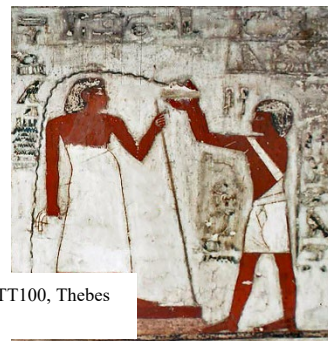


Instruction of the Utterance of Purification with Four Namasat Jars of water

The ritual of purification with four namasat or nemset jars of water is found in episode 2 of the 75 episodes of the *wap̄at r̄a irwya* - rite of opening of the mouth and eyes. It is represented in the surviving copies found in the tombs of tomb-chapel of the 18th dynasty vizier Rekhmire at Thebes (Theban Tomb 100), tomb of Pharaoh Seti I at Thebes (Valley of the Kings KV 17), tomb of queen Tausret (Valley of the Kings, KV 14), coffin of overseer of Pharaoh Rameses IX's draftsmen Butehamun, from Thebes, and the tomb-chapel of the priestess of Divine Adoratrice of Amun and God's Hand of Amun Amenirdis at Medinet Habu.



Tomb of Rekhmire TT100, Thebes

The shape of the namasat varies, with at least four different examples from the Middle Kingdom. New Kingdom examples vary with some having an additional spout and some found with decorative lotus stoppers. Colors vary from Egyptian blue to a greenish glaze. Each blue and green are representative of water and the purifying flood of creation and destruction.



Namasat jars from the Middle Kingdom c. 2030 – 1650 BCE

Two different spellings of *namasat* are found. Both spellings are essentially the same but one adding the phonetic owl with the sound of m.

Morphologically, nmst shares its structure with the word



namas, or

nemes, the royal head cloth of the pharaoh, or the verb nms meaning the clothe the head.

The *samar* friend is usually referring to a friend of the Pharaoh. Earlier in ancient Egyptian history, the opening of the mouth and eyes ritual was utilized by the royal priests in preparing the Pharaoh's *hat* or body, and his *twt* – living image so they can see, speak, and receive

sustenance to aid His *bꜣ* spirit in the afterlife. The rite was then invested with the cults to the *naṯarw* deities to open the mouth and eyes of their *twt* statues. Beginning in the Middle Kingdom, the opening of the mouth and eyes rite was disseminated to the nobles of society, and down through the wealthy. The utilization of the *samar* title reflects its origins as a rite for the newly deceased Pharaoh as He was prepared on his journey to reunite with his divine siblings. The four *namasat* jars are filled with *ḳabꜣhw* – cold purified water from the pure well or lake collected and recited over with formulae for purification. *dꜣbꜣ* keeps a small supply of *ḳabꜣhw* from the pure wells in the Siwa Oasis, mixing a small amount with purified water to ensure the purity in all its reenactments.

The number four is prevalent in the purification rites with four *namasat* jars, circumambulation four times, the *djꜣd mꜣdw* – words recited four times, and the four *Natjarw* deities invoked, as four

The *samar* circumambulates or walks around the *twt* statue four times to produce a ring of purity that protects the *twt* and allows the *dꜣꜣꜣt* - otherworldly power to inhabit the statue. Known as the *shꜣn*, the ring surrounds and protects was eventually elongated as the cartouche that protects the names of the Pharaoh.



The *djꜣd mꜣdw* are recited to bring forth the *ḥꜣkꜣ* or Heka of purity.

Four *naṯarw* are evoked: *ḥꜣr* – Horus, *sꜣtꜣš* – Seth, *dꜣḥwtyꜣ* – Thoth, and *dwnꜥnwꜣ* – Dunanwy.