



The Sign of Sexual Fertility: Phallus during the Greco-Roman Period – (part 2 : glyphs)



Wael Sayed Soliman

Lecturer, Tourist Guidance Department, Sinaï High Institute for Tourism and Hotels

Abstract

In the last issue of this magazine, I published the first part of this topic about the important of the phallus in Ancient Egypt during the Greco-Roman Period, in which I disused the various kind of phallic objects and amulets, including ancient Egyptian concepts of phallus as a part of their sex and erotic matters and as an important element of their life. In the present paper, I continue lighting out another aspect of the phallus in Ancient Egypt during that period which is the variety of the phallic signs that essentially are used as illustrations of views derived from the ancient written record. The matter that show the important of the phallus as a part of ancient Egyptian sex and erotic issue and as an important element of their life.

In general, the Ancient Egyptians used both the two different phallic signs: the

phallus itself  and the phallus with liquid leaking from it  as determinatives for verity of words refer to constituents of: creation, conception, rebirth, power, masculinity and many other different significances, that I source it in this paper.

© 2011 World Research Organization, All rights reserved

Key Words: phallus, glyphs, Greco-Roman Period



Citation: Soliman, W. S. (2011) : "The Sign of Sexual Fertility: Phallus during the Greco-Roman Period – (part 2 : glyphs) ", No.17 -2 (4) 104 - 138.



In the first part¹ of this study about phallus, I discussed the different kinds of the phallic objects, and the wide using of these staffs in the daily life of the Ancient Egyptians during the Greco-Roman Period. While in this part I argue another side of phallus' importance which is the lexicographical evidence of the phallus signs.

The Egyptians used to represent some of their gods as ithyphallic deities, so they used to draw the phallus on the walls of the tombs, temples, coffins, papyri, etc. and they did not consider that indecent, so they used the phallus' glyph a lot in their language as a sound or just as a glyph. Signs such as the phallus would be understood to some degree even by viewers who could not actually read the hieroglyphic texts. In this article, I am referencing the determinatives that are pictographs of phalli, the various Egyptian words that are translated into English as "phallus" or some similar term, plus the concepts and ideas these determinatives and words express.

They used many pictorial expressions in their language, one of them is the phallus glyph which form an important part of many words. Some of them survive until the Greco-Roman Period – which the writer discusses in this article – and some other disappeared in that late period or get completely different meaning.

It is logic that the phallus' glyph  or the one with liquid leaking from it  used as determinatives for various words refer to anatomical description as "male-member" or "phallus," as indeed for words have physiological description meaning like "sperm," "seed" or "poison." It is also acceptable to use them for the semantic terms that connected directly to words like "male," "man," "homosexual" or "husband;" and occasionally with an indirectly way to words like "woman" or "wife."

Likewise, the glyph used for the words that have sexual relation like "thickness" (of the phallus) or "sexual pleasure;" or even for the verbs with the same sexual purposes like "to copulate with," "become erect" or "to beget." Beside all of that, they used the glyph as part of a numerous words which refer to a metaphorical description or just regular syntactical terms.

¹ Solman, W.S. "The Sign of Sexual Fertility: Phallus during the Greco-Roman Period - (Part 1: phallic objects)," *Egyptian Journal of Tourism and Hospitality*, vol.17, Cape Town, 2011, pp.70 -118.



Before embarking on my study of using the phallus' glyph during Greco-Roman Period I prefer to note two main things; first of all, that my remarks have a particular reference to Edfu temple which consider a source book to the Ancient Egyptian language during that period, and I deepened for that on the lexicographical study of Wilson,² secondly, that we have to recognize that the sign of phallus always drawn erect, which I suggest that it is the Egyptian way to show its important role for the sexual function as an erected origin.

Large, erect phalli was a widespread symbol of male potency, aggression and procreative proficiency, whereas small and flaccid phalli conveyed ideas of weakness and submission. Gods and the elite displayed large and erect phalli and the disempowered — workers and conquered foreigners — were afflicted with small and flaccid phalli.³ So the size and state of one's male member communicated a man's position or power. A powerful phallus denotes a powerful man, so we can easy link an erect phallus with power.

In order to best reveal original meanings of the phallus' function, I am focusing on a group of phallic signs that resonate powerfully in Ancient Egyptian culture and illuminate the connections between the phallus and their sexual life. The wide use of this determinative affects how the Ancient Egyptian imagined, revealed and understood their own bodies. Considering the variety of the glyphs I divide them into seven types as the following:

- 1- Anatomy description
- 2- Physiology description
- 3- Semantic words
- 4- Sexual related nouns
- 5- Sexual related verbs
- 6- Metaphorical description
 - A- Animals
 - B- Denote the power

² Wilson, P. *A Ptolemaic Lexicon, A Lexicographical Study of the Texts in the Temple of Edfu*, Leuven, 1997.

³ Williams, M.E. *Signs of Creation: Sex, Gender, Categories, Religion and the Body in Ancient Egypt*, A dissertation submitted to the Faculty of the Division of Humanities in Candidacy for the degree of Doctor of Philosophy, Department of Near Eastern Languages and Civilization, University of Chicago, Chicago, 2011, p.43.



7- Syntactical

- A- Regular Verbs
- B- Preposition and Adverb
- C- Adjective
- D- Nouns

1- Anatomy description:

The phallus determinative come as a sense part of the anatomical description for the male member, like in the following words:

- *wb3* "the opener" (phallus). As a metaphorical epithet of the male organ: in a lotus text, the eggs are fertilized by the phallus.⁴ It is attested from the verb *wb3* var. "open up," and is listed in the *Wörterbuch* as "deflower"⁷ which refers to one of the phallus function.

- *b3h* var. "phallus"⁹ "male member." It is derived from the verb *b3* "to pour out," so *b3h* could be read as "what pours out" or "phallus."¹⁰ In the medical texts, it was a technical term

⁴ PL, p.218; Chassinat, É. *Le Temple d'Edfu*, Mémoires publiés par les Membres de la Mission archéologique française au Caire, tome 20, Institut Français d'Archéologie Orientale, Le Caire, 1928, tome 4, p.139 (13-14).

⁵ EG, p.519.

⁶ Faulkner, R.O. *A concise dictionary of Middle Egyptian*, Oxford University Press, Oxford, 1964, p.58.



⁷ *Wb I*, p.291 (8).





⁸ *Wb I*, p.419 (14-16).



⁹ Fairman, H.W. "Ptolemaic Notes," *ASAE*, vol.44, Le Caire, 1944, p.269.

¹⁰ PL, p.302; Lefebvre, G. *Tableau des parties du corps humain mentionnées par les égyptiens*, Caire, Supp. *ASAE*, vol.17, Le Caire, 1952, pp.39-41; Fairman, H.W. "An introduction to the study of Ptolemaic signs and their values," *BIFAO*, tome 43, Le Carie, 1945, p.117.










along with *hnn*¹¹   "phallus."¹² An example from Edfu temple: 'woman, copulated with the phallus.'¹³

- *mtwt*   | | | var.   "vessels, or veins" occurs often in medical texts with various meanings from ligaments and muscles to vessels which supply liquids (blood, urine, tears, or semen).¹⁴ It is driven from the word

mt  ¹⁵ "vein or vessel of body"¹⁶ or *mt*  "vessel."¹⁷ In general, it refers indirectly to the phallus or 'the vessel of semen.'

- *mb*   var.    "phallus."¹⁸ It is attested

from the New Kingdom   "phallus,"¹⁹ or the verb   "correct, or regular."²⁰ In Edfu, Amon Min described as: '[who] holds his flail and grasps his phallus,'²¹ also in a lettuce offering, another text read as: 'your

   phallus causes conception.²² In this case, the phallus of Min seems to symbolize the creation of new life by sexual means.

¹¹ PL, p.302.

¹² ME, p.172; Wb III, p.115.

¹³ PL, p.302; Chassinat, É. op.cit. tome 3, p.316 (16).

¹⁴ PL, p.474; Lefebvre, G. op.cit. pp.8-9.

¹⁵ Wb II, p.167 (9-14).

¹⁶ EG, p.570.

¹⁷ ME, p.120.

¹⁸ PL, p.477; Lefebvre, G. op.cit. p.40.

