GOD KHERY BAQ.F "hry b3k.f" IN ANCIENT EGYPTIAN RELIGION

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ABSTRACT
This paper deals with god Khery baq.f who was one of the seven spirits in Ancient Egypt hwy sfhyw. He was a Memphite tree god. hry b3k.f (who is under his moringa tree) was the sixth god in the list of Memphite gods recorded in chamber of Sokar in Seti I’s temple at Abydos.1 He was an independent god having his own priesthood during the Old Kingdom, but from The Middle Kingdom he was assimilated with other Memphite divinities, especially god Ptah, as he absorbed into Ptah and the epithet pth hry b3k.f became current in the Middle Kingdom onward. He appeared in different forms, as he appeared in a mummy form, ibis headed god, falcon headed god and as a baboon. This paper aims to study this god showing his role in the Ancient Egyptian religion, his titles, forms, and his relation to other deities, and places of worship. This research applies descriptive and analytical methodology. The study resulted in specific important conclusions including the name's forms of the god, his relationship with other deities, in addition to the god’s forms and his function and roles in ancient Egyptian religion, as he was one of the protective deities.

KEYWORDS: Khery baq.f, Ptah, Moringa tree

1-INTRODUCTION
Moringa tree was known in Ancient Egypt as b3k tree. Its importance in religion emerged through its association with some gods, such as god Ptah, that one of his titles was pth hry b3k.f. It was associated also with other gods like Thoth, Horus, and Seth. It was mentioned in chapters 17, 125, and

1 H. Kees,” Eine Liste Memphitischer Götter im Tempel von Abydos “, rechrav 37, 1915, 74
149 of the Book of the Dead. Its oil was presented among the offering throughout the Ancient Egyptian history.\(^2\)

It grows in Sinai, especially at the bottom of the mountains and near shores of the Red sea. Many seeds of that tree were found in Hawara, while the oil of this tree was brought from Syria.\(^3\) Fig. 1

The *moringa* oil was also used in the perfume industry, as well as for medical purposes. It was used in recipes to improve the skin, and to remove facial wrinkles, and to treat many diseases like the headaches, earache, dental diseases, and stomach pains, and to treat wounds. The Ancient Egyptian also used it to expel insects, and to purify water. The tree in our time has modern medical importance, as it is used in the treatment of a cancer and diabetes, in addition to its effect in preventing blindness resulting from the deficiency of vitamin A.\(^4\)

Fig. 1 The Moringa tree


\(^{3}\) نقلًا عن سهام السيد عبد الحميد عيسى، "شجرة المورينجا في مصر القديمة", مجلة الاتحاد العام للاثاريين العرب، المجلد رقم 2016، شكل رقم 1672، ص 721

\(^{4}\) نفس المرجع السابق، ص 135
2. Literature Reviews

*bry b3k.f* means the one who is under his moringa tree⁵, Gardiner translated *b3k* as an oil bearing tree, but not the olive tree⁶, while other opinion says that *bry b3k.f* means who brings his oil *b3k* (Moringa oil)⁷.

The god *bry b3k.f*’s name and iconography has been illustrated in the tombs, the temples and even the funerary objects dated back to different periods as follow.

2.1. The God’s Inscriptions in the Tombs, the Temples, the Sacred Books and the Funerary Object

2.1. 1. The God’s Inscriptions in Sacred Books

The Middle Kingdom:

2.1. 1.1 Coffin Texts: CTIII 182, Spell 215

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wp.f r.i   pth   fdw wp.sn   r.i m  dt wp hr n wsir pth bry b3k.f imy hnty wr ntr hnt tntt dl .sn (wi) snb
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he opened my mouth, the four Ptah gods opened my mouth in the eternity, where Horus opened the mouth of Osiris, and Ptah Khery baq.f (who is under his moringa tree), he who is in front of the great god, the foremost of the *tntt* shrine, and they give me life.⁸

The New Kingdom:

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The Book of The Dead, Chapter 17, Section 20 (Papyrus of Ani)

It is the royal serpent which appears behind Osiris, who is protecting him from the souls of his foes. To protect man descends from the time he goes down from the womb of his mother among the lords of eternity. Those seven spirits are Imsety, Hapy, Duamutef, Qebehseneu, Maatetf, Khery baq.f, Horus Khenty irty, Protection is performed by Anubis by guarding the burial of Osiris.

