

Commented translation of the Cannibal Hymn

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Absract

Pyramid Texts include significant information about early Egyptian religion, rituals and society; however, meaning of the majority of spells is not completely clear for researchers. Cannibal Hymn is one of the most famous and complicated spell which is contained in Pyramid and Coffin Texts, so different egyptologists have devoted articles to this interesting spell. In this paper my commented, interlinear translation and transliteration of Cannibal Hymn are represented, and I propose my interpretation of content of this utterance based on Egyptian mythological concepts and ancient Egyptian historical realities. Also are offered explanations of certain unclear words which are debatable among egyptologists.

Key words: Cannibal Hymn; Pyramid Texts; Egyptian religious; literature; myths

The corpus of Pyramid Texts is the oldest literary monument of Egyptian religious and funerary literature; these texts were carved on the walls of the pyramid of king Unis who ruled in the end of Fifth Dynasty, on the walls of pyramids of rulers and their wives of Sixth Dynasty and on the walls of pyramids of king Ibi who was a ruler of Eighth Dynasty.

Translated and commented Pyramid Texts were first published by G. Maspero in 1882 – 1892, and this publication inspired debates about their interpretations.

Publication made by K. Sethe is standard edition of this oldest monument of Egyptian literature (see: Sethe 1908); my translation and transliteration are based on this publication.

The main aims of this monument of funerary literature are the king's ascent into the sky, transformation him into a deity and his entrance into the gods' company. The whole purpose of the Pyramid Texts was to awaken the king at the afterlife. According to Egyptians' views, the king was honored with a special fate after his death, he ceased to be the owner of human nature, but as J. Helleum wrote in her dissertation, he “was not only included in the company of the gods; he was also given the same powers as the gods” (Helleum 2001: 46).

This transformation of the king is noted in utterance № 252 (272 a – b):

272a) *f3 hr.tn ntrw jmjw dw3t*

b) *j.n Wnjs m3.tn sw hpr m ntr ʕ3*

272a) Lift up your faces, you gods who are in the Netherworld,

b) Unis has come, that you may see him becoming as elder god

During his lifetime king was perceived by Egyptians as *ntr nfr* “younger god” in relation to *ntr ʿ3* “elder god”¹ and after his death, while he was in the borderline between the worlds of the dead and the living king, who was a guarantee of the maintenance of Maat “cosmic order”, could cause the release of the forces of chaos (Berlev 2003; Aleksandrova 2012: 16).

Different spells of Pyramid Texts were used for including king into the company of gods, and Cannibal Hymn belonged to these spells.

Cannibal Hymn is an extraordinary literary document, it consists of two spells (№273 and №274) inscribed on the East gable of the antechamber of the tomb of king Unis, the last king of the Fifth Dynasty and his successor king Teti, who initiated the Sixth Dynasty of the Old Kingdom.

The text of the spell describes how the deceased king swallows his enemies and even his own kin in order to achieve and assert his power. He ascends to the sky and consumes his fathers and mothers.

A version of Cannibal Hymn was also found in the mastaba of priest of Ptah-Senusert-Anch (12th Dynasty). W. Barta considered the version inscribed in Coffins of *Mzhtj* from Asiut, of *Z3t-ḥd-ḥtp* from El-Bersheh and of *Ḥkr* from Gebelein (Barta 1991: 10).

These versions were united by egyptologists in utterance №573 of Coffin Texts. A paper written by K. Goebis presents a comparative analysis of variations of Cannibal Hymn in Pyramid Texts and in Coffin Texts. She came to the conclusion that both versions had a common origin “from which the redactors of all texts with violent themes selected those parts that appeared suitable for their purposes” (Goebis 2001: 145).

Let’s now consider the content of Cannibal Hymn; in current paper we study the texts of utterances 273 – 274 from Unis's pyramid.

