

ZEITSCHRIFT

FÜR

ÄGYPTISCHE SPRACHE

UND

ALTERTUMSKUNDE

MIT UNTERSTÜTZUNG DER DEUTSCHEN MORGENLÄNDISCHEN GESELLSCHAFT

HERAUSGEGEBEN VON

GEORG STEINDORFF

FÜNFZIGSTER BAND

MIT 47 ABBILDUNGEN IM TEXT UND 5 TAFELN



LEIPZIG

J. C. HINRICHS'SCHE BUCHHANDLUNG

1912


In L., D. II, 104c (fig. 13), however, a string is attached to the cover¹, by which, doubtless, it was meant to be lifted in the event of the knob at the top becoming too hot to catch hold of. So perhaps both in fig. 12 and in  it is a string and not smoke that is depicted.



Fig. 13.

In *Deir el Gebrawi* I, Plates X and XI; and *id.* II, Plates IV and XI; the pan is shewn without a cover and the priest seems to be stirring up the contents with a stick or spoon.

The ceremonial censuring of a statue doubtless originated in the fact that it was the regular habit to perfume living people in this manner, either at a banquet, for instance, or on paying a visit. This fumigation of guests lasted on in Egypt well into the 19th century. LANE in his *Modern Egyptians* (ed. 1895) p. 214, describing the custom, tells us that "the cover (of the *mabkhara*, i. e. censer) is pierced with apertures for the emission of the smoke (as in the ancient example from Halfa) It is presented to the visitor or master, who wafts the smoke towards his face, beard, etc., with his right hand. Sometimes it is opened to emit the smoke more freely." This might be a description of fumigation as depicted in any of the tomb-scenes quoted above. The practice lingers on in Nubia to this day, and during a festival at Derr at which I was present, the master of the ceremonies insisted on fumigating me with an uncovered *mabkhara* to my great discomfort!

¹) I do not feel at all certain that this is a cover. The object may really represent a fan in this case, for although its wide end is not rounded, its sides are convex, and it looks too large to be the lid of the censer. This, however, may be due to the faulty draughtmanship of the engraver of the plate.

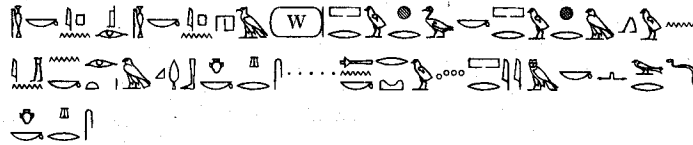
The Significance of Incense and Libations in Funerary and Temple Ritual.

By ATYLDWARD M. BLACKMAN.

In the *Ritual of Amon*¹ XII 7-10 a strange idea about the nature of incense is found, which can, however, be fully explained in the light of a similar belief about libations of water² that occurs in the Pyramid Texts. This perhaps accounts for the important place which the offering of both holds in the mortuary and temple services, and for the fact that they are often presented simultaneously³ or in immediate succession⁴.

Let us first consider the following libation-formulae from the Pyramid Texts.

(1) Pyramid 22-23.



"These thy libations Osiris! These thy libations o Unas, which have come forth before thy son, which have come forth before Horus! I have come I have brought to thee the Horus-eye that thy heart may be cool possessing it I offer thee the moisture that has issued from thee, that thy heart may not be still possessing it⁵."

(2) Pyr. 765-66.



¹) Published by MORET in the *Annales du Musée Guimet* under the title of *de Rituel du Culte divin journalier en Égypte*.

²) Called in Pyr. 22, 765. 788 and in Pyr. 868 and in Pyr. 1360.

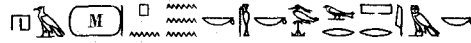
³) See for example MARIETTE, *Abydos* I p. 72, 32^e tableau.

⁴) See SKTBE, *Pyramidentexte* 17-24 where incense precedes libation.

⁵) i. e. the Horus-eye which here of course is the libation.

"O Osiris Pepy, I offer to thee these thy libations, libations for thee before Horus, in thy name of *Pr-m-kbb*. I offer to thee natron (*nfr*) that thou mayest be divine. Thy mother Nut has caused thee to be a god unto thy enemy in thy name of "God." I offer to thee the moisture that has issued from thee."

