

Original article

THE MEANING OF THE WORD *ins* THROUGH ANCIENT EGYPTIAN
HIEROGLYPHIC TEXTS

Eltoukhy, M.

Egyptology dept., Faculty of Archaeology, South Valley Univ., Luxor branch, Luxor, Egypt
E-mail: mohsen.eltoukhy@arch.svu.edu.eg

Received 21/11/2018

Accepted 16/5/2019

Abstract

The word *ins* is related to the red color in general, *ins* which means the "Red Linen/Cloth" is derived from it, expressing a material/garment in the texts, it gives the meanings of red linen, red cloth, red garment/ fabric, and red bandage/mummifying bandage, also it happened that it was used in different positions related to divine names/ titles (such as: *nb-ins*, *nbt-ins*, *jmj-ins.f*, and *insjtj*), each of them is related to a specific God (Osiris, Re, Hathor, Mut, Sekhmet, Bastet, and Sekhmet-Bastet-Rat); also there is a feast related to *ins* (*h3b-ins*). Also the word *ins* which is a plant, which could be with red flower could be derived from *ins*. This paper is dealing with the word *ins*, its different writings in different positions, each gives a special meaning, and it is importance to be participated in several divine names in Ancient Egypt until the end of the late period and before the Greco-Roman period.

Keywords: *ins*, *inst*, *Insytl* *Insj*, Red linen, *Nb-ins*, *Nbt-ins*, *Jmj-ins.f*, *Insjtj*

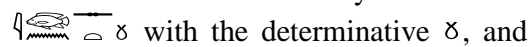

1. Introduction

The word *ins* gives the meaning of Red Linen/Cloth [1] the red color is associated with the feelings of arousal, disturbance, anger, danger, and fury, and it is considered as an intense color that increases blood pressure and elevates muscle strength. It makes sense that the early Man was chiefly concerned with matters of survival, and his first foray into the world of color would be red, that it is a life-giving and protective color. So it is associated with blood, fire, and the sun to demonstrate the power that gives life or causes harm [2]. There are at least four other words related to the red color together with *ins* in Ancient Egypt [3]; *dšr* [1,3], *tms* [1,3], *tr* [1,3], and *jdmj* or *jdmit* [1,3]; *dšr* was used generally referring to the red color, also there are two divine names that include the word *dšr*; *Nb-dšrw* [4] giving the meaning of

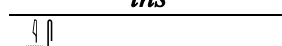
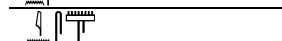

"Lord of blood/lord of the red"; and *B3-jmj-dšrw.f* [4] giving the meaning of "The Ba, that is in its blood". Although, *ins* was only considered as the red blood color, *insj* is the one that appeared in divine names as: *Nb-ins* [4] giving the meaning of "Lord of the red cloth", *Nbt-ins* [4] giving the meaning of "The Mistress / Lady of the red linen", *Jmj-ins.f* *Jmj-ins* [4] giving the meaning of "The one who is in his red linen", and *Insjtj* [4] giving the meaning of "The two ladies of the red linen". However, Jéquier [5] defined it as a light red cloth, which seems to have been reserved for worship and funerary ceremonies. Thus, the word *ins* had not been studied separately at all only a few mentioning without clarifying the difference between the various writing or mining.

2. Methodology

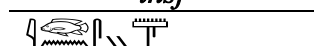

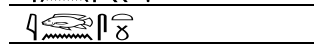

2.1. Phonological point of view

There is a possibility that *ins*, *insj*, and *inst* are giving the same meaning as a red garment; but *inst* could be referring to the red linen that normally is written as  with the determinative δ , and the word linen is written as 



followed by the same determinative; depending on that *inst* could be used to determine the red linen not the red cloth, and *ins/ insj* could be used to determine the red cloth. The word *ins* [1] was written as:


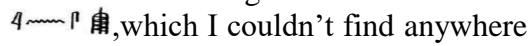
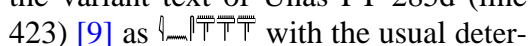

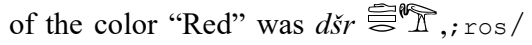
<i>ins</i>	Determinative	Meaning
	NON	Red (blood)
		Red (blood)

