Original article

THE MEANING OF THE WORD ins THROUGH ANCIENT EGYPTIAN HIEROGLYPHIC TEXTS

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Abstract

The word ins is related to the red color in general, ins which means the “Red Linen/Cloth” is derived from it, expressing a material/garment in the texts, it gives the meanings of red linen, red cloth, red garment/fabric, and red bandage/mummifying bandage, also it happened that it was used in different positions related to divine names/titles (such as: nb-ins, nbt-ins, jmj-ins.f, and insjtj), each of them is related to a specific God (Osiris, Re, Hathor, Mut, Sekhmet, Bastet, and Sekhmet-Bastet-Rat); also there is a feast related to ins (hth-ins). Also the word inst which is a plant, which could be with red flower could be derived from ins. This paper is dealing with the word ins, its different writings in different positions, each gives a special meaning, and it is importance to be participated in several divine names in Ancient Egypt until the end of the late period and before the Greco-Roman period.

Keywords: ins, inst, Insyt/ Insj, Red linen, Nb-ins, Nbt-ins, Jmj-ins.f, Insjtj

1. Introduction

The word ins gives the meaning of Red Linen/Cloth [1] the red color is associated with the feelings of arousal, disturbance, anger, danger, and fury, and it is considered as an intense color that increases blood pressure and elevates muscle strength. It makes sense that the early Man was chiefly concerned with matters of survival, and his first foray into the world of color would be red, that it is a life-giving and protective color. So it is associated with blood, fire, and the sun to demonstrate the power that gives life or causes harm [2]. There are at least four other words related to the red color together with ins in Ancient Egypt [3]: dšr [1,3], tms [1,3], tr [1,3], and jdmj or jdmjt [1,3]; dšr was used generally referring to the red color, also there are two divine names that include the word dšr; Nb-dšrw [4] giving the meaning of “Lord of blood/lord of the red”; and Bš-jmj-dšrw.f [4] giving the meaning of “The Ba, that is in its blood”. Although, ins was only considered as the red blood color, insj is the one that appeared in divine names as: Nb-ins [4] giving the meaning of “Lord of the red cloth”, Nbt-ins [4] giving the meaning of “The Mistress / Lady of the red linen”, Jmj-ins.f/ Jmj-ins [4] giving the meaning of “The one who is in his red linen”, and Insjtj [4] giving the meaning of “The two ladies of the red linen”. However, Jéquier [5] defined it as a light red cloth, which seems to have been reserved for worship and funerary ceremonies. Thus, the word ins had not been studied separately at all only a few mentioning without clarifying the difference between the various writing or mining.
2. Methodology

2.1. Phonological point of view

There is a possibility that ins, insj, and inst are giving the same meaning as a red garment; but inst could be referring to the red linen that normally is written as ꜩꜩaltet with the determinative \(\delta\), and the word linen is written as ꜩꜩalt \(\delta\) followed by the same determinative; depending on that inst could be used to determine the red linen not the red cloth, and ins/ insj could be used to determine the red cloth. The word ins [1] was written as:

<table>
<thead>
<tr>
<th>ins</th>
<th>Determinative</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ꜩꜩalt</td>
<td>NON</td>
<td>Red (blood)</td>
</tr>
<tr>
<td>ꜩꜩalt (\delta)</td>
<td></td>
<td>Red (blood)</td>
</tr>
</tbody>
</table>

The word insj [6] was written as:

<table>
<thead>
<tr>
<th>insj</th>
<th>Determinative</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ꜩꜩalt (\delta)</td>
<td></td>
<td>Red cloth/ linen</td>
</tr>
<tr>
<td>ꜩꜩalt ꜩ</td>
<td>(\delta)</td>
<td>Red linen/ fabric</td>
</tr>
<tr>
<td>ꜩꜩalt ꜩ</td>
<td>(\delta)</td>
<td>To color something</td>
</tr>
</tbody>
</table>

The word inst [1] was written as:

<table>
<thead>
<tr>
<th>inst</th>
<th>Determinative</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ꜩꜩalt ꜩꜩ</td>
<td></td>
<td>(Red) plant from Wadi-Natrun [7]</td>
</tr>
<tr>
<td>ꜩꜩalt ꜩꜩ</td>
<td></td>
<td>Aniseed? [8]</td>
</tr>
</tbody>
</table>

