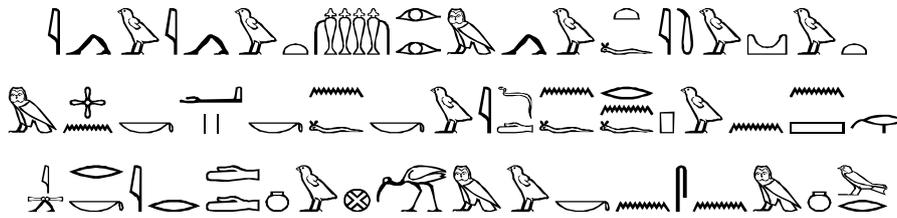
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*ḥsmn m smn m bd išš pr m r3 Ḥr isd pr m r3 stš w^cb Ḥr im.f sfh dwt
irt.f ir t3 im.f ir n stš ir.f¹*

“The natron salt “*ḥsmn*” with natron Salt and “*smn*” with natron salt “*pd*” and spittle released from Horus’s mouth and the Spittle released from Seth’s mouth; purify Horus with it; release the evil done to him on the ground, and which Seth has done to him².”

In addition, spell 534 explained the way to remove the hurt and evils of gods. It also says to the deceased not to open his arms to “*ḥnty irty*”,³ and to spit on him to remove his hurt and push away his evil⁴.



*Tw iwt ḥnty irty m iwt.f itw dwt m wn.k wy.k n.f kw I dd n.f rn.f pw n
nšw is ir.k r ddnw gmw.k n.sn m nwr⁵*

“If “*ḥnty irty*” comes and with his arrival comes evil, don’t open your arms for him. Call his name, Spittle; go to “*Ddnw*”, you will find them trembling⁶.”

Spell 570 refers to the creation myths and the Osirian myth, where the king emerges from the eternal water in the form of Horus’s eye that does not chew or spit⁷.



(P) pw nw tmsst prt m Nwnw (M) pw irt Ḥr n wgs bšš.s n wgw.f bšš.f¹

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¹ Carrier, *Textes Des Pyramides*, Tome IV, N/F/W inf A 21-25, 1860.

² Faulkner, *AEPT* 151; Mercer, *The Pyramid Texts*, 157.

³ S. Schott, "Der Gott des Harfenspiels", *Mélanges Maspero*, I, *Orient Ancien*, MIFAO LXVI (1935-1938): 463; K. Sethe, "Dramatische Texte zu Altaegyptischen Mysterienspielen" UGAÄ (Leipzig: 1964), 164 ff.

⁴ PT 534 (1270 a – c).

⁵ Carrier, *Textes Des Pyramides*, Tome II, P/V/W 29-31.

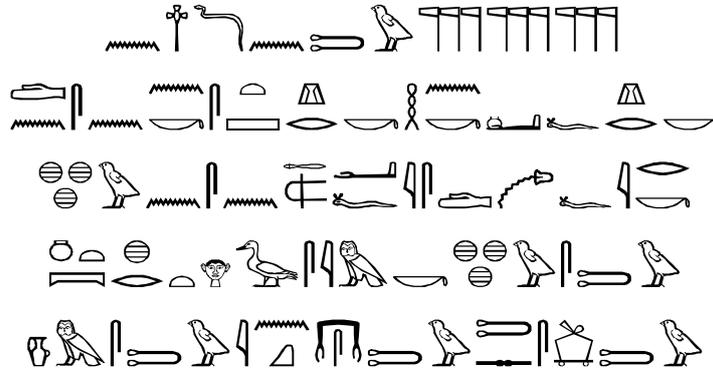
⁶ Faulkner, *AEPT*, 201; Mercer, *The Pyramid Texts*, 209; Allen, *The Ancient Egyptian*, 483.

⁷ PT 570 (1460 a – c).

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“It is king P who takes care(?) of the colour red released from Nun (eternal water). It is the king M the eye of Horus that does not chew or spit, as he has not chewed or spat².”

