

## Horus "Hry wAD.f " as a protector god

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### Introduction

The god "Horus" was a falcon deity, worshiped in many cult centers under different forms according to different and numerous mythical and geographical events<sup>1</sup>.

"Buto" was his original cult in lower Egypt centre where he was raised in the Delta marshes and was closely associated with the papyrus plant that was grown there.

One of his forms connecting him with the (wAD) plant or papyrus<sup>2</sup> is his form as "Horus Hry wAD.f "(Horus who is upon his papyrus stalk).(or column).

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<sup>1</sup> *RÄRG*, 307-314.; W.Schenkel, "Horus", in: *LÄ III*, 14-26.; E.S.Meltzer, "Horus", in: *Oxford Encyclopedia*, V.II, 2001, 119-122.; *LGG* V, 230-237.

<sup>2</sup> Papyrus (wAD) is a plant with a leafy flower head at the top. It is symbolic of Lower Egypt where there were papyrus swamps in ancient times, and it was here that Horus was hidden from Seth and raised.

The plant is the symbol of vitality and also of protection, the plant is the object of several offering rituals all connected with Lower Egypt and related to the inheritance of the kingship and to ensure the health of the king.

To the Egyptians the green fresh vegetation which symbolized new life and, by extension, resurrection, was exemplified by the papyrus plant which, as the wAD or papyrus scepter in amulet form, was first mentioned in coffin text no.106.

A papyrus scepter was often carried by goddesses and the plant was the emblem of lower Egypt and its patroness Wadjet; hence its amulet form not only guaranteed the wearer rejuvenation, it also linked him with the divine and in particular one of the great protective goddesses.

*RÄRG*, "Papyrusstab", 582-3.

C.Andrews, *Amulets of Ancient Egypt*, 1994, 81, fig.83.

B.W.Helck, "Papyruszepter", in : *LÄ IV*, 671-672; B.Leach & J.Tait, "Papyrus", in: *Oxford Encyclopedia*, V.III, 22-24.

C.Andrews, *Amulets of Ancient Egypt*, 1994, 81, fig.83.

Wilson, *PTL* , p.202;

In this form Horus is shown as a falcon perched upon a column in the form of a papyrus plant<sup>3</sup>.

This form of Horus (Hry wAD.f ) was first mentioned in CT<sup>4</sup>, later in BD<sup>5</sup> and continued to be known until the Graeco-Roman period<sup>6</sup>.

Horus was raised in the papyrus marshes and when he became old enough to face Seth, he flew to the top of a papyrus stalk to announce that he was ready to rule<sup>7</sup>, this development in his growth can be noticed in the scenes from the Mammisis of the Ptolemaic temples (Fig.1 a-b-c).

We may go back with this aspect of Horus to the king Narmer's Palette where he is seen standing upon some papyrus plants representing the topographical feature of the Delta, in that scene Horus is helping the king controlling the people of north<sup>8</sup>.

As he was a victorious god he became a very prominent god and he had his own priesthood. His name is registered on a kneeling statue of his priest (Wsr-nxt) from the Ptolemaic Period (Chicago 10243)<sup>9</sup>.

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<sup>3</sup> S.Morenz & J.Schubert, Der Gott auf der Blume, 1954, 64.

H.Schlögl, "Der Sonnengott auf der Blüte. Eine ägyptische Kosmogonie des Neuen Reiches", in: *AH* 5, Genève (1977), 15.

<sup>4</sup> CT II, 348 a-b.

"An opener of everlasting, be quelled of strife in this my name of Horus who is on his pillar".

<sup>5</sup> BD 112.

Spell for knowing the Souls of Pe by the deceased.

*hpr.n.f n hr hry w3d.f*

*iw.i rh.kwi b3w p hr pw imsty pw hpy pw*

It happened for Horus who is upon his papyrus-column, "I know the powers of Pe; it is Horus, it is Imsety, it is Hapy".