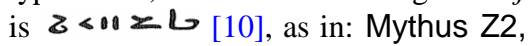
The word *insj* [6] was written as

<i>insj</i>	Determinative	Meaning
		Red cloth/ linen
	δ	Red linen/ fabric
	δ	To color something

The word *inst* [1] was written as

<i>inst</i>	Determinative	Meaning
		(Red) plant from Wadi-Natrun [7] Aniseed? [8]

There is a remarkable writing that appeared in Teti PT 285d (line 242) [9] in which the determinative of the word *insj* was an unusual sign  in the word *ins* , which I couldn't find anywhere else, however, the same word appeared in the variant text of Unas PT 285d (line 423) [9] as  with the usual determinative . The Ancient Egyptian word of the color "Red" was *dšr* , ;ros/ *twrs* in Coptic [1], this word in general

was used as an adjective referring to a red material. However, all of the Coptic words I found cannot be an evolution of the word *insj* which gives the same meaning of red color! Which might mean that this word didn't last to Coptic although it has appeared in a Ptolemaic Hieroglyphic text, the demotic writing of *insj* is  [10], as in: Mythus Z2, 29 [11]

3n tj.k šs n wit n inst n T-nt-p3 ... hnt

"Have you not taken a red bandage and green cloth for the (goddess) of ... the Mistress of Joy?"

In addition, the word *ins* appeared with *dšr* in the same sentence in Pepi

[9] PT 1464a (line 781) with two other variants:

Pipi pw ins pr m 3st pw dšr pr m Nbt-ḥwt

"Pepi is the red linen / pink-color that came from Isis (and) the redness that came from Nephthys" [12,13]

It has to be noted in these variants that *ins* was translated as the red linen/ pink color that came from Isis, although *dšr* was translated as redness that came

from Nephthys, depending on that, *ins* could refer to lighter degree of red color than *dšr*.

2.1.1. *inst* as a colored cloth

The writing *inst* as a red colored cloth was used in several texts with dif-

ferent positions as could be seen in the following phrase:

* CT II 227, S1P Spell 149 [14]

dd s tb m ḥd jdmj snd mnd inst

“Be shod with a pair of white Sandals <and be clad in> a kilt and sash? of red linen” [15]

The word *mnd* in this example is followed by $\overline{\text{T}}$ which could be considered as a defective writing of the word *inst*; that it is not common to be as a determinative of the word *mnd*.

* pAn. III-A, 8 = pBM EA 10246/6 [16, 17, 18, 19, 20] with the determinative δ with the three strikes of plural

n3y.sn ḥ3w.tj m inst

“their beginnings / tops are made of red inst fabric”

* pAn. IV, 16.7 = pBM EA 10249 [16,17,18,21] with the determinative δ

n3y.sn ḥ3w.tj m inst

“their tops are of red inst fabric”

* pAn. IV, 17.2 = pBM EA 10249 [16,17,18,21] with the determinative δ

n3y.sn krtw m inst

“their straps are of red inst fabric”

* pBM EA 10085 + 10105 (Miscellanies), On the Delivery of Foreign Goods (line [x + 3.10]) [22]

jw.t b3ndw m ins{t}

“You (f.) are clothed with the red fabric (?)”[23]

2.1.2. *insw* a colored cloth

The writing *insw* as a red colored cloths was also used as a mummifying bandage [24] and linen bandages, as follows:

* pRamesseum 9 = pBM EA 10762, 2,1-3,10 (line 2,2-3) [25]

hr.i ʕfnt dšrw(t) insw

“The ones who are under their red headscarves and linen bandages!”

In addition, the word *ʕfnw* could give the meaning of blindfolded or covered, also it could be give the meaning of a sandals [26]

2.1.3. *insj* as a colored cloth

The writing *insj* as a red colored cloth was also used in several texts with different positions as could be seen in the following phrases:

* pKoller 3.8 = pBerlin P 3043, 3.3-5.4: Letter on Nubian Tribute [16,17,27,28,29,30]

nbw nfr gmw n ḥ3st m ʕrf n insj

“white gold, good gold, from the mountains (?) in red linen cloth bags”

* Magical Papyri New Kingdom, pLeiden I 346, Proverb III (line 3,9) [31]

ḥr ntt jr.n.j p3y.j wd3w m mn-rrt m sšd n.j insj ḥp

“For I have made my amulet in the form of such a piglet of red linen bandage.”

