

The ‘Š-Tree in Ancient Egypt

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Abstract:

‘Š-tree was known in ancient Egypt since Pre-dynastic Period and had great importance as one of the sacred trees of ancient Egypt that was associated with Osiris. ‘Š-tree was the tree that magically grew up around the body of Osiris when his sarcophagus was washed up on the shores of Byblos. Through the conflict between Horus and Seth, Horus used a boat made of ‘Š-tree in his conflict against Seth who usurped the rightful rule of Horus. In the tale of the two brothers, Bata went to the valley of the ‘Š-trees to hide from the oppression of his brother. ‘Š-tree was important in the manufacture of some funerary furniture such as: coffins, false doors and religious tablets. ‘Š-oil was also used in the embalming process and in funerary offerings and was depicted in some tombs and temples. ‘Š-tree was the source of wood that was used in constructing the boats due to its many advantages and its ability to withstand collision with coral reefs as well as buildings, roofing works and the manufacture of the doors of tombs and houses. These aspects will be handled in the current study in details.









Keywords: ‘Š, Tree, Cedar, Pine, Fir, Cypress, Acacia and Oil.



I-Introduction:

Timber had a religious importance in the civilizations of the ancient Near East and was a major source of materials that had been used in buildings¹. In ancient Egypt, the timbers and trees were depicted on paintings of the tombs and the archaeological remains. The depictions provided some additional information about trees, however the ancient Egyptian names for many trees are still unknown. The trees grew along the Nile River as well as in the desert. The trees were useful in many ways, such as: cattle fodder, tanning leather, tinting linen, boats, funerary furniture, coffins, statues, for medical purposes and the woodworking and carpentry that were among the most advanced technologies in ancient Egypt².

¹Gilbert, A.S., “The Flora and Fauna of the Ancient Near East”, In: J.M. Sasson (ed.). *Civilizations of the Ancient Near East*. I. New York, 1995, p.153-174; Hepper, F.N., “Timber Trees of Western Asia”, In: G. Herrmann (ed.). *The Furniture of Western Asia, Ancient and Traditional*, Conference at the Institute of Archaeology, University College London, June 28 to 30, 1993. Mainz, 1996, p. 1-12; Kuniholm, P.I., “Wood”, In: E.M. Meyers (ed.). *The Oxford Encyclopedia of Archaeology in the Near East*, New York-Oxford, 1997, p. 347-349.

²Engelbach, R., “Ancient Egyptian Woods”, In: *Annales du Service des Antiquités de l’Égypte* 31 (1931), p. 144; Oakley, K.P., “Woods Used by the Ancient Egyptians”, In: *Analyst* LVII (1932), p. 158-159; Germer, R., “Flora”, In: D.B. Redford (ed.), *The Oxford Encyclopedia of Ancient Egypt*. I, New York, 2001, p. 535-541; Gale, R., Gasson, P., & Hepper, F.N., “Wood”, In: P.T. Nicholson & I. Shaw (eds.). *Ancient Egyptian Materials and Technology*, Cambridge-New York-Melbourne-Madrid-Cape Town-Singapore-São Paulo-Delhi, 2009, p. 334-352; Killen, G., “Wood.” In: P.T. Nicholson & I. Shaw (eds.). *Ancient Egyptian Materials and Technology*, Cambridge-New York-Melbourne-Madrid-

The most common trees, that had been known by the Egyptians, were the Nile acacia tree , *sndt*³, the sycamore tree , *nht*⁴, the tamarisk tree , *isr*⁵, the carob tree , *ndm*⁶, the willow tree , *trt*⁷, the moringa tree , *b3k*⁸, the pomegranate tree , *inhmn*⁹ and the almond tree , *wnt*¹⁰.

The ancient Egyptians were very interested in cultivating the trees, which was used in constructing buildings, ships, furniture, coffins and agricultural and household tools. However, those trees were not solid and their woods were not qualified for making thin pieces of furniture since it was not hard enough. Therefore, the ancient Egyptians sent special expeditions for obtaining the trees and woods that were not available in Egypt¹¹, such as: , *mrw*¹² and , *ꜥꜥ*¹³.

Cape Town-Singapore-São Paulo-Delhi, 2009, p. 353-367; Deglin, F., "Wood Exploitation in Ancient Egypt. Where, Who and How?", In: In H. Abd El Gawad., N. Andrews., M. Correas-Amador., V. Tamorri., & J. Taylor (eds.), *Current Research in Egyptology 2011*. Proceedings of the Twelfth Annual Symposium Which Took Place at Durham University, United Kingdom, March 2011. Oxford, 2012, p. 85-96;

مفيدة الوشاحي & عبدالله دياب، "تصوير النباتات في عصور ما قبل التاريخ في مصر القديمة"، مجلة اتحاد الجامعات العربية للسياحة والفنادق، المجلد الثامن، الجزء الأول، عدد ديسمبر، 2011، ص. 1-25.

³ *Acacia nilotica*: Wb IV, p. 521; Hepper, N., *Pharaoh's Flower. The Botanical Treasures of Tutankhamun*, London, 1990; Hannig, R., *Großes Handwörterbuch Ägyptisch-Deutsch (2800-950 V. Chr.). Die Sprache der Pharaonen*, Main am Rhein, 2006, p. 831; Gale., Gasson., & Hepper., *Ancient Egyptian Materials and Technology*, p. 334-352; ترجمة أحمد زهير، *مكتبة مدبولي، القاهرة، 1993*، ص. 132 أمين، مكتبة مدبولي، القاهرة، 1993، ص. 132

⁴ *Ficus sycomorus*: Wb II, p. 282; Hannig., *Großes Handwörterbuch Ägyptisch-Deutsch*, p. 418; Gale., Gasson., & Hepper., *Ancient Egyptian Materials and Technology*, p. 334-352; ليز مانكه، *التداوي بالأعشاب في مصر القديمة*، ص. 226

⁵ *Tamarix nilotica/Tamarix aphylla*: Hannig., *Großes Handwörterbuch Ägyptisch-Deutsch*, p. 104; Gale., Gasson., & Hepper., *Ancient Egyptian Materials and Technology*, p. 334-352; ليز مانكه، *التداوي بالأعشاب في مصر القديمة*، ص. 334

⁶ *Cerantonia silique*. Wb II, p. 378; Lucas, A., & Harris, J.R., *Ancient Egyptian Materials and Industries*, London, 1962; Baum, N., *Arbres et Arbustes de l'Egypt Ancienne. La Liste de la Tombe Thébaine d'Ineni (no 81)*, Leuven, 1988; Hannig., *Großes Handwörterbuch Ägyptisch-Deutsch*, p. 449; Gale., Gasson., & Hepper., *Ancient Egyptian Materials and Technology*, p. 334-352; ليز مانكه، *التداوي بالأعشاب في مصر القديمة*، ص. 182

⁷ Wb V, p. 386; 334. ليز مانكه، *التداوي بالأعشاب في مصر القديمة*، ص. 334

⁸ Wb II, p. 423; 268. ليز مانكه، *التداوي بالأعشاب في مصر القديمة*، ص. 268

⁹ Wb I, p. 98; 310. ليز مانكه، *التداوي بالأعشاب في مصر القديمة*، ص. 310

¹⁰ Wb I, p. 173; 309. ليز مانكه، *التداوي بالأعشاب في مصر القديمة*، ص. 309

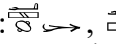




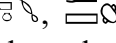




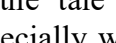




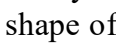














¹¹ ولیم نظیر، *الثروة النباتية عند القدماء المصريين، القاهرة، 1970*، ص. 154.

