

DISCUSSIONS  
IN  
EGYPTOLOGY

30

1994

© 1994 Authors  
All Rights Reserved

Editor: Alessandra Nibbi  
Reviews Editor: Angela Tooley

With this number we celebrate ten years of life for this Journal. It is our subscribers and contributors who have made this possible. We hope it will continue for at least as long again.

Alessandra Nibbi  
October, 1994

TABLE OF CONTENTS

J. Assmann	Das göttliche Richtertum und die Lesbarkeit der Geschichte. Review article.	5
R. Bauval	The Horizon of Khufu.	17
V. A. Donohue	Hatshepsut and Nebhepetre Mentuhotpe.	21
T. Du Quesne	The Raw and the Half-Baked: Approaches to Egyptian Religion.	29
S. Lee Gosline	The MNJT as an Instrument of Divine Assimilation.	37
Mahmoud I. Hussein	Notes on Some Hieroglyphic Signs.	47
K. Jansen- Winkeln	Ein Anruf an den Sarg.	55
R. Kasser	<u>EF'SÖTM</u> ou <u>EF'SÖTP</u> de l'Apodose: Nouveaux exemples en dialecte copte <u>P</u> (dit 'Paléo-Thébain').	65
R. Krauss	Nur ein kurioser Irrtum oder ein Beleg für die Jahre 26 und 27 von Haremhab?	73
J.A.R. Legon	Measurement in Ancient Egypt. Review article.	87
J. Malek	Orion and the Giza Pyramids. Review article.	101
A. Nibbi	The Byblos Question Again.	115
M. Patané	A propos de quelques valeurs du perfectif.	143
A. El-Din M. Shaheen	Royal Hunting Scenes on Scarabs.	147
REVIEWS		
M. Chauveau	ed. C. Cannuyer et J.-M. Kruchten: <i>Individu, société et spiritualité dans l'Égypte pharaonique et copte</i> . Mélanges égyptologiques offerts au Professeur Aristide Théodoridès, 1993.	173
J.-Cl. Goyon	A. R. David and E. Tapp eds. <i>The Mummy's Tale</i> . The Scientific and Medical Investigation of Natsef-Amun, Priest in the Temple at Karnak, 1992.	177
L. Manniche	E. Dziobek, T. Schneyer and N. Semmelbauer eds. <i>Eine ikonographische Datierungsmethode für thebanische Wandmalereien der 18. Dynastie</i> , 1992.	181
G. T. Martin	N. Kanawati, <i>Akhmim in the Old Kingdom, Part I</i> , Chronology and Administration, 1992.	183
M. Megally	L. Manniche, <i>Music and Musicians in Ancient Egypt</i> , 1991.	187
P. T. Nicholson	C. Lilyquist and R. H. Brill, <i>Studies in Early Egyptian Glass</i> , 1993.	193
G. Pinch	L. Delvaux and E. Warmenbol eds. <i>Les divins chats d'Égypte</i> , 1991.	197
J. Ray	M. Walter Ellis, <i>Ptolemy of Egypt</i> , 1994.	201
D. Sweeney	R J. Demarée and A.Egberts eds. <i>Village Voices</i> , 1992.	205
BOOKS RECEIVED		211

## DISCUSSIONS IN EGYPTOLOGY: GUIDELINES

Annual Subscription consisting of three numbers from January of each year.

From 1995: UK and abroad:	£30.00	
Airmail abroad:	£5.00 extra	
Single number:	£12.00	Back numbers: £15.00

To be paid, in sterling only, please, to:

<b>Discussions in Egyptology,</b> 13 Lovelace Road OXFORD OX2 8LP United Kingdom	or	<b>Discussions in Egyptology</b> A/c no 08268134 National Westminster Bank plc Oxford Cornmarket Branch 542123 OXFORD OX1 3QH
---	----	--

Subscribers may find that the Post Office giro is the cheapest way to send this money.

Contributions should be sent to the above address.

- a) They should be clearly typed in black ink, preferably on a new ribbon, on A4 paper, with margins of at least 3 cm at the top and 2.5 cm at sides and bottom. The lines should be well-spaced to allow for the effects of reduction because the sheets go to press just as we receive them. For reasons of cost, we prefer illustrations to be line drawings, but if the occasional photograph is necessary, please make sure that there is sufficient contrast so that it will reproduce satisfactorily.
- b) Please type on one side of the sheet only.
- c) It is to everyone's advantage to include a short summary with each contribution, to facilitate its inclusion in the *Annual Egyptological Bibliography*.
- d) Each contributor will receive 25 offprints free.
- e) When preparing for the post, please protect against accidental folding by enclosing some stiff cardboard inside the envelope.
- f) Our numbers are now filling early so that articles are often held over until the next number.

