

Washing Hands in Ancient Egypt (As an Intangible Heritage)

Dr.Rasha M. Omran ♦

In Ancient Egypt washing hands was one of the most important daily life and religious traditions which are considered for us now as an intangible heritage that reflects the ancient Egyptians great civilization.

Hygiene was one of the most important issues that captured the ancient Egyptian attention. He presented it as one of the essential priorities in his daily life; especially what is related to care about cleaning his body since it was a way of being healthy and an essential restriction for purification. Ancient Egyptian attention concerning hygiene has been appeared through what have been got from texts, proverbs, and the scenes represented on the walls of the private tombs throughout the history of Egypt.

The aims of this current study are: - To put a spotlight on washing hands in ancient Egypt as an intangible heritage. To highlight washing hands as one of the most important daily life and religious customs and traditions in ancient Egypt. To put a spotlight on washing hands materials and implements as well as their names in ancient Egyptian language.

To achieve that the author based this research on collecting information from references, periodicals and describing the scenes of washing hands carving on the walls of the private tombs as well as analyzing and interpreting the information gathered from literature.

The results obtained revealed that 1- Ancient Egyptians washed their hands before and after meals because they used their hands in

Lecturer, Tourist Guidance Dept., Faculty of Tourism & Hotels, Fayoum University, Fayoum,
♦ Egypt

eating. 2- Ancient Egyptians used different shapes of ewers and basins to pour water for washing hands. 3- There were many expressions showing the meaning of washing hands in hieroglyphs. 4- There were different expressions indicating to the names of washing hands implements throughout the history of Egypt.

Keywords:

Washing, Hands, Washing Hands, Ancient Egypt, Intangible Heritage, Hygiene.

Introduction

Cleanliness and Purification in ancient Egypt were considered two faces for only one coin. The ancient Egyptian believed that they were the essential priorities in his daily life since they were a way of being healthy and a part of cult.

The Ancient Egyptian attention concerning cleanliness and purification has been appeared through what have been got from texts, proverbs, and the scenes represented on the walls of the private tombs throughout the history of Egypt

Personal cleanliness was not only a means of good health and purification but also an indicator of the rank. Cleanliness meant being Egyptian as foreigners were believed to be dirty and unkempt.

Because of the ancient Egyptian awareness of personal cleanliness, so washing played a very important role in his life especially washing hands which was considered one of the most important daily life and religious customs and traditions in Ancient Egypt.

Washing in Ancient Egypt

In ancient Egypt, both rich and poor people were very aware of the need to wash their bodies so that the Greek historians admired

with the hygiene aspects of the ancient Egyptians and represented that in their writings. ¹

The relatively hot climate of Egypt made of washing an important need for the ancient Egyptians. Some texts mentioned that they were washing before and after meals. The priests were required to wash at least once a day. Some of the rich people had private washing facilities. One house at Tell El – Amarna had a bathing area ,with stone slabs consisting the base as well as a splashback for a shower. In this bath ,water was poured over the body from a jug while the waste water was drained through an outlet in the wall. The majority of the Egyptians bathed in the Nile waters, which caused many diseases for them. ²

The importance of washing was shown in several positions including the story of Snuhy which mentioned that when he returned from his trip, he had to take a bath to be purified from his long and arduous trip. ³

Washing was one of the purity physical conditions before entering the temple for the priests and those people who were allowed to access ⁴

Washing Hands in Ancient Egypt

As the ancient Egyptians used their hands and fingers in eating, so they had to wash their hands before and after meals. The evidence of that is the representation of washing implements (basin and ewer)_accompanying by the offering tables scenes on the walls of the private tombs. These scenes were first carved on the panels

¹ Filer, J, M., Hygiene, in: The Oxford Encyclopedia of Ancient Egypt, II, American University in Cairo press, Cairo, 2001, p. 134.

² Ibid.

أبو بكر, إيمان أحمد, النظافة في الحياة اليومية عند المصريين القدماء, مكتبة مدبولي, القاهرة, 1999, ص 109.

³ Romant, B., Life in Egypt in Ancient Times, Genève, 1978, p. 20.