2.1.2. The God’s Inscriptions in the Funerary Objects

The Old Kingdom:

9 The seven spirits were a group of minor gods that acted as followers and tribunal members behind the most important two gods (Re and Osiris), they help god Re and they lifted his bark up. They were also the followers of the god Osiris, as they help him in his affairs in the afterworld. They were part of the tribunal of Osiris, they scared the bad dead in the underworld. They were also protect the burial of Osiris; see R. A. S. Ahmed, “the seven spirits (ḥwy sfḥw) in the ancient Egyptian Religion”, JGUAA2 vol. 6 /1,2021: 46

10 URK V, 42, 17
2.1.2.1 False Door of s3bw  ḫbbi at Saqqara

hm ntr n hry b3k.f m iswt  nbt s3bw

The prophet of Khery baq.f in all places sabw 11

The Middle Kingdom:

2.1.2.2 Statue of ḫrt s3t wrt from reign of Amenemhat II

di nsw ḥtp pth hry b3k.f di.f pr ḫrw ḫhw 3pdw šš mnhṭ n k3 n ḫ3dy ʾ ʾm3ḥw ḫrt s3t wrt. (The king causes or allows god Ptah Khery baq.f to be satisfied by giving him offerings consisting of meats of oxen and birds, precious stones and clothes to the mayor, the justified one ḫrt s3t wrt.) 13

The New Kingdom:

2.1.2.3 Statue of the Royal Scribe nfrī m ḫbbi in Leiden Museum AST 17:

ḥtp di nsw pth skr wsir nb ddw šḥnt t3 ṭnn hry b3k.f di.f krs mḥ ḫn ṭ3wy n k3 n šš nsw nfrī m ḫb m3ʾ ḫrw

11 A. Mariette, Les Mastaba de L’Ancien Empire, Paris, 1885, p. 415

12 J. de Morgan, Fouilles à Dahchour en 1894-1895, Vienne, 1903, p 36

13 M.S. Holmberg, The God Ptah, Lund, 1946, p. 147, fig. 84
The king causes or allows god Ptah Sokar Osiris, lord of 'Abusir Bana, the foremost of Tjenenet, Khery baq.f to be satisfied by giving a good burial in Memphis to the ka of the royal scribe Nri m Hebi, the justified.\(^\text{14}\)

**2.1.2.4 PAPYRUS \(\text{n}^\circ\) LEIDEN I 346, COL. I,3**

\[\text{i hry \(b\text{k.f}\) nb \(\text{s}\)}\]

O, Khery baq.f (one who is under his moringa tree), the lord of tree.\(^\text{15}\)

21\(^\text{st}\) dynasty

**2.1.2.5 WINGED SCARAB OF KING PSOUSENNES**

\[\text{qd mdw in inpw i \(\text{i}\)msty \(\text{hpy dwit mwt.f kbh snw.f m33.f \text{it.f hry \(b\text{k.f}\) hr hnty \(\text{irten} \text{nd \(\text{lt.f} \text{rn.f ds .f} \text{wnn m \(s\)}\text{3 wsr nsw}}\)

Words spoken by Anubis, o, imesty, Hapy, Dwatmutef, and Qebeh senef, and maat.f who sees his father, Khery baq.f who is under the moringa tree, Horus khenty irty, the avenger of his father, who does his name himself, be the protectors of the Osiris king.\(^\text{16}\)

25\(^\text{th}\) dynasty:

**2.1.2.6 SARCOPHAGUS \(\text{ist n h} \text{b FRANKFURT 1653}\)**

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\(^{14}\) P.A.A. Boeser, *Beschreibung der Aegyptischen Sammlung des Niederländischen Reichsmuseums der Altertümer in Leiden V. Die Denkmäler des neuen Reiches*, Haag, 1913, p. 12, fig. 72.


I'm Khery baq.f, I'm your son and your love, I came out from the palace according to the order of god Re to protect you.\(^{17}\)

26\(^{th}\) dynasty:

**2.1.2.7. 8\(^{th}\) HOUR OF THE NIGHT IN THE LOWER PART OF SARCOPHAGUS OF PRIEST p\(\text{3y.f}\) t\(\text{j}.\) 3\(\text{wy}\) 3\(\text{st}\) in BOSTON MUSEUM MFA 23729**

Khery baq.f comes behind him (Osiris), and he presents him homage of moringa oil \(^{18}\)

**2.1.2.8. SARCOPHAGUS OF spdt m \(\text{h3wt}\) OLOMOUC 6183A**

Words spoken by Khery baq.f, I'm your son Horus, your beloved who protected you every day \(^{19}\)

**2.1.2.9. SARCOPHAGUS OF hr \(\text{3h}\) bit, REIGN OF AMASIS. IN SAQQARA**

Words spoken by Khery baq.f, being the protector of the burial of Osiris in his residence Her Khebet, the justified \(^{20}\)

2.1.2.10. Sarcophagus of hr II CG 41062

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\(^{17}\)E. Bayer-Niemeier, *Liebieghaus Museum alter Plastik ägyptische Bildwerke III. Skulptur, Malerei, Papyri und Särge*, Melsungen, p. 353


\(^{20}\)M.G. Daressy, "Tombe de Hor- Kheb", *ASAE* 4, Le caire, 1943, p. 79
Words spoken by Khery baq.f (who is under his moringa tree), O, Osiris. The priest of Montu, lord of thebes, Herw, the noble one, the justified. I came out from the palace according to the command of Ptah to protect you.²¹

*It is noticed in this text that Khery baq.f and Ptah are dealt as two separated gods

27th dynasty:

2.1.2.11. SARCOPHAGUS OF nfr II CG 41046

Words spoken by Khery baq.f, O Osiris, the prophet, Amon wennefer, the noble one, the justified. I came out from the palace according to the order of the god to protect you.²²

2.1.2.12. SARCOPHAGUS CG 41047 OF b3 s3 n mwty II


²² Ibid., p., p. 92
Words spoken by Khery baq.f (who is under his moringa tree), O, Osiris. The priest of Montu, lord of thebes, Basanmut, the noble one, the justified. I came out from the palace according to the command of the god to protect you with your protector Anupis.

