

Terms referring to crawling in Ancient Egyptian Religious Texts

DR/ Rania Abd El-Aziz

Fayoum University Egypt

ram01@fayoum.edu.eg

Abstract

- Natural signals, and body movements are derived from the internal human feelings that have developed in the natural flow of life without voluntary interference or educational system. Among the most significant body movements is Crawling on the ground. The study has dealt with crawling in relation to terms in Ancient Egyptian religious texts.
- **In Pyramid Texts**
*Concepts highlighting crawling varied as crawling indicated snakes crawling away from the land of the deceased and their falling. Crawling also referred to entering caves and sitting in front of offering table as in the case of the snake " *Hiw* ". The crawler was also described as the " Evil Doer " that turns his face and is punished by the great deity, (maybe "Re"). In addition, spells commanded the bull to crawl. It crawled as a result of the wounds in his eye and male organ. The enemies of the deceased crawled as a punishment where the deceased warned them of falling and crawling as a punishment for them. Moreover, the location called " *hr-ḥ3* " was described as a place in the hereafter where the deceased crawled.
- **In Coffin Texts:-**
- * New symbols appeared to denote crawling in the Hereafter in which the deceased was invited to crawl while surrounded with security and protection. The meaning of crawling indicated restoration of the body and returning the body members as an action or work with crawling. Monsters and snakes crawled, like the snake " *Hiw* " which the spells warned against.
- **In the Book of the Dead :-**
- The previous concepts that appeared in the Pyramid Texts and Coffin Texts were repeated, but here "Apophis" or " *ḥpp* " appeared embodied in a great snake crawling in the eternal lake which was a place for crawlers.
- Keywords
.Crawl,Hiw.Snake.,Apophis,Horus ,Bull.
- **Introduction:-**
- * Natural signals and body movements are derived from the inner human feeling and are developed in the natural flow of life without intended intervention or an educational system that puts standards and systems for

these signals or body movements, as they are signals or body movements derived from the situation. They came by instinct without learning or mutual introduction between people.⁽¹⁾

- **Signals and movements for respect and honor /reverence**

- *As mentioned before in the determinant of the word " *Ksi* " represented by the sign "  " ⁽²⁾ A16 " a leaning man , so his arms go downwards when leaning in front of the body down to the knees. And in the Old Kingdom, the king's servants and the servants of the tomb owner appeared in the leaning position . Sometimes , the arms went downwards as in the determinant of the word " *Ksi* " and the people who appeared were near or relatives of the tomb owner.

* In the middle kingdom , the servants appeared in the honoring / reverence position , but rarely were they depicted in the leaning position , people also appeared in the old kingdom with both arms raised to praise " *rdi i3w* " . They were also depicted while receiving the king through the scenes related to Egyptians and foreign peoples. And in the eleventh dynasty, the leaning position appeared for the foreign peoples .

* In the new kingdom , the 18th dynasty , there are pictures of bowing of the foreign peoples accompanied by the word " *Ksw* " in the description ⁽³⁾ (fig.2) ⁽⁴⁾ and in the new kingdom the scenes were limited to the following positions:
(A) the arms hanging down straight with the sides of the body and the palms of the hands wide open and sometimes one palm closed and the other open and this body movement appears in the following cases :-

- (1) The servants in the offering lines to the tomb owner and in front of their chiefs in the scenes of the daily life.
 - (2) In the funerary procession there is respect and reverence for deceased and the event itself from the relatives of the deceased and his servants and "mww" dancers.
 - (3) The Princes, nobles and priests in presence of the king .
 - (4) One of the deities in presence of the great deity .
- (B) One of the arms in the curved on the chest and palm closed , and sometimes open and holding the shoulder while the other is on the lap/thigh.
(C) Severe curvature ⁽⁵⁾

Research aims:

* In spite of the variety of sources that indicated that the physical signals of the body, they completely ignored the crawling position for the Ancient Egyptian , especially in the linguistic texts ⁽⁶⁾ . Thus, the study has dealt with this topic that was not pointed to before that is crawling in Ancient Egyptian religious texts.

* the form of crawling in Ancient Egyptian religious texts a form of revenge , as the deceased ordered the monster " *Hiw* " embodied in the crawling snake. This was after the twining of snakes around itself and the exit of the cattles on lawn. The text indicated the following in the Pyramid Texts ⁽⁷⁾ .