* pTurin Museo Egizio 1791 Tb 114-165, Tb 164 (line 13) [32]

zh3 m ʕnd šw hr sntr w3d wm m rythr pry n insj

“(It is) to paint with dried myrrh resin (mixed) with (“on”) fresh frankincense and to trace (“repeat”) with ink on a red cloth bandage.”

2.2. Producing the *insj* as a garment

There are specific verbs that appeared with *insj* as a red colored material; such as *psi* and *nbd* in the following example.

* Nough, p. 146 [6]

di.i rḥ.k n3 wi3 wt nty imj Ḥwt-ntr..... nbd psi insj
 “I inform you/I cause you to know the jobs that are in the temple.... and the one who cooks/ dyes the red linen (*insj*)”

Berlandini-Grenier has also mentioned that *ṛk ins* appeared with the priestess specially those of the Goddess Basstet [33].

2.2.1. Place of *insj*

* Compare: CT VII, 495 B5C Spell 1145 [14]

Nbt-ḥwt dšrt jmj m b3t

“The Lord of the Red Mansion”[34]

* Urk V, 43, 5-10 [35]

dšr irtyw jmj ḥwt-insj

“The two red eyes who are in the place of red linen (*insj*)”

* pCairo CG 51189 (pJuja), Tb 017 (line 83) [36]

dšr irt jmj ḥwt-insj

“red-eyed in the house of red linen”

* CT IV 270 B9C^a / CT IV 270 M4C Spell 335 (two different variants) [14]

Dšrtj jmj ḥwt-ins

“Bloody one who is pre-eminent in the Mansion of Red Linen”[15].

dšrtj as a Nisbe form of the noun *dšrt* is followed by *jmj ḥwt-ins* as an epithet, the whole phrase is considered as a name of one of the seven spirits that is followed by the determinative of God A40 from the sign-list of Gardiner.

2.3. *insj* as a divine symbol

Heba Nouh [6] mentioned that there a ritual with four kinds of colored linen with *ḥdt* (white), *w3dt* (green), *idmjt* (dark red), and *inst* (light red), this ritual is related to Goddess Neith as a specific linen named *mnḥt*; this linen was used to cover the face during the mummification by Neith or one of her

The other six spirits are: *Dḥdh*, *3ḳdkd*, “Bull who was not put to his burning”, “black-faced who is in his hour”, “Radiant-faced who comes out after having turned back”, and “He who sees in the night what he shall bring by day” [15].


subordinates whose name was *ḥndwt*. These linen were made and prepared in two chapels named *rsnt* and *mḥnt* [37, 38,39]. Horus was wearing this cloth during his fight with Seth [40], also it was used with statues [41]. It appeared also as a Magical bandage named *pry* made of the *ins*, as:

* Totb. Leps. 164, 12 [6]

sš m ṛnd ḥr w3d mry ḥr pry m ins

“Spreading oil on the offspring with love on the bandage of *ins* (red fabric)”

2.3.1. Feast of *insj*

It is noted that there is the word  *ins* that gives the meaning of "female priest" from the Greek era [1] but I couldn't find it with the determinative

B1 in Gardiner's Sign-list, which could mean that there was a Goddess named *ins*, who had a specific feast, as appeared in the followings:

* Unas pyramid, PT 250 (line [398]) [9].

[268b] *jn Wnjs dd jm.t jb wrt m ḥ(3)b ins*

“It is Unas who says what is in the heart of the great, on the feast of the red linen cloth.” [12]

* CT VII 101, S10C Spell 890 [14]

jnk šḥn w3yt n ḥ(3)b-ins m nḥpw

“I am he who sought her who is far away on the day of the festival of red linen in the early morning” [34]

* pParis Louvre 3092 + Frgm. Montpellier (pNeferubenef), Tb 174 (line 515) [42]

dd jmjt jb wr m h3b-insj

“Say what is in the heart of the Great, on the feast of the red cloth!”

