

• George Hart

2nd
Edition



The
Routledge
DICTIONARY
of

**Egyptian
Gods and
Goddesses**

**Also available as a printed book
see title verso for ISBN details**

The Routledge Dictionary of Egyptian Gods and Goddesses

The Routledge Dictionary of Egyptian Gods and Goddesses provides one of the most comprehensive listings and descriptions of Egyptian deities. Now in its second edition, it contains:

- A new introduction
- Updated entries and four new entries on deities
- Names of the deities as hieroglyphs
- A survey of gods and goddesses as they appear in Classical literature
- An expanded chronology and updated bibliography
- Illustrations of the gods and emblems of each district
- A map of ancient Egypt and a Time Chart.

Presenting a vivid picture of the complexity and richness of imagery of Egyptian mythology, students studying Ancient Egypt, travellers, visitors to museums and all those interested in mythology will find this an invaluable resource.

George Hart was staff lecturer and educator on the Ancient Egyptian collections in the Education Department of the British Museum. He is now a freelance lecturer and writer.

You may also be interested in the following Routledge Student Reference titles:

Archaeology: The Key Concepts

Edited by Colin Renfrew and Paul Bahn

Ancient History: Key Themes and Approaches

Neville Morley

Fifty Key Classical Authors

Alison Sharrock and Rhiannon Ash

Who's Who in Classical Mythology

Michael Grant and John Hazel

Who's Who in Non-Classical Mythology

Egerton Sykes, revised by Allen Kendall

Who's Who in the Greek World

John Hazel

Who's Who in the Roman World

John Hazel

The Routledge Dictionary of Egyptian Gods and Goddesses

George Hart
Second edition

First published 2005

by Routledge

2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN

Simultaneously published in the USA and Canada

by Routledge

270 Madison Ave, New York, NY 10016

Routledge is an imprint of the Taylor & Francis Group

This edition published in the Taylor & Francis e-Library, 2005.

“To purchase your own copy of this or any of Taylor & Francis or Routledge’s collection of thousands of eBooks please go to www.eBookstore.tandf.co.uk.”

© 1986, 2005 George Hart

© 1986, 2005 Illustrations Garth Dennings

© 2005 Hieroglyphs Nigel Strudwick

All rights reserved. No part of this book may be reprinted or reproduced or utilised in any form or by any electronic, mechanical, or other means, now known or hereafter invented, including photocopying and recording, or in any information storage or retrieval system, without permission in writing from the publishers.

British Library Cataloguing in Publication Data

A catalogue record for this book is available from the British Library

Library of Congress Cataloging in Publication Data

Hart, George, 1945–

The Routledge dictionary of Egyptian gods and goddesses / George Hart. – 2nd ed.

p. cm.

Rev. ed. of: Dictionary of Egyptian gods and goddesses. 1986.

Includes bibliographical references.

1. Gods, Egyptian – Dictionaries. 2. Mythology, Egyptian – Dictionaries. I. Title.

BL2450.G6H37 2005

299'.31211–dc22

2004030797

ISBN 0-203-02362-5 Master e-book ISBN

ISBN 0-415-36116-8 (hbk)

ISBN 0-415-34495-6 (pbk)

To my mother and in memory of my father

Contents

Preface	ix
Outline time chart	xi
Introduction	1
Dictionary	11
Select further reading	166
Concordance of divine names	169

Preface

This revision of the original Dictionary published in 1986 includes a completely new Introduction in which I have tried to provide some crucial historical data and a chronological framework of the visual and textual sources for the individual entries. Also I have taken the opportunity to add four new deities and expand the information on a number of others. There is now a more comprehensive time chart and the Select further reading has been updated to reflect the significant number of salient books now available on Egyptian religion.

I would initially like to thank Vivian Davies, Keeper of the British Museum Department of Ancient Egypt and Sudan, for having given me the opportunity to write the first edition of this Dictionary. This new edition is enhanced by the addition of hieroglyphs for most of the gods' names and my thanks go to Dr Nigel Strudwick, British Museum Department of Ancient Egypt and Sudan for producing these. Also I am grateful to Garth Denning who has used his skills as an archaeological illustrator to add a new map and some additional drawings. Obviously I would like to express my gratitude to the editorial staff at Routledge for enabling this new edition to be produced.

Those entries in small capitals refer to gods/goddesses who have a separate entry in the text; a list of concordance of the names of Egyptian gods and goddesses will be found on page 169.

