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
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TO
MY PARENTS
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
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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 Maspero's pioneer text, and with it many of his interpretations, had been superseded by the new text edition of Sethe, which appeared in 1908–10.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. Using this latest translation as a guide, and with constant comparison of kindred

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


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, theographic incarnations, and even inanimate objects, 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 origin or not.
3. Names of celestial bodies, animals, and serpents, appearing as supernatural agents.

The following classes were among those set aside:

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.*

In arriving at the translations which lie back of the Horus-citations, 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

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* E.g., serpents, kmw-t-bird, y-im- and nb-trees of Pyr. 808, etc.
* E.g., Ymn-t, "the West," in Pyr. 282 and 284.
* E.g., the Northern crown under various names in Pyr. 196.
1 As e.g., Dhwty, Nh3-k1-w, Unty-ymnty-w.
2 G. Van der Leeuw's more general study of the fancy and egyptian pyramidtexts (Leiden, Brill, 1916) came to my attention while my own work was in the press.
days. The signs $k$ and $nb$ are often confused, but fortunately cause little difficulty. Dittography or omission of even whole phrases appears; sometimes even one element of a pun is lost. 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. More serious corruptions occur, such as that of $T'y\cdot t$ 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, 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.

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

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1 E.g., Pyr. 2075.
2 E.g., Pyr. 385P.
3 E.g., Pyr. 829 with 836.
4 E.g., Pyr. 112.
5 E.g., Pyr. 51cW.
6 Certainiy so. for example, in one of the texts of Pyr. 1227 (P 97) and in 21b; probably so in 472 (E 112).
7 Certainiy so in Pyr. 249 (F 153). cf. 614 (F 154); probably so in parts of the offering ritual, cf. F 106 ff.
8 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.
Breasted\textsuperscript{16} has already indicated the celestial nature of Nos. 1, 2, 3, and 5. Dewat too in this age is a quasi-celestial region,\textsuperscript{14} and $Hr\ spd$ in the Pyramid Texts is mentioned in celestial connections exclusively. The less common epithets of Horus are likewise largely celestial, as is his habitat.

On the other hand, the genealogy of Horus is almost as wholly Osirian as his physical nature is human. It is, however, stated that Horus, son of Osiris, is also son of Hathor;\textsuperscript{17} $Hr\ spd$ came forth from the king (= Osiris) and Isis-Sothis;\textsuperscript{18} and the cloud-lord Orion, once called father of Horus,\textsuperscript{19} is in Pyr. 819 identified with Osiris and is several times\textsuperscript{20} connected with him. These few cases form but a slender link between the celestial Horus and the terrestrial Osiris; it must be noted too that the Orion connection is obtained only by moving Osiris skyward.

The most detailed myth traceable is that which records how Horus was born to Isis in Khemmis, fought with Set in his young manhood, and after recovering his eye,\textsuperscript{21} which Set had taken and swallowed, bestowed it upon his father Osiris. The judicial proceedings which ensued at Heliopolis seem to have been a trial of Horus himself,\textsuperscript{22} or again to have concerned the eye.\textsuperscript{23} They resulted in any case in the defeat of Set.

Hostility between Horus and the dead appears in only three incidents: The king comes to Nut, having shaken off Horus behind him;\textsuperscript{24} Re does not let Horus and Osiris gain control over the king’s heart;\textsuperscript{25} and one Horus warns away from the king’s pyramid the protégés of another Horus, a comrade of Set, Osiris, etc.\textsuperscript{28} Elsewhere, Horus is rather called upon to aid the dead king, not only by such offices as the myth assigned him on behalf of Osiris, but in many purely solar connections, especially noticeable in the sections on purification,\textsuperscript{27} ascent,\textsuperscript{28} deification,\textsuperscript{29} and rule.\textsuperscript{30} Moreover, the celestial Horus

\textsuperscript{16} Breasted, \textit{op. cit.}, p. 144, n. 2.
\textsuperscript{17} Pyr. 186. 882–83. 925. 959–60.
\textsuperscript{18} C 10. \textsuperscript{19} C 19. \textsuperscript{20} C 11. \textsuperscript{21} G 44. 54.
\textsuperscript{19} F 72. 48. 59. 100 On the judgment see also G 57–58
\textsuperscript{22} Pyr. 145–46 (C 59; E 178–79).
\textsuperscript{23} Pyr. 1204–74 (E 180–81).
\textsuperscript{24} E 94 ff.
\textsuperscript{25} E 108 ff.
\textsuperscript{26} E 121 ff.
\textsuperscript{27} E 142–45; note also E 150, 160, 166, 170, 173.
is utilized in magic rites: "charms of Harakhte" must be learned;14 Re and Horus together are involved in a serpent-charm;15 and Horus, Isis, and Atum restrain a (celestial?) bull (from harming the king).16

The actual god might not be present to assist the dead. But he was in many cases impersonated by the officiating priest. Parallel to the instances17 in which Horus is said to bestow his eye (representing various offerings) upon the king are others in which an unnamed "I" (presumably the priest) likewise presents the eye of Horus.18 The king is here regularly called Osiris. This "I" occasionally calls himself "Horus"19 and even "thy son Horus."20 So the Osirian relationship of father and son was re-enacted between the participants in the mortuary ritual.

As the priest's services for the dead symbolized those of Horus for his father Osiris, so the eye of Horus, the gift of which was involved in the myth, was first transformed into a symbol for any form of mortuary offering.21 Then the mortuary functions of Horus were delegated to his eye in its various capacities: the eye could avenge the deceased, help him ascend, etc., as had Horus himself.22 The eye of Horus was further identified with the sun,23 and, like Horus himself, endowed with human form.24 Lastly, the deceased king's own person, so often identified with Horus, became identified likewise with the magic Horus-eye.25

13 Pyr. 855-56 (D 223).
14 Pyr. 673 (D 249).
15 Pyr. 1302 (D 151).
16 Summarized in K 176.
17 See P 228 ff.
18 Pyr. 698N (P 280), either an instance of identification of Re and Horus or a further case of the eye assuming place originally belonging to Horus himself.
19 Pyr. 2088 and 2090 (P 318-19).
20 P 130.
SYMBOLS AND ABBREVIATIONS

Arabic numbers cited alone or following the word "Pyr." refer to the paragraphs in Sethe, *Die altägyptischen Pyramidentexte*, corresponding also to the Zettel-numbers of the Berlin Dictionary. Small letters occasionally following these numbers indicate individual lines of Sethe's paragraphs. The capital letters W, T, P, M, and N sometimes added are conventional abbreviations for the names of the builders of the respective pyramids; they serve to distinguish parallel texts. To avoid confusion, no citations have been made by Spruch-numbers.

Arabic numbers preceded by one of the capital letters A–H refer to other portions of the thesis itself.

Titles of books and periodicals are, it is thought, cited with sufficient fulness. Where Breasted is quoted without a title following, reference is to his manuscript translation of the Pyramid Texts.

Egyptian words (in italics) are transliterated as in modern German treatises, except that the two signs -finals and  have both been replaced by y.

[ ] indicates restoration.
' ' indicates uncertainty.
( ) indicates explanatory additions by the author.
- indicates construct relation or compound preposition.
* separates formative elements of words.
—represents each word lost, up to five words.
——— represents more than five words lost.
... is sometimes inserted to mark omitted portions of a phrase.
HORUS IN THE PYRAMID TEXTS

OCCURRENCES OF THE NAME

See Htw in Appendix.

FORMS

except in the following cases:

in W only, in 18, 58–60, 64, 72, 73, 76–81, 83–87, 91, 94, 95, 97–100, 115, 304, 487.

in M only, in 1686 and 1690; may not be Horus.

dual, in 457W and 695TN.

nisbe fem. pl., in 487WN, 598PN, 770PMN, 961PMN, 1735N, 1928N, 2099N.

nisbe fem. pl., in 943N.

nisbe fem. pl., in 598T.

nisbe fem. pl., in 943PM.

Cf.

(Hr·wy·m³) as n. pr. In Aeg. Inschriften aus den h. Museen zu Berlin, II, 318. Hr·wy occurs also on a Ptolemaic stela published by Tourdjian in Rec. de Trév., XXXVI, 72; this is clearly not a writing of Atum as assumed in the review in Ancient Egypt, 1915, p. 26. That Hr·wy represents two separate gods is indicated in the latter case by the deceased lady's epithet h·hip·u·nfr·wy.
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CLASSIFIED REFERENCES

• Not directly dependent on the name Horus.

A. Epithets—

1  **k̓-nmt-št** "long-riding." *853 (D 2)

2  **yʾbty**, "eastern." *450 (C 73, D 28), 527 (D 46), 982 (D 48), 1085 (D 34), 1087 (C 127), 1132 (D 49), 1258 (C 51), 1410 (D 47), 1414 (D 66), 1478 (D 11, D 124)

3  **yʾbty**, "of the horizon." *4 (D 42), 7 (H 2), 337 (D 31, D 36), 342 (D 35), 348 (C 35), 348 (C 58), 351 (D 32, D 36), *353 (D 44), 358 (D 32, D 36), 360 (D 38), 526 (D 46), 855–56 (D 223), 911 (D 57), 926 (D 32), 927 (D 37), *928 (D 44), 932 (D 32), 933 (D 37), *934 (D 44), 1049 (D 60), *1085 (D 34), 1087 (C 127), 1103 (D 33), 1384 (H 9), 1411 (D 47), 1415 (D 66), 1449 (E 148), 1478 (D 11, D 124), 1693 (C 57, B 9)

4  **yʾwʾ-yf**, "heir of his father." 316 (D 7, G 54)

5  **yʾmy Ṭy[s] X**, "(dweller) in Osiris X (king's name)." 19a (F 43), 21b (F 63), 55 (F 43, F 77), 831 (F 43)

6  yʾm(y)*w(y) *ḥ, "(dweller) in the palace," *2 (D 108)

7  **yʾmy Ṭy w ṣr**, "(dweller) in the great green (sea)." 1505 (C 83)

8  **yʾmy wḥt-št**, "(dweller) in the broad hall." 905 (E 90)

9  yʾmy byk-w, "(dweller) among the falcons." *1162 (E 164)

10  **yʾmy pr-f**, "(dweller) in his house." *1294 (D 194)

11  **yʾmy Ṣpʾt-št**, "(dweller) in Sothis." 632 and 1636 (B 6)

12  **yʾmy Ṭbʾ-ḥyw-t**, "(dweller) in Ṭbʾ-ḥyw-t." *734 (D 108)

13  **nḥt**, "living." *1807

14  **nḥt-ḥw**, "living of dawnings," Horus-name of Mernere. 7, 8

15  wʾḏ-ḥw, "green," epithet of Ḥrʾ-ḥw, dual. *547 (H 4)

16  wʾḏḏḥ, "'bright' green (bird)," an aspect of Ḥr Dwuty. 1207 (D 61)

17  wʾ, "sole one." *853 (D 2), *854

— Possibly this god Is meant by **nb-ṭ脍-t**, "lord of the East," in 1488.

— Cf. pl. in 1155. A god called *nḥ m *ḥḥ-t, "he who lives in the horizon," is mentioned in 151.

— The old readings of Osiris and Isis with prosthetic y (Erman, Glos,sor, p. 18) are retained for convenience, though Erman has since shown (Zeitschrift für äg. Sprache, XLI, 92) that name of former began with w and was probably either Ṣḥy or Ṣḥy-y, while for Isis he now (Gram., Schrifttafel Q 1) gives Ṣy-t.

— Cf. 598 (D 82). The reading *ḥ for "palace" appears most clearly in Pyr. 141 and 583. It was accepted by Erman in 1912 (Die Hieroglyphen, p. 32).

— Applied to Min in 1993 (C 105).

— Cf. *nḥ as son of Bothus in 458 and 1482P (MN have Ṣḥys-nḥ): *nḥ m Ṣḥys-t, "him who lives in the horizon," a god otherwise unnamed in 151; and Ṣḥys *nḥ Ṣḥys *ḥḥ-f, "the living star presiding over his brothers," with whom king is compared in 904.

— Cf. wʾ Ṣḥyw pr m Wḥt-št, "green one who came forth from (the goddess) Buto," in vocative in 1875.

— Cf. wʾ, epithet of king as Ṣḥys-p-t, "bull of the sky," in 203; Ṣḥyw Ṣḥys Ṣḥys-nḥ, "this one who endures every day," used of some solar divinity in 1078; Ṣḥyw *ḥḥ, "the sole lord," perhaps applied to Ṣḥys-nḥ, "the bull of Hieraconpolis," in 276; Ṣḥyw *ḥḥ-t, "him who is by himself," a solar divinity in 309.
A. Epithets—

18 wr (y)m(y) Ywnw, “great one (dwelling) in Heliopolis,” epithet of Hr’wy, dual. 695(I 5)

19 wr pn, “this great one.” 103(F 425), 583

20 wr s-wr, “great one, son of a great one.” *852(G 27)

21 b1 pmy dst-f, “soul (dwelling) in his blood.” *854(D 55)

22 byk ntr’y, “divine falcon,” an aspect of Hr Dwity. 1207(D 61)

23 pr m H’py, “he who came forth from the Nile.” 2047(C 79)

24 pr m snt, “he who came forth from the snt-serpent.” 681(C 80)

25 pr m snt, “he who came forth from the acacia.” *436(G 50)

26 mryy-wr, “beloved of the Two Lands,” Horus-name of Pepi I. 6, 7

27 nhty, “northern.” 1295(D 88)

28 transliteration and translation uncertain; form below. 1083(C 104)

29 nty-wt mt ntr w, “king of the gods.” 1458(F 123)

30 nb-p’t-t, “lord of the horizon,” epithet of Harakhte. 7b

31 nb-wd, “lord of the green (cosmetic?).” 457(D 24)

32 nb-p’t, “lord of the sky.” 888(D 5)

33 nb-p’t, “lord of the sky,” epithet of Harakhte. 7b

34 nb-p’t, “lord of men.” 14(E 86), 737(F 149), 1258(C 51), 1804(E 146)

35 nb-p’t ntr w, “lord of men and gods.” 805(C 99)

36 nb-md, “lord of the ladder.” *974, *980(D 183)

37 nb-md, “lord of the Two Lands.” 1258(C 51)

38 nb-md, “lord of food,” epithet of Hr’wy, dual. 695(H 5)

39 Nhty, “of Hieraconpolis.” 295–96(D 236), 1293(E 98, D 194), 2011(E 141)

40 nhty, “young, child.” 1320(C 49)

41 ntr, “god.” *971, *974–75(D 252), *978–80(D 253), *1863(C 104)

42 ntr, “of the gods.” 525(D 46), 981(D 48), 986(D 65), 999(D 39), 1096(D 34), 1408(D 47), 1412(D 66)

43 ntr, “great god.” *70(F 427)

1 Cf. ym Ywnw. “(dweller) in Heliopolis,” a magical name applied to king in 181. In 716 king is identified with ki–Ywnw. “the bull of Heliopolis.”

11 Wr pn is applied to king as Osiris in 777–78, 1796.

12 Cf. 853b and 2032. Wr = Geb in 1702.

13 Restore
A. Epithets—

44 ntr 3, "great god," epithet of Harakhte. 7b
45 ntr-h3-w, "god of dawning," Horus-name of Pepi II. 7, 8
46 ntr-imw, "first-born god," epithet of Horus son of Osiris. 466(C 89)
47 ntr-wy, "the two gods," epithet of Horus and Set. 1148(C 69)
48 ntr-wy ypr ur-w(y) j 3-w(y), "these two great and powerful gods," epithet of Re and Horus. 952(C 110)
49 ntr-wy y 3-wy, "the two great gods," epithet of Horus and Thoth. 1571(E 144)

50 ntr-f, "he who avenged his father." 633 and 1637(B 8), 1685(E 74)
51 ntr-f Ypr, "he who avenged his father Osiris." 898(C 102), 1406N(D 204)
52 rw, "lion." 436(G 50)
53 'ryt, "hereditary prince." 1458(E 123)
54 rny, "youthful." 25c and 767(E 17)
55 rb šp3-w-ntr, "intimate of the worthies of the (Sun-)god." 815PM
56 rsw, "southern." 1295(D 88)

57 hwnty, "he of the maiden (or 'pupil of the eye'?)?" 206(D 274)
58 hry-yb Yrw, "(dweller) within Yrw." 723(D 93)
59 hry-yb Dw1-t, "(dweller) within Dewat." 1959(F 209)
60 hry ššd-p-t, "upon the ššd of the sky." 800(D 51), 1036(D 52)
61 hry-d3l m-n3-t f m3-t, "master of his sustenance of truth." 815(E 114)
62 hry-d3l rb(y)-t, f, "master of his people." 644(C 81)

Is applied also to Osiris in 465(G 13), Geb in 1616, Re in 1471, and an otherwise unnamed solar deity in 1208(G 32).

Dual ntr-wy without epithet occurs also in 273, 903.

Same phrase occurs once more, in 1690(D 264, cf. C 57).

Same phrase occurs also in 407, 1125–26, 1253, 1738, 1750, [1983]. Cf. also ntr-wy ypr y 3-wy in 1010.

Cf. dw in 422 and 426, unintelligible; yf dw and np dw, referring possibly to Horus and Set, In 425; and phrase rw b re n-n3, "(one) lion (is) behind (another) lion for life," in 690. Horus Is found wearing the lion-mask in 973(D 234).

44 The noun hwn-t itself occurs literally as "maiden" in 809 and 1487 and in hwn-t wr-t hry-yb Yrnw, "the great maiden (dwelling) within Heliopolis," in 728 and 2002; and figuratively as "pupil of the eye" in 93a(F 302) and '682. Cf. also hwr-t wr-t ... hry-yb N3b, "the great hwr-t ... (dwelling) within El Kab." in 2204a. Möller (Über die in einem epithetischen Papyrus des Berl. Mus. enthaltenen Pyramidentexte, p. 23) suggests that this may be error for hwn-t; but hwr-t wr-t is represented by šm1-t wr-t, "the great wild cow," in the parallel text in 729a. May we understand that Horus is son of the maiden of Heliopolis?

45 Yrw occurs again in 804: king's waters came from Elephantine, his ntr-natron from Ywr, his hwn-natron from the Oxyrhynchite nome, and his incense from Nubia (ti it); possibly also in 456a: "Sobk, (my) lord, 'soul of Yrw'" (or 'Sobk, lord of B'grw').

46 In 539a and 540a king ascends to sky upon the ššd which Is in the zenith (ymy wp(w)-t; latter written in full in 854c, where Breasted so translates It).

47 In 1483 the offspring of Horus are said to live on truth ('n3 m m3-t').
A. Epithets—

63 Ḥm(y), "of Letopolis." 2078(C 26)
64 ḫnty ḫy·w, "presider over the spirits." 800(C 82), 1505(C 83), 1508(C 84), 1518(D 12)
65 ḫnty "nh ḫy·w, "presider over the living." 2103(C 103)
66 ḫnty ḫy·w, "presider over estates." 133c(C 61, D 4)
67 ḫnty ḫy·w, "presiders over estates," epithet of Ḥr·w[y, dual. 695(C 83)
68 ḫnty mn·w·f, "presider over his 'thighs'" (cf. det. in 804). 804PMN and 1015P(C 85)
69 ḫnty mn·w·f, "presider over his "—*", 1015N and 1719M(N)(C 86)
70 ḫnty Ḥm, "presider over Letopolis." 810(D 1, G 55)
71 ḫnty ḫy·m·w ḫk, "presider over the imperishable ones," epithet of Horus of Dewat. 1301(D 3)
72 ḫnty ḫnty ḫy·m·w, "presider presiding over the mighty." *1294(D 194)
73 ḫnty D(w)ṯ· ṣ·f, "presider over Dewat." 5b(D 72)
74 ḫḥḏ ṣr·ṯy, "blue-eyed." 253(E 11)
75 Ḥḥty, "of Ḥḥṯ (a city)." 1257N(C 87)
76 ḫḏ ṣḥn, "the young child." 1214(G 3)
77 ḫḥḏ ṣḥn ḫḏ·f m ṣṯ f, "the young child with his finger in his mouth." 663(D 292), 664(C 88)
78 ṣḥ ṣḥ ṣḏ ṣḏ, "the son who avenged his father." 633 and 1637(B 8)
79 ḫḏṯ, "sated." 854
80 ḫḏṯ ṣḏ ṣḏ, "the star that illumines the sky," applied to Horus (of Dewat). 362(D 45)

"Value ḫḥḏ is now assigned to

by Erman (Gram. I, Schriftt. O 74). It is indicated by such spellings as

(Pyr. 1670aN) and

(For in имя des dp. Altertums, III, 46). The Plankhi passage makes Horus the "lord (nh)" of Letopolis.

11 Occurs in throne-name of Amenhotep III on a granite column in British Museum, No. 64 (Budge. Book of Kings, I, 139). Cf. the yḏ·w-pr·w, "house-spirits," in 842 whose purity comes in connection with Horus's purification of the king in 841(D 54). In 1881 nb-pr, "lord of the house," is an epithet of the king.

12 Same epithet represents a god otherwise unnamed in 285T and 655TMN. In 1549P it is given to Osiris, while in 1552P it seems to belong with ḫḥḏ. The Plankhi passage makes Horus the "lord (nh)" of Letopolis.

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14 Same epithet appears independently in 419, 908, 1175, 1723.

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by Erman (Gram. I, Schriftt. O 74). It is indicated by such spellings as

(Pyr. 1670aN) and
A. Epithets—

81 šb di teq ur, "the star that ferried over the great green (sea)," epithet of ḫr hnty yḥ-w. 1508(C 84)
82 ṣḥd, "the ready." 330W and 331T (latter ṣḥd-ʾt) (C 112, D 73), 632 and 1636(C 40), *1863*(C 104)*²⁸
83 ṣmhw, "the first-born." 301(D 263)
84 ṣḥm m yḥ-b, "mighty over the horizon." *853*(D 2)
85 ṣḥm m Nḫty, "mighty over him of Ombos," used after name of Horus as a royal title, the whole written as below. 6-8, 786

86 ṣḥm m nṯr-w, "mighty over the gods." *853*(D 2)
87 Ṣknw, "the—." 1734(C 93)
88 Ṣš(y), "of Ṣš (a city)." 450W(C 73, D 28), 1257P(C 87)*²⁷
89 ṣn m ṣ-yr-ʾt, "he who went about in the protection of his eye." 195(C 92), 198(C 1, C 92)
90 ṣmty, "the—." *342*(D 35), 450(C 73, D 28), *456*(D 155), 528(D 46), 983(D 48), 987(D 65), 1085(D 34), 1136(D 49), 1409(D 47), 1413(D 66), 2062(D 63)
91 tp(y) yḥm-wt, "upon (or 'at the head of') the yḥm-wt." 1951
92 tp(y) ndm-w ḫ(y), "at the head of the sweet-smelling ones," epithet of ḫr hnty yḥ-w. 1518
93 y tm wḥm ʾš-y t f, "not repeating his work." 1622(C 76)
94 ḫmty, "the gleaming one." 702(C 113)
95 Dwš-nṯr, "Morning-star," an aspect of Horus of Dewat. *1207*(D 61)
96 D(w)y, "of Dewat." *362*(D 45), *802*(E 108), 877(C 114), 1134(D 49), 1207(D 61), 1258(C 51), 1301(D 3), 1734(C 93)
97 ḫʾ y-y r, "red-eyed." 253(E 11)
98 ḫʾ r ty-py-ʾt R, "the red crown that is on the head of Re," epithet of ḫr hnty. 702(C 113)
99 ḫb-tḥrmw-t, "of ḫb-tḥrmw-t (a city)." 1993(C 105)

* ḫr ṣḥd as a unit is everywhere in Pyr. written without the determinative

regularly found (as in 1863) with the independent divine name ṣḥd.

