

The verb "Psh" (bite) in Ancient Egyptian religious text:

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Abstract

For the ancient Egyptians, violence was divided into physical or verbal violence. This phenomenon prevailed in periods of weakness in which internal destruction, economic crises and weakness of both the authority and power represented by the king.

This research aims to study the verb "Psh" (to bite) within the Ancient Egyptian religious texts. Although articles and resources deal with the phenomenon of violence, they have not referred to the verb "bite" directly or indirectly nor to the verb "Psh" through Ancient Egyptian religious texts.

The verb "Psh" symbolized biting food and offerings of bread and beer. It also represented the snake's bite or sting in the Hereafter, a thing the Ancient Egyptians feared and from which they sought refuge. In addition, some spells refer to gods with a strong bite, such as Atum. The general concepts have been repeated in Coffin Texts and the Book of the Dead. With the widening of that concept by referring to the biting swan biting selected members of the body (the breast). This reference to biting referred to its strength embodying the strength of the deceased.

Keywords ;

Biting , Horus , offerings , breast.

Introduction:-

Violence is divided into physical and verbal violence. For the Ancient Egyptians, this phenomenon prevailed during periods of weakness in which internal destruction, economic crises and weakness of the central authority represented by the king. The characteristics of this violence appear in scenes of auditing with account providers in the Old Kingdom and the scenes of old formal investigations with royal tomb robbers during the era of Ramesses.

During the periods of weakness, the governing powers resorted to security suppression to control the situation, leading to this phenomenon's prevalence. The tombs of the Old Kingdom were full of scenes of violence between children, for example, the scene that appeared in the tomb of "khety ka" from Saqqara in the era of the Sixth Dynasty. In this tomb, a disabled child with a large head, rib cage bones emerging forward, and long weak legs is humiliated by other children tying him with ropes and hitting him on the head. They forced him to walk fast, despite his slow movement (view fig.1) .⁽¹⁾

(1) Wreszinski. W, Atlas,III, Leipzig,1938 p.43 Taf 23, Vandier. J., Manuel d' Archéologie Égyptienne, VoL IV, Paris, 1964 fig 285, Smith, W.S, A History of Egyptian Sculpture and Painting in the Old Kingdom, London, 1946 , Fig 81, C James , T. G. H., The Mastaba of Khentika Called Ikhekhi , London , 1953 , p.21, pLxI .

In the new Kingdom, there is a scene depicting this violence on the walls of "Mena's" tomb (tomb number 69) in Sheikh Abd El Qurna at the end of the 18th dynasty, where two girls collecting wheat fight. Their hands are joined together, and each grabs the other's hair. (fig. 2)⁽¹⁾

The Ancient Egyptian employed security guards during the account revision and audit with the farmers, herdsmen and village chief/ governor. ⁽²⁾

Vandier sees that all account providers were dragged by using the stick to make them advance in front of the scribes by the security guards who used to treat them violently with the idea that they were all guilty even before their innocence was proven. However, the only one who was

Punished is the guilty who has provided numbers less than what he had to, i.e. contrary to the numbers registered by the scribes. ⁽³⁾

Klebs comments that those who provide numbers that are less than they must are the only ones dragged in front of the scribes to review their accounts ⁽⁴⁾.

Montet also mentions that using the simple beats of the stick in the scenes of accounts auditing is quickly forgotten. Thus, the one who uses the stick feels relaxed having it with him to stop the one who tries to resist⁽⁵⁾

The Ancient Egyptians confirmed beating as an immediate disciplinary punishment for those who delay the payment of the taxes imposed by the state. The beatings occurred instantly and in the same place where the audit occurred. The punishment imposed was not a result of legal measures ⁽⁶⁾. As for the groups which were subjected to violence in the scenes of account providing, here are some example :-

(1) Peasants:-

Who were seriously subjected to the violence of security guards according to the limestone crusher preserved in the Egyptian museum in Cairo from the Saqqara cemetery from the era of the Fifth Dynasty. (view fig. 3)⁽⁷⁾ .

(2) Herdsmen:-

Whom were the most subjected to the violence of security guards.? A scene was depicted on the walls of the tomb of the dwarf "Snb" in Giza at the end of the Sixth Dynasty of a herdsman in the standing position being pushed forward by a strike on his head from a security guard holding a stick in his other hand. (View fig. 4).

(1) Hawass, Z., Le Tombeau de Menna , Le Caire 2002 , p.23 Planche XXV, A ,Wreszinski.W., Atlas , I , Genève - Paris , 1988 Taf 233 .

(2) Janker, H, Oiza, V , Leipzig, 1974 , P. 78 , Kanawati, N., Beni Hassan Art and Daily Life in an Egyptian Province Egypt, 2010, p.70.

(3) Vandier, J., Manuel d' Archeologie Egyptienne Province , Egypt 2010 , P. 70.

(4) Klebs, L., Die Reliefs and Malerien des Mittleren Reiches, Hiedelberg, 1922, P.87.

(5) Montet, P, Scènes de La Vie Priveé dans Les Tombeaux Egyptiens de L'Ancien Empire , Oxford, 1925, P.148 .

(6) Lorton, D., " The treatment of Criminals in Ancient Egypt " in JES Ho XX, Leiden, 1977, p.24.

(7) Wreszinski, W., Atlas, II, Taf 402, 403.

The use of violence during the accountability of herdsmen was not only for security guards as the caring officers also judged them in the same violent ways that followed, compelling herdsmen to kneel by using their palms to force them to kneel. This use of force in making peasants kneel is depicted on the tomb of "Hesi Min" in Hawawish at the end of the Fifth Dynasty⁽¹⁾.

