THE KNOT IN EXAMPLES OF RELIGIOUS TEXTS

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ABSTRACT
The knot was one of the most important symbols in ancient Egyptian texts, including the Pyramid texts, coffin texts or the Book of the Dead. This paper looks closely at the knot in Ancient Egyptian texts. It signified a symbol of life, flourish and sovereignty in the pyramid and coffin texts as well as The Book of the Dead. It also represents a symbol for the beginnings of life in the doctrines of creation in Ancient Egyptian believe. It appears in solar myths symbolizing the light of the sun and its daily cycle. For these reasons, the knot was used in amulets as a symbol of protection and conservation of the body.

KEYWORDS
Knot, magical power, pyramid texts, coffin texts, Book of the Dead, amulets.

INTRODUCTION
The researcher dealt with the Knot topic in the religious texts of Ancient Egypt. Many text spells refer to the role of the Knot in the revival and resurrection, as well as granting power in the other world. The researcher will mention these spells are presented chronologically as much as possible. Ancient Egyptians believed that illnesses were caused by an opposing power and that magic was necessary to treat them. That is why the Ancient Egyptian language stated the knot. This paper examines the knot in religious texts as previous studies

1Andrews, C., *Amulets of Ancient Egypt*, British Museum, 1994, 44; Ogdon, J.R., *Knots and Ties, Note on Ancient Ligatures*, DE 7, 1987, 29-36 ; Pinch, E., *Magic in Ancient Egypt*, London, 2006, 108.
focused on the artistic forms of the knot, its attestations and its religious symbolism without including religious texts.

- 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, 23-270.
- Ogdon, J.R., Studies in Ancient Egyptian Magical Through III: Knot and Ties Notes on Ancient Ligatures, in: DE 7, 1987, 29-36.

The Knot is closely related to ancient magic, the untying and the tying. It was also a tool in quick magical powers. Girdle knots tied around the waist were a standardized fashion item, as depicted. The blood of Isis was a replica of the knot found in a belt and which was then considered a charm for preservation and protection. In addition to that, the spell “s3” is a symbol of protection and a hieroglyphic sign that represents a folded twined mat. It is made of the papyrus plant. The sign “s3” represented a many-looped rope knot and it was employed in such words as “s3w” “magical” s3w. The tit knot related to the goddess Isis; it was tied in a band made of fabric and seemed to have functions that were also protective. It is regularly depicted as a red object and mostly red stone, such as jasper.

The Knot also tied into myths and religious doctrines of the ancient Egyptians. It occurs thus in religious texts as a symbol of creation and beginning of the universe. The Chapter 50 of the Book of the Dead mentions:

\[
iw\ ts\ ts\ t\ h\ tp.i\ in\ swt\ psdt\ m\ \text{psrb}\ (f)\ tpy\ n\ hpr(t)\ hnnw
\]

“The knot is tied behind me by Seth while the Ennead was still strong before the uproar started.”

One of the paragraphs in the legend of Horus Letopolis and the spotted serpents mentions that knotting the heads of the serpents was considered to be responsible for the sickness, as referred to in paragraph 360 of Ebers’s papyrus. It was also mentioned in spell 14 of Leiden’s papyrus, in association to the treatment of headaches.

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1 Szpakowska, K., Through A Glass Darkly, Magic, Dreams and Prophecy in Ancient Egypt, Swansea, The Classica Press of Wales, 2006, 250-251, 254.
2 Turner, J.C., & Van de Griend, P., History and Science of Knots, World Scientific Publishing, London, 1996, 66; Staehelin, E., Knoten, in: LÄ III, Cols. 459-46.
3 Ogdon, J.R., Knots and Ties, Note on Ancient Ligatures, DE 7, 32; Pinch, E., Magic in Ancient Egypt, 108; Staehelin, E., Bindung und Entbindung Erwägungen zu Papyrus Wescar 10.2, in: ZÄS 96 (2), 1970, 125-139.
4 Szpakowska, K., Magic, Dreams and Prophecy, 255.
5 Lurker, M., Mo ‘jam alm ’bwdat wafrmz fi Misr al-Qadima, p. 149.
6 Ogdon, J.R., Knots and Ties, Note on Ancient Ligatures, DE 7, 32.
7 Szpakowska, K., Through A Glass Darkly, Magic, Dreams and Prophecy in Ancient Egypt, 250.
8 BD, L, B 138 (2-3).
9 Szpakowska, K., Through A Glass Darkly, Magic, Dreams and Prophecy in Ancient Egypt, 256.
10 Wreszinski, W., Der Ebers Papyrus, Leipzig, 1913, 102.
11 Borghouts, F., The Magical Texts of Papyrus Leiden, pap. I 348, OMRO, Leiden, 1971, 18 – rt, 8,7-9.
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Pyramid Texts:
The Knot bore significant symbolism in pyramid texts, especially giving life back to the deceased. It assisted the dead in its ascension to heaven, as well as being a protection against dangers. In passages 2097a-b of spell 690 of the Pyramid Texts, the deceased’s bones were knotted like the bones of Osiris, in order to be resurrected once more.\(^2\)

