The Divine Elixir of Courage in Ancient Egypt
"A Linguistic study application on Ptolemaic-Roman temples texts"

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Abstract:
Elixir of courage is a drink produced by dissolving a substance or several substances in wine. Rather, it is one of the drinks found in the divine community that will positively influence when drank it. We find it in Ptolemaic-Roman temples; courage is associated with drinking this elixir as it strengthens the person who drinks it.

This offering, which is represented in the elixir, has special formulas that we can recognize from the first terms; "offer the elixir", we find it repeated in 30 stelae in temples of (Philae, Edfu, and Dendara).

We are supposed to ask the following: what is the function of this elixir? What is its color? What deities is it associated with? To get the best answer these questions, we should study all About Elixir (texts and inscriptions). These texts and inscriptions clearly show the importance of this drink and its difference from other well-known drinks.

Keywords:
Elixir, Courage drink, Offering drink, Wine elixir, Sweet drink
Introduction:
People believed that some beverages were the long-sought elixir of life\(^1\), the wine and wine-drinking were important parts of the daily life of the well-to-do Egyptians. If the offering list can be regarded as the ideal menu of the Egyptians, then the wine was certainly indispensable\(^2\).

Pharaonic Egypt wine became a vehicle for medicine; however, it could well have been considered an active drug in its own right\(^3\). From this point, we now have to review wine as a prestigious and divine drink, what are its different types of it? What is the attitude of Egyptians toward Wine-Drinking? And what is its symbolism as an offering to be considered an elixir of life?

Q\(^1\): What is the elixir of courage?

Elixir of courage is a drink produced by dissolving a substance or several substances in wine\(^4\). The color of the elixir is pink\(^5\) (which is a mixture between red and white), this color symbolizes the blood of enemies\(^6\).

The components of the elixir\(^7\):
A drink of grapes mixed with sweet syrups\(^8\), with regard to the specified type of wine (grapes drink), it is a mixture of these:

| Table | E.II, 70 | D.IV, 18 | D.VI, 128 |

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\(^1\) A.Maria, Beer and Wine in antiquity: Beneficial remedy or punishment imposed by the gods, 2012, P.238.
\(^2\) M.Poo, Wine and wine offering in the religion in ancient Egypt, New York, 2009, P.27
\(^3\) A.Maria, Beer and Wine in antiquity, P.254.
\(^5\) Pink color: It is a mixture of red and white, If we look at this mixture, we find that it combines (strength, anger, blood, death, victory) represented by the red color and between (joy, joy, celebrations) represented by the white color, This is in line with the concept of a brave drink that achieves the death of the enemy (red color) and victory (white color).
\(^6\) S.Cauville, offerings to the gods, P.48.
\(^7\) At this point, the researcher has put some types that may be used in the elixir. For those types see M.Poo, Wine and wine offering, P.24-27.
The term Green-Horus-Eye represents the Green $sht$-fruit, not wine, but it was only since the Ptolemaic period that Green-Horus-Eye was employed as a designation for wine in the offering-liturgies. It is mentioned having come from the oasis such Kharga, Bahria, Edfu, $w3t$ interpret as "dark color" not "green color", and this type is fresh and prosperous. This wine was designated as Green-Horus-Eye implied the rejuvenating power that creates prosperity.

- $3pd$ ($3pd$ wine)

This term is difficult to explain etymologically, it has the same phonetic value as $3bd$-bird, possibly it derived from a word for a kind of jar that had a bird like beak, such as the nms-jar.

- $sSp$ (grapes wine)

This term $sSp$ combined with vine ($sSpt nt i3rrt$), it means grapes or raisins, for this reason $sSpt$ may have been used as a term for wine.

- $wnS$ (grapes wine)

This term was originally a term for a edible fruits, including grapes. Only once is $wnS$ found in pharaonic period with the meaning of wine. In demotic also appears once with meaning of "grapes" or "wine" and in offering liturgies in the Greco-Roman period, by extension, it came to signify vine, grapes, and wine.

