

**TERMS REFERRING TO DISTANCING IN ANCIENT  
EGYPTIAN RELIGIOUS TEXTS**

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**Abstract**

Funereal journeys to the holy cities and locations, especially "Abydos," were known to be practiced by the Ancient Egyptians. The Ancient Egyptians also engaged in other visits for the deceased to some holy cities to perform religious rites before being buried in their tombs and cemeteries. Distancing involved keeping storms and clouds away from the deceased to prepare glory and jubilation for them in the Hereafter and keeping away the harm of enemies and some of the gods like the god "Seth". Recent studies that have dealt with the importance of funereal journeys and travelling have not referenced the concept of Distancing and the terms referring to it in ancient Egyptian religious texts. The terms indicating Distancing appeared in the Ancient Egyptian Pyramid Texts, representing various meanings and different symbolic references where they refer to bringing 'far products' (products from distant places) related to Re. The terms referring to Distancing were also used to explain the physical features of the king, who was described as having far eyesight (powerful vision). In addition, the king was also described as having a wide footstep (very far). In the Coffin Texts, Distancing was considered a means of weakness being avoided by the deceased.

**Keywords:** Funereal journeys; Distancing; Osiris; Horus; Storms; Enemies; Cities

## 1. Introduction

Funereal journeys to the holy cities and locations, especially "Abydos," were known to be practiced by the Ancient Egyptians. The Ancient Egyptians also engaged in other visits for the deceased to some holy cities to perform religious rites before being buried in their tombs and cemeteries.

These visits took place in real-life or symbolically, such as processions passing in front of buildings especially erected for that purpose in cemeteries. They took the form of booths that symbolize the major cities that are related to the funereal visits [1, 2, 3].

Alternatively, there is the chance for living humans, besides the deceased, to travel to the major holy cities related to the holy visit [4].

Abydos was considered the principal (hub) for funereal visits in Ancient Egypt, despite its' relation to some local gods such as "*hnty imnty*" and their fame due to the presence of some tombs related to the kings of the earliest dynasties. They seemed to be more related to the god "Osiris" since the end of the Old Kingdom era [5].

Numerous scenes of journeys to visit the holy cities were related to the funeral scenes. The rest of the funereal journeys included the Journey to the West to "Buto" and "Sais", the location of souls of the royal ancestors, the Journey to the East to offerings fields in "On" at the location of "Re," the solar father, and the Journey to the North to "Hathor" where there is the performance of the ritual of Pulling out the Papyri (*sšš w3d*) [6, 7].

In addition to the holy feasts where the holy processions went out of the holy booth, for example: in Thebes, the feast of "Amun Re", where Amun's boat came out of the booth of the Karnak Temple carried on the shoulders of the priests. Finally, it reaches the river bank where the boat is put on the river; then, the reigning king leads the procession to row or pull the god's boat with his boat. The divine boat used to be carried on the shoulders of priests until it reached the funeral temples of the ancestor kings, where it took a tour, which is controversial in its starting and ending points.

Then the procession took the return road to Karnak. There, the purification rituals and the mouth opening ritual took place. After that, the divine boat was put in its booth to stay there until another celebration [8].

In different secular journeys, there were many numerous means of transportation and communication taken by the old Egyptians. Besides the water roads and the funeral processions by boats, there were terrestrial journeys in which animals, humans, stretchers, and the two-wheel carts were used [9, 10, 11, 12].

### **1.1. Research aims**

Most studies dealt with the importance of funereal journeys, travelling, and migration [1, 2, 3, 13, 14, 15, 16, 17] (Graefe, Cols. 1986), as referred to previously in the research introduction- without any reference to the terms indicating Distancing, long distances and its religious symbolism. There is also no reference to the various gods related to the concept of Distancing (long distances), as research only referred to discussing funereal journeys and journeys of the ancient Egyptian without referring to this topic.

Thus, this research dealt with the terms referring to Distancing through the Ancient Egyptian religious texts, where the Pyramid Texts (of the Old Kingdom Era) mention the following about the king who stands far in heaven away from the other stars [18]. (PT 245, 251a-d)

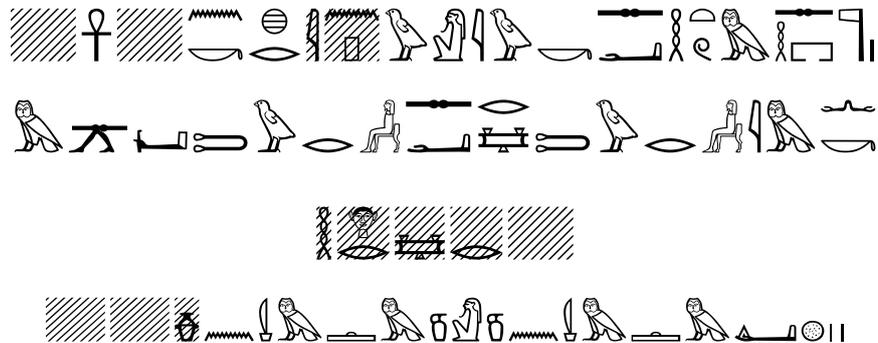


*Wp .k st .k m pt m °b sb3w nw pt n twt is sb3w w°ti rmnwt  
 hw m33.k hR tp wsir wd.f mdw n 3hw twt °h°. ti hrt r.f n [tw](#)  
 im.sn n wnn.k im .sn*[19] (W/F/A/S T 1-13)

"Open your place in heaven among the stars as you are the one and only star accompanying Hu; May you look at Osiris's head when he commands the souls as you are standing far from him; you are not among them because you are not between them." [20, 21].

And in the Coffin Texts (Middle Kingdom), the deceased hopes not to be far from the holy booth as it is with the gods (review the previous information on the holy processions in the introduction), where the spell shows the following:

[22] (CT 51 237 f-g 238 a-d)



*iw ʕnh n.k hr ʾInpw iw ,k sʕht m sh ntr m is tw r.i sʕr . tw r .i im .k  
hr r . (i) ʾInpw hnm m ( ʕ .t ) hnmw hnm mk sp2 [23]*

"May you be granted life by "Anubis"...you are the honourable one in the holy booth; go to me and ascend to me; do not be away from me as "Anubis" is protected (closed) in the chamber, and Khnum is protected (in the chamber); behold twice" [20] (AECT, 50).

When speaking about Distancing in the Book of the Dead (New Kingdom), we find that the deceased hopes to keep away the darkness.



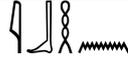
*m33 .i tw wb3 .i dw3 m33.i it.i wsir shry kkw*

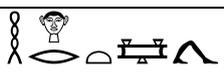
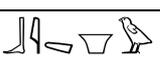
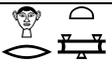
"May I see you, and open the "dw3" (the Hereafter), so that I may see my father "Osiris" and keep away darkness." (Faulkner, BD,37)