(3) Women:- Usually did not appear to be subjected to violence in scenes of accounts provision except once on the walls of the tomb of "Baquet III" in Beni Hassan, where a lactating woman (breastfeeding) a child is subjected to threats of beating by a security guard. In the scene, is another woman and an older woman leaning on a short stick. Most probably, those women were wives of the herdsmen who were being punished and pleading for gentleness towards their husbands. (fig. 4) ⁽²⁾

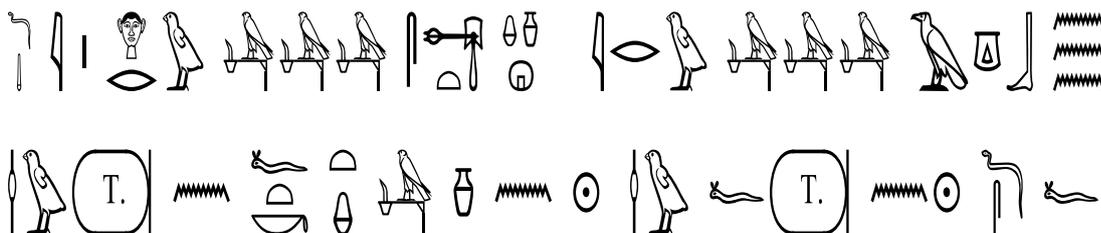
(4) Village chiefs:- responsible for the village's economic administration, such as storing the produce, breeding cattle and supervising the milk. They are accounted for in the presence of the Supervisor of Scribes, the Supervisor of Field Scribes, the Village Manager and the Property Evaluator. Village chiefs are depicted in scenes of account auditing on the walls of "Re Shesibs" tomb, # 16, in Saqqara from the era of the Fifth Dynasty and "Idut's" step (mastaba) in Saqqara in the Sixth Dynasty era. ⁽³⁾. The scenes of physical violence have been divided into beating, killing, verbal violence (insults), and threatening to kill.

Research aims:-

The research aims to study the verb "*Psḥ*" (to bite) in Ancient Egyptian religious texts. Although various research and articles have dealt with punishment and physical violence, such as beating, killing, and verbal punishment, such as insulting, they completely disregarded the verb "to bite" in the article. No reference to the verb "PsH" (to bite) appeared in Ancient Egyptian religious texts through research articles and reports

Purpose of the research:-

Articles have never referred to the verb "Psi" in any way. However, Ancient Egyptian religious texts referred to biting food (devouring offerings) and the act of digestion, where the deceased bites the nutritional catering so that his body becomes healthy and in good condition, where the text states the following⁽⁴⁾ :



(1) Harpur, Y, Decoration in Egyptian Tombs, p.170 Fig 166, Janker, H, Oiza VoL V, p.76 Abb, 18 Kanawati, N., The Rock Tombs of EL Hawawish, VoL IV, Sydney, 1983 p.21 Fig 13.

(2) Newberry, P.E, Beni Hassan VoL III, P.49, pL VIII, Vandier, J, Vandier. J, Manuel, Fig 41.

(3) Macramallah, R, R., Le Mastaba d' Idout, Le Caire, 1935, PL V, B.

For more about this kind of scenes and accounting and punishment texts view:

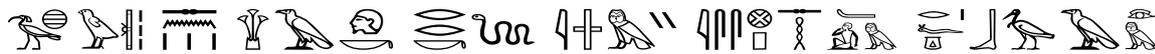
Yoyotte, J., " an Corps de Police de L'Egypte Pharaonique " in RdE,g, Paris, 1952 PP.142f

Save-Söderbergh, T., four Eighteenth Dynasty Tombs, VoL, Oxford, 1957. p.14, Lepsius, C.R., Denkmaeder aus Aegypten and Aethiopen VoL II, Geneve, 1972, BL, 63., Junker, H, Oiza VoL III, Leipzig 1938 Pp.92.

(4) PT 206 (123 F – K).

. "Granting the women's offerings in "On", Greetings to you "ḥw" "bḥ", "Npr", "ski" ⁽¹⁾, greetings to you gods who count presentations and offerings to "Re" who are with "Hu" which is among the Celestial Kine. The deceased Osiris eats what "Re" bites and sits on the throne of the shining sun; I belong to "Qn". ⁽²⁾

The spells also refer to the snake "Rrk" that lives in the city "iss", whom the deceased hopes do not get attacked by its strong poison or its strong bite (sting) where the spell states: ⁽³⁾



" i iss Pwy ḥr r m33 iw ḥh.f m sdt iw ḥḥw im.f Rrk rn.f nsw 7 gb3 m 3wt n Psdw.f ḥḥ 3ḥw ḥtm 3ḥw.sn ḥ3.k Rrk imy iss Psh m r3 gb3 m irty.f sd ḳsw.k bdš mtwt.k nn iwt.k r.i nn h3b mtwt.k im.i. ⁽⁴⁾

As for "iss", it is far/remote from eyesight. Its explosion is from the flame (flare). The snake in it is called "Rrk". Its tongue is seven cubits long on its back; it lives on souls equipped with their souls; retreat "Rrk" who is in "iss". Bite your mouth ⁽⁵⁾ and blind eye; so that your bones may your break "shatter", so that your poison may weaken; so that you may not come against me, so that your poison may not enter in me ⁽⁶⁾".

, utterance SaA, understanding " PSPA 38, 1916, 43 FF.

(2) Faulkner. R. O, AECT, I,157.

(3) BD, Ch.CXIIIX, 275 (2-6) .

(4) Carrier .C, Le Livre de Morts de L'Egypte Ancienne, 622 .

(5)Raven. M.J " Egyptian Concepts on the Orentation of the human body ", JEA g, (2005) 37-39

Walker. J, Studies in Ancient Egyptian Anatomical Therminology, Warminster, 1996, 91-105 .

Birchs, " Medical Papyrus with the name of Cheops ", ZÄS,9, 1871,61.

Grieshammer, R., Mandöffnungs rituel, LÄIV, 1982, CoL 223.

Leek. F., " Observations on the Dental Pathology Seen in Ancient Egyptian Skull " J.E.A, 52, 1966, 60-62 .

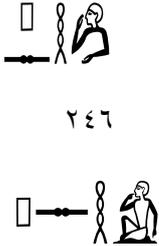
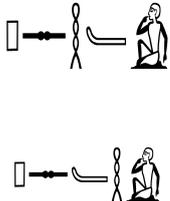
Roth, A., " Fingers Stars and the Opening of the Mouth and Function of NTrwi - blades, J.E.A 79, 1993, 60-63 .