* Of. 309 and 313: the king, in 308 and 312 equated with Osiris, is in 309 identified with ḫṣ w-ʾ, "him who is by himself." The parallel text in 313 has instead ḫṣ y r-d ʾ, "him who is upon his foot." In both cases the god is called ḫmty-nṯr-ʾ, "first-born of the gods," and is a solar divinity. Again in 306 the king, who seems to have become a solar Horus (cf. 304), is called ḫʾ w-nṯr, "more first-born than the eldest."*²⁸

* I.e., Set; cf. 204a.

* Ṣkn occurs as an independent divine name in *498*, 1440, *2186*.

* ḫmty occurs as an independent divine name in *498*, 1440, *2186*.

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B. Magical or Mystic Names—

1. *yḥ ymy ḫnhr* "spirit (dwelling) in the ḫnhr-barque," used of Ḥr ṣḥd. 633, 1637

2. *ym(y) ḫnw*, "(dweller) in the ḫnw-barque (Sokar's)." 138

3. *nwr-w* n-f t; ḫnhr n f ṣḥd, "he before whom earth quakes and the sky trembles." 143

4. *R*, "Re," used of Ḥr ṣḥd(y), Ḥr ṣḥm(y), and Eastern Horus treated as one god. 452

5. *ḥnw*, "ḥnw-barque (Sokar's)." 620

6. *Ḥr ymy ṣḥd-, "Horus (dwelling) in Sothis," used of Ḥr ṣḥd. 632, 1636

7. Ḥr ṣḥm t-ṛp t, "Horus, i— of the ṣḥm t-chapel." 767

8. Ḥr ṣḥd ṣḥd ṣḥd, "Horus, the son who avenged his father," used of Ḥr ṣḥd. 633, 1637

9. *ḥr ṣḥd ṣḥd-, "distant from the gods," used of Harakhte. 1693

10. *ḥḥḥ-šnfr*, "ruler of incense," used of Ḥr ṣḥd(y), Ḥr ṣḥm(y), and Eastern Horus treated as one god. 452

11. Ḥr ṣḥd ṣḥd ṣḥd, "blind in attack," used of the Horus hostile to the dead. 1268

12. Ḫm ṣḥd (or Ḫt-ṛp Ḫm ṣḥd), "great black (—)." 1658 (D 18)

C. Relationships—

I. Genealogical

1. *Yḥ t śḥd* (Yḥ t-śḥd t resp.) bore king as Horus who went about in protection of his eye (ḥn ṣḥd ṣḥd ṣḥd). 198

2. Horus is son of Isis. 1214 (G 3), 1640 (G 4)

3. Horus is son of Osiris. 22 (G 10), 146 (E 179), 179 (G 8), 465 (G 13), 466 (C 89), 795 (G 39), 898 (C 102), 969 (E 122, E 140), 1129 (E 5), 1331 (C 90)

4. Horus was born to Osiris, Set was conceived for Geb. 144

**Or ṣḥd ṣḥd** The n-wave might be genitive; and ṣḥd alone probably does mean "quake" in 516a. Besides, ṣḥd, which is found also in 581, 789, 956, 1183, 1270, 1357, 1855, and 2109, shows an initial n-w jar or -adzo everywhere else except in 1855a N. But in our same text (W) ṣḥd ṣḥd ṣḥd, without genitive ṣḥd, occurs in 128c, only four lines back.

**Blyt-ṛp ṣḥd** is a mystic name of king as Osiris in 580; ṣḥd ṣḥd ṣḥd alone (with fuller writing ṣḥd ṣḥd ṣḥd ṣḥd ṣḥd in 1349 and 207) is a chapel (shown by word-sign in 580 and 767, used as det. in 823 and 1349), located in Heliopolis (823) or in Dendera (207).

**Budge’s translation of**

(Liturgy of Funerary Offerings, p. 46) as "Sovereign of the divino Sa (Sa being ‘fluid of life’)," for which he credits Maspero, results from a misreading of the third sign as

and failure to distinguish between ṣḥd and ṣḥd, as was still done in the Pyramid Age.

**Used as mystic name of the hostile Ḫm ṣḥd ṣḥd ṣḥd ṣḥd ṣḥd (spelled Ḫm ṣḥd ṣḥd ṣḥd ṣḥd ṣḥd in 1274 (E 181)). Our Ḫm ṣḥd ṣḥd (spelled Ḫm ṣḥd ṣḥd in 1274) is found as verb Ḫm ṣḥd also in 951P.M., where ṣḥd shows the more exact radicals Ḫm ṣḥd ṣḥd ṣḥd used again in 951P.M. and listed in Erman (Glossar 99) with the meanings "etwas in etwas anreiben, einmischen."

**Km ṣḥd** is a mystic name of king in 628 and 1630, is a god in 1390, and is an enemy of the king in 1350. The name is used elsewhere (outside of Pyr.) for the Bitter Lakes.
C. Relationships—

5 Osiris is father of Horus. 13(E 86), 146(E 179), 176(G 11), 472(E 112), 493(E 4), 573(C 101), 740(G 16), 758(G 14), 898(C 102), 1215(G 3), 1330(G 9), 1406(D 204), 1658, 1682(G 23), 1730(G 19), 1799(D 261), 1860(G 20), 1980(G 25), 2115(E 163)

6 Horus is son of Atum. 874(H 6), 881(D 5)

7 Horus is a great one, son of a great one (or a-σων). 852

8 Horus of Dewat and the king are children (m-ω) of Nut. 1213(D 181)

9 Re calls himself brother 'of (Horus-)Soped'. 1863(C 104)

10 The cloud-lord (m-bry) Orion is father of Horus. 261(E 21)

11 Horus is son of Geb. 973(C 91)

12 Horns is son of Osiris. 466(C 89)

13 Geb is father of Horus. 973(D 234), 977(F 59)

14 Horns is son of Osiris. 466(C 89)

15 King as Osiris is father of Horus. 101(E 35), 103, 258(D 138), 580(E 18), 589(E 18), 640(C 63), 650, 767(E 18), 1334(D 15), 1335(E 59), 1550(G 21)

16 Horus was born to, and Set was conceived for, the king. 142

17 King was born to Horus, was conceived for Set, and received his purification in the Heliopolis-nome from his father Atum. 211

18 Horus of Letopolis had offspring. 2078

19 Horus the son of Osiris had an eldest daughter (dwelling) in Kdm (σων Kdm). 1008(E 75)

II. Position Occupied by Horus in Relation to Other Divinities

20 Belongs to Isis. 741(G 2)

21 Heir of his father. 316(D 7, G 54)

30 'Mighty over' him of Ombos. 6-8 and 786(A 85)

* Children of Nut are mentioned again in 823, where probably Horus and Set are meant.

* For complete references to the four Horus-sons, see Supplement.

* Italics here and following refer to the Supplement.

* But in 1977d (E 76) same phrase has pronoun k referring to king as Osiris. A 'related' Kdm (σων Kdm) occurs in a broken and unintelligible passage, 1970b.
C. Relationships—

31 For relation to Nḥb-k1-w, see 346(C 35)
32 Ḥmnws, Eastern Horus, Eastern Soul, and Harakhte, treated as one god, is one who oversees (n3 hr-dtyi) the gods (ntr-w) without any god overseeing him. 1479
33 For relations to the gods, see also 301(D 263), 454(F 89), 466(C 89), 853(D 2), 805(C 99), 1458(E 123), 1693(B 9)
34 Re-Harakhte a compound divinity. 1049(D 60)
35 King, like (yū) Har(akhte), is summoned by Re and receives offering from Nḥb-k1-w. 346
36 For relations to Re, see also 452(B 4), 702(C 113), 2046(D 40)
37 For relation to 'the maiden' (hum-t), see 206(D 23)
38 For relations to Sekhmet, see 138(B 1), 1823(C 97)
39 Hr knty mn-wt-f (mny t-f resp.) seems to be identified with Stnty nb-Snb-t. 804 and 1015(C 85)
40 Hr ṣpd is in Sothis. 632 and 1636(B 8)
41 Horus-Škn a compound divinity. 1734(C 93).
42 Knows the worthies of the (Sun-)god (jspw-ntr). 815PM(A 55)
43 Heir of Geb. 1489(D 25)
44 For relation to Morning-star (Dwl-nfr), see 1207(D 61)
45 Is in Osiris the king. 19(F 43), 21(F 63), 55(F 43, F 77), 583, 831(F 43)
46 Is near (yūn m) king. 1234
47 Horus, youthful, child (nbn ḫd), is told of ascent of king to sky. 1320

III. RELATIONS TO HORUS ON PART OF OTHER DIVINITIES

a) Actions of Other Divinities toward Horus

50 Actions of ḫr. See 555(D 169)
51 Isis and Nephthys prevent that Eastern Horus, Horus lord of men, Horus of Dewat, and Horus lord of the Two Lands decay. 1258
52 After avenging king, Isis and Nephthys have given him to Horus. 584
53 Actions of Isis. See also 1140(C 96)
54 Osiris speaks to Horus when latter has plucked out evil (from king). 1978
55 Actions of children of Horus (mšţ-w-Hr). See 1823(C 97)
56 Nut has taken Horus and Set and their sorceresses (wr t-hk3-w, = crowns) to be her two eyes. 823
57 These two great and powerful gods (ntr-wy ypw wr-wy 'y-y) who preside over the Field of Rushes (1690) cause that king live (again) and nhr the seasons (y tr-w) of Harakhte. 1693
58 "These four gods who stand (leaning) upon the d'm-etaves of the sky" announce king to Re and Harakhte. 348

"Parallel text of 339 defines these gods more closely as "these four first-born spirits presiding over the curly-haired ones (µnb w ḫm3-w knty w bsk3y-w), who stand in the east side of the sky leaning (dir) upon their d'm staves": in 340 they announce the king to Re and Nḥb-k1-w.
C. Relationships—

59 Re-Atum gives not king to Osiris nor to Horus. 145
60 Actions of Re. See also 351 etc. (D 32), 362(D 45), 1103(D 33)
61 \(\text{Hnty ymnty-w}\) brings food and offerings for \(\text{Hr Hnty pr-w}\). 133
62 Geb brings Horus to Osiris the king to aid latter. 590, 612, 634
63 Geb has caused that Horus see his father Osiris the king. 640
64 [Osiris the king] is bidden to put [his son] Horus within him. 44
65 King spreads out his arms behind Horus (i.e., embraces him as his ka, cf. D 192). 585, 636
66 King is bidden to loose Horus from his (cumbersome) regalia (\(\text{ss}^{(a)}\)), that latter may punish followers of Set. 1285
67 King as Osiris is bidden to awake for \(\text{r\, n}\) Horus and arise against \(\text{('h\, r)}\) Set. 793, 1259
68 King is bidden to awake for \(\text{r\, n}\) Horus and arise for \(\text{('h\, n)}\) Set. 1710
69 King satisfies the two gods Horus and Set with a food-offering, so that they are satisfied and \(\text{sp}$\). 1148
70 Osiris the king is bidden to ascend to Horus. 586, 645
71 King has come to Horus. 1407, 1489, 1558(E 24)
72 King comes to Nut, having thrown his father to earth and shaken off \(\text{f(h)}\) Horus behind him. 250
73 King has come to \(\text{Hr S\,yt(y), Hr \,ksmt(y), and Eastern Horus treated as one god. 450}
74 Actions of king. See also 142(D 168), 337 etc. (D 36), 342(D 35), 360(D 38), 927 etc. (D 37), 999(D 39), 2056(D 165)

b) Position Occupied by Other Divinities in Relation to Horus

1. By others than the king:

75 By \(\text{H\,py, Dw1-mw\,t\,f, Ym\,ty, and Kbh-\,sn\,\,w\,f.} See 601(C 4), 2101(D 208)
76 Geb has mystic name "Horus not repeating his work \(\text{(Hr y tm whm kg\, t\, f).}"
1622
77 Hostile serpent is asked: "Art thou Horus? . . . Art thou Set?" Apparently negative answer is expected. 685

2. By the king:

IDENTIFICATIONS

78 King is Horus, following context lost. 2147
79 King is Horus who came forth from the Nile \(\text{(pr m H\,py)}, the bull that came forth from the walled town \(\text{(np\,t\,w) pr m ynb\,t)}\), the \(\text{g\,t\,-}\)serpent that came forth from Re, the \(\text{y'r\,-}\)serpent (uraeus) that came forth from Set, say the gods. 2047
80 King is Horus who came forth from the \(\text{\,nt}\,-}\)serpent. 681
81 King has mystic name "Horus master of his people \(\text{(Hr hry-d\,d\,rby\,t\,f).}"
644
82 King is called "Horus presiding over the spirits \(\text{(Hr Hnty y'h\, w).}"
300
(by Re)

Breasted here suggests "bonds": but in all the other Pyr. occurrences of \(\text{t}\) (1089, 1373, 1607[D 285-87] and '1555') it seems to be used for "adorn" or "adornment."
C. Relationships—

83 "Horus (dwelling) in the sea, Horus presiding over the spirits (Hr ymy wld wr, Hr hnty yk:i w)" are mystic names of Osiris or of king. 1505

84 "Horus preising the spirits, star which ferried over the sea (Hr hnty yk:i w, Hr d1 wld wr)" are mystic names of Re or of king. 1508

85 King is called "Horus presiding over his 'thighs' (Hr hnty m:n.wt-f), S[twty, lord of Shw.t." 804(by Re), 1015P(by Anubis)

86 King is called "Horus presiding over his mny-t." 1015N(by Anubis), 1719(by Re)

87 King has mystic name "Horus of ².t." 1257P

88 King is Horus, the young child with his finger in his mouth (hrd nhr db f m r:\:f). 664

89 King is Horus the son of Osiris; is the first-born god, son of Hathor; is seed of Geb. 466

90 King is Horus, is 'the son whom he loves (st mr-f)' of his father Osiris. 1331

91 King is Horus, son of Geb. 973

92 King is Horus who went about in the protection of his eye (kn m s1-yr-t-f). 195, 198

93 King has mystic names "Horus of Dewat, Horus-Škt'n, Horus (following lost)." 1734

94 King is Horus who adorned his eye (Egypt or some part thereof) with both his arms (db f yr-t-f m \\:<wy fy tm-wy>). 1596

95 For king as Horus, see also 148(D 180), 316(D 7), 436(G 50), 493(E 4), 503(D 69), 723(D 93), 800(D 51), 852(D 132), 853(D 2), 1086(D 34), 1294(D 194), 1301(D 3), 2036(D 29, C 111), 2037(D 62)

COMPARISONS

96 Isis the Great dries (king) as if he were Horus (If r yk). 1140, ([1733])

97 [Children of] Horus [are to carry] king [like (my) Horus in (Sokar's) hnw-barque.] 1823

98 King bød'a his waters etc. like (yö) Horus, and 'distinguishes' (wp) them like Wepwawet. 2032

99 King sits before divine ennead like (yö) Geb, like Osiris, like Horus lord of men and gods (nb-p-t nfr-w). 895

100 King is like (yö) Horus ———. 1915

101 King comes to 'Anubis' like (yö) Horus when he had avenged his father Osiris (nd n f yk f Ysp). 573

102 Isis and Nephthys grieve for king as if he were (yö) Horus who avenged his father Osiris (nd yk f Ysp). 898

103 King dawns like (yö) Horus presiding over the living (hnty 'nh w), like Geb, and like Osiris. 2103

Suffix t is error for either k or j.

101 Tho a following Horus may be initial of nd yk-f, "avenger of his father," as written in 898N, or possibly of nhn, "young," as in 1320P.

102 Cf. 574a.

103 Yo seems to be an error, for context clearly treats king not as Horus but as Osiris.
C. Relationships—

104 King hears Re’s speech as if he were the god, as if he were Horus

(when Re says): “I am thy brother, even ‘(of)’ Soped.” 1863(cf. C 9)

105 King commands the hnmn·t-people like (yd) Min (dwelling) in his house
and like Horus of ḫb·ḥrw·t. 1993

106 For other comparisons of king with Horus, see 4(D 42), 5(D 72), 206(D 274),
346(C 35), 353 etc. (D 44), 362(D 45), 659(D 50), 684(D 14), 768(D 8),
795(G 39), 798 etc. (D 9), 810(D 1), 874(H 6), 881(D 56), 891(D 57),
953(D 232), 1013(G 28), 1089(D 285), 1113(D 19), 1294(D 194), 1373
(D 288), 1507(D 287), 1539(G 18)

MISCELLANEOUS RELATIONS OF THE KING TO HORUS

107 King as Osiris has ascended before (m bib) Horus. 576

108 King’s right side is in Horus and his left side is in Set. 601(C 4)

109 King as Osiris has shone (or ‘become a spirit’) in (or ‘through’) Horus
(yḥ ē n· k ym· f). 633, 1637

110 King as Wnq, son of Re, is announced to “these two great and mighty gods”
(Re and Horus; cf. 951). 952

111 King has come from (or ‘as’?) Horus (ym· f). 2036

112 King knows (rḥ) the god (nfr), Re, Thoth, ḫr ṣpd, ymy Dwt·t, and the bull
of the sky (kḥ-p·t); and each of these is hidden to fail not to recognize
(m ḥm) bm. 327-32

113 King is greater than (r) ḫ ṭmḥty, “the red crown on head of Re (dḥr·t
tpy·t R’).” 702

114 King is that single star ascending in east of sky, who has not given his body to
Horus of Dewat. 877

115 On miscellaneous relations of the king to Horus, see also 27 etc. (D 267),
133(D 4), 301(D 263), 467(D 224), 535(D 198), 582 etc. (D 192), 856
(D 223), 888(D 5), 1218(D 6), 1254(D 196), 1355(D 269), 1406(D 204),
1690(D 264), 1824(D 104), 1827(D 97), 1988(D 26)

c) Attitude of Other Divinities toward Horus

116 Horus is beloved son of Osiris. 179(G 8), 1331(C 90)

117 The watchers (wrš·w) purify themselves for Horus. 1945

118 Sky (p·t) purifies itself for Re, earth (ṭ) purifies itself for Horus. 951

119 The gods fear before (nr n) Horus. 1794

120 On attitude of ‘Re, Eastern Horus, and Harakhte, as one god’, toward
Horus, see 1038(D 266)

121 Ṛn·n·t ṭ loves Horus. 454

122 Horus is beloved son of king as Osiris. 11, 644

123 [King loves] Horus. 45

124 King as Osiris is to show himself gracious to Horus. 103, 611

125 King as Osiris is entreated to accept and be satisfied with the speech of
Horus. 611, 646

126 Heart of king is satisfied with Horus. 897

127 King has praised Re, Eastern Horus, and Harakhte. 1087

128 King is to be satisfied with eyes of Horus. 103(F 425), 583(F 426)
D. Nature—

I. Attributes and Powers

a) Physical

1. King lives as lives Horus presiding over Letopolis. 810
2. King as “the sole one” (next called Horus, long-striding, mighty over the horizon, mighty over the gods) shall endure always. 853
3. King ascends as (m) Horus of Dewat, presider over the Imperishable Stars, and sits upon his marvelous throne at head of his celestial lake (ḥnḏw-k bꜣ3 tp mns ḳ ḫḥw), living as the scarab-beetle lives, enduring as the ḥḏ-column, for ever and ever. 1301
4. King lives on that whereon Horus presiding over estates lives, eats and drinks of latter’s provisions; ḫḏ and ḫḏ-r-t are his food. 133
5. King lives on that whereon Horus, lord of the sky, lives, by command of the latter. 888
6. King is to eat and drink of the provisions of Morning-star, Horus of Dewat etc. 1218(E 91)
7. King is Horus, the heir of his father; he is the goer and comer, the fourth of these four gods who fetch water, set down the offering (ḥb3-d-t), and ‘do — with’ (ywr w ḥ QtGui), the thighs of their fathers. 316
8. The going (ẖm) and goings (ẖm-w) of king are those of Horus. 768
9. King goes (as) Horus goes (ẖm); he speaks (as) Set speaks. 798, 1715
10. The sleepers (ḥḏr-w), the watchers (wḏr-w), and Horus are all bidden to wake. 1011
11. Ḥsmn, Eastern Horus, Eastern Soul, and Harakhte, treated as one god, wakes in peace. 1478
12. Horus presiding over the spirits, Re, and Mdy (= Re?) wake in peace. 1518
13. Horus ‘collapses’ (ẖbn). 503
14. King stretches bow-string as (ḥḏ ṣḏ t ṳ m) Horus, draws ‘slip-noose’ as (ḏḏ ṳ Ṱm t ṳ m) Osiris. 684
15. Horus is able (ḥḏm) himself (alone) to avenge his father Osiris the king. 1334
16. Horus ‘is not wnk’. 611, 646
17. Horus and Set are each sound ‘of body’ (ḥḏ ṳ n ḥḏ t ṳ f; or ‘sound because of himself’, i.e., each causing his own soundness). 683
18. Horus is black and great (or ‘very black’) in his name of Km ṳr. 1658
19. King’s sweat (ḏḏ t) and odor (ḥty) are those of Horus. 1113
20. On physical nature of Horus, see also 7–8(A 14), 25 etc. (E 17), 103 etc. (A 19), 143(B 3), 206(D 23), 253(E 11), 436(G 50), 457(H 4), 663–64(A 77), 695(H 5), 852(G 27), 854(A 17, A 79), 1207(D 61), 1214(G 3), 1268(B 11), 1320(C 49), 1622(C 76), 1807(A 13), 2032(C 98)

b) Spiritual

21. See references to Horus as a god (ntr) under A 41–49
22. Horus has become more a soul and more mighty than his father Osiris, and Set than Geb (ḥḏ n k ṳr ṳ f ḫḏm n ṳ k ṳr ṳ f). 144
23. King as Set suffers not destruction nor ‘cessation’ (ḏḏ ṳ t ṳ t ṳ t) (ḏḏ ṳ yr ṳ t ṳ t ṳ t), but is more a soul and more mighty than the Southern gods and their spirits; king as Ḥr ḫnty has same qualities in relation to the Northern gods. 204–6
24 Horus, lord of the green (cosmetic?), has become a soul and a prepared one (b₁-n·k ḫpḥ-n·k).
25 To Horus, heir of Geb, 'so-called of Atum, belongs everyone whom the two enneads mention and everyone whom he (himself) mentions (n₁-k tm dd w pḥts ty n ḫpḥ-n·k); or possibly 'all which the . . . enneads say and all which thou sayest'.
26 Righteousness (m²·t) of Horus is that of the king. 1988
27 Horus purifies himself in Pe and comes purified to avenge [his father]. 2190-91

c) Celestial
28 Sbn wr₃₆ is filled with splendor (ḥpḥ) of Ḥr Ṣḥ₃(y), Ḥr ṣḥ₃mt(y), and Eastern Horus, all considered as one god, as latter ascends in splendor from horizon. 455
29 Ṣḥ₃(ṣ·wbn) as Horus. 2036
30 On celestial nature of Horus, see also 362(D 45), 585(E 155), 612 etc. (E 157), 633 etc. (C 109), 636(E 156), 702(C 113), 1508(C 84)

