

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

MONA EZZ ALI

FACULTY OF TOURISM AND HOTELS, MANSOURA UNIVERSITY, EGYPT

ABSTRACT

This paper deals with god Khery baq.f who was one of the seven spirits in Ancient Egypt *3hw sfhw*. 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", *rectrav* 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

نقلا" عن سهام السيد عبد الحميد عيسى ، " شجرة المورينجا في مصر القديمة "، مجلة الاتحاد العام للآثار بين العرب، المجلد رقم ١٧ ، ٢٠١٦ ، شكل رقم ١

^٢ سهام السيد عبد الحميد عيسى ، " شجرة المورينجا في مصر القديمة "، مجلة الاتحاد العام للآثار بين العرب، المجلد رقم ١٧ ، ٢٠١٦ ، ص. ١٦٠ .
^٣ نفس المرجع السابق، ص. ١٣٥ .

⁴ N.H. Gerges, " The God Bak "𓆎𓅓" in ancient Egypt", *International Journal of Heritage, Tourism and Hospitality* , vol. 15, issue 2 (2021), p. 79

2. LITERATURE REVIEWS

hry 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 *hry b3k.f* means who brings his oil *b3k* (Moringa oil)⁷.

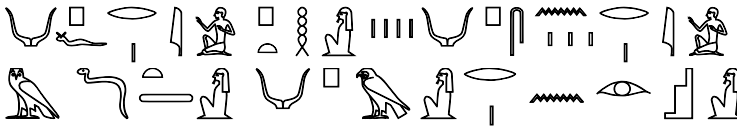
The god *hry b3k.f*'s name and iconography has been illustrated in the tombs, the temples and even the funerary objects dated back to different periods as follow.

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



*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 di .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 under his moringa tree), he who is in front of the great god, the foremost of the *tnnt* shrine , and they give me life .⁸

The New Kingdom:

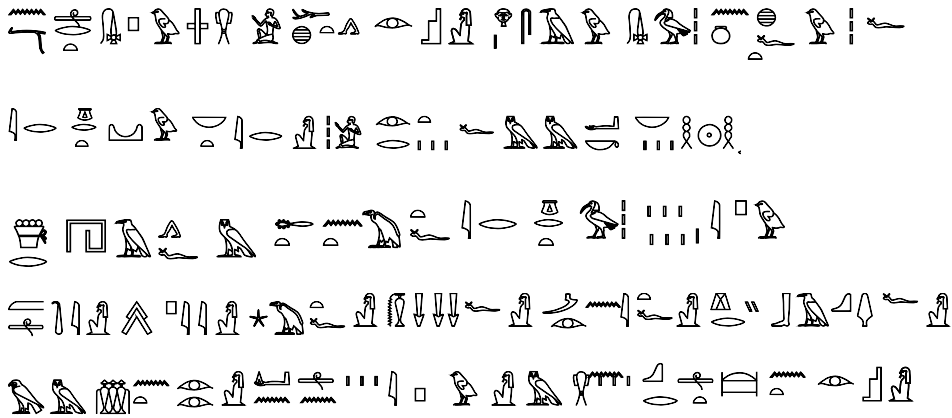
⁵ R.O. Faulkner, *A Concise Dictionary of Middle Egyptian*, Oxford. 1962, p. 78;WB I, 423.10

⁶ A. Gardiner, *Egyptian Grammar . Being an Introduction to the study of Hieroglyphs*, London , 1927, p. 563

⁷ P. Koemoth, *Osiris et les arbres. Contribution à l'étude des arbres sacrés de l'Égypte ancienne*, Liège, 1994, p. 255

⁸ R. O. Faulkner, *The ancient Egyptian Coffin Texts I*, Warminster, 1973,p. 171

2.1. 1.2 THE BOOK OF THE DEAD , CHAPTER 17, SECTION 20 (PAPYRUS OF ANI)



*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 mwt.f ir grt 3hw sfhw ipw imst hpy dw3-mwt.f
kbh-snw.f m33-it.f hry-b3k.f hr-hnt-irty rdi.n.sn inpw m s3w n krs nt
wsir*

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 spirits⁹ are Imsety, Hapy, Duamutef, Qebehseneu, Maaitef, Khery baq.f, Horus Khenty irty, Protection is performed by Anubis by guarding the burial of Osiris.¹⁰