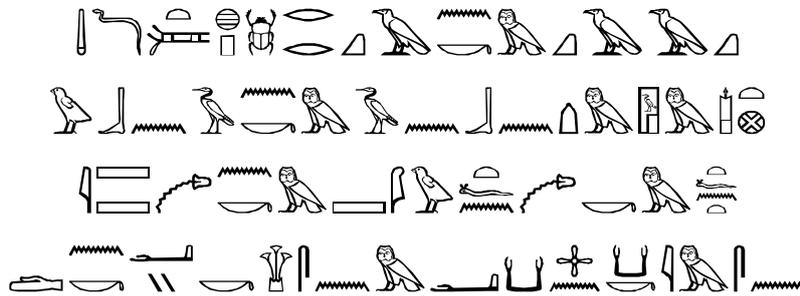
Spittle was also used as an obstacle and impediment against the deceased, as the god Seth used it to decrease the strength of the deceased by spitting on him. Spell 593 states³:



nd n tw psdt dn.sn n.k stš hr.k hnk.f hr.k h̄w.n sn ʕʕ.f isd.f ir.k Nwt hrt hr s3.s im.k h̄w.s tw h̄nm.s tw ink.s tw ts.s tw⁴

“The Great Ennead protects you. It puts Seth at your disposal for your sake; He may be exhausted at your disposal; they protect you from his evil; he spits against you; Nut has fallen on her son in you; she is defending you, embracing you, joining you and raising you”⁵.

This spell refers thus to the creation myths, during which Nut falls on her son in the deceased after Seth had spat on the deceased. Spell 600 confirms the relation between spitting and the creation⁶:



dd mdw tm h̄pr k3 n.k k33 wbn n.k m bnbm m h̄wt bnw m Twnw išš .n.k m šw tf n.k m tfnt dn.k ʕ(wy).k h̄3.sn m ʕ(wy) k3 wn k3.k im .sn⁷

¹ Carrier, *Textes Des Pyramides*, Tome II, P/V/W, 29-30, 987- P/V/W 12-14, 988.

² Faulkner, *AEPT*, 225; Mercer, *The Pyramid Texts*, 232; Allen, *The Ancient Egyptian*, 509-510.

³ PT 593(1628 a – c 1629a).

⁴ Carrier, *Textes Des Pyramides*, Tome II, M/F/E sup 1-15, 1880.

⁵ Faulkner, *AEPT*, 244; Mercer, *The Pyramid Texts*, 250; Allen, *The Ancient Egyptian*, 206-217.

⁶ PT 600 (1652a – c 1653a).

⁷ Carrier, *Textes Des Pyramides*, Tome IV, M/F/E Inf 12-13, 1900- M/F/E Inf 11-13.

“Recitation: it is Atum; say that you are as high as a hill; you rise as “bnbn” “in the palace of bnbn (Heliopolis); you have spat “Shu”; you have spat “Tfnwt”; you have put your arms around them like the arms of the *k3*; Open your *k3* inside them¹.”

1. Coffin Texts:

Coffin Texts confirm concepts highlighted by the Pyramid Texts, as well as adding new aspects. Indeed, some spells of the Coffin Texts refer to creation from the spittle of Atum from which he and “Tfnwt” emerged, creating a new generation of gods, renewing breath of the deceased by the air coming out of the saliva of the throat.

Spittle was also related to story of “Apopis” and “Re”, as the deceased spat on the wounds of “Apopis” to set him aside and ensure a peaceful crossing to the hereafter.

Spittle also granted the deceased cure for diseases and wounds when the deceased spat on the snake “Nn- sw” to cure him from his wounds. He also spat on the head and arm to be cured from pain.

With the release of Spittle, rivers used to flow and open horizon doors, helping the deceased to ascend to heaven. “Hapy” spat water from his mouth to make the river Nile flow, and give himself the characteristics of “*nḥb-k3w*” the snake. The act of spittle by releasing water from the mouth is also a purification ritual, as Atum’s mouth was purified by the release of spittle from it, just like the purification of god Horus.