⁴ أبو بكر, إيمان أحمد, المرجع السابق.
سونيرون, سيرج, كهان مصر القديمة, ترجمة: زينب الكردي, القاهرة, 1975, ص 40, 41.

of the Old Kingdom tombs since the end of the second Dynasty .Such scenes were also found on the walls of the Middle and New Kingdom private tombs which indicate to the importance of this custom throughout the history of Egypt. ⁵

The servants are represented pouring water on the hands of their masters after the completion of eating. They were represented standing in the garden of the house lined up during the banquet and waiting for guests to guide them to the place of the banquet and then provide them with ewers to wash their hands. ⁶

Also some of the New Kingdom scenes show a pair of napkin was presented for drying hands and mouth and it must be mentioned that in the houses of the nobles in El -Amarna was found a specified place for the guests washing hands. ⁷

In the homes of individuals and peasants ,the housewife was performed that task and she was pouring the water on the hands of her husband from the ewer when he returned from work .This is very clear from the story of two brothers which shows that washing hands after working was considered one of the daily life custom in ancient Egypt. ⁸

⁵ Abd El- Hakiem, W.M., Purification Scenes in Theban Private Tombs during the New Kingdom (An Analytic Study), (Ms. D), Unpublished , Minia University, 2010 ,p.30.

Strouhal, E., Life of The Ancient Egyptians, American University, Cairo, 1992, p. 86.

White, J, M., Everyday Life in Ancient Egypt, NewYork, 1963 ,p. 108.

Winlock, H., E., The private Life of the Ancient Egyptians, in: MMA, New York, 1935, p. 3.

⁶ Wilkinson, J., G., The Ancient Egyptians, Lodon, 1988, p. 76.

Kees, H., Kulturgeschichte des alten orient, Munchen, 1933, p. 86.

بترى, فلندرز, الحياة الإجتماعية في مصر القديمة, ترجمة: جوه, حسن محمد, عبد الحليم, عبد المنعم, القاهرة, 1975, ص 193.

الوشاحي, مفيدة حسن, مناظر الخدمة اليومية في مصر القديمة, رسالة ماجستير غير منشورة, جامعة القاهرة, 1989, ص 63.

⁷ Winlock, H., E., op. cit., p.3, fig.14.

Davies, N., G., The Tombs of Two Officials of Tuthmosis the Fourth (no.75 and no. 90), London, 1923, pl. V I.

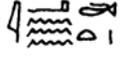
الوشاحي, مفيدة حسن, مرجع سبق ذكره.

⁸ Abd El- Hakiem, op. cit.

Kees, H., op. cit.

Washing hands was one of the fundamental objectives of the purification process and its importance is shown in certain parts of the Pyramid Texts where it appears that the gods were recommended to the process of washing hands.⁹

Also all the temple celebrations had to start with pouring water over the hands of the priests, and was considered as a main element in any religious service.¹⁰

Some hieroglyphic signs were used to refer to washing hands such as  iay dr.t. Also it was written in the offering lists dating back to beginning of the Old Kingdom in the form of a hand with pouring water over it  ia which accompanied by washing implements.¹²

Washing Hands Materials

Water and Natron were two essential materials used for washing hands in ancient Egypt.¹³

Water was known in ancient Egyptian language as  mw which refers to washing and purifying water and this common form continued to be used through the history of Egypt.¹⁴

على, وفاء محمد حسن, المياة فى الحياة اليومية فى مصر القديمة منذ أقدم العصور وحتى نهاية الدولة الوسطى, رسالة ماجستير, (غير منشورة), كلية الآثار, جامعة القاهرة, 2003, ص30.
إرمان ورائكة, مصر والحياة المصرية فى العصور القديمة, ترجمة: عبد الحميد أبو بكر ومحرم كمال, القاهرة, 1965, ص 202.
مهران, محمد بيومى, مصر و الشرق الأدنى القديم, ج4, الحضارة المصرية القديمة, القاهرة, 1989, ص122

⁹ Schott,S., Die Reinigung Pharaos in Einem Memphitischen Tempel, Gottingen, 1957, p. 75.

أبو بكر, إيمان أحمد, مرجع سبق ذكره, ص 115.

¹⁰ تشرنى, ياروسلاف, الديانة المصرية القديمة, ترجمة: أحمد قدرى, مراجعة: ماهر طه, دار الشروق, القاهرة, 1996, ص140, 141.

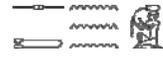
¹¹ Erman,A and Grapow,H., Wörterbuch der Aegyptischen Sprache, I(Wb), Berlin, 1982, p. 39.

أبو بكر, إيمان أحمد, مرجع سبق ذكره, ص 116.

¹² Davies, N., G., The mastaba of Ptahhetep and Akhethetep, II, London, 1901, p. 17.

¹³ Filer, J., M., op. cit.

أبو بكر, إيمان أحمد, مرجع سبق ذكره, ص 35.

Water for washing hands was called in hieroglyphs as  which appeared to correspond with  of the later offering-lists. ¹⁵ It was not only a medium for both cleanliness and purification but it was believed to be the secret of life. ¹⁶

The ancient Egyptians considered it as the eternal material from which all creatures had come into being. ¹⁷

It had many symbolic meanings such as life creation, regeneration fountain, purification source, and rebirth as well as remove evils. ¹⁸ So it can be concluded that, by cleaning and purifying the body or the hand by using water, the soul would be purified from all evils and faults and resurrected free from impurities.