THE HORIZON OF KHUFU  
A "stellar" name for Cheops's Pyramid

By Robert G. Bauval

INTRODUCTION

In DE 13, it has been argued that the three Giza Pyramid were constructed under a unified plan, and that the religious motive of the plan was to represent the central region of the sky-DUAT, the starry kingdom of Osiris-Orion in the sky defined by the three stars in Orion's Belt <1>. Support for such a contention was found in the Pyramid Texts where the "soul" of the departed king was said to join Osiris-Orion in the sky <2>, and also the fact that the southern shaft of the King's Chamber was directed to the lower star in Orion's Belt, Al Nitak, at the epoch when the pyramid was constructed <3>.

THE LINK BETWEEN THE SOUTHERN AND NORTHERN SHAFTS  
IN THE PYRAMID OF CHEOPS

In recent articles by the present writer <4>, it has been shown that the northern shaft of the King's Chamber was directed to the star Alpha Draconis in c. 2450 BC. It was also shown that the northern shaft of the Queen's Chamber was directed to a star in Ursa Minor at its meridian culmination that corresponded to the tip of the celestial "Adze of Upuaut" which the Pyramid Texts describe as being used by Horus of Letopolis during the ceremony of the "Opening of the Mouth" <5>. It was also briefly mentioned that when this specific star in Ursa Minor struck the meridian, also, too, would the star Al Nitak -which is believed to represent Cheops's pyramid- would rise. In the stellar rituals found in the Pyramid Texts we are told that this describes the precise moment of "rebirth" or rising of the Osiris-king:

*"...Behold, he has come as Orion, behold Osiris has come as Orion...O king, the sky conceives you with Orion, the Duat bears you with Orion, you will regularly ascend with Orion from the eastern side of the sky..." [PT 820-822]*

Furthermore, the actual monument i.e. the pyramid construction, is identified to "Osiris":

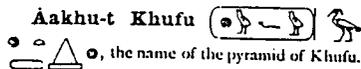
*"...this pyramid of the king is Osiris, this construction of his is Osiris..." [PT Utt. 600]*

THE NAME OF CHEOPS'S PYRAMID

It has been cogently shown by A. Badawy that the names given to pyramids by the ancient Egyptians themselves bore strong stellar connotation: Badawy wrote that "the names of the pyramids of Snefru, Khufu, Dedefret, Nebre indicate clearly a stellar connotation while those of Sahure, Neferirkare and Neferefre describe the stellar destiny of the ba" <6>. Two such names "Djedefra is a Sehed STAR" and "Nebka is a STAR" make this a certainty. Other pyramids have Ba i.e. "soul" names; the "souls", as many will surely agree, were thought in the Pyramid Texts to be "stars" <7>. The question, therefore, is whether the

name given to Cheops's pyramid could bear a "star" name and, consequently, could this "star" be identified to Al Nitak, the lower star in Orion's Belt ?

There are many variations as to the way the name of the Cheops (Khufu) pyramid should be read. The best is given by Edwards as "*Khufu is one belonging to the horizon*" <8>. In hieroglyphics, the name appears as:

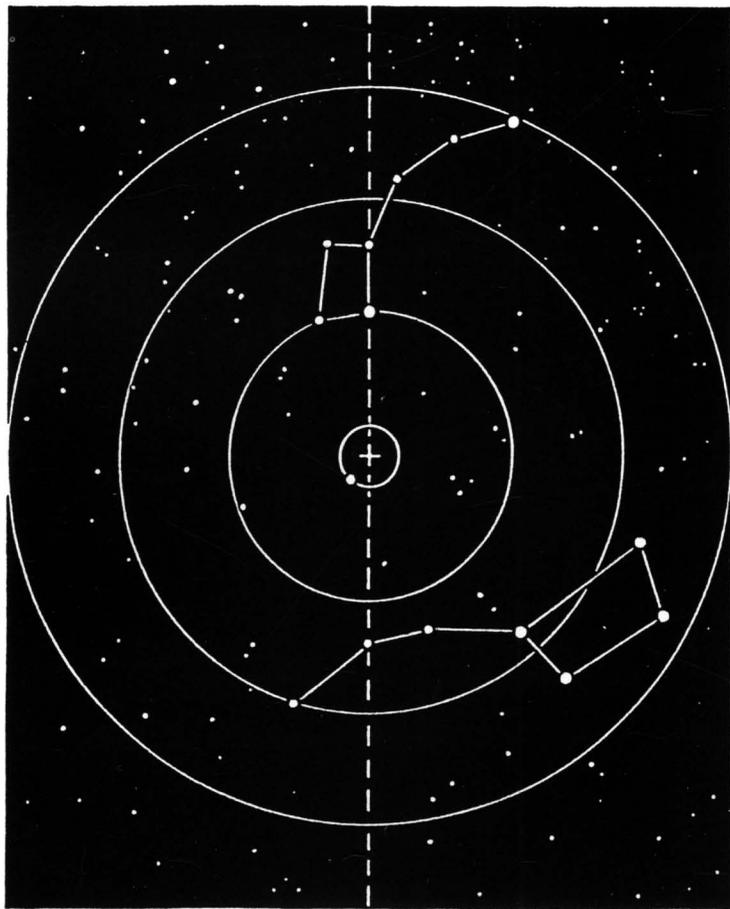


(from E.A.Wallis-Budge *An Egyptian Hieroglyphic Dictionary*, vol.1, p.25 a; Dover edition 1978)

This stands for *AaKhu-t Khufu* i.e. "The Horizon of Khufu". The present writer favours this name as it lets the original hieroglyphic text speak for itself. Now we have seen that this pyramid has a likely correlation to the star Al Nitak, the lower (and larger) star in Orion's Belt. It also had the southern shaft of the King's Chamber directed, in c.2450 BC, to this specific star when it culminates at the meridian <9>. Further more it also had an "adze" shaped shaft <10>, the northern one of the Queen's Chamber directed to Ursā Minor as it, too, culminates at the meridian which, at this precise moment, also has the star Al Nitak (the lower star of Orion's Belt) actually rising in the horizon. In the Westcar Papyrus (P Berlin 3033), the pyramid is actually called "horizon" <11>, and in view of the stellar connotations of such names, it is therefore a "star in the horizon". The stars par excellence of the Osirian rebirth were those of Orion. The evidence is compelling, to say the least, that Al Nitak in Orion's Belt, as it stand right on the horizon when the cosmic adze strikes the meridian and aligns itself with the northern shaft of the Queen's Chamber is to be seen as the "*The Horizon of Khufu*" (Diagram 1 & 2).

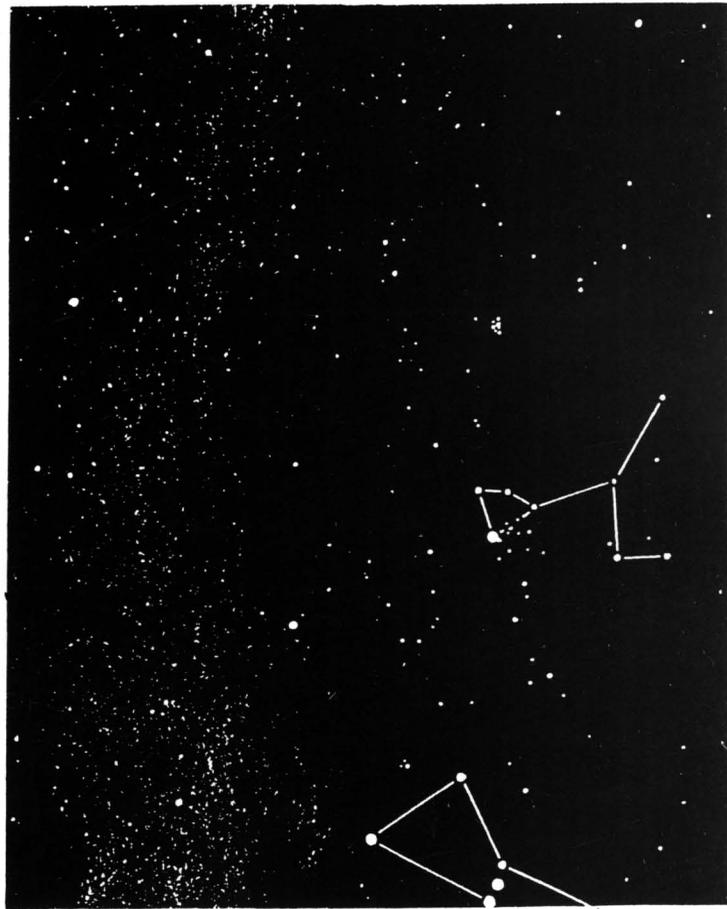
#### Notes:

1. DE vol. 13 pp.7-18.
2. R.O. Faulkner in JNES 23, 1966, pp.153-161.
3. DE vol. 26 pp.5-6 ..
4. Ibid.
5. DE vol. 28
6. A. Badawy in JEA 63 p.58
7. DE vol. 14 by R.G. Bauval "Investigation On the Benben Stone: Was it an Iron Meteorite?" pp.5-16.
8. I.E.S. Edwards, *The Pyramids Of Egypt*, Penguin ed. 1993, p.295.
9. DE vol. 26 pp.5-6
10. DE vol. 28
11. G. Goyon, *Les Bâisseurs Des Grandes Pyramides*, Pygmalion Ed. 1990, p.41.