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 (3hw sfhw) in the ancient Egyptian Religion", JGUAA2 vol. 6 /1,2021: 46

¹⁰ URK V, 42, 17

2.1.2. 1 FALSE DOOR OF s3bw ibbi 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:

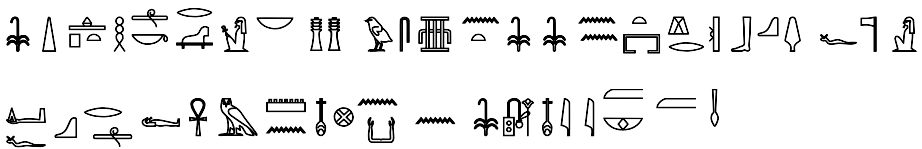
2.1.2.2. STATUE OF irt s3t wrt FROM REIGN OF AMENMEHAT II



d3 nsw htp pth hry b3k.f d3.f pr hrw ihw 3pdu ss mnht n k3 n h3cty c im3hw irt 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 *irt s3t wrt*.)¹³

The New Kingdom:

2.1.2.3 STATUE OF THE ROYAL SCRIBE nfr3 m hb3 IN LEIDEN MUSEUM AST 17:



htp d3 nsw pth skr ws3r nb ddw shnt t3 tnn hry b3k.f d3.f krs enh in t3wy n k3 n s3 nsw nfr3 m hb m3c hrw

¹¹A. 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

¹³M.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 justified¹⁴

2.1.2.4 PAPYRUS N° PLEIDEN I 346, COL. I,3



i hry b3k.f nb šn

O, Khery baq.f (one who is under his moringa tree), the lord of tree¹⁵

21st dynasty

2.1.2.5 WINGED SCARAB OF KING P SOUSENNES

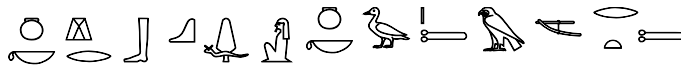


dd mdw in inpw i imsty hpy dw3t mwt.f kbh snw.f m33.f it.f hry b3k.f hr hnty irty nd it.f rn.f ds .f wnn m s3 wsir nsu

Words spoken by Anubis . o, imesty ,Hapy, , Dwatmutef, and Qebh senef, and maet.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 ¹⁶

25th dynasty:

2.1.2.6 SARCOPHAGUS *ist n hb* FRANKFURT 1653



¹⁴ 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

¹⁵ B.H. Stricker, " Spreunken tot Reveiliging Gedurende de Schrikkeldagen", *OMRO* 29, Leiden, 1948, p. 61

¹⁶ M. Pierre, *La nécropole royale de Tanis II. Les constructions et le tombeau de Psousennès à Tanis*, Paris, 1951, p. 146



ink hry b3k.f ink s3.t hr mrt.t ii .n.i m ch hr wd R irt s3.t

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

26th dynasty:

2.1.2.7. 8TH HOUR OF THE NIGHT IN THE LOWER PART OF SARCOPHAGUS OF PRIEST p3y.f t3. 3wy 3st IN BOSTON MUSEUM MFA 23729



hry b3k.f m ht.f hr nd hr.f m b3k

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

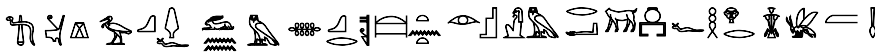
2.1.2.8. SARCOPHAGUS OF spdt m h3wt OLOMOUC 6183A



dd mdw in hry b3k.f ink s3.k hr mri.k wnn m s3 .k rc nb

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 3h bit, REIGN OF AMASIS. IN SAQQARA



dd mdw in hry b3k.f wnn m s3. krst nt wsir m hnw.f hr 3h bit m3c hrw

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

¹⁷E. Bayer-Niemeier , *Liebieghaus Museum alter Plastik ägyptische Bildwerke III. Skulptur, Malerei, Papyri und Särge, Melsungen* , p. 353

¹⁸G. Soukiassian, " Une Version des Horaires d' Osiris", *BIFAO* 82,le Caire, 1982, p. 339

¹⁹M. Verner , *Tscheslowakei. Altägyptische särge in den Museen und Sammlungen der Tscheslowakei*, Praha, 1982 , p. 139