There are other passages (399c, 401a) of the Pyramid Texts, spell 273, in which a part mentions the power of the deceased and his ability to knot ropes. It refers clearly to the magical power of knotting the ropes of magic.\(^4\)

In addition, passages 472a-b of spell 305 introduces the knotting of the ladder and especially its steps by the gods Re and Horus consecutively for the deceased to ascend the steps of the ladder to the other world in peace.\(^6\)

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\(^1\) Azzām., al-taʿāwīz al-sehriā ʿđed al-amraḍ fi ʿāsr al-dawlāh al-ḥadīth tiny, p. 63.

"It is believed that there is a mistake from the writer of papyrus where he wrote the word “sbAw” jackal instead of the words to mean spotted serpents, as no myth appeared that links Horus Letopolis with the jackal whereas there is a myth that tells the story of Horus letopolis destroying the spotted serpents”. See also: Wb, III, 420 (7).

\(^2\) PT, 690 ( pyr 2097 a-b).

\(^3\) Faulkner, R.O., ACEPT, 298 ( Pyr 2097a - b).

\(^4\) PT, 273 ( pyr 399 c , 401, a ).

\(^5\) Faulkner put a term for it in his dictionary the translation Head-dress to mean head cover in addition to putting a translation in top-knots in his book about pyramid texts to mean head apex to mean the knot itself. For more review: Faulkner, CDME, 59 FEPT, 81.

\(^6\) PT, 305 (Pyr 472, a-b).

\(^7\) Faulkner, R.O., ACEPT, 298 ( Pyr 472a – b ).
Similarly, pieces like ropes or threads from the $\textit{sm\text{sm}t}$ plant were knotted to grant the king power and sovereignty in the hereafter:\(^1\)

\[ iw\; ts\; n\; (W); \; K\; w\; sm\text{sm}t\; sm\; n\; (W); \; p\; w\; t\; sh\; m\; (W); \; m\; ts\; w\; rsyt\; mhyt \]

“King W tightened ropes of the $\textit{sm\text{sm}t}$ plant; King W united the heavens, so that King W owns the power over southern and northern lands.”\(^2\)

The deceased also knotted reed to make a boat that he used to cross through the Netherworld. There, the deceased are blessed with an eternal life, Passage 1209a-f of Spell 519 states:\(^3\)

\[ sm\text{sn} \; is \; n\; fdw \; ipw \; d\; nw\; h\; lw\; hr\; gs \; bht\; n\; pt\; sp\; sn\; sh\; nwy\; n\; R^c\; sm\; R^c \; im\; ir\; bht\; f\; sp\; sn\; sh\; nwy\; n\; (m)\; sm\; f\; im\; ir\; bht\; hr\; R^c \]

“They go to these four youth who stand on the eastern side of heaven. They are knotting (tying) the ends of reeds for Re’s boat in which he goes to the horizon (or by Re’s boat to the horizon). They tie the ends of the reed boat for this King, and that this King shall go with it to the Horizon before Re.”\(^4\)

The Spell 519 of the Pyramid texts pointed at knotting the tie of $\textit{mdh}$ in swamps of “Akhbet” for the trip that the deceased shall go on for entertainment and relaxation.\(^5\)