II. HABITAT

a) Horizon
31 Harakhte ferries over on the two floats of the sky to horizon to Re. 337
32 Re and Harakhte ferry over on the two floats of the sky to horizon to each other’s presence. 351, 358, 926, 932
33 Horus ferries over on the two floats of the sky to Re, and Re ferries over in same way to Harakhte. 1103
34 Horus, the Horizon-god (ḥpt₃ty), Ḥr ṣḥ₃mt, Eastern Horus, and the king as Horus of the Gods each ferry over on the two floats of the sky to Re to horizon. There king receives his throne (/ns·t) in Field of Rushes and descends to southern region of Field of Offering. 1084-87
35 Ḥr (ḥṣmt) and king ferry over on the two floats of the sky to horizon to Harakhte. 342
36 King ferries over on the two floats of the sky to horizon to Harakhte and Re. 337, 351, 358
37 King ascends (pr) upon the two floats of the sky to horizon to Re and Harakhte. 927, 933
38 King is ferried ‘across Lily Lake’ to horizon to Harakhte. 359-60
39 King is ferried over to Re and Horus of the Gods to horizon, his station being on east side of sky. 999-1000
40 Horus sails with king to horizon in barque of Re, and together they judge the gods in horizon. 2046
41 King ascends and is hailed by Horus in horizon. 2019
42 King controls (ḥṯmn m) horizons like (ḥṣḥ) Harakhte. 4
43 Note additional occurrences of Harakhte (Horizon-Horus) under A 3; for other connections with horizon, see also 7b(A 30), 372(E 94), 455 (D 28), 741(G 2), 853(D 2)

Equated with Re in 200-201 and 209.
Equated with Re? Cf. 2045.
D. Nature—

b) Sky

44 King is born in east of sky like (y6) Har(akhte). 353, 928, 934

45 Re has [taken] king to east side of sky like (y6) Horus of Dewat, the star that illumines (up$n) the sky. 362

46 The double doors of sky and of firmament (k$bhw) are opened at dawn for Horus of the Gods, Harakhte, Eastern Horus, $Hr Ismty, and the king, that each may ascend in Field of Rushes and purify himself in Field of Rushes. 525–29

47 The double doors of sky and of firmament are opened for Horus of the Gods, $Hr Ismty, Eastern Horus, Harakhte, and the king, that each may ascend and purify himself in Field of Rushes. 1408–11

48 The double doors of sky and of firmament are opened for Horus of the Gods, Eastern Horus, $Hr Ismty, Osiris, and the king, that each may ascend at dawn and purify himself in Field of Rushes. 981–85

49 The double doors of sky and of firmament are opened at dawn for Eastern Horus, Horus of Dewat, $Hr Ismty, and the king, that each may descend (sic) and purify himself in Field of Rushes. 1132–37

50 The double doors of sky are opened for king to go forth from them like (y6) Horus, like the jackal upon his side. 106 659

51 King ascends to sky as (m) Horus who is upon the $dd of the sky. 800

52 Horus upon $dd of sky is entreated to give his arm to king when latter ascends to sky. 1036

53 The ways of the Bows (to3·wt·pd·wt), which cause (one) to ascend to (i.e., lead up to) Horus, are kept clear for king when he escapes to sky. 801

54 Horus purifies king in the firmament (k$bhw). 841

55 Horus (here called bi ymy dkr f, 'Soul dwelling in his blood') received his seat in zenith (wpwt) of sky, in the place wherewith his heart was satisfied, that he might course sky and wander over Delta and Upper Egypt (s3$t 'yd$h·w1 $m$'). 854

56 King takes wrr·t-crown in sky like (my) Horus, son of Atum. 881

57 King has coursed sky as (m) Harakhte. 891P

58 House of Horus (bt·t-$Hr) is in sky. 1025–27

59 House of Horus is in the firmament (k$bhw). 1327

60 King traverses (hns) firmament in wake of Re-Harakhte. 1049

61 Morning-star, Horus of Dewat, divine falcon, 'bright green' ($vWd, a bird), same divinity in four aspects, is called child of the sky; and his four contented faces see that which is in Kns t and drive away the 'dew' (k$nm) from the offering-tables. 1207

62 King as Horus ascends to Re, 'seizing' Nut (the sky) by the forelock. 2037

104 Anubis; cf. 2001.

105 MN have sn$hm, "a grasshopper."

107 Text reads y·nd br·k m f$ ·w k yp$w $Hr·w $H$p·w, "hail to thee with these thy four contented faces."

108 This passage reads literally: "N. ascends unto him (Re), Horus 'seizes' (wrr) Nut by the forelock (wp·t with hair det.)." The verb wrrm clearly occurs in 524c. Breasted translates wp·t as 'forelock' in 401a (Development of Religion and Thought, 127).
D. Nature—

63 King puts himself on way (w₁-t) of Hr šemty, wherein latter leads the gods to the beautiful ways (w₁-w₁) of the sky and of the Field of Offering. 2062

64 On Horus in sky, see also 7b(A 33), 70(F 427), 304(D 210), 502(E 113), 534(D 135), 802(E 108), 815(E 114), 888(D 5), 999–1000(D 39), 1010(E 115), 1301(D 3), 1465(E 118), 1979(E 173), 2090(F 199), 2091(F 119)

c) Field of Rushes (ḥḥ-t-ytr-w)

65 Horus of the Gods, Hr šemty, Osiris, and the king each ascend at dawn after purifying themselves in Field of Rushes. 986–89

66 If Horus of the Gods, Hr šemty, Eastern Horus, and Harakhte make an ascent to purify themselves in Field of Rushes, king shall do likewise. 1412–15

67 Re, Horus, and king have purified themselves in Field of Rushes.10a 1430

68 For connections with Field of Rushes, see also 525–29(D 46), 874(H 6), 981–85(D 48), 1084–87(D 34), 1132–37(D 49), 1408–11(D 47)

d) Way (w₁-t) of Horus11a

69 King passes along a way made by the gods, for he is Horus. 503

70 Way of Horus is bidden to extend its hand (ḥr ḫn-j)11a and its two arms (ḥḥ-wr) to king. 607

71 On way of Hr šemty, see 2062(D 63)

e) Dewat

72 King presides in Dewat like (yḥ) Horus, presider over Dewat. 5

73 Hr ṣpd and ymy Dw₁-t in vocative have interchanged places in W and T texts of 330 and 331. Are they identified?

74 See also the references to Horus of Dewat under A 96; still other connections appear in 372(E 94), 390(E 111), 1959(F 209)

f) Yi-t-regions

75 King circles (dbn) the Horite regions and the Setite regions. 135, 1735

76 [King circles his] Horite [regions] and his Setite regions like Min. 1928

77 King circles the Horite regions; he invades (dhdmn) the Setite regions. 2099

78 King is bidden to go to give command to the regions of Horus, of Set, and of Osiris. 218, 222

79 The region ‘of Geb’, that of Horus, that of Set, and the Field of Rushes praise king. 480

80 The regions of Horus, those of Set, and the Field of Rushes praise king. 994

81 Horus is greeted in the Horite regions, Set in the Setite, and Yirw in the Fields (so W; N has ‘Field’) of Rushes. 487

82 King belongs to that distant palace of the lords of kas where Re is at morn (du₁-w; or ‘is praised’), in the Horite regions, in the Setite regions. 598

10a Cf. also connection of Horus with Lake of Rushes in 510 and 1247(E 95–96).

11a Cf. “ways of Khoprer” in 305, and “ways of the Bows” in 801(D 53).

11a See Lacau, Rec. de Trav., XXXV, 220.
Horus in the Pyramid Texts

D. Nature—

83 King is to inhabit his Horite regions and wander over (\textit{wnum}) his Setite regions. 770
84 The Fields of Rushes, the Horite regions, and the regions of Set are all for
85 The gods who have gone to their kas (\textit{s(y)n n \textit{k1-wn sn)}) live in the Horite
86 Sky, earth, Field of Rushes, Horite regions and Setite regions, cities and
87 Regions of Geb', those of Horus, those of Set, and the Field of Rushes are
88 Anubis has commanded that king descend as Morning-star and invade
(	extit{\textit{dndn}}) region of southern Horus and region of northern Horus. 1295

\textit{g) Earthly Localities}

89 The remedies of Horus have been applied\footnote{Breasted renders: "'the offering of Horus is offered'," but \textit{phr}, "food-offering," is masc. In 818a, the only certain Pyr. occurrence of this root with such meaning.} (\textit{phr phr-\textit{at-Hr}}) in Abydos
\textit{(\textit{\textit{bdwt})}, 'even the \textit{wy}-t-bread of' Osiris. 1122
90 Horus comes forth from Khemmis (\textit{\textit{b-by-t}}), and Pe (\textit{\textit{P}}) arises for him. 2190
91 Double Horus (\textit{\textit{Hr-wy}}), presider over estates, is called also Great One
(dwelling) in Heliopolis (\textit{\textit{Ymun}}). 695(H 5)
92 For Heliopolis, see also 1614(F 72)
93 King's soul stands among the gods as (\textit{\textit{m}}) Horus (dwelling) within \textit{Yrw.}
723
94 Delta (\textit{\textit{Ydh-wt}}). 854(D 55)
95 The Horus hostile to dead is bidden to begone to \textit{\textit{np-t}} and to \textit{\textit{Ntr(w)}}. 1268
96 Pe (\textit{\textit{P}}). 2190(D 90, D 27)
97 King [as Osiris] is mighty [over Delta ('Mh') as (over) this Horus.] 1827
98 Hieraconpolis (\textit{\textit{N\&n}}). See references in A 39
99 \textit{Nw.} 1268(D 95)
100 Letopolis (\textit{\textit{Hm}}). See references and notes under A 63 and A 70
101 \textit{H\textit{3}-t.} Proper reading of \textit{\textit{\textit{S\&\textit{t}}-\textit{t}} (D 103), q.v.
102 King has trodden upon 'the Horite city of \textit{\textit{Sbn}}'.\footnote{Breasted: "'the \textit{ab} of the city of Horus'."} 244
103 \textit{\textit{S\&\textit{t}}-\textit{t}}. 450 ft. (C 73, D 28), 1257(C 87)
104 King as Osiris [is mighty] over Upper Egypt (\textit{\textit{Sm}}) as (over) this Horus.
1824
105 Upper Egypt. See also 854(D 55)
106 \textit{K\textit{n\textit{\textit{a}}}-\textit{t}}. 920-21(D 229), 1207(D 61)
107 The Two Lands (\textit{\textit{\textit{t\&\textit{\textit{w}}}}}). 6-7(A 20), 1258(C 51)
108 King begot (or 'is child of') Horus (dwelling) in \textit{\textit{Db\&\textit{\textit{hrw}}}-\textit{t}}, like (\textit{\textit{y\&}}) Set
(dwelling) in \textit{\textit{H\textit{nhn}}-\textit{t}}. 734
109 \textit{Db\&\textit{\textit{hrw}}}-\textit{\textit{t}}. See also 1668(D 190), 1993(C 105)
D. Nature—

**h) Miscellaneous**

110 Eastern (ȳdbty). See references under A 2, also 150(E 121)
111 Ȳbd-ḥnt. '1951 (A 91)
112 The two regions (ȳdb-uy) shall be withheld from Horus,111 if Sun-god prevents king from coming to place where Sun-god is. 1436
113 King sees those who are in the palace ('h),11 namely Horus and Set. 141
114 Sea (w̄d w̄r). 1505(C 83), 1508(C 84)
115 The broad hall (wūh-t). 905(E 90)
116 Among the falcons (byk-w). '1672(E 164)
117 House or estate (pr). 1294(D 194)
118 Morning-barque (m̄nd-t). 1479(D 124)
119 As Horus does not pass the night behind the lake (n ḫr ḥdr ḫmr),114 nor is Thoth left boatless,116 so king too is not left boatless. 1429
120 Jackal-lake (m̄r-sld). 372(E 94)
121 Celestial lake (mr ḥbhw). 1301(D 3)
122 "They" (obscure) row Horus at his ascent from (m; or 'in'? ) Mh-ỉt wk-t. 1131
123 Northern (mh̄ty). 1295(D 88)
124 Ḫsmnw, Eastern Horus, Eastern Soul, and Harakhte, treated as one god, passes the night in evening-barque (m̄škt-t) and wakes in morning-barque (m̄nd-t). 1479
125 Rp (-) chapel. 767(B 7)
126 Southern (rsнw). 1295(D 88)
127 Ḧnw-barque. 138(B 2), 620(B 5), [1823](C 97), [1824](E 105), '1826*(E 106)
128 The Great House (ḥt-t Ỉ-t, probably in sky). 373(E 110)
129 The double doors of the ỉ-t-region116 are opened for Horus, and those of 'the meadows' (šdb-wt) for Set. 518
130 The star Sothis (Spd-t). 632 and 1636(B 6)
131 Great field (ḥt-wk-t) of Morning-star, Horus of Dewat etc. 1217(E 91)
132 The caverns of the lookout (tph wk-.ptr ḫw) are opened for king as Horus; the footsteps of radiance are loosed (tnfḥfḥ nmr wk-ybdw) for him. 852
133 Ḫndrw-barque. 633 and 1637(B 1)
134 The king. 19 etc. (C 45), 44(C 64), 636(C 46), 1633(C 47)

III. Attitude of Horus toward Other Divinities

135 Nbyw-t (a goddess?) in sky is beloved of Horus. 534
136 Ḥ̄py, Yms lý, Dw̄l-mw-t f, and Kbh-hn w f are beloved children of Horus. 1548
137 Horus followed and loved Geb. 1625(G 51)

111 Breasted interprets that Horus shall be prevented from inheriting Egypt as successor of the Sun-god.
114 I.e., as Breasted notes, he does not have to remain without crossing it.
116 These phrases picture Horus as sun and Thoth as moon crossing the sky.
118 The nile form Ḫ̄py-phasis occurs in 1369 and 2017. Cf. also the vocative Ḫ̄py in a serpent charm in 421 and 668.
D. Nature—

138 Horus is satisfied with his father (the king); Atum is satisfied with his years. 258
139 Horus is to be satisfied with Osiris the king. 584
140 Horus loves his messenger the king. 535(D 198)
141 Horus has loved Osiris the king. 609
142 Horus has loved his father the king. 1633
143 Horus is not distant from Osiris the king. 610
144 Horus comes rejoicing at approach of king and of his eye which is upon latter. 2076
145 As to attitudes of Horus, see also 592 and 650(D 147), 1088(D 266), 1148(C 69)

IV. Parts of Body

146 Incense is in limbs (tyw • w') of Horus. 116
147 Heart (yb) of Horus rejoices in presence of Osiris the king. 592, 650
148 Heart (yb). See also 71(F 428), 585(D 176), 854(D 55), 1640(G 4)
149 White teeth (yb h w h2 w) of Horus (onions ?) are offered to Osiris the king. 35, 79
150 Eye (yr • t) and eyes (yr • ty). See section F as a whole.
151 A hostile bull's head is in hand (c) of Horus, his tail in hand of Isis, and Atum's fingers are on his horns (wp t). 1302
152 Arm (c) of Horus is behind king, and arm of Thoth —. 1570
153 Horus has caused that his arm 'revert to' (phr c f n) [king]. 2213
154 Arm and arms. See also 741(G 2), 1036(D 52), 1243(E 109), 1588 etc. (F 91)
155 Nose (Jnd) of Horus or of Sobk (or of Sobk ?) breathes perfumes. 456
156 Pk-bread and qid-bread came forth from loins (m3 • t) of Horus. 378
157 Thighs (mn • wt). '804 etc. (A 68)
158 Tip of breast (tp n mnd) of Horus, of his body, is offered to king. 32
159 Breast of Horus is offered to Osiris the king. 91
160 Horus and Set respectively were purified and healed from the wounds they had given each other by the spittle (y3) which came forth from the mouth (r3) of Horus and by the spit (ykt) which came forth from the mouth of Set. 850
161 Mouth. See also 663-64(A 77)
162 Arm (rmm) of Horus fights in behalf of shd • w of sky, whom Re causes to live (again) every day. 449
163 King descends ... on shoulders (rmn • wy) of Horus. 138
164 Horus has set king (upon) his shoulders. 1471
165 King sits at shoulder of Horus and spits on his temple (smn).111 2056
166 Ointment which was in forehead (h • l) of Horus is put in forehead of king. 52
167 Forehead. See also 83(F 246), 139(F 121), 453(F 38), 742(F 39, F 158, F 217)

111 King does same for Osiris in 2055.
D. Nature—

168 King spits on face (hr) of Horus to expel the 'wickedness' which is upon him (nkn yr f), and y'h'w's testicle of Set to expel his 444.

169 yr and Horus each bare the other's face. 555
170 Face. See also 973(D 234), 1207(D 61)
171 A serpent is called bnhf t of Horus (with flesh det. in W). 245
172 Neck (bbh). 1213(D 181)
173 Body (h t). 647(C 24)
174 Temple of the head (smt). 2056(D 165)
175 'Talons' (bn'w; or props of some sort?) of Horus and wings of Thoth are bidden to ferry over the king. 1176
176 Bones (krw) of Horus nwüw and his heart (yh) beats. 585
177 Foot (dhw). 681(G 42)
178 Blood (dsr). 854(D 55)
179 Body (d t). 32(D 158)
180 King's head (ddj) is that of Horus of Dewat, his forehead (m hnt) is that of Hnty 'yr ty, his two ears and again his two eyes are the two daughters of Atum, his nose (fnw) is that of the jackal, his teeth are Soped, his arm(s) are Ymty and Dw3-mw t f, his legs are Ymty and Khh-sn w f, and his members ('w) are the two daughters of Atum. 148-49
181 The two children of Nut (namely Morning-star, Horus of Dewat etc. and the king) embark on the sea, each wearing on head ('dlfd) and neck (bhh) garlands (wfh w) of the yh-tree. 1213
182 Head. See also 1239(F 197)
183 King has turned (stp) to sky at the two fingers (db' w) of the god, the lord of the ladder (Horus, cf. 973-74). 980
184 King's mouth is opened by Horus with his little finger (db' ndk). 1330(G 9)
185 Finger and fingers. See also 372(E 94), 663-64(A 77), 1208(G 32)

V. Elements or Phases of Personality

186 Spirit or spirithood (y'h). 633 etc. (B 1), 795(G 39)
187 Soul of Horus is not repelled (n hsf b1 f). 253
188 Horus becomes a soul. 580, 767
189 Soul. See also 144(D 22), 206(D 23), 457(D 24), 854(D 55), 1209(G 32)
190 Name (rm) of Horus endures in Db'brw t. 1668
191 Horus, Set, Thoth, Sp3, Osiris, Hnty 'yr ty, and the king go (sy), each with his ka (hn k t). 17
192 King as Osiris is ka of Horus. 582(E 22), 610, 647(E 22), 1609, [1832]
193 Eye of Horus was 'before' (hry t c wy) his great kas and upon (tpy t) his many kas. 2087

VI. Subordinates

194 Horus of Hieraconpolis has given to king as to Hr ymy pr f, as to the presider presiding over the mighty, his spirits the jackals (y'h w f sib w). 1294

* Breasted: "dance."
D. Nature—

195 Spirits. See also 800 etc. (A 64), 969N(E 140).

196 King comes as messenger (yp(w)t(y)) of Horus. 1254

197 'Priest'\textsuperscript{118} has come to Osiris the king as messenger of 'Horus' (yp(w)t(y)-tfrw). 1686

198 King is beloved messenger (ynw) of Horus, Set, and Thoth, for he brought (so T; N has 'brings') to them their eye, testicles, and arm (last in N only). 535

199 Messengers of Horus go, his couriers run (sy yn:w f br 4yn:-w f) to announce coming of king to Re.\textsuperscript{120} 253-54

200 Messengers of Horus go, his couriers run, his heralds hasten (ntl y-hw(w) t(y)-w f)\textsuperscript{119} to announce coming of king to Re. 1861-62

201 Doorkeeper of Horus, |gate-keeper| of Osiris (yr(y)-t(y)n n Hur tyyry-rrw-t n t Ysyyr) is bidden to announce king to Horus. 520

202 Yḥm:wt. '1951'(A 91)

203 Isis. 584(E 62)

204 King judges (wdc mdw n) the gods like (y&y) a king, like the deputy (ydty; or 'successor') of Horus, that he may avenge Horus's father Osiris (N has: 'who avenged his father Osiris'). 1406

205 Horus stands before the living (ḥnty nḥḥ:w). 1232

206 The living. See also 2103(C 103)

207 Wr-š.f (Great is his ka'), the butler (wdpw) of Horus, mighty in counsel (ḥhm-sh) of Re, eldest of the palace (šmšw-yś-t) of Ptah, is bidden to give to king a joint of meat (wr). 580, 566

208 Horus comes to king, equipped with [his] souls (bšt w), namely Ḥḥpy, Dwš-mq-t.f, Ymśty, and Kbh-šn-w.f, who bring to king his name of 'Imperishable.' 2101-2

209 People (pš-t). 14 etc. (A 34), 895(C 99)

210 There is conflict in the sky ... and the divine ennead of Horus (pšš-t-Hfr) is in splendor (m yḥyw) ... as king sits in every seat of Atum and takes the sky. 304-5

211 Divine ennead. See also 895(C 99)

212 Children of Horus. 24 etc. (E 137), 619(E 101), 637 etc. (E 102), 1828(E 138)

213 Nephthys. 584(E 62)

214 Cattle of Horus, whom he treads (nr w-Hfr ḥnd-w.f), may apply to Ḋ-t-serpent and spš-worm mentioned just previously. 244

215 Gods (nfr-w). 24 etc. (E 125-36), 577 etc. (E 38, E 161), 578(E 61), 895(C 99), 1458(E 123)

216 The sweet-smelling ones (ndm-w-š(y)). 1518(A 92)

217 People (rḥy t). 644(C 81)

218 Heralds (hwfty-w). 769(D 221), 1861(D 200)

219 People (hnmm-t). 1993(C 105)

220 The Imperishable Stars (y ḫm w šk). 1301(D 3)

\textsuperscript{118} Horus himself speaks in 1683-85, but throughout 1686 Ḥw is in 3rd person.

