

Nutrition Preventors in the Coffin Texts

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Abstract: The ancient Egyptian coffin texts constitute a rich source of information about all aspects of the afterlife. This includes some dangers that threaten the deceased's existence, such as burning with fire, walking upside down, being guilty and suffering of thirst and hunger. The last danger of thirst and hunger is often engendered by some afterlife dwellers who prevent him from receiving his nutrition. These food preventors are likely less known or have a confusing role. So, this paper sheds light on these characters, the justification of their deed, their consequences, and the preventive measures. This could be achieved by comparing the texts in question with other ones to draw a logical conclusion. For example, God, Seth and the Enemies of Osiris block or obstruct the deceased's movement. Apophis stops the journey Re, and the Dead try to steal his possessions. So, the deceased could destroy them, claim his innocence, or close his domain to protect himself.

Key words: Egyptology - Middle kingdom - Nutrition preventors - Coffin Texts.

مانعي الطعام في نصوص التوابيت

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المخلص: تُعد نصوص التوابيت مصدرًا غنيًا لكل مظاهر العالم الآخر، فهي توضح بعض المخاطر التي تُهدد بقاء المتوفى في العالم الآخر. تتضمن هذه المخاطر الحرق بالنار، السير منقلبًا، الإذنه والشعور بالعطش والجوع. قد يسبب بعض قاطني العالم الآخر الشعور بالعطش والجوع للمتوفى بمنع وصول الطعام إليه، وعادةً ما يكون مانعي الطعام هؤلاء نوى شهرة محدودة، أو يكون دورهم ملتبس أو محير. بالتالي يُلقي هذا البحث الضوء على هذه الكائنات، مبررًا دورهم، وموضحًا تبعاته ووسائل إتقائه. يمكن تحقيق ذلك من خلال مقارنة النصوص قيد البحث مع نصوص أخرى للوصول إلى نتيجة منطقية. على سبيل المثال يقيد أو يمنع كل من الإله ست وأعداء أوزوريس حركة المتوفى. كذلك يوقف أبوفيس رحلة رع، والمتوفى يُحاول سرقة متعلقاته. بالتالي يقوم المتوفى بتدميرهم، ويعلن براءته، أو يخلق محل إقامته ليحمي نفسه.

الكلمات الدالة: الآثار المصرية القديمة - دولة وسطى - مانعي الطعام - نصوص التوابيت.

Introduction

Nutrition is essential for humans. Indeed, the lack of drink and food threatens the person's well-being and survival. It leads necessarily to health issues such as anaemia and vitamin deficiency. This is significantly correlated with low production and movement incapability¹. The principal causes of such danger are population growth, urbanism, inaccessibility to nutrition and climatic change².

The Ancient Egyptians have also experienced such lack of nutrition in their daily life. This was caused principally by natural phenomena such as climatic changes³. They evidently believed that death is an evident consequence of thirst and hunger, implementing the expression of *mt m hkr* "die of hunger"⁴.

Such danger was prominently shifted to the ancient Egyptian funerary texts, where it was caused by natural phenomena such as heat and low water levels⁵. On the other hand, some malicious afterlife beings were responsible for this nutrition shortage. The Pyramid Texts, demonstrate an early example of Shu and Tefnut, who prohibit the deceased of his nutrition⁶. In contrast, the Middle Kingdom coffin texts, introduced a fair number of less known food preventors, whose preventive role is unusual or unclear and their places are not the same. So, this paper examines these creatures to solve the aforementioned problems and to clarify an obscure aspect of the Coffin Texts. So, that they are classified according to the place or the sphere where they exist. Other textual sources could be applicable to comprehending their role.

I. Movement Obstructors

Some of the afterlife dwellers try to prevent the deceased's access to the places of nutrition either by causing injury, cutting his way or taking his food away.

I.1. *ntr* "God"

The god who poses danger to the deceased is not always defined. But he is identified with the general term *ntr* CT⁷. 149, CT⁸.II, 230b⁹. According to Mercer¹⁰ this title

¹ Nafees Ahmed et al, "Food insecurity: concept, causes, Effects and Possible Solutions", *IAR Journal of Humanities and Social Science*, vol. I (Jan-Feb 2021): 109.

² Nafees Ahmed et al, "Food insecurity", 107-109.