☸ "s3. " These terms / words referred to various meanings and symbols, such as:

- (1) a kind of punishment and threat to enemies as there was warning to the snakes and threat to them to crawl in the Hereafter.
- (2) crawling of the snake " *Hiw* " for protection against its danger.
- (3) crawling referred to evil and described the crawler as the evil doer that one should be aware of and who turns his face away from the deceased.
- (4) relation to deities, where Horus fell due to what injured his eye in the events of the Osirian myth, and it/he crawled on the ground as the holy snake crawled in the Delta jungle.
- (5) relation to the living creatures, as the spells stated the bull crawling away. It symbolizes evil that goes away from the deceased.
- (6) to the forbidden where crawling was mentioned with the stool and urine of the deceased. He crawls in them so that the spells warn from this forbidden act.
- (7) dropping the enemies as the deceased (King Tti) and goddess Mafdet threaten whoever plots against them by crawling.
- (8) to snake crawling as snakes crawl in the Hereafter which is their habit. This is the snake " *Sriw* " and the snake " *Siw* " .
- (9) to the locations of the hereafter where the deceased crawl.

*The words " *sbn* " and " *hf3* " were used in the CT to refer to the meaning of crawling referring to:

- (1) the meaning of protection and preservation, and takes care and crawls to the hereafter.
- (2) to the body members where he crawls and holds the body within him after its member renewal.
- (3) to the snake crawling such as the monster snake " *Hiw* " that crawls to warn the deceased of it.

* Also, the spells of the Book of the Dead the topic of Crawling. The word "  *sbn* " to refer to the following meanings :

- (1) the crawling of the god "aApp" Re's enemy away from him.
- (2) Mythological locations like the eternal water lake where the crawler " *3pp* ".

Discussion:

* Natural signals and body movements are derived from the internal human feeling and that developed in the natural pathway of life without purposeful intervention or educational system that puts standards and systems for such symbols and body movements⁽⁸⁴⁾. Although the sources⁽⁸⁵⁾ are various that referred to body movements, they completely disregarded crawling for the Ancient Egyptian and the terms referring to it. The verb " *sbn* " was used to refer to the meaning "to crawl" and crawling is a symbol of threat for enemies among which is the monster god " *Hiw* " may he/it fall and crawl⁽⁸⁶⁾. Crawling was related to evil doing and the crawler " *S3.ti* " was described as the evil doer who turns his face behind the deceased⁽⁸⁷⁾. In addition, the verb " *sbn* " was related to god crawling, as Horus crawled (his eyes were injured on the earth/ in the events of the struggle

between Horus and Seth. In addition, the snake crawled in the "nAwt "jungle moving far from the field of the deceased⁽⁸⁸⁾ . Also, the expressions referring to crawling appeared as in the verb "sbn " in a relationship to the living creatures where the texts and spells referred to the bull fall ⁽⁸⁹⁾ and its crawling away from the deceased. The verb "sbn " appeared as a forbidden and illegitimate act for the Ancient Egyptian where the spells referred to the deceased falling in his urine, which is one of the forbidden acts and his crawling in it. Threat and warning in texts were from that verb ⁽⁹⁰⁾.

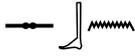
* The verb "sbn " to refer to the enemies falling in the hereafter where King Tti confronted his enemies and ordered them to crawl⁽⁹¹⁾ . In addition , crawling "sbn" referred to snakes crawling in the hereafter like snake "Sriw " ⁽⁹²⁾ and snake "Siw " ⁽⁹³⁾ crawling . Some places in the Hereafter appeared, like " hr - h3 " as a location for crawling⁽⁹⁴⁾.

In CT/ Coffin Texts:

*the word"  " hf3 " appeared for the first time to refer to crawling . Here, crawling came for the first time as a protective act against evils in the Hereafter that the deceased does ⁽⁹⁵⁾.

* Crawling appeared in relation to returning the body members where the spells stated that the deceased crawls "sbn" and takes the body into himself ⁽⁹⁶⁾ . Also, crawling was related to monsters and living creatures living where spells warned against the monster " Hiw " ⁽⁹⁷⁾) that crawls in the hereafter.

