

**Chapter 1 : Fifth Dynasty of Egypt - Wikipedia**

*The Encyclopedia offers the most complete picture available of ancient Egyptian civilization, from the predynastic era to its eclipse in the seventh century CE. Here is the Egyptian world in illuminating, accessible detail: art, architecture, religion, language, literature, trade, politics, everyday social life and the culture of the court.*

Nicole Hansen Insects As the most numerically abundant class of animals, insects were represented in Egypt by bees, flies, various biting insects, locusts, and beetles. There are other religious associations of the bee. According to the ancient Egyptians, bees came into being from the tears of the sun god Re. The bee may also have had some sort of connection with the goddess Hathor, because eating honey was forbidden in Dendera, where she was worshiped. The creator god Khnum was said to work busily like a bee. Many priests of Min had titles connected with honey collection. The goddess Nut appears as a bee at least once. The earliest evidence for the domestication of bees in Egypt is a scene in the sun temple of Newoserre Any of the fifth dynasty which contains the earliest representations of beekeeping. In ancient times, and even today, the Egyptians built beehives from cylindrical tubes of dried mud or dung stacked one on top of another. Beekeepers seem not to have worn protective gear when tending the hives, but rather smoked the bees into a stupor before extracting the honeycomb. In present-day Egypt and in Greco-Roman times and possibly earlier as well , beehives were moved from place to place by boat or donkey to increase honey production. A honeycomb found in a tomb at Deir el-Medina was analyzed, and the pollens that the bees which produced it had consumed were identified as primarily those of Egyptian plum and persea, with traces of other plants. In a tax-collection scene in the tomb of the vizier Rekhmire at Thebes tomb , honey is brought only from cities in Upper Egypt north of Thebes. Wild honey was collected during hunting expeditions in the desert, even in Nubia. Honey also was part of the tribute offered to the Egyptian king by vassals in the Near East. Because sugar was unknown to the ancient Egyptians, honey was the sweetener of choice. By the New Kingdom, the use of honey was certainly more wide-spread, figuring among the daily rations of men participating in military and commercial expeditions. Honey was the most common ingredient in Egyptian medicine, appearing approximately five hundred times in the roughly nine hundred known prescriptions. The Egyptians used it to treat a wide variety of problems. Honey occurred frequently in eye-salves, in ointments for treating wounds and burns, and in medicines to be taken internally which otherwise would have been too bitter to swallow. Modern scientific tests have demonstrated that honey is indeed an effective killer of bacteria and fungi, and the Egyptians seem to have regarded it as having magical properties as well, for honey was said to be sweet for man but bitter for the evil dead and demons, who were repelled with potions containing honey. Like honey, beeswax was used in medicine, principally to anoint open wounds. Wax was also used to make magical figurines and shawabtis, as a cosmetic ingredient, as an adhesive, for coating painted surfaces, and in the embalming of mummies. It is difficult to impossible to identify the species of fly depicted in Egyptian art, but it has been suggested that the Egyptians may have been familiar with the families Muscidae and Calliphoridae. A scene in the tomb of Niankhchnum and Khnumhotep depicts what may be a horde of flies swarming about a fisherman as he guts his catch. Flies were not regarded in an entirely negative light by the Egyptians. Fly excrement and blood appear in a number of medical prescriptions, but never flies themselves. During the eighteenth dynasty, such men recounted their military valor and listed the number of gold flies the king awarded them, beginning in the reign of Thutmose I, but later this came to be a reward bestowed on any civil servant. The housefly was also depicted on common amulets throughout Egyptian history, but their significance is unknown. Mosquitoes, fleas, and gnats are insects hmy, hnws, and hnms are Egyptian names for stinging insects that could have disturbed the Egyptians in their sleep by biting, the identity of the third plague that afflicted Egypt in the Book of Exodus, from Hebrew scriptures. According to the ancient Greek historian Herodotus, the Egyptians of marshy areas used the nets with which they caught fish as netting to protect themselves from mosquitoes or gnats during the night; a bed belonging to the fifth dynasty Queen