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\(^1\) \textit{PrF}, 319 (Pyr 514 a-b).  
\(^2\) Faulkner, R.O., \textit{AEPT}, p.101 (Pyr 514a –b).  
\(^3\) \textit{PrF}, 519 (Pyr, 1206, a-f).  
\(^4\) Faulkner, R.O., \textit{AEPT}, 192 (Pyr 1206a –f).  
\(^5\) \textit{PrF}, 519 (Pyr, 1213 c, 1214 a-c).
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In addition, that King knotted the magic coming out of his head. He used it for protection for himself and to facilitate all ways to him. He did this to stand out among the thrones of gods, get the eyes of Horus and get the ability of vision back and grant eyesight:

(P) pw s3 hn mw ... (i) rʾ sḏm sw (i) k3 psḏwt wp.k wšt (P) pn sšw t.k^s sic (n) sswt (P) pn m ḫnty nṯrw šdl (P) pn irt ḫr n ṣf st ṣ nf (P) prt m tp f dl P pn mšš f ḫr ty.f(y)

It is King P son of Khnum... O Re, listen to him. O Bull of Ennead, open the pathways to this King P, enlarge the place of the King (P) before the Gods. This King who stands out before the Gods may he take the eye of Horus after he has knotted what comes out of his head and give him eyes to see.

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1 The tie of “Mdḥ” the tie of ta band to ornament the head which owners of graves and their children and spouses wore. They wear a band that ends at the back of the head with a knot where two flowers come out of papyrus and two long ribbons hang down from it. It is believed that they are made of gold. Look up: Staehelin, E, ‘Untersuchungen Zūr Ägyptische Tracht im Alten Reich’, in: MAŠ, 8, 1966, s.146; Abdel Aziz, ṭaqsat al ss3 wḏ mondḥ aqdm al ʿoswr waḥata nḥayet al-dawlah al-ḥadītha, 93.

2 Gardiner, A.H., EG. Sign List, D46.

3 Faulkner, R.O., AEPT, 193 (Pyr 1213a – c); Abdel Aziz, ṭaqsat al ss3 wḏ mondḥ aqdm al ʿoswr waḥata nḥayet al-dawlah al-ḥadītha, 6.

4 PT 524 (Pyr 1238, 1240a).

5 The student believes that the word meant is “šbw” which literally means horizontally, so the King prevails over the thrones of Gods “bil ṭool wi bil arḍ” meaning horizontally and vertically, in other words become eternal as a king in the other world. View: Faulkner, CDME, 240.

6 Faulkner, R.O., AEPT, 196-197 (Pyr 1238c–1240 a).
Coffin Texts
In the Coffin texts, the knot awarded protection against hindrances and termination of evil. It was also a symbol of power and sovereignty, as well as eternity and creation. It was related to funereal rites and granting abilities to help the deceased reach the hereafter. It is also connected to the Osirian myth. Many paragraphs of the Coffin Texts indicate the role of the Knot in protecting the deceased from evil and the hindrances that he might face in the other world. Spell 50 of the coffin texts reads:

\[ smn \, b\, j.k \, m \, dlt \, ts \, hk.\,(k) /// /// s.\,(k) /// /// rdl \, s.\,(k) \, m-\,hnw \]
\[ ht-\,ntr \]
“Your soul is established in Djedu, and you have knotted together your magic and protection about you, your protection in the Sacred Booth.”

Horus knotted bonds around Seth to exterminate evils and hindrances he faces in the other world – in coffins texts. These bonds bear the concepts stated previously. Spell 67 states:

\[ wD.\, s\,Ar.w.k \, Hr \, im(y) \, pr.f \, is \, s\,hn \, m\,dw.t.k \, st\,\, \, \, hnbty \]
“O, Horus, may your desires adjudge, you who are at his house and who knots bindings around Seth of Hnb.”