³ Etienne Drioton and Jaques Vandier, *Les Peuples de L'Orient Méditerranéen*, vol. I (Paris: Press University, 1938), 19 - 25.

⁴ Jacques Vandier, *La Tombe de Ankhtifi et la tombe de Sebekhotep* (Le Caire: Imprimerie de L'Institut Français d'Archéologie Orientale, 1950), 105.4.

⁵ For more details see: Drioton and Vandier, *Les Peuples de L' Orient*, 19-20.



⁶ *Pyr.* 552c.

⁷ CT is the abbreviation of: Coffin Texts spells.


⁸ *CT*. Means the Coffin Texts rubric.

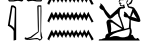


⁹ Adriaan De Buck, *The Egyptian Coffin Texts*, vol. II (Chicago: The university of Chicago press, 1938), 230.


¹⁰ Samuel Mercer, *The Pyramid Texts in translation and commentary*, vol. IV (New York, London, Toronto: Longmans, Green and Co, 1952), Excursus VIII, 49-50.

encompasses any god or being in the afterlife¹. This god is mentioned among the enemies that confront the deceased after the tribunal of Osiris². The deceased's denial of not being blocked by the god  *n hnr.wj ntr* "no god has hindered me (locked/blocked³ me up)⁴", followed later by his declaration of taking water and bread  *wnmꜥj t hn[p..]ꜥjm wdḥ.w* "I eat *hnp[w]* bread, I take the pouring-out of water" CT. II, 253c⁵ is a proof of his preventing role. The deceased could evade his danger because he is on the path of Horus and no one could oppose him CT. II, 231c.

1.2. *Aa21-A40 Seth*

God  Seth prevents the deceased from reaching his water and nutrition in two different ways. He tries to stop the deceased Osiris from reaching his water while passing with the god Re at the beginning of his afterlife journey on the ropes of Seth CT. V 21f on S10C. He destructs the deceased's power by breaking his knife and splitting his shields so that he will be helpless. The following denial of being thirsty CT.

362 CT.V 22c-d  *n jbꜥj* "I will not be thirsty" or having dry lips  *n wšr spt.yꜥj* "my lips will not be dry" is an indication of the preventing role of Seth. Indeed, this could be a reference to the murdering role of Seth who causes death in contrast to the required resurrection⁶. So that, he will be killed before reaching his water. Yet, the deceased confirms his ability of quenching his thirst by *ꜥgb* of his father as an allusion to his victory and passage CT.362 CT. V 22e.  *jw ḥtm ꜥj jb.t ꜥj m rdw wr n jt ꜥj Wsjr* "I have quenched my thirst with the efflux of my father Osiris". According to CT.IV105h-106a⁷, the deceased becomes able to pass on these ropes and celebrates feasts as a result of defeating Seth⁸.

Furthermore, Seth declares Osiris's inability to move because of his permanent, painful wounds and illness as a form of defeat  *ḏḏ.nꜥf skr.wꜥk jmn.w ḏḏ.nꜥf mr js mr.t* CT.I, 155f-g⁹ "he has said: your wounds are permanent; he has said painful is (your) illness". So that, the deceased will not be able

¹ This idea appears in *pyr.* 145d, defining god Osiris or in *pyr.* 513c that defines Re.

² Louis Speleers, *Textes des Cercueils du Moyen Empire Égyptien* (Bruxelles: Dépôt Avenue Marie-José, 159, 1946), 372.

³ *Wb* III, 295-296.7.

⁴ Raymond O. Faulkner, *The Ancient Egyptian Coffin Texts*, vol. I (Warminster: Aris and Philips Ltd, 1973), 150; Paul Barguet, *Les textes des sarcophages égyptiens du Moyen Empire* (Paris: Editions du Cerf, 1986), 437-438; Speleers, *Textes des Cercueils*, 371.

⁵ De Buck, *Coffin Texts*, vol. II, 253.


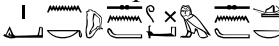
⁶ Henk Te Velde, *Seth God of Confusion* (Leiden: Brill, 1967), 95.

⁷ De Buck, *Coffin Texts*, vol. IV, 105-106.



⁸ De Buck, *Coffin Texts*, vol. IV, 105- 106.