¹² *Cedrus libani*: Lucas, A., & Harris, J.R., *Ancient Egyptian Materials and Industries*, London, 1962; Meiggs, R., *Trees and Timber in the Ancient Mediterranean World*, Oxford, 1982; Nibbi, A., "Some Remarks on the Lexicon Entry. Zeder, Cedar", In: *Discussions in Egyptology 7* (1987), p. 13-27; Wilson, P., *A Ptolemaic Lexikon. A Lexicographical Study of the Texts in the Temple of Edfu*, Leuven, 1997; Cichocki, O., "Dendrochronological Investigations on Cedar Objects of Ancient Egypt", In: M. Bietak (ed.). *The Synchronisation of Civilisations in the Eastern Mediterranean in the Second Millennium B.C. II*. Proceedings of the SCIEM 2000-Euro Conference, Haindorf, 2nd of May-7th of May 2001, Wien, 2003, p. 43-46; Hannig. *Großes Handwörterbuch Ägyptisch-Deutsch*, p. 348; Gale., Gasson., & Hepper., *Ancient Egyptian Materials and Technology*, p. 334-352.

¹³ *Cupressus sempervirens*: Hepper, N., *Pharaoh's Flower. The Botanical Treasures of Tutankhamun*. London, 1990; Gale., Gasson., & Hepper., *Ancient Egyptian Materials and Technology*, p. 334-352; Hannig. *Großes Handwörterbuch Ägyptisch-Deutsch*, p. 159.

Pine-tree was imported from among other kinds of trees¹⁴. Some scholars believed that 'š-tree was a type of Pine-trees, while others mentioned that this 'š term referred to the 'š-wood more than 'š-trees¹⁵.

II-'š-Tree in Ancient Egyptian Language:

The word of 'š, 'š differed in ancient Egyptian language. It was written and translated in various ways: 'š, 'š as Cedar-tree¹⁶ or Lebanese Cedar, Pine tree¹⁷ or Fir tree¹⁸. 'š was written in different forms such as: , , , , , , , , , , , , , , , , , , ,  and was translated as a Cedar-tree or Cedar-wood²¹. Relying on the tale of two brothers, 'š was mentioned and translated as the Cypress tree, especially when the hero of the story hung his heart on the 'š-tree and he compared the shape of the human heart with the fruits of cypress trees²². Due to Orbiney Papyrus²³, , 'š was translated as the acacia tree and the text reads as          *šmt.n.i r t3 int p3* 'š, "I will go to the acacia-hill"²⁴ and according to the tale, Bata draw out his soul and place it on the top of the acacia's flower for safe keeping after his arriving at the valley of the acacia²⁵. While, others mentioned that 'š means another type of tree

¹⁴ There were two kinds of Pine-trees. The first kind called *Pinus Halepensis Mill* and it is characterized as an evergreen plant, large size, small branches and soft surface and it grows in Europe and the Mediterranean region, while the second kind called *Pinus Pinea L* and it is distinguished with high trees, reddish-yellow color, softness, easy cracking, easy for polishing and impregnates colors and was known for being hard. Its fruits had been found in tombs of Tuna El-Gabel and tombs of Saqqara dating back to Graeco-Roman Period: Loret, V., "Etude sur Quelques Arabes Egyptiens", In: *Rec de Trav* 11 (1880), Paris, p. 60; Brunton, G., & Thompson, C., *The Badarian Civilisation and Predynastic Remains near Badari*, 1928, p. 62-63;

وليم نظير، الثروة النباتية عند القدماء المصريين، ص. 183: السيد عزت قنديل، أساسيات تصنيف الأشجار وتعريف الأشجار، الإسكندرية، 1991، ص. 88: محمد رشاد حماد، نجارة الأثاث في مصر القديمة، القاهرة، 2005، ص. 53: طلعت عبد الحميد، أساسيات علوم الأشجار الخشبية، القاهرة، 2022، ص. 19.

¹⁵ Glanville, S.R.K., "Records of a Royal Dockyard of the Time of Tuthmosis III. Papyrus British Museum 10056", In: *ZÄS* 68 (1932), p. 8-10.

¹⁶ *Wb* I, 228:2; Faulkner, R.O., *A Concise Dictionary of Middle Egyptian*, Oxford, 1977, p. 49.

¹⁷ Loret, V., "Quelques notes sur L'Arbre Ash", In: *ASAE* 16 (1916), p.48; Glanville, *ZÄS* 68 (1932), p. 8; Gardiner, A., *Egyptian Grammar. Being an Introduction to the Study of Hieroglyphs*, Griffith Institute, Oxford, 1973, p. 484.

¹⁸ Loret, *ASAE* 16 (1916), p.48; Glanville, *ZÄS* 68 (1932), p. 8; Gardiner, *Egyptian Grammar*, p. 558; Germer, R., *Flora der Pharonischen*, 1985, p.6-7; Nigel, H.F., *Pharaohs Flowers*, London, 1990, p. 44-45.

¹⁹ Budge, E.A.W., *Egyptian Hieroglyphic Dictionary*, London, 1920, p. 137.

²⁰ Faulkner, R.O., *A Concise Dictionary of Middle Egyptian*, Oxford, 1977, p. 49.

²¹ Budge, *Hieroglyphic Dictionary*, p. 137.

²² Jaquemin, M.M., "Cedre ou Sapin", in *Kemi* 4, p.113-118.

²³ Orbiney Papyrus in the British Museum and spoke about the tale of the two brothers and it dates back to the era of King Seti I: Moldenke, C.E., *The Tale of the Two Brothers. A Fairy tale of ancient Egypt*, 1898, p.77.

²⁴ Moldenke, *Two Brothers*, p.98; Wilson, E.A.M., *Egyptian Literature Comprising Egyptian Tales, Hymns, Litanies, Invocations, the Book Of The Dead and Cuneiform Writings*, New York & London, 1901, p.169.

²⁵ Wake, C.S., "Traits of an Ancient Egyptian Folk-Tale, Compared with Those of Aboriginal American Tales", In: *The Journal of American Folklore*, Vol.17, No.67(1904), p. 256

grew in Lebanon and its color is yellow and brought from the Phoenician coast²⁶. Lastly, 𓆎 was also translated as *Pinus Pinea*²⁷.