* pSalt 825, 2.7-9 [43]

*wn.in r^c bdš h3y fdt m h^cw.f r t3 rwd hpr.f mhi hpr hbsw p(w) hr-ir t3 mnht ... ins
jdmyt hprw m*

“When Re becomes weak sweat came down from his body to the land // he became

This example shows how *insj* was created on the land by God Re. All the texts that had mentioned that there is a feast of *ins* didn't say much about that feast.

2.3.2. *insj* as an offering:

* CT V, B3L Spell 466 [14]

ins 4

“Red Cloth 4” [44]

* Stela of Pu 1:2 [45] From the tomb of *Imn-htp* (middle of the XVIII Dyn. - NK) at Abydos it appeared that *insj* as a red linen cloth was used as an offering to be used in making the *sšd* of the *w3g* fest, which gives the deceased the right to use the holy bark of Osiris, as:

sšp(.i) sšd m h(3)b-w3g m w3dt hr insj

“May I receive fillets in the feast of Uag, of green and red cloth!” [46]

The same thing appeared in *Pyr. 1202* [6]

* Serabit El-Khadim, Mines, n. 53, 13-14 [47]

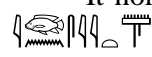
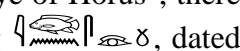
dd.f iw in.n.i n.s wd m msn tp 3kt hđ tšs ins

“He says: I brought to her an altar of faience, fine linen, white linen, various ... together with *ins*-cloth” [48]

2.4. Derivatives of *Insj*

insj is also appeared in a few epithets related to divine names such as

2.4.1. *insyt*

It normally appeared in the writing  is the most common writing in the Hieroglyphic texts [1] and it refers to "The Red Eye of Horus", there is a very rare writing , dated

2.4.2. *Nb-ins*

It gives the meaning of “The Lord / Master of the red linen”, as an

2.4.2.1. *Osiris*

Most of the examples of *Nb-ins* are related to Osiris in which they are


* pCairo CG 25095 (p*M3j-hr-prj*), Tb 099 B (line [207-209]) [36]

ij.n.i m33 jt.i j Wsir j Nb-[208] insj šhm m 3wt-jb jnbj kp t3y [209] škd.wt

“I came to see my father Osiris. O Lord of the red cloth having joy”

There are other variants [32,36] of the same formula from Tb 099 B, most of them has the vocative prefix *j* before the

“*insyt*”, “*Nb-ins*”, “*Nbt-ins*”, “*Jmj-ins.f*”, and “*Insjtj*”.

back to the Greek and Roman periods, in which the determinative  D6 of sign list of Gardiner could refer to Horus's eye.

epithet, it appeared only with god Osiris and Wnn-nfr, as follows:

mostly used as epithets for him, as follows:


epithet *Nb-insj* except pLondon BM EA 10477 (pNu), Tb 099 B (line 3) in which the vocative prefix is omitted.

2.4.2.2. *Wnn-nfr*:

* pBM 10288 II, 27 [49]



hb.tn s3w.tn r Wnn-nfr nbt-ins

"You are trodden on and broken, from Onnophris, the lord of the red cloth"

It strictly a goddess's epithet, but here applied to Osiris, and the  is therefore superfluous [1]. But in the Book of the Dead, ch. 99, the skipper of a ferryboat in the netherworld is addressed as 'lord of the red cloth' [35,50,51]. Caminos [49] has a theory that *t* in *nbt* is a superfluous, depending on another example from pBM 10188, 17, 13 (9.22) [52,53], in which *wnn-nfr* is followed by *nbt*; his theory could be criticized through the following: *Nb-ins* appeared only in two different texts; TB 099 B in which *Nb-ins* was considered as an epithet,

actually in pCairo CG 24095 [36]; pCairo CG 51189 [36]; pTurin Museo Egizio 1791 [32,54] there was a vocative article separating *Wsir* and the so-called epithet *Nb-ins*, which means that it could be a name of another god. The other example is in pBM 10288 II, 27 in which *Nbt-ins* was considered by Caminos as an epithet of *Wnn-nfr*. OR it could be written right as *Nbt-ins* which appeared in many examples as a title of different goddesses, so it is normal to be used referring to one of these goddesses in a conjunctive with *Wnn-nfr*.