Graeco Roman periods

2.1.2.13. Sarcophagus CG 35198 of hr-R,  

\[ dd\ mdw\ in\ h\ y\ b3k.f\ wnn\ m\ s3.k \]

Words spoken by Khery baq.f, I protect you.

2.1.2.14. Sarcophagus TR 22/1/21/3 of \( p3\ n\ hr\ m\ hb \)

\[ dd\ mdw\ in\ h\ y\ b3k.f\ hi.n.i\ r\ s3.k \]

Words spoken by Khery baq.ef, I came to protect you.

2.1.2.15. Sarcophagus CG 29304 of \( dd\ hr \)

\[ dd\ mdw\ in\ h\ y\ b3k.f\ wsir\ r\ dd\ hr\ m3\ hrw\ b3k.n.(i)\ n.k\ hsw.k\ snb\ n.(i)\ n.k\ dt.k \]

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23 Ibid., p. 121
24 M. Buhl, *The Late Egyptian Anthropoid Stone Sarcophagi*, Köbenhavn, 1959, p. 113
25 K. Piehl, *Inscriptions hiéroglyphiques recueillies en Égypte III*, Leipzig, 1895, pl. 56
Words spoken by Khery baq.f Osiris to Djed Her the justified, I have kept your limbs safe and your body healthy\textsuperscript{26}

\textbf{2.1.2.16. STATUE OF $p\delta$ $b\beta$ $sttt$ AT NATIONAL MUSEUM OF ALEXANDRIE 27806}

\[ \text{hm ntr ss pth hry b3k.f p\delta di b\beta sttt} \]

The priest, the scribe of Ptah Khery baq.f, Padi bastis\textsuperscript{27}

\textbf{2.1.3. THE GOD’S INSCRIPTIONS IN TOMBS}

The New Kingdom

\textbf{2.1.3. 1. LEFT ENTRANCE OF SHAFT ROOM IN TOMB OF MERNPTAH:}

\[ \text{dd mDw in hry b3k.f wsir nsw n b3 n r pr m hsw.f nb hsw" words spoken by Khery baq.f (the one under the moringa tree), the Osiris king Mernptah who goes out from his womb, lord of appearance"}\textsuperscript{28}

\textbf{2.1.3. 2. WESTERN WALL OF HALL OF HELIOPOLIS TOMB OF RAMESSES II}

Inscription over ibis headed god says

\[ \text{di nh nb m\i ri hry b\k.f} \]

may he gives all life like re Khery baq.f\textsuperscript{29}

\textsuperscript{26} M.G. Maspero, Catalogue General des Antiquités Égyptiennes du Musée du Caire N$^{*}$ 29303-29306., sarcophagi des epoques Persane et Ptolemaique., Le Caire, 1914, p. 158

\textsuperscript{27} E.A.E. Reymond, From the Records of a Priestly Family from Memphis, Wiesbaden, 1981, p. 114


\textsuperscript{29} KRI II 365
The 26th dynasty

2.1.3. 3. Inscription on the Northern Wall of Tomb of King PsamtiK I:

\[ \text{dd mdw in hry b3k.f wnn m s3.k} \]

Recitation by god Khery baq.f, who is responsible for your protection 30

2.1.4. The God’s Inscriptions in Temples:

The New Kingdom

2.1.4. 1. Graffiti of Khemwaset on Temple of Tuthmoses III at Deir El Bahari

\[ \text{hx m w3st s n pth dhwty wdb hry hb n pth dhwty hm ntr tpy n pth dhwty hry b3k.f} \]

Khaemwaset man of Ptah Dhwty, lector priest of Ptah Dhwty, chief priest Ptah Dhwty Khery baq.f 31

2.1.4. 2. Hall V of Temple of Seti I at Abydos:

\[ \text{dd mdw in hry b3k.f n pth hry b3k.f} \] F "words spoken by Khery baq.f (the one who is under his moringa tree) to Ptah Khery baq.f 32

30 M.G.Maspero, "Les Inscriptions de la Chambre de Psammetique", ASAE 1, Le Caire, 1940, p. 184

31 KRI, v, 423

32 KRI I, 174, 7
Words spoken by Khery baq.f (the one who is under his moringa tree), the great and venerated one.

22nd dynasty

2.1.4. 3. RIGHT SIDE OF SOKAR BARK AT ABYDOS TEMPLE

Words spoken by Sokar Osiris, the chief of the great ones, Khery baq.f who is in Memphis.

26th dynasty:

2.1.4. 3. 3rd GATEWAY OF PTAH TEMPLE AT KARNAK

Words spoken by Ptah Khery baq.f, the great god, having authority over two lands.