¹⁹ Wb II, p.175 (5); Brunner, H. *Die Geburt des Gottkönigs : Studien zur Überlieferung eines altägyptischen Mythos*, Berlin, 1986, pp.16-17.

²⁰ EG, p.570.

²¹ PL, p.477; Chassinat, É. op.cit. tome 6, p.22 (2-3).

²² PL, p.477; Chassinat, É. op.cit. tome 4, p.270 (8-9).



"phallus."²³ It is used in this way from the New Kingdom, perhaps for religious reasons²⁴ or as a meaningful euphemism. At Edfu the term is most clearly associated with the god Min: 'husband who impregnates women with his phallus.'²⁵ In a lettuce offering, 'he is king of eternity, who frightens with his phallus.'²⁶ A letter to Thoth associates the word with the god Thoth as a baboon with phallus of carnelian, but it can also designate the sexual attributes of a god.²⁷

The baboon which, in some instances, alternates with the monkey, had the phonetic value *nfr*, which means "good, or beautiful" in the same time. Monkeys were evidently closely related to female sexuality, probably on a less subtle

level than the duck or goose.²⁸ According to that the sign could mean "phallus" as well as beauty, glory, strength, good or beautiful.

hwt-nfr var. "limb of life, or phallus".

The phallus is the creative limb. Horus is described as 'fierce with his phallus',²⁹ and 'King of Upper and Lower Egypt, Bull who presides over his cows, who with his phallus inspires fear in the gods.'³⁰ The meaning is clear and in these warrior contexts it may refer to going into battle with erect phallus in order to strike

terror into the enemy.³¹ In *Wörterbuch*, it is read as



²³ *Wb II*, p.261 (8). Behrens, P. "Phallus," *Lexikon der Agyptologie*, band 4, O. Harrassowitz, Wiesbaden, 1975 – 1992, p.1018.

²⁴ *PL*, p.515; Lefebvre, G. op.cit. p.40.

²⁵ *PL*, p.515; Chassinat, É. op.cit. tome 1, p.391 (1-2).

²⁶ *PL*, p.515; Chassinat, É. op.cit. tome 4, p.271 (4).

²⁷ Blackman, A.M. and Fairman, H.W. "The significance of the ceremony *hwt nfr* in the temple of Horus at Edfu," *JEA*, London, 1950, p.71, no.14.

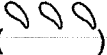
²⁸ Manniè, L. *Sexual life in Ancient Egypt*, Kegan Paul Int. Ltd, London, 1987, p.44.

²⁹ Chassinat, É. op.cit. tome 4, p.71 (7-8); Blackman, A.M. and Fairman, H.W. op.cit. p.71, no.18.

³⁰ De Morgan, J. *Kom Ombos Catalogue des Monuments d'inscriptions*, Vienne, 1895, tome 1, p.21, no.16; Blackman, A.M. and Fairman, H.W. op.cit. p.71, no.13.

³¹ *PL*, p.621.




"phallus,"³² and it is clear that this term consistently written with the flesh determinative ().



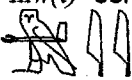
2- Physiology description:

The semen or (sperm) was as important as the phallus itself for the Egyptians. The Pyramid Texts, for example, link Unas's rebirth to his sexual ability:

"Unas spends water, spends seed with his phallus; Unas is lord of seed who takes wives from their husbands, whenever Unas wishes, as his heart urges."³³

In general, the semen is considered a source of legality and power so for many times the Egyptians connected it to the metaphor animal 'the bull'; while in other hand, they used the semen itself to identified 'the poison.'

-  "sperm"³⁴ This term appeared during the Greco-Roman Period, and it related to some other words like *wttw* "father" or "to beget."

-  ³⁵ var.  metaphorically "semen." The word is most likely to be a corruption of *mw(t)* "semen" and it is used from the New Kingdom.³⁶ Another reading of it is  *myw* "seed of man."³⁷

³² *Wb* III, p.39 (8).

³³ Lichtheim, M. *Ancient Egyptian Literature: A book of readings*, University of California Press, Berkeley, 1980, vol.1, p.40.

³⁴ *Wb* I, p.382 (14).

³⁵ *Wb* II, p.36 (4-5).

³⁶ *PL*, p.413.

³⁷ *ME*, p.104; Lesko, L.H. *A Dictionary of Late Egyptian*, Australia, 1982, p.210.



- *mw* var. "water."³⁸ The word listed in the
 Wörterbuch as "semen,"³⁹ while Gradiner read it as
 "semen"⁴⁰ or "urine."⁴¹ It is clear that the main connection
 between all the different meanings (water, semen and urine) is the liquid
 flowing.

A sentence from Edfu temple describe the god Khnum as: 'Khnum *mw* semen
 in bones (a metaphor for phallus) to make children.'⁴² The Egyptian were aware
 that the *mw* "semen" was the male contribution to conception, although they
 also believed that the semen emerged from a men's bones and thus provided
 the child with its skeleton.⁴³

From the same temple in a lettuce offering: 'may you give out your *mw* semen
 which is hidden in it,⁴⁴ also an epithet of the king to show his divine parentage:

'the *ntri mw* divine semen of Hathor.'⁴⁵

- *mt* var. ⁴⁶ ⁴⁷ "semen or
 poison;" the same meaning which identified by Faulkner who write it as *mtwt*
⁴⁸ and by Brugsch as *mtw* ⁴⁹ "poison."⁴⁹ In Greco-
 Roman Period it also used for inundation or figuratively for "son."⁵⁰

³⁸ PL, p.417.

³⁹ Wb II, p.52 (11-12).

⁴⁰ ME, p.105.

⁴¹ ME, p.105.

⁴² PL, p.417; Chassinat, É. op.cit. tome5, p.185 (1).

⁴³ Show, I. and Nicholson, P. "Sexuality," *The Illustrated Dictionary of Ancient Egypt*, American university in Cairo Press, Cairo, 2008, p.298.

⁴⁴ PL, p.417; Chassinat, É. op.cit. tome 2, p.44 (12).

⁴⁵ PL, p.417; Chassinat, É. op.cit. tome 4, p.217 (6).



⁴⁶ PL, p.474.

⁴⁷ Wb II, p.169 (1-3); EG, p.571.

⁴⁸ ME, p.121

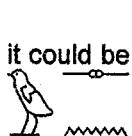


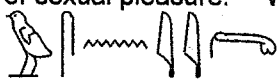


Consequently, the word can be any liquid which is forcibly ejected and injected, it also refers to the poison of snakes or scorpions.⁵¹ The term used a lot at Edfu: 'Horus is a bull happy with his *mt* semen creating men and giving birth to gods,⁵² 'Horus gives your *mt* semen fertilizing young women like a bull among females,⁵³ and the last example is: 'Southern Nile, he has copulated with his wife and put his semen into her womb.⁵⁴

- *mtwt-k3*  ⁵⁵ var.  "seed of bull." It may originally derive from the Middle Kingdom term *mr* 'bull.'⁵⁶ The term is connected by the bull which known as sexual metaphor animal; and in general, the potent force of the phallus is often linked in the ancient Egyptian imaginative world to bulls.

3- Semantic words:

- *wsn* is one of the terms that has different way of writing and also meanings, so

it could be  "procreator,"⁵⁷  "fertilizer"⁵⁸ or  "creator of sexual pleasure."⁵⁹ While it listed in the *Wörterbuch* in another place as *wsny*  "begetter."⁶⁰ At Edfu temple, it

⁴⁹ Brugsch, H. "Dir Phallus-Gruppen in der hieroglyphischen Schrift," ZÄS, band.3, Leipzig, 1863, p.22.

⁵⁰ LE, p.252.

⁵¹ PL, p.474.

⁵² PL, p.474; Chassinat, É. op.cit. tome 7, p.91 (9).

⁵³ PL, pp.474-5; Chassinat, É. op.cit. tome 4, p.232 (16).

⁵⁴ PL, p.475; Chassinat, É. op.cit. tome 1, p.582 (16-17).

⁵⁵ Wb II, p.169 (4).

⁵⁶ PL, p.475.

⁵⁷ PL, p.257.

⁵⁸ Wb I, p.596 (7); PL, p.257.



⁵⁹ PL, p.257.