## 2. Methodology

## 2.1. Terms referring to Distancing in Ancient Egyptian religious texts :

Terms referring to Distancing varied in the Old, Middle and New Kingdoms from Pyramid Texts, Coffin Texts ad the Book of the Dead mentioned as follows:

| Word  | Transliteration reference | Meaning                  | Grammatical status  | Source               |
|---|---------------------------|--------------------------|---------------------|----------------------|
|    | <i>hrt</i>                | far                      | Adj.                | PT 263a              |
|    | <i>hsr</i>                | Keep away                | Verb                | PT 500b              |
|    | <i>Nf</i>                 | Keep away                | Verb                | PT500b               |
|   | <i>bhñ</i>                | Keep away                | Verb                | PT643c               |
|  | <i>Inn</i>                | Stay away                | Verb                | PT 386 (679 c)       |
|  | <i>Idr</i>                | Stay away                | Verb                | PT 477(963 a)        |
|  | <i>hsf</i>                | Stay away/<br>avoidance  | Verb/<br>infinitive | PT 477 (963 c)       |
|  | <i>hrt</i>                | Stay away                | Verb                | PT 1635 a            |
|  | <i>Wsh</i>                | far / wide               | Adj.                | PT 886 c             |
|  | <i>hsr</i>                | Stay away                | Verb                | PT2158 a             |
|  | <i>bhñ</i>                | Keep away<br>set aside / | Verb                | CT 106 (CT II 116 g) |
|  | <i>w3</i>                 | far                      | Adj.                | CT 160 (II 38 e)     |
|  | <i>hrtiyw</i>             | Far                      | Relative adj.       | CT 236               |

| Word  | Transliteration reference | Meaning   | Grammatical status | Source                 |
|---|---------------------------|-----------|--------------------|------------------------|
|   |                           | people    |                    |                        |
|    | <i>hsft</i>               | Avoid     | verb               | CT 251 (III 348 g)     |
|    | <i>hr.ti</i>              | Stay away | Old perfective     | CT500 (VI 84 f)        |
|    | <i>bi3</i>                | Stay away | verb               | CT523 (115 b)          |
|    | <i>bi3</i>                | Stay away | verb               | CT 573 (V 115 f)       |
|    | <i>w3</i>                 | Stay away | verb               | CT 599 (VI 215 J  )    |
|    | <i>dr</i>                 | Stay away | verb               | BD, ch. LXV 2 g        |
|    | <i>hsf</i>                | Keep away | verb               | BD, ch . XV 39 (5)     |
|  | <i>hr</i>                 | Far       | Adj.               | BD, ch. CXLIX, 275 (I) |

The research starts by terms referring to Distancing in Ancient Egyptian religious texts:

## 2.2. The main idea

### 2.2.1. Pyramid Texts:

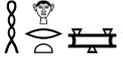
The terms referring to Distancing appeared in Pyramid Texts to symbolize various meanings and transliterations/ symbolic references, in addition to the models that refer to it and words indicating it. The texts show that the king was depicted by "Sekhmet" and was born by "Shesmett" to get the products of distance (being far), related to "Re" daily.

This suggests that the products that kings get in the Hereafter were at a long distance and far from them to get them by good deeds 1908

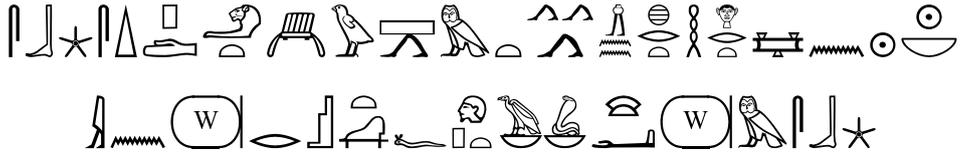
[18] (PT 248 262b-b). In other texts, the king hopes to keep away the storm and clouds so that after that, glory and jubilation are prepared for him in the Hereafter [18] (PT 311, 499b – 500d). In addition, the enemy was punished in the Pyramid Texts by the king being kept away from him to keep a suitable distance from them [18] (PT 369, 643a – 643b ). Among these was the god Seth, whom the king avoids/stays away from. [18] (PT 386, 679a – 679e) as a punishment for his extreme evil against the king and Horus.

Moreover, the king was described as having a wide footstep (far footstep) [18] (PT 467, 886a – c). Hopes of the Hereafter also included that the king does not avoid/ keeps away from "Osiris" or his companion, "Isis". [18] (PT 593, 1635a – 1636a) and for the king to sit on "Re's" throne where "Horus" keeps away from the south of heaven and "Seth" from its North [18] (PT 695, a – b).

### 2.2.2. Terms referring to Distancing and products of the Hereafter :

The word  "hrt" appeared in the Pyramid Texts, spell no. 248 expressing the adjective “far” (distance) where there is the king depicted by “Sekhmet” [24, 25, 26] and who was born by “Shsemtt” [26]. He comes bringing “Re’s” far distance products (products from distant places) every day, and then he comes to the place present above the two ladies to shine like a star after that [18] (PT 248, 262b – 263b).



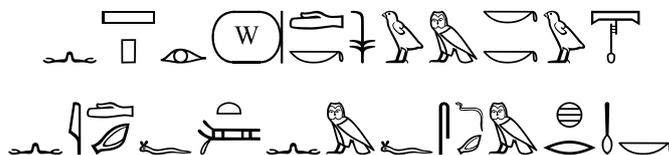


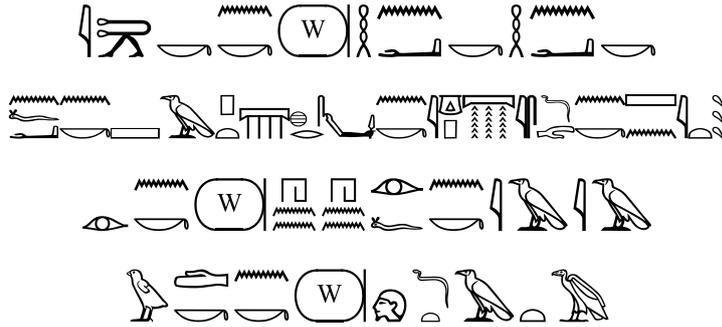
*Twr* (W) | *in shm.t in sšm.tt mst* (W) | *sb3 spd ḥ3t 3w šmt in*  
*n ḥrt ḥr.t n R<sup>c</sup> r<sup>c</sup> nb ii n* (W) | *r st.f tpy Nbtj ḥ<sup>c</sup>* (W) | *m*  
*sb3* [19] (W/ A/W Sup1 -13,108)

“King (W) is depicted (embodied) by “Sekhmet”, and king (W) was born by “Shsmett”; the star is sharp before those who are going (leaving); the (king) comes bringing Re’s Distancing products (far distance) daily, and king [20] (AEPT, 60) “wnis” (Wenis) comes to the place above the two ladies; the king appeared as a star”.

### 2.2.3. Terms referring to Distancing and storms of the Hereafter:

The word  “*hsr*” appeared to mean the verb keep away the clouds, where the king hopes in Text no. 311 that the storm would be kept away from him and that clouds would be kept away from him [18] (PT311, 499b – 500b) so that the storm would calm down and break and then glory and jubilation is prepared for him everywhere [12] [27] (Faulkner R. O., 1934, 457) [28] [29] (17,42,18,44d, 13,33d).

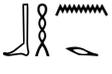


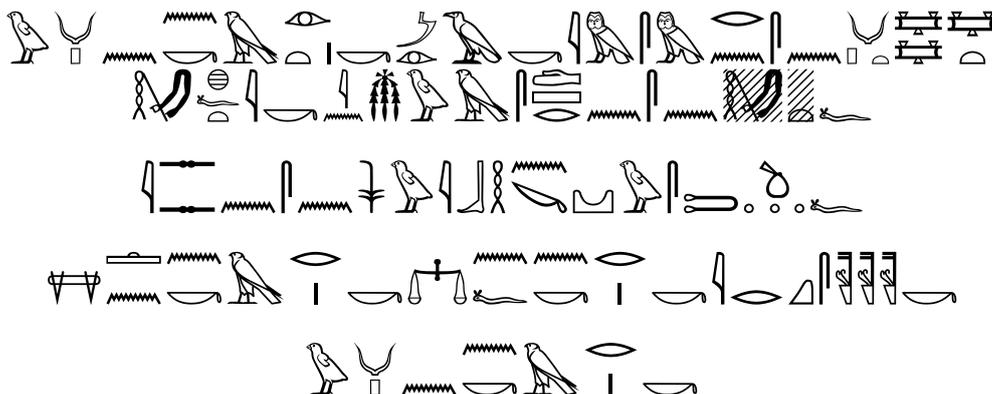


*N šp* (W) | *dw .k sw m kkw n idw .f tm .f sdm m hrw .k it .k n.k*  
 (W) | *hn<sup>c</sup> .k hn<sup>c</sup> .k nf<sup>c</sup> n.k š3pt ḥsr n.k igb isd n.k šnit ir n.k*  
 (W) | *hnn hnn ir .f n.k i3i3 wdi .k n.k* (W) | *tp dt 3 mwt* [19] (178 ,  
 W/A/ N42-43 )

"(W) | will not be blind if I put him in the dark, and he will not be deaf  
 if he does not hear your voice; take me with you (W) |; I will keep  
 away the storm for you so that the clouds are kept away for you; I will  
 break the storm for you and prepare jubilation, jubilation for you and  
 prepare glory for you. Put the king for yourself above a “mwt”  
 body".[21] (59 (W.216) [20] (p. 97 AEPT). In addition, the word   
*nf<sup>c</sup>* was also used to mean keep away the storm in the previous text.  
 [18] (PT 311, 499b -500b).