There is a remarkable writing that appeared in Teti PT 285d (line 242) [9] in which the determinative of the word insj was an unusual sign ꜩ in the word ins ꜩ ꜩ ꜩ, which I couldn’t find anywhere else, however, the same word appeared in the variant text of Unas PT 285d (line 423) [9] as ꜩꜩalt ꜩ with the usual determinative ꜩꜩalt. The Ancient Egyptian word of the color “Red” was dṣr ꜩꜩalt ꜩꜩ ꜩ ꜩ ꜩ, which was used as an adjective referring to a red material. However, all of the Coptic words I found cannot be an evolution of the word insj which gives the same meaning of red color! Which might mean that this word didn’t last to Coptic although it has appeared in a Ptolemaic Hieroglyphic text, the demotic writing of insj is ꜩꜩalt ꜩꜩalt ꜩꜩalt [10], as in: Mythus Z2, 29 [11]

\[3n \text{tj.k s}s \text{n w} \text{i} \text{n} \text{s} \text{n} T-nt-p\_ \text{hnt} \]

"Have you not taken a red bandage and green cloth for the (goddess) of ... the Mistress of Joy?"

In addition, the word ins appeared with dṣr in the same sentence in Pepi [9] PT 1464a (line 781) with two other variants:

\[\text{Pipi pw ins pr m 3st pw dṣr pr m Nbt-hwt}\]

“Pepi is the red linen / pink-color that came from Isis (and) the redness that came from Nephthys” [12,13]

It has to be noted in these variants that ins was translated as the red linen/pink color that came from Isis, although dṣr was translated as redness that came from Nephthys, depending on that, ins could refer to lighter degree of red color than dṣr.

2.1.1. inst as a colored cloth

The writing inst as a red colored cloth was used in several texts with different positions as could be seen in the following phrase:
The word *mnD* in this example is followed by which could be considered as a defective writing of the word *inst*;

* pAn. III-A, 8 = pBM EA 10246/6 [16, 17, 18, 19, 20] with the determinative ° with the three strikes of plural

\[ \text{n3y.sn h3w.tj m inst} \]

“their beginnings / tops are made of red inst fabric”

* pAn. IV, 16.7 = pBM EA 10249 [16, 17, 18, 21] with the determinative °

\[ \text{n3y.sn h3w.tj m inst} \]

“their tops are of red inst fabric”

* pAn. IV, 17.2 = pBM EA 10249 [16, 17, 18, 21] with the determinative °

\[ \text{n3y.sn krtw m inst} \]

“their straps are of red inst fabric”

* pBM EA 10085 + 10105 (Miscellanies), On the Delivery of Foreign Goods (line [x + 3.10]) [22]

\[ \text{fw.t b3ndw m ins} \{t} \]

“You (f.) are clothed with the red fabric (?)”[23]

2.1.2. *insw* a colored cloth

The writing *insw* as a red colored bandage [24] and linen bandages, as cloths was also used as a mumifying follows:

* pRamesseum 9 = pBM EA 10762, 2,1-3,10 (line 2,2-3) [25] \[ \text{hr.i fnt d$\text{srw(t)}$ insw} \]

“The ones who are under their red headscarves and linen bandages!”

In addition, the word °f$\text{nw}$ could give the meaning of blindfolded or covered, also it could be give the meaning of a sandals [26]

2.1.3. *insj* as a colored cloth

The writing *insj* as a red colored different positions as could be seen in cloth was also used in several texts with the following phrases:

* pKoller 3.8 = pBerlin P 3043, 3.3-5.4: Letter on Nubian Tribute [16,17,27,28,29,30] \[ \text{nbw nfr gmw n h$\text{st}$ m °rf n insj} \]

“white gold, good gold, from the mountains (?) in red linen cloth bags”

* Magical Papyri New Kingdom, pLeiden I 346, Proverb III (line 3,9) [31] \[ \text{hr ntt jr.n.j p$\text{ly.j}$ w$\text{d$\text{w}$ m mn-rrt m ss$\text{d}$ n.j insj hp} \]

“For I have made my amulet in the form of such a piglet of red linen bandage.”

* pTurin Museo Egizio 1791 Tb 114-165, Tb 164 (line 13) [32] \[ \text{z$\text{h$\text{3}$ m °nd}$ $\text{s$\text{w}$ hr sntr w$\text{d}$ wm m ryt$\text{hr}$ pry n insj} \]

“(It is) to paint with dried myrrh resin (mixed) with ("on") fresh frankincense and to trace ("repeat") with ink on a red cloth bandage.”

2.2. Producing the *insj* as a garment

There are specific verbs that appeared with *insj* as a red colored mate-rial; such as *psi* and *nbd* in the following example.

* Nouh, p. 146 [6]
di rḥ k nṯi wꜣt nṯy imj ḫwt-nṯr….. nḥt ṣḏj îns
“I inform you/ I cause you to know the jobs that are in the temple…. and the one who cooks/ dyes the red linen (însj)”

Berlandini-Grenier has also menti- oned that ʾrḥ însj appeared with the pri-
estly those of the Goddess Basstet [33].