(3) Pyr. 868.



"O Merneré, thy water, thy libation, the great flood that issued from thee!"

(4) Pyr. 2007.



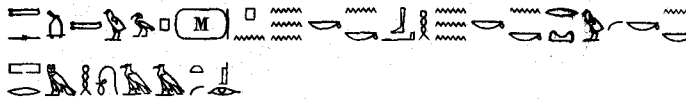
"Thy water belongs to thee, thy flood belongs to thee, thy fluid belongs to thee that issued from Osiris."

(5) Pyr. 2031.



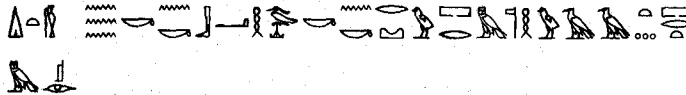
"Thy water belongs to thee, thy fluid belongs to thee, thy flood belongs to thee that issued from Osiris."

(6) Pyr. 1360 (P. 608).




"Raise thyself up o illuminated one, o Merneré! Thy water belongs to thee, thy flood belongs to thee, thy fluid belongs to thee that issued from the corruption of Osiris."

(7) Pyr. 788 (P. 66).



"The offering of libations. Thy water belongs to thee, thy flood belongs to thee, the fluid that issued from the god, the exudations that issued from Osiris."

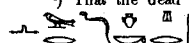
The general meaning of these passages is quite clear. The corpse of the deceased is dry and shrivelled. To revivify¹ it the vital fluids that have exuded from it must be restored, for not till then will life return and the heart beat again. This, so these texts shew us, was believed to be accomplished by offering libations to the accompaniment of incantations.

In examples (1), (2), and (3) the libations are said to be the actual fluids that have issued from the corpse². In (4), (5), (6), and (7) a different notion is introduced. It is not the deceased's own exudations that are to revive his shrunken frame but those of a divine body, the  that came from the corpse of Osiris himself, the juices that dissolved from his decaying flesh, which are communicated to the dead sacrament-wise under the form of these libations.


Let us now turn to *Ritual of Amon XII 7-10*, the passage already alluded to, which is as follows.

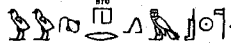
Rit. Amon XII 7 (MORET p. 115).


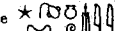



¹) That the dead was supposed to be revivified by the libation is shown by the words . *Wrtj sb* "still of heart" is the regular epithet of the dead Osiris with whom the deceased is identified. By means of libations the heart no longer remains "still," and so the dead lives again as did Osiris thanks to the ministrations of Horus.

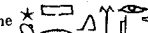
²)  or .


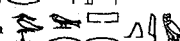
³) (cf. *Pap. Rhind.* p. 12, 6. Quoted by BAUSCH, *Wörterbuch* p. 881. )




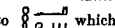

In the late period the supposed  of Osiris were preserved in the Serapeum which then existed in every nome (see BAUSCH, *D. G.* p. 443). BAUSCH *loc. cit.* also quotes inscriptions at Dendera which speak of the  "the fluid of Iny (Osiris-Serapis)," and

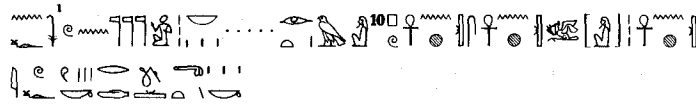
 "The god's fluid is in a vase."

The Nile was supposed to be the  "The fluid which issued from Osiris" or


 "The god's fluid." The expression  in the Pyramid texts may refer to this belief —, the dead as usual being identified with Osiris — since the water used in libations was Nile-water, drawn according to the ritual texts in the 1st Cataract region where the river was supposed to come pure from its source. For an early example of this see Pyr. 834

, and for a late one BRONMANN, *Hierogl. Inschriften* pl. LVI  and ibidem pl. LVIII.

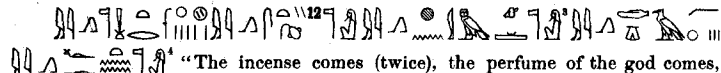
⁴)  refers to  which is perhaps treated as a singular? See ERMAN, *Glossar* p. 80, who seems to doubt whether  really is a plural.



