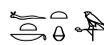


THE DEITY  FTK-T / FTK-T3 IN THE PYRAMID TEXTS

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Abstract:

The present paper explores the name *ftk-t* / *ftk-t3*, which was described and entitled in the pyramid texts as the “Butler or the Cupbearer of the Sun God Re” *Wdꜣw Rꜥ*. Most Egyptologists do not offer a specific meaning for this name in their translations of the Pyramid Texts. They only refer to it as *ftk-t* / *ftk-t3*. The paper aims at identifying the original meaning and linguistic derivations of the name, as well as recognizing the title and the closest meaning to it in the Pyramid Texts. It also defines its religious role, function, and relationship with the Sun God Re and the deceased king in the Pyramid Texts.

1. Introduction

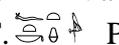
The Pyramid Texts contain many aliases [1] and mysterious names of some Gods. One of these names is (*ftk-t3/ftk-t*) that is mentioned in PT 205,206, and 334^(a) only. PT 206 is a variant generated from PT 205 [2] because the first part of PT 206 (§.123 f-h) is very similar to PT 205, which is characterized as a solar text divided into three parts. The name *ftk-t3/ftk-t* is mentioned in part one (§120c 120b). The PT 334 dates back to the pre-dynastic kingdom of Buto, which confirms that the king is identified with *hrti*^(b), as a god of the dead instead of Osiris [2-4]. This note suggests that the name *ftk-t3/ftk-t* is an old name and illustrates why most of the translations of the Pyramid Texts could not provide its specific meaning and interpretation. Additionally, it is not mentioned in any other text [5]. Therefore, the present paper discusses the name *ftk-t3/ftk-t* whose meaning is difficult to identify because of the mysterious verb *ftk-* the first element of the name *ftk-t3/ftk-t* by studying the name,

as well as its title and function. However, there are not many opinions about the meaning of this verb and its linguistic derivative.

2. Methodological Study

2.1. The Name *ftk-t3/ftk-t*

The hieroglyphic writing of the name , ,  could be read *ftk-t* or *ftk-t3* with the meaning “butler”, especially in the title “butler of the god Re” [6]. The name was written in the Pyramid Texts in two different forms: The first form as a god with the falcon-god determinative  and the second form as a private name exclusively without the determinative of the god [4]:

- PT 205 , §120c 120b/ W.  Var
- PT 206/ §120c 123 g/ T.  P. 
M.  N. 
- PT 334/§120c 545 c/ T  [7]

The name probably consists of two elements. The first element  *ftk* is a mysterious verb whose meaning and derivation are unknown. The second element represents the word *t* bread^(c). Shmakov states that the name *ftk-t3* is a name of a divinity and might mean “he who filters bread” if the verb *ftk* is taken in relation or a variant of the verb *ʿth/ith* [8]  *th*, which means “to filter/strain” [6,9-11]. He based his opinion on rare cases in the Pyramid Texts in which there is a substitution between the letter *h* and the letter *k* (*h~k*) [12] and referred to the following sentence:


irt hr.i sfkkt n.f hr.s

“Horus eye, from which he has become free”^(d).

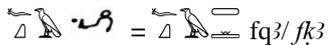
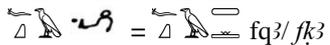
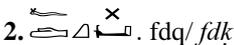
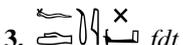
He reports a substitution in the verb *sfkk* between the letter *h* and the letter *k* and the verb is read as *sfhh*, which means “become free, release, let loose”. He also mentions some other verbs in which such phenomena occurred^(e). On the contrary, Mercer states that the verb in this sentence is *sfkk*, with prosthetic *i* followed by an *n* of dative in the form of passive *sdm.tw.f* [4]. Similarly, Faulkner explains that the verb *sfkk* with the dative *n* means “punishing someone” [6] and assumes that the suffix *.f* refers to Seth. However, for a better meaning, it is possible to suggest that the suffix here might refer to Horus and that the verb describes the suffering undergone by Horus when his eye was torn out. In this case, *isfkkt.n.f* would probably be a relative form [2]. When Shmakov mentions the orthographic relationship between the verb *fth*, the basic verb of the name *fth-t*, and the verb *ith/ʿth*, he only depends on the substitution of *h* and *k* (*h~k*). Moreover, he does not mention the position of the letter *f* in the verb *fth*. The questions raised: Is there a substitution between it and the two letters *i* / *ʿ*? Did the scholar think that the letter fell from the verb? According to the meaning “He who kneads the bread” proposed by Leitz [5]. It seems that the name *ftk-t/fth-t3* consists of three elements,