Graeco Roman Periods

2.1.4. 4. WESTERN FACE OF PYLON OF EDFU TEMPLE

Word spoken by Ptah Khery baq.f, foremost of the horizon.

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33 KRI I, 175, 4


35 URK VIII, 180 B

36 É. Chassinat, le Temple de Edfu VIII, le Caire, 1933, p. 188
2.2. The God’s Iconography

2.2.1. The Mummy Form:

Doc. 1

Ascene on the east half of the southern wall of the shrine of the kings in Serbit El Khadim represents Ptah Khery baq.f standing inside his shrine between king Amenemhat Iv and goddess Hathor. he is accompanied with inscriptions says 

\[ s^3 r\; i\; m\; n\; h^3 t\; s^m_h \]
\[ d^l t\; m^r y\; p^t h\; b^r y\; b^h\; f .f "t\; h\; e\; s\; o\; n\; f\; r\; e\; n\; i\; m\; t\; r\; e\; , l\; i\; v\; i\; n\; g\; f\; o\; r\; e\; v\; e\; r\; , b\; e\; l\; o\; v\; e\; d\; o\; f\; P\; t\; a\; h\; K\; h\; e\; r\; y\; b\; a\; q .f \]

Fig. 2 A Scene represents Ptah Khery baq.f in his shrine, east half of the southern wall of the shrine of the kings in Serbit El Khadim, Middle Kingdom

After A.H. Gardiner, inscriptions of sinai I, London, 1917, pl. xlvii, fig. 124a

Doc. 2

37 A.H. Gardiner, inscriptions of sinai I, London, 1917, fig. 124a
In papyrus of Any, the Book of the Dead, chapter 17, sheet n° 9 Khery baq.f appears in the form of a squatting mummy. He is accompanied with his name fig. 3.38.

Fig. 3 A scene represents Khery baq.f as a Squatting mummy, sheet n° 9 of papyrus of any


In west wall of Chapel of Ptah in Madinet Habu Temple Khey bak.f is represented in the form of mumiform god holding the famous scepter of god Path composed of dā, w3s, and mḥ signs in his two hands and he appears wearing headdress surmounted with two feather, and sun disc flanked by two horns. he also appears wearing a turned up false beard.

38M. Buhl, *The Late Egyptian Anthropoid Stone Sarcophagi*, Köbenhavn, 1959, p. 117
is accompanied with his name Ptah Khery baq.f "fig. 4.39

Fig. 4 A Scene represents god Ptah Khery baq.f in a mummiform god , west wall of Chapel of Ptah , Madinet hapu, 20th dynasty

After The Epigraphic Survey, Madinet hapu V, Chicago,1957, pl. 342

DOC. 4

Khery baq.f appears as a standing mummy holding w3s scepter in the right side of the Sarcophagus of Her Khebet which found at Saqqara from reign of Amasis. He is accompanied with text says

dd mdw in bry b3k.f wnn m s3. krst nt wslr m hw.f hr b3 bit m3k hrw

Words spoken by Khery baq.f (who is under his moringa tree), being the protector of burial of Osiris in his residence, Her Khebet the justified Fig.5 40

39 KRI I, 175, 4

40 M.G. Daressy, "Tombe de Hor- Kheb", ASAE 4, le Caire,1943,p. 79
Fig. 5 A scene represents Khery baq.f as a standing mummy holding $\textit{w}s$ scepter, Sarcophagus of Her Khebet, reign of Amasis

After M. Buhl, *The Late Egyptian Anthropoid Stone Sarcophagi*, Köbenhavn, 1959, fig. 5

2.2. 2. A HUMAN FORM WITH IBIS HEAD:

DOC. 5

God Khery baq.f appears in the scenes decorated the Left side wall of shaft room of Mernptah’s tomb in the form of a standing ibis headed god holding $\textit{nh}$ sign in his hand fig. 6. 41

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Fig. 6 A scene represents god Khery baq.f in the form of a standing ibis headed god holding \(\text{nb} \) sign, Left side wall of shaft room of Mernptah's tomb

After Fr. Abitz, könig, König und Gott: Die Götterszenen in den ägyptischen Königsgräbern von Thutmosis IV. bis Ramses III, Wiesbaden, 1984, fig. 2

DOC. 6

In hall v of Seti temple at Abydos god \(bry \ bkh.f\) appeared in the form of mummiform ibis headed god. He is represented in a sitting attitude. He is accompanied with inscriptions say:

\[
\text{dhwty} \ bry \ bkh.f \ hry \ ib \ nfr \ t3 \ wr \ dl.f \ n \ nbt \ nb \ n \ nb \ hsw \ sty \ mry \ n \ pth
\]

"words spoken by DHwty Khery baq.f, who is worshipped in This (Abydos), may he gives all power to lord of action seti I, the beloved of Ptah" fig. 7. 42

42 A.Mariette, abydos I. Description des Fouilles, , Paris, 1869, pl. 38c
Fig. 7 A scene represents Khery baq.f in the form of ibis headed god, hall v of Seti temple at Abydos, 19th dynasty

After A. Mariette, *Abydos I. Description des Fouilles*, , Paris, 1869, pl. 38c

**Doc. 7**

Khery baq.f appears in the the right side of the sarcophagus of $w3h\ ib\ r\ mibhw(t$ (from 26th dynasty ) in the form of standing ibis headed god. He holds in one hand the $w3s$ scepter and in the other hand the $mh$ sign . he is accompanied with his name $\begin{array}{c}
\text{bry} \\
\text{bqk.f}
\end{array}$ " who is under his moringa tree" Fig. 843.