III- Word 𓆎 in Different Eras:

𓆎 was first depicted on monuments of the Archaic Period, such as: two ivory tablets of King Hor-Aha²⁸; ivory tablet of King Djer²⁹; ivory tablet of King Den³⁰ inscribed 𓆎, 𓆎 with writing 𓆎 sign and the branch 𓆎 as a determinative for the tree³¹; ivory piece of King Den inscribed 𓆎, 𓆎 by using the sign 𓆎 and meaning deciduous trees³²; a tablet of King Semerkhet inscribed 𓆎 as 𓆎³³; one of the tablets of King Qa'a inscribed 𓆎 as 𓆎 by using 𓆎 sign and followed by the determinative of tree 𓆎³⁴; another tablet of King Qa'a engraved 𓆎 as 𓆎³⁵; another tablet of King Qa'a incised 𓆎 as 𓆎, *h3tt* 𓆎³⁶. 𓆎 appeared on the individual's stela from the Archaic Period, such as: the stela of a woman called *Hkn* from the 2nd Dynasty engraved 𓆎 as 𓆎³⁷.

Based on the previous tablets, it is probably that the sign 𓆎 is equal to the sign 𓆎, which means wood or tree, as was registered on the two tablets of King Den and King

²⁶عبد الحميد زايد، "العلاقات بين مصر وبيبلوس من خلال الآثار الفرعونية"، مجلة كلية الآداب، العدد السادس، جامعة الكويت، 1974.

²⁷Meeks, T., "Des Hommes et des Plantsmai", In: *Cahier d'Histoire des Techniques II*, (1990), p.77-78.

²⁸Two ivory tablet of King Hor-Aha displayed in British Museum (35518) and Petrie Museum at London (UC19603) and the two tables were found in Um Al-Ga'ab area at Abydos: Petrie, W.M.F., *The Royal Tomb of Early Dynasty*. II, London, 1901, pl. 10, 2 & 11:2; Spencer, A.J., *Early Dynastic Objects III*, London, 1980, p. 455; Kahl, J., *Das System des ägyptischen Hieroglyphenschrift in der 0-3 Dynastie*, Wiesbaden, 1994, p.590-660.

²⁹Discovered in Um Al-Ga'ab at Abydos; Petrie, W.M.F., *The Royal Tomb of First Dynasty*. I, London, 1900, pl. 13:3; Kahl, *ägyptischen Hieroglyphenschrift*, p.806-815.

³⁰From Um Al-Ga'ab at Abydos; Petrie, *Royal Tomb of First Dynasty*. I, pl. 16:24

³¹منيرة محمد حمدي، أخشاب الأشجار الصنوبرية ودورها في حضارتى مصر والعراق القديم، رسالة ماجستير غير منشورة، كلية الآداب، جامعة القاهرة، 2012، ص. 52.

³²Discovered in Abydos: Helck, W., *Untersuchungen zur Thinitenzeit*, *ÄÄ 45*, Wiesbaden, 1987, p. 159-160; Kahl, *ägyptischen Hieroglyphenschrift*, p. 619.

³³The tablet of King Semerkhet displayed in British Museum (BM 32668) and was found in Um Al-Ga'ab area at Abydos: Petrie, *Royal Tomb of First Dynasty*. I, pl. 17:26; Helck, *Untersuchungen zur Thinitenzeit ÄÄ 45*, p. 163.

³⁴Helck, *Untersuchungen zur Thinitenzeit*, *ÄÄ 45*, p. 164; Kahl, *ägyptischen Hieroglyphenschrift*, p.557.

³⁵Helck, *Untersuchungen zur Thinitenzeit*, *ÄÄ 45*, p. 164; Kahl, *ägyptischen Hieroglyphenschrift*, p.557, 586; Dreyer, G., Engel, E.M., Hartund, U., Hikade, Th., Kohier, E.ch. & Pum Penmeier, F., "Um el Qaab. Nachuntersuchungen im Frühzeitlichen Königsfriedhof. 7/8 Vorbericht"; In: *MDAIK 52* (1996), p. 11-81.

³⁶Leclant, J. & Clerk, G., "Fouille Travaux en Egypte et au Soudan 1990-1991", In: *Orientalia 61* (1992), pl. 28:35; Kahl, *ägyptischen Hieroglyphenschrift*, p.613; Dreyer, *MDAIK 52* (1996), p. 75.

³⁷Saad, Z., "Ceiling Stela in Second Dynasty Tombs from the Excavation At Helwan", In: *Cahier des Annales du Service des Antiquités de l'Egypte 21/ SAE*, Le Caire, 1957, p.3-5; Barta, W., *Die Altägyptische Opfrliste*. MÄS 3, Berlin, 1963, p. 20.

Semerkheth. Also, the tablet of King Den inscribed 𓆎 as 𓆎 and the two tablets of King Qa'a inscribed 𓆎 as 𓆎 confirmed that the two signs 𓆎, 𓆎 are equal³⁸.

𓆎 was inscribed in the Old Kingdom in two shapes; the first form 𓆎³⁹ consists of a human arm and a pool of water and follow by a carved stem that relates to the oval shape of the Pine-tree. The second form 𓆎⁴⁰ has the determinative of *nw* vessels, indicating that this tree produced the oil that was used in embalming⁴¹ and with the determinative of a carved stem referring to the oval shape of the Pine-tree. The Old Kingdom tombs have many depictions of offering tables mentioning the name of 𓆎⁴². 𓆎 appeared in the scenes of the temple of King Seneferu and the determinative of the word was inscribed as 𓆎 that referring to 𓆎-tree and another scene from the same temple mentioned the fruits of 𓆎 as one of the sacred offerings and its determinative is 𓆎 as a basket full of fruits and was held by a servant⁴³. 𓆎 has appeared in the Royal Annals, the Pyramid Text, the literature of the Late Old Kingdom, and on the false doors of Old Kingdom⁴⁴.

In the Middle Kingdom, 𓆎 appeared with the same two shapes of the Old Kingdom; 𓆎 and 𓆎⁴⁵. While, another form of 𓆎, 𓆎, 𓆎 was inscribed with the determinative of 𓆎 to express smells of the 𓆎-oils⁴⁶. Scholars believed that 𓆎 referred to a pimple⁴⁷ or gland⁴⁸. Probably, it was a pimple not a gland due to finding aromatic materials used for cosmetics⁴⁹. Due to the determinative 𓆎, 𓆎-oil was considered as one of the oils which were used in the cosmetic process to hide the pimples that appeared on the face or to treat these pimples⁵⁰. Some words were inscribed containing the 𓆎 pimple and were followed by the determinative of the tree 𓆎. Although this shape is mostly meant the sycamore tree, it also represented many types of trees, including Pine-trees⁵¹.

³⁸Helck, *Untersuchungen zur Thinitenzeit* ÄÄ 45, p. 160.

³⁹*Wb* I, 228.

⁴⁰*Wb* I, 228.

⁴¹زينب عبد التواب رياض، تطور الأواني الحجرية في مصر منذ عصور ما قبل التاريخ حتى نهاية عصر الدولة الوسطى، رسالة دكتوراة غير منشورة، جامعة القاهرة، 2010، ص. 287.