In another spell, the knot appears to be related to power and sovereignty. The text refers to tying or knotting together the entourage for the deceased:

\[ Ink \, \, ^{b} \, \, n.f \, \, hhw \, ink \, ts \, n.f \, \, snwt \]
“I am he for whom myriads are assembled for him. I am he whom the entourage is knit for him”

The spells of the Coffin texts also indicate that the Two Lands were knotted for the father of the deceased King Osiris, Atum. The expression states here “ts ts\,t\,wy”, instead of “sm\,t\,t\,wy”, in a rare case to express the unity and possession of the Two Lands. The text reads:

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1 CT, 50, (CT I 225).
2 Faulkner, R.O., AECT, 1, 47 (CT I 225).
3 CT, 67 (CTI 288 – 289).
4 Faulkner, R.O., AECT, 1, 63 (CT I 288-289).
5 CT, 75 (CT I, 393).
6 Faulkner, R.O., AECT, 1, 74 (CT I 393 ).
7 About ts-t\,wy and its various meanings view: Faulkner, CDME,307; Wb, V, 398 (20).
8 CT, 76 (CT II 2).
The knot is also related to eternity, as it starts the creation for the Ancient Egyptians. In passage 3 of spell 76,

“I have set Geb under the feet of this god. He will knit up the two lands for my father, Atum.”

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“I was not created in the body and I was not knotted in the egg.”

In addition, Paragraph 25 of Spell 79 indicates that Shu was in the eternal water “Nun” before knotting “Akr”, which means before earth was shaped and creation started. The paragraph reads:

“That he hasn’t seen or viewed Geb under his feet. Shu was in the eternal water/ Abyss whereas Akr and Geb had not been knotted together yet.”

The spell 80 of Coffin Texts refers to knotting the body members together to conserve and revive them.

“I am the Living One who knits the heads and stabilizes necks and nourishes throats. I knot Atum and make firm the head of Isis above her neck, and I knit together the spine of Khopei for him.”

This is a reference to the events included in the myth of Osiris; the deceased that embodies the eternal god Osiris revives the throat and stabilizes the head of Isis on her neck. It also

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1Faulkner, R.O., *AECT*, 1, 77 (CT II 2).
2*CT*, 79 (CT II 25).
3Faulkner, R.O., *AECT*, 1, 82 (CT II 25).
4*CT*, 80 (CT II 37).
5Faulkner, R.O., *AECT*, 1, 84 (CT II 37).
involves the knotting of the vertebrae of the spine to return or erect the spine once more and revive the body.\textsuperscript{1}

“My father Atum kisses me when he goes forth from the horizon. I knit his head. I revive his serpent and make firm the head of Isis on top of her neck and collected the bones of Osiris”\textsuperscript{2}

The deceased also announces his knowledge of the names of the dead around him, that of the gate guards, as well as those of the protective gods giving care to the god, Osiris, he whose bones are knotted to return him to life once more. Thus, life is returned to the deceased, so that he can rule over the hereafter just like the god Osiris.\textsuperscript{3}

“I recognized your names and shall not die nor shall Seth possess power on me if Osiris’s bones are knotted together every day. So, may my bones be also knotted together every day.”\textsuperscript{4}

The knot was also associated to recovering the senses for the Ancient Egyptians. For example, in Passage 123 of spell 531 the text states:\textsuperscript{5}

In another passage of a different spell the knot is connected to the rituals of the funeral:\textsuperscript{7}

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\textsuperscript{1}CT, 80 (CT II 41).
\textsuperscript{2}Faulkner, R.O., \textit{AECT}, 1, 84 (CT II 41).
\textsuperscript{3}CT, 251 (CT III 349).
\textsuperscript{4}Faulkner, R.O., \textit{AECT}, 1, 194 (CT III 349).
\textsuperscript{5}CT, 531 (CT VI 123).
\textsuperscript{6}Faulkner, R.O., \textit{AECT}, 1, 154 (CT VI 123).
\textsuperscript{7}CT, 562 (CT VI 162).
"The hair of Isis was knotted with that of Nephtys to unite the
millions that fled and that to whom (the people) who arrive
are brought. He took to him (united to him) the two lands
(owned the two lands)."

By tying the hair of Isis to that of Nephtis, millions of people are united in the other world
so that the deceased attains their position, power and sovereignty over the other world in
peace. Passage 126 of Spell 532 reads that the braids/plaits of hair were knotted on the day
of cutting the locks of hair. In this passage, there is a clear sign of rituals during funerals by
grabbing the hair and knotting it together:

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of cutting the locks of hair. In this passage, there is a clear sign of rituals during funerals by
grabbing the hair and knotting it together:

Boat ropes were loosened in preparation for the trip to the other world and for the deceased
to embark in peace and safety.