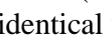
which can be encapsulated in the following points. The first element is an abbreviated independent pronoun [13-16]  *ntf=f* that serves as a subject. The second element is the verb *tk* which seems to be an old form or of the verb *ith/ʿth* but does not appear in the Pyramid Texts. This form dates back to the tomb-chapel texts of the old kingdom [6], especially the texts of the fifth and sixth dynasties [17-20]. It was also used in the texts of the eighteenth dynasty to refer to “the brewer”  *th*. [6,16,21-22]. Later, it might be one of the verbs shown with the prefix *ʿ* or *i* that were always used interchangeably [8] like the substitution between *k* and *h*, *tk <ʿth/ith* [12]. This verb was written with different determinatives  [8,23], which represent a man in the process kneading dough and straining beer mash [9,13]. This action describes verb that refer to the act of kneading. These determinatives are specifically related to the producer of dough or brewer  *fty* [6,10,24]. The third element represents the bread determinative-referring to the name of a minor deity, whose name means “he who kneads the bread” [5]. The author argues that the derivation of the verb *ʿth* is a stretch too far and uncertain. The very dynamic determinatives were often used with this verb. Hence, it is expected to use very strong ideographic determinatives of the kneading action with the verb *ftk*. The pyramid texts are characterized by the large use of ideographic determinatives with names and titles [25]. The important place of this god that is evident in his title “the Butler or the Cupbearer of the Sun God Re” indicates that this god does not dough for bread. He is the god responsible for the nourishment of the deceased king in heaven.

2.2. Derivation of the name *ftk-t3/fth-t*

In addition to the verb *ith/ʿth* which was suggested by Shmakov to be related to or a variant of the verb *ftk*, many verbs that are related to or are synonyms of the verb *ftk* can be reported, tab. (1).

Table (1) verbs that are related to or are synonyms of verb *ftk*.

Verbs	Meaning	Date	Source
1.  =  fq3/fk3	Give, Reward	Pyr, M.K,N.K	<i>Wb</i> I, 579,4-10; Pyr, 1393b; <i>LLE</i> I, 191-192. See. Note (35).
2.  . fdq/fdk	Sever, Divide, Part	M.K ,N.K	<i>Wb</i> I, 583,6-15; <i>LLE</i> I,193
3.  fdt	(?)	N.K	<i>LLE</i> I, 193; P. Koller, 1, 7 = <i>LEM</i> , 117; Caminos, <i>LEM</i> , 434.

The author argues that the verb *ftk* is related to or a variant of the verb *fk3/fq3*, , which appeared in the Pyramid Texts (PT559, 1393b) [7]. It seems to be identical with the verb *fk3/fq3*,  that appeared in the middle kingdom with the meaning “give, reward, presentation” [6,7, 10,26-28]. The verb has a determinative presenting the upper part of a human offering bread of the conical form  referring to the verb “give” and the idea of “presentation:“



(PT1393b) [7]

fk3 Wsir di .f n.k hr sšrw

Osiris makes a presentation and gives to you what is upon the linen [2,4,29].