<sup>6</sup> Edfou I, 273, (16), 249 (2), 258(18), 265,(11-12), 55,(12), 182, (44), 538 (5), I, 563 (11), Edfou II, 23 (105), Edfou VI, 334 (2), Wilson, *PTL*, p.204 ; *LGG V*, 275-276.

<sup>7</sup> Wilson, *PTL*, 206.

<sup>8</sup> S.Seidlmayer, "Les dynasties thinites: la naissance de l'histoire, in: l'Égypte sur les traces de la civilisation pharaonique, 2001, 29.

<sup>9</sup> P.Vernus, Athribis Textes et documents relatifs à la géographie, aux cultes, et à l'histoire d'une ville du Delta Égyptien à l'époque pharaonique, Dok.158, p.192.

B.Von Bothmer, Egyptian Sculpture of the late period, the Brooklyn Museum, 1960, Nr. 91.

A.R.Schulman, List of Egyptian, Greek and Roman Antiquities,1961, Nr.25.

H.Kees, Der Götterglaube im alten Ägypten, 1956, 90.

This form of Horus upon his papyrus column may be related to the 17<sup>th</sup> day of the third season "prt" in which the plants give their flowers; Horus looked like the flower that came out from the papyrus<sup>10</sup>.

In some scenes the symbol of the god is held up as an emblem in the hands of the priest's especially in harvest ceremonies and festivals.

**So we are wondering here if Horus Hry wAD.f is a god or just an emblem:**

Horus Hry wAD.f seems to have a very prominent role as a separate deity and he had a very important position in reliefs among other important deities as we can see from the following scenes:

**-In the chapel of Soker in the temple of Abydos**

He appears among 51 gods such as Ptah, Shu, Isis, Satet and others. The accompanied text says that:

" di.f Awt ib nb " "He grants all happiness" <sup>11</sup> (Fig.2).

**-In Edfou**

He appears in a long list citing the gods of the temple<sup>12</sup>, he is mentioned also among the Ennead in the chapel of Chons<sup>13</sup>.

**- In Philae**

He appears among different gods attending the creation of mankind by the god Khnum<sup>14</sup> (Fig. 3).

*hr hry w3d.f ntr 3 wp t3w (nb?)t3wy*

**-In Chentayet chapel in Dendera**

He is mentioned as a member among the ennead of the temple in the same time he appears as an emblem in the hands of the priests.

NA nTrw tpyw iAt.sn jr Hry wAD.f <sup>15</sup> (Fig.4).

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<sup>10</sup> DMammisis, pl. XLVI.

<sup>11</sup> Abydos, pl. 39; KRI I, 175, 8.

<sup>12</sup> E I, 182(44), pl. XXIVa; E II, 23(105).

<sup>13</sup> E I, 265,12.

<sup>14</sup> G.Bénédite, Le temple de Philae, *MMF XIII*, (1893), 123, pl.XXXIX.

<sup>15</sup> D X, 32, 7 = Chassinat, Khoiak, 310.

### **-In the temples of Edfou and Dendera**

He is seen in the hands of the priests in the New Year festivals, the priests hold the symbol while ascending and descending the stairs of these temples<sup>16</sup> (Figs 5-8).

### **Functions**

As Horus "Hrj-wAD.f" was raised in the Delta marshes which is known as a place full of all kinds of danger which he overcame by the help of some protector gods and goddesses, he had the nature of a protector god against all kinds of evil, in some offerings it is said to Horus:

“Take this papyrus to protect you from every evil” and

“The papyrus will give you strength”.<sup>17</sup> So he is:

### **As a protector of T3w-wr**

**In Hibis temple**, he is a falcon with tall plumes and the “*menjt*” collar attached to his papyrus column, “Horus set over the town of wAD.<sup>18</sup> The texts say that he is the protector of *TAW-wr*” (in the Thinite Nome?)<sup>19</sup> (Fig.9).

### **As a protector of some gods**

He appeared in the tomb of "PA di wsir" in Dakhla Oasis upon his column behind Osiris in chapter 125 from the BD standing upon the tail of a winged snake and that is in the judgment scene<sup>20</sup> (Fig.10).