⁶⁰ Wb I, p.359 (8).




used as: 'Horus who creates sexual pleasure,'⁶¹ 'Amon who creates sexual pleasure,'⁶² and 'Osiris fertilizer of women.'⁶³

- *wṯw*  var.     "father."⁶⁴ It is listed in the *Wörterbuch* as *wṯt*   "father."⁶⁵ During the Greco-Roman

Period, they used also the sign of the baboon as determinative with  

wṯw "father" or "to beget," which could be used in the same time for *wṯw* 

 | | | "children."⁶⁶ Often, monkeys are represented in the role of musicians, but also sitting, eating, and holding phalluses.⁶⁷ Representing the monkeys also has a kind of sexual significant, that the reason that we could recognize it a lot as a part of the erotic scenes.

In textual sources, disembodied procreative phalli were commonly associated with Babi, the ithyphallic baboon god and his phallus is often a powerful creative actor itself. In order to ensure successful sexual intercourse in the Afterlife a man identifies his phallus with Babi.⁶⁸ For example, in the Coffin Texts spell 92, to protect the dead reads: "Fetch the phallus of Babi which creates children and begets calves."⁶⁹ Baboons also have noticeably high sex drives, in addition to their high level of genital marking, and so Babi was considered the god of virility of the dead. He was usually portrayed with an erection.

⁶¹ PL, p.257; Chassinat, É. op.cit. tome 2, p.28 (2-3).

⁶² PL, p.257; Helck, W. *Urkunden der 18.Dynastie - Historische inschriften Amenophis'III*, Akademie Verlag, Berlin, 1957, band 8, p.134 b.

⁶³ Chassinat, É. op.cit. tome 1, p.164 (9).

⁶⁴ PL, p.272.

⁶⁵ *Wb I*, p.382 (10-12).

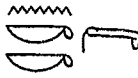
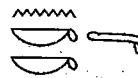
⁶⁶ PL, p.272; *Wb I*, p.382 (13). I suggest to read | | | as | | |.

⁶⁷ Langdon, S. "From Monkey to Man. The Evolution of a Geometric Sculptural Type," *American Journal of Archaeology*, vol.94, Boston, 1990, pp.407-24.

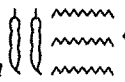
⁶⁸ Hart, G. op.cit. p.44.

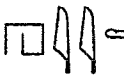
⁶⁹ Faulkner, R.O. *The Ancient Egyptian Coffin Texts*, London, 1977, p.25.

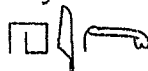



- *nk*  ⁷⁰ var.  ⁷¹ "homosexual" it derives from the verb *nk* "to copulate with." At Edfu it was a negative confession in the domination of god in the 19th Nome: 'I have not copulated with homosexual.'⁷²

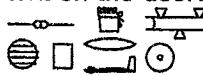
Homosexuality in Ancient Egypt has been discussed in various sources, which performed it as an act of violence against an enemy. Manniche believes that the phallic aggression was not merely considered as a humiliation: the implanting of semen in the body of another man was equivalent to gaining power over him.⁷³

- *ndmndm*  "women."⁷⁴

- *hy*  "husband."⁷⁵ The word is driven from the earlier terms *hi*

 ⁷⁶ *hby*  ⁷⁷ "husband." Sometimes during the Ptolemaic Period, the term *hby* used with the excepted phallus' glyph absence for completely different meaning as "male progenitors" or "father," like in that

text on the doorway of the bark shrine of Djeser-set' temple: 

 "the fathers who brought into being the beginning."⁷⁸

⁷⁰ *Wb II*, p.347 (8).

⁷¹ *PL*, p.551.

⁷² *PL*, p.551; Chassinat, É. op.cit. tome 1, p.336 (1-2).

⁷³ Manniche, L. Lecture about: *Some aspects of Ancient Egyptian sexual life*, University of Copenhagen, 1985, p.330.

⁷⁴ *PL*, p.568; *Wb II*, p.381 (23).

⁷⁵ *PL*, p.601.

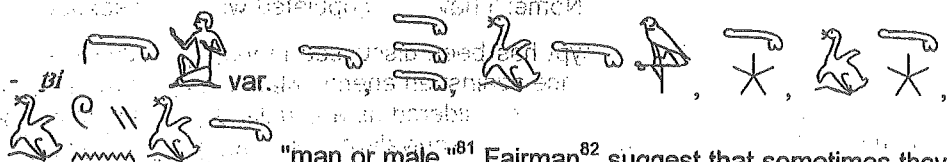
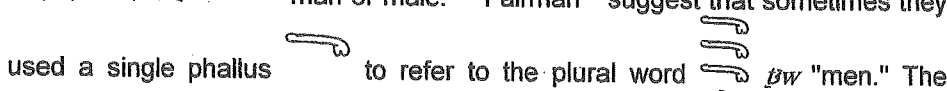
⁷⁶ *EG*, p.456; *ME*, p.157.



⁷⁷ *Wb II*, p.475 (10-12).



⁷⁸ Mc Clain, J.B. "The Cosmogonical Inscription of Ptolemy VIII Euergetes II and the Cultic Evolution of the Temple of Djeser-set," *Perspectives on Ptolemaic Thebes: papers from the Theban Workshop 2006*, Studies in Ancient Oriental Civilization, no.65, The Oriental Institute of the University of Chicago, Chicago, 2006, pp.78-79.




Wilson mentioned that this term is an epithet of gods: 'Horus Behdety is the husband of the field which produces plants as a result of their union,'⁷⁹ 'Min is the husband of young girls.'⁸⁰

 var.  "man or male."⁸¹ Fairman⁸² suggest that sometimes they

used a single phallus  to refer to the plural word  *pw* "men." The


earlier reading of this term are *bi* or *by*  ⁸³ var.

⁸⁴ with the same meaning "man or male."

At Edfu the term used in some sentences like: 'Nephtys gives men rejoicing at seeing the king,'⁸⁵ and another example: 'Hathor puts awe of the king in the hearts of men and love in the bellies of women'⁸⁶

4- Sexual related nouns:

- *wmt*  var.  "thick."⁸⁷ The term is

known from earlier time and derived from  "thick."⁸⁸ Wilson mentioned that it is used during the New Kingdom and Greco-Roman for texts

⁷⁹ *PL*, p.601; Chassinat, É. op.cit. tome 3, p.133 (17).

⁸⁰ *PL*, p.601; Chassinat, É. op.cit. tome 3, p.271 (17).

⁸¹ *PL*, p.1158.

⁸² Fairman, H.W. "An introduction to the study of Ptolemaic signs and their values," p.101.

⁸³ *ME*, p.303.

⁸⁴ *EG*, p.456; *Wb* V, p.344 (12).

⁸⁵ *PL*, p.1158; Chassinat, É. op.cit. tome 1, p.74 (8).

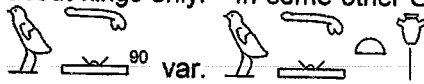
⁸⁶ Chassinat, É. op.cit. tome 1, p.82 (2).

⁸⁷ *PL*, p.228.

⁸⁸ *Wb* I, p.306 (9); *EG*, p.561; *ME*, p.60.

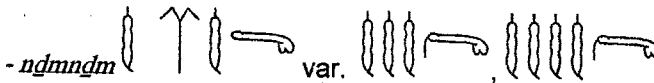


about kings only.⁸⁹ In some other Greco-Roman Period texts it is mentioned as



"thickness."⁹¹ The term originally derived from the verb *wmt* which used as a dimension on of building from the New Kingdom and in temple descriptions, like in this example at Edfu: 'the thickness of the foundations is 5 cubits.'⁹²

Thus, as a marker of power the phallus is sometime used to determine the words that convey size and thickness of the male-member (the matter which is very important for sexual pleasure), or as a general term used for dimension.

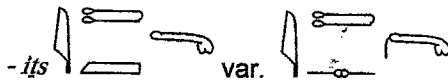


"sexual pleasure."⁹³ The

term is derived from *ndm* "happiness, pleasure or sweet"⁹⁴ which is synonymous with feelings of pleasure. Its determinative indicates that it refers to 'sexual pleasure'

5- Sexual related verbs:

The Egyptian knew that pregnancy resulted from intercourse, or rather from the introduction of semen into the woman's body, whether through the vagina, the anus, the mouth or the ear.⁹⁵ There are many words used to submit that sexual relation; some of it appeared during the Old Kingdom and at a standstill using during the Greco-Roman Period. The Egyptians also had words to describe the climax of the sexual act like *sty* "to ejaculate."