⁴²Dunham, D., & Simpson, W.K., *Giza Mastabas I. The Mastaba of Queen Mersyanch*, Bosten, 1974, pl.9; Simpson, W.K., *Giza Mastabas II. The Mastaba of Qar and Idu*, Boston, 1976, fig.30; Kanawati, N., Woods, A., & Shafik, S., *Mereruka and his Family*. III, Oxford, 2011.

⁴³Edel, E., "Studien zu den Relieffragment aus dem Temple des Konig Snofru", In: *Studies in Honor of Simpson*, Boston, 1996, p. 199-208;

منيرة محمد حمدي، أخشاب الأشجار الصنوبرية، ص. 118.

⁴⁴See the full discussion of these entities below under 'the usage of 𓆎-tree'.

⁴⁵*Wb* I, p. 228.

⁴⁶منيرة محمد حمدي، أخشاب الأشجار الصنوبرية، ص. 110.

⁴⁷Gardiner, *Egyptian Grammar*, p. 539.

⁴⁸عبد الحليم نور الدين، اللغة المصرية القديمة، الطبعة التاسعة، القاهرة، 2011، ص. 458.

⁴⁹زكي يوسف سعد، الحفائر الملكية بطلوان، حلوان، 1952، ص. 62.

⁵⁰ياسر راضى مسعد، دراسة خطية وحضارية لبرديات رولين الحسابية، ص. 163-164.

⁵¹ريتشارد ويلنكسون، قراءة الفن المصري: دليل هيروغليفي للتصوير والنحت المصري القديم، ترجمة يسرية عبد العزيز، القاهرة، 2007، ص. 122.

In the New Kingdom, 𐀓 appeared in different shapes such as: 𐀓𐀕, was inscribed with a human arm, a pool of water and was followed by a determinative of tree that related to the Pine-tree; 𐀓𐀕𐀕 was incised with w sign referring to the plural, 𐀓 pimple, 𐀕 tree sign and 𐀓 three determinative of plural; 𐀓𐀕 was followed by the determinative of a 𐀕 tree with its tree branch and 𐀓𐀕𐀕 consists of 𐀓 pimple, 𐀕 tree with its tree branch and three determinative of 𐀓 plural⁵².

IV- Usage of 𐀓-tree:

A) Architectural Element:

𐀓-tree was used since the Pre-dynastic eras in buildings and construction. Remains of house's columns made of 𐀓 were discovered in Hierakonpolis⁵³. The ancient Egyptian used it in the construction of the royal tombs in the Archaic Period in Abydos as in the pavements and ceilings of the tombs of Djer at Abydos and Qa'a as well as in the burial chamber of Queen Meret-Nebet and Queen Mersy-ka⁵⁴ and in the funerary equipment of Aadj-ib at Saqqara⁵⁵.

Some wooden pieces were used in the rooms leading to the burial chamber of the Bent Pyramid of King Senefru in Dahshur⁵⁶, according to the royal annals of Old Kingdom⁵⁷, that stated that Senefru imported 𐀓-wood from abroad which were used in construction of doors of his palace, such statement was documented on Palermo Stone as following: 𐀓𐀕𐀕𐀕𐀕𐀕⁵⁸, *irt 3w ḥ-(n) swt 𐀓*, "Making the doors of the palace of the King from 𐀓". The used determinative is 𐀕 but it appeared in a different form, maybe due to different usage⁵⁹.

𐀓-tree was used in construction of doors of the houses. Due to a text from the tomb of Ankhtifi⁶⁰ which stating that: 𐀓𐀕𐀕𐀕𐀕𐀕⁶¹, *k3 iwnw prw nw 𐀓*, "Making the doors of houses from 𐀓". Also, Djhoty, the overseer of the Hatshepsut's

⁵²Lesko, L.H., *A Dictionary of Late Egyptian I*, United States of America, 2002, p. 7.

⁵³Hoffman, M.A., "An Amratian House from Hierakonpolis and Its Significance for Predynastic Research", In: *JNES* 39 (1980), p.119-137.

⁵⁴Petrie, *Royal Tomb of first Dynasty*. I, p. 17; *Royal Tomb of Early Dynasty*. II, p. 9.

⁵⁵حسام حسن توفيق، تجارة مصر الخارجية منذ أقدم العصور وحتى نهاية الأسرة الثانية عشر، رسالة ماجستير غير منشورة، كلية الآثار، جامعة القاهرة، 1997، ص. 22.

⁵⁶أحمد فخرى، الأهرامات المصرية القديمة، القاهرة، 1961، ص. 111-113.

⁵⁷Royal Annals are important for the early Egyptian history as they list significant events for the year over the course of successive kings' reigns; Wilkinson, T.A.H., *Royal Annals of Ancient Egypt. The Palermo Stone and its Associated Fragments*, London: Kegan Paul, 2000, p. 20-21

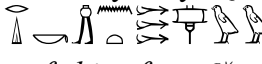
⁵⁸Urk I, p. 237.

⁵⁹منيرة محمد حمدي، أخشاب الأشجار الصنوبرية، ص. 120.


⁶⁰Ankhtifi lived in the First Intermediate Period, Cf: Spanel, D., "The Date of Ankhtifi of Moalla", In: *GM* 78 (1984), p. 87-94.

⁶¹Vandier, G., *La Tomb d'Ankhtifi et la tombe Sobek-Hotep*, Le Caire, 1950, p. 232.

treasury, mentioned on the walls of his tomb that he erected the doors with 'š-tree at the temple of Deir Al-Bahari⁶².

The depictions and the texts of Old Kingdom and New Kingdom mentioned that 'š-tree was used in construction of the masts of ships. A text from the tomb of Kom El-Koffar, 8th Dynasty, Qift mentioned that the mast of the ship had been made of the 'š-tree: , *rdi.kwi int htwt-tšw nw 'š*, "Caused to bring the masts of ships from 'š-tree"⁶³. Also, Ahmose I inscribed at the Karnak temple that he used the 'š-tree in building of masts of flags, ceilings and pavements. Aneny erected masts of flags in front of the Karnak temple from 'š-tree in the reign of Tuthmosis I. Sennefer mentioned in his tomb at Luxor that the aim of his trip to bring 'š-tree to make the flags' masts for the temple of Amon at Karnak⁶⁴. 'š was depicted on the walls of tomb of Rekhmere in the form of blocks of different sizes and shapes with red color⁶⁵.

B) Boats:

'š-trees are characterized as an evergreen plant, have a soft wood⁶⁶, very flexibility and non-breaking when hitting coral reefs⁶⁷. Therefore, 'š-tree was used in making the boats. The depiction of ships referred to the use of ships by the ancient Egyptians, such as: on pottery of Naqada II and the tablets of Hor-Aha⁶⁸ depicted two ships and the name of , *mrw* is written above two ships. This indicates that the two ships are made of the *mrw*-wood or carry this type of wood⁶⁹. The tablet of Hor-Aha mentioned the name of the city of *psš*, which was considered the source of this wood and located on the Phoenician coast⁷⁰. The card also depicted another boat followed by name of another city. It is likely the city of Hermopolis, the city of the god Djehuti⁷¹, while another opinion mentioned that it was the city of Buto⁷². According to the site of *psš* outside the borders of Egypt, that wood was imported from abroad and was not Egyptian origin and ships used to bring it and such trips were considered important in this early period and recorded its bringing along with the celebrations of deities⁷³.