²⁰ M.G. Daressy, "Tombe de Hor- Kheb", *ASAE* 4, Le caire, 1943, p. 79



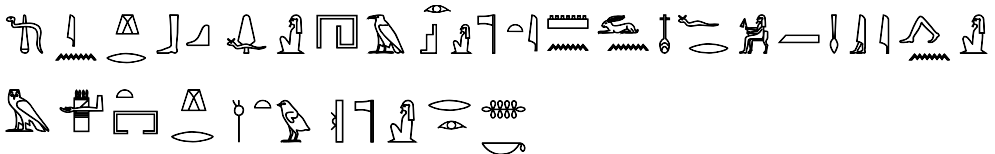
*ḏd mḏw in ḥry b3k.f h3 wsir , ḥm ntr mnṯw nb w3st ḥrw špsỉ m3c ḥrw
 ỉ. n. ỉ m ḥ ḥr wḏ pṯḥ ỉr r s3. k*

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



*ḏd mḏw in ḥry b3k.f h3 wsir ḥm ntr ỉmn wn nfr špsỉ m3c ḥrw ỉ. n. ỉ m
 ḥ ḥr wḏ ntr irt s3.k*

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 mwt* II



*ḏd mḏw in ḥry b3k.f h3 wsir , ḥm ntr mnṯw nb w3st b3 s3 n mwt špsỉ
 m3c ḥrw ỉ. n. ỉ m ḥ ḥr wḏ ntr ỉr r s3. k m mkty.k ỉnpw*

²¹ M.H. Gauthier, *Catalogue General des Antiquités Égyptiennes du Musée du Caire N^{os} 41042-41072. , Cercueils Anthropoides des Prêtres deMontou*,Le Caire, 1913, p.390

²² *Ibid*, p., p. 92

Words spoken by Khery baq.f Osiris to Djed Her the justified , I have kept your limbs safe and your body healthy²⁶

2.1.2.16. STATUE OF p3 di b3stt AT NATIONAL MUSEUM OF ALEXANDRIE 27806



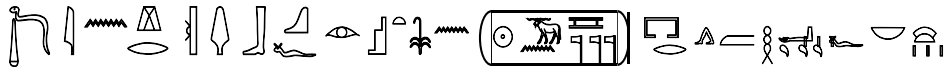
hm ntr s3 pth hry b3k.f p3 di b3stt

The priest, the scribe of Ptah Khery baq.f ,Padi bastis²⁷

2.1.3. THE GOD’S INSCRIPTIONS IN TOMBS

The New Kingdom

2.1.3. 1. LEFT ENTRANCE OF SHAFT ROOM IN TOMB OF MERNPTAH :



dd mdw in hry b3k .f wsir nsu n b3 n r3 pr m h3w.f nb h3w" 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 "²⁸

2.1.3. 2.WESTERN WALL OF HALL OF HELIOPOLIS TOMB OF RAMESSES II

Inscription over ibis headed god says



di nh nb mi ri hry b3k.f

may he gives all life like re Khery baq.f²⁹

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

²⁷ E.A.E. Reymond, *From the Records of a Priestly Family from Memphis*, Wiesbaden , 1981, p. 114

²⁸ Fr. Abitz, *konig, König und Gott : Die Götterszenen in den ägyptischen Königsgräbern von Thutmosis IV. bis Ramses III*, Wiesbaden, 1984, p. 265, NR 210

²⁹ *KRI II 365*

The 26th dynasty

2.1.3. 3. INSCRIPTION ON THE NORTHERN WALL OF TOMB OF KING PSMATIK I:



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.GRAFETTI OF KHEMWASET ON TEMPLE OF TUTHMOSES III AT DEIR EL BAHARI



hε m w3st s n pth dhwtj wsb hry hb n pth dhwtj hm ntr tpy n pth dhwtj hry b3k.f

Khaemwaset man of Ptah Dhwtj , lector priest of Ptah Dhwtj, chief priest Ptah Dhwtj Khery baq.f³¹

2.1.4. 2. HALL V OF TEMPLE OF SETI I AT ABYDOS:



dd mdw in hry b3k.f n pth hry b3k.F "words spoken by Khery baq.f (the one who is under his moringa tree) to Ptah Khery baq.f³²