2.4.3. *Nbt-ins*

It gives the meaning of "Lady of the red linen" [4], as an epithet, it was written as , and . I couldn't find any example of this epithet before New Kingdom, however,

most of the examples are dated back to the Greek and Roman Periods [4]. This epithet normally refers to any of the goddesses Mut, Sekhmet, Bastet, Hathor, and Sekhmet-Bastet-Rat, as:

2.4.3.1. Mut

* Chester Beatty IX vso, 2,5 [55]

Mwt nbt-inswt

"Mut, The lady of inst-cloths"

2.4.3.2. Sekhmet [56]

* Magical Papyri New Kingdom, pLeiden I 346, Proverb III (line 3,10) [31]

jnk shmt nbt <r> dr jnk shmt nbt insj

"I am Sekhmet, the all-mistress, I am Sekhmet, the all-mistress"

Another example with no clue of the goddess whom this epithet refers to, which could be the goddess Sekhmet

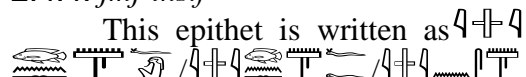
depending on the other epithet in the same text.

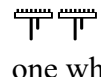
* Fabric Strip E 997.02.11 Civic Archaeological collection, Milan [57]

...r.t m t3 mh dw3t m nfrw.s nht mr shm.ti m hwt m t3 imntt hmt m dw M3nw nb-ins mr sthnt nb mnit hnt s3st ir s3 n ...

"Goddess in the land of the north and in the netherworld in her beauty that lives of loving, powerful as a lady (?) in the land of west, mistress in the hell of Manu, lady of the linen, who loves to shine, mistress of the necklace mnit, which protects"

2.4.4. *jmj-ins.f*

This epithet is written as 

, giving the meaning of "The one who is in his red linen".

* B4L^b Spell 154 [58]

R^c pw hp n sw jmj-ins.f hft f r.f

"It is happened that Re met Him who wears bright-red cloth [59] before he could direct his hands against him".

* B1L Spell 619 [14]

dw3.sn m phrt.f m s3 jmj-ins.f

“(Whom) they worship in his peregrinations in protection of him who is in his red linen”

* B3B0 Spell 622 [14]


dw3.n.k Rcw m prw tm s3 wr jmj-ins.f Nb-htpw

“You worship Re in the loosing from fetters by means of the amulet of the Great One who is in red linen, the lord of offerings” [4]

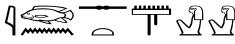
* W. 422-423/ T. 242 Pyr. 285d

[285c] *m3.k r'c m jtn.t.f dw3.k Rcw m prwt.f [285d] m s3 wr jmj-ins.f*

“You praise the sun at his coming out of his bonds with Great-protection, He in his red fabric” [15]

The only difference here was in the determinative of the word *ins* which appeared at T. 242 with the determinative , as mentioned before.

2.4.5. *Insjtj*:


This divine name is written as  and gives the mean-

ing of “The two ladies of the red linen” as in

* B4C Spell 748 [14]

(s3)wt nb zšdw insjtj Psd

“.....The two daughters of the Lord of the Thunderbolt(?), the two women belonging to the red linen, and the Sunshine-god(!)” [44]

It is not clear if  has to be read as *Jtn/ Hnmmt/ R'c/ Hntj*, but I used *Psd* to match the translation made by Faulkner. May be this name refers to the two Goddesses Basset and Sachmet that both of


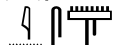











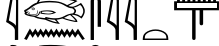


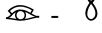
them held the epithet *Nbt-ins* and both of them are surly / ruthless and related to the blood more than the other goddesses who held the same epithet.

3. Results

Concerning the derivations of the word *ins*, there are lots of different writings that include the root *ins*, all of them are related to the red color; *inst*, *insw*, and *insj* there is a very slightly different in meaning between these three derivations, *inst* that is more about the fabric, *insw* is more about being a bandage, and *insj* is more about cloth. However,

there are other combinations in which the root *ins* is the nucleus of the combined word; *insyt*, *Nb-ins*, *Nbt-ins*, *Jmj-ins.f*, and *Insjtj* all of these combinations are related to at least one of the Egyptian Gods, as a title, or an epithet. There are a few derivations with different meanings that could be shortened in table (1)