In the Naos of Saft el Henneh Horus is represented behind the lion god "Mahes" who is shown attacking an enemy in front of the king<sup>21</sup> (Fig. 11).

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<sup>16</sup> E IX, pl. XXXVII, XXXVIII, D VIII, pl. 773, 741.

<sup>17</sup> سيلفي كوفيل، قرابين الآلهة في مصر القديمة، ترجمة سهير لطف الله، القاهرة ٢٠١٠، ص ٧٨.

<sup>18</sup> Aphroditopolis in the tenth nome of Upper Egypt.

<sup>19</sup> Hibis III, pl. 4, III, 18.

<sup>20</sup> M.Moursi, Denkmäler der Oase Dachla aus dem Nachlass von *Ahmed Fakhry*, in : *AV 28*, Mainz 1982, p.85, Taf.25b, 33 a.

<sup>21</sup> E.Naville, The Shrine of Saft el Henneh and the Land of Goshen (1885). *The Egypt Exploration Society Excavation Memoirs* V, (1887), pl.7.

### **As a protector of the deceased**

Horus Hry wAD.f protects the deceased from falling into the net that is stretched between the earth and the sky, which may delay his soul from reaching the sky, The parts of the net which catch the souls of the dead on their way from earth to the sky or who fly to the west of the sky then he would have the strength to avoid all kind of danger.<sup>22</sup>

And that is mentioned in CT as we read:

"Its rope (the net) is the navel-string of Horus who is on his papyrus-plant<sup>23</sup>".

"Its reeds, two –rope, mast-head, finials, and cable are the hair of the sky which fashioned the earth and the fillet of Horus who is on his papyrus-plant<sup>24</sup>".

The deceased must know the different parts of the net as well as the different parts of the deities' bodies to avoid falling into the net.

### **As a protector lunar god**

His Birth was accompanied by a star in the east, "Horus as Orion" and "Orion was the soul of Horus", Horus succeeded his father Osiris. When Orion rises - is born - on the eastern horizon, Osiris disappears - dies - below the western horizon, where the underworld and the world of death (the West) assumedly began<sup>25</sup> (Fig.12).

In the columns hall of Dendera, Edfou and also in a chapel of Chons in Karnak, Horus appears among 30 gods staffed in two rows, each row has 15 gods in front of a WAD column surmounted by the WDA eye inside the crescent of the moon, every god

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<sup>22</sup> W.Guglielmi, "Netz", in: *LÄ IV*, 465.

<sup>23</sup> CT VI, 36 a & 38s.

<sup>24</sup> CT VI, 38 y.

<sup>25</sup> *LÄ IV*, 609; EAT III, 201 R.

protects one day of the month and Horus is the protector god of the 17<sup>th</sup> day of the lunar circle<sup>26</sup> (Fig. 13).

The god Thoth as the principle lunar deity appears worshipping the eye on the WAD column. The WAD eye is the 15th day of the lunar cycle.

The Ennead of Karnak is represented on a ladder from fourteen steps, every step represents a lunar day (Figs 14-16).<sup>27</sup>

It is probably in that day the column WAD is being raised and that is seen on a wall relief from the temple of Seti I in Abydos, we can see the emblem of Horus held up by a priest and the king is making offering to the emblem of the god (Fig. 17).

The erection of the WAD pillar has the same idea of the erection of the Djed pillar of Osiris. The yearly ceremony of 'Raising the Djed Pillar' took place on the last day of the month of *Khoiak*, the eve of the agricultural New Year. The next day marked the beginning of the four month long season of *Pert*, or 'Going Forth' during which the lands rose out of the flood waters allowing the fields to be sown.

His annual resurrection ensured the stability of the abundance of the next season's crops. The word for pillar, *wadj*, also means "raw", "make flourish", and "to be young and new", "youthful" and therefore fits in a general sense with the Four Sons as they are the young children of Horus who aid in the rejuvenation of the King. They are sometimes represented as sprouting from the top of a

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<sup>26</sup> F.Laroche & C.Traunecker, La Chapelle adossée au temple de Khonsou, in: *Karnak VI*, (1973-1977), 1980, 184, 187, pl. L, fig.9.

