

جب

Geb - المدرسة العربية

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نوت و جب: Nut & Geb ... عندما وُلِدَ الابن البكر "أوزيريس" ، سُمِعَ في مصر القديمة يقول " وُلِدَ مَلِكُ الأَرْضِ " .
كَمْضَى الأسطورة بالسرد مؤكدةً أن " سبت " أخو " أوزيريس " وُلِدَ وهو مُخَمَّلٌ ...

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Geb

From Wikipedia, the free encyclopedia

Geb was the Egyptian god of the Earth and a member of the Ennead of Heliopolis. It was believed in ancient Egypt that Geb's laughter were earthquakes^[1] and that he allowed crops to grow.

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Name

The name was pronounced as such from the Greek period onward and was formerly erroneously read as **Seb**^[2] or as **Ke**. The original Egyptian was perhaps "Gebeb"/"Kebeb". It was spelled with either initial -g- (all periods), or with -k-point (*gj*). The latter initial root consonant occurs once in the Middle Kingdom *Coffin Texts*, more often in 21st Dynasty mythological papyri as well as in a text from the Ptolemaic tomb of Petosiris at Tuna el-Gebel or was written with initial hard -k-, as e.g. in a 30th Dynasty papyrus text in the Brooklyn Museum dealing with descriptions of and remedies against snakes.

Role and development

The oldest representation in a fragmentary relief of the god, was as an anthropomorphic bearded being accompanied by his name, and dating from king Djoser's reign, 3rd Dynasty, and was found in Heliopolis. In later times he could also be depicted as a ram, a bull or a crocodile (the latter in a vignette of the Book of the Dead of the lady Heryweben in the Egyptian Museum, Cairo).

Geb was frequently described mythologically as father of snakes (one of the names for snake was *s3-t3* – "son of the earth"). In a Coffin Texts spell Geb was described as father of the snake Nehebkau. In mythology, Geb also often occurs as a primeval divine king of Egypt from whom his son Osiris and his grandson Horus inherited the land after many contendings with the disruptive god Set, brother and killer of Osiris. Geb could also be regarded as personified fertile earth and barren desert, the latter containing the dead or setting them free from their tombs, metaphorically described as "Geb opening his jaws", or imprisoning those there not worthy to go to the fertile North-Eastern heavenly *Field of Reeds*. In the latter case, one of his otherworldly attributes was

Geb God of the Earth



A relief of the Egyptian gods Geb (depicted on the left) with his (sometimes) grandson Horus, from tomb KV14 in the Valley of the Kings.

Name in hieroglyphs



Symbol	Geese, Snakes, Bulls, Barley
Consort	Nut
Parents	Shu and Tefnut
Siblings	Nut
Offspring	Osiris, Isis, Set, Nephthys, and sometimes Horus.

an ominous jackal-headed staff (called *wsr.t*) rising from the ground on to which enemies could be bound.

In the Heliopolitan *Ennead* (a group of nine gods created in the beginning by the one god Atum or Ra), Geb is the husband of Nut, the sky or visible daytime and nightly firmament, the son of the earlier primordial elements Tefnut (moisture) and Shu ('emptiness'), and the father to the four lesser gods of the system – Osiris, Seth, Isis and Nephthys. In this context, Geb was believed to have originally been engaged with Nut and had to be separated from her by Shu, god of the air.^[3] Consequently, in mythological depictions, Geb was shown as a man reclining, sometimes with his phallus still pointed towards Nut.

As time progressed, the deity became more associated with the habitable land of Egypt and also as one of its early rulers. As a chthonic deity he (like Min) became naturally associated with the underworld and with vegetation – barley being said to grow upon his ribs – and was depicted with plants and other green patches on his body.

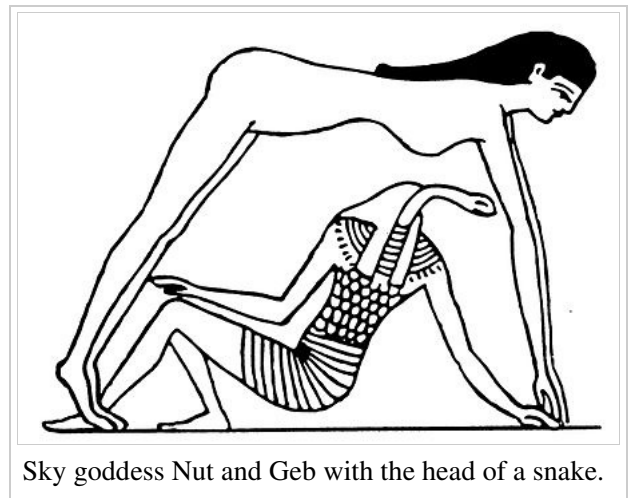
His association with vegetation, and sometimes with the underworld and royalty brought Geb the occasional interpretation that he was the husband of Renenutet, a minor goddess of the harvest and also mythological caretaker (the meaning of her name is "nursing snake") of the young king in the shape of a cobra, who herself could also be regarded as the mother of Nehebkau, a primeval snake god associated with the underworld. He is also equated by classical authors as the Greek Titan Cronus.