In the Book of the Dead:

word	Phonetic reference	meaning	period	source
	sbn	crawl - stumble	Old kingdom	PT 226 (225 , c) . PT 233 (237 , a) . Wb, III 433 (7 - 14) Lesko.DLE.28
	s3	crawl – protect	old kingdom	Faulkner, Concise Dictionary p. 207.
	hf3	Crawl	Middle kingdom	CT 847 (VII , 51)

	sbn	Crawl	New kingdom	BD, Ch . XXXIX, 139 (2) .
---	-----	-------	-------------	----------------------------

*The verb “sbn” appeared to refer to the crawling of snake Apopis/ Aapp Re’s enemy. There also appeared the crawling location in the eternal lake “nwn”⁽⁹⁸⁾ .

Conclusion:

*In spite of the variety of the sources that referred to movements and signals related to the for the Ancient Egyptian , they disregarded crawling and expressions referring to it for the Ancient Egyptian.

In PT:

*Crawling vb. “sbn ” “ to crawl ” appeared to refer to the punishment of enemies, where they were ordered to crawl far away.

*Crawling vb. “sbn” also refers to crawling of the monster snake “*Hiw*”.

Also, the word "*s3. ti* " to refer to the meaning of crawler who is the evil doer in the Hereafter a the spell described him.

*Crawling referred to deity crawling, such Horus who/ that is wounded in its eye, and that crawled in the events of the conflict between it/him and Seth.

*Spells also ordered the snakes like “*dsr*” to crawl in the jungle “*n3wt*” away from the deceased.

*Crawling “sbn” symbolized crawling of living creatures like the bull which probably represented or was a symbol of evil here.

*Crawling vb. “sbn” referred to dropping the enemies in the Hereafter.

They were ordered to crawl to threaten and drop them. Also, some locations in the Hereafter appeared as a place to crawl, such as " *hr - h3* " , the place that the deceased crawl in.

CT

* The word " *hf3* " appeared for the first time to mean “crawl” being related to

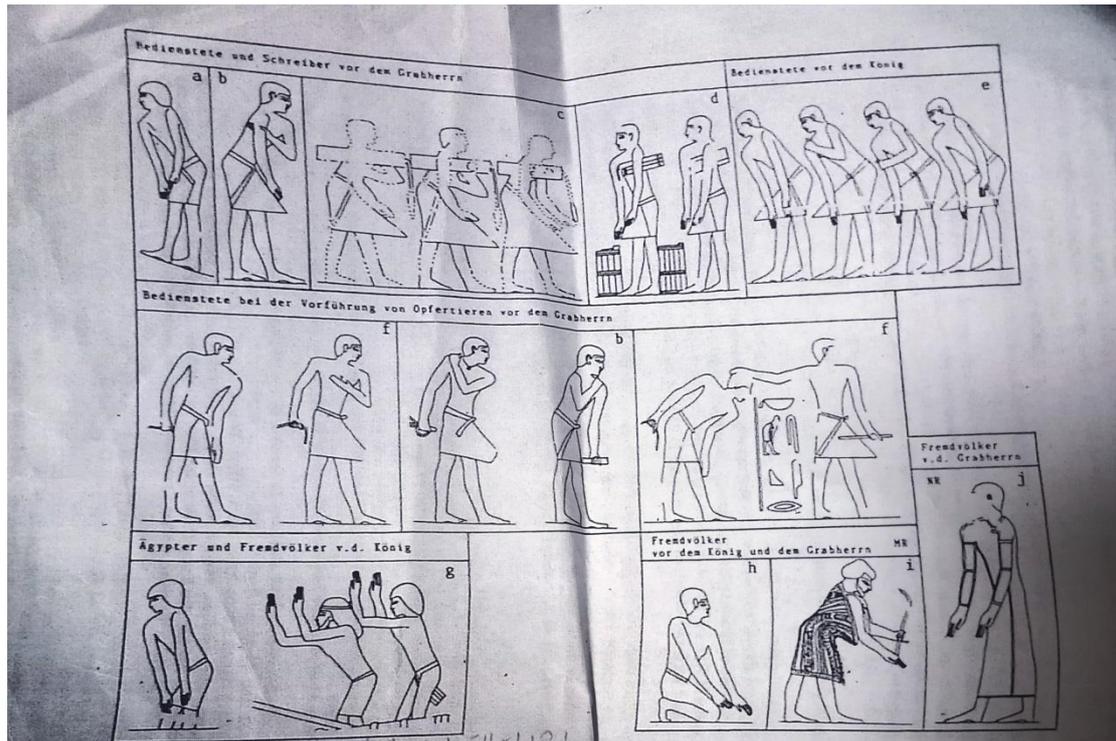
	sbn	Crawl	New kingdom	Wb III (433 7-8) .
---	-----	-------	-------------	---------------------

