THE MEANING OF \( \text{wd}^e \) IN COFFIN TEXTS

SARRAA ELSHAMY  
FACULTY OF TOURISM AND HOTELS, FAYOUM UNIVERSITY, EGYPT  
NAGEH OMAR ALI  
FACULTY OF ARCHAEOLOGY, FAYOUM UNIVERSITY, EGYPT  
TAHER ABDELHAMID  
FACULTY OF TOURISM AND HOTELS, FAYOUM UNIVERSITY, EGYPT

ABSTRACT

This paper tackles \( \text{wd}^e \) a diverse and important idiom in Ancient Egyptian Language. This term was known from the Old Kingdom and remained in use till the Roman period. It represented in nature a carpenter tool (\( \text{Aa} \ 21 \)). This paper would examine \( \text{wd}^e \) through the Middle Kingdom main religious texts; the Coffin Texts. \( \text{wd}^e \) was mentioned in more than 30 spells with different meanings like (to judge, open, split and cut). This study was based on a number of different textual sources that would explain the different meanings in detail. The aim of the study was to show the prosperity of ancient Egyptian language applied on \( \text{wd}^e \) in coffin texts. The study would follow the inductive and descriptive together with the analytical approaches. The study would scan the various meanings of \( \text{wd}^e \) mentioned in coffin texts and describe it. This would be followed by analyzing \( \text{wd}^e \) (forms and determinatives) along with trying to find the relation between the spells and the meaning of \( \text{wd}^e \).

KEYWORDS: \( \text{wd}^e \), Coffin Texts, Middle Kingdom, Religious Texts.

INTRODUCTION

During the Old Kingdom, only the king could enjoy an individual immortality. The situation changed during the Middle kingdom as it was replaced with a democratization of beliefs. Osiris mythology offered immortality to the common people. They gained the right to be judged and resurrected without the need of their king. That led to the introduction of new texts which help them achieve their goal; the Coffin Texts. The Coffin Texts would appear on the interior of the coffin, presented in vertical bands of text written in hieratic or cursive hieroglyphs. The Texts chosen for a coffin were individualized and varied from coffin to coffin. The spells were chosen on an individual basis, either by the deceased or
his/her family, or according to local tradition, or even perhaps it was the preference of the priests involved in the burial.\(^1\) They are characterized by their diversity, extent and availability in full edition. They remain without doubt one of the richest sources of evidence for the study of the language, religion, and other aspects of the Egyptian civilization.\(^2\)

The whole decoration system of coffins during the Middle Kingdom concentrates on the representation of rituals aiming to link the deceased with the kingship of the Netherworld.\(^3\)

A wider society could share in privileges and benefits of the afterlife that were previously exclusive to royalty. It was privileged to the individuals who could have afforded a coffin. These coffins were decorated and inscribed with lengthy texts for the afterlife. Those who couldn’t afford to buy it may have possessed copies of the spells written on less expensive materials; such as rolls of papyrus contained only a selection of spells or perhaps presented them in summary or abbreviated versions.\(^4\)

Coffin Texts of the Middle Kingdom are treasures contain various idioms and indications related to the realm of the dead. Those idioms were rich in their religious and linguistic value.

This paper would deal with “\(\text{wD} \) one of those expressions. It held various meanings and determinatives in Coffin Texts\(^5\). \(\text{wD} \) represents in nature a carpenter tool (\(\text{Aa} \))\(^6\). It is known from the Old Kingdom 3\(^{rd}\) dynasty till the Roman Period.

\(\text{wD} \) had different meanings in the ancient Egyptian language\(^7\). It implies “separate”, “judge”, “cut off”, “sever”, sometimes used as a substitute for

---

“god Seth”, “cut”, “be parted”, “open”, “remove”, “assign” and refers to the “divorced women”\textsuperscript{8}.

The aim of the study is to show the prosperity of ancient Egyptian language through \textit{wDa} inside the spells of the Coffin Texts. This paper would scan and describe the various meanings of \textit{wDa} mentioned in coffin texts. This will be followed by analyzing \textit{wDa} different ideogram forms and determinatives and also outline the relationship between the meanings of \textit{wDa} and the CT spell they were mentioned in. The study uses the inductive together with the descriptive and analytical approaches.