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43 P. A. A. Boeser, *Beschreibung der Aegyptischen Sammlung des Neiderländischen Reichsmuseums der Altertümer in Leiden VII. Die Denkmäler der säitischen, greichisch – römischen, und koptischen zeit*, Haag, 1915, pl. 6,2
Fig. 8 A scene represents God Khery baq.f as an ibis headed god, sarcophagus of \( \text{wth} \ \text{lb} \ \text{rk} \ \text{m} \ \text{bhw} \ \text{t} \) at Leiden museum AMT 4, 26\textsuperscript{th} dynasty

After P.A.A. Boeser, *Beschreibung der Aegyptischen Sammlung VII*, Leiden 1915, pl. VI, 2

**Doc.8**

Khery baq.f appears in the Sarcophagus of Hor-Re (GEM 2761) JE 35198 from Qâw el-Kebîr among the five protective gods of the right side of the sarcophagus. He appears in the form of ibis headed god holding in one hand the \( \text{nḥ} \) sign and in the other hand the \( \text{wis} \) scepter. He is accompanied with his name \( \text{ḥr} \ \text{ḥk}. \ \text{f} \) Fig. 9.

\[\text{\footnotesize 44} \]

\[\text{\footnotesize V. Altmann-Wendling and N. El Hassanin, "the Sarcophagus of Hor Re Gem 2761), in Chr. Leitz ed., Catalogue of late and ptolemaic period anthropoid sarcophagi in the Grand Egyptian Museum, Cairo, 2018, p. 78, fig. 12.}\]
Fig. 9 A scene represents $bry\ b3k.f$ in the form of ibis headed god, Sarcophagus of Hor-Re (GEM 2761) JE 35198 from Qâw el-Kebîr, Ptolemaic Period

After V. Altmann-Wendling and N. El Hassanin, "the Sarcophagus of Hor Re Gem 2761), in Chr. Leitz, ed., Catalogue of late and ptolemaic period anthropoid sarcophagi in the Grand Egyptian Museum, Cairo, 2018, p. 78, fig. 12.

2.2. 3. A HUMAN FORM WITH FALCON HEADED

God Khery baq.f is represented among other god decorated a linen bandage in Leiden Museum RMO I123B. He appears in a human form with falcon head holding $w3s$ in left hand and the $mlj$ in the right hand fig. 10.  

45 M.J. Raven, " Charms for protection during the epagomenal days " in J.V. Djik, ed., Essays on ancient Egypt in honour of Herman te velde, egyptological Memoirs, 1997, fig. 3
Fig. 10 Khery baq.f appears in a human form with falcon head, linen bandage, leiden RMO I123B, 27th dynasty

M.J. Raven, "Charms for protection during the epagomenal days" in J.V. Djik, ed., Essays on ancient Egypt in honor of Herman te velde, egyptological Memoirs, 1997, fig. 3

2.2.4. A Baboon Form

Doc. 10

Khery baq.f appears on the east jamb of door of the Pronaos leading to the sanctuary of Kom Ombo Temple as a crouching baboon with moon disc and a crescent on his head. He holds the wḏḏt in his hand. He is accompanied with his name fig. 11. 46

46 J. de Morgan, Catalogue des monuments et inscriptions de l’Égypte antique. Haute Égypte. Kom Ombos, Vienne, 1895, pl. 47
Fig. 11 A scene represents Khery baq.f as a crouching baboon, the east jamb of door of the pronaos leading to the sanctuary of Kom Ombo Temple, reign of Ptolomy ix


3. RESULTS AND DISCUSSION

3.1 THE NAME OF hry b3k.f

From the studied texts and scenes it is noticed that the name of hry b3k.f was written in different ideograms as follow.\textsuperscript{47}

<table>
<thead>
<tr>
<th>Name Form</th>
<th>Era</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>The Old Kingdom</td>
<td>False door of s3bw ibbi at Saqqara</td>
</tr>
<tr>
<td></td>
<td>The Middle Kingdom</td>
<td>statue of i rt s3t wrt from reign of Amenmehat II, CTIII 182, spell 215</td>
</tr>
</tbody>
</table>