Outline time chart

<i>Modern Names</i>	<i>Dynasties/Rulers</i>	<i>Dates</i>
Predynastic period		
<i>Nagada II</i>		3500–3200 BC
<i>Nagada III</i>	<i>King Scorpion</i>	3200–3000 BC
Early Dynastic Period	I–II	3000–2686 BC
	I	
	<i>Narmer</i>	
	<i>Aha</i>	
	<i>Den</i>	
	<i>Anedjib</i>	
	II	2890 BC
	<i>Raneb</i>	
	<i>Seth Peribsen</i>	
	<i>Khasekhemwy</i>	
Old Kingdom/Pyramid Age	III–VI	2686–2181 BC
	III	
	<i>Djoser Netjerikhet</i>	
	<i>Sekhemkhet</i>	
	IV	2613 BC
	<i>Sneferu</i>	
	<i>Khufu</i>	
	<i>Khafra</i>	
	<i>Menkaura</i>	
	V	2494 BC
	<i>Userkaf</i>	
	<i>Sahura</i>	
	<i>Neferirkara</i>	
	<i>Nyuserra</i>	
	<i>Djedkara Izezi</i>	
	<i>Unas</i>	
	VI	2345 BC
	<i>Teti</i>	

(continued)

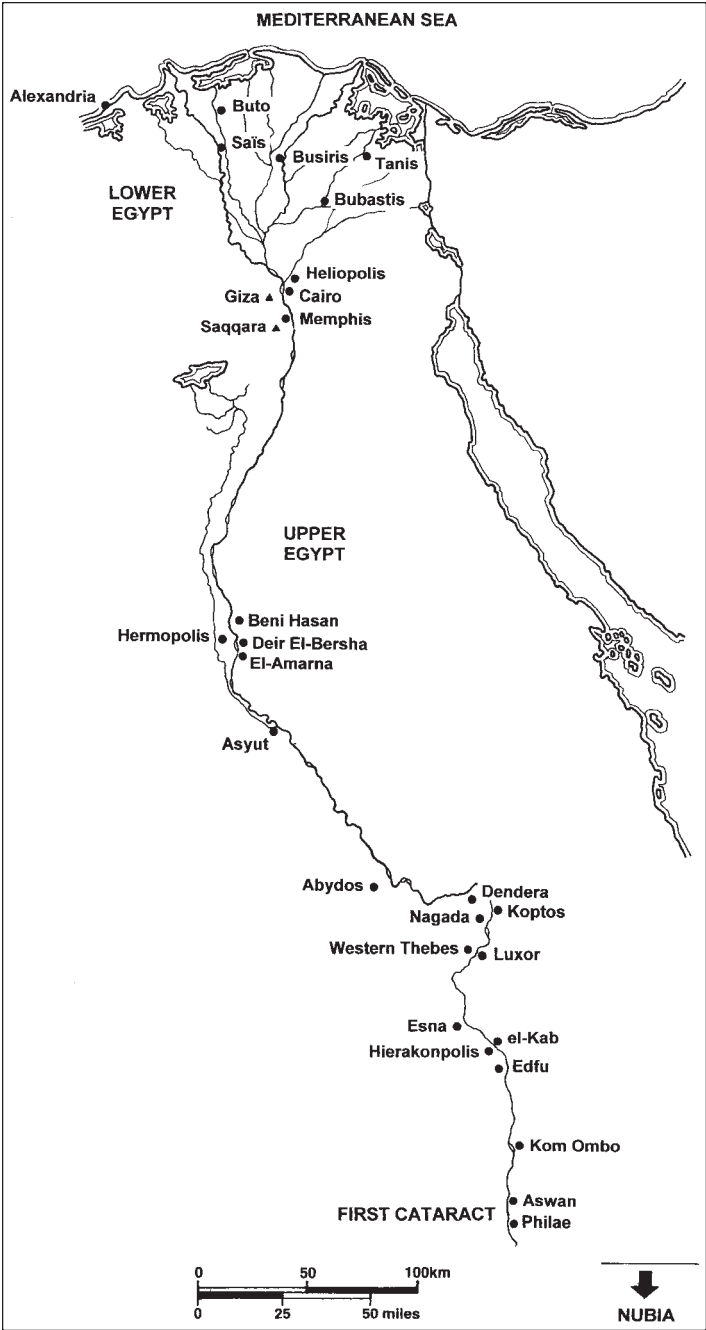
xii **Outline time chart**

Continued

<i>Modern Names</i>	<i>Dynasties/Rulers</i>	<i>Dates</i>
First Intermediate Period	IX–X	2181–2055 BC
Middle Kingdom	XI–XII	2055–1773 BC
	XI	
	<i>Mentuhotep II</i>	
	<i>Mentuhotep IV</i>	
	XII	1985 BC
	<i>Amenemhat I</i>	
	<i>Senwosret I</i>	
	<i>Amenemhat II</i>	
	<i>Senwosret III</i>	
	<i>Amenemhat III</i>	
Second Intermediate Period	XIII–XVII	1773–1550 BC
<i>HYKSOS KINGS</i>	XV	1650 BC
	<i>Khyan</i>	
	<i>Apepi</i>	
<i>THEBAN KINGS</i>	XVII	1580 BC
	<i>Seqenenra Taa</i>	
	<i>Kamose</i>	
New Kingdom	XVIII–XX	1550–1069 BC
	XVIII	
	<i>Iahmose</i>	
	<i>Amenhotep I</i>	1545–1504 BC
	<i>Queen Hatshepsut</i>	
	<i>Thutmose III</i>	1479–1425 BC
	<i>Amenhotep II</i>	
	<i>Thutmose IV</i>	
	<i>Amenhotep III (and Tiye)</i>	1390–1352 BC
	<i>Akhenaten (and Nefertiti)</i>	1352–1336 BC
	<i>Tutankhamun</i>	1336–1327 BC
	<i>Ay</i>	
	<i>Horemheb</i>	
	XIX	1295 BC
	<i>Sety I</i>	
	<i>Ramesses II</i>	1279–1213 BC
	<i>Merenptah</i>	
	XX	1186 BC
	<i>Sethnakht</i>	
	<i>Ramesses III</i>	1184–1153 BC
	<i>Ramesses V</i>	
	<i>Ramesses VI</i>	1143–1136 BC
	<i>Ramesses XI</i>	

Continued

<i>Modern Names</i>	<i>Dynasties/Rulers</i>	<i>Dates</i>
Third Intermediate Period	XXI–XXV <i>Psusennes I</i>	1069–664 BC
	XXII <i>Sheshonq I</i> <i>Osorkon I</i> <i>Osorkon II</i>	945 BC
<i>SUDANESE KINGS</i>	XXV <i>Piye</i> <i>Shabaqo</i> <i>Taharqo</i>	747 BC 716–702 BC
Late Period	XXVI–XXXI <i>Psamtek I</i> XXVII <i>Cambyses of Persia</i> <i>Darius I of Persia</i> XXX <i>Nectanebo I</i> <i>Nectanebo II</i> XXXI <i>Artaxerxes III of Persia</i>	664–332 BC 525 BC 380 BC 343 BC
Macedonian Kings	<i>Alexander the Great</i> <i>Philip Arrhidaeus</i>	332–305 BC 332–323 BC