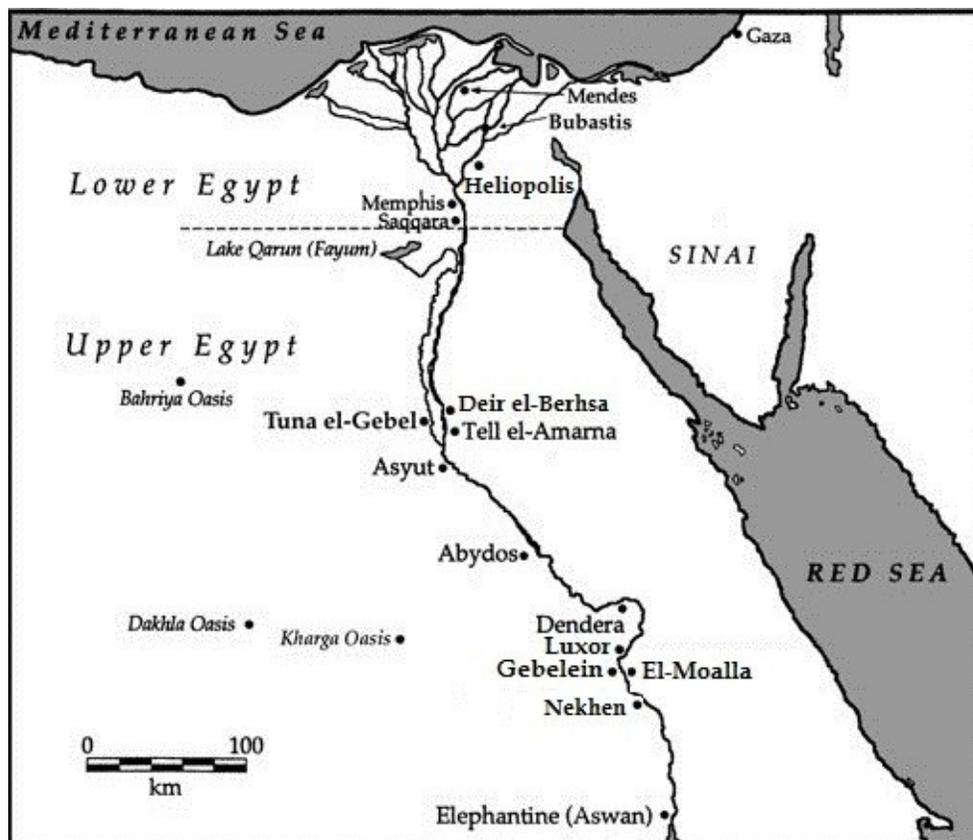
At the beginning the text reports us about chaos during appearance of Unis:

393a – 394c The sky was clouded, the stars were darkened, the heaven quivered, the bones of Akeru (the earth-gods) trembled, those who move were stilled, for they had seen Unis, appearing in power, as god living on his fathers, feeding on his mothers. Unis is a lord of wisdom; his mother doesn't know his name» (Sethe 1908: 205 – 206).

Unis is considered as son of Atum, and Unis is mightier than Atum. Unis is protected by his *ḥmswt* (protective Neith’s fetishes), *uraei* (uraeus is the stylized, upright form of an Egyptian cobra, used as a symbol of sovereignty, royalty, deity and divine authority in ancient Egypt) and gods.

397a – c “Unis is the bull of the sky, aggressive in his heart, living on the being of every god, eating entrails of them, who came with their bellies full of magic from the Isle of Flame” (Sethe 1908: 207 – 208). Unis doesn't only devour magic of the gods, he is a judge of these gods; 399 a – b “Unis is the one who judges with Him, whose name is hidden in that day of slaughtering the Oldest Ones (Sethe 1908: 208)”. Unis is a possessor of offerings, “who prepares his offering meal himself”.