\textbf{\textit{wDa} MEANING:} \textit{wDa} implies various meanings in different spells in Coffin Texts as the following:

\textbf{1- JUDGE}

Text 1: Coffin Texts, Spell 136 (\textit{Assembling a family in the realm of the dead})\textsuperscript{9}

\begin{center}
\begin{tabular}{c}
\includegraphics[width=0.5\textwidth]{image1}
\end{tabular}
\end{center}

\begin{center}
\textit{Ink wDa sw hn\textsuperscript{c} Imn rn.f}
\end{center}

I judge him with the one whose name is hidden\textsuperscript{10}

Text 2: Coffin Texts , Spell 462\textsuperscript{11}


\textsuperscript{9} - It is inscribed on B2L: outer coffin of \textit{wDa} found in El-Bersha and located in B.M. 38039, Sq4C: coffin of \textit{wDa} found in Saqqara and located in Cairo J 39052, B2P: inner coffin of \textit{wDa} found in El-Bersha and located in Louvre, and Sq3Sq: coffin of \textit{wDa} found in Saqqara and located in a storeroom in Saqqara.


\textsuperscript{11} - It is inscribed on B9C: inner coffin of \textit{wDa} found in El-Bersha and located in Cairo 28091
in 𓊛-ḥrw ḥ3b.i r.f iw (f) grt wdꜱ f ny
It was the Many-faced whom I send to judge them\(^\text{12}\)

Text 3: Coffin Texts, Spell 14\(^\text{13}\)

\[\text{w}dꜱ.s \text{ imr-f m iwn}\]
She will judge the Wilful One\(^\text{14}\) in Heliopolis.\(^\text{15}\)

Text 4: Coffin Texts, Spell 565 (\textit{Not to permit a man to be judged with a foe in the realm of the dead})\(^\text{16}\)


\(^\text{13}\) - It is inscribed on B3Bo, B4Bo: outer and inner coffin of 𓊛-𓊛-𓊛 (women) found in El-Bersha and located in Boston 21.964-65, 21.966-67, B2Bo: inner coffin of 𓊛-𓊛-𓊛 found in El-Bersha and located in Boston 21.962-63, B4C: Outer coffin of 𓊛-𓊛-𓊛 found in El-Bersha and located in Cairo 21.962-63, El-Bersha and located in Cairo 21.962-63, B6C: coffin of 𓊛-𓊛-𓊛 found in Assyut and located in Cairo J 44980, and B1P: outer coffin of 𓊛-𓊛-𓊛 found in El-Bersha and located in Louvre.


\(^\text{15}\) - R. O. Faulkner, \textit{The Ancient Egyptian Coffin Texts I}, p. 9; A. de Buck, \textit{The Egyptian Coffin Texts, I 45 a}; C. Carrier, \textit{Textes des sarcophages I}, p. 20-21

\(^\text{16}\) - It is inscribed on B1Bo: outer coffin of 𓊛-𓊛-𓊛 found in El-Bersha and located in Boston 20.1822-27 and B4C: outer coffin of 𓊛-𓊛-𓊛
This N, you will not be judged in the lower year\textsuperscript{17} which Thoth cherishes.\textsuperscript{18}

**Text 5**: Coffin Texts, Spell 676 (To have power in the sky and in the realm of the dead)\textsuperscript{19}

\[
\text{wd} \text{f m sf iw wsr} \text{f m d3d3t}
\]

He was judged yesterday and his power is in the tribunal.\textsuperscript{20}

**Text 6**: Coffin Texts, Spell 280 (Becoming the Elder Horus)\textsuperscript{21}

\[
iw \text{wd} \text{f n Wsr N pn rhw} \text{y m skywy pt}
\]

This N, you have judged between the Rivals, who would destroy the sky\textsuperscript{22}.

\textsuperscript{17} - An obscure expression may refer to the year to come. For more info, see: R. O. Faulkner, *The Ancient Egyptian Coffin Texts, Vol. II Spells 355-787*, Aris & Phillips Ltd., England, 1977, p. 170 spell 565 (2)


\textsuperscript{19} - It is inscribed on B1Bo: outer coffin of \textsuperscript{21}.

\textsuperscript{20} - R. O. Faulkner, *The Ancient Egyptian Coffin Texts II*, p. 244; A. de Buck, *The Egyptian Coffin Texts*, VI 304 c, d

\textsuperscript{21} - It is inscribed on Sq6C: outer coffin of \textsuperscript{22} found in Saqqara and located in Cairo J 39054(b) and Sq3C: inner coffin of \textsuperscript{21} (women) found in Saqqara and located in Cairo J 39014