Spell 76 of the Coffin Texts refers to the creation myths, where both “Shu” and “Tfnwt” spat the deceased king from their mouths, enabling the king to come to life and for his breath to return. This is a reference to birth and creation of the gods. The spell states²:



R^c ḥpr n.f im n.kd m ḥt n ts.i m swḥt n iwr.i is iwrt išš n wi tm m išš n r3.f ḥn^c snt.i (tf)nwt pr.n.s ḥr s3.i fn.kwy m t3w ḥtt³

“Re has come to life, I haven’t been created (born) from his body; I was not knotted in the egg¹, I wasn’t conceived; but, “Atum” has spat me out; he has spat me from his

¹ Faulkner, *AEPT*, 246; Mercer, *The Pyramid Texts*, 253; Allen, *The Ancient Egyptian*, N. 359, 269.

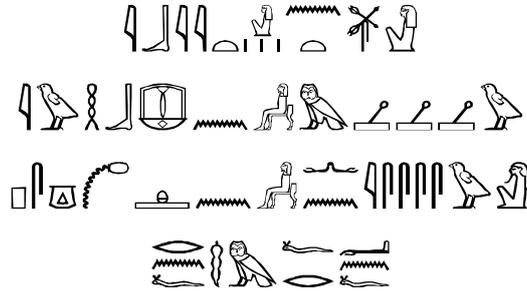
² CT76 (CT II, 3- 4 b)

³ C. Carrier, *Textes des Sarcophages du Moyen Empire égyptien*, Tome I (Monaco: Éditions du Rocher, 2004), 204.

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mouth with my sister “Tfnwt” that has come out of my back and has been covered with the air of my throat².”

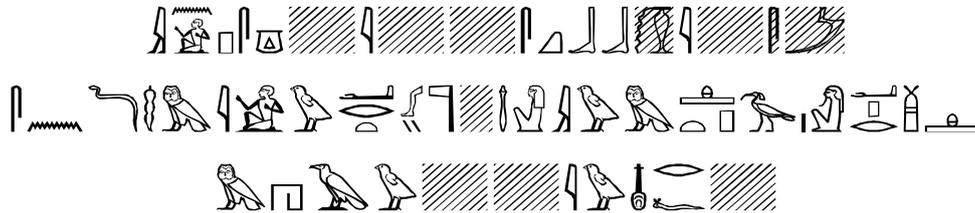
Spell 139 of the Coffin Texts indicated that spitting on the “Nn -sww”³ snake helps in curing the snake. The spell states the following⁴:



*Tbywt Nt iw ḥb.n.i m s3w psg.n.i nn-sw w rn .f ndm.f di n.f*⁵

“O my helper(?) Nt celebrated in his seasons; I spat on the named (the so-called) Nn – sww⁶ (the snake god) to cure it and grant me (everything).”

In addition, spittle on head and arm participated in their cure, and it also cools the scalp and mitigates the leg, which is what spell 164 of the coffin texts stated⁷:



*ii.n.i psg (tpk^ch) skbb sm3 sndm.i w^crt ntr 3 iw m ḥtp 3ht ʿpr mi h3 im iw nfrw*⁸

“I came so that I spit on his head and arms; may your scalp be cooled and the leg of the great god be mitigated; welcome prepared soul; I have come and descended in him and he is good (kind)¹.”

¹ The knot is an important symbol in ancient Egyptian texts as it appeared in Pyramid Texts, Coffin Texts and the Book of the Dead as a sign of protection, power and prosperity, as well as being related to Creation myths and origin of the universe and solar myths.

W. Wendrich, "Entangled Connected Or Protected? The Power of Knots and Knotting in Ancient Egypt", in K. Szpakowska (ed), *Through a Glass Darkly, Magic, Dreams and Prophecy in Ancient Egypt* (Swansea: The Classica Press of Wales 2006), 23-270; J. R. Ogdon, Knots and Ties, "Note on Ancient Ligatures", DE 7 (1987): 29-36 ; E. Staehelin, "Knoten", in LÄ III: Cols. 459.