¹ King during his lifetime was perceived as “younger god” in relation to Ra “elder god”. Berlev drew from written and visual sources a picture of ancient Egyptian conception of rule as rule of two suns – “elder god” in the heaven, “younger god” on earth (Berlev 2003).



Pic. 1. Map representing location of places mentioned in text (source: “Individual and Society in Ancient Egypt”...)

Different supernatural beings cook “cannibal meal” for king:

400a – 403c “Unis is one who eats men and lives on gods, a lord of messengers who dispatches orders. It is Grasper of topknots who is in cauldron, who lassoes them for Unis. It is the Serpent with raised head, who guards them for him and restrains them for him. It is the One who is over the reddening (blood), who binds them for him. It is Khons who cuts the lords, he strangles them for Unis, and extracts for him what is in their bodies. It is the messenger whom he (Unis) sends to confront. It is Shezmu who cuts them up for Unis, who cooks for him the things which are in them on his evening hearth-stones. It is Unis who eats their magic, who swallows their *akhs*²” (Sethe 1908: 209 – 211).

The Great Ones who are in the north of the sky set the fire for him to the cauldrons. The Two Banks serve the king. Unis has become as Great Power, “older god than the oldest”.

² Akh (Ax) – According to Allen's view, *akh* is “deceased person whose *ba* has reunited with its *ka*, making possible eternal life as a spirit among the living. Pyramid Texts were known as so called *akhifiers* (*s3hw*), i.e.: they were created in order to aid the deceased in becoming an *akh*. The verb denotes both the process of becoming an *akh* and the quality of becoming or being effective (Allen 2005: 425). Bolshakov A.O. connects the concept of *akh* with an inner sight of man, with his capability to see: “Since people are transformed into Ax.w after death, while light and sight mean life, Ax designates a dead man possessing a certain life in the beyond” (Bolshakov 2001: 97)

As the king of Upper and Lower Egypt he has swallowed the Red and the Green Crowns, the king's officiants serve him. "Unis's lifetime is eternity, his limit is everlastingness in this his dignity: 412 a – b "If he likes he acts, if he dislikes he does not act" (Sethe 1908: 214 – 215). Such is the content of the Cannibal Hymn.

Cannibal Hymn has been dealt with in the articles of a number of authors. H. Kees suggested that this utterance was imbued with magic of power and magic of nutriment:

And the main idea is clearly expressed: the king appears as the son of Atum at the afterlife, provided with different divine powers. He dispatches different helpers, among which Khons and Shezmu cook the cannibal meal from the habitants of heaven for him. Owing to that he incorporates their magic power and spiritual strength (Kees 2005: 149).

R. Faulkner believed that:

...a custom of cannibalism was either in full practice at the time when this text was carved in the pyramids of Unas and Teti, or had died out long before these kings reigned, but had become enshrined in the religious literature (Faulkner 1924: 102 – 103).

However, as there is no evidence that cannibalism was practiced in Egypt in the time of the Fifth and Sixth Dynasties, so Faulkner put forward the following hypothesis:

...the practice of eating one's opponents in war still obtained at the time of the struggle between Upper and Lower Egypt, and "The Cannibal Hymn" is a reflection of the ancient custom that was not practiced in the Old Kingdom but this custom remains saved in the Pyramid Texts (Faulkner 1924: 103).

In support of his thoughts R. Faulkner refers to the line 410a of Cannibal Hymn where the king is said to swallow the Red and the Green Crowns.

In my opinion this phrase doesn't mean existence of cannibalism during the confrontation of Upper and Lower Egypt and emphasizes the acquisition of power by king by means of absorption crowns. And these crowns symbolize the unification of the country.

W. Barta also noted that the roots of cannibalism described in spell 273 and 274 "we need to look for at the archaic time" (Barta 1979: 90).

Old Egyptian culture had African substrate and therefore: "the Egyptians remain the traditions, those were rooted in the manners and customs of their African ancestors" (Barta 1979: 90).