Blackman. A., The Rite of the Opening of the Mouth in Ancient Egypt and Babylonian " J.E.A Lo, 1924, P.57 .

(6) Faulkner. R. O, BD, 144.

Methodology:-

The ways of writing the verb "*Psh*" (bite) varied through the Ancient Egyptian religious texts as follows:

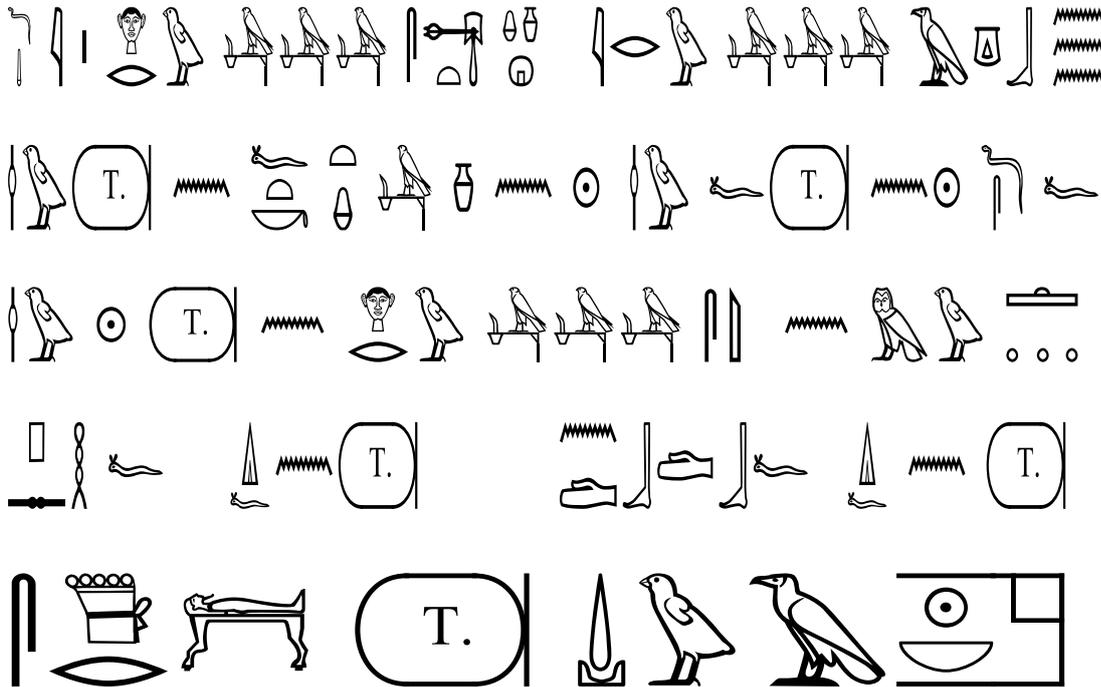
The verb + meaning	Way of writing	Source	determinant
<i>Psh</i>		Pyr 123,I Pyr 231,b Pyr 247,b Pyr 232,c	-
bites""		Pyr 123, i CT III 330 a	A2 a man with a hand to mouth
		Pyr 425, a	F 18 Tusk of elephant
		CT III 330, a CT VI 346,b Wb, I 550(1-4,) CT IV 34,F	F 18, A2 a man With hand to mouth and the Tusk of an elephant
		BD, Ch.CLXIX P.48(8)	N.21 tongue of Land +A2 a man With hand to mouth

Pyramid Texts:-

The symbolism of the verb "*Psh*" (bite) varied in the Pyramid Texts, as the verb "*Psh*" symbolized biting food (nutritional catering) of bread and beer so that the deceased get healthy. In addition, the verb "*Psh*" represents "the snake's bite"/"sting", after which the deceased is poisoned as some gods described that they have a strong bite like "Atum", who bites the deceased king to fill his mouth with his flesh.

(1) The verb "*Psh*" and biting the offerings (the nutritional catering):-

Spell (206) (1) of the Pyramid Texts states that the deceased king bites the offerings to devour them and get a healthy body.



Where the Spell states the following in the description of the event:

"*dd mdw i hrw st t hnk̄t ir.w hrw 3gb wd (T.) n fkt n R^c wd.f n (T.) R^c ds.f wd R^c (T.) n hrw snm.w Psh.f di.f n (T.) ndbb.f di.f (T.) sdr (T.) wd3 R^c nb (v̄).*"

"Recitation: you who is above baked bread and beer (3) responsible for the flood that commands King "Tti" to "Feteket," (Re's servant) so that he may command "Tti" to "Re" himself for "Tti", command "Re" to "Tti" who carries the catering he bites it, grants it to "Tti" when he eats (takes a sip), and grants it to "Tti" when "Tti" sleeps healthily every day (4)."

(v̄)The verb "Psh" and biting "sting" of the snake:-

(1) PT 206 (Pyr 123 f - K) .

(2) Carrier. C., Textes des Pyramides de L'Egypte ancienne , IV , M/F/E InF,1920 .

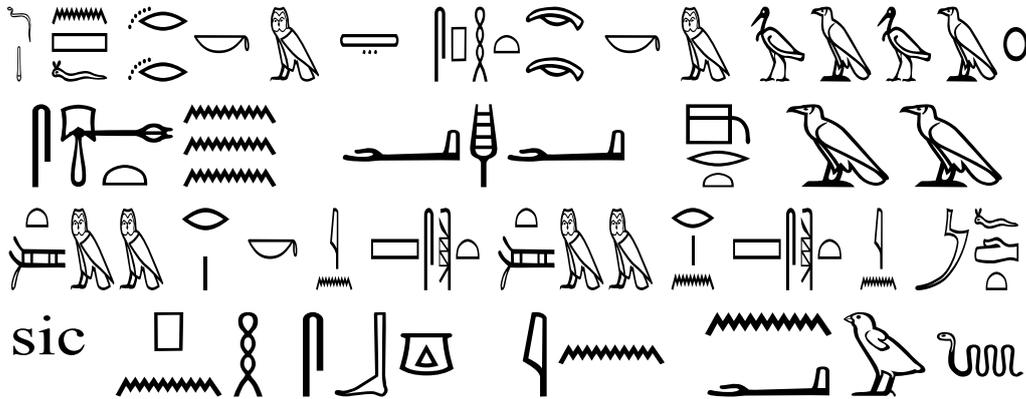
(3)Wershham, Ch.E ., A reinter Pretation of the So-Called Bread Loaves in Egyptian Offering Scenes, JARCE 16 , 1979, 7-10 .