\textsuperscript{119} Here unnamed, but cf. 1861-62(D 200) and 2174-75.

\textsuperscript{120} Same grouping, but with different verbs, is used of king's envoys in 1539 (following G 18).
D. Nature—

221 Couriers of Horus run, his heralds hasten (ḥšn·w·f  ni3 hwty·w·f) to announce him to him who leans (upon his staff) in the East (Re). 110 769

222 Couriers (ḥšn·w·c). See also 253(D 199), 1861(D 200)

223 He who knows chapter of Re and recites charms of Harakhte (conditions met by king) shall be intimate (rḥ) of Re and companion (ḥmr) of Harakhte. 855-56

224 Osiris has commanded that king dawn as deputy (or ‘successor’) of Horus (kn·niw-Hr). 467

225 The ḥšn·t-Hr (cow) suckled king. 1375

226 The mighty (ḥšm·w). 1294(D 194)

227 King has been presented with ḫmn-natron along with the Followers of Horus (ḥmā·w-Hr). 26

228 King satisfies the followers of Horus. 897

229 King descends to Field of Knw·t, that the Followers of Horus may purify him. They cleanse and dry the king, and recite for him the ‘chapter of the just’ and the ‘chapter of them that have ascended’ (P adds: ‘to life and satisfaction’). 920-21

230 King is purified by the Followers of Horus, who also recite for him the ‘chapter of them that have ascended’ and ‘them that lift themselves’ (ḥw·y in P; but MN have r·n ḥp·yw, ‘the chapter of them that go’). 1245

231 (The inhabitants of) the Two Lands (t·wy). 1258(C 51)

232 They of Dcwat (D(w)ty·w) are bidden to support king like (my) Re, follow him like Horus, exalt him like Wepwawet, and love him like Min. 953

233 Thoth. 575(E 56), 651(E 57), 1336(E 59), 1979(E 60)

VII. Equipment

This covers in one alphabetic series:

Objects worn or carried

Food, cosmetics, natron, incense

Palaces, thrones, estates, temples

Barques

Miscellaneous, including:

ḥmr·wt

mḥkw·t, ‘ladder’

ḥšw·t, ‘tomb’

ḥk3·w, ‘charms’

ḥtm, ‘be equipped,’ in general statement

ḥnw·t

šw·t

ḥmr·wy

234 Horus comes with his lion-mask upon his head (ḥ·t·f tp·f); his face approaches his father Geb. 973
D. Nature—

235 $Dh \text{-} n\text{-}h\text{-}n\text{-}w\text{-}t$ has [come] to king ‘after latter carried off’ ($a\text{-}h\text{-}s\cdot n\text{-}f$) one of the two $l\text{-}m\text{-}k$-scepters of Horus $^{113}$ which were in her charge. 522

236 Horizon offers incense ($gd\text{-}y$) to Horus of Hicraconpolis. 295, 296

237 Palace ($h\text{-}t$). 141(D 113)

238 Garlands ($w\text{-}h\text{-}w$). 1213(D 181)

239 Green cosmetic ($w\text{-}d$). 457(D 24)

240 Sorceress ($w\text{-}r\text{-}h\text{-}k\text{-}i\text{-}w$, a crown). 823(C 56)

241 Southern crown ($w\text{-}r\text{-}t$). 14(E 86), 455(E 1), 737(F 149), 881(D 56)

242 The broad hall ($w\text{-}h\text{-}t$). 905(E 90)

243 Bread ($p\text{-}d\text{-}d$). 378(D 156)

244 ‘Pellets of incense’ ($p\text{-}d\text{-}w\text{-}k\text{-}y$; or loaves?). 905(E 90)

245 House or estate ($p\text{-}r$). 1294(A 10).

246 Estates ($p\text{-}r\text{-}w$). 133(A 66), 695(II 5)

247 ‘Remedy’ ($p\text{-}h\text{-}r\text{-}t$) and ‘remedies’. 1088(E 169), 1122(D 89)

248 Bread ($p\text{-}k$). 378(D 156)

249 Re dawns against, and Horus draws his nine bows ($p\text{-}d\text{-}w\text{-}t$) against, this spirit which came forth from the earth, ... $Ddy$, son of $Srk\cdot t\cdot h\text{-}t\text{-}w$. 673

250 Staff ($m\text{-}w\text{-}t$). 1212(D 255)

251 Ladder ($m\text{-}h\text{-}t$) of Set and of Horus was made for Osiris, that he might ascend thereon to sky and join court of Re ($t\text{-}p\text{-}f s^2 y\text{-}r R'$). 971

252 Geb gave to Horus (or Osiris?) Cf. 973b vs. 971e) the ladder of the god (Horus, cf. 973) and of Set, that he might ascend thereon to sky and join court of Re, and is now entreated to do same for king. 974–75

253 All spirits and gods who shall oppose king when he ascend to sky upon ladder of the god (Horus, as before) are cursed, and those who shall aid him are blessed. 978–80

254 The god (Horus) is called lord of the ladder. 974 etc. (A 36)

255 Morning-star, Horus of Dewat etc. receives his favorite $m\text{-}b\text{-}h$-harpoon, his staff ($m\text{-}w\text{-}t$) which $m\text{-}m\cdot s$ the canals, whose twin bars ($b\text{-}m\text{-}w\text{-}y$) are the rays of the sun, whose twin bone(-point) $s$ ($k\text{-}r\text{-}d\cdot w\text{-}y$) are the claws of $M\text{-}f\text{-}d\text{-}t$. With this his companion the king is to cut off the heads of the ‘adversaries’ ($g\text{-}f\text{-}y\text{-}t\cdot w$) who are in the Field of Offering. 1212

256 Sustenance of truth ($m\text{-}n\text{-}h\text{-}t\cdot n\cdot t m\text{-}k\text{-}t$). 815(A 61)

257 Morning-barque ($m\text{-}t\text{-}n\text{-}t$). 1479(D 124)

258 Horus has ointment ($m\text{-}h\text{-}t\cdot n Hr$), Set has ointment. 2071

259 Ointment ($m\text{-}h\text{-}t$). See also 52(D 166)

260 Evening-barque ($m\text{-}k\text{-}t\text{-}t$). 1479(D 124)

261 Horus comes filled with ointment ($m\text{-}d\text{-}t$); he has embraced his father Osiris. 1799

262 Horus has filled himself with ointment ($m\text{-}d\text{-}t$). 2072

263 King has inherited Geb and Atum; he is upon throne ($n\text{-}s\cdot t$) of Horus the first-born ($l\text{-}m\text{-}w$) (of the gods). 301

113 The $l\text{-}m\text{-}k$-scepter is frequently mentioned. In 43–45, 47, and 731 also the Horus-bird appears, but seems in those cases a part of the phonetic writing of $l\text{-}m\text{-}k$. Erman, however (Gram., §186), reads there $\text{kr}$-$\text{-}f$ as a compound noun formed with the feminine prepositional ending, parallel to $l\text{-}m\text{-}t$ and $m\text{-}k\cdot s$, old names for crowns of South and North respectively.
D. Nature—

264 These two great and powerful gods who preside over the Field of Rushes have placed king upon throne of 'Horus' (Hrw). 1690

265 Throne (ns-t). See also 1086(D 34)

266 'Re, Eastern Horus, and Harakhte, treated as one god, is to be gracious to king as he is to Horus upon his throne (nt) and vice versa. 1088

267 King's ntry-natron is that of Horus, of Set, of Thoth, and of Sp1. 27, 28

268 Rp-f-chapel. 767(B 7)

269 The four goings of king, raised by Geb (1353), are before the tomb (h3-t) of Horus, whereby one goes to the god when the sun goes down. 1355

270 Prime oil (h3lm(y) t). 742(F 39)

271 Hnw-hurque. 138 etc. (D 127)

272 Charms (hk3-w) of Harakhte. 855-56(D 223)

273 House (ht-t). 1025-27(D 58), 1327(D 59)

274 King is equipped (hkm) as Set and as Hr hvmy. 205-6

275 '(Hr) smty (or Sobk ?) causes ka of king to ascend to latter's side as former's hnw-t ascends to him. 456

276 Horus sits upon this his marvellous throne (hnd f pw by3). 2091

277 Marvellous throne. See also 1301(D 3)

278 Smyn-natron. 26(E 88)

279 Arbor (sh). 2100(E 175)

280 Horus is equipped with his hw-t-plant. 2072

281 "Props" (smc wy). 1176(D 175)

282 Morning-star, Horus of Dewat etc. is a soul damping in the bow (hnf) of this his ship (smh) of 770 cubits (in length), which the gods of Pe bound (sp) for him and the Eastern gods bent (rkk) for him. He is asked to take king with him in its cabin or hold (hnw). 1209

283 Incense (snfr). 116(D 146), f452(B 10)

284 Horus, Set, Thoth, Sp1, and the king, each one has adorned himself with that (so M, N: 'his') sm-t which traversed (nmt t) the face of his land. 1612-14

285 King has gone forth from Pe unto the souls of Pe, adorned (sfr) with the adornment of Horus, clothed (hbb) in the raiment of Thoth. 1089

286 King has gone forth from Pe adorned as (sfr m) Horus, bedecked as (db3 m) the two divine enneads. 1373

287 King as a Heliopolitan goes forth from his house (pr) adorned as Horus, bedecked as Thoth. 1507

288 Regalia (sfr, same word as preceding). See also 1285(C 66)

289 King hungered not, having eaten the knhw-bread135 of Horus, made for latter by his eldest woman (-'attendant', s t f wr-t) that he might be sated thereby and take this land (Egypt. So T, but MN have sp f, 'his virtue') thereby. 551

290 Linen (fity(y) t). 2094(E 174)

291 Sandal (h3-t) of Horus, in a serpent-charm with obscure context. 444

135 On affinity of sm-h to Semitic ṣmḥ see Bondi (Lehnwörter, p. 77) and Burchardts (Altkan. Fremdworte, No. 984, and I, §123).
D. Nature—

292 Sandal (ḥbw-t) of Horus trampled (ḥnd) the nḥy-serpent, the nḥy-serpent of Horus the young child with his finger in his mouth. 663

293 Horus the son of Isis journeyed over the land in his two white sandals (ḥbw-ty), going to see his father Osiris. 1215(G 3)

294 Food (ḏfj-w). 695(H 5)

295 Ḫndrw-barque. 633 and 1637(B 1)

E. Activities of Horus—

I. INVOLVING DIVINITIES OTHER THAN KING

1 Ḫty Ṣḥ(y), Ḫṛ kṣmt(y), and Eastern Horus, treated as one god, isidden to take wtr-t-crown from the great and powerful ʾ-ʾa (ʾ3-w wtr-w ʾ3-w) who preside over Libya. 455

2 Ḫty. 555(D 169)

3 The king and Morning-star, Horus of Dewat etc. cause to flourish (ḏj-l xo) the n t-crowns of the Field of Offering for Isis the Great. 1214

4 King is Horus, has come behind (ʾy m ḫ) his father Osiris. 493

5 King as the son Horus seeks to see (ḥhb m ʾf) Osiris. 1129

6 On activities of Horus involving Osiris, see also 1643(F 56), and cf. references to king in E 16 ff.

7 'Horus' traverses 'Nephthys' (ḏḥš-f Ṣḥ Nb ʾt(ʾt)-ḥt-ʾt, in a serpent charm). 444

8 The Two Lands beam when Horus bares the face(s) of the gods (y wn j Ḫṛ-nṯr-w). 373

9 The gods. See also 24 etc. (E 125-36), 51(F 28), 502(E 113), 969 etc. (E 122-23), 1406(D 204), 2046(D 40)

10 Re. 337 etc. (D 31-34), 449(D 162)

Possibly compare

said in 1278 of him who shall favor king's pyramid. On the other hand, text of 444 reads more fully

... which suggests also

in 189a (the animal in latter group is a variant of

in 547a). Name of Nephthys is not written in exactly this way elsewhere in Pyr.

Sense seems to be 'when he appears to the gods,' sun rising in presence of the gods and shining upon Egypt; but in Coptic such cases require a dative n. Cf., e.g., Zoega. Catalogus, p. 305:

ΕΡΨΔΝ-ΟΥΔΔΓΕΛΟΣ ΟΨΩΝΔΩΝ ΝΑΚ ΕΒΟΛ.
E. Activities of Horus—

11 Blue-eyed Horus comes up to (yy r) and red-eyed Horus protects (s) two wild bulls (tm1 wy), when he of the lion-mask120 is sick (mr 1(y)). 253

12 Set. 65(F 90), 95(F 83), 591(F 51)

13 Geb. 1643(F 48)

14 Horus has cast headlong (gbgb) the serpent Ddy, so that he lives not; Set has ymn'ed him, so that he stands not. 678

15 Ddy. See also 673(D 249)

II. Involving King

a) Favorable

RECOGNITION

16 Horus recognizes (yp) Osiris the king. 587, 612

17 Youthful Horus (Hr rmry) recognizes Osiris the king. 25, 767

18 Horus recognizes his father in Osiris the king. 580, 589, 767

19 Hfr $pd knows king. 330-31(C 112)

RECITATION

20 Recitation which Horus made for his father the king. 257

21 Horus commanded to make (a recitation) for his father, the cloud-lord Orion (wd-n $ yr-t n yt-f . . .; might also possibly be 'he assigned the eye to his father . . .,' Orion here representing the king). 261

22 Horus has made (a recitation) for his ka, even Osiris the king, that latter may be satisfied. 582, 647

23 Recitation by Horus. 583(Osirian), 1264(non-Osirian)

24 King has come to Horus that latter may recite for him the powerful and good saying (mdw t $ nfr) which he gave to Osiris, that king may thereby become powerful and great (c $ wr). 1558

25 The son Horus has come to speak in behalf of Osiris the king 1813

RESURRECTION OR RESUSCITATION

26 Horus has caused Osiris the king to stand. 617, 640

27 The son Horus bids Osiris the king to stand. 1683

28 Horus and Thoth raise (ts) Osiris (the king) (from) upon his side and cause him to stand among (m in PM; but N has m blyt, 'before') the two divine enneads. 956

29 King is bidden to give his hand (c) to Horus, that latter may cause him to stand 1627, cf. 1796

30 Horus bids Osiris the king come forth (from tomb?) and awake.177 1753

31 Horus comes to king, parts his bandages, and casts off his bonds (wd1-f sir-w $ k  $ md-wt-k). 2202

RESTORATION OF BODY

32 Libation is poured by Horus for Osiris the king.134 24, 765

33 Libations. See also 22(G 10)

120 Geb: cf. 1032c.

121 Both incense and libation were intended to restore to the dead body its lost moisture. See A. M. Blackman in Zeitschrift fur aeg. Sprache, l., 69.
Horus in the Pyramid Texts

E. Activities of Horus—

34 Horus has given to Osiris the king the latter's waters (\(mu\)). 106
35 Horus has come to unite (\(y'b\)) his father Osiris the king. 101
36 Horus has united Osiris the king. 584
37 Horus has united Osiris the king's limbs (\(\cdot to\)). 617, 635
38 Horus has caused that the gods put Osiris the king together (\(dmd\)). 577, 645
39 Horus has put Osiris the king together, so that there is no disorder (\(hnnly\)) in him. 617, 635
40 The son Horus relieves intestinal pain which king suffers from having eaten an eye, so that king may live thereby. 192
41 Horus forms (\(bd\)) king and causes him to live (again) every day (as does Re the \(\tilde{shd}\cdot w\) of the sky in 449). 450
42 Horus has caused Osiris the king to live. 614, 646
43 Horus has opened (\(wp\)) eye of Osiris the king, that latter may see therewith. 610, 643, 1806
44 Horus established (\(\&nt(y)\)) for Osiris the king latter's two eyes. 644
45 Horus has not permitted that Osiris the king perish (\(\&mu\)). 617, 637
46 Horus does not permit that Osiris the king perish. 1753
47 Horus has not permitted that Osiris the king's face \(nfr\).r. 644
48 On bodily restoration, cf. also 905(E 90), 1084(E 99)

PUNISHMENT OF ENEMIES

49 (When) Horus has spoken, Set bows himself (\(bybd\)) and bears (\(wts\)) king. 261
50 Horus has seized Set and put him beneath Osiris the king to bear (\(wts\)) latter and tremble beneath him as earth trembles. 581
51 Horus has put Osiris the king's enemy (\(\&fy\)) beneath king's feet. 637
52 Horus has put Osiris the king's enemy beneath him to bear him. 642
53 Horus has caused Osiris the king's enemy to bear him. 649
54 Horus has put Osiris the king upon back of his enemy, that latter may not attack (\(hly\)) king. 651
55 Horus brings Set to king, has given Set to him, bowed down (\(k\&by\)) beneath him. 1632
56 Horus has caused that Thoth drive back (\(\&ht\)) for Osiris the king Set's followers, and has brought them to king united (\(y\&n\cdot w\)), after repulsing (\(\&\&hm\)) for him the heart of Set. 575-76
57 Horus has caused that Thoth bring to Osiris the king latter's enemy. 651
58 Horus comes to reclaim Osiris the king from the gods (\(yp\cdot f\cdot tu\cdot m\cdot nfr\cdot w\)). 609
59 Horus has come to reclaim his father Osiris the king, and has proclaimed a royal decree (from) upon the seats of Anubis, bidding Thoth spare not those who wronged the king. 1335-36
60 The son Horus has given to king the gods, his enemies; Thoth brings them to king. 1979
61 Horus has caused that the gods avenge (\(nd\)) Osiris the king. 578
62 Horus has caused that Isis and Nephthys avenge Osiris the king. 584

\(Dmd\) is used of putting together members (\(\cdot w\)) in, e.g., 318, 828, 835. In the last two cases \(Dmd\) is parallel to \(y'b\).
E. Activities of Horus—

63 Horus avenges king. 897
64 Horus avenges Osiris the king. 633, 634, 636, 1753
65 Horus has avenged king. 898
66 Horus has avenged Osiris the king. 582, 649, 1609, 1832
67 Horus has avenged Osiris the king without delay. 591, 618, cf. 1797
68 Horus has avenged his father the king. 1633, 1637
69 Horus has avenged his father (the king). 1728
70 Horus avenges what Set did against Osiris the king. 592
71 Horus has avenged king on his enemies. 758
72 The son Horus has smitten enemy of Osiris the king. 578
73 Horus has smitten and repelled for Osiris the king his enemy Set. 587
74 Horus, avenger of his father, has smitten him who smote Osiris the king, has avenged king on him who did evil against him. 1685
75 The son Horus smites him who smote Osiris the king, binds him who bound him, and putes enemy under his (Horus's) eldest daughter, (dwelling) in Kdm. 1007-8PM
76 The son Horus has smitten him who smote Osiris the king, has slain him who slew him, has bound him who bound him, and has put enemy under king's eldest daughter, (dwelling) in Kdm. 1976-77
77 Horus has caused that Osiris the king seize his enemies so that none of them escape (pādju) him. 579
78 Horus has caused that Osiris the king recognize (yp) Set ... and seize him with his hand (dr·t) so that he escape not (m ḥp·f) from him. 582
79 Horus has rescued (nhm) Osiris the king from his enemy. 649
80 Horus has stretched out (pd) Osiris the king's enemy beneath king. 650
81 Horus has hacked off thighs of Osiris the king's enemies (itpn Hr frp·w-hty·w·k) and brings them to king cut up, after removing their ka(s) from them. 653
82 Horus has repelled king's enemy; the ḫr-ḫw seize him not. 2202
83 On punishment of king's enemies through Horus, see also 1212(D 255), 1264-65(E 180), 1285(C 66), 1334(D 15)

MOUTH

84 Horus has pressed (mdr) Osiris the king's mouth. 11, 644
85 Horus has opened (wp) Osiris the king's mouth. 11, 589, 644
86 Horus opens (um and [wp]) king's mouth with that wherewith he opened (wp) mouth of his father Osiris, with the metal (ḥp·t) which came forth from Set, the adze [of metal which opened the mouth(s) of the gods, that king may go and speak in person (d·t·f) before the divine ennead in Prince-house in] Heliopolis and take the urr-t-crown from (ḥr) Horus, lord of men (nb·p₅·t). 13-14
87 King's mouth is opened (wp) by Horus with his little finger. 1330(G 9)
88 Horus, Set, and the two ḫr·ḥy-yb spew out smyn-natron which opens (wp) king's mouth. 26
89 Horus has balanced Osiris the king's mouth against his bones. [1]2, [13], 644

But N, as in 1977(E 78), has "thy," referring to king.
E. Activities of Horus—

**FOOD**

90 ‘Son of dead king’ as Horus\[superscript 111\] gives to king a royal offering of bread and beer and the two ‘pellets of incense’ (\(p\)ld \(\text{wy}\)) or loaves of bread? which came forth from Horus dwelling in the broad hall (\(y\)m\(y\) \(w\)\(\text{th}\)) that he might satisfy (\(\delta\)\(\text{htp}\)) king’s heart therewith. 905N

91 Morning-star, Horus of Dewat etc. is asked to take king with him to this his great field (\(\delta\)\(h\) \(t\) \(k\) \(t\) \(w\) \(t\) \(w\)) which he made to fall ‘because of’ the gods (\(m\) \(d\) \(r\) \(n\) \(t\) \(r\) \(\text{w}\)),\[superscript 112\] of the evening and morning (meals) of which he eats, which is filled with ‘Food’ (\(H\)\(w\)), that king may eat and drink of the god’s provisions. 1217–18

92 Morning-star, Horus of Dewat etc. is to place king’s satiety above that of \(Y\)\(w\)\(t\), the presider over her sisters. 1218

93 On furnishing of food by Horus, see also 695–96(II 5), 888(D 5)

**PURIFICATION**

94 Horus receives king to his two fingers, purifies (\(\delta\) \(w\)) him in the jackal-lake (\(\text{mr}-\text{sft}\)), cleanses (\(\delta\) \(\text{fbu}\)) his ka in the Dewat-lake, and purifies (\(\text{k}\)) the flesh of his bodily ka with this which is upon Re’s shoulders in the horizon. 372

95 (After) king and Re have purified themselves in Lake of Rushes, Horus wip[es] king’s flesh and Thoth his legs. 519

96 (After) king has purified himself in Lake of Rushes, where Re did the same, Horus is to wipe his back, and Thoth his legs. 1247

97 Horus has expelled the evil which was upon king in latter’s four-day period; Set has known not what he did against king in latter’s eight-day period. 746

98 Horus of Hieraconpolis has given to king the four \(n\)\(\text{md}-\text{t}\)-jars and the four \(\text{c}\)\(16\)\(\text{f}\)-jars . . . wherewith king is purified. 1293