⁶²Urak IV, p. 450.

⁶³Mostafa, M.F., "The Autobiography A and A Related Texts (Block 52) from the Tomb of Shemai at Kom El-Koffar/Qift", In: K. Daoud, S. Bedier, & S. Abd el-Fattah, *Studies in Honor of Ali Radwan*, vol. 2 (CASA 34; Cairo, 2005), p. 172.

⁶⁴Urak IV, p. 778, 529-542.

⁶⁵Loret, *ASAE* 16 (1916), p. 37-40.

⁶⁶طلعت عبد الحميد، أساسيات علوم الأشجار الخشبية، القاهرة، 2022، ص. 19.

⁶⁷Ward, C.A., *Sacred and Secular Ancient Egyptian Ships and Boats*, Boston, 2000, p. 21.

⁶⁸Petrie, *The Royal Tomb of Early Dynasty*. II, pl. 10, 2; Spencer, *Early Dynastic Objects* III, p. 455.

⁶⁹ياسر راضى مسعد، دراسة خطية وحضارية لبرديات رولين الحسابية بالخط الهيروغليفي رقم (203-213-237)، رسالة ماجستير غير منشورة، كلية الآداب، جامعة المنصورة، 2021، ص. 161.


⁷⁰Helck, *Untersuchungen zur Thinitenzeit* ÄÄ 45, p. 172.


⁷¹Legge, F., "The Tablets of Nagadah and Abydos", In: *PSBA* 29 (1907), p. 18-24.

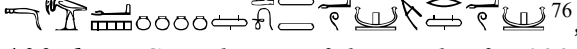
⁷²احمد سعيد، البطاقات العاجية والخشبية الملكية فى الأسرتين صفر والأولى، 2011، ص. 16.



⁷³منيرة محمد حمدى، أخشاب الأشجار الصنوبرية، ص. 67.

In the reign of king Senefru, the oldest navy was established through the missions that were sent by King Senefru to bring woods as was documented on Palermo Stone:

 ⁷⁴, *mḥ dšr mrw dw3 t3wy mḥ 100 dpt*, “Constructing the 100 cubit of red mrw-wood of dw3 t3wy boat”.

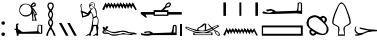
 ⁷⁵, *int dpt 40 mḥ š*, “Bringing 40 boats filled with š-tree”.

 ⁷⁶, *mḥ dšr š dw3 t3wy mḥ 100 dpt mr(w) mḥ 100 dpt*, “Completing of the work of a 100-cubit š-wood of dw3 t3wy boat, 100-cubit mrw-wood boats”⁷⁷.

The determinative of š was written as  referring to š-tree and the boats carrying that type of tree, while the other texts inscribed š and *mrw* with the determinative  of piece of wood that referring to the š-wood that had been used in construction of the boats.

Another two boats were discovered in a boat pits to the south of the great pyramid of King Khufu at Giza and they were made of Cedar-wood⁷⁸. Also, the mortuary temple of King Sahure at Abusir, 5th Dynasty, depicted the commercial ships while arriving at the Syrian shores to bring the woods, which were similar to the ships of King Khufu⁷⁹. Such commercial ships, were depicted also on the causeway of the pyramid of King Unas, 5th Dynasty, at Saqqara that were probably carrying the Cedar or š-tree like the depictions of Sahure at Abusir⁸⁰.

Due to the excavations of Wadi Gawasis, wooden pieces of Cedar-wood were discovered and used in manufacture of ships and those ships were Egyptian-made, according to the distinctive character of Egyptian design and paddles of š-tree that had been discovered. The shipbuilders used to inspect the ships after their return from the Syrian coast or Punt land so that the damaged wooden pieces of ship would be maintained and replaced with new pieces of Cedar or š-tree⁸¹.

According to the tale of Horus and Seth, they were wrestled in the Nile and each one made his own boat for fighting. Seth made his boat of the stone, while Horus made his own boat of š-wood as documented in the text: , *mdḥ n.f*

⁷⁴Urk I, p. 236.

⁷⁵Urk I, p. 236.

⁷⁶Urk I, p. 236.


⁷⁷Cf. Scalf, F., “Rereading the 7th Count of Snefru in the Palermo Stone”, In: *GM* 220 (2009), p. 89-93.

⁷⁸Cf. Jenkins, N., *The Boat Beneath the Pyramid: King Cheops’ Royal Ship*, London, 1980.

⁷⁹Wachsmann, S., *Seagoing Ship and Seamanship in the Bronze Age Levant*, London, 1998, p. 12.


⁸⁰Wachsmann, *Seagoing Ship and Seamanship*, p. 18; Hassan, S., “The Cause Way of Wenis”, In: *ZÄS* 80 (1955), p. 138.

⁸¹Fattovich, R., *Harbor of the Pharaohs to the Land of Punt at Marsa Wadi Gawasis*, Napoli, 2007, p. 135-137,144-146.

w^c w³ n ^ϛ, “Shipwrighting to him one boat of ^ϛ-tree”⁸². Also, the tablet of King Semerkhet inscribed the name of Horus above ^ϛ name as following  and this tablet indicates that the wood of the ^ϛ is associated with the boat of Horus⁸³.

C) Coffin:

The ancient Egyptians gave more attention to the other world by preserving the body and placing it inside a coffin. It was clear that the Cedar-trees or ^ϛ-tree were used in manufacture of coffins, because of their numerous advantages, such as: the quality of its wood, wide diameter and antifungal⁸⁴.

A wooden sarcophagus was found in the pyramid of King Djoser, made of four types of wood; the Cedar, Pine, Cypress and a kind of Egyptian wood⁸⁵ and this sarcophagus is made of six layers⁸⁶. Another coffin of Idu II from the reign of King Pepi II, 6th Dynasty, made of Cedar wood. The text above this coffin mentioned that , *imy-r3 pr* ^ϛ, “the overseer of the house of ^ϛ”. The text refers to the importance of ^ϛ-tree that brought and placed in the storerooms⁸⁷.

The literature of the late Old Kingdom states the importance of ^ϛ in ancient Egypt as in the text of *Ipuwer* Papyrus:



nn ms hdi.tw r [k^p]ny min ptri irti.n r ^ϛw n s^h.n, “Men do not sail northwards to [Byblos] today, What shall we do for Cedars for our mummies?”⁸⁸.

The *Ipuwer* Papyrus shed a light on the status of the Late Old Kingdom and the 1st Intermediate Period and the damage of precious kinds of wood as ^ϛ. These ^ϛ-wood used in the rites of embalmment and for construction of the divine barks and coffins in the temples and these costly materials are no longer replaced by others imports⁸⁹.