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

dd mdw in hry b3k.f wr im3hw

Words spoken by Khery baq.f(the one who is under his moringa tree), the great and venerated one³³

22nd dynasty

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



skr wsir hry tp wr hry b3k.f imy inb hd

Sokar Osiris , the chief of the great ones, Khery baq.f who is in Memphis³⁴

26th dynasty:

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



*Pth hry b3k.f ntr 3 hry tp t3wy*³⁵

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



dd mdw in pth hry b3k.f ntr hnty 3hty

Word spoken by Ptah Khery baq.f , foremost of the horizon ³⁶

³³ *KRI I*, 175, 4

³⁴ K. Jansen –Winklen, " Neue Biographische Texte der 22/23 Dynastie", *SAK* 22, p. 172

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  s3 rε imn m h3t εh3
dt mry pth hry b3k .f "the son of re ni maat re ,living forever , beloved of
 Ptah Khery baq.f fig. 2.³⁷

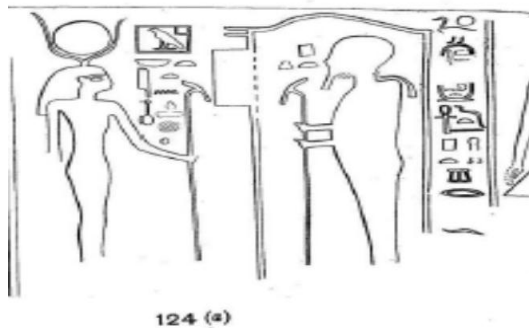


Fig. 2 A Scene represents Ptah Khery baq.f in his shrine , east half of the southern wall of the shrine of the kings in Serbit El Khadim, ,Middle Kingdom

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

DOC. 2

³⁷A.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. 3³⁸.



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

After E.A.W. Budge, *The Book of the Dead . papyrus of Ani* , London, 1913, sheet 9

DOC. 3

In west wall of Chapel of Ptah in Madinet Habu Temple Khey bak.f is represented in the form of mummiform god holding the famous scepter of god Path composed of *dd*, *w3s* , and *nh* 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. he

³⁸M. Buhl, *The Late Egyptian Anthropoid Stone Sarcophagi*, Köbenhavn, 1959, p. 117

is accompanied with his name  pth hry b3k.f"
 Ptah Khery baq.f ". fig. 4.³⁹

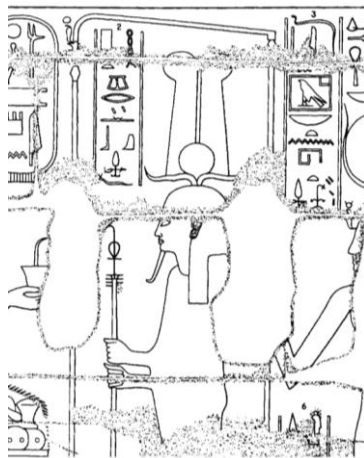


Fig. 4 A Scene represents god Ptah Khery baq.f in a mummiform god , west wall of Chapel of Ptah , Madinet hapu, 20th dynasty

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 hry b3k.f wnn m s3. krst nt wsir m hnw.f hr 3h bit m3c hrw

Words spoken by Khery baq.f (who is under his moringa tree), being the protector of burial of Osiris in his residence, Her Khebety the justified Fig.5⁴⁰

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
w3s 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 *enb* sign in his hand fig. 6. ⁴¹

⁴¹ Fr. Abitz, *König, König und Gott : Die Götterszenen in den ägyptischen Königsgräbern von Thutmosis IV. bis Ramses III*, Wiesbaden, 1984, fig. 2

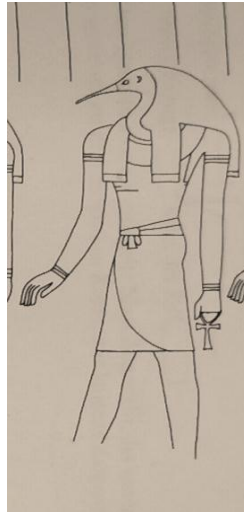



Fig. 6 A scene represents god Kherybaq.f in the form of a standing ibis headed god holding *enhy* sign , Left side wall of shaft room of Mernptah's tomb