99 Horus has come to purify and cleanse \(w\)(\(\text{b}\) \(\delta\) \(\text{n}\)) Osiris the king, to revivify (\(\delta\) \(\text{nh}\)) him, to collect (\(\text{ynk}\)) for him his bones, to bring together (\(\text{dnk}\)) for him his \(n\)\(b\) \(t\),\[superscript 113\] to collect (\(\text{ynk}\)) for him his knives \((\text{dm}^1\) \(\text{w}\)). 1684

100 On purification, see also 841(D 54), 1978(C 54)

**CARRYING AND BEARING**

101 Horus has given to Osiris the king his children to bear \(\text{wls}\) king. 619

102 Horus has given to Osiris the king his children to carry \(\text{f}\)\(t\) king. 637, 1829

103 Horus has carried Osiris the king and bears him. 620

104 Horus carries king, Set lifts (\(4\)\(\text{te}\)) him. 1148

105 [Horus has carried Osiris the king in \(\text{hnw}-\text{barque}\); he bears him [as] he bore his father. 1824

106 [Horus] has carried [Osiris] the king; [he bears him in] \(\text{hnw}-\text{barque}\). 1826

\[superscript 111\] P has

\[superscript 112\] Breasted suggests “since (the time of) the gods.”

\[superscript 113\] Det. is a man swimming.
E. Activities of Horus—

Horus asks Osiris the king to give him his hand ('') ———. 68

(After) king has traversed Lily Lake in north of Nut (the sky), (Horus) of Dewat takes his hand and leads him (škr D(w)t(y) d·t·k) to place where Orion is. 802

Horus is asked to give his arm ('') to king and to take (m) to himself his eye, which seems to be in king's head, that eye and king may both ascend to him. 1243

Horus brings king's bodily ka to the Great House (ht·t·t t). 373

Horus and Set help king ascend to Dewat upon a ladder made for him by Re. 390

Re and Horus stand on either side of the ladder and 'lift' it before (hft) Horus's father Osiris (here the king) at his going to his spirit. 472

'Horus is asked to open for king the double doors of sky with the flame that is under the 'kettle' of the gods (hr bhfrw hr ykn ·t-ntr·w). 502

Horus, master of his sustenance of truth, is bidden to seal the double doors of sky and keep back the approachers of its doors as soon as he has taken king's ka to sky. 815

The son Horus leads Osiris the king in ways of sky. 1010

Horus is asked to take king with him, not to leave him boatless. 1030

Horus is asked to take king with him, and Thoth to ferry king over on tip of his wing. 1429

Horus opens (wn), Set protects (hw; or 'tries to prevent') that king may shine in east side of sky like Re. 1465

King as son of Re is caused to come to him by Horus, Set, Geb, and the souls of Heliopolis and of Pe. 1492–95

For other connections of Horus with king's ascent, see 69–70(F 427), 456(D 275), 980(D 183), 1036(D 52), 1176(D 175), 1208–9(G 32, D 282), 1213(D 181), 1471(D 164), 1570(D 152), 2019(D 41), 2046(D 40), 2106(K 150)

DEIFICATION

Set and Nephthys, Osiris and Isis, Thoth, and Horus are bidden to go and announce to the southern, northern, western, and eastern gods (except last group, called 'souls') respectively and their spirits the coming of the king as an imperishable spirit. 153–59

Horus, son of Osiris, puts king among the gods. 969P

King associates with the gods of the Underworld (nty·w ·nty·w), the Imperishable (Stars), leaning with them upon a w(Is-scepter and a d·m-scepter, by command of Horus, the hereditary prince, the king of the gods. 1458

On deification, see also 633 etc. (C 109), 956(E 28)

Cf. descent in 138(D 163).

The verb is properly "bind"; but context suggests that det. should have been

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E. Activities of Horus—

**RULE**

125 Horus has caused that the gods ẖm to Osiris the king, wherever latter goes. 24, 766

126 Horus assigns to (yp n) Osiris the king the hearts of the gods. 590

127 Horus has assigned to Osiris the king the gods, so that they have not escaped from (by ẖ) king, wherever latter has taken possession. 615

128 Horus has assigned to Osiris the king all the gods united (am ẖ-w). 1831

129 Horus has brought (yny) to Osiris the king all the gods at once, without one of them escaping from (by ẖ m’) him. 590, 647

130 Horus (or Geb ?) has brought to Osiris the king the hearts of the gods. 634

131 Horus has caused that the gods follow Osiris the king. 611

132 Horus has given to Osiris the king all the gods, so that they may follow king and that latter may control them (ẖhm-k ym-ẖn). 620

133 Horus has caused the gods to ascend to Osiris the king, has given them to king to illumine his face. 613, 641, 1659

134 Horus has put Osiris the king in heart (ẖl(y)) of the gods and has caused that he take every crown (ty-ẖ). 613, 648

135 Horus has grasped for Osiris the king all the gods united (trnl to). 1831

136 Horus has caused that his children count for (yp n) Osiris the king, wherever latter takes possession. 24, 766

137 [Horus has given to Osiris the king his four children to control. 1828

138 Horus has caused that king become a spirit before the spirits, that he gain control before the living (yḥ-k hnt(y) yḥ-w ẖhm-k hnt(y) ‘nh-w). 903

140 Horus, son of Osiris, has put king over his (H’s) spirits. 969N

141 Horus of Hieraconpolis has given to king latter’s mdw-staff spirits, the jackals. 2011

142 Morning-star, Horus of Dcwat etc. is to place king as prince among the spirits, the Imperishable (Stars) who are in the north of the sky. 1220

143 [The son] Horus gives to king latter’s mdw-staff before the spirits and his nh自卑- scepter before the Imperishable Stars. 1994

144 The two great gods (Horus and Thoth) have supported (twl) king and establish his seat (yyn ẖny yḥ-ẖ-k) which is in ———. 1571

145 ‘Horus’ (Ifra) has put Osiris the king on throne (nh-ẖ) of Re-Atum. 1686

146 King is bidden to take the terr ẖ-crown belonging to the Followers of Osiris, that he may thereby become more a spirit than the spirits, by command of Horus, lord of men (nh-p’-ẖ). 1804

147 On rule, see also 634(F 140), 956(E 28), 1294(D 194), 1979(E 60)

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**Notes:**

\[\text{I.e., 'be credited to'}\];

\[\text{As Breasted notes, comparing 1692b, ädchen-n-f here is a scribal error for uden-n-f.}\]
E. Activities of Horus—

GLORIFICATION

148 Harakhte causes king to hear his fame (ḥw·t) and his praise (ḥsw·t) out of mouth of the two divine enneads. 1449
149 Horus148 glorifies (ẖy·y) his father (the king). 1712
150 Horus bids king stand, (when) he glorifies him and dispatches him to ascend to sky. 2106

SATISFACTION

151 Horus satisfies (ẖ.tp) king. 897
152 On satisfaction, see also 582 etc. (E 22), 583(F 426), 905(E 90)

MISCELLANEOUS

153 Horus has come as embracer of Osiris the king (m sḥn·k). 11
154 Horus has come to embrace Osiris the king (sḥn f tw). 575
155 Horus has shone in Osiris the king's presence (yḥ·n Hr ḫr·k) and in latter's embrace (m ḥw·t·w·y·k(y)). 585
156 Horus has shone again in Osiris the king's presence (yḥ·n f 'n ḫr·k). 636
157 Horus has found Osiris the king, and has shone (or 'become a spirit') in (or 'through') him (yḥ·n·f ym·k).141 612, 648
158 Horus has bound himself to Osiris the king, and has not parted from him (n ṣw·n·f ḫr·k). 613, 646
159 [Horus unites with (or 'protects') Osiris the king (hnm f tw)].142 1824
160 When Osiris the king ascends to sky to Re, Horus140 fraternizes with him. 1016P
161 Horus has caused that the gods fraternize with Osiris the king. 577, 645
162 Horus does for king that which he did for Osiris. 970
163 Horus comes to king to do for him that which he did for his father Osiris, [that he may be more alive than the sky-dwellers and exist] more truly than do those on earth. 2115
164 He who is among the falcons (Horus, named just previously) is to hasten (ḏym) to king's ka. 1672
165 King's son Horus comes to meet him. 1702
166 Horus bids king stand, Set bids him sit, while his arm is taken by Re (so N; W has: "'take his arm,' says Re"). 473
167 Morning-star, Horus of Dewat etc. is to cause king to sit because of his righteousness (mlc-) and to stand because of his reverence (ymḥ). 1219

148 But it is Re who glorifies the king in 705(G 39), and Geb who glorified Osiris as a god in 1013(O 28).

149 Cf. same phrase with pronouns interchanged in 633 and 1633(C 109). Breasted renders 612: "'that there is profit for him in thee,'" and 648: "'he has pleasure in thee.'" Keos (Opferkult. p. 208, n. 24) declares that "shine" is not in early texts written with the yḥ-bird which appears in these and the preceding passages.

150 "Unites with" is favored by parallel phrase "thou art equipped with 'him' (ḥm·k ym·f)." In 1827; and ḫnm+dfr. obj."unite with" in Urkunden des ap. Altiems. IV. 54 (Eighteenth Dynasty). But the similar phrase in Sinuhe R 7 uses the preposition m; and ḫnm+dfr. obj."protect" several times in Pyr., e.g., in 638 and its parallels.

141 MN have "Set."
HORUS IN THE PYRAMID TEXTS

E. Activities of Horus—

168 Given to king is

by Horus. 1048

169 'Re, Eastern Horus, and Harakhte, treated as one god,' is to msms m pr-t (for king). 1088

170 Re is to purify himself for king, and Horus is to adorn (hkr, for hkr) himself for him. 1244

171 Horus has not permitted king to hmn. 1633

172 Horus is bidden to betake himself to king's pyramid and to be not distant from it. 1657

173 [(When) king has ascended from lake of life, having purified himself in lake of the firmament and having become Wepwawet, his son Horus leads him. 1679

174 Horus decks king with the linen (t[i[y]t) which came forth from him. 2094

175 Horus has set up (bht; or 'plaited') his arbor (sh) over king's head (kr δθδικ; or possibly 'in king's behalf'); Set has parted (pâš) king's 'ribs' (urwm: ur). 2100

176 Horus provides king with the eye. 19 etc. (F 54), 21 etc. (F 45), 54(F 32), 65(F 55), 104 etc. (F 53), 609(F 64), 742(F 39), 1795(F 40)

177 Other uncataloged services of Horus appear in 1684(E 99), 2101-2(D 208), 2213(D 153)

b) Unfavorable

178 Osiris and Horus count not king's heart (n y(p)f yb-k) and gain no control over his heart (n δδm m htl(y)-k). 145

179 Father Osiris and son Horus have gained no control over king. 146

180 (One) Horus warns away from king's pyramid him whom (another) Horus guards (rer) and Set protects (mk), Osiris guards and Hrty protects, Isis guards and Nephthys protects, Mhnty-yr ty protects and Thoth protects, and the Ymy w guard and the Ymy w-yw protect. 1264-65

181 If Osiris, Horus, Set, Hrty-yr ty, Thoth, Isis, Nephthys, or the Ymy w and Ymy w-yw come with their evil coming, king's pyramid-temple is told not to open its arms to them but to bid them begone. 1267-74

F. Eye of Horus—

I. Epithets of the Eye

1 yb-t, "left." 451(F 135, F 82), 1231(F 143)

2 "[3]-w 3-wn w, "numerous of beings." 901

3 wld t, "green." 96(F 166), 107, 108(F 166)

Breasted so renders last phrase without question, and interprets that the "ribs" were spread out as supports.

Sethc (Verbum, I, p. 144) gives for ler "reinigen, schützen." Its parallelism here with mk is suggested by Pyr. 350a, where again Hrty and Osiris are both hostile to king. Gardiner in Rec. de Trans., XXXII. 16 (note on Sinuhe B 11), gives "stand in awe of" as its root meaning.
F. Eye of Horus—
4 wr·t, "large." 451(F 135, F 82)
5 wr·t-b, "great of honor." 901
6 wsr·t, "powerful." 1234(F 152)
7 wdl·t, "sound." 21, 54(F 198), 55(F 78), 900, 1642(F 150)
8 bmr·t, "sweet." 100, 111, 591
9 n·m·t-b(y), "sweet of odor." 1643
10 nds·t(y), "small." 61 and 88(F 110)
11 rud·t, "flourishing." 113(F 206), 614
12 hd·t, "white." 33(F 424), 48(F 115), 96 and 108(F 166)
13 śwy·t, uncertain. 600
14 kll·t, uncertain. 2087(F 122)
15 km·t, "black." 33(F 424)
16 ṭs·t, "bound." 1227(F 97)
17 dār·t, "red." 901

II. MAGICAL OR MYSTIC NAMES OF THE EYE
18 wḥt·nfr, "offering" of the god." 614
19 wrq, a feast.14 2185
20 wr·t-hk·w, "sorceress (a crown)." 1795
21 n·t, "city." 1595
22 ḫt(y)·t, "prime oil." 453
23 ḫknw, an ointment. 454
24 gry·w, "settlements." 1595
25 ṭr·t, "willow-tree." 453
26 ṭhn·t, ṭ=ṭnw, "olive oil".14 454

III. RELATIONS OF HORUS TO THE EYE
27 ḫṛ ṣḥt(y), ḫṛ ṣḥmt(y), and Eastern Horus, as one god, is bidden to ascend to (yḥk r), and does ascend to (y)n, his large left eye. 452
28 Horus brought (yny; or 'carried off'? N adds: 'and supported (tu3)') the gods by means of the eye. 51
29 Horus performed purification (yry cbw) for his eye. 1233
30 Alas for (yḥy n) Horus because of (n) his eye; alas for Set because of his testicles. 594
31 "He" (Horus or better Set?) yḥk ed the eye. 60 etc. (F 106)
32 Horus has taken his eye (and put it) into Osiris the king's forehead (yḥ t·n f r ḫl·t·k). 54
33 Horus took (yty) the eye. 107
34 Horus has taken his eye and given (rdy) it to king. 1240

14 Det. shows eye here is the Red Crown.
16 ṭw·t has loan and jar determinatives in 101c.
14 Text has omitted pronominal suffix after ṭn, so this "name" may possibly apply directly to Horus.
14 Cf. 54(F 368).
**F. Eye of Horus—**

35 Horus took his eye, rescued (nhm) it from his enemies, (so that) Set 'ie not profited' thereby. 2071
36 "'He' (Horus or better Set?) 'h'ed the eye. 105(F 109)
37 Horus 'rejoiced over' (wlg) his eye. 2185
38 Hr Sît(y), Hr ënm(y), and Eastern Horus, as one god, is bidden to put ((w)d(y)) his large left eye in his forehead, that he may (renw) thereby. 453
39 Horus put that which was in his forehead (eye here representing prime oil) on crown of head (wp t) of his father Osiris. 742
40 Horus has put his eye in Osiris the king's forehead. 1795
41 Horus 'assigned (w.d) the eye to' his father ... Orion (here the king). 261(E 21)
42 Horus circles about (phr) behind (m ë; or 'in search of') the eye. 670
43 Horus (dwelling) in Osiris the king is bidden to take (m) the eye. 19, 21, 55, 831
44 Horus is bidden to take his eye. 1243(E 109), 1614
45 Horus has completely filled (mh) Osiris the king with his eye. 21, 114, 614, 18[58]
46 Horus filled his empty eye with his full eye (cosmetic). 1682
47 "'He' (Horus?) ms'S'ed the eye. 85
48 Horus spoke (mdw) concerning the eye in presence of Geb (hr š hr Gbb). 1643
49 Horus rm'ed (''went striding off'' or 'did obeisance'?) after the eye. 1595(F 85)
50 The son Horus has rescued (nhm) his eye from Osiris the king's enemy and given it to king. 578
51 Horus has rescued his eye from Set and given it to Osiris the king. 591
52 Horus rescued his eye. See also 1595(F 85), 2071(F 35)
53 Horus has given (rd(y) (his eye) to king. 104, 105, 107, 108, 109, 1240(F 34)
54 Horus has given his eye to Osiris the king. 19, 578(F 50), 591(F 51), 614, 634, 641, 1805
55 Horus has given his eye into hand ('') of Osiris the king. 05
56 Horus gave his eye to Osiris. 1643
57 Horus has not permitted (rd(y) his eye (Egypt or some part thereof) to hearken to Westerners, Easterners, Southerners, Northerners, nor those in the midst of (hr yr yb) the land. 1588
58 Horus picked up (ḫîm) the eye. 93
59 Horus rejoiced (h'y) at approach (hêsâw) of his eye (when) it was given (back) to him before his father Geb. 977
60 Horus is praised (hkn) thereby. 454(F 89)
61 Horus is satisfied with (ḥtp hr) his eye. '581, 2072
62 Horus was satisfied with his eye. 59

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*Sethe (quoted by Breasted) thinks*

\[
\text{a denominative verb from } yl-t.\]
50  THOMAS GEORGE ALLEN

F. Eye of Horus—

63 Horus (dwelling) in Osiris the king is bidden to equip (ḥhm) himself with the eye. 21

64 Horus has equipped Osiris the king with his eye, has united (ḥ-dmy) his eye to king. 609

65 “He” (Horus or better Set?) ḫnʾed the eye. 76 etc. (F 113)

66 Horus falls (ḥr) because of (n) his eye; the bull (so W; T has ‘Set’) collapses (āhm) because of his testicles. 418

67 Horus falls because of (ḥr) his eye; Set suffers (pīš) 111 because of his testicles. 679

68 “He” (Horus?) ḥḥʾed the eye. 108

69 “He” (Horus) took possession of (ḥnm; or ‘protected’) the eye. 51

70 Horus goes to the eye (ṣy ṣt ṣ). 31

71 “He” (Horus or better Set?) šḥʾed the eye. 109(F 114)

72 Horus recognized (ḥy) his eye in the Prince-house that is in Heliopolis (ḥt t-ṣ ṣmy t ṣwnw). 1614

73 “He” (Horus?) handed over the eye (y-ḥḥk t-ṣ ṣ ṣ-h ṣ- ṣ-h). 109

74 “He” (Horus?) tiʾed upon his eye (y-ḥḥk t-ṣ ṣ-h ṣ-h ṣ-h). 51

75 “He” (Horus?) ṣ ʾumʾed the water ‘by means of’ (m; or ‘from’ or ‘in’ or ‘into’) the eye. 88

76 “He” (Horus or better Set?) ʾḥʾed the eye. 108(F 116)

77 Horus (dwelling) in Osiris the king is bidden to unite (ḥ-dmḥ(y)) the sound eye to his face. 55

78 Horus united his sound eye. 55

79 Horus has united his eye to Osiris the king. 609(F 64)

80 Horus goes to the eye (ṣm yr ṣ). 83

81 Horus went about (ṣm) in the protection of his eye. 195 etc. (C 92)

82 Ḥr ʾḥḥ(y); Ḥr ṣḥʾt(y), and Eastern Horus, as one god, is asked to receive (ṣʾḥp) his large left eye from king in sound condition, with its waters (muw), its colors (ṭr- ṣw), and its ‘throats’ (ḥḥʾt(y) ṣw(i)) in it. 451

83 Horus took (ṣd) the eye from Set. 95

84 Horus built (ṣd) the eye. 1589(F 92)

85 Horus settled (grʾp) the eye (Egypt or some part thereof), ‘went striding off’ (nḥʾm(y) ṣf; Breasted takes as nḫy, ‘did obeisance’) after it, and rescued (ḥḥʾn) it from every green thing which Set did against it. 1595

86 Horus settled the eye. See also 1595(F 92)

87 Horus supported (ṭwʾ) the gods by means of the eye. 51(F 28)

88 Horus is to trʾwv thereby. 453(F 38)

89 Ḥr ʾḥḥ(y), Ḥr ṣḥʾt(y), and Eastern Horus, as one god, sparkles (ḥḥʾn) thereby among the gods, and praised (ḥḥʾn) thereby. 454

90 Horus besought his eye from (ḥḥʾ ṣmʾ) Set. 65

91 Horus adorned (ṭḥʾ) his eye (Egypt or some part thereof) with both his arms (ḥḥʾḥy). 1588, 1590(C 94)

92 Horus adorned the eye (as above), built (ṣd) it, settled (grʾp) it. 1589

93 Others provide Horus with his eye. See 451(F 135), 535(D 198), 946(F 98), 1235 etc. (F 203), 1239(F 197), 1643(F 173)

F. Eye of Horus—

94 Other connections of Horus with his eye. 19 etc. (F 309), 61 etc. (F 227), 72(F 243), 74(F 181), '84(F 182), 737(F 149), 901(F 263), 1407(F 259), 1589-92(F 279), 1593-94(F 291), 1756(F 318), 2072(F 286, F 308, F 289), 2088(F 318), 2090(F 196), 2091(F 120)

IV. Relations of Others to the Eye

95 The spirits (ytdw). 57(F 235), 579(F 159)

96 Osiris. Besides references to king (F 130 ff.), see 742(F 39), 1643(F 56)

97 Mfd’hs f, the ferryman, called also Hfr fs-hs f, is bidden to bring (yny) for king the bound (yd t) eye of Horus which is in Field of ‘Rowers’ (hhs t-hnnw), namely (the barque) “Eye of Khnum.” 1227

98 The ferryman (mhnty) is bidden to bring to Horus his eye and to Set his testicles. 946

99 The gods (ntrs) ‘crushed’ (pt?) eye of Horus, that they might eat (w$b) thereof. 117

100 The gods who ferry over on wing of Thoth to yonder side of Lily Lake to east side of sky to speak with (md’t hft) Set about (hr) eye of Horus are entreated to ferry king over with them to same place for same purpose. 595-96

101 The gods fear before (nr n) eye of Horus. 1755

102 The gods. See also 51(F 28), 634(F 140), 737(F 149), 1147(F 236), 1231(F 143), 2075(F 160)

103 Re. 2090(F 319)

104 ‘The hoers’, ‘they who wear the skin’ (former written to which

\[ \text{\includegraphics[width=0.5\textwidth]{image.png}} \]

is parallel), have swallowed (‘m) the eye. 118

105 Khnum. 1227(F 97)

106 ‘He’ (Set?) ‘confined’ (ytd for rth) the eye. 60, 73, 77, 78, 86

107 Set took (ytd) the eye. 1233, [2213]

108 ‘He’ (Set?) is not to swallow (‘m) the eye. 92(F 179)

109 ‘He’ (Set?) ‘withheld’ (‘h) the eye. 105

110 Set ate of (w$t$) the small eye of Horus. 61, 88

111 The eye was wrested (hps) from Set. 36, 39

112 Set swallowed (hsy) the eye. 1839(F 218)

113 ‘He’ (Set?) ‘swallowed’ (hsy and hs resp.) the eye. 76, 95

114 ‘He’ (Set?) ‘carried it off’ (shs). 109

115 [Finger of Set causes] the white eye of Horus [to see (h’m)]. 48

111 Or perhaps “Field of Conflict”; for, while dot. of bnnw is a ship in P, in M it is a (mutilated) man with weapon. Cf. “that place where they fought” in 1242(F 204).