This human determinative was later deleted from this verb, but the part indicating the idea of giving and presentation continued with the verb that was always written in hieroglyphs with the determinatives of the bread or the image of giving and presentation of the bread^(f). Therefore, using a bread roll determinative is related to the bread [6,13,30] accompanied by the verb *fk3*  meaning "give or presentation". This determinative was also used with the word bread  [6,13] and with the word offerings  *Prt-hrw* [6, 13]. This indicates the relation between the verb *fq3/fk3* and the verb *ftk*, which is the first element in the name of the god *ftk-t* in charge of nourishing the deceased king and his offerings in the other world. This god offered the bread that was used graphically as a symbol of the abundant

offerings [31]. This finding confirms that the verb *fq3/fk3* is derived from the name *fk3*  meaning cake in the middle kingdom. Thus, the verb *ftk* might be related to or it is a variant of the verb *fq3/fk3*^(g) (*f.tk>f.tk>fk3*), which means "give, presentation". The name of the god *ftk-t* consists of two elements. The first element is the verb *ftk* meaning “give” or “presentation”, whereas the second element is the bread meaning “who gives/present the bread.” Because the *ftk-t* is the god who represents the power of the Sun God in life through offering and representing bread [29], it might be a name or a title consisting of the verb *ftk=fk3* and the determinative of bread. Giving or provision of bread is a metaphor for the offerings. This finding confirms that the name *ftk-t* mentioned in PT 334 dates back to the Pre-dynastic Kingdom of Buto without the falcon-god determinative  and the title Butler of Re (*Wdpw R^c*) (PT545c) [7]. This name was then converted into a god written by the determinative  and the title Butler of Re (*Wdpw R^c*) to become god  *ftk-t* / *ftk-t3* (PT120b; 123g) [7]. The god *ftk-t*^(h) considered in the pyramid texts as the overseer of nourishment in heaven was commissioned by Re to pay attention to the process of feeding the deceased king in heaven [4]. Thus, the deceased king praises the cupbearer or butler of Re and unites himself with the moisture and drought [32]. He states that god is the beautiful one in the west who cares for the king and gives him food⁽ⁱ⁾. In PT 334, the deceased king welcomes Re and

asks him to make sure that he receives offerings and food in heaven and that he is more alive than *ftk-t3/ftk-t*. The butler or the cupbearer of the god Re is responsible for the nourishment of the deceased king in heaven. It is noted that the title in these chapters is related to the god of Re as it begins with his praise and ends with the wishes of the deceased king that the god Re might care for his nourishment and life in the other world by commissioning *ftk-t3/ftk-t* (PT 120a-c) [7] with that task. Moreover, the deity wishes the deceased king to be more alive than *ftk-t3/ftk* (PT 544c) [7].

2.3. The deity *ftk-t3* as butler of Re (*Wdpw R^c*)

The god *ftk-t* is described as *Wdpw R^c* butler/ cupbearer of the sun god Re in PT 205. It is a variant of PT 206 in the Pyramid Texts:

- PT 205 § 120b/ W.  *wdpw n R^c* [7].
- PT 206§123g / T.   P.  M.  N.  *wdpw n R^c* [7].

The name *Wdpw* was written in the Pyramid Texts in two different forms. While the first form was represented by the determinative of god, the second one appears without that determinative. This note indicates the possibility that this particular name refers to the name of the god because this name was mentioned in the Pyramid Texts with some gods and written in those texts once with the god determinative and without that determinative in another occasion:

 (PT559a-b) [7]

dd mdw ind hr.k 3gb-wr wdpw ntrw
Words spoken: Hail to you, Great Flood
(ⁱ), butler of the gods [2,4,29].

 (PT560a-b) [7]

I Wr-K3.f Wdpw n hr
O WerKaf^(k), Butler/ Cupbearer of
Horus [2,4,29].

Mercer states that *Wdpw* is presented as a human being with human features and it is deified [4]. The name is mentioned in the coffin texts with the determinative of a god, suggesting that it is a god:

 (CT III, 186b)

h^c rf 3gb wdpw n R^c hr wdhw .i
Stand up, O plenty, you Butler of Re, at
my offering-table [33, 34].

 (CT III, 18a)

ii .i hr.k wdpw n R^c iw .n.i hr.k
I have come to you, O Butler of Re; I
have come to you [33, 34].

