

Abstract:

Cleansing is considered one of the religious rites that distinguished the Ancient Egyptian civilization and the specialization is the removal of sensual and moral foul. Cleansing was made with water and natron salt to remove fouls from the body and there was another kind of Removal which removing or erasing the name which meant the distortion of the ancient Egyptian of the names of the enemies which is a kind of revenge. In the Pyramid Texts Removal had great symbolism as spitting caused removing wounds for gods. Also, Removal was a symbol of perishability , as the king sometimes perished/ became extinct when he did not enter into the god "Geb". Threatening by removing the "Ka" flesh of the deceased king was also considered a threat with a great effect, meaning complete extinction/ perishability. Thus, the deceased used to pray that it would not be removed from "Re's" protection.

The keywords in the Coffin Texts signified various meanings and symbols where the god "Npr" removes the deceased away from the gate and some gods were completely removed, such as the god "Shu". The term "Removal" and its expressions also mean the extinction of body members, such as removing the face and shoulders. In the Book of the Dead, the keywords referring to Removal appeared with a new meaning which is removing negative appearances such as evil, war and wailing.

Keywords: remove, name, gods, body, shoulder, protective, spittle.

ملخص:

يعتبر التطهر من أهم الشعائر الدينية التي تميزت بها الحضارة المصرية القديمة والتخصص هو محو الأدناس الحسية والمعنوية وكان يتم التطهر بالماء وملح النطرون لإزالة النجاسات عن الجسد وكان هناك نوع آخر من المحو وهو محو وإزالة الاسم وكان يقصد به تشوية المصري القديم لأسماء الأعداء ومحوها لتسبب بذلك الفناء وهو نوع من الثآر. وفي نصوص الأهرام كان للإزالة أو المحو رمزية عظيمة حيث كان البصاق يسبب إزالة الجراح للمعبودات . وكانت الإزالة رمزًا للفناء حيث كان الملك يفنى أحيانا حين لا يدخل في داخل المعبود جب . كما كان التهديد أيضا بإزالة لحم الكا للملك المتوفى يعد تهديدًا عظيم الآثر بمعنى الفناء الكامل. ومن

وكانت الكلمات الدالة على متون التوابيت تدل على معاني ورمزيات متنوعة أيضا حيث يزيل المعبود " Npr " المتوفي بعيدًا عن البوابة وكانت بعض المعبودات تمحى تمامًا مثل المعبود شو . كما أشارت الإزالة وتعبيراتها إلى فناء الأعضاء مثل إزالة الوجه والكتف. في كتاب الموتى ظهرت الكلمات الدالة على المحو بمعنى جديد وهو إزالة المظاهر السلبية كالشر والقتال والنواح.

Introduction:

Cleansing is considered of the most important religious rites that the Ancient Egyptian civilization was known for. Man cared about cleansing sensual and moral. Cleansing is not only confined to physical cleansing, it also includes cleansing the soul as well as gods/deities, kings, priests and persons, whether alive or dead.

Probably, cleansing in Ancient Egypt started since prehistoric eras where the title "wr idt" appeared to mean " the great is a grant" – water and cleansing ⁽¹⁾ with water originally inspired from the Solar Belief. Here, some scientists/ archaeologists, like Blackman, see that supposedly, the solar deity "Re" used to cleanse himself every morning before appearing in the eastern horizon⁽²⁾. And cleansing is getting rid of sensual and moral fauls. Ancient Egyptian language expressed the meaning of cleansing using the word " *cbw* ". The word "*wcb* "had the meaning "becomes clean". Cleansing used to occur using water⁽³⁾ and Natron salt⁽⁴⁾ where salt was used as a general antiseptic/ cleanser for the body and to expell bad souls as well as using it as a part of preparation of the deceased .