\textsuperscript{47} Ch. Leitz, Lexicon der Ägyptischen Götter und Götterbezeichnung III, OLA 112, (Leuven-Paris, 2002), p. 36
<table>
<thead>
<tr>
<th>Era</th>
<th>Item</th>
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<tbody>
<tr>
<td>The New Kingdom</td>
<td>papyrus of Ani (Book of the Dead, chapter 17, section 20)</td>
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<tr>
<td></td>
<td>Left entrance of shaft room, tomb of Mernptah</td>
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<tr>
<td></td>
<td>Temple of Seti I at Abydos</td>
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<tr>
<td></td>
<td>Western wall of hall of Heliopolis, tomb of Ramesses II</td>
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<tr>
<td></td>
<td>papyrus no. pLeiden I 346, col. I,3</td>
</tr>
<tr>
<td></td>
<td>Grafetti of Khemwaset on temple of Tuthmoses III at Deir El Bahari</td>
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<tr>
<td></td>
<td>Statue of the royal scribe <em>nfrī m ḫbī</em>, leiden museum AST 17</td>
</tr>
<tr>
<td>The 21(^{\text{st}}) dynasty</td>
<td>winged scarab of king Psousennes</td>
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<tr>
<td>The 22(^{\text{nd}}) dynasty</td>
<td>Right side of Sokar bark, Abydos temple</td>
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<tr>
<td>The 25(^{\text{th}}) dynasty</td>
<td>Sarcophagus frankfurt 1653</td>
</tr>
<tr>
<td>The 26(^{\text{th}}) dynasty</td>
<td>Sarcophagus Olomouc 6183A, Sarcophagus CG 41062</td>
</tr>
</tbody>
</table>
It is noticed that name has been depicted with different determinatives like

but the most common determinative is that of the *Moringa* tree referring to its affiliation and association with god *hry b3k.f*

### 3-2 Titles

**Table 2: The Titles of hry b3k.f**

He carried many titles as follow:

<table>
<thead>
<tr>
<th>Title</th>
<th>Era</th>
<th>Location</th>
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<td></td>
</tr>
<tr>
<td>Name of the Entity</td>
<td>Associated Period</td>
<td>Location or Relevant Details</td>
</tr>
<tr>
<td>--------------------</td>
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<td>------------------------------</td>
</tr>
<tr>
<td>Khery baq.f, the great and venerated one&quot;</td>
<td>The New Kingdom</td>
<td>Temple of Seti I at Abydos</td>
</tr>
<tr>
<td>He is one of the seven spirits who are called lords of eternity</td>
<td>The New Kingdom</td>
<td>papyrus of Ani, papyrus n° pLeiden I 346, col. 1,3</td>
</tr>
<tr>
<td>The lord of tree&quot; &quot;DHwty Khery baq.f, who is worshipped in This (Abydos ).</td>
<td>The New Kingdom</td>
<td>hall v of Seti temple at Abydos</td>
</tr>
<tr>
<td>&quot;Khery baq.f, who is in Memphis &quot;</td>
<td>The 22nd dynasty</td>
<td>Right side of Sokar bark at, Abydos temple</td>
</tr>
<tr>
<td>I'm Khery baq.f, I'm your son and your love, I came out from the palace according to the order of god Re to protect you</td>
<td>The 25th dynasty</td>
<td>Sarcophagus frankfurt 1653</td>
</tr>
<tr>
<td>In one of spells he said to Osiris &quot;I'm your son Horus, your beloved who protected you every day &quot;) Khery baq.f, who is responsible for your protection&quot;.</td>
<td>The 26th dynasty</td>
<td>Sarcophagus Olomouc 6183A</td>
</tr>
<tr>
<td>Incription on the northern wall of tomb of king Psmatik I:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khery baq.f, the protector of the burial of Osiris in his residence</td>
<td></td>
<td>Sarcophagus of Her Khebet, reign of Amasis. In Saqqara</td>
</tr>
</tbody>
</table>
Ptah Khery baq. f, the great god, having authority over two lands | The Graeco Roman periods | 3rd gateway of Ptah temple at Karnak
---|---|---
The foremost of the horizon. | The Graeco Roman periods | Western face of pylon of Edfu temple

It is noticed that his title as a protector god increased gradually from the 25th to the Graeco Roman periods. He is described as the son of Osiris, who is responsible for protecting the burial of his father. He carried the title of the lord of eternity, which one of the titles affiliated to the seven spirits, who follows Osiris and protect his burial. It is noticed also that he is worshipped in Memphis and This because of his association with god Ptah and Osiris. He is called also the lord of the tree due to his association with Moringa tree.

3-3 Places of Worship

From the studied texts and scenes it is obvious that:

- He was worshipped in Memphis which was his cult center as he was assimilated with Ptah in his form ptH hry b3k.f imy inb hdl "Khery baq.f, who is in Memphis"48

- He was worshipped also in Abydos because of his relation to Osiris and it is clear from the text that says "dhwty hry b3k.f hry ib nfr t3 wr " words spoken by DHwty Khery baq.f, who is worshipped in This (Abydos)

3-4 His Assimilation with other Gods

Ptah: Khery baq.f was assimilated with god Ptah, as he appeared in the form of god Ptah in figs. 2, 4, in addition that his epithet Ptah Khery baq.f appeared in many texts in this research as follow:

pth hry b3k.f imy hnty wr nfr hnt tntn ptH Khery baq.f, who is in front of the great god who dominated the Thntn shrine"49.

di nsw htp pth hry b3k.f dl.f pr hrw lhw sdpw s s mnht n k3"' The king causes or allows god Ptah Khery baq.f to be satisfied by giving him

offerings consisting of meats of oxen and birds, precious stones and clothes \textsuperscript{50}.