2.2.1. Place of însj
* Compare: CT VII, 495 B5C Spell 1145 [14]
   ḫnt ḫwt ḫr ḫmj ḫmj ḫmj / wꜣt ḫmj
   “The Lord of the Red Mansion”[34]
* Urk V, 43, 5-10 [35]
   ḫr ḫmj ḫmj ḫmj ḫmj ḫmj-hwt-însj
   “The two red eyes who are in the place of red linen (însj)”
* PCairo CG 51189 (pJuja), Tb 017 (line 83) [36]
   ḫr ḫmj ḫmj ḫmj-hwt-însj
   “red-eyed in the house of red linen”
* CT IV 270 B9C² / CT IV 270 M4C Spell 335 (two different variants) [14]
   ḫr ḫmj ḫmj-hwt-însj
   “Bloody one who is pre- eminent in the Mansion of Red Linen”[15].

dḥrty as a Nisbe form of the noun dḥr is followed by ḫmj ḫmj-hwt-însj as an
epithet, the whole phrase is considered
as a name of one of the seven spirits
that is followed by the determinative of
God A40 from the sign-list of Gardiner.

2.3. însj as a divine symbol
Heba Nouh [6] mentioned that
there a ritual with four kinds of colored
linen with ḫḥt (white), ṣḏj (green), ḫmj (dark red), and însj (light red), this ritual is related to Goddess Neith as
a specific linen named mhnt; this linen
was used to cover the face during the
mummification by Neith or one of her
subordinates whose name was ḫnḫw.t.
These linen were made and prepared in
two chapels named ṣḏjt and mhnt [37, 38,39]. Horus was wearing this cloth
during his fight with Seth [40], also it
was used with statues [41]. It appeared
also as a Magical bandage named ṣḏj made of the îns, as:

   ṣḏj ṣḏj ṣḏj ṣḏj ṣḏj ṣḏj îns
   “Spreading oil on the offspring with love on the bandage of îns (red fabric)”

2.3.1. Feast of însj
It is noted there is the word
qwr ṣḏj îns that gives the meaning of
"female priest" from the Greek era [1]
but I couldn’t find it with the determin-
ative B1 in Gardiner’s Sign-list, which
could mean that there was a Goddess
named îns, who had a specific feast, as
appeared in the followings:

* Unas pyramid, PT 250 (line [398]) [9].
   [268b] jn Wnjs ḫmj ḫmj ḫmj ḫmj ḫmj ṣḏj îns
   “It is Unas who says what is in the heart of the great, on the feast of the red linen
cloth.” [12]
* CT VII 101, S10C Spell 890 [14]
   jnk ṣḏj îns ṣḏj îns ṣḏj îns ṣḏj îns
   “I am he who sought her who is far away on the day of the festival of red linen in the
early morning” [34]
* PCairo Louvre 3092 + Frgm. Montpellier (pNeferubenef), Tb 174 (line 515) [42]
"dd jmjt jb wr m ḥṣb-insj

“Say what is in the heart of the Great, on the feast of the red cloth!”

* pSalt 825, 2.7-9 [43]

wn.īn ṛ bdš ..... hšy fdt m ḫ[wı̂f r tı̂ ṛwd ḫpr.f mḥṣ ḫpr ḫḥsw p(w) ḫr-ı̂r tı̂ mnḥt ... ins

jdmjt ḫprw m ....

"When Re becomes weak .... sweat came down from his body to the land //// he became ......... "

This example shows how insj was created on the land by God Re. All the texts that had mentioned that there is a feast of ins didn't say much about that feast.

2.3.2. insj as an offering:

* CT V, B3L Spell 466 [14]

ins 4

“Red Cloth 4” [44]

* Stela of Pu 1:2 [45] From the tomb of Imn-ḥtp (middle of the XVIII Dyn. - NK) at Abydos it appeared that insj as a red linen cloth was used as an offering to be used in making the sšd of the w3g fest, which gives the deceased the right to use the holy bark of Osiris, as:

sšp(i) sšd m ḫ(b)w3gm m wḥdt hṛ insj

“May I receive fillets in the feast of Uag, of green and red cloth!” [46]

The same thing appeared in Pyr. 1202 [6]

* Serabit El-Khadim, Mines, n. 53, 13-14 [47]

dd.f ı̂w in.n.i n.s wd m msn tp ḫkt ḫḏ tšs ins

“He says: I brought to her an altar of faience, fine linen, white linen, various ... together with ins-linen” [48]

2.4. Derivatives of insj

insj is also appeared in a few epithets related to divine names such as

2.4.1. insyt

It normally appeared in the writing ḫḥm[n]. It is the most common writing in the Hieroglyphic texts [1] and it refers to "The Red Eye of Horus", there is a very rare writing ḫḥm[n].8, dated back to the Greek and Roman periods, in which the determinative D6 of sign list of Gardiner could refer to Horus’s eye.