⁹ De Buck, *Coffin Texts*, vol. I, 155.





to reach his targeted nutrition. Indeed, this motif is an allusion to the phase of removing and maltreating the eye of Horus by Seth. So, the wound will be painful, and he will not be able to see the way¹.

The deceased tries to prevent Seth by  *snh* “tying²”. Its determinative indicates that it was a rope. In fact, *snh* is figured in the temple of Edfu as the “cord” with which khnum captures the enemies of Osiris  *dj.nzj nzk hft snh(.w) m snh=k* “I give you the bound enemy with your cord³”.

I.3. *Smht* “Semhet”

 *Smht* “Semhet” is “she-who-causes-one to-forget”, whose face is turned to the wall CT. 167, CT.III 22b⁴. Her name is probably the causative⁵ of the verb *mhj* “cause to forget” *Wb.* IV, 139.13; Molen, *Dictionary of the Coffin Texts*⁶, 496. She is figured in the framework of quenching thirst and satisfying hunger in the eighth day festival. This festival follows the resurrection of the deceased, who refuses faeces and urine⁷. Furthermore, offerings are presented during its celebration⁸. The deceased, when asking for his needed water and food, demands to turn her face towards the wall (to push her away)  *smh.t rꜥt r jnb* “Forgetter, your face is turned to the wall”. So that he becomes capable of proceeding on the coils and wings of the gods to the places of food. The possible justification could be elucidated in the autobiography of Sa-Hathor, where *mhj* “forgetting” is figured as a rejected human quality⁹. According to the foregoing information, one could conclude that she could make him forget either his food or the way to it, besides his identity.

I.4. *mwtw* “The Dead”

 *mwtw*, “the Dead” are mentioned in CT. I, 288g¹⁰ , CT.VII 66l¹¹ , CT.VII 225f¹² . Their name is inscribed with the man with a tied

¹ Te Velde, *Seth God of Confusion*, 32-36.

² *Wb.* IV, 168.12-24; Raymond O. Faulkner, *A Concise Dictionary of Middle Egyptian* (Oxford: The Griffith Institute at the University press, 1972), 233.

³ Chassinat Emile, *Le Temple D'Edfou, MIFAO*, Tome, IV (Le Caire: Imprimerie de L'Institut Français D'Archéologie Orientale, 1929), 293. 2-6.

⁴ De Buck, *Coffin Texts*, vol. III, 22.

⁵ *Wb* II, 113.7-11.

⁶ Rami. Van Der Molen, *A hieroglyphic dictionary of Egyptian Coffin texts* (Leiden, Boston. Koln: Brill, 2000), 496.

⁷ *Pyr.* 861.

⁸ Hassan. S.K Bakry, “The stela of Dedu,” *ASAE* LV (1958): 63-64.



⁹ Walis E.A. Budge, *British Museum. A Guide to the Egyptian Galleries (Sculpture)* (London: Harrison and Sons, 1909), 41, No. 143; Richard. B. Parkinson, *Voices from Ancient Egypt. An Anthology of Middle Kingdom Writings* (London: University of Oklahoma Press, 1991), 139, N^o. 53.

¹⁰ De Buck, *Coffin Texts*, vol. I, 288.

¹¹ De Buck, *Coffin Texts*, vol. I, 66.

¹² De Buck, *Coffin Texts*, vol. VII, 66.

head, a determinative employed for enemies, alluding to their role regarding the deceased. According to Mercer, they could be the early dead inhabitants of the afterlife in general¹. The deceased sets his boundaries against them at his awakening

 *sht drk r mwtw* “close your domain against the gods”, so that he will receive his food and will celebrate his festivals *CT. I, 288g*². According to Mercer, the deceased’s behaviour is quite hostile³. However, one finds that it is a protection mechanism to preserve his Osirian domain and possessions. This motif is clearly explained in *CT.VII 225j* since the deceased, after closing his domain against them, reaches his nutrition as well as, after avoiding their butler *CT.VII 225j*  *nhzj m t n bdt hdt* “I will live on bread of white emmer” *CT.VI, 225j*⁵.

when quenching his thirst and satisfying his hunger *CT. VII, 66l*⁶. They try to put their lips on him when he refuses to eat faeces *CT. VII 225f*⁷.