Helck. W., Das Bier im Alten Ägypten, Berlin, 1971, 84 ., Proner. H., Die Theologische Bedeutung der trunkheit , ZÄS 79, 1954,&183, ZÄS 80, 1955, 5-11 .

(4) Allen, J, The Ancient Egyptian Pyramid Textes, Atlanta, 2005, T. 280, P.92.

Faulkner.R.O, AEPT.p.38 .

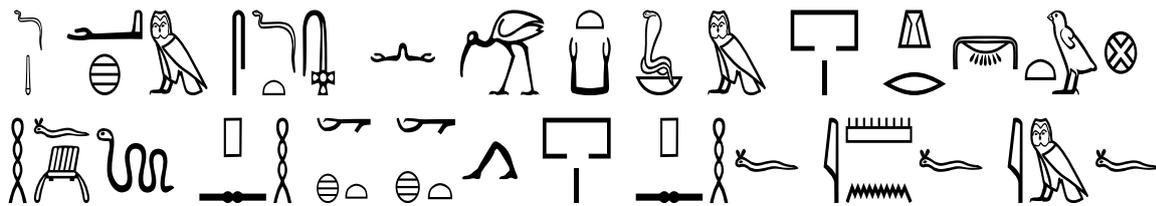
In Spell 230 of the Pyramid Texts, the snake "naw" bites the exhausted person. In addition, King "Wnis" transforms into a snake that bites the god "Geb", and the deceased hopes to waste the poison where the Spell states the event ⁽¹⁾



dd mdw nšf.k m t3 spḥty.k m b3b3w sti mw ḥꜥ dr.ty tm m r3.k in šsmtt tm r3.(k) n šsmtt in m3fdt Psh sb3.g in nꜥw i Rꜥ Psh (W.) t3 Psh n (W.) gb in s pn Psh (W.) n Psh sw (W.)
 (2).

"Recitation: it is your (snake's) poison on the ground your lips are in the hole, he pours the water; the two kites stand, and your mouth closes by the punishment tool; the mouth of the punishment tool is closed by "mafdet" who is exhausted and is bitten by the "nꜥw" snake; it is "Re" and King "Wnis" bites the ground and king "Wnis" bites "Geb"; king Wnis bites the father that bites him. That is the man who bites King "Wnis", but King Wnis won't bite him ⁽³⁾

In addition, the verb "Psh" appeared in the events of Spell 242 to refer to the snake's bite (sting) that it stings secretly, and after that, the snake disappears / hides in its house. The Spell states the following⁽⁴⁾ :



"*dd mdw ḥm sdt n gm tks m pr hr Nwbt ḥḥ3w Psh ḥtḥt Pr.(f) Psh.f imn.f im.f.(ḥ).*"

(1) PT 230(230, C-231, C) .

(2) Carrier. C, Textes des Pyramides I, M / F / E Inf, 53-56, p.192 .

(3) James. A.P, Pyramid textes, p.17, T5.

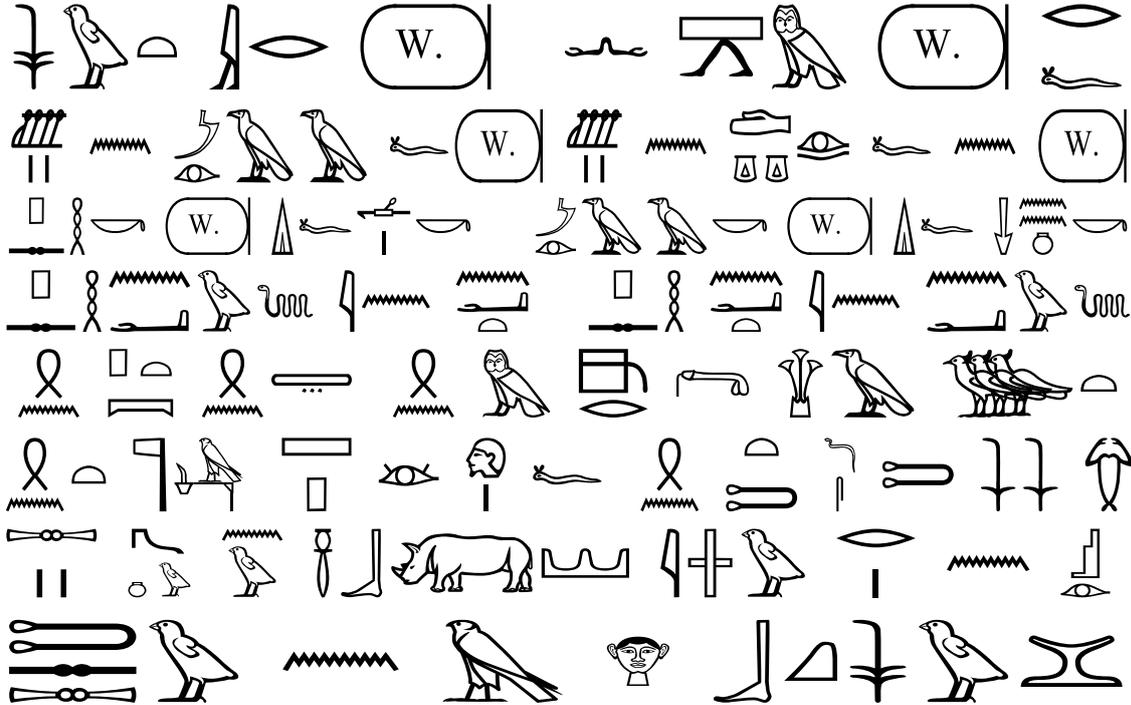
Faulkner. R. O, AEPT, 54-55.