He refers to the similarities of material culture of Maasai (a Nilotic ethnic group inhabiting southern Kenya and northern Tanzania, they speak languages of Nilotic group) with ancient Egyptian material culture.

Maasai people use bows reminiscent those of ancient Egypt, wear cloaks which shapes and lengths conform to the festive Cheb-sed vestments of king in the period of the First Dynasty.

W. Barta examined African mythological stories about culture heroes, having the divine essence. During so called mythological great time culture heroes create necessary things for human beings and

the order existing upon the earth. Funeral rites were connected with death of culture hero during which the ritual of eating of human flesh occurred. Human flesh was considered as meal of a deity who is currently located among people (Barta 1979: 92). The Egyptologist believed that “it is a magic-ritual cannibalism, which practices in the Predynastic period” (Barta 1979: 94).

K. Goebis makes proposition that this text is a description of sunrise in the course of which the stars of the night disappear into the red light of dawn, and can be, therefore, “mythologically interpreted as being “swallowed” by the rising Sun-god who absorbs their powers” (Goebis 2001: 144). In her article, devoted to interpretation of the Cannibal Hymn, K. Goebis wrote: “Power and destruction particularly devouring of Son's enemies, and drinking of their blood in description of sunrise belongs to daily new creation” (Goebis 2003: 42).

Also she supposes:

that eternal cosmic cycle was represented in the Cannibal Hymn, in which new creation of the god occurred in the morning, and the multitude of gods of night were destroyed. Millions night stars, “mothers and fathers” of Unis belong to this multitude (Goebis 2003: 45).

J. Hellum emphasized the mythological perception of history in this utterance. In her opinion this spell “is used advisedly as part of the myth of the beginnings of the ancient Egyptians' history of Egypt” (Hellum 2001: 124). Unis by devouring gods and their essences begins history in illo tempore.

O. I. Zubova regards this spell as “only symbolic reflection of one of many versions of myth about struggle of God-Creator with powers of darkness in the beginning of time» (Zubova 2009: 99). Mentioned in the hymn gods-fathers and goddesses-mothers gave birth to Unis in Nu (personification of chaos); these gods ceased to be controlled by Creator. Consequently, the king by devouring different deities returned them in completeness of the Creator (Zubova 2009: 95 – 102).

As I can see dualistic interpretation offered by Zubova doesn't fit well the content of Cannibal Hymn. The Hymn doesn't contain ethic characterizations of gods. Moreover, we can see that Khons and Shezmu participate in cooking of cannibal meal for Unis. Zubova thinks that older gods are gods personifying chaos and they appeared from Nu (the primordial waters). But the Pyramid Texts describe senior, middle and junior gods, eaten by the king, and there is no evidence of his relationship with Atum: 404 a-d “Their seniors are for his morning meal, their middle-aged ones are for his evening meal, their juniors are for his night meal, their old men and women are (fuel) for his ovens” (Sethe 1908: 211).” (Sethe 1908: 211).

In my opinion Zubova interprets the hymn through Christian terms and doctrines that can't be considered as correct approach: 1) she stresses unity of the God-Creator (Atum) with Unis, Unis is in completeness of Atum and lives in external world of Atum (Zubova 2009: 100); Ra-Atum is a single god; 3) in her opinion “Unis conquered his enemies (gods) in the afterlife having made them parts of himself and he is identified with god who created the world” (Zubova 2009: 99). However, it was said about Atum that he begot himself and the king doesn't excel him. Consequently, the theological reflections made by Zubova aren't correlated by the actual text of the hymn.

It seems that Cannibal Hymn reflects magic of power and ritual power of the king. By devouring

magic of gods and men Unis becomes more powerful than they and even more than his father Atum. It is important to note that gods eaten by Unis were not described as negative characters personifying darkness and chaos.

After all, transformation of king into great god was the main theme of Pyramid Texts, , that's why such archaic spell as Cannibal Hymn has found its place within the corpus of Pyramid Texts.