The knot was tightened behind the deceased or around him to grant him control and
security. It contributes to conserving the land and protecting it from dangers for Re to rise
once more, then light radiates in the afterword and fills the place.

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1 Faulkner, R.O., AECT, I, 169 (CT VI 162).
2 CT, 532 (CT VI 126).
3 The word sti is derived from swty meaning locks of hair according to Faulkner’s translation. See Faulkner,
   R.o., AECT., II,155. The word means braids or plaits.
4 Faulkner, R.O., AECT., I,155 (CT VI 126).
5 CT, 550 (CT VI 148).
6 look up :-BH2c)-CT, 550 (CT VI 148).
7 phwy whf in ntw, -BH2c)-CT, 550 (CT VI 148).
8 Faulkner,R.O., AECT , I , 163 (CT VI 148).
9 CT, 640 (CT VI 261).
“I tightened the knot behind my head in heaven and guarded the land by Re; Re shines every day, and he tightens the knot for the weak (inert) at the feet on the day of cutting locks of hair and I have tied the knot behind my head by Seth by whose power the Ennead became the precedent before the uproar/noise happened.”¹

The funereal ornaments were knotted around the neck to decorate it in the other world.²

"He knots the funereal ornaments to his neck, and the red crown embodies his power."³

The deceased regularly boasts about his recognition and knowledge of things and his hidden magical powers in the Divine Judgment. In the text, the deceased is referred to:⁴

The Knot played a part in conserving beauty, welfare and happiness for ancient Egyptians. The spell 753 highlights this in paragraph 382.⁶

The Knot has a significant role in granting secret powers to the deceased to guide him in the other world to secrets pathways and hidden entrances:⁸

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¹Faulkner, R.O., *AECT*, II, p.218 (CT VI 216).
²*CT*, 660 (CT VI 281).
³Faulkner, R.O., *AECT*, II, p.230 (CT VI 281).
⁴*CT*, 627 (CT VI 246).
⁵Faulkner, R.O., *AECT*, II, p.210 (CT VI 246).
⁶*CT*, 753 (CT VI 382).
⁷Faulkner, R.O., *AECT*, II, p.287 (CT VI 382).
⁸*CT*, 759 (CT VI 388).
“I will enter … to occupy on the secret pathways that are on top of the vertex of the God Re. Hidden are these four knots of the Celestial Bull because of them and I know the secret entrances.”

Seth may have been released from his bonds to protect the "Sun bark". The deceased restores his powers and strength during the trip. The text states:

\[ ts \ tswt \ wtt \ whs \ sfhw \ stš \ m \ ³b\it \ m \ …. \ sfH \ stš \ m \ wdšt \]

“Knots have been tightened for that who has no bark. Moreover, Seth has been released from His binding ropes and He has also been released from the eyes of Horus.”

The spell 882 of the Coffin Texts likened the protection the deceased attained. It provided by knots to Horus against Seth with when he crossed or surpassed Him:

\[ ts.i \ w. \ tp.i \ snH \ hr \ kšs \ stš \ dš.f \ sw \]

“My only knot is on (over) me. In addition, Horus knots the rope of Seth when he crosses (ferries across) it”.

The deceased addresses the Great Serpent Bull God begging him to curl himself in his coils asking him to grant him protection:

\[ i \ kš \ nšw \ wr \ šnt \ m \ kšb(w).k \ inn.k \ kšb(w).k \ r.k \]

“O great snake bull, curl yourself with your coils (folds). You will bring your folds to you.”

Other paragraphs of the spell describe the origins of creation and exiting of life from the egg of the Great Screamer Amon-Re.

\[ ts \ ntr \ m \ hn.w \ swHt \ kd-hpr \ m \ hn.w \ (ssy)' \]

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1Faulkner, R.O., *AECT*, II, 291 (CT VI 388).
2*CT*, 841 (CT VII 46).
3Faulkner, R.O., *AECT*, III, 29 (CT VII 46).
4*CT*, 882 (CT VII 93).
5Faulkner, R.O., *AECT*, III, 47 (CT VII 93).
6*CT*, 885 (CT VII 98).
7Faulkner, R.O., *AECT*, III, 49 (CT VII 98).
8Allen, J.P., *Genseis in Egypt*, USA, 1988, 48.
9Faulkner suggested the word Ss to mean “nest”… also the researcher the word Ssy. Look up 78, AEPT and also Faulkner, R.O., *CDME*, 246.
“The God has been knotted within the egg and has been created within the nest”.\(^1\)