\textsuperscript{22} - R. O. Faulkner, *The Ancient Egyptian Coffin Texts I*, p. 211; A. de Buck, *The Egyptian Coffin Texts*, IV 29 b
Text 7: Coffin Texts, Spell 314\textsuperscript{23}

\begin{align*}
wd\textsl{n} . i \ imyw \ dwt . k \ Wsr
\end{align*}

I have judged those (involved) in your harm, Osiris. \textsuperscript{24}

Text 8: Coffin Texts, Spell 393 \textsuperscript{25}

\begin{align*}
wd\textsl{i} \ s\textsl{nw}t \ m \ Psdt
\end{align*}

I judge the Entourage of the Ennead\textsuperscript{26}

Text 9: Coffin Texts, spell 1130 (words spoken by the Hidden of Names\textsuperscript{27}) \textsuperscript{28}

\begin{align*}
wd\textsl{N} \ tn \ m3r \ m-\textsl{w}sr
\end{align*}

This N, I Judge between the wretched and the wealthy \textsuperscript{29}

\textsuperscript{23} - It is inscribed on B5C: inner coffin of \begin{align*}
\text{B}5\text{C}
\end{align*}
found in El-Bersha and located in Cairo J 37566


\textsuperscript{25} - It is inscribed on B2L\textsubscript{a,b}: outer coffin of \begin{align*}
\text{B}2\text{L}
\end{align*}

\textsuperscript{26} - R. O. Faulkner, \textit{The Ancient Egyptian Coffin Texts II}, p. 19; A. de Buck, \textit{The Egyptian Coffin Texts}, V 67 d; C. Carrier, Textes des sarcophages II, p. 930-931

\textsuperscript{27} - D. Lorton, “God’s Beneficent Creation: Coffin Texts Spell 1130, the Instructions for Merikare, and the Great Hymn to the Aton” in \textit{SAK 20}, 1993, p. 126.

\textsuperscript{28} - It is inscribed on B3C, B4C: inner and outer coffin of \begin{align*}
\text{B}3\text{C}, \text{B}4\text{C}
\end{align*}
found in El-Bersha and located in Cairo 28085, 28086, B9C: inner coffin of \begin{align*}
\text{B}9\text{C}
\end{align*}, B6C: coffin of \begin{align*}
\text{B}6\text{C}
\end{align*} found in El-Bersha and located in Cairo 28094, and B1L: inner coffin of \begin{align*}
\text{B}1\text{L}
\end{align*} found in El-Bersha and located in B.M. 30840

\textsuperscript{29} - R. O. Faulkner, \textit{The Ancient Egyptian Coffin Texts III}, p. 168; A. de Buck, \textit{The Egyptian Coffin Texts}, VII 466 e
2. OPEN

Text 1: Coffin Texts, Spell 96

\[ Tw \text{wd}^c.n.n.i \text{Gb sb}^i \text{pry.i im.f} \]
Geb opened a door for me, so that I may come out from it.

Text 2: Coffin Texts, spell 875

\[ \text{wd}^c.n.i \text{ sb}^i \text{ m hr}^t \]
A gate in the sky has been opened for me.

Text 3: Coffin Texts, spell 1012 (not to eat faces in the realm of the dead)

---

30 - It is inscribed on B1C: coffin of found in El-Bersha and located in Cairo 28083, M3C: coffin of (women) found in Meir and located in Cairo J 42825 and S2Ca, b: outer coffin of found in Assyut and located in Cairo 28119
32 - It is inscribed on S2Ca, b: Outer coffin of
34 - It is inscribed on P. grand. II: papyrus, name of owner unknown found in Unknown and located in B.M (gift of Sir Alan H. Gardiner)
“Open the gate and come out from it” says Hrḥr, ‘unite the twilight of ‘who is pure’’. I opened the gate to come out from it.  

Text 4: Coffin Texts, Spell 10

\[ h₃ \text{ Wsir N tn wḏc n.t sb3 in Sšt } \]

O this N, The portal was opened for you by Seshat.

Text 5: Coffin Texts, Spell 476

\[ i \text{ m₃ h₃.k whc wḏc i3dt shm-ib whc ib3t-t3 } \]

O you who look backward, fearless fisherman who open the net, fisherman of the district.

---


36 - It is inscribed on B3Bo: outer coffin of H3w ṣrt (women), B2Bo: inner coffin of H3w ṣrt, B4Bo: inner coffin of H3w ṣrt (women), B1P: outer coffin of H3w ṣrt, B6C: coffin of H3w ṣrt, and T9C: coffin of H3w ṣrt, found in Thebes and located in Cairo 28027.


38 - It is inscribed on S1C: inner coffin of H3w ṣrt found in Assyut and located in Cairo 28118.