(4) PT 242 (247 a-b).

(5) Carrier .C, Textes des Pyramides, W / F / W, 24-35 - W / F / W 35-40 p.92-94.

"Recitation: the flame is extinguished; there is no lantern in the house owned by "Nubt"; the snake bites, comes and goes to his house; it bites and hides in it"⁽¹⁾

In addition, the word "Psh" in 230 of the Pyramid texts referred to the meaning of the verb "to bite", meaning the bite of the "n^t" serpent and the bite of the "n^w" snake to revolve around the heaven and earth, and the god twines and knots are tied. These events occur after the snake's sting to protect it from snake bites and protect it from them. The Spell states the same meaning as follows. ⁽²⁾ :



" swt ii r (W.) n šm (W.) rf šsp n m33.f (W.) sšp.wy n dgg.f n (W.) Psh.k (W.) di.f w^c.k m33.k (W.) di.f snnw Psh n^w in n^t Psh n^t in n^w šn pt šn t3 šn mdr h3y rhyt šn ntr šp tp.f šnt.t ds.t nn srkt imy r3 n Wsir ts.w n Hr hr bksw. ⁷

"I came against "Wnis" and "Wnis" shall not go against him, at the second instance watch him Wnis, at the second instance look at him; you bite King "Wnis" so by being alone you will cause you are looking at the king and grant him companionship (friendship); bite the "naw" snake. You bite the "nat" snake by the "naw" snake"; the sky is entwined, and the earth is entwined and the male that protects pleps ⁽⁴⁾. May the god whose head becomes blind entwined, by himself here like a scorpion. They are two knots from Elphentin that are in Osiris's mouth. They have been tied for Horus for his vertebrae ⁽⁵⁾".

(3) PsH" (to bite) and some gods:-

(1) Faulkner. R. O, AEPT, P.57.

James.,A. P, Pyramid Textes, P.18,W, 7 .

(2) PT 230 (Pyr 232 a – 234 c) .

(3) Carrier. C, Textes des Pyramides, W / F / W 16-23.

(4) Faulkner. R.O, p.54-55.

Allen, J, P, Pyramid textes, W.5, p.17.

Mercer, A., O, The Pyramid Textes in Translation and Commentary, New York, London, 1952, P.71

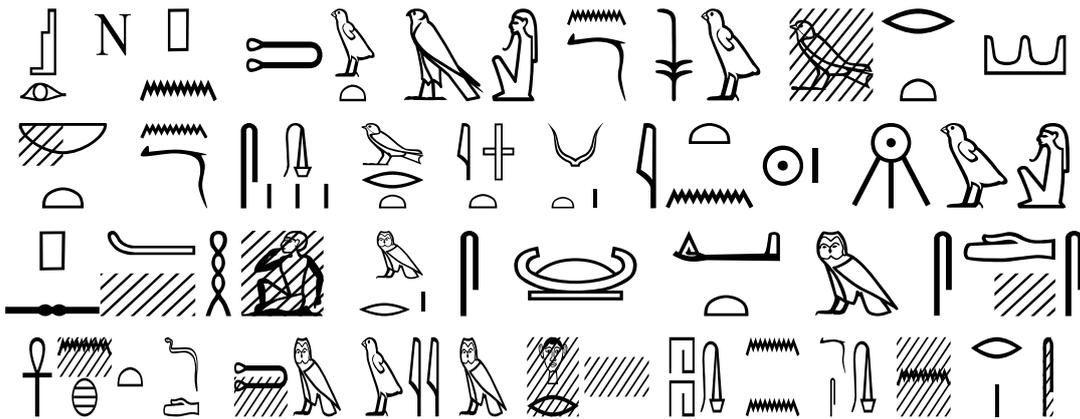
(5) Wendrich, W, Entangled Connected or Protected? The Power of Knots and Knotting in Ancient Egypt in Szpakewska, Kaedj, Through a Glass Darkly magic, Dreams and Prophecy in Ancient Egypt, Swansea, 2006, 23-270.

Odgon, J, R, Studies in Ancient Egyptian Magical through knot and ties Notes on Anant Ligatures in DE 7, 1987, 29-36.

"rdi 3w.wt n st m iwnw ind hr.k Hw b^ch Npr ski ind hr.tn ntrw ipw [w3h ht] n R^c imy.w m hw imyw m mhyt wrt wnm Wsir N tn m Psh R^c hmsi hr hndw i3hw ink iwnw (¹)."

. "Granting the women's offerings in "On", Greetings to you "hw" "b^ch", "Npr", "ski" (²), greetings to you gods who count presentations and offerings to "Re" who are with "Hu" which is among the Celestial Kine. The deceased Osiris eats what "Re" bites and sits on the throne of the shining sun; I belong to "Qn". (³)

It was stated in the events of the spell 243 of the coffin Texts, which indicates that the god "Horus" bites its' mouth to live long in the flame explosion. The spell refers to that meaning(⁴) :



(1) Carrier. C., Textes Des Sarcophages De Moyen Empire Égyptien, Tome I, 436 .
 (2) Bonnet, H., " Gotteskraft " RÄRG, 254, Gardiner, A., " Some Personifications II, Hu Authoritative , atterance SaA, understanding " PSPA 38, 1916, 43 FF.
 (3) Faulkner. R. O, AECT, I,157.
 (4) CT 284 (IV 34 b – J).