In addition to the removal of water and salt to body waste, the Ancient Egyptian knew another kind of Removal which is the name removal. The personal name had great importance in Ancient Egypt as the name crossed with its owner's entity. Also, Man can do evil to his rivals, alive or dead, by removing the name, by magic or by curses. It was enough for the Egyptian to know the name of the person to control him by casting a spell on him so harm befalls him or he perishes or perishes by death. Thus, the habit of distorting the names of enemies and removing them after their death is considered a kind of revenge.

This kind of texts was known as "the curse texts". Also, there were lists called "forbiddance lists" which are priestly. These texts ⁽⁵⁾ include lists of the king's enemies and usually most of them are enemies of Ancient Egypt or the foreign negro neighbours. In most cases, these texts were written on a group of foreigners' statues or clay (terracotta) pots, or burying them as a kind of fake magic that affects the enemies and the places mentioned in the texts ⁽⁶⁾.

The terms of Removal have varied since the Pyramid Texts till/ until the New Kingdom from the dictionaries as follows:

word	Phonetic	era	meaning	Source•
	ḥrt	Old kingdom	Remove, Far	Wb,III,146
Ţ ≬ [}	dr	Old kingdom	Remove	Wb,V,473
₩ N N N N	<u>ḥ</u> tm	Old kingdom	Destroy, Remove	Wb,III,197(10)

word	Phonetic	era	meaning	Source•
	sk	Old kingdom	Destroy, Remove	Wb,IV,312(7) Lesko,DlE,338
	iţi	Old kingdom	Take Carry Remove	Wb,I,149
	w <u>d</u> r	Old kingdom	Judge Pluck Remove	Faulkner, CDME,p.273

Research aims:

This research aims at studying the keywords referring to Removal in Ancient Egyptian religious texts with its forms and terms with its declensions and symbolic and religious references. As for the previous studies, no words were mentioned in the texts explaining the concept of <u>Removal</u> and the key terms referring to it in Ancient Egyptian religious texts; But it appeared meaning "removal of faul" in articles about cleansing and erasing d the name in articles about curses. The spells about <u>removing</u>/ erasing clothes worn to cast harm on the deceased refer to the following⁽⁷⁾:



"^P Pi s³ mr.f it.f m rn.f pw n s³ mr.f w b.k ht.k rd mnhth³.k m šs h³.k mnht⁽⁸⁾."

" It the beloved son of his father in his name this beloved son you are cleansed you removed the clothes given a thousand of alabaster a thousand of clothes gifts $^{(9)}$

The name was also removed, as previously mentioned, to hurdle the process of reviving the body which means extinction for the person whose name is erased/ removed. In spell 313 of the Coffin Texts, the deceased seek protection from the removal of his name. He mentions $^{(10)}$

" n mwt.i n htm.i n sk.i n sk rn.i."

" I shall not die, I shall not perish I shall not be removed nor shall my name be removed " $^{(12)}$

- *"ii n.i dr dwt*. ⁽¹³⁾ "
- " I came to erase evil ". (14)

Methodology:

Terms of Removal in Pyramid Texts:

The terms referring to Removal in Pyramid Texts varied as follows:

word	Phonetic	era	meaning	•Source
	<u>ḥrt</u>	Old kingdom	Remove, Far	Wb,III,146
Ţ ≬₿	dr	Old kingdom	Remove	Wb,V,473
	<u>ḥ</u> tm	Old kingdom	Destroy, Remove	Wb,III,197(10)
	sk	Old kingdom	Destroy, Remove	Wb,IV,312(7) Lesko,DlE,338
ת ין גייע און	i <u>t</u> i	Old kingdom	Take Carry Remove	Wb,I,149
	w <u>d</u> C	Old kingdom	Judge Pluck Remove	Faulkner, CDME,p.273

Removal and its referring words had great symbolism in Ancient Egyptian texts where the body wounds were removed by spitting on them. Also, spitting on Horus's face effected greatly removing his wounds⁽¹⁵⁾. In addition, the deceased used to leave his place later removed completely to be stretched on the ground with dignity and self-respect. Then, the great king's face appears ⁽¹⁶⁾.