The spell 995 points to the two knots of Ibis as a sign of myth of creation of crying Ibis. It also points to the role of the knot in protection, guarding and strengthening according to ancient Egyptian concepts.\(^2\)

“They are the two knots of Ibis. O Re-Atum I have seen (viewed) both of your children, may he talk and guide them to the middle of the East”.\(^3\)

The deceased tightened his ropes together to erect his lodging in the afterlife.\(^4\)

“It is he the deceased who knots the ropes and bonds of his shrine.”\(^5\)

The Book of the Dead

Some signals to the knot appeared in the Book of the Dead to affirm the meaning in both Pyramid and Coffin texts. It symbolizes the ascension to heaven and ensures safety, security and protection. Some of the most famous attestations appear in Chapter 50 of the Book of the Dead.\(^6\)

Furthermore, the Book of the Dead bore a signal for the myths of creatures where the knot was tightened before the noise happening, in other words before the start of creation. There was also a reason to grant honesty, flourishment, life and power according to the ancient

\(^1\)Faulkner, R.O., \textit{AECT}, III, 78 (CT VIII 147).
\(^2\)CT, 995 (CT VII 210).
\(^3\)Faulkner, R.O., \textit{AECT}, II, 103 (CT VI 210).
\(^4\)CT, 1099 (CT VII 388).
\(^5\)Faulkner, R.O., \textit{AECT}, III, 154 (CT VII 388).
\(^6\)BD, L, A, 157 (3-4)
\(^7\)Faulkner, R.O., \textit{BD}, 65.
Egyptian opinion and it signalled creation through sound and the myth of the Great Crier/Screamer. Chapter 50 of the Book of the Dead states the following:\(^1\)

\[iw \, ts \, tst \, h3 \, tp.i \, in \, swty \, psDt \, m \, wsr.s \, (sic) \, tpy \, n \, lppt \, hnnw \, swDit.tn \, \ldots \, ink \, iṭ \, t3wy \, ts \, tst \, \{h3 \, tp.i \} \, in \, mwt\]

“I tightened the knot behind me by Seth by whose power (due to his strength) the Ennead has become the precedent. When he made you healthy… I have possessed the two lands while knotting the knot behind me by Nut.”\(^2\)

In this chapter, Seth and Nut become responsible for granting health, life, flourishing and sovereignty on the two lands by helping the deceased tying knots (behind or towards him). In an indication to solar myths, the knot express the ropes being tied at the front and back of the solar boat and that points to the start of the trip in Chapter 100 where the Spell reads:\(^3\)

\[wsr \, n.i \, 3hw \, n \, (3st) \, ts.n.i \, ñk3w \, hsf.n.i \, ñpp\]

“I supported the strength of Isis and tightened the ropes and kept Aapp away”\(^4\)

The Chapter 156 presents the tit knot. It is an amulet which was made of red jasper and has the role of granting powers, security, protection, and health to the deceased. The chapter reads:\(^5\)

\[r3 \, n \, tit \, nt \, hmnt \, ddT \, n \, 3h \, ñd \, mdw \, in \, nTry \, m^5-\, hrw \, snfwt \, nt \, 3st \, 3hw \, nt \, 3st \, hkw3w \, nt \, 3st \, wD3 \, (lm) \, s3 \, n \, wrw\]

“It is a spell for the Tit Knot of Red Jasper. It is for your Akh (soul); recited by the Justified (true voiced). It’s the blood, power and charm of Isis. It is the health and protection for the Great ones.”