112 Cf. 99(F 150).

113 Cf. 97(F 183).
F. Eye of Horus—

116 "He" (Set?) 'took' (š·šd)114 the white and the green eye of Horus. 108
117 Set 'tramples' (ty)114 the eye. 73
118 Set. See also 20(F 283), 48(F 278), 65(F 90), 84(F 248), 95(F 83), 591
(F 51), 594(F 278), 595-96(F 100), 1242(F 204), 1407(F 259), 1593-
94(F 291), 1595(F 85), 1742(F 228), 2071(F 35)
119 Shu is bidden to bear (w3s) eye of Horus to sky, to the šḥdw of the sky. 2091
120 Shu is bidden to go (ṣjr) as16 7  one who shall row (kšw·t(y)·f(y)) Horus
'on account of' (hr) his eye. 2091
121 Geb gives (rdy) to king that which (was) in forehead of Horus. 139
122 Geb has lifted up (k·s) the kšš·t eye. 2087
123 Geb. See also 977(F 59), 1643(F 48)
124 Thoth is to bring (yny) king bearing (hr) the eye. 58
125 Thoth is bidden to set on ((w)d(y)) for king the eye of Horus (king's head).114
830
126 Thoth is bidden to ascend (pr) to king bearing the eye. 58
127 Thoth avenged (nd) the eye. 2213
128 Thoth is bidden to give (rdy) the eye to king. 58
129 Thoth. See also 43(F 294), 594(F 278), 976(F 258)
130 King is the eye of Horus. 698(F 280), 976(F 300), 1147, 1460(F 409)
131 Osiris the king is bidden to unite (y'b) the eye to his mouth. 60, 72
132 King is not left boatless (ywy), (for) he possesses (hr) the eye. 1429
133 King ywy's after the eye. 1067(F 229)
134 King is bidden to assign (yp) the eye to himself. 100, 111, 591
135 King brings (yny) to Ifr Štt(y), Ifr šsmt(y), and Eastern Horus, considered
as one god, latter's large left eye. 451
136 King brings to Horus his eye. 535(D 228)
137 Osiris the king is to betake himself to (y3t r) the eye. 82
138 Osiris the king is to take (y3f) the eye. 67, 1838
139 Osiris the king takes the eye (wine) to his mouth. 36
140 Osiris the king is to take wrr · t-crown before the gods by means of the eye.
634
141 King is to take wrr · t-crown by means of the eye. See also 737(F 149),
2075(F 160)
142 King has not swallowed (‘m) eye of Horus nor a member (‘· t) of Osiris,
that he should die because of either. 1450

114 This verb in both 96(F 184) and 108(F 116) may have nothing to do with Id. "take," for writing and subject alike differ, e.g., in 95(F 83).
115 Cf. the reduplicated form ṭyṭy in Ennan's Glossar. Comparison of 73(F 117) and
60(F 185) shows that Set is the offender in both cases.
116 The writing

in 2091(F 120) seems to be a scribal error, for sense requires action favorable to Horus.
In 2090(F 196) m does in fact stand alone.

118 Cf. 639 and 10b.
F. Eye of Horus—

143 King stands at (ḥr r) that left eye of Horus, where‘in1 (m; or ‘by’ or ‘concerning which’)14⁴ the word of the gods is heard. 1231

144 King has purified himself (w'b) with the eye of Horus; his injury (ḥd b) has been removed by the two falconesses of Osiris (ḏr-ty-Yḥyr, ʿIsis and Nephthys). 308, 312

145 Osiris the king opens (w)p his mouth with the eye of Horus (wine). 36

146 King is to open his mouth with the eye. 39, 63, 92, 93, 106

147 Osiris the king is to open his mouth with that which lays hold of him (mh·t ym·k, the eye, here wine). 36

148 King becomes (w)n Presider over the Westerners by means of the eye. 130(F 161)

149 King is bidden to clothe himself in (wnh m) the eye of Horus which is in Tḥ ty t, that it may be king's ky·t in presence of the gods and the means of his recognition (m·k ḫty t) by them, that he may take (yty) wṭ tert-crowned by means of it from the gods and from Horus, lord of men (nb-p t). 737

150 King is bidden to put on (wnh) the sound eye of Horus which is in Tḥ ty t. 1642

151 King is bidden to put on eye of Horus, to receive (ḥsp) it upon himself, that it may unite (dmḥy) with his flesh and that he may ascend (pr) thereby and the gods see him decked (db) therewith. 844-45

152 King puts on (wšg) the White Crown (ḥd t) the powerful (wšr t) eye of Horus there. 1234

153 Osiris the king is bidden to put ((w)d(y)) the eye within himself (mm k), that “he” (king’s enemy) may fear before him (nr f n k). 249

154 Osiris the king is bidden to put the eye within himself, that his every enemy may fear before him. 614

155 Osiris the king is bidden to put the eye unto himself (ḥr k). 1798, [18]08

156 King is to put the eye (‘butter or cheese’) in his mouth. 31

157 Osiris the king has put the eye in his mouth. 77

158 King puts on crown of his head (wpt t) that which was in forehead of Horus (eye here representing prime oil). 742T

159 Osiris the king is to become a soul (b) and gain control (ḥhm) before the spirits by means of the eye. 579

160 King becomes a soul, gains control, receives obeisance (wḥḥ), and takes (yty) wṭ tert-crowned among the gods, by means of the eye. 2075

161 King becomes a soul, gains control, and becomes (w)n Presider over the Westerners, by means of that which (was) in forehead of Horus. 139

162 Osiris the king crash(es) (p) eye of Horus (cakes) in order to eat. 35, 78

163 King is to ascend (pr) thereby. 845(F 151)

164 Osiris the king is to carry (f) the eye to his face. 61

165 King is bidden to take (m) the eye of Horus. 19, 31, 35, 36, 38, 39, 40, 43, [48], 51, 59, 60, 61, 64, 72-74, 76-78, 80, 82-89, 92-95, 97-100, 105-10, 117, 1756, 1807, 1839, 1840, 2033

166 Osiris the king is bidden to take both the white and the green eye of Horus. 96, 108

143 Cf. 595-96(F 100).
F. Eye of Horus—

167 Osiris the king is to see (mdw-ḥḥ) by means of the eye of Horus. 641, 1805, 1807, 1808
168 King speaks with (ḫdw-fḥḥ) Set about eye of Horus. 596(F 100)
169 The eye was rescued (nhm) for king. 39, 40
170 King is to nhḥ the eye unto himself. 21, 115, 1068, 1881
171 King is to nhḥ (the eye) unto himself. 100, 112, 216, 591
172 Osiris the king ‘fed upon’ (nḥḥḥḥ ḫḥ) the eye. 64
173 ‘King’ has given (rdw) the eye (back) to Horus to equip (ḥtm) his face therewith. 1643
174 The eye is presented (ḥnk) to king. 1881
175 King sought (ḥḥ) the eye in Pe, found (gm) it in Heliopolis. 1242
176 King is to be satisfied with (ḥp ḫḥ) the eye. ‘58’, 59
177 King is to equip (ḥtm) himself with the eye. 40, 901
178 King is to equip his face with the eye (incense). 19, 20, 29
179 Osiris the king is to prevent (ḥw) that ‘he’ (Set?) swallow (‘m) the eye. 92
180 Osiris the king is to prevent that ‘he’ (Set?) ‘withhold’ (ḥḥ) the eye. 99
181 Osiris the king is to prevent that ‘he’ (Horus?) suffer (pissa) because of (ḫḥ) the eye. 74
182 Osiris the king is to prevent that ‘he’ (Horus?) suffer from the eye (mn-ḥ(y)). 86
183 Osiris the king is to prevent that ‘he’ (Set?) ‘carry off’ (ḥḥḥ) the eye. 97
184 Osiris the king is to prevent that ‘he’ (Set?) ‘take’ (ḥ-ḥḥ) the white and the green eye of Horus. 96
185 Osiris the king is to prevent that ‘he’ (Set?) ‘trample’ (ty) the eye. 60
186 King advances (ḥnt) possessing (ḥḥ) the eye of Horus, and sits upon seat of the gods. 1241
187 Osiris the king embraces (ḥḥn) the eye. 80
188 King is in embrace of eye of Horus. 600, 1242
189 King punished (ṣa) his enemies by means of the eye. 1240(F 429)
190 Osiris the king is to assign (y-ḥ(y)p) the eye to himself. 87
191 Osiris the king is not to let] go of (ḥḥ fḥḥḥ) the eye. 43
192 Osiris the king is not to ḫḥḥḥḥ the eye. 76
193 Osiris the king is to drive it back (ḥ-ḥm) from himself. 59
194 King is to gain control (ḥḥm) by means of the eye. 139(F 161), 579(F 159), 2075(F 160)
195 King is to ‘assume’ (ḥ-ḥḥḥ) the eye to himself. 46, 100, 111, 591
196 King is to go (ṣa) as the one who shall row (m ḥḥḥḥḥḥ) Horus ‘on account of’ (ḥḥḥḥ) his eye. 2000
197 King fastens on (ḥḥ ḫḥḥḥ) for Horus that which came forth from latter’s head. 1239
198 King is to unite (ḥ-ḥḥḥḥḥ) to his face the sound eye of Horus (cosmetic). 54

160 In 610 and 1808(F 43), after Horus has bestowed his eye on the king, he opens “thy (the king’s, title having been transferred by the previous act) eye, that thou mayest see thereby.”

161 Used of Set in 679(F G7).
F. Eye of Horus—

199 King is to follow (ḥmš) eye of Horus to sky, to the ḥdšw of the sky. 2090
200 King is to receive (šsp) his bread, even the eye of Horus. 63
201 King is to receive the eye upon himself. 844(F 151)
202 King is to take (sd) the eye. 1354
203 King ascending to sky takes eye of Horus to latter. 1235, 1237, 1239
204 King took the eye of Horus from head of Set in that place where they fought. 1242
205 King's heart is to be refreshed by possession of the eye (kb hr-š, libation). 22
206 Osiris the king is to 'k(lp)n the flourishing eye within himself (ym-k ṣm-k), that his enemy may fear before him (nr n-k). 113
207 King found (gm) the eye. 1242(F 175), 2089, 2090
208 Osiris the king is to 'satisfy' (d(lp) himself with the eye. 110
209 King is the '—1 falcon (ḥyq ṣng) encircling (dbn) the eye of Horus of Dewat (If hr hry-yb D(w)i(t)). 1959
210 King tastes (dp) the eye (a loaf). 38
211 The gods are to see king decked (d6$) with the eye. 845(F 151)
212 Others than Horus18 provide king with the eye. 18 etc. (F 220), 20 etc. (F 215), 22(F 216), 58(F 124, 126, 128), 139(F 121), 216(F 214), 742MN (F 217), 830(F 125), 1068(F 219), 1227(F 97), 1755(F 221)
213 Other connections of king with the eye. 12(F 305), 18(F 312), 19(F 314), 20(F 274, 288), 20 etc. (F 310), 38(F 273), 40(F 241), [43] etc. (F 296), 57(F 269, 235), 64 etc. (F 306), 67(F 262), 72(F 295), 70 (F 304), 87 (F 281), 93(F 302), 94(F 275), 104(F 299), 116(F 283), 758(F 228, 339), 846(F 270), 901(F 263), 976(F 282), 1067(F 229), 1241(F 311), 1407 (F 259), 1754(F 313), 1800–1801(F 298), 2033(F 256), 2076(F 285)
214 'Priest' (1st per. throughout the following group) has assigned (yp) the eye to king. 216
215 'Priest' brings (my) the eye to king. 20, 22, 31, 54, 846, 1794, 2074
216 'Priest' brings the eye (libation) under king's soles (kb-uy). 22
217 'Priest' puts ((u)d(y)) on crown of king's head (wp t) that which was in forehead of Horus (eye here representing prime oil). 742MN
218 'Priest' rescued (nhm) the eye from Set (after) latter had swallowed (ḥn) it. 1839
219 'Priest' gives (ny) the eye to king. 1068
220 'Priest' has given the eye to Osiris the king. 18, 29, 66, 216, 1808
221 'Priest' has decked (dbt) Osiris the king with the eye (linen). 1755
222 "They" (obscure) come '—1 by means of (or 'in' or 'from'?) the eye of Horus (yw-šn

ym-š). 89

18 Probably scribal error.

for d: cf. 249 and 614(F 153–54).

See latter summarized under E 176.
F. Eye of Horus—
223 "They" spewed out (bā) the eye. 92
224 "They" 'ate' (y-nāb-t-šn) the eye. 104
225 "They" "ate' (y-nāb-t-n-šn) the eye. 98
226 "Put ye" (read as rdy·y, impv. pl.) the eye of Horus upon wing of his brother Set. 1742
227 "They" hām'ed eye of Horus against him. 61, 89

V. Actions, Circumstances, and Qualities of the Eye
228 The eye comes (yy) to king and addresses (mdw) him. 758
229 The eye comes (yw) to king at first of the ten (-day period), while he ywg's after it. 1067
230 The eye is conceived (ywr t). 698(F 280)
231 The eye is 'greater than' ( " r) king. 116(F 283)
232 The eye lives (‘nh). 2050(F 240)
233 The eye is distant from king (wšt 6 hš -k). 1881
234 The eye (king's pyramid and mortuary temple) is pure (wšš). 1277
235 The eye opens (wp) king's way before (ḥnt) the spirits. 57
236 The eye is mighty against men (wšr t yr r(m) t-t), victorious (nhšt) against gods. 14411147
237 The eye spits not (nor) spews (n wšg 6 bšš š). 1460P(I. 661)
238 The eye spat and spews (wšy-t bšš t). 1460P(II. 774-75)M
239 The eye is sound (wdšš). 21, 451(F 82)
240 The eye of Horus which is in Heliopolis is sound and lives. 2050
241 The eye has not escaped from (byš t) king. 40
242 The eye spews (bššš) or spews not. 1460(F 237-38)
243 The eye 'purged' (bdš) mouth of Horus. 72
244 In (m) Heliopolis. 1242(F 175), 2050(F 240)
245 In Pe. 1242(F 175)
246 In forehead (hšt-t) of Horus and that of Set respectively. 83-84
247 In Houses of Red Crown (ḥš·wš-n-t). 56(F 264)
248 In Field of 'Rowers' (ššš -t-hšmn w). 1227(F 97)
249 In (city of) Tšy-t. 737(F 149), 1642(F 150), 1794, 2074144
250 In Dp. 56(F 264)
251 The eye is to see (mšš) Horus. 2088(F 318)
252 The eye is that which lays hold of king (mšš t ymš-k). 36(F 147)
253 Born (mšš t) every day. 698(F 280)
254 As king's means of recognition (mšš šyš-t). 737(F 149)
255 Addresses (mdwšš) king. 758(F 228)
256 Belongs to Osiris the king (nššš ššš š(y), in literal instead of the usual inverted sense). 2033
257 The eye nbšššš. 98, 104

144 Or "more . . . than . . ." in both cases, as Breasted renders.
145 Emend according to 1794.
F. Eye of Horus—

258 The eye nbdh'd's upon wing of Thoth in east (left) side of ladder of the god. 976

259 The eye has nhb'ed unto 'king and Horus'; has not been given to the attacker (gnd), Set. 1407

260 'Victorious against' (nhtr) gods. 114(F 236)

261 The eye trickles (nddf) on the dnh-bush. 133, 695

262 Avegea (nd) Osiris the king. 67

263 The eye is to avenge king as it avenge Horus. 901

264 Eye of Horus which (is) in Dp, eye of Horus which (is) in Houses of Red Crown (ht-ut-n-t),164 wakes (rs) in peace, having received the yr-ut that adorned the wr'-chapel. 56

265 Causes that the Two Lands bow (rdy·k kāy) to king as they bowed to Horus, that they fear before (nr n) king as they feared before Set. 57

266 Serves to inspire fear in king's enemy. See 113(F 206), 249(F 153), 614(F 154)

267 Fear (snd) arose because of (ḥbr hr) the eye. 1040

268 The eye ḫbnbn's. 94, 107

269 Sits before (ḥmā·ḥ ftl) king as his god. 57

270 Not distant from (hr r) king for ever and ever. 846

271 Protects (ḥw) king from . . . Set. 20(F 288)

272 Falls (hr) in east side of sky. 947(F 277)

273 In king's ṣḥntly. 38

274 The eye (incense) is to purify (ḥ·(w)b) king. 20

275 The eye snw's not against king. 94

276 [Illumines (ḥd) tip of finnger of Set. 48

277 The eye, and king with it, turns (ḥr) and falls (hr) in east side of sky. 947

278 When it has seen Thoth, the eye turns and falls upon Thoth's wing in yonder side of Lily Lake, to protect itself (y·nd·d·d·t·k) from Set. 594

279 Eye of Horus (Egypt or some part thereof) hearkens to (ḥdm n) Horus only, doing for him everything which he says to it wherever he goes, carrying (fš) to him the swamp-waters, all the wood, the food, the drinks-offerings, everything, which is or shall be in it.161 1589-92

280 King is this eye of Horus162 which sleeps (ḥdr t), is conceived (ywr t), and is born (mš·t) every day. 698N

281 The eye cuts not (sc) against Osiris the king. 87

282 King goes (bn), going as the eye of Horus (goes). 976

283 Eye of Horus, as incense, is higher and greater than (ḥ·t·k)163 king. 116

284 The eye is king's ky·t. 737(F 149)

285 Is upon king (tpy·t·k). 2076(D 144)

286 Unites with (dmy m) Horus. 2072

287 Is to unite with (dmy r) king, with his flesh. 844(F 151)

164 These "eyes" stand parallel to Tįy·t and Tįy(y)·t.

161 Parallel passage 1599-1602 has Nut (mentioned in 1596) hearkening to and serving the king.

163 TP have "Re."

162 Or "is high and great upon." Breasted suggests both.
F. Eye of Horus—

288 Eye of Horus (incense) removes (dr) the (odor of) king's moisture (rdw) and protects him from the flood of the 'region' of Set (ḥw· ṣ ḥw m· ṣ gb n ṣ n ṣrt). 20

289 Attack (ḍnd) of eye of Horus falls (ḥr) against his enemies. 2072

290 See also 2087(D 193) and the epithets in F 1–17

VI. Parts and Accessories of the Eye

291 The doors (‘3 ṣw) which are upon the eye of Horus (Egypt or some part thereof) stand like Ywn-mw·t·f, and open not (wn) to Westerners, Easterners, Northerners, Southerners, nor those in the midst of the land, but (only) to Horus; for Horus made and erected and rescued (nhm) them from every ill which Set did against them. 1593–94

292 Beings (wnt·w). 901(F 2)

293 Falcon (byk) came forth from (or 'as'? ) eye of Horus. 1843

294 [Thoth saw the waters (m·w)] which (were) in the eye of Horus. 43

295 Osiris the king is to unite (y'b) to himself the waters which (are) in the eye. 72

296 Osiris the king is to take (m) the waters which (are) in the eye. [43], [47]

297 Waters. See also 451(F 82)

298 King is to fill himself with the ointment (m·dl) which came forth from the eye, that it may fasten (ṣ) his bones, unite (dm·d) his members, bring together (ḥlk) his flesh, and loose (ḥfḥ) his evil sweat to earth. 1800–1801

299 King is to take (m) 'adornment' (nhḥb t) of the eye. 104

300 Foot (rd) of the eye of Horus (eye here is the king) is limited (dr) wherever it is. 976

301 Forehead (ḥt·t). 2090(F 319)

302 Osiris the king is to take (m) pupil (ḥwn·t)111 which is in the eye of Horus. 93

303 'Throats' ('ḥt(y)·w(t) t). 451(F 82)

304 Osiris the king is to take ḣph of the eye of Horus. 79

305 Osiris the king's mouth is opened (wp) by ḣph of the eye. 12

306 Osiris the king is to take the šxt·t of the eye of Horus. 64, 81

307 A band of green and of dark red linen (ṣṣḏ pw ny ṣḏ.t n(y) ṣḏmy) was spun (ḥḥ) from the eye. 1202

308 The odor (ḥ(y)) of his eye is upon (r) Horus. 2072

309 Horus pd'ed with (m; or 'in'?) odor of his eye. 19, 1754

310 Odor of the eye of Horus is upon (r) king. 20, 1803, 2074, 2075

311 Odor of the eye of Horus is upon king's flesh. 1241

312 Odor of the eye of Horus (incense) pdp'at12 to king. 18

313 Osiris the king is to take upon himself the odor of the eye. 1754

314 Osiris the king is to equip (ḥtm) himself with odor of the eye (incense). 19

315 Odor. See also 1643(F 9)

111 Similar passages in 622 and 625 refer to king directly, and declare that his foot is not limited.

112 Cf. 206(A 57).

113 Breasted: '''adheres.''''
F. Eye of Horus—

316 Its 'lnf' was made for the eye of Horus. 1756
317 Colors (yr.w). 451(F 82)
318 Head (qd'w.t) of eye of Horus was given, that it might see (wt) Horus. 2088
319 A head was given to the eye of Horus, and a forehead (hr.t) was made for it out of crown of Re's head (wp.t). 2090

VII. Symbolism of the Eye of Horus. It Represents

320 3m'-scepter. 132 43
321 (Wine of) Nebesheh (Ym-t). 174 93WN
322 Wine (yrp). 36, 39
323 Wine of Nebesheh (yrp-Ym-t). 93T
324 Wine of the Delta (yrp-'ydh-w). 92, 106
325 Wine of 'n-1 (yrp-'b'). 92T
326 Wine of 'n-1 (yrp n h3mw). 93T
327 Wine of Pelusium (yrp-Syn). 176 94T
328 Every sweet 'thing' ('yb t' nb (t) bnr-t). 100, 111
329 Y'd-fruit. 95
330 Barley (yt). 97
331 *Incense* (yd-t). 77
332 (Wine of) 'b'. 92WN
333 Seed-grain (g-t). 176 109
334 Green cosmetic (wtw). 54
335 W'h-grain. 99, 105
336 Rolls of linen (umh-w). 57
337 W't-'cakes'. 105
338 Wrr'-crown. 845
339 King's soul (b1) and control (thm). 758
340 Bb1'-t'-grain. 98, 104
341 The olive-tree that is in Heliopolis (b1t ymy-t Ywnw). 118
342 B'd-natron. 176 72

111 Text reads

Breasted renders: "... which 'Set' made ..."