Natron  bd or  swab was employed by the ancient Egyptians in washing process as a cleaning agent. It was said that when balls of it were put in a water jar, they clarified it at once and this is probably the reason of why it occurred immediately after water in offering – lists. It came from several areas in Egypt but the most famous was Wadi Natron in the Fayoum district. ¹⁹

¹⁴ Murray, M. A., Saqqara Mastabas, I, London, 1905, p. 37.

Abd El- Hakiem, W, M., op. cit., p. 266.

حافظ , حنان محمد ربيع , طقسنة سكب الماء في مصر والعراق القديم دراسة تحليلية مقارنة, رسالة ماجستير (غير منشورة) , كلية الآثار , جامعة القاهرة, ص 35, 37.

¹⁵ Murray, M. A., ibid., p. 32.

16 إبراهيم, يسر صديق أمين, مراسم تنويج الفراعنة في الدولة الحديثة والعصر المتأخر من التاريخ المصري القديم, رسالة دكتوراة (غير منشورة), 1996, كلية الآثار, جامعة القاهرة, ص 66, 68, 70,

17 نور الدين, عبد الحليم, الديانة المصرية القديمة, ج2, الكهنوت والطقوس الدينية, القاهرة, 2009, ص 8.

¹⁸ Gee, J., L., The Requirements of ritual purity in Ancient Egypt, A Dissertation Presented to the faculty of the Graduate School of Yale University in Candidacy for the Degree of Doctor of Philosophy, 1998, p. 297.

¹⁹ Filer, J. M., op. cit.

Murray, M. A., op. cit., p. 37.

Erman, A and Grapow, H., Wörterbuch der Aegyptischen Sprache, IV (Wb), Berlin, 1982, p. 67.

Ancient Egyptians also knew a solid and dry paste called  swab.w which contained a certain material making foam after mixing with water for easy cleaning.²⁰ This paste took a square form referring to that it was used in the process of washing hands and it was represented in the old kingdom offering scenes beside the ewer and the basin on the offering tables.²¹

Washing Hands Implements

The ancient Egyptians believed in life after death which was considered in their conception an identical image of their life on earth. Therefore they were very eager to put their daily life implements in their tombs to continue using them in the netherworld.²²

Among the tomb implements were those of washing hands consisting of an ewer for pouring water over hands and a basin for collecting the water after finishing this process.²³

Washing hands implements were manufactured of different materials such as clay, stone, copper, bronze, gold, silver as well as electrum. They were similar in shape of each other, with some slight differences during the Old and Middle Kingdom. These differences were represented in the form of the ewer spout as well

²⁰ Erman, A. and Grapow, H., *ibid.*

Montét, P., *Every Day Life in Egypt*, Pennsylvania, 1958, p. 70.

²¹ Abd El- Hakiem, W., M., *op. cit.*, p. 39, Fig. 26.

Jéquier, M.G., *Les Frises d' Objets des Sarcophages du Moyen Empire*, in: MIFAO 47, Cairo, 1921, pp. 122, 123.

²² **Scheel, B., Egyptian Metalworking and Tools, London, 1989, p. 34.**

أبو بكر, إيمان أحمد, مرجع سبق ذكره, ص46.

²³ Wilkinson, J. G., *op. cit.*, 76, 77.

Badawy, A., *The Tomb of Nyhetep – Ptah at Giza and The Tomb of Ankhmahor at Saqqara*, London, 1978, p. 61.

Jéquier, M.G., *op. cit.*, p. 117.

Winlock, H. E., *op. cit.*, p. 3.

as the basin height.²⁴ During the New Kingdom, the daily life ewers were characterized by their long necks and handles in one side to hold them, whereas the ewers with spouts were used during the religious rituals.²⁵

Sometimes the ewers were provided with two spouts or represented as a pair of washing hands implements sets which indicate either to purify the deceased once with the water of the north and once with the water of the south or to the water of the two Gods Horus and Seth which means that the deceased was purified with all kinds of the sacred water.²⁶

Washing hands implements were most probably in use since the 2nd Dynasty because a set of washing hands implements containing an ewer and a basin was found in the tomb corner of mryt -Nt at Saqqara but these implements were represented on the tombs walls connecting with offering tables since the end of the 2nd Dynasty.²⁷

From the beginning of the 3rd Dynasty onwards, washing hands implements increased in number and all the offering –tables' scenes on the walls of tombs and on the false doors were represented mainly including ewers and basins which refer to the importance of these implements role in cleaning, purification and washing hands process in ancient Egypt.²⁸

They were also carved in high or low relief on the stone offering tables beside the loaves of bread.²⁹

²⁴ Radwan, A., Die Kupfer – und Bronzgefäße Ägyptens, München, 1983, p. 17.