**Discussion:**
The knot was related to magic and knotting as well as legends, religious doctrines and creation stories, where they were bound by Seth before the occurrence of noise and chaos.\(^6\)

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1. *BD*, ch.L, B, 158, (2-4).
2. Faulkner, R.O., *BD*, 65.
3. *BD*, ch.c, 76, (6-7).
4. Faulkner, R.O., *BD*, 98.
5. *BD*, ch. CL VI, 16, (B, 1-2); Faulkner, R.O., *BD*, 155.
6. *BD,I,B,158* (2-3).
These are what bind to creation. The bones of the deceased were also knotted, similarly to those of Osiris to come back to life, referring to the relation between the knot and the start of creation. The strength of the deceased was signalled to by his ability to knot ropes. The ladder was also knotted for the deceased to use to ascend to heaven. The threads of “Smšt” plants were knotted to grant the king power and sovereignty. The deceased knotted reed stems that would carry him to horizon where he was granted eternal life, where the sun rises and lightens up life. The king also knotted the magic that came out of his head to use it in protection and facilitate ways and routes and to retrieve the ability of vision. Passages of Pyramid texts mentioned tying the “mdkh” in akhbit swamps for the trip made entertainment for the deceased. Horus tied the bonds to exterminate evils and obstacles that he faces in the hereafter.

The Coffins Texts mention that two lands were bonded together for the father of the deceased. The expression “ts t3wy” was used. The knot was also related to eternity and resurrection. The knot also had a role in conserving beauty, happiness and protection against dangers and evils as well as life and power if used in amulets.

After reviewing the texts, the author has identified the different meanings of the knot and its determinatives in the following table:

| Text       | Determinatives | Meaning         | Transliteration | Word |
|------------|----------------|-----------------|-----------------|------|
| Pyr 2097   |                | are knit, tied knots | ts              |      |
| Pyr 472a   |                |                 |                 |      |
| Pyr 1214a  |                |                 |                 |      |
| CT VII 147 |                |                 |                 |      |
| Pyr 1206c  |                |                 |                 |      |
| CT VI 148  |                | Knotting        | ts              |      |
| Ch. 100    |                | Tied/ tightened |                 |      |
| Ch. 50     |                |                 |                 |      |
| CT V 162   |                | Knot            | ts              |      |
| Pyr 514a   |                | Tightened       | ts              |      |
| CT II 2    |                |                 |                 |      |
| CT I 225   |                |                 |                 |      |
| CT II 3    |                |                 |                 |      |
| CT II 37   |                |                 |                 |      |
| CT II 41   |                |                 |                 |      |
| CT VII 46  |                | Kotted          | ts1             |      |

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1PT 690 (Pyr 2097a-b).
2PT 273 (Pyr 399, C-401, a).
3PT 365 (Pyr 472, a-b).
4PT 319 (Pyr 514, a-b).
5PT 519 (Pyr 1206 a-f).
6PT 524 (Pyr 1238 a-1240a).
7Staehelin, E., Bindung und Entbindung, Erwägungen zu Papyrus Westcar 10, 2, 1970, 127.
8CT, 50 (CT I, 225).
9CT, 76 (CT II, 2).
10CT, 80 (CT II, 37).
11CT, 753 (CT IV, 882).
12CT, 882 (CT V, 93).
13BD, Ch., L.B., 158(2-4).
14BD, Ch., LVI, p. 16(B1-2).
### Conclusions
The knot has significant attestations. It was related to magical powers, as well as its tightening and loosening. It was regularly used in amulets for this reason. The knot appeared in Pyramid texts and was related to myths and religious doctrines as an attestation of creation and start of life. It was also connected to beginning the journey of ascension to heaven, as well as granting the king power and sovereignty. It was also a symbol of safety, security and amusement. In the coffin texts, the knot became a symbol of protection against evil, unity of the two lands, eternity, beginning of creation and resurrection. It was also connected to reviving senses, myths such as the Osirian myth and legend of Horus and Seth, as well as the doctrines of creation. It was also related to funerary rites. It was also used in jewellery to ornament the deceased and preserve beauty and freshness. In the Book of the Dead, the knot refers to creation, prosperity and beginning of life. It also granted protection and security and was a guide to the deceased in the hereafter.

| Text       | Determinatives | Meaning   | Transliteration | Word |
|------------|----------------|-----------|-----------------|------|
| CT VII 123 |                |           |                 |      |
| CT VII 126 |                |           |                 |      |
| Pyr 1214   |                | are knotted | tst            |      |
| CT III 349 |                |           |                 |      |
| CT II 25   |                |           |                 |      |
| BD LA      |                | Knot      | tst            |      |
| Pyr 1206c  |                | Knotting  | $sp$           |      |
| CT 288-289 |                | Knotted bindings | $s\text{hn}$ |      |

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