The British museum displayed a number of coffins that made of Cedar-wood and dating back to the Middle Kingdom (11th and 12th Dynasties)⁹⁰. Large coffins from the

⁸²Gardiner, A.H., *Late Egyptian Stories*, London, 1932, p. 54.

⁸³Petrie, *Royal Tomb of First Dynasty*. I, p. 43; Helck, *Untersuchungen zur Thinitenzeit* ÄÄ 45, p. 163.

⁸⁴Glanville, *ZÄS* 68 (1932), p. 7-41.

منيرة محمد حمدي، أخشاب الأشجار الصنوبرية، ص. 144.

⁸⁵Lucas, A., “Wood Working in Ancient Egypt”, In: *Empire Forestry Journal*, 13(2) (1934), p.213-218; Lucas, A., “The Wood of the Third Dynasty, Ply-Wood Coffin, from Saqqara”, In: *ASAE* 36 (1936) p.4; Ward, W.A., “Egypt and the East Mediterranean from Predynastic Time to the End of the Old Kingdom”, In: *JESHO* 6 (1963), p. 18 -21.

⁸⁶وليم نظير، الثروة النباتية عند القدماء المصريين، ص. 183.

⁸⁷Schmitz, B., *Untersuchungen zu Idu II, Giza. Ein Interdisziplinäres Projektf.* HÄB 38, Gerstenberg Verlag: Hildesheim, 1996, p. 21

⁸⁸Gardiner, A., *The Admonition of an Egyptian Sage*, Leipzig, 1909, p. 32.

⁸⁹Gardiner, *Admonition*, p. 32.

⁹⁰Cf. Davies, W.V., & Schofield, L., *Egypt the Aegean and the Levant. Interconnections in the Second Millennium Bc*, London, 1995.

Old and Middle Kingdoms, made of pine wood, were found and preserved in the Berlin Museum⁹¹.

D) One of Seven Sacred Oils:

The seven sacred oils were known as 𓆎𓆏𓆐𓆑 ⁹², *mrht*⁹³ and the ancient Egyptians recognized the seven sacred oils from the Old Kingdom onward⁹⁴. The names of the seven sacred oils were: 𓆎𓆏𓆐 *sty-hb*, 𓆎𓆏𓆑 *hknw*, 𓆎𓆏𓆒 *sft*, 𓆎𓆏𓆓 *hnm*, 𓆎𓆏𓆔 *tw3wt*, 𓆎𓆏𓆕 *h3tt (nt) 𓆕* and 𓆎𓆏𓆖 *h3tt nt thnw*⁹⁵. Three sacred oils were added to the original seven sacred oils, making ten in total⁹⁶. The seven sacred oils were used in the daily temple ritual, the ritual of opening of the mouth⁹⁷, to anoint the statue of the deceased and in the mummification process⁹⁸. The seven sacred oils were used to make the composition of Egyptian ointments and as well as incense in ancient Egypt⁹⁹.

⁹¹وليم نظير، الثروة النباتية عند القدماء المصريين، ص. 183.

⁹²Faulkner, *Dictionary of Middle Egyptian*, p. 112.

⁹³*Mrht* was a general word for any type of vegetable oil or animal fat as well as a term applied to scented mixtures. There are various ways to use oils and fats in ancient Egypt as in eating, cooking, and lighting. Oils were used for both the living and the dead, in preparing perfumes and medical medicines. In addition to the large quantities of oils that produced locally, Oils were also imported from abroad in the early ages and later. Texts of the 18th Dynasty indicated that the oils were imported from the Western Asia, as it was imported in the 20th Dynasty from Syria;

الفرد لوكلان، المواد والصناعات عند القدماء المصريين، ترجمة زكي اسكندر ومحمد زكريا غنيم، مكتبة مدبولي، القاهرة، ١٩٩١، ص. 552

Serpico, M & White, R., "Resins, amber and bitumen", In: I. Shaw., & P. Nicholoso., *The British Museum Dictionary of Ancient Egypt*, Cairo, 2000, p. 462; Serpico, M.T., "Oils and Fats", In: D.B., Redford (ed), *The Oxford encyclopedia of ancient Egypt*. II, University of Oxford, Oxford, 2001, p. 584.

⁹⁴Pischikova, E.V., "Representation of ritual and symbolic objects in Late XXVth Dynasty and Saite Private Tombs", In: *JARCE* 31 (1994), p. 67.

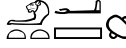
⁹⁵Tawfik, S., "Die Alabaster Paletten fur die sieben salbole in Alten Reich", In: *GM* 30 (1978), p. 77, 84.








⁹⁶The list of the seven sacred oils was found in the perfume laboratory of the Ptolemaic temple of Horus at Edfu and indicated to their contents and prescriptions collection. The first seven names were the main seven sacred oils, then there were two kinds of the three extra oils later were added to make up the ten sacred oils and the ninth oil was used in the ritual of the opening of the mouth at Edfu. Another kind was added to the seven sacred oils in the Middle Kingdom and called *Mrht* and was imported from Punt by the ancient Egyptians in 5th, 11th, 18th, 20th and 25th Dynasties and from Genebteyew in 18th Dynasty and from Retenu in western Asia in 18th Dynasty: Breasted, J.H., *Ancient Records of Egypt*, I, Chicago, 1906, p. 161, 429; II, 265, 274, 276, 277, 321, 486; IV, 130, 210, 407; IV, 929; II, 474; II, 491; Manniche, L., *Sacred luxuries. Fragrance, aromatherapy and cosmetics in ancient Egypt*. London, 1999, p. 43,108; Fletcher, J., *Oils and perfumes of ancient Egypt*, New York, 1999, p. 9.

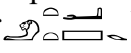


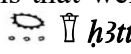

⁹⁷Serpico, M & White, R., *British Museum Dictionary of Ancient Egypt*, Cairo, 2000, p. 461.


⁹⁸Hughes, G.R., "The cosmetics art in ancient Egypt", In: *Journal of the society of cosmetic chemists* 10 (1959), p. 165.

⁹⁹Lucas, A., "Cosmetics, Perfumes and Incense in Ancient Egypt", In: *JEA* 16 (1930), p. 50; Byl, S.A., *The Essence and Use of Perfume in Ancient Egypt*, Unpublished M. Sc. Thesis, University of South Africa, 2012, p. 114-116.

 *h3tt* *s* was inscribed in the order of No. 6 for seven scared oils. *h3tt* *s* was extracted from *s*-tree and was translated as the finest type of *s* as was mentioned in the offerings lists of Old Kingdom tombs and Pyramid Texts¹⁰⁰.

The *h3tt* *s* was documented on monuments of the Archaic Period. The *s*-oil was first appeared on ivory tablets of King Hor-Aha, that mentioning the aromatic oil that was extracted from *s*-tree and was written as , *h3t nw s htyw*¹⁰¹ and the determinative of the ladder probably referred to the stairs of the mountains of the Phoenician coast, from which the woods were imported¹⁰²; , *h3tt s* on ivory tablet of king Djer was inscribed with the determinative of three vessels of *nw* above *s* sign referring to *s* and was followed by  referring to the extracted oil of *s*¹⁰³; another form of *s*,  from the reign of King Qa'a used the  sign in writing *s*, then using  which referring to fruits and using the tree's branch  as the determinative, while *h3t* is related to the oil of *s*¹⁰⁴.