Also, removal symbolized perishability where sometimes perishes and does not enter to the god "Geb^{"(17)}. Also, threat was by removing the "ka" flesh from the threats faced by the deceased king ⁽¹⁸⁾. Thus, the deceased king prayed that Re's protection wasn't removed and he was not removed and sent away from the gods⁽¹⁹⁾.

(1) Expressions referring to removal and removal of Horus's wounds⁽²⁰⁾



Terms of Removal in ancient Egyptian religious texts

i rh r3.sn ihm sk m33.k im(wy) ^ch^c(wy) Hr pw hn^c stš psg.k hr n Hr n.f idr.k nkn ir.f i^ch.k <u>h</u>r n stš idr.k it (w) f ms. n.k pf iwr n.k pn.

"he who knows their speech the imperishable stars ⁽²¹⁾, look at what is in the palace of Horus with Seth, spit on Horus's face for him ⁽²²⁾ may you remove the wound you made for him, remove Seth's male member so you may remove the fathers, he was born for you, he is convinced of you⁽²³⁾.

Here, the verbs "dr ", meaning "remove the pain" and "^t/_h", meaning "take out/remove a body member "Seth's male member".

Expressions referring to Removal and Perishability:

In spell 259, it was mentioned that the king hates sand and will not enter into "Geb". Then, he will be erased and removed. The verb "Htm " appeared with this meaning where the spell says the following:



 $\underline{d}d$ mdw (\overline{r}) pn pw Wsir m ssw bwt (\overline{r}) pn pw t3 n.i $(\underline{k}.f)$ m Gb htm pn kd ir.f m ht.f tp - t3.

"The king is Osiris in the sand. The hatred2 (of the king is the ground and he shall not enter into "Geb", then he will perish and sleep that is made for him in the palace on the ground ⁽²⁴⁾".

As for the meaning of "Perishability" by erasing or removing the place the deceased remains in, spell 268 refers to the following where the verb "sk" appears meaning "removes perishes- destroys (3)



sfh.f k3 n w pn m š d3wty sk.f iwf n k3 n w pn n dt.f m nw hry rmn.wy R^c m 3ht šsp.f psd t3wy i wn.f hr (w) ntrw.

"He cleanses the king's "ka" in the lake of the hereafter, and he erases (removes) this king's "ka" flesh forever, and Re's shoulders, in the horizon when he receives sunlight of the two lands and opens the faces of the deities. (4)

Here, the verb "sk" removes the "ka" flesh as well as Re's shoulders (meaning removal of body members).

Expressions referring to Removal and erasing the place to get a better position in the hereafter.⁽²⁵⁾:

Erasal or Removal of the place in the hereafter does not sometimes aim at and symbolize perishability, but transfer/ moving to a better place. Spell 419 refers to such a meaning as follows⁽²⁶⁾:



"Wnw (^ch₃w) hr št₃w swt ^ch^c idr t₃.k wh₃ hmw tsi tw hns.k m ^cb₃ 3hw."

" faces are open in the hidden places so may you get up and remove the lands, shake off (move) the sand, get up and cross with the souls/ spirits ⁽²⁷⁾".

Also, spell 437 refers to the following:⁽²⁸⁾



bi3i.k rk ir pt."

" may you move to heaven ⁽²⁹⁾

The verb "" bi3i" to express the meaning "moves" in the text so by this the deceased moves to heaven . Also, the same verb means motion/ movement to heaven as in spell 483:⁽³⁰⁾

bi3.k ir pt hnd.k bi3 wd3.k š .""

"remove yourself, move yourself to heaven ⁽³¹⁾, pass to the lake ⁽³²⁾".

The verb "*bi3*" ws used to express the meaning "remove- erase" and "erasing" here is for man to get a better position either to heaven or with the spirits.

Expressions referring to Removal in saving the deceased in the hereafter from harms and evils:

As mentioned, in spell 506 in the speech about erasing .⁽³³⁾



"nhm dt.f it dt.f."