A.Spalinger, "The Lunar System in Festival Calendars: From the New Kingdom Onwards", *BSEG 19*, (1995), pp.25-40.

F.Labrique, "Les escortes de la lune dans le complexe lunaire de Khonsou à Karnak", in: *BSFE 140*, 1997, pp. 13-26.

F.Labrique, "Les escortes de la lune sur la porte d'Evergète à Karnak", in: *RdE 49*, 1998, pp.107-142.

<sup>27</sup> Anne-Sophie von Bomhard, *Le calendrier Égyptien, une œuvre d'éternité*, 1999, p. 79, fig.55.

lotus, which, like the papyrus, symbolized new life as in the vignette from chapter 125 of the Book of the Dead:

And the same act can be attested in the temple of Hibis as we can see the erection of the symbol of Abydos by the priests behind that of Horus Hry wAD.f, while the king presents the mAat to Horus of wAD.t<sup>28</sup> (Fig. 18).

The raising up of the column symbolizes the renewal of life and this rite may go back to the act of some farmers of the Delta in the harvest season.

### **As a protector god of hours:**

In the Osirian Chapels in the temple of Dendera Horus Hry wAD.f is mentioned as the protector god of the fifth hour of the night called "Lady of life": "sbxt 5 nbt anx Hr Hry wAD.f"<sup>29</sup> (Fig. 19).

### **As a protector of evils:**

On the base of a statue of "Chons" He is seen in the upper register behind a representation of the goddess tA wrt, Horus upon the deer (symbol of the god Seth)<sup>30</sup>, of course to show that he is a victorious and a protector god.

He is connected with the Menat collar which appears attached to his papyrus column.

He is shown on the magic stele, he appears on the right hand of Harpocrate while on the left appears the symbol of the god Nefertum<sup>31</sup>, the two emblems of the two gods appear on almost all

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<sup>28</sup> Hibis III, pl. 25.

<sup>29</sup> D X, 317, 11& pl. 182.

<sup>30</sup> G.Roeder, Ägyptische Bronzefiguren, *Mitteilungen aus der ägyptischen Sammlung*; VI, (1956), 152 b, pl.16, Berlin 7652.

<sup>31</sup> E.Jelínková-Reymond, "Les inscriptions de la statue guérisseuse de Djed-Her- le sauveur", in: *BdE* 23, (1956), 24, 68.

L.Kákosy, "Horusstele", in: *LÄ III*, 60-62.=

these kind of stele and they sometimes exchange their positions<sup>32</sup> (Figs. 20-21).

Horus and Nefertum are associated together; Horus "Hrj-wAD.f" represents South, While Nefertum represents North<sup>33</sup>. Papyrus and Lotus are offered to Horus as symbols of North and South:

"Take the south united with the North, you unite the land of your father Osiris and receive the crown of Re"<sup>34</sup>.

The relation between these two gods can be noticed in other cases:

Horus is mentioned in a list of Memphite gods from the chamber of Nefertum in the temple of Abydos<sup>35</sup>.

From the Ptolemaic Period, in the temple of Atfieh the two gods (Horus and Nefertum) by their symbols being held up by the hands of two signs of life behind (Horus) and in front of the (Nefertum) goddess Hesat<sup>36</sup> (Fig.22).

In the chapel of king Amasis in Ain el Muftela in the Baharia Oasis<sup>37</sup> (Fig. 23).

Horus is the flower that emerged from the papyrus plant while Nefertom is the Lotus flower that emerged from the Lotus plant.

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=J.Berlandini, « Une Stèle d'Horus sur les crocodiles du supérieur des prêtres de Sekhmet », in : *Cahiers de Karnak* 6, (1980), p. 235-245.