\textit{dd m\textit{dw in h\textit{ry b3k.f} n p\textit{th h\textit{ry b3k.F}} ‘words spoken by Khery baq.f to Ptah Khery baq.f”\textsuperscript{51}}.

\textit{hm n\textit{tr s\textit{s p\textit{th h\textit{ry b3k.f} p3 di b3stt} ’The priest, the scribe of Ptah Khery baq.f, Padi bastis”\textsuperscript{52}}.

\textit{P\textit{th h\textit{ry b3k.f n\textit{tr s h\textit{ry tp t\textit{wy} }’Ptah Khery baq.f, the great god, having authority over two lands”\textsuperscript{53}}.

\textit{dd m\textit{dw in p\textit{th h\textit{ry b3k.f n\textit{tr h\textit{nty b\textit{ty} }”Word spoken by Ptah Khery baq.f, foremost of the horizon\textsuperscript{54}.}

\textit{s\textit{3 r\textit{c imn m b3t snh dt m\textit{ry p\textit{th h\textit{ry b3k.f} }”the son of re ni maat re, living forever, beloved of Ptah Khery baq.f”\textsuperscript{55}.}

\textbf{Osiris:} Khery baq.f was assimilated with god Osiris, and it is obvious from the text decorated Sarcophagus CG 29304 of \textit{dd hr} which says ” \textit{dd m\textit{dw in h\textit{ry b3k.f wsir ” words spoken by khery bak. f Osiris.}\textsuperscript{56}

\textbf{Horus:} in Sarcophagus Olomouc 6183A Khery baq.f was mentioned in the spells as Horus, the son of Osiris \textit{dd m\textit{dw in h\textit{ry b3k.f ink s\textit{3.k hr mri.k wnn m s\textit{3.k r\textit{c nb ”words spoken by Khery baq.f, I’m your son Horus, your beloved who protected you every day”\textsuperscript{57}}.

\textsuperscript{50}M.S. Holmberg, \textit{The God Ptah}, Lund, 1946, p. 147, fig. 84

\textsuperscript{51} KRI I, 174, 7

\textsuperscript{52} E.A.E. Reymond, \textit{From the Records of a Priestly Family from Memphis}, Wiesbaden , 1981, p. 114

\textsuperscript{53} URK VIII, 180 B

\textsuperscript{54} \textit{Edfu} VIII, p. 188

\textsuperscript{55} A.H. Gardiner, \textit{inscriptions of sinai} I, London, 1917, fig. 124a

\textsuperscript{56} M.H. Gauthier, \textit{Catalogue General des Antiquités Égyptiennes du Musée du Caire N 29303-29306.}, sarcophagi des epoques Persane et Ptolemaique, Le Caire, 1914, p. 158

\textsuperscript{57} M. Verner, \textit{Tscheslowakei. Altägyptische särge in den Museen und Sammlungen der Tscheslowakei}, Praha, 1982, p. 139
Thoth: god Khery baq.f appeared in many scenes dating to New Kingdom in the same form of god Thoth, as he appeared in the human form with ibis head like In figs. 5-8, and he is called DHwty Khery baq.f 58 like the following texts:

\[ \text{(bs m w3st s n pth dhwty wsb bh n pth dhwty hm ntr tpy n pth dhwty hry b3k.f)} \]” Khaemwaset man of Ptah Dhwty, lector priest of Ptah Dhwty, chief priest of Ptah Dhwty Khery baq.f 59.

\[ \text{dhwty hry b3k.f hry ib nfr t3 wr “words spoken by DHwty Khery baq.f, who is worshipped in This (Abydos) 60.} \]

### 3-5 Functions and Roles of Khery baq.f

- He was one of the gods who opened the mouth of the deceased in the eternity, where Horus who opened the mouth of Osiris " wp .f r.i pth fdw wp.sn r.i m dt wp hr n wsir pth hry b3k.f imy hnty wr ntr hnt tnnt dl .sn (wi) nh , he opened my mouth, the four Ptah gods opened my mouth in the eternity, where Horus opened the mouth of Osiris, and Ptah Khery baq.f, who is in front of the great god who dominated the tnnt shrine, and they give me life. 61

- He was one of seven spirits who is responsible for protecting Osiris from the souls of his enemies and he guards his burial " nsrt pw imy s3 ht wsir hr s3w b3w nw hftyw.f ir grt dw nb irw irt.f m-mk nbw hh dr h3.f m ht nt mwtf.ir grt s3w sfh ipw imst hpy dw3-mwt.f khh-snw.f m33-it.f hry-b3k.f hr-hnt-irty rdi.n.sn inpw m s3w n krs nt wsir , It is the flame of the followers of Osiris protecting him from the souls of his enemies. All the evil is his duty among the lords of eternity since he goes down from the womb of his mother. Those seven spirits are Imsety, Hapy, Duamutef,
Qebehseneu, Maaitef, Kherbaqef, Horus Khenty irty, and they place Anubis on guard for the burial of Osiris.