However, the author argues that this name does not refer to the name of a god because even among the later named gods, *Wdpw* is not a divine name.[5] All translations of the Pyramid Texts and the coffin texts [2,4,29,34] indicate that *Wdpw* is only the butler of the gods without referring to him as a god. Moreover, *Wdpw* is also mentioned in the Pyramid Texts as a butler only.

 (PT124bc) [7].

Wdpw^cb3 mw rkh st
Butler presents Water and light the fire
[2, 4, 29].

Clearly, the name *Wdpw* means “butler” [6,7,10]; he accompanies the gods as a butler serving them. Thus, it can be understood or taken as a title. (PT 120b; 123g; 559b; 560b) [35,36]. It is used as a title only or with the addition of a particular activity after the title to refer to the whole as a religious and administrative title [24, 37-39]. Some texts and scenes confirm that this name refers to the person in charge of preparing and serving food [12]. The *Wdpw* is mentioned in the *Story of the Eloquent Peasant* as a “hunter” who rejoices because he is a “butcher:”


mk tw wdpw^(l) r.s.f pw rsh
Look, you are a butler whose joy is to
butcher [40-42]

The name *wdpw*^(m) [43-45] appears in a scene of the tomb of Nikainisut [46] in Giza as a butler holding the foreleg of a bull. It was also used as a religious and administrative title in the old kingdom [24]. It was used as a title in the middle and new kingdoms [37-39]. Note that the name *Wdpw* is attested in texts and scenes dating back to the new kingdom, in general, and the old and middle kingdoms, in particular. It is written in a short form using the determinative of the beer-jug in any of its variants $\overline{\text{w}} \overline{\text{d}} \overline{\text{p}} \overline{\text{w}}$ $\overline{\text{w}} \overline{\text{d}} \overline{\text{p}} \overline{\text{w}}$. Junker argues that this name $\overline{\text{w}} \overline{\text{d}} \overline{\text{p}} \overline{\text{w}}$ was used to refer to a butler who was specialized in providing the drink only based on the administrative $\overline{\text{w}}$. He also points out that this name appeared early and referred absolutely to the butler or the cupbearer [46]. Mercer believes that the *Wdpw* is a butler or a cupbearer in the pyramid texts referring to the position of *Ftk.t*. In the texts, this official is to be asked to commend the deceased king to Re [4]. *Wdpw* is regarded as an employee in the office of the god *Ftk.t* who is in the other world in charge of the giving and presentation of bread. Thus, he is responsible for the nourishment of the deceased king. Most authors gave this name two verbally different translations but almost similar in meaning. The first translation is “butler” [2, 4,12,13,29], and the second one is “cupbearer”. Both translations were given to this name because it was written with a deter-

minative $\overline{\text{w}}$ representing a beer-jug [4,12, 29], which indicates that he is the person responsible for providing the drink only and the butler who is responsible for looking after the well-being of his master in general, including presenting food, drink, and people to him. The author argues that the correct translation of the name *Wdpw* which suits the name in the pyramid texts is “butler” since this name was used as a title of the god *fik-t* a god specialized in offering bread not drink to the deceased king. The evidence confirming this translation appears in paragraph § 124 b-d extracted from the pyramid texts, which refers to the *Wdpw* as the butler who brings water and lights the fire to roast the meat. Thus, he is responsible for bringing the offerings that consist of meat, birds, and water for the libation [4]. He is not only responsible for bringing drink:



Wdpw $\overline{\text{w}} \overline{\text{b}} \overline{\text{m}} \overline{\text{w}} \overline{\text{r}} \overline{\text{k}} \overline{\text{h}} \overline{\text{s}} \overline{\text{t}} \overline{\text{h}} \overline{\text{n}} \overline{\text{d}} \overline{\text{m}} \overline{\text{b}} \overline{\text{s}} \overline{\text{s}} \overline{\text{r}} \overline{\text{t}}$

Butler presents water lights the fire for a joint among the roast meat [2, 4, 29, 47].