#### 2.2.4. Terms referring to Distancing and punishing the enemies :

The word  *bhn* was mentioned to mean the verb “stay away/keep away” in a description of the punishment of the king’s enemies in the Hereafter by keeping the king away from them where the text describes this event [18] (PT 369, 643a -644a).



*Wp n n.k hr irt .k m33 .k im .s(n) m rn .sn wpt w3wt hw hfty .k in  
msw Hr sdšr n .sn hwt f'iss .n .sn sw'I bhn.t dw st.f mdd n n.k  
Hr r3 .k mh3 n.f n.k r3 .k ir ksw .k wp n n.k Hr r3.k [19] (43-45,  
T/A/ E 46-48 )*

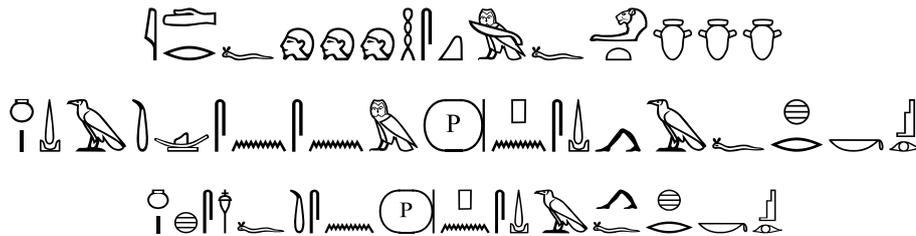
“Horus” split your eyes for you to see with them what is in their name road opener, who hits your enemy by “Horus’s” children. They made hitting him red in colour (blood), and they are punishing him by keeping you away (from him). He has a bad odour. “Horus” splits your mouth for you with your bones, and “Horus” opens your mouth for you.”

And keeping the king away from the enemy, here it takes place by beating the enemy in a bloody way (red in colour) (Wilkinson, [30, 31, 32] (fig.2.1994,102). Then, after this comes performing the ritual of mouth opening for the deceased king by resuscitating his biological functions once more. [33, 34, 35].

And in the events of Spell no. 386, the king is kept away from his enemies to punish them in the same way. However, here, the event



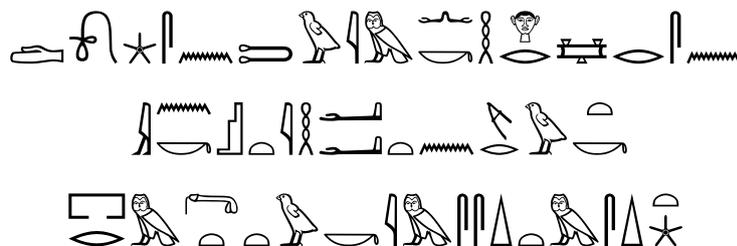
In addition, the word "idr" means "keep away the heads". Additionally, the word "hsft", meaning "the infinitive "keep away the king", as it appeared in the following text" [18] (PT 477, 963a-c):



*Idr .f tpw hsk .f h3tyw nw d3t .sn sn m | pn sd3 .f hr .k wsir  
nw hsft.sn | pn sd3 .f hr.k wsir [19] (III ,1516, 43-45, N/A/  
WInf 1-5)*

“Heads will be kept away, and hearts will be torn for those who oppose this king ; when Osiris travels with you; these are those who keep away this king when Osiris travels with you. ( James, 129 ,p. (1969, AEPT,156 ) (Faulkner, p.372)

Here the text indicates being keen that the king stays near and at a safe distance to meet Isis, who comes glorified and then the process of sexual intercourse happens. The word hr means goes away, where the text shows the following [18] (PT 593, 1635a-1636a ) :



*dw3 .sn tw im.k hr r .sn ii n.k 3st h<sup>c</sup>t n mrwt .k pr mtwt.k im .s  
spdt m spdt [19] (III, 43-45, N/F/ E n 3-5,1516)*

“They worship you inside you; do not be far from them; Isis come jubilated by your lover, and your seeds come into her. She is sharp like “Sothis” [20] (AEPT,244) (James, 217, M206)”.

In spell no. 467, the king was described as being very far (literally: having wide footsteps), glorified, with an active arm. This means that the far distance came as one of his characteristics. The word  “wsh” was used to refer to the far distance where the text [18] (PT886, 963a-c ) explains the following:



*dd mdw wy R<sup>c</sup> nw rf dd n.k R<sup>c</sup> hw s3 ity tw R<sup>c</sup> b3.i shm .i w3š  
.i iny wsh nmtt [19] (43-45, N/A/ W Sup 14-19)*

“Recitation: O, “Re”, for what has been said, “Re” is a calling( name) for the son. You are the governor, Re. My soul is strong and glorified, with an active arm and I am very far.” [21] (123. T318) (AEPT,156 ) [20]

**2.2.5. Terms referring to Distancing and Ascending to Heaven:**

The word  “hsr” was used to mean the verb “keep away” as the deceased sits on Re’s throne and keeps “Horus” away from the south of heaven and “Seth” away from the North of heaven, where the text explains the following:



*hms hr hndw R<sup>c</sup> hsr .n .(i) Hr m rsyt pt hsr [19] (43-45, N/A/ E  
Sup 34-42,1606)*

“I sit on “Re’s” throne, keep “Horus” away from the south of heaven [20] (AEPT,303)( and keep Seth from the North of heaven)”.

### **2.3.Coffin Texts:**

The terms referring to Distancing in Coffin Texts varied as well as its symbolic reference in the religious texts as is the case in the Pyramid Texts. In those texts, Distancing was considered a means of weakness avoided by the deceased, as he mentions that he is powerful in the sunlight and those in the morning will not keep him away, hoping to approach from the light to be safe and secure. [22] (CT 106, III116 F-I)

In addition, the deceased describes his physical features through the terms referring to Distancing, as he mentions that he has far eyesight (sharp eyesight), more precisely. [22] (CT 160, II382a-c).

Here, he hopes that the slaughterers of Osiris and those who keep far would not be more powerful against him and would have no sovereignty in the Hereafter [22] (CT 236, II305e-F).

In addition, the deceased indicates that he knows the names of the two patron goddesses that keep away the form of the life lady to save Osiris by that concept. [22] (CT 251, II1348 c-g- III349 a-b)

The texts also indicate Distancing here as a means of protection and safety, where the deceased keeps away the bee to avoid its harm. [22] (CT 292, II44 E-F). Also, he keeps away the rebels and the god “Seth” to obtain the truth of voice(vindication) in the Hereafter. [22] (CT 315, IV97I-L) He also keeps away the crocodile to obtain magic, which is not stolen from him in his Journey in the Hereafter. [22] (CT 342, IV346 a-K). Thus, insects and reptiles were among the horrors [22] (CT 378, V41a-J) and dangers that the deceased used to keep away and avoid their harm.

The coffin texts pointed out wailing as a negative act that was avoided by being kept away; in addition, the noise was kept away from adults and children equally in the Hereafter [22] (CT 464, V341a-e).