112 On Ym-t as Nebesheh see Petrie, Nebesheh and Dafennah, p. 6 and Pls. X. XI.
113 On Syn as Pelusium see Spiegelberg in Zeitschrift für äg. Sprache, XLIX. 81.
114 These and many following items of the offering-ritual are discussed by Bollacher in von Bissing, Mastaba des Gem-ni-ko. II, 37-40, as well as in Budge's books based on Maspero and Dümichen (cf. notes passim).
115 See references in Gemnikai. II, 39. Bollacher there reads 'tg-t; but Erman (Gram.) gives under Schrifttafel S 47 the value 't, not 't.
116 W'h-grain is made into 'hk-t; see Newberry, Rekhmara, Pl. XII and p. 35. Other references also are in Gemnikai. II, 39.
117 Budge (Liturgy of Punicary Offerings, 111) calls bd "Incense," though the vignette which he reproduces shows

as determinative.
F. Eye of Horus—

343  $t$-cakes.  78
344  $t$-cake.  35N
345  An offering-cake ($pt$- $t$- $t$- $m$- $d$- $n$- $m$).  35W
346  A mortuary offering ($pr$- $t$ $hrw$).  58
347  A royal mortuary offering.  59
348  $pm$-loaves.  74
349  'Liver' ($m(y)s$-t).  82, 88
350  Water ($mu$).  10
351  $mnw$-jars.  33
352  Dove ($mn$-t).  86
353  Raiment of the god ('$mnh$- $t$- $nfr$).  42
354  King's pyramid ($m$) and mortuary temple ($ht$- $t$- $nfr$).  1277(F 234)
355  Black cosmetic ($m$- $t$-$dm$-t).  54
356  Mdw-staff.  43
357  $nhm$-fruit.  98, 104
358  $Nfr$-fruit or grain.  87, 109
359  Spleen ($nn$m).  83
360  $Nh'$-scepter.  43
361  $nhnm$-oil.  51
362  Natron ($ntr$).  23
363  Every fruit ($rnp$- $t$-$nb$-t).  100, 111
364  $Rnm$-ut $t$-linen.  1755, 1794
365  $hfr$ or $tr$.  66
366  A breast of meat ($h'$- $t$- $y$($m$-f).  84
367  (Wine of) $hnhm$.  93WN
368  Prime olive oil ($$fr$- $t$-$nhm$).  54
369  A limb ($h'$).  83
370  $Hbn$- $t$-fruit.  76, 94, 107
371  A (drink)-offering or libation ($hnk$-t).  100, 112
372  Beer ($hk$-t).  39, 40, 61
373  The offering of the broad hall ($htp$-$wkh$-t).  59, 103
374  A royal offering ($htp$-($ny$)-$sw$-t).  58, 59
375  Temple-income ($htp$-$nfr$, with food 'determinatives').  115
376  The White Crown ($kd$-t).  1234(F 152)
377  An altar ($h$($w$)-t).  58
378  A joint of meat ($hps$).  12, 79
379  $Unf$-fruit.  76, 95
380  $Hnm$-beer.  61, 89
381  $Hrn$-fruit.  118

130 On $nhm$ as 'olive,' see Newberry in Ancient Egypt, 1915, pp. 97-98. This is one of seven oils prominent in the Old Kingdom. The Metropolitan Museum (New York) possesses in its Old Kingdom collection a rectangular alabaster tablet with the seven oil-cups each properly inscribed. There are three similar tablets in the British Museum; see Budge, Book of Opening the Mouth, I, xiii-xiv.

131 Pyr. writing would indicate $hnm$; but the true reading is proved by variants listed by Dümichen in Orakopalast des Patumeneop, I. Abs., Pl. XXIV, No. 92. Cf. also the word $hmi$, with $i$ written before $m$ in Pyr. 274 and 1166.

132 Probably intended for $Unf$ (F 379); note relation of $Hbn$-t-series (F 370).
F. Eye of Horus—

382 A s-t-goose. 85
383 A libation (s^t). 1840
384 Wheat (s^w). 97
385 'Butter or cheese' (s^w). 1\textsuperscript{31}
386 A joint of meat (s^h-t^w). 38, 80
387 A s-t-garment. 41
388 A joint of meat (s^w-t). 64, 81
389 S^t-oil. 51
390 (Wine of) Pelusium (S^y). 94
391 Incense (t^r). 18, 19 (cf. 1644a), 20–21a (cf. 1644b), 29, 116, 1643
392 A s-t-staff. 46
393 s-t-fruit. 96, 108
394 S^t-loaves. 87
395 The terror (s^t-t) inspired by king. 900
396 S^n-bread 64
397 Libation (s^b). 22–23
398 K^h-loaves. 77
399 Bread (t^l). 61, '64
400 The king's bread. 63(F 200), 217
401 Baked bread (t^l s^r). 78
402 I-n bread (t^l y^h). 60, 73
403 'Free' bread (t^l w^d). 107
404 N^b-bread (t^l-n^b). 99
405 I-n bread (t^l s^f). 86
406 T^l-w-t-oil. 51
407 The choicest of the (food)-offering (t^p(y^t)-w^j^h-t). 114
408 T^l-w-bread. 60, 73
409 This 'bright red' (t^m^b-b) (crown ?), equated with king, who is then equated with the eye. 1460
410 I-n (y^r or h^t^y). 66
411 Figs (d(l)b). 110
412 A d^p t-loaf. 38
413 The Red Crown (d^r-t). 901 (F 17)
414 Red jars (d^r-w^l). 249

\textsuperscript{11} Cf. Budge (\textit{Liturgy}, 67, 158, 211), following Maspero and Dümichen. The former prefers "butter" (Coptic)

\section*{CAIPE}

In Gen. 18:8), the latter "cheese." See Dümichen's discussion (\textit{Patuamenap}, I, 19–20).

\textsuperscript{11} Budge (\textit{Liturgy}, 82–84, etc.) renders "breast."

\textsuperscript{111} But Bollacher takes s^t (later s^h-t) for grain, and Maspero thinks it nuts.

\textsuperscript{112} Distinction between two words l-t, one standing for cakes and the other for loaves, is remarked by Erman, \textit{Zur do. Wortforschung} (I), p. 15.

\textsuperscript{113} On reading the t of this and the following references in its original value of t, "bread." cf. the variants of t^l s^y and t^l-n^b given by Dümlichen in \textit{Patuamenap}, I, pl. XXIV, No. 80, and pl. XXVI, No. 112.

\textsuperscript{114} Cf. Kamal in \textit{Ann. du Sere.}, XII, 240.
F. Eye of Horus—

415 Adornment (dbl), 1 'ḥḥywt'-kilt. 30  41
416 Milk (ḥṣr t). 50  61, 88
417 'Theban milk' (ḥṣr t-W.§ t).  89

418 Food: bread and beer ( ). 60, 72

419 A barque.  1227(F 97)
420 Egypt or some part thereof. 1588–96(F 91, 57, 92, 279, 291, 85; C 94)
421 The king's head.  830(F 125)
422 The king himself.  698 etc. (F 130)
423 Cf. also the mystic names in F 18–26.

The eye of Horus is distinctly equated with the items of the preceding list, which therefore omits many objects mentioned in the funerary ritual. The list may be summarized as follows:

Food: Breads, cakes, grains, meats, fowl, 'butter or cheese', fruits.
Drink: Wines, beers, water, 'milk'.
Unguents.
Cosmetics.
Clothing.
Insignia: Crowns, scepters, staves.
Incense.
Libations.
Natron.
General terms for offerings.
Attributes or possessions of the king:
   His head.
   His soulhood and control.
   His terror (that inspired by him).
   His pyramid and mortuary temple.
   The king himself.

Miscellaneous:
   Olive-tree in Heliopolis.
   Willow-tree.
   Altar.
   Wtig-feast.
   Barque.
   Whole or part of Egypt itself.
   ḫfr or  tr.

VIII. Two Eyes of Horus

424 King is to take (m) the two eyes of Horus, the black and the white, to illumine his face.  33
425 Osiris the king is to take the two eyes of this great one and be satisfied with them (ḥtp ḫr  ḫn).  103

30 Cf. label of such an object on coffin of Mentuhotep (Steindorff, Grabfunde des Mittleren Reichs, Pl. 111).
35 Sethe's rendering, quoted by Breasted.
103 E.g., those identified with "the ḫn which came forth from Osiris" (Pyr. 37, 39, 90, etc.).
F. Eye of Horus—

426 Geb has caused that Horus give his two eyes to Osiris the king, that latter may be satisfied with them. 583

427 'King's son' as Horus has come bringing (yny) the two bodily eyes of Horus to king to lead latter [to firmament unto Horus, to sky unto the] great [god, and to avenge] him on all his enemies. 69-70

428 ['King's son' as Horus brings to king the two eyes of] Horus, which rejoice latter's heart (pd.t(y) yb f). 71

429 King, after punishing his enemies with one of the eyes of Horus, returns it and causes that Horus see with both his eyes. 1240

430 Cf. also 96(F 166, 184), 108(F 166, 116), 253(E 11)

IX. Unrestored Fragments alluding to the Eye

431 Eye mentioned in broken passages. 1923, 2166

G. Other Mythological References to Horus—

1 King has looked to Horus, Set, Yr rua, and the two tt-ty-yb as Horus looked to (m11 n) Isis, as Nḥb-k1.w looked to Selket, as Sobk looked to Neit, as Set looked to the two tt-ty-yb.191 487-89

2 Isis found her Horus and conducted his arm to Re to horizon. 741

3 Isis the Great bound on the girdle (gs·t mdḥ, scil. upon her son) in Khemmis, bringing her 'censer' (dy6) and burning incense (ydy) before her son Horus the young child (ḥrd nḥn), that he might journey over the land in his two white sandals, going to see his father Osiris. 1214-15

4 Horus and his mother Isis each brought (yny) the other's heart (yb). 1640

5 Isis. See also 1199(G 17)

6 The cow that crosses the lake (nm·t '51') leads king to great seat born of the gods, born of Horus, begotten of Thoth (ybs·t wr·t yr·t-ntr w yr·t-Hr wtlt·t-Dḥuty). 1153

7 Horus opened mouth of Osiris with the adze of metal ... 13-14(E 86)

8 Mouth of Osiris was opened (wp) by his beloved son Horus. 179

9 King's mouth is opened by Horus with his little finger (gb₄ nd₄) wherewith [he] opened[ed] the mouth of his father Osiris. 1330

10 Libations (kbḥ·w) of Osiris (here the king) came forth (pr) from his son Horus. 22

11 Osiris was caused to ḥdb and to live by his various relatives: Atum, Shu, Tefnut, Geb, Nut, Isis, Nephthys, and Horus, as well as by the great and the little divine enneads as a whole; but as for his brothers Set and Thoth, he was caused to ḥdb and to live and to punish (as) them. 167-78

12 These (the text preceding) are the two charms (ls wu) of Elephantine which were in mouth of Osiris, which Horus uttered (ls) concerning the vertebra (bksw). 234

13 Osiris ferried over to the firmament on a pair of reed floats (snḥ·w), with his son Horus beside him (yr gb₄·w·y·fy, lit. 'at his two fingers') on another pair to sustain (snḥ) him and cause him to dawn (rdy b₄ f) as great god in the firmament. 404-65

191 In the cases of Horus, Nḥb-k¹.w, and Sobk at least, the looking is to the mother, apparently for sustenance and help.
G. Other Mythological References to Horus—

14 Horus avenged (nd) his father Osiris. 573(C 101), 758, 898(C 102), 1406(D 204)

15 Horus avenged his father. 633 and 1637(B 8), 1685(E 74), 21[91](D 27)

16 Horus made (qry) a weqāt-garment for his father Osiris. 740

17 Osiris commended (ud) Horus to Isis on that day when he made her pregnant (δ; ywr). 1199

18 Going forth (pr-t) of Osiris the king from his house is the going forth of Horus in embrace (m sḥnw) of Osiris the king. 1539

19 King's going (ḥm-t) is like the going of Horus to his father Osiris, that thereby latter might become a spirit and a soul, receive obeisance, and gain control. 1730

20 King's goings are the goings of Horus in embrace (m sḥnw) of his father Osiris. 1860

21 Horus performed a crossing of the lake (nm-f-š1t)103 for his father Osiris the king. 1550

22 King's 'equipment' (ṭpd) is upon him (tp-f), which Horus gave to Osiris. 1559

23 'Priest' (1st per) brings (yny) to and puts on ((ṭt')d(y)n) king the green cosmetic (wḏw) which Horus put on his father Osiris. 1681–82

24 Horus embraced (šḥn) his father Osiris, (when) he found him upon his side in Ghṣty. 1790

25 Horus gave life (rdy-f 'nb) to his father, [presented] satisfaction (ḥw-f ṭš) to Osiris, before (m šnt) the Western gods. 1980

26 Osiris. See also 742(F 39), 956(E 28), 970(E 162), 971(D 251), 974-75(D 252), 1215(G 3), 1558(E 24), 1824(E 105), 2115(E 163)

27 The ṣḥw of the Southern Palace (pr wr) runs for the Great One (Horus, cf. 853b); the Northern Palace flees before him (m n·k pr nrr). 852

28 Earth is bidden to hear what Geb said (when) he was glorifying Osiris (here the king, cf. 1012a) as a god, (when) the watchers (wřw) of Pe made offering (wḏn) to him and the watchers of Hieraconpolis honored (šhydrate) him like (yḏ) Sokar, 'Horus, H ḫ, and Hmn. 1013

29 Watchers. See also 795(G 39)

30 The Two Truths (m²ty). 317(G 54)

31 Horus bound (mr) himself to his offspring (mšyy·t etc.). 647

32 Morning-star, Horus of Dewat etc. is entreated to give to king his two fingers which he gave to the Beautiful One (nfr·t), daughter of the great god (ntr ḫ) at separating (wp·t) of sky from earth, even at ascending (pr·t) of the gods to the sky, he being a soul (bl) and dawning in the bow of his ship (described under D 282). 1208–9

33 Nḥy-serpent. 063(D 292)

34 The great god (ntr ḫ), some solar deity. 1208(G 32)

35 Western gods (ntr·w ymnty·w). 1209(D 282)

36 Gods of Pe. 1209(D 282)

37 Eastern gods (ntr·w y ḫnty·w). 1208(G 32)

38 Gods of Pe. 1209(D 282)

103 Cf. with the foregoing 768, etc. (D 8–9).

104 Cf. 1153(G 6). Ferryman is called nm 'ḥn' in 1224.
G. Other Mythological References to Horus—

38 The gods in general. 795(G 39), 957(G 44), 1217(E 91), 1658(G 57)

39 Earth is bidden to hear what the gods said and Re said (when) he was glorifying king that latter might receive his spirithood before the gods like (y$s) Horus, son of Osiris, when he (Re) was giving him (Horus) his spirithood which is among the watchers of Pe and was honoring him as a god among the watchers of Hieraconpolis (N repeats 'Pe' instead). 795

40 Horus expelled (h$k) Re from the south (r$t $t) of the sky. 2158

41 Nile (H$py). 2047(C 79)

42 Horus crushed (t$bb) with his foot (tbw) the mouth of the $h$t-w serpent, trapper of the phallus ($h$b-hnn). 681

43 Orion (S$t$h). 261(E 21)

44 Set is bidden to remember and take to heart ((w)d(y) yr yb-k) the speech of Gcb and the threat (J$h$v) which the gods made against him in the Prince-house in Heliopolis because of his felling (ndy) Osiris to earth, when Set said: "I did not do this against him," that he might prevail (kh$m) thereby over (n for m) f Horus. 957-58

45 Horus took (y$ty) estate (pr) of his father from his father's brother Set before (m b$t$h) Geb. 1219

46 The first body (h t) of the 'company' (ydr-$w$) of the triumphant (m$t$h-hrw) was born before the attack (d$nd) took place, before the voice arose, before the reviling (snt$t) occurred, before the conflict (hnnw) began (verb in each of these four phrases is h$pr), before the eye of Horus was plucked out (kny), before the testicles of Set were wrenched off (st$d). 1462-63

47 Set. See also 850(D 160), 971(D 251)

48 Shu. 317(G 54)

49 $Snt$-serpent. 681(C 80)

50 King is Horus who came forth from acacia (khnd) upon being commanded: "Guard thyself, O lion (shw tw ra)!" 436

51 Horus followed and loved Geb, while latter dawned as King of Upper and Lower Egypt controlling all the gods and their kas. 1625-26

52 Geb. See also 317(G 54), 957(G 44), 1219(G 45)

53 The Two Lands (t$tw$) bowed before Horus and feared before Set. 57(F 265)

54 King as Horus, the heir of his father, triumphs (m$t$h-hrw $t$) through that which he did. T$fn and T$fn $t$ have judged (w$d^2$) him; the Two Truths have held the (legal) hearing, with Shu for a witness, and have commanded that there revert to (phr n) him the thrones (n$s$-wt) of Gob. 316-17

55 The great cavern (yph t wr-t) of Heliopolis was opened (wn) for Horus of Letopolis (hnty $H$mn). 810

56 D$h t-nkh $w$. 522(D 235)

57 Thoth put ((w)d(y)) the gods beneath Horus ... in the audience-ball (d$fd$w) and the 'court of justice' (t$w$-w$y$-m$t$h$). 1658

58 'Horus made a sitting' — — —, that the judgment might take place (h$pr w$d$-mndw). 2088

59 Miscellaneous. See also 378(D 156), 551(D 289), 854(D 55), 905(E 90), 2094(E 174)
H. Miscellaneous—

I. Used in Titulary

1. "Horus" a designation used in royal titulary. [6], 7a, 8, 786
2. "Harakhte" thus used. 7b
3. "Hr hfm m' Nbt'" thus used. 6-8 and 786(A 85)

II. Double Horus

4. Two green Horuses (Hr w'y w'd w'y), in obscure connection. 457
5. Double Horus (Hr w'y), presider over estates (hnty w'y pr w), lord of food (nb df w), great one (dwelling) in Heliopolis (wr (y)m(y) Ymwy), is asked to give bread and beer to king and to make flourish (k w'd) the king, his offering-table (w'hw), and his butchering-block. 695-96

III. Feasts, etc.

6. King celebrates his year(ly feast)s (mpr w') like (my) Horus, son of Atum. 874
7. King is to rejoice (hby) at every feast (dd) of Horus. 1672
8. Seasons (y tr w) of Harakhte. 1693(C 57)

IV. Broken Passages Unrestored

9. —— like (my) Harakhte. 1384
10. —— life for Horus. 1825
11. Horus has put for himself ——. 1857

\*\* That yr n (y) mpr w't here means "celebrate yearly feasts" rather than "spend years" is shown by comparison with 1950, where yr n (y) mpr w't appears. This again is paralleled by yr n (y) tpy w'bd w't (kmd w't k resp.) in 657.

\*\* This phrase does not appear in 347, whence part of the context is restored.
SUPPLEMENT

Offspring of Horus

NAMES

* Not expressly called "children" or "offspring" of Horus.


Hlpy, Dw1-mw·t·f, Kbhesn·w·j, and Ymesty. *552TM

Hlpy, Ymesty, Dw1-mw·t·f, and Kbhesn·w·j. *1228PM, 1548, *1983

Ymesty, Hlpy, Dw1-mw·t·f, and Kbhesn·w·j. *601, *1483, 2078

OCCURRENCES

See C 23-26, 1st also individual names in Appendix.

CLASSIFIED REFERENCES

A. Epithets—

1 fdu ypwy yty·w, "these four spirits." 1092(C 8)

2 fdu ypwy ntr·w m·w-Hr mr·f, "these four gods, the children of Horus, his beloved." 1548(E 6)

3 fdu ypwy rh·w ny·sw·t ... msw·t·Hr Hm(y), "these four royal intimates, ... offspring of Horus of Letopolis." 2078

B. Magical or Mystic Name—

1 [(u)t·w, "the assembled ones."] 1983

C. Relationships—

I. Genealogical

1 Filial relation to Horus is summarized in C 23-26.

2 Are grandchildren of king. 1983(E 7)

II. Position Occupied in Relation to Other Divinities

3 Are souls (bšt·w) of Horus. 2101(D 208)

4 Are king's right side, which is in Horus; while H(w)-ndrw, Hnty-wd·wy·fy, Nephthys, and Hnty-'n-yr·ty' are king's left side, which is in Set. 601

5 Are with king as he is ferried over to Field of Rushes. 1092(C 8)

6 Are royal intimates. 2078(A 3)

III. Relations on Part of Other Divinities

a) Actions

7 Horus uses his children to aid king. 24(E 137), 619(E 101), 637(E 102, E 10), 766(E 137), [1828](E 138), [1829](E 102, E 10)

8 Hr·f·hšt·f is bidden to ferry these four spirits over to Field of Rushes as comrades of king, two on each side. 1092

1st This and similar citations in Roman type refer to the treatment of Horus proper; italics indicate citations from this Supplement.

