Nutrition Preventors in the Coffin Texts

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Abstract: The ancient Egyptian coffin texts constitute a rich source of information about all aspects of the afterlife. This includes some dangers that threaten the deceased’s existence, such as burning with fire, walking upside down, being guilty and suffering of thirst and hunger. The last danger of thirst and hunger is often engendered by some afterlife dwellers who prevent him from receiving his nutrition. These food preventors are likely less known or have a confusing role. So, this paper sheds light on these characters, the justification of their deed, their consequences, and the preventive measures. This could be achieved by comparing the texts in question with other ones to draw a logical conclusion. For example, God, Seth and the Enemies of Osiris block or obstruct the deceased’s movement. Apophis stops the journey Re, and the Dead try to steal his possessions. So, the deceased could destroy them, claim his innocence, or close his domain to protect himself.

Key words: Egyptology - Middle kingdom -Nutrition preventers - Coffin Texts.
Introduction

Nutrition is essential for humans. Indeed, the lack of drink and food threatens the person’s well-being and survival. It leads necessarily to health issues such as anaemia and vitamin deficiency. This is significantly correlated with low production and movement incapability. The principal causes of such danger are population growth, urbanism, inaccessibility to nutrition and climatic change.

The Ancient Egyptians have also experienced such lack of nutrition in their daily life. This was caused principally by natural phenomena such as climatic changes. They evidently believed that death is an evident consequence of thirst and hunger, implementing the expression of *mt m hkr* “die of hunger”.

Such danger was prominently shifted to the ancient Egyptian funerary texts, where it was caused by natural phenomena such as heat and low water levels. On the other hand, some malicious afterlife beings were responsible for this nutrition shortage. The Pyramid Texts, demonstrate an early example of Shu and Tefnut, who prohibit the deceased of his nutrition. In contrast, the Middle Kingdom coffin texts, introduced a fair number of less known food preventors, whose preventive role is unusual or unclear and their places are not the same. So, this paper examines these creatures to solve the aforementioned problems and to clarify an obscure aspect of the Coffin Texts. So, that they are classified according to the place or the sphere where they exist. Other textual sources could be applicable to comprehending their role.

I. Movement Obstructors

Some of the afterlife dwellers try to prevent the deceased’s access to the places of nutrition either by causing injury, cutting his way or taking his food away.

I.1. **nтр “God”**

The god who poses danger to the deceased is not always defined. But he is identified with the general term *nтр CT*. According to Mercer, this title
encompasses any god or being in the afterlife\(^1\). This god is mentioned among the enemies that confront the deceased after the tribunal of Osiris\(^2\). The deceased’s denial of not being blocked by the god \(n \, h\text{nrs} \, w\text{j} \, n\text{tr} \, “n\text{o} \, g\text{od} \, h\text{as} \, h\text{indered} \, m\text{e} \, (l\text{ocked/blocked}^3 \, m\text{e} \, u\text{p}”\)), followed later by his declaration of taking water and bread \( w\text{mnj} \, t \, h\text{n} \{p..\} \, j\text{m} \, w\text{dh.w} \, “I \, e\text{at} \, h\text{n}[w] \, b\text{read}, \, I \, t\text{ake}\) the pouring-out of water” \(CT.\) II, 253c\(^5\) is a proof of his preventing role. The deceased could evade his danger because he is on the path of Horus and no one could oppose him \(CT.\) II, 231c.