The terms referring to Distancing carried a vital concept related to human features, where he hopes his soul is not kept away from his body and that he saves it from the hunters [22] (CT 493, VI73 c-e).

In other instances, the deceased also hoped to be kept away from the body to avoid the users of hoes and have power in his feet in the Hereafter. [22] (CT 500, VI84 F-h)

Distances were also related to returning the body members, as “Horus” was keen not to stay away from his father “Osiris” and from the god “Kebeh senonuf” so that his bones are united and his body is gathered once more.

[22] (CT 523, VI114 F-h, 523 a-f).

The proximity was also related to getting the funeral offering. The deceased hoped not to be kept away from Osiris to be granted the funeral meal. [22] (CT599, VI 15 F-J)

Some gods in the Coffin Texts played evil roles that made the deceased hope to pass and avoid. Among those is *mnš*, the carrier of the evil seeds the deceased hopes to be away from him. [22] (CT 686, III116 VI 317 b-e).

Also, the deceased used to hold the arms of the gods hoping not to be kept away from them in the Hereafter [22] (CT 859, VII 162 k-o) and that they accompany him on his Journey.

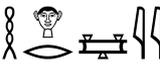
### **2.3.1. Terms referring to Distancing and Creation:**

In Spell no. 80 of the Coffin Texts, it is shown that the gods have come out accompanying the deceased from the nose of the eternal creating god “Atum” [36, 37, 38]. Thus, the deceased asks that the god does not go far from him and that he stays close to him to revive him once more as a son of the eternal creator god “Atum”, as in the following text: [22] (CT 80, II40 a-c)

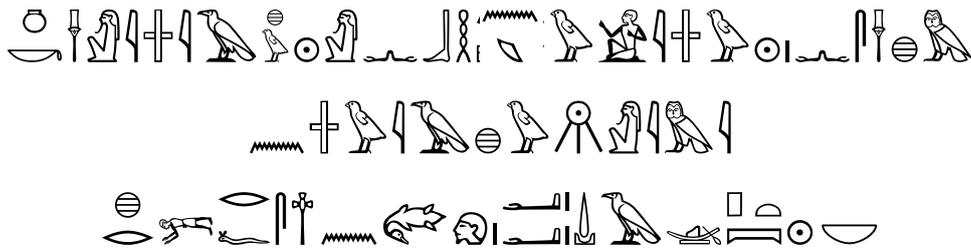


*Wnn. sny ḥn<sup>c</sup>.i m šrt.f iwr .n.f wi m šrt.f pr.n.i ms3dt.f dwd  
 .n.f wi r b<sup>c</sup>nt.f n rdit .n.f ḥry.i r.f ḥnh rn.i s3 ntr p3wty [23]  
 (226)*

“They are here with me, from his nose; he formed me from his nose, and I have come out of his nose; he has formed me on his neck; do not make him keep me away from him; may my name, the god’s son and the eternal god live”.( Faulkner, R. O., AECT, 85.)

The word  “*ḥry*” was used to give the meaning of the verb “keep far” in the previous text.

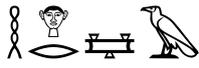
In Spell 106 of the Coffin Texts, the deceased hopes not to be kept away by those who are in the sunlight (in the morning) so that they do not possess the power against him. He will stay free to cross heaven with those crossing. The spell states the following: [22] (CT 106, III116 F-I).



*Ink šhm imy i3hw n bh<sup>n</sup> wi imyw hrw n šhm n imyw i3hw im .i  
 hrw rf snd tp – ḥwy d3<sup>pt</sup> R<sup>c</sup> nb [23] (I ,274).*

“I am powerful in the sunlight; those in the sunlight (morning) will not keep me away; those in the sunlight will not possess power against me, and fear falls over the arms of those who cross heaven” (Faulkner, R. O., AECT, I,103.)



Here, the spell shows Distancing as a forsaken and hateful adjective, a title to the slaughterers of “Osiris”. The word  "hrtyw “the distanced” as a “Nisbe” adjective where the spell states the following: [22] (CT 236, III305 e-f).



*hrtyw n<sup>sic</sup> r.i ʿdtyw wsir n shm . tn m rdwy ipn* [23] (574)

“O those keeping far from me and slaughterers of “Osiris”, you will not have power over these feet.” (Faulkner, R. O., AECT,574) .

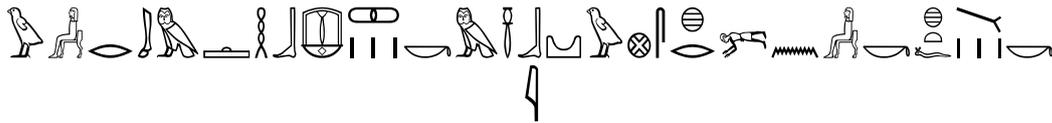
#### **2.3.4. Terms referring to Distancing and gods protecting the deceased:**

In the events of Spell 251 of the Coffin Texts, the deceased declares his knowledge of the names of the two protective goddesses who keep away the form of the life lady to save “Osiris” from laziness, the goddesses “Isis” and “Nephtys”.

The verb *“hsft*  “was used by the meaning of “keep away the form of the life lady”, as the spell states the following: [22] (CT 251, III348 d-f).



Among the rituals of celebrating the feast of “Abydos” there was dropping the enemies and keeping away the rebels and the god “Seth”. After that, everything ends by granting innocence (honesty of voice) “*m3<sup>c</sup> hrw*” to the deceased, which was stated in Spell 315 of the Coffin Texts[22] (CT 315, IV97 I-L).



*Tw .i r whm hb .k m 3bdw shr .n.i (sic) hfty .k bhn .n.i n .k sbiw .k  
hsf.(n) .i n.k stš isdy.(n).i n.k sm3wt.f rdi.(n) .i n.k m3<sup>c</sup> hrw m itrty  
[23] (740).*

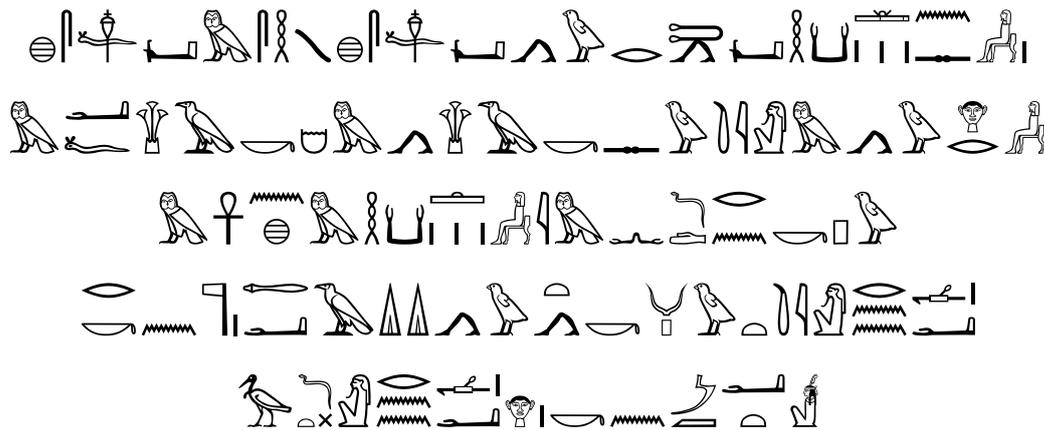
“I shall reiterate (repeat) in your feast, in Abydos, that I dropped your enemy, and for you, I kept away the rebels, and for you, I kept away “Seth”, I spat for you your union, and I granted the vindication (innocence) in the two conclaves” (Faulkner, R. O., AECT, 237).

The word ” *bhn* was used to mean “keeps away the rebels” and the word ” *hsf* to mean “keep Seth away”. The writer varied the terms to highlight the importance of performing this act to avoid harm in the Hereafter and grant the vindication “*m3<sup>c</sup> hrw*”.

[41, 42, 43, 44, 45].