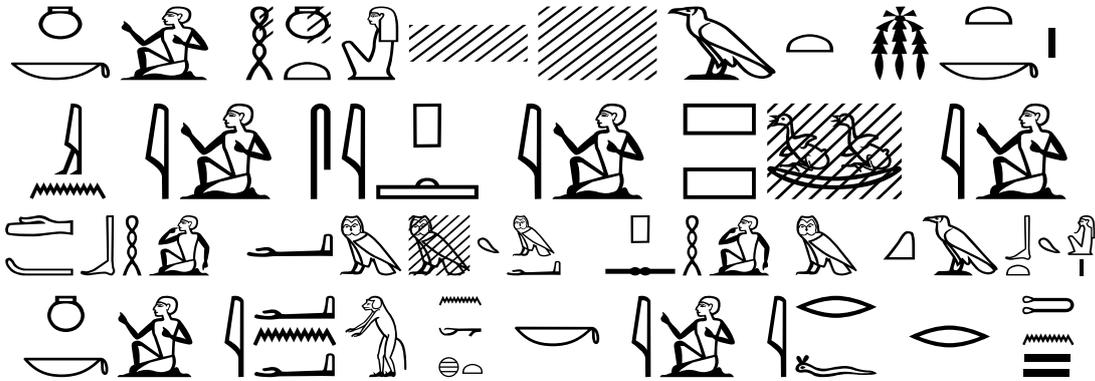


*tm wnm st in hf3t Psh n itm mh. n.f r.f ʿnn.f ʿnn.(f) sic kb imy.t niwt t3w imyt sht m 3m N tn m 3m i3m sy.*¹

"The woman was not eaten by the snake. It bit "Atum" and filled its mouth. It has twined, and the cold in the city and the hot in the field. Don't grasp. You will not get hold of this deceased, grip her nor grasp her."²

(2) The verb "Psh" and biting body members:-

The events of Spell 243 of the Coffin Texts indicated that the swan bites the breast (chest) of the deceased to be granted power and gain the throne. The spell states³ :



*" ink hnwt m3 mst.i (k) ii . n.i sip.i (k) ss.i dbh ʿmm Psh.(i) m k3bt ink iʿ nht.k ir.f r.tn ."*⁴

"I am the swan watching you bring up. I came to investigate (supervise) your throne, ask about the brain/ mind and bite the chest (breast). It is I, the Baboon, and you are the stronger more than it/ him for you all."⁵

(3) The verb "Psh" and the snakes' bites/ stings in the Hereafter:

The process of biting by the snake's sting where the spells state what indicates that the cobra snake emerging from its location stings (bites) the god "Re" the god of the sun where the following was stated¹:-

(1) Carrier.C., Textes des Sarcophages, 1626.

(2) Faulkner.R.O, AECT II, 271 .

(3) CT 243 (III 330 a – 331, b).

(4) Carrier. C., Textes des Sarcophages, 592.

(5) Faulkner. R. O, AECT, I, 190.



ht ht n drt tni hr.k hr dt Prt m sic (Pr.f) Psh n R^c ().

"The hand retreats, and he is raised above you, and the cobra snake emerging from its location falls to bite "Re."

()

In addition, it was stated what indicates that god "Re" is stung in particular by the "n^cw" snake:-



Psh R^c in n^cw. ^ε ""

"Re" is bitten by the "naw" snake."

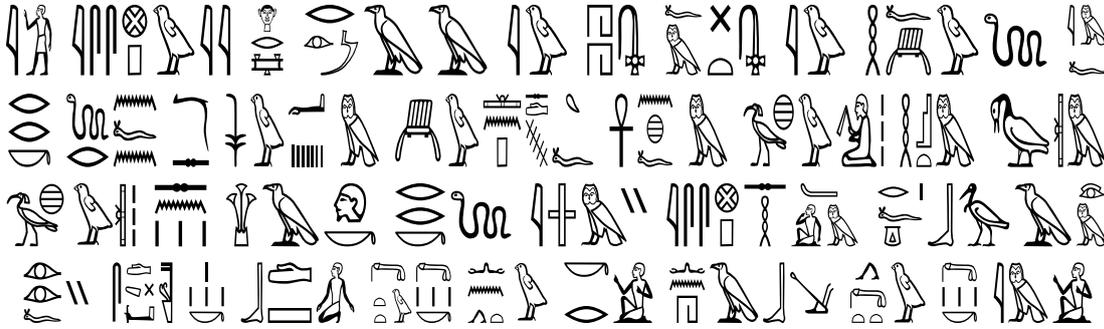
The Book of the Dead:-

The concept of biting appeared in the Book of the Dead's spells and references the snake sting (bite). The deceased requested that the blind snake bites his mouth to mitigate the strong poison dose, as the spells pointed out to the deceased biting the excellent food and offerings, so his voice clears after that and is purified in the Hereafter, for example: (bread).

(1) CT 885 (VII 95 a – c).
 (2) Carrier. C, Textes des Sarcophages du Moyen Empire Egyptien, 1906.
 (3) Faulkner. R.O, AECT III, p.48 .
 (4) Faulkner. R.O, AECT III, p.49 .

(1) The verb "Psh" and the snake sting in the Book of the Dead

The verb "Psh" appeared in the Spells to refer to snake stings or that the deceased had sought refuge from snake stings (bite). He requested that the snake bites his mouth to mitigate the strong poison dose; Ch. 149 of the Book of the Dead points out the following (1):-



" i iss Pwy hr r m33 iw hh.f m sdt iw hf3w im.f Rrk rn.f nsw 7 gb3 m 3wt n
Psdw.f ʿnh 3hw htm 3hw.sn h3.k Rrk

imy iss Psh m r3 gb3 m irty.f sd ksw.k bds mtwt.k nn iwt.k r.i nn h3b mtwt.k im.i
.()."

As for "iss ", it is far/remote from eyesight. Its explosion is from the flame (flare). The snake in it is called "Rrk". Its tongue is seven cubits long on its back; it lives on souls equipped with their souls; retreat "Rrk" who is in "iss". Bite your mouth (3) and blind eye; so that your bones may your break "shatter", so that your poison may weaken; so that you may not come against me, so that your poison may not enter in me(4) ”.

(2) The verb "Psh" and biting food:-

(1) BD, Ch.cX IIIX, 275 (2-6) .

(2) Carrier.C., Le Livre de Morts de L' Egypt Ancienne, 622 .

(3)Raven. M.J " Egyptian Concepts on the Orientation of the human body ", JEA g, (2005) 37-39

Walker. J, Studies in Ancient Egyptian Anatomical Terminology, Warminster, 1996, 91-105.

Birchs, " Medical Papyrus with the name of Cheops ", ZÄS,9, 1871,61.