The deceased Anubis tries to stop their advance in order to reach his offered food. He surrounds his house by the spine and throat of the god Thoth after hearing a demand to tie his ropes like Seth *CT.I 289c*⁸. Speleers finds that the meaning of such rubric is obscure⁹. Indeed, one could possibly assume that the deceased takes the power of Thoth who comes from Seth. Whereas the spine that is placed on the shoulder of Anubis is probably parallel to the knife feather of the god Thoth’s shoulder¹⁰.

Yet, their dangerous deed is not clearly attested in the studied Coffin Texts. *Pyr*¹¹. 1237, refers to them as those who are under the hand of the god Osiris or messengers of Osiris¹². They try to stop the deceased during his journey by setting blocks and obstacles¹³. Furthermore, they try by all means to prevent the deceased from reaching his targeted nutrition need. They are figured in papyrus Louvre, E32308 as those who try to seize *h3y* the deceased, so that he sets his nets against them¹⁴.

¹ Mercer, *Pyramid Texts*, vol. III, 644.

² De Buck, *Coffin Texts*, vol. I, 1935, 88.

³ Mercer, *Pyramid Texts*, vol. III, 615.

⁴ Faulkner, *Coffin Texts*. vol. III, 72.

⁵ De Buck, *Coffin Texts*, vol. VI, 225.

⁶ De Buck, *Coffin Texts*, vol. VI, 661.

⁷ De Buck, *Coffin Texts*, vol. VII, 225

⁸ De Buck, *Coffin Texts*, vol. I, 289.

⁹ Speleers, *Textes des Cercueils*, 270.

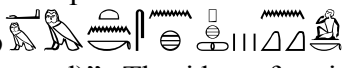
¹⁰ Herman Kees, “Zu den ägyptischen Mondsagen,” *ZÄS* 60 (1925): 2. According to *BD. 95*, the deceased protects the Great Goddess with the knife of Thot.

¹¹ *Pyr.* Is the abbreviation of Pyramid Texts rubric.




¹² Raymond O. Faulkner, *The Ancient Egyptian Pyramid Texts* (Oxford: The Clarendon press, 1969), 196.

¹³ Meurer confirms that they are under the deceased’s control. See. Georg Meurer, *Die Feinde Des Königs* (Göttingen: Universitätsverlag Freiburg Schweiz Vandenhoeck & Ruprecht, 2002), 30-31.

¹⁴ Koenig Yvan, “Le papyrus de Moutemheb”, *BIFAO* 104 (2004): 291.

The deceased will receive his bread and will prevent thirst as well as hunger caused by them *CT. VII 66l*¹, in consequence to  *m(w) m(w)t nzk* “the Dead are swallowed for you (the deceased)”. The idea of eating a person or an uneatable creature is likely weird. Both Faulkner and Goebis relate such practice in ancient Egypt to cannibalism. They believe that such action is mentioned in the Pyramid Texts towards the gods with no reference to eating an adversary, guaranteeing the transmission of the latter’s power and magic to the deceased². Yet their view is not entirely accepted in the studied spells. Indeed, this practice appeared earlier in *pyr. 400* against men when passing through dangerous places³. Eating them could also be another means of preventing hunger and thirst in a reference to cannibalism as a sacrifice to feed and recreate the deceased⁴. Thus such practice entails both revenge and nutrition purposes⁵.

I.5. *Apophis*


The deceased passes through the mountain of  *B3hw* when refusing faeces  *tm wnm hs m hrt-ntr* “not eating filth in the Realm of the Dead”. During the deceased’s journey with the Sun god, Apophis meets him at the mountain of *B3hw CT.II, 377c*⁶. Its name is inscribed with the general term  *hf3w* “serpent”⁷. Apophis uses his destructive glance to stop the journey of the Sun god while passing by his carnelian house *CT.II 377b*⁸.

The conventional place where he passes is the Cavern of Osiris, which is not explicitly mentioned. It is the place of Osiris after being assembled by his wife, “*Isis the mistress of Philae and Abaton has hidden her brother in a high mountain in Bigeih, where she libated him in ... every ten days*”⁹. Hence, such a rocky place is the residence city of Osiris, comprising a source of water¹⁰.

¹ De Buck, *Coffin Texts*, vol. VII, 66.