**As for a sweet syrup is:** $irr r mw$

That sweet syrup; it is water mixed with sweet which was mentioned in texts here includes the classification of quality.

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8 A sweet water drink with honey added to wine, as mentioned above in margin No 4.
9 This type was mentioned in D II.186
10 $sht$ fruit: Wb IV,267;9-12.
11 Sometimes, it is pronounced $3pd$-$ib$ as mentioned in E.VIII, 55; See also, ME.96.
12 Wb.IV, 284,12, WPL,924;E.I (71,86,109), E.VII (142,199, 278-279, 284, 287)
Important Note:
The Attitude of the Egyptians toward wine-Drinking:

Firstly: the references to the vineyards and the remains of wine-jar labels show that wine-drinking was a natural enjoyment.
In daily life, the enjoyment of wine was restricted to the upper echelons of society. The royal court was a major center for its consumption, as indicated by the court's numerous vineyards.

Secondly: naturally wine was a reward for soldiers.
Soldiers could receive wine as a reward for their actions; the common workers, on the other hand, had fewer opportunities to enjoy wine.

Thirdly: drinking wine is a part of holiday celebrations.
In religious festivals: as the valley festival, in which drinking and drunkenness played an important part.

14 M.Poo, Wine and wine offering, P.31-37
15 As stated in Sinuhe story, in the paragraph B 86-88
16According to Stela of Sethos I text. For this text see; R.Caminos, New Kingdom Temples of Buchen I, Egypt Exploration Society, 1974, P.85.
In addition to what is stated in the second Stela of Kamose text. For this text see; L.Habachi, The second stela of Kamose, Abandlungen des Deutschen archaologischen instituts Kairo: Agyptologische Reihe, Egypt, 1972, P.36.
Furthermore in Urk IV, 1459, 15-1463.
17 According to the valley festival texts. For this texts see;
S.Schott, Das Schone fest vom Wustentale, Wiss, 1952, P.889, n.127; L.Boruiant, Les Hypogees royaux de Thebes, MMFAO.II, 1886, fac.III, Pl.1 In addition to Davis texts and plates, for this see; N.Davies, The tomb of two sculptors, JNES, 4, P.182; N.Davies, Five Theban tombs, Egypt Exploration Society, 1977, P.183; N.Davies, The tomb of two Officials, London, 1923, Pls.XX-XXIII.
Q²: How was the elixir expressed linguistically?

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Linguistic structure of elixir of courage:

\[ hrw^* \] \( | \) \( \text{Grapes drink with sweet syrup} \) "Grapes drink with sweet syrup"

This combined term, is it a constituent of the drink \( hrw^* \), a grape and water beverage. In a \( hrw^* \) offering there is sub-offering \( rdi \) \( irr \) \( mw \) presenting grapes and water (E.VI, 133), words spoken about \( irr \) \( mw \) it is this drink which is given to the harpooners, to embolden them in the hippopotamus hunt in (E.VI, 112). In texts, Horus gives the king in return water and \( irr \) \( iw \) \( nfr \) to pacify your heart (E.VII, 200).

There is a scene entitled \( hnk \) (E.I, 460), where the king offers two cups to Horus and Nephthys (Pl.35 c) and their contents have beneficial effects. Similarly in \( hnk \) the grapes are called \( prt-i3t \) this mixture of grapes and water is intended to make the breast festive (E.VII, 12). The king has epithets showing that he controls the wine producing oases and in return for his offering, he receives many vineyards in Egypt from Horus, who has militant epithets\(^{18}\).

**Note:** At Edfu \( irr \) as it appeared is the word for grapes \( sht-im3 \) is brought with its wine and water \( as \ we \ read \) in (E.IV, 46):

\[ ini.n.k \ sht \ im3 \ irt \ hr \ 3bd \ hr \ irr \ mr.n.s \ t3 \ hr \ 3rd.k \ " \ I \ brought \ you \ an \ Emma \ tree, \ make \ an \ elixir \ from \ the \ beloved \ earth \ in \ your \ place". \]

**Linguistic terms for classification of quality:**

Classification of quality not as common as might be thought, but it indicates the efficiency of the wine as an important observation through which we can determine the quality, taste or efficiency of the wine, such as; \( nfr \) (good), \( nfr \ nfr \) (very good), \( ndm \) (sweet), \( h3yt-nfr \) (merry-making)\(^{19}\). This classification was done through a wine tasting operation.\(^{20}\).