Balcz, H., Die Gefassdarstellungen des alten Reiches, in: MDIAK V, Göttingen, 1934, p. 45.

Arnold, D., Reinigungsgefäß, in: LÄ V, Wiesbaden, 1984, p. 214.

Grishammer, R., Reinheit, in: LA V, Wiesbaden, 1984, p. 213.

²⁵ أبو بكر, إيمان أحمد, مرجع سبق ذكره, ص 58.

²⁶ Radwan, A., op. cit., p. 11, 12.

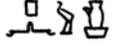
²⁷ Hassan, S., Excavation at Giza, VI, part II, Government Press, Cairo, 1948, p. 82.

Abd El- Hakiem, op. cit., p. 33, 34.

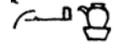
²⁸ Radwan, A., op. cit., p. 41.

²⁹ Schorsch, D., Copper Ewers of Early Dynastic and Old Kingdom, in: MDIAK 48, Göttingen, 1992, p. 147.

Washing Hands implements appeared in different places in the offering - tables' scenes such as above the table, under the table, next to the deceased shoulder or in front of his face .The place of these implements in front of the deceased face and on the offering table near to his hand most probably refers to the act of washing hands before eating. ³⁰ When these implements were placed under the offering - table scene (according to the author suggestion) this refers to the act of washing hands after eating. ³¹

The name of washing hands implement (ewer and basin) in ancient Egyptian language was  pgAw³²

Some inscriptions mentioned the ewer as  Hsmny. This name was derived from the word  Hsmn means natron which was placed in the ewer to achieve the perfect purification and cleanliness for the hands. ³³

Ewer was also given other names such as  ia dates back the Old Kingdom and it was called during the New Kingdom it was called  ia. ³⁴

أبو بكر, إيمان أحمد, مرجع سبق ذكره, ص 51.

³⁰ Hassan,S., op. cit.

Abd El- Hakiem, W, M., op. cit., p. 34.

أبو بكر, إيمان أحمد, المرجع السابق, ص50.

³¹ Hassan, S., ibid.

³² Erman, A. and Grapow, H., I, op. cit., p. 563.

Murray, M. A., op. cit., p. 33.

Hassan, S., ibid., p. 31.

Petrie, W., F., The Funeral Furniture of Egypt, London, 1937, pl. XIV.

أبو بكر, إيمان أحمد, مرجع سبق ذكره, ص 55.

³³ Erman, A. and Grapow, H. ., Wörterbuch der Aegyptischen Sprache, III (Wb), Berlin, 1982, p. 162, 163.

Abd El- Hakiem, W., M., op. cit., p. 34.

Helck,W., and Otto, E., Lexikon der Ägyptologie, V, Wiesbaden, 1984, pp .213, 214.

Jéquier, M., G., op. cit., p. 118.

³⁴ Erman,A and Grapow,H., I, op. cit., p. 39.

أبو بكر, إيمان أحمد, مرجع سبق ذكره, ص 56.

بدوي , أحمد و كيس,هيرمان, مفردات اللغة المصرية القديمة, القاهرة, 1958, ص,11.

The basin was named as  Saw.ty which was derived from the word  Say means sand that was put in the basin. ³⁵

According to what is mentioned before, it can be concluded that ancient Egyptians were very care about their cleanliness and purification by washing their hands before and after meals which is very clear through the representations of washing hands implements with different shapes, numbers and in various places where the food offerings in general were found. ³⁶

³⁵ Erman, A. and Grapow, H., IV, op. cit., p. 419, 421.

أبو بكر, مرجع سبق ذكره, ص 55.

³⁶ Lucau, P., Catalogue Général des antiquités Égyptiennes du Musée du Caire, Sarcophages Antérieurs au Nouvel Empire, Cairo, 1904, p. 38.

Results

After studying this research, the author reached the following results.

- The ancient Egyptians were very care about their personal hygiene and sanitization.
- Washing hands was considered one of the most important daily life and religious customs and traditions in Ancient Egypt.
- Washing hands was one of the fundamental objectives of the purification process
- There were many expressions showing the meaning of washing washing hands in Ancient Egypt.
- Ancient Egyptians washed their hands before and after meals because they used their fingers in eating.
- Water and Natron were two essential materials used for washing hands in ancient Egypt.
- Ancient Egyptians used different shapes of ewers and basins to pour water over their hands.
- There were different expressions indicating to the names of washing hands implements throughout the history of Egypt.
- The representations of washing hands implements were always accompanied by the offering- tables' scenes on the walls of the private tombs.
- Washing hands implements were manufactured of different materials.
- Washing Hands implements appeared in different places in the offering - tables' scenes.