**2.3.7. Terms referring to Distancing in avoiding reptiles and the dangers of the Hereafter:**

From a spell to push away the harm of crocodiles, the deceased hoped to push away the crocodile approaching in the Hereafter to steal the magic of the man from him. He commands the crocodile to back off from him, hoping to obtain protection. Finally, the deceased threatens to inform the great god (mostly “Re”), as the spell states the following: [22] (CT 342, IV346 a-h).



*ḥsf msh ḥsfw r it ḥk3 n(y) s m.f ḥ3.k ḥm ḥ3.k swti m iw ḥr .i  
m ḥnh m ḥk3 im dd rn.k pw rk n ntr ʿ3 ddw iwt .k wpwt rn n  
wᶜ b3dti rn n wᶜ ḥr .k n m3ᶜt* [23] (852)

“Keep away the crocodile that is approaching to take the magic of the man from him; retreat, retreat, retreat backwards; he is huge (dangerous); do not come to me; do not live on magic, may I not report your name to this Great god who permits your coming; the messenger is the name of the one and only “*b3dti* the name of the one and only and the truth is in your face”. (Faulkner, R. O., AECT, 276).

Also, the word “ *ḥsf* is an infinitive to mean “keep away”. In Spell 378 of the Coffin Texts, the deceased hopes that the snake “Rrk” [44] is kept away from him so as not to steal the man’s head



*Iw ḥsf n N tn sbi iw (sdi)N tn ʿ3pp iw nḥm n N tn pr (hwt) r  
pt m hnm tpḥt sbi [23] (1026).*

“This deceased female has kept away the rebel; this deceased female breaks “ʿ3pp”; this deceased female withdraws with the coming forth of the heaven flame from the inside of the rebels’ cave” (Faulkner, R. O., AECT, II, 65).

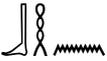
### 2.3.9. Terms referring to Distancing and avoiding wailing:

The events of Spell 464 of the Coffin Texts state that wailing [27, 28, 47, 48] is a negative act that must be avoided and stayed away from. The spell states in describing the god “Heteb” (god of wailing and noise) [22] (CT 464, V34a-d).



*bḥn .f i3kb r smsw . sn dr .f hnnw r šrrw .sn [23] (1026).*

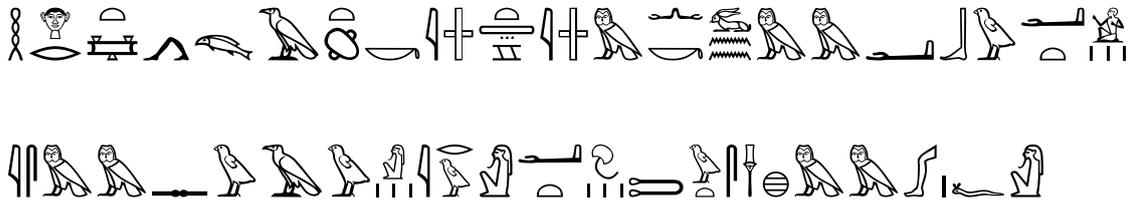
“He keeps away wailing from their adults (old) and keeps noise away from their children (young)” (Faulkner, R. O., AECT,II, 91).

The word “  bḥn was also used to mean “keep away wailing” in the previous text.

### 2.3.10. Terms referring to Distancing in the Hereafter:

In Spell 500 of the Coffin Texts, the deceased moves away from his body that lies in the ground to avoid being among the hoe users and

guards of forms and thus possess power in his feet. Here, the spell states the following [22] (CT 500, VI 84f-h) :

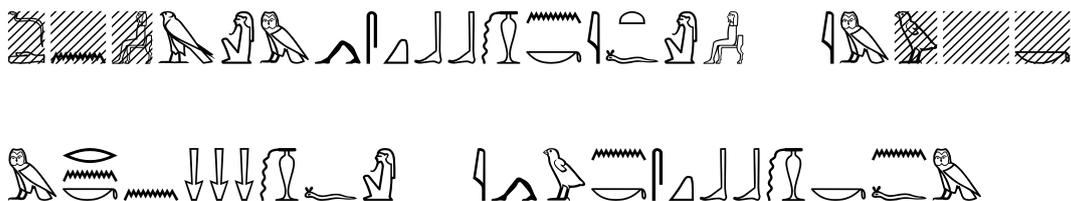


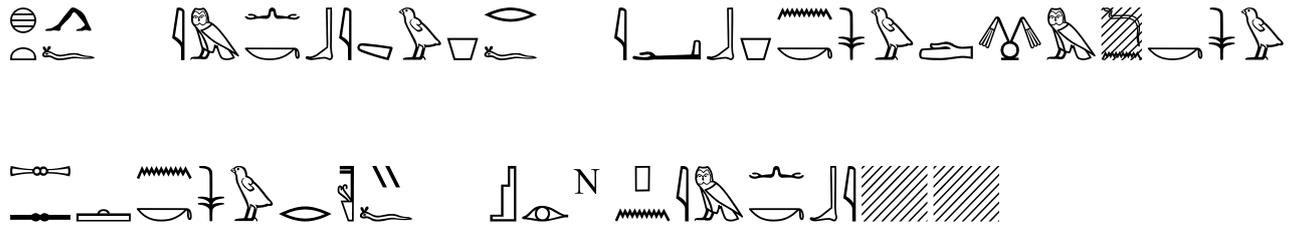
*hr.ti h3ti .k imy - t3 im.k wnn m - m ʿbityw is m-m s3w ir.w ʿwt*  
*(wsir) twt shm m rd(wy) .f* [23] (1226)

“Move away from your corpse that is in the ground so that you are not among the hoe users among the guards of forms, (Osiris’s) members; you possess power on the two feet (Faulkner, R. O., AECT, II,138).

The word  ”*hr.ti* was used here as old perfective to mean “move away from the corpse.”

And in a discussion, “Horus” addressed “Kebh sneuf”, asking him to refresh his father, “Osiris” and not to leave him. The spell states the following: [22] (CT 523, VI 114f-115h).





*dd n.i Hr mi skbb n.k it.i imi .k ( hr .k ) m rn .k n kbhw – snw.f iw  
n.k skbb .k n.f m ht.f im.k bi3 r.f i<sup>c</sup>b n.k sw dmd.k sw ts n .k sw r  
ksw .f wsir N pn im.k bi3w (ir.f) [23] (1260).*

“Horus told me, “Come, so I refresh my father for you; your wailing is with you in your name, “Kebh. sneuf”; you came to refresh (cool) him after him; do not move away from him; unite him, collect him ,tie his bones this deceased Osiris do not be far from him.” (Faulkner, R. O., AECT, II, 150)

The word “”, “” *bi3* was used to mean the verb “move away/ stay away.”

Thus, these words were used to mean “not being far from the body” for revitalization.

### **2.3.11. Terms referring to Distancing and the funereal meal:**

In the Coffin Text spells, there is proof of the hope of the deceased in staying close to the god “Osiris” to obtain the funereal meal. The spell

calls for not moving away, as it states the following [22] (CT 599, VI 215f-i).



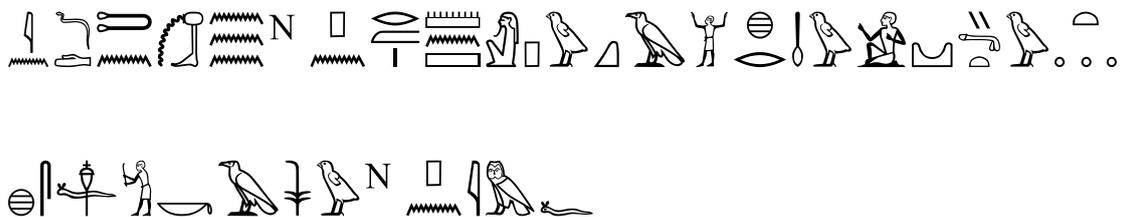
*r3 n dbh - htp dd mdw ink wsir (s3) Gb msw nwt dbht- htp m b3h (.i) n w3.s r .i hr wsir [23] (1392).*

“A spell for the funeral meal: recitation: “I am “Osiris”, son of “Geb”, born by “Nut”, the funeral meal is in my presence, and it will not move away from me in front of “Osiris”. (Faulkner, R. O., AECT, II, 193).