H.S.El Hotabi, "Untersuchungen zur Überlieferungsgeschichte der Horusstelen". Ein Beitrag zur Religionsgeschichte Ägyptens im 1. Jahrtausend v. Chr. 2 Teile, *AA* 62, (1999).

<sup>32</sup>R.Lanzone, Dizionario di Mitologia Egizia. Quarto Volume. Da un manuscritto inedito conservato nel Museo Archeologico di Fire. Ordinato, illustrato e dotato di indici per l'intera opera da Mario Tosi, 1881, Tav. 218f.

G.Hart, *The Routledge dictionary of Egyptian gods and goddesses*, 2005, "Isis" p. 79ff .

M.Görg, "Les dieux et les divinités », in : l'Égypte sur les traces de la civilisation pharaonique, 2001, 437.

<sup>33</sup> Medinet Habou, in the temple of Ramses III signs room is that is associated Wepwawet South, while that Horus is associated with the North Wepwawet.

P.Barguet, "Un groupe d'enseignes en rapport avec les noms du roi", *RdE* 8, (1951), 13 n<sup>o</sup> ٣٤  
سيفى كوفيل، المرجع السابق، ص٧٩.

<sup>35</sup> Abydos I , 39b.

<sup>36</sup> G.Roeder, *Kulte, Orakel*, 352, Abb.53.

H.Bloesch, *Das Tier in der Antike*, 1974, Nr.47, Taf.11.

CG 22180; Urk.II,160,1

<sup>37</sup>PM,7;A.Fakhry, *The Egyptian deserts, Baharia Oasis*, Cairo 1942, pl. LVII, b ; LVIII, a: LXIII, a

## **Conclusion**

Horus" Hrj-wAD.f " is a prominent deity who appears as a falcon standing on a papyrus plant, he appears with the tall plumes, the double crown and the sun disc on his head.

Horus seems to have a very prominent role as a separate deity and he had a very important position in reliefs among other important deities.

Horus" Hrj-wAD.f " is a protector god of some gods , of the deceased and of all kinds of evil.

We relate this form of Horus upon the papyrus to his form upon the king Narmer's Palette where he is seen standing upon some papyrus plants which represent the people of the Delta, in that scene Horus is helping the king in his fight against the north.

In some scenes the god is held up as an emblem in the hands of the priest's especially in ceremonies and in festivals.

The form of Horus "upon his papyrus stalk" is related to the 17<sup>th</sup> day of the third season "prt" in which the plants give their flowers and that happened with Horus when he came out from the papyrus flower.

Horus protects one day of the month, he is the protector god of the 17<sup>th</sup> day of the lunar cycle.

The papyrus plant is offered to the god Horus as a symbol of giving the authority over the North as the Lotus is the symbol of the South.

## **Summary:**

The god "Horus" was a falcon deity, one of his forms connecting him with the (wAD) plant or papyrus is his form as "Horus Hry wAD.f "(Horus who is upon his papyrus stalk).

In this form Horus is shown as a falcon perched upon a column in the form of a papyrus plant, he was first mentioned in CT, later in BD and continued to be known until the Greco-Roman period.

In some scenes the symbol of the god is held up as an emblem in the hands of the priest's especially in harvest ceremonies and festivals.

Horus Hry wAD.f had a very prominent role as a separate deity and he had a very important position in reliefs among other important deities.

Horus" Hry-wAD.f " had the nature of a protector god against all kinds of evil, a protector of some gods, of the deceased, a protector lunar god, a protector god of hours.

Pl.I



Fig.1 a-b-c D Mammisis, 142, 114, pl. XLVI.



Fig.2 Abydos, pl. 39.

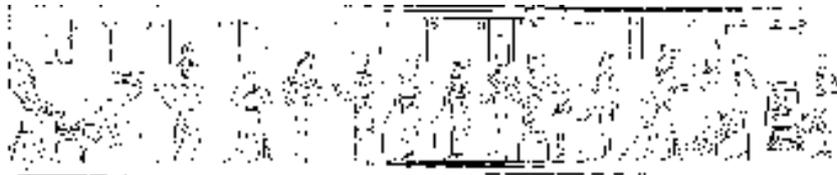


Fig.3 G.Bénédite, Philæ, pl.XXXIX.