3- SEVER

Text 1: Coffin Texts, Spell 182

\[ n \text{ wD} \text{ nwh m isty R} \]

The rope will not be severed by the two crews of Re

Text 2: Coffin Texts, Spell 249

\[ \text{in } \text{wD} \text{i tn fi i sw c pn wD} \text{f tn wD tn swt gr wD tn ink D}jwty \]

It is my arm which severs you. I lift it up, this arm of mine; if you sever it, it will sever you, (for) I am Thoth.

4- SPLIT

Text 1: Coffin Texts, Spell 223 (Spell for breathing air in the realm of the dead)

---

40 - It is inscribed on S10Cb: coffin of \( \text{H} \\text{N} \)
42 - It is inscribed on S1C, S2Ca: inner and outer coffin of \( \text{H} \\text{N} \)
44 - It is inscribed on B1Bo, B2Bo outer and inner coffin of \( \text{H} \\text{N} \), and Sq12C: outer coffin of \( \text{H} \) found in Saqqara and located in Cairo
5- Cut

Text 1: Coffin Texts, Spell 619

\[ \text{wd} \vec{r} \text{ bi3} \]
It’s me who split iron

Text 2: Coffin Texts, spell 839

\[ \text{wd} \vec{r} \text{ nwhw} \]
Ropes will be cut

Text 3: Coffin Texts, Spell 317 (Becoming the Nile)

\[ \text{wd} \vec{r} s3rw.k \text{ Hr is im pr.f} \]
May your ropes be cut as Horus who is in his house

---


46 - It is inscribed on B3L: inner coffin of found in El-Bersha and located in B.M. 30842 and B1L: inner coffin of


48 - It is inscribed on T9C: coffin of


50 - It is inscribed on S1P: outer coffin of found in Assyut and nowadays location is unknown, S1C:inner coffin of, and B2L: outer coffin of
I cut the two dams of the grey-haired ones\textsuperscript{51}

\[ w\ddot{d}^c \ dn\dot{t} \ sk\dot{m}w \]

Text 4: Coffin Texts, Spell 318\textsuperscript{52}

I cut the dams of the inundation (flood)\textsuperscript{53}

\[ w\ddot{d}^c.n.i \ dn\dot{w}t \ 3\dot{h}t \]

Text 5: Coffin Texts, Spell 318\textsuperscript{54}

I cut the pools of the field dwellers\textsuperscript{55}

\[ w\ddot{d}^c.n.i \ s\dot{w} \ 3\dot{h}t \]

\section*{6- Cut Off}

Text 1: Coffin Texts, Spell 584 (\textit{Spell for becoming a male})\textsuperscript{56}

\textsuperscript{51} - R. O. Faulkner, \textit{The Ancient Egyptian Coffin Texts, I}, p. 242; A. de Buck, \textit{The Egyptian Coffin Texts}, IV 126 a; C. Carrier, Textes des sarcophages I, p. 756-757
\textsuperscript{52} - S1P: outer coffin of \textit{S1Chass: lid of coffin of \textit{S1Chass}}, found in Assyut and nowadays location is unknown, B2L: outer coffin of \textit{Bo}, and B1P: outer coffin of \textit{Bo}.
\textsuperscript{53} - R. O. Faulkner, \textit{The Ancient Egyptian Coffin Texts, I}, p. 246; A. de Buck, \textit{The Egyptian Coffin Texts}, IV 138 b; C. Carrier, Textes des sarcophages I, p. 762-763
\textsuperscript{54} - It is inscribed on S1P: outer coffin of \textit{S1Chass}, and S1Chass: lid of coffin of \textit{S1Chass}.
\textsuperscript{55} - R. O. Faulkner, \textit{The Ancient Egyptian Coffin Texts, I}, p. 246; A. de Buck, \textit{The Egyptian Coffin Texts}, IV 138 c
\textsuperscript{56} - It is inscribed on B2Bo: inner coffin of \textit{Bo}.
IwnwD.n .n šnwt dwt hnwt nt Wsir
The Entourage has cut off the inner evil of Osiris. 57

Text 2: Coffin Texts, Spell 581 (Not to eat faces) 58

wd³ d³d³ pw šsp n.i hnty.i
It means that the head is cut off and I have received the service. 59

7- CUT OUT

Text 1: Coffin Texts, spell 1033 (spell for passing over the circle of fire of the cabin of the bark of Re) 60