I tend to agree with R. Faulkner and W. Barta that Cannibal Hymn reflects Pre-Dynastic practice of ritual cannibalism.



Pic. 2. Relief representing starving Egyptians (source: Relief...)

From my point of view only mythological interpretation of this spell is not catch-all: ritual cannibalism, described in this spell linked also with historical facts of hunger that existed in Egypt during the reign of Unis. One of reliefs found near the pyramid of Unis (pic. 2) depicts starving Egyptians.

The nomarch of Nekhen (Hierakonpolis), Ankhtifi, who ruled at the end 22nd – first half of 21st century BC reported about famine and cases of cannibalism in Egypt. Ankhtifi, as nomarch or governor of the third nome of Upper Egypt, built and extensively decorated his tomb at El-Mo'alla (this town was known as Hefat in Egyptian texts and was the capital of nome Nekhen in the First Intermediate Period), and inscribed the tomb's walls with his autobiography, which details the appalling suffering of the people of Egypt during his lifetime. Inscriptions from tomb of Ankhtifi published by Vandier J. (see: Vandier J. 1950). Now I quote an excerpt of his biography:

4.4) *jw dj.n.<j> t hkr hbsw* 4.5) *n h3j jw <dj.n.j> wrh* 4.6) *n hsj jw <dj.n.j> tb n dg3 jw* 4.7) *[dj.]n.<j> hmt n jw hmt jw [s'nh.]n.j* 4.8) *hf3t hr-mr [...]* pt 4.9) *m jgp t3 m t[3w] [s nb mwt]* 4.10) *n hkr hr tsw pn n 3pp*4.15) *jw sm'w r dr.f* 4.16) *mwt n hkr s nb hr wnm* 4.17) *hrdw.f n sp dj. <j> hpr mwt n hkr* 4.18) *m sp3t tn.*

I gave bread to the hungry and clothes to the naked; I gave oil to the enfeebled; I gave sandals to the barefooted; [I gave] a wife to him who had no wife. I [make live] Hefat and Hor-mer [...] the sky was clouded and the earth was [windy].[Everyone died] from famine on this sandbank of Apophis. All of Upper Egypt was dying of hunger and people were eating their children, but I did not allow anyone to die of hunger in this nome (Vandier 1950: 220 – 221).

Thus, we see that cannibalism could exist under unfavorable conditions of life in the First Intermediate Period, and so called Cannibal Hymn can probably reflect not only religious and mythological concepts, but also certain historical realities.

Transliteration, translation and commentary of «Cannibal Hymn» (from Unis Pyramid Texts)

393a) *gp pt ihjj sb3w*

The sky was clouded, the stars were darkened,

b) *nmnm pdwt sd3 ksw 3krw*

the heaven quivered, the bones of Akeru (the earth-god) trembled (1),

c) *gr r.sn gnmw*

those who move were stilled (2),

394a) *m3.n.sn wnjs h^c b3*

for they had seen Unis, appearing in power,

b) *m ntr n^h m jtw.f wšb m mwwt.f*

as god living on his fathers, feeding on his mothers,

c) *wnjs pj nb z3bwt hm.n mwt.f rn.f*

Unis is a lord of wisdom (3); his mother doesn't know his name.

395a) *jw špsw wnjs m pt jw wsr.f m 3ht*

The splendor of Unis is in the sky, his power is in Ahet(4)

b) *mr tm jt.f ms sw jw ms.n.f sw wsr sw r.f*

like his father Atum who begot him(5), he begot him, and he (Unis) is mightier than he (Atum).

396a) *jw k3w wnjs h3.f jw hmswt.f hr rdwj.f*

Unis's kas are around him, his protective Neith's fetishes under his feet,

b) *jw ntrw.f tpj.f jw j^rrw.f m wpt.f*

his gods are atop him, his uraei are on his brow.

c) *jw sšmwt wnjs m h3t.f ptrt b3 3ht ntb.s(?)*

Unis's lead uraeus is on his forehead, ba when seen and akh for shooting fire.

d) *jw wsrw wnjs hr mkt.f*

Unis's power is on his torso.