I.2. \(\wedge\text{Aa21-440 Seth}\)

God \(\wedge\text{Aa21-440 Seth}\) prevents the deceased from reaching his water and nutrition in two different ways. He tries to stop the deceased Osiris from reaching his water while passing with the god Re at the beginning of his afterlife journey on the ropes of Seth \(CT.\) V 21f on S10C. He destructs the deceased’s power by breaking his knife and splitting his shields so that he will be helpless. The following denial of being thirsty CT. 362 \(CT.\) V 22c-d \(n \, j\text{b} \text{s}\, ”I \, w\text{ill} \, n\text{ot} \, b\text{e} \, t\text{hirsty}”\) or having dry lips \(n \, w\text{s} \, s\text{pt.ye}\, ”m\text{y} \, l\text{ips} \, w\text{ill} \, n\text{ot} \, b\text{e} \, d\text{ry}”\) is an indication of the preventing role of Seth. Indeed, this could be a reference to the murdering role of Seth who causes death in contrast to the required resurrection\(^6\). So that, he will be killed before reaching his water. Yet, the deceased confirms his ability of quenching his thirst by \(j\text{gb} \) of his father as an allusion to his victory and passage CT.362 \(CT.\) V 22e. \(j\text{w} \, h\text{tm} \, s\text{j} \, j\text{b} \, t \, s\text{j} \, m \, r\text{dw} \, w\text{r} \) \(n \, j\text{t} \, s\text{j} \, W\text{sjr} \, ”I \, h\text{ave} \, q\text{uenched} \, m\text{y} \, t\text{hirst} \, w\text{ith} \, t\text{he} \, e\text{fflux} \, o\text{f} \, m\text{y} \, f\text{ather} \, O\text{sir}i\text{s}”\). According to \(CT.\) IV105h-106a\(^7\), the deceased becomes able to pass on these ropes and celebrates feasts as a result of defeating Seth\(^8\).

Furthermore, Seth declares Osiris’s inability to move because of his permanent, painful wounds and illness as a form of defeat \(d\text{d.snf} \, s\text{kr.wsk} \, j\text{mn.w} \, d\text{d.snf} \, m\text{r} \, j\text{s} \, m\text{r.t} \) \(CT.I.\) 155f-g\(^9\) “he has said: your wounds are permanent; he has said painful is (your) illness”. So that, the deceased will not be able

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1. This idea appears in \(\text{pyr.}\) 145d, defining god Osiris or in \(\text{pyr.}\) 513c that defines Re.
3. \(Wb\) III, 295-296.7.
to reach his targeted nutrition. Indeed, this motif is an allusion to the phase of removing and maltreating the eye of Horus by Seth. So, the wound will be painful, and he will not be able to see the way 1.

The deceased tries to prevent Seth by tying 2 snH "tying". Its determinative indicates that it was a rope. In fact, snH is figured in the temple of Edfu as the "cord" with which khnum captures the enemies of Osiris 3 dj.nj nsk hft snH(.w) m snHk "I give you the bound enemy with your cord".

I.3. SmHt “Semhet”

SmHt “Semhet” is “she-who-causes-one to-forget”, whose face is turned to the wall 4 CT. 167, CT.III 22b. Her name is probably the causative 5 of the verb mhj “cause to forget” Wb. IV, 139.13; Molen, Dictionary of the Coffin Texts, 496. She is figured in the framework of quenching thirst and satisfying hunger in the eighth day festival. This festival follows the resurrection of the deceased, who refuses faeces and urine7. Furthermore, offerings are presented during its celebration 8. The deceased, when asking for his needed water and food, demands to turn her face towards the wall (to push her away) smH.t r=t r jnb "Forgetter, your face is turned to the wall". So that he becomes capable of proceeding on the coils and wings of the gods to the places of food. The possible justification could be elucidated in the autobiography of Sa-Hathor, where mhj “forgetting” is figured as a rejected human quality 9. According to the foregoing information, one could conclude that she could make him forget either his food or the way to it, besides his identity.