**Note:** There is no linguistic term that means courage; the concept of courage here is an acquired concept stemming from the benefit that will pervade the drinker of this elixir.

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\(^{18}\) WPL, 63.

\(^{19}\) E.Wahlberg, The wine Jars speaks, MA thesis, Uppsala, 2012, P.31

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The Divine Elixir of Courage

Q3: What is the function of elixir?

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Discussion:

The Elixir's Functions:

1st: This elixir is for warriors. As we read in (E.VI, 112):

And also in (E.VI, 133):

2nd: there are many functions for drink this elixir; they are as follows:

- Gives courage, and Fight without fear

- Quenches thirst and relieves pain
• Provides protection and strength.

As we read in (D.IV, 18)

$sfr$ $hnk$ $hrw^{-c}$ $qd$-$mdw$ $nb$ $nhh$ $sn.k$ $h3.k$ $mi$ $s3$ $hm$ $ir$ $snw.k$ $hw.k$ " offers Elixir: Lord of eternity, your world is behind you, warriors like locusts protect you every day"

and also we read in (E.VII, 199-200);

$hnk$ $hrw^{-c}$ $qd$-$mdw$ $mn.n.k$ $hrw^{-c}$ $Hr$ $w.i$ $snf$ $nb$ $qw$ $r$ $htit.k$ $mw.f$ $m$ $mtr$ $r$ $nfr$ " offers elixir: words to say; Take the elixir from my arms, the opponent's blood in your throat. It is a pure and complete liquid drink".

$di.n.k$ $mw$ $irr$ $lw$ $nfr$ $shtp$ $ib.k$ $m$-$ht$ $n$ $k3$ $nswt$-$bty$ $psd.t$ $nhl$ $nb$ $psd.t$ $nhl$ $m$ $mi$ $mnw$ $gt$ $irr$ $nht$ $s3(w).f$ "give water mixed with wine, it is beautiful, it will satisfy your heart before the spirit of the strong king of ninth, the master of ninth, that drink protects the one who drinks it, it is strong".

• Gives breast festive

As we read in (E.VII, 283-284)

$hnk$ $hrw^{-c}$ $qd$-$mdw$ $mn.n.k$ $wnst$ $Hr$ $shbt$ $snbt.k$ $prt$-$i3t$ $min$ $im.s$ $s3$ $nni$ $htt$ $m$ $nfl$ $lw$ $w$ $nb$ $nhh$ " offers elixir: words to say; take the elixir that makes your breast festive, the elixir that god Min substance is in. this is the protection of the whites of Nechen (Nekhbet), which is [………] lord of eternity"

And we read also in (E.VII, 122);

$sfr$ $hkn$ $irr$ $r$ $mw$ $qd$ $mdw$ $in$ $sn^{-c}$ $i3t$ $hnk.n.k3$ $nb$ $htnt$ $sht$ $im(w).k$ $hr$ $s3b$ "offer wine mixed with water, say a recitation through the holy places, offer the elixir to the lord's spirit in front of the Emma tree".
Q: why is elixir classified as an offering?

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Discussion:
We may turn our attention to the significance of the offering in religious rituals. Consequently, we may discuss the significance of the offering of wine elixir regarding mythological and theological allusions found in the offering liturgies, and blessing expected from the dieties.