Goose

Some Egyptologists, (specifically Jan Bergman, Terence Duquesne or Richard H. Wilkinson) have stated that Geb was associated with a mythological divine creator goose who had laid a world egg from which the sun and/or the world had sprung. This theory is assumed to be incorrect and to be a result of confusing the divine name "Geb" with that of a Whitefronted Goose (*Anser albifrons*), also called originally *gb(b)*: "lame one, stumbler".^[4]

This bird-sign is used only as a *phonogram* in order to spell the name of the god (H.te Velde, in: *Lexikon der Aegyptologie* II, lemma: Geb). An alternative ancient name for this goose species was *trp* meaning similarly 'walk like a drunk', 'stumbler'. The Whitefronted Goose is never found as a cultic symbol or holy bird of Geb. The mythological creator 'goose' referred to above, was called *Ngg wr* "Great Honker" and always depicted as a Nilegoose/Foxgoose (*Alopochen aegyptiacus*) who ornitologically belongs to a separate genus and whose Egyptian name was *smn*, Coptic *smon*. A coloured vignette irrefutably depicts a Nile Goose with an opened beak (*Ngg wr!*) in a context of solar creation on a mythological papyrus dating from the 21st Dynasty.^[5]

Similar images of this divine bird are to be found on temple walls (Karnak, Deir el-Bahari), showing a scene of the king standing on a papyrus raft and ritually plucking papyrus for the Theban god Amun-Re-Kamutef. The latter Theban creator god could be embodied in a Nilegoose, but never in a Whitefronted Goose. In Underworld Books a diacritic goose-sign (most probably denoting then an *Anser albifrons*) was sometimes depicted on top of the head of a standing anonymous male anthropomorphic deity, pointing to Geb's identity. Geb himself was never depicted as a Nile Goose, as later was Amun, called on some New Kingdom stelae explicitly: 'Amun, the beautiful *smn*-goose (Nile Goose).^[6]



Sky goddess Nut and Geb with the head of a snake.

The only clear pictorial confusion between the hieroglyphs of a Whitefronted Goose (in the normal hieroglyphic spelling of the name Geb, often followed by the additional -b-sign) and a Nile Goose in the spelling of the name Geb occurs in the rock cut tomb of the provincial governor Sarenput II (12th Dynasty, Middle Kingdom) on the Qubba el-Hawa desert-ridge (opposite Aswan), namely on the left (southern) wall near the open doorway, in the first line of the brightly painted funerary offering formula. This confusion is to be compared with the frequent hacking out by Ekhnaton's agents of the sign of the Pintail Duck (meaning 'son') in the royal title 'Son of Re', especially in Theban temples, where they confused the duck sign with that of a Nilegoose regarded as a form of the then forbidden god Amon.^[7]

Notes

- ↑ "Geb" (<http://www.ancientegypt.co.uk/gods/explore/geb.html>). Retrieved 6 October 2014.
- ↑ Wallis Budge, E. A. (1904). *The Gods of the Egyptians: Studies in Egyptian Mythology* (<http://books.google.co.uk/books?id=coxXaPPoBUUC&dq=the+gods+of+the+egyptians&hl=en&sa=X&ei=o4kyVNbbLYzgasiWgqAH&ved=0CCAQ6AEwAA>). Kessinger publishing. ISBN 0766129861. Retrieved 6 October 2014.
- ↑ Meskel, Lynn *Archaeologies of social life: age, class et cetera in ancient Egypt* Wiley Blackwell (20 Oct 1999) ISBN 978-0-631-21299-7 p.103
- ↑ C.Wolterman, "On the Names of Birds and Hieroglyphic Sign-List G 22, G 35 and H 3" in: "Jaarbericht van het Vooraziatisch-Egyptisch genootschap Ex Oriente Lux" no.32 (1991-1992)(Leiden, 1993), p.122, note 8
- ↑ text: drs. Carles Wolterman, Amstelveen, Holland
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Ancient Egyptian Gods: Atum, the creator god of Heliopolis. ... Shu and Tefnut gave birth to the earth (Geb) and the sky (Nut) who in turn give birth to Osiris, Isis, ...