- He protects the deceased and he gives him a good burial: "htp di nsw pth skr wsir nb ddw shnt t3 tnn hry b3k.f di.f krs mb nb t wwy n k3 n ss nsw nfr i m hb m3k hrw", The king causes or allows god Ptah Sokar Osiris, lord of `Abusir Bana, the foremost of Tjenenet, Khery baq.f to be satisfied by giving a good burial in Memphis to the ka of the royal scribe nfr i m hebi, the justified.

- He considered himself as the son of wsir, Horus, who protected him daily: "dd mdw in hry b3k.f ink s3.k hr mri.k wnn m s3.k r n nb, words spoken by Khery baq.f, I' m your son Horus, your beloved who protected you every day." 

- He is behind Osiris in the 8th hour of the night and he greets him with hommage of moringa oil: "hry b3k.f m ht.f hr nd hr.f m b3k, Khery baq.f comes behind him (Osiris), and he presents him hommage of moringa oil.

- He has kept the limbs of the deceased safe and his body healthy: "dd mdw in hry b3k.f wsir r dd hr m3k hrw b3k.n.(i) n.k hsw.k snb n.(i) n.k dt.k, words spoken by Khery baq.f Osiris to Djed Her the justified, I have kept your limbs safe and your body healthy."

3-6 FORMS OF KHERY BAQ.F

He appeared in different forms

A- In a mummy form as in the scene that is decorated the shrine of the kings in Serbit El Khadim (fig. 2). He is represented in the form of squatting mummy in papyrus of Any (fig. 3), and as a mumiform god in the Chapel of Ptah, Madinet hapu temple (fig. 4), and Sarcophagus of Her Khebet (fig. 5)

62 URK V, 42, 17

63 P.A.A. Boeser, Beschreibung der Aegyptischen Sammlung des Neiderländischen Reichsmuseums der Altertümer in Leiden V. Die Denkmäler des neuen Reiches, Haag, 1913, p. 12, fig. 72

64 M. Verner, Tscheslowakei. Altägyptische särge in den Museen und Sammlungen der Tscheslowakei, Praha, 1982, p. 139

65 G. Soukiassian, "Une Version des Horaires d'Osiris", BIFAO 82, le Caire, 1982, p. 339

66 M.H. Gauthier, Catalogue General des Antiquités Egyptiennes du Musée du Caire N 29303-29306., sarcophagi des epoques Persane et Ptolemaique, le Caire, 1914, p. 158
B- An ibis headed god like the scene in the shaft room of Mernptah's tomb (fig. 6), the scene in the Hall V of temple of Seti I at Abydos (fig. 7), the scene which decorted sarcoughus of $w3h\ ib\ r\ m\ i3hwt$ at leiden museum (fig. 8), and the scene which decorted Sarcophagus of Hor-Re (GEM 2761) (fig. 9).

C- a falcon headed god like the figure that appeared in a linen bandage in Leiden Museum RMO I123B (fig. 10).

D- A baboon form as the scene that decorated the pronaos leading to the sanctuary of Kom Ombo Temple

4-CONCLUSION
From this study it is concluded that

- The name of Khery baq.f has been depicted with different determinatives like $\begin{align} &\mathbb{I} \quad \mathbb{I} \quad \mathbb{I} \\
&\mathbb{I} \quad \mathbb{I} \quad \mathbb{I} \end{align}$ but the most common determinative is that of the Moringa tree.
- Khery baq.f appeared in different forms, as he appeared in a mummy form because of his assimilation with god Ptah (fig. 2-4), as an ibis headed god (fig. 6-9), as a falcon headed god (fig. 9), and as a baboon (fig. 11).
- During The Old Kingdom $hry\ b3k.f$ was dealt as an independent Memphite god having his own priests like the priest $s3bw\ ibhi$ at Saqqara.
- He fused with Ptah from The Middle Kingdom on ward and he was also associated with other Memphite gods like Ptah Sokar Osiris. He is also associated with Thoth, and Horus.
- He protected the burial of the deceased and he was one of the gods who opened the mouth of the deceased. He has also kept the limbs of the deceased safe and his body healthy.
- He greets Osiris with homage of moringa oil, as there is assonance between the name of the god and the offering that he brings.
- He was a Memphite tree god, so he carried title ”$hry\ b3k.f\ nb\ sn$”

He was worshipped in Memphis which was his cult center and also he was worshipped in Abydos because of his relation to Osiris.

Because of his association with the great god Ptah, he carried two important titles which are \( \text{Ptah Khery baq. f, the great god,} \) having authority over two lands" and "\( \text{Khery baq. f, the foremost of the horizon} \)."

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