397a) *wnjs pj k3 pt nhd m jb.f ʿnh m hpr n ntr nb*

Unis is the bull of the sky, aggressive in his heart, living on the being of every god,

b) *wnm wzmw.sn jww mh ht.sn m hk3w*

eating entrails of them, who came with their bellies full of magic

c) *m jw nsjsj*

from the Isle of Flame (6).

398a) *wnjs pj ʿpr jʿb 3hjwt.f*

Unis is one equipped who has gathered his akhs (7).

b) *jw wnjs hʿ m wr pw nb jmjw-st-ʿ*

Unis has appeared as this Gteate One, a possessor of helpers,

c) *hms.f s3.f jr gbb*

he sits with his back to Geb.

399a) *wnjs pj wd3 mdw.f hnʿ jmn-rn.f*

Unis is the one who judges with Him, whose name is hidden

b) *hrw pw n rhs smsw*

in that day of slaughtering the Oldest Ones.

c) *wnjs p(j) nb htpt t3z ʿk3*

Unis is a possessor of offerings, who knots the cord,

d) *jr 3wt.f ds.f*

who prepares his offering meal himself.

400a) *wnjs pj wnm rmt ʿnh m ntrw*

Unis is one who eats men and lives on gods,

b) *nb jnw h3ʿ jpwt*

a lord of messengers who dispatches orders.

401a) *jn jhmʿ jpwt jmj kh3w sph.sn n wnjs*

It is Grasper of topknots who is in cauldron, who lassoes them for Unis.

b) *jn dsr-tp z33 n.f sn hsf n.f sn*

It is the Serpent with raised head, who guards them for him and restrains them for him.

c) *jn hr-trwt k3s n.f sn*

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It is the One who is over the reddening (blood), who binds them for him.

402a) *jn ḥnzw mds nbw d3d.f sn n wnjs*

It is Khons who cuts the lords, he strangles them for Unis,

b) *šd.f n.f jmt ḥt.sn*

and extracts for him what is in their bodies.

c) *wptjw pw h3bw.f r ḥsf*

It is the messenger whom he (Unis) sends to confront.

403a) *jn šzmw rḥs.f sn n wnjs*

It is Shezmu (8) who cuts them up for Unis,

b) *fss n.f jḥt jm.sn m ktjw.f mšrwt*

who cooks for him the things which are in them on his evening hearth-stones.

c) *wnjs pj wnm ḥk3w.sn jꜥm 3ḥjw.sn*

It is Unis who eats their magic, who swallows their akhs.

404a) *jw wrw.sn n jšt.f dw3t*

Their seniors are for his morning meal,

b) *jw ḥrw-jb.sn n mšrwt.*

their middle-aged ones are for his evening meal,

c) *jw šrrw.sn n jšt.f ḥ3w*

their juniors are for his night meal,

d) *jw j3w.sn j3wt.sn n k3pwt.f*

their old men and women are (fuel) for his ovens.

405a) *jn ʕ3 mḥtjw pt wdw n.f sdt*

It is the Great Northern Ones of the sky who set fire for him. The Two Banks serve the king. Unis has become as Great Power, «older god than the oldest».

b) *r wḥ3wt ḥrt.sn m ḥpšw nw smsw.sn*

to the cauldrons containing them with the forelegs of their oldest ones

406a) *jw phr jmjw pt n wnjs*

Those who are in the sky serve Unis

b) *šsrt n.f ktjw m rdw nw ḥmwwt.sn*

and the hearth-stones are wiped over for him with the legs of their women

c) *jw dbn n.f ptj tm.tj jw phr n.f jdbwj*

He has circled around both skies, the Two Shores serve him.