Methods of Making This Research Useful for Tourist Guidance

After speaking about washing hands in Ancient Egypt, we must focus on how we achieve the benefits from this subject in the field of tourist guidance.

The researcher considers that this subject is very important, interesting and useful for students and researchers who want to collect more information about one of the most important daily life customs and traditions in ancient Egypt like washing hands because no books speak specifically about this subject.

Also this subject is very important for any guide who wants to show to the tourists the intelligence of his ancestors who were very aware of sanitation. It will provide tourist guides with new additional information which they can use in their programs by adding them to other archaeological and historical ones.

This current study will provide cultural tourists with a lot of information about ancient Egyptians daily life customs and traditions to increase their admiration to this great people not only because of their great progress in art, architecture and religion but also because of their progress in daily life customs and traditions. So the number of tourists will increase especially tourists who are interested in intangible heritage.

From this point the tourist guides can advise the tourists to wash their hands before and after eating if they used their hands in eating because of increasing the diseases nowadays in both modern and developing countries due to pollution.

Conclusion

According to this research, it can be concluded that ancient Egyptians were very civilized people not only because of their progress in architecture, art and astronomy...etc , but also because of their distinctiveness from other people in personality as well as customs and traditions such as washing hands before and after eating.

So the grandchildren have to respect and appreciate what their ancestors produced of civilization and progress either tangible or intangible. Also they must work very hard to prove to the whole world that they are the best successor to the best predecessor.

Plates



Plate. 1

Offering Scene representing the tomb owner sitting in front of the offering table with washing hands implements next to his left shoulder.

Panel of Hsy Ra, 3th Dynasty, Saqqara, JE 28504, Egyptian Museum

Pirelli, R., Panels of HesyRA, in: The Treasures of The Egyptian Museum, Cairo, 1999, 48.

Quibell, J. E., Excavation At Saqqara, Cairo, 1913, PL.XXXI, 5.

توفيق, سيد, تاريخ الفن في الشرق الأدنى القديم مصر والعراق دار النهضة العربية, القاهرة, 1987, صورة 46ب.

شكرى, محمد أنور, الفن المصرى القديم منذ أقدم عصوره حتى نهاية الدولة القديمة, القاهرة, 1967, صورة 57.



Plate. 2

Offering Scene representing the tomb owner sitting in front of the offering table with washing hands implements next to his left shoulder.

False door panel of Ra Htp , 4th Dynasty, Meidum

Wilkinson, R, H., Reading Egyptian Art, London, 1992, p. 206, fig.3.

Taylor, J, H., Death and The Afterlife in Ancient Egypt, British Museum Press, London, 2001, p.157, fig. 109



Plate. 3

Offering Scene representing the tomb owner sitting in front of the offering table with washing hands implements next to his left shoulder

Offering Panel of $\dot{\imath}wnw$, 4th Dynasty, Giza , Hildesheim Museum

Anderson, J., B., The Tomb Owner At The Offering Table, Egyptian Art, Cairo, 2000, p. 135, fig. 121.

شكرى، محمد أنور، مرجع سبق ذكره، صورة 47.



Plate. 4

Offering Scene representing the tomb owner sitting in front of the offering table with washing hands implements on a high stand, under the table.

Tomb of $PtH Htp$, 5th Dynasty , Saqqara

Anderson, J, B., *ibid.*, Fig. 12.4

Griffith, F. LL. The Mastaba of Ptahhotep and Akhethotep, I, London, 1900, PL.XXIX

www.egyptancient.net/mastabaptahhotepee.htm (Accessed on 15- 10- 2011)

شكرى، محمد أنور، المرجع السابق، صورة 167 .