"to copulate with."⁹⁶

⁸⁹ PL, p.228.

⁹⁰ Wb I, p.306 (16).

⁹¹ Wb I, p.306 (13).

⁹² PL, p.229; Chassinat, É. op.cit. tome 7, p.11 (8).

⁹³ PL, p.567; Wb II, p.381 (16-22).

⁹⁴ EG, p.483; ME, p.144.

⁹⁵ Manniche, L. *Some aspects of Ancient Egyptian sexual life*, p.329.

⁹⁶ PL, p.126.



- *b* var. "to boast,"⁹⁷ while Fairman reads it as *b* ⁹⁸ It is driven of the earlier word ⁹⁹ var. ¹⁰⁰ "boasting."

Gauthier¹⁰¹ translated this word as 'one who boasts of his beauty' with *nfrw* referring to the basic attribute of the creative god, his phallus, and therefore *nfrw* is a euphemism to the phallus. An example at Edfu: 'Min gives boasting every phallus'¹⁰²

- *wsn* var. "to procreate or to fertilize". It is used as an epithet of gods whose procreative power is emphasized: 'Horus Behdety¹⁰³ copulating with cows,'¹⁰⁴ another example: 'Horus Behdety who loves sexual pleasure.'¹⁰⁵

Both the verbs *wsn* and *py* used the phallic determinative to refer to the fertility of the man. That role of male fertility in conception was entailed for the ancients, apart from the observable facts of an erection necessary for penetration and the ejaculation of semen. The Egyptians believed that the fertility of a couple was considered to depend on the male only. That role of the man was clear in the following text:

⁹⁷ PL, p.147.

⁹⁸ Fairman, H.W. "An introduction to the study of Ptolemaic signs and their values," p.117.

⁹⁹ EG, p.557; ME, p.41.

¹⁰⁰ Wb I, p.177 (16-22).

¹⁰¹ Gauthier, H. *Les Fêtes du Dieu Min*, Cairo, 1931, pp.138-139.

¹⁰² PL, p.14; Wb I, p.178 (1).











¹⁰³ I think that there is a great connection between the Horus Behdety and the fertility. The writer of this article as a tour-guide recognized many times during his tours, the native ladies of Edfu wearing their traditional black closes usually visit the temple of Horus Behdety in the downtown of the city; the visit which seems to be an old traditions survived from the ancient times looking for the fertility or pregnancy.


¹⁰⁴ PL, p.257; Chassinat, É. op.cit. tome 3, p.34 (11).



¹⁰⁵ PL, p.257; Chassinat, É. op.cit. tome 1, p.96 (8).






"You are not a man since you cannot make
your wives pregnant like other men."¹⁰⁶



- *wtt*  ¹⁰⁷ var.    ¹⁰⁸       "to
beget, engender." The earliest example of *wtt* show that originally it meant "to

create." Later with the determinative  *wtt* was used to denote the creation
of the child by a man.¹⁰⁹ It is driven from the Old Kingdom *wtt*




  "beget."¹¹⁰ or "begetter."¹¹¹

- *bth*   "to beget."¹¹²

- *bbn*    "to make flow." At Edfu, the verb *bnbn* is a part of prayer
to Ra, refers to the blood of the foe pouring out.¹¹³ But it listed in the *Wörterbuch*

as   "sexual activity."¹¹⁴ It is clear that the phallic determinative
used in the context of the semen' flowing or "the ejaculatetion."

It is certainly significant that *bnbn* refers to sexual activity, "to become
erect"¹¹⁵ and "to beget" as well as the word "pyramidion" *bnbn* or the sacred
bnbn stone, "to point up," and "to stretch out." It is also closely related to the

words *bnty*   "female breasts", and *bnn*  "phallus."¹¹⁶

¹⁰⁶ Wente, E.F. *Letters from Ancient Egypt*, Atlanta, 1990, no.206.

¹⁰⁷ Fairman, H.W. "An introduction to the study of Ptolemaic signs and their values," p.123.

¹⁰⁸ *Wb* I, p.819 (10).

¹⁰⁹ *PL*, p.271.

¹¹⁰ *Wb* I, p.382 (9); *EG*, p.562; *ME*, p.72.

¹¹¹ Lesko, L. op.cit. p.135.

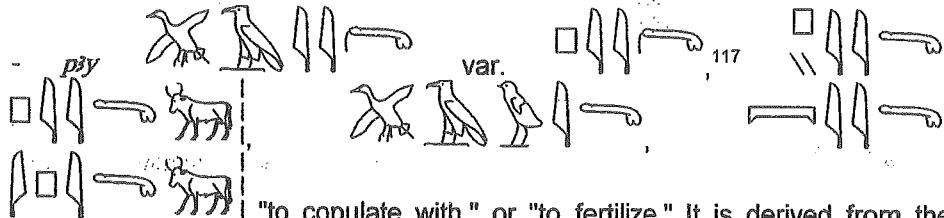
¹¹² *PL*, p.302.

¹¹³ *PL*, p.317; Chassinat, É. op.cit. tome 3, p.341 (13-14).



¹¹⁴ *Wb* I, p.459 (17).


¹¹⁵ *Wb* I, p.460.


¹¹⁶ *ME*, pp.82-83.

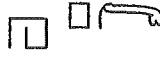


"to copulate with," or "to fertilize." It is derived from the demotic term *psj* "to spit out" and it is used from the New Kingdom to the Greco-Roman Period.¹¹⁸ At Edfu, an epithet of Horus is 'one who causes copulation every day.'¹¹⁹


nhp  var.  "to be erect," or "revived."¹²⁰ At Edfu, we could read 'Min eats lettuces, my phallus is erect.'¹²¹ The sexual implications are

reflected in the term *mnhp* 'aphrodisiac' and *nhp*  ¹²² "to beget," or "to copulate," both appeared in the Old Kingdom texts, where it used for bulls,

with the explicit determinative  ¹²³ Faulkner also translated it as

 "copulate."¹²⁴

It is generally takes either the leaking phallus sign alone or a combination of phallus sign plus what I believe to be the womb sign but Gardiner labels a

"well;" to form the determinative  which mix between both the female organ and the male member is sometimes express the sexual intercourse, like in the word *nk*.

¹¹⁷ *Wb* I, p.497 (13-14); Fairman, H.W. "An introduction to the study of Ptolemaic signs and their values," p.83.

¹¹⁸ *PL*, p.345.

¹¹⁹ *PL*, p.345; Chassinat, É. op.cit. tome 2, p.28 (2).

¹²⁰ *PL*, pp.529-530.





¹²¹ *PL*, p.529; Chassinat, É. op.cit. tome 1, p.82 (13).

¹²² *Wb* II, p.284 (3-4).

¹²³ *PL*, p.530.

¹²⁴ *ME*, p.135.





- *nk*  ¹²⁵ var.    "to copulate with."¹²⁶



This verb which is considered the most popular term referred to the sexual intercourse appeared during the Old Kingdom and at a standstill using during the Greco-Roman Period, moreover has a root survives in modern Arabic as (نكح) which use for the same purpose.

In the epithet *nk-nk* 'copulating bull' for example: 'Min copulating bull'.¹²⁷ The verb is also used of the flood, 'copulating with' land: 'his heart is hot, he copulates with his wife'.¹²⁸ The term is depending on context *nk* can range from "rape," to casual illicit liaisons or to regular marital relations.¹²⁹

- *sm3*  ¹³⁰ var.     ¹³¹ "to copulate

with." It is driven from the verb *sm3*  "to unite,"¹³² and the earliest example is dated to the New Kingdom. An example at Edfu reads: 'Amon Ra copulating with women'.¹³³

- *sti*  "to shoot" or "to cast." At Edfu, Horus described as: 'he shoots arrows at the nose of the hippopotamus'.¹³⁴ It is originally driven from the Middle

Kingdom   "to shoot."¹³⁵

So the phallus' glyph used for some other derivative verbs "to shoot" which refers to the ejaculate of the sperm. But Manniche¹³⁶ believed that if the

¹²⁵ *Wb* II, p.345 (3-10).