protection and security , where the deceased crawls to be granted security and protection against the dangers of the Hereafter.

* Crawling was related to body members where the deceased used to crawl while taking the body towards himself and embrace it inside him . It was also related to living creatures and snakes that used to crawl in the Hereafter like " *Hiw* " .

BD

* The snake Aapp appeared crawling away from the deceased in the events of the struggle between him and Re. In addition, the place he is crawling in and its “*nwn*”.



(Abb1)

Dominiaus. B., Gesten and Gebärden Abb .7.

-
- (1) Brunner . Traut .E, " Gesten " , LÄII, 574 - 585 .
(2) Faulkner.R.O, A Concise Dictionary of Middle Egyptian , Oxford, 1962 , p. 287, Gardiner. A, E. G, A16, Wb, V, 189 (7 - 17) .

- (1) Dominiaus , B., Gesten and Gebärden in Darstellanges des Alten and Mittleren Reiches , SAGE 10 , Heidelberg Orientverlag , S. 22- 23 , Newberry, Beni Hassan I , 30 Davies, Pyremre, pL. 36 , Nefer hotep I , pL 12 - 14 , Davies , Huy PL 6, 8, 29 , Davies, Amarna, IV pL. 21 .
(2) Dominiaus. B., Gesten and Gebärden Abb .7 .
(3) Dominiaus. B., Gesten and Gebärden , S. 22 - 23 .
(4) Brunner . Traut . E, " Gesten " , LÄII, 574 - 585 , Dominiaus, Gesten and Gebärden , S.22- 23 .
(5) PT 226 (225 a - 226, b) .

(1) *Hiw* " is one of the deities / gods that posed as a snake. From the opinion of the Ancient Egyptian, it represented a hateful forsaken and scary faced god. For more about this snake "*Hiw*" , view: -

Leitz . C., Lexikon der Ägyptischen Götter and Götter bezeichnungen , OLA III , Leuven - Paris, 2002, S. 795 .

- (2) Faulkner. R.O, The Ancient Egyptian Pyramid Texts , Oxford, 1969, p.53, Mercer. A.B, The Pyramid Texts in translation and Commentary , London, 1952, p.20 , James, A., The Ancient Egyptian Pyramid Texts , Atlanta , 2005, W 1 p.17 .
(3) CT 414 (V 245) .
(4) Carrier. C., Texts des Sarcophages , Rocher, 2004, 1026 , Faulkner. R. O., Coffin Texts , p. 65 .
(5) BD XXXIX, 139 (2) .
(6) Faulkner . R.O., The Ancient Egyptian Book of the Dead , London, 1985, p. 60 .
(7) PT 226 (225 a - 226 , b) , PT 240 (244,b , 245, b) .

- (1) PT 280 (421 a - b) .
(2) PT 277 (414 a - b) .
(3) PT 384 (672 a - d) .
(4) PT 386 (679 , c - e) .
(5) PT 389 (682, d - f) .
(6) PT 390 (686, a - 686, c) .
(7) PT 550 (1350 a - b) .
(8) PT 233 (237 a - b) .
(9) Carrier. C, Textes des Pyramides, I, 90 , W/ F/W 16 - 23 .
(10) maybe it is the snake "Nehebkaw" or other kinds of snakes:-
Barta.W, " Nehebkaw " LA IV, Col. 388 - 389, Shorter. A.W, The God Nehebkaw JAE 21, 1935, p. 41 .
(11) Faulkner.R.O, Pyramid Texts , p. 55, James. A., Pyramid Texts , W.8, p. 18 , Mercer.A.B, The Pyramid Texts , p. 72 .
(12) PT 240 (244, b - 245) .