The depictions of offering tables of the Old Kingdom tombs mentioned the name of *h3tt* *s*, such as: scene depicted Mersyankh while seating in front of an offerings list containing the name of , *h3tt s*¹⁰⁵. *s* has two determinative; a  piece of wood and a  vessel that referring to the oil that had been extracted from *s*-tree. Other depictions from the tomb of Mereruka mentioned various forms of offerings, including oils and resins that were extracted from *s*-tree¹⁰⁶ as well as the mastaba of Qar illustrated , *h3tt s* between the offerings¹⁰⁷. The determinative of *s* was inscribed with a different sign of  which probably refer to the Pine-tree¹⁰⁸.

The Pyramid Text documented the oil of *s*-tree as following (Pyr.53b): ¹⁰⁹, *m33ti.sn n.f sdm.ti.f rn.f ist h3tt s*, “Who shall look at him and of everyone who shall hear his name through you *h3tt* *s*”¹¹⁰.

¹⁰⁰ محمد عبدالحميد شيمي، العطور ومعامل العطور في مصر القديمة، 2005، ص. 39-40.

¹⁰¹ Kahl, *ägyptischen Hieroglyphenschrift*, p.590-660.

¹⁰² ياسر راضي مسعد، دراسة خطية وحضارية لبرديات رولين الحسابية بالخط الهيروغليفي رقم (203-213-237)، رسالة ماجستير غير منشورة، كلية الآداب، جامعة المنصورة، 2021، ص. 161.

¹⁰³ Petrie, *Royal Tomb of First Dynasty*. I, pl. 13:3 Kahl, *ägyptischen Hieroglyphenschrift*, p.806-815.

¹⁰⁴ Leclant, J. & Clerk, G., *Orientalia* 61 (1992), pl. 28:35; Kahl., *ägyptischen Hieroglyphenschrift*, p.613; Dreyer., *MDAIK* 52 (1996), p. 75.

¹⁰⁵ Dunham, D., & Simpson, W.K., *Giza Mastabas* I, pl.9.


¹⁰⁶ Cf. Kanawati, N., Woods, A., & Shafik, S., *Mereruka and his Family*. III, Oxford, 2011.

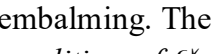
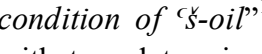


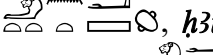
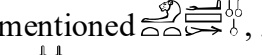


¹⁰⁷ Simpson., *Giza Mastabas* II, fig.30.

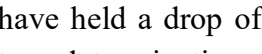


¹⁰⁸ منيرة محمد حمدي، أخشاب الأشجار الصنوبرية، ص. 117.

¹⁰⁹ *PT* I, 30.

¹¹⁰ Mercer, S.A.B., *The Pyramid Texts in Translation and Commentary*, New York, 1952, p. 35.


¹¹¹, *Wsir N in. n.(i).n.k irt hr itt.n.f r h3t.k h3tt ʕ*, “Osiris N, I brought to you the eye of Horus, which he took from your brow, h3tt ʕ”¹¹².

h3tt ʕ was registered between the offerings on the false doors of Old Kingdom, such as: false door of *Seker-Kha-Bau*¹¹³ mentioned the *h3tt ʕ* as one of the principal oils of embalming. The text reads as: , *tpi ʕd h3tt ʕ h3*, “Above the thousand of good condition of ʕ-oil”¹¹⁴; false door of *Khnom-Hotep*¹¹⁵ mentioned , *h3tt ʕ* with two determinatives  (vessel) and ¹¹⁶; false door of *Idu*¹¹⁷ depicted , *h3tt ʕ* above three perfume vessels¹¹⁸; limestone false door of *Thi*¹¹⁹, mentioned , *h3tt ʕ* with the determinative of stem  and with another signs of  that referring to drops of oils¹²⁰.

An alabaster stela of the seven sacred oils of *Kaw-heb-wr*¹²¹ depicted seven columns of hieroglyphs naming oils. Above each column is a circular depression which may have held a drop of the oil. The stela inscribed the name of *h3tt ʕ*,  with two determinative:  to express the type of vessel of this essential oil and  that referring to the tree¹²².

V- ʕ-Tree in the Literature:

ʕ-tree was mentioned in ancient Egyptian myths, such as the myth of Osiris and Isis. When the sarcophagus the body of Osiris arrived at the shore of Byblos, where a tree grew around the sarcophagus and there were many theories concerning this tree. Some mentioned that it was Cedar-tree or Moringa tree, but there was a text¹²³ indicating that the ʕ-tree grew around the coffin of Osiris:

, *ii.n.k ʕ pr(w) m wsir*, “You brought the ʕ-tree that coming out of Osiris”. Some scholars stated that this tree was Aleppo Pine¹²⁴. Also in the struggle between Horus and Seth, they were fighting in the Nile and Horus used a boat made of ʕ-tree, while Seth used a boar of stone.

¹¹¹PT I, 30.

¹¹²Mercer, *Pyramid Texts*, p. 35.

¹¹³False door of Seker-Kha-Bau, 3rd Dynasty from Saqqara (CG1385)

¹¹⁴Murry, M.A., *Saqqara Mastabas I*, London, 1904, p. 34.

¹¹⁵False door of Khnom-Hotep, 5th Dynasty from Saqqara (CG1423)

¹¹⁶Borchardt, L., *Catalogue Général des Antiquités égyptiennes du Musée du Caire*. Teil. I, Berlin, 1937, p. 103-104.

¹¹⁷False door of Idu, 6th Dynasty from Giza (CG7102)

¹¹⁸Simpson, *Giza Mastabas II*, fig. 40.

¹¹⁹False door of Thi, 6th Dynasty from Saqqara CG1380

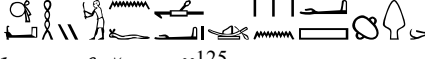
¹²⁰Borchardt, *Catalogue Général*. Teil. I, p. 41.

¹²¹Stela of Kaw-heb-wr, 4th Dynasty from Saqqara (CG1338)


¹²²Mariette, A & Maspero, G., *Les Mastabas de l'ancien empire*, 1889, p. 163.

¹²³This papyrus displayed in the Louvre Museum from the Late Period (N.3148)

¹²⁴ياسر راضى مسعد، دراسة خطية وحضارية لبرديات رولين الحسابية، ص. 165.


 , *mdh n.f w^c wi3 n 'š*, “Shipwrighting to him one boat of ‘š-tree”¹²⁵.


Since the literature were greatly influenced by Byblos and its trees, another example where ‘š-tree was mentioned in the tale of the two brothers, Bata chose to go to ‘š-valley to escape from the oppression of his brother and on his trip to Byblos, Bata took the same sea route that the coffin of Osiris took¹²⁶.