¹²⁶ *PL*, p.551; *ME*, p.141; *EG*, p.576.

¹²⁷ *PL*, p.551; Chassinat, É. op.cit. tome 1, p.407 (8).

¹²⁸ *PL*, p.551; Chassinat, É. op.cit. tome 1, p.582 (16-17).

¹²⁹ Eyre, C.J. "Crime and Adultery in Ancient Egypt," *JEA*, vol. 70, London, 1984, p.93, no.12.

¹³⁰ Fairman, H.W. "An introduction to the study of Ptolemaic signs and their values," p.123.

¹³¹ *Wb* III, p.451 (8).

¹³² *ME*, p.225.

¹³³ *PL*, p.840; Chassinat, É. op.cit. tome 4, p.242 (13).


¹³⁴ *PL*, p.956; Chassinat, É. op.cit. tome 4, p.256 (6).



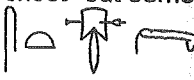
¹³⁵ *ME*, p.252.

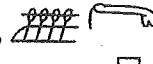
¹³⁶ Manniche, L. *Sexual life in Ancient Egypt*, p.42.




circumstances it, like for example the scenes of hunting involving shooting may have an underlying erotic significance.

 *sty* var. "to impregnate" or "to ejaculate." At Edfu, we could read: 'Min causes the phallus of the king to be strong while ejaculating.'¹³⁷ The Egyptians kings require their male-member's help in the creation and regeneration. Robins¹³⁸ points out that the verb *sty* means both "to pour" and "to impregnate," suggesting in regards to nude girls pouring in tomb banquet scenes that the act of pouring could be an encoded reference to fertility, birth and rebirth as aspects of sexuality.

 It is originally driven from the verb  *sti*¹³⁹ during the Middle Kingdom "to shoot" out semen or ejaculate, implying a forceful and strong action; and later *sti*  "engender" or "beget,"¹⁴⁰ the same word which has a different translation as "to ejaculate"¹⁴¹ or "to impregnate."¹⁴²

- *ssp*  "to conceive"¹⁴³ as a sexual term.¹⁴⁴ It is attested from the

verb  "receive."¹⁴⁵ This verb applies to women or female animals. It is specialized meaning of *ssp* "to receive," where the female receives the male sperm or phallus and thus conceives. A text at Philae reads as: 'Min causes the bulls to beget and become pregnant.'¹⁴⁶

¹³⁷ PL, p.956.

¹³⁸ Robins, G. "Dress, Undress, and the Representation of Fertility and Potency in New Kingdom Egyptian Art," *Sexuality and Ancient Art*, ed. N. Kampen, New York, 1996, p.31.

¹³⁹ EG, p.593.

¹⁴⁰ EG, p.593.

¹⁴¹ Wb IV, p.347 (10) and 348 (1).

¹⁴² ME, p.253.

¹⁴³ PL, p.1029.

¹⁴⁴ Wb IV, p.533 (6-7).

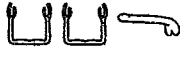
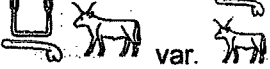

¹⁴⁵ ME, p.271.

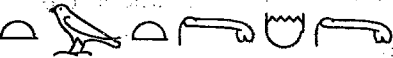



¹⁴⁶ PL, p.1029.



Some early texts used this verb to summarize the role of the women in the sexual intercourse as a receiver, and that explain the reason of using the phallus sign with this verb; among these texts is the Harpers Songs: "Men beget, women conceive."¹⁴⁷ Another text dating back to the Late Period Great Hymn to Khnum:

"He (Khnum) formed...
The male-member to beget,
The womb to conceive,
And increase generations in Egypt."¹⁴⁸

 - *kk3* "to beget" or "engender."¹⁴⁹ But in earlier times *kk3*
 var.  used to identified the "bull" or "ox."¹⁵⁰ In a text dating
back to the Greco-Roman Period, Shu is called: 'begetter of the bull of
Maat.'¹⁵¹ and another text 'bulls beget and cows conceive.'¹⁵²

 - *db3* "to copulate."¹⁵³ It is driven from the
verb *db3*  ¹⁵⁴ var. 
 ¹⁵⁵ with the same meaning.

¹⁴⁷ Foster J. L. *Hymns, Prayers and Songs: An Anthology of Ancient Egyptian Lyric Poetry*, ed. Susan T. Hollis, New York, 1995, p.160.

¹⁴⁸ Lichtheim, M. op.cit. vol.3, p.113.

¹⁴⁹ *PL*, p.1083; Chassinat, É. op.cit. tome 4, p.144 (5).

¹⁵⁰ *EG*, p.458; *ME*, p.283.

¹⁵¹ *PL*, p.1083; Chassinat, É. op.cit. tome 4, p.144 (5).

¹⁵² *Ibid.* tome 5, p.85 (12).

¹⁵³ *PL*, p.1182.

¹⁵⁴ *ME*, p.309.


¹⁵⁵ *Wb V*, p.419 (4-6).



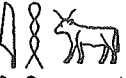

6- Metaphorical description:


A- Animals:


There is a big connection between the animals which known as sexual metaphors, like the bull or the donkey, and the phallus. For example, that connection of bulls and the phallus evokes and relates to the similar links between cows and the female womb; both are part of a broader constellation of meanings linking creation, conception and rebirth to power and masculinity and, in one of the many unique and unexpected symbols of ancient Egypt, to bovines.¹⁵⁶


- *ih*  "bull."¹⁵⁷ At Edfu it is mentioned as: 'red male bull is slaughtered before the god Horus.'¹⁵⁸ It easy to recognize that the bull is bound up with notions of masculinity, male, fertility and power; thus bovine-related words take a phallus sign.

The word is attested from the Old Kingdom and appeared in the Pyramid Text

as  "bull,"¹⁵⁹ and during the Middle Kingdom wrote like  "bull"

or  "cow."¹⁶⁰ So, there are two different versions of these words that represent metaphor animals, one have the determinative of the animal itself, and another where the animal is replaced by the phallus.

- *g*  "The ass," "donkey," or "god Seth."¹⁶¹ In earlier times, they used

the animal sign itself to identify it like for example  "ass" or "donkey,"¹⁶² the matter which changed during the Greco-Roman Period by

¹⁵⁶ Williams, M.E. op.cit. p.6.

¹⁵⁷ PL, p.102.

¹⁵⁸ PL, p.102; Chassinat, É. op.cit. tome 5, p.133 (5-6).



¹⁵⁹ Wb I, p.119 (15); EG, p.554.

¹⁶⁰ ME, p.28.



¹⁶¹ PL, p.135.

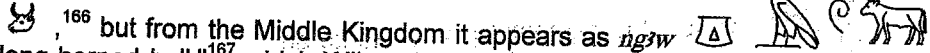

¹⁶² Wb I, p.165 (6); EG, p.459; ME, p.38.



using the  (animal skin) instead of the animal itself, but they kept using the phallus. They also used the same transliteration to name the god Seth  ¹⁶³ and again using the animal figure side beside that of the phallus.


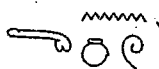
The difficult of the ass or donkey, its obstinacy, non-compliance with authority and its disturbing braying, led to ultimately its identification with Seth.¹⁶⁴ The Ancient Egyptian connected between the god Seth and the male donkey because its big phallus.

 - *ng* ¹⁶⁵ "type of cattle" with long horns. ¹⁶⁵ In Old Kingdom texts the word is usually written as *ng*  var. ¹⁶⁵

 ¹⁶⁶ but from the Middle Kingdom it appears as *ngsw*  "long-horned bull,"¹⁶⁷ which Wilson believed that it is represented at Edfu as a kind of bulls sacrificed in the temple to represent Seth.¹⁶⁸

B- Denote the power:

The phallus can be a weapon, a sign of danger, or a sign of fertility and creation, and it used a lot through the Egyptian history especially during the Greco-Roman Period for that purpose, like for example:

 - *mtn* ¹⁶⁹ var.  "knife or axe."¹⁷⁰

¹⁶³ *Wb I*, p.165 (6-11).

¹⁶⁴ *PL*, p.135.; Faulkner, R.O. *The ancient Egyptian Book of the Dead*, British Museum Publications, London, 1985, spell 40.