After Fr. Abitz, *konig, 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 *hry b3k.f* appeared in the form of mummiform ibis headed god . he is represented in a sitting attitude . he is accompanied with inscriptions say


dhwtj hry
b3k.f hry ib nfr t3 wr d3.f n nht nb n nb hsw sty mry n pth

"words spoken by DHwtj Kherybaq.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

⁴²A.Mariette, *abydos I . Description des Fouilles* , Paris, 1869, pl. 38c

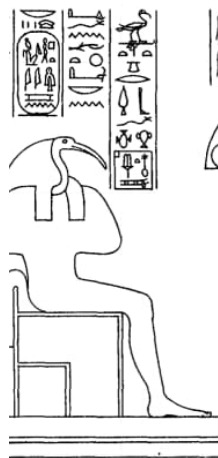
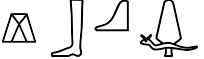


Fig. 7 A scene represents Khery baq.f in the form of ibis headed god, hall v of Seti temple at Abydos, 19th dynasty

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 *wsh ib r m i3hwt* (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 *enb* sign . he is accompanied with his name  *hry b3k.f* " who is under his moringa tree" Fig. 8⁴³.

⁴³P.A.A. Boeser, *Beschreibung der Aegyptischen Sammlung des Neiderländischen Reichsmuseums der Altertümer in Leiden VII. Die Denkmäler der säitischen, reichisch – 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 *w3h ib rε m i3hwt* at leiden museum AMT 4 , 26th dynasty

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

DOC.8

Kherybaq.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 *m3h* sign and in the other hand the *w3s* scepter. He is accompanied

with his name  *hry b3k.f* Fig.9 .⁴⁴

⁴⁴ 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 *hry 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

DOC. 9

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 *enb* in the right hand fig. 10. ⁴⁵

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 *wꜣt* 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

After R. Lepsius, *Denkmaeler aus Aegypten und Aethiopiien. Vol. XI & XII (Pl. I-CXXVII). [Inschriften mit Ausschluss der Hieroglyphischen, Genève, 1973, pl. 34*

3. RESULTS AND DISCUSSION




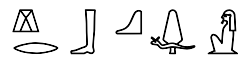

3.1 THE NAME OF *hry b3k.f*

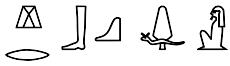
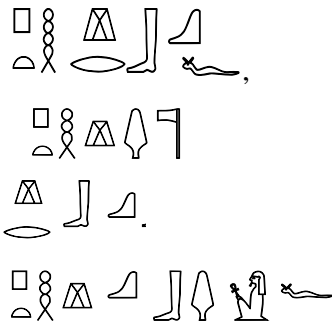
From the studied texts and scenes it is noticed that the name of *hry b3k.f* was written in different ideograms as follow :⁴⁷

TABLE 1: THE NAME OF *hry b3k.f*



| Name Form | Era | Location |
|-----------|--------------------|---|
| | The Old Kingdom | False door of <i>s3bw ibbi</i> at Saqqara |
| | The Middle Kingdom | statue of <i>irt s3t wrt</i> from reign of Amenmehat II, CTIII 182, spell 215 |

⁴⁷ CHR. LEITZ, *Lexicon der Ägyptischen Götter und Götterbezeichnung III*, OLA 112, (Leuven- Paris, 2002),p. 36

| | | |
|---|------------------------------------|--|
|  | <p>The New Kingdom</p> | <p>papyrus of Ani (Book of the Dead , chapter 17, section 20) Left entrance of shaft room , tomb of Mernptah Temple of Seti I at Abydos Western wall of hall of Heliopolis tomb of Ramesses II papyrus n° pLeiden I 346, col. I,3 Grafetti of Khemwaset on temple of Tuthmoses III at Deir El Bahari Statue of the royal scribe <i>nfrī m hbi</i> , leiden museum AST 17</p> |
|  | <p>The 21st dynasty</p> | <p>winged scarab of king Psousennes</p> |
|  | <p>The 22nd dynasty</p> | <p>Right side of Sokar bark , Abydos temple</p> |
|  | <p>The 25th dynasty</p> | <p>Sarcophagus frankfurt 1653</p> |
|  | <p>The 26th dynasty</p> | <p>Sarcophagus Olomouc 6183A , Sarcophagus CG 41062</p> |

| | | |
|---|------------------------------|--|
| | | 8 th hour of the night in the lower part of sarcophagus of priest <i>p3y.f t.w. 3wy 3st</i> , Boston Museum MFA 23729 |
|  | The 27 th dynasty | Sarcophagus CG 41046 |
|  | The Graeco - Roman periods | Statue of Padi bastis at national museum of Alexandrie 27806 Western face of the pylon of Edfu temple 3 rd gateway of Ptah temple at Karnak Sarcophagus Tr 22/1/21/3 |

