



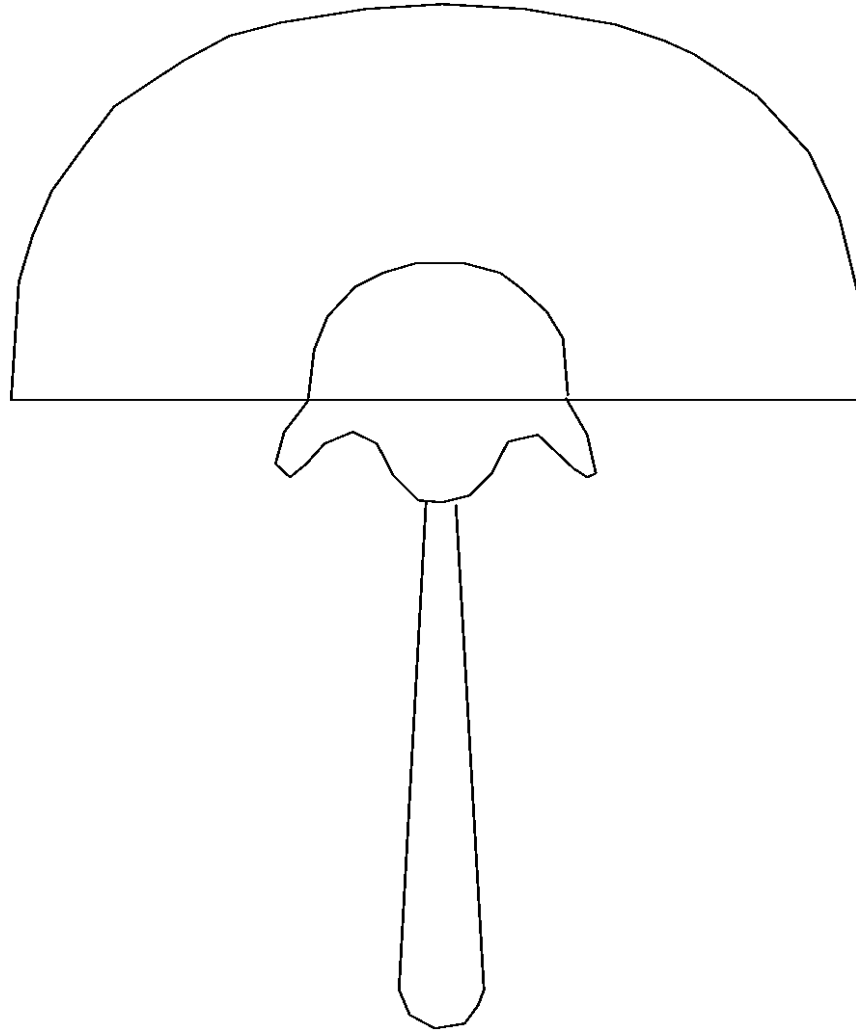
Human being Components



- **For the Ancient Egyptian the human being comprised seven principal elements :**

- **1- The Ba**
- **2- The Ka**
- **3- The Akh**
- **4- The shadow (Swt)**
- **5- The name (rn)**
- **6- The heart (ib)**
- **7- The body (ht)**

The Shadow (Shwt)



- **The symbol (Swt) consists of a sunshade of ostrich feathers .**
- The Ancient Egyptians believed that the shadow contains something of the person it represents. It was an essential element of the person and was essential to protect him from harm.
- It was represented painted completely black.

- Funerary texts describe the shadow as having power and capable of moving at great speed. It was believed that power was transferred to those over whom the solar shadow fell.
- In the city of Amarna there was a special type of shrine dedicated to the god Aton, known as (Swt Ra) 'sun-shade'.

- The term Shwt is used not only with reference to the shadow of individuals but also for the shade cast by any object, such as trees and buildings : the Sphinx Stela of Thutmose IV describes how the king 'rested in the shadow of this great god' at noon.
- The shadow of a human being is represented as a human silhouette (صورة ظلّية) as in the Book of the Dead.

The Name (ren)

- The Ancient Egyptians believed that their soul would live as long as their name was spoken.
- Part of the **Book of Breathings** was a means to ensure the survival of the name.
- Efforts were made to protect the name through placing it in numerous writings. Survival after death depended on having one's name remembered and repeated, and funerary texts ask visitors to speak the name of the deceased.