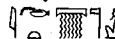
"The god comes with body adorned which he has fumigated with the eye of his body, the incense of the god which has issued from him, and the odour of the fluid which has issued from his flesh, the sweat of the god which has fallen to the ground, which he has given to all gods It is the Horus-eye. If it lives, the people (*rhy-t*) live, thy flesh lives, thy members are vigorous."

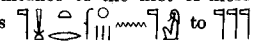

In the light of the Pyramid libation-formulae the expressions in this text are quite comprehensible. Like the libations the grains of incense are the exudations of a divinity, "the fluid () which issued from his flesh, the god's sweat descending to the ground."

In *Ritual of Amon XII 11*² much the same idea about incense again occurs.




 "The incense comes (twice), the perfume of the god comes, the odour of the god comes, the grains (?) [of incense] come, the sweat of the god comes."


Here incense is not merely the "odour of the god" but the *dgsw*, or grains of resin, are said to be "the god's sweat."

Finally in a Middle Kingdom mortuary text (*ÄZ.* 47 p. 126) incense is called  "the god's dew."

MORET seems to have misunderstood the significance of the first of these two extracts from the *Ritual of Amon*. He renders  to  by "*Les résines du dieu sortent de lui pour parfumer les humeurs sorties de ses chairs divines, les sécrétions tombées à terre. Tous les dieux lui ont donné ceci.*"





In his commentary he maintains that the use of incense is here purificatory and compares Pyr. 850, and Pyr. 1801 which are formulae for purification by natron and ointment (*mj-t*) respectively. In those two instances the *fd-t* is an unpleasant thing to be got rid of, not a sweet smelling excretion that is to be "given to all gods."



¹)  =  (see *ÄZ.* 49, 24), referring to .


²) See also *Rit. Amon XXV 6* where incense is called .




³) Cf.  NAVILLE, *Deir el-Bahri II* 47.

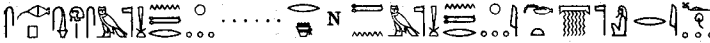
⁴) The perfumed "sweat" of the god is also the result of his being fumigated with incense (see *Urk.* IV 874, l. 9).


Moreover I can find no example of  used as a verb, and  can only be a relative sentence. , as is often the case in New Egyptian, is for .

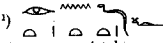
The rendering I suggest is supported by the Pyramid libation-formulae, by *Ritual of Amon* XII 11 and XXV 6, where, as we have seen, incense is called  and by the parallel expression  in *ÄZ.* 47 p. 126.

 is merely the connective (ERMAN *Gramm.*²) joining  to  which is in apposition to .

Although incense as well as water mixed with  and other solubles, such as  and , were regularly employed for the purpose of purifications in both temple and mortuary chapel, this passage, which is now under discussion, no less than the libation-formulae already dealt with, is concerned with a sacramental and not a purificatory rite.




By the term "sacramental" rite of libation or incense we mean that under the form of these offerings certain virtues and powers were supposed to be mysteriously imbibed by the recipient. We had already seen that this is so in the case of libations in the Pyr. Texts, and we now find the same belief expressed about incense. Thus in *Ritual of Amon* XII 10 we read:—"It (the incense) is the Horus-eye. If it lives, the Rekhyt live, thy flesh lives, thy members flourish." Like the body of the dead that of the god's² too is conceived of as shrivelled and dry and needing its moisture restored to it, which is, as we see, accomplished by fumigating him with "living" incense, the grains of which are the crystallised exudations from a divine body. This idea occurs also in the Middle Kingdom mortuary text already quoted from (*ÄZ.* 47 p. 126)  "Her head is fumigated with incense. This N. is vigorous by means of incense. The god's dew [approaches] towards thy flesh."

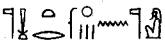

There is still one doubtful point in *Ritual of Amon* XII 8. Is  the exudations of the god who is fumigated or those of Osiris? The object of the rite is not affected, whatever view may be taken, for in either case it is performed to enable the corpse to regain its lost moisture. In the libation-

¹)  must mean the "Horus-eye" that is to say the offered incense, though owing to some mistake or misunderstanding it is here spoken of as the eye of the god who is being fumigated!