 ¹²⁷ , *šmt r t3 int p3 'š*, “Walking to the ‘š-Valley”.

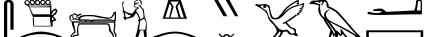
The valley of ‘š-tree was mentioned frequently in the tale of two brothers as following texts¹²⁸:

 , *šmt hry p3 'š*, “Walking under the ‘š-tree”.

 , *šmt r t3 int p3 'šw*, “Walking to the land of valley of the ‘š-trees”.

 , *šmt.n.i r t3 int p3 'š*, “I went to the land of valley of the ‘š-tree”.

 , *šmt.n.f r t3 int p3 'š*, “He went to the land of valley of the ‘š-tree”.

 , *sdr hry p3 'š*, “Spending all night under the ‘š-tree”.

In general, the trees had a great significance in ancient Egypt and played important roles in a lot of legends, such as: the role of the sycamore tree in the birth of Osiris, acacia tree and papyrus plant in the birth of Horus, the pomegranate tree which was used by Kherybakef as an umbrella and the tamarisk tree from which Wep-Wawt got out. All of these trees have their sanctity, like the gods in ancient Egypt¹²⁹. The ancient Egyptians worshipped some trees and believed that the spirits representing the divine powers settled in them¹³⁰. The idea of a tree goddess goes back to the Pyramid Texts. However, it is notable that it has not appeared till the beginning of the New Kingdom, as it has first appeared at the tomb of Thutmose III, then it continued and became common to appear in the coffins of the 21st Dynasty and on the papyri of the Book of the Dead¹³¹. The tree goddess had a great importance to the deceased in the afterlife. In the ancient Egyptian civilization, many tree goddesses were known, such

¹²⁵Gardiner, A.H., *Late Egyptian Stories*, London, 1932, p. 54.

¹²⁶Cf. Gardiner, *Late Egyptian Stories*, p. 9-30.

¹²⁷Gardiner, *Late Egyptian Stories*, p. 21.

¹²⁸Gardiner, *Late Egyptian Stories*, p. 23, 16, 17, 18.

¹²⁹روبير جاك نيبو، موسوعة الأساطير والرموز الفرعونية، القاهرة، 2004، ص. 202.

¹³⁰وليم نظير، الثروة النباتية عند القدماء المصريين، ص. 154.

¹³¹Billig, N., “Writing an Image-the Formulation of the Tree Goddess Motif in the Book of the Dead. Ch. 59”, In: *SÄK* 32 (2004), p. 35–50

as: Hathor, Nut, Neith, Meretsegr and Isis who were depicted while emerging from a tree and offering the food, bread, milk, water.....etc to the deceased¹³².

VI-Conclusion:

The interpretation of the meaning of 𓆎 has differed in ancient Egyptian texts. 𓆎 translated as Cedar-tree, Pine-tree, Fir-tree, Acacia-tree and Cypress-tree, but the majority of readings considered 𓆎 as the Pine-tree that grew in Lebanon and brought to Egypt due to the different characteristics of its wood through the Dynastic Periods. The name of 𓆎 depicted for the first time on an ivory tablet of King Hor-Aha from the Archaic Period and depicted on the monuments of subsequent kings, like; Den, Djer, Semerkhet, and King Qa'a.

The ancient Egyptian kings sent trade missions to bring stones and woods, and among those trees was the 𓆎-tree, as the Palermo stone indicated that when Senefru sent about forty campaigns to bring 𓆎-tree from Lebanon. Also, 𓆎-tree was stated as a kind of offerings in the tombs of Mersyankh, Mereruka and Qar.

𓆎-tree was used in the construction of doors of the palace as Palermo Stone mentioned that Senefru built his palace's doors from 𓆎-tree, in doors of the houses as stated in the depiction of Ankhtifi, masts of ships as stated in a text from the tomb of Kom El-Koffar, 8th Dynasty-Qift and masts of flags, ceiling and the pavements of temples as the works of Ahmose I, Sennefer and Aneny on the Karnak Temple.

𓆎-tree are distinguished with the flexibility and non-breaking when hitting coral reefs. Therefore, 𓆎-tree was used in the construction of the boats in ancient Egypt as Palermo Stone stated that Senefru constructing the *dw3 t3wy* boat. During the struggle between to Horus and Seth, Horus made his own boat of 𓆎-wood. 𓆎-tree was used in the manufacture of coffins, because of their numerous advantages, like: the quality of its wood, wide diameter and antifungal and the literature of the late Old kingdom states the importance of 𓆎 in ancient Egypt as mentioned in the *Ipuwer* Papyrus. The products of 𓆎 was used as one of the seven sacred oils and appeared between the offerings that had been presented in the tombs.

𓆎-tree was mentioned in the myth of Osiris and Isis. 𓆎-tree grew around the sarcophagus of Osiris at the shore of Byblos. Also, the tale of the two brothers pointed that Bata chose to go to valley of 𓆎-tree.

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¹³² PM I, p. 9,18,100,222,314,366,430; Niwiński, A., *La Seconde trouvaille de Deir El-Bahari (Sarcophages)*, Le Caire, 1996, p.31, fig.31; Niwiński, A., *Catalogue General of Egyptian Antiquities of the Cairo Museum Numbers 6069-6082, The Second Find of Deir el-Bahari (coffins)*, 2nd vol. 1st Fascicle, Cairo, 1999, fig.99, pl. IV,VI, XIV-2 , XIX-2, XXXVII-1.

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شجرة لى في مصر القديمة

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الملخص: عرفت شجرة لى في مصر القديمة منذ أقدم العصور وكانت لها أهمية كبيرة على الصعيدين الدينى والدينى، فعلى الصعيد الدينى إعتبرت من الأشجار المقدسة عند المصرى القديم حيث أنها إرتبطت بأوزير، فذكرت النصوص أن أوزير عندما مات وضع في تابوت ووصل إلى شواطئ بيبيلوس وهناك نمت شجرة لى على جسده، ومن خلال الصراع بين كلا من حورس وست، إتخذ حورس قارب مصنوعا من خشب لى لمواصله الحرب ضد ست، كما إعتبرت ملجأ للحماية كما ذكر في قصة الأخويين عندما توجه باتا إلى وادى شجر لى للإختباء من بطش أخية، أيضا كانت أخشاب شجرة لى مهمة في صناعة بعض الأثاث الجنائزى مثل التوابيت، الأبواب الوهمية، اللوحات الدينية، كما إستخدم زيت لى في عملية التحنيط وفي التقديمات الجنائزية، وتصويرها في بعض المقابر والمعابد، وعلى الصعيد الدينى كانت شجرة لى مصدرا للأخشاب التى إستخدمت في صناعة القوراب لما لها من مميزات عديدة وقدرتها على تحمل الإصطدام بالشعاب المرجانية وفي أعمال البناء والتسقيف وصناعة أبواب المقابر والمنازل وهو ما سيحاول البحث شرحه بالتفصيل.

الكلمات الدالة: شجرة لى ، الأرز، الصنوبر، الشوح، زيت لى ، السرو، أكاسيا، زيوت.