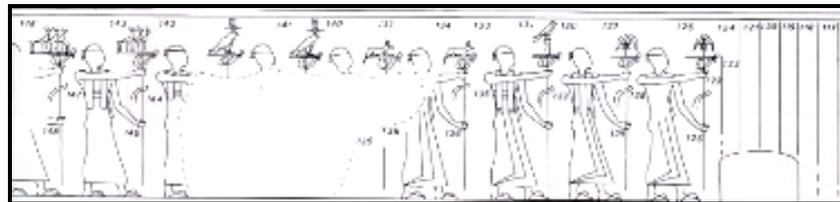


Fig. 4 D X, 32, 7.

Pl.II

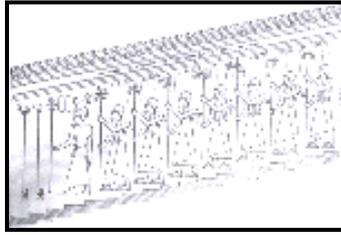


Fig.5 E IX, pl. XXXVII.



Fig.6 E IX, pl. XXXVIII.

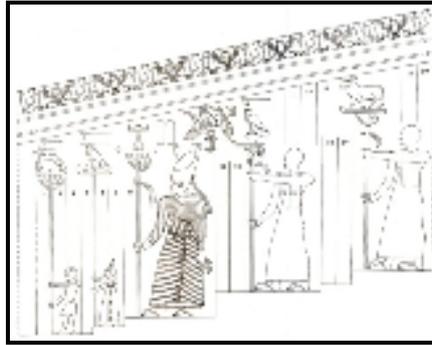


Fig. 7 D 8, pl. 773.

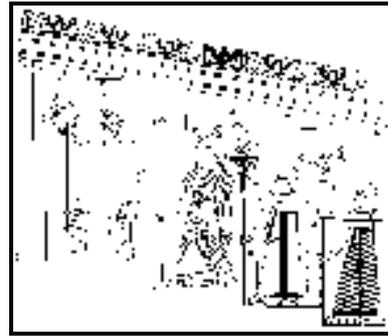


Fig. 8 D VIII, pl. 741.

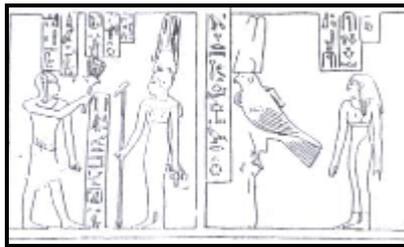


Fig. 9 Hibis, pl. 4, III, 18.



Fig. 10 Moursi, in : *AV* 28, ,Taf.25b.

Pl.III



Fig. 11 Saft el Henneh, pl.7.



Fig. 12 Bomhard,Calendrier, fig. 17b.

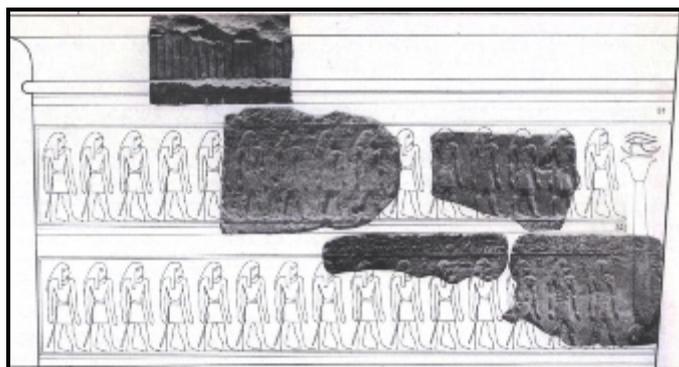


Fig. 13 Karnak VI, 1980, pl. L, fig.9.