² Faulkner, *AECT*, I, 78.

³ ssy  appears in the same way since the Coffin Texts, and since the era of New Kingdom in the cobra shape and a form as enemy of the sun “Apopis” in rites and ceremonies from names *NN sw – Ns3y*: LÄGG VI, 597

⁴ CT 139 (CT II 173 a – c).

⁵ Carrier, *Textes des Sarcophages*, I, 328.

⁶ Faulkner, *AECT*, I, 119.

⁷ CT 164 (CT III 4 a – e).

⁸ Carrier, *Textes des Sarcophages*, I, 410.

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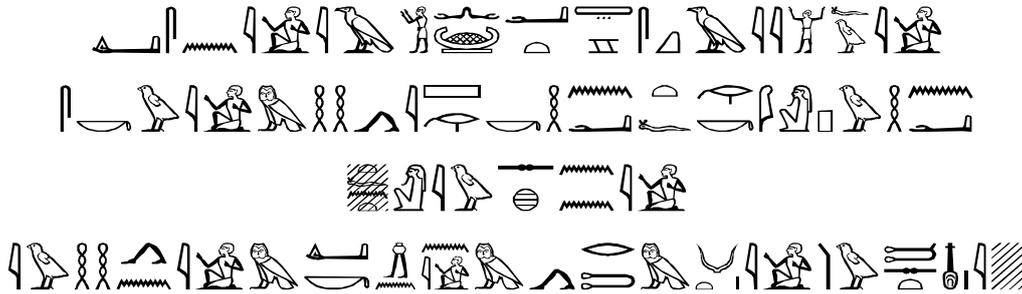
Spittle also helps rivers and water channels flow according the Ancient Egyptian beliefs, as seen in spell 190 of the Coffin Texts²:



Pr n.i t3h n.i Nt nhh n.i itrw wn n.i sb3w 3ht bw nfr n pt hms im³

“The spring of water comes out for me, soaked for me the red crown, spit for me the river, opened for me the gates of the horizon. The good place in heaven I dwell in⁴.”

The deceased was also granted what he hoped for in the hereafter with the release of spittle from his mouth, as he was granted the spittle of “Shu” and “Tfnwt” and his aim in horns⁵ that ornament him with the beauty he hoped for. Spell 331 states that⁶:



*di .s n.i i3 n w^ch^t t3 sk3y f wi skwi m hh is.k hn^c tf.k sw pw hn^c tfnwt iw
shn .n.i iw hh .n.i mk in .n.i mi rt m wpt.i wts tnf^r⁷*

“She grants me praises before coming to the earth and raising me; what I am looking for is your spittle with your spit; it is Shu with “Tfnwt”; I have searched and obtained my purpose; look I brought what I want; come with my horns and show the beauty⁸”

¹ Faulkner, *AECT* I, 142.

² CT 190 (CT III, 98 n–p) .

³ Carrier, *Textes des Sarcophages*, I, 468.

⁴ Faulkner, *AECT*, I, 158.

⁵ Gods took characteristics and titles following their names, indicating the rank and importance of each of the gods. Titles link gods to animal horns to highlight their power varied such as “Nb – ʿwy” – lord of the horn that was held by Osiris and “spd ʿpwy” sharp horned for Osiris also and means steady or with strong horns.

S. Hassan, *Hymnes Religieuses du Moyen Empire* (Le Caire: Impr. de l'Institut français d'archéologie orientale, 1928), 15; M. Lichtheim, *Ancient Egyptian Literature, A Book of Readings, Vol. I, Old and Middle Kingdom* (Berkeley, Los Angeles and London: University of California, 1973), 203; N. de G. Davies the Tomb of Nefer-Hotep at Thebes, Vol. I (New York: 1933), XXVIII; M. M. Luiselli, *Der Amun – Re Hymnus des P. Boulaq 17* (Kairo: CG 58038, Weisbaden, 2004).10, 55.