- When inscribing funerary monuments for relatives, people credit themselves with 'causing his/her name to live'.
- A person could have multiple names expressing different aspects of his personality. Kings had at least five names corresponding to the five-part titulary.

- Gods frequently had many names designating their different manifestations. Chapter 142 of the Book of the Dead ‘the spell for knowing the names of Osiris’, lists more than one hundred names of Osiris. Likewise a New Kingdom story describes a successful attempt by Isis to learn the secret name of Ra.

- Enemies names :
- Enemies were designated through derogatory (منتقص ، ازدرائی) epithets, causing their names to remain unspoken.
- The names of enemies were written on figurines that were ritually destroyed in order to render the named entities powerless.

- The removal of the name of a person from a monument or statuary was equivalent to the destruction of the existence of that person.
- The importance of the name is emphasized by the Memphite Theology, inscribed on the Shabaka stone, in which the god Ptah creates everything in the universe by pronouncing each of the names.

- In the case of king lists inscribed on the walls of temples and tombs, the cult of the royal ancestors was celebrated by writing out their names in the cartouches. And it was the list of names on which the cultic rituals focused.

Abydos Temple Ancestors King-list







The Ring List of Abydos.



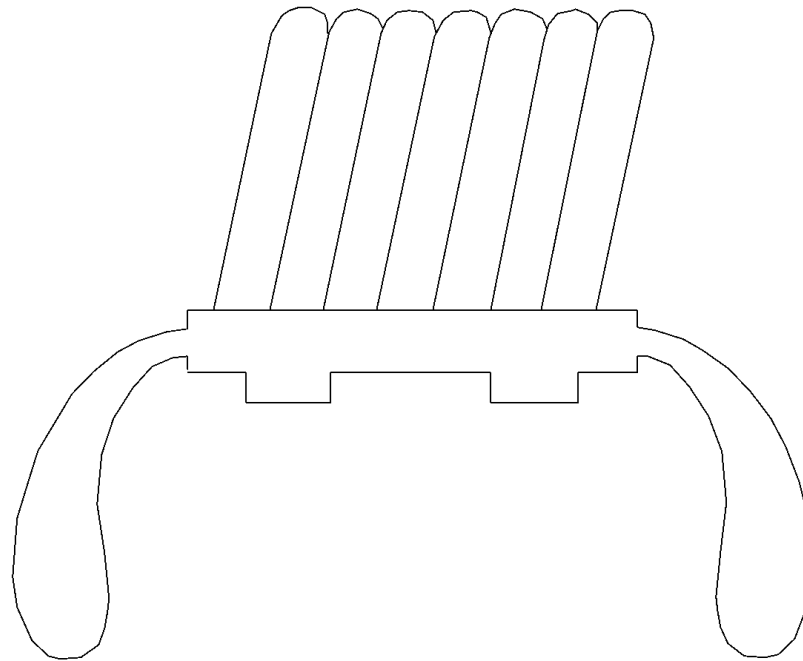
- We can see on in front of the king-list of Abydos temple king Sethi I showing the way to his son Ramesses II towards the royal ancestors names. Sethi I in holding a censer, while Ramesses II is holding two document containers (mks).

The Heart (ib)