² Raymond O. Faulkner, “The “Cannibal Hymn” from the Pyramid Texts,” *JEA* 10 (1924): 102; Katia Goebis, *Crowns in Egyptian funerary literature, royalty, rebirth and destruction* (Oxford: Griffith Institute, 2008), 357.

³ Christopher Eyre, *The Cannibal Hymn: A Cultural and Literary Study* (Cambridge: Liverpool university press, 2002), 83.

⁴ Eyre, *The Cannibal Hymn*, 55. This idea of slaughtering is figured in *CT.III 203a* when eating  *tpj-rwj(t)*.

⁵ Eyre, *The Cannibal Hymn*, 141.


⁶ إيناس سالم محمد عبد القادر سالم، “مناظر ونصوص صيد مخلوقات الشر في العالم الآخر - عصر الدولة الحديثة ١٥٤٠-١٠٧٥ ق م”، (رسالة ماجستير غير منشورة، جامعة الإسكندرية، ٢٠١٥)، ٦٣.


⁷ *Wb* III, 72.14-20.


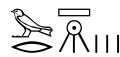


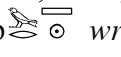


⁸ This episode is represented on the middle register of the *Imydwat*.



⁹ Herman Junker, *Das Götterdekret über das Abaton* (Wien: Buchhandler der Kais Akademie der Wissenschaften, 1913), 36.

¹⁰ Junker, *Das Götterdekret*, 45.

The cave of Osiris is depicted later in the fifth hour of the *Imy-dwat*, having the form of a sandy mound surmounted by the night sign as an allusion to the dangerous darkness of the place¹. The pyramid texts give a definite identification of such a cave as the judgement hall of Osiris². In this case, he appears as a robber who stops the Sun god³. The robbery targets the eye of the Sun god, causing a temporary obscurity in the Netherworld⁴. This serpent is like a flint that kills, taking the title  *jmj-whn.f* “he who overturns⁵”. In consequence, the deceased will be prevented from reaching his food. To reach his desired offerings, the deceased has to know the name of the guardian and say incantations. Furthermore, Seth uses his power against the enemy.

I.6.  *wrš(y)w* “watchers”

The presence of the ,  *wrš(y)w* usually coincides with thirst since the deceased destroys them  *htm* “to destroy⁶”,  *sd3* “make tremble⁷” while quenching his thirst, *CT. I, 90d*⁸, *CT. I 118c*⁹, *CTI 138b*. Their name is evidently derived from the verb  *wrš* “to spend the day” and “watch”¹⁰. Their name is inscribed in the forms: ,  having the sun determinative to indicate their spending of the day¹¹.

They could prevent the deceased from accessing the places of his nutrition since the deceased is demanded to enter the Field of *Jarw* after destroying them *CT.I 94a,b*. Furthermore, he gets power and enters the house of the god Osiris as a consequence of destroying them, *CT.I 119a*, *CT.I 141a*, *CT.I 151b*¹²  *pr.n=f* *t3 m hmt.n=f* “he has equipped the land of what he has ignored¹³”,  *šsp s(y) dj k̄s hr̄ej* “Receive her, let her enter into me”.

¹ David Lorton (ed.), Andreas Schweizer, *The Sun god's journey through the netherworld* (New York: Cornell University Press, 2010), 105-107.

² *Pyr.* 1551. See. Faulkner, *Pyramid Texts*, 235.

³ *CT. V*, 244e-f. Faulkner, *Coffin Texts. II*, 414.

⁴ Joris Frans Borghouts, “The evil eye of Apophis”, *JEA* 59 (1973): 114-116.

⁵ *Wb I*, 345.6-13.

⁶ *Wb III*, 197.10-198.2.

⁷ Faulkner, *Concise Dictionary*, 256.

⁸ De Buck, *Coffin Texts*, vol. I, 90.

⁹ De Buck, *Coffin Texts*, vol. I, 118.

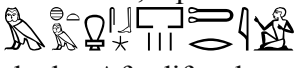

¹⁰ Faulkner, *Concise Dictionary*, 65, *Wb. I*, 335.10-18. d.

¹¹ According to Mercer, they might have various functions in the Pyramid Texts. They were in the service of Horus as souls of Upper and Lower Egypt and the deceased kings. They also support Horus at his conflict with the enemies *pyr.* 1915a, were purified with him after his victory. Mercer, *Pyramid Texts*, vol. IV, 224. In those cases, the deceased speaks to the flood, urging him to bring food or to bring water.