Ptolemaic period	<i>Ptolemy I Soter</i> <i>Ptolemy IV Philopater</i> <i>Ptolemy XII Auletes</i> <i>Cleopatra VII</i> <i>Ptolemy XV Caesarion</i>	305–30 BC 221–205 BC 51–30 BC
Roman period	<i>Augustus</i> <i>Tiberius</i> <i>Hadrian</i> <i>Diocletian</i> <i>Constantine I</i> <i>Theodosius</i>	30 BC–AD 395 30 BC–AD 14 AD 117–138 AD 284–305 AD 324–337
Byzantine period	<i>Justinian</i>	AD 395–642 AD 527–565
Arab Conquest of Egypt		AH 21/AD 642



Map of Egypt.

Introduction

Ancient Egyptian sources

1 *Early Egypt*

The chronology of Egyptian civilisation in the period before the first rulers governed a united country is complex and liable to re-interpretations based on the results of contemporary rigorous archaeological excavations and surveys throughout the northern Nile Valley. Before confining this synopsis to evidence concerning Egyptian deities, it might be helpful to mention the general parameters of this formative era. Currently there is a strong indication that Southern or Upper Egypt had gained a cultural ascendancy over Northern or Lower Egypt by *c.*3500 BC. In archaeological terms this southern culture is described as Naqada II – the name deriving from a site, just north of modern Luxor, where the early cemeteries provided pottery and artefacts which together with comparative material from other locations enabled experts to devise a relative chronology for Egypt during the fourth millennium BC. Among the most significant sites that are likely to reveal radical new evidence for this period are Abydos and Hierakonpolis in Upper Egypt and Buto in the northern Nile Delta. The political domination by the south over the north, involving military campaigns and a final conquest, was achieved during the Naqada III period, by *c.*3000 BC. From this time on Egyptologists work within a chronological framework based on the grouping of rulers into ‘dynasties’ – a system of reference first employed by an Egyptian priest called Manetho who wrote a history of Egypt in Greek in the third century BC. Manetho’s

Dynasty I begins with a ruler called Menes, who is usually taken to equate with the archaeologically attested King Narmer, and his Dynasty XXXI ends with the reign of the Persian King Darius III in 332 BC. In modern scholarship these dynasties are frequently arranged into larger entities to form ‘Kingdoms’ and ‘Intermediate Periods’.