"I save his body, I remove his body". (34)

The vb. "it" was used to mean "remove- erase".

Also, in spell 571 ⁽³⁵⁾ where it refers as follows to not erasing Re's protection (the vb. "<u>wd</u>" was used to mean "Remove"

"it is Re's protection – Re's protection shall not be erased $^{(36)}$ from the king."

In erasing evil and removing harm from the deceased, the following was mentioned:⁽³⁷⁾



dd Wsir n Hr fdi n.f dwt ir 💹 .""

""Osiris" says to the god "Horus" ⁽³⁸⁾ that he removes evil done to the king".

The vb. "fdi" was used to describe Removal away from the king meaning "remove- erase".

Expressions referring to Removal (erasing) and deities:

The vb. "dr" was used to mean remove the god " Horus" who is stuck to the foot. In the spell, the deceased hoped to remove the wraps stuck to him and keep "Horus" away from his foot where the spell mentions the following:⁽³⁹⁾



h3 \bigcirc pw `nh n mwt.k ii n.k Hr wd`.f s3rw.k h3`.f mdwt.k dr n Hr imy rd.k .

" may this king \mathbb{N} live and not die; he shall come to you, Horus, your wraps shall be separated (removed)and your wraps will be thrown ⁽⁴⁰⁾, and Horus that is at your feet shall be removed⁽⁴¹⁾.

The deceased also hoped that his name would not be removed and he is kept away from the gods, where spell 606 refers to the following $^{(42)}$



sic (m) irt.sn rn.f m hr ir ntr.(w).""

"when they prepare his name, they still erase/ remove (away) from deities" ⁽⁴³⁾

The vb. "hr" was used to mean removal or erasing.

Expressions referring to Removal in Coffin Texts

Expressions referring to Removal in Coffin Texts varied as follows:

Word	Phonetic Reference	era	meaning	Source
	<u>ḥ</u> tm	Middle King- dom	Destroy. Remove	Wb,III,197(10)
	sk	Middle King- dom	Destroy, Remove	Wb,IV,312(7) Lesko,DlE,338
[] {	fdi	Middle King- dom	Pluck, cut Remove	Faulkner, CDME,p99, wb,I,581
700	š <u>₫</u> ₫	Middle King- dom	Pluck, cut Remo	Faulk- ner,CDME,273

Expressions referring to Removal or erasing to refer to perishability, destroying and expressing death the opposite of life and human with no effluxes to his body.⁽⁴⁴⁾

In addition, the Removal expressions were related to deities, where the god "Npr" removes the deceased away from the gate of the horizon ray $^{(45)}$. Also, some deities were completely erased like: Shu. In addition, Removal and its expressions referred to the perishability of members $^{(46)}$ where they referred to the removed/ erased face that destroyed (erased) the face and shoulder⁽⁴⁷⁾.

(1) Expressions referring to Removal and Revival:

Here in spell 29, the deceased denies being perished (removed) or becoming extinct.

$$- \sum_{n} \sum_$$

You will not perish (be destroyed) forever, forever.⁽⁴⁹⁾

Where the vb. "sk" was used to refer to removal "erasing" and "destruction" too.

Spell 69of the coffin texts in the same meaning the following (50)

n sk.k n htm.k n rdw.k. ""

"you will not be destroyed, you will not be removed; no body efflux for you."

The vb. " *htm* " also came with the vb. "sk" to refer to Removal and erasing.

Expressions of erasing (Removal) and deities:

In the spell, the god "Npr" lives after removing the deceased away from the gate. Spell (101) refers to the following $^{(51)}$:

BREAD - ATLATER - ATALA

in Npr pw 'nh rf m - ht mwt šdd tw m sb3 pw n i3ht.""

"it is the god "npr" that lives after death he removes you (keeps you away) from the gate of the horizon ray ⁽⁵²⁾

The vb. "*šdd*" appeared for the first time with the meaning "Remove".