67
C. Relationships—

b) Position Occupied

9 King is called their father. 1333(E 3), 1340(E 11)
10 King controls them (štım ym śn). 1828(E 138)
11 King has joined himself with them. 647(C 24)
12 King is identified with each of them individually. 1097
13 King is one of these four gods. 1483

c) Attitude

14 Horus loves them. 1548(E 5)

D. Nature—

I. Attributes and Powers

1 Are gods. 1483(C 15), 1548(E 5)
2 Are spirits (yʰūb w). 1092(C 8)
3 Live on truth (mšś t). 1483

II. Habitat

4 Are bidden to bring (for king's ascent) the barque "Eye of Khnum" which is in the Lily Lake (mr n h₁ in P; but MN have mr pw n hım, 'this lake of the hım-bird'). 1228
5 Are ferried over with king to Field of Rushes (št-h-yt w). 1092(C 8)
6 Guard land of Upper Egypt (t₁ šmś). 1483

III. Attitude Toward Other Divinities

7 Have loved king. 647

IV. Parts of Body

8 dbš w, fingers. 1983(E 7)

V. Equipment

9 Lean (twś) upon their gšm-staves. 1483

E. Activities (All in Behalf of King)—

1 Count (yp) for him. 24 and 766(E 137)
2 Have smitten his enemy and made red his blow, have punished him and suppressed him of the evil odor (the enemy). 643
3 Are to protect life of (štp s₁-s₂ nb ĥr) their father Osiris the king from him who would cause that he suffer (ššb) in presence of the gods. 1333
4 Are to smite Set and avenge Osiris the king on him. 1344
5 That which is in slayer of the king in the hinder parts is for these four gods, the children of Horus, his beloved. 1548
6 Bear (tšs) king. 619(E 101)
7 King's assembled grandchildren have raised (ṭš) him, [washed his face], 'checked' (yɪh) his weeping, and opened his mouth with their wondrous (byś w) fingers. 1983

Note: Of. 339 (note 97).
E. Activities (All in Behalf of King)—

8 Expel hunger from belly and thirst from lips of king. 552
9 Bring to king his name of "Imperishable (y-bm-sk)." 2102(D 208)
10 Betake themselves under king, without any of them escaping, and carry (f') him (in ascent?). 637, 1338, 1823, 1829
11 Are to carry and lead (dsm) their father Osiris the king (in ascent?). 1340
12 Hapy and Dwwt-wt-f are the king's arms, enabling him to ascend at will to the sky; and Ymty and Kbh-an-wt-f are his legs, enabling him to descend at will to the underworld (nn-t). 149
13 Bring to king the barque "Eye of Khnum" (for ascent). 1228(D 4)
14 Rise before ('h' n) king and bind for him a rope-ladder whereon he ascends to Kheprer in east side of sky. 2078-70
15 Are to recite "chapter of the king (r n yl(y))" for him. 1334

F. Mythological—

1 Cf. references under E above, in most of which the king is clearly identified with Osiris.
2 Possibly cf. 258d: "The gods of East and West are satisfied with the great thing which came to pass in the embrace of the offspring of the god (msw-t-ntr.)." This may refer to the msw-t-Htr, for epithet ntr stands independently for Horus (A 41).
APPENDIX

INDEX OF OCCURRENCES OF DIVINE NAMES IN THE PYRAMID TEXTS

Yimw.t.: 131
Ymâ (= Râ and Ymâ): 994
Yâ: 732, 1001, 1104
Ywâ-sâ (Saosia): 1210
Ym-nw.t.f.: 1593 (P 291), 1603 Cf. 571
Ymn (Amon): '1540' Cf. 446, 1095, 1712N
Ymsity: 149 (D 180, E 12), 552 (E 8), 601 (C 4), 1092 (C 8), 1097 (C 12), 1228 (D 4), 1333 (E 3), 1339 (E 11), 1483 (C 18, D 3, D 9, D 6), 1548 (E 5, D 136), 1983 (E 7, B 1), 2078 (A 8, E 14), 2101 (D 208)
Yâ and Yâ (Saosia): 1476
Yb.t.: 179, 188–91, 198 (C 1), 1147, '1992', '2030'
Yb.t.-w.t.: 198 (C 1), 791, 1503, 1729, 2068, 2110
Yâ (Oairs, name used independently): 13 (E 86), 16, 17 (D 191), 22 (G 10), 29 (king's name omitted by error), 31, 39, 57, 62, 63, 105, 117–18, 134, 144 (C 4, D 22), 145 (C 59, E 178), 146 (E 179), 155 (E 121), 161, 167–78 (G 11), 179 (G 8), 186, 215, 218 and 222 (D 78), 234 (G 12), 251, 308 and 312 (F 144), 313, 350 (n. 145), 364, 443, 464 (G 13), 466 (C 89), 467 (D 224), 472 (E 112), 493 (E 4), 517, 520 (D 201), 523, 549, 573 (C 101), 574, 622, 625, 658, 684 (D 14), 601, 722, 740 (G 16), 742 (F 39), 749, 752, 754, 757, 758 (G 14), 759, 778, 788, 790, 793, 795 (G 39), 819, 826, 832, 848, 865, 872, 882–84, 895 (C 99), 898 (C 102), 899, 925, 956 (E 23), 957 (G 44), 960, 963, 964 and 966–68 (n. 57), 970 (E 162), 971 (D 251–52), 972, 984 (D 48), 988 (D 65), 1004–5 (cf. C 27), 1012, 1013 (G 28), 1033, 1035, 1044, 1068, 1090, 1122 (D 89), 1128 (E 5), 1157, 1194–95, 1199 (G 17), 1201–2, 1215 (G 3), 1232, 1236, 1256, 1258–59, 1264 (E 180), 1267 (E 181), 1280, 1282, 1291, 1297–98, 1328, 1330 (G 9, C 90), 1354, 1358, 1360, 1362, 1386, 1392–93, 1395, 1406 (C 5), 1419, 1428, 1448, 1450 (F 142), 1486–87, 1500, 1502, 1505 (C 83), 1516, 1520–21, 1523, 1525, 1549 (n. 72), 1551, 1556, 1558 (E 24), 1559 (G 22), 1567, 1643 (F 56), 1655, 70
1657, 1658(C 5), 1665-66, 1672, 1681-82(G 23), 1683, 1730(G 19), 1748, 1761, 1799(D 281), 1800, 1803, 1804(E 146), 1833, 1860(G 20), 1882, 1978(C 54), 1980(C 5), 2000, 2007, 2010, 2016, 2021-22, 2031, 2051, 2054, 2055(n. 117), 2068, 2076, 2097, 2103(C 103), 2105, 2108, 2111, 2115(E 163), 2144, 2201 Cf. 8, 1142, 1256

Ȳsr (Osiris, in apposition with name of king18): 8, 12, 15, 18, 19, 21, 24, 25, 30, 35-37, [43-44], [46-48], 50, 51, 54, 55, 59-61, 64-68, 72-103, 106-7, 110, 111, 113-15, 117, [249], 157, 592-83, 596, 599, 609, 612, 618-19, 626, 634, 636, 640, 645, 648, 651, 737, 765, 775-78, 786, 825, 831, 847, 849, 939, 960, 966aN (name of king added by error), [1002], 1003, [1004], 1012, 1046, 1069, 1142 and 1258 (name of king added by error), 1259-59, 1262, 1333-35, 1337-43, 1379-80, 1382, [1383-84], 1385, [1386], 1523, 1531, 1539, 1544, 1550, 1607, 1609-10, 1615-16, 1619-20, 1622, [1623], 1638, 1685-86, 1696-1700, [1708], 1753-56, 1787-88, 1794-95, 1798, 1805-10, 1812-14, 1817, 1819, 1822, 1824, [1826], 1828, 1830-31, 1838-40, 1870, 1872, 1894, [1899], 1973, 1975, 1986, 2033

Ym (Atum): 124, 135, 140, 145(C 59), 147, 148-49(D 180), 151-52, 154, 156, 158, 163, 167(G 11), [199], 207, 211(C 22), 212-13, 228, 241, 258(D 138), 261, 301(D 283), 304, 305(D 210), 380, 395, 425, 447, 492, 518, 603-5, 701, 840, 843, 874(H 6), 879, 891(D 56), 942-43, 961(D 86), 992, 997, 1173, 1237, 1241, 1248, 1277, 1297-98, 1302(D 151), 1347, 1376, 1447, 1451, 1466, 1473, 1475(D 87), 1489(D 25), 1521, 1525, [1546], 1587, 1617, 1645-47, 1652-56, 1660, 1860(E 145), 1894-95, 1742, 1775, 1818, 1870-71, 1892, 1894, 2009, 2024, 2057, 2065, 2081-82, 2098, 2146, 2163

1nty: 220, 614, 1833 Cf. 182

Wȝd-t (Buto): 702, [792], 1671, 1875(n. 50)

Wp-w3 net: 126, 455, 463, 769, 953(D 232), 1009, 1011, 1066, 1090, 1287, 1304, 1374, 1379, 1438, 1638, 1979(E 173), 2032(C 98) Cf. 57, 643, 1215, 1239, 1806m

Wng: 607, 952(C 110)

Wn (error for Snwty): 1094M

Wsr: t270

Bty: 419, 502, 515-16, 1310, 1349(n. 84)

Bšty-t (Bast): 892, 1111, 1310

Pšt (Ptah): 560 and 566(D 207), 1482

Fšk-t: 120, 123, 545

Mš3-f: 383, 597, 599, 925, 1222, 1227(F 97), 1769

Mš3-t: 319, 323, 1580, 1768, 1774 Cf. 265, 1306, 1429, 1483, 1775, also duals in 317, 1315, 1785

Mšd-t: 230, 438, 440, 442, 677, 685, 1212(D 255)

Mšw: t123, '734

Mšw (Min): 256, 424, 953(D 232), 1712(cf. 1013), 1928(D 76), 1948, 1993(C 105), 1998

Mšw: '724, 1081, 1378

Mšw'-yr'yt = (Ušnty:yr-ty): 001, 820, 1256(E 180), 1431, 1864

For citations in thesis, see Horus-treatment passim, especially §§ E and F.

Wolf erect on standard is found also as determinative of wpw in 1913, of nav in 13, of sib in 804 and 1015, and of šmt-w-yr in 921 and 1245.
Thomas George Allen

Mงาน-ไน-กร-ทย (ή งาน-ไน-ทร-ทย): 771

N (ย) ต (Neit, orig. Nr-ต): 489(G 1), 510, 606, 1314, 1375, 1521, 1547

Nyu: 207, 446 Cf. nyu, "ostrich," in 469

Nw-ต: 1-5, 7, 8, 25, 171(G 11), 208, 250(C 72), 275, 299, 383, 441, 459, 519, 530, 541, 543, 580, 597, 603, 616, 623, 626, 638, 698, 741, 756, 765, 777-80, 786, 802(E 108), 823(C 56 and n. 91), 824-25, 827, 834, 838, 842, 883, 902, 933, 941, 990, 1016, 1021, 1030, 1036, 1048(n. 77), 1049, 1082, 1090, 1101, 1145, 1149, 1169, 1173-74, 1184, 1188, 1213(C 8), 1247, 1291, 1300, 1311, 1321, 1328, 1332, 1341, 1344, 1361, 1405, 1416-17, 1422, 1426, 1428, 1430, 1454, 1471, 1479, 1516, 1521, 1546, 1596(n. 167), 1607, 1629, 1655, 1664, 1688, 1702-3, 1720, 1758, [1833], 1835, 1895, 1960, 2028, 2034, 2037(D 62), 2041, 2052, 2057, 2091, 2107, 2150, 2171, 2178, [2206]

Nyuw (Nun): 310, 314, 318-19, 392, 426-27, 551, 593, 603-4, 606, 871-72, 1034, 1040, 1057, 1078, 1166, 1174, 1304, 1446, 1460(n. 84), 1452, 1515, 1678, 1691, 1701, 1778, 1780, 1964, 2037, 2147


Nfr-ลบ (Nerthus): 266, 483


'Nn-ต: 207, 446, 1691

Nhb-kl-ต (Nephthys): 229, 340(n. 97), 346(C 35), 356, 361, 489(G 1), 1146, 1708 Cf. 161, 311, 315, 512, 2040

Nhb ต: 696, 1229, 1451 Cf. 4, 123

Rhb (=Yhb and Yhb): 1476

R (Re): 6-8, 34, 37, 120-24, 128, 130, 132, 136, 145(C 59), 152, 154, 156, 158, 160, [199], 200 and 209(cf. D 28), 226, '227', 231, 263, 266-69, 273-75, 285, 310, 313-14, 328(C 112), 336, 337(D 31, D 36), 340(n. 97), 346(C 35), 348(C 58), 351(D 32, D 36), 356-57, 358(D 32, D 36), 362(D 45), 366-68, 370, 372(E 94), 390(E 111), 392, 442, 449(D 162, cf. E 41), 452(L 4), 460-61, 470, 472(E 112), 473(E 166), 482-83, 490, 495, 517, 519(F 95), 531, 534, 542-43, 546, 560 and 566(D 207), 555, 597, 598(D 82), 599, 602, 607, 621, 636, 673(D 249), 698(F 280), 702(C 113), 703, 706, 709-11, 713, 721, 726, 730, 732-33, 741(G 2), 743, 750, 756-57, 760, 762, 787, 792, 795(G 39), 800(C 82), 804(C 85), 812-13, 839, 855-56(D 223), 886-89, 891, 893, 906, 915, 918-19, 922-23, 926(D 32), 927(D 37), 932(D 32), 933(D 37), 948, 950, 951(C 118, cf. A 48), 952(C 110), 953(D 232), 955, 971(D 251), 974-75(D 252), 990, 999-1000(D 39), 1016(E 160), 1029, 1044-45, 1049(D 60), 1063, 1084-86(D 34), 1087(C 127, cf. F 169 and D 266), 1091, 1103(D 33), 1107-8, 1141-42, 1167, 1169, 1171, 1178-80, 1204, 1206, 1231, 1238, 1244(E 170), 1246, 1247(E 96), 1261, 1263, 1299, 1316-18, 1343, 1345, 1347, 1359, 1372, 1405, 1421, 1423, 1425, 1430(D 67), 1437, 1440, 1442, 1449, 1461, 1464, 1465(E 118), 1469-70, 1471(n. 61), 1479, 1481, 1492-95(E 119), 1496-98, 1500, 1503, 1505(S 84), 1517, 1518(D 12), 1531-32, 1540, 1542, 1568, '1572,'
Horus in the Pyramid Texts

[1574], 1582, 1669, 1679, 1686(E 145), 1687–88, 1692, 1694–95, 1705, 1709, 1719(C 86), 1720, 1734, 1739, 1759, 1773–74, 1785, 1802, 1808, 1835, 1862 (D 200), 1863(C 104), 1877, [1887], 1906, 1991, '2005, 2019, 2025, 2028, 2035 (cf. D 20 and D 62), 2045 (cf. D 40), 2047(C 79), 2048, 2062, 2077, 2090(F 319), 2095, 2158(G 40), 2169, 2172, 2174, [2175], 2183, 2206, 2208, 2212200 Cf. 137a, 1212, 1355 Cf. D 221

Rnn-ut: 302, 454(C 121) Cf. 1755, 1794

Ḥ3: 1013(G 28), 1712

Ḥ3 f-m-ḥ3: 517

Ḥ3py: same occurrences as Ymstī, q.v. Cf. also 279

Ḥ3py (Apis): 286, 1313, 1998

Ḥ3yḥ: 1390

Ḥmn: 235, 1013(G 28)


Ḥr-f-h3: 383, 999, 1091(C 8), 1201, 1227(F 97), 1441, '1585'. Cf. 493

Ḥa3 t: 1029, 2080

Ḥk t: 1312

R' occurs also passim in the royal names Mrḥpy-R' (later throno-name of Pepi I), Mr- n-R', and Ḥfr-k3-R' (throno-name of Pepi II).

Ḥfr occurs also in the name Ḥfr-šš-Ḥfr, early throno-name of Pepi I, which stood originally in 886 c, etc. See Sethe, Pyramidientexte, I, xii, and Müller n Zeitschrift fur ägypt. Sprache, XLIV, 129.
Hkn-wt-t: 288
Ht-t-Hr (Hathor): 466(C 89), 546, 705, 1278 Cf. 1025-27(D 58), 1327(D 59)
Hg t-wt t: 900
Ht-t-lw: 242, 423, 518
Hpr: 199, 305(n. 110), 888, 918, 1210, 1445, 1546, 1587, 1652, 1695, 1757,
1874, 2079(E 14), 2083, [2206] Cf. noun "beetle" in 366, 561, 570, 697,
1301(D 3), 1633, 2107, also dbb Hpr in 1771 and 1777
Hnwt: 4023 Cf. verb in 130, 456, 748, 798, 841, 1049, 1306, 1510, 1984
Hnty-Ymnty w: 57, 133(C 61), 139(F 161), 220, 474, 592, 650, 745, 759, 811,
Cf. 1661
Hnty-ly: (=Mnty-ly etc.): 17(D 191), 148(D 180), 771, 826, 832, 1211,
1270(E 181), 1367, 1547, 1670, 2015, 2086
Hnty-n-ly: (=Unnty-n-ly): 601(C 4), 771
Hnmw (Khnun): 445, 524, 1227(F 98), 1228, 1238, 1769
Hnty: 350(n. 145), 445, 545, 1264(F 180), 1308, 1547, 1557, 1905
Hnwt: 1019, 1094, 1101, 1250
Sp: 17(D 191), 27-28(D 267), 244, 254, 425, 444, 663, 669, 1613(D 284) Cf.
1098, 1452, 1470, 2069
Skr (Sokar): 241, 445, 620, 960, 1013(G 28), 1256, 1289, 1356, 1429, 1712,
Skn (Orion): 151, 186, 261(E 21), 408, 723, 802(E 108), 819-21, 882-83, 925, 959,
1436, 1561, 1717, 2116, 2180 Cf. 1763
Skn: 456(D 155, D 275, n. 67), 489(G 1), '5071, 510, 1564
Spd-tw (Sothis): 148(D 180), '270', 480, 994, 1476, 1863(C 104) Cf. 201, 1159, 1534
Spd-t (Sothis): 151, '270', 341, 357, 363, 458(n. 49), 459, 632(B 6, C 19), 723,
822, 929, 935, 965, 1082, 1123, 1152, 1428, 1437, 1482(n. 49), 1561, 1636
(B 6, C 19), 1707
Srt (Selkis): 183, '227', '234', 489(G 1), 1061, 1273, 1314, 1375PM, 1427,
1435, 1469, 1547 Cf. Srt-t-hrw in 606, 673(D 249), 1375N
Skm: 262(n. 83), 1547
Sb: 426
Sbt: 616
Sk: 498, 1410, 1734(C 93), '2186
Skt (Set): 14(E 86), 17(D 191), 20(F 288), 26(E 88), 27-28(D 267), 36 and
39(F 111), 48(F 115, F 276), 57(F 205), 61(F 110), 65(F 90), 73(F 117),
84(F 246), 88(F 110), 95(F 83), 128, 135(D 75), 141(A 6), 142(D 168,
C 21), 144(C 4, D 22), 153(E 121), 163, 173(G 11), 204(D 23), 205(D 274),
211(C 22). 218 and 222(D 78), 261(E 49), 294, 300(E 1111), 418(F 66),
473(E 168), 480(D 79), 487(D 81), 489(G 1), 518(D 129), 535(D 198),
575-76(E 50), 580, 581(F 50, cf. E 78), 587(E 73), 591(F 51), 592(E 70),
594(F 30, F 278), 595-96(F 100), 598(D 82), 601(C 4), 678(E 14), 679(F 67),
683(D 17), 685(C 77), 734(D 108), 746(E 97), 770(D 83), 777, 793(C 67),
798(D 9), 801, 823(C 56, n. 91), 826, 832, 850(D 160), 865, 915-16, 943
(D 84), 946(F 98), 948(D 85), 957-58(G 44), 959-60, 961(D 86), 971(D 251),
Hnty appears later in proper names also. e.g., Sl-Hnty and Sl-t-Hnty on Hrtyt Mus.
stela No. 224 and Hnty-m-st-f on No. 308 (Hierogl. Texts., II. Plates 28 and 29.
XII. and XIII. Dyn. respectively, both from "Sams Collection, 1834").
Horus in the Pyramid Texts

972, 974–75 (D 252), 979, 994 (D 80), 1016 (E 160), 1033, 1035, 1067, 1145, 1148 (E 104, C 69), 1150, 1219 (G 45), 1233 (F 107), 1236, 1242 (F 204), 1256, 1258, 1259 (C 67), 1264 (E 180), 1269 (E 181), 1285 (C 66), 1309, 1334 (E 4), 1407 (F 259), 1453, 1459, 1463 (G 48), 1465 (E 118), 1467, 1475 (D 87), 1487, 1493 (E 119), 1500, 1521, 1556, 1594 (F 291), 1595 (F 85), 1612 (D 284), 1628, 1632 (E 55), 1655, 1667, 1699, 1710 (C 68), 1715 (D 9), 1735 (D 75), 1742 (F 226), 1756 (F 316), 1839 (F 218), 1904, 1906, 1928 (D 76), 1933, 1999, 2038, 2047 (C 79), 2071 (D 258, F 35), 2099 (D 77), 2100 (E 175), 2162, [2213] (F 107) Cf. A 85; F 106, 109, 113–14, 116, 179–80, 183–84; n. 65

Sty-t (Satis): 812, 1116


Ssw-b: 403, 545, 1552 (n. 72)

Sbi: 1329, 2080 Cf. 127, 2154

Kbh-4n-ef: same occurrences as Ymšty, q.v.


Gsw(y): 2080

Gbb: (Geb): 1–3, 7–9, 80, 101–2, 138, 139 (F 121), 144 (C 4, D 22), 162, 170 (G 11), 218, 233, 255, 258, 277, 301 (D 263), 308, 312, 316, 317 (G 54), 324, 398, 439, 466 (C 89), 477, 480 (D 79), 483, 541, 576–78, 583 (F 426), 590 and 612 (C 62), 626, 634 (C 62), 639, 640 (C 63), 649, 655, 657, 675, 698, 779, 783, 787, 793, 796, 840, 843, 895 (C 99), 942–43, 957 (G 44), 961, 967, 973 (D 234, C 91), 977 (F 59), 993, 1012, 1013 (G 28), 1014, 1018, 1030, 1032–33, 1039, 1045, 1115, 1120, 1142, 1149, 1163, 1175, 1195, 1204, 1210, 1219 (G 45), 1233, 1259, 1264, 1277–78, 1296, 1300, 1321, 1327, 1343, 1353 (D 269), 1387, 1395, 1448, 1465, 1475 (D 87), 1489 (D 25), 1494 (E 119), 1510, 1513, 1521, 1538, 1540, 1546, 1569, 1615, 1616 (n. 61), 1620 (cf. C 76, G 51), 1627, 1643 (F 48), 1645, 1649, 1655, 1663, 1672, 1689, 1710, 1713, 1727, 1810–11, 1814, 1830, 1833–34, 1888, 1883, 1971, 1986, 1992, 2014, 2087 (F 122), 2096, 2103 (C 103), 2111, 2113, 2132, [2141], 2145, 2169 Cf. F 11 and n. 54

Tly-t: 56 (F 264), 738, 741 Cf. 737 (F 149), ‘816’, 1642 (F 150), 1794 and 2074 (F 249)

Tby: 290, ‘1394’

Tfn: 317 (G 54)

Tfn-t: 5, 189 (G 11), 288, 317 (G 54), 447, 552–53, 779, 842, 990, 1066, 1248, 1333, 1405, 1443, 1521, 1546, 1652, 1654–55, 1662, 1691, 1739, 1985, 2053, 2065, 2099

Dw3w: 480, 994, 1155, ‘1480’

Dw3r: 1329, 1428, 2042

Dw3-nw: same occurrences as Ymšty, q.v.


Ddy: 673 (D 249, cf. E 14), ‘1070’
Ddwn: 803, 994, 1017, 1476, 1718
Dnn-wt-t: 321
Drft: 486, 700
Dhwty (Thoht): 10, 16, 17(D 191), 27–28(D 267), [43](F 294), 58(F 124, 126, 128), 126, 128, 130, 157(E 121), 163, 175(G 11), 329(C 112), 387, 420, 468, 519(E 95), 535(D 198), 575(E 56), 594(F 278), 595–96(F 100), 635, 639, 651(E 57), 709, 796, 830(F 125), 956(E 28), 962, 976(F 258), 1089(D 285), 1153(G 6), 1176(D 175), 1233, 1235, 1237, 1247(E 96), 1254, 1265(E 180), 1271(E 181), 1305, 1336(E 59), 1377, 1429(E 117, D 119), 1465, 1507(D 287), 1523, 1570(D 152, cf. E 144), 1613(D 284), 1658(G 57), 1713, 1725, 1979(E 60), 1999, 2118, 2150, 2213(F 127)

: 119

: 905P(E 90)

: 2080

: in ḫ Riot 3 j, throne-name of Mernere, passim

SEP 11 1917