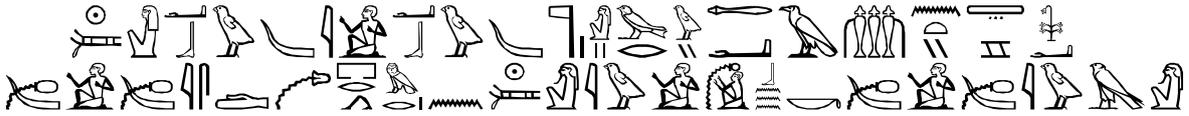
⁶ CT 331(CT IV 1174 c– L)

⁷ Carrier, *Textes des Sarcophages*, I, 790.

⁸ Faulkner, *AECT*, I, 250.

Spittle in Ancient Egyptian Religious Texts

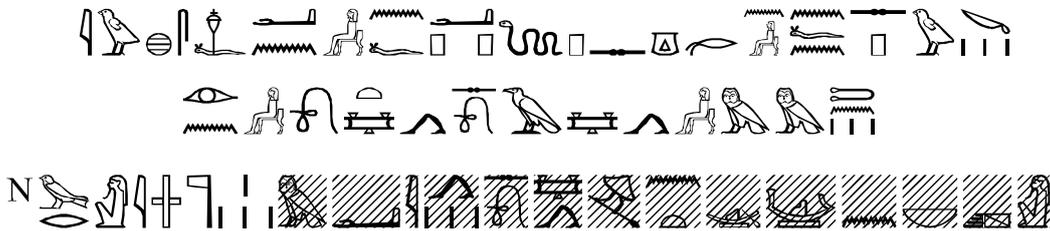
Spitting is another purification rite¹ for the mouth and body, as illustrated in spell 527²:



*R^c – tm ^cbw .i ^cbw ntrwy wr .wy ³.wy hnty t3- šm^cw ^cbw.i isd pr m r3 itm– R^c
iw.i w^cb .k ^cbw (iw) sis Hr³*

“It is Re Atum, my purification; the purification of the two gods the powerful, great, able and ahead of the southern land; my purification is the spittle released from Atum’s mouth- Re; your purity is the purity of Horus⁴.”

Spitting was related to myths, such as that of “Apopis”⁵ and “Re”, as it helped keep “Apopis” away from the pathway of the deceased, as well as facilitating the latter’s route in the hereafter. Spell 1033 states⁶:



*Iw hsf .n.i n.f ³pp psg n.f nspw.f ir n.i w3t sw3.i m-m tn N wr imy ntrw mi
sw3 hnt wi3 nb si3⁷*

“I have “Apopis” for him and spat on his wound so that you may prepare a road for me to cross over with you, as N is the great among the gods; come and cross in the wiA boat, Master of Knowledge⁸ .”

This aspect is confirmed by spell 1076, in which "Hapy" spits water from his mouth to become like *nḥb-k3w* (the snake), holding thus a reference to the myth of Apopis and Re. Indeed, the snake *nḥb- k3w*¹ holds the characteristics of Apopis².

¹ About the rites of purification, look up the following:

H. Frankfort, *Ancient Egyptian Religion* (New York: Columbia University Press, 1949), 21, 53, 154; H. W. Fairman, "Worship and Festivals In an Egyptian Temple", *Bullein of the John Rylands Library* (Manchester: 1961): 216 .

² CT 527 (CT VI 98 h–q).

³ Carrier, *Textes des Sarcophages*, II, 1268.

⁴ Faulkner, *AECT*, II, 152.