2.4.2. Nḥ-ins

It gives the meaning of “The Lord / Master of the red linen”, as an epithet, it appeared only with god Osiris and Wnn-nfr, as follows:

Nḥ-ins

most used as epithets for him, as follows:

* pCairo CG 25095 (pMṣj-hr-prj), Tb 099 B (line [207-209]) [36]

ij.ı̂ m33 jt.ı̂ j Wsrir Nḥ- [208] insj šhm m ẓw-jb jnhj kp ṭšy [209] skd.wt

“I came to see my father Osiris. O Lord of the red cloth having joy”

There are other variants [32,36] of the same formula from Tb 099 B, most of them has the vocative prefix j before the epithet Nḥ-ins except pLondon BM EA 10477 (pNu), Tb 099 B (line 3) in which the vocative prefix is omitted.

2.4.2.1. Osiris

Most of the examples of Nh-ins are related to Osiris in which they are

"insyt", “Nḥ-ins”, “Nbt-ins”, “Jmj-ins.f”, and “Insjṭj”.
2.4.2.2. Wnn-nfr:

* pBM 10288 II, 27 [49]

hb. tn s3w.tn r Wnn-nfr nbt-ns

"You are trodden on and broken, from Onnophris, the lord of the red cloth"

It strictly a goddess’s epithet, but here applied to Osiris, and the is therefore superfluous [1]. But in the Book of the Dead, ch. 99, the skipper of a ferryboat in the netherworld is addressed as ‘lord of the red cloth’ [35,50,51]. Caminos [49] has a theory that t in nbt is a superfluous, depending on another example from pBM 10188, 17, 13 (9.22) [52,53], in which wnn-nfr is followed by nbt; his theory could be criticized through the following: Nbt-ns appeared only in two different texts; TB 099 B in which Nb-ins was considered as an epithet, 2.4.3. Nbt-ns

It gives the meaning of “Lady of the red linen” [4], as an epithet, it was written as ḫnst nbn, and ḫnst ḫn. I couldn’t find any example of this epithet before New Kingdom, however, 2.4.3.1. Mut

* Chester Beatty IX vs, 2,5 [55]

Mwt nbt-ns

"Mut, The lady of inst-cloths"

2.4.3.2. Sekhmet [56]

* Magical Papyri New Kingdom, pLeiden I 346, Proverb III (line 3,10) [31]

jnkg xmt nbt <r> dr jnkg xmt nbt insj

"I am Sekhmet, the all-mistress, I am Sekhmet, the all-mistress"

Another example with no clue of the goddess whom this epithet refers to, depending on the other epithet in the same text.

* Fabric Strip E 997.02.11 Civic Archaeological collection, Milan [57]

...r.t m t3 mnh dwit m nrw.s nmt nr sm.ti m hwt m t3 imntt hmt m dw M3nw nb-ins nr snst nb mnt hmt sɔt br s3 n ...

"Goddess in the land of the north and in the netherworld in her beauty that lives of loving, powerful as a lady (?) in the land of west, mistress in the hell of Manu, lady of the linen, who loves to shine, mistress of the necklace mnt, which protects ...."

2.4.4. jmj-ns.f

This epithet is written as ḫnt ḫnt, giving the meaning of “The one who is in his red linen”.

* B4L³ Spell 154 [58]

Rṣ pw ḫp n sw jmj-ns.f ḫṣt ḫr.f

“It is happened that Re met Him who wears bright-red cloth [59] before he could direct his hands against him”.

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\( * \text{B1L Spell 619} \ [14] \)
\( dw\text{s.n} m \text{p}frtf m s3 jmj-ins.f \)
\("(Whom) they worship in his peregrinations in protection of him who is in his red linen"\)

\( * \text{B3B0 Spell 622} \ [14] \)
\( dw\text{s.n.k} R^w m \text{prw} tm s3 wr jmj-ins.f \text{Nb-htpw} \)
\("You worship Re in the loosing from fetters by means of the amulet of the Great One who is in red linen, the lord of offerings" \ [4] \)

\( * \text{W. 422-423/ T. 242 Pyr. 285d} \)
\( m3.k \text{r}^c m \text{jtn.t.f} dw\text{s.k} R^w m \text{prwtf} \) \ [285c] \)
\( m3.k \text{r}^c m \text{prwtf} \) \ [285d] \)
\("You praise the sun at his coming out of his bonds with Great-protection, He in his red fabric" \ [15] \)

The only difference here was in the determinative of the word \( \text{ins} \) which appeared at T. 242 with the determinative \( 𓊥 \), as mentioned before.