This example reveals that the word *Wdpw* in the pyramid texts refers to a title (“butler”) held by a god responsible for giving and presenting all kinds of offerings, tab. (2). This title is also held by a few gods who are responsible for different types of offerings in the pyramid texts and coffin texts only:

Table (2) the gods who hold the title *Wdpw* in the pyramid texts and coffin texts

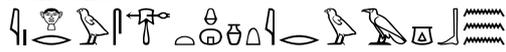
Gods	<i>Wdpw n hr</i>	<i>Wdpw ntrw</i>	<i>Wdpw R^c</i>	Source
<i>3bd</i> var <i>3bd-wr</i>		X		<i>CT</i> VI 19,40,45
<i>3gb-wr</i>		X		<i>Pyr</i> 559a-b
<i>3gb</i>			X	<i>CT</i> III 186 b
<i>Wr-k3</i>	X			<i>Pyr</i> 560a-b
<i>Ftk-t</i>			X	<i>Pyr</i> 120b;123g

2.4. The function of the deity *fik-t3*

The function of the god *fik-t* is manifested in two points. The first point is the nature of the chapters of the Pyramid Texts in

which this minor deity is described as “the butler” of the god Re. The second point is based on the meaning of the

name of this god. It is important to stress that the chapters mentioning this god in the pyramid texts are related to the nourishment of the deceased king and the nature of his life in the other world. PT 205 and its variant PT 206 began with a call to the supervisor or the one in charge of the presentation of bread and beer (food) who is connected with the idea of abundance:


(PT120a; 132f) [7].

i hrw st irw 3gb

“O you in charge of bread and beer products, who has to do with abundance” [2,4,29].

The translations of the pyramid texts differ, especially concerning the word *st*. Does *st* refer to food or bread only? Does it mean both bread and beer according to the determinatives written with the word? Faulkner translated the first part of this sentence as “O you who are over the baked foods...” [2] Mercer's translation is similar to Faulkner's one: “O you who preside over food ...;” and stated that the III *infirmae* verb *sti* firstly means above all “to throw” or “to shoot” and secondly means “to protect” or “to attach to protection”. The second one with the meaning intended in this sentence is a participle in the plural *sti.w* just with the ending omitted to make it parallel with the second sentence (*3gb*) [4]. Allen suggests that the word *st* means “bread” [29], while Shmakov contradicts Allen's translation and argues that the word *st* -according to the determinatives (i.e. tall bread loaf, beer-jug, flat and round bread loaf) with which it was written- refer to meals of bread and beer. He also reports that this word is derived from the root of the verb *st*, which means “to throw” and “to shoot”. It was used many times in the scenes of the tombs of the old kingdom [11,17,18,48-50] where it seems to represent the idea of receiving the offerings of bread and beer [12]. The author agrees with Shmakov's perspective

on the meaning of the word *st* in that sentence, which, in combination with the name *hrw*, undoubtedly refers to the “overseer” of the offerings in the office of the god *ftk-t*. He is regarded as one responsible for all the offerings of bread, beer, and other drinks in the other world. The meaning of this word also supports -in my opinion- the meaning of the title *Wdpw R^c* of the god *ftk-t*, which undoubtedly means “the butler of Re” and not “the cupbearer”. This factor confirms that the sentence refers to the office of the god *ftk-t*. Moreover, § 120 b-c from PT 205 indicates that the god Re appointed the god *ftk-t* for the deceased king to nourish and provide him with the necessary offerings to survive and live in the other world because this god was in charge of the provisions of the year according to PT 120b-c:

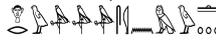


wḏ NN n ftk-t wdpw n R^c wḏ n.f sw R^c

ds.f wḏ sw R^c n hrj snm n rnpt tn

Appoint the king to Fetekte. The butler of the sun, (for) the sun himself appoints him (i.e. the king) to him (i.e. Fetekte) himself. The sun appoints him to the one in charge of provisioning for this year

[2,4,12].