I.4. mwtw “The Dead”

mwtw, “the Dead” are mentioned in CT. I, 288 10, CT.VII 66l 11, CT.VII 225f 12. Their name is inscribed with the man with a tied

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1 Te Velde, Seth God of Confusion, 32-36.
3 Chassinat Emile, Le Temple D’Edfou, MIFAO, Tome, IV (Le Caire: Imprimerie de L’Institut Français D’Archéologie Orientale, 1929), 293. 2-6.
5 Wb II, 113.7-11.
7 Pyr. 861.
head, a determinative employed for enemies, alluding to their role regarding the deceased. According to Mercer, they could be the early dead inhabitants of the afterlife in general\(^1\). The deceased sets his boundaries against them at his awakening \(\text{sht drsk r mwtw}\) “close your domain against the gods”, so that he will receive his food and will celebrate his festivals \(CT.\ I, 288g\)^\(^2\). According to Mercer, the deceased’s behaviour is quite hostile\(^3\). However, one finds that it is a protection mechanism to preserve his Osirian domain and possessions. This motif is clearly explained in \(CT.VII\ 225j\) since the deceased, after closing his domain against them, reaches his nutrition as well as, after avoiding their butler\(^225j\) \(\text{m t n hdt h.§.t}\) “I will live on bread of white emmer” \(CT.VI, 225j\)^\(^5\).

when quenching his thirst and satisfying his hunger \(CT.\ VII, 66l\)^\(^6\). They try to put their lips on him when he refuses to eat faeces \(CT.\ VII\ 225f\)^\(^7\).

The deceased Anubis tries to stop their advance in order to reach his offered food. He surrounds his house by the spine and throat of the god Thoth after hearing a demand to tie his ropes like Seth \(CT.\ I\ 289c\)^\(^8\). Speleers finds that the meaning of such rubric is obscure\(^9\). Indeed, one could possibly assume that the deceased takes the power of Thoth who comes from Seth. Whereas the spine that is placed on the shoulder of Anubis is probably parallel to the knife feather of the god Thoth’s shoulder\(^10\).

Yet, their dangerous deed is not clearly attested in the studied Coffin Texts. \(Pyr\)^\(^11\). 1237, refers to them as those who are under the hand of the god Osiris or messengers of Osiris\(^12\). They try to stop the deceased during his journey by setting blocks and obstacles\(^13\). Furthermore, they try by all means to prevent the deceased from reaching his targeted nutrition need. They are figured in papyrus Louvre, E32308 as those who try to seize \(hLy\) the deceased, so that he sets his nets against them\(^14\).

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1 Mercer, \(Pyramid Texts\), vol. III, 644.
3 Mercer, \(Pyramid Texts\), vol. III, 615.
4 Faulkner, \(Coffin Texts\), vol. III, 72.
5 De Buck, \(Coffin Texts\), vol. VI, 225.
6 De Buck, \(Coffin Texts\), vol. VI, 66l.
7 De Buck, \(Coffin Texts\), vol. VII, 225.
8 De Buck, \(Coffin Texts\), vol. I, 289.
9 Speleers, \(Textes des Cercueils\), 270.
10 Herman Kees, “Zu den ägyptischen Mondsagen,” \(ZÄS\ 60\) (1925): 2. According to \(BD\). 95, the deceased protects the Great Goddess with the knife of Thot.
11 \(Pyr\). Is the abbreviation of \(Pyramid Texts\) rubric.
13 Meurer confirms that they are under the deceased’s control. See. Georg Meurer, \(Die Feinde Des Königs\) (Göttingen: Universtitätsverlag Freiburg Schweiz Vandenhoeck & Ruprecht, 2002), 30-31.
The deceased will receive his bread and will prevent thirst as well as hunger caused by them CT. VII 66, in consequence to “m(w) m(w) t nsk “the Dead are swallowed for you (the deceased)”. The idea of eating a person or an uneatable creature is likely weird. Both Faulkner and Goebs relate such practice in ancient Egypt to cannibalism. They believe that such action is mentioned in the Pyramid Texts towards the gods with no reference to eating an adversary, guaranteeing the transmission of the latter’s power and magic to the deceased. Yet their view is not entirely accepted in the studied spells. Indeed, this practice appeared earlier in pyr. 400 against men when passing through dangerous places. Eating them could also be another means of preventing hunger and thirst in a reference to cannibalism as a sacrifice to feed and recreate the deceased. Thus such practice entails both revenge and nutrition purposes.