2.4.5. \( \text{Insjtj}; \)

This divine name is written as \( \text{insjtj} \) and gives the meaning of “The two ladies of the red linen” as in

\( * \text{B4C Spell 748} \ [14] \)
\( \text{(s3)wt nb zsdw insjtj PsD} \)
\("......The two daughters of the Lord of the Thunderbolt(?), the two women belonging to the red linen, and the Sunshine-god(?)" \ [44] \)

It is not clear if \( \text{Jtn/ Hmntt/ R^c/ Hntj} \), but I used \( \text{PsD} \) to match the translation made by Faulkner. May be this name refers to the two Goddesses Basstet and Sachmet that both of them held the epithet Nbt-ins and both of them are surly / ruthless and related to the blood more than the other goddesses who held the same epithet.

3. Results

Concerning the derivations of the word \( \text{ins} \), there are lots of different writings that include the root \( \text{ins} \), all of them are related to the red color; \( \text{inst} \), \( \text{insw} \), and \( \text{insj} \) there is a very slightly different in meaning between these three derivations, \( \text{inst} \) that is more about the fabric, \( \text{insw} \) is more about being a bandage, and \( \text{insj} \) is more about cloth. However, there are other combinations in which the root \( \text{ins} \) is the nucleus of the combined word; \( \text{insyt}, \text{Nb-ins}, \text{Nbt-ins}, \text{Jnmj-ins.f} \), and \( \text{Insjtj} \) all of these combinations are related to at least one of the Egyptian Gods, as a title, or an epithet. There are a few derivations with different meanings that could be shortened in table (1)

<table>
<thead>
<tr>
<th>Writing</th>
<th>Transliteration</th>
<th>Translation</th>
<th>Determinative</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{ins} )</td>
<td>( \text{ins} )</td>
<td>Red (blood)</td>
<td>NON</td>
</tr>
<tr>
<td>( \text{insy} )</td>
<td>( \text{insy} )</td>
<td>Red cloth/linen</td>
<td></td>
</tr>
<tr>
<td>( \text{insw} )</td>
<td>( \text{insw} )</td>
<td>Red bandage</td>
<td>( \text{NON} )</td>
</tr>
<tr>
<td>( \text{inst} )</td>
<td>( \text{inst} )</td>
<td>Red linen/fabric</td>
<td>( \text{NON} )</td>
</tr>
<tr>
<td>( \text{insyt} )</td>
<td>( \text{insyt} )</td>
<td>(Red) plant from Wadi-Natrun/Aniseed</td>
<td>( \text{NON} )</td>
</tr>
<tr>
<td>( \text{insyt} )</td>
<td>( \text{insyt} )</td>
<td>The red eye of Horus</td>
<td>( \text{NON} )</td>
</tr>
<tr>
<td>( \text{insyt} )</td>
<td>( \text{insyt} )</td>
<td>The red eye of Horus</td>
<td>( \text{NON} )</td>
</tr>
</tbody>
</table>

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4. Discussion

Through explaining the above mentioned results it has become clear from the translations, and comments of Ancient Egyptian Texts that the word ins is a very important word. Where, it appeared in many different kinds of texts, where it appeared in religion texts, such as PT, CT, and TB as a metaphor when it comes to the Royal King Pipi [12, 13]. It seems that he was an ins himself, and there is a feast that is related to the same word as attested previously by Nouh [6], De Buck [14], Faulkner [44], Petrie [45] and Gardiner & Peet [47]. Also it appeared in magical texts as a bandage, or mummification bandage, and sometimes as an offering. Furthermore, in the literature texts, it appeared as normal red cloth/garment, which needs to be produced [6] and has its own place or house [14, 15, 34, 36]. Thus, the word ins had to be a part of the divine epithets in general, so it was found as a nucleus in a few combinations that refer to a specific God.

5. Conclusion

In summery; ins refers to a red linen/cloth when the determinative ♂ is used, however, it refers to a red fabric when the determinative ♂ is used. There are a few divine epithets that are derived from the word ins and refers to a specific God; Nb-ins refers to Osiris and Wdn-nfr, Nbn-ins refers to Mut and Sekhmet, Inj-ins.f refers to Re, although Insjn is not clear to determine which goddess does it refer to.

References