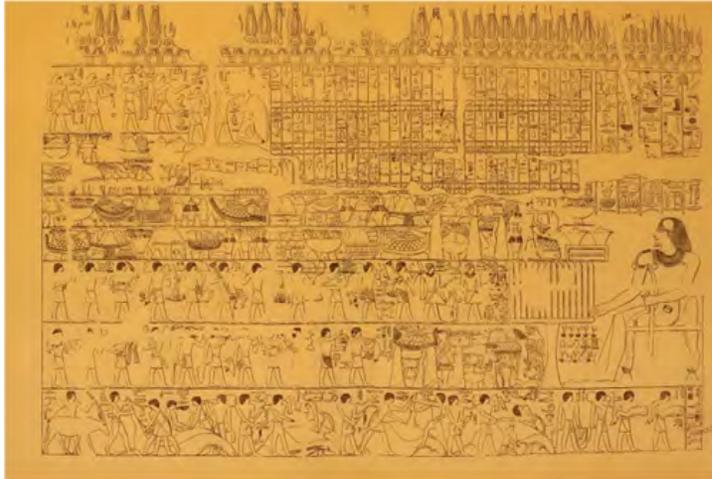


Plate. 5

Offering Scene representing the tomb owner sitting in front of the offering table, facing two sets of washing hands implements beside each other on a stand upon the table.

Burial chamber South Wall of wsr-ntr ,5th Dynasty, Saqqara

Murray, M. A., Saqqara Mastabas, I, London, 1905, pl. XXIII.

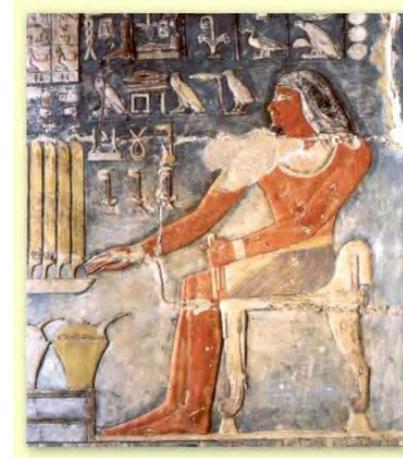


Plate. 6

Offering Scene representing the tomb owner sitting in front of the offering table with two sets of washing hands implements beside each other on a stand under the table .

Tomb of mHw , 6th Dynasty, Saqqara

www.touregypt.net/featurestories/mehut.htm(Accessed on 15-10- 2011)



Plate. 7

Offering Scene representing the tomb owner sitting in front of the offering table with two sets of washing hands implements one above the other under the table

Burial chamber South Wall of ptH-Spss II,
6th Dynasty, Saqqara
Murray, M. A., op. cit., pl. XXIX.

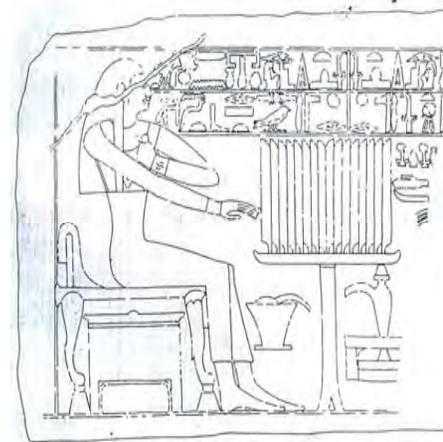


Plate. 8

Offering Scene representing the tomb owner sitting in front of the offering table with washing hands implements under the table

Stela of bn Dt ,Old Kingdom ,El-Hawawish

Anderson, J., B., op. cit., Fig. 12,9.



Plate. 9

Offering Scene representing the tomb owner mnTw - Htp and his wife snt sitting in front of the offering table with washing hands implements under the table

Offering table of mnTw - Htp and his wife snt, 11th Dynasty Abydos.

Petrie, W. F., Tombs of The Countries and Oxyrhkhos, London, 1925, pl. XXII.

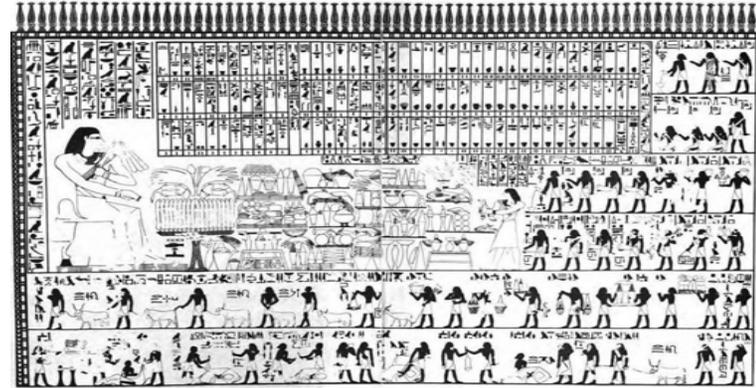


Plate. 10

Offering Scene representing the tomb owner in front of the offering table with washing hands implements under the table

Offering table of Imn-m-HAt ,12th Dynasty Tomb No.2, Beni Hasan

Newberry, P. E., Beni Hasan , I, London, 1893, pl. XVII.