¹² De Buck, *Coffin Texts*, vol. I, 119, 141, 151.

¹³ Faulkner, *Coffin Texts*, vol. I, 161.


The deceased is often hungry and thirsty before opening the gates of the afterlife. He possibly reaches them at the stage of resurrection and the beginning of the new life in darkness, or at the stage of being hatched from the egg, where he experiences his state of thirst at the doors of the firmament. So, he wishes to reach his nutrition in the Netherworld after passing through the door.



The danger of the gates is attested when the deceased, upon reaching the afterlife, demands the goddess Nut not to close the gate  *m htm sb3wzjt r3j* “do not close your doors against me¹” to reach the Afterlife places and to reach his nutrition *CT. VI, 264g*². To pass through the gates, the deceased demands them to let him pass through saying the so-called  *wn n3j* “open for me” formula. This is clear when the deceased asks the tired one to open the gates of Iarw to let him pass and take his possessions and meals *CT.VI 264g*³.

The deceased’s behaviour upon reaching the gates gives a further explanation of the posed danger. He expresses his wish to pass through the gate of the sky to reach his food. The passage through the gate is likely uneasy since he declares himself a *ba*, followed by a demand to the gods who pass through the gate to take him *CT.III. 53c*⁴, *CT.III 191a-191b*.

The new deceased wishes to pass through the gate of *hrt- ntr* to reach his bread of white emmer. Opening the gate by himself is likely hard since Kherkher *hrhr* gives orders for its opening. The name of *hrhr* obviously implies a word game. It is equivalent to the verb *hrhr* “to destruct,” which corresponds to the role of the god in breaching the door⁵. Furthermore, the deceased has to represent himself as one of the manifestations of power which is the *akh* *CT.VII 228i-228k*.

 *3krw* “*Akrw*” “*Earth gods*” as detainers of the deceased

The  *3krw* “Earth gods”⁶ pose a possible danger to the deceased in Iwnw, since they might detain him and stop his access to the breasts of Isis and Nephtys *CT.I 280f*⁷. They are probably human beings or lions according to their represented determinative.

According to a declaration, they do not ,  “detain him- the deceased” *n ndr.n tw 3krw* T1C. The determinatives A24, D40 in Gardiner’s sign list are employed

¹ Faulkner, *Coffin Texts*, vol. II, 220.

² De Buck, *Coffin Texts*, vol. VI, 264.


³ Zandee, *Death as an enemy* (Leiden: J. Brill, 1960), 123.

⁴ De Buck, *Coffin Texts*, vol. III, 53c.

⁵ Jean Claude Goyon, “Textes mythologiques II. “Les révélations du mystère des Quatre Boules” *BIFAO* 75 (1975): 393-394.



⁶ Their name is inscribed with the lion or two lions’ determinatives in T1C, TqC, Sq3C, B10C indicating their lion form.

⁷ De Buck, *Coffin Texts*, vol. I, 280.

to define force¹. So that they might prevent the deceased by force. Furthermore, they along with Apophis prevent the deceased during the solar cycle from reaching his offerings, so the deceased  “to rob²” them *CT.II 385a*³.

The reason for taking such malicious action is that they represent the doors of the earth (Geb), through which the deceased could pass after taking orders from Geb *Pyr.* 183⁴. They try to catch the deceased with their paws in their lion form⁵. Furthermore, they tend to devore the Sun god during his cycle at night⁶. Consequently, the deceased might be prohibited from the solar cycle in the morning and reaching the afterlife places⁷.

 *Rhty*  *Snsnty*

In Iarw, the ferrying deceased has to pass to reach his food after meeting  *Rhty* and  *Snsnty* *CT.III 202b-202d*⁸. *Rhty* are identified in *Wb.* II, 441.16 as “the two ladies”. Their name is derived from *rhw* “mates⁹”. According to Mercer¹⁰, they are either Isis and Osiris or Horus and Seth. The name of *Snsnty* is derived of the verb *snsn* “to associate with¹¹”, referring to their situation. Both groups play the role of guardians who receive the deceased at the gates of Iarw¹². *Rhty* in particular figured in *pyr.* 2200 as the ones who lift the deceased to the eastern side of the sky, where they receive him¹³.