IwnwD.n.i bgst im.f
I had cut out what was amiss in him 61

8- ASSIGN

Text 1: Coffin Texts, Spell 764 62

57 - R. O. Faulkner, The Ancient Egyptian Coffin Texts, II, p. 186; A. de Buck, The Egyptian Coffin Texts, VI 201 c; C. Carrier, Textes des sarcophages II, p. 1370-1371
58 - It is inscribed on P. Gard. II: papyrus
59 - Perhaps it’s a reference to an animal’s head as a part of sacrifice and offering. For more info, see: R. O. Faulkner, The Ancient Egyptian Coffin Texts, II, p. 185 note 12.
60 - R. O. Faulkner, The Ancient Egyptian Coffin Texts, II, p. 185, A. de Buck, The Egyptian Coffin Texts, VI 198 t; C. Carrier, Textes des sarcophages II, p. 1364-1365
61 - It is inscribed on B1L, B2L: inner and outer coffin of Θέρ, B3L: inner coffin of Θέρ, B1C: inner coffin of Θέρ and B2P: inner coffin of Θέρ
63 - It is inscribed on T1L: coffin of Θέρ found in Thebes and located in N.M. 6654
Text 2: Coffin Texts, spell 1079 (As for those who squat, it’s Geb who will establish them in Rostau in the Realm of his son Osiris for fear of his brother Seth; may he not harm him.)

\[ N \text{ in } shpr \text{ mw } wd^c \text{ it } f \text{ ir } w3t.f \text{ m int } \]

It’s I who create water, who assign his standards, and who prepare his path in the Valley.

9- DISPEL

Text 1: Coffin Texts, spell 1094

\[ In \text{ N } pn \text{ wd^c h3ti nknt hr b3k.s } \]

It’s I who dispel the bleariness on the injured Eye of Horus so that it may be bright.

10- JUDGMENT

Text 1: Coffin Texts, Spell 400 (Spell for joining the ferry-boat to the realm of

---


65 - It is inscribed on B4Bo: inner coffin of \( \frac{1}{2} \text{ of } \frac{1}{3} \text{ of } \frac{1}{4} \) (women), B3C: inner coffin of \( \frac{1}{2} \text{ of } \frac{1}{3} \text{ of } \frac{1}{4} \), B12C: inner coffin of \( \frac{1}{2} \text{ of } \frac{1}{3} \text{ of } \frac{1}{4} \) found in El-Bersha and located in Cairo 28089, B2Bo: inner coffin of \( \frac{1}{2} \text{ of } \frac{1}{3} \text{ of } \frac{1}{4} \), B9C: inner coffin of \( \frac{1}{2} \text{ of } \frac{1}{3} \text{ of } \frac{1}{4} \), B1L: inner coffin of \( \frac{1}{2} \text{ of } \frac{1}{3} \text{ of } \frac{1}{4} \), B2L: outer coffin of \( \frac{1}{2} \text{ of } \frac{1}{3} \text{ of } \frac{1}{4} \), and B3L: inner coffin of \( \frac{1}{2} \text{ of } \frac{1}{3} \text{ of } \frac{1}{4} \).


67 - It is inscribed on B1Bo: outer coffin of \( \frac{1}{2} \text{ of } \frac{1}{3} \text{ of } \frac{1}{4} \).

the dead to the place where Osiris is?\(^{69}\)

\[
\text{\textit{w\textsuperscript{\textcircled{i}} \textsubscript{\textcircled{d}}} b\textsuperscript{\textcircled{3}} \text{\textit{im}} \text{\textit{\textcircled{\textsc{h}}}t}}
\]

The Soul which is in the horizon gives judgment \(^{70}\)

Text 2: Coffin Texts, Spell 575\(^{71}\)

\[
\text{\textit{w\textsuperscript{\textcircled{i}} d\textsuperscript{\textcircled{\textcircled{\textsc{n}}}n.i \text{\textit{\textcircled{r}n.f}} \text{\textit{h\textsuperscript{\textcircled{n}}}nt}}} \text{\textit{tfn}}
\]

I the orphan have had judgement with the orphaness \(^{7273}\)

Text 3: Coffin Texts, Spell 622\(^{74}\)

\[
\text{\textit{w\textsuperscript{\textcircled{i}} d\textsuperscript{\textcircled{\textcircled{\textsc{n}}}n.i \text{\textit{\textcircled{r}m.f \text{\textit{\textcircled{\textsc{r}}}}} \text{\textit{\textcircled{h}}}nt}}} \text{\textit{\textcircled{w}r \text{\textit{\textcircled{\textsc{r}}}m tytw h\textsuperscript{\textcircled{\textsc{n}}nw}y}}}
\]

She gives judgment in the heavens between the two Contestants \(^{75}\)