THE INTERPRETATION OF IMAGES FROM PRE-DYNASTIC EGYPT

From the Naqada period there are a number of artefacts that concern Egyptian gods and goddesses. The most informative category are the siltstone ceremonial palettes, the surfaces of which are carved with diverse images. Originally palettes were totally utilitarian in purpose, being used to grind up pigments for eye cosmetics, but they developed into early examples of relief carving of which about twenty survive in either complete or fragmentary condition. Some of them are the borderline between the end of the Naqada III period and the beginning of Dynasty I. On a number of them the scenes include the NOME GODS (representing the different administrative districts of Egypt) or gods on royal standards such as the emblem of the god MIN or the ibis of the god THOTH. On the fragment of the ‘Towns’ Palette in Cairo Museum the hawks, scorpion and lion hacking at battlements could portray symbols of divine kingship. Some interpretations are more speculative. For example, on the ‘Lion Hunt’ Palette (fragments in The British Museum and the Louvre Museum) there is an image of the joined foreparts of two bulls, possibly writing the name of a god, next to a structure that could be his sanctuary.

2 Introduction

The pale beige marl clay vases of Naqada II are painted with red-ochre scenes that tantalise us in trying to decipher images perhaps relating to religious rituals. Are the many-oared boats conveying shrines in festival along the Nile? Are the prominent female figures with their arms raised like curving horns above their heads performing a dance in honour of a cow-goddess such as *BAT* or *HATHOR*? With the advent of hieroglyphs in the late Predynastic period – ivory labels discovered in the tomb of a ruler buried at Abydos date from *c.*3400 BC – many problems of identification are solved.

EVIDENCE FROM EARLY DYNASTIC EGYPT

During the first two dynasties the information on gods and goddesses increases through a number of artefacts. Royal cylinder seals carved from stones like steatite can be incised with the names of rulers which might be formed with the name of a deity such as *HORUS* or *NEITH*. One seal impression – the cylinder seals were rolled across clay stoppers of jars – from Abydos is actually a Kinglist of Dynasty I and includes the writing of *KHENTAMENTIU* – the ancient jackal god of Abydos – whose name, meaning ‘Foremost of the Westerners’, the more powerful god *OSIRIS* came to share.

The ivory or ebony labels attached to equipment buried in the royal necropolis at Abydos also illuminate relevant features of early Egyptian beliefs. Two such labels in the British Museum date to the reign of King Den of Dynasty I – one showing the monarch clubbing an enemy to death preceded by the standard of the god *WEPWAWET* and the other depicting the king in the ceremony of rejuvenation in the jubilee festival (‘*Heb Sed*’). The ceremony of the ‘*Running of the APIS Bull*’ is also recorded on sealings and labels from the first two dynasties.

The Narmer Palette, found at Hierakonpolis and now in Cairo Museum, is carved on both sides with scenes that conventionally are interpreted as the conquest of Lower Egypt. A more recent, though not necessarily more convincing, interpretation, would see the violent imagery, such as King Narmer about to slay the principal enemy leader with a blow of his mace and the inspection by the monarch of the decapitated bodies of ten other opponents, as commemorating an already existing political situation through an image of triumph. On this important monument there are also some notable religious images. The designs on both sides are surmounted by a frontal face with bovine ears and horns – surely the image of the cow-goddess *BAT* (or *HATHOR*) in whose sanctuary the palette was originally dedicated. On the obverse a hawk with a human arm coming from its breast holding a rope that goes through the nostrils of an enemy’s head is part of a rebus that can be straightforwardly interpreted as the god *Horus*, with whom Narmer is identified, capturing the Delta. On the reverse *Horus* sails in a ceremonial boat while below is another powerful image of divine kingship where the king takes the form of a raging bull destroying a town’s walls with his horns. Similarly, on the ‘*Battlefield*’ Palette in the British Museum the ruler is portrayed as a magnificently maned lion biting at the mangled body of an enemy, perhaps a prototype for the concept of the king in the form of the sun-god’s sacred animal eventually evolving into the iconography of the sphinx.

2 *Old Kingdom Egypt*

Following the construction (*c.*2650 BC) of the Step Pyramid of King Djoser Netjerikhet of Dynasty III at Saqqara, the first large-scale stone edifice in the world, the documentation on gods and goddesses