Table (1) Some derivations with different meanings

Writing	Transliteration	Translation	Determinative
	<i>ins</i>	Red (blood)	NON
	<i>ins</i>	Red (blood)	
	<i>insy</i>	Red cloth/ linen	
	<i>insw</i>	Red bandage	
	<i>inst</i>	Red linen/ fabric	
	<i>inst</i>	(Red) plant from Wadi-Natron/ Aniseed	
	<i>ins</i>	To color something	
	<i>insyt</i>	The red eye of Horus	
	<i>insyt</i>	The red eye of Horus	

4. Discussion

Through explaining the above mentioned results it has become clear from the translations, and comments of Ancient Egyptian Texts that the word *ins* is a very important word. Where, it appeared in many different kinds of texts, where it appeared in religion texts, such as PT, CT, and TB as a metaphor when it comes to the Royal King Pipi [12, 13]. It seems that he was an *ins* himself, and there is a feast that is related to the same word as attested previously by Nouh [6], De Buck [14], Faulkner [44], Petrie [45] and Gard-

iner & Peet [47]. Also it appeared in magical texts as a bandage, or mummification bandage, and sometimes as an offering. Furthermore, in the literature texts, it appeared as normal red cloth/garment, which needs to be produced [6] and has its own place or house [14, 15, 34, 36]. Thus, the word *ins* had to be a part of the divine epithets in general, so it was found as a nucleus in a few combinations that refer to a specific God.

5. Conclusion

*In summery; ins refers to a red linen/ cloth when the determinative $\overline{\text{T}}$ is used, however, it refers to a red fabric when the determinative δ is used. There are a few divine epithets that are derived from the word *ins* and refers to a specific God; Nb-*ins* refers to Osiris and Wnn-*nfr*, Nbt-*ins* refers to Mut and Sekhmet, Jmj-*ins.f* refers to Re, although *Insjtj* is not clear to determine which goddess does it refer to.*

References

- [1] Erman, A. & Grapow, H., (1982). *Wörterbuch der ägyptischen sprache*, 7 Vol_s., Akademie-Verlag, Berlin.
- [2] Van Benthem, H., (2006). Coloring the ancient Egyptian world, *The J. of the Egyptian Study Society*, Vol. 17 (1), pp: 17-19.
- [3] Schenkel, W., (1963). Die Farben in ägyptischer Kunst und Sprache, *ZÄS*, Vol. 88, pp. 131-147.
- [4] Leitz, C., (2002). *Lexikon der ägyptischen Götter und Götterbezeichnungen*, 7 Vol_s., Peeters Pub & Department of Oriental Studies, Leuven.
- [5] Gustave, J., (1922). Matériaux pour servir à l'établissement d'un dictionnaire d'archéologie égyptienne, *BIFAQ*, Vol. 19, pp. 1-271.
- [6] Nouh, H., (1988). *Textile in ancient Egypt*, MA, Egyptology dept. Faculty of Archaeology, Cairo Univ, Egypt.
- [7] Germer, R., (2008). *Handbuch der altägyptischen heilpflanzen*, Philippika: Marburger Altertumskundliche Abhandlungen, Wiesbaden.
- [8] Manniche, L., (1989). *An ancient Egyptian herbal*, British Museum Pub., London.
- [9] Sethe, K., (1908), *Die altägyptischen pyramidentexte*, Vol. 1, J. C. Hinrichs'sche Buchhandlung, Leipzig.
- [10] Erichsen, W., (1954). *Demotisches glossar*, Ejnar Munksgaard, Kopenhagen.
- [11] Spiegelberg, W., (1917). *Der ägyptische mythos vom sonnenauge-der papyrus der tierfabeln-"Kufi": Nach dem leidener demotischen papyrus I 384*, Strassburger Druckerei and Verlagsanstalt, Strassburg.
- [12] Allen, J., (2005). *The ancient Egyptian pyramid texts*, Writings from the Ancient World 23, Society of Biblical Literature Atlanta, USA.
- [13] Shmakov, T., (2012). *Critical analysis of J. P. Allen's the ancient Egyptian pyramid Texts*, http://www.egyptologyforum.org/bbs/Shmakov_Critical_analysis_PT_s_vs1.pdf, (23/10/2018).
- [14] De Buck, A., (1956). *Coffin texts: Texts of spells 472-786*, Vol. 6, University of Chicago Press, Chicago.
- [15] Faulkner, R., (1973). *The ancient Egyptian coffin texts, spells 1-354*, Vol. 1, translations and notes, Aris & Phillips, Warminster.