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:

| Title | Era | Location |
|-------|-----|----------|
|-------|-----|----------|

| | | |
|--|------------------------------|---|
| Khery baq.f , the great and venerated one" | The New Kingdom | Temple of Seti I at Abydos |
| He is one of the seven spirits who are called lords of eternity | The New Kingdom | papyrus of Ani papyrus n° pLeiden I 346, col. I,3 |
| The lord of tree" "DHwty Khery baq.f ,who is worshipped in This (Abydos). | The New Kingdom | hall v of Seti temple at abydos |
| "Khery baq.f , who is in Memphis " | The 22 nd dynasty | Right side of Sokar bark at , Abydos temple |
| 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 | The 25 th dynasty | Sarcophagus frankfurt 1653 |
| In one of spells he said to Osiris "I'm your son Horus, your beloved who protected you every day ") Khery baq.f ,who is responsible for your protection". | The 26 th dynasty | Sarcophagus Olomouc 6183A Inscription on the northern wall of tomb of king Psmatik I: |
| Khery baq.f, the protector of the burial of Osiris in his residence | | Sarcophagus of Her Khebet , reign of Amasis. In Saqqara |

| | | |
|---|--------------------------|--|
| Ptah Khery baq. f, the great god, having authority over two lands | The Graeco Roman periods | 3 rd 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 hd* "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 worsipped 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 ntr hnt tnnt 'Ptah Khery baq.f, who is in front of the great god who dominated the Thnnt shrine"⁴⁹.

di nsw htp pth hry b3k.f di.f pr hrw ihw 3pdw ss mnht n k3 ''The king causes or allows god Ptah Khery baq.f to be satisfied by giving him

⁴⁸ K. Jansen –Winklen, " Neue Biographische Texte der 22/23 Dynastie", SAK 22, p. 172

⁴⁹ R. O. FAULKNER, *The Ancient Egyptian Coffin Texts I*, Warminster, 1973,p. 171

offerings consisting of meats of oxen and birds, precious stones and clothes ⁵⁰.

ḏd mḏw in ḥry b3k.f n pth ḥry b3k.f 'words spoken by Khery baq.f to Ptah Khery baq.f'⁵¹.

ḥm ntr sš pth ḥry b3k.f p3 ḏi b3stt 'The priest, the scribe of Ptah Khery baq.f, Padi bastis'⁵².

Pth ḥry b3k.f ntr 3 ḥry tp t3wy 'Ptah Khery baq.f, the great god, having authority over two lands'⁵³.

ḏd mḏw in pth ḥry b3k.f ntr ḥnty 3ḥty "Word spoken by Ptah Khery baq.f, foremost of the horizon"⁵⁴.

s3 rε imn m ḥ3t εnh ḏt mry pth ḥry b3k.f "the son of re ni maat re, living forever, beloved of Ptah Khery baq.f"⁵⁵.

Osiris: Khery baq.f was assimilated with god Osiris, and it is obvious from the text decorated Sarcophagus CG 29304 of *ḏd ḥr* which says " *ḏd mḏw in ḥry b3k.f wsir* " words spoken by khery bak. f Osiris.⁵⁶

Horus: in Sarcophagus Olomouc 6183A Khery baq.f was mentioned in the spells as Horus, the son of Osiris *ḏd mḏw in ḥry b3k.f ink s3.k ḥr mr̄.k wnn m s3 .k rε nb* 'words spoken by Khery baq.f, I'm your son Horus, your beloved who protected you every day'⁵⁷

⁵⁰M.S. Holmberg, *The God Ptah*, Lund, 1946, p. 147, fig. 84

⁵¹ *KRI* I, 174, 7

⁵² E.A.E. Reymond, *From the Records of a Priestly Family from Memphis*, Wiesbaden, 1981, p. 114