Also, the word “ w3” was used to mean the verb “move away/ stay away keep away from Osiris”.

**2.3.12. Terms referring to Distancing and gods opposing the deceased :**

Spell 686 of the Coffin Texts states that what indicates that the deceased demands moving away from the god “*mnš* [46], carrying the evil seed, having a loud voice to avoid his danger and harm, as the spell states the following: [22] (CT 686, VI 317b-c)



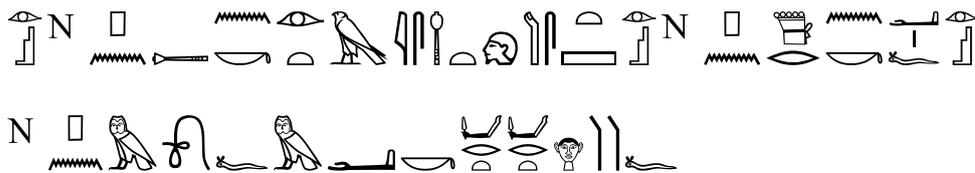
In *dd .tn w<sup>c</sup>b N pn r gs mnš pw k3 hrw dwy mwtw hsf - k3 sw N pn im .f* [23] (1562).

“Is that what you all said? This deceased is being purified in the presence of “*mnš*”, the loud-voiced, carrier of the evil seeds you will keep him away from this deceased that is in him (Faulkner, R. O., AECT, 251).

In addition, the word  *hsf* was used to mean” keep away from the monster” *mnš* (the dangerous god).

### 2.3.13. Terms referring to Distancing and the Osirian myth:

Spell 859 of the Coffin Texts handles the Osirian myth (Griffith , 1989, 626). The spell appealed to the deceased “Osiris” to hold the arm of of the god “Horus”. By that action, he hopes not to be kept away/ move away from the holy one who raises his finger upwards (maybe he means “Horus” by the holy one). The spell states the following [22] (CT 859, VII 62k-o):



*Wsir Npn mn n .k irt Hr is hdt tp db<sup>c</sup> stš wsir N pn dr n.k <sup>c</sup>.f wsir Npn m w3.f m<sup>c</sup>.k dsrt hr db<sup>c</sup>wy* [23] (1866).

“Osiris, this is the deceased; take to you Horus’s eye so the top of Seth’s finger brightens; this deceased Osiris; hold his arm ; do not keep the holy one away, raising his two fingers.”

The word “  “*w3* ” was used here to mean the verb “move away from the holy one”.

## **2.4. The Book of the Dead:**

The terms referring to Distancing in the Book of the Dead varied, as the spells appealed to the deceased to keep away from the wall of the god “Re”, so that it would be easy to see the god “Re”, and to defeat his enemies and be granted vindication in the divine judgement [49] (BD, ch. LXV 9-11).

In addition, the deceased hoped to keep away from the rebels and evil doers to obtain safety and protection in the Hereafter, and “wadjet’s” eye settles in its place [49] (BD, ch. XV 39(5) ).

And in the description of some locations in the Hereafter, the deceased spoke about the city of “iss” that is far from vision, describing it that fire explodes in it and that it has the snake “Rrk” that feeds on souls. This warns the deceased from that city [49] (BD, ch. CXLIX 275 (1-4)).

### **2.4.1. Terms referring to Distancing and gods:**

Chapter 65 of the Book of the Dead called to keep away from the wall of “Re”, so that it becomes easy to see the god. After that, the deceased would also be granted vindication in the divine judgement,

where the spells of the chapter state the following [49] (BD, ch. LXV 2(g-b):



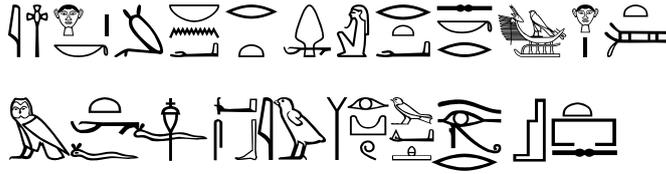
*I mr irr nn r.i dr tw m dri R<sup>c</sup> di .k m33.i R<sup>c</sup> di.k pr .i r hftyw .i  
di .k m3<sup>c</sup> – hrw r .s(n) m d3d3t nt ntr 3 m b3h ntr 3 [50]*

“ O, feeble, (sick), who harms me (works against me); may you be moved away from Re’s wall (so that I may see Re); permit me to go against my enemies; grant me vindication against them in the court of the great god in the presence of the great god" (Faulkner, R. ,BD, 69).

Here, the word “*dr*” means “move away the sick or feeble”.

#### 2.4.2. Terms referring to Distancing and avoiding enemies:

In ch.15 of the Book of the Dead, the deceased moves the rebels and evil doers away so that “Wadjet”'s eye [51, 52, 53] would settle in its place, as stated in the spells of the chapter:



*ʾInd ḥr .k m nb n<sup>rt</sup> rdt skr ḥr tm m ḥt.f ḥsf sbiw ir dw ḥtp  
wd3t r st.s*

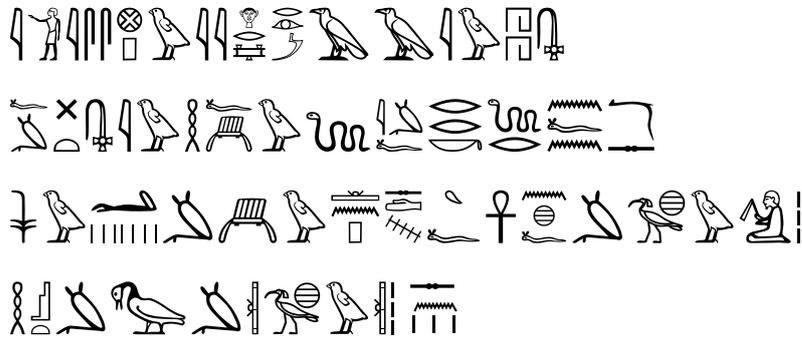
“Hail to you like the lord of the “*n<sup>rt</sup>*” tree; he has put “Soker” at the (edge of) a sledge after him; he is moving away the rebels, wrong doers, and “Wajat’s” eye settles in its place.” (Faulkner, R. ,BD, 40).

Here, the word “ *ḥsf* was used to mean” keep/ move the rebels away.

### **2.4.3. Terms referring to Distancing and cities of the Hereafter:**

One of the cities in the Hereafter, namely “*iss*”, was described as being away from eyesight. There is also an explosion of flames in it. It also has the snake “*rrk*” that lives on souls. In this description, there is

a warning against that city where the spells of the chapter state the following [49] (BD, ch. XLIX 275 (1-3):



*I iss pwy hr r m33 iw hh.f m sdt iw hf3w im .f rrk rn.f nsw 7  
gb3 m 3wt npsd .w .f nh m 3hw htm m 3hw .sn [50]*

“About “*iss*, it is far from eyesight; its explosion is from a flame, and the snake in it is called *Rrk*; its tongue is seven cubits in length on its back; it lives on souls” (Faulkner, R. ,BD, 144).