Grieshammer, R., Mandöffnungs rituel, LÄIV, 1982, CoL 223.

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Roth, A., " Fingers Stars and the Opening of the Mouth and Function of NTrwi - blades, J.E.A 79, 1993, 60-63.

Blackman. A., The Rite of the Opening of the Mouth in Ancient Egypt and Babylonian" J.E.A Lo, 1924, P.57.

(4) Faulkner, BD, 144.

In the events of ch. 169, it is stated that the deceased with a body purified with water and Natron salt, milk and incense bites delicious food to have an honest voice (become innocent) in the Hereafter. The Spell states the following :⁽¹⁾



*Twr m bd ḥsmn kb m sntr w^cb.k m irt Ḥpw m ḥnkt n tnmyt m ḥsmn ḥsr dwt drp
tw tfnwt s3t R^c m rdt n.s it.s R^c ts tw n.k int twy krt it.s Wsir twy krt it.s Wsir
iw Psh n.i m ht ndmit dd.f im n Wsir nfr wbn.f m3^c ḥrw ḥrw ḥr R^c nsti ibt t .^y*

(1) BD,Ch.cL XIIX, 48 (7-9).

(1) Carrier. C, Le Livre de Morts de L'Egypte Ancienne , 741

(2) Lucas. A, The Occurrence of Natron in Ancient Egypt, JEA 18 No 1 / 2, pp 62- 66, Degryse. P, The Source of Natron, The Class making in the Greco-Roman World, Leuven university Press , 2021 .

(3) Brunner. H, " Mac – Cheru " in LÄ III, 107-110, Griffiths.

J.G., The Conflict of Horus and Seth, 74-81.

Mašpero, G, " sur L'Expression MĀ-Kherouu, PI 1893, 93-104.

Be pure by means of Natron⁽¹⁾, cold water and incense. You become pure by "Abis's" milk, by "tenmet" beer and by Natron that keeps away evil. "Tfnut" The daughter of "Re" giving her father, "Re". She knots you being from the valley, burying her father, Osiris. I am biting something delicious he gives to Osiris, he is good and rises the one with an honest voice⁽²⁾. Three portions of bread are above (at the top) with "Re" the "ibw" and good.

Results :-

The verb "*Psh*" appeared in the Pyramid Texts in the following shapes to refer to the symbolic meanings:

- (1) Biting offerings or nutritional catering where the deceased bites the offerings to devour them and become healthy and in good condition.⁽³⁾
- (2) Snakebite (sting) as the "naw" snake bites exhausted people in the Hereafter, and the deceased seeks refuge from its poison which is wasted at the end⁽⁴⁾.
- (3) The bite of gods like Atum, who had a strong bite that the deceased fears and is cautioned against. ⁽⁵⁾.

Also, the verb "*Psh*" appeared in the Coffin Texts in the following ways to give the following meanings:

- (1) biting of gods where the verb "*Psh*" refers to the bite of the god "Re," after which he gets power and the throne of heaven, also the bite of the god "Horus" and god "Atum"⁽⁶⁾.
- (2) Biting body members, as stated in the Coffin Texts that the swan embodying the deceased bites the breast or chest of the deceased to be granted power and get the throne ⁽⁷⁾.
- (3) The sting of the snakes where the spells stated that the cobra snake stings the gods like the god "Re", from which the deceased seeks refuge and is cautious.⁽⁸⁾

In addition, the previous concepts were repeated in the Book of the Dead as follows to aim at:

- (1) the bites of snakes where the snake bit his mouth to mitigate the poison dose, so it cannot harm the deceased⁽⁹⁾.

Devéria, T, " L' Expression MĀĀ-XERou " RTII, 1879, 10-14.

Anthes, R, " The Original meaning of mAa-*hrw* " JNES 13, nol 1954, pp-21-26 .

(4) PT 206 (Pyr 123 F-K) .

(5) PT 230 (230, c – 231, c).

PT 242 (247 a – b).

(6) PT 284 (Pyr 425 a – e).

(7) CT 177 (CT III 163 a – e).

CT 284 (CT IIV 34 b – j).

CT 717 (CT VII) 346 a – g).

(8) CT 243 (III 330 a – 331, b)

(9) BD, Ch. CXL IX, 275 (2-6) .

(2) biting the offering and foods as the spells of the Book of the Dead stated that the deceased bites the pure food like bread to get innocence after that in the divine judgement in the Hereafter ⁽¹⁾.

Discussion:-

Although the phenomenon of violence was prevalent for the Ancient Egyptians in punishment, the texts rarely referred to the verb/ action of "biting", for which the symbolism varied in the Ancient Egyptian texts. The verb "PsH" in Pyramid Texts refers to biting food, offerings and nutritional catering (bread and beer). Also, the verb "*Psḥ*" refers to strong snake bites and stings from which the deceased cautions and seeks refuge ⁽²⁾.

Thus, some of the gods have been described as having a strong bite that grants them the Heaven throne, such as "god Atum" who used to bite the deceased and fill his mouth ⁽³⁾

In the Coffin Texts:

Some concepts were repeated from the Pyramid Texts that some gods have a strong bite that is harmful/ lethal, like the god "Re", Atum and Horus, after which they are granted power that enables them to have sovereignty over Heaven and the Hereafter ⁽⁴⁾

The verb "PsH" also refers to the swan that embodies the deceased, and that bites the breast (chest), so he is granted power and sovereignty ⁽⁵⁾

Also, the verb "PsH" referred to the bite or sting of the Cobra snake to some gods such as "Re". The deceased has sought refuge from them through spells from the evil of this bite or sting ⁽⁶⁾

The Book of the Dead:

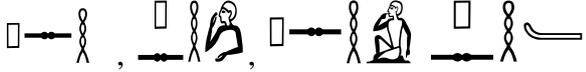
The concept of biting appeared in the Book of the Dead to also refer to the snake bite (sting) that poisons the body. The deceased sought refuge from the evil of the sting and hoped that the blind snake would bite his mouth to mitigate the poison dose ⁽⁷⁾.