Mercer states that the purpose of the praise of the deceased king to Re in this paragraph and §120c-d is that the latter may commend the king to the supervising “chiefs” of the provisions of the year, so they may, in turn, supply the deceased king with barley, bread, and beer [4]. The author disagrees with Mercer about the existence of supervisors and officials for the provisions of the year when he translates *hrsnm* as “chiefs of the provisions” [4] and comments on the word *snm* indicating that. Undoubtedly, it is singular but -as a collective- implies a plural sense. He reports that it is written plural in PT 206, the variant of PT 205§123h, as  *hrwsnmw*. He also argues that the word

texts to represent life in the other world as the butler of the god Re is a representative of daily nourishment and chief of all kinds of offerings? The author argues that the god *Ftk-t* is representative of and responsible for all kinds of offerings, although his name is related only to the offering of bread. The sign of bread was usually graphically as a symbol of the abundance of offerings [12]. In the ancient Egyptian language, the loaf Δ , which in some format is held by a hand [11], depicts the presentation of one of the offerings. This sign was also used in writing the verb *di* and the verb (*r*)*di*, meaning “to give” or “offering.”⁽ⁿ⁾ Therefore, it was normal that bread was used to symbolize the presentation of the offerings. The mythological compositions also states that the sacred loaves were identified with the “Eye of Horus”, representing a symbol of the offerings. Bread was used as a general food offering in the decoration of offerings tables and the textual (magical) formulation of offerings. Moreover, the main status of bread as an offering in funeral worship is also reflected in the offerings of the temple as a large number of inscriptions in the temples depict the king offering loaves of bread^(o) to the gods. Bread is also used symbolically in ways that can only be understood in the domain of the language related to the offerings of the deceased. For instance, in the coffins texts of the middle kingdom, the bread-loaf sometimes appears as a substitute for the names of the gods Thoth and Geb or Anubis who is closely associated with the other life [13].

3. Results

It is clear from the above-mentioned evidence that the nature of the function of the god *Ftk-t* is represented through the supervision of all kinds of offerings in the other world. He is the butler of the God Re, responsible for the office of offerings in the other world and committed to the nourishment of the deceased

king in the other world. Although *Ftk-t* is closely related to “bread” and its offering, the title represents the sun's power in life manifested through bread, which was generally used as a symbol of offerings. Bread also represents the main component of offerings. In the modern Egyptian vernacular, bread is *al aysh* (العيش = life). The word *El-Aish* (العيش) signifies the bread; *al 'aysh'* is what you live by or thrive on such as the drink and food (and that is why it can denote life). In other words, bread as *El-Aish* can be related to the basis of life continuity in the world. Thus, the god *Ftk-t* whose name means “one who gives the bread” is the representative of life and continuity for the gods, and the deceased king in the other world as the butler of Re who represents his power in life, symbolizing bread- the nourishment necessary for life.

4. Discussion

The above-mentioned results of the name and function of the deity *Ftk-t* in the pyramid texts [2,4,7,12,29] show the very important role of this deity in the other world. His name symbolizes "giving the bread", which represents the power in life in the other world because the bread represents the main component of offerings. Therefore, the deity *Ftk-t* is considered the butler of the god Re in charge of offerings and commissioned with the nourishment of the deceased king in the afterlife.

5. Conclusion

By analyzing the overseer of the nourishment of the deceased king (f_{tk}-t / f_{tk}-t3) in the pyramid texts, it is obvious that the name Ftk-t mentioned in the same composition refers to the same god. The name of the god who is described in those texts as wdpw R^c is the “butler” of the Sun God Re. His name consists of two elements. While the first element is the verb f_{tk}, the old orthography of the verb f_{tk}3/ f_{tk}3, which means “giving or presenting”, the second one is represented by the determinative of the bread t. Accordingly, it can be stated that its name means “who gives or presents the bread” and represents the power of the sun in life

as manifested in the bread by presenting the bread, which stands for life and continuity in the other world. It is also shown in the multiple uses of bread in temple rituals and funerary rites for the benefits of the gods in the former and the deceased in the latter. Bread was generally used as a symbol of offerings for their submission in the rituals. Thus, it is could be concluded that the god *Fik-t* was considered the overseer of all kinds of offerings in the other world. In this function, he would then be the butler of the god *Re* in charge of the office of offerings in the other world and commissioned with the nourishment of the deceased king in the afterlife.