The use of the parallel verbs *wn* and *sn* indicates the opening of such doors. So entering the abovementioned place to reach food is quite controlled.

¹ Alan Gardiner, *Egyptian Grammar* (London: Oxford University press, 1973), 444, 455.

² *Wb* I, 171.3-12.

³ De Buck, *Coffin Texts*, vol. II, 385.

⁴ Meurer, *Die Feinde Des Königs*, 52-53.

⁵ Speleers, *Textes des Cercueils*. 263.

⁶ Bisson De La Roque Fernand, “Notes Sur Aker”, *BIFAO* 30 (1930): 576.

⁷ Book of the Dead spell 108. Faulkner Raymond. O, *The Ancient Egyptian book of the Dead* (Cairo: The American University press, 2010), 102. The Arkrw are represented in the tomb of Sety I 5th hour of the Imy-Dwat as two recumbent sphinxes containing a serpent. See. Lefebure Eugène, *Les Hypogées Royaux De Thèbes, Le Tombeau de SÉTI I^{er}* (Paris: libraire de la société asiatique de l'école des langues orientales vivantes, de l'école du Louvre, 1886), PLXXXVII.

⁸ De Buck, *Coffin Texts*, vol. III, 202.

⁹ *Wb.* II, 441.8-12.

¹⁰ Mercer, *Pyramid Texts*, vol. III, 949.


¹¹ *Wb.* IV, 172.12-173.31.

¹² Dieter Mueller, “An Early Egyptian Guide to the Hereafter”, *JEA* 58 (1972): 114.


¹³ Faulkner, *Pyramid Texts*, 306.

III. Takers of nutrition

III.1. God Hu

God Hu takes from the mouth of the deceased. The god's danger is confirmed by the denial *CT. III, 296g*¹  *n nhmm hw tp r3ej* "Hu will not take away at my mouth". Indeed, this sentence conveys more than one connotation. The first is related to the deceased's attitude towards eating the magic of Hu to maintain his power against his enemies². In this case, eating magic could be classified in the category of cannibalism. Eating magic or putting it into the belly procures power and dominion in the afterlife to maintain life. So, Hu engenders a need for magic by prohibiting the deceased from it³. The second alludes to the deceased's possession of provisions in many instances⁴. In this case, one could interpret Hu as the incarnation of nutrition⁵ that could be taken from the deceased.

III.2. Gate Keepers

The gatekeepers rob the deceased's (Osiris) food after driving him away  *CT. VII*⁶, 304, "he is with Thoth, and he will not be driven off by any destroyer"⁷. However, they are not explicitly mentioned, and Faulkner relates this behaviour to them. Indeed, their hostile role is elucidated in *CT. VII 302f*⁸. It is observed that their action follows the citation of the constant existence of food.

III.3. Anonymous robber

An eventual robbery could exist near the Field of offerings. In such instance Anubis wails at his offerings. In contrast, the deceased confirms that no robbery will happen to him as long as he stays in the field of offerings *CT. VII 301* "but there is nothing which can be taken from me"⁹. He could possibly prevent this action because he usually prepares the food for Osiris. Furthermore, the field of offerings grants the deceased water to quench his thirst and vegetation to satisfy his hunger¹⁰.

IV. Negative witnesses in the tribunal

The trial of Horus or Osiris in front of god Seth, results in the vindication of the first one against the second. This is usually succeeded by the offering of food after getting rid of the opposing rivals (negative witness) and making sacrifice¹¹. So, the opposite situation might lead to the hunger of the deceased-Osiris in the afterlife.

¹ De Buck, *Coffin Texts*, vol. III, 296.

² *CT. VI*, 319-320. Faulkner, *Coffin Texts*, vol. II, 253-254.

³ Eyre, *The Cannibal Hymn*, 82,85.

⁴ *CT. I 348-349d*, *CT.VI 319*.

⁵ Christian Leitz, *Lexikon der ägyptischen Götter und Götterbezeichnungen*, vol. V (Louvain: Peters, 2002), 54.

⁶ De Buck, *Coffin Texts*, 304.

⁷ Faulkner, *Coffin Texts*, vol. III, 137.

⁸ De Buck, *Coffin Texts*, vol. VII, 302.