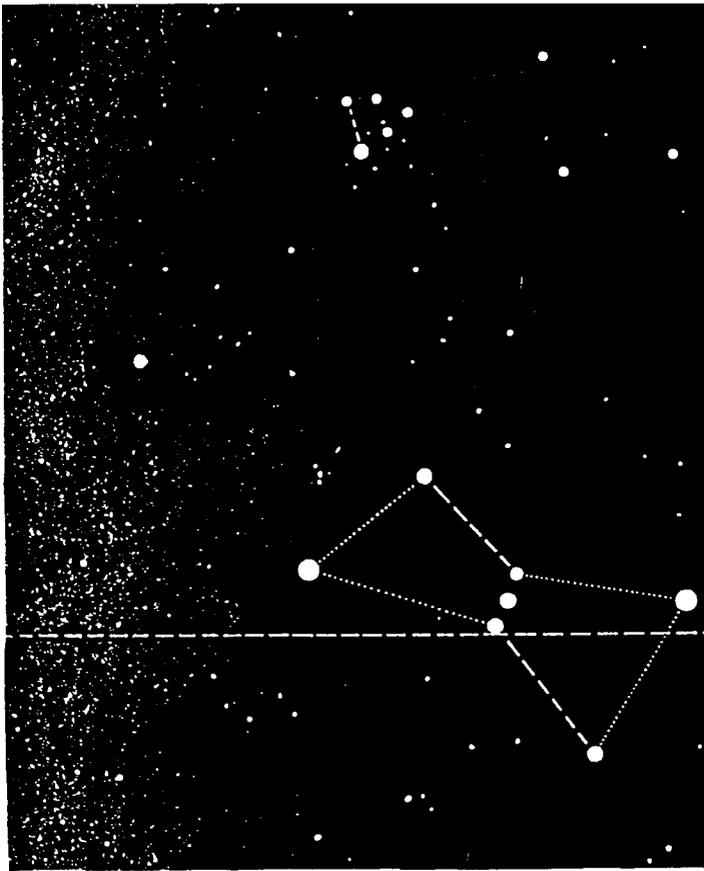


NORTH HORIZON

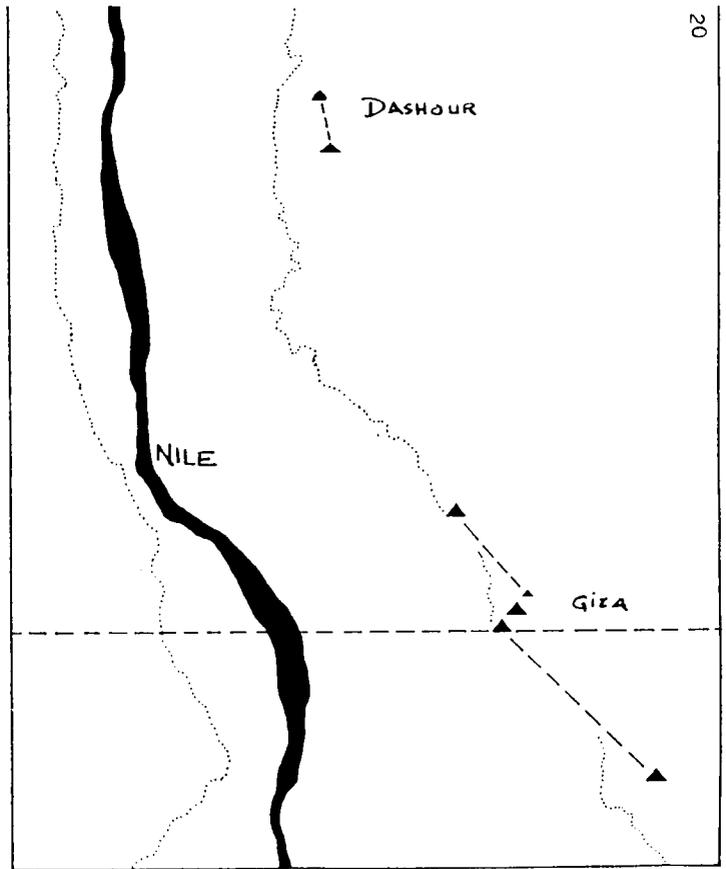
DIAGRAM 1



EAST HORIZON



THE HORIZON OF KHUFU



4<sup>th</sup> DYNASTY PYRAMIDS

DIAGRAM 2