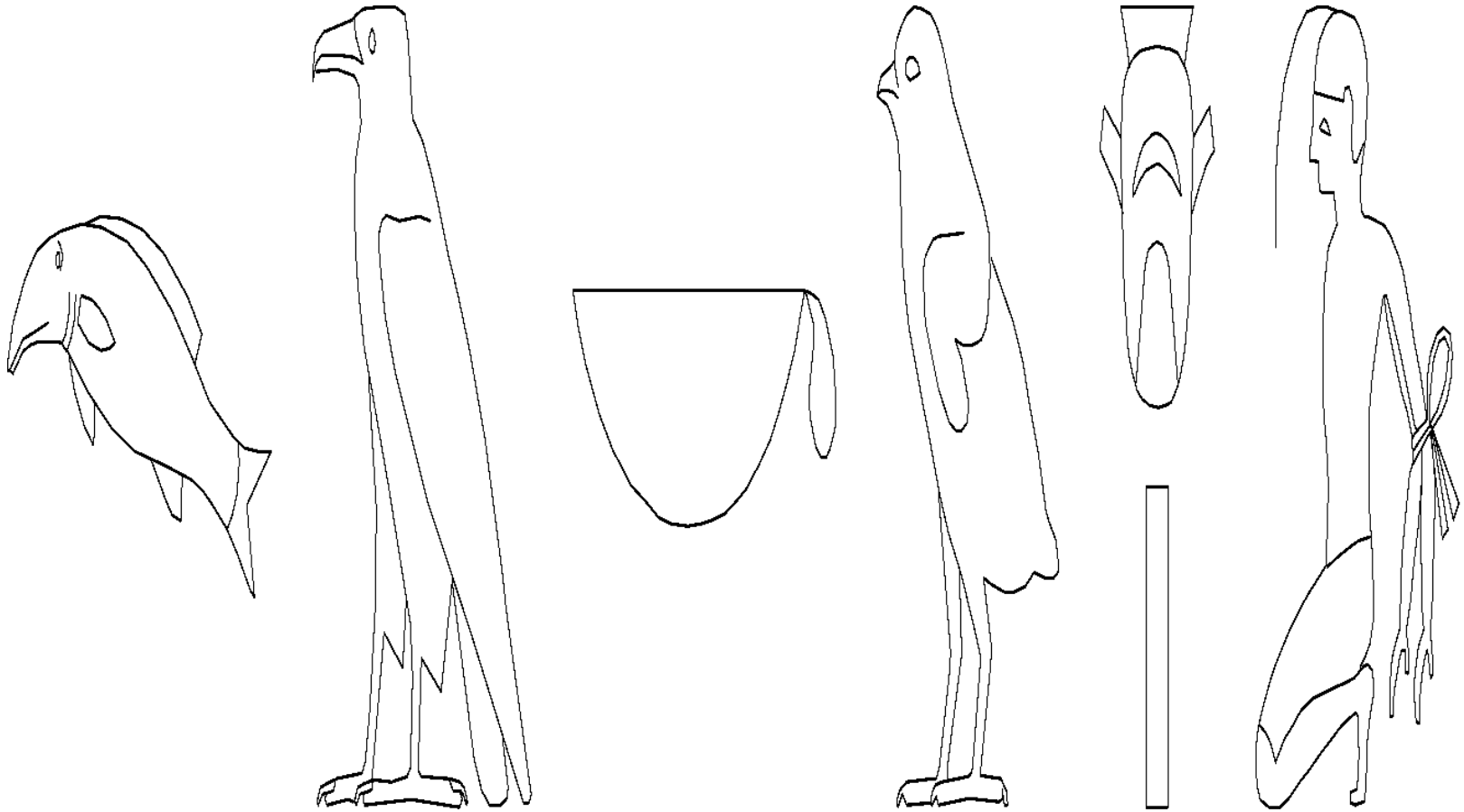
- To Ancient Egyptians, the heart was the seat of emotion, will and intention. This is evidenced by the many expressions in the Egyptian language which incorporate the word (ib). For Example : (Awt ib) wideness of heart, happiness.

The symbol (*Aw*)



- The symbol (Aw) consists of a portion of backbone with spinal cord issuing at both ends.
- Another expression connecting the heart to emotion : (XAkwi) which literally means : truncated heart (قلب مقطع).

() (قلب مقطع = truncated heart XAkwi)