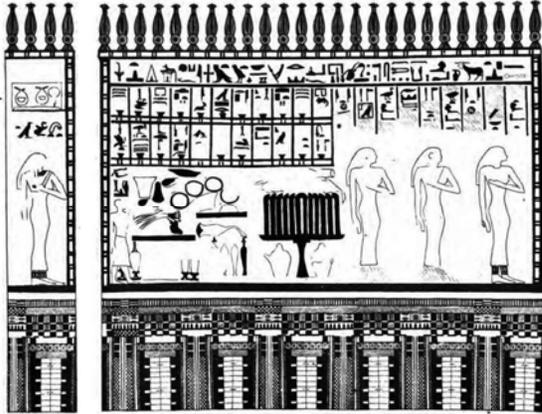


Plate. 11

Offering Scene representing the offering table with two sets of washing hands implements under the table

Offering table of xnm - Htp II, 12th Dynasty, Tomb No.3, Beni Hasan

Newberry, P., E., *ibid.*, pl. XXXVI.

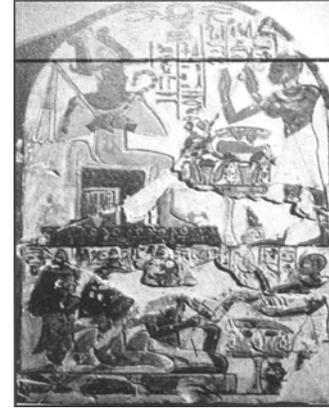


Plate. 12

Offering Scene representing a servant purifying and cleaning his master's hands (who is sitting in front of an offering table) by pouring water over them.

Funerary Stela, 18th Dynasty, New Kingdom (Reign of King Amenhotep III)

Abd El- Hakiem, W.M., *Purification Scenes in Theban Private Tombs during the New Kingdom (An Analytic Study)*, (Ms. D), Unpublished, Minia University, 2010, p. 31, fig. 18.



Plate. 13

A Banquet Scene representing a servant giving a knotted napkin to the guest to dry his hands after washing his hands at the beginning of the banquet.

A Banquet Scene, 18th Dynasty, New Kingdom
(Reign of King Tutmoses III)

Davies, N. de G., The Tomb of Two Officials, London, 1923, pl. VI.



Plate. 14

A Scene representing a cleaning paste putting beside washing hands implements on a stand

Jéquier, M., G., Frises d' objets des Sarcophages du Moyen Empire, in: MIFAO 47, Cairo, 1921, fig. 329.

أبو بكر, إيمان أحمد, النظافة في الحياة اليومية عند المصريين القدماء, مكتبة مدبولي, القاهرة, 1999, ص

228, لوحة 46.

Referances

- الوشاحي, مفيدة حسن, مناظر الخدمة اليومية في مصر القديمة, رسالة ماجستير غير منشورة, جامعة القاهرة, 1989 .
- إبراهيم, يسر صديق أمين, مراسم تتويج الفراعنة في الدولة الحديثة والعصر المتأخر من التاريخ المصري القديم, رسالة دكتوراة (غير منشورة), كلية الآثار, جامعة القاهرة, 1996 .
- إرمان ورائكة, مصر والحياة المصرية في العصور القديمة, ترجمة: عبد الحميد أبو بكر و محرم كمال, القاهرة, 1965 .
- أبو بكر, إيمان أحمد, النظافة في الحياة اليومية عند المصريين القدماء, مكتبة مدبولي, القاهرة, 1999 .
- بتري, فلنדרز, الحياة الاجتماعية في مصر القديمة, ترجمة: جوهر, حسن محمد, عبد الحلیم, عبد المنعم, القاهرة, 1975 .
- بدوي, أحمد و كيس, هيرمان, مفردات اللغة المصرية القديمة, القاهرة, 1958 .
- تشرنى, ياروسلاف, الديانة المصرية القديمة, ترجمة: أحمد قدرى, مراجعة: ماهر طه, دار الشروق, القاهرة, 1996 .
- توفيق, سيد, تاريخ الفن في الشرق الأدنى القديم مصر والعراق, دار النهضة العربية, القاهرة, 1987 .
- حافظ, حنان محمد ربيع, طقسة سكب الماء في مصر والعراق القديم دراسة تحليلية مقارنة, رسالة ماجستير (غير منشورة), كلية الآثار, جامعة القاهرة, 2007 .
- سونبرون, سيرج, كهان مصر القديمة, ترجمة: زينب الكردى, القاهرة, 1975 .
- شكرى, محمد أنور, الفن المصرى القديم منذ أقدم عصوره حتى نهاية الدولة القديمة, القاهرة, 1967 .
- على, وفاء محمد حسن, المياة في الحياة اليومية في مصر القديمة منذ أقدم العصور وحتى نهاية الدولة الوسطى, رسالة ماجستير, (غير منشورة), كلية الآثار, جامعة القاهرة, 2003 .
- مهران, محمد بيومى, مصر و الشرق الأدنى القديم, ج4, الحضارة المصرية القديمة, القاهرة, 1989 .
- نورالدين, عبد الحلیم, الديانة المصرية القديمة, ج2, الكهنوت والطقوس الدينية, القاهرة, 2009 .
- Abd El- Hakiem, W., M., Purification Scenes in Theban Private Tombs during the New Kingdom (An Analytic Study), (Ms. D), Unpublished, Minia University, 2010 .
- Anderson, J. B., The Tomb Owner At The Offering Table, Egyptian Art, Cairo, 2000.
- Arnold, D., Reinigungsgefäß, in: LÄ V, Wiesbaden, 1984 .
- Badawy, A., The Tomb of Nyhetep – Ptah at Giza and The Tomb of Ankhmahor at Saqqara, London.