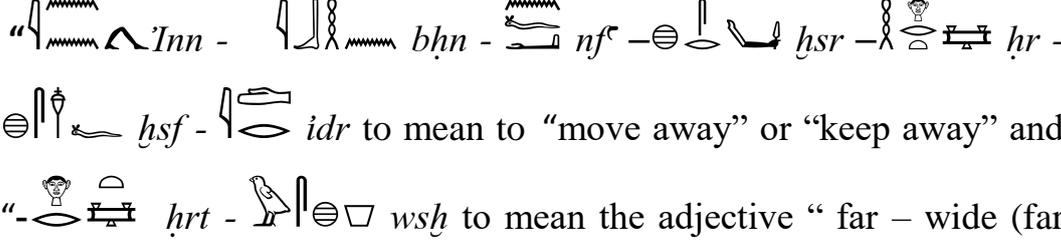
Here, the word  “*hr*” is taken to mean the adjective “far”.

### 3. Results

The terms referring to Distancing in Ancient Egyptian religious texts are varied and carried various symbolic references.

#### 3.1. Pyramid Texts

Many terms were used to refer to Distancing in Pyramid Texts, such as:


 “ Inn -  bhn -  nfr -  hsr -  hr -  hsf -  idr to mean to “move away” or “keep away” and “- hrt -  wsh to mean the adjective “far – wide (far step ). These terms (terms referring to Distancing) carried the following symbolic references in the Pyramid Texts:

1. The deceased king bringing far distance products (products from a great distance) related to the god Re (bringing offerings) [18] (PT 248, 262b-263b).
2. Keeping away the storms and clouds, so that after that glory and jubilation would be prepared for the deceased [18] (PT 311, 499b-500d).
3. Punishing the enemies by staying away from them and avoiding them to weaken their strength after hitting them in a bloody manner [18] (PT 369, 643a-644a) and keeping away their heads from them [18] (PT 477, 963a-c).
4. A symbol to hinder the sexual intercourse process, where the nearness of distance is a symbol for completing sexual intercourse between Isis and Osiris. Thus, the texts called for the spouses not to stay far to complete the process of sexual intercourse. [18] (PT 593, 1635a-1636b)
5. Distancing referred to the king’s physical features as possessing a wide footstep (very far) [18] (PT 886a, 886c).
6. Keeping gods like “Horus” from the North of heaven, and gods like “Seth” from the south of heaven to protect the borders of heaven. [18] (PT 695, 215a-b)

### 3.2. Coffin Texts



8- To push away the harm of snakes, such as the “Rrk” snake that stole the man’s head from him. [22] (CT 378, V41-f)

9- To push away and avoid the harm of some gods such as the god “*ʿ3Bb*” or “Apophis” that the deceased sets aside from his way to push away his harm and be protected from him [22] (CT 414, V 246d - 247a).

10- To avoid the wailing, noise and all loud voices that harm humans in the Hereafter. The god “Hetep” keeps wailing, noise and other loud voices away from the young / children and old / adults in the Hereafter.

11- To the negative meanings sometimes, such as the soul moving away from the body; at this time, the deceased tries to retrieve it and not move it away from the body . [22] (CT 493, VI 73c-e)

12- To the body protection sometimes, where the deceased moves away from the body that is in the ground to avoid being among the hoe users and farm guards, in addition to possessing power in his feet to use them to progress in the Hereafter [22] (CT 500, VI 84 f-h).

13- To death where the god “Horus” calls on “Kebh senuf” to refresh Osiris’s body and not move away from him. Thus, moving away from the body meant death and perishability. [22] (CT 523, VI 114f-VII115f)

14- To not obtaining the funereal meal, where the deceased hopes not to move away from Osiris to obtain the funeral meal [22] (CT 599, VI 215f-I)

15- To protection against the harm of evil gods with a loud voice that the deceased avoid and keep away from. [22] (CT 686, VI 317b-c)

16- To keeping away from the pathways of the Hereafter; thus, the deceased hoped to hold the arms of the gods, like the god “Horus”,

so as not to stay away from him and stay near him in the Hereafter. By this, he will guarantee protection and cross the Hereafter's pathways. [22] (CT 859, VII 62k-o).

### 3.3. The Book of the Dead

The symbolism of the terms referring to Distancing in the Book of the Dead varied and can be summarised in the word "𓄏𓄏𓄏 *dr* – 𓄏𓄏𓄏 *hsf* "to mean "move away/ stay away/ keep away" and also 𓄏𓄏𓄏 *hr.t* as an adjective to the locations found in the Hereafter. The symbolism of these terms is represented in the following:

1- Staying away from "Re's wall", so that it is easy to see "Re" and be granted the vindication in the divine judgement [49] (BD, ch. LXV, 2 (9-11) ).

2- Keeping away rebels and evil doers, so that the deceased has safety and protection [49] (BD, ch. XV 39 (5) ).

3- Warning against locations of the Hereafter, like "iss" described as being far from sight and contains snakes that live on souls. Thus, the description was a warning to be protected against the evil of that city. [49] (BD, ch. XLIX 275 (1-4) ).

This was a description of the most important results of the research and terms referring to Distancing in Ancient Egyptian religious texts.

## 4. Discussion

Funereal journeys were known to be practiced by the people of Ancient Egypt to holy cities and spots, especially “Abydos.” In addition, the Ancient Egyptians knew of visits of the deceased to some holy cities to practice certain rituals before being buried in local tombs and cemeteries [1, 2, 3].

Studies and research handled funereal journeys, but there was not a single instance of mentioning the terms referring to Distancing in Ancient Egyptian religious texts.

Here, the researcher handled a discussion about the terms referring to Distancing in Ancient Egyptian religious texts.

#### 4.1. Pyramid Texts

The terms referring to Distancing appeared in the Pyramid Texts to symbolize many different meanings, where the word  “*hrt*” appeared in the Pyramid Texts expressing the adjective “far”. This word was used to refer to the king who was born by “shsmett”, and who brings distant products in a reference to him bringing products that are far from the reach of others. [18] (PT 248, 262b-263b)

In addition, the word  “*hsr*” was used to mean “keep away the clouds”, where the king hopes that the storm and clouds are moved away for him and are stopped for him so that glory returns to him after that. [18] (PT 311, 499b-500d)

Also, the word  “*nfr*” was used to mean “keep away the storm”. In addition, the word  “*inn*” was used to mean the verb “move away” and for the first time in the Pyramid Texts, when the king

requests keeping him away to overthrow “Horus” because of his eyes and “Seth” because of his testicles (male members) [18] (PT 388, 679a-679e).

The word  "idr" was also used to mean “move away the heads” and the word “*hsf*” to mean “keep the king away”, where the king punished the enemies by keeping their heads away from him/ them [18] (PT 477, 963a-c).

The word  "hr" appeared to also mean the verb “move away/ keep away.” Here, it appeared in the Coffin Text spells to request not to move away “im.k Hr” “do not move away” so that “Osiris” (the deceased king) stays close to “Isis” and sexual intercourse happens between them [18] (PT593, 1635a-1636c).

The word  “wsh” appeared to refer to the meaning “far and wide”, where the king is described in the texts as being far (with wide footsteps) i.e. [18] (PT 886a887a) “wsh nmtt”.

The word  "hsr" is used to refer to the meaning of the verb “keeps away”, where the deceased sits on “Re’s” throne and keeps “Horus” away from the south of heaven and “Seth” from the North of heaven to protect the borders of heaven [18]. (PT 695, 215a-b)

## 4.2. Coffin Texts

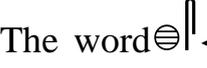
Symbolic references varied for the terms referring to Distancing in Ancient Egyptian religious texts as they did in Pyramid Texts. Here, the word  “hry” was used to give the meaning of the verb “keep far”. Coffin Texts show that the deceased is requested not to

move away from the eternal god that portrayed (formed) the gods from his nose, so that the name of the deceased, the name of the god and his son may live. This points out the role of the nearness of distances in rise of creation, and that the Distancing symbolizes obstacles that hinder the deceased in his Journey as well as his rise/birth (De Buck,1908, CT 80, 39h 40c). In addition, it was mentioned in the Coffin Texts that the deceased hopes not to be kept away from those in the sunlight (in the day/ morning) so that they do not possess power over him to stay free to cross heaven with those crossing.