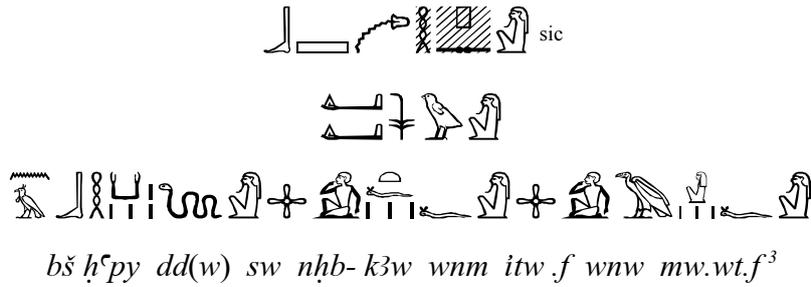
⁵ J. F. Borghouts, "The Evil Eye of Apopis", *JEA* 59 (1973), 114 -150; R. Wilkinson, *The Complete Gods and Goddesses of Ancient Egypt* (AUC: Thames & Hudson, 2017), 221f; H. Brunner, "Seth und Apophis – Gegengötter im ägyptischen pantheon", in: *Saeculum München* 34" (1983): 226 – 234.

⁶ CT 1033 (CT VII 273 -274).

⁷ Carrier, *Textes des Sarcophages*, III, 2196- 2198.

⁸ Faulkner, *AECT*, III , 129.

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“Hapy spits; he who grants himself to "nḥb- k3w" he gobbles the fathers and gobbles the mothers⁴.”

2. The Book of the Dead:

The Book of the Dead texts also include references to spitting in relation to creation myths and the solar myths as the myth of Re and Apopis.

For instance, the spells of Ch. 147 of the Book of the Dead refer to Apopis, as the deceased spat on the wounds to remove the evil god from Re’s way⁵.



"I have kept Apopis away for you and spat on his wounds to prepare a road".

It is clear that spittle is seen also as an impediment facing the deceased in the hereafter, as he would hope to eliminate the evil from his way. Spittle was linked to a number of gods in the beliefs of the ancient Egyptians, such as Shu and "Apopis".

It is clear that that spittle is seen as an impediment facing the deceased in the hereafter, as he would hope to eliminate the evil from his way. Spittle was linked to a number of gods in the beliefs of the Ancient Egyptian like: Shu and Apopis.

The spells of Ch. 64 of the Book of the Dead state the following⁷:



¹ W. Barta, "Nehebkau", LÄ IV (1982): Cols.388-390; A. W. Shorte, "The God Neheb – kau", JEA 21 (1935), 41 .

² CT 1076 (CT VII 346 -374).

³ Carrier, *Textes des Sarcophages*, III, 2244.

⁴ Faulkner, *AECT*, III, 146.

⁵ BD, III, ch. CXLVII, 255 (8-9).

⁶ Carrier, C., *Le Livre des Morts de L'Egypte ancienne* (French: Librairie Cybèle, 2009), 608 -609.

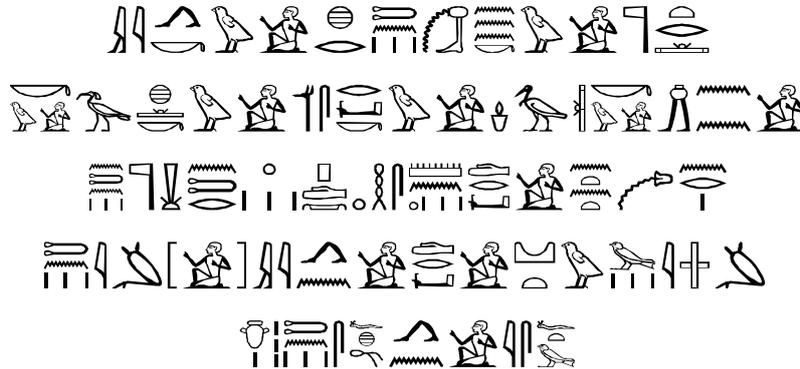
⁷ BD, ch . LXIV, 185 (40-41).

⁸ Carrier, *Le Livre des Morts*, 221.

Spittle in Ancient Egyptian Religious Texts

“No one has spat; I came to life as a lion, carrying the characteristics of Shu inside me; I am of the Diorite rock”

In the spells of Ch. 79 of the Book of the Dead, spittle was an obstacle on the road of the deceased, and it had to be removed to cross the hereafter peacefully¹.