Text 4: Coffin Texts, spell 1030 (spell for navigating in the great bark of Re) \(^{76}\)

\(^{69}\) - It is inscribed on S1C: inner coffin of \(\text{\textit{\textcircled{\textsc{r}}}n.f \text{\textit{\textcircled{m.f}}} \text{\textit{\textsc{n}}}t} \text{\textit{\textcircled{\textsc{y}}}t} \text{\textit{\textcircled{\textsc{m}}}n} \) and M2NY\(^{a.b}\): outer coffin of \(\text{\textit{\textcircled{\textsc{r}}}n.f \text{\textit{\textcircled{m.f}}} \text{\textit{\textsc{n}}}t} \text{\textit{\textcircled{\textsc{y}}}t} \text{\textit{\textcircled{\textsc{m}}}n} \) found in Meir and located in New York 12.183.11 A

\(^{70}\) - R. O. Faulkner, The Ancient Egyptian Coffin Texts II, p. 44; A. de Buck, The Egyptian Coffin Texts, V 172 f; R. Ahmed, “The Seven Spirits \(\text{\textit{\textcircled{\textsc{s}}}t} \text{\textit{\textcircled{r}}} \text{\textit{\textcircled{\textsc{n}}}h} \text{\textit{\textcircled{w}}} (\text{\textit{\textcircled{\textsc{s}}}h\textsuperscript{\textcircled{\textsc{w}}} \text{\textit{\textcircled{\textsc{f}}}f\textsuperscript{\textcircled{\textsc{w}}}}) \) in the Ancient Egyptian Religion” in JGUAA2, vol.6/1, 2021, p. 61

\(^{71}\) - It is inscribed on B3Bo\(^{a.b}\): outer coffin of \(\text{\textit{\textcircled{\textsc{r}}}n.f \text{\textit{\textcircled{w}}} \text{\textit{\textcircled{\textsc{w}}}t} \text{\textit{\textcircled{\textsc{r}}}m} \) (women)

\(^{72}\) - R. O. Faulkner, The Ancient Egyptian Coffin Texts II, p. 180; A. de Buck, The Egyptian Coffin Texts , VI 186 b

\(^{73}\) - Reading \(\text{\textit{\textcircled{\textsc{i}}}d\textsuperscript{\textcircled{\textcircled{\textsc{n}}}n.i \text{\textit{\textcircled{r}}}\text{\textit{m.f \text{\textcircled{r}}}nt}}} \text{\textit{\textcircled{\textsc{n}}}t} \text{\textit{\textcircled{\textsc{w}}}t} \text{\textit{\textcircled{\textsc{m}}}n} \). All three extant CT texts have misunderstood \(\text{\textit{\textcircled{\textsc{n}}}t} \text{\textit{\textcircled{\textsc{w}}}t} \) the two B3Bo texts reading respectively \(m.f \) and \(r.n.s \) and thus making nonsense of the passage; B4C has read \(\text{\textit{\textcircled{\textsc{n}}}t} \text{\textit{\textcircled{\textsc{m}}}n} \) \textit{dfn dfnt}, omitting \(\text{\textit{\textcircled{\textsc{n}}}t} \text{\textit{\textcircled{\textsc{m}}}n} \). On this passage cf. Sethe, Komm. Pyr. I, 398 ff \(^{73}\). See R. O. Faulkner, The Ancient Egyptian Coffin Texts II, p. 180, note 5.

\(^{74}\) - It is inscribed on B3Bo: outer coffin of \(\text{\textit{\textcircled{\textsc{i}}}d\textsuperscript{\textcircled{\textcircled{\textsc{n}}}n.i \text{\textit{\textcircled{w}}} \text{\textit{\textcircled{\textsc{r}}}m} \) (women)

\(^{75}\) - R. O. Faulkner, The Ancient Egyptian Coffin Texts II, p. 205; A. de Buck, The Egyptian Coffin Text , VI 238 j
I will have judgment with them aboard the lotus bark at the dockyard of the gods.  

11- DIVIDE

Text 1: Coffin Texts, Spell 769

You (shall) divide them as Shu

Text 2: Coffin Texts, Spell 562 (Joining together the river-banks by a man at whichever place he wishes)

The western and eastern banks are joined and closed together then they are divided.