407a) *wnjs pj šhm wr šhm m šhmw*

Unis is the great *šhm*-power, who has power over the Powers (power-bearers).

b) *wnjs pj šm šm šmw wr*

Unis is the sacred image who is the most sacred of sacred images.

c) *gmjj.f m w3t.f wnm.f n.f sw mwmw*

Him whom he finds in his way, he eats him raw.

d) *jw mkt wnjs m-h3t sšw nbw jmjw 3ht*

Unis's proper place is in front of all the nobles who are in the Akhet.

408a) *wnjs pj ntr sms r smsw*

Unis is a god older than the oldest (gods).

b) *jw phr n.f h3w jw wdn n.f šnt*

Thousands serve him and hundreds offer to him,

c) *jw rdj n.f š m šhm wr jn s3h jt ntrw*

for he has been given a document as the Great Power by Orion, father of the gods (9),

409a) *jw whm.n wnjs hšw m pt.j.f sbn m nb 3ht*

Unis has repeated appearances in the sky and he is crowned as lord of the Akhet;

b) *jw hsb.n.f t3w bksw*

he has broken vertebrae and spinal cord,

c) *jw jt.n.f h3tw ntrw*

he has grasped the gods' hearts.

410a) *jw wnm.n.f dšrt jw šm.n.f w3dt*

He has eaten the Red Crown, he has swallowed the Green Crown (10).

b) *wšb wnjs m zm3w s33w*

Unis feeds on the lungs of the Wise Ones.

c) *hšp.f m šnh m h3tw hk3w.sn jst*

He is content when he lives on their hearts and magic.

411a) *ffw wnjs nsb.f sbšw jmjw dšrt*

Unis is disgusted when he licked the flows of blood (11), which are in the Red Crown.

b) *j.f w3h.f jw hk3w.sn m ht.f*

He flourishes when their magic in his belly.

c) *n nḥmm sḥw wnjs m ḥ.f*

Unis's dignities will not be taken away from him,

d) *jw ḥm.n.f sj3 n ntr nb*

for he has swallowed the Perception of every god.

412a) *ḥḥw pj n wnjs nḥḥ dr.f pj dt*

Unis's lifetime is eternity, his limit is everlastingness

b) *m sḥ.f pn n mrr.f jrr.f msdd.f n jr.n.f*

in this his dignity: “If he likes he acts, if he dislikes he does not act”,

c) *jmj dr 3ḥt dt r nḥḥ*

who is in the Akhet's limits forever and ever.

413a) *sk b3.sn m ḥt wnjs 3ḥjw.sn ḥr wnjs*

Behold, their bas (12) are in Unis's belly and their akhs are with Unis,

b) *m-ḥ3w jht.f r ntrw krrt n wnjs m ksw.sn*

as an addition to his meal out of the gods which is heated for Unis with their bones.

c) *sk b3.sn ḥr wnjs šwwt.sn m-ḥ jr.w.sn*

Behold, their bas are with Unis, their shadows are with their creators.

414a) *jw wnjs m nn ḥḥ ḥḥ jmn jmn*

Unis is one who has appeared and has become stable.

b) *n šḥm jr.w jr.wt m ḥbs*

Those who do (evil) deeds will not have control of destroying

c) *st-jb wnjs m ḥnḥw m t3 pn dt r nḥḥ*

the favourite place of Unis among living in this land forever and ever.

Commentaries

1) Akeru (*3krw*) – the gods of the earth, which were depicted with two lion heads (or human). According to the “Lexicon of Egyptian gods and designations of gods”, they were created by Ra, but rebelled, and Thoth had to pacify them. They had the epithet “The followers with angry hearts” (*šmsw-n-špt-jb*). In accordance with the Coffin Texts and the Book of the Dead, the dead robbed Akeru for Ra, Seth robbed them, but they could not grasp the deceased (Leitz 2002: 83 – 84). Pyramid Texts mentioned name Akeru more than once. For example, in utterance 483 (1014a, *mdw t3, wn rt 3krw* – The earth speaks, the gate of Akeru is opened).