In addition, the vb. "fdi" appeared to mean "erase-remove" 's in spell 533qf the Śqffin <u>t</u>eḫts⁽⁵³⁾



fdi šw smn 3kr."

Sw is removed and aker stays

*Expressions of Removal and perishability of body members:

The spell about the deceased refers to him perishing his face on his shoulder in the lake of peace. Spell 255 stipulates the following ⁽⁵⁴⁾

"sfh m š htp sk hr.i m nw n rmnwy"

"He is unwrapped in the peace lake, and my face and shoulders are erased ⁽⁵⁵⁾.

The vb. "sk" was used to mean "Remove – erase" as in spell 242 as the following is mentioned about the owner of the erased or removed face:

kk. (i) hn^c. s sk hr " " ⁽⁵⁶⁾

"I eat with her, owner of the erased/obliterated or destroyed face"

Expressions referring to erasing in the Book of The Dead ⁽⁵⁷⁾ There was a variety of expressions that referred to Removal in the Book of the Dead as follows:

Word	Phonetic Reference	era	meaning	Source
Ţ ≬ ≬	dr	New kingdom	Remove	Wb, 473

Expressions appeared referring to removal in the Book of the Dead referring to erasing evil or removing it. They also referred to removing wailing, fighting and all negative features away from the deceased: In spell 79 of the Book of the Dead the following appeared $^{\rm (58)}$



ii. n.i dr dwt ""

"I came to keep away evil"

And in spell 123 of the Book of the Dead, the following appeared ⁽⁵⁹⁾:



"iw dr. n.i ⁽h3.sn sk.n.i i3kb.sn ""

"I have removed their fight, have removed their wailing"⁽⁶⁰⁾

Results:

The research aims at studying the key terms referring removal in Ancient Egyptian texts and from the study of the words in Pyramid texts turned out as follows:

The words "dr " ' " ' h " were used to mean "remove pain" – the word "sk" to mean "perish-remove-destroy"- "bi3i" to mean "remove or erase the place"- the word "it" to mean "eraseremove the body"- the word "fdi" to mean "erase the place away from the king" – " hrt" as an infinitive for the word "Hr", a verb meaning "remove he place away from the gods:

These words are related to the following aims of the Ancient Egyptian:

- (1) Removing the wounds of gods such as Horus
- (2) Expressing the meaning of perishability by removal or erasing the deceased which is hateful for him
- (3) Erasing the place to move to a better place
- (4) Removing harmful bodies to protect and save the deceased
- (5) Removing evils, harms, knots and wraps that stick with Horus to the foot

Also, the key terms of Removal in Coffin texts where the word "sk" meaning "perishability"(destruction) that the deceased does not wish for to live forever. The word "fdi"was used to mean "erase- remove" the following aims of the Ancient Egyptian: (1) Not hoping for perishability but hoping for eternal life.

(2) Non-perishability of deities such as " δw "

And be fixed like god "3kr"

The same words were used in the Book of the Dead where the word "dr" was used to mean "remove- erase- destroy" to refer to the following aims for the Ancient Egyptian :

- (1)Keeping evil away from the deceased and erasing it away from him
- (2) Terminating fight/ war (erasing it) and erasing wailing (remove grief) from the deceased.

Discussion:

Removal had great symbolism in religious texts. Its references varied in Pyramid Texts, Coffin Texts and the Book of the Dead:

*In the PT: - the vb. "dr" appeared to mean remove wounds of Horus in his war, and the vb. "^h" to mean "takes out– remove a body member (Seth's male member)"

*the vb. "sk" to mean "remove-perish- destroy", the vb. "Htm" to describe the hateful perishability that the king throws in the "bwt"

*the vb. "sk" also expressed removing a body member which is the " k_3 " flesh too.

*the vb. "*bi3i*" was used in the "Pyramid Texts" to mean "remove himself from his place to move to a better place (heaven) or on the metal (iron)

*the vb. "*wd*" was also used to mean not as "separate", but as "erasing Re's protection the deceased hopes for, and thus hopes it is not erased/"

*the vb. "*fdi*" was used to describe the removal of evil away from the king and thus the deceased king becomes eternal."