¹⁶⁵ *PL*, p.552.

¹⁶⁶ *Wb II*, p.349.

¹⁶⁷ *ME*, p.141.

¹⁶⁸ *PL*, p.552.

¹⁶⁹ *Wb II*, p.171 (7).

¹⁷⁰ *PL*, p.476.



- *mtr* ¹⁷¹ var. ¹⁷² "spy."¹⁷²

- *hwi-mta* ¹⁷³ var. "to tread the path," expression for 'invade.' Walking upon the roads of a place or people then seems to imply that one has total mastery over that place or people. Once the king has subjugated his enemies he can go upon their paths as lord.¹⁷⁴ At Edfu we could read the following sentence: 'tread the path of your enemy.'¹⁷⁵

- *hmt* var.

"spear" or "harpoon."¹⁷⁶ It is driven from the early word *hmt*

¹⁷⁷ It is the harpoon used by Horus and the king to kill Seth and his allies in their various forms. The name of this harpoon may derive from *hmt* 'three' because it is a three pronged harpoon. It is mentioned at Edfu as: 'the Ass killed with the harpoon.'¹⁷⁸ Using the phallus sign with this kind of weapon is a clear significant that it was the typical weapon used by Horus against the Seth, which is the same weapon (phallus) that Seth used to attack Horus while they are sleeping side by side in the swamp.

- *hmt* ¹⁷⁹ var. "to stab" or "cut." A verb to complement the noun *hmt*. An example for using this verb is: 'I give you the harpoon cutting your foes.'¹⁸⁰

¹⁷¹ PL, p.477.

¹⁷² Wb II, p.172 (19).

¹⁷³ Wb III, p.47 (23-24).

¹⁷⁴ PL, p.625.

¹⁷⁵ PL, p.625; Chassinat, É. op.cit. tome 2, p.42 (8).

¹⁷⁶ PL, p.728.

¹⁷⁷ Wb III, p.284 (13-14).

¹⁷⁸ PL, p.728; Chassinat, É. op.cit. tome 4, p.214 (5).



¹⁷⁹ Wb III, p.284 (15).

¹⁸⁰ PL, p.729; Chassinat, É. op.cit. tome 4, p.74 (12).











Using the phallus sign with the verb *hmt* refers to the cutting action that was normal as a part of the Egyptian mythology, when the phallus of the god Osiris, the good brother was cut and tossed into the river and swallowed by a fish. likewise Bata, the younger brother in the *Tale of Two Brothers*, lopped off his own phallus:













"As to your coming to kill me wrongfully, you carried your spear on the testimony of a filthy whore!! Then he took a reed knife, cut off his phallus, and threw it into the water; and the catfish swallowed it. And he grew weak and became feeble. And his elder brother became very sick at heart and stood weeping for him loudly."¹⁸¹

- *hm*  "strong of arm" and its source was *mh*  "phallus"¹⁸²

7- Syntactical:

A- Regular Verbs:

- *mtn*   "to mark," or "inscribe."¹⁸³ It is listed in the *Wörterbuch* as     ¹⁸⁴ and also by Gardiner as   "reward."¹⁸⁵

- *mtr*   var.       "be exact" or "axis."¹⁸⁶ It is listed in the *Wörterbuch* as     ¹⁸⁷ Another way of writing

¹⁸¹ Lichtheim, M. op.cit. p.206.

¹⁸² Fairman, H.W. "An introduction to the study of Ptolemaic signs and their values," p.112.

¹⁸³ PL, p.475.



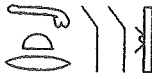


¹⁸⁴ Wb II, p.170 (11); ME, p.121.


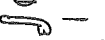
¹⁸⁵ EG, p.571.



¹⁸⁶ PL, p.476.

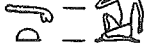
¹⁸⁷ Wb II, p.173.



this word as *mtr*  ¹⁸⁸ var.  "to witness, instruct or to assign,"¹⁸⁹ which Brugsch read it as  "attest,"¹⁹⁰ and the earlier using of the *mtr* is  "bear witness to."¹⁹¹ It is clear that for the Greco-Roman Period writing they always omitted the letter  *i*.

- *hmt*  "to treble" or to make things plural;¹⁹² and it is driven from  "treble"¹⁹³ "three."¹⁹⁴ In addition to that it is also used to narrate the verb "to plan," or "intend."¹⁹⁵

- *hmt*  var.  "epithet of the Creator god." It

is an epithet of the creator god Tanen. It may drive from *hmt*  "to plan" or "to think,"¹⁹⁶ so we could read it as "thinker." Raymond translates *hmt* as "creator" and notes that it is used only of Tanen (Ptah-Tanen) at Edfu. Tanen who created the world by thinking/conceiving the idea of creation in his heart then uttering the words so that the world came into existence. The phallus refers to the creation.¹⁹⁷

¹⁸⁸ *Wb* II, p.171 (9-20).

¹⁸⁹ *PL*, p.476.

¹⁹⁰ Brugsch, H. "Dir Phallus-Gruppen in der hieroglyphischen Schrift," *ZÄS*, band.4, Leipzig, 1863, p.32.

¹⁹¹ *EG*, p.513; *ME*, p.121.

¹⁹² *PL*, p.729.

¹⁹³ *Wb* III, p.284 (10).

¹⁹⁴ *EG*, p.192; *ME*, p.191.

¹⁹⁵ *PL*, p.730.

¹⁹⁶ *EG*, p.141; *Wb* III, p.285 (5-11).

¹⁹⁷ *PL*, p.730.



B- Preposition and Adverb:

The determinative of the phallus used through the periods either with a propositions or adverbs, and had as a sign of the abstractions (before, middle or beginning) which all show his position to the human body.

- *m-bšh* "compound preposition 'before,'"¹⁹⁸ which is a quite late writing for var. ¹⁹⁹

²⁰⁰ "in the foreskin of" or "in the presence of."²⁰¹

- *dr-bšh* var. (adverb)

"formerly, Primeval times (noun)."²⁰² It listed in the *Wörterbuch* as 'earliest beginning.'²⁰³

- *dr-m-bšh* ²⁰⁴ var. "beginning."²⁰⁵

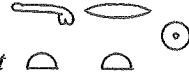
- *hry-ib dt.f* "middle of his body."²⁰⁶ It is driven from the preposition *m-hry-ib* "in the middle of"²⁰⁷ or *hry-ib* "in the

¹⁹⁸ PL, p.302.
¹⁹⁹ Wb I, p.421 (6).
²⁰⁰ Wb I, p.420 (1).
²⁰¹ EG, p.132.
²⁰² PL, p.302.
²⁰³ Wb I, p.422.
²⁰⁴ Wb I, p.422 (3).
²⁰⁵ PL, p.302.
²⁰⁶ PL, p.664.
²⁰⁷ EG, p.133.



middle of.²⁰⁸
midday.²⁰⁹

The phallus also used in another related word *mrt*



C- Adjective:

hnty var. "coward." It is a common designation of Seth: 'he is driven away coward'.²¹⁰ In origin *hnty* must be connected with *hnt* 'woman',²¹¹

yet the determinative male Kadish considered whether it could refer to a eunuch especially as in the myth of Horus he castrates Seth, having defeated him in the fight.²¹² A defeated foe may even sexually violated by the victorious army as a form of humiliation and this violent homosexual rape may be implied in the contemptuous term *hnty*.²¹³ In general, this adjective was used by the Ancient Egyptian as a matter of dishonor describing the god Seth or the enemies.

It listed in the *Wörterbuch* as *hm* ²¹⁴ The early writing of the adjective is *hm* "poltroon,"²¹⁵

²⁰⁸ ME, p.174; Wb III, p.138.

²⁰⁹ EG, p.571; ME, p.121. Brugsch, H. op.cit. band.4, p.35.

²¹⁰ PL, p.650; Chassinat, É. op.cit. tome 6, p.75 (14).

²¹¹ EG, p.581.

²¹² PL, p.650; Kadish, G. "Eunuchs in Ancient Egypt," *Studies in honor of John A. Wilson*, Chicago, 1969, p.55 f.


²¹³ PL, p.650.

²¹⁴ Wb III, p.80 (8-11).

²¹⁵ EG, p.581.