I.5. Apophis

The deceased will pass through the mountain of Bihw CT.II, 377c. Its name is inscribed with the general term “serpent”. Apophis uses his destructive glance to stop the journey of the Sun god while passing by his carnelian house CT.II 377b.

The conventional place where he passes is the Cavern of Osiris, which is not explicitly mentioned. It is the place of Osiris after being assembled by his wife, “Isis the mistress of Philae and Abaton has hidden her brother in a high mountain in Bigeh, where she libated him in ... every ten days”. Hence, such a rocky place is the residence city of Osiris, comprising a source of water.

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4. Eyre, The Cannibal Hymn, 55. This idea of slaughtering is figured in CT.III 203a when eating tuj-rw(j).”
5. Eyre, The Cannibal Hymn, 141.
7. This episode is represented on the middle register of the Imydwat.
The cave of Osiris is depicted later in the fifth hour of the Imy-dwat, having the form of a sandy mound surmounted by the night sign as an allusion to the dangerous darkness of the place\(^1\). The pyramid texts give a definite identification of such a cave as the judgement hall of Osiris\(^2\). In this case, he appears as a robber who stops the Sun god\(^3\). The robbery targets the eye of the Sun god, causing a temporary obscurity in the Netherworld\(^4\). This serpent is like a flint that kills, taking the title \(\text{jmj-whn.f} \) “he who overturns”\(^5\). In consequence, the deceased will be prevented from reaching his food. To reach his desired offerings, the deceased has to know the name of the guardian and say incantations. Furthermore, Seth uses his power against the enemy.

I.6. \(\text{wrS(y)w} \) “watchers”

The presence of the \(\text{wrS(y)w} \) usually coincides with thirst since the deceased destroys them\(\text{ htm “to destroy”} \), \(\text{sd3 “make tremble”} \) while quenching his thirst, \(\text{CT. I, 90d} \), \(\text{CT. I 118c} \), \(\text{CTI 138b} \). Their name is evidently derived from the verb \(\text{wrS “to spend the day” and “watch”}\(^6\) Their name is inscribed in the forms: \(\text{ wrS} \), having the sun determinative to indicate their spending of the day\(^7\).

They could prevent the deceased from accessing the places of his nutrition since the deceased is demanded to enter the Field of Jarw after destroying them \(\text{CT.I 94a,b} \). Furthermore, he gets power and enters the house of the god Osiris as a consequence of destroying them, \(\text{CT.I 119a, CT.I 141a, CT.I 151} \)\(^8\) \(\text{pr.nsf} \) \(\text{t|m hmt.nsf} \) “he has equipped the land of what he has ignored”\(^9\), \(\text{ssp s(y) dj ˘hrsj “Receive her, let her enter into me”} \).

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5 *Wb* I, 345.6-13.
6 *Wb* III, 197.10-198.2.
7 Faulkner, *Concise Dictionary*, 256.
8 De Buck, *Coffin Texts*, vol. I, 90.
9 De Buck, *Coffin Texts*, vol. I, 118.
11 According to Mercer, they might have various functions in the Pyramid Texts. They were in the service of Horus as souls of Upper and Lower Egypt and the deceased kings. They also support Horus at his conflict with the enemies *pyr.* 1915a, were purified with him after his victory. Mercer, *Pyramid Texts*, vol. IV, 224. In those cases, the deceased speaks to the flood, urging him to bring food or to bring water.
“Hail to you, Osiris, who is in Djedu, who is ennobled as a Bull of the West”.

wršyw are figured in the tale of Sinuhe as the threatening guardians of the gate who control the passage of individuals. They (wršyw) smite and crush any intruder who tries to pass through the gates of a place without permission. So that they might have played an equal role in the afterlife. According to such an aspect, one could give the further assumption that they meet the deceased after quenching his thirst and satisfying his hunger at the beginning of his journey. So that they might prevent him from reaching his needed nutrition in different places.