*the vb. infinitive "*hrt*" was used to mean "removing the king away from the deities".

*Coffin Texts:

The Removal expressions were related to various concepts. We mention that vb. "sk" came to mean "erasing or perishability" that Man wishes to get rid of to become eternal.

*Also, the vb. "*šdd*" was used to mean "remove" the deceased man away from the gate of the horizon gate.

*Also, the word "fdi" was used to mean erasing the god "Shu" and the opposite word "smn" meaning to fix the god "Akr".

"the word "sk" symbolized removing the body members such as face and shoulder.

*In The Book of the Dead:

The previous concepts were repeated. The word "dr" referred to erasing evil aiming at protection and erasing war and wailing. Following is a table of the removal words with an explanation of the development in forms of the words.

In the following table, words of Removal and an explanation of the word form development

Word	Phonetic Reference	era	meaning	Source
)∑‡⊂	٢'n٢t	Old kingdom	remove" - Hunt"	PT 540 (1332 a).
{] ()	dr	Old kingdom	erase- remove- get rid of	PT 514 (142 ,b) .
	<u>ḥ</u> tm	Old kingdom	erase- remove	PT 259 (312 ,c) .
	šk	Old kingdom	erase- remove	PT 268 (372, a) .

Word	Phonetic Reference	era	meaning	Source
Jar Jar Jar	bi3i bi3i b i3i	Old kingdom	erase- remove stay/ keep away from	PT 437 (801 a).
	Ĭ <u>t</u> i	Old kingdom	erase- remove	PT 506 (1098, d).
	w₫ſ	Old kingdom	"remove" " erase" "separate"	PT 571 (1470, c).
	fdi	Old kingdom	"erase- re- move"	PT 670 . PT 1978, c
	<u></u> hr	Old kingdom	"erase- remove"	PT 606 (1693,c).
	šk sk	Middle kingdom	"erase" "remove " "destroy"	CT 29 (I, 81, m)
	<u>ḥ</u> tm	Old kingdom	"erase" "remove" "destroy" "perish"	CT 29 (I, 81, m).
	3	Middle kingdom	Erase – destroy	CT 101 (II 18 ,a).
	fdi	Middle kingdom	Erase – destroy	CT 533 (CT VI 131,c).
	dr	New kingdom	"Book of the dead"	BD, Ch.CXX III, (3).

Conclusion:

Cleansing was considered getting rid/ disposing of or erasing sensual and moral faul/ waste. The word "awb" or "wab" to mean "cleansing".

- The Ancient Egyptian know anther meaning for Removal besides removing fouls from the body, it is erasing the name which aimed at perishability and destruction. This kind was one of the curses of the Ancient Egyptian against his enemies.
- The study dealt with keywords referring to Removal in Ancient Egyptian religious texts. The study started with Pyramid Texts where there was great symbolism in religious texts. Wounds were removed from the body by spitting on them. There was a great effect of Horus's spittle on his cure and wound removal.
- The deceased used to leave his place and his place was completely removed to stretch on the ground and after that the great king's face appears.
- Removal was also a symbol of perishability as the king was removed and erased when he doe not enter into "Geb". Threat by removing the "kA" flesh one of the threats the deceased king had to face.

- From here, the deceased king prayed that Re's protection for him would not be erased and he would not be removed and move away from the deities.
- Then, the study dealt with the words referring to Removal in the Coffin Texts. The words referring to Removal were used to refer to erasing the deities like: the god "Shu" who erases and the god "Npr" is removed. Also, the deceased is removed away from after he erases him from his place away from the deities.
- In addition, the expressions of Removal referring to perishability of body members and they referred to erasing and removal of the face and shoulder and erasing the face to refer to perishability and destruction.
- the expressions of Removal appeared in the Book of the Dead to refer to erasing the negative features as fight, wailing as well as eliminating evil by erasing it.

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