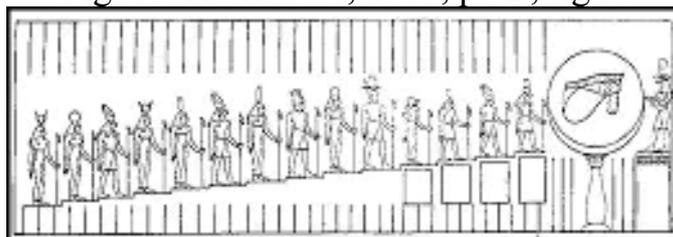


Fig.14 Bomhard, Calendrier , fig.55.

Pl.IV

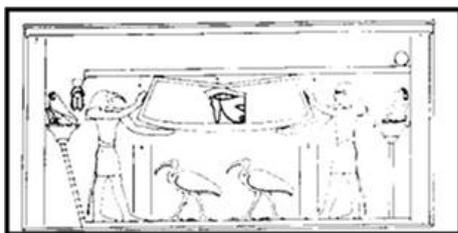


Fig. 15 D II, pl. CXXVII.

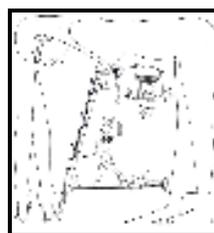


Fig. 16 D X, pl. 260.



Fig.17 Abydos, pl.26.

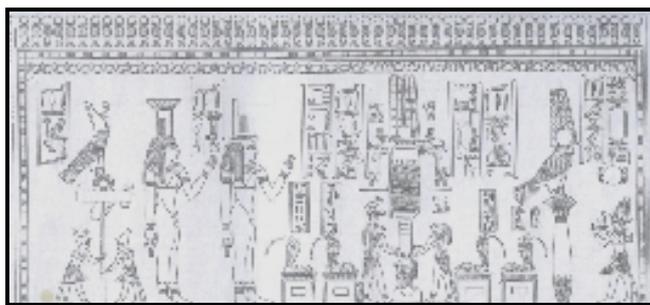


Fig. 18 Hibis III, pl. 25.

Pl.V

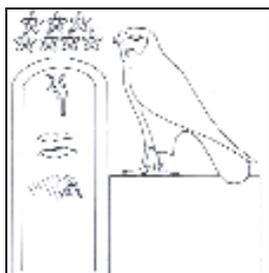


Fig. 19 D X, pl. 182.



Fig. 20-21 Magic stele

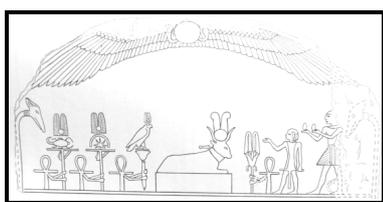


Fig.22 Roeder, Kulte, Abb.53. Fig. 23 Fakhry, Baharia, pl. LVII,b

الملخص العربي:

الإله "حورس الذى فوق عموده" هى هيئة لحورس يرتبط فيها ارتباطا وثيقا بنبات اليردى ، حيث يصور كصقر واقف فوق عمود من اليردى، وهو النبات الذى يرمز للنضرة والشباب والقوة وتجدد الحياة.

وقد ذكر حورس "الذى فوق عموده" لأول مرة فى متون التوابيت (CT II, 348 a-) (b) ، وفيما بعد ذكر فى كتاب الموتى (BD 112) ، واستمر معروفا حتى العصر اليونانى الرومانى.

وقد عرف لحورس كهنوته الخاص حيث ذكر اسم كاهنه على تمثال راع له من العصر البطلمى (Chicago 10243) .

كان "لحورس فوق عموده" مكانة بارزة فى المناظر بين آلهة أخرى هامة ،مثل: بتاح ، ايزيس ، شو ، سانت... وغيرهم

كان له طبيعة الإله الحامى، حيث ذكر بأنه حامى لمقاطعة tAw-wr، حامى للآلهة، حامى الموتى ،هو إله قمرى حامى ، حامى اليوم ١٧ من الشهر القمري، حامى الساعة الخامسة من ساعات الليل ، حامى ضد الشرور.