1.7. Smytyw “Semetyw”

The deceased, while entering the afterlife, declares his purity and refusal to eat urine and faeces. His justification is that he “ḥh“ fought” the Smytyw “Semetyw” to take his food n-ntt jnk js’h;smy.tyw “because I am this Great One who fought the owners of the desert tomb” CT. 186, CT.III, 85i. They are identified by FCD and Gardiner as the dwellers of a desert tomb. Their role in a letter to the Dead is not the less positive where the deceased sat beside them to benefit from their food. Conversely, their role might entail a negative aspect in the studied spell because they might manipulate food portions and offer the deceased impure stuff instead.

Indeed, they are almost confused with the snTyw “the Dead” in B1L, B3Bo who oppose the deceased and drive him away.

II. Gates of the Afterlife

Although gates enable the deceased to access the afterlife places, they pose a preventive danger. The gates of the afterlife usually separate the deceased from his desired places where there is nutrition. htm “closed doors have been known since the Old kingdom Pyramid Texts, preventing the deceased only from accessing the hereafter. Yet, they are related to thirst and hunger in the Coffin Texts.

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1 Gaston Maspero, Mémoires de Sinouhit, BiEtud, (Le Caire: Imprimerie de L’Institut Français D’Archéologie Orientale, 1908), 5, 30.
2 This role is well addressed in the tale of Sinuhe when he feared of them. See. Maspero, Les Mémoires de Sinouhit, 5.
3 De Buck, Coffin Texts, 85.
4 Faulkner, Concise dictionary, 227.
5 Alan Gardiner and Sethe Kurth, Egyptian Letters to the Dead mainly from the Old and Middle Kingdoms (London: Oxford University Press, 1928), 4, pl. IIa, 5.
7 Dimitri Meeks, Année Lexicographique Égypte Ancienne, vol. 1 (Paris: Cybele, 2'eme' édition, 1998), 331. According to Mercer, Pyramid Texts, vol. III, 846, they were the Semitic rebellious enemies. See. pyr. 1837c where they were destroyed for the deceased.
8 Jürgen Zeidler, Pfortonbuch Studie, Teil. II (Wiesbaden: Göttinger Orientforschungen IV, 1999), 206.
9 CT.IV, 115f.
10 Wb III, 352.6-8.
11 Faulkner, Pyramid Texts, 201.
The deceased is often hungry and thirsty before opening the gates of the afterlife. He possibly reaches them at the stage of resurrection and the beginning of the new life in darkness, or at the stage of being hatched from the egg, where he experiences his state of thirst at the doors of the firmament. So, he wishes to reach his nutrition in the Netherworld after passing through the door.

The danger of the gates is attested when the deceased, upon reaching the afterlife, demands the goddess Nut not to close the gate "do not close your doors against me" to reach the Afterlife places and to reach his nutrition CT. VI, 264g. To pass through the gates, the deceased demands them to let him pass through saying the so-called "open for me" formula. This is clear when the deceased asks the tired one to open the gates of Iarw to let him pass and take his possessions and meals CT.VI 264g.

The deceased’s behaviour upon reaching the gates gives a further explanation of the posed danger. He expresses his wish to pass through the gate of the sky to reach his food. The passage through the gate is likely uneasy since he declares himself a ba, followed by a demand to the gods who pass through the gate to take him CT.III. 53c, CT.III 191a-191b.

The new deceased wishes to pass through the gate of hrt- ntr to reach his bread of white emmer. Opening the gate by himself is likely hard since Kherkher hhr gives orders for its opening. The name of hhr obviously implies a word game. It is equivalent to the verb hhr “to destruct,” which corresponds to the role of the god in breaching the door. Furthermore, the deceased has to represent himself as one of the manifestations of power which is the akh CT.VII 228i-228k.