---

76 - It is inscribed on B1L: inner coffin of ꜜScarab, B9C: inner coffin of Scarab, B2L: outer coffin of Scarab, B3L: inner coffin of Scarab, and B1C: inner coffin of Scarab
78 - It is inscribed on T1L: coffin of Scarab
80 - It is inscribed on T3C: coffin of Scarab (women) found in Thebes located in Cairo J 47355
Text 3: Coffin Texts, Spell 772

\[ Tw \text{ wd'} n \text{(i) h3t.i m} \overline{\text{d}}w \overline{\text{wd't m Inw}} \]

I divided my lands in Busiris and my greenery in Heliopolis

12-REMOVE

Text 1: Coffin Texts, Spell 482 (To be clad…)

\[ \text{wd'} \text{n.i sDt hat Snwt Ra} \]

I have removed the fire which was around the entourage of Re

13- ADJUDGE

Text 1: Coffin Texts, Spell 67

\[ \text{wd' s3rw.k Hr im pr.f is} \]

Adjudge your needs as Horus who is in his house

---

82 - It is inscribed on S10C: coffin of found in Assyut and located in Cairo J 44980
84 - It is inscribed on S1C\(a, b\): inner coffin of and B2L: outer coffin of
86 - It is inscribed on T2C: coffin of found in Thebes and located in Cairo 28024, T1C: tomb and coffin of found in Thebes and located in Cairo 28023, T9C: coffin of and Tq3C: coffin of found in Saqqara and located in Cairo J 39014
14- PART

Text 1: Coffin Texts, Spell 373 (Breathing air among the waters)\(^{88}\)

\[ wd\textsuperscript{r} (.tw) Nwt\textsuperscript{f} k\textsuperscript{f} w \]

Its crowns had been parted and the air goes in\(^{89}\)

DISCUSSION AND CONCLUSION

In the above documents one can notice that \( wd\textsuperscript{r} \) was mentioned multiple times in Coffin Texts 39 times in 37 spells. It expressed 14 various meanings open, judge, dispel, sever, divide, part, assign, cut, remove, adjudge and dispel.

\( wd\textsuperscript{r} \) DETERMINATIVES

<table>
<thead>
<tr>
<th>Determinatives</th>
<th>Meaning in nature</th>
<th>Appearance in meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>(T 30) Knife(^{90})</td>
<td>Sever and Split.</td>
<td></td>
</tr>
<tr>
<td>(Y 2) Sealed roll-up papyrus(^{91})</td>
<td>Judge, Open, Sever, Cut, Cut off, Assign, Divide, Judgment, Remove and Adjudge.</td>
<td></td>
</tr>
<tr>
<td>No determinative</td>
<td>Cut out, Dispel and Part.</td>
<td></td>
</tr>
</tbody>
</table>

From this table, \( wd\textsuperscript{r} \) in CT ended with two different determinatives and a determinative is sign attached to the end of a word to determine its meaning\(^{92}\). The 1\(^{st}\) determinative is the knife \( \textsuperscript{\text{\textcopyright}} \) used in various words.

---

\(^{88}\) - It is inscribed on B2L: outer coffin of \( \text{\textcopyright} \) and B2P: Inner coffin of \( \text{\textcopyright} \)


\(^{90}\) - A. Gardiner, Egyptian Grammar, p. 515

\(^{91}\) A. Gardiner, p. 533

\(^{92}\) - M. El-Toukhy, How the Egyptians Determined Words? (Along with the Determiners and determinatives) in EJARS 5/1, June 2015, p. 51
that has to do with punishment, harm and power. It was used by gods in netherworld as a weapon⁹³. Here it’s used with \( wd^c \) meanings “sever and split” the meanings that requires the power to issue a final decision. The 2\(^{nd} \) determinative is \( \[ \] \) the sealed roll-up papyrus and it was a common determinative in ancient Egypt. Here it’s used with different meanings of \( wd^c \) in CT spells and it could also means that the results of judgment, actions and decisions taken in the route of the deceased to afterlife must be sealed, secured and saved to guarantee his resurrection and to ensure that no one can change or mess with them. Some meanings like “part, dispel and cut out” didn’t end with a determinative instead it used the signs of \( wd^c \) (\( w, d, c \)) or it used \( wd^c \) sign with phonetic complement (\( c \)).

\( wd^c \) FORMS: The term has been written in a variety of distinguished writing forms in perfect styles which proves the extraordinary skills of the scribes and artists in Ancient Egypt.