*Ti kwi hr.tn w^cb kwi ntr .kwi 3h.kwi wsr .kwi b3.kwi inn n .i .tn sntr pd ḥsmn
drw ntnt² n r3.tn im.i ii .n.i dr dwt imyt ibw.tn sfh.n.i isft³*

“I have come to you purified and holy owning the soul (3h) powerful and spiritual; I have brought you incense, perfume and Natron; remove Spittle from your mouths inside me. I have come to keep the evil in your hearts⁴ away from you and to release (or untie) evils “isft”.

Discussion:

Spittle, the result of saliva being ejected from the mouth, held important symbolism in Ancient Egyptian religious texts as seen in Pyramid texts, in Coffin Texts and in Chapters of the Book of the Dead.

In pyramid texts: It was connected to several gods such as “Horus” that spat condensed milk “smin”⁵, and to the monkey-god “Papi”, as spittle helped remove the poison from his body.⁶

In addition, spittle participated in the cure and removal of wounds and pain, as seen not only in spitting that participated in curing Horus’s infected eye⁷, but also linked to the god monkey “Papi”, as spittle has removed poison from his body⁸.

In addition, spittle participated in cure and removal of wounds and pain, as seen in the spitting that participated in curing Horus’s infected eye,⁹ but also taking part in the regrowth of hair locks for the bald¹.

¹ BD, I ch. LXXIX.

² Wb II, 356 (13)

³ Carrier, *Le Livre des Morts*, 286.

⁴ Faulkner, *BD*, 78.

⁵ PT 34 (26 c–d).

⁶ PT 278 (419 a-c).

⁷ PT 215 (141 a-c); PT154 (92 c-d).

⁸ PT 278 (419 a-c)

⁹ PT 215 (141 a-c); PT154 (92 c-d).

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The deceased obtained what he hoped for after spitting in the hereafter, similarly to the leadership gained by Horus, going ahead of all the gods.^{2 3} .

Spittle on hair locks also participates in their cure and regrowth with the bald⁴. Spitting was considered one of the purification rites, accompanying natron salt in all its forms to purify the deceased in the hereafter, just like Horus⁵ .

However, spittle was at other times considered an obstacle and impediment. Thus, the deceased avoided it⁶ .

Coffin Texts: These texts also confirmed the relation of spittle to religious myths, such as the creation myth where a generation of gods was born from the spittle of Atum and Tfnwt⁷. In addition, it was related to solar myths like the myth of Re – Apopis. Spitting on the enemy of the sun “Re” participated in keeping him away from the road of the deceased in the hereafter⁸ .

Rivers flowed thanks to the release of spittle from the mouth, and so horizon doors were opened for the deceased to ascend to heaven⁹. The god of the Nile, "Hapy", spat water from his mouth to imitate the characteristics of the snake “*nḥb-k3w*”¹⁰ .

The Book of the Dead: In addition, these mentioned usages of spittle, in the Spells of the Book of the Dead to confirm the meanings mentioned in the Pyramid Texts and Coffin Texts concerning the relation of spittle to the creation¹¹ and solar myths.

Vocabulary: (Reference to Spittle in ancient religious texts).

The following tables collate all terms related to spittle and their development through the eras in the religious texts studied.

The terms in Pyramid texts	Transliteration	Meaning	Determinant	References
	<i>išš</i>	Spits		PT 26, c, d; Wb 135 (14-16) Hannig, R., Hand Wörterbuch, 106.

¹ PT 324 (520 a – b).

² PT 285 (426 a-c).

³ PT 285 (426 a-c).

⁴ PT 324 (520 a – b).

⁵ PT455 (849 c – 850).

⁶ PT 385 (672d – 678 b).

⁷ CT 76 (CT II 3-4 b).

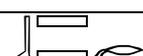
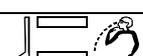
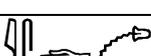
⁸ CT 1033 (CT VII 273-274).