3krw “Akrw” “Earth gods” as detainers of the deceased

The 3krw “Earth gods” pose a possible danger to the deceased in Iwnw, since they might detain him and stop his access to the breasts of Isis and Nephys CT.I 280f. They are probably human beings or lions according to their represented determinative.

According to a declaration, they do not , “detain him- the deceased” n ngr.n tw 3krw T1C. The determinatives A24, D40 in Gardiner’s sign list are employed

1 Faulkner, Coffin Texts, vol. II, 220.
2 De Buck, Coffin Texts, vol.VI, 264.
3 Zandee, Death as an enemy (Leiden: J. Brill, 1960), 123.
6 Their name is inscribed with the lion or two lions’ determinatives in T1C, TqC, Sq3C, B10C indicating their lion form.
to define force. So that they might prevent the deceased by force. Furthermore, they along with Apophis prevent the deceased during the solar cycle from reaching his offerings, so the deceased  \( \text{CT.II 385a} \).

The reason for taking such malicious action is that they represent the doors of the earth (Geb), through which the deceased could pass after taking orders from Geb. They try to catch the deceased with their paws in their lion form. Furthermore, they tend to devour the Sun god during his cycle at night. Consequently, the deceased might be prohibited from the solar cycle in the morning and reaching the afterlife places.

In Iarw, the ferrying deceased has to pass to reach his food after meeting  \( \text{CT.III 202b-202d} \).  \( \text{Rh}_\text{ty} \) and  \( \text{Sns}_\text{nty} \) are identified in  \( \text{Wb. II, 441.16} \) as “the two ladies”. Their name is derived from  \( \text{rh}_\text{w} \), “mates”. According to Mercer, they are either Isis and Osiris or Horus and Seth. The name of  \( \text{Sns}_\text{nty} \) is derived of the verb  \( \text{snsn} \), “to associate with”, referring to their situation. Both groups play the role of guardians who receive the deceased at the gates of Iarw.  \( \text{Rh}_\text{ty} \) in particular figured in  \( \text{pyr. 2200} \) as the ones who lift the deceased to the eastern side of the sky, where they receive him.

The use of the parallel verbs  \( \text{wn} \) and  \( \text{sn} \) indicates the opening of such doors. So entering the abovementioned place to reach food is quite controlled.

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2 *Wb* I, 171.3-12.


5 Speleers, *Textes des Cercueils*: 263.


9 *Wb*. II, 441.8-12.


III. Takers of nutrition

III.1. 🖤:text:God Hu

God Hu takes from the mouth of the deceased. The god’s danger is confirmed by the denial *CT. III, 296*[^1] *n nḫm n ḫw tp rꜣj* “Hu will not take away at my mouth”. Indeed, this sentence conveys more than one connotation. The first is related to the deceased’s attitude towards eating the magic of Hu to maintain his power against his enemies[^2]. In this case, eating magic could be classified in the category of cannibalism. Eating magic or putting it into the belly procures power and dominion in the afterlife to maintain life. So, Hu engenders a need for magic by prohibiting the deceased from it[^3]. The second alludes to the deceased’s possession of provisions in many instances[^4]. In this case, one could interpret Hu as the incarnation of nutrition[^5] that could be taken from the deceased.

III.2. Gate Keepers

The gatekeepers rob the deceased’s (Osiris) food after driving him away *CT. VII^6, 304, “he is with Thoth, and he will not be driven off by any destroye*[^7]. However, they are not explicitly mentioned, and Faulkner relates this behaviour to them. Indeed, their hostile role is elucidated in *CT. VII 302f^8*. It is observed that their action follows the citation of the constant existence of food.

III.3. Anonymous robber

An eventual robbery could exist near the Field of offerings. In such instance Anubis wails at his offerings. In contrast, the deceased confirms that no robbery will happen to him as long as he stays in the field of offerings *CT. VII 301 “but there is nothing which can be taken from me”*. He could possibly prevent this action because he usually prepares the food for Osiris. Furthermore, the field of offerings grants the deceased water to quench his thirst and vegetation to satisfy his hunger[^10].