"coward"²¹⁶ or "effeminate man."²¹⁷ While, Velde²¹⁸ suggests that this word should be translated as "homosexual."

Gardiner suggested that the determinative  is refers to a "well full of water,"²¹⁹ which is used as substitute for the female organ or for the word 'woman' itself; the matter which refer to the female sexuality. And, it is reasonably to understand the clear relation between that determinative and the phallus, which both together forms the whole sexual relation. That issue is so clear nowadays by using the word "pussy" to pass on the "coward."

The phallus' determinative is also used as a symbol for weakness and a sign of powerless like in the words "evil" or "coward" which refer to the male enemies who sometimes pictorial in the artistic record, and represented in female term


hnty using the sign  of the female organ. An example about that is a relief depicting a pile of phalli, presumably taken as trophies, on the walls of the temple of Ramesses III at Medinet Habu (fig.1).²²⁰ On the bottom register there is a pile of phalli taken from the Meshwesh.



Fig.1: Relief depicting a pile of phalli from the temple of Ramesses III at Medinet Habu.

cf. Muller, M. *Egyptological Researches I*, pl.19.

²¹⁶ ME, p.169.

²¹⁷ Lesko, L. op.cit. p.111.

²¹⁸ te Velde, H. *Seth, God of Confusion*, Leiden, 1967, p.31.


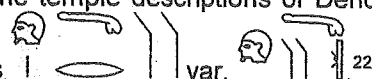
²¹⁹ EG, p.492.

²²⁰ Muller, M. *Egyptological Researches I*, Charleston, 1906, pl.19.

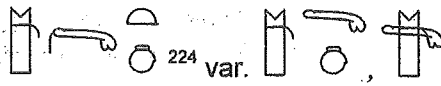
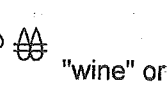



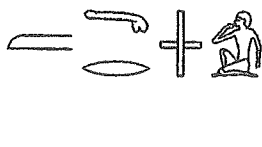
Ramses II also used a parallel term to identify his enemies that he defeat without fighting. About that Herodotus mentioned the following:

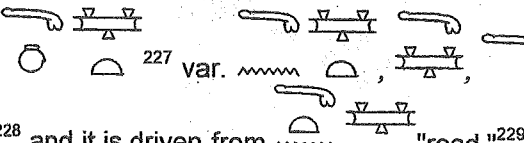
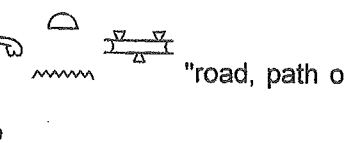
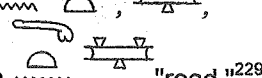
".....; but when the cities had made no resistance and been easily taken, then he put an inscription on the pillars just as he had done where the nations were brave; but he also drew on them the private parts of a woman, wishing to show clearly that the people were cowardly."²²¹

 "exact." It is most often used in the temple descriptions of Dendera and Philae.²²² It listed in the *Wörterbuch* as ²²³

D- Nouns:

- *inmt*  ²²⁴ var.  "wine" or "wine vessel"²²⁵

- *mtr-r-imy*  var.  "song."²²⁶

- *mḥ*  ²²⁷ var.  "road, path or way,"²²⁸ and it is driven from  "road."²²⁹

²²¹ Herodotus, op.cit. book 2, chapter 102.

²²² PL, p.1153.

²²³ Wb V, p.285 (9-12).


²²⁴ Wb I, p.97 (1).

²²⁵ PL, p.84.

²²⁶ PL, p.477.

²²⁷ Wb II, p.176 (7).



- sšmt   "eye."²³⁰

The percentage of using all those phallic determinatives as parts of glyphs, can be charted as the following:

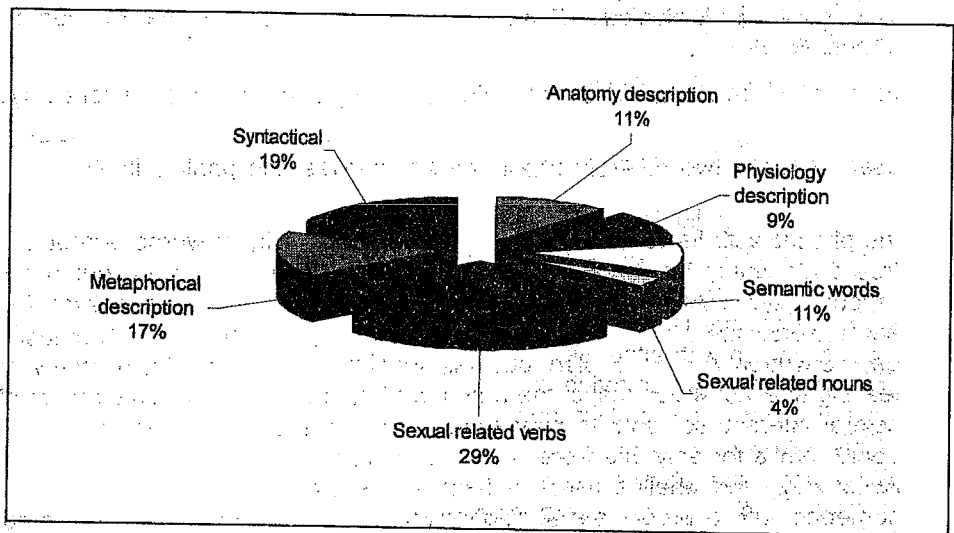


Fig.2: The percentage of using the phallic determinatives by the Ancient Egyptians.

The chart in (figure 2) is a standard tool that I used to describes and gives the distribution of the exactly percentage of using the phallic determinatives by the Ancient Egyptians. My reading for this chart show that most of the phallic determinatives were used for the 'sexual related verbs' with the percentage of 29%, which is quite logic with this kind of verbs. While the far less determinatives used for the 'sexual related nouns' with the percentage of 4%. The grades as shown in the chart revealed that 19% of results going to the 'syntactical' words, and 17% going to the 'metaphorical description' words.

²²⁸ PL, p.478.


²²⁹ EG, p.571; ME, p.122.


²³⁰ PL, p.928.



While the results are very interconnected for the 'anatomy description,' semantic words' and 'physiology description,' between 9% to 11%.

Among all the 'metaphorical description,' the highest percentage of using the phallic determinatives going to the 'denote the power' words with 11 %, more than those used for the 'animals,' which give an idea about the important of the phallus as a major sign of power. As can be seen from all the previous results, it appears that the phallic determinatives mainly used for the sexual, anatomical, physiological, metaphorical and semantically related words with almost about 81%.

From all these hieroglyphs that I discussed, its clear that the Ancient Egyptian used both the two different phallic determinatives: the phallus itself  and

the phallus with liquid leaking from it  for a verity of words. Although they free used them for some regular (unrelated sexual) words without a certain reason. The most famous examples of using both the determinatives for the same words are like: *ḫi* "man," *ḫy* "husband," *wṯw* "father" or *nk* "homosexual" can be written with either sign, but *wsn* "fertilizer" or "begetter" is written with the leaking phallus, which reflect the function of the man as the main element of the sexual intercourse, and its connection with the sperm that leaking out of his penis. While for only one word *ndmndm* "women," the un-leaking phallus used. Accordingly the phallus used to flesh out social identity like husband or a someone with a proper social relationship to a man like a married woman or "wife." Both the signs are used to determine a variety of words for the phallus itself like the words *wbs*, *bḫ*, *mḫ*, *nfr*, and *ḫw-nḫ*.

We have also to recognize the common use of the leaking phallus for the words that identified the ejaculation like *babn*, *sti* or *sty* and also for the words that refer to the "semen or sperm" like *wṯ*, *my*, *mw*, *mt* or *mtwt-k3*. The determinatives used also to establish words that describe sexual activity: *ḫs*, *wṯ*, *bḫ*, *py*, *nk*, *sm3*, *kik3* and *ḫḫ* "copulate or beget," *ḫb* "to boast (sexually)" and *wsn* "to procreate or to fertilize." The phallus also determines *nḫp* "to be erect," or "revived," *sti* "to shoot," and *ḫsp* "to conceive." So, the most common words which denoted the phallus as a determinative for the words that clarify the sexual relation.