⁵³ *URK* VIII, 180 B

⁵⁴ *Edfu* VIII, p. 188

⁵⁵ A.H. Gardiner, *inscriptions of sinai* I, London, 1917, fig. 124a

⁵⁶ M.H. Gauthier, *Catalogue General des Antiquités Égyptiennes du Musée du Caire N^{os} 29303-29306.*, *sarcophagi des epoques Persane et Ptolemaïque*, Le Caire, 1914, p. 158

⁵⁷ M. Verner, *Tscheslowakei. Altägyptische särke 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 :

(*h̄ m w3st s n pth dhwty wsb hry hb n pth dhwty hm ntr tpy n pth dhwty hry b3k.f*)'' Khaemwaset man of Ptah Dhwtj , lector priest of Ptah Dhwtj, chief priest of Ptah Dhwtj Khery baq.f ⁵⁹.

dhwty hry b3k.f hry ib nfr t3 wr "words spoken by DHwtj 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 di .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 mwt.f ir grt 3hw sfl ipw imst hpy dw3-mwt.f kbh-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,

⁵⁸A.Mariette, *abydos I. Description des Fouilles* , Paris, 1869, pl. 38c

⁵⁹ *KRI*, v, 423

⁶⁰A.Mariette, *abydos I. Description des Fouilles* , Paris, 1869, pl. 38c

⁶¹ R. O. Faulkner, *The Ancient Egyptian Coffin Texts I*, Warminster, 1973,p. 171

Qebehseneu, Maaitef, Kherbaqef, Horus Khenty irty, and they place Anubis on guard for the burial of Osiris⁶².

- 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 hrs nh in t3wy n k3 n sš nsw nfri m hb m3c 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 nfri m hebi, the justified⁶³.
- He considered himself as the son of wsir , Horus, who protected him daily " *dd mdw in hry b3k.f ink s3.k hr mr3.k wnn m s3 .k rε nb*, words spoken by Khery baq.f , 'I' m your son Horus, your beloved who protected you every day "⁶⁴.
- He is behind Osiris in the 8th hour of the night and he greets him with homage 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 homage of moringa oil ⁶⁵.
- He has kept the limbs of the deceased safe and his body healthy ” *dd mdw in hry b3k.f wsir r dd hr m3c 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 "⁶⁶.

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 mummiform 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

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

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







⁶⁶ M.H. Gauthier, *Catalogue General des Antiquités Égyptiennes du Musée du Caire N^{os} 29303-29306* . , *sarcophagi des epoques Persane et Ptolemaïque* ,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 decorated sarcophagus of *w3h ib rε m i3hwt* at Leiden museum (fig. 8), and the scene which decorated 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  ,  ,  ,  ,  ,  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 ibbi* at Saqqara
- He fused with Ptah from The Middle Kingdom onward 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 the lord of tree "*hry b3k.f nb šn*"⁶⁷

⁶⁷ B.H. Stricker, " Spreuken tot Reveiliging Gedurende de Schrikeldagen", *OMRO* 29, Leiden, 1948, P. 61

- 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 *Pth ḥry b3k.f ntr 3 ḥry tp t3wy*⁶⁸ "Ptah Khery baq. f, the great god, having authority over two lands" and " ḥry b3k.f ntr ḥnty 3ḥty " Khery baq. f , the foremost of the horizon "⁶⁹.

BIBLIOGRAPHY

Abitz Fr., *konig, König und Gott : Die Götterszenen in den ägyptischen Königsgräbern von Thutmosis IV. bis Ramses III*, Wiesbaden, 1984.

Ahmed R. A. S., " the seven spirits (*3ḥw sfḥw*) in the ancient Egyptian Religion", *JGUAA2* vol. 6 /1,2021: 43- 88

Altmann- Wendling V.and El Hassanin N., " 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.

Bayer-Niemeier E. , *Liebieghaus Museum alter Plastik ägyptische Bildwerke III. Skulptur, Malerei, Papyri und Särge, Melsungen* , Frankfurt am Main, 1993.

Boeser P.A.A., *Beschreibung der Aegyptischen Sammlung des Neiderländischen Reichsmuseums der Altertümer in Leiden V. Die Denkmäler des neuen Reiches* , Haag, 1913.

Boeser P.A.A., *Beschreibung der Aegyptischen Sammlung des Neiderländischen Reichsmuseums der Altertümer in Leiden VII. Die Denkmäler der säitischen, reichisch – römischen, und koptischen zeit*, Haag, 1915.