⁹ CT 190 (CT III 98 n-p).

¹⁰ CT 1076 (CT VII 346).

¹¹ BD, ch. LXV, 185 (40-41).

Spittle in Ancient Egyptian Religious Texts

	<i>Psg</i>	Spits		PT 142, a: Pyr 521a: Wb I 555(7); Hannig, R., Hand wörterbuch, S. 29; Faulkner, CDME, 95
	<i>tf</i>	Spittle		PT 24, a: Pyr 419b: Pyr 678 a; WbV297 (b-g); Hannig, R., Hand Wörterbuch, 93
	<i>bšt</i>	Spits	-----	PT 92, a
	<i>bši</i>	Spits	-----	PT 426 a
	<i>bšš</i>	Spits		PT 146 b
	<i>bšš</i>	Spits		PT 1460 b
	<i>ʾisd</i>	Spits		PT 1628 c
	<i>nšw</i>	Spittle		Pyr 1270 b; Wb II, 326 b

Terms in coffin texts	Transliteration	Meaning	Determinant	References
	<i>išš</i>	Spits		CT 76 (CT II3)
	<i>Psg</i>	Spits		CT 139 (CT III17)
	<i>nhh</i>	Spits		CT 190 (CT II98 o)
	<i>tf</i>	Spits		CT 331 (CT III174 f)
	<i>ʾisd</i>	Spits		CT 527 (CT VII 19)
	<i>bš</i>	Spits		CT 1075 (CT VII346)

Terms in the Book of the Dead	Transliteration	Meaning	Determinant	References
	<i>k33</i>	Spits		BD, ch LXIV (41).

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	<i>Ntnt</i>			BD, ch LXXIX (8).
	<i>Psg</i>	Spits		BD, ch CII (8).
	<i>pg3s</i>	Spits		BD, ch CXLVII (8).

Conclusion:

In Pyramid Texts, Spittle carried a great value and magic and symbolic reference, where it was linked to gods as god Horus who used to spit condensed milk, as well as being linked to god “Papi” who spittle removed the poison from his body.

Spittle on wounds participated in their cure and eliminating pain, and furthermore helped hair locks to regrow.

The deceased used to obtain his hopes after spitting, where he obtained leadership and came upfront of the god.

Spittle was considered of the rites of purification, as it accompanied the Natron salt in all forms, so the deceased would, and thus be purified in the hereafter.

However, Spittle was sometimes considered an obstacle and impediment that hurdles the deceased from his journey, so the deceased used to avoid it and stopped it. Spittle was used as a weapon directed towards the enemy, just like “Horus” directed it towards his enemy “Seth” to overthrow him.

Moreover, the Coffin Texts confirmed some concepts mentioned in the Pyramid Texts, in addition to new aims. Some spells in Coffin Texts referred to Creation from the Spittle of “Atum” who spat with goddess “Tfnun” so a new generation of gods is created from her Spittle, in addition to renewing the breath of the deceased by the air discharging from the mouth with the Spittle. Spittle is also linked to the myth of Re and Apopis, where the deceased had spat on the wounds of Apopis to set him aside and to ensure crossing to the hereafter peacefully.

Spittle also participated in curing from diseases and wounds, as he spat on the snake “Nin su” to cure him from his wounds, and also spat on the arm and lap to cure them from pain.

Rivers flow with the discharging of Spittle to open gates of the horizon after that.

In addition, the discharge of Spittle from the mouth is related to rites of purification, where the mouth of Atum was purified by the discharge of Spittle from him, just like the mouth of Horus. Spittle was also mentioned in the spells of the Book of the Dead to confirm the meanings of the Pyramid Texts and Coffin Texts, where Spittle was related to Solar Creation myths, like the myth of “Re and Apopis”.

In the Book of the Dead, Spittle formed an obstacle and impediment facing the deceased which he had to defeat and eliminate in order to eliminate evil from his side.

Spittle was related to a number of gods among which is “Shu” and “Apopis” also. By this, he would obtain the holiness of the god.

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