6. Endnotes

- (a) PT 205 is mentioned in the pyramid texts of the King Unis only, while PT 206 is mentioned in the pyramid texts of kings Teti, Pepi I, Merenre, and Pepi II. PT 334 is mentioned in the pyramid texts of the king Teti only.
- (b) *nm n NN P m hrt-hnty* "I have traversed Pe as Kherty ..." (See PT545a).
- (c) Bread occupies a substantial place in the ancient Egyptian religion and daily life. In the texts of the new kingdom, about forty terms or expressions for different types of bread and cakes were used. Some scenes depict oval and round loaves as well as the conical form. Additionally, some determinatives in the ancient Egyptian language represent different types of bread (sign- list X 1-8). The determinative X 2 and the simplified form X 3, which represents a type of loaf of long bread, are the most attested in the offering scenes.
- (d) PT51a. See different translations of this sentence. Faulkner "The eye of Horus on account of which he suffered (?); Mercer "the eye of Horus, which is united with him"; Piankoff, "the eye of Horus, on account of which he fought"; Allen "Horus' eye, on which he caused devastation"; Shmakov" Horus' eye, from which he has become free.
- (e) See. The verb *hꜣfꜣkfꜣ* "grasp".
- (f) The sign (N 18) alternative form the sign (X 4).
- (g) See. *f.t*
- (h) Cf. *ꜣgb-wrwdpwntrw* Great flood, the butler of the gods. In PT 559a; *wr-kꜣ.f wdpw n hr* Werkaḥ, the butler of Horus in PT 56a a-b
- (i) See. PT123d in *hm nfirt nr n NN rdi.st NN* "The Beautiful woman of the care of the king, she will give bread to the king."
- (j) Cf. *ꜣgb* Plenty, the butler of Re, in coffin texts (CTIII, 18a; 186b).
- (k) This name means "you of the great Ka". It occurs again in PT 566a (the only other instance is found in the PT. This name reminds one of Shepsekaḥ last king of the fourth dynasty and Wererkaḥ the first of the fifth dynasty. Faulkner stated that the Wererkaḥ is regarded here as the official in charge of the issue of food.
- (l) Gardiner stated that the name includes the meaning "cook".
- (m) This name reading also *wbꜣ*, See. For certain confusion between *Wdpw* and *wbꜣ*.
- (n) All offerings were called the "Eye of Horus", and the handling out of the offerings is the symbol of the Eye of Horus. It is considered that the life of Osiris was restored with the Eye of his son Horus when he saved it from Seth and gave it to his father so that he could see with it, as the myth established. Likewise, ancient Egyptians understood that life returned to the dead in the other world through the offerings presented to him. The most important element of these offerings was bread. This object represents about a quarter in the lists of offerings. In the pyramid texts, one can find numerous paragraphs that show a close connection between the Eye of Horus and bread. Cf. PT 38a; 60b; 61a; 64a; 103a; 107a; 109a
- (o) Bread was especially important for the deceased in the afterlife as shown through the many spells in the pyramid and coffins texts as well as in the Book of the Dead. The purpose of these spells was to supply the deceased

with bread in the other world. The deceased feared that he would not find bread there and would be forced to eat his own excrements (see *CT* III, 88; PT34d; 217a; 1226 c-d). He wanted to ensure that he lived in the other world, although he does not rely only on the bread of the offerings and prefers to express his wish that the gods gave bread to him. Bread was also used in some funeral rituals because of being one of the most important rites the “Opening of the Mouth” ritual.

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