<table>
<thead>
<tr>
<th>Form</th>
<th>Judge, Sever, Open, Assign Cut, Cut off, Remove, Judgment and Divide</th>
<th>Judge, Sever, Open, Assign Cut, Cut off, Remove, Judgment and Divide</th>
<th>Judge</th>
<th>Judgment and Adjudge</th>
<th>Dispel</th>
<th>Judgment</th>
<th>Sever</th>
</tr>
</thead>
</table>

\( wd^c \) appeared in CT spells with 7 different styles of writing. The most repeated form was \( \[ \] \) that shows the sign of \( wd^c \) (Aa21), a phonetic complement (\( c \)) and a determinative. The other form used a combined sign of \( wd^c \) (Aa21) together with a phonetic complement. In one of \( wd^c \) meanings “dispel” it was shown with the alphabetic signs (\( w, d, c \)) together with (Aa21). These forms refer to the skillful scribes who

---

⁹³ سوسي عيسي، السكين في مصر القديمة منذ عصور ما قبل الأسرات وحتى نهاية الدولة الحديثة، رسالة ماجستير، جامعة عين شمس، كلية الآداب، القاهرة، 2009، ص 427.
wrote those texts and how they managed to come up with various forms for the same word each of them can relate to the spell they involved in.

**THE RELATIONSHIP BETWEEN wdḥ and the CT SPELLS:**

As for spell 676 entitled (to Have Power in the Sky and in the Realm of the Dead) wdḥ meant “judge” and the spell spoke about the deceased who possessed a full power in the sky and the Netherworld under the guidance of goddess Nut.

In spells 136 entitled (Assembling a family in the Realm of the Dead) wdḥ meant “judges” and the judgment was headed by god Geb.

wdḥ meaning in spell 462 “to judge” make sense as it dealt with judging and punishing the enemies of the deceased.

When the deceased took the form of Horus the Elder; he would judge the Rivals as mentioned in spell 280, so wdḥ meant judge.

Spell 314 allowed the deceased to obtain different divine forms and get identified with “Osiris and Thoth” to play specific roles; so wdḥ meaning was “judge”.

Spell 1130 entitled (Words Spoken by Him whose Names are Secret), tells that every deceased who knew this spell would be like Re in the sky and like Osiris in the Netherworld. This spell gave the roles played by this deity and one of them was “to judge”.

As for spells (96, 875, 1012, 10) which lead the deceased to enter the Netherworld, wdḥ meant open as it’s kind of welcoming him. The deceased passed through the gates which were guarded by deities like Geb and Seshat.

Spell 182 is one of the spells which informed us with the role of the crew of Re’s sun bark; who accompany him in his bark and made sure he rows in the horizon with no weariness and offered him with offerings\(^94\). Using wdḥ in this spell confirmed their role as it meant “sever” wdḥ gave the meaning “cut” in spell 619 as it spoke about the consequences of not allowing the deceased to pass by those who are behind the shrine.

Spell 584 entitled (spell for Becoming a Male) wdḥ gave the meaning of “cut off” as it regarded the deceased who must be pure in the Realm of dead from all evil and bad intentions.

In spell 1094, \textit{wd\textordmasculine}} meant “dispel” as the spell talked about the Eye of Horus which was hurt by Seth and how it was healed by god Thoth. Spell 575 informed us that the deceased had taken the form of god Horus and asked god Geb to make a path for him in the Netherworld. \textit{wd\textordmasculine}} meant “to give judgment” in spell 400 which entitled (Spell for Joining the Ferry-boat to the Realm of the Dead to the Place where Osiris is?). This spell showed that the deceased is on board of the ferry-boat rowed by the Seven-Spirits which was headed to the Netherworld of Osiris where he was going to the judge the deceased. In spell 772 \textit{wd\textordmasculine}} meaning was “divide” as the spell spoke about what the deceased detest in Netherworld and how he must feed and live on. \textit{wd\textordmasculine}} meant “divide” in spell 769 as he possessed the power of Shu and Tefnut the great and mighty deities who are the heads of the souls of Heliopolis in order to end his foes.

\textbf{REFERENCES}


A. Awadallah, \textit{The Crew of the Sun Bark before the First Appearance of the Amduat. A New Perspective via the Pyramid and Coffin Texts}, available online: https://www.academia.edu/44394754/_The_crew_of_the_sun_bark_before_the_first_appearance_of_the_Amduat_a_new_per


M. Moulos, *The Coffin Texts and the Democratization of Religion in the Middle Kingdom*, 2014, available online: https://www.academia.edu/12106500/The_Coffin_Texts_and_the_Democratization_of_Religion_in_the_Middle_Kingdom


P. Dickson, *Dictionary of Middle Egyptian in Gardiner Classification Order*, California, 2006.


سوسن عيسي، السكين في مصر القديمة منذ عصور ما قبل الأسرات وحتى نهاية الدولة الحديثة، رسالة ماجستير، جامعة عين شمس، كلية الآداب، القاهرة، 2009.