The phallus also used as determinative with some words identify different animals, *ḫ* "bull," *3* "The ass or donkey," and "type of cattle with long horns"



These metaphoric animals are bound up with notions of masculinity, male fertility and power.

After the end of that lexicographical evidence of the phallus sign, I have to note that particularly its use as a determinative, illuminates the variety of meanings conveying: creation, conception, rebirth, power and masculinity. The phallus is employed in different ways to convey different meanings which are, in some cases, inter-related and rather static but, in other cases, changing and even contradictory.

References:

- Behrens, P. "Phallus," *Lexikon der Agyptologie*, band 4, O. Harrassowitz, Wiesbaden, 1975 - 1992.
- Blackman, A.M. and Fairman, H.W. "The significance of the ceremony *hwt bhsu* in the temple of Horus at Edfu," *JEA*, London, 1950.
- Brugsch, H. "Dir Phallus-Gruppen in der hieroglyphischen Schrift," *ZAS*, band.3 & 4, Leipzig, 1863.
- Brunner, H. *Die Geburt des Gottkönigs: Studien zur Überlieferung eines altägyptischen Mythos*, Harressowitz, Berlin, 1986.
- Chassinat, É. *Le Temple d'Edfu*, Mémoires publiés par les Members de la Mission archéologique française au Caire, tome 20, Institut Français d'Archéologie Orientale, Le Caire, 1928.
- De Morgan, J. *Kom Ombos Catalogue des Monuments d'inscriptions*, Vienne, 1895.
- Erman, A. und Grapow, H. *Wörterbuch der Aegyptischen Sprache*, 5 vols, Hinrichs' sche Buchhandlung, Leipzig, 1962.
- Eyre, C.J. "Crime and Adultery in Ancient Egypt," *JEA*, vol. 70, London, 1984.
- Fairman, H.W. "An introduction to the study of Ptolemaic signs and their values," *BIFAO*, tome 43, Le Carie, 1945.
- Fairman, H.W. "Ptolemaic Notes," *ASAE*, vol.44, Le Caire, 1944.



- Faulkner, R.O. *A concise dictionary of Middle Egyptian*, Oxford University Press, Oxford, 1964.
- Faulkner, R.O. *The ancient Egyptian Book of the Dead*, British Museum Publications, London, 1985.
- Faulkner, R.O. *The Ancient Egyptian Coffin Texts*, London, 1977.
- Foster J. L. *Hymns, Prayers and Songs: An Anthology of Ancient Egyptian Lyric Poetry*, ed. Susan T. Hollis, New York, 1995.
- Gardiner, A.H. *Egyptian Grammar: Being an introduction to the study of Hieroglyphic*, Clarendon Press, London, 1963.
- Gauthier, H. *Les Fêtes du Dieu Min*, Cairo, 1931.
- Helck, W. *Urkunden der 18 Dynastie - Historische inschriften Amenophis'III*, Akademie Verlag, Berlin, 1957.
- Kadish, G. "Eunuchs in Ancient Egypt," *Studies in honor of John A. Wilson*, Chicago, 1969.
- Langdon, S. "From Monkey to Man. The Evolution of a Geometric Sculptural Type," *American Journal of Archaeology*, vol.94, Boston, 1990.
- Lefebvre, G. *Tableau des parties du corps humain mentionnees par les égyptiens*, Cairo, Supp. ASAE, vol.17, Le Caire, 1952.
- Lesko, L.H. *A Dictionary of Late Egyptian*, Australia, 1982.
- Lichtheim, M. *Ancient Egyptian Literature: A book of readings*, University of California Press, Berkeley, 1980.
- Manniche, L. *Lecture about: Some aspects of Ancient Egyptian sexual life*, University of Copenhagen, 1985.
- Manniche, L. *Sexual life in Ancient Egypt*, Kegan Paul Int. Ltd, London, 1987.
- McClain, J.B. "The Cosmogonical Inscription of Ptolemy VIII Euergetes II and the Cultic Evolution of the Temple of Djoser-set," *Perspectives on Ptolemaic Thebes: papers from the Theban Workshop 2006*, Studies in Ancient Oriental Civilization, no.65, The Oriental Institute of the University of Chicago, Chicago, 2006.



- Muller, M. *Egyptological Researches I*, Charleston, 1906.
- Robins, G. "Dress, Undress, and the Representation of Fertility and Potency in New Kingdom Egyptian Art," *Sexuality and Ancient Art*, ed. N. Kampen, New York, 1996.
- Show, I. and Nicholson, P. "Sexuality," *The Illustrated Dictionary of Ancient Egypt*, American university in Cairo Press, Cairo, 2008.
- Soliman, W.S. "The Sign of Sexual Fertility: Phallus during the Greco-Roman Period - (Part 1: phallic objects)," *Egyptian Journal of Tourism and Hospitality*, vol.17, Cape Town, 2011.
- te Velde, H. *Seth, God of Confusion*, Leiden, 1967.
- Wente, E.F. *Letters from Ancient Egypt*, Atlanta, 1990.
- Williams, M.E. *Signs of Creation: Sex, Gender, Categories, Religion and the Body in Ancient Egypt*, A dissertation submitted to the Faculty of the Division of Humanities in Candidacy for the degree of Doctor of Philosophy, Department of Near Eastern Languages and Civilization, University of Chicago, Chicago, 2011.
- Wilson, P. *A Ptolemaic Lexicon, A Lexicographical Study of the Texts in the Temple of Edfu*, Leuven, 1997.



List of Abbreviations:

- EG** Gardiner, A.H. *Egyptian Grammar: Being an introduction to the study of Hieroglyphic*, Clarendon Press, London, 1963.
- LE** Lesko, L.H. *A Dictionary of Late Egyptian*, Australia, 1982.
- ME** Faulkner, R.O. *A concise dictionary of Middle Egyptian*, Oxford University Press, Oxford, 1964.
- PL** Wilson, P. *A Ptolemaic Lexicon, A Lexicographical Study of the Texts in the Temple of Edfu*, Leuven, 1997.
- Wb** Erman, A. und Grapow, H. *Wörterbuch der Aegyptischen Sprache*, 5 vols, Hinrichs' sche Buchhandlung, Leipzig, 1962.



الملخص العربي

رمز الخصوبة الجنسية: القضيب خلال العصر اليوناني الروماني – (الجزء الثاني: لغويا)

أن تقديس عضو الإخصاب معروف في تاريخ الديانات القديمة، حيث صور الناس آلهتهم في هيئة بشرية، وظهر بعضهم بعضو تذكير منتصب يرمز لقحولتهم الجنسية. أما بالنسبة للمصريين القدماء، فإنهم لم يعبدوا القضيب في شكله المادي ولكن كان بالنسبة لهم رمزا لاستمرارية الذرية وتحقيق توازن الكون، وظهر ذلك في الكثير من التماثيل والنذور والتمايم القضيبية وأيضا الاستخدام اللغوي للشكل القضيبى وكلها توحى بالاهتمام من قبلهم بهذا العضو. ومن هنا كانت المبالغة في تمثيل هذا العضو، ظنا منهم بعلاقته بالفحولة الجنسية وهو الأمر المستحب لدى المصريين القدماء عبر العصور.

ولقد تناول الباحث في الجزء الأول من هذه الدراسة رمزية القضيب خلال العصر اليوناني الروماني، الأمر الذى يساعد على فهم دلالة القضيب عند المصري القديم خلال هذا العصر، بالإضافة لعرض بعض أهم النذور والتماثيل القضيبية خلال هذا العصر، أما الجزء الثانى وهو موضوع هذا البحث يلقى الضوء على الكلمات الهيروغليفية التى تحوى مخصص القضيب كجزء منها. ونلاحظ من هذه الدراسة الدلالات المتعددة للقضيب وأختلافها في حياة المصري القديم.

2. Methodology

3. Results and Discussion

1. Introduction
2. Methodology
3. Results and Discussion
4. Conclusion

The first part of the study focuses on the theoretical framework and the development of the research model. It discusses the importance of understanding the underlying mechanisms of the phenomenon being studied. The methodology section describes the data collection process, including the use of surveys and interviews. The results and discussion section presents the findings of the study, highlighting the key insights and their implications for practice. The conclusion summarizes the main points and suggests areas for future research.