- As a Divine Drink:

In general: wine is a part of the funerary offering, and it is the principal drink of the king after he ascension to heaven. As the provision of the gods, wine is endowed with a divine essence. As we see it presented to the gods Ra, Horus Behdet as we read in (E.VI, 132)

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ssr hnk hrw-5 mw ntf wdn r3 m ht nfr nb n k3.k r’ nb ntrw hr phdt ntr r3 nb psdt ntr r3t imi.m.phdt
" Present the elixir mixed with water, the great, lovable, good thing to your soul, Ra, the master of the gods, Horus, the great god, the master of the ninth, the great goddess in Behdet (Hathor).
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1st Wine and Blood:
The assimilation of grape-juice, or wine, with blood is a recurring theme in Egyptian religion. The main basis for this assimilation was their common color. A mixture of blood, wine, grape-juice and other ingredients can be used as a potion.

An offering liturgy of the Ptolemaic period states that the king as we read in Urk.VIII, 15(G)

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mh ir hr mwt r snf in mm n k3 n np pt np hfw "fills the eye of Horus with its blood, who pours wine for the k3 of the lord of heaven". Here the act of pouring and offering wine symbolizes the filling of the eye of Horus with its blood. From this point; we find that the king offers a drink of elixir to Horus and Nephthys.
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21 M.Poo, Wine and wine offering, P.159.
22 On the one hand Using wine mythological and theological as a divine drink one of the important points so see M.Poo, Wine and wine offering, P.148
23 The symbolism of the link between wine and blood it has been shown by many scholars so this point see M.Poo, Wine and wine offering, P.153
24 Probably this refers to the myth of the conflict of Horus and Seth, in which blood was shed when the eye of Horus was injured.
As we read in (E.I, 460)

$s$s$r $h$n$k $i$r$r $h$r $m$w $n$ $q$3 $m$ $r^c$ $m$ $n$ $m$r $t$w.$s$ "offer wine mixed with water, that pure running water that looks like a Re boat"

In another wine offering liturgy, the king pronounces, as we read in (E.I, 448)

$s$s$r $h$n$k $i$r$p$ $n$t$f$ $s$p$s$ $p$r $r$m$t.k $m$-ht.$s$ $q$d $mw(w)$ $m$n.$n.k$ $i$r$p$ $h$r $w$3$dt$ $h$3$t.k$ $m$ $k$m$3.n.k$ $h$3$h.n.k$ $w$3$dt$ $n$ $p$ $r$i$m.s$ $i$m$n$ $s$n$i.r$ $r^c$ "I fill for you the wd3t-eye with what came out from it"\(^{25}\). Moreover, the myth of filling or healing the eye of Horus, also a metaphor for the restoring of the cosmic order, for the eye represents divine life and energy\(^{26}\). From this point; we find that Horus is mentioned as the warrior who, thanks to drinking this elixir, can defeat the enemies.

And also as we read in (D.VI, 129)

\(^{2}$nd Seth and wine

Seth was worshipped at the Oases, so wine is considered the gift of Seth, the lord of Oases, which is offered to Horus by the king, whereas wine is the Green eye of Horus\(^{27}\).

as we read in (E.I, 469)

\(^{3}$pd (wine container)

Note: jar (kind of jar), might have some relationship with one of the designations for wine 3pd (wine container)\(^{28}\).

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\(^{25}\) The eye should also refer to the blood of Horus.

\(^{26}\) M.Poo, Wine and wine offering, P.153.

\(^{27}\) The connection between wine and god Seth one from of the point that needs more studies for this point see M.Poo, Wine and wine offering, P. 158

\(^{4}\) M.Poo, Wine and wine offering, P.158
As we read in (E.IV, 256)

As we read in (E.IV, 256)

Note: Wines of Oases were most likely known for their wine production as early as the archaic period.

29 A royal domain located in khargeh oases. For this point, see M.Poo, Wine and wine offering, P.19.
Conclusion:

1-Scholars generally agree that wine was not a daily drink for ordinary Egyptians, whose main drink was beer, and of course the elixir in particular was a private drink, not a public.

2-Wine was about five to ten times more expensive than beer. The high price of wine must have curtailed the commoners’ ability and desire to indulge.