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

⁶⁸ *URK VIII*, 180 B

⁶⁹ *Edfu VIII*, P. 188

- Chassinat É., *Le Temple d'Edfou VIII*, MIFAO 25, Le Caire, 1933.
- Daressy M.G., "Tombe de Hor- Kheb", ASAE 4, Le Caire, 1943, p. 70-80
- Faulkner R. O., *The ancient Egyptian Coffin Texts I*, Warminster, 1973.
- Faulkner R.O., *A Concise Dictionary of Middle Egyptian*, Oxford. 1962.
- Gardiner A., *Egyptian Grammar . Being an Introduction to the study of Hieroglyphs*, London , 1927.
- Gardiner A.H. , *inscriptions of sinai I*, London, 1917.
- Gauthier M.H., *Catalogue General des Antiquités Égyptiennes du Musée du Caire Nos 29303-29306. , sarcophagi des époques Persane et Ptolemaïque*, ,Le Caire, 1914.
- Gauthier M.H., *Catalogue General des Antiquités Égyptiennes du Musée du Caire Nos 41042-41072. , Cercueils Anthropoïdes des Prêtres de Montou*,Le Caire, 1913.
- Gerges N.H., " The God Bak "bAq " in ancient Egypt", *International Journal of Heritage, Tourism and Hospitality* , vol. 15, issue 2 (2021), p. 78-85
- Helck H., *Urkunden der 18. Dynastie : Übersetzung zu den Heften 17-22*, Berlin , 1961
- Holmberg M.S., *The God Ptah*, Lund, 1946.
- Jansen –Winklen K.," Neue Biographische Texte der 22/23 Dynastie", *SAK* 22, p. 160-175
- Kees H.," Eine Liste Memphitischer Götter im Tempel von Abydos ", *Recht* 37, 1915, 60-80
- Kitchen K., *Rameside inscriptions : translated & annotated : translations. Setnakht, Ramesses III and Contemporaries*, Oxford,1999
- Kitchen K., *Rameside inscriptions : translated & annotated : translations. Setnakht, Ramesses III and Contemporaries*, Oxford, 2008
- Koemoth P., *Osiris et les arbres. Contribution à l'étude des arbres sacrés de l'Égypte ancienne*, Liège, 1994.

leitz Chr., *Lexicon der Ägyptischen Götter und Götterbezeichnung* III, OLA 112, Leuven- Paris, 2002.

Mariette A., *Abydos : description des fouilles executées sur l'emplacement de cette ville. Ville antique - Temple de Sêti*, Paris, 1869.

Mariette A., *Les Mastaba de L' Ancien Empire*, Paris, 1885

Maspero M.G., "Les Inscriptions de la Chamre de Psammetique", *ASAE* 1, Le Caire, 1940, p. 175- 187

Morgan J. de , *Catalogue des monuments et inscriptions de l'Égypte antique. Haute Égypte. Kom Ombos*, Vienne, 1895.

Morgan J. de, *Fouilles à Dahchour en 1894-1895*, Vienne, 1903
Piehl K., *Inscriptions hiéroglyphiques recueillies en Égypte III*, Leipzig, 1895.

Pierre M., *La nécropole royale de Tanis II. Les constructions et le tombeau de Psousennès à Tanis*, Paris, 1951.

Raven M.J., " 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.

Reymond E.A.E., *From the Records of a Priestly Family from Memphis*, Wiesbaden , 1981.

Sethe K., *Thebanische Tempelinschriften aus griechisch-römischer Zeit*, Berlin, 1957

Soukiassian G., " Une Version des Horaires d' Osiris", *BIFAO* 82, le Caire, 1982, p. 330-342

Stricker B.H., " Spreuken tot Reveiliging Gedurende de Schrikkeldagen", *OMRO* 29, Leiden, 1948, p.50- 65

Verner M. , *Tscheslowakei. Altägyptische särke in den Museen und Sammlungen der Tscheslowakei*, Praha, 1982.

سهام السيد عبد الحميد عيسى ، " شجرة المورينجا فى مصر القديمة "، مجلة الاتحاد العام للثانيين العرب، المجلد رقم ١٧ ، ٢٠١٦، ص. ١