- [16] Gardiner, A., (1937). *Late-Egyptian miscellanies*, Édition de la Fondation Égyptologique Reine Élisabeth, Bruxelles.
- [17] Caminos, R., (1954). *Late-Egyptian miscellanies*, Oxford Univ. Press, London.
- [18] Tacke, N., (2001). *Verspunkte als gliederungsmittel in ramessidischen schülerhandschriften*, in: SAGA 22, Heidelberger Orientverlag, Heidelberg.
- [19] Erman, A., (1923). *Die literatur der Aegypter*, J. C. Hinrichs'sche Buchhandlung, Leipzig.
- [20] Haikal, F., (1985). An alternative reading for P: Anastasi III, 3-12, *JEA*, Vol. 71, p: 179
- [21] Pernigotti, S., (2005). *Scuola e cultura nell' Egitto del Nuovo Regno*, Testi del Vicino Oriente antico, Vol. 1, Bd. 6, Claudiana, Brescia.
- [22] Leitz, C., (1999). *Magical and medical papyri of the new kingdom, Hieratic papyri in the British Museum VII*, British Museum press, London.
- [23] Quack, J., (2016). Zur frage der botanischen natur des baq-baumes und des von ihm gewonnenen öls mit einem Anhang: pBM 10085 "2-3" rekt. Ein schnippischer dialog zwischen mann und frau?, in: Landgráfová, R. & Mynářová, J. (eds.) *Rich and Great, Studies in Honour of Anthony J. Splinger on the Occasion of his 70th Feast of Thoth*, Charles Univ., Prague, pp. 275-290.
- [24] Petrie, W., (1908). *Athribis*, School of Archaeology in Egypt, London.
- [25] Gardiner, A., (1955). *The Ramessium papyri, plates*, Oxford Univ. press, Oxford.
- [26] Lesko, L., (2002). *A dictionary of late Egyptian*, 2 Vols., 2nd ed., B. C. Scribe Pub., Berkeley.
- [27] Wiedemann, A., (1879). *Hieratische texte aus den museen zu Berlin und Paris in facsimile mit uebersetzung und sachlichem commentar*, Joh. Ambr. Barth, Leipzig.
- [28] Erman, A. & Krebs, F., (1899). *Aus den papyrus der Königlichen Museen*, W. Spemann, Berlin.
- [29] de Garis Davies, N. & Gardiner, A., (1926). *The tomb of Huy, viceroy of Nubia in the Reign of Tutankhamun (No. 40)*, The Egyptian Exploration Society, London.
- [30] Gardiner, A., (1911). *Egyptian Hieratic texts, transcribed, translated and annotated. Series I. Literary texts of the new kingdom. Part I: The papyrus Anastasi I and the papyrus Koller together with parallel texts*, J. C. Hinrichs'sche Buchhandlung, Leipzig.
- [31] Leitz, C. & Bommas, V., (2002). Die mythisierung der zeit, die beiden bücherüber die altägyptischen schalttage des magischen pLeiden I 346, *Göttlinger Orientforschungen IV 37*, Wiesbaden 1999, *Lingua Aegyptia*, Vol. 10, pp. 413-24.
- [32] Lepsius, R., (1842). *Das todtendbuch der Ägypter*, Georg Wigand, Leipzig.
- [33] Berlandini-Grenier, J., (1976). Senemout, stoliste royal, surune statuecube avec Néferourê, *BIFAO*, Vol. 76, pp. 111-132.
- [34] Faulkner, R., (1978). *The ancient Egyptian coffin texts, Vol. 3, spells 788-1185*, translations and notes, Aris & Philips, Warminster.
- [35] Grapow, H., (1915-17). *Religiöse urkunden*, 3 Vols., JC Hinrichs'sche Buchhandlung, Leipzig.
- [36] Munro, I., (1994). *Die totenbuchhandschriften der 18. dynastie im Ägyptischen Museum Cairo*, 2 Vols., ÄA 54, Otto Harrassowitz, Wiesbaden.
- [37] El-Sayed, R., (1975). *Documents relating to Sais and his divinities*, BdE, Vol. 69, Imprimerie de l'Institut français d'Archéologie Orientale, Cairo.
- [38] Guglielmi, W. & Buroh, K., (1997). Die eingangssprüche des täglichen tempelrituals nach papyrus Berlin 3055 (I,1-VI,3), in: Dijk, V. & Brill, J. (eds.) *Essays on Ancient Egypt in Honour of Herman te Velde (Egyptological Memoirs 1)*, Leiden, pp. 101-166.
- [39] Calverley, A., (1933). *The temple of king Sethos I at Abydos, Vol. I: The chapels of Osiris, Isis and Horus*, The Egyptian exploration society, Chicago.