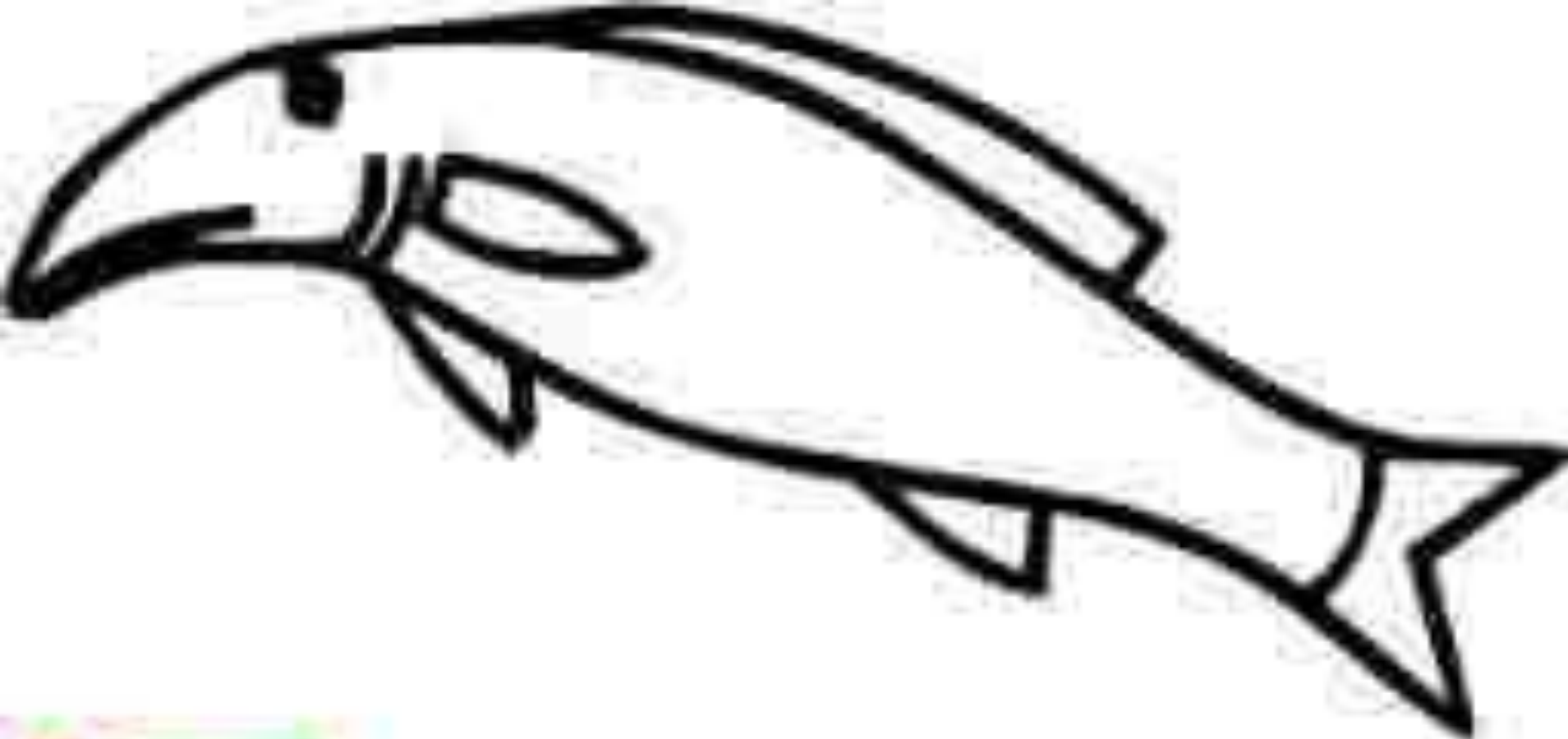


- The fish represented is the oxyrhynchus (*Mormyrus Kannume*) السمكة المدببة الأنف .
- It is called in Arabic : مرمور. In Egypt : ميرا مار.
- It was worshipped in Al Bahnassa (at Bani Mazar).
- Al Bahnassa was called in Greco Roman times : Oxyrhynchus. It was the capital of the 19th nome of Upper Egypt.
- It's Ancient Egyptian name was : Pr-Medjed.









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www.youtube.com/egyptdecoded



Momysus hypomelas

Kasulu



UGANDA

135/-



- The determinative of the word (XAkw ib) consists of a man with blood streaming from his head, his arms being tied behind his back.
- In the judgement scene the god Anubis is sometimes shown adjusting the balance slightly maybe in favour of the deceased to ensure a safe entry into the underworld.

Anubis adjusting the balance (weighing of the heart ceremony)



- Since it was believed that the heart could reveal a person's true character and intention it was left in the body during mummification. There was some concern that the heart might testify against its owner and condemn him at the judgment. In order to prevent this a heart scarab was wrapped within the bandages.





- The inscription on this scarab consisted of Chapter 30 from the Book of the Dead : ‘O my heart which I had from my mother, do not rise up against me as a witness, do not speak against me concerning what I have done, do not bring up anything against me in the presence of the great god of the West’.

- Heart Amulets :
- Heart amulets taking the form of a vase with lug (أذن) handles (perhaps representing the blood vessels), were introduced into the funerary equipment.

Egyptian Heart Amulets







- Thanks