2) The word *gnmw* is used only once in Pyramid Texts, and therefore the lack of context makes it impossible to grasp its correct meaning. Faulkner translates this word as “the planets” (Faulkner 1969: 80); J. Allen suggests a different interpretation – “those who move” (Allen 2005: 310). R. Hannig defines *gnmw* as “a kind of movement” (Hannig 2003: 1363). In my opinion, Allen's

translation is the most likely as further was stated that *gnmw* “had seen Unas, appearing in power”. Therefore, *gnmw* are animate objects, and determinative of word shows the semantics of the movement.

3) The word *z3bwt*, according to the dictionary by Hannig has the following meanings: “intelligence”, “wisdom” (Hannig 2003: 1065), but in other contexts it is not met.

4) Akhet (*3ht* – “Place of Becoming Akh”). According J.P. Allen, Akhet is “the latter half of the Duat, lying between the Duat’s center, where the Sun unites with Osiris in the middle of the night, and the visible horizon, above which the Sun rises at dawn. In the Pyramid Texts, associated with the antechamber of the pyramid” (Allen 2005: 425).

5) In Pyramid Texts (utterance 527, 1248 a – d) god Atum is depicted as god-creator, who begot Shu and Tefnut: 1248a) Atum is one who came into being as one, who came to erection in Heliopolis. b) He put his penis in his fist, c) so that to make orgasm with it, d) and the two twins, Shu and Tefnut, were born. 1248a) *dd mdw tm pr hpr m jw s3w ir.f m jwnw* b) *wn.n.f hnn.f m hf.f* c) *jr.f ndmmt jm.f d) ms z3tj šw hn̄ tfnwt*.

6) The Isle of Flame (*jw nsjsj*) – mythological birthplace of the world; the first place that appeared from primordial waters of Nu (Allen 2005: 434).

7) Akh (*3h*) – According to Allen's view, *akh* is “deceased person whose *ba* has reunited with its *ka*, making possible eternal life as a spirit among the living. Pyramid Texts were known as so called akhifiers (*s3hw*), i.e.: they were created in order to aid the deceased in becoming an *akh*. The verb denotes both the process of becoming an *akh* and the quality of becoming or being effective (Allen 2005: 425). Bolshakov A.O. connects the concept of *akh* with an inner sight of man, with his capability to see: “Since people are transformed into *3h.w* after death, while light and sight mean life, *Ax* designates a dead man possessing a certain life in the beyond” (Bolshakov 2001: 97).

8) Shezmu (*šzmw*) – god associated with the winepress and hence he is associated with the one who squeezes the blood and also cooks cannibal meal for Unis (Allen 2005: 441). He depicted with the head of a lion, a bull, a falcon or a snake. In various rituals king could be son of god/ heir of god or friend of god. The ruler was identified with Shezemu (Leitz 2002: 121 – 123).

9) Orion (*s3h*) – constellation, which was associated with Osiris in the Pyramid Texts (Allen 2005: 438).

10) The absorption of Red and Green crowns symbolizes the sovereignty of the king over Egypt.

11) According to dictionary by R. Hannig, the word *sbšw* means “disgusting” (Hannig 2003: 1100). However, there is verb *sbšj* (this form is causative form), which is translated as “to let bleed” (Hannig 2003: 1099). It can be concluded that word *sbšw* is semantically associated with the verb *sbšj*, and this word derived from the verb *sbšj*. Thus we offer to translate the word *sbšw* as “the flows of blood”.

12) Ba (*b3*) – one of the nonphysical essences of an individual or thing, which, as J. P. Allen suggested, is similar to the modern concept of personality. After death, according to the views of the ancient Egyptians, *ba* of human being survives (Allen 2005: 426).

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