²) The fact that, owing to the influence of the Osiris-myth, the cult of the gods was in many respects so far identical with that of the dead, that the deities were addressed and ministered to every morning as though they were corpses needing to be revived, requires no comment here.


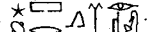
formulae we found that both these ideas occur, for according to three of them the liquids offered are the actual exudations of the deceased, while in the other two they are said to be those of Osiris. But the expression at the end of line 8 "which he hath given to all gods" suggests that Osiris is meant, since it is not likely that every god was supposed to give his "sweat" for the benefit of all gods.

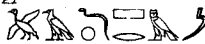

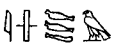
This view is also supported by the expression  in the Middle Kingdom incense-formula already quoted, which concludes thus:—.
 "The incense comes (twice). The grains¹ [of incense?] come (twice). The toe comes. The back-bone of Osiris comes forth. The natron (?) comes (twice). The members come which issued from Osiris." Here most certainly incense which has just been called "the god's dew" is connected with Osiris and parts of his body, the virtues of which are doubtless supposed to be communicated to the deceased by fumigation.

We seem therefore to have good ground for asserting that in the phrase  no less than in  [Pyr. 788] "the god" is Osiris².



I can find no instances in the Pyramid Texts in which incense³ is spoken of in the terms used in the *Ritual of Amon* and the M. K. funerary text. There this belief seems to have been attached to certain libations only. But even in the Pyramids incense, which is the gift of the Nubian god Dedwen⁴, is not always merely purificatory. Through the medium of the smoke mounting up from the censer, the deceased can enter into communion⁵ with certain gods who are accompanied by their Kas, and, apparently, he can at the same time be reunited

¹) Cf.  in *Rit. Amon* XII 11. Between this and the M. K. text there is a general resemblance and  corresponds to  in the preceding part of the latter.

²) So in  "the god's fluid," a name for the Nile, quoted in the footnote on p. 71, Osiris is meant, as is clearly proved by the parallel .

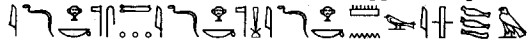
³) Somewhat analogous is the formula which mentions the 
 Pyr. 378, and also Pyr. 116 quoted below where *mn-ur* is said to be . Here, however, Horus is their source, from which they emanate, and not Osiris.

⁴) Pyr. 1017 and Pyr. 1718.



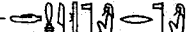
⁵) For this idea see also Pyr. 376 where the cloud of smoke is alluded to in 
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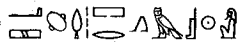



with his own Ka." O Unas, the arm of thy Ka is in front of thee! O Unas, the arm of thy Ka is behind thee! etc." Pyr. 17-18.

Also like other offerings it was supposed to possess a divine personality¹

 Pyr. 116.

The conclusion would seem to be as follows. Although this belief about incense apparently does not occur in the Old Kingdom religious texts that are preserved to us, yet it may quite well be as ancient as that period. That is certainly ERMAN's view with regard to the "Ritual of Amon" as expressed in his "Handbook of Egyptian Religion" p. 46. If that is the case, it becomes quite obvious why the burning of incense and the pouring of libations are so closely associated in the funeral and temple ritual. Both rites are performed for the same purpose—to revivify the body of god or man by restoring to it its lost moisture. Under the form of libations it was believed that either the actual fluids that had run from it, or those of Osiris himself, were communicated to the corpse. In the case of fumigation with incense it is the latter of these two ideas that seems to have prevailed, namely that the body was revivified not by the restoration of its own exudations but by receiving those of Osiris².

¹) See for example Pyr. 376c; *Ritual of Amon* VII 9 where, as also in MACIVER, *Buhen* p. 50, incense is identified with *Nḥb-t*; and *AZ.* 47 126-127 where the divine personality of  is indicated by the determinative . Cf. also *Ritual of Amon* XXX 4, where, when the *tāmt*-bandage is offered, part of the formula was:—. We might also compare id. I, 5 where the different parts of the censer are addressed as divinities (see MORRIS, *Rituel du Culte divin* p. 16 for an excellent footnote on this point).

²) Does this idea lurk also in a *Totentext* commented on by SETHE in *AZ.* 47, 71, which in connection with the  speaks of  and  ?