Here, the word "bhn" was used to indicate the meaning of the verb "keep the deceased away (the strong) (De Buck,1908, CT 106, II 116 f-J).

The word "hrtiyw" Nisbe – adjective was used to mean "the distant Osiris slaughterers" whom the deceased hopes do not possess power over his feet so that he progresses to the Hereafter. (De Buck,1908, CT 236, III305e-f)

The word "hsft" was used to refer to the meaning of the verb "keeps the form of the mistress of life away". This indicates the roles of the two goddesses "Isis" and "Nepthis" that keep away the form of the life lady and after that save the god "Osiris." [22] (CT251 III 348g -349b)

The word  "hsr" was used to mean the verb "keeps away the bee" which is considered a source of harm in the Hereafter. (De Buck, 1908, CT 292 I 44 e -f)

In addition, the spells of the Coffin Texts stated the ceremonies of the Abydos feast celebration, where the rebels and the god "Seth" are kept away so that finally vindication (the truth of voice- *m3<sup>c</sup> hrw*) is granted. The words  "bhn" and  "hsf" were used to mean "keep the rebels away" and "keep Seth away" meaning keep away that harmful god. [22] (CT 315, IV 97i-L)

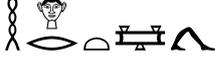
In addition, the word  "hsf" was used to mean keep away the crocodile that approaches the man in the Hereafter to steal magic from him [22] (CT 342IV a-g), in addition to keeping away the snake "Rrk" that steals the head from the deceased (in an indication to pushing the danger of all kinds of reptiles). [22] (CT 378 V41 a-f)

The word  "hsf" also meant "keep away the snake "3pp" or "Apophis" from the deceased's pathway. [22] (CT 414V 246d 247a)

The word  bhn was also used to indicate the meaning "keeps away the wailing" which was sometimes considered a negative act in the Hereafter and must be avoided. [22] (CT 464 V 341 a -d)

In addition, the word “ *dr*” was used to mean “keep away noise”.

The spells of the coffin texts referred to “keeping away the soul from the body in some cases as in being a victim in a murder or accident”.

In addition, the word  “*hr.ti*” was used as the old perfective verb “move away from the corpse” in case it is saved from hoe users and guards from the forms that live in the ground. [22] (CT 500, VI 84f-h) The spells also addressed the god “Kebeh senuf” asking him to refresh “Osiris” and not to move away from him.

In addition, the word  “*w3*” to mean “move away from “Osiris” in an address from the deceased hoping to stay close to “Osiris” to obtain the funeral meal. So, the text addresses him saying, “don’t move away.” “*n w3.s*” [22] (CT 599, VI 21 f, g). In addition, the word  “*hsf*” meaning “moves away” referring to the deceased who moves away from the the god “*mnš*” the carrier of evil seed, having a loud voice. [22] (CT 686, VI 317b -e)

The spell also requested from the deceased not to move away from the god, from the holy (Here, might be “Horus”) and the word  “*w3*” to refer to the meaning “moves away from the holy god.” [22] (CT 859, VII 62k-o)

### 4.3. The Book of the Dead

The symbolism of the terms referring to Distancing in the Book of the Dead has appeared clearly, where the word  "dr" meaning "keeping away the feeble (the sick). The meaning is keeping away the feeble or sick away from Re's wall to facilitate seeing the god and grant the deceased vindication in the divine judgement.

In addition, the word  "hsf" was used to refer to the meaning "keeps away the rebels, evil doers from the deceased so that the "wadjet's" eye settles in its place and the deceased gets the protection. [49] (BD, ch. XV 39 (5))

The word  "hr" was used to refer to the meaning "far" referring to one of the cities in the Hereafter, the city of "iss" that is far from eyesight and contains snakes (the snake "Rrk" that lives on souls). The description warns against the city and its pathway [49] (BD, ch. XLIX 275 (1-4)).

### 5. Conclusion:

The living and dead have travelled to major holy cities to perform the rituals of the holy visit. "Abydos" was considered the "hub" for funereal visits in Ancient Egypt.

A big number of scenes of funereal journeys was related to the holy cities like the Journey to the West to "Buto" and "Sais", the place of the ancestors' souls. There is also the Journey to the East to the Fields of Offerings in "On" where there is "Re" the solar father. In addition,

there is also the Journey to the North to “Hathor” where there is the performance of the ritual of “*sšš w3d*” for the goddess “Hathor”.

The terms referring to Distancing in Pyramid Texts symbolize many different meanings and symbolic references where they state that the king was conceived by “*sekhmt*” and was born by “*shsmett*” – he brings “Re’s” products of distance (remoteness). This suggests that the products the king brought were from a far distance (far) from them. They get them by their good deeds; in another text, the kings keep away the storms and clouds so that after that, they receive jubilation.

In addition, the enemy was punished in the Pyramid Texts by being kept away from the king. By this, the king avoids the enemies’ harm by keeping distance between them. Among those enemies that the texts warned against was the god “Seth”, whom the king avoids by keeping away from him as a punishment for his evil acts against “Horus” and the “king”.

The king was also described as very far (literally, with wide footsteps). In addition, the hope of the Hereafter included that the king did not move away from “Osiris” and “Isis” and to sit on “Re’s” throne in the place that keeps “Horus” away from the south of heaven and “Seth” from its North. By this, he would protect the borders of heaven.

Terms referring to Distancing and their symbolic references varied in the Coffin Texts, as in Pyramid Texts, where Distancing was considered a means of weakness avoided by the deceased and stating

that he is strong in the sunlight. Those in the day will not be able to keep him away. He hopes to come close to the light to obtain safety and security.

The deceased also describes his physical features through the terms referring to Distancing as he mentions that he sees from a far distance (sharp eyesight). He also hopes that the people are far in addition to the slaughterers of “Osiris”, will not be more powerful than him so that he obtains sovereignty in the Hereafter.

Also, the deceased mentioned that he knows the names of the two patron goddesses that keep away the form of the life lady to save “Osiris” by his concept.

The texts refer to Distancing as a means of protection and safety, as the deceased keeps away the bee to avoid its harm. In addition, he keeps away the rebels and the god “Seth” to obtain the truth of voice (vindication). Moreover, he keeps away the crocodile to be granted magic so it does not steal his magic from him in the Hereafter, and he keeps away the snake so that it does not steal his head from him.

The Coffin texts referred to wailing as a negative act that must be avoided, as well as noise that must be avoided by and kept away from the young/ children and old/ adults.

The terms referring to Distancing carried an important concept related to human elements, as the deceased hopes that his soul does not move away from his body and that he saves it from the hunters.

On other occasions, the deceased hoped to keep his soul away from the body to avoid the hoe users and possess the power that sets his feet free in the Hereafter.

Distances were also related to retrieving the body members. “Horus” was keen that he does not leave his father “Osiris” nor from “Kebh sneuf” so that his bones are united, and his body is complete once more.

The nearness of distances was related to being granted the funeral offering, where the deceased hoped not to be far from “Osiris” to be granted the funeral meal.

Some gods played evil roles that made the deceased hope to move far from them. For example, *mnš*, the carrier of the evil seed, has a loud voice.

In addition, the deceased held the arms of gods so as not to be far from him in the Hereafter.

The symbolism of the terms referring to Distancing varied in the Book of the Dead. The spells requested from the deceased to stay away from Re’s wall to facilitate seeing the god “Re” defeat his enemies and be granted vindication in the divine judgement.

In addition, the deceased hoped to stay away from the rebels and evildoers to be granted safety and protection in the Hereafter, and the “Wadjat’s” eye stabilizes in its place.

In a description of some places in the Hereafter, the deceased spoke about the city of “iss” that is far from eyesight, describing it as having flames that explode in it, and it has the snake “*Rrk*” that feeds on souls, which is what the deceased is cautious to avoid in that city.

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