Hetepheres, found in her tomb, seems to have had netting. The inhabitants of Upper Egypt, Herodotus reports, were protected from noxious insects by sleeping in towers, for the winds kept them from flying up high. It has been suggested that Herodotus is simply referring to the custom of sleeping on rooftops, but another possibility is that the people slept in mud-brick towers that may have doubled as granaries, as is common today in Upper Egypt similar towers are depicted in ancient Egyptian art. The Ebers Papyrus gives a prescription of oil rubbed on the body to keep away some sort of biting insect hnw. In tomb scenes, locusts are depicted in the Nile marshes, the fields and gardens, and in one case in the mouth of a hedgehog, and several grasshopper-shaped cosmetic boxes have been found. In a single representation, a boy is depicted catching a grasshopper with a net. A number of beetles were known to ancient Egyptians belonging to the superfamilies Scarabaeoidea and Diversicornia, although the sacred scarab *Scarabaeus sacer* is the best known. These beetles inhabit soil, dung, or decaying plant and animal substances. The scarab often feeds on dung, and has the peculiar characteristic of rolling dung destined to be food into a round ball that can reach the size of a small apple, and then rolling it to a safe storage place underground. The female scarab buries her eggs in pear-shaped balls constructed entirely underground. The ancients erroneously believed that the scarab laid its eggs in the former type of ball. Scarab-shaped amulets were the most common amulet worn in ancient Egypt. Most of these scarab amulets have been found in the excavation of palaces and settlement sites, even in the Near East; they therefore play an important role in the dating of sites and remains. See also Bees and Honey; and Scarabs. Nearly impossible to obtain, this is the only extensive work dealing exclusively with the fly in Egyptian culture and religion. Contains information derived primarily from Greek sources on the bee and honey in Greco-Roman times. Hornung, Erik, and Elisabeth Staehelin. Offers extensive bibliographic references on scarabs. *The Animal World of the Pharaohs*. Pages 1-10 are devoted to insects. Popular article covers beetles, praying mantis, locusts, dragonflies, butterflies, bees, and flies. In *Histoire, Ethnographie et Folklore*, edited by R. A discussion of bees and honey in pharaonic Egypt. In *Sesto Congresso Internazionale di Egittologia: Wax in Egyptian Magic and Symbolism*. *Oudheidkundig Mededelingen uit het Rijksmuseum van Oudheden te Leiden* 64 *Studies on Scarab Seals*, 2. Preth Dynasty Scarab Amulets. *Studies on Scarab Seals*, 1. Contains an appendix on scarab beetle biology and behavior by Sadek Ibrahim Bishara. *Scarab Typology and Archaeological Context: Studies on Scarab Seals*, 3.

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J tditcd hr G. Rtirders uirt ri j: As a per- sonal nar. The roles, local cult foundations, and titles or epithets of Hon: A judicious examination of the various Holuses and Heliopolis, thirtietlt dtttcsit. Homs became the patron of several Eglptian miii- Greco-Roman period, especialll. Some regard it as signi! The most common genealogy of Horus is as the son of Seth, the embodiment of disorder, rvas predominantly Osiris and Isis, making a tenth on the family tree of the seen as a rival of Horus, a would-be usurper who assassi- Heliopolitan Ennead. The full picture is more complex: When the full Osiris com- Seth. Analogousl-y, at Edfu, Horus appears as the consort plex became visible, Seth appeared as the murderer of of Hathor and the father of another form of himself, Har- Osiris and the would-be kilier of the child Horus. Since somtus "Horus Uniter of the Tivo Lands". Horus and about the turn of the twentieth century in Egyptological Seth are sometimes described as nepherv and uncle, research, much debate has ensued about whether the sometimes as brothers. Horus the Tell el-Balamun? For Seth, Ombos Nubt, near Naqada , in Up- a boy wearing the sidelock and frequently appeared in the per Egypt, was balanced by his center in the Sethroite arms of his mother Isis. Bronzes rePresenting him, with nome of the Delta, ostensibly established b-v the Hyksos or rvwithout Isis, rvere ubiquitous in Late and Greco- at Avaris. Other relevant deities also show both Southern Roman times. Horus as a boy r. This suggests the possibil- ual and popular ritual practice. Horus the successor was ity that one source at least of the conflict is in the early also referred to as Iunmutef "Pillar of His Mother" , expansion of the proto-kingdom of Hierakonpolis and its which rvas used as a funerary priestly title often the de- absorption of the proto-kingdom of Naqada. In the person of the Sphinx and ting the stage for the subsequent equilibrium. Contendings of Horus and Seth and perhaps, in allegorical Griffiths. Tlrc Cottflict ol-Horus and Seth. Edfu also known as the Tiiumph of Horus. These texts Hornung, Eik. The One and the take the reader or audience, with a number of variations Many. Translated fuom Gerrnan by John Baines. First and contrasting perspectives, from the conception and published as Der Eine und die Vielen, Darrnstadt, Anatomy of a Civili: A masterfui study of the workings and develop- reason for the production of the cippi of Horus and his ment of Eglptian societ: A Book of Readings. The roles of Horus and Seth are interesting for folk- tian Gods. Translated from French by G. Goshgarian- Ithaca, loric analysis. Seth is often considered the "trickster" fig- Firs published as Ln vie quotidienne des dieut dgyptiens, Paris, An ercelient complement to Hornung , expand- ure of ancient Eglptian religion, but it has been noted ing on the deities. Jansseni review in Bibliotheca Orientalis 3. The te Velde, Hei-man. Seth, God of Confusiott. Architecturail; the definition of the house usuallv im- plies the differentiation of an "inside" from an "outside. Hons in the Ptrantid Ze;uts. In stud-v-ing ancient Eglptian houses spa- geschichte, pp. Though old, still one of the most useFul.

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## Chapter 9 : Oxford Encyclopedia of Ancient Egypt - Wikipedia

*ABYDOS, a site, ancient ybdw, situated in the ancient Thinite nome (eighth Upper Egyptian nome) in southern Egypt (26°11'N 31°55'E). On the western side of the Nile, the site is on the edge of the low desert, 15 kilometers ( miles) from the river.*