3-The elixir, which is rather; a drink mixed with syrup (it was this addition that made it distinct from the usual wine). It is the first festive drink in the whole year.

4-If we want to describe the drink in one sentence; it becomes an "energy drink", this practice continues even now in our time under the name of energy drink.
Elixir of courage Plates:

Plate I: God Horus is seated on the left side, and the king stands in front of him, offering him an offering of the elixir.
Source: T (E.II, 70), E.Chassinat, S.Cauville, Edfou temple, I-XV, IFAO, Cairo, 1934-1985, Pl.XL e.

Plate II: God Horus and goddess Hathor, are seated on the right side. The king stands before them, offering the Elixir Offering.
Source: T (E.IV, 256), E.Chassinat, S.Cauville, Edfou temple, I-XV, IFAO, Cairo, 1934-1985, Pl.LXXXIX.

Plate III: God Horus stands on the right side; the king stands in front of him, offering the elixir
Source: T (E.VII, 199-200), E.Chassinat, S.Cauville, Edfou temple, I-XV, IFAO, Cairo, 1934-1985, Pl.CLXXII.

Plate IV: God Horus stands on the left side; the king stands in front of him, offering the elixir
Source: T (D.VI, 128-129), E.Chassinat, S.Cauville, Dendara Temple, I-XII, IFAO, Cairo, 1934-2007, Pl.DLVIII
**Plate V:** The king stands on the left side, offers elixir in front of him is a row of seated gods, Horus Behdet, Hathor, and the serpent Ahai.

**Source:** T (D.IV, 18), E. Chassinat, S. Cauville, Dendara Temple, I-XII, IFAO, Cairo, 1934-2007, Pl.CCL.

**Plate VI:** The king stands on the left side, offering the elixir, in front of him is the seated god Horus.

**Source:** T (E.VII, 283-284), E. Chassinat, S. Cauville, Edfou temple, I-XV, IFAO, Cairo, 1934-1985, Pl. CLXXV.

**Plate VII:** The king stands on the right side, offering the offering of wine. In front of him are the two standing gods, Horus and Ahi.

**Source:** T (E.VII, 122-123), E. Chassinat, S. Cauville, Edfou temple, I-XV, IFAO, Cairo, 1934-1985, Pl.CLVIII.

**Plate VIII:** The king stands on the left side, offering the offering of wine. In front of him is a row of seated gods, Horus and Nephthys.

**Source:** T (E.I, 460), E. Chassinat, S. Cauville, Edfou temple, I-XV, IFAO, Cairo, 1934-1985, Pl.XXXV.
Plate IX: The king stands on the left side, offering the offering of wine. In front of him is a row of seated gods, Ra Hor my sister, Horus Behdet, Hathor, Hor Samatawy.
**Source:** T (E.VI, 132-133), E.Chassinat, S.Cauville, Edfou temple, I-XV, IFAO, Caire, 1934-1985, Pl.CXLVI.

Plate X: The goddess Hathor, standing with the sign of Sekht, holding grapes in both hands.
**Source:** T (E.IV, 46), Pl.XCVII.

Plate XI: The king stands on the right, offering the offering of wine. In front of him stands the god Horus, the goddess Hathor.
**Source:** T (E.I, 448), E.Chassinat, S.Cauville, Edfou temple, I-XV, IFAO, Cairo, 1934-1985, Pl.XXXV.

Plate XII: The king stands on the right side, offering the offering of wine, in front of him is the seated god Horus.
**Source:** T (E.I, 469), E.Chassinat, S.Cauville, Edfou temple, I-XV, IFAO, Cairo, 1934-1985, Pl.XXXV(b).
Abbreviations:

**D**: E.Chassinat, S.Cauville, Dendara Temple, I-XII, IFAO, Cairo, 1934-2007.


**WPL**: P.Wilson, Ptolemaic lexicon: a lexicographical study of the texts in the temple of Edfu, Peeters, 2000

Reference:


3. A.Maria, Beer and Wine in antiquity: Beneficial remedy or punishment imposed by the gods, 2012.