- (1) Carrier. C, Textes des Pyramides , W/ F/W 24 - 34 , p. 92 .
(2) about the danger in daily life and infantry groups in the army, view : -
Partridge. R., Transport in Ancient Egypt, London, 1996, 83 .
Also, for more, view, The text states: when he reaches his home I the evening , he tears him into little piece
Brunner. H, Die Lehre des Cheti des Duauf , Äf 13 , 1944, Ss 146 - 147 .
Also, for more, view:
Krauss. R, Reissegesch windigkeit , LÄ V, Col 222 , Faulkner. R.O., The Battle of Megiddo .
(3) Faulkner.R.O, Pyramid Texts , p. 57, Mercer.A.B, Pyramid Texts , p.73 , James. A., Pyramid Texts , p. 18 , (W 18) .
(4) PT 280 (421 a - b) .

- (5) Carrier. C, Textes des Pyramides , I, 152 W/ F/E inf 1- 6 .
- (6) Faulkner.R.O, Pyramid Texts , p. 85, Mercer.A.B, Pyramid Texts , p. 96, James. A., Pyramid Texts , W 186 .
- (V) For more about Horus and Seth, view :
Griffiths . J.G., The Conflict of Horus and Seth , Liverpool , 1960, p. 1 , Horusmythe , in LÄ III , cols, 54 - 59, Tevelde. H, Seth, Oxford Encyclopedia of Ancient Egypt , Vol 3, Auc, 2001, p. 269 .
- (8) PT 277 (418, a) .
- (9) Carrier. C, Textes des Pyramides , 152 , W/ A/E inf 1-6 .
- (2) Faulkner.R.O, Pyramid Texts , p. 85, Mercer.A.B, Pyramid Texts , p. 95, James. A., Pyramid Texts , p. 52 , W 183 .
- (3) PT 386 (679 c -e) .
- (4) Carrier. C, Textes des Pyramides , I, 336 , T/ A/E 20-23 .
- (5) Faulkner.R.O, Pyramid Texts , p. 127, Mercer.A.B, Pyramid Texts , p. 133 , James. A., Pyramid Texts , P. 90 .
- (6) About the picture of the bull "Ibis" and its merging in worshipping Serapis, view:
Hölbl.G, " Serapis " LAV Cols 870 - 874 .
- (7) PT 289 (430 a -b) .
-
- (1) Carrier. C, Textes des Pyramides , P. 154 W/ A/E inf 7 - 12.
- (2) Faulkner .R .O, Pyramid Texts , p. 87, Mercer. A.B, Pyramid Texts , p. 97 , James. A., Pyramid Texts , W 195, p. 54.
- (r) About the knot and its symbolism, view:
Wendrich.W., Entangled Connected or Protected ? The Power of Knots and Knotting in Ancient Egypt in Szpakowska . k (ed) Through a Glass Darkly , Magic , Dreams and Prophecy in Ancient Egypt, Swansea , 2006, 223 - 270 , Ogdon, J.R, Studies in Ancient Egyptian Magica Through III, Knots and ties Notes in Ancient Ligatures , DE 7, 1987, 29 - 36 .
- (4) PT 298 (443 a -c) .
- (5) Carrier. C, Textes des Pyramides , 158, W/ A/E inf 18 - 24 .
- (6) Faulkner .R .O, Pyramid Texts , p. 89, Mercer. A.B, Pyramid Texts , p. 99 , James. A., Pyramid Texts , p. 54 W 203.
- (V) About the horn and its script forms in the texts and their religious references, view:
Gardiner. A.H., Note on the Story of Sinuhe , 1916, p.37, Virey, Ph , The Stele of Kuban, in Sayce, A.H, Records of the Past being English translations of the ancient monuments of Egypt and Western Asia, Vol V, London, 1891, p.8 , Gardiner.A.H, Hymn to Amon from a Leiden Papyrus , ZÄS 42, 1905, p.38 , Wreszinski .W, Der Papyrus Ebers, umschrift über setzung und Kommentar , Leipzig 1913, Nr 259, 454, 458 .
- (8) PT 314 (504 a -b) .
-
- (1) Carrier. C, Textes des Pyramides , I , W/ C/ Post 1 - 14, p. 182 .
- (2) Faulkner . R .O , Pyramid Texts , p. 98 , Mercer. A.B, Pyramid Texts , p. 107 -108 , James. A., Pyramid Texts , p. 60 W. 219.
- (r) about the prohibited and forsaken, view :.
Frandsen, P. J , " Tabn ", LÄ VI Col . 173 , Kadish. G.E., The Scatophagous Egyptian, JSS EA, 9, 1970, PP. 203 - 207 , Kadish.G.E, Taboo in Oxford Encyclopedia, p. 345 , Montet.P, Le Fruit Défendu " Kemi XI , Paris , 1950, p. 85- 116 , Janssen, J.J, The Menstraal Taboo in Ancient Egypt, JNES 66/ 2 , 2007, p. 81 - 105 .
- (4) PT 297 (440 , d - 441 b) .
- (5) Carrier. C, Textes des Pyramides , I , P. 158, W/ A/E inf 18 - 24 .
- (6) Faulkner . R .O , Pyramid Texts , p. 88 , Mercer. A.B, Pyramid Texts , p. 99 , James. A., Pyramid Texts , p. 54.
- (7) PT 384 (672 a - d) .
-
- (1) Carrier. C, Textes des Pyramides , P. 334 , T/ A/ E 17 - 19 .
- (2) Faulkner . R .O , Pyramid Texts , p. 127 , Mercer. A.B, Pyramid Texts , p. 132 .
- (3) PT 389 (682 d - f) .
- (4) Carrier. C, Textes des Pyramides , I, 336 , T/ A/ E 20 - 22 .
- (5) Faulkner . R .O , Pyramid Texts , 128 , Mercer. A.B, Pyramid Texts , p. 133 - 137, James. A., Pyramid Texts , p. 90, T 264 .
- (6) PT 390 (686 a - 686, c) .