- [40] Wilson, P., (1997). *A Ptolemaic Lexikon: A lexicographical study of the texts in the temple of Edfou*, OLA 78, Peeters, Leuven.
- [41] Blackman, A., (1998). *Gods, priests, and men: Studies in the religion of Pharaonic Egypt*, Kegan Paul Int., NY.
- [42] Ratie, S., (1968). *Le papyrus de Neferouebenef (Louvre III 93)*, BdE 43, Imprimerie de l'Institut français d'Archéologie Orientale, Cairo.
- [43] Derchain, Ph., (1965). *Le papyrus Salt 825 (BM 10051), rituel pour la conservation de la vie en Égypte*, in *Memories de la classe des lettres* 58, Palace of Academies, Brussels.
- [44] Faulkner, R., (1977). *The ancient Egyptian coffin texts, spells 355-787*, Vol. 2, translations and notes, Aris & Philips, Warminster.
- [45] Petrie, W., (1902). *Abydos*, Vol. I, The Egyptian Exploration, London.
- [46] Petrie, W., (1903). *Abydos*, Vol. II, The Egyptian Exploration, London.
- [47] Gardiner, A. & Peet, T., (1952). *Inscriptions of Sinai*, Part. 1: Introduction and plates, The Egyptian Exploration Society, London.
- [48] Gardiner, A. & Peet, T., (1955). *Inscriptions of Sinai*, part. 2 Translations and commentary, The Egyptian Exploration Society, London.
- [49] Caminos, R., (1972). Another Hieratic manuscript from the library of Pwrem Son of Kiki (Pap. B.M. 10288): To dr. Rosiland L. B. Moss, *JEA*, Vol. 58, pp. 205-224.
- [50] Kees, H. (1943). *Farbensymbolik in ägyptischen religiösen texten*, Nachrichten der Akademie der Wissenschaften in Göttingen, Philologisch-historische Klasse, Vandenhoeck & Ruprecht, Göttingen.
- [51] Derchain, Ph. (1965). A propos de l'inscription de Mery-Aa (Urk. I, 267, 11), *Miszellen, ZÄS*, Vol. 92, pp. 73-74.
- [52] Faulkner, R., (1936). The Bremner-Rhind Papyrus I. A. The songs of Isis and Nephthys, *JEA*, Vol. 22, pp. 121-140.
- [53] Faulkner, R., (1933). *The papyrus Bremner-Rhind*, (*British Museum EA 10188*), Fondation Égyptologique Reine Élisabeth, Bruxelles.
- [54] De Rachewiltz, B., (1958). *Il libro dei morti degli antichi Egiziani*, All'Insegna del Pesce d'Oro, Milan.
- [55] Gardiner, A., (1935). *Hieratic papyri in the British museum, Third series Chester Beatty gift*, 2 Vols., British Museum, London.
- [56] Germond, P., (1981). *Sekhmet et la protection du monde*, Aeh 9, Éditions de Belles-Lettres, Basel.
- [57] Francesco, T., (1999). *Sesh, lingue e scritture nell'antico Egitto*, inediti dal museo archaeologico di Milano, Electa, Milan.
- [58] De Buck, A., (1938). *Coffin texts, texts of spells 67-163*, Vol. 2, Univ. of Chicago press, Chicago.
- [59] Sethe, K., (1922). Die sprache das kennen der stellen der heiligen orte (Totb. Kap. 107-109. 111-116), *ZÄS*, Vol. 57, pp. 1-50.