The spells also referred to the verb "PsH", meaning "bite" the delicious food and offerings after which he is granted innocence in the judgement; among these foods is the delicious bread ⁽⁸⁾.

Conclusion

For the Ancient Egyptians, Violence was divided into physical violence, and there was internal destruction, economic crises and weakness of the central authority represented by the king.

Although the phenomenon prevailed and many articles referred to it, none of them dealt with "biting" for the Ancient Egyptians. Here, the scholar dealt with the verb "PsH" (to bite) in Ancient Egyptian religious texts. It was proven that the verb "PsH" was stated in

many ways: , through the Old Kingdom, the ways ... , in the Middle Kingdom,  and the New Kingdom in the Pyramid texts, Coffin Texts and the Book of the Text.

(1) BD, Ch. CLXIX, 48 (7-9).

(2) CT 885 (V II 95 a – c).

(3) PT 206 (Pyr 123F-K).

(4) PT 284 (Pyr 425 a – e).

(5) CT 177 (CT III 63 a – e).

CT 284 (IV 34 b – J).

(6) CT 243 (III 330 a – 331, b).

(7) CT 885 (VII 95 a – c).

(8) BD, Ch. CXLIX, p.275 (2-6).

(9) BD, Ch. CLXIX, 48 (7 – 9).

The verb "*Psh*" also refers to biting food and offerings like bread and beer, so the deceased get a healthy body.

Also, the verb "*Psh*" symbolizes the snake bite or sting after which the deceased is infected with the poison, and he is cautioned from it by spells. Some gods were described as having a strong bite, like the god "Atum", who fills his mouth with the flesh of the deceased

In the coffin texts, the verb w "*Psh*" (through Pyramid Texts) refers to the swan biting the body members like the breast (chest) of the deceased to become strong and sovereign. Also, some gods were described through the coffin texts as having a strong bite, like "Atum", "Re", and "Horus", after which they become sovereign in the Hereafter.



Fig. 1: A handicapped boy subjected to violence from other boys in the tomb of Khentika-Saqqara

Ref: James, T. G. H. The Mastaba of Khentika, pl. XI

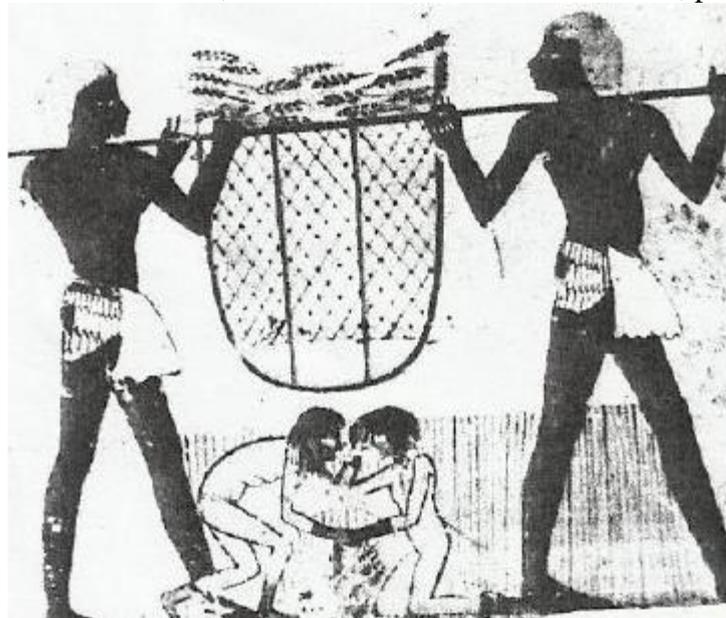


Fig. 2: Two girls fighting during the harvest of wheat flowers in the tomb of Menna
Hawass, Z., Le Tambeau de Menna , Plateau XXVA.

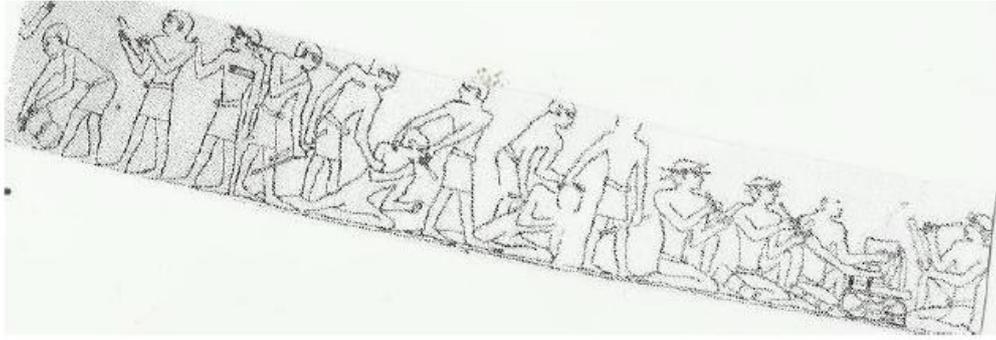


Fig.3: Scolding the peasants during the account audio in the Crusher of the Egyptian Museum in Cairo from the Saqqara cemetery.

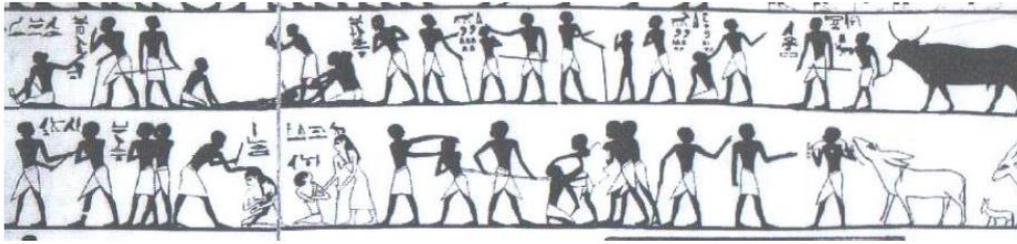


Fig. 4: Compelling the account provider to kneel in the tomb of Baqet III in Beni Hassan Newberry,p,e, Beni Hassan volIII,plvIII.

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