-
- (1) Carrier. C, Textes des Pyramides ,I, 338 , T/A/ E 23 - 25 . .
 - (2) Faulkner . R .O , Pyramid Texts ,P.129, Mercer. A.B, Pyramid Texts , p. 134 , James. A., Pyramid Texts , p. 20 , T 265.
 - (3) PT 550 (1350 a - b) .
 - (4) Carrier. C, Textes des Pyramides ,I, 1040 (P/V/ S 40 – 41 .
 - (5) Faulkner . R .O , Pyramid Texts, P. 212 , Mercer. A.B, Pyramid Texts , p. 219, James. A., Pyramid Texts , p. 173 (p .497).
 - (6) CT 414 (V 245) .
 - (7) CT 847 (VII 51) .
 - (8) CT 418 (V 256) .
 - (9) CT 885 (VI 196) .
 - (10) CT 847 (VII 51) .

- (1) Carrier. C., Texts des Sarcophages, 1846
- (2) Faulkner, R.O., Coffin texts,2 p. 32 .
- (3) CT 418 (V 256) .
- (4) Carrier. C., Texts des Sarcophages, 1030 .
- ⁷⁷ (5) Faulkner, R.O., Coffin texts, 2, p. 67 .
- (6) CT 885 (VII 96) .
- (7) Carrier. C., Texts des Sarcophages, 1908 .
- (8) Faulkner, R.O., Coffin texts, 3, p. 48 .

- (1) BD, XXXIX, 139 (2) .
- (2) BD, XXXIX, 139 (2) .
- (3) Faulkner.R.O., BD, p. 60 . .

- (1) Brunner- Traut. E , " Gesten " , LÄII, S.(74 - 58) .
- (2) Dominiaus. B, Gesten and Gebärden, SS 1 - 150 .
- (3) PT 233 (237 a - b) , 240 (244 a - 245, b) .
- (4) PT 280 (421 , a - b) .
- (5) PT 277 (418 a - b) .
- (6) PT 289 (430 a - b) .
- (7) PT 297 (440 , d - 441 , b) .

- (1) PT 384 (672 , a - d) .
- (2) PT 389 (682 , d - f) .
- (3) PT 390 (686 , a - 686 , b) .
- (4) PT 550 (1350 a - b) .
- (5) CT 847 (VII 51) .
- (6) CT 418 (V 256 a - b) .
- (7) CT 885 (VII 96) .
- (8) BD, Ch . XXXIX, 139 (2) .