

**HORUS IN THE
PYRAMID TEXTS, A
DISSERTATION**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649338429

Horus in the Pyramid Texts, a dissertation by Thomas George Allen

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

THOMAS GEORGE ALLEN

**HORUS IN THE
PYRAMID TEXTS, A
DISSERTATION**

The University of Chicago

HORUS IN THE PYRAMID TEXTS

A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL OF ARTS
AND LITERATURE IN CANDIDACY FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY
(DEPARTMENT OF SEMITICS)

BY
THOMAS GEORGE ALLEN

A Private Edition
Distributed By
The University of Chicago Libraries
1916

PREFACE

During my studies at the University of Chicago I have become deeply indebted to various members of the Semitic faculty: Messrs. Price, Willett, J. M. P. Smith, Luckenbill. To Professor Breasted in particular, under whom all the work in my principal subject has been done, I owe thanks not only for the stimulus imparted in his classes and for the use of his Pyramid Texts manuscript, but also for the inspiration of close personal contact and friendship.

THOMAS GEORGE ALLEN

CHICAGO
1915

TABLE OF CONTENTS

	PAGE
INTRODUCTION	9
SYMBOLS AND ABBREVIATIONS	14
HORUS IN THE PYRAMID TEXTS	15
Occurrences of the Name. See Appendix	73
Forms	15
Classified References	16
A. Epithets of Horus	16
B. Magical or Mystic Names of Horus	21
C. Relationships of Horus	21
I. Genealogical	21
II. Position Occupied by Horus in Relation to Other Divinities	22
III. Relations to Horus on Part of Other Divinities	23
a) Actions of Other Divinities toward Horus	23
b) Position Occupied by Other Divinities in Relation to Horus	24
c) Attitude of Other Divinities toward Horus	26
D. Nature of Horus	27
I. Attributes and Powers	27
II. Habitat	28
III. Attitude of Horus toward Other Divinities	32
IV. Parts of Body	33
V. Elements or Phases of Personality	34
VI. Subordinates	34
VII. Equipment	36
E. Activities of Horus	39
I. Involving Divinities Other than King	39
II. Involving King	40
a) Favorable	40
b) Unfavorable	47

	PAGE
F. Eye of Horus	47
I. Epithets of the Eye	47
II. Magical or Mystic Names of the Eye	48
III. Relations of Horus to the Eye	48
IV. Relations of Others to the Eye	51
V. Actions, Circumstances, and Qualities of the Eye	56
VI. Parts and Accessories of the Eye	58
VII. Symbolism of the Eye	59
VIII. Two Eyes of Horus	62
IX. Unrestored Fragments Alluding to the Eye	63
G. Other Mythological References to Horus	63
H. Miscellaneous References to Horus	66
SUPPLEMENT: OFFSPRING OF HORUS	67
APPENDIX: OCCURRENCES OF DIVINE NAMES IN THE PYRAMID TEXTS	70

INTRODUCTION

In a group of five pyramids at Sakkara, the tombs of Fifth- and Sixth-Dynasty pharaohs of Egypt who ruled from about 2650 to 2475 B.C., is preserved the largest body of inscriptions known anywhere from that remote age. These mortuary and religious texts not only present through their allusions an invaluable commentary on early Egyptian civilization, but they reveal the earliest discernible phases of man's thoughts on the great problems of cosmic origin and human destiny. Their separate elements prove upon examination to have been composed under varying circumstances by which some portions can be dated as early as the predynastic age before the Delta was conquered by the Southland under Menes and the Two Lands thus finally united into one nation. But varying conceptions had already been so thoroughly amalgamated that the vicissitudes through which originally local beliefs and cults had passed are, it would seem, untraceable. It was to facilitate such progress as may, however, be possible along this line, that I at first planned to segregate and classify all references to all the deities mentioned in the Pyramid Texts.

The immediate requisite was a translation of the documents. Maspero's pioneer text, and with it many of his interpretations,¹ had been superseded by the new text edition of Sethe,² which appeared in 1908-10. The latter had autographed a preliminary translation with his text as previously transcribed for the monumental Berlin Dictionary of the Egyptian language, which has been in course of preparation by the four great academies of Germany since 1897. Another independent translation, based on the new text, but also preliminary, and in manuscript only, except for quotations used in his volume, had been made by Professor Breasted in preparation for the Morse Lectures which he delivered in 1912.³ Using this latest translation as a guide, and with constant comparison of kindred

¹ Published first serially in *Rec. de Trav.*, then together as *Les Inscriptions des pyramides de Saqqarah*. Paris, 1894.