⁹ Faulkner, *Coffin Texts*, vol. III, 136.

¹⁰ Leclant Jean, "Earu-Gefild", in *LÄ. I* (1975): 1156.

¹¹ Gwyn Griffiths, *The Conflict of Horus and Seth* (Liverpool: Liverpool university press, 1960), 62.

IV.1. *Those who speak evilly*

Those who speak evilly are the witnesses who are present in the *d3d3.t* “tribunal” CT.II 252h¹. They are signaled by their deed *m h.t nb dw.t* “in any evil matter²”. Their negative witness will lead to a deprivation of food and drink³. So that, the deceased confirms having no negative testimony, and he reaches his food in consequence. Those persons are prevented from committing such undesired action by the god Thoth who takes them away in his hand⁴. In CT.VII, 137g-j⁵ the one who speaks evilly *md.w m rnzf dw* “words of the evil one” is probably arrested *m sfhh jmzf* “he will be arrested”.

IV. 2. *hftj.w Wsjr* “The Enemies of Osiris”

hftj.w Wsjr are sometimes figured as the followers of the god Seth who take part in the conflict between Horus and Seth⁶. Although, their behaviour is not clearly manifested, one could assume that their eventual negative witness or any hostile action might impede the deceased from reaching the house of Osiris and taking his assigned possessions.

They are usually figured in some afterlife texts in the episode of the trial of Horus and Seth to witness the verdict⁷. Furthermore, Re demands the gods of justice to destroy them in the tribunal⁸. They are greatly involved in food shortages where Re/ the deceased receives his bread and beer after destroying them⁹.

This could also be implied in the deceased’s demand to the other gods to reach different plac_N to take his assigned possessions after defeating these enemies *r nhn hfty.wzf jmzf* “so that his foes will exult over him¹⁰” CT.I 169e¹¹ or after being saved from them *sk N pn nhm(w) m hft(y).wzf* “for N is saved from his foes” CT.IV24d¹².

¹ CT. II 252.

² Faulkner, *Coffin Texts*, vol. I, 150.

³ In *pyr.* 138, they try to prevent the deceased from accessing Afterlife.

⁴ *Pyr.* 16.

⁵ De Buck, *Coffin Texts*, vol.VII, 137.

⁶ Griffiths, *The Conflict of Horus and Seth*, 8.

⁷ Speleers, *Texts des Cercueils*, Bruxelles, 1946, 200-201.

⁸ Zeidler, *Pforten Buch*, vol. II, 136-137.

⁹ Zeidler, *Pforten*, 138- 139. The fifth gate of the Afterlife.

¹⁰ Faulkner, *Coffin Texts*, vol. I, 31-32

¹¹ De Buck, *Coffin Texts*, vol. I, 169.

¹² De Buck, *Coffin Texts*, vol. IV, 24.

Conclusion

It is noted that food preventors in the afterlife involve all sorts of its dwellers. Gods, in their general term or specified as Seth and Apophis, prevent the access. The enemies of Osiris and the followers of Seth witness negatively. A great array of guardians in different places prevent the deceased from reaching his nutrition. Some of them give unpleasant alternatives such as the Semetyw. Whereas some others transfer their bad behaviour to the deceased as Semhet.

Food preventors have no specific location. However, they are centred mainly in crucial points of the deceased's journey. They are located in the way of the deceased's journey with or as Re to refrain his access to the places of food or to rob his food. So, he will be destroyed in the beginning of his journey. Their negative witness in the tribunal makes the judges prevent their offerings. The guardians are preventing the deceased primarily from entering the fields of Iarw or the realm of Osiris. So, the deceased will be destructed in all cases.

Every food preventor employs his distinctive prevention mechanism, as Seth who uses his ties to stop Osiris in allusion to their conflict. The guards stop the access to places of food. Semhet uses his forgetting character to make the deceased forget his food. The Dead block the deceased in his domain.

The deceased uses various defence mechanisms against the danger of food prevention. The Denial of being obstructed is figured in the confrontation of Seth, *ntr* or the declaration of his greatness in front of the robbers as to engender a possible feeling of fear. The verbal defence mechanism is figured in his demand to the gatekeepers of the Afterlife to have access. He destroys the *wršyw* and *hftyw* who tend to destroy him.

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