IV. Negative witnesses in the tribunal

The trial of Horus or Osiris in front of god Seth, results in the vindication of the first one against the second. This is usually succeeded by the offering of food after getting rid of the opposing rivals (negative witness) and making sacrifice[^11]. So, the opposite situation might lead to the hunger of the deceased-Osiris in the afterlife.

[^4]: *CT. I 348-349d, CT.VI 319*.
[^7]: Faulkner, *Coffin Texts*, vol. III, 137.
IV.1. Those who speak evilly

Those who speak evilly are the witnesses who are present in the ddi:t “tribunal” CT.II 252h. They are signaled by their deed m h.t nb dw.t “in any evil matter”. Their negative witness will lead to a deprivation of food and drink. So that, the deceased confirms having no negative testimony, and he reaches his food in consequence. Those persons are prevented from committing such undesired action by the god Thoth who takes them away in his hand. In CT.VII, 137g-j the one who speaks evilly md.w m rnf dw “words of the evil one” is probably arrested m sfh jme f Dw “he will be arrested”.

IV. 2. hftj.w Wsir “The Enemies of Osiris”

hftj.w Wsir are sometimes figured as the followers of the god Seth who take part in the conflict between Horus and Seth. Although, their behaviour is not clearly manifested, one could assume that their eventual negative witness or any hostile action might impede the deceased from reaching the house of Osiris and taking his assigned possessions.

They are usually figured in some afterlife texts in the episode of the trial of Horus and Seth to witness the verdict. Furthermore, Re demands the gods of justice to destroy them in the tribunal. They are greatly involved in food shortages where Re/ the deceased receives his bread and beer after destroying them.

This could also be implied in the deceased’s demand to the other gods to reach different places to take his assigned possessions after defeating these enemies r nhn hfty.wsir jme f “so that his foes will exult over him” CT.I 169c or after being saved from them sk N pn nhm(w) m hft(y).wsir “for N is saved from his foes” CT.IV24d.

1 CT. II 252.
3 In pyr. 138, they try to prevent the deceased from accessing Afterlife.
4 Pyr. 16.
5 De Buck, Coffin Texts, vol. VII, 137.
7 Speleers, Texts des Cercueils, Bruxelles, 1946, 200-201.
9 Zeidler, Pforten, 138-139. The fifth gate of the Afterlife.
Conclusion

It is noted that food preventors in the afterlife involve all sorts of its dwellers. Gods, in their general term or specified as Seth and Apophis, prevent the access. The enemies of Osiris and the followers of Seth witness negatively. A great array of guardians in different places prevent the deceased from reaching his nutrition. Some of them give unpleasant alternatives such as the Semetyw. Whereas some others transfer their bad behaviour to the deceased as Semhet.

Food preventors have no specific location. However, they are centred mainly in crucial points of the deceased’s journey. They are located in the way of the deceased’s journey with or as Re to refrain his access to the places of food or to rob his food. So, he will be destroyed in the beginning of his journey. Their negative witness in the tribunal makes the judges prevent their offerings. The guardians are preventing the deceased primarily from entering the fields of Iarw or the realm of Osiris. So, the deceased will be destructed in all cases.

Every food preventor employs his distinctive prevention mechanism, as Seth who uses his ties to stop Osiris in allusion to their conflict. The guards stop the access to places of food. Semhet uses his forgetting character to make the deceased forget his food. The Dead block the deceased in his domain.

The deceased uses various defence mechanisms against the danger of food prevention. The Denial of being obstructed is figured in the confrontation of Seth, ntr or the declaration of his greatness in front of the robbers as to engender a possible feeling of fear. The verbal defence mechanism is figured in his demand to the gatekeepers of the Afterlife to have access. He destroys the wrSyw and hftyw who tend to destroy him.
Bibliography


**Arabic Thesis.**