- Balcz, H., Die Gefassdarstellungen des alten Reiches, in: MDIAK V, Gottingen, 1934 .
- Davies, N., G., The mastaba of Ptahhetep and Akhethetep, II, London, 1901.
- Davies, N., G., The Tombs of Two Officials of Tuthmosis the Fourth (no.75 and no. 90), London, 1923.
- Erman, A. and Grapow, H., Wörterbuch der Aegyptischen Sprache, I (Wb), Berlin, 1982.
- Erman, A. and Grapow, H., Wörterbuch der Aegyptischen Sprache, III (Wb), Berlin, 1982.
- Erman, A. and Grapow, H., Wörterbuch der Aegyptischen Sprache, IV (Wb), Berlin, 1982.
- Filer, J., M., Hygiene, in: The Oxford Encyclopedia of Ancient Egypt, II, American University in Cairo press, Cairo, 2001.
- Gee, J., L., The Requirements of ritual purity in Ancient Egypt, A Dissertation Presented to the faculty of the Graduate School of Yale University in Candidacy for the Degree of Doctor of Philosophy, 1998.
- Griffith, F. LL. The Mastaba of Ptahhotep and Akhethotep, I, London, 1900.
- Grishammer, R., Reinheit, in: LA V, Wiesbaden , 1984 .
- Hassan, S., Excavation at Giza, VI, part II, Government Press, Cairo, 1948.
- Helck,W. and Otto, E., Lexikon der Ägyptologie, V, Wiesbaden, 1984.
- Jéquier, M. G., Les Frises d' Objets des Sarcophages du Moyen Empire , in: MIFAO 47, Cairo, 1921.
- Kees,H., Kulturgeschichte des alten orient, Munchen, 1933.
- Lucau, P., Catalogue Général des antiquités Égyptiennes du Musée du Caire, (CG), Sarcophages Antérieurs au Nouvel Empire, Cairo, 1904.
- Montét, P., Every Day Life in, Egypt, Pennsylvania, 1958.
- Murray, M. A., Saqqara Mastabas, I, London, 1905.
- Newberry, P., E., Beni Hasan, I, London, 1893.
- Petrie, W, F., The Funeral Furniture of Egypt, London, 1937, pl. XIV.
- Petrie,W, F., Tombs of The Countries and Oxyrhkhos, London, 1925.
- Pirelli, R., Panels of HesyRA, in: The Treasures of The Egyptian Museum, Cairo, 1999.
- Quibell, J. E., Excavation at Saqqara, Cairo, 1913.
- Radwan,A., Die Kupfer – und Bronzegefäße Ägyptens ,München,1983.

- Romant , B., Life in Egypt in Ancient Times, Genève, 1978.
- Scheel, B., Egyptian Metalworking and Tools, London, 1989.
- Schorsch, D., Copper Ewers of Early Dynastic and Old Kingdom, in: MDIAK 48, Gottingen, 1992.
- Schott,S., Die Reinigung Pharaos in Einem Memphitischen Tempel, Gottingen, 1957.
- Strouhal, E., Life of The Ancient Egyptians, American University, Cairo, 1992.
- Taylor,J, H., Death and The Afterlife in Ancient Egypt,British Museum Press, London, 2001.
- White, J, M., Everyday Life in Ancient Egypt, NewYork, 1963.
- Wilkinson, R., H., Reading Egyptian Art, London, 1992.
- Wilkinson, J., G., The Ancient Egyptians, London, 1988.
- Winlock, H., E., The private Life of the Ancient Egyptians, in: MMA, New York, 1935.

www.egyptancient.net/mastabaptahhotepee.htm

www.touregypt.net/featurestories/mehut.htm