² *Die altägyptischen Pyramidentexte, nach den Papierabdrücken und Photographien des Berliner Museums neu herausgegeben und erläutert von Kurt Sethe*. Leipzig, 1908-10. The *Erläuterungen* have not yet appeared.

³ Published under title of *Development of Religion and Thought in Ancient Egypt*. New York, 1912.

elements, I then made for myself a complete version of the Pyramid Texts.

All occurrences of divine names and epithets were next listed. Differentiation of independent deities from the mass proved a rather arbitrary matter. Not only do various types of supernatural beings appear, from the great cosmic powers down to representatives of the animal and vegetable world,⁴ geographic incarnations,⁵ and even inanimate objects,⁶ but epithets or apparent epithets often stand in place of names. It was finally decided to consider primarily:

1. Terms regularly used as principal designation of well-known deities.

2. Terms apparently used as principal designation of less-known deities, whether traceable to epithetical origin⁷ or not.

3. Names of celestial bodies, animals, and serpents, appearing as supernatural agents.

The following classes were among those set aside:

1. Group-designations.

2. Names of barques and crowns (unless supernatural serpent-element be involved).

3. Terms whose formation or use suggests merely epithetical function, whether or not the deity to whom they apply be determinable. Two special types of this class are: (a) epithets in form of prepositional phrases; (b) epithets used as mystic names only.

An index of all occurrences in the Pyramid Texts of divine names selected on the foregoing basis forms an appendix to this dissertation.

With the excessive wealth of material which even this selected list revealed, the original plan was, however, found to be too comprehensive for the purposes of a thesis. The god Horus, then, or rather the group of Horuses, has formed the main subject of investigation for the present.^{8a}

In arriving at the translations which lie back of the Horuscitations, it became painfully evident that, apart from their archaic character, the Pyramid Texts, though engraved for the king himself, are by no means free from the textual corruptions so common in later

⁴ E.g., serpents, *knmw* 'bird, *ym-* and *nbt*-trees of Pyr. 808, etc.

⁵ E.g., *Ymn* 't. "the West," in Pyr. 282 and 284.

⁶ E.g., the Northern crown under various names in Pyr. 106.

⁷ As e.g., *Dhuty*, *Nbt-k* 'w, *Hnty-ymnty* 'w.

^{8a} G. Van der Leeuw's more general study of the *Godescorrelaties in de oudegyptische pyramideteksten* (Leyden, Brill, 1916) came to my attention while my own work was in the press.

days. The signs *k* and *nb* are often confused,⁹ but fortunately cause little difficulty. Dittography¹⁰ or omission¹⁰ of even whole phrases appears; sometimes even one element of a pun is lost.¹¹ Again, just as the pointing has occasionally obscured the sense of a Hebrew passage, wrong determinatives have sometimes found a place in these pyramid copies of more ancient texts.¹² More serious corruptions occur, such as that of *T³y-t* in Pyr. 2074 (cf. 1794), where the parallelism of two or more bits of text is not so readily discoverable or where no parallel exists. To such scribal errors as these are probably due many of the passages which now defy translation.

Accurate interpretation is made difficult also by the fact that personal pronouns are often used ambiguously; and, worst of all, the being to whom a pronoun refers may even be left entirely unnamed,¹³ so that the reader naturally connects the pronoun with the last suitable noun preceding, until some parallel phrase is noticed which reveals his error.

Through the grouping together of like statements in this dissertation and in contemplated future treatment of other gods besides Horus, textual criticism may, it is hoped, be somewhat assisted; but the primary effort has been to set down the tenor of the texts as they now stand.¹⁴

The solar element in Horus clearly predominates. The only Horuses named in as many as five Pyr. paragraphs are:

	Number of Paragraphs
1. Harakhte	30
2. <i>Hr kemty</i>	11?
3. Eastern Horus	10
4. Horus of Dewat	9
5. Horus of the Gods	7
6. <i>Hr špd</i>	5?

⁹ E.g., Pyr. 2075.

¹⁰ Cf. Pyr. 829 with 826.

¹¹ E.g., Pyr. 385P.

¹² E.g., Pyr. 51cW.

¹³ Certainly so, for example, in one of the texts of Pyr. 1227 (F 97) and in 21b; probably so in 472 (E 112).

¹⁴ Certainly so in Pyr. 249 (F 153), cf. 614 (F 154); probably so in parts of the offering ritual, cf. F 106 ff.

¹⁵ A detailed outline of the classification is included in the Table of Contents. The grouping of citations in the various subdivisions depends chiefly on alphabetic order of Egyptian key-words, in connection with sequence of paragraphs in Sethe's text. As the headings cannot be made mutually exclusive, cross-references to more extended statements are frequent. The king, whether representing Osiris or not, is